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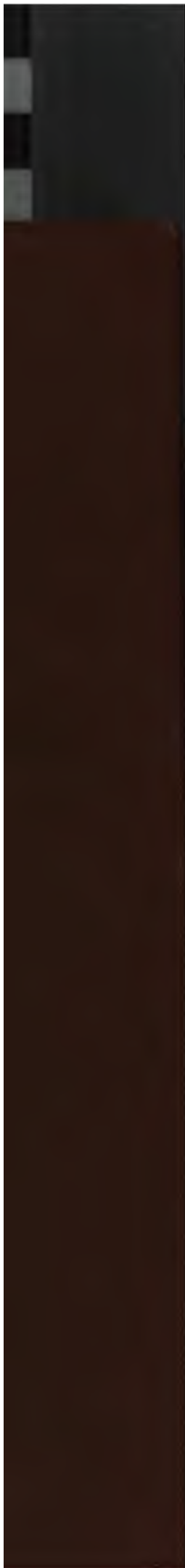
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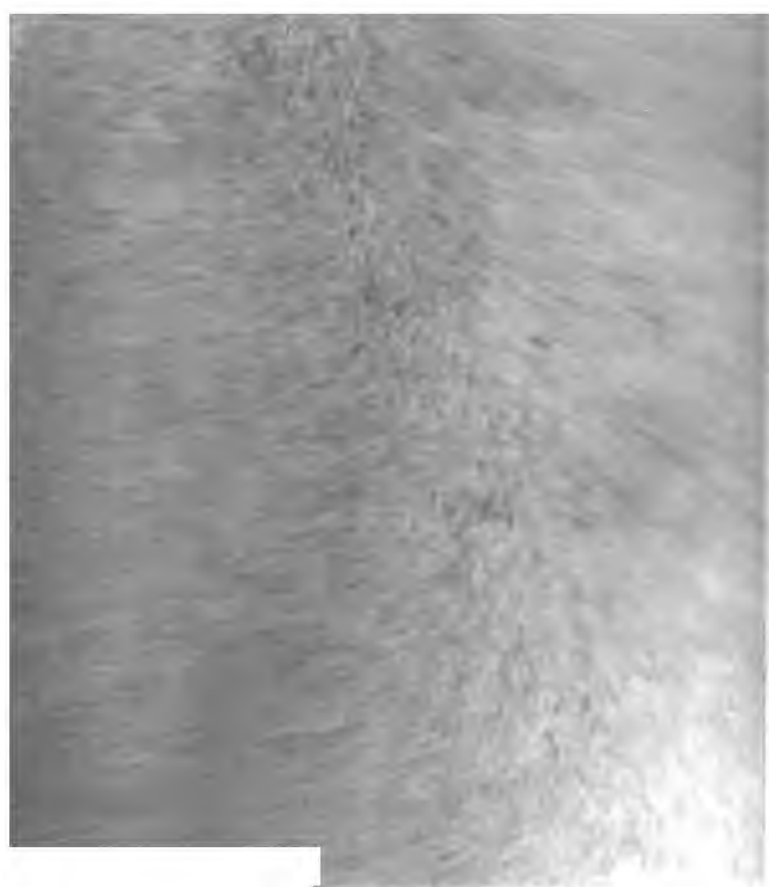
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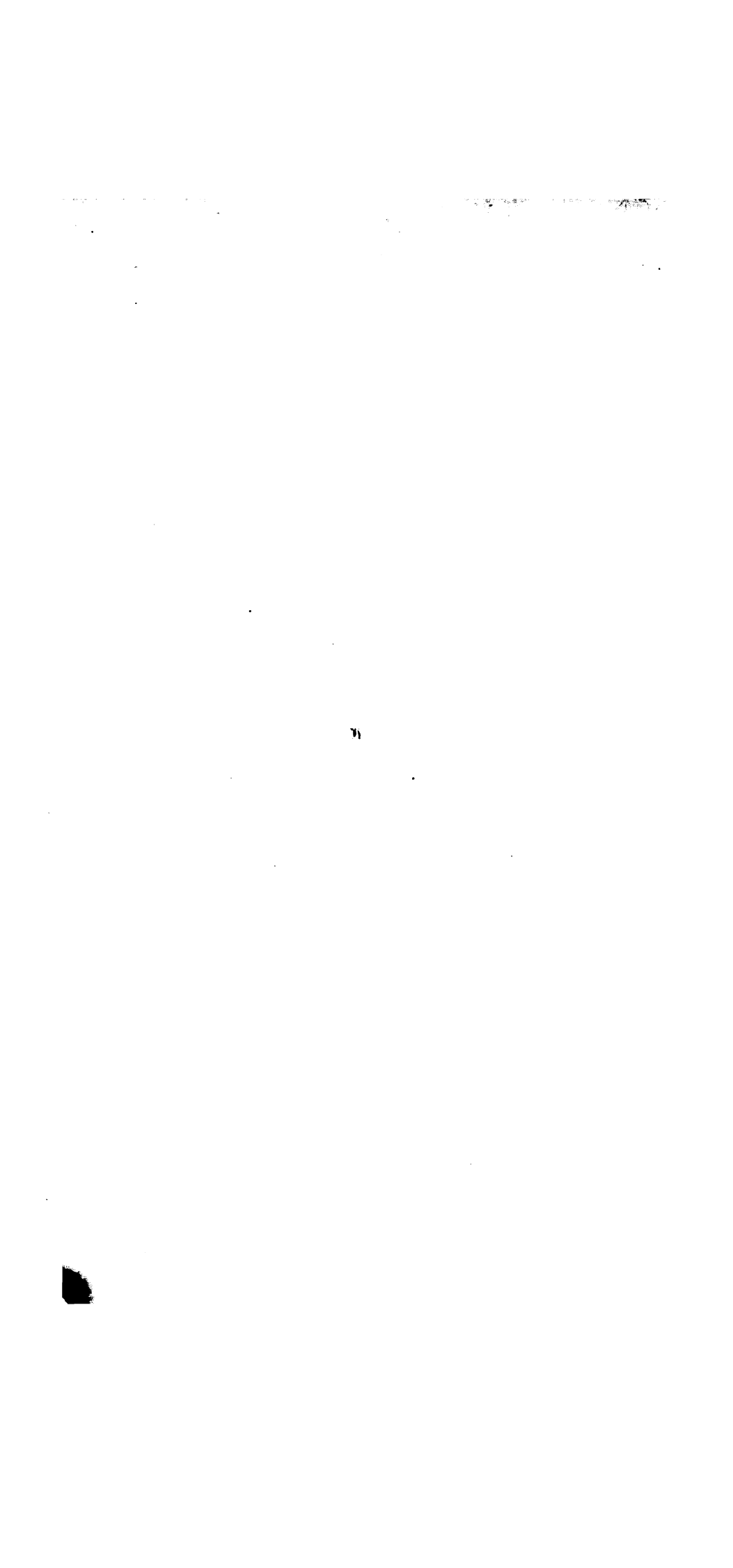












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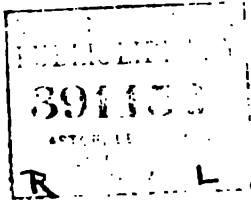
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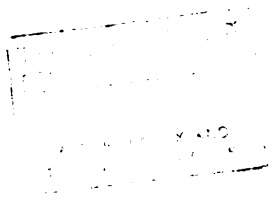


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Joseph Vail -

THE

Evangelical Quarterly.

JANUARY, 1879.

Vol. XII. No. 1.

JOSEPH WALLS.

Joseph Walls, D. D., was the seventh of eight children of the Rev. and Mrs. Joseph Walls. His father was a Congregational minister. There are records of this church, now known as the First Church, which was built in 1780, when the Rev. Joseph Walls was settled. His father, to the end of his life, lived in the same house for many years. His mother was the Rev. William F. Wall, D. D., of the Congregational Church of the City of New York.

He was born in New York City, on the 10th of January, 1812.

He was educated in the City of New York.

He was a member of the New York State Bar.

He was a member of the New York State Legislature.

He was a member of the New York State Senate.

He was a member of the New York State Assembly.

He was a member of the New York State Council of Education.

He was a member of the New York State Board of Regents.

He was a member of the New York State Board of Trustees.

He was a member of the New York State Board of Examiners.

He was a member of the New York State Board of Supervisors.

He was a member of the New York State Board of Health.

He was a member of the New York State Board of Agriculture.

He was a member of the New York State Board of Fish and Game.

He was a member of the New York State Board of Prisoners.

He was a member of the New York State Board of Charities.



Joseph V. ...

THE
Congregational Quarterly.

WHOLE No. XLV. JANUARY, 1870. VOL. XII. No. 1.

JOSEPH VAILL.¹

THE Rev. Joseph Vaill, D. D., was the seventh of eight children of the Rev. Joseph Vaill, who for more than fifty years was a Congregational pastor in Hadlyme, Conn. There the subject of this sketch was born, July 28, 1790.² His mother was Sarah Fowler, eldest daughter of the Rev. Joseph Fowler, of East Haddam, Conn. His father, to eke out a scant salary of seventy pounds, kept a school in his own house for many years. Joseph, Jr., together with his brother, the Rev. William F. Vaill, formerly a missionary to the Osages, received his early education in the Hadlyme Parsonage. Other pupils in this family school, at different times, were the Rev. Edward D. Griffin, D. D., the Rev. Joseph Harvey, D. D., and the Hon. William Hungerford, of the Hartford (Conn.) Bar.

In this family was a home of domestic peace, intelligence, piety, and hospitality.

Joseph, Jr. was fitted for college at the age of fourteen, but, on account of his youth and inexperience, was held back until the fall of 1807. His father's hesitation about sending him away from the restraints of home, and among temptations, without experience of a religious change, was an

¹ "Memoir of Rev. J. Vaill," by the Rev. Isaac Parsons, Pastor in East Haddam, Conn.

² The authorities for the facts in this article are diaries, sermons, and especially a series of "Autobiographical Sketches," dedicated by Dr. Vaill to his family and friends. The "Sketches" were begun in Somers, Conn., and finished in Palmer, Mass. Quotations in this article, not otherwise credited, are for the most part extracts from these.

additional reason for the delay. Even when admitted into college he was not allowed to reside there during the first term, partly on account of his father's narrow circumstances. Meanwhile his father directed his studies at home, and with the opening of the second term he became a resident at Yale.

His first room-mate was the Rev. Charles H. Goodrich, of Hartford, Conn. In his own words:—

“During that term both Mr. Goodrich and myself hopefully experienced religion, in connection with a somewhat extensive revival in Yale College. Here I should say that my parents had, previously to my entering college, manifested great anxiety for my soul, and had made me the subject of many prayers and much religious instruction. Indeed, my father, as he often said, thought he could never consent to my entering college till he saw some evidence of piety toward God in my heart. But he finally yielded, and sent me away with his many prayers, which I trust descended in saving blessings on my soul not long after I left the paternal dwelling.”

Only the usual incidents marked his college course. One of his room-mates was Mr. Sidney Edwards Morse, founder and editor of the *New York Observer*, and “the father of the religious newspaper press”¹ in this country. Their intimacy was lifelong.

The Yale College Class of 1811, to which these friends belonged, included among its forty-nine members several men since of considerable mark. It claims eleven ministers, four members of Congress, a Governor of Connecticut, three Supreme Court judges, and two historians, besides Professor Ralph Emerson, formerly of Andover, and Joseph E. Worcester, LL. D., author of *Worcester's Dictionary*.

At his graduation, September 11, 1811, young Mr. Vaill supported a part in a colloquy,—a fact which indicates a standing in scholarship among the first twenty of his class. He proceeds at once to earn by teaching enough to discharge a college debt of one hundred and fifty dollars. Six months he acts as principal of *Morris Academy*, in *Litchfield*, *South Farms*, *Conn.*, and for the same period has charge of a high school in *Salisbury*, in his native State. Collaterally he pursues the study of theology, writing dissertations on prominent doctrinal topics, and occasionally producing a sermon. This year, and the winter following (1812–13), spent at home, and with his brother, in *North Guilford*, *Conn.*, constitute the main portion of the time which he devoted to theological study before entering the ministry. But from his earliest years he had lived, as he

¹ Quotation from the “*Sketches*.” It is not, however, quite true. At least five religious newspapers, and as many theological reviews and journals, preceded the *New York Observer*. Mr. Morse is, however, on the list of pioneers in establishing religious periodicals.

expresses it, in an "atmosphere of divinity," and hence was enabled by the following June to get a license to preach, from the Middlesex (Conn.) Association. While journeying for a season on horseback, to confirm his health, he began to supply pulpits¹ as he had opportunity, and soon engaged for a few weeks with a church in the north quarter of Lyme, Conn. The Rev. Asahel Nettleton's pastorate there had then closed, and there was at the time a peculiar interest in religion. Here he stayed two months, and he always felt he had great reason for gratitude that his first experience of continuous ministerial service was in a season of revival. These labors in North Lyme had "some happy fruits."

After leaving North Lyme he supplied the pulpit four or five Sabbaths, in Bloomfield,² Conn. Soon came an invitation from Pomfret, Conn. But he says:—

"I returned to my father's to consult with friends as to my future course. Here I met my brother, and also Rev. Joseph Harvey. During our interview a messenger, now Rev. Ebenezer Brown,³ arrived at my father's from Brimfield, Mass., . . . with a pressing invitation that I would go and supply the church and people in that town, they having been long without a settled pastor, and being unable to unite in any of the many candidates⁴ they had employed. This matter was laid before my father and friends, and also the case[s] of Wintonburg and Pomfret . . . duly considered; and the result arrived at was, that my duty lay in the direction of Brimfield, Mass. Accordingly, after having declined the invitation to return to Wintonburg, and also given a negative to the request from Pomfret, I mounted my horse with saddle and saddle-bags, on or about the 15th of October, 1813. I reached Brimfield in safety after two days' ride, and preached my first sermon there on the Sab., the 17th of October, and continued with them five Sabbaths, when a unanimous call from the church and town . . . was given me to become their pastor. About the same time I received a call from the church and society in Wintonburg, and also [one] from the church and people in North Lyme.

"Before answering either of these calls, I returned on the last of November to my father's house in Hadlyme. Here I spent a few weeks, and, after taking advice of friends, and laying the matter touching my future course before God in prayer, I came to the conclusion that it was my duty to accept of the call from Brimfield."

Before returning to Brimfield in December he was married, on the 7th of the month, to Miss Anne Kirtland, a member of his father's church.

¹ He preached for the first time, as a licentiate, at a service preparatory to communion, for the Rev. William Lyman, D. D., in Millington, Conn., the same week in which he was licensed. At that time he had a stock of ten or twelve sermons.

² Then Wintonburg.

³ He has since died.

⁴ Dr. Vaill was "perhaps the fifteenth candidate."—*Memorial Sermon at Brimfield, commemorative of the fiftieth anniversary of his settlement there.*

His ordination and installation occurred February 2, 1814. The sermon was preached by his father; and his brother, then at North Guilford, Conn., was a member of the council. Says the Memorial Sermon already quoted:—

“The snow on the day of ordination was deep, attended with a sudden thaw; but notwithstanding the unpropitiousness of the weather, the church was filled to overflowing, and everything passed off to the satisfaction of all concerned, unless I except the martial music, with which the council was escorted to and from the house of God, at the instance and under the direction of a certain ambitious colonel of those days, who seemed to think the music essential to the perfection of beauty on that solemn occasion.”

Although now but twenty-three and a half years old, he was called to cope with many difficulties. In a memorial sermon which was preached in Brimfield in 1864, commemorative of his settlement there fifty years before, he says:—

“The church edifice, in my early ministry, with its high arch, and its numerous and loose windows, was rendered a cold house for winter. For successive years I preached in it without any warming apparatus that was visible to the eye; and while the audience generally tarried through the service, the preacher received many a hint, by the rubbing of hands and the shrugging of shoulders, that no word from his lips could be so grateful as ‘Amen.’ And then followed such a rush for the doors as might not have been inappropriate to an alarm of fire, but [was] not very becoming for an egress from the sanctuary of the Lord. It was some years after my settlement that stoves were introduced into the church. Strong prejudices resisted the movement. My hearers, some of them at least, had rather sit an hour and a half (for you must know our services were longer then than now) with the mercury at zero, than make any innovations on the old and venerated customs of their fathers. Hence the first movement in this direction met with but little favor. The church and town were called together to discuss this momentous question. The matter was earnestly debated. The pros and cons were carefully considered.”

And, connected with the discussion of this topic, there incidentally comes out an emphatic, though somewhat *ex parte*, testimony to the vigor, if not the persuasiveness, of the preacher in the presence of his unwarmed congregation. For the sermon proceeds:—

“At length one somewhat aged gentleman, as I was informed, rose and said: ‘We do not need, fellow-citizens, a stove in this house, to warm it up; the preaching is hot enough for that purpose.’ No small compliment to the young preacher, that he was able to warm his hearers, and make them comfortable in a cold day, by his *burning words* superseding the necessity of *burning coals*. In process of time, by consent of the town, provided it should be no expense to it, stoves went into the church, much to the satisfaction of both preacher and hearers.”

In those days, it is well known, the township constituted the parish and united with the church in giving a call to the pastorate. The number of professors of religion in Brimfield at this time was small, — only seventy in a population of sixteen hundred. Mr. Vaill's church was the only religious organization in the town. Of its members "a majority were aged." Some of them felt "no sympathy in the measures that the young and somewhat ardent pastor would set forward," while some "had fallen into gross errors, and had of course no relish for the truth."

Upon this topic the Memorial Sermon says: —

"False doctrine had gained so much ascendancy as to place me in antagonism, in my public preaching, with some of my respected hearers. Error had obtained such hold of the minds of numbers as to render what I regarded sound doctrine deeply disgusting to them, so much so as to render visible their impatience while listening to my appeals from the pulpit."

Yet there was "a gentle dropping almost from the opening" of his ministry, and "during the first four years as many had been received" into the church "as were members" at the time of his settlement; and in fifteen years as many had been added as during ninety years before.

In 1819 occurred the first general revival of religion ever experienced in Brimfield. One of its results was the addition of one hundred and five to the membership of the church.

In 1824 Mr. Vaill induced the church to substitute for the former¹ "vague" and "unsatisfactory" Confession of Faith one more evangelical and defined, — a "wicked innovation" (!) "most strenuously resisted" "by most of the aged members of the church." "Numbers" of these "had drank deeply into Universalism" and Unitarianism, and it was found difficult to "maintain any efficient discipline."²

In an unpublished sermon he thus familiarly remarks upon his own dogmatic faith at that time: —

"As for myself, I had been brought up at the feet of such men as Dwight and his cotemporaries of like faith, as Strong and Bellamy and Backus, and [was] deemed to be as decidedly orthodox as they, though I am quite sure I did not pin my faith on their sleeve."

At this period his labors were abundant. Occasionally, though "foolishly," as he afterwards thought, he would preach four times on Sunday, — once in some out district. Notwithstanding deeply rooted prejudices on

¹ "Patched up out of two old ones" of two churches formerly existing in Brimfield. — *Unpublished sermon.*

² The quotations in the above paragraph are from an unpublished sermon.

the part of certain of the church, he "established what were then, rather sneeringly, called 'night meetings.'"

He speaks of his annual stipend¹ as not of a princely character, and remarks upon the consequent necessity for carrying on farming operations to eke it out, — a necessity made stronger still by the custom of those days, according to which he "was obliged to keep a sort of ministers' tavern."

Mr. Vaill's efforts continued from time to time to be blessed, until in 1834 he accepted a call to the charge of the Second Church and Parish, in Portland, Me., once the Rev. Dr. Edward Payson's.² Among his reasons for leaving Brimfield the autobiography furnishes the following interesting account of one: —

"It so happened that a new and strange religion had been imported from Western New York into Brimfield, which made its appearance about the twentieth year of my ministry there. It was known under the name of Perfectionism. Its disciples claimed such immediate communication of the Holy Ghost as to supersede the necessity of means. Of course, the Ministry, the Sabbath, the Church, and the ordinances were set aside, and looked upon as of no value. A young woman was the first preacher of this strange doctrine, who soon brought to her aid a few men of like faith, and through these combined influences much mischief was done. A number of the church³ were strangely carried away with these new and fanatical notions, embracing one of the deacons and his wife. Much excitement was produced. The attention of the people was diverted from the great subject of their own duty to God, and [they] spent their time in animadverting upon the new and strange movements of the Perfectionists."

They who remained steadfast in the faith were unwilling to the last to dismiss their pastor; but his removal to Portland was advised by the Rev. Heman Humphrey, D. D., then President of Amherst College, and by the Rev. Asahel Nettleton,⁴ who recommended him to the people of Portland.

His installation⁵ in Portland occurred October 15th.⁶ The personal

¹ He was given a settlement of \$ 500, an annual salary of \$ 550, and the promise "We shall get you your wood," — a promise which was faithfully and generously kept, notwithstanding it was informally made.

² More recently the Rev. Dr. Tyler had been settled there, but had been called to the Presidency of the Theological Institute in Connecticut, and had accepted the call.

³ About twenty. Many, perhaps most of them, lived to regret and condemn their own course.

⁴ He speaks of Mr. Nettleton as his "long-trying friend."

⁵ Professor Ralph Emerson, a college classmate, then of Andover, preached the sermon.

⁶ The council to act upon his request for dismissal met in Brimfield, September 16th.

narrative, so often quoted, says that Mr. Vaill's Sunday evening discourses there used to draw out an audience varying from twelve hundred to fifteen hundred persons. For three months he boarded in the family of Mrs. Payson, when he removed his own family to Portland. Over this church — at that time the largest¹ in the city — he presided three years. But the change from Brimfield, in the interior country, to Portland, a seacoast city, was far from favorable to his health and spirits, which steadily declined from the time of assuming that pastorate. In 1837 he had the rare opportunity of accepting or rejecting a recall to his former charge in Brimfield. He accepted it, and was dismissed from Portland October 15th, just three years from the time of his entrance upon his ministry there. "It is worthy of remark," says the autobiography, "that not a Sabbath intervened between my closing my labors in Portland and resuming them (again) in Brimfield." "So, on leaving Brimfield for Portland, I supplied the pulpit in the former place till I commenced my labors in the latter." The narrative says: —

"The council was composed of some of the same fathers and brethren by whom I was ordained, almost twenty-four years before. My brother, William F. Vaill, preached the installation sermon. . . . It was understood by myself and by my people that I had returned to spend my remaining days with them. . . . My salary was increased from \$ 550 to \$ 600. I had given the people to understand they would remodel the meeting-house, and the next spring this was undertaken, and in the course of the summer and fall was completed at an expense of from \$ 4,000 to \$ 5,000, and thus was the house rendered commodious, and even beautiful. It was dedicated² on the 10th of January, 1838. I preached the dedication sermon. The Perfectionist excitement had subsided; and a number who had been suspended from the church for disorderly walk confessed their error and were restored."

¹ He says, in view of settling there: "The field to which I am called is a great and interesting field, and most unworthy and insufficient do I feel to occupy it."

² "But why remodel it, do you inquire? In the first place, its sittings were made up of square pews, bringing about one third of the audience with their backs to the speaker, — rather a discourteous position as regards him, and not remarkably pleasant, one would think, to the hearer. These pews, in general, had neither carpet nor furniture." And then the pulpit was at a fearful elevation, which, however, assumed rather necessary, not so much for preaching to the angels of heaven, but to give the preacher an opportunity to watch the roguish boys and girls, who, thus separated from their parents, pretty exclusively occupied the square pews that covered the outer surfaces of the deep and high galleries on all sides but one. For these and other valid and still more important reasons, its reconstruction became a desideratum." — *Memorial Sermon*.

"One reason, perhaps, why the pews were unfurnished, might be found in the fact that all the municipal meetings for business were held in the body of the church in those days, and being days of tobacco mastication, and of course of indiscriminate discharge, our lady friends preferred occasionally to cleanse the floors of their pews than to have their carpets disfigured and ruined by tobacco saliva." — *Memorial Sermon*, *etc.*

At this time the pecuniary condition of Amherst College was very discouraging. Mr. Vaill had long been a trustee of the Institution, and had before temporarily acted as a soliciting agent on its behalf. In 1841, however, it was necessary to appoint some one to devote his entire time to the collection of funds, and to other work in its interest. To his "great grief and surprise" Mr. Vaill was unanimously chosen to the office and responsibility of "General Agent of Amherst College." He declined, but the trustees insisted. He thus speaks of the matter:—

"The question of duty now pressed upon me with great weight. The thought of again breaking up at Brimfield and tearing myself away from my pleasant home there, and a people endeared to me by many tender recollections, was exceedingly painful. On the other hand, the College was dear to me as a child I had nursed and cherished from its infancy, in whose counsels I had always been, and which I well knew occupied a most important place in the community, [and] whose downfall I beheld as a dreadful calamity. Well I knew that some efficient agency must be instituted for the College, or its doors must ultimately be closed. My mind for weeks was greatly agitated with the question before me, until, after much prayer and counsel, I became satisfied that my duty might lie in the direction of the College, provided my church and people would give me up."

The Rev. Dr. John Fiske, of New Braintree, also a member of the College corporation, laid the matter before the church in Brimfield, which finally consented to release their pastor a second¹ time. He entered at once upon the duties of the agency,² and continued to discharge them for nearly four years. Then, invited to settle in Princeton, Mass., and also in Somers, Conn., he went to Somers,³ where he remained nine years and a half. While here he received the honorary degree of Doctor of Divinity from Amherst College. Among the items of his abundant labors in Somers is noted the preaching of one hundred and fifty funeral sermons. During the larger part of his stay in this place there was "an unusual dearth of revivals throughout New England compared with some former periods." Dr. Vaill thus touches upon the causes of this lack of religious activity:—

¹ The second Brimfield pastorate continued within a few days of four years; the entire period of the two pastorates there was within a few months of a quarter of a century. He was dismissed the second time December 19, 1841.

² Under the date Brimfield, October 12, 1841, he writes in his diary: "I have gone through with a great struggle in breaking away from my people, but it is over now, and, whether right or wrong, I have nothing before me but to labor and raise Amherst College, and make it what its friends desire it should be, and what the best interests of learning and religion require. I commit my way unto Him who has been my guide hitherto, and on Him alone I lean for support."

³ The installation took place August 6, 1845, President Hitchcock, of Amherst, preaching the sermon.

"The public mind was being agitated with many subjects of a somewhat exciting character, foreign from vital religion, and a spirit of worldliness prevailed throughout the community, that greatly hindered the success of the pulpit and religion. The country was constantly agitated with political strifes, and, moreover, was involved in a great variety of secular enterprises, such as to cast religion quite into the background, and as tended greatly to nullify the labors of the ministry, however faithfully performed."

His labors in Somers were, however, by no means barren of good fruits. Yet, for the sake of a more compact field of labor, and in order to be nearer the railway thoroughfares, Dr. Vaill, at the age of sixty-four, left Somers,¹ and settled as pastor of the Second Congregational Church in Palmer, Mass.²

This, his last pastorate, was held until October 13, 1867, nearly thirteen years. For fifty-two years, with an interruption of but four, he had the pastoral care of churches.

He wrote, in all, about two thousand sermons, and preached as many as seven thousand times, — two hundred times at funerals, twenty-eight times at ordinations, installations, and dedications.

In the course of his ministry he passed through seven revivals³ of religion. He received into the church, in all, six hundred and seventy-three, baptized seven hundred and sixty-seven, officiated at nine hundred and seventy-five funerals, and five hundred and seventy-nine marriages.

He often lectured, especially in the early part of his ministry, on edu-

¹ The council to consider the case met November 14, 1854.

² Installation, December 6, 1854. Sermon by the Rev. Alvan Bond, D. D., of Norwich, Conn.

³ A remarkable incident of the powerful revival of 1818, during his ministry in Brimfield, is worthy of record. It was the conversion of a Revolutionary soldier at the age of sixty-one, who, "from the midst of the deepest and most deadly opposition to the doctrines of the Cross, was brought to sit as a little child at the feet of Jesus. This man was so wrought upon by the convicting power of the Divine Spirit, that, like Saul of Tarsus, he fell prostrate to the floor of his dwelling, feeling that he was just sinking into perdition." This occurred during the night following a very solemn meeting held at the house of his son. "From that meeting he retired, [but] not to rest." At early dawn he sent for the minister, who saw, on entering, an unwonted scene. "There stood the stalworth, hoary-headed veteran, around whose ears had whistled the balls of the Revolution, trembling like an aspen-leaf. 'Ah,' said he, as he grasped my [Dr. V.'s] hand, 'I feel the weight of sixty years' rebellion against God lying upon my soul'; adding, in his own strong language, 'It is enough to shake the universe.' Many flocked to see him, among whom were the profane and the sceptical. His conviction was short but awfully overwhelming. In the course of that day he submitted to God, and for twenty years subsequent, to the day of his death, [he] was one of the most lovely of Christian men. He was like Barnabas, full of faith and the Holy Ghost." — *Unpub. sermon.*

cation; and later, on the subject of temperance. His published sermons, addresses, &c. are not very numerous.¹

His manner in preaching was energetic. He employed gesture and emphasis effectively. What he had to say came in a plain, straightforward way. Though greatly inclined to be humorous, his words often went right home with solemnity and power. He was full of common sense, rather than brilliant or profound. What Dr. Humphrey said of his friend Dr. Nettleton might be repeated of Dr. Vaill. "He [Dr. N.]," Dr. H. remarks, "was not a learned man. His Master never gave him time to distinguish himself as a scholar. He had too much work for him to do in his vineyard to allow it. Though he had a good, substantial, public education, Dr. Nettleton made no pretensions to high attainments in classical literature, or in any of the abstruse sciences." Dr. Vaill was a man much versed in common and business affairs, and had a good deal of executive power, great method, and much native shrewdness, in the best sense of that term. His speech accorded. It was simple, direct, and practical; and although, to speak accurately, it was not always wholly unrheterical, yet it manifested no rhetorical or scholarly bias. Many of his letters, however, composed and sent on behalf of Amherst College, were exceedingly well and effectively put.

The Rev. Lyman Whiting, D. D., says of him, in the *Congregationalist*,

¹ The following is probably an accurate list, with their titles:—

1. A Historical Sermon, Delivered at Brimfield, January 7, 1821, on the Occasion of a New Year.
2. A Sermon, Delivered before the Hampshire Missionary Society, at their Annual Meeting, Northampton, August 21, 1823.
3. A Sermon, Delivered at Somers, on the Sabbath, April 1, 1849, at the Funeral of Mrs. Chloe Billings, wife of Deacon Solomon Billings.
4. A Sermon, Preached at Palmer, May 20, 1859, on the Occasion of the Funeral of Deacon Benjamin Converse.
5. A Sermon, Delivered at Palmer, February 21, 1861, at the Funeral of William C. Child.
6. A Memorial Sermon, in two Parts, Preached at Brimfield, February 7, 1864, by Rev. Joseph Vaill, D. D., Commemorative of his Settlement in that Place, Fifty Years ago, and affectionately dedicated to his former Charge.
7. A Sermon, Delivered at the Funeral of Rev. Alfred Ely, D. D., Late Senior Pastor of the Congregational Church in Monson, Mass., July 9, 1866.
8. An Address, at the Laying of the Corner-Stone of the Meeting-House in the East Society in Ware, June 21, 1826.
9. An Address, Delivered at the Laying of the Corner-Stone of the Evangelical Congregational Church in Bolton, July 9, 1828.
10. Address, Delivered before the Eastern Hampden Agricultural Society at Palmer, October 15, 1863.

He also wrote newspaper articles on "Education" and "Western Travel"; besides a Brief History of the Theological School of the Rev. Charles Backus, D. D., many years ago pastor in Somers; and a Sketch, in the *Congregational Quarterly*, of the Life and Character of his brother, the Rev. William F. Vaill.

that in his early years he was a "burning and a shining light" in the family of churches constituting the Brookfield Association, — "the Young America in that circle of pulpits." He was not over tenacious of the elder methods of presenting truth. Although a preacher more than half a century, he was never out of sympathy with the present time. Dr. Whiting says: "He touched feelings; gave point and poignancy to truth." He, however, fully believed in elaboration. Some of his views of the characteristics of a good minister it will not be impertinent here to notice. In general, his idea was that such a minister is one who "serves his generation." The passages herewith cited I take from the sermon at the funeral of the Rev. Dr. Ely: —

"No minister can effectually serve his people as a preacher who does not faithfully elaborate his sermons. He must beat his oil, if he would bring out of the treasury of the gospel things new and old. We have no sympathy, nor had our departed brother, with those preachers who think to serve their generation as such with that which costs them nothing, — with superficial, disjointed, undigested sermons, that have neither depth, breadth, nor thickness. . . .

"But there is another idea embraced in a good minister's serving his generation according to the will of God. I allude to the selection of the place of his labors. A young man of promise, of gifts and talents, and good pulpit qualifications, is under great temptation to decline a call for settlement in an obscure and unsightly locality, — a place, for example, that has few external attractions, being new, sparsely settled, with rough and abrupt hills and unbroken forests, with unwrought roads, and humble dwellings, and a forbidding house of worship. And the more will be his danger of being tempted to decline such a call, provided he flatters himself that he may be invited to a more attractive place. How much to be admired is the character of that minister who shows a cheerful willingness to serve his generation just where it is manifestly the will of God he should! To go where He would have him go, and to do what He would have him do, is the very essence of moral heroism, of Christian faith and submission."

Dr. Vaill early showed and ever kept up a lively interest in education. In Brimfield and Somers he was uniformly Chairman of the School Committee. For nearly forty years he was one of the trustees of Monson Academy, and was President of the Board at the time of his death. While in Portland he belonged to the corporations of Bangor Theological Seminary and of Gorham (Maine) Academy. The corporation of Yale College once elected him to membership in that body, but the invitation was declined.

No quadrennial term of his life was more useful, none seemed more indispensable to the weal of the churches of Christ, than that spent in the service of Amherst College. He had been elected to a trusteeship of Amherst Academy, under whose wings that College was sheltered when it bore the character of a "Charity Collegiate Institute." When this Charity Institution was incorporated as Amherst College four years later,¹ he was ap-

¹ In 1825.

pointed by the Legislature one of the corporate body. His connection with this College "opened a new chapter in his life," as it did, indeed, in the history of the College. He was then the youngest trustee: at his death he was the oldest.

Dr. Vaill's first efforts in soliciting funds for Amherst he made, in concert with others, to raise \$ 30,000. Next came the endeavor to fill up a bond for \$ 15,000. Afterwards he employed himself four months in getting subscriptions (in the winter of 1827 - 28), the College supplying his pulpit half of the time. In 1832 it was resolved, if possible, to raise \$ 50,000 by subscription. Dr. Vaill made many "excursions" in this enterprise, and, finally, as he remarks, —

"Had the honor of completing the subscription, that is to say, of putting in the keystone of the arch. This was done in Boston, whence I wrote to the President, announcing the fact that the subscription was completed within the time limited to make it binding. So great was the joy at Amherst on the reception of the news that the College was illuminated the succeeding evening."

In 1841 the College owed \$ 18,000; its debt was increasing at the rate of \$ 3,000 annually; and the number of its students was constantly diminishing. The State persisting in her refusal to aid it, there seemed to be nothing before the College but bankruptcy and closed doors. The only way of salvation for it was thought to be to raise within four years the sum of \$ 100,000. "We all felt," he says, "that we must not let the College go down without one mighty effort to save it." The vote appointing Dr. Vaill to the general management of this business was "unanimous, with one exception," — his own. It was a very difficult undertaking, and the labors attending it were arduous and even "oppressive." But the Doctor could not endure the thought "that this child of the church, and of so many prayers and tears, should die." Up to that time the College "had always been a beggar, and had so often knocked at the doors of her friends for aid in her extremities, as to have induced impatience if not vexation." "Former friends had become recreant," and "her own sons [had] ceased to care for her, and, in some instances, become clamorous in depreciating her interests," — part "from deep dissatisfaction with the officers," part from alleged "great mistakes" in the discipline, "and others still from unpopular measures that had been pursued to sustain the College, and the prodigal use of funds that had been contributed to this end." In these circumstances Dr. Vaill took up the general superintendence of all the "more secular interests" of the Institution, and faithfully carried out the "instructions" of the Trustees, as thus specified: —

"He [Dr. Vaill] will, in addition to raising funds, be general inspector of the College buildings and grounds, attend associational meetings as occasion may re-

quire, visit ministers and churches, keep the friends of the College advised of its condition, character, and wants, interest himself in the welfare of the students, and, by identifying himself with its prosperity, employ all his time and talents for its high¹ advancement among the best literary institutions of the land."

The first thing done was to get subscriptions to be applied to the improvement of the grounds. This done, the pickaxe and the shovel² soon began to give the surroundings a new aspect.

Dr. Vaill prosecuted his work by visiting County Ministerial Associations, addressing the General Association of the State, meeting graduates³ of the College at Seminary commencements, gathering public meetings of the "solid men of Boston," and keeping the public attention upon the condition of the College through the press.

So dark was the prospect, however, that some among the trustees began to doubt the expediency of holding on, "and even suggested the idea of striking our [their] colors, and giving up entirely, or becoming auxiliary to some older and more established institution, contending that it was Utopian to suppose that two colleges could flourish simultaneously in the western portion of Massachusetts." But through painful repulses, and amidst discordant "strains of unqualified condemnation,"⁴ the general agent "held on his way," till his work was crowned with success. The total of miscellaneous subscriptions set down upon his books, together with sums given specifically to found professorships and increase the library, was \$103,000, — a great work to accomplish in four years, in spite of so many discouraging head winds. To do this work, Dr. Vaill "struggled manfully, and carried the College forward for years, when without his efforts it must have become bankrupt."⁵ He thus "performed a service for the College which its warmest gratitude never can sufficiently repay."⁶

Besides the various calls already noticed, Dr. Vaill was at different times

¹ It is now the third in pecuniary valuation among New England colleges.

² These implements have been kept at work more or less ever since, and the College grounds of Amherst now rank among the cleanest and most tasteful.

³ Dr. Vaill claims to have first suggested the formation of the association of alumni, which now is in vigorous life.

⁴ He found, however, many warm friends of Amherst College in each of his excursions, in his capacity as agent. Many of the alumni rallied earnestly and generously to her aid. Near Providence, R. I., he came upon a man who enlisted zealously in her cause, declaring, "If Brown will sail exclusively on [under ?] Baptist colors, they [she ?] may pick up their [her ?] freight among Baptists." In 1841 he had an interview, upon matters touching the interests of the College, with the ex-President, J. Q. Adams, at his house in Quincy. He speaks of Mr. Adams as a "candid, venerable old man," kindly, courteous, and "very far from being bigoted in his religious opinions."

⁵ Reminiscences of Amherst College. — ИТЧНОСОК.

⁶ A Discourse commemorative of Rev. Joseph Vaill, D. D., preached at his funeral in Palmer, Mass., February 25, 1869, by W. A. Stearns, President of Amherst College.

invited to settle as pastor in Belchertown, Mass., in Princeton, Mass., and in Palmyra, N. Y.¹ He was also appointed to act as general agent of the American Home Missionary Society for the New England States; to be Secretary of the Massachusetts Missionary Society, and Secretary of the Western Agency of the American Home Missionary Society at New York. He, however, declined all these calls.² Dr. Vaill was always a warm supporter of the cause of missions. In their success he placed his hope of the future supremacy of Jesus Christ in the world. In one³ of his published sermons he speaks of our "favored lot" in living "in a day of revivals, of Christian charities, of holy enterprise, when the kingdom of Christ is rapidly extending its borders. Yes," he says, "we live at a period of divine wonders, on the confines of the latter-day glory of the Church."

His sermon before the Hampshire Missionary Society was based upon the words, "Not because I desire a gift; but I desire fruit that may abound to your account." (Phil. iv. 17.) From this he developed the subject of "Religious Charity," under the idea of *fruit*. The proposition is, that "religious charity is the natural and indispensable fruit of piety in the heart." Under one of the subdivisions he remarks:—

"Unbelief, impiety, says that means are unnecessary; that God will accomplish his work in his own time and way; and men have nothing to do in this business. This plea has grown stale by repetition. . . . It is doubtless made by those who *do* nothing, to keep them in countenance, and furnish an excuse for their selfishness."

One of the inferences drawn from the subject is, "that no man can lay claim to the Christian character who neglects to engage in religious charity"; another is, "that Christians are not to consider their charity as *gratuitous*, nor themselves at liberty to give or withhold as they please, but as solemnly *bound and pledged*" to give, by their profession. Such "inferences" might be profitably heeded even to-day; though the sermon in which they are to be found was published in 1823.

For eighteen years Dr. Vaill was scribe of the Brookfield Association; a number of times he represented the General Association of Massachusetts in other States; once he preached its annual sermon⁴ at Dorches-

¹ Then the most considerable town in Wayne County, New York.

² He did not regard the offer of a higher salary as a sure call of Providence to abandon a work in hand. Accordingly, when called to the Secretaryship of the Western Agency for Home Missions in the State of New York, he did not leave Brimfield, where his salary was \$ 550, for a residence in Geneva, N. Y., though offered, by way of inducement, a salary of \$ 700 and the use of a good house.

³ No. 1 of list in note on page 10.

⁴ He declined to furnish a copy for publication.

ter. He entered early into the measures taken against intemperance. From a manuscript sermon, before cited, we learn that he took this stand "not greatly, at that period, to the satisfaction of some of his people." In the sermon he says:—

"Time was when even in this goodly community ardent spirit was used as freely as water. We could neither express our joy or our sorrow without it. A building could not be raised or moved without it. It was indispensable for securing our hay and gathering in all our crops. A load of wood could not be carried to the minister without it. . . . It seemed to be regarded as essential to the funeral occasion, in order to prepare all concerned to make a profitable use of the providence. The minister must drink it to prepare him to pray, and the mourners to help them to mourn. . . . As obtuse as my own conscience was on the subject of temperance in those rum-drinking days, I felt at the outset the impropriety of this vandal [?] custom, and I contrived, on every suitable occasion, to talk against it; and my feeble remonstrance began at length to be heeded, and gradually the practice wore away. The moral sense of the community was so far aroused among the more conscientious class that they contrived to break the ice, and it was soon found, while ardent spirits were freely used on other occasions, that it was possible to attend on funeral obsequies without calling in its aid. I lived long enough in this place to witness an entire revolution on the subject of rum-drinking."

Elected to the Massachusetts House of Representatives the last year of his life, he was named a member of the joint special committee on the License Law, and was much engrossed in its deliberations. He wrote a paper¹ on the questions of license and prohibition, to be read in committee, in which he professed himself "long since satisfied" of the "indispensableness of legal enactments for the removal of the curse of drunkenness from the community."

But he thus proceeds:—

"And here I wish to say, that, while I give my voice for temperance in its highest and best sense, I am no *extremist*. I am fully persuaded that great injury is often done to a good cause, if not entire defeat induced, by pushing things too far,—going beyond the common-sense principles that govern the great body of that portion, for example, of our constituents that constitute the bone and muscle of this Commonwealth. I admire common-sense men, wherever I find them, and such are the men, with few exceptions, we represent. They are not the *ultraists*, who are here and there to be found, who, to speak colloquially, would drive everything to the *butt's end*, and thus defeat a good cause by over action. . . . I am yet to be convinced that the intemperance, and *drunkenness* our constituents and our honored mothers are asking us to *remove* and *prevent* has much to do with the manufacture or use of *cider*, to say nothing of domestic and unadulterated wines. For fifty or more years I have witnessed cider-making operations among our farming population, and I have seldom ever seen men intoxicated from its use, except

¹ Printed in the funeral sermon by Dr. Stearns.

in my boyhood I might have seen here and there a straggling Indian who had imbibed it to the detriment of his locomotion. . . .

"I would prevent its distillation into cider-brandy. What I desire is a prohibitory law that we can carry *into effect*."

Dr. Vaill was a very genial companion. He was very quick at repartee¹ and heartily enjoyed a good joke up to the very close of his life. He was constantly drawing upon a fund of humor, fortunately in his possession. An inordinate tendency to jesting he even regarded as one of his besetting sins.

In the Memorial Sermon he says that fifty years ago in Brimfield "there was a good deal of what was called 'aristocracy,' and it is truthful to say that many of the people here stood high, at least in their own estimation, and considered Brimfield as forming a pretty strong radiating point of intelligence and refinement; and in this regard, it is presumed, there has been no deterioration."

In fulfilment of the promise of his Brimfield parishioners to provide fuel for his fire, "in one instance," he informs us, "there came a load of chestnut, which the good man said, as a sort of apology, was to pay me for an occasional chestnut sermon, by which, I suppose, he meant a sermon that had some snap in it."

Many passages in the Agricultural Address delivered in 1863 show the Doctor's practical turn of mind, and the ready flow of his humor. He always enjoyed giving a good hit, and very often indulged himself in giving them. There was often, too, a homespun plainness in his utterances which fixed them fast in the memories of his auditors. His directness and his sportiveness are combined in the Address. Near the beginning he remarks:—

"There is such a thing as talking our auditors into a good frame and then talking them out of it. . . .

"Another mistake into which some speakers fall, on such an occasion as this, is in being too grave, too precise, or, to speak right out, too sober, studiously avoiding everything that would tend to move the muscles of the face and show our ivories, if we have any to show. . . .

"As to the mistake of being too profound, there is no sort of danger that I should fall into this. I know my audience too well to venture, even if I had the ability,—that is, I know them to possess too much good sense to desire it on such an occasion as this. . . .

"It used to be mentioned as a mighty slur upon the gentlemen of the pulpit, that they were good farmers and knew how to trade in cattle and horses. To see a minister feeling of the ribs of a beef, or examining the teeth of a horse, or pretending to know something about domestic bipeds of the feathered race, provided

¹ The Dr. was quite dignified and stately in his manner of walking, and, on one occasion, one of his sons, meeting him, remarked: "I thought I was about to meet some gentleman!" The reply came instantly: "Well, I never made that mistake of you, sir."

he had come to preach as a candidate for settlement in a given place, would pretty surely give him the go-by."¹

Dr. Vaill was twice married. The mother of his eight children² died in Brimfield, February 6, 1829. His second wife³ was Mrs. Nancy Pope Stowe, of Ware, a very lovely and estimable woman, who still survives him. He speaks of his domestic relations as always wholly pleasant.

Wednesday, February 17, 1869, according to previous vote, many members of the Legislature made an excursion to the Hoosac Tunnel, and Dr. Vaill accompanied them as far as Palmer, for the purpose of looking after some repairs to his house, which had been damaged by a recent fire. He had voted against going to the Hoosac, and on his appearance at the station of the Boston and Albany Railroad was naturally rallied a little upon the apparent change of base. He, however, turned the laugh upon his banterers by remarking that, "To be sure, he had some private business to attend to at Palmer, but did not care to have such a set follow-

¹ In this address, also, some characteristic things are introduced, by asking the indulgence of the audience to a colloquial statement of what, if he were a farmer, he would do; "and I shall best come at this," he says, "by telling you what I would not do.

"Well, then, in the first place, I would not labor too hard, but take it so fair and easy, and especially toward the last of the week, that I could attend church on the Sabbath, and keep awake during the services.

"Second, I would not fall into a fit of anger at every little ill wind that blows, and scold at my hired men, and swear at my team, whether oxen or horses, nor would I whip them unmercifully when I deserved it more than they do.

"Third, I would not have everything in just the place where I never could find it. . . .

"Seventh, I would not have my pigsty in front of my house, nor anywhere in proximity thereto, and, wherever located, would not have it so filthy that my porker, in the greatness of his self-respect, would scorn to lie in it.

"Eighth, I would not make a cow-pen of my front yard; nor would I place my wood-pile where a neighbor, in a decently dark night, unless he understood my latitude and longitude, would be liable to excoriate his limbs in approaching my dwelling. . . .

"Tenth, I would not be everlastingly borrowing, but only borrow enough to show that I was willing to lend.

"Eleventh, . . . Now if I were a farmer, I would use all due care to find a wife that understood her p's and her q's. I would not introduce into my family, to be the queen of the churn and the cheese-press, a young, lily-livered Liliputian, who had been nurtured in a lady's flower-pot, and brought up on cakes and sweetmeats. . . . There are more reasons than one why, as a farmer, I would not seek such a wife. The *first* is, she would not have me if I did seek her; and the *second* is, I would not have her anyhow."

² Of these two died at a very early age. Six are still living. Two sons are in the ministry, — William Kirtland Vaill in Shutesbury, Mass., and Henry Martyn Vaill in Cape Elizabeth, Me.; two are in business, — Timothy Dwight Vaill in New York and Edward W. Vaill in Worcester; one, Joseph Fowler Vaill, is an invalid; and a daughter, Ann Elizabeth Vaill, is now Mrs. S. W. Selby, and resides in Marysville, Cal.

³ They were married January 7, 1830.

ing him up there." He chatted pleasantly all the way home, read to the legislative company those views upon the temperance question already quoted from, and seemed throughout the ride to be in his usual good health. When the cars arrived at the Palmer station he arose somewhat suddenly, and felt, as he arose, a sudden premonitory thrill shooting through his frame, on account of the severity of which he was assisted to his home. This was followed by rapid developments of acute disease. He lingered for five days in great suffering, and died¹ Monday morning, February 21, 1869, in the seventy-ninth year of his age. According to his long-cherished desire while in health, his remains were deposited in Brimfield, where so large a portion of his days were spent.

Dr. Vaill inherited a tendency to industry;² was trained to habits of economy, punctuality, and method, and hence was able to attend successfully to a great many minute details. Dr. Stearns says of him, that "he was a great man in duty well performed." Native traits fitted him especially to become what he was, — the energetic pastor,³ and the indefatigable college trustee.

Short in stature, but nearly always in perfect health, and of a bright and cheerful countenance and dignified bearing, his was a marked presence anywhere. He did a very large amount of Christian work, and this is one of the best possible proofs of his Christian character. It is all that is really needed. Without it no other testimony would be of any value.

REV. BRADFORD M. FULLERTON.

Palmer, Mass.

¹ A post-mortem examination showed the cause to be inflammation of the heart.

² "I always found enough to do. Time never lay heavily upon my hands." — *Autobiography*.

He began the renewed and earnest study of the Hebrew while settled in Portland.

³ He was active in starting and pushing measures by which the churches successively under his charge might be brought up to a higher standard of Christian activity. A plan adopted in Brimfield was the division of the church into thirteen sections or districts, and the appointment of a visitation committee of two for each section. Furnished with a list of names, these committees were to canvass and to strive to amend the spiritual condition of the church, and report their discoveries.

When Dr. Vaill had entered upon his Portland pastorate he found a custom which had been handed down from a former time, and which specially commended itself to his notions of pastoral fidelity and duty. The custom, and the Doctor's impressions concerning it, may be learned from the following entry taken from his Journal: "Took tea at Mr. —'s. At nine the Bible was brought, a portion of Scripture read, and I led in prayer. Happy arrangement. This practice I shall labor to encourage in all my visits."

In another place he says: "I hope that this plan of reading the Scriptures and praying will be steadily acted upon in all our social visits. Why should Christians exclude the Saviour from their circles? Why should travellers to eternity ever meet without doing something to help each other on to heaven?"

THE ABSORPTION OF CONGREGATIONALISM.¹

THE more I have studied Puritan history the more have I wondered at New England, both in respect to the scope and power of its influence for good, and the readiness with which — in the hope of doing more, on the whole, for the kingdom of Christ — the emigrating sons of the Pilgrims have consented to yield their own forms for those more rigidly insisted on by men who held to a *common faith* with themselves. Surely I cannot be mistaken in the supposition that it is without *parallel* in the history of the Church.

According to the testimony of Baneroff, the few scanty colonies of New England began in their *very infancy* to send out emigrants, "roaming the continent and traversing the seas." The first two churches which existed on Long Island were formed in New England; and, according to the testimony of Dr. Prime, the most of those subsequently formed for sixty or seventy years were organized "after the New England model." Puritan colonies settled in East Jersey, and for more than half a century the now First Presbyterian Church in Newark, N. J., maintained its Congregational form. "Soon after the termination of the Revolutionary War," says Rev. Mr. Hotchkiss, in his History of Western New York, "the inhabitants of Connecticut began in great numbers to emigrate to newer regions. In a special manner the stream of emigration was directed to 'Western New York,' as all that part of the State was *then* denominated which lay west of the counties that now adjoin the Hudson River."

The original charters of Connecticut and Massachusetts extended to the Pacific Ocean, and, of course, embraced a large portion of the present State of New York. The conflicting claims of Massachusetts and New York were settled by the grant of pre-emption right on the part of the

¹ Extracts from the correspondence of the Rev. Theron Baldwin, D. D., with a distinguished Presbyterian pastor, now deceased, under date of May 9, 1862. This correspondence had reference to the Christian colleges founded, and churches established, during the days of mutual confidence and co-operation on the part of Presbyterians and Congregationalists, under "the plan of union." Its object was mainly twofold. *First*, to show that out upon the great common field, where these denominations spread and intermingled, the colleges which they founded on broad Christian principles, and without reference to denominational issues, should not be swept into the arena of the ecclesiastical contests of a subsequent age; and especially that any questions that might arise in respect to ownership or control should not be decided by the mere ecclesiastical relations which the individual founders or donors happened to have, as this would make that supreme and absolute which at first was merely incidental and subordinate. *Second*, to show how Congregationalism was absorbed by Presbyterianism in its progress westward. We confine our extracts mainly to the latter point.

latter ; and this right was purchased of Massachusetts by two New England men, Messrs. Phelps and Gorham. According to Mr. Hotchkin, "a strong desire was soon awakened among New England farmers to exchange their rocky fields for the fertile plains of the West." Hence most of the early settlers in that portion of New York lying west of the eastern bounds of Broome, Chenango, and Madison counties, and denominated by Mr. Hotchkin, "Western New York," according to his testimony, "were New-Englanders, and took with them their New England preferences."

At an early period the General Association of Connecticut devised means for sending missionaries to itinerate in the new settlements, one of whom, the Rev. Samuel Eells, of North Branford, was sent out in 1788 or 1789. Previous to 1800 no less than five missionary societies, organized in different parts of New England, were engaged in the same work. There is a record of nineteen Congregational Churches organized previous to 1800, and of four organized by the General Assembly's Board in 1795, all of which latter, however, were afterwards resuscitated or reorganized as Congregational churches. There is also a record of some sixty Congregational churches, and of some twenty-two Presbyterian, organized between 1800 and 1815. A writer in the Congregational Quarterly says: "The first missionaries employed," on that field, "the first churches organized, the first ministers settled, the first ordinations, installations, and ecclesiastical bodies, were Congregational ; and there was every reason and prospect, from purchase, settlement, preoccupation, cultivation, and thorough organization, to suppose that Western New York would become as characteristically Congregational as New England. Presbyterian churches were, however, intermingled with the Congregational, and the subsequent history of the two, even as set forth by Mr. Hotchkin, who wrote strongly in the interest of Presbyterianism, is a curious history. The first Presbyterian church west of the Genesee River was organized in 1805, and composed of Presbyterians of the Kirk of Scotland. 'The early ministers of Western New York,' says Mr. H., 'both Congregational and Presbyterian, were very harmonious in their theological views, and in their sentiments respecting the qualifications for admission to sealing ordinances. They, moreover, occupied a common field,' and, as the strength of both denominations, perhaps, was not more than sufficient to enable them to support the preaching of the gospel for half of the time, the formation of separate churches seemed ruinous ; and as the cause of religion would be to a greater extent advanced, the entire union of the two denominations appeared to many reflecting minds a very desirable event."

But what should be the *basis* of union ? Members of the Kirk of Scotland would, of course, maintain a rigid adherence to denominational forms, and the *yielding*, if any, must in all cases be on the part of New England

men, who were prepared for it, not only by a noble catholicity in which they had been trained, but by a feeble attachment to mere forms, and an unsuspecting confidence that the affairs of the united body would be conducted upon the same broad principles as those which led to the union, and with a like freedom from any narrow spirit of sectarianism. When the "Mother Presbytery" of Philadelphia was organized, in the latter part of 1705 or early in 1706, Jedediah Andrews, of Massachusetts, yielded to Francis Makemie, the Father of Presbyterianism. "Makemie," says one, "was a Presbyterian, and secured that form of government. Andrews was content, provided it was liberal." *Ex uno disce omnes.*

The process, however, in Western New York was a very instructive one. Here and there a New England man joined Presbytery without having dissolved his connection with the Association, and Presbyterians tolerated this double relationship. Some of these men seem to have preferred Presbyterial forms. One of the three who connected themselves with the Presbytery of Geneva was on the committee of three members appointed by the Synod of Albany, "to prepare a draft of a letter" to the Middle Association (of which he also was a member), whose commissioner had met the Synod with some propositions for union. The Synod expressed its readiness to form as intimate a connection with them as *the constitution of the Presbyterian Church would admit*, inviting them, however, to become a constituent part of the Synod, and assuring them of the cheerfulness of the Synod to leave their churches undisturbed in the administration of their own government until they should be better acquainted with the Presbyterian mode, and voluntarily adopt it." Under the plan finally adopted and sanctioned by the General Assembly, the Middle Association became a constituent part of the Synod, leaving its churches Presbyterian in every respect save one, namely, that the "Session" was composed of *all the male members of suitable age to vote.*

But the boundaries of the Presbytery and the Association were contentious; and then the proposition came up to divide the territory covered by them into three Presbyteries, in order to constitute the Synod of Geneva. Under this operation the Middle Association disappeared.

Then the Ontario Association came into connection with the Presbytery of Geneva on the ground that "it appeared from the Holy Scriptures of immense importance that all who love our Lord Jesus Christ should be united in the strictest bonds of fellowship, that they may with one heart and voice unite in opposing error, &c.; and that there was no reason why those denominations of professing Christians usually called Presbyterians and Congregationalists should not receive each other as brethren, and be united as one body in the strictest sense." To "receive each other" implies mutual reception; but in this case the receiving seems to have been all on one side.

Thus matters went on till 1810, when a convention was held at Clinton, in the county of Oneida, to consider the expediency of forming a General Association for the State. Delegates appeared from no less than five district associations, and from the Northern Associated Presbytery. This Associated Presbytery was Congregational "in its principles and practice, like the Morris County Associated Presbytery," in the northern part of New Jersey. The convention did not deem it expedient to take any steps toward the formation of a General Association. The "Plan of Union" was at that time in full operation, and no doubt had a strong influence in producing this result. Presbyterianism now received a powerful impulse, as it had incorporated within itself all the strength which New England had accumulated through long years of earnest, diversified, and successful labor. The Congregational Churches were at that time vigorous, and rapidly growing in strength, and the Associations had been constantly increasing in numbers; and no want of adaptation on the part of the Congregational system to that region had been discovered. Nevertheless, the greater was absorbed by the less, and the majority yielded to the minority. That denomination which laid the first foundations of the Church here in the New World, — which, under God, constituted the great power for good in the infancy of the nation, and through all its early growth, — which from the very first had followed with the gospel the emigrating colonies on every line of their progress into the wilderness, now poured itself into the bosom of another denomination, and left its very name to disappear, and was led to all this in the hope of doing more for the kingdom of Christ through the Christian union thus secured. It is to this catholicity that the New School Presbyterian Church (to say nothing of other denominations) owes a large portion, and, as I believe, much the larger portion, of its present strength and efficiency.

I am free to confess to an unwillingness that my mere *ecclesiastical relations*¹ for the last thirty-three years, irrespective of any changes in the intensity of denominationalism, or revolutions of opinions in regard to ecclesiastical rights and privileges, should fix irrevocably on a particular side of the line, what little has accumulated through my public labors. This would make that supreme and absolute and inexorable which at the outset was merely incidental and subordinate. Where denominational titles and phrases were originally applied to institutions, churches, &c., the forms of law may hold them in spite of wide departures in respect to opinions and spirit; the net is fairly over the flock that was attracted within reach, and there is no escape; but cases of even this sort in numerous instances ought, as it would seem, to be brought into the great court of Christian equity. Where, however, no such limitations exist every-

¹ Presbyterian.

thing seems to show that we should be governed by *intent* and *spirit*, rather than by an accidental and external relation.

When I begin with Central and Western New York, and see how Presbyterianism with its rigid adherence to forms came up to Congregationalism on its generous side, and availed itself not only of the flexibility of the system, but of the circumstances and spirit of the times, and turned the whole great argument for Christian union in favor of its own polity; then go to "New Connecticut," westward, and see New England still yielding its own forms under an implied pledge that the work which it had so much at heart was to be done in a generous confidence and on broad and catholic principles, and poured its resources and energies through channels where its own names disappeared, and as the result grand accumulations swelled on, I can imagine no good reason why any intense denominationalism should claim a right to hold within its grasp this great common inheritance.

How would the principle advocated by yourself in regard to colleges operate in *churches*? Take, for example, that of Southold, Long Island, founded in 1640, the first that had any existence there, and which maintained its Congregational form for one hundred and ninety-two years from its first organization. Or take the First Presbyterian Church in Newark, N. J., which held on to its Congregational form for more than half a century, and then could not be brought upon a Presbyterian basis without throwing off a fragment, which was organized into a Congregational church, and which held out for thirty years longer, but finally became the First Presbyterian Church in Orange, N. J. Similar cases might be taken through Central and Western New York, where the great strength of the New School Body now lies, to say nothing of districts farther on towards the Pacific.

A correspondent in the New York Evangelist, who had just attended the Anniversary of the Auburn Theological Seminary, says: "We are accustomed to smile at the pretensions of various localities to be in various respects the "*hub*" of creation. But the claims of "Auburn" to be the centre of Presbyterianism are not quite so extravagant as some that have been put forward. It lies in the very lap of Central and Western New York; and the Presbyteries controlling it and represented in its Board of Commissioners, comprise more than half the numerical strength of the Presbyterian Church. All the eastern part of New York, all New Jersey and Pennsylvania, all the Western and Northwestern States, include less constitutional Presbyterianism than this magnificent garden, stretching from the Ontario to the Pennsylvania line." And for all this Presbyterianism, as it would seem, is mainly indebted to New England.

To my mind vast interest attaches to the sacred inheritance of churches,

colleges, &c., which has accumulated during the last half-century, and more under the joint labors of Congregationalists and Presbyterians from the banks of the Hudson to the shores of the Pacific. This has been a period distinguished for broad and catholic views, comprehensive plans of Christian benevolence, executed through untiring and co-operative effort on the part of those who acknowledged one Lord and Head of the Church, and trusted in a common salvation.

What questions may yet arise under denominational pressure in reference to our Western institutions I am not able to say. A noble cluster has been established upon broad Christian bases, under the joint labors and through the joint contributions of Presbyterians and Congregationalists; and I earnestly hope that no pretended *heirs* will demand a settlement of the common estate, and an assignment of it to this or that or the other claimant, whose demands are based upon the mere *ecclesiastical relations* of founders or supporters. As between these two denominations, this would do violence to the lifelong labors of many a good man.

REV. THERON BALDWIN, D. D.

New York City.

OUR noble forefathers! O, deep be the shame,
 To dim their bright glories, or tarnish their fame!
 O, noble those men whose blood and whose toil
 Restored unto God America's soil!
 Who, trusting in Heaven, in face of the world,
 To fair Western winds their banner unfurled,—
 Not for honor, nor power, nor aught of earth's fame,
 But freedom of conscience, in God's holy name.
 They eagerly saw, in far-distant skies,
 The Bethlehem star of Liberty rise;
 They followed its track, a glorious band,
 And now, on Time's beaten highway they stand,
 Hero-men, pointing onward the heaven-lit way,
 From Tyranny's darkness to Liberty's day.

A
DISQUISITION

Concerning

Ecclesiastical Councils.

Proving, that not only Pastors, But Brethren delegated by the Churches, have equally a Right to a decisive Vote in such Assemblies. To which is added, Proposals concerning Confociation of Churches, Agreed upon by a *Synod*, which Convened at *Boston*, in *New-England*.

With a *Preface*, containing a further Vindication of the
Congregational Discipline.

By *Increase Mather*. D. D.

Prov. 11. 14. *In the Multitude of Counsellors there is safety.*

Acts 15. 23. *They wrote Letters by them, after this manner, The Apostles, and Elders, and Brethren.*

Jus ferendi in Concilijs ad Laicos potest Extendi, et plus aliquando, quam ad Multos clericorum. *Gersom. Citante Parker Ecclesiast. Lib. 3. Cap. 28. p. 387.*

Judicium [in Concilijs] et quoad facultatem, et quoad Authoritatem, Convenire potest doctis qui non sunt Episcopi, *Ames Bellarm. Enerv. Tom. 2 Cap. 2. p. 18.*

Boston, Printed for *N. Boone*, at the Sign of the Bible in *Cornhill*.

1716.

THE
P r e f a c e .

THAT Controversies about Forms of *Ecclesiastical Discipline*, concern not the *Essentials* of Religion, but that Good Men may be of various Sentiments about them; *Salva Fide, et Caritate*, is readily acknowledged. Nevertheless, there ought to be a singular Regard unto Truths of this Nature, by us in *New-England*, above what may be affirmed of Men in any other Part of the World, since our Fathers were Persecuted out of their Native Land, and fain to fly into the Wilderness, for their Testimony thereunto: great were the Difficulties and Temptations, and Straits, which they for some time conflicted [ii] with, and all upon no other Account, but that so they might enjoy a *pure Discipline and Church state*, exactly conformable to the Mind of *Christ*, revealed in the Holy Scriptures. On which Account, for their Posterity to depart from what their Fathers have with so much Clearness of Scripture Light, taught and practised, and confirmed with so great Sufferings; must needs be a greater Sin and Provocation to the Eyes of his Glory, than may be said of any other People on the Face of the Earth.

Concerning *Forms of Church-Government*, besides those of the *Congregational Way*, there have been especially two Pretenders to a *Divine Right*, viz. those that plead for the *Episcopal*, and those that are for the *Presbyterian* Discipline. In the famous Treaty at *Uxbridge* between eminent Divines of both Persuasions, after they had been for *some* time arguing the Matter, the Marquis of *Hertford* spoke to this Effect; (a) *My Lords*, (said he) *here is much said concerning Church-Government in [iii] general; the Reverend Divines on the Kings Part affirm, that Episcopacy is Jure Divino; the Reverend Ministers on the other Part do affirm, that Presbytery is Jure Divino; for my part, I think that neither of them, nor any other Form is Jure Divino, and therefore desire we may hear no more about that Controversy.* I could easily say as that Noble Lord did, as to the two contending Parties, without concurring in his general Negative. I have been told, that the admirably Learned Dr. *Prideaux*, (once *Regius Professor* in *Oxford*, and a great Ornament to that University) being asked what Form of Church-Government he thought was of Divine Institution, replied, that he supposed that no particular Form was *Jure Divino*; but if any were so, it was that which Congregational Men made a Profession of. The Protestant Churches in *Helvetia*, have

(a) *Sir B. Whitlock's Memorials. p. 123.*

no Ecclesiastical Discipline; but if any Members of (*f*) their Churches fall into Scandals, they turn them over to the Civil Magistrate to discipline them. But so [*iv*] much has been written by the Learned Mr. *Robert Parker*, (*g*) to prove that there is a Form of Church-Government of Divine Institution, as I think cannot be answered, and the famous Mr. *George Gillespy* (*d*) has abundantly confuted *Erasianism*.

It has been injurious to those of the Congregational Persuasion, that the Name of *Brownists* has been undeservedly imposed upon them, from whom they differ essentially. The *Brownists* make the Community to be Rulers; whereas those of the Congregational Discipline, although they believe that *Prætorie*, and in that respect *Power* belongs to the Fraternity, yet that Rule and Government is peculiar to the Presbytery; and that there cannot be a Valid Church Act without the Consent of the Brotherhood, nor without the Concurrence of the Eldership, in an Organick Church. *Brownists* disown all Churches besides their own, renouncing all the Parish Churches in [*v*] *England*, and the Reformed Churches in other Nations also, as no true Churches of Christ. It deserves a Remark, that *Robert Brown*, the Father of those called (*e*) *Brownists*, after he had maintained, that there was no Church in *England*, did himself become a Conformist, and Parson of a Parish in *Northamptonshire*, called *A Church*. Congregationalists are of another Spirit and Principle. They are the genuine Posterity of the good *Old Puritan Nonconformists*. There was long since an admirable little Book, (little in bulk, but great in worth) Printed with that Title, *Puritanismus Anglicanus*, which Dr. *Ames* has honoured with a Preface, whence he has been supposed to be the Composer of it. But a Learned (*f*) Professor in the University of *Leiden*, has informed us, that not Dr. *Ames*, but Mr. *Bradshaw*, an Eminent Nonconformist Minister, (whose Life has been written by Learned Mr. *Gataker*, and published by Mr. *Clark*) was the Author of that Judic[i]ous Script. It is perfect *Congregationalism*. The Principles of those, who are for the Congregational Discipline, are such as these. 1. That a Particular Church, as to the Matter of it, ought to consist of such as are in the Judgment of rational Charity, *Saints, and faithful Brethren in Christ*. Of such were the Churches planted by the Apostles. 2. That the *Form* of a Church, or that which does essentiate and distinguish it from all other Societies, is a *Covenant* or Agreement to walk together in the Observation of all the Ordinances of the Lord Jesus Christ; which Covenant, tho' only im-

(*g*) *Tigurine Liturgy*. p. 133.

(*c*) *De Politia Ecclesiastica*. L. 1. Cap. 10 15. et Lib. 2. C. 42. 44.

(*d*) *Aaron's Rod blossoming*.

(*e*) *Pagit. Hæresyography*. p. 67.

(*f*) *Hornbeck Epist. ad Durium*. p. 27.

placit, gives Being to a Church ; nevertheless, that an explicit Covenant is most eligibile. 3. That a Particular Church, has Power given to them from the Lord Christ, to Choose their own Officers, viz. Pastors, Teachers, Ruling-Elders, and Deacons. 4. The Essence of a Minister's Call to the Pastoral Office, is in a mutual Election. They are for the Imposition of the Hands of the Presbytery in Ordination. Nevertheless, they look not on that as essential, but as adiaphorus. [vii] In which they agree with some Eminent Divines of the Presbyterian Judgment, particularly with Mr. *Gillespy*, (*g*) nay with the general Kirk Assembly in *Scotland*, as whoever shall consult Mr. *Calderwood*, (*h*) will find it often asserted. 5. That a Particular Church being furnished with Elders, at least with a Teaching Elder, has full Power to exercise Discipline within it self, without depending on any other Superiour Jurisdiction. The famous Mr. *Paul Baine* (*i*) affirms, particular Churches are equal and independent on one another. He is (so far as I understand) the first Writer by whom that Term has been used. It is very unreasonable, that for this, Congregational Men should be Nick.named *Independents*. A late Author, who is not of that Way, but a Conformist, (*k*) says, *That in the Primitive* [viii] *Times every Particular Church was Independent, h. e. that it had a sufficient Right and Power in it self to punish all its Delinquents, without the Concurrence of other Churches.* There is then no Reason why such as are for the Congregational Discipline, should be reproachfully called *Independents*. Our *New-England Platform of Church Discipline* dislikes that Name. Mr. *Hooker* (*l*) thinks it was from the Subtilty of Satan, to fix that Name upon those that professed the Truth ; that so the Truth it self might be made nauseous and distastful. Mr. *John Beverley* (*m*) complains of it. Those famous Apologists, Dr. *Goodwin*, Mr. *Nye*, Mr. *Simpson*, Mr. *Burroughs*, Mr. *Bridge*, (who have been esteemed Pillars amongst those of that Way,) publickly and solemnly declared, *That it was a Maxim to be abhorred, that a single Society of Men, pretending to be endow'd with a Power from Christ, to judge them of the same Body, should arrogate to themselves an Exemption from* [ix] *giving an Account, or being Censurable of any other, either Christian Magistrate, or Neighbour Churches. So far (say they) was our Judgment from that Independent Liberty, which has been imputed to us.* 6. As all Protestant Writers of Note (*Grotius* only excepted) approve of the Necessity and Usefulness of Ecclesiastical Councils, so do those of the

(g) *English Popish Ceremonies*. p. 285.

(h) *History of Church of Scotland*, p. 26, 383, 418, 425: (i) *Diocens Trial*.

(k) *Enquiry concerning the Discipline of the Primitive Churches, supposed to be written by Mr. King*, Chap. 8. p. 39.

(l) *Survey, part 2. Chap. 3.*

(m) *Unio Reformantium*.

Congregational Discipline. It has ever been their declared Judgment, that when there is Want of either Light or Peace in a Particular Church, it is their Duty to ask for Council, with which Neighbour Churches ought to assist by sending their Elders, and other Messengers, to advise and help them in their Difficulties. And that in Momentous Matters of common Concernment, Particular Churches should proceed with the Concurrence of Neighbour Churches. So in the Ordination of a Pastor, much more in the deposing of one. Thus it has ever been in the Churches of *New-England*. And so it was in the more Primitive Times of Christianity, when the People had Chosen a Pastor, they desired Neighbour Pastors to Concur [x] in his Ordination. When (n) *Alexander* was Chosen a Bishop or Pastor at *Jerusalem*, it was with the Concurrence of the Neighbours. *Cyprian* (o) says, that when *Cornelius* was Ordained, it was the Approbation of Sixteen Pastors. So when any Church had sufficient Cause to depose a Pastor, they would not do it without the Advice of a Council. When *Paulus Samofetanus* (p) was deposed for his Hæretical Opinions, it was with the Concurrence of a Council, which met at *Antioch*, about that Affair. When *Privatus* the Bishop of *Lambee* (q) was deposed, it was with the Advice of many other Pastors.

But if those of the Congregational Discipline are so well affected to Councils, what then is the Difference between a Presbyterian and Congregational Man? Truly, a moderate Presbyterian and a solid Congregational Man differ so little, as that 'tis Pity they [xi] shou'd differ at all. My Dearest Brother *Samuel Mather* (whose Successor I am here in *Boston*, he having been the first that preached the Gospel to that Church unto which I have been related for more than fifty years, and after his Removal from *New-England*, became the Pastor of a Congregational Church in *Dublin*, where also he was succeeded by another Brother, the well-known *Nathaniel Mather*) wrote an *Irenicum*, in which he makes it evident, that the Difference among the Brethren of those two Persuasions, is inconsiderable. A principal is, that Presbyterians suppose that Synods have a *Juridical Power*, that they have Authority to Censure Erring Churches, and if obstinate, to deliver them to Satan. But those of the Congregational Persuasion, think, that such Authority belongs only to a Particular Church, and that Synods cannot proceed any further than to a *Sentence of Non communion*. Surely, notwithstanding this Difference, they may be *United Brethren*. And blessed be God, that in *London* they are so. I can reflect on it with Joy, that [xii] when Providence ordered my Sojourning among them for years, I was not

(n) *Euseb. Lib. 6. Cap. 11.*(p) *Euseb. Lib. 7. Cap. 30.*(o) *Epist. 52.*(q) *Cyprian. Epist. 55.*

wanting to do my Part towards that Union. Mr. *Rutherford* declared, that if those of the Congregational Way, would come up to Mr. *Cotton*, in his Keys of the Kingdom, he would meet them half way : The truth is, there is a greater agreement in many things between the Presbyterians in *Scotland*, and the Congregational Men in *New-England*, than with them and some others that go under the Name of Presbyterians. Particularly, in that they do not make the Essence of a Ministers Call to be in that Rite of Imposition of Hands, but in the Election of the People, and in that their Ruling Elders are Chosen for term of Life. Also in *Scotland* they greatly approve of Reading the Scriptures in Publick Congregations, but not of a *silent Reading*, without any Exposition. They generally say with their famous *Didoclavius*, (alias *Calderwood*) *Non probo lectionem sine interpretatione* ; and with *Auflin*, who says, *quare Legitur si silebitur, quare auditur si non exponitur*. Nor do their Ministers use to Conclude their [xiii] Prayers, with the Lord's Prayer as many other Presbyterians, as well as Episcopals commonly do. But for Ministers to pretend to a Negative Voice in Synods, or for Councils to take upon them to determine what Elders or Messengers a Church shall submit unto, without the Choice of the Church concerned ; or for Ministers to pretend to be Members of a Council without any Mission from their Churches, nay, altho' the Church declares that they will not send them ; is *Prelatical*, and essentially differing not only from Congregational, but from Presbyterian Principles. And now that I am going out of the World, I could not die in Peace, if I did not discharge my Conscience in bearing Witness against such Innovations, and Invasions on the Rights, and Liberties belonging to Particular Congregations of Christ.

Notwithstanding, the Churches of *New-England* were Planted a Noble Vine, wholly a right Seed, if now there is a visible Degeneracy or Declension as to the *Power of Godliness*, and so as to *Discipline*, it is not to be wondered at. Primitive Purity has rarely [xiv] continued for more than one Generation. The famous Historian (*r*) (who has by some been called the Father of Ecclesiastical Historians) has recorded a Saying of *Hegesippus*, that *while the Apostles were living, the Church remained a Virgin ; but when they were removed by Death, 'twas soon corrupted*. How clear is it in the Scripture, that in the Apostle's Days, there were more Pastors or Bishops than one in a Particular Congregational Church. *Acts* 14. 23. So in the Church at *Ephesus*. *Acts* 20. 17, 28. And in the Church at *Philippi*. Ch. 1. 1. And in the Church at *Theffalonica*. 1 *Thef.* 5. 12. And in the Church at *Colofs*. there was *Epaphras, Archippus, and Philemon*. *Clemens Romanus* (the same that

(r) *Eusebius*. L. 3. C. 32.

is mentioned, *Phil. 4. 5.* when there had been a scandalous Schism in the Church at *Corinth*, one or two chief Brethren having drawn a great Party with them, so as that they rashly and unjustly deposed their Officers; he wrote a very grave Epistle to that Church, in which he speaks of nine Elders or Bishops (for [xv] with him an Elder and a Bishop are the same) that were among them. This Epistle of *Clement* to the Church at *Corinth*, is supposed to be written forty years after the Apostle *Paul's* Epistle to them. But in the next Age to the Apostles, no more than one Pastor or Bishop might be in one Church. This we see in the Epistles of *Ignatius*, in the Age next following the Apostles. And in the Age after that, *Cyrian* (t) says, *Unus in Ecclesia Sacrosanctus*. *Tertullian* said as much before him. When *Austin* (u) was grown old, and under Infirmities of Age, his Church desired that *Erastus* might be his Assistant in the Episcopal Office, but *Austin* would not consent to his Ordination, although his Church did earnestly desire it. He objected, that for two Bishops to be at once in the same Church, was contrary to a Decree of the *Nicean Council*. *Valerian* the Bishop of *Hippo* desired, that *Austin* might be a joyn[t] [xvi] Bishop with him. There was great Difficulty in obtaining his Ordination under the same Pretence, that there might not be above one Bishop, or Pastor in the same Church. Thus apt are men, yea, and Councils, to make Decrees that Christ never made. And many other Corruptions immediately after the Apostolical Times, crept into the Church. Particularly, the Observance of *Easter*, with what hot Contentions whether it should be exactly fourteen Dayes after the New Moon, (after the *Jewish* Mode) or on the Lord's-Day after. Whereas the Ecclesiastical Historian *Socrates* ingeniously owns the Truth, that there was no Precept for the Observation of that time as holy, either on the one of those days, or on the other. Which is also confirmed by *Ireneus*. Likewise Exorcising, Signing with the Cross in Baptism, Uncion after Baptism, and the giving Milk and Honey, were early Superstitions, corrupting the Purity of Divine Institutions.

I am troubled that I should differ from so many of the present Ministers in *New-England*, or rather that [xvii] they differ from me. For I fully concur with our Platform of Church-Discipline, believing that it is (as in the Title Page is expressed) gathered out of the Word of God. I wish all the Ministers in *New-England* could say the same. I likewise concur with the two Synods Convened at *Boston*, both that in 1662, and that in 1679. That Vindication of the Order of the Gospel, which I wrote Sixteen Years since, had the Approbation of the two most Ancient Ministers then Living among us, viz. the Reverend Mr. *Higginson*, and Mr. *Hubbard*, who when they were just leaving the World, were pleased

(t) *Ubi supra.*(u) See *Austin's Life* written by Mr. King. p. 485, 492.

to give a greater Character of that Book, than any thing of mine deserved, and to commend it to the Perusal and Acceptance of the Churches. The Ministers of the First Generation, who were the *First Planters of Churches in this Part of the World*, are all of them gathered to their Fathers. So are many of the Second Generation. I am now the Eldest in this Province. It may in respect of my Age (being in my Seventy Eighth Year) become me to give a [xviii] Word of Advice to Younger Ministers, especially considering, that I have been in a peculiar Respect, a Father to many of them, *viz.* in that they were under my Inspection at the *College*, when for many years, I presided over that Society.

Children, that which I would say to you, is, that considering your Fathers came into this Wilderness, purely on the Account of Ecclesiastical Discipline, and that in Matters relating to Church Order and Government, they might practise all, and nothing more, than what there is Scripture-Warrant for; and that so they might assert the Authority of the Second Commandment, and fully observe it; therefore do you Labour to be well Studied in that Subject. And let me advise you to obtain (if possibly you can) the Books written by Mr. (w) *Cotton*, Mr. (x) *Hooker*, Mr. (y) *Norton*, on those Controversies, also [xix] what has been published by Dr. *Goodwin*, Dr. *Owen*, and by that Man of incomparable Reading and Learning, the Venerable (z) *Robert Parker*.

In the subsequent *Disquisition*, the Reader will not find any thing of *Satyr*, or indecent Reflection on the Brethren, whose Notions are not the same with mine. I have endeavoured to confirm what I assert with Scripture, and with Arguments, and the Authority of Eminent Divines, both Ancient and Modern. Aged *Pareus*, when he had finished his Catechism, said, (as old *Simeon* did) *Lord, now lettest thou thy Servant depart in Peace*. Methinks, I can heartily say so too. Having done this Service for the *Churches in New-England*, I am apt to think, that I have now finished my Testimony, and that my Work in this World is done.

In those Regions of Light and Love, which are Above, there is [xx] more Knowledge gained in one Day, than can be attained unto in an whole Age by Reading, and hard Study, whilst on Earth. There do I long to be. The Lord hasten my being among the Spirits of Just Men made Perfect. *Amen! Even so, Come Lord Jesus, Come quickly.*

Boston, October 30.

1716.

Increase Mather.

(w) *Keys of the Kingdom, and Holiness of Church-Members.*

(x) *Survey of Church-Discipline.*

(y) *Respons. ad Apoll.*

(z) *De Politia Ecclesiastica.*

THE WORD OF GOD.¹

WHEN we speak of the *Word of God* we mean the Scriptures, consisting of two grand divisions, — the Old and the New Testaments, — and these, again, divided into many separate books, written by different persons, in different countries, during the space of about sixteen hundred years. All the books of the Old Testament were written in *Hebrew*. The books of the New Testament were written in *Greek*. (2 Tim. iii. 15, 16. 1 Pet. i. 23 - 25.) Evidently we do not now read or hear the Word of God in either of those languages.

Have we, then, the *Word of God* as it is revealed in the original Scriptures? And in the use of this book which we now call the *Bible*, can we be sure that we are reading, not man's thoughts, but that Word of God of which one apostle says, that it "liveth and abideth forever," and another, "that it is able to make us wise unto salvation"? It is a *translation*. But is the translation *identical* with the original? Is it *inspired*? Is it of *divine* authority? Is it *sufficient*?

We cannot doubt that it was the Divine intention that the Word of God should be read or heard by all people. It was given in the language of those to whom the revelation was first made. God spoke to the Hebrews in *Hebrew*, to the Greeks in *Greek*. The apostles preached to a great multitude on the day of Pentecost, in many languages, so that every man heard in his own tongue wherein he was born.

And if the Bible was designed to be "a light to every age," and to every man, it must have been the design of the authors that it should be *translated* into all the languages spoken and understood by men, so that all might read in their *own tongue* the wonderful works of God, and be able, through faith, to find the way of salvation and eternal life. And of course it is *possible* so to translate it that all its truth shall appear, without error or essential imperfection, in any language spoken by man.

The only question of interest to us now is, whether *our English Bible* is a translation which, in all the doctrines it inculcates, in all the commands it addresses to the conscience, in all the promises and threatenings by which it strives to arouse the heart, in all the influence it exerts upon the mind of the people, truly reflects the light which first shone upon the minds of Prophets and Apostles, and utters with Divine authority those truths that were recorded in the original Scriptures by holy men, who wrote as they were moved by the Holy Ghost.

¹ From the unpublished manuscripts of the late Rev. John A. Albro, D. D., of Cambridge, Mass.

In answer to this question, which is an eminently proper and necessary one, I will endeavor to show what ground of confidence we have in the Divine authority of this book.

This was not the first attempt of Christian scholars to put the Word of God into the hands of our remote ancestors. It was the final effort of the most learned men of England, after nearly a thousand years of labor, to give to the people a version which should supersede all others, and be regarded as the medium through which the Holy Spirit should speak to the intellect, the conscience, and the heart of England.

Christianity was introduced into Britain, soon after its conquest by the Romans, by missionaries, who followed in the track of the conquerors; but whether any attempt was made to translate the Scriptures, which the early Christians always made use of in their teaching, into the language of the Islanders, we do not know.

The first version of the New Testament, or rather of the four Gospels, in the language of the Saxons was the work of the Venerable Bede, whose death was coincident with the completion of his task. He had arrived at the last chapter of the Gospel of John. "There remains now," said his amanuensis, "but one chapter; but it seems difficult for you to speak." "No, it is very easy," replied Bede. "Dip your pen in ink, and write as fast as you can." "Now," said the scribe, after rapidly penning the words as they fell from the lips of his dying master, "only one sentence is wanting." Bede repeated it. "It is finished," said the scribe. "It is finished," responded the dying translator. "Lift up my head, place me in my cell in the spot where I have been accustomed to pray. And now, glory be to the Father, and to the Son, and to the Holy Ghost."

The first translation of the entire Bible into Anglo-Saxon was made by John Wickliffe, from the Latin Vulgate, between 1378 and 1380, "to the end that the Holy Scriptures might be made known to the people, so that men might ascertain for themselves the truth by having the Word of God in a language which they fully understood."

This was before the invention of printing, and all the copies of the whole or parts of the Scriptures which were circulated were transcribed with the pen. These copies must have been very numerous, and read with great eagerness, for it was said by an enemy of Wickliffe, that a man could not meet two people on the road but one of them was a disciple of Wickliffe.

"This John Wickliffe hath translated the Gospel into English, which Christ had intrusted with the clergy and doctors of the Church, that ~~they~~ might minister it to the laity and weaker sort, according to the state of the times, and the wants of men." "So that, by this means, the Gospel is made vulgar, and laid more open to the laity, and even women, who can read,

than it used to be to the most learned of the clergy and those of the best understanding." And what was before the chief gift of the clergy and doctors of the Church is made forever common to the laity. It was a great but very costly gift to the English people. A Testament which can now be bought for a few cents was then worth a sum which, according to Hallam, would amount to above forty-five pounds English, or two hundred and twenty-five dollars of our money. Yet it was bought and read by the people.

It was prohibited by law, and the reading of it made a crime punishable by fines, imprisonment, and death; and yet it was read. Wickliffe himself was persecuted by the Roman Catholic Church while he lived, and, forty-four years after his death, his bones were dug from the grave and burned to ashes, and then cast into the brook whose ripple could be heard from his study at Littleworth.

Wordsworth has finely versified the quaint but striking remark of Fuller in regard to this treatment of Wickliffe's remains:—

"As thou these ashes, little Brook, wilt bear
Into the Avon, Avon to the tide
Of Severn, Severn to the narrow seas,
Into main ocean they, this deed accurst
An emblem yields to friends and enemies
How the bold teacher's doctrine, sanctified
By truth, shall spread throughout the world dispersed."

In 1526 the New Testament, for the first time translated *from the Greek into English*, by William Tyndale, was printed in Holland; and the Pentateuch, the commencement of his labors on the Old Testament, from the Hebrew, at Hamburg, in 1530. This translation, like that of Wickliffe, was prohibited, and as many copies as could be found were burned by order of the Bishop of London. And ten years afterwards the pious translator himself, having been first strangled, was made a burnt-offering upon the altar of that Moloch that especially delighted in the sacrifice of the sons of God.

The first translation of the Bible entire was published by Miles Coverdale, at Zurich, in 1535. It was dedicated to Henry VIII.; and he who did not hesitate to license the strangling of Tyndale a few years before was, by a secret hand of Providence, induced to permit it to go abroad among the people.

In 1535 Cranmer made an attempt to have a version of the Bible prepared by the bishops. He commenced with the New Testament, dividing it into nine parts, which he assigned to as many of the most learned of the bishops, with the request that they should be returned corrected by a certain day. On the day mentioned every one had sent in his portion but

the Bishop of London, to whom Cranmer had given the Acts of the Apostles, who refused to have anything to do with it. "I marvel," said Cranmer, that my lord of London is so froward that he will not do as other men do." "I can tell your Grace," said his secretary, "why my lord of London will not bestow labor or pains in that way. His portion is a piece of the New Testament; but being persuaded that Christ had bequeathed him nothing in his Testament, he thinks it madness to bestow any labor where no gain is to be got. And, besides, this is the Acts of the Apostles, who were poor, simple fellows, and therefore my lord disdained to have anything to do with them."

In 1537 John Rogers, who had been converted from Romanism by the influence of Tyndale, and was afterwards burned at Smithfield, completed and published the work which Tyndale had been prevented by death from finishing, together with a considerable portion of the Old Testament, two thirds being Tyndale's version, with a very few verbal alterations. It was called *Matthew's Bible*, a name assumed by Rogers for the sake of personal safety. And it is a curious and interesting fact, that, while Coverdale's Bible, dedicated to Henry VIII., and favorably regarded, received no royal patronage, and was published without the king's imprimatur, *Matthew's Bible*, prepared by Rogers, two thirds of which was Tyndale's, was set forth, as the title-page declares, with the king's most gracious license. And thus the royal sanction was, by mistake, and unconsciously given to the work of a man who had been burned as a felon by the same king's license.

In 1538 the *Great Bible*, a revision of Matthew's, or Tyndale, by Coverdale, was published in England. This version was authorized by royal proclamation to be used in the churches, and the clergy were required to teach and explain it to the people. "It was wonderful," says Strype, "to see with what joy this book was received, not only among the more learned sort, who were lovers of the Reformation, but all England, even by the common people, and with what greediness God's Word was read, and what resort to places where the reading of it was." Everybody that could, bought the book, and busily read it, or got others to read it to them, if they could not themselves. And many elderly people learned to read on purpose, and even little boys flocked among the rest to hear portions of the Holy Scriptures."

In the latter part of Henry the Eighth's reign the book he had professed to venerate, and exhorted the people to read, was prohibited. The reading of it was again permitted in the reign of Edward the Sixth; and during that brief period of about six years not less than fifty editions of the Scriptures, and more than one hundred thousand English Bibles and Testaments, were published and in use.

During the reign of Mary the Bible was again prohibited, and condemned to silence and obscurity. The Scriptures disappeared from the public eye, and within four years nearly three hundred martyrs, prepared for the sacrifice by the Word which they loved, gave testimony amidst the flames to the truth and power of the Bible.

In 1557 a translation of the New Testament, with a preface by Calvin, was published at Geneva, by a number of English exiles who had there sought refuge from the storm of persecution which raged in England during the reign of Mary. This was followed, in 1560, by the version of the entire Scriptures called the *Genevan Bible*, from the place of its production. It was reprinted at London in 1572, and was always a great favorite with the people.

In 1568 Archbishop Parker, with the assistance of several bishops, published a revision of the Great Bible, called the *Bishops' Book*, which for nearly half a century was used as the authorized version in churches, while the Genevan translation was generally preferred by private readers in the family and in the closet. During the reign of Elizabeth more than one hundred and forty editions of this Bible were published in England.

James the First came to the throne of England upon the death of Elizabeth, in 1603. Immediately after his accession a petition for a redress of grievances in the Church, signed by eight or nine hundred ministers of the Gospel, was presented to him. One of them, *Dr. Rainolds*, Master of *Corpus Christi* College at Oxford, — at whose instance, as the representative of nearly a thousand Puritan divines, the translation was undertaken by the command of the king, — was one of the most eminent scholars in England. All Europe could not have produced three men superior to *Rainolds*, *Jewel*, and *Usher*.

Another, *Bishop Andrews*, was a linguist whose learning embraced a critical knowledge of fifteen languages. Another, *Smith*, afterwards Bishop of Gloucester, was almost as familiar with Hebrew, Chaldee, Syriac, and Arabic as with his mother tongue. Another, *Bedwel*, was the best Arabic scholar of his age, — “the industrious and thrice-learned,” said one of the most learned men of the age, “to whom I will rather be a scholar than take on me to teach others.” Another, *Livius*, Professor of Hebrew thirty years, was one of the first Orientalists in the kingdom. Another, *Harmar*, Professor of Greek, was one of the most eminent Latin and Greek scholars of his time. Another, *Chaderton*, Master of Emanuel College, Cambridge, was highly distinguished for Hebrew and Rabbinical learning. But, as the Apostle says of the worthies commemorated in the eleventh chapter of Hebrews, time would fail to speak of all the translators of the King James version.

It must suffice here to say that this translation is the work of men who,

as all scholars know, were the most eminent Greek, Latin, and Oriental scholars of the learned age of one of the most learned nations of the world. It is, therefore, the product of the two illustrious nurseries of learning, Oxford and Cambridge, — the consummate fruit of the greatest and exactest philological scholarship of the sixteenth and seventeenth centuries. Among the reforms for which they prayed was a *new translation of the Bible*, as consonant as might be to the original Hebrew and Greek, without note or comment, to be exclusively used in the churches of England in worship and in public instruction. This demand, almost the only one to which the king listened with patience, though opposed by some of the bishops, was granted, and arrangements were immediately made to carry the design into effect.

The measures taken to secure a faithful and a final version of the Word of God into the language of our fathers, and of a multitude, which no man can number, who will forever bless God for this noble and precious gift, were the wisest that could have been adopted. Fifty-four of the best scholars, and the most trustworthy men to be found in England, were selected as the translators. And all parts of the country were searched to find the most learned men who might, by their suggestions and observations, assist in the execution of the work. They were divided into six companies, meeting at different places, to each of which a portion of the Scriptures to be translated was assigned. Every member of each company, into which the body of translators was divided, was required to translate or revise the same chapter or chapters by himself, and then, from the careful comparison of these by the whole company, the best possible version was to be agreed upon.

Thus, in each class there must have been from seven to ten distinct revisions of every chapter assigned to it, the whole finally digested into one copy with the unanimous consent of all the members composing it. When one of these companies had translated the portion assigned them, they were to send it to each of the other classes, to be critically revised by them. If upon this revision anything objectionable was discovered, it was noted, with the reasons of the objection, and sent back to the company from which it came, for their further consideration and revision. And if any difficulty still remained, it was to be considered and settled at a general meeting, at the end of the work. By this arrangement every part of the Bible must have been revised, first, separately, by each member of the class to which it was originally assigned; then by the whole class together; then by the other five classes severally; and finally by the general committee of revision. Thus every chapter, verse, word, of the translation must have been critically considered and weighed, at least fourteen times in the progress of the work. When any place of special ob-

scurity and difficulty presented itself the opinion of the most learned men in the kingdom was to be obtained. And all clergymen were to be notified of the work in hand, with the request that every one who had made the original languages his especial study would send his own observations to the translators, at Westminster, Cambridge, or Oxford. Finally, when the labors of all these companies were finished, and a version as perfect as human learning and industry could produce was prepared, a committee of six members was to make a final revision for the press, and two of the most eminent scholars were to superintend its publication.

We cannot imagine an arrangement better calculated to give to the people of England a translation of the Word of God, as faithful to the original, — as free from all errors and prejudices of party, — as pure from all human weaknesses and imperfections, — as fully impregnated with the spirit, the beauty, the power of the noble language spoken by the people, as it is possible for the labor of man to produce. These measures were faithfully carried out. The work was commenced immediately after the preliminary arrangements were made in 1604. It was prosecuted with unremitting diligence and zeal. And in 1611, — a year forever memorable in the history of England, — after a final revision, which occupied nine months, the *English Bible* came forth from the press.

When we look upon its glorious features, and listen to its heavenly voice, and walk in its divine light, who will not be grateful to the Puritans for demanding it; to the King for the judicious exercise of his authority in requiring the work to be done; and to each and all of those learned and venerable men whose intellectual and spiritual life was so freely poured into this living and abiding Word? Of all the books that have ever been published in our language, this is immeasurably the most important and interesting to this people.

Its production was one of the greatest events in the history of the nation from which we derived our existence and the nurture of our national infancy. It is the book from which the old Puritans derived both the principles for which they suffered and the courage and hope which enabled them to endure as seeing the sure triumph of their holy cause. It is the book for whose pure religion, separated from the abuses and tyranny of a political church, the Puritans were willing to become exiles from their native country, and undertake the great work of rearing the Tabernacle of God and the glorious institution of a Christian state in this land, which was then a vast howling wilderness. Our fathers brought it with them to these shores, as their greatest treasure, — the ark of the covenant, — the ground of their courage and strength. It was from this book that the pastor of the little band of Pilgrims who landed at Plymouth in the desolate winter of 1620 preached the encouragements and consolations of the

Gospel on the first Sabbath ever kept in a Christian manner under these heavens. It directed and sustained those Christian pioneers in all their labor to lay the foundations of a religious commonwealth, in which every man should be free, and every soul have the liberty to worship God according to the dictates of conscience and the requirements of God's Word, and every child should be taught at the public expense the necessary branches of a Christian education, and every inalienable right of humanity should be guaranteed and defended. It enlightened and guarded and blessed the whole period of our colonial life, and prepared the people for that conflict which ended in the political freedom and independence of this nation. It spoke from all the pulpits in our land during the period of our Revolution, and sent forth an influence without which our struggle for freedom would have ended in black disappointment and more hopeless servitude, — as the fire of an insurrection trampled out, not the glory of a new age which is to shed its hopeful light upon all future times.

It forms the basis of our government, and has been the guardian and nurse of our freedom, and of all our public and social prosperity. It has built up all our free and benevolent institutions with materials from the wise and holy past, and has ever been in advance of the progress of the passing age, beckoning us on to enterprises and achievements which will require many coming ages to accomplish. It has solemnized every oath of office, all evidence in our courts of justice, every opening and meeting of our State and national legislature, every Sabbath that has called the people to rest and to worship, every great and important assembly of the people, every marriage ceremony, every burial of the dead, every obligation and tie which binds us together as a Christian community. It has impressed itself upon our Literature, Science, and Art, and is so wrought into the very structure of the national mind, that the people think in its forms of speech and utter their thoughts in its words.

Poetry breathes its spirit and reflects its beauty. The secular orator is borne to the highest flight of eloquence on its wings of flame, and the classic writer fills his pages with thoughts which have been suggested and sanctified by its truth. It is associated with all the memories of that childhood which it overshadowed as a Divine presence, venerable, majestic, and solemn as eternity, yet gracious, tender, and gentle as a mother's smile and caress of love.

Its language is our own mother tongue, heard in the earliest lessons of infancy, in the advice and counsel of paternal lips, in the pleading voice of maternal solicitude, in the prayers which first awoke our feeling of reverence at the family altar, in the worship and instruction of the sanctuary which hallows all the days and business of the week, in the consolations addressed to the sorrowful, the sick, and the dying, in the expression of that sym-

pathy which bears up the soul in the trials of life, in the service with which we lay the dead to rest in the bosom of the earth, in the promises which awaken the hope of immortality beyond the grave, in the faint whispers which tremble on lips that will speak to us no more. Of such, and so great interest is our Bible to us.

I proceed to suggest several considerations which commend our English Bible to the confidence of the people, as a true and faithful exhibition of the Word of God.

1. It is the production of a large body of men pre-eminently qualified for their work, by a veneration for the holy oracles, by a measure of scholarship and learning, by a zeal for the truth and for God, by a spirit and depth of piety, and by a practical devotion to the task assigned them, which, with all our boasted progress, have never certainly been surpassed, if equalled, in any age, and which it would be impossible now to collect, combine, and concentrate, under any circumstances, upon a new translation of the Scriptures. The long and patient deliberation which they bestowed upon the work,—"not huddled up in seventy-two days, but costing the workmen the pains of twice seven times seventy-two days and more,"—the wise regulations which they were obliged to follow in the whole course of their labor, the entire freedom from external care and disturbance which they enjoyed, and the scrupulous fidelity and piety with which they consecrated their time, their learning, and their utmost exertions to the undertaking, give to this translation a character which can never be impressed upon any other, and inspire a confidence in the accuracy and sufficiency of the work which the Christian world would never give to any modern version.

2. It is commended to our confidence and affection *by the style* in which it spreads before us the truths of the original Scriptures.

At the time when this translation was made the English language, after undergoing great progressive changes, had attained a form of wonderful purity, beauty, and strength. The translators rendered the thoughts of God into the choicest expressions of this rich and noble tongue, and thus made the Bible at once a classic, and a standard of pure English for all time, so that it may now be said, not that the Bible speaks the English language, but that all English-speaking people speak the language of the Bible. For more than two hundred and fifty years it has prevented any considerable change in our mother tongue. Science, art, commerce, and intercourse with other nations have added a few words, and time has rendered a very few expressions obsolete; but our Bible is, to this hour, what was once said of an early English poet, "a well of English undefiled." And such is its influence upon the literature, upon the thought, upon the speech of the people, that a thousand years hence, if the world should stand so long, it will be as intelligible as it is to-day.

It was said of the Saviour's preaching, that the common people heard it gladly. This is as true of the form in which his discourses are rendered into our language. It is the language of the common people. They hear and read it with ease and pleasure. They think in its words. Their religious ideas are all suggested by and associated with its phraseology. With all its sublimity and solemn grandeur, it is full of a sweet simplicity which comes home to the business and bosoms of men as no other book ever did or ever can. No critical excellence or literary finish in a new version could compensate for the loss which the English language and mind would sustain from the universal disuse of this translation in the training of the young and the religious instruction of the people.

3. It is worthy of the confidence and attachment of all Christians, *on account of its freedom from all sectarian peculiarities*, and words which are the expression of mere human speculation.

It preceded the rise of the numerous sects into which the English Christian world is now divided. It is the work of men who had no party ends to promote, and who labored with no other view than that of rendering the doctrines of God's Word into the plainest terms, and in the most faithful manner. It has no notes or comments to intimate the opinion of any man, or to bias the mind of the reader in favor or against any theological dogma; and this excellence we owe to the Puritans. It sets forth as simply and clearly as the best English words can do the truths of the original, leaving to every man the liberty and the responsibility of interpreting for himself, or rather leaving him to the teaching of the Holy Spirit, who by these words may lead him "into all truth."

"A glory gilds the sacred page."

You may put this radiance into colored lanterns, and go about at noon-day, begging every one you meet to believe that your exposition is the only true light; and this is what many translators of the Scriptures do at this day; but the English Bible is not responsible for this perversion. It was the remark of a good man, that there was one preacher whom he met everywhere, and whom he could always hear with satisfaction, and trust with implicit confidence. He was neither Churchman nor Dissenter, neither Calvinist nor Methodist, neither Presbyterian nor Baptist. He was the Bible.

Of no translation can this be said but ours. It is adapted to the use of all Christians, and of all who desire to be Christians. It can be read with equal profit, pleasure, and comfort by all who love or wish to know the truth, by whatever name they are called, by whatever peculiarity they may be distinguished. The Jews have a saying that the manna which God provided for their fathers in the wilderness suited every taste, and satisfied

every appetite. This is true of our Bible. And it is this peculiar characteristic that renders it so precious to the great mass of Christians of all denominations who speak the English language.

It would be impossible, in the present state of the religious world, and of religious sects, to produce a new version which would take the place of this in the confidence and affections of the whole people. For every new translation now would inevitably be more or less sectarian, and give up to party what was meant for mankind.

4. It stands in just *that position in the history of the English people* which gives it a peculiar hold upon the affections and interests of all who naturally speak its language, and a pre-eminent importance in relation to all the great movements of the present age. It is not of to-day nor of yesterday. It is not the *effect*, but the main *cause*, of our modern civilization and progress. It comes to us associated with all the great movements and events which constitute the national life of England and America hitherto. The design of its authors was not to make an entirely new translation, but to gather up, in one complete and final version, all that England's wisest and holiest men had done to make the Bible the common inheritance of the English people. It was, therefore, at its birth a thousand years old, and stood forth in its gigantic and glorious youth as the grand result of all the revolutions in literature, in religion, in government which had made England what it was in the days of our fathers as the new earth upon which God looked down with a divine satisfaction was but the last day's work in a series of changes stretching back into a past eternity.

We cannot look upon our Bible without being reminded of the rude old Saxon times,—a kind of primitive chaos in our history,—when, through the labors of the Venerable Bede, the first rays of gospel light fell upon Britain; of the dark and disastrous reign of triumphant Popery, upon which the morning star of Wickliffe rose as the precursor of the gospel day; of the work and martyrdom of Tyndale, whose funeral fire, rising from a foreign land, reddened the horizon of that civil and religious despotism which vainly struggled to hold England in the night of ignorance and error; of the bloody days of the cruel and bigoted Mary, following like a desolating tempest the peaceful interval of Edward's brief reign, when a host of Bible Christians rendered Smithfield forever memorable in the history of the Church; of the long and prosperous sway of Elizabeth, when the Word of God was unfettered, and a hundred and forty editions of the earlier translations of the Bible shed their quickening light upon the people and all the institutions of our fatherland.

And while the English Bible is thus an exponent of nearly ten centuries of labors and struggles and revolutions, all tending to the establishment of

order and freedom, both civil and religious, it stands far enough back in our own history as a nation to give it an interest which no other translation could possibly possess. It is, as I have said, the Bible from which our Puritan fathers derived the principles for which they sacrificed home and country, and the courage which nerved them to the work which they had to do in this New World; and it is associated with all our own struggles, sufferings, and success as a people.

In this historical position and relation of the Bible we see one of the most important elements of our union and perpetuity as a nation.

In a country like ours there must need be many causes of alienation and political disturbance. Within these recent years we have felt the ground of our Republic shaken as by an earthquake, and the precious hopes which blossomed upon the tree of Liberty assailed by a storm which has threatened to sweep them all away. We have been exhorted to union, moderation, and forbearance by many eloquent voices; and science, literature, and art have endeavored to form ligaments by which this growing empire of mighty States might be held together in political and religious friendship. But the Bible of our fathers, of our brethren, of our children, — the Bible that speaks, in God's name, the same language to the whole population, from the forests of Maine to the everglades of Florida, and from the Atlantic to the golden shores of the Pacific, — the Bible that has breathed its spirit into the Federal Constitution, and into the Constitution of every State, — the Bible which is indissolubly associated with our whole past history, whose doctrines have ripened into the perfect fruit of liberty, and is the charter of all our hopes in the future, — the Bible which has impressed itself so deeply upon all the institutions of this country, that to take it away would throw back our whole civilization a thousand years, — the Bible which, on every Sabbath, and in every city, town, village, Sabbath school, and family, throughout our land, preaches in the language of thirty millions of people the "glorious Gospel of the blessed God," — this Bible will do more to heal our divisions and perpetuate our national Union than all the boasted wisdom of statesmen, and all the iron bands that have been laid over its surface, and all the electric wires that convey the pulsations of thought with lightning speed through the whole heart and mind of the nation, and all the physical force wielded by the hand of war. Let this book go forth through the land, into all schools, all families, all legislatures, all public assemblies of men, all armies, as a preacher of freedom, and a standard of union, and there will be little danger of prolonged intestine division or of suicidal anarchy. It will be hard for the Anglo-Saxon race to forget the hallowed associations which are twined about the old national and family Bible. Whatever the multitude of strangers to our history, our religion, and our language, who are crowding to our shores, may

imagine or attempt, the American, born of a race made free and strong by the truth, and cherishing in his heart the memory of the scenes through which the Bible has led this people, like a pillar of cloud and of fire, to empire and prosperity, will never consent to the dissolution of this Union, will sternly and vigorously rebuke the reckless party spirit and the mad ambition that would set these United States afloat upon the stormy sea of political strife.

To stand by the Bible is, therefore, to stand by the Constitution and the laws and the liberties and the union of the country. We should never have had such a Constitution, such laws, such freedom, such a Union, but for this Book. They all have their roots and their nourishment in this soil,—the only soil that can be truly called free, — and they would all wither and die if transferred to any other. The wisdom, virtue, patriotism, philanthropy, and religion which have produced these magnificent results were taught by this Book, which came across the sea in the Mayflower, and has multiplied itself, like the miraculous loaves, until every man may have in his own hands, in his own language, and examine for himself, the charter and foundation of his temporal and eternal hopes. “Every man,” as one has said, “who stepped upon these shores from the Mayflower was himself a living constitution.”

And our Constitution, laws, and governmental powers are now in and with the people. Their public and united opinion controls all legislation, and shapes all institutions, and inaugurates all movement, and wields all the power by which the nation is to be preserved or destroyed. And it is the Bible, with its divine sanctions, its pure religion, its elevated morality, its patriotic spirit, its historical associations, that, more than all other causes, forms and controls the public sentiment.

The importance of this book is daily becoming more apparent to all who have any skill in reading the signs of the times. Every day adds to our population thousands of persons who know nothing of our religion, of our history, of the institutions which are our glory and defence, of the simplest rudiments of political or religious freedom. If, while we make our country an asylum not only for the oppressed, but for all classes of political schemers, and invite the whole world to send their poor and maimed and halt and blind to the feast that the wise care and patient labor of our fathers have provided, we do not endeavor to give them the wedding garment, and unite them in opinion and in feeling with us, by bringing them under the influence of our Bible, we shall be wickedly and cruelly false to ourselves, to the great interests of humanity, to the immortal founder of this magnificent Union, to the God whose “gentleness hath made us great.”

We are told that a new translation of the Scriptures is needed.

But if that were true, — which it certainly is not, — who is to make it?

And if a perfect translation could now be produced, — a consummation which, however much it may be desired, is not to be expected, — there are some things essential to its influence, which no human skill can ever translate.

We cannot translate or transfer to another version the associations which make our English Bible the peculiar inheritance and treasure of all who speak the English language. We cannot translate the martyr spirit with which every word of this translation has been baptized. We cannot translate the influence which this book has exerted upon the character, the speech, the affections, the literature, and the customs of New England.

A new translation would be, for us, a new Bible, and even though it should represent the original *as* faithfully, — no version could be more faithful, — we should sigh for the old Bible of our fathers, of our own childhood, of our country, and say, for once, wisely, “The former times were better than these.” No, the only translation which our English Bible really needs is a transfer of its precious doctrines to the heart and life of the people, — a translation that shall make every reader what is said of John Cotton, — “a living Bible,” — and fill the land with epistles of Christ, written, not with ink, but with the Spirit of the living God, — not on tables of stone, or on pages of paper, but on the “fleshy tables” of the heart. The sooner we have such a translation, the better for us and for our children.

The Bible will then be the source of our strength and the fountain of our happiness. It will give purity and stability to public and private virtue, to patriotism, to obedience, and to social order. It will be a sun and a shield, illuminating our path and guarding us from danger. It will form the character, and stimulate the intellect, and purify the taste of all the generations as they come up into the duties and conflicts of the world. It will sanctify our prosperity, and brighten the days of adversity and trial.

It will be, as the noble preface to our translation says, not only an armor, but a whole armory of weapons, offensive and defensive, whereby we may save ourselves, and put the enemy to flight; not only an herb, but a tree, or rather a whole paradise of trees, which bring forth their fruit every month, for food and for healing; not a pot of manna or a cruse of oil for a memorial, or a temporary supply, but a supply of heavenly bread sufficient for a host, a cellar full of oil-vessels, whereby all our necessities may be provided for and our debts discharged.

It will be a house full of bread against tasteless traditions, a physician's shop of antidotes against poisonous heresies, a pandect of profitable laws against rebellious spirits, a treasury of most costly jewels against beggarly rudiments, a fountain of pure water springing up into everlasting life. It will give the light of understanding, the stability of persuasion, repentance

from dead works, newness of life, holiness, peace, and joy in the Holy Ghost. And, finally, the end and the reward of the study of it will be fellowship with the saints, participation in the divine nature, the enjoyment of an inheritance undefiled, unfading, and immortal.

May we hold fast by this safeguard of our freedom, our religion, and hopes! And may the God of the Bible be with us as he was with our fathers, and by his Spirit inspire us with a deeper reverence and a holier love for that Word which is our salvation and eternal life!

We are told that the heathen used to bind their natural gods to the temples by chains of gold, lest they should remove, or an enemy should carry them away. So I have seen, in an old church, a volume of the Word of God chained to a reading-desk, where it had lain for nearly three hundred years, not as a prisoner, but as the silent instructor of generations that have long since gone to drink at the fountain. Let us bind this precious Book, not to our churches alone, but to our hearts, with bands purer and stronger than gold, that we and our children may have it as our guardian and our joy forever.

[Beyond an occasional verbal alteration, the preceding article is printed precisely as it was left by its author. Authorities differ somewhat in regard to some of the details of the early English translations of the Bible. Thus the number of the translators of the King James version is variously stated as fifty-seven, fifty-four, forty-seven, and forty-four. It is probable that James originally appointed fifty-four, and that several died before the work was actually begun. Early writers certainly give that number, while Hallam, whose careful research is acknowledged, records that "forty-seven persons, in six companies, meeting at Westminster, Oxford, and Cambridge, distributed the labor among them; twenty-five being assigned to the Old Testament, fifteen to the New, seven to the Apocrypha." The "Historical Sketch of Translations," etc., published at Perth in 1815, says (p. 62): "In 1604 forty-seven, or, according to others, fifty-four, learned men were appointed," etc. The well-known carefulness of Dr. Albro in all matters of research justifies confidence in his conclusions, and suggests caution in making any radical changes, while his article, both in its historical portions and in its arguments, is a valuable contribution to Biblical literature. — EDITORS.]

ANNALS OF ANDOVER SEMINARY.

OUR various literary institutions are yearly devoting more and more attention to their own history, and to the biography of their alumni. Until a comparatively recent date the subject of necrology was entirely neglected. The late Professor James L. Kingsley, of Yale College, commenced the preparation of an "Obituary Record of Graduates," with the academic year 1841-42, but such a record was not printed until 1859-60. Yale College has now published for ten years this record in pamphlet form, continuing the paging from one number to another, so that the entire printed series makes a volume of 334 pages.

Dr. Joseph Palmer, of Boston, a graduate of Harvard College, had been accustomed for a number of years to publish in the *Boston Daily Advertiser*, at the time of the Commencement at Harvard, a list of the Alumni who had died during the year. At the suggestion of the Hon. Edward Everett, Dr. Palmer prepared biographical notices of the Alumni who died in the academic year 1851-52, and with great labor and fidelity has furnished for the press the annual necrology of that institution from that date to the present. It was published in the *Boston Daily Advertiser* until the year 1869, when it was transferred to the columns of the *Christian Register*. In 1864 he republished the sketches, which he had thus prepared, in a volume of 536 pages, with two valuable indexes, under the title of "Necrology of Alumni of Harvard College, 1851-52 to 1862-63."

Amherst College has published in pamphlet form an "Obituary Record of Graduates" for the last seven years.

Williams College has also issued for five years a pamphlet entitled "Williams Necrological Annals," compiled by Rev. Calvin Durfee.

The Alumni of Middlebury College have published for two years the necrology of that institution, prepared by a necrological committee, of which Rev. Warren W. Winchester is chairman.

The New England Historical and Genealogical Register for January, 1869, gave in brief form the Necrology of New England Colleges for the academic year ending in 1868, including in the record Amherst College, Bowdoin, Brown University, Colby University, Dartmouth, Harvard, Middlebury, Trinity College, Tufts College, University of Vermont, Wesleyan University, and Yale College, but omitting Williams College.

The Alumni of Andover Theological Seminary held their first annual meeting September 27, 1826. The following year they organized themselves into a regular society by the adoption of a constitution.

The following Alumni have been elected preachers by the society, and preached in the years affixed to their names:—

Gardiner Spring, D. D.	1829
Joel Hawes, D. D.	1830
Justin Edwards, D. D.	1832
Luther Fraseur Dimmick, D. D.	1833
Baxter Dickinson, D. D.	1834
Nathan Lord, D. D.	1836
Edward William Hooker, D. D.	1837
George Shepard, D. D.	1838
Calvin Ellis Stowe, D. D.	1839
Samuel Hanson Cox, D. D.	1840
Nathaniel Bouton, D. D.	1844
William Adams, D. D.	1846
William Thompson, D. D.	1847
John Richards, D. D.	1848
George Washington Blagden, D. D.	1849
George Alburn Calhoun, D. D.	1850
Worthington Smith, D. D.	1851
Leonard Bacon, D. D.	1853
Milton Palmer Braman, D. D.	1854
George Eliashib Adams, D. D.	1855
Asa Dodge Smith, D. D.	1856
George Barrell Cheever, D. D.	1857
Leonard Bacon, D. D. (Semi-Centennial)	1858
Seth Sweetser, D. D.	1859
Richard Salter Storrs, D. D.	1861
Benjamin Labaree, D. D.	1862
William Augustus Stearns, D. D.	1863
Thomas Power Field, D. D.	1865

In 1867 it was voted to substitute for the annual sermon essays and discussions. The following have been the secretaries of the Alumni:—

Samuel Green	1826 - 30
George Washington Blagden, D. D.	1831 - 36
Samuel Cram Jackson, D. D.	1837 - 39
Alexander Wilson McClure, D. D.	1840 - 42
Bela Bates Edwards, D. D.	1843 - 45
Samuel Cram Jackson, D. D.	1846
Bela Bates Edwards, D. D.	1847 - 51
Joseph Sylvester Clark, D. D.	1852 - 61
Daniel Little Furber	1862 - 67
Christopher Cushing	1868 -

In 1869, instead of electing simply an annual recording secretary, the secretary of the previous year was elected permanent recording and statistical secretary.

The first action of the Alumni respecting necrology is thus recorded, September 6, 1837: "The secretary was directed to present at the next annual meeting a list of the members of this society, and of the members who have died during the year, and any other information respecting them which he may think proper."

The following year we find this simple record: "The secretary submitted a report respecting a catalogue of the Alumni, and the number that have died the past year, which was accepted." This action had reference to the roll of members rather than to necrology strictly; and nothing further on the subject appears on the records for ten years.

September 6, 1848, it was "*Voted*, That the standing committee be requested to prepare brief obituary notices of those Alumni of this Seminary whose decease may come to their knowledge during the year, to be read before the association at the next annual meeting; and that they consider and report at the same time on the expediency of continuing this labor from year to year; also of collecting similar notices, as far as possible, of all the Alumni deceased from the first to the present time, to be preserved in a permanent record."

Under date of 1849 we find, in the handwriting of Professor Edwards, who was chairman of this committee, and secretary of the Alumni, biographical sketches of five who had died during the year. The care of the necrology thenceforth seems to have devolved upon the secretary of the Alumni, although no express vote is recorded on the subject.

In 1850 Professor Edwards read before the society "short biographical notices of the deceased Alumni, thirteen in number."

In 1851 "A report, prepared by the secretary, Professor Edwards, embracing biographical notices of eleven deceased Alumni, was read."

Similar reports have generally been read by the secretary, from 1849 to the present time.

In 1858, it being the semi-centennial of the Seminary, it was "*Voted*, That Messrs. Joseph S. Clark, John W. Chickering, and Edwards A. Park be a committee to compile the mortuary statistics of this Seminary from the beginning."

Owing to "their distance from each other" the members of this committee found it impracticable to do the work, and the following year they were discharged, and "Messrs. Joseph S. Clark and Alonzo H. Quint were appointed to that service."

"Mortuary statistics" of the Alumni were presented by Rev. Joseph S. Clark, D. D., at the time of the semi-centennial celebration, a summary of which was printed in the "Memorial of the Fiftieth Anniversary."

The necrology for the last two years is given in the following tables. When the individual did not complete the full course of study, the length

of his connection with the Seminary is indicated at the end of his name.

The average age of the fifty-five clergymen here noticed is about sixty-five years. The divine promise to the righteous is, "With long life will I satisfy him, and show him my salvation."

NECROLOGY OF ANDOVER SEMINARY FOR YEAR 1867-68.

No.	Class.	Name.	Place of Death.	College.	Date of Death.	Age
1	1810	John Wilson Kimball, M. D.	Beaver Dam, Wis.	D. C.	Mar. 7, 1868	81
2	1814	William Ripley Gould,	Pottstown, Pa.	Y. C.	July 2, 1867	78
3	"	Calvin Hitchcock, D. D.	Wrentham, Mass.	M. C.	Dec. 3, 1868	80
4	"	Israel Warburton Putnam, D. D.	Middleboro', Mass.	D. C.	May 3, 1868	81
5	1815	Hiram Foot Mather,	Chicago, Ill.	Y. C.	July 12, 1868	72
6	1819	Joseph Torrey, D. D.	Burlington, Vt.	D. C.	Nov. 25, 1867	70
7	"	Asa Thurston,	Honolulu, Sandwich Isls.	Y. C.	Mar. 11, 1868	70
8	1821	William Mitchell,	Corpus Christi, Texas.	Y. C.	Aug. 1, 1867	73
9	1822	Joel Harvey Linsley, D. D. (6 months)	Greenwich, Conn.	M. C.	Mar. 22, 1868	77
10	"	James Abel,	Oswego, N. Y.	Y. C.	Mar. 7, 1868	76
11	1824	William La Baron Goodwin, (1 year)	Providence, R. I.	B. U.	Dec. 25, 1867	67
12	"	Lemuel Hall,	Racine, Wis.	B. U.	April 9, 1868	73
13	1825	Samuel Kingsbury,	Tamworth, N. H.	B. U.	Nov. 8, 1867	69
14	"	William Smyth, D. D. (1 year)	Brunswick, Me.	B. C.	April 8, 1868	71
15	1827	George Shepard, D. D.	Bangor, Me.	A. C.	Mar. 23, 1868	66
16	"	Alfred Greenwood,	Grantville, Mass.	H. C.	April 20, 1868	67
17	1828	Eber Carpenter,	Boston, Mass.	Y. C.	Oct. 21, 1867	67
18	"	Alvan Nash,	Corry, Penn.	W. C.	Mar. 18, 1868	69
19	1831	John Quincy Adams Edgell,	Burlington, Vt.	U. Vt.	Sept. 15, 1867	65
20	"	John Wilde,	Alexandria, Va.	M. C.	Feb. 9, 1868	64
21	"	William Louis Mather,	Andover, Mass.	Ham. C.	April 15, 1868	61
22	1834	Nelson Spaulding,	Georgia, Vt.	M. C.	July 31, 1867	62
23	"	Alvah Spaulding,	Weatherfield Centre, Vt.	A. C.	May 11, 1868	60
24	1839	Nehemiah Cogswell Coffin, (1 year)	Marblehead, Ohio.	D. C.	Jan. 9, 1868	52
25	1840	Joel Lyman Dickinson,	Plainville, Conn.	A. C.	July 13, 1867	55
26	"	Charles Coffin Jowett,	Braintree, Mass.	B. U.	Jan. 9, 1868	61
27	1856	Clarendon Waite,	Beloit, Wis.	B. U.	Dec. 10, 1867	67

NECROLOGY OF ANDOVER SEMINARY FOR YEAR 1868-69.

No.	Class.	Name.	Place of Death.	College.	Date of Death.	Age
1	1810	Samuel Nott,	Hartford, Conn.	U. C.	June 1, 1869	81
2	1815	Isaac Parsons,	East Haddam, Conn.	Y. C.	Aug. 21, 1868	79
3	1819	Cyrus Brynston,	Belpre, Ohio.	—	Dec. 31, 1868	76
4	"	Jonas King, D. D.	Athens, Greece.	W. C.	May 22, 1869	76
5	1820	John Dunklee,	Greenfield, N. H.	D. C.	Jan. 23, 1869	77
6	1821	Ebenezer Poor,	Lawrence, Mass.	D. C.	Oct. 18, 1868	72
7	"	Horace Smith,	Richfield, Ohio.	Y. C.	Nov. 20, 1868	70
8	1822	Isaac Richmond Barbour, (2 years)	Galesburg, Ill.	M. C.	Feb. 26, 1869	70
9	1824	Swan Lyman Pomroy, D. D. (Temporary)	Sunderland, Mass.	B. U.	Mar. 17, 1869	70
10	1825	Charles Soule, (1 year)	Portland, Me.	B. C.	May 31, 1869	75
11	1827	Sumner Gallup Clapp,	Boston, Mass.	Y. C.	Jan. 26, 1869	68
12	1828	Amos Blanchard,	Norrisville (Barnet), Vt.	—	Jan. 6, 1869	68
13	"	Abner Johnson Leavenworth,	Petersburg, Va.	A. C.	Feb. 12, 1869	65
14	1839	Moses Kimball,	Haverhill, Mass.	D. C.	Sept. 17, 1868	69
15	1-81	John Jason Owen, D. D.	New York City, N. Y.	M. C.	April 18, 1869	65
16	1-83	Daniel Hunt,	Painfoot, Conn.	A. C.	July 2, 1869	63
17	"	Sandol Barnes Munger,	Bombay, India.	M. C.	July 23, 1868	65
18	1834	William James Breed,	Fauntun, Mass.	Y. C.	April 12, 1869	69
19	1837	Piny Butts Day, D. D.	Hollis, N. H.	A. C.	July 6, 1869	63
20	"	Lucius Parker, (1 year)	Larimer, Neb.	H. C.	Sept. 21, 1868	61
21	"	David Tilton, (1 year)	Woburn, Mass.	Y. C.	Feb. 10, 1869	61
22	1842	William Warner, (2 years)	Quincy, Ill.	M. C.	July 26, 1869	61
23	1844	Leonard Swain, D. D.	Providence, R. I.	D. C.	July 14, 1869	68
24	1843	William Hale Dunning,	Fairbank, Minn.	H. C.	Feb. 9, 1869	63
25	1864	Thaddeus Howe Brown,	North Woodstock, Conn.	Y. C.	Oct. 19, 1868	60
26	"	J. hn H. Manning,	Brookline, N. H.	—	Aug. 19, 1868	64
27	1865	Cher es Edward Lane,	Stratham, N. H.	A. C.	Aug. 17, 1868	60
28	1870	William T. Patterson, (2 years)	Andover, Mass.	Wg. C.	July 3, 1869	59

CONGREGATIONAL NECROLOGY.

REV. ELIJAH JONES, who died in Minot, Me., April 29, 1869, in the seventy-ninth year of his age, was the son of Elijah Jones, of Wrentham, Mass., whose father and grandfather, bearing the same name, came over from Wales during the early part of our New England history, and settled in the vicinity of Worcester County, Mass. His father, however, was born in Cumberland, R. I., and, after serving some years in the Revolutionary War, and returning almost penniless, came to Wrentham, and married Patience, daughter of Isaac Fisher, and granddaughter of the Rev. Samuel Mann, for many years minister of that place. A few years after, in company with others, he removed to a place on the Penobscot River which is now called Holden, formerly a part of Brewer, near Bangor. Here the subject of our sketch was born, in a log-cabin, on the 4th of December, 1790, in the midst of privations such as of necessity attended new settlements in those early days. Twice defrauded of his land, by reason of defect in the title, the father was obliged to begin anew, clearing new lands, building a new house, and having, meanwhile, a large family to be clothed and fed. Consequently the son grew up inured to toil and hardship. He was a somewhat frail and puny boy, but quiet, timid, and uncomplaining. He early showed a love of study; but in his sixteenth year his father sickened and died, and the care of the family and farm was thrown upon him, being the eldest son at home. His father had given him a special charge to "take good care of his mother," and well he discharged the trust, even down to the end of her good old age. But the course of life he had wished to pursue, the collegiate instruction which he so longed for, and his father had encouraged him to hope for, were put far away from him, in the family misfortunes, though he bravely put a cheerful face on the matter, grieving in secret, and labored on hard and wearily for the comfort and respectability of his mother and the younger children, and was even able, by economy, to lay up a little each year. He once said of his mother, "At that age I never knew her worth. . . . I provided well for her, and thought myself dutiful; but if I had had my present age and experience I might have done better. Let all children do as my father required, when he said, 'Take good care of your mother,' for when the opportunity is past it can never be recalled."

It was somewhere about his eighteenth year that he was led to make an unreserved surrender of himself to God. His own words are:—

"My early religious impressions were deep, and perhaps might have resulted in early piety, had there been a good religious influence around me. My parents gave good instructions; the ministers that called on us gave good advice; but I did not dare to say anything of my own impressions. About this time several young men came into the place who were far from the kingdom of God: they would occasionally be very profane, and make light of religion. Yet my conscience did not give way. I still prayed, or thought I did, and attended to religious instruction; but cannot tell whether I had any true piety, till about eighteen years of age, at which time I hope I found the Saviour. I had been much

troubled about the imputation of Adam's sin, about election, about decrees, about eternal punishment, about ability and inability, also about my own danger. I had not always been favored with good preaching, — had no minister to whom I could propose any of these difficult questions, — and at one time concluded that our inability was such as to exempt us from blame; but I found men would blame each other for doing wrong against them, and therefore were blamable for sinning against God.

"I therefore concluded that man originated his own volitions, and therefore that every sinner was without excuse. What a pile of error came tumbling down when this one truth was admitted. All the universalism and fatalism I had ever read, and all the excuses I had ever made, vanished as in a moment. Still, I struggled on with my difficulties, asking counsel of none, till one morning, after a sleepless night, I retired to a solitary place in a field, and there, beside a very large stump, I knelt and gave myself up, without reserve, to the disposal of God. Difficulties now disappeared, Christ was precious, the way of salvation was plain. I wondered that I had not seen it so before, — wondered that all other people did not see it so, — and wondered at the grace that could pardon every sin.

"I date this as the period of my conversion; not deciding that I had no right feelings before, amid all the rubbish, nor at all persuading myself that I had had any. One thing I know, that whereas I was blind, now I see.

"And yet I spoke of it to no one! That habitual timidity and taciturnity which a life of stern adversity had drawn over me still kept me in silence. There was not much religious conversation in the place. Privileges were small. But in course of time the smothered fire would bewray itself. I got acquainted with good people, and in time joined the church.

"I felt a desire to preach the gospel, — the glorious gospel of salvation, — and to take away difficulties that are felt by darkened souls; but how could I, poor as I was, obtain reasonable education? how could my mother do without me?

"But one difficulty after another gave way. I entered the new Seminary at Hampden, and, by strict economy, paid all my own bills, once borrowing about eighty dollars of the fund, and carefully paying it again.

"I am now in the seventy-fourth year of my age. If my life has been useful to the church, to God be the glory.

"All this long course of discipline seems to have been designed in Providence to prepare me to labor perseveringly in a rather hard field and with a too moderate support."

In November, 1816, he was able to commence study at the newly established theological school temporarily connected with Hampden Academy, but afterwards removed to Bangor, under the care of Mr. Jehudi Ashmun, — who was afterwards Governor of Liberia. He had then been for several winters employed in teaching. Two years after this he walked from Hampden to Newcastle, a distance of seventy miles, to spend the winter as preceptor of Lincoln Academy, boarding-in the family of Rev. Kiah Bayley.

After three years at Hampden, in August, 1820, he, with his class (six in number) having been licensed by the Penobscot Association, left the Seminary, duly recommended, and soon he received a commission from the Maine Missionary Society to spend three months in Farmington and vicinity. In 1821 he taught

school for a short time in Hallowell, preaching on the Sabbath in Malta, now Windsor. The last part of the time he spent wholly laboring for souls, — visiting all day and preaching every evening and sustaining three services on the Sabbath. Hard work; but he was young and *loved* his work, and had learned to “endure hardship as a good soldier of Jesus Christ.”

The summer of this year he spent in Castine in missionary work. In September, 1821, he had a call to visit and preach in Minot. Here were two churches, originally one, but separated by dissensions about meeting-houses and ministers and various things (such as Satan loves to stir up even good people with, *when they will let him*), so that there were three or four parties among the Christians, besides a strong party unfriendly to all. His visit here resulted in his settlement, — installed February 12, 1823, — the reunion of the divided churches, and in most glorious revivals, increasing the church of thirty-seven members *many fold*. And during the period of his ministrations here (forty-seven years) more than five hundred souls were added to the Lord. In one revival there was not a communion service for three years at which there were not one or more added to the church. Sometimes thirty or forty at once. In the year 1826 one hundred names were added to the church list. His work was continuous and laborious, — preaching, visiting over a large tract of territory, directing inquirers, visiting day and Sabbath schools, attending prayer-meetings, Bible-classes, &c., &c. He had three or four Bible-classes in different parts of the town, and it was in great degree these exercises that gave the community where he lived a name above most others for soundness and purity in all good things. He was fearless and bold for the truth and jealous for the honor of God and his church, and at the same time careful of the name and character of his fellow-men.

November 12, 1822, Mr. Jones was married to Miss Bathsheba Rider, eldest daughter of Deacon Lot Rider, of Brewer. A most happy connection both for himself and his people. Said one of his people since his death: “Much good as he has done among this people, her influence for good has been fully as great as his.” By industry and frugality they were enabled to bring up and respectably educate their nine children, — three sons and six daughters. And it may be said of them, that they are all walking in the truth. The eldest son, Rev. William Ladd Jones, has been for the last fifteen years a faithful and successful minister of the gospel in California.

It has often been mentioned with surprise that one not having had the advantages of a college life should have attained so great a reach of knowledge, but this was only a proof of his rare qualities of mind, and *particularly*, as he used to say, the strong “*will to do*.”

He was gifted with a large share of common sense. Often when others were looking with narrow eyes upon some point, his broad, comprehensive, *Christian* view would place the matter in such a light that they would feel astonished, and yet wonder they had not themselves seen it in the same light before. One of his brother ministers, who knew him well, writes: “The more I have known him the more I have wondered at the inner life and force which, under circumstances less favorable than those which attend many ministers, kept him up at such a high point. His mind so solid and strong and vivacious, and broadly comprehensive, his acquirements of the very best sort and always increasing, the freshness of his

views, the path and point of his discourses and brief addresses, the instructiveness and liveliness of his conversation. — all these were to me wonderful."

His last sickness was exceedingly trying and painful. But he was patient, cheerful in endurance, and at all times while he could speak, watchful to say something for Christ and his cause. On one occasion, as his wife left the room, he looked after her, and said to a daughter standing by: "Mother is troubled for fear she shall be left alone. I have been thinking which *should* go first, the husband or the wife. — which could stay alone easiest: but I can't decide: and it's no matter. It will all be decided for us by Infinite Love." And in a few short weeks it was decided that she who had been the most frail, most wavering in health, and so tenderly cared for during all their long life together, amid peculiar personal trial in sorrow and in joy, was the one "to stay alone." The strong man, the noble intellect, the loving, childlike heart, could not so well do without her as she without him. So Infinite Love decided it. He had said a few days before, "Heaven does not seem far off to me, — it seems near by"; and we could but feel as the hours of that last day wore away, and the sunset he had so loved to watch shed its last beauty on the silent room, that heaven was indeed very near us, and the saint we had revered so long was just entering its gates. It was a gradual going out of life. The disfranchised spirit left its earthly tenement very suddenly; weeping friends gathering around could only see that, though the breath was there a moment ago, it was not now! While they were listening, watching, the gates had opened — closed — they were outside still, but he — "was not," for God had taken him.

His last sermon was preached February 14th, only two months before the close of his almost fourscore years. Rev. Mr. Hsley, of Freeport, aptly followed the thoughts of many hearts in the funeral text, — "*Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.*"

O. H. H.

REV. JAMES LOUGHEAD died at Morris, Ill., June 24, 1869, aged sixty-four years.

He was born at Greenville, Mercer Co., Penn., June 15, 1805. Removing westward with his father's family, he studied at Western Reserve College, and graduated in 1833. From 1833 to 1836 he was employed as agent of the American Anti-Slavery Society. Afterwards he spent some years in teaching 1840 — 1842, he studied theology at Western Reserve, and was licensed by Portage Presbytery in 1842; ordained by same Presbytery in 1843, at Brimfield, Ohio.

In 1846 he removed to Illinois, and commenced labor at Big Woods, and Grafton, and Morris. In 1848 he fixed his residence at Morris, where he resided the larger part of the time till his decease. His entire ministerial life was spent in home missionary work. He gathered and organized four churches in Morris and vicinity.

Mr. Loughead was married September, 1833, to Hannah Hamline, born at Canton, Conn. Their only son died in hospital, at Pittsburg Landing. The wife and one daughter remain.

M. B. W.

REV. CHARLES BENTLEY died at Berlin, Conn., July 23, 1869, aged seventy years. He was born in South Tyringham, now Monterey, Berkshire County, Mass., April 1, 1799. His father was a blacksmith and a small farmer in the humble walks of life. From the age of ten he lived with a brother-in-law, assisting in agricultural operations. His school privileges were few. Yet he was early fond of his books and anxious to gain information. At the age of eighteen he obtained a Christian hope under the preaching of Dr. Catlin in New Marlboro', and soon united with the Church of Christ in that place. His attention was immediately turned towards the Christian ministry, and though he was destitute of means, and was opposed by the friends with whom he was living, his sense of duty was so strong that he at once commenced his preparation. In the fall he joined Phillips Academy in Andover, Mass., and maintained himself at school by dint of great self-denial and exertion. His first year of college life he spent at Williams, and the last three at Amherst, where he graduated in 1824. His degree he received from Union College, the charter of Amherst then not having been granted. His degree of M. A. he received from his Alma Mater. He was a good scholar, especially in Latin. One year he spent in the study of theology with Rev. Allen McLean, of Simsbury, Conn., and was licensed to preach the gospel in 1825. He was soon invited to Middle Haddam, Conn., where he was ordained as pastor February 15, 1826. Here he continued seven and a half years, and the church was blessed with two very powerful revivals of religion, and one of less extent. There were large additions to the church: at one time, July 1, 1827, fifty-one were received. Thence he removed to Granby, Conn., where he was settled in August, 1833. During the six years of his pastorate here two revivals were enjoyed by his people, one of which was very extensive, and many were added to the Church of the Redeemer. His next settlement was in Harwinton, Conn., September, 1839, where he remained eleven years, and three precious revivals of religion were vouchsafed to him and his people. He was installed pastor in Green's Farms, Conn., in May, 1850, where the church was much prospered under his efficient pastorate of eight years. His fifth and last settlement was in Willington, Conn. It commenced in October, 1858, and continued eight years, when he was constrained by the infirmities of age to resign his office. Thence he removed to Berlin, Conn., where he resided at the time of his death. For six months during the winter of 1867-68, and the following spring he supplied the pulpit in Granby, Conn. He continued to preach as occasion offered till he was called from earth. His last sermon was preached in his native place on the second Sabbath preceding his removal to his reward and his crown. On his return home the next day he felt unwell, and was soon prostrated by typhoid fever, which raged with great power for nearly two weeks, when he fell asleep. His remains were interred in Granby, Conn., beside those of two sons, who died when young.

Mr. Bentley was one of the most successful ministers of his day. He was a great friend of revivals, in which he labored much, and with very marked efficiency and success in other churches besides those of which he was pastor. He thus labored several times in Hartford, in both the North, Centre, and Fourth Churches;—also in Middletown, Wethersfield, West Hartford, Bristol, and other places. Very many look to him as their spiritual father. He enjoyed

uniform good health. He was never called to pass through a severe sickness, till he was visited by that which ended his valuable life.

He had a strong intellect, a warm heart, and a consecrated spirit. His whole soul was in the work to which he had devoted his life. He was in full sympathy with the Theological Institute of Connecticut, now located at Hartford, was for a number of years one of its trustees, and was earnest and efficient in his efforts to promote its interests.

His preaching was plain, clear, abounding in illustration, and instructive. His object, as he himself declared, was to preach, not great, but good sermons, such as were adapted to save souls and edify the saints. He had his reward. God greatly blessed him in his work. Few ministers have had greater success.

He greatly loved the cause of Christian benevolence. He contributed himself liberally, and advocated the claims of Christian enterprises with great earnestness and efficiency. A portion of his estate, after the death of his widow, he bequeathed to the American Board, and the Home Missionary, Bible, and Boston Tract Societies.

His children dying in their early days, he aided the children of others in preparing themselves for the work of the gospel ministry.

He took a deep interest in the young and greatly attached them to himself. He loved and cherished the Sabbath school. His last public service was an address to children.

He was a very efficient advocate of the temperance cause.

He took a great interest in his brethren in the ministry, and was by them greatly beloved. He was a genial companion, a sound adviser, and a wise counsellor. He was very punctual in his attendance upon ministerial and ecclesiastical meetings, until age interfered with his activity.

Jesus Christ was his confidence and hope. On him alone he relied for salvation, and found great peace and joy in his love. During his last illness, in lucid moments, he remarked to a ministerial friend, that he was not concerned how his business should terminate.

He was united in marriage with Miss S. A. Barber, of Canton, Conn., January 1826, who was a most efficient helpmeet for him, and who survives to mourn his departure, and to be comforted with the hope of a reunion in the bliss of heaven. No child survives him.

W. J. J.

Mrs. ELIZABETH (EMERSON) BELL EMERSON died in Biddeford, Me., July 28, 1869, aged thirty-four years, four months, eight days.

She was a native of Chester, N. H., only daughter of Deacon Nathaniel F. Emerson. She was educated at Mount Holyoke Female Seminary, and at Charlestown, Mass., where she became interested in personal religion under the preaching of the Rev. Dr. Budington. She united with the Congregational Church, in Chester, at the age of eighteen.

May 17, 1855; she married Dr. Charles Bell, of Concord, N. H., with whom she lived less than one year. October 25, 1863, she became the wife of Rev. John D. Emerson, with whom she leaves two children, one of two years of age having preceded her but about two months to the world of spirits.

Many are deeply afflicted in the death of Mrs. Emerson. She was lovely in appearance, engaging in manners, and in rich measure possessed of that adorning which is in the sight of God of great price. Favored with great beauty, and was without vanity. All her natural and acquired talents were devoted to making home pleasant, and her husband efficient in his great work. As a wife and mother, as a teacher in the Sabbath school, and in the care of her household in her love for the Church of Christ, her cheerful hospitality, and interest in every good work, she was a bright exemplar of all that a pastor's wife should be. She was a growing Christian, and although the summons came suddenly, she doubted not it would be personally a gain for her to go, yet if God saw she could be useful still, she wished to live, — not otherwise. As her strength failed, without an anxious thought for herself or children, without suffering or pain, hardly a ruffle on her sweet and gentle spirit, she passed to her home above. With a look as of one nearing eternal rest, her last words were, "I have given up all."

C. T.

Mrs. ELIZABETH FAY (BLAKE) BARSTOW, wife of the Rev. Z. Barstow, D. D., who died at Keene, N. H., September 15, 1869, aged seventy-seven, had been known for fifty-one years as one of the most active and devoted Christian women of the time.

She was a native of Westborough, Mass., born March 22, 1792, the daughter of Mr. Elihu Blakc, but was educated at New Haven, Conn., by her uncle, E. Whitney, the inventor of the cotton-gin, where she attended the then celebrated school of the Rev. Claudius Herrick. She came to Keene, upon her marriage August 19, 1818, and continued there until her death, celebrating her golden wedding August 19, 1868, under the same roof where she commenced house-keeping.

She attached to herself a very large circle of friends, as she filled with a native grace and dignity the position of the minister's wife in a large parish, according to the ideal of the older times.

Among the Christian women of the State she was a leader in many good enterprises. She guided a multitude of little rills of benevolence towards the large streams, and maintained, largely by her own exertions, a number of organizations which have been the means of much good. She was a very successful Sunday-school teacher, and kept her post in the school almost to the last.

Affectionate messages were often sent to her from her old scholars, and in her long course of effort she enjoyed in this life many of those precious rewards of Christian labor which are commonly reserved for another.

On the afternoon of the Sabbath following her decease a large concourse of people gathered in and about the meeting-house where she had been accustomed to worship. Her funeral sermon was preached by the pastor [Rev. William H. Karr] who has recently succeeded her venerated husband, and the universal testimonies of affection for her and of sympathy with him were very touching. We felt, as we came from the burial-place, that the words "Blessed are the dead who die in the Lord," which were spoken over her grave, had received a new confirmation.

W. S. K.

Mrs. MARY (IDE) TORREY was born in West Medway, Mass. July 29, 1817, and died there November 6, 1869.

How much for her between those dates! Those who knew her, and so mourn her departure, well know how full of vicissitude was her life, what a varied and often sad, stern discipline it was that developed her character. The daughter of Rev. Jacob Ide, D. D., of Medway, and granddaughter of Rev. Nathaniel Emmons, D. D., of Franklin, she inherited such traits, and grew up in such circumstances, and under such influences as fitted her to be, what pre-eminently she always was, the light and joy of the circle in which she moved. Her keen logical faculty—her grandfather Emmons used to call her "Little Miss Dispute It"—and exuberant spirits made her, even in childhood, alike the favorite of the clerical associates of her father, the sage of Franklin, and her young companions. Hers was always a genial, full nature, intense, hopeful, earnest. She early consecrated her life to Christ.

March 29, 1837, she was married to Rev. Charles T. Torrey, a young clergyman of great promise, pastor of Richmond Street Church, Providence, R. I. An illustrative incident of her life there was the preparation of a reply to Mr. Judson's widely circulated appeal to the women of America against all use of ornament,—a reply that indicated not merely her independence, but her clear Christian common sense. Always becomingly plain in her attire, she had yet been sharply rebuked by a lady who embraced the extreme views of Mr. Judson; and she so kindly and yet clearly showed the injustice of the rebuke, and the falsity of the principle upon which it was based, that her reformer besought her, for the sake of others, to publish her views. She did so, not, as some, who did not know her, thought, because she cared for dress, but because she did care for the truth.

Her husband removing to the Howard Street Church, Salem, her home was there until his ardent, absorbing interest in the overshadowing theme, the awful crime of slavery, led him to devote his life literally, as it at last proved, to the liberation of the slaves. He became the martyr Torrey. In Worcester, in Boston, and Albany, as Mr. Torrey was called to reside in those places by the exigencies of the antislavery cause, when to maintain this cause was no holiday recreation, she knew as only woman can what it is to suffer for the truth. It may not be best to say what could be said of the privations, the torturing suspense, the prolonged agony of this young wife and mother, especially at Albany, while the husband and father was following at the South what seemed to him the path of duty to his fellows, his country, and his God. *There was the trial and triumph of her Christian faith; there the deepening and perfecting of her Christian experience.* The whole world knows how at last the suspense ended. Mr. Torrey was arraigned under the laws of Maryland, framed to protect and perpetuate slavery. Hon. Reverdy Johnson, who in a public speech has just congratulated the people of that State upon their deliverance from the curse, was his able counsel and defender; but in vain. He was sentenced to the penitentiary. Then she turned back to her father's house to pray for her husband, and care for the children thus cast upon her alone. Soon the prisoner was sick, dying of consumption. Had he broken any law of God, or any other of man, he would in such circumstances have been pardoned, and permitted to spend the last days of languishment in the

enjoyment of that freedom he so loved for others, because it was so dear to himself. But slavery was inexorable. It mattered not how many petitioned, the Governor of Maryland dared not pardon him; he must die in the prison hospital. The Governor told his father-in-law (Dr. Ide), that "*he could with more safety pardon two murderers.*" Rev. John Codman, D. D., of Dorchester, with his accustomed generosity, sent at once to Mrs. Torrey one hundred dollars, that she might hasten to this dying-bed. But her physician peremptorily forbade it. "If she goes," said he, "and sees what she must see, she will come back a maniac or a corpse." So it was her harder task to wait, far away, the tidings, and leave it to other friends to hasten and hear the last words and close the eyes of the departing. She was alone at last, "a widow indeed and desolate," and yet her brave, true Christian heart never murmured or faltered. She took up the burden laid upon her and counted it a privilege, yea, seemed to make it a joy. The light did not go out of those eyes, the smile did not depart from that sweet face, so many love to remember, as with varied toil of hand and brain she sought bread for herself and her children. Many hearts that knew not who was their helper have been cheered and stimulated by her pen. How many have responded to that sweet hymn, —

"When silent steal across my soul
Remembrances of broken vows," &c. —

No. 633 Sabbath Hymn Book, — and a few others of like nature and spirit! Her published works are, "Little Luther," "Ornament; or, Christian Rule of Dress," "The Tyrolese Minstrels," "City and Country Life," beside articles for religious papers of the day. Her pastor remarked of her, "She was eminently fitted by her cast of mind, to write a commentary upon the Scriptures." She was a mother whom her children might well bless and honor; one bears his father's name, and the other is privileged to be the companion of a minister and missionary, wife of Rev. Albert Bryant, of South Malden. In the few last months of her life she gave marked evidence of ripening rapidly for her heavenly home. Could the public peruse the large number of letters received by the afflicted parents, it would be readily understood how highly she was appreciated and beloved.

H. D. W.

LITERARY REVIEW.

THERE are objects so high and unapproachable that they can be seen, at best, but very imperfectly. There is, now and then, an individual who moves upon a plane so far above the common walks of life that it is very difficult to comprehend and describe him. Such lives baffle the biographer. Rarely is this truth more strikingly illustrated than in the case of the Rev. J. Addison Alexander, D. D., who finished his earthly career while yet in the full strength of his manhood, at the age of only fifty-one. He is too well known as an eminent scholar, linguist, and commentator to require any extended notice from us. His life,¹ by a nephew, in two octavo volumes, is before us, and all too quickly have we felt compelled to look over their crowded pages. And yet, with all sympathy for the author, our conviction is that he has not fully comprehended his subject, though, quite likely, he has met the exigency as well as it could be met under the circumstances. He found an able and willing colaborer in a brother of the deceased, but takes the larger share of responsibility upon himself. In the Preface he says: "We have discovered with regret that many errors have crept into the printing that could not be indicated within the ordinary limits of a table of errata. Some of these are trivial, or will at once be detected as typographical mistakes, but others, for which we equally repudiate the responsibility, are more serious, or of such a nature as to baffle all curiosity as to their precise extent and origin." We fail to discover the object of such an announcement, calculated as it is, on any reasonable interpretation, to cast a shadow of doubt or suspicion over any or all the statements which follow. If it means all that the language may imply, it had been a thousand times better to have suppressed the edition; if, as is more probable, it refers to some speculations in philosophy or metaphysics, it had been better to have said just that, or, better still, nothing at all. To our taste, the author would have done greater service to the ministry and the churches to have kept closer to the one subject, Dr. Alexander, saying less of his contemporaries; also to have allowed him to speak for himself when the author sometimes speaks for him, and to have put the subject's sayings in the larger instead of the smaller type. General usage may justify him in this respect, but he has an exceptional subject, perhaps without a peer in his specialties, and the reader wishes to keep along in plain sight of the chief hero of the tale. Confining himself to what is peculiar to the proper subject of this "Life," one instead of two volumes would have sufficed, and that could have been in good readable print. But the work is a valuable one, and will be read with interest and profit.

Joseph Addison Alexander was the son of Dr. Archibald Alexander, of Princeton, N. J., and the grandson, on his mother's side, of Dr. James Waddell, the celebrated blind preacher of Virginia. He had every advantage of personal asso-

¹ The Life of Joseph Addison Alexander, D. D., Professor in the Theological Seminary at Princeton, N. J. By HENRY CARRINGTON ALEXANDER. Two volumes. New York: Charles Scribner & Co. \$4.00.

ciations and of early culture. Under his father's instructions he was studying Latin, Hebrew, Greek, Arabic, etc., while yet a boy. We are furnished with a specimen of an Arabic composition of his when he was but thirteen years of age. A very few weeks' study made him master of any language he undertook to learn. Toward the latter part of his life, during the absence of a brother for six or eight weeks, he determined to fill the vacancy by studying two new languages in his moments of relaxation from pressing duties. At the end of the time he was able to read fluently in either, — one of them being the Danish. He probably had no superior as a profound linguist in the world. Dr. Sears thinks he was equal, if not superior, to Tholuck. He could read more than twenty-five languages, and many of them he could speak, — among which were the Hebrew, Sanscrit, Chinese, Coptic, Ethiopic, etc., etc., — he had dug to their roots, and could comprehend their literature. It was for this purpose he studied them. He was systematic in the use of his time, and devoted it mostly to severe application to books. We give a specimen of one day's work at the age of eighteen years, as found in his diary. It contains no more than is found in either of the twelve days recorded. "January 10, 1828, Hebrew, Exo., chaps. 26, 27. Arabic, Al Koran, Suras 22, 23. Latin, Cicero, pro Archia poeta. German, the whole of Wenderbork's Grammar; Greek, Mark, chaps. 13 - 16; English, Otway's plays. Italian, paradigms of regular and irregular verbs; translation of *Historia Sacra*," Vol. I. p. 147. Language and comparative philosophy were favorite studies. His mind was peculiarly analytical and comprehensive. His memory was marvellous, his observation very close and discriminating. His imagination was brilliant. Specimens of poetry are given that he wrote while but a boy, and others in riper years, which show that he possessed a warm, genial, sympathetic nature. He had a large share of humor, and delighted in amusing and interesting children and youth. As a teacher and professor both in the College and Theological Seminary, for his varied attainments and great abilities, he was very much respected, and by all who met him socially was very much beloved. He preached frequently in Philadelphia, New York, and in other places to the great acceptance of his hearers. But with all this he was an exceedingly modest and retiring man. His Christian experience, as seen from the few extracts of his diary and in his letters to his intimate friends, was one of peculiar satisfaction. Variouslly considered, he was one of the most remarkable men of the age.

It is not often that we read a book from which we are obliged to dissent so generally and so widely as from "The Primeval World of Hebrew Tradition."¹ The author has genius, erudition, culture. But his book is tinctured with infidelity, pantheism, and transcendentalism from beginning to end. The first chapter has for its text, "In the beginning God created the heaven and the earth." And the first sentence under it is, "We have here the first proposition of human reason, as it shaped itself in the Hebrew mind." We had supposed something above "human reason" "shaped" the first sentence of divine inspiration.

¹ *The Primeval World of Hebrew Tradition.* By FREDERIC HENRY HUDON. Boston: Roberts Brothers. 1870. pp. 283. \$1.50.

On the question of the formation of matter the author says (p. 16): "In fact, creation out of nothing means only that the worlds were formed of no pre-existing foreign substance, distinct from God. We are not, therefore, to infer that a new and foreign substance was called into being, but rather that the act of creation was the going forth of Deity from the secret of absolute Being of Deity into light and show. Creation is self-manifestation, the projection and reflection of the divine consciousness; . . . he but uttered forms which subsist by his continuing effluence. . . . The material creation (p. 17) exists only in God and in us. In God as idea and volition, in us as experience." These last sentences are as palpable as moonshine. In the chapter, "Man in the Image of God," we are told that "it does not seem likely that the negro and the white man came from the same stock." Again, "To be truly human is to be one with God." Again, "All creation is the realization of divine ideas, the going forth of God from the secret of inscrutable Being in self-reflecting, self-manifesting action."

"On Man in Paradise" he says (p. 48): "We assume, then, for man in Eden that point in the progress of human development — preceded, it may be, by ages of mere animality — at which our progenitors began to be capable of social union." Again (p. 53), "The story of the Fall is best understood as pure allegory." From his views on the "brute creation," we suggest his name for the next President of the Society for the Prevention of Cruelty to Animals. Speaking of the spider, the bee, the hill-star, the tiger-moth, the beaver, the fish, bird, and insect, in their skilful architecture, he says (p. 92): "The Spirit of God is with them as with us, — consciously with us, unconsciously with them. They have their mansions in the Father's house, and we have ours; but the house is one, and the master and keeper is one for us and them." Again (p. 93), "Your horse, your ox, your kine, your dog, are not mere chattels, but sentient souls." Again (p. 94), "Surely something of a moral nature is present also in the brute creation." Again (p. 95), "Sympathy with animated nature is a holy affection, an extended humanity, a projection of the human heart by which we live beyond the precincts of the human house, in all the wards of the many-created city of God, as he with his wisdom and love is co-present to all."

"On Paradise Lost" it is said (p. 102): "The parable of the forbidden tree embodies the result of Hebrew speculation on this subject"; it is "intended by the writer as allegory." Again (p. 119), "We are Adam and Eve. Eden is here to-day in every home into which an infant is born, and the old trial, with like result, repeats itself in every child that comes into the world."

"On Cain," referring to his and Abel's offerings, the author says (p. 133): "Here we have evidently the speculation of some narrator who has colored the tradition with his own conceits." The age of Methuselah is deemed impossible, the flood, a physical necessity occurring, fortuitously, at a period when it was necessary to bring to an end the race then on that part of the earth which was submerged. We have given our readers the opportunity of seeing whether there is not at least a tincture of infidelity, pantheism, and transcendentalism running through this book. We regret its publication. Its circulation is to be deplored. If, as Knox says, "the infidel writer is a great enemy to society," then the issuing of such a book as this is an inimical act.

THERE is no doubt that Robert Laird Collier is an able man, — competent to say smart things, striking, startling things on any subject upon which he may wish to speak. “Every-Day Subjects in Sunday Services”¹ has them. Those who agree with him, that “all men by nature are pure”; that, “as God dwelt in Moses and Isaiah, and inspired them in great measure, so he dwelt in Jesus, and inspired him without measure”; that “it would be a progress backward to have the Jews converted from the Judaism of Jesus to the Christianity of Calvin or Pius IX.”; that “Berthold Auerbach, the divinely inspired man of this century, is a Jew,” and many other things of the same sort, will be well pleased with this book. The publishers have issued it in an attractive and readable form.

“THE SHEPHERD OF ISRAEL”² is a devotional work by Rev. Duncan Macgregor. It exhibits an extensive acquaintance with the writings of those who have sought to promote an earnest and devout spirit, and evinces an aptness in illustration and a skill in making little incidents the means of religious impression and Christian growth.

In the following sentence, *on the obedience of Christ*, if he gives the “Theology of the Feelings,” it is surely not the “Theology of the Intellect”: “The law was in his heart. He rendered it divine obedience. He satisfied it in all the exceeding breadth and spirituality of its demands. At every step from the manger to the cross — every day of those incomparable thirty-three years — he magnified it and made it honorable. And when you remember that he who rendered this perfect and plenary obedience was the King eternal, immortal, and invisible, you will see how his obedience shed a new lustre upon the law in the eyes of all worlds, so that it was more honored by the obedience of Christ alone than it had been dishonored by all the sins ever committed; or (in the words of a great writer) that, in virtue of Christ’s obedience, it was enshrined in more august and inviolable sacredness than if Adam had never fallen.” (pp. 42, 43.) If this be so, we may well ask what necessity there was for the *death* of Christ, and how his sufferings and death can constitute the atonement, or be reconciled with the claims of general justice. The book, however, we commend as a means of spiritual quickening and of growth in grace.

THE second series of “Lamps, Pitchers, and Trumpets”³ is an improvement on the first. It gives five lectures on, — 1. The Pulpit of our Age and Times.

¹ Every-Day Subjects in Sunday Services. By ROBERT LAIRD COLLIER. Boston: American Unitarian Association. Chicago: Western News Company. 1870. pp. 332. \$ 1.00.

² The Shepherd of Israel; or, Illustrations of the Inner Life. By the Rev. DUNCAN MACGREGOR, M. A., Minister of St. Peter’s, Dundee, Scotland. New York: Robert Carter and Brothers, 530 Broadway. 1870. 12mo. pp. 339.

³ Lamps, Pitchers, and Trumpets. Lectures on the Vocation of the Preacher. Illustrated by Anecdotes, Biographical, Historical, and Elucidatory, of every Order of Pulpit Eloquence, from the great Preachers of all Ages. By EDWIN PAXTON HOOD, Minister of Queen-Square Chapel, Brighton, England. Second Series. New York: M. W. Dodd, No. 506 Broadway. 1869. Large 12mo. pp. 303. \$ 1.75. Sent by mail, post-paid.

2. Arrangement of Texts by Division. 3. Written and Extemporaneous Sermons. 4. Effective Preaching, and the Foundation of Legitimate Success. 5. The Mental Tools and Apparatus needful for the Pulpit.

It gives also quite extended and lifelike monographs of Frederick W. Robertson, Pusey, Manning, Newman, Spurgeon, the Abbé Lacordaire, and Thomas Binney. The young preacher will here find facts, principles, and illustrations well put and well suited to aid him in his profession. The author (which is remarkable for an Englishman) shows in this volume, as in his first, an acquaintance with American as well as English authors. His vivacity will insure him readers. The indexes add to the value of the volume.

BIBLICAL literature has received a valuable contribution, and pulpit eloquence a signal illustration, in the recent volume of Dr. Eadie on "Paul the Preacher."¹ If less racy or even less learned than Renan's Life of Paul, it is surely more appreciative and valuable. Although his fondness for antitheses may occasionally give an artificial aspect to his sentences, yet, in the main, the author's style is robust and commanding, and may well be studied by ministers, not for servile imitation, but for the inspiration which it gives. The book is free from weaknesses, and indicates a breadth of view as to historical research and philosophical speculation, which wins at once the confidence of the reader. And as above and beyond the author appears the Apostle himself setting forth by example the province and power of the Preacher, the herald of the Cross in our own day may well feel that in the perusal of this volume his mind is enriched and his heart enlarged.

THE use of poor "Ecce" has become an abuse, but "Ecce Femina"² is a good book. We hope that no aversion to the title, or disgust at the extravagant things said on the woman question, will deter people from reading this volume. It is candid, philosophical, able, and Christian. The first part of the book is devoted to answering Mr. John Stuart Mill; or rather it skilfully and conclusively makes Mr. Mill answer himself, by quoting what he wrote in his "System of Logic" against what he wrote in "The Subjection of Woman." It is a severe trial to be confuted in argument, but to be made to confute himself must be peculiarly humbling to Mr. Mill.

Mr. Carlos White, the author of this work, is unknown to fame, but in this one volume has merited public favor. He shows that the woman question is not one between man and woman, so much as it is between the married and the unmarried; in other words, the advocates of "woman's rights," so called, do in fact, al-

¹ Paul the Preacher; or, Popular and Practical Exposition of his Discourses and Speeches, as recorded in the Acts of the Apostles. By JOHN EADIE, D. D., LL. D., Professor of Biblical Literature to the United Presbyterian Church. New York: Robert Carter and Brothers, 530 Broadway. 8vo. pp. 462. 1870.

² Ecce Femina: An Attempt to solve the Woman Question. Being an Examination of Arguments in Favor of Female Suffrage by John Stuart Mill and Others, and a Presentation of Arguments against the proposed Change in the Constitution of Society. By CARLOS WHITE. Hanover, N. H.: Published by the Author. Boston: Lee and Shepard. 12mo. pp. 258.

though not generally in form, assail the family as an institution. They may not intend this, but their principles, consistently carried out, undermine the family relation. He maintains that in God's order and arrangement the family is the unit, and not the individual, and that by overlooking this fundamental principle, and seeking simply the interests of individuals, these "Innovators" are in fact laboring to revolutionize society.

He shows also that some of the measures adopted in response to their appeals, instead of relieving society of its woes, have produced other and greater ones; that the raising of the wages of women has lowered the wages of men, and increased the difficulty of supporting a family; that the opening of new spheres of labor to woman has resulted in loss of physical and moral vigor, and has led multitudes of young women to leave their homes and become daily associated with man free from the restraints of domestic life, and that crime among women has as a consequence fearfully increased. He suggests practical remedies for the evils which these innovators seek to remove, such as (1.) The encouragement of marriage. (2.) Some plan "to provide for a more equal distribution of the sexes throughout the different parts of the country." (3.) The raising in public esteem of housework. It is a noteworthy fact, — to which he does not allude, — that scarcely any class in society receives such high wages as nurses, and yet nothing is more difficult to obtain than a good nurse. We wish this book might be read in every family in the land. Under the influence of our democratic institutions we have given undue prominence to the individual. Our late war strengthened the government; we need something now to strengthen the family, and perhaps we may look for it in the revulsion of feeling which will naturally flow from the disintegrating and demoralizing influence of these pseudo-reformers.

Query 1. Is it not by carrying to an extreme the individualizing tendency of Calvinism, that we have been led to the too prevalent neglect of infant baptism and of family religion?

Query 2. Is it not a fundamental error to have a Woman's Board of Foreign Missions in distinction from one which the whole family unites in supporting?

THE authors of "The Pope and the Council"¹ have placed the Christian world under a great debt of gratitude. They are Catholics, styling themselves "liberal," a term which they truly say is in the worst repute with all uncompromising adherents of the Court of Rome and of the Jesuits; but they start with the frank statement that "to us the Catholic Church and the Papacy are by no means convertible terms, and therefore, while in outward communion with them, we are inwardly separated by a great gulf from those whose ideal of the Church is universal empire spiritually, and, where it is possible, physically, ruled by a single monarch, an empire of force and oppression, where the spiritual authority is aided by the secular arm in summarily suppressing every movement it dislikes." This is war at the outset and within the camp, but it is only a feeble hint of what follows; for of all books of modern times, so far as we know, this is the most thorough, unanswerable, and astonishing exposure of the unmitigated falsities, wilful per-

¹ The Pope and the Council. By Janus. Authorized Translation from the German. Boston: Roberts Brothers. 12mo. pp. 346. \$1.50.

versions, and villanies of the Romish Church in some of its most loudly vaunted claims. The authors deal with facts, and such facts as convict the Papacy of the most glaring impostures the world has ever witnessed, and as for the dogma of Papal infallibility, to be acted upon by the present Council, it leaves it not a shadow of foundation, and shows it, by its own history, worthy only of contempt. The authors undertake to prove that infallibility is but the climax of a long series of frauds, forgeries, and impositions, and they accomplish all they undertake. The whole book is a revelation of continuous fraud, which, were it not supported by positive documentary evidence, would seem incredible.

The principles held in the Syllabus are first shown as those which the Catholic Church is now called upon to affirm; among these are the right of the Church to employ "external coercion" (such as the amenities of the inquisition, the stake, and the rack); that no Pope has ever exceeded the bounds of power; that none of the powers or assumptions of the Papacy had aught but a spiritual origin; the denial of freedom of conscience, and the assertion of the sacred duty of coercion and suppression of opponents when possible. Just at this point, note the remark of Schneeman, a distinguished Roman Catholic writer: "Till then (that is, until Papacy has the power) the Church will, of course, act with the greatest prudence in the use of her temporal and physical power, according to altered circumstances, and will not at present adopt her entire mediæval policy." There is in this single sentence a world of warning to American Protestants. Finally, the Syllabus closes with the significant sentence, that "they are in damnable error who regard the reconciliation of the Pope with modern civilization as possible or desirable." If any one doubts that Rome is the same as in the days of the martyrs, let him ponder the import of these enunciations.

Passing over the dogma about Mary, as of slight importance, comparatively, the bulk of the book is given to a thorough discussion of the dogma of Papal Infallibility; and here is where a short notice will utterly fail of representing the true power and conclusive reasoning, the rare marshalling of facts, the bold exposures with which every page bristles. Thus the single revelation of the forgeries of the Decretals, on which the Papacy has based its strongest claims, is sufficient to consign the whole system to everlasting infamy; and the same is true of the narration of the growth, from the germ to the ripe development, of the Inquisition under the series of ordinances extending from 1,200 to 1,500, — a series always increasing in severity and cruelty; also true of the description of the continuous system of legislation by which, gradually, all power, temporal and spiritual, centered in the Pope. It will take something stronger than the casuistry of the Catholic World to convince intelligent people that the Papacy was not responsible for the Inquisition; it has once tried its strength at this; but we should like to see its accomplished editor grapple with this book. The growth of the doctrine of Papal infallibility is clearly delineated, and it and all the iniquities connected therewith are held up for condemnation and warning.

We can only hint at the scope of the book, but we can and do most heartily recommend it as emphatically timely, as especially important for earnest, careful perusal by every citizen interested in the welfare of our country, by every person who would know upon what rotten foundations the Papacy rests.

THE fifth volume in the second series of D'Aubigné's *History of the Reformation of the Sixteenth Century*¹ covers the memorable years 1534-1536, the separation of England under Henry VIII. from the Papacy, the union of the Church of England with the Protestants of Germany, the touching history of Anne Boleyn, and the reforming movement subsequent to her death, the reformation in Geneva by Farel's ministry, and the circumstances attending the arrival of Calvin in that city. It has lately been somewhat fashionable to question D'Aubigné's accuracy, but the sources whence these adverse criticisms come are not always such as to give them weight. He seems himself to be aware of these animadversions, and in a long preface he substantiates so many of his statements against which exception has been taken, that the confidence of the reader in the author's thoroughness and candor is greatly increased. It is not to be supposed that he is always accurate, — no one is; but we doubt if there are many men living who have so faithfully studied original authorities, or drawn their conclusions with such fairness. It is to be borne in mind that there is a class of writers at the present day, and in our own country too, who would gloss over the iniquities of Romanism, and exaggerate the faults of the reformers. It is fashionable in some literary circles to throw dirt at the grand leaders of Protestantism and their descendants, legitimate and religious, who established our institutions. D'Aubigné differs widely from Froude in his estimate of Henry VIII., and we must agree with him; the evidence, to our mind, is cumulative that Henry was a royal rascal. So far as D'Aubigné treats of Calvin and his work, he is, to our view, just and discriminating, and it is to be wished that those honest people (of the dishonest ones we have no hope) who reluctantly believe all ugly things that have been written and said and iterated with careful perseverance against Calvin, would read D'Aubigné's account. The religious and political freedom of to-day in our own country is largely traceable to the great reformer, and the historian Bancroft truly says that the faith of Calvin is the creed of republicanism.

In previous numbers of the *Quarterly* we have expressed our warm commendation of the practical value of the commentaries prepared by Rev. Henry Cowles, D. D., and the concluding volume in the series of the *Old Testament Prophets* — "Jeremiah and his Lamentations"² — confirms us in our views. While it is not so "critical" as to perplex the average reader or Biblical student, it is sufficiently so for all except those who would make exegesis a specialty. Speculative points are passed over briefly, but whatever bears upon the fundamental principles of Christian faith and practice is discussed with considerable fulness, and always with candor and a true reverential spirit.

The Introduction gives a brief and yet comprehensive view of the political and moral condition of the Jews when Jeremiah began his especial mission, and of his personal surroundings, and concludes with remarks upon chronology.

¹ *History of the Reformation in Europe in the Time of Calvin.* By J. H. MERLE D'AUBIGNÉ, D. D. Volume V., England, Geneva, Ferrara. New York: Robert Carter and Brothers. 12mo. pp. 470.

² *Jeremiah and his Lamentations; with Notes, Critical, Explanatory, and Practical. Designed for both Pastors and People.* By HENRY COWLES, D. D. New York: D. Appleton & Co. 12mo. pp. 431. \$2.50.

points, and criticisms upon the general style and character of his writings. Then follow the text and the notes, each chapter being prefaced by a brief digest of the contents. The plan is very simple, and therefore to be praised, and as the text and notes are given upon the same page, perusal is easy. The essay on the Premillennial Advent of Christ, appended to the volume, is carefully prepared, and presents the differing opinions and theories with fairness. Dr. Cowles enters into discussion upon this subject only so far as it bears "vitality upon the faith, the prayers, the gospel labors, the whole Christian life of God's people, not to say also upon the wisdom and benevolence of God as illustrated before both men and angels in the grand scheme of human salvation," and leaves to others pure conjecture upon points as to which the Bible gives no direct assertion. His argument against the millennialian theory is able and dispassionate, and he reaches the conclusion that the system, as such, is untenable, and chiefly because, if his arguments are sound, "it palsies the hand of labor, strikes down the hope and faith of God's people, chills the heart of prayer, robs the glorious missionary work of our times of all sustaining assurance of success, and of all the energy which God meant to have this assurance beget and sustain."

REV. A. C. THOMPSON, D. D., has given to the Christian public many beautiful and excellent books; and the last, just published in very handsome style by the American Tract Society,¹ fully sustains his reputation for cultivated, Christianized taste, careful discrimination, sound theology, and a wide reading among the best writers. "Christus Consolator" is a book of hymns for the suffering and sorrowing. The selections are from sources not accessible to the great public; they have genuine poetic merit; they have special adaptations to all phases and conditions of grief and pain; and, as a whole, we find the book exactly what we have often desired, and what we might have expected from its compiler. Dr. Thompson's original and selected contributions to our religious literature, numbering many volumes, are very valuable, and it is pleasant to know that they are appreciated. The volume is issued in beautiful style, — print, paper, and binding being excellent. (H. E. Simmons, Am. Tract Society, 104 Washington St.)

It is a genuine pleasure to record the publication of two more volumes² of Lange's great commentary on the Bible, and it speaks well for American scholarship, if

¹ Christus Consolator. Hymns for the Suffering and Sorrowing. Compiled by Rev. A. C. THOMPSON, D. D. New York: American Tract Society. 12mo. pp. 360. Cloth, \$1.50, and gilt, \$2.00.

² The Epistle of Paul to the Romans. By J. P. LANGE, D. D., and the Rev. F. R. FAX. Translated from the German by J. F. HURST, D. D., with Additions by P. SCHAFF, D. D., and the Rev. M. B. BIDDLE. New York: Charles Scribner & Co. Royal Octavo. pp. 455. \$5.00.

The Proverbs of Solomon, Theologically and Homiletically expounded. By Dr. OTTO ZÖCKLER. Translated and Edited by Rev. CHARLES A. AIKEN, PH. D. Ecclesiastes, or Koheleth. By Dr. OTTO ZÖCKLER. Edited with Annotations, Dissertations on Leading Ideas, together with a new Metrical Version and an Introduction thereto. By Professor TAYLER LEWIS, LL. D. Translated by WILLIAM WELLS, A. M. The Song of Solomon. By Dr. OTTO ZÖCKLER. Translated, with additions, by W. HENRY GREEN, D. D. New York: Charles Scribner & Co. Royal Octavo. pp. 260, 199, 135. \$5.00.

not for American piety, that the present edition, which in the hands of its translators and editors becomes almost a new work, is meeting with such great acceptance. The publishers certainly had great confidence both in the merits of the work as it should pass from their hands, and in the thoughtful appreciation of the public. Ten volumes have been issued, and it is small praise to say that nowhere else in the same compass in the English, if in any language, can be found such a wealth of Biblical lore from the best continental scholars, supplemented by the results of the labors of the best English and American Biblical students. Each volume is, seemingly, exhaustive of its subject, leaving little to be desired by the reader. In the three leading features, critical, doctrinal, and homiletical, these volumes meet the wants of ministers and students in a peculiarly satisfactory manner, and so thoroughly and comprehensively are the subjects treated, that they form of themselves a good library for reference or study. As originally written, Lange's commentaries are valuable, and a good translation would have been welcome; but the editorship of Dr. Philip Schaff, and the labors of the eminent American scholars associated with him, have added to its value tenfold. Dr. Schaff well says that English and American scholars are "sublimely ignored by continental commentators, as if exegesis had never crossed the English Channel, much less the Atlantic Ocean. That we agree with each and every opinion or interpretation in these volumes is, of course, not to be expected; but we feel that we know not where else to go for so much that is so good, so able, so fresh, so wholesome, and so emphatically satisfactory. We speak of the work as a whole, and as such it should be judged. As a digest of the ripest scholarship of the age brought to bear upon the Bible, it has no peer, and will for long years hold the pre-eminence in the evangelical church. The volume on Romans (Vol. V. of the New Testament) is translated by Rev. Dr. Hurst, but Dr. Schaff assumes the responsibility of the General and Special Introduction, and the first six chapters, and Rev. M. B. Biddle aided essentially. The last volume issued contains Proverbs, Ecclesiastes, and Song of Solomon, and is the tenth of the Old Testament. Proverbs is translated from the German of Dr. Otto Zöckler, by Rev. Charles A. Aiken, of Union College. Ecclesiastes, from the same German author, by Professor William Wells, of Union College, with a metrical version by Professor Taylor Lewis, and the Song of Solomon, from Zöckler, by Professor W. Henry Green, of Princeton Theological Seminary.

It would be pleasant to enter upon a detailed analysis of these sumptuous volumes, but we have not space, and the character of the whole Biblework of Lange, enlarged and enriched by its American editors, is now so well established, that especial commendation is unnecessary. Sometimes the German aroma is rather strong, but those who read these books are supposed to be competent to form independent opinions.

With many of the works of Krummacher our readers are familiar. After his death his family found manuscripts from his own pen, giving, briefly, an account of his "childhood, boyhood, and youth," together with his experience during his education at Halle and Jena, also while a pastor at Frankfort-on-the-Main, Ruhrort, Barmen, Elberfeld, Berlin, and Potsdam. These memoranda come down to 1848. To these a supplement is added containing correspondence with

the King, and others, bringing the history down to the close of his life. These have been edited by his daughter,¹ and beautifully published by the Carters; the volume has a photograph likeness as a frontispiece. Three discourses are included. It is a book of peculiar interest, revealing the strong characteristics of Mr. Krummacher, and his deep, fervid Christian spirit.

THE bereaved will find very much to comfort and instruct them in the clear and full treatise of Mr. Reid on "Sorrow."² It is an exhaustive and able discussion of this subject, and printed in large and clear type. The book well deserves a wide circulation. In Chapter XIX., on "Infants in Heaven," the writer admits our want of data for positive opinions, but concludes that "there will be a great quickening of the whole mental nature the moment they reach heaven," . . . that "a divine life animates the whole mental faculties." . . . The child becomes "a highly developed human spirit." There is plausibility in this view. And yet, our *feeling* has been that heaven is a place for rewards and enjoyment, rather than for growth, not excluding the latter; that *here* is the place for laying up treasure *there*; that human capacities develop more rapidly in successfully battling with sin and working for Christ than in the mere happiness of heaven. Nor is it inconsistent with our ideas of future bliss that there should be children there.

In the little volume, called "Madame Swetchine's Writings,"³ is much that is suggestive, brilliant, and pious. On "Old Age" she has many very pithy and striking passages, and on "Resignation," we have seldom read anything more discriminating, able, or beautiful. In closing the chapter "On Resignation to So-called Irreparable Ills" she says, "Let us transmute, by means of a true submission, our griefs into graces, our trials into virtues, our every sacrifice into an offering, till we ourselves cease to be aught but a hearty and free oblation." Though a decided Papist, she writes like a devout and earnest Christian woman of uncommon capabilities.

If the "genius, wit, and spirit of a nation are discovered in its proverbs," as Lord Bacon is quoted to have said, then he does a good service to the public who carefully selects and arranges the choicest of them and presents them in a cheap and readable form. Such a selection is before us, on at least one hundred topics, such as "love, women, marriage, parents, children, youth, age, friendship, patience, thrift, will, inclination, custom, self-love, office, clergy,"⁴ &c., &c. The English, French, Spanish, Russian, Italian, and other nations are contributors. The book is suggestive and mirth-provoking, while it is instructive and useful. It is well printed, and on good paper.

¹ Friedrich Wilhelm Krummacher: An Autobiography. Edited by his Daughter. Translated by Rev. M. G. EUSTON, A. M., with a Preface by Rev. Professor CAIRNS.

² Sorrow. By Rev. JOHN REID, Author of "Voices of the Soul answered in God." New York: Robert Carter and Brothers, 530 Broadway. 1870. pp. 373.

³ The Writings of Madame Swetchine. Edited by COUNT DE FALLOUX of the French Academy. Translated by H. W. PRESTON. Boston: Roberts Brothers. 1869. pp. 255. \$ 1.50.

⁴ A Collection of the Proverbs of all Nations, compared, explained, and illustrated. By WALTER K. KELLEY. Andover: Warren F. Draper, Main Street. 1869. pp. 232. \$ 1.25.

EVERY person who has heard even one of John B. Gough's inimitable lectures on Temperance, or on any other topic, will be only too glad to read his *Autobiography*.¹ It is written in his marvellously easy and attractive style. It gives in detail, not tedious, the main incidents of his wonderful life. The descriptions of his temptations and falls are painfully vivid. The reader is made to suffer with him. Then his successes and triumphs assume the form of present realities. The horrors of delirium tremens were never before translated into language. One who has attended the bedside of the subjects of this most appalling of all maladies will accept, without abatement, his truly terrific statements of what he endured. The characteristic candor and frankness of Mr. Gough run through the whole narrative. The reader must expect now to be moved to tears, now to be convulsed with laughter, now to be thrilled with bursts of eloquence, or startled with the approach of some impending danger. It is a wonderful book, written with the honest desire to save the young from the *beginning* of the drunkard's course. It must have a wide circulation. Sold only by agents.

THE history of the world, from the creation to the fall of the Roman Empire, in one ordinary volume, must be very brief, and, on many points, unsatisfactory; because authorities differ so widely in their data. The author of "*Ancient States and Empires*"² may have failed to revise his pages so as to avoid all repetitions; he may have failed to correct his proofs so as to avoid all bad orthography; and he may have failed to compare different statements, and sometimes to search diligently enough for absolute verities, so as to avoid giving assertions and opinions for facts, as some sharp critics have, with too much reason, alleged; yet the work is a valuable contribution to our historical lore; and we have no doubt a second edition will soon be called for, when a thorough revision should be made.

The work is in three "Books": I. "The Ancient Oriental Nations"; II. "The Grecian States"; III. "The Roman Empire." These are divided into forty-six chapters, with suitable headings. We regret there is no index, although there is a fair table of contents. This distinguished author has made history the study of his life; and, as a writer and lecturer, he enjoys an enviable reputation. The book will be found attractive and eminently instructive.

THE lovers of history and of good English writing will welcome the successive volumes of Froude's *History of England*.³ The author will at once take his place among the distinguished historians of our day. He is patient and thorough in research, explicit and lucid in statement, sometimes elegant and picturesque in description. Ordinarily he satisfies himself with simple narrative, sustained by

¹ *Autobiography and Personal Recollections of John B. Gough, with Twenty-Six Years' Experience as a Public Speaker.* Illustrated by GEORGE CRUIKSHANKS, and others. Springfield, Mass.: Bill, Nichols, & Co. Chicago, Ill.: Bill and Heron. Philadelphia, Pa.: H. C. Johnson. 1869. pp. 552. \$3.25.

² *Ancient States and Empires.* For Colleges and Schools. By JOHN LORD, LL. D., author of "The Old Roman World," "Modern History," &c. New York: Charles Scribner & Co. 1869. pp. 645. \$3.00.

³ *History of England from the Fall of Wolsey to the Death of Elizabeth.* By JAMES ANTHONY FROUDE, M. A., late Fellow of Exeter College, Oxford. New York: Charles Scribner & Co. 1870. 8vo. \$1.25 per volume.

numerous documentary citations; but he has good powers of generalization, and on occasion presents the philosophy of history with a commanding sweep and grasp. He evidently does not sacrifice the facts to a preconceived theory, but derives his theory from the facts.

The period which he has selected for investigation, although not new, still abounds, as he has proved, with fresh material, and, like some of the mines of our Pacific slope, pays well for reworking. Commencing with a general outline of the organization of English society under the Plantagenets and Tudors, he carries the narrative from the fall of Wolsey onward. Messrs. Scribner & Co. merit the thanks of the community for their cheap issue, four volumes of which are already published.

THE First Evangelical Congregational Church in Cambridgeport, Mass., have published a manual specially neat and tasteful. It has this peculiarity, — that it gives for the Church two creeds, — one full and explicit, as "the substantial expression of the teaching of the pulpit and of the Sunday school, and of the personal faith of the brethren," but not requiring "as a condition of membership that all who apply, especially those of tender years or of imperfect instruction, should fully avow or perfectly understand" these articles of faith, and another short creed "to be used at the Communion Table and in the admission of members."

SEVERAL books by Roman Catholic writers claim attention, not only on account of their real worth, but as presenting a phase of American literature comparatively unfamiliar to our readers. The most pretentious of those now on our table is a "Life of Christopher Columbus,"¹ published by Patrick Donahoe of this city. It is a compilation, rather than a translation, from the French of Roselly de Lorgues, whose great two-volume work is little known on this side the Atlantic. Whatever may be the merits of the original, this compilation and condensation by J. J. Barry, M. D., is open to criticism as a purely literary work. The book lacks unity of thought, and in style is loose and inelegant, and should have been subjected to scholarly revision and a thorough polishing process. But as a life of the great discoverer, it certainly has much value. It brings out many new facts, opens fresh (to us) sources of information, and adds new lustre to the name and fame of the noble Genoese. De Lorgues and his American editor and translator deserve well of the public for their labor, and in future this work must be read with the other lives already published, in order to obtain a true estimate of the great events, personal and national, of which the discovery of America was the grand centre. We have read every word of the volume with deep interest, even when disagreeing with some of the statements and regretting some of the inferences. The author seems to us to be unduly prejudiced against Irving, Prescott, and other Protestant writers, and in his zeal to magnify the Catholic Church, he does injustice to those of another faith. Neither do we like the special pleading, which runs through the volume, to make Columbus a saint, and to invest him with miraculous power. We believe him to have been a great and noble man, the world's benefactor, a century in advance of his time,

¹ The Life of Christopher Columbus, from authentic Spanish and Italian Documents. Compiled from the French of ROSELLY DE LORGUES. By J. J. BARRY, M. D. Boston: Patrick Donahoe. 8vo. pp. 620. \$ 2.00.

and that, with other great names on the world's roll of honor, he suffered sad abuse from those who should have revered him. But we stop here; we cannot canonize him; we cannot ascribe to him the power to work miracles nor can we go to the extent of our author, who believes that he sought only the glory of God and the Church. With these convictions, we leave the book, but are most earnestly glad that it has been published, and with the recognition that it is furnished in a very neat form, and at a low price.

THE new and revised edition of the "Early History of the Catholic Church on the Island of New York,"¹ is issued in very good style by the Catholic Publication Society, and is well illustrated. Its author is Secretary to the Archbishop of New York, and consequently is able to write with knowledge. The book contains much that is interesting and valuable, but much from which we earnestly dissent. Thus, the author really makes Archbishop Hughes the originator of the present common-school system of New York! and in the chapter on that subject we find the usual Catholic arguments to prove that our schools are "fatal to the moral and religious principles of our [Catholic] children." Read in the light of the present conflict on the great question of the use of the Bible in our public schools, this portion of the book is especially interesting, and shows what is the real aim of the Romanists. The author makes one admission which is consonant with our own opinion: that the rapid development of the Catholic Church in this country is owing more to immigration than to conversions from Protestant faith, and hence he argues that Catholics must secure the school-house, and hold it second importance only to the house of God. There is a very plain lesson here for Protestants. An appendix contains some valuable historical documents.

"THE SUNSET LAND"² is an exceedingly interesting book. Its writer travels with his eyes open, knows remarkably well how to describe what he sees, and gives his reader a very clear idea of what he wishes to communicate. The substance of the book was delivered as Sabbath-evening lectures to his own people after his return from California over the Pacific Railroad. The topics are, The Climate, Soil, and Productions of California; Mines, Mining, and their Effect; The Big Trees, and Yosemite Valley; Natural Productions; Visit to the Geysers; Mormons and Mormonism; The Highway of Nations, on the Continent Railroad; The Future of the Pacific Slope, and the Chinese Question; which is added an Appendix. Dr. Todd had peculiar advantages for investigating whatever came within his observation, and hence much useful instruction may be found in this book. It may be questioned whether the more serious people of his church found exactly the religious nutriment from these lectures that they might have expected during the sacred hours of their delivery, for the book is not religious but secular, with an occasional "benediction." It will find many readers, and well deserves them.

¹ A Brief Sketch of the Early History of the Catholic Church on the Island of New York. By the Rev. T. R. BAYLEY. Second Edition. New York: Catholic Publication Society. 12mo. pp. 442.

² The Sunset Land; or, The Great Pacific Slope. By Rev. JOHN TODD, D.D. Boston: Lee and Shepard. 1870. pp. 322. \$1.50.

OLIVER OPTIC is a "hero!" a "marvel!" a "genius!" a "wonderful man!" in the estimation of all the young folks, and not a few join in these exclamations who are not so young. The four volumes of "The Lake Shore Series"¹ excite and thrill the reader, and perhaps have not been surpassed in delineations of human nature, and in skilful groupings of different characters, by any of this prolific writer's previous works. They will be in great demand, and few will begin them who will not read them through. Much the same may be said of "Down the Rhine."² The short lectures of Professor Mapps contain much useful information, and if as carefully read as the daring adventures of the mutineers and the hairbreadth escapes by sea and on lake will surely be, some good will come of their perusal. We think the most of the writings of this celebrated author have a general excessiveness — we dislike to say exaggeration — about them that abates somewhat from their intrinsic excellence. The good are over-good, the bad so bad, and the plots so deep or far-fetched that they seem quite too unnatural. This may be said with some truth of all fiction; but it is emphatically true of this writer. Mr. Adams (Oliver Optic) is a man of pure motives and earnest purpose; the influence he must of necessity wield over the young is very great. Few men have so glorious an opportunity for inculcating sound principles in the hearts of his readers.

"STORIES FROM MY ATTIC" is a very readable book by a well-known author, on the somewhat vague topics, In the Window-Seat; At the Study-Table; When Music is heard; Before the Fire; Romance. History and fiction, or fact and fancy, blend in this little volume, and each chapter is more than likely to win you to the next, until you reach the "finis." The author, Horace E. Scudder, editor of the *Riverside Magazine*, is one of the purest, most graceful, and pleasing writers for children known to our literature. The volume is very attractive. — "A Harmony of the Gospels," by a Jesuit Professor in the Roman College, and edited by Rev. Henry Formby, has many good points. The arrangement is simple and effective, and in the main satisfactory, but the Virgin worship introduced in the notes, and the references to "relics," give it a distinctive Catholic character. The book is profusely illustrated, and is evidently adapted to catch the eye of the young. — Philip Brantley (published by M. W. Dodd & Co.) gives his early life, in the form of a diary, and recounts his trials and victories in a pleasing style, making a book of more than ordinary interest and value, especially of this class. His religious experience seems to have been deep and thorough, and in some of its features quite instructive. The publishers should have had a more careful proof-reader. — Books for boys abound. If all that is written for them is as wise as much of it is exciting, the coming generation ought to be "Solomons." The "B. O. W. C." does not lack the latter element, containing vivid descriptions of bold adventures and

¹ *The Lake Shore Series*: On Time; or, The Young Captain of the Ucauga Steamer. Switch Off; or, The War of the Students. Lightning Express; or, The Rival Academies. Through by Daylight; or, The Young Engineer of the Lake Shore Railroad. By OLIVER OPTIC. Boston: Lee and Shepard. 1870. 4 vols. pp. 282, 288, 312, 300. \$1.25 per vol.

² *Down the Rhine*; or, Young America in Germany. A Story of Travel and Adventure. By OLIVER OPTIC. Boston: Lee and Shepard. 1870. pp. 341. \$1.50.

hairbreadth escapes, of varied trying scenes and bitter sufferings, as well as of triumphant successes and hilarious enjoyment. School-boys, on a short sea voyage in an old schooner with a quaint skipper, their conversations and experiences, constitute the substance of the book.—To combine instruction with amusement requires rare tact and skill. "Dame Nature" will interest youthful readers, while it imparts much useful information on "Vegetalia, Animalia and Mineralia." Published by Hurd and Houghton.—Smith's Bible Dictionary; Hurd and Houghton's incomparable edition, has reached its 2464th page. The two numbers before us—XXI. and XXII.—contain some very fertile and important topics: such as "Olives, Mount of, Palestine, Passover, Paul,"—forty solid pages, devoted to the character, writings, &c., of Paul alone, well worth the cost of the two numbers,—also "Pentateuch, Pentecost, Peter, and Pharaoh." This book will be a treasure, indeed, when complete.—The "Boys Farmers," by Rev. Elijah Kellogg, published by Lee and Shepard, belongs to the series of "Elm Island Stories," and is every way a good book for boys. The same firm have commenced a series of volumes for youth, entitled "Charley Roberts Series." Two volumes—"How Charley Roberts became a Man," "How Eva Roberts gained her Education"—have already been issued, and are interesting books, of good moral tone, turning the thoughts away from dress and a vain show, to more solid attainments.—The same enterprising firm have issued "The Frontier Series," of which "The Cabin on the Prairie" is well written, and calculated to exert a healthful Christian influence; and "Planting the Wilderness, although not equal to the former, is interesting and attractive.—"White and Red; a Narrative of Life among the Northwest Indians," by Helen C. Weeks published by Hurd and Houghton, is a record of a winter spent at Red Lake, in Minnesota, among the Indians; entertaining and instructive.—"A Little Boy's Story," from the same publishers, is an entertaining tale of French life, with eighty six beautiful illustrations, such as French artists only can give.—"An American Family in Paris," issued also by Messrs. Hurd and Houghton, is an elegant little volume, with fifty-eight illustrations, imparting much instruction. It is valuable to prepare a person to visit Paris, to refresh his memory after his return, or as a substitute for a visit to those who have not the privilege of seeing that famous city.—"Mary and Mika" is a small Roman Catholic book, recently issued by Mr. Donahoe, giving a story of Chinese life, and a brief history of "The Holy Childhood, a juvenile society in France for the propagation of Romanism in the Celestial Empire.—"The Holy Grail, and other Poems," by Tennyson, is just issued by Messrs. Fields, Osgood, & Co., and as the latest work of the Poet Laureate will attract the attention of his many admirers. It should be read in connection with the Idyls of the King, of which it is really a part.—"The Crown without the Conflict; or, Musings on the Death of Children," is a little volume of about thirty pages with flexible covers, published by Carter and Brothers, and is consoling to those who have been bereaved of little ones.—Littell's Living Age, holds on its way, and increases in vigor with its years. As a republication of articles from a wide field of English periodicals, selected with great judgment and skill, it merits the patronage of those families which possess or would cultivate general intelligence and literary taste.

EDITORS' TABLE.

THE Editors desire to publish suitable biographical notices of deceased ministers and prominent laymen or eminent Christian women. Of course, as space is limited, these must be brief. Facts are wanted. While appropriate references to peculiarities of character and Christian experience are *desirable*, the ordinary biographical *facts* are *indispensable*. The Quarterly cannot undertake to publish obituaries in which the following facts are not given: Full name; name of father and mother, with mother's family name; full date, as well as place of birth; dates and places of education; date of marriage; date of ordination, and dates and places of service, if ministers; full date and place of death. These are essentials in a biographical notice.

WE call the attention of Home Missionaries to the announcement made in the present number, p. 83, by the officers of the American Congregational Union, of the conditions on which they can receive the Quarterly gratuitously.

THE Congregational Review, which, under that name, or that of the Boston Review, has been published in this city nine years, has now migrated, the first number this year being issued from Chicago. It will hereafter represent our common Calvinistic theology, and from the broad prairies of the West will give expression to broad sympathies and large views. As we approach the quarto-millennial celebration of the landing of the Pilgrims, it is fitting that the rapidly growing "Occident" and the older "Orient" should present a united front to hierarchies and to the unorganized forces of infidelity.

The Review will be conducted by President Chapin of Beloit College, President Magoun, of Iowa College, Professor Bartlett, of Chicago Theological Seminary, and Rev. G. S. F. Savage, who represents the Tract cause at Chicago. It will not embrace the *specialties* of the Quarterly, but will, we feel assured, evince the enterprise, strength, and vivacity which characterize its new Editors. We would speak words of cheer to our coadjutors, trusting that the Quarterly and the Review will go together into the homes of our brethren, and that from Boston and Chicago, as the Congregational foci of an ever-expanding ellipse, vivifying and maturing influences shall emanate to advance our Israel and save our land.

WE acknowledge the courtesy of leading Roman Catholic publishers in sending us their books and periodicals, and are glad of the opportunity thus afforded of reading works which certainly stimulate thought and show what is transpiring outside of the nominally Protestant denominations. We heartily rejoice that there has arisen this intellectual contest, and we feel that the very fact that the Romanists are resorting to argument in support of their faith is one of the encouraging signs of the times. The time has long since gone by for mere assumption, for men will think for themselves, and as we hold to the old maxim, *Magna est veritas et prevalebüt*, and believe that in the freest discussion of controversial points the Bible will ultimately be victorious over all its adversaries, we welcome everything that shall contribute toward the desired end. And further, while

there is very much in Roman Catholic literature in direct opposition to our own honest convictions, and while the Papal system seems to us antagonistic to every true idea of social, civil, and religious liberty, and its establishment in this country therefore to be deplored, we are in all Christian candor bound to say that the world is indebted to Roman Catholics for some of its best religious reading, for some noble vindications of sound doctrine. The Romish Church of to-day has able scholars and writers in its ranks, and these are active in making an aggressive literature. They recognize the demands of the age, and are keen enough to see what is to be done if they would possess the land. We have no fear that Romanism is to triumph, but we do feel that Protestants do not give to it sufficient credit for ability to make a plausible presentation of its views, or a disposition to meet the intellectual wants of the age. Unless we greatly err, there is too much ignorance among Protestants of the real doctrines of the Romish Church, and consequently much of our anti-Romish writing fails of its desired effect. The time has come when ignorance on these matters is a sin, and our religious authors and teachers should be able to meet the great questions that now arise, intelligently and triumphantly; for we believe that the Protestant Church holds the largest amount of God's truth, and in its greatest simplicity, — truth that will conquer all error and superstition.

WE wish to remind our old subscribers that the reduced price, at which a few have forwarded the money to the Congregationalist and Recorder, was expressly intended for NEW SUBSCRIBERS ONLY, and is so stated by that paper. We cannot persuade ourselves that it was anything but an oversight, and that they will forward us the balance on seeing this notice. *Per contra*. A minister at Danby, Vt., sends four new subscribers from a church of twelve members organized in November, 1869. Well done!

OUR thanks are again due to the statistical secretaries of the several General Associations, for their cordial co-operation in our preparation of the annual statistics of the churches.

While the general shape of our tables remains unchanged, we have continued to make such minor improvements as the experience of twelve years suggests. We endeavor, regardless of labor, to present, in concise and clear form, every fact which an inquirer desires to know. The summaries of each State (exactly following State boundaries) and the general summaries we believe to be worthy of special notice and complete reliance.

That it is impossible to publish this number on the first day of the month is evident from the fact that reports from several large States had to be procured in the shape of advance-sheets or in manuscript, and that several States could not be heard from until January 2d. After these are in type, the summaries and list of ministers remain to be perfected and put in type.

We are materially aided in correcting our tables and lists to the latest date by the fact that our printers, Messrs. Welch, Bigelow, & Co., have every page of this number, including the enormous amount of material required by the tables, in type at one and the same time.

We shall endeavor to have the remaining numbers of the year issued promptly.

CONGREGATIONAL QUARTERLY RECORD.—1869.

CHURCHES FORMED.

1869.

- ALBIA, Ia., Nov. 9, 9 members.
 ASCUTNEYVILLE, Vt., Dec. 15.
 BERLIN, Mich., Nov. 9, 12 members.
 BRADFORD, Ill., Nov. 28, 11 members.
 BRESAUNT, Ill., Dec. 5, 17 members.
 CUMBERLAND MILLS (Westbrook), Me., 23 members.
 DANBY, Vt., Nov. 4, 12 members.
 DES PLAINES, Ill., Oct. 24, 14 members.
 DIAMOND VALLEY, Kan., Nov. 24, 11 members.
 DIXON, Cal., Sept. 29, 11 members.
 GREENVILLE, Me., Dec. 5, 22 members.
 GREENVILLE (near), Mich., Danish, Nov. 25, 85 members.
 HITCHFIELD, Minn.
 LAMAR, Mo., Aug. 29, 11 members.
 LATHROP, Mo., Dec. 7.
 MATAMORA, Ohio, Oct. 21, 12 members.
 NEW LISBON, N. Y., Oct. "Perfectly organized."
 SAN BUENAVENTURA, Cal., Nov. 21, 18 members.
 SAN DIEGO, Cal., 20 to 25 members.
 SOUTH VALLEJO, Cal., Nov. 15, 13 members.
 TONGANOXIE (near), Kan., Nov. 2, 27 members.
 UTICA, Ill., Nov. 14.
 VIENNA, Kan., Oct. 14.
 WEST ELMWOOD, Mich., Sept. 21, 9 members.
 WINCHESTER, Ind., Oct. 31, 9 members.

MINISTERS ORDAINED.

1869.

- ALLEN, LABAN W., over the Ch. in South Braintree, Mass., Oct. 13. Sermon by Rev. Egbert C. Smyth, of Andover Seminary. Ordaining prayer by Rev. Jonas Perkins, of Braintree.
 ATKINSON, JOHN L., to the work of the Ministry in Iowa Falls, Ia., Sept. 24. Sermon by Rev. Jesse Guernsey, of Dubuque.
 BACON, EDWARD W., over the Ch. in Wolcottville, Conn., Sept. 30. Sermon by Rev. Leonard W. Bacon, of Brooklyn, N. Y. Ordaining Prayer by Rev. Leonard Bacon, D.D., of New Haven.
 BELL, R. C., over the Ch. in Bethel, Conn., Nov. 3.
 BERGER, JAMES S., to the work of the Ministry in Cloverdale, Cal., Sept. 5. Sermon by Rev. Israel E. Dwinell, D.D., of Sacramento.
 BETTS, Eben M., over the Ch. in Santa Barbara, Cal., Sept. 19. Sermon by Rev. Andrew L. Stone, D.D., of San Francisco. Ordaining Prayer by Rev. George Mooar, of Oakland.
 BLISS, J. HENRY, to the work of the Ministry in Centre Harbor, N. H., Nov. 25. Sermon by Prof. Robert G. Vermilye, D.D., of Hartford Seminary. Ordaining Prayer by Rev. Samuel H. Riddell, D.D., of Tamworth.
 BRAND, JAMES, over the Maple St. Ch. in Danvers, Mass., Oct. 6. Sermon by Rev. Egbert C. Smyth, of Andover Seminary. Ordaining Prayer by Rev. Edward S. Atwood, of Salem.
 BRECKENRIDGE, DANIEL M., to the work of the Ministry in Clinton Junction, Wis., Sept. 21. Sermon by Rev. Lyman Whiting, D.D., of Janesville. Installing Prayer by Rev. Dexter Clary, of Beloit.
 CHAMBERLAIN, LEANDER T., over the New England Ch. in Chicago, Ill., Oct. 27. Sermon by Rev. John P. Gulliver, D.D., of Galesburg.
 CLARK, WILLIAM J., to the work of the Ministry in Astoria, Oregon, Nov. 19. Sermon by Rev. George H. Atkinson, D.D., of Portland.
 COLLINS, HENRY P., over the Ch. in Seymour, Conn.
 CROSS, R. T., to the work of the Ministry in Oberlin, Ohio, Nov. 4. Sermon by Rev. John Morgan, D.D., of Oberlin.
 EMERSON, THOMAS A., over the Ch. in Wolfboro', N. H., Nov. 25. Sermon by Rev. Charles B. Bliss, of Wakefield, Mass. Ordaining Prayer by Rev. Francis P. Smith, of Acton, Me.
 FEEMSTER, PAUL S., to the work of the Ministry in Chattanooga, Tenn., Nov. Sermon by Pres. James H. Fairchild, of Berea, Ky. Ordaining Prayer by Rev. Thomas E. Bliss, of Memphis.
 FRARY, LUCIEN H., over the Ch. in Middleton, Mass., Oct. 7. Sermon by Rev. Egbert C. Smyth, of Andover Seminary.
 HARRIS, GEORGE, over the High St. Ch. in Auburn, Me., Oct. 6. Sermon by Rev. Samuel Harris, D.D., of Bowdoin College. Ordaining Prayer by Rev. John O. Flske, D.D., of Bath.
 HAWLEY, JOHN P., over the 1st Ch. in Coventry, Conn., Dec. 1. Sermon by Rev. Joseph Eldredge, D.D., of Norfolk. Ordaining Prayer by Rev. Robert G. Vermilye, D.D., of Hartford Seminary.
 HIBBARD, CHARLES, to the work of the Ministry in Plano, Ill., Sept. 22.
 HILLYER, S. LEE, to the work of the Ministry in Winchester, Ind., Oct. 31. Sermon by Rev. Marshall W. Diggs, of Fort Recovery, Ohio.
 HOOD, GEORGE A., to the work of the Ministry in Philadelphia, Penn., Sept. 30. Sermon by Rev. Michael Strieby, of Newark, N. J.
 IDE, GEORGE H., over the Ch. in Hopkinton, Mass., Oct. 28. Sermon by Rev. Egbert C. Smyth, of Andover Seminary. Ordaining Prayer by Rev. Edmund Dowse, of Sherborn.
 MADSEN, LOEN CHRISTIAN, over the Danish Ch., near Greenville, Mich., Nov. 25.
 MESERVE, ISAAC C., over the 1st Ch. in Portland, Conn., Oct. 14. Sermon by Rev. George H. Gould, of Hartford. Ordaining Prayer by Rev. Andrew C. Denison, of Charlotte, N. C.
 MILES, THOMAS M., over the Ch. in Cromwell, Conn.
 MIRICK, EDWARD A., to the work of the Ministry in Augusta, Wis., Sept. 19.
 PASCO, M. K., over the Ch. in Vermillion, Ohio, Nov. 23. Sermon by Rev. Justin E. Twitchell, of Mansfield.
 PINKERTON, A., to the work of the Ministry in Pleasant Hill, Wis., Sept. 21. Sermon by Rev. Dexter Clary, of Beloit.
 POWELL, JAMES, over the North Ch. in Newburyport, Mass., Nov. 24. Sermon by Rev. Egbert C. Smyth, of Andover Seminary. Ordaining Prayer by Rev. Daniel T. Flske, D.D., of Newburyport.
 REUTH, JACOB, to the work of the Ministry in Muscatine, Io., Dec. 12. Sermon by Rev. Frederick W. Judisch, of Grandview.
 RICE, W. H., to the work of the Ministry in Lanark, Ill., Oct. Sermon by Rev. Joseph B. Roy, D.D., of Chicago.
 RICHARDSON, CYRUS, over the Ch. in Plymouth, N. H., Sept. 30. Sermon by Rev. Egbert C. Smyth, of Andover Seminary. Ordaining

- Prayer by Rev. Henry A. Hasen, of Lyme, N. H.
- RYDER, WILLIAM H.**, to the work of the Ministry in Watertown, Wis., Dec. 14. Sermon by Rev. William E. Merriman, of Ripon College.
- SARGENT, FRANK D.**, over the Ch. in Brookline, N. H., Oct. 20. Sermon by Rev. Albert H. Plumb, of Chelsea, Mass. Ordaining Prayer by Rev. Josiah G. Davis, D. D., of Amherst.
- SHAPLEIGH, HORACE S.**, over the Ch. in South Egremont, Mass., Dec. 8. Sermon by Rev. Thomas Crowther, of Southfield. Ordaining Prayer by Rev. Everts Scudder, of Great Barrington.
- THRALL, HOMER**, over the Ch. in Litchfield, Ohio, Dec. 15. Sermon by Rev. Chauncey N. Pond, of Medina.
- WARREN, WILLIAM H.**, over the Plymouth Ch. in Elkheadville, Mo., Dec. 7. Sermon and Ordaining Prayer by Rev. Truman M. Port, D. D., of St. Louis.
- WESTON, HENRY C.**, over the Ch. in North Bennington, Vt., Oct. 13. Sermon by Rev. S. D. Gammel, of Boxford, Mass. Ordaining Prayer by Rev. Isaac Jennings, of Bennington Centre.

MINISTERS INSTALLED.

1869.

- ALLEN, Rev. A. B.**, over the Ch. in Otsego, Mich., Oct. 24. Sermon by Rev. Eliaur Andrus, of Allegan.
- BARTOA, Rev. WALTER**, over the Ch. in Suffield, Conn., Dec. 8. Sermon by Rev. Richard G. Greene, of Springfield, Mass. Installing Prayer by Rev. Ralph Peiry, of Agawam, Mass.
- BASSETT, Rev. EDWARD B.**, over the Ch. in Warwick, Mass., Dec. 15. Sermon by Rev. Zedekiah S. Barstow, D. D., of Keene, N. H.
- BLAKE, Rev. LYMAN H.**, over the Ch. in Rowley, Mass., Nov. 8. Sermon by Rev. S. Leroy Blake, of Concord, N. H. Installing Prayer by Rev. John Pike, D. D., of Rowley.
- BOGUE, Rev. H. P. V.**, over the Ch. in Vergennes, Vt., Nov. 28. Sermon by Rev. George B. Spalding, of Dover, N. H. Installing Prayer by Rev. Harvey F. Leavitt, of Middlebury.
- BRAGG, Rev. Jesse K.**, over the Ch. in North Wrentham, Mass., Sept. 22. Sermon by Rev. William Tompkins, of Wrentham. Installing Prayer by Rev. Henry B. Hooker, D. D., of Boston.
- CARPER, Rev. ANDREW**, over the Ch. near Tonganoxie, Kan., Nov. 2. Sermon by Rev. James D. Liggett, of Leavenworth.
- COBB, Rev. SOLON**, over the Mystic Ch. in Medford, Mass., Nov. 3. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. Horace James, of Lowell.
- DANIELSON, Rev. JOSEPH**, over the 1st Ch. in Saugerties, N. Y., Nov. 23.
- DE WITT, Rev. JOHN**, over the Central Ch. in Boston, Mass., Dec. 1. Sermon by Rev. Richard S. Storrs, D. D., of Brooklyn, N. Y. Installing Prayer by Rev. Edmund K. Aiden, D. D., of South Boston.
- DUTTON, Rev. Albert I.**, over the Ch. in East Longmeadow, Mass., Dec. 9. Sermon by Rev. John W. Harding, of Longmeadow. Installing Prayer by Rev. Luther H. Cone, of Springfield.
- FELLOWS, Rev. FRANKLIN E.**, over the 1st Ch. in Sutton, Mass., Oct. 28. Sermon by Rev. Ebenezer Cutler, D. D., of Worcester.
- GREELY, Rev. EDWARD H.**, over the Ch. in Haverhill, N. H., Nov. 24. Sermon by Rev. Henry E. Parker, of Dartmouth College.
- Installing Prayer by Rev. Silas McKeen, of Bradford, Vt.
- GURNEY, Rev. JOHN H.**, over the Ch. in Foxcroft and Dover, Me., Oct. 19. Sermon by Rev. George W. Field, of Bangor. Installing Prayer by Rev. S. Baker, of Orono.
- HARLOW, Rev. EDWIN A.**, over the Ch. in Wyandotte, Kan., Oct. 12.
- HAWKES, Rev. T. W.**, over the Ch. in Marietta, Ohio, Oct. 28. Sermon by Rev. Samuel Wocott, D. D., of Cleveland.
- HILLARD, Rev. ELIAS B.**, over the Ch. in Plymouth Centre, Conn., Dec. 2.
- HITCHCOCK, Rev. HENRY C.**, over the Ch. in Kenosha, Wis., Dec. 8. Sermon by Rev. Samuel C. Bartlett, D. D., of Chicago Seminary, Ill. Installing Prayer by Rev. J. Gridley.
- JAGGAR, Rev. Edwin L.**, over the Ch. in Southbridge, Mass., Oct. 14. Sermon by Rev. Charles M. Hyde, of Brimfield.
- KINGSBURY, Rev. J. W.**, over the Ch. in North Woodstock, Conn., Nov. 24. Sermon by Rev. Jeremiah Taylor, D. D., of West Killingly. Installing Prayer by Rev. Nathaniel Beach, of Woodstock.
- LAMB, Rev. EDWARD E.**, over the Ch. in Shelburne Falls, Mass. Sermon by Rev. Richard G. Greene, of Springfield. Installing Prayer by Rev. William A. Thompson, of Conway.
- Laurie, Rev. THOMAS, D. D.**, over the Pilgrim Ch. in Providence, R. I., Nov. 24. Sermon by Rev. Augustus C. Thompson, D. D., of Boston. Installing Prayer by Rev. Francis Horton, of Barrington.
- LITTLE, Rev. ARTHUR**, over the Ch. in Fond du Lac, Wis., Oct. 13. Sermon by Rev. Wm. E. Merriman, of Ripon College.
- LOOMIS, Rev. HENRY**, over the Ch. in Poughkeepsie, N. Y., Nov. 7. Sermon by Rev. Richard S. Storrs, D. D., of Brooklyn.
- MARSH, Rev. LORING B.**, over the Ch. in Huntington, Conn., Oct. 28. Sermon by Rev. James M. Hopkin, of New Haven.
- MERRILL, Rev. JAMES G.**, over the 1st Ch. in Topeka, Kan., Oct. 21. Sermon by Rev. Richard Cordley, of Lawrence.
- MURDOCH, Rev. DAVID, D. D.**, over the 3d Ch. in New Haven, Conn., Oct. 21. Sermon by Rev. John Hall, D. D., of New York. Installing Prayer by Rev. Theodore D. Woolsey, D. D., of Yale College.
- NOYES, Rev. GURDON W.**, over the 1st Ch. in Woodbury, Conn., Dec. 8. Sermon by Rev. Willis Colton, of Washington. Installing Prayer by Rev. Henry Upton, of New Preston.
- PARSONS, Rev. JOHN**, over the Ch. in Lebanon, Me., Nov. 9. Sermon by Rev. John D. Emerson, of Biddeford. Installing Prayer by Rev. Caleb F. Page, of Milton Mills, N. H.
- PEABODY, Rev. ALBERT B.**, over the Ch. in Stratham, N. H., Nov. 25. Sermon by Rev. George M. Adams, of Portsmouth.
- TAYLOR, Rev. JOHN C.**, over the Ch. in Groton, N. Y., Sept. 15. Sermon by Rev. Edward Taylor, D. D., of Binghamton.
- TENNEY, Rev. EDWARD P.**, over the Ch. in Topsfield, Mass., Dec. 1. Sermon by Rev. John S. Sewall, of Bowdoin College, Me. Installing Prayer by Rev. John Pike, D. D., of Rowley.
- WHITING, Rev. LYMAN, D. D.**, over the Ch. in Janesville, Wis., Oct. 28. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary, Ill.
- WILLCOX, Rev. G. BUCKINGHAM**, over the 1st Cong. Ch. in Jersey City, N. J., Dec. 8. Sermon by Rev. Richard S. Storrs, Jr., D. D., of Brooklyn, N. Y. Installing Prayer by Rev. William B. Brown, D. D., of Newark.

WOLCOTT, Rev. JOHN M., over the Ch. in Cheshire, Conn., Nov. 11. Sermon by Rev. David Mardoch, D. D., of New Haven. Installing Prayer by Rev. Oliver E. Daggett, D. D., of New Haven.

Oct. 7, Rev. Charles B. Sumner, of Monson, to Miss Mary L. Stedman, of Southbridge.
TOWLE—LAY. In Chicago, Ill., Dec. 14, Rev. Charles A. Towle, of Sandwich, Ill., to Miss M. Jennie Lay, of Chicago.

MINISTERS DISMISSED.

1869.

ABBOTT, Rev. EDWARD, from the Stearns Chapel in Cambridgeport, Mass., Nov. 21.
BARROWS, Rev. J. OTIS, from the 1st Cong'l Ch. in Exeter, N. H., Oct. 6.
BASCOM, Rev. FLAVEL, D. D., from the Ch. in Princeton, Ill.
BLAKE, Rev. LYMAN H., from the Ch. in River Point, R. I., Oct. 14.
BRADFORD, Rev. THOMAS E., from the Ch. in Jackson and Brooks, Me.
BRAY, Rev. WILLIAM L., from the Ch. in Hatfield, Mass., Nov. 22.
BYINGTON, Rev. EZRA H., from the Ch. in Windsor, Vt., Sept. 8.
DEAN, Rev. ARTEMAS, from the Ch. in Westboro', Mass., Oct. 19.
DICKINSON, Rev. NOADIAH S., from the Ch. in Foxboro', Mass., Oct. 28.
DUTTON, Rev. ALBERT I., from the Ch. in Shirley Village, Mass., Oct. 31.
EMERSON, Rev. CHARLES, from the Ch. in Springfield, Me., Oct. 6th.
FAY, Rev. PRESCOTT, from the Ch. in New Ipswich, N. H.
ISKE, Rev. F. A., from the Ch. in Raynham, Mass., Nov. 7.
MILLARD, Rev. ELIAS B., from the Ch. in South Glastenbury, Conn., Nov. 15.
KINGSBURY, Rev. J. W., from the Ch. in Quecty, Vt., Sept. 28.
MEAD, Rev. HIRAM, from the Olive St. Ch. in Nashua, N. H., Sept. 22.
PAGE, Rev. B. GREELEY, from the Ch. in Lebanon, Me., Nov. 9.
PARSONS, Rev. EBENEZER G., from the 1st Cong'l Ch. in Derry, N. H., Oct. 7.
PERRATT, Rev. HENRY, from the Ch. in Dudley, Mass., Oct. 5.
RANKIN, Rev. JEREMIAH E., D. D., from the Winthrop Ch. in Charlestown, Mass., Oct. 20.
REED, Rev. CHARLES E., deposed from the pastorate of the Trinitarian Cong'l Ch. in Malden, Mass., Dec. 6.
SESSIONS, Rev. ALEXANDER J., from the Ch. in North Scituate, Mass., Nov. 7.
WILCOX, Rev. G. BUCKINGHAM, from the 2d Ch. in New London, Conn., Nov. 23.

MINISTERS MARRIED.

1869.

BABB—COOK. In Bangor, Me., Sept. 23, Rev. Thomas E. Babb, of Eastport, to Miss Nellie A. Cook, of Laconia, N. H.
FRARY—TRUE. In Meriden, N. H., Nov. 30, Rev. Lucien H. Frary, of Middleton, Mass., to Miss Sue E. True, of Meriden.
SAVAGE—WEEKS. In Tamworth, N. H., Rev. Daniel F. Savage, of Stoddard, to Miss N. M. Weeks.
SCOTT—DOW. In Charlestown, Mass., Rev. George B. W. Scott, of Newport, N. H., to Miss Mary E. Dow, of Charlestown.
STONE—NOBLE. In Ogden, N. Y., Oct. 7, Rev. Edward P. Stone, of Boston, Mass., to Miss Laura J. Noble, of Rochester, N. Y.
SUMNER—STEDMAN. In Southbridge, Mass.,

MINISTERS DECEASED.

1869.

BINGHAM, Rev. HIRAM, in New Haven, Conn., Nov. 11, aged 80 years.
CLARK, Rev. DANIEL, in Plainfield, Ill., Sept. 24, aged 64 years.
COE, Rev. SAMUEL G., in New Haven, Conn., Dec. 7, aged 50 years.
COLLINS, Rev. WILLIAM H., in Beardstown, Ill., Nov. 9.
COPP, Rev. JOSEPH A., D. D., in Chelsea, Mass., Nov. 7, aged 65 years.
FULLER, Rev. ALEXANDER, Jr., in Kingston, Mass., Dec. 5, aged 31 years.
HALL, Rev. HENRY L., in Foughkeepsie, N. Y., Nov. 6, aged 34 years.
HOYT, Rev. OTTO S., in New Haven, Vt., Nov. 13, aged 76 years.
KINGSLEY, Rev. DAVID H., in Danton, Ill., Dec. 10, aged 70 years.
LILLIE, Rev. ADAM, D. D., in Montreal, Canada, Oct. 13, aged 66 years.
MITCHELL, Rev. DAVID M., in Waltham, Mass., Nov. 27, aged 81 years.
PERRIN, Rev. TRUMAN, in Washington, Mass., Nov. 19, aged 73 years.
ROCKWOOD, Rev. GILBERT, in South Wilbraham, Mass., Sept. 21, aged 68 years.
SPARHAWK, Rev. SAMUEL, in Pittsfield, Vt., Nov. 2, aged 70 years.
THATCHER, Rev. TYLER, in Cache Creek, Cal., Dec. 6, aged 68 years.
THURSTON, Rev. ELI, D. D., in Fall River, Mass., Dec. 19, aged 61 years.
TORREY, Rev. WATSON W., in Groton, Mass., Oct. 4, aged 27 years.

MINISTERS' WIVES DECEASED.

1869.

BAXTER, Mrs. SOPHIA S., wife of Rev. B. S., in Bangor, Wis., Sept. 13, aged 63 years.
CLEVELAND, Mrs. LUCY F., wife of Rev. Charles, in Boston, Mass., Nov. 21, aged 74 years.
COBB, Mrs. HELEN M., wife of Rev. Asahel, in Sandwich, Mass., Sept. 11.
COLEMAN, Mrs. TEMPRANCE L., wife of Rev. William L., in Mitchell, Io., Sept. 9, aged 49 years.
DUNCAN, Mrs. AMELIA W., wife of Rev. Abel G., in Scotland, Mass., Oct. 24, aged 73 years.
HARRIS, Mrs. CLARA B., wife of Rev. Stephen, in West Suffield, Conn., Sept. 19, aged 84 years.
HOOVER, Mrs. A. B., wife of Rev. Edward P., in Castleton, Vt., Nov. 8, aged 35 years.
MERRILL, Mrs. HENRIETTA C., wife of Rev. Josiah, in Cambridge, Mass., Nov. 6, aged 41 years.
ROBERTS, Mrs. EDWINA A., wife of Rev. Bennett, in Buckingham, Io., Oct. 24, aged 60 years.
SANFORD, Mrs. SOPHIA, wife of the late Rev. John, in Lowell, Mass., Nov. 11, aged 79 yrs.
TENNEY, Mrs. MARY, wife of the late Rev. Asa P., in West Concord, N. H., Nov. 1, aged 66 yrs.
TORREY, Mrs. MARY I., wife of the late Rev. Charles T., in West Medway, Mass., Nov. 6, aged 61 years.

AMERICAN CONGREGATIONAL ASSOCIATION.

THE 21st day of December, 1870, will complete two hundred and fifty years since the Pilgrims landed on Plymouth Rock. It has been well suggested, from various sources, that the year should be observed by all Congregationalists of this country as a grand, quarto-millennium anniversary, and that arrangements be made for generous memorial offerings, with a view to raise, besides our ordinary contributions, at least "ONE MILLION" of dollars for general Congregational purposes. The suggestion is eminently fitting and timely. If the year should be so recognized and observed, it would produce incalculable benefits, aside from all pecuniary considerations. It would call general attention to the doctrines and polity transported in the Mayflower, and would naturally lead to a rediscussion of the great principles upon which our institutions are founded. We now have their results for two hundred and fifty years, to which we can appeal; and we have very much more to gain than to lose by their thorough ventilation.

We earnestly request ministers and church-members, associations, conferences, and clubs, to lose no time in talking up this subject, bearing as it does so much that is hopeful to our Zion and to our country. Let the proposed Monument to the Pilgrims at Plymouth rise, if it may. Its completion would be a blessing. But just now we are pressed with the unyielding necessity for a memorial structure of another kind; one that shall perpetuate the memory of those noble, self-denying, far-seeing men, by garnering and preserving, so as to make available, everything that contains or illustrates their principles, their heroic deeds, their entire history, — by erecting, at this home of Congregationalism, a building adapted to hold and safely to keep these sacred mementos, and also to furnish a suitable place to meet the social needs of our ministry and our churches from the four quarters of the globe, giving them a rallying-point, a centre, a home for conference, discussions, fellowship, and helpfulness every way.

So imperious is this need that it cannot be wisely deferred any longer. The Congregational House must have a fair beginning this "Memorial year," if not its completion. On the 21st day of December, 1870, its corner, if not its topmost stone, must be laid. Even if we should fall, financially, on troublous times during this year, enough may be secured, it is believed, from men of large heart and willing self-sacrifice to put this "House" in a way to speedy completion. Should the attempt be made to realize "a million," Massachusetts ought to be good for one third of it. To what possible better purpose could she devote two thirds of that sum than to this? Every Congregational minister and Christian, the world over, would be quickened and encouraged and helped by the known fact of such a structure so furnished at this Congregational starting-point. Every benevolent society represented within its walls would be strengthened and aided and economized; and the denomination itself would begin to realize its unity, and to take on a proper self-respect leading to self-consecrations to the work Christ has for this branch of his family to perform. We look for some generous donations from giving men, answering to the greatness of the objects to be accomplished. Is there not more than one out of our three hundred thousand membership who will offer each his one hundred thousand dollars, provided the other nine hundred thousand dollars shall be raised? This, or something analogous to this, only is wanting to put "the ball in motion," and secure the grand result. At all events, this most important occasion must not be allowed to pass by without vigorous, united, persistent efforts to deserve and win success.

ISAAC P. LANGWORTHY,
40 Winter Street, Boston, Mass.

AMERICAN CONGREGATIONAL UNION.

As the months and years move on, the work of the American Congregational Union, particularly in the department of aiding in erecting houses of worship, is constantly accumulating. Never has the pressure been greater than now. Of the seventy churches in Minnesota, one half have no house of worship. Over one hundred new Congregational churches have been organized during the year just closed. How shall they be supplied with sanctuaries? With the aid of the Union many of them can soon become self-sustaining; without that aid they must remain long on the hands of the American Home Missionary Society, and during this protracted period be comparatively inefficient. But how can the Union help them? Its treasury is already heavily overpledged. Who will come to the rescue?

The following appropriations have been paid since the list published in the Quarterly for October:—

	Congregational Church, Eden Plain,	California,	\$ 300
st	" " Lockeford,	"	400
st	" " Stockton,	"	500
st	" " Cheyenne,	Wyoming Ter. (balance)	500
Salem Evang.	" " La Grange,	Missouri,	400
Plymouth	" " Elleardville,	"	500
	" " " "	" (special)	1,270
Tabernacle	" " St. Josephs,	" (loan),	1,000
	" " Milford,	Nebraska,	400
	" " Jamestown,	Iowa,	400
st	" " Tomah,	Wisconsin,	350
	" " Menasha,	" (special),	150
	" " Algonquin,	Illinois,	500
	" " Woodville,	New York,	400
Colored	" " Algiers,	Louisiana,	400
	" " Packardville,	Mass. (additional special),	1,333
	" " Woonsocket,	Rhode Island,	400
			<u>\$ 9,203</u>

Will not the friends of Christ remember our struggling churches, and give them timely and efficient help? Will they not commence the new year with a consecration of a portion of their property to this good work?

It is desirable that the missionary churches should be educated to contribute to this cause; and we are happy to announce that provision has been made by which every Home Missionary who presents the claims of the Union to his church, and takes up a collection for its treasury, will be furnished, without charge, with the Congregational Quarterly for 1870. This valuable periodical, giving a complete view of the condition of our denomination, and discussing themes of vital importance to our growth, will be a great aid to those missionaries in their professional labors.

As the financial year of the Union closes with April, it is very important that liberal contributions should be sent in within the next three months. Five thousand dollars have been offered by one person, provided the churches will make up their contributions for the year to fifty thousand dollars. Who will set the noblest example for the Master and his cause?

Rev. RAY PALMER, D. D., *Corresponding Secretary*,
49 Bible House, New York.

Rev. C. CUSHING, *Corresponding Secretary*,
16 Tremont Temple, Boston, Massachusetts.

N. A. CALKINS, *Treasurer*, 146 Grand Street, New York.

THE ANNUAL STATISTICS OF THE CONGREGATIONAL CHURCHES OF AMERICA.

AUTHORITIES AND EXPLANATIONS.

I. AUTHORITIES. The publications of the several General Associations or Conferences in 1869 are reproduced in the following tables, with reports in manuscript from sections where none are printed.

The changes in thus reproducing are these: The lists of churches given in the State reports by Associations, Conferences, or Counties are here rearranged in alphabetical order for each State, including those churches, and those only, in existence at the date of the State reports. State organizations do not always correspond with State boundaries; and churches reported by a State organization other than their own are transferred to their proper place (which changes the "total churches" given in State Minutes), 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. 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), "s. p." (stated preacher), or "a. p." (acting pastor), — which three terms, used in different States, are equivalent to each other. The two dates following "ministers" denote, respectively, the year of ordination and that of commencing labor with the church mentioned. "Licentiates" are not reckoned as ministers. Churches supplied by "licentiates," or by ministers of other denominations, are reckoned as vacant; but the names of such are inserted in brackets, and the fact and number are mentioned in the Summary of each State. Post-office addresses are to be found in the "List of Ministers" following, and not in the tables.

As to *church-members*: the month of reckoning differs in different States, as will be seen by noticing the headings to each page. "Absent" are included in "males," "females," and "totals." "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 in Iowa and Nebraska, which give only the "average attendance."

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

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.		BAPT.		
					May 2, 1869.				1868-9.		1868-9.		1868-9.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Dismiss.	Excomm.	TOTAL.	Adults.	Infants.
Topsham,	1789	Prof. J. S. Sewall, s. s. 1859	1869	30	67	97	17	1	0	1	2	0	0	0	68
Tremont & Mt. Desert,	1722	[C. Merrill, Lic.]	1869	34	78	112	30	0	0	0	0	0	0	0	0
Turner,	1803	F. W. Dickinson, p.	1868	38	73	111	26	7	10	3	3	0	0	0	100
Union,	1803	Flavius V. Norcross, p.	1860	19	53	72	9	2	1	3	3	3	0	0	125
Unity,	1804	<i>No report.</i>													
Upper Stillwater,		<i>Sup. from Sem.</i>		4	24	28	2	0	0	0	0	0	0	1	75
Upton,	1862	None.		3	11	14	6	0	0	0	0	0	0	0	50
Vassalboro',	1818	Thomas Adams, s. s.	1818	4	32	36	9	0	0	0	3	0	0	0	70
Veazie,	1838	[William Forsyth, Lic.]	1868	16	36	52	23	0	0	0	1	0	0	1	40
Waldoboro', 1st,	1807	Charles Packard, p.	1846	48	141	189	41	11	2	13	3	2	4	5	160
" 2d,	1856	None.		8	12	20	2	0	0	0	0	0	0	0	0
Warren,	1828	Edwin S. Beard, p.	1863	47	110	157	23	0	0	0	0	5	0	5	106
Washington,	1817	None.		5	18	23	4	0	0	0	1	0	0	1	0
Waterford,	1799	William W. Dow, s. s.	1866	39	69	108	0	0	0	0	6	0	0	6	125
" North,	1865	J. W. H. Baker, s. s.	1865	25	45	71	11	0	0	0	1	1	0	2	100
Waterville,	1828	Benjamin A. Robie, p.	1866	39	101	140	49	1	2	1	3	0	4	4	143
Weld,	1809	Abram Maxwell, s. s.	1866	26	32	58	5	0	6	0	0	3	0	3	85
Wells, 1st,	1701	Lewis Goodrich, s. s.	1850	37	100	137	24	0	0	0	1	1	0	2	120
" 2d,	1831	Samuel Bowker, s. s.	1845	21	76	97	9	0	0	0	8	2	0	10	90
Westbrook, 1st,	1765	None.		8	16	24	1	0	0	0	0	0	0	0	165
" 2d,	1832	E. P. Thwing, s. s.	1858	40	73	113	6	4	0	4	2	1	0	3	6
Whiting,	1833	[William D. Brown, Lic.]	1869	3	11	14	1	1	0	1	0	0	0	1	75
Whitneyville,	1836	[E. Kingsbury, Lic.]	1868	16	26	42	7	3	0	3	1	2	0	3	50
Wilton,	1818	Jonas Burnham, s. s.	1858	38	53	91	25	1	5	6	0	1	0	1	85
Windham,	1743	Luther Wiswall, p.	1837	9	45	54	12	4	0	4	1	0	1	3	92
Windsor,	1820	<i>No ordinances.</i>													
Winslow,	1828	John Dinsmore, s. s.	1852	16	69	85	27	3	3	6	1	0	0	1	225
Winterport,	1820	Abiel H. Wright, p.	1865	15	58	73	13	0	0	0	2	0	0	2	115
Winthrop,	1778	Edward P. Baker, s. s.	1858	57	110	167	0	5	10	8	3	4	0	7	160
Wiscasset,	1773	George E. Street, p.	1864	23	79	102	13	6	2	8	1	3	0	5	80
Woolwich,	1765	Henry O. Thayer, s. s.	1866	30	75	105	6	4	2	6	1	1	0	2	180
Yarmouth, 1st,	1790	George A. Putnam, p.	1860	55	130	184	12	13	2	15	2	2	1	0	3
" Central,	1859	Jacob J. Abbott, p.	1845	20	55	75	10	1	0	1	2	1	0	3	100
York, 1st,	1672	Joseph Freeman, s. s.	1846	26	73	99	18	0	0	0	4	2	2	2	75
" 2d,	1824	Vacant.		13	29	42	9	0	0	0	1	0	1	0	0

OTHER MINISTERS.

Silas Baker, Standish.
 Smith Baker, Orono.
 Charles M. Brown, S. W. Harbor.
 Converse R. Daggett, Greene.
 John A. Douglass, Waterford.
 Ephraim Fobes, Patten.
 Benson M. Frink, Saco.
 Samuel Harris, d. d., Pres. Bowd. Coll., Brunswick.
 John B. Herrick, d. d., Prof. Theol. Sem., Bangor.
 Ezeasr S. Jordan, Cumberland Centre.
 Edridge Knight, Maple Grove.
 Wales Lewis, Pittston.
 John K. Lincoln, Bangor.
 George N. Marden, Orland.
 Samuel H. Merrill, Agent Am. Bible Soc., Portland.
 S. Gerard Norcross, Turner.
 Alpheus S. Packard, Prof. Bowd. Coll., Brunswick.
 James M. Palmer, Portland.
 John U. Parsons, North Acton.
 G. A. Perkins, Teacher, Gorham.

Enoch Pond, d. d., Prof. Theol. Sem., Bangor.
 Daniel F. Potter, Topsham.
 John M. Putnam, Yarmouth.
 Henry Richardson, Gilead.
 John S. Sewall, Prof. Bowd. Coll., Brunswick.
 Jotham B. Sewall, Prof. Bowd. Coll., Brunswick.
 Nathan W. Sheldon, Bradford.
 David Shepley, Yarmouth.
 Alfred L. Skinner, P. M., Bucksport.
 Daniel Smith Talcott, d. d., Prof. Theol. Sem., Bangor.
 Henry G. Storer, Oak Hill.
 Stephen Thurston, d. d., Sec. Maine Miss. Soc., Searsport.
 Stephen Titcomb, Farmington.
 Amory H. Tyler, Falmouth.
 Thomas C. Upham, d. d., Kennebunkport.
 Henry M. Valli, Portland.
 William Warren, Dist. Sec. A. B. C. F. M., Gorham.
 Isaac Weston, Cumberland Centre.
 James Weston, Standish.

Richard Woodhull, Treas. Theol. Sem., Bangor.

LICENTIATES.

G. W. Barber, Greenville.
 John Bragdon, South Sanford.
 James H. Crosby (res.), Bangor.
 J. E. Fullerton, Mercer.
 Herbert Howes, Veazie and North Bangor.
 B. F. Leavitt, Somesville.
 Edward N. Packard (resident), Brunswick.
 C. W. Park, Whiting.
 John I. Rea, Medway.
 Thomas H. Rich (res.), Bangor.
 Edward G. Smith, Kenduskeag.
 William A. Spaulding, Penobscot.
 Benjamin Stearns (res.), Lovell.
 Rich'd S. Stanley (res.), Lewiston.
 E. S. Tingley, Brooksville.
 J. E. Walker, Whitneyville and Northfield.
 Besides twenty-one supplying churches, in the tables.

SUMMARY. — CHURCHES : 57 with pastors ; 92 with stated supplies ; 88 vacant (including 26 supplied by licentiates and 2 by men of other denominations). TOTAL, 237.
 MINISTERS : 55 pastors ; 79 stated supplies ; 42 others. TOTAL, 176. LICENTIATES, 37.
 CHURCH MEMBERS : 5,934 males ; 13,878 females. TOTAL, 19,812, including 3,491 absent. — Loss, 59.
 ADDED IN 1868-69 : 634 by profession ; 313 by letter. TOTAL, 947.
 REMOVALS IN 1868-69 : 325 by death ; 332 by dismissal ; 23 by excommunication. TOTAL, 680.
 BAPTISMS IN 1868-69 : 350 adult ; 147 infant. IN SABBATH SCHOOLS : 22,448. — Gain, 765.

Albert W. Fiske, Fisherville.
 Walter Follett, Temple.
 D. C. Frink, New Boston.
 Joseph Garland, Hampton.
 George Goodyear, Temple.
 James B. Hadley, Campton.
 Jeffries Hall, Chesterfield.
 Ezra Haskell, Dover.
 Thomas Jameson, Exeter.
 Edwin Jenness, Winchester.
 William V. Jordan, Concord.
 Erasmus M. Kellogg, Manchester.
 Henry A. Kendall, East Concord.
 Samuel Lee, New Ipswich.
 Nathan Lord, D. D., Hanover (ordained 1816).
 Giles Lyman, Marlborough.
 Jonathan McGee, Nashua.
 Humphrey Moore, D. D., Milford (ordained 1802).

Daniel J. Noyes, D. D., Prof. Dart. Coll., Hanover.
 Harrison G. Park, Hancock.
 Henry E. Parker, D. D., Prof. Dart. Coll., Hanover.
 Leonard S. Parker, Derry.
 Benjamin F. Parsons, Derry.
 Ebenezer G. Parsons, Derry.
 Daniel Pulsifer, Danbury.
 Thomas E. Roberts, Swansey.
 Heman Root, Hanover.
 C. W. Richardson, Canaan.
 Daniel Sawyer, Merrimack.
 Jacob Seales, Plainfield.
 Asa D. Smith, D. D., Pres. Dart. Coll., Hanover.
 William Spaulding, Hanover.
 Benjamin P. Stone, D. D., Treas. N. H. Missionary Society, Concord.

George W. Thompson, Stratham.
 Samuel Utley, Concord.
 Isaac Willey, Sec. N. H. Bible Society, Pembroke.
 John Wood, Agent Am. Tract Society, Wolfeborough.

LICENTIATES.

Four supplying churches, as in tables above; also, —
 E. P. Eastman, 1839.
 John C. Proctor, Tutor Dart. Coll., Hanover, 1839.
 Cyrus S. Richards, LL. D., Mariden, 1850.
 Edwin D. Sanborn, LL. D., Prof. Dart. College, Hanover, 1838.
 William A. Packard, Prof. Dart. Coll., Hanover, 1857.

SUMMARY. — CHURCHES: 79 with pastors; 67 with stated supplies; 39 vacant (including 4 supplied by licentiates, "or men of other denomination"). TOTAL, 186.
 MINISTERS: 79 pastors; 66 stated supplies; 47 others. TOTAL, 192. LICENTIATES, 9.
 CHURCH MEMBERS: 5,385 males; 12,574 females. TOTAL, 18,109, — including 3,431 absent. — Loss, 92.
 ADDITIONS IN 1868-69: 634 by profession; 306 by letter. TOTAL, 630.
 REMOVALS IN 1868-69: 367 by death; 386 by dismissal; 21 by excommunication. TOTAL, 773.
 BAPTISMS IN 1868-69: 822 adult; 177 infant. IN SABBATH SCHOOLS: 22,745. — Gain, 263.
 BENEVOLENT CONTRIBUTIONS (175 churches reporting, last year 152): \$39,625.60, an increase of \$5,627.49. Twenty churches are officially reported to have made no contributions.

CHANGES. — CHURCHES: *New*, — none. *Dropped* from the list, — Manchester Christian Mission church; the mission enterprise is continued.

MINISTERS: Ordinations; 7 pastors, 5 without installation. Installations, 12. Dismissals, 16. Deaths, 3 pastors, 2 without charge.

ORGANIZATION. — Thirteen Ministerial Associations, and eight County Conferences of Churches, are united in the GENERAL ASSOCIATION, which includes also six Presbyterians not included in our summary.

VERMONT.

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.					
						Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.	
Addison,	1804	None.				2	0	0	0	0	0	0	0	0	0	0	0			
Albany,	1818	[John P. Demeritt, Lic.]	1869	1869	1869	10	1	3	4	0	0	0	0	0	0	1	0	50		
Arlington,	1824	Calvin B. Cady, a. p.	1838	1851	1851	15	42	57	7	3	3	1	1	0	0	2	8	75		
Arlington, East,	1843	Charles Redfield, a. p.	1859	1868	1868	15	32	47	11	5	0	5	1	4	0	5	4	0	75	
Bakersfield,	1811	George F. Wright, p.	1863	1862	1862	43	75	118	20	1	0	1	1	3	0	4	0	0	130	
Barnard,	1782	None.																		
Barnet (M. I. F.),	1829	M. B. Bradford, a. p.	1827	1859	1859	21	78	99	29	2	2	4	2	4	0	6	1	3	90	
Barnet,	1858	L. S. Watts, a. p.	1836	1837	1837	29	75	104	16	4	11	2	2	2	0	4	3	1	200	
Barre,	1799	Leonard Tenney, a. p.	1845	1868	1868	40	105	145	37	8	6	14	3	1	0	4	6	0		
Barton,	1817	W. A. Robinson, p.	1836	1836	1836	32	63	95	22	3	3	6	1	3	0	4	3	0	124	
Bellows Falls,	1850	Cyrus Hamlin, p.	1868	1838	1838	19	37	56	15	0	1	1	1	1	0	0	7	0	0	85
Bennington, 1st,	1762	Isaac Jennings, p.	1843	1853	1853	48	133	181	13	3	2	5	9	16	0	25	1	2	135	
" 2d,	1835	C. H. Hubbard, a. p.	1848	1851	1851	99	140	239	12	8	5	13	4	2	0	6	5	4	225	
" North,	1868	Henry Weston, p.	1869	1869	1869	13	22	35	4	8	27	35	0	0	0	0	0	2	1	
Benson,	1790	H. M. Holmes,	1869	1869	1869	43	94	137	26	2	0	2	1	3	0	4	2	1	115	
Berkshire, East,	1820	Elias W. Hatch, p.	1835	1836	1836	18	31	49	4	3	0	3	1	1	1	3	3	8	100	
Berlin,	1798	E. I. Carpenter, a. p.	1842	1867	1867	25	55	81	28	0	0	0	0	3	0	3	0	0	125	
" West,	1805	John F. Stone, a. p.	1829	1864	1864	4	11	15	1	1	1	2	0	0	0	0	0	0	100	
Bethel,	1817	[E. E. Lewis, Lic.]	1868	1868	1868	12	30	42	9	0	2	2	0	3	0	3	0	0	98	
Bradford,	1818	J. K. Williams, p.	1838	1836	1836	42	129	171	47	5	0	5	3	5	1	9	4	4	165	
Bradford,	1794	Ammi Nichols, a. p.	1807	1807	1807	16	21	37	4	0	0	0	0	0	0	0	0	0	30	
Brandon,	1785	Franklin Tuxbury, p.	1837	1835	1835	60	123	183	30	1	0	1	1	2	1	4	1	0	152	
Brattleboro', West,	1770	Joseph Chandler, p.	1843	1845	1845	51	99	144	17	6	2	8	0	9	0	9	4	5	100	
" East,	1816	Nathaniel Mighill, p.	1864	1867	1867	91	214	305	65	3	4	7	4	9	0	13	1	1	285	
Bridgewater,	1763	None.				11	39	41	10	0	0	0	0	1	0	1	0	0	21	
Bridport,	1790	W. W. Winchester, p.	1854	1867	1867	71	124	195	40	57	3	0	0	1	4	0	5	51	1275	
Brighton,	1841	Sup. by F. W. Bap.	1839	1839	1839	5	10	15	8	0	0	0	0	2	5	0	7	0	60	
Bristol,	1805	Ammi B. Lyon, p.	1858	1837	1837	31	56	87	10	7	3	10	0	2	0	2	5	0	109	
Brookfield, 1st,	1785	{ Daniel Wild, p. { Geo. H. White, a. p.	1830	1830	1830	27	50	77	3	3	3	6	1	2	0	3	2	3	105	

Churches.	Organized.	MINISTERS.	Ordnained.	Commenced.	CHURCH MEMBERS.			ADULT'S.		REMOVALS.		BAPT.	
					May 2, 1869.	1869-70.	1869-70.	1869-70.	1869-70.	1869-70.			
Place and Name.		Name.			Male.	Female.	TOTAL.	Prof.	Letter.	Dismiss.	Excom.	TOTAL.	Infants.
Warren,	1836	None.			11	0	11	0	0	0	0	0	0
Warren,	1836	None.			11	0	11	0	0	0	0	0	0
Washington,	1800	None.			11	0	11	0	0	0	0	0	0
Waterbury,	1801	J. Cepeland, a. p.	1843	1867	11	0	11	0	0	0	0	0	0
Waterbury,	1798	None.			11	0	11	0	0	0	0	0	0
Waterville,	1825	None.			11	0	11	0	0	0	0	0	0
Weatherfield, Centre,	1775	J. B. Baldwin, a. p.	1822	1826	11	0	11	0	0	0	0	0	0
Weatherfield, East,	1858	[Supplied by Meth.]			11	0	11	0	0	0	0	0	0
Wells River,	1842	Wm. S. Palmer, p.	1862	1862	11	0	11	0	0	0	0	0	0
West Fairlee,	1849	Solon Martin, a. p.	1833	1833	11	0	11	0	0	0	0	0	0
Westford,	1835	Daniel Goodhue, a. p.	1843	1858	11	0	11	0	0	0	0	0	0
Westford,	1801	S. Parmelee, p. d., a. p.	1868	1868	11	0	11	0	0	0	0	0	0
Westhaven,	1816	H. Lamshire, p. d., a. p.	1849	1868	11	0	11	0	0	0	0	0	0
Westminster, East,	1767	F. J. Fairbanks, a. p.	1864	1864	11	0	11	0	0	0	0	0	0
Westminster, West,	1799	Alfred Stevens, p.	1843	1843	11	0	11	0	0	0	0	0	0
Weston,	1790	None.			11	0	11	0	0	0	0	0	0
Weybridge,	1794	H. D. Kitchel, d. d., a. p.	1829	1867	11	0	11	0	0	0	0	0	0
Williamstown,	1795	Pilay F. Barnard, p.	1847	1856	11	0	11	0	0	0	0	0	0
Williston,	1818	H. O. Whitney, p.	1859	1869	11	0	11	0	0	0	0	0	0
Wilmington,	1855	E. E. Herrick, a. p.	1864	1869	11	0	11	0	0	0	0	0	0
Windham,	1805	None.			11	0	11	0	0	0	0	0	0
Windsor,	1768	None.			11	0	11	0	0	0	0	0	0
Winrockl,	1828	Lester H. Elliot, p.	1866	1866	11	0	11	0	0	0	0	0	0
Wolcott,	1818	Horace Herrick, a. p.	1844	1860	11	0	11	0	0	0	0	0	0
Woodstock,	1781	A. B. Dascumb, p.	1862	1867	11	0	11	0	0	0	0	0	0
Worcester,	1824	None.			11	0	11	0	0	0	0	0	0

OTHER MINISTERS.

George N. Abbott, Newbury.
 John Albee, Prof., Middlebury.
 James Anderson, Manchester.
 Seth S. Arnold, a. p. of new ch., Acuteville.
 Lewis A. Austin, Manchester.
 Alanson S. Barton, Townshend East.
 E. C. Birge, Underhill.
 Nelson Bishop, Windsor.
 Ezra Brainard, Prof., Middlebury.
 J. W. Brown, Manchester.
 James Buckham, Burlington.
 Horatio N. Burton, Newbury.
 Franklin Butler, Windsor.
 Ezra H. Byington, New Haven.
 George P. Byington, Windsor.
 Jonathan Clement, d. d., Norwich.
 James Dougherty, d. d., Johnson.
 Henry Fairbanks, Prof., St. Johnsbury.
 Lyndon S. French, Franklin.
 Joseph Fuller, Vershire.
 William H. Gilbert, Norwich.
 John E. Goodrich, Burlington.
 John Gleed, Morrisville.

N. Z. Graves, Middlebury.
 Lewis Grant, Agent Am. Miss. Ass'n, West Brattleboro'.
 Robert V. Hall, Newport.
 S. R. Hall, d. d., Brownington.
 Henry P. Hekok, Burlington.
 Harvey O. Higley, Castleton.
 L. Ives Hoadley, Craftsbury.
 Isaac Hosford, North Tethford.
 Harvey D. Kitchel, d. d., Pres., Middlebury.
 Daniel Ladd, Middlebury.
 John M. Lord, Newbury.
 Joseph Marsh, Tethford.
 Samuel Marsh, Underhill.
 Joshua L. Maynard, Williston.
 Ulric Maynard, Castleton.
 Stillman Morgan, Bristol.
 Myron A. Munson, Pittsford.
 Aaron G. Pease, Waterbury.
 David Perry, Worcester.
 Buel W. Smith, Burlington.
 Charles S. Smith, Sec. Vt. Dom. Miss. Soc., Montpelier.
 Eban Smith, Middlebury.
 Joseph Steele, Middlebury.
 George Stone, Troy.

Jas. P. Stone, p. of new ch. Danby.
 Aurelius S. Swift, Pittsfield.
 S. G. Tenney, Springfield.
 Wm. W. Thayer, St. Johnsbury.
 Geo. B. Tolman, Sheldon.
 Henry A. F. Torrey, Burlington.
 Joseph Underwood, Hardwick.
 Charles Walker, d. d., Pittsford.
 George N. Webber, Prof., Middlebury.
 Joseph D. Wickham, d. d., Manchester.
 J. C. Wilder, Charlotte.
 Stephen Williams, Clarendon.
 Stephen S. Williams, Orwell.
 J. H. Woodward, Irasburgh.
 John H. Worcester, d. d., Burlington.

LICENTIATES.

M. H. Buckham, Prof., Burlington.
 Joseph F. Cook, Middlebury.
 John P. Demeritt, Albany.
 Edward Hungerford, Burlington.
 E. E. Lewis, Bethel.
 C. W. Walker.

SUMMARY. — CHURCHES: 80 with pastors; 75 with acting pastors; 41 vacant (including 4 supplied by licentiates and 1 by Methodist). TOTAL, 196.
 MINISTERS: 80 pastors; 71 acting pastors; 58 others. TOTAL, 209. LICENTIATES, 8.
 CHURCH MEMBERS: 6,173 males; 12,236 females; 134 not specified. TOTAL, 18,543, including 3,127 absent. Gain, 265. *Number less than thirty years of age, 3,474.
 ADVERTISEMENTS IN 1868-69: 893 by profession; 418 by letter. TOTAL, 1,284.
 REMOVALS IN 1868-69: 327 by death; 512 by dismissal; 22 by excommunication. TOTAL, 861.
 BAPTISMS IN 1868-69: 540 adult; 223 infant. IN SABBATH SCHOOLS: 19,327. Loss, 991.
 AVERAGE CONGREGATIONS (180 churches reporting, last year 184): 22,079. Decrease, 699. NUMBER OF FAMILIES (176 churches reporting, last year 172): 11,439. Increase, 732.
 BENEVOLENT CONTRIBUTIONS (174 churches, last year 170): \$46,240.10, — an increase of \$6,420.30.
CHANGES. — CHURCHES: New, North Londonderry. Dropped, none.
 MINISTERS: Ordinations; 4 pastors, 3 without installation. Installations, 7. Dismissals, 12. Deceased, 1 acting pastor, 2 without charge.
ORGANIZATION. — Fifteen Associations of Ministers, and Twelve Conferences of Churches, which together form the GENERAL CONVENTION.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.				ADMIT'S.		REMOVALS.			BAPT.		
					Jan. 1, 1869.		TOTAL.	Absent.	1868.		1869.		1868.			
					Male.	Female.			Prof.	Letter.	Deaths.	Discon.	Excom.	TOTAL.	Adults.	Infants.	In Sch. Schools.
Williamstown, 2d, —	South, 1835	J. H. Denison, a. p.	1808	15	31	46	12	0	0	0	2	0	0	0	0	120
Wilmington,	1733	Samuel H. Tolman, p.	1856	43	95	139	15	6	2	8	2	3	0	5	3	4
Winchendon, 1st,	1762	M. K. Hitchcock, a. p.	1857	22	41	63	8	6	2	2	4	0	0	4	3	2
Worcester, 1st,	1843	Davis Foster, p.	1855	1869	39	123	102	12	0	2	2	3	0	0	3	0
Worcester, 2d,	1840	R. T. Robinson, p.	1852	1852	125	219	344	64	2	3	5	4	6	0	10	1
Windsor, Ch. of Christ,	1772	Sidney Holman, a. p.	1833	1806	10	18	28	11	0	3	3	1	5	0	6	0
Woburn, 1st,	1842	S. R. Dennen, p.	1855	1808	194	344	538	95	2	4	6	13	15	3	31	1
Worcester, 1st,	1849	M. G. Wheeler, p.	1829	1805	18	48	66	11	0	1	1	0	0	0	0	0
Worcester, 2d,	1716	Royal B. Stratton, p.	1848	1807	195	411	606	71	19	41	60	5	9	1	15	13
Worcester, 3d,	1820	S. Sweetser, p. d., p.	1835	1838	91	234	325	20	10	6	16	4	9	0	13	4
Worcester, 4th,	1836	E. Cutler, p. d., p.	1850	1855	164	309	473	15	5	9	14	6	9	0	15	3
Worcester, 5th,	1848	Merrill Richardson, p.	1841	1858	90	194	284	86	11	13	24	3	7	0	10	11
Worcester, 6th,	1805	H. T. Cheever, a. p.	1847	1894	20	34	54	3	2	3	5	0	1	0	1	0
Worcester, 7th,	1771	Jos. F. Gaylord, a. p.	1807	1809	52	90	142	84	0	4	4	5	10	0	15	0
Worcester, 8th,	1692	W. R. Tompkins, a. p.	1850	1860	42	167	209	31	31	2	3	5	5	1	15	20
Wrentham, 1st,	1829	Jesse K. Bragg, a. p.	1868	19	37	56	13	10	10	20	3	0	0	3	4	1
Yarmouth, 1st,	1839	John W. Dodge, p.	1860	1863	47	109	156	7	1	3	4	1	5	0	6	1
Yarmouth, 2d,	1840	Joseph D. Strong, a. p.	1863	5	18	23	7	0	0	0	0	0	0	0	0	0

- ORIGINATORS.**
Edward Abbott, Cambridgeport.
William F. Aikin, Groton.
George E. Allen, East Scitoville.
Marvus Ames, Sup't State Industrial School, Lancaster.
Erasmus Anderson, p. d., Boston.
Abijah B. Baker, Dorchester.
Joseph B. Baldwin, West Cumberlandton.
William Barrows, p. d., Sec. Cong. S. S. and Pub. Society, Boston.
John Basson, Prof., Williamstown.
Spencer F. Beard, Andover.
George C. Beckwith, p. d., Sec. Am. Peace Society, Boston.
Wm. H. Beecher, North Brookfield.
William H. Beeson,
Andrew Bigelow, p. d., West Boylston.
Henry B. Blake, Belchertown.
Samund H. Blanchard, Warwick.
Charles F. Bradlee, South Lee.
Millon P. Braman, p. d., Danvers.
William L. Bray, Hatfield.
David Bremner, Boxford.
Josiah Brewer, Stockbridge.
Levi Brigham, Saugus Centre.
Asa Bullard, Sec. Cong. S. S. and Pub. Society, Boston.
Ebenezer Bullard, W. Royalton.
A. Parke Burgess, East Dennis.
Ebenezer Burgess, p. d., Dedham.
Daniel C. Burt, Fairhaven.
William Bushnell, Physician, Boston.
Daniel Butler, Sec. Mass. Bible Society, Boston.
Elias Chapman, South Reading.
John W. Chickering, p. d., Sec. Suffolk Temp. Union, Boston.
Benjamin F. Clark, North Chelmsford.
N. George Clark, p. d., Sec. A. B. C. F. M., Boston.
Benjamin F. Clarke, Wellesley.
Dorus Clarke, p. d., Boston.
Timothy F. Clary, Wareham.
John P. Cleveland, p. d., Ipswich.

- Jay Cilibe,** Amherst.
Aabel Cobb, Sandwich.
Nathan' Cobb, Evangelist, Kingstons.
William S. Coggin, Boxford.
Nathaniel Cogswell, Yarmouth.
George W. Colman, Acton.
Henry Cooley, Springfield.
John P. Cowles, Principal Young Ladies' Seminary, Ipswich.
Josiah D. Crosby, Ashburnham.
Joseph W. Cross, West Boylston.
Preston Cummings, Leicester.
Christopher Cushing, Sec. Am. Cong. Union, Boston.
James R. Cushing, Cotuit.
Elijah Cutler, Andover.
Temple Cutler, Athol.
Elnathan Davis, Lunenburg.
Artemas Dean, Westborough.
Elijah Demond, Westborough.
Henry M. Dexter, p. d., Editor of *Congregationalist*, Boston.
N. S. Dickinson, Foxborough.
Austin Dodge, Globe Village.
S. R. Dole, Charlemont.
Calvin Durfee, Williamstown.
Francis Dyer.
J. M. R. Eaton, West Fitchburg.
Nathaniel H. Eggleston, Prof., Williamstown.
Wm. T. Eustis, Jr., pastor of Memorial (Ind.) ch., Springfield.
James Fletcher, teacher, Danvers.
William C. Foster, County Missionary, Wilbraham.
Robert W. Fuller, Stowe.
Austin Gardner, Ludlow.
Ebenezer Gay, Bridgewater.
Josiah S. Gay, Byfield.
Nath' H. Griffin, Williamstown.
John W. Haley, Somerset.
Ogden Hall, Chatham.
Thomas A. Hall, Otis.
Charles Hammond, Principal Academy, Monson.
Stedman W. Hanks, Sec'y Am. Seaman's Friend Soc'y, Cambridge.
Sewall Harding, Auburndale.
Eli W. Harrington, No. Beverly.

- Phineas C. Headley,** Boston.
Charles J. Hinckley, Blandford.
Edwin R. Hodgman, Lynnfield.
I. F. Holton, Medford.
Francis Homes, Missionary, Lynn.
Edward W. Hooker, p. d., Newburyport.
Henry B. Hooker, p. d., Sec. Mass. H. M. Soc'y, Boston.
Albert Hopkins, Prof., Williamstown.
Erastus Hopkins, Northampton.
Alexis W. Ide, West Medway.
Benjamin F. Jackson, now in S. U. Sam'l C. Jackson, p. d., Assistant Sec. Mass. Bd. of Ed., Andover.
Wm. C. Jackson, South Acton.
Forrest Jeffers, South Boston.
H. G. Jesup, Amherst.
George B. Jewett, Salem.
John E. B. Jewett, Pepperell.
Joseph B. Johnson, Boston.
Caleb Kimball, Medway.
Matthew Kingman, Amherst.
Isaac P. Langworthy, Sec'y Amer. Cong. Association, Boston.
Amos E. Lawrence, Housatonic.
John Lawrence, Maiden.
Charles Livingstone.
Charles D. Lathrop, Amherst.
Henry A. Lounsbury, Boston.
Leonard Lyce, Westford.
Ephraim Lyman, Northampton.
Solomon Lyman, Easthampton.
William A. Mandell, Cambridge.
Abijah P. Marvin, Worcester.
Ellhu P. Marvin, p. d., Editor of *News*, Boston.
Anson McLoud, Topsfield.
Charles M. Mead, Prof., Andover.
Elbridge W. Merritt, Williamstown.
John R. Miller, Agent Col'n Soc., Williamstown.
Rodney A. Miller, Worcester.
Charles L. Mills, Jamaica Plain.
Eli Moody, Montague.
Darius A. Morehouse, Lowell.
David S. Morgan, Worthington.
Sardis B. Morley, Pittsfield.

Churches.	Organized.	Ministers.	Ordained.	Commenced.	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.			BAPT.			
					Jan. 1, 1869.	1868.	1867.	1866.	Prof.	Letter.	Total.	Deaths.	Discon.	Total.	Adults.	Infants.		
Williamstown, 2d, —	1833	J. H. Denison, a. p.		1868	15	31	46	12	0	0	0	2	0	0	0	0	120	
Wilmington,	1739	Samuel H. Tolman, p.		1856	43	96	139	15	6	2	8	2	3	0	5	3	4 165	
Windsor,	1762	M. K. Hitchcock, a. p.		1857	22	41	63	5	6	2	8	4	0	0	4	3	2 100	
Windsor, North,	1843	Davis Foster, p.		1855	189	39	123	162	12	0	2	2	3	0	0	0	0 186	
Windsor, South,	1840	R. T. Robinson, p.		1852	1852	125	219	344	64	2	3	5	4	6	0	10	1	4 364
Windsor, Ch. of Christ,	1772	Sidney Holman, a. p.		1833	1836	10	18	28	11	0	3	3	1	5	0	0	0 80	
Windsor, Unit. Socy,	1842	S. R. Dennen, p.		1855	1858	194	344	538	95	2	4	6	13	15	3	31	1	7 489
Worcester, North,	1849	M. G. Wheeler, p.		1829	1865	18	48	66	11	0	1	1	0	0	0	0	0 139	
Worcester, 1st,	1715	Royal B. Stratton, p.		1848	1857	195	411	606	71	19	41	60	5	9	1	15	13	0 653
Worcester, Calvinist,	1820	S. Sweetser, d. d., p.		1833	1838	91	234	325	30	10	6	15	4	5	0	13	4	2 200
Worcester, Union,	1836	E. Cutler, d. d., p.		1850	1855	104	309	473	15	5	9	14	6	9	0	15	3	1 475
Worcester, Salem st.,	1845	Merrill Richardson, p.		1841	1855	99	194	293	85	11	13	24	3	7	0	10	11	0 454
Worcester, Mission Chap.,	1855	H. T. Cheever, a. p.		1847	1844	20	34	54	3	2	3	5	0	1	0	1	1	0 167
Worcester, Northampton,	1827	Jos. F. Gaylord, a. p.		1807	1859	52	90	142	34	0	4	4	5	0	10	0	15	0 140
Worcester, Northampton, 1st,	1622	W. R. Tompkins, a. p.		1850	1861	42	167	209	31	31	2	39	9	5	1	15	20	1 190
Worcester, Un., North,	1839	Jesse K. Bragg, a. p.		1863	19	37	55	13	10	10	20	3	0	0	3	4	1	100
Worcester, South,	1839	John W. Dodge, p.		1868	47	109	155	7	1	3	4	1	0	0	6	1	3	225
Worcester, West,	1840	Joseph D. Strong, a. p.		1868	5	18	23	7	0	0	0	0	0	0	0	0	0	0 25

OTHER MINISTERS.

Edward Abbott, Cambridgeport.
 Liam P. Aikin, Groton.
 George E. Allen, East Somerville.
 Cyrus Ames, Sup't State Industrial School, Lancaster.
 John Anderson, d. d., Boston.
 Elijah R. Baker, Dorchester.
 Joseph B. Baldwin, West Cummington.
 William Barrows, d. d., Sec. Cong. S. and Pub. Society, Boston.
 John Bascom, Prof., Williamstown.
 Ebenezer F. Beard, Andover.
 George C. Beckwith, d. d., Sec. Am. Peace Society, Boston.
 John H. Beecher, North Brookfield.
 William B. Bessom.
 Andrew Bigelow, d. d., West Boylston.
 Henry B. Blake, Belchertown.
 Edmund H. Blanchard, Warwick.
 Charles F. Bradlee, South Lee.
 Milton P. Braman, d. d., Danvers.
 William L. Bray, Hatfield.
 David Bremner, Boxford.
 Josiah Brewer, Stockbridge.
 Levi Brigham, Saugus Centre.
 Asa Bullard, Sec. Cong. S. and Pub. Society, Boston.
 Ebenezer Bullard, W. Royalston.
 A. Parke Burgess, East Dennis.
 Ebenezer Burgess, d. d., Dedham.
 Daniel C. Burt, Fairhaven.
 William Bushnell, Physician, Boston.
 Daniel Butler, Sec. Mass. Bible Society, Boston.
 Elias Chapman, South Reading.
 John W. Chickering, d. d., Sec. Suffolk Temp. Union, Boston.
 Benjamin F. Clark, North Chelmsford.
 N. George Clark, d. d., Sec. A. B. C. F. M., Boston.
 Benjamin F. Clarke, Wellesley.
 Dorus Clarke, d. d., Boston.
 Timothy F. Clary, Wareham.
 John P. Cleveland, d. d., Ipswich.

Jay Clizbe, Amherst.
 Asahel Cobb, Sandwich.
 Nathan'l Cobb, Evangelist, Kingstons.
 William S. Coggin, Boxford.
 Nathaniel Cogswell, Yarmouth.
 George W. Colman, Acton.
 Henry Cooley, Springfield.
 John P. Cowles, Principal Young Ladies' Seminary, Ipswich.
 Josiah D. Crosby, Ashburnham.
 Joseph W. Cross, West Boylston.
 Preston Cummings, Leicester.
 Christopher Cushing, Sec. Am. Cong. Union, Boston.
 James R. Cushing, Cotuit.
 Elijah Cutler, Andover.
 Temple Cutler, Athol.
 Elvath Davis, Lunenburg.
 Artemas Dean, Westborough.
 Elijah Demond, Westborough.
 Henry M. Dexter, d. d., Editor of Congregationalist, Boston.
 N. S. Dickinson, Foxborough.
 Austin Dodge, Globe Village.
 S. R. Dole, Charlemont.
 Calvin Durfee, Williamstown.
 Francis Dyer.
 J. M. R. Eaton, West Fitchburg.
 Nathaniel H. Eggleston, Prof., Williamstown.
 Wm. T. Eustis, Jr., pastor of Memorial (Ind.) ch., Springfield.
 James Fletcher, teacher, Danvers.
 William C. Foster, County Missionary, Wilbraham.
 Robert W. Fuller, Stowe.
 Austin Gardner, Ludlow.
 Ebenezer Gay, Bridgewater.
 Joshua S. Gay, Byfield.
 Nath'l H. Griffin, Williamstown.
 John W. Haley, Somerset.
 Ogden Hall, Chatham.
 Thomas A. Hall, Otis.
 Charles Hammond, Principal Academy, Monson.
 Stedman W. Hanks, Sec'y Am. Seaman's Friend Soc'y, Cambridge.
 Sewall Harding, Auburndale.
 Eli W. Harrington, No. Beverly.

Phineas C. Headley, Boston.
 Charles J. Hindsdale, Blandford.
 Edwin R. Hodgman, Lynnfield.
 I. F. Holton, Medford.
 Francis Holmes, Missionary, Lynn.
 Edward W. Hooker, d. d., Newburyport.
 Henry B. Hooker, d. d., Sec. Mass. H. M. Soc'y, Boston.
 Albert Hopkins, Prof., Williamstown.
 Erastus Hopkins, Northampton.
 Alexis W. Ide, West Medway.
 Benjamin F. Jackson, now in S. C.
 Sam'l C. Jackson, d. d., Assistant Sec. Mass. Bd. of Ed., Andover.
 Wm. C. Jackson, South Acton.
 Forrest Jeffers, South Boston.
 H. G. Jesup, Amherst.
 George B. Jewett, Salem.
 John E. B. Jewett, Pepperell.
 Joseph B. Johnson, Boston.
 Caleb Kimball, Medway.
 Matthew Kingman, Amherst.
 Isaac P. Langworthy, Sec'y Amer. Cong. Association, Boston.
 Amos E. Lawrence, Housatonic.
 John Lawrence, Malden.
 Charles Livingstone.
 Charles D. Lothrop, Amherst.
 Henry A. Lounsbury, Boston.
 Leonard Lyce, Westford.
 Ephraim Lyman, Northampton.
 Solomon Lyman, Easthampton.
 William A. Mandell, Cambridge.
 Abijah P. Marvin, Worcester.
 Elihu P. Marvin, d. d., Editor of News, Boston.
 Anson McLoud, Toppsfield.
 Charles M. Mead, Prof., Andover.
 Elbridge W. Merritt, Williamstown.
 John R. Miller, Agent Col'n Soc., Williamstown.
 Rodney A. Miller, Worcester.
 Charles L. Mills, Jamaica Plain.
 Eli Moody, Montague.
 Darius A. Morehouse, Lowell.
 David S. Morgan, Worthington.
 Sardin B. Morley, Pittsfield.

Joseph R. Munsell, Harwich.
 Ebenezer Newhall, Cambridgeport.
 Daniel P. Noyes, Secretary Home Evang., Boston.
 William B. Orvis, Boston.
 Theophilus Peckard, Chicago, Ill.
 Oswin E. Park, West Roxford.
 Edwards A. Park, D. D., Prof., Andover.
 Jonas Perkins, Braintree.
 John B. Perry, Univ. Lecturer, Cambridge.
 Austin Phelps, D. D., Prof., Andover.
 Winthrop H. Phelps, South Egremont.
 Lebbus E. Phillips, Groton.
 John Pike, D. D., Rowley.
 Jeremiah Pomeroy, So. Deerfield.
 Lemuel S. Potwin, Boston.
 Francis G. Pratt, Middleboro'.
 Henry Pratt, Dudley.
 Miner G. Pratt, Sec., Andover.
 Walter Rice, West Cummington.
 Alonzo B. Rich, D. D., Sec. Western Coll. Soc., Boston.
 D. Warren Richardson, Auburn.
 L. Burton Rockwood, Sec. Am. Tr. Soc. N. E. Branch, Boston.
 Thomas H. Rood, Westfield.
 Augustine Root, Belchertown.
 William L. Ropes, Librarian, Andover.
 Bealls Sanford, East Bridgewater.
 Enoch Sanford, Raynham.
 William H. Sanford, Worcester.
 P. A. Schwarz, Missionary, Greenfield.
 Julius H. Seelye, D. D., Prof., Amherst.
 L. Clark Seelye, Prof., Amherst.
 Alexander J. Sessions, Brookline.
 Henry Seymour, East Hawley.
 Irem W. Smith, Tolland.
 William S. Smith, Grantville.
 Egbert C. Smyth, D. D., Prof., Andover.
 Charles V. Spear, Prin. Institute, Pittsfield.

Edmund Squire, Dorchester.
 Milan C. Stebbins, Springfield.
 Edward P. Stone, Boston.
 Increase N. Tarbox, D. D., Sec. Am. Education Society, Newton or Boston.
 John Tatlock, LL. D., Prof., Williamstown.
 John L. Taylor, Prof. Theol. Sem., Andover.
 Calvin Terry, North Weymouth.
 J. Henry Thayer, Prof., Andover.
 Wm. M. Thayer, Sec. Mass. Temp. Alliance, Franklin.
 Leander Thompson, North Woburn.
 James B. Thornton.
 Joseph Tracy, D. D., Sec. Mass. Colonization Soc., Beverly.
 George Trask, Anti-Tobaccoist, 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, South Boston.
 Aaron Warner, D. D., Amherst.
 Oliver Warner, Secretary of the Commonwealth, Boston.
 Israel P. Warren, D. D., Am. Tract Soc., Boston.
 John Whitehill, Attleborough.
 John S. Whitman, Williamstown.
 Francis F. Williams.
 Jonathan E. Woodbridge, Auburndale.
 Samuel Woodbury, Freetown.
 Henry A. Woodman, Newburyport.
 Charles L. Woodworth, Agent Am. Missionary Association, Boston.
 H. D. Woodworth, Westford.
 Isaac R. Worcester, Editor *Missionary Herald*, Auburndale.
 Ebenezer B. Wright, Hunting-ton.

LICENTIATES, with date of license.

George W. Barber, 1868.
 Edward T. Bartlett, 1867.
 William E. Bales, 1860.
 Ezra Brainard, Prof. Midd. Coll., 1867.
 Joshua Buffum, 1862.
 Joseph Cook, 1867.
 Edward P. Crowell, Prof., Amherst, 1867.
 Ethan Curtis, 1867.
 John G. Davenport, 1868.
 Daniel Denison, 1864.
 John H. Denison, 1865.
 Charles T. Doring, 1867.
 James G. Dougherty, 1867.
 David A. Easton, 1868.
 John Edgar, 1867.
 Gilbert O. Fay, 1862.
 George H. French, 1867.
 James C. Greenough, 1867.
 Thomas L. Gulick, 1867.
 Charles R. Harwood, 1868.
 S. W. Haslewood, 1866.
 George T. Ladd, 1862.
 Albert J. Lyman, 1863.
 Charles Manning, 1868.
 Henry G. Marshall, 1867.
 Richard M. Mather, Prof., Amherst, 1863.
 William L. Montague, 1868.
 Benjamin F. Parsons, 1868.
 Webster Patterson, 1867.
 Isaac Peirson, 1863.
 Samuel B. Pettengill, 1868.
 Leroy M. Pierce, 1868.
 William H. Ryder, 1868.
 Alvan F. Sherrill, 1868.
 Samuel B. Shipman, 1868.
 Thomas L. Smith, 1868.
 Henry A. Stimson, 1868.
 Thomas W. Thompson, 1868.
 Charles A. C. Thurston, 1868.
 James A. Towle, 1868.
 Charles R. Treat, 1868.
 Henry M. Tyler, 1868.
 Martin L. Williston, 1863.

SUMMARY.—CHURCHES: 311 with pastors; 116 with acting pastors; 73 vacant (including 4 supplied by licentiates and 1 by minister of another denomination). TOTAL, 500.

MINISTERS: 314 pastors; 116 acting pastors; 187 others. TOTAL, 616. LICENTIATES, 68.

CHURCH MEMBERS: 26,060 males; 65,007 females. TOTAL, 80,067,—including 11,970 absent.—Gain, 581.

ADDITIONS IN 1868: 2,975 by profession; 2,492 by letter. TOTAL, 5,467.

REMOVALS IN 1868: 1,267 by death; 2,837 by dismissal; 79 by excommunication. TOTAL, 3,688.

BAPTISMS IN 1868: 1,610 adult; 1,038 infant.

IN SABBATH SCHOOLS: 98,844, a gain of 5,404; average attendance, 61,149.

BENEVOLENT CONTRIBUTIONS (from 406 churches, last year, 413): \$800,022.80,—an increase of \$1,569.76.

CHANGES.—CHURCHES: *New*.—Rollstone ch., Fitchburg; South ch., and Free ch., Lawrence; Lexington; Newtonville, in Newton; Whittenton, in Taunton; and Tyngsborough. *Dropped as extinct*.—Alford; and Rockport, 2d ch.; by union of two churches, Ashfield, 2d ch.

MINISTERS: Ordinations, 17 pastors, 5 without installation. Installations, 42. Dismissals, 50. Deaths, 2 pastors, 2 acting pastors, 13 without charge.

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

RHODE ISLAND.

Table with columns: Churches, Ministers, Ordained, Commenced, Church Members (Jan. 1, 1889, 1888, 1887), Active's (1888, 1887, 1886), Baptisms (1888, 1887, 1886), and Deaths (1888). Rows list various churches like Barrington, Bristol, Central Falls, etc., with their respective ministers and statistics.

OTHER MINISTERS.—Jonathan Lovvitt, Providence. Orin F. Olin, Providence. Thomas Williams, Providence. Francis Wood, Barrington. J. Lewis Dimes, Prof., Providence. Samuel S. Tappan, Providence. Lucianate.—W.A. Mowry, Providence. William Gould, Pawtucket. Nathan W. Williams, Providence.

SUMMARY.—CHURCHES: 10 with pastors; 13 with acting pastors; 2 vacant. Total, 25. MINISTERS: 11 pastors; 13 acting pastors; 9 others. Total, 33. LUCIANATE, 1. CHURCH MEMBERS: 1,171 males; 2,854 females. Total, 4,025.—including 565 absent.—Gain, 130. ADVERTISEMENTS IN 1888: 180 by profession; 104 by letter. Total, 284. BAPTISMS IN 1888: 66 by death; 68 by dismissal; 8 by excommunication. Total, 142. BAPTISMS IN 1888: 110 adult; 79 infant. IN SABBATH SCHOOLS: 5,392. Gain, 372. Average attendance, 3,470. REVOLVING CONTRIBUTIONS (20 churches reporting, last year 18): \$17,221. Last year, \$12,884, expenses to have included some parish expenditures.

CHANGES.—CHURCHES: New.—Pilgrim ch., Providence. Dropped.—none. MINISTERS: Ordinations, no pastors, 1 without installation. Installations, 2. Dismissals, 1. Deaths, none.

ORGANIZATION.—One Association of Ministers. The churches are united in the CONGREGATIONAL CONFERENCE, meeting twice each year.

CONNECTICUT.

Table with columns: Churches, Ministers, Ordained, Commenced, Church Members (Jan. 1, 1889, 1888, 1887), Active's (1888, 1887, 1886), Baptisms (1888, 1887, 1886), and Deaths (1888). Rows list various churches like Andover, Ashford, Westford, Avon, West Avon, Barkhamsted, Berlin, Kensington, Bethany, Bethel, Bethlehem, Bloomfield, etc.

Hubbard Beebe, Agent S. F. Soc., New Haven.
 Isaac Bird, Teacher, Hartford.
 Samuel B. S. Bissell, Sec. Am. Sab. Sch. Union, Norwalk.
 Joseph C. Bodwell, D. D., Prof. Theol. Inst., Hartford.
 Alvan Bond, D. D., Norwich.
 Jonathan Brace, D. D., Editor, Hartford.
 Seth C. Brace, New Haven.
 Charles E. Brandt, Teacher, Hartford.
 Charles H. Bullard, State Missionary, Hartford.
 Horace Bushnell, D. D., Hartford.
 Amos S. Chesebrough, Hartford.
 John Churchhill, Woodbury.
 Henry Clark, Avon.
 Noah Cox, New Haven.
 Augustus B. Collins, Norwalk.
 Erasmus Colton, New Haven.
 Henry M. Colton, Teacher, Middletown.
 Nehemiah B. Cook, Ledyard.
 Henry C. Cooley, New Haven.
 Chauncey D. Cozier, Farmington.
 William B. Curtis, North Branford.
 Oliver E. Daggett, D. D., Prof., New Haven.
 Wm. W. Davenport, Fin. Agent, Theol. Sem., Hartford.
 George E. Day, D. D., Prof., New Haven.
 Guy B. Day, Teacher, Bridgeport.
 Henry N. Day, D. D., New Haven.
 Hiram Day, Windham.
 William E. Dixon, Enfield.
 Edgar J. Dossittle, Wallingford.
 Solomon J. Douglas, New Haven.
 Edward P. Dunning, New Haven.
 Timothy Dright, Prof. Theolog. Sem., New Haven.
 David M. Eason, Woodbridge.
 Edwin B. Emerson, Teacher, Stratford.
 Thomas K. Fessenden, Farmington.
 Geo. P. Fisher, D. D., Prof. Theol. Sem., New Haven.
 Eleazar F. Fitch, D. D., New Haven.
 Samuel B. Forbes, West Winsted.
 Wm. C. Foster, Durham Centre.
 John Greenwood, New Milford.
 Frederick Gridley, Stratford.
 Leverett Griggs, Bristol.

Daniel Hemingway, Suffield.
 Henry Herrick, No. Woodstock.
 Platt T. Holler, Bridgeport.
 Edward T. Hooker, Brossbrook.
 Samuel Hopley, City Missionary, Norwich.
 James M. Hoppin, Prof. Theol. Sem., New Haven.
 George L. Hovey, Dis. Sec. A. F. C. U., Hartford.
 Samuel Howe, Bridgeport.
 Elijah B. Huntington, Stamford.
 Joseph Harbut, New London.
 Charles Hyde, Ellington.
 Austin Isham, Roxbury.
 Spofford D. Jewett, Middletown.
 Henry Jones, Bridgeport.
 Philo Judson, Rocky Hill.
 John E. Keep, Teacher, Hartford.
 Henry S. Kelsey, Rockville.
 Rodolphus Landfar, Hartford.
 Amiel Lindsay, North Haven.
 Aaron R. Livermore, Groton.
 Timothy Lyman, Killingworth.
 Joel Mann, New Haven.
 Abraham Marsh, Agent Conn. Bible Soc., Tolland.
 Fred. Marsh, Winchester Centre.
 Robt. McEren, D. D., New London.
 Charles B. McLean, Wethersfield.
 Nathaniel Miner, Salem.
 William H. Moore, Sec. Conn. Home Miss. Soc., Berlin.
 William D. Morton, Huntington.
 Charles Nichols, New Britain.
 Birdsey G. Northrop, Sec. Conn. Board of Educat'n, New Haven.
 William Patton, D. D., New Haven.
 Whitman Peck, Wethersfield.
 John H. Pettengill, Seaman's Chapel, Antwerp, Belgium.
 Dennis Platt, South Norwalk.
 Noah Porter, D. D., Prof. Theol. Sem., New Haven.
 Thomas S. Potwin, East Windsor Hill.
 Edward H. Pratt, Sec. Conn. Temp. Union, East Woodstock.
 Newell A. Prince, Simsbury.
 Alfred C. Raymond, New Haven.
 Henry Robinson, Guilford.
 Samuel Rockwell, New Britain.
 Lorrain Root.
 Charles S. Sherman, Naugatuck.
 Thomas L. Shipman, Jewett City.
 John P. Steele, Dis. Sec. A. B. C. F. M., Hartford.

James A. Smith, Unionville.
 Robert Southgate, Hartford.
 Samuel Spring, D. D., Chaplain Ins. Bk., East Hartford.
 Collins Stone, Supt. Deaf and Dumb Asylum, Hartford.
 Calvin E. Stone, D. D., Hartford.
 Thomas B. Sturge, Greenfield Hill.
 William Thompson, D. D., Prof. Theol. Inst., Hartford.
 Stephen Toplid, Cromwell.
 Henry Clay Trumbull, Dis. Sec. A. S. U., Hartford.
 Mark Tucker, D. D., Wethersfield.
 William W. Turner, Sec. Mis. Soc. of Conn., Hartford.
 Hermann L. Vail, Litchfield.
 Robert G. Vernille, D. D., Prof. Theol. Inst., Hartford.
 Thomas F. Waterman, Meriden.
 Joseph Whittecer, Berlin.
 Robert G. Williams, Teacher, Waterbury.
 Orwell L. Woodford, West Avon.
 John A. Woodhull, West Farmington.
 Theodore D. Woolsey, D. D., Past. William S. Wright, Glastonbury.

LICENTIATES, with years of license.

Simson O. Allen, 1845-71.
 John W. Beach, 1847-71.
 Charles F. Bradley, 1848-70.
 Anselm B. Brown, 1849-72.
 Henry B. Buckingham, 1849-69.
 Aaron W. Field, 1849-72.
 Charles H. Gaylord, 1847-71.
 Albert F. Hale, 1849-72.
 Joseph W. Hartshorn, 1849-72.
 Robert G. S. McNeill, 1849-72.
 Henry B. Mead, 1848-72.
 George S. Merriam, 1848-72.
 David J. Ogden, 1849-72.
 Lewis R. Packard, 1846-70.
 David B. Perry, 1847-71.
 Winthrop D. Sheldon, 1846-70.
 Daniel W. Teller, 1848-72.
 Edward S. Towne, 1849-72.
 Charles S. Walker, 1849-72.
 Frank A. Warfield, 1849-72.

SUMMARY. — CHURCHES: 155 with pastors; 66 with stated preachers; 69 vacant (including 5 supplied by ministers of other denominations). TOTAL, 290.

MINISTERS: 154 pastors; 65 stated preachers; 122 others. TOTAL, 341. Licentiate, 30.

CHURCH MEMBERS: 16,502 males; 32,761 females. TOTAL, 49,263, — including 4,586 absentees. Gain, 664.

ADDITIONS IN 1868: 2,404 by profession; 1,378 by letter. TOTAL, 3,782.

REMOVALS IN 1868: 631 by death; 1,538 by dismissal; 88 by excommunication. TOTAL, 2,456.

BAPTISMS IN 1868: 1,118 adults; 867 infants.

IN SABBATH SCHOOLS: 48,735. Gain, 325.

CONTRIBUTES (287 churches, reporting, last year 288): \$208,232.23, — a decrease of \$13,103.41.

FAMILIES (289 churches): 29,161, — an increase of 193.

CHANGES. — CHURCHES: New, — East Bridgeport. *Dropped*, — none.

MINISTERS: Ordinations: 12 pastors, 7 without installation. Installations, 21. Dismissals, 42. Deaths, 1 pastor, 3 without charge.

ORGANIZATION. — Eleven Conventions, including 296 churches. Eight district Conferences of Churches. The Conventions and Conferences are united in a GENERAL CONFERENCE. Fourteen Associations of Ministers, united in the GENERAL ASSOCIATION.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.			
					Aug. 31, 1869.				1868-9.		1868-9.			1868-9.			
Place and Name.		Name.			Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Discm.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.
Strykersville,	1825	None.			20	39	59	9	3	3	3	0	0	0	0	0	45
Summer Hill,	1827	None.			20	29	49	7	1	0	1	0	0	0	0	0	50
Syracuse,	1853	A. F. Beard, p. e.		1869	78	201	279	0	6	2	8	3	19	0	23	3	1,250
Thompson's Station,	1864	None.			7	14	21	11	0	0	0	0	0	0	0	0	40
Ticonderoga,	1813	None.			7	38	45	0	0	0	0	1	0	0	1	0	0
Triangle,	1819	W. H. Sigston, a. p.		1868	28	44	72	11	0	0	0	5	0	0	5	0	56
Union Centre,	1841	James Weller, a. p.		1867	33	51	84	9	4	4	4	4	0	0	1	1	40
Union Valley,	1845	S. Carver, a. p.		1849	9	15	24	0	0	0	0	0	0	0	0	0	40
Upper Aquebogue,	1758	C. Youngs, a. p.		1867	67	109	176	22	2	2	2	0	0	0	5	0	90
Wadhams' Falls,	1863	C. Ransom, a. p.		1867	22	41	63	8	1	4	6	0	1	0	1	0	40
Wading River,	1784	None.			37	67	104	28	4	0	4	4	0	0	0	0	50
Walton, Ist,	1793	S. J. White, a. p.		1868	118	196	314	20	3	5	8	4	0	0	11	0	2,200
" North,	1816	[S. N. Robinson, Pres.]		1868	27	60	87	4	1	7	8	2	7	0	5	1	610
Warsaw,	1840	E. E. Williams, p.		1867	98	157	255	30	14	3	17	4	7	1	12	11	2,285
Wellsburg,	1865	None.			6	10	16	0	0	0	0	0	0	0	0	0	0
West Monroe,	1867	F. Hebard, a. p.		1868	6	12	18	0	2	0	2	1	2	2	5	8	0
Westmoreland,	1791	James Deane, a. p.		1867	31	83	114	16	0	2	2	4	3	0	7	0	1,147
West Newark,	1823	William Macnab, a. p.		1869	5	16	21	0	0	0	0	0	0	0	3	0	63
Williams' Bridge,	1863	Saml. Orcutt, a. p.		1867	5	10	15	0	0	5	5	1	0	0	1	0	1,100
Willaborough,	1853	A. D. Barber, a. p.		1866	29	52	81	32	0	0	0	2	0	0	2	0	40
Wilmington,	1854	T. Warner, a. p.		1865	10	17	27	3	0	0	0	0	0	0	0	0	37
Winfield,	1799	C. H. Beebe, a. p.		1864	19	33	52	12	1	0	1	3	2	0	5	0	100
Woodhaven,	1863	William James, a. p.		1866	31	45	76	14	1	5	6	2	6	0	8	0	100
Woodville,	1839	H. H. Waite, a. p.		1868	18	41	59	3	22	5	27	0	0	0	0	12	1,150

WELSH CHURCHES.

				Aug. 31, 1869.	1868-9.	1868-9.	1868-9.
Bethany,	1840	None.					
Bethel,	1839	Morris Roberts, p.		1839		81	
Deerfield,	1831	Wm. D. Williams, p.		1833	21	28	49
Fairview,	1846	William Lewis, p.		1869	11	19	30
Floyd,	1834	John R. Griffiths, p.		1866	25	38	63
Holland Patent,	1842	J. Griffiths, p.		1869	8	17	25
Jamesville,	1865	Samuel Jones, p.		1864	12	15	27
Middle Granville,	1860	Samuel Jones, p.		1864	17	25	42
Nelson,	1850	Benj. Williams, p.					
New York,	1801	None.			12	20	32
New York Mills,	1847	E. W. Jones, p.		1869	24	41	65
Ninety-Six,		[Thos. Jones, Lic.]				16	
Pen Mount,	1832	Sam Phillips, p.			19	31	50
Plainfield,	1861	Hugh R. Williams, p.			24	30	54
Prospect,	1856	None.				20	
Rensselaer,	1838	M. Roberts, p.		1839		90	
Richville,	1853	David Jones, p.		1865	25	35	60
Rome,	1851	D. E. Pritchard, p.		1864	18	24	42
Siloam,	1856	William Lewis, p.		1869	13	18	31
Steuben,	1804	Sam Phillips, p.			23	53	76
Trenton,	1854	James Griffiths, p.		1869	13	15	28
Tug Hill,	1843	Thos. M. Owen, p.		1868	18	28	46
Turin,	1861	Thos. M. Owen, p.		1868		15	24
Utica,	1802	Rhys G. Jones, p.		1867	90	185	275
Waterville,	1852	E. Davies, p.		1853	31	43	74
Total, 25 churches,		(4 vacant); 15 pastors.			413	680	1,301
					3,37	82	119
					10	35	10
					56	3	49
					598		

OTHER MINISTERS.

Lyman Abbott, Cornwall.	David B. Coe, D. D., Sec. Am. Home Mis. Soc., New York.	Joseph Harrison, Brooklyn.
Erwin W. Allen, Pitcher.	Ethan B. Crane, Brooklyn.	W. Nye Harvey, New York.
Milton Badger, D. D., Sec. Amer. Home Mis. Soc., New York.	Asel Downs, Riverhead, Long Isl.	A. D. Hayford, Cray's Mills.
Seymour A. Baker, D. D.	D. Dyer, Sup. City Miss., Albany.	William D. Henry, Evangelist, Jamestown.
Samuel Baylies, Agent, Brooklyn.	Pindar Field, Hamilton.	L. Smith Hobart, Agent Am. Home Mis. Soc., Syracuse.
Asher Bliss, Onoville.	Anson Gleason, Miss'y, Brooklyn.	James D. Houghton, Teacher, Onelda.
John B. Bray, Brooklyn.	William Hall, Little Valley.	Andrew Huntington.
Slas C. Brown, West Bloomfield.	Luther C. Hallock, Wading River, Long Island.	Alfred Ingalls, Smithville.
A. Huntington Clapp, D. D., Sec. Am. H. Mis. Soc., New York.	William A. Hallock, D. D., Sec. Am. Tract Soc., 150 Nassau st., N. Y.	Simson S. Jocelyn, Sec. Am. Mis. Ass'n, New York.
	Richard C. Hand, Brooklyn.	

William G. Jones, Poughkeepsie.
 Wm. J. Knott, Augusta.
 Isaac Lancaster, New York.
 Charles Lewis, D. D., Associate
 Editor Independent, New York.
 James C. Lockwood, Brooklyn.
 Walter R. Long, Agt. Freshman's
 Exchange, Saratoga Springs.
 Wright W. Marsh, Whitney's
 Point.
 Benjamin N. Martin, D. D., Prof.,
 N. Y. Univ., New York.
 Henry M. McFarland, Agent, New
 York.
 Charles Mead, New York.
 Samuel North, D. D., Clinton.
 James Orin, Professor Vassar
 Coll., Poughkeepsie.
 May Palmer, D. D., Sec. Am.
 Cong. Union, New York.
 Simon Parsons, D. D. (ordained
 1868), Oswego.

William L. Parsons, D. D., Le Roy.
 Aaron B. Peffer, New York.
 Gustavus B. Pike, Agent, Brook-
 lyn.
 Theodore Pond, Brooklyn.
 George P. Prudden, Medina.
 Thomas R. Rawson, City Mission-
 ary, Albany.
 Charles A. Rudbeck, Agent Am.
 Miss. Ass'n, Apulia.
 Eli N. Sawtell, D. D., Saratoga
 Springs.
 Edward P. Smith, Am. Miss.
 Ass'n, New York.
 Rollin S. Stone, Missionary, Brook-
 lyn.
 William H. Ward, Associate Ed-
 itor of Independent, New York.
 Asahel C. Washburn, Chaplain,
 Syracuse.
 Noah H. Walls, Teacher, Pecks-
 kill.

George Whitcomb, Sec. Am. Miss.
 Ass'n, 41 John st., New York.
 Williams H. Whittemore, Brook-
 lyn.
 Reuben Willoughby, Little Valley.

WILLS.

Robert Everett, D. D., Editor of
The Christianian, Rensselaer.
 Josiah J. James, New York.

LICENSEES.

Two, mentioned in table above.

WEDS.

David A. Evans, in the Theol.
 Dept., Yale College.
 Thomas Jones, Rensselaer.

SUMMARY. — CHURCHES: 55 with pastors; 118 with acting pastors; 51 vacant (including 20 supplied by other denominations and 2 by licentiates). TOTAL, 222.
 MINISTERS: 53 pastors; 37 acting pastors; 59 others. TOTAL, 249.
 CHURCH MEMBERS: 5,821 males; 25,416 females; 211 not specified. TOTAL, 31,448, — including 1,380 absent. Gain, 737.
 ADVERTISEMENTS IN 1868-69: 1,266 by profession; 327 by letter. TOTAL, 2,293.
 DEATHS IN 1868-69: 317 by death; 881 by dismissal; 25 by excommunication. TOTAL, 1,243.
 BAPTISMS IN 1868-69: 698 adult; 558 infant. IN SABBATH SCHOOLS: 28,468. Gain, 1,433.
 BENEVOLENT CONTRIBUTIONS (173 churches reporting, last year 168): \$151,901, — an increase of \$28,195.
 FACILITIES IN CONGREGATIONS (192 churches, last year 155): 11,326, — an increase of 2,189.

CHANGES. — CHURCHES: New, or replaced, — Cutchogue; Oneandaga South; Parkville; Sherburne; Summer Hill. Drayed from the list, — Berkshire; Brooklyn, 5th Avenue; Deaneville; Greenfeld; Utica, Columbia (Welsh).

MINISTERS: From Quiescence: Ordinations, 3 pastors, 2 without installation. Installed, 9. Dismissed, 6. Deceased, 2 without charge.

ORGANIZATION. — Sixteen Associations of churches, united in a GENERAL ASSOCIATION, which also includes eleven Pennsylvania churches. The New Jersey Conference, hitherto connected, has become independent. One New York church (Millerton) is connected with a Connecticut Association.

NEW JERSEY.

Churches.	Organized.	Ministers.	Ordained.	Commenced.	CHR. MEMBERS.				ADMIT'S.		REMOVALS.			BAPT.				
					Aug. 31, 1869.		1868-9.		1868-9.		1868-9.							
Place and Name.		Name.			Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Disin.	Excom.	TOTAL.	Adverts.	Inbapt.		
Orange,	1745	J. S. Evans, D. D., p.	1867															
Elizabethport,	1864	F. B. Rossier, p. 1869	1869	25	39	64	9	4	1	5						1	130	
Fort Lee,	1867	J. L. Danner, p.	1867	9	23	32	4	4	2	4						2	112	
Franklinville,	1867	None.		4	8	12					3	4	2			0	36	
Jersey City, Tab.,	1858	G. B. Willeox, p. e.	1869	91	174	265	30	12	9	21	1	10	1	12			504	
" 2d,	1869	L. Bartlett, a. p.		8	11	19												
Newark,	1842	Wm. B. Brown, p.	1855	195	357	552	60	23	9	32	6	9	14	10	10		200	
" Belleville Av.,	1868	None.		48	77	125	2	13	49	62	3	7	10	3	3		189	
Orange Valley, 1st,	1860	Geo. B. Bacon, p.	1861	61	110	171	8	3	5	8	1	5	6	14			232	
" 2d,	1867	T. Atkinson, a. p.	1867	19	36	55	5	4	3	7	1		1	2	4		130	
" East Grove st.	1868	Allen McLean, p. 1868	1868	21	31	52	2	0	20	20	0	2	0	2			163	
Franklin Dist.	1868	None.																
Newfield,	1867	M. S. Platt, a. p.		5	6	11	2	2	1	3	1	1	2	0	0		63	
North Vineland,	1867	M. S. Platt, a. p.		8	9	17	2		6	6	4	4	0	0			37	
Paterson,	1853	Geo. Pierce, p.	1867	40	95	136	20	3	9	12	1	5	6	11			355	
TOTAL:					596	1129	1725	179	68	114	182	16	65	3	74	10	46	2508

OTHER MINISTERS.

Theron Baldwin, D. D., Sec. West-
 ern Coll. Soc., Orange.
 George Brown, Newark.
 John A. French, Morristown.
 Stephen S. Huggson, Agt., Newark.
 J. H. Northrup, Millville.

James B. Pearson, Elizabeth.
 Elakim Phelps, D. D., Jersey City.
 Daniel S. Rodman, teacher, Mont
 Clair.
 David D. Sahler, Passaic.
 William C. Sexton, Vineland.
 Luke T. Stoutenburgh, Schooley's
 Mountain.

Michael K. Strieby, Sec. Am. Miss.
 Ass'n, Newark.
 Almon Underwood, Evangelist,
 Irvington.

LICENTIATES.

None reported.

SUMMARY. — CHURCHES: 7 with pastors; 5 with acting pastors; 8 vacant. TOTAL, 15.
 MINISTERS: 7 pastors; 4 acting pastors; 13 others. TOTAL, 24.
 CHURCH MEMBERS, ETC., as above. Gain of members, 83. Gain in Sabbath Schools, 202. AVERAGE ATTENDANCE of Scholars in Sabbath School, 1,532.
 BENEVOLENT CONTRIBUTIONS (11 churches, last year 8): \$7,320. — a decrease of \$2,408. LOCAL EXPENSES (8 churches): \$24,215. CHURCH PROPERTY: value (8 churches), \$201,000; number of sittings (7 churches), 8,825; material, so far as reported, 3 stone, 4 wood. Average congregations (15 churches): 2,725.

CHANGES. — CHURCHES: New, — Jersey City, 2d. Dropped from the list, — Lodi.
 MINISTERS: Ordinations, 2 pastors. Dismissal, 1.

ORGANIZATION. — Hitherto the above churches have been connected with the General Association of New York, through the "Local New Jersey Conference." The GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF NEW JERSEY was organized June 2, 1869. There are connected with it (besides the above), 4 churches in New York State, Hawley and the Philadelphia churches, Penn., Guilford, and Haridon, Va., and Baltimore and Washington.

PENNSYLVANIA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.		BAPT.		In SABB. SCHOOLS.			
					Sept. 1, 1869.				1868-9.		1868-9.		1868-9.					
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.		TOTAL.	Adults.	Infants.
Ashland, W.		W. B. Williams,					64		8	16	19					60		
Audenried, W.		None.																
Beach, W.		None.																
Beaver Meadows, W.		Wm. Harrison,					25		2	2		5	2	7		50		
Birmingham, W.		T. M. Davies,					90		15	35	50		4	1	5	79		
Blossburg, W.	1842	F. T. Evans,					33		4	6	10	1				68		
Bradford,	1839	None.			4	9	13	1	0	0	0	0	0	0	0	0		
" W.		Samuel A. Williams,					60											
Brady's Bend, W.		D. R. Davies,					46		4	3	7			3		40		
Cambridge,	1851	Wm. D. Henry,			21	35	56	9	2	0	2	1	0	0	1	1	36	
Carbondale, W.		Lewis Williams,					40											
Centralla, W.		W. W. Davies,																
Centreville,	1859	No report.																
Chapmansville, W.		John K. Williams,					17		4	5	9	14	5	19		36		
Charlestown, W.	1839	H. C. Harris,					60									60		
Conneaut,	1833	None.			10	19	29											
Danville, W.		John B. Cook,					70											
Dudley, W.		None.					60											
Dundaff, W.		Daniel Daniels,					60											
Ebensburg, W.	17—	Thomas R. Jones,					260		8	2	10		8			275		
" North, W.		D. D. Thomas,					60									60		
" South, W.		D. D. Thomas,					55									80		
Farmer's Valley,	1859	M. W. Strickland,	1834	1866	4	5	9	3	0	0	0	1	0	0	1	0	0	
Farmington,	1830	W. A. Hallock,			25	27	52	4	0	0	0	0	3	0	3	0	2	
Frosty Valley, W.		None.																
Hawley, Ger.	1867	Fred. A. Bauer, p.	1853	1867	42	48	90		1	1	2			2		11		
Hyde Park, W.		E. B. Evans,					336		6	70	76	5	15	1	21		240	
Irwin's Station, W.		None.																
Jeanesville, W.		Wm. Harrison,					30			13	13	15	2	17		25		
Johnstown, W.		Thomas Jenkins,					135		4	12	16	2	12	4	18		140	
Kingston, W.		None.					62		29	12	41	4	4	8		65		
Knoxville,	1867	John Cairns,			8	18	26	0	0	0	0	1	1	0	2	0	0	
Lafayette,	1858	None.			4	7	11	10	0	0	0	0	0	0	0	0	0	
Leraysville,	1808	[J. W. Raynor, Presb.]	1866		39	50	89										60	
Mahanoy, W.		None.					100										110	
Mercer,	1847	No report.																
Minersville, W.		Daniel T. Davies,					130		32	15	47	5	5	5	15		100	
Morris Run, W.	1864	F. T. Evans,					50		10	7	17	1	12		13		100	
North Point, W.		[J. Roberts, Loc. Pr.]																
Olyphant, W.		Lewis Williams,																
Philadelphia, 2d,	1864	None.																
" Central,	1864	Edward Hawes, p.	1858	1864	73	129	202	12	9	18	27	10		10	2	4		
" Welsh,		No report.																
" Plymouth,	1866	W. E. C. Wright, p.	1868	1868	25	49	74	8	20	13	33	2		2	6	7	470	
Pittsburg, Plymouth,	1859	Edmd. Y. Garrette, p.	1854	1869														
" Welsh,		H. E. Thomas,					210		10	20	30	1	23		24		75	
Pittston, W.		D. Davies,					85		40	14	54	*8	8	4	20		90	
Plymouth, W.		John P. Evans,					41		2	5	5	10	0	3	0	3	2	126
Pottersville,	1851	M. K. Cushman,	1868		15	26	41	2	5	5	10	0	3	0	3	3	2	
Pottsville, W.		E. R. Lewis,					25							4	4			

* By the Avondale disaster.

Congregation	Organized	Ministers	Ordained	Commenced	1869-70				1868-9				1867-8					
					Male	Female	Total	Admitted	Prof.	Letter	Total	Admitted	Prof.	Letter	Total			
Freeborns, W.	1861	H. W. Strochland	1861	1861	17	13	30	11	0	0	0	1	0	0	0	0	0	0
Providence, W.		H. Parry																
Reading, W.	1867	None			41	77	118					27	11	0	0	0	0	0
Roxville	1865	No report																
S. Clair, W.		E. L. Lewis	1867				46					5	5	10				
Sharon, W.		None																
Sharon, W.		R. Parris					11					3	3	5				
Sharon, W.		None																
Slateford, W.		None																
Slateford, W.		Eliza Orms																
Slateford, W.	1871	None			21	28	49	1	0	0	0	0	0	0	0	0	0	0
Sugar Grove	1856	B. L. Gear	1856		5	20	25	11	0	0	0	1	0	0	0	0	0	0
Summit Hill, W.		Thomas G. Jones					80											
Ta. Marston, W.		D. E. Hughes																
Towerville	1862	[Presiding half time]			7	7	14	1				0	2	0	0	0	0	0
West Bangor, W.		John Williams					29		4	4	11							
West Spring Creek	1867	Saml. Rowland	1868		2	1	3	0	1	2	3	1	0	0	0	0	0	0
Wilkesbarre, W.		None					22		10	12	22							

Organ Ministers: John H. Crumh, teacher, Pittsburg; Richard Hart, Philadelphia; E. Ralph Ashery, Philadelphia; Dana Goodell, Philadelphia; Richard Crittenden, Towanda; George Hood, Chester.

The returns this year are quite defective, but are more full than last year. The list of Welsh churches (shown as twelve) and ministers is official. The Welsh churches seem to have been prosperous, showing a net gain of 530 members. These reports were given by Rev. Thomas Jenkins and Rev. E. R. Lewis. The "Sabbath School," Welsh, includes only "average attendance."—The churches of the Western Association are very imperfectly reported.—Accessions, etc., are reported by 33 churches only (last year 25). The unreporting churches are estimated to be as last year.

SUMMARY.—CHURCHES: 3 with pastors; 23 with ministers whose relation is not specified; 27 vacant (including one supplied by Presbyterians, one by Methodists, and 5 not reporting). TOTAL, 69.
 PASTORS: 3 pastors; 23 in pastoral work not specified; 7 others. TOTAL, 43. LICENSES, 1.
 CHURCH MEMBERS: 379 males; 229 females; 1,263 not specified. TOTAL, 3,972.—including 80 absent (and doubtless many more not reported). Gain, in the churches reporting, 545.
 ADULTS IN 1869-70: 225 by profession; 231 by letter. TOTAL, 456.
 DECEASED IN 1869-70: 23 by death; 195 by dismissal; 45 by excommunication. TOTAL, 263.
 BAPTISMS IN 1869-70: 13 adult; 29 infant.
 THE SABBATH SCHOOLS: 1,115. Gain, in schools reporting, 313.

CHANGES.—CHURCHES: New, or replaced.—Knoxville; and the following Welsh churches.—Birmingham; Centralia; Chapmansville; Dudley; Frosty Valley; Irwin's Station; Kingston; North Point; Reading; Sharon; Slateford; Wilkesbarre. Dropped from the list.—Philadelphia, last church.

MINISTERS: From Quarterly Record.—Ordinations, 1 pastor, 1 without installation. Installation, 1. Dismissal, 1.

ORGANIZATION.—THE CONGREGATIONAL ASSOCIATION OF WESTERN PENNSYLVANIA includes churches in that section. The Philadelphia churches are connected with the GENERAL ASSOCIATION OF NEW JERSEY, lately organized. Eleven churches are connected with the GENERAL ASSOCIATION OF NEW YORK. One minister is connected with the GENERAL CONFERENCE OF OHIO. The Welsh churches are united in the PENNSYLVANIA WELSH CONGREGATIONAL UNION ASSOCIATION.

MARYLAND.

				Aug. 31, 1869	1868-9	1868-9	1868-9	1868-9	
Baltimore,	1865	None.		43	35	78	16	5	10

OTHER MINISTERS.—None reported.
 CONTRIBUTIONS: Local expenses, \$3,872. Charities, \$201. CHURCH BUILDING,—material, stone; sitings, 375; value, \$30,000. AVERAGE CONGREGATION, 150.

CHANGES.—None. Gain of members, 5. Gain in Sabbath School, 71.

ORGANIZATION.—This church is connected with the GENERAL ASSOCIATION OF NEW JERSEY.

DISTRICT OF COLUMBIA.

				Dec. 6, 1869	1868-9	1868-9	1868-9		
Washington,	1865	J. Eames Rankin, D.D., p.e.	1869	83	106	189	15	17	48

OTHER MINISTERS.
 John W. Alvord, Sup't Schools,
 Freedmen's Bureau.
 J. H. Beckwith.
 Samuel C. Fessenden.
 Solomon P. Giddings.

H. R. Grannis.
 George N. Marden.
 George F. Needham.
 Danforth E. Nichols.
 Charles P. Russell.
 William Russell.
 E. Goodrich Smith.

Lucius L. Tilden.
 Eliphalet Whittlesey.

LACERTIATES.
 A. J. Downing.
 Amzi L. Barber.

CHANGES.—None in list of churches.—Net loss of members, 59. Of the dismissals, 109 were to an independent church.—Net loss in Sabbath School, 5. Twenty-five persons are engaged in Mission Schools, which are not included.
MINISTERS: Ordinations, none reported. Dismissal, 1. Deceased, 1 without charge.

VIRGINIA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS. Nov. 1, 1869.				ADDIT'S. 1868-9.		REMOVALS. 1868-9.			BAPT. 1868-9.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	EXCOMM.	TOTAL.	Adults.	Infants.	In S. S. SCHOOLS.
Greenwood, — Independent Hill, 1866		Harvey Hyde,		1866			16										
Gulford, 1868		Jos. R. Johnson,	1835	1866	5	3	8	0	0	0	0	0	0	0	0	0	
Herndon, 1868		Jos. R. Johnson, s.p.	1835	1866	6	5	11	0	0	1	1	0	2	0	2	0	
Occoquan, 1868		[W. H. Maverick, Lic.]					3										
TOTAL: 4 churches.							35		0	1	1	0	2	0	2	0	70

CHANGES.—CHURCHES: *New*,—Occoquan. *Dropped*,—none.—Loss of members, 6. Gain in Sabbath School, 10.

ORGANIZATION.—Gulford and Herndon are connected with the GENERAL ASSOCIATION OF NEW JERSEY.

SOUTH CAROLINA.

			Nov. 1, 1869.	1868-9.	1868-9.	1868-9.											
Charleston, Plym'th, 1867	James T. Ford,	1857	1869	55	115	170	9	4	0	4	3	0	0	3	0	3	75

OTHER MINISTERS.—Francis L. Cardoso, Secretary of State, Columbia.
CHANGES.—None in list.—Loss of members (2 years), 44. Loss in Sabbath School, 195.

GEORGIA.

				Nov. 1, 1869.	1868-9.	1868-9.	1868-9.												
Andersonville, 1868	None.																		
Atlanta, 1867	C. W. Francis, p.	1867	1867	38	30	63	9	2	12	0	1	1	2	8	3	260			
Macon, 1868	E. E. Rogers,	1839	1869	18	21	34	14	25	11	36	1	1	0	2	24	150			
Savannah, 1869	G. A. Hood,	1869	1869			65	1	51	10	61	1			1	51	80			
TOTAL: 4 churches.							51	51	167	18	35	24	109	2	2	1	5	33	430

OTHER MINISTERS.—Robert Carter, Am. M. Ass'n, Macon. Phillip D. Corey, Am. M. Ass'n, Atlanta.
CHANGES.—CHURCHES: *New*,—Savannah. Gain of members, 76. Gain in Sabbath Schools, 80.
MINISTERS: Ordinations, 1 without installation. Installation, 1.

ALABAMA.

				Nov. 1, 1869.	1868-9.	1868-9.	1868-9.										
Talladega, 1868	H. E. Brown,	1866	1868	22	15	37	3	12	1	13	0	0	0	0	0	8	123

Gain of members, 12. Gain in Sabbath Schools, 110.

MISSISSIPPI.

				Nov. 1, 1869.	1868-9.	1868-9.	1868-9.										
Columbus, 1832	Samuel C. Feemster,	1866	1866	20	19	39	4	4	2	6	3	9	0	12	3	6	100

This church is reported for the first time.
OTHER MINISTER.—J. P. Bardwell, Vicksburg.

LOUISIANA.

Churches.	Organized	Ministers.	Obtained.	Commenced.	MEMBERS.		ADULT'S.		RENEWALS.		BAPT.	
					Nov. 1, 1869.	1869-0.	1869-0.	1869-0.	1869-0.	1869-0.		
Place and Name.		Name.			Male.	Female.	Total.	Prof.	Lectur.	Total.	Prof.	Total.
A. Lyons,	1869	None.			15	20	35	4	4	2	0	4
Blanch Rouge,	1869	Edw. F. Strickland,	1869		19	20	39	3	6	2	0	11
Chicot,	1869	W. P. Ward, p.	1869	1869	30	50	80	10	20	1	21	17
Jefferson City,	1869	S. W. Oza,			19	20	39	3	6	2	0	11
Louisport,	1869	Neison Taylor,	1869	1869	25	40	65	8	5	5	8	26
New Orleans 1st Cong.	1869	Myron W. Reed, p.			31	40	71	11	13	24	37	200
" Morris Brown,	1869	— Brown,	1869	1869	20	50	70	0	10	1	11	80
" Zion,	1869	Joseph Dutch, p.	1869	1869	25	45	70	4	3	10	1	18
" Howard,	1869	Isaac Williams,	1849	1869	10	20	30	2	5	0	0	7
" St. Andrews,	1869	S. W. Rogers,	1855	1869	20	30	50	5	12	2	14	40
Total:					206	363	571	52	82	38	120	45

OTHER MINISTERS. — S. W. Harris; Joseph W. Healey, Superintendent of Missions, New Orleans; J. A. Noraga; P. B. Peare; John Turner; Putney Ward.

SUMMARY. — CHURCHES: 3 with pastors; 6 with acting pastors; 1 vacant. TOTAL, 10.
 MINISTERS: 3 pastors; 6 acting pastors; 6 others. TOTAL, 15.
 CHURCH MEMBERS, ADDRESS, etc., as above. Gain in Sabbath Schools, 570.

CHANGES. — CHURCHES: All of the above are new, except New Orleans, 1st.
 MINISTERS: Ordinations, 1 pastor, 2 without installation. Installations, 2.

ORGANIZATION. — "THE NEW ORLEANS MINISTERIAL ASSOCIATION," eleven members. At a recent convention of our Southern churches at Chattanooga, Tenn., it was decided to form three Conferences of Churches; with Atlanta, Geo., Nashville, Tenn., and New Orleans as the respective centres. The last named is to be organized Jan., 1870, comprising the churches in Louisiana and Texas. — "The field here is white, and we want money and men." Rev. Joseph W. Healey is Supt. of Missions.

TEXAS.

Churches.	Organized	Ministers.	Obtained.	Commenced.	Nov. 1, 1869.	1869-0.	1869-0.	1869-0.
Brownsville, reorg.,	1869	Jeremiah Porter,	1868			52	4	4
Jefferson,	1869	None.				150		
TOTAL: 2 churches.		1 minister.				182	4	4

OTHER MINISTER. — Warren Norton, Am. Miss'y Association, Houston; J. O. Stevenson, Galveston.

CHANGES. — CHURCHES: New, — Jefferson. — Gain of members, 100.

ARKANSAS.

Churches.	Organized	Ministers.	Obtained.	Commenced.	Nov. 1, 1869.	1869-0.	1869-0.	1869-0.
Austin,	1869	J. L. Herod,	1869			29		
Bayou Metos,	1869	None.				42		
TOTAL: 2 churches.		1 minister.				71		

These are new churches.

TENNESSEE.

Churches.	Organized	Ministers.	Obtained.	Commenced.	Nov. 20, 1869.	1869-0.	1869-0.	1869-0.
Chattanooga,	1867	Ewing O. Tade,	1861	1869	19	29	5	4
Memphis, 1st,	1864	Thomas E. Bliss,	1862	1864	29	40	7	12
" 2d,	1867	W. W. Mallory,	1864	1867	16	39	4	5
Nashville, Union,	1867	Henry S. Bennett,	1863	1867	17	42	9	7
TOTAL: 4 churches.		4 ministers.			72	128	21	22

OTHER MINISTERS. — Paul S. Feemster, Chattanooga; Squires Henderson.

CHANGES. — CHURCHES: New, — Nashville. — Gain of members, 90. Gain in Sabbath Schools, 790.

MINISTERS: Ordination, 1 without installation.

KENTUCKY.

Churches.	Organized	Ministers.	Obtained.	Commenced.	Dec. 1, 1869.	1869-0.	1869-0.	1869-0.
Brown, 1856; reorg.,	1865	J. G. Fee, p.	1865			0		
Osney Nelson,	1864	Gabriel Bardett,	1867			125		
TOTAL: 2 churches.		2 ministers.				125		

OTHER MINISTERS. — W. H. Butler, Am. Miss'y Ass'n, Osney Nelson. George Carlton, Brown. B. B. Reichard, Pres. Brown Coll., Brown. J. A. R. Rogers, Brown.

CHANGES. — Both churches above are put upon our list for the first time, as reported.

Churches. Place and Name.	Organized.	Ministers. Name.	Ordained.	Commenced.	CHH. MEMBERS.			ADDIT'S.	REMOVALS.			BAPT.					
					Male.	Female.	TOTAL.	April 1, 1869.	1868-9.	1868-9.	1868-9.	In Saa. Schools.					
St. Joseph,		Samuel Kelso,	1868		6	12	18										
Strongsville,	1842	Lucius Smith,	1841	1866	32	28	70	0	0	0	0	0	60				
Sullivan,	1835	Curtis C. Baldwin,	1855	1866	10	23	33	3	4	7	1	6	0	1			
Sylvania,		None.			25	37	62	10	5	15	0	0	0	50			
Tallmadge,	1809	S. Willard Segur, p.	1862	1862	123	192	515	15	11	26	4	9	2	15	235		
Thompson,	1820	Samuel Manning,	1806	1868	24	46	70	8	5	13	1	2	0	3	1	0	30
Toledo, East,	1868	— Quair,	1853	1868													
Troy, Welshfield P. O.,	1820	William Potter,	1820	1867	6	27	33	0	2	2	3	0	0	2	0	0	68
Twinsburg,	1822	Andrew Sharp,	1840	1869	26	54	80	1	2	3	2	2	0			149	
Unionville,	1894	J. C. Burnell,	1857	1867	14	29	43	6	4	10	0	8	0	8	5	0	50
Vermillion,	1818	M. K. Pasco, p.	1869	1869	12	33	45	2	2	3	5	0	0	0	0	0	100
Wadsworth,	1819	Daniel E. Hathaway,	1868	1868	40	29	69	27	8	35	2	2	2	4	13	0	200
Wakeman,	1844	Jos. S. Edwards,	1845		73	80	153	65	14	79	2	2	1	5	23	0	150
Washington,	1868	George W. Fry,	1847	1868	15	15	30	No report.									
Wauseon,	1861	None.			43	90	133	29	5	34	2	5	1	8	18	2	150
Wayne,	1832	[E. Thompson, Presb.]	1854	1867	41	66	107	8	2	10	2	11	0	13	2	7	109
Wellington,	1824	Larmon B. Lane,	1848	1865	47	102	149	2	9	11	3	16	0	19	0	0	232
West Mill Grove,	1869	None.			20	27	47	0	0	0	2	5	1	8	1	1	40
West Newton,	1861	None.			6	12	18	0	0	0	0	1	0	1	0	0	30
Weymouth,	1835	Daniel W. Marvin,	1843	1867	24	46	70	1	0	1	3	5	0	8	0	2	90
Williamsfield, West,	1816	None.			29	47	76										
Centre,	1839	None.			28	24	52										
York, Mallet Creek P. O.,	1833	None.			28	57	85	0	3	3	2	5	2	9	0	0	125

WELSH CONGREGATIONAL CHURCHES IN OHIO.

The WELSH CONGREGATIONAL CHURCHES are united in a district Association. This report is last year's, except ministers and churches.

Alliance,	1867	Llewelyn R. Powell,	1835	1867	14	15	29											40
Berea,	1895	None.			10	18	28											44
Brookfield,	1896	None.			32	63	95											150
Brown Township,	1850	None.			12	16	28											50
Canal Dover,	1896	None.			9	7	16											45
Centerville,	1859	None.			35	33	69											
*Cincinnati,	1840	Rodk. R. Williams,		1868														
Coal Burgh,	1896	None.			18	37	40											50
Columbus,	1837	Rees Powell,	1838	1860	16	26	42											35
Crab Creek,	1859	John Edwards,	1851	1863	34	62	96											65
Delaware,	1842	John H. Jones,	1842	1863	15	19	34											25
Gomer,	1835	None.			190	227	417											272
Granville,	1841	None.			24	43	67											65
Hubbard,	1865	David E. Evans,	1866	1868	26	40	66											120
Ironton,	1854	John M. Thomas,	1846	1868	18	40	58											86
" E. (Engl.),	1869	John M. Thomas,	1846	1868	10	19	29											170
Mineral Ridge,	1856	David Thomas,		1869	29	60	89											100
Minersville,	1853	None.			30	40	70											90
Mount Carmel,	1848	None.			9	18	27											
Nebo,	1855	Evan Davies,	1832	1857	44	45	89											79
Newark,	1841	None.			49	87	136											
Newburgh,	1859	John E. Jones, p.	1855	1866	30	55	85											150
Oak Hill,	1842	None.			19	28	47											48
Palmyra,	1835	John J. Jenkins, p.	1806	1868	16	35	51											35
Paris,	1859	William T. Hughes,	1808	1868	22	41	63											55
Paderoy,	1843	None.			22	40	62											55
Radnor,	1821	James Davies,	1818	1863	45	65	110											90
Siloom,	1830	John A. Davies,	1836	1860	17	24	41											60
Springfield,	1867	David Davies, p.	1852	1867	7	12	20											18
Syracuse,	1858	John Lloyd,	1851	1869	6	15	21											65
Tallmadge,	1847	David Davies,	1852	1854	23	47	70											60
Trosdrihdalar,	1830	Rees Powell,	1838	1839	23	28	51											50
Tynrhos,	1841	Evan Davies,	1832	1857	40	47	87											70
Youngstown,	1846	None.			30	45	75											60

NOTE. — Ministers above not marked "p." are not installed.

• Reported in preceding table.

OTHER MINISTERS.

Israel W. Andrews, D. D., Pres. Coll., Marietta.	John P. Bardwell, Oberlin. Geo. Barnum, farmer, Wauseon. Leonidas E. Barnes, Mt. Vernon. Enoch N. Bartlett, Oberlin.	William N. Briggs, Oberlin. Sidney Bryant, Oberlin. Willard Burr, Pittsfield. Charles H. Churchill, Oberlin.
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Charles Granger, Paxton.
 Joseph Gros, Ottawa.
 John P. Gulliver, D. D., President
 Knox College, Galesburg.
 Henry L. Hammond, Treasurer
 Theol. Sem., Chicago.
 Charles S. Harrison, Earlville.
 James H. Harwood, Chicago.
 Joseph Haven, D. D., Prof. Theol.
 Sem., Chicago.
 Robert Hay, Crystal Lake.
 Elias W. Hewitt, Pecatonica.
 George B. Hewlings.
 Elbridge G. Howe, Waukegan.
 Simon J. Humphrey, Dis. Sec. A.
 B. C. F. M., Chicago.
 Thaddeus B. Hurbit, Alton.
 Eliza Jenney, Galesburg.
 Gideon S. Johnson, Hale.
 T. W. Jones, Ins. Agent, Chicago.
 George P. Kimball, Wheaton.
 Cephas A. Leach, Payson.
 Lyman Leffingwell, Ontario.
 William A. Lloyd, Chicago.

John Morrill, Pecatonica.
 J. C. Myers, Monce.
 Washington A. Nichols, Chicago.
 Samuel Ordway, Kewanee.
 Alvah C. Page, Elgin.
 George C. Partridge, Batavia.
 William W. Patton, D. D., Editor
 Advocate, Chicago.
 Reuel M. Pearson, Polo.
 Andrew L. Pennoyer, Roseville.
 S. Wallace Phelps, Ins. Agent,
 Chicago.
 Henry D. Platt, Agent H. M. Soc.,
 Brighton.
 John L. Richards, Big Rock.
 David Root, Chicago.
 George B. Rowley, Rockford.
 R. C. Rowley, Blandinsville.
 Joseph E. Roy, D. D., Agent Ameri-
 can Home Miss'y Soc., Chicago.
 J. C. Ryebolt, Bloomington.
 George S. F. Savage, Sec. Western
 Agency Amer. (Boston) Tract
 Society, Chicago.

Calvin Selden, Insurance Agent,
 Aurora.
 Jacob R. Shepherd, Chicago.
 Eli G. Smith, Agent Bible Soc.,
 Morrison.
 Stephen S. Smith, Chicago.
 Julian M. Sturtevant, D. D., Pres.
 Illinois Coll., Jacksonville.
 Samuel R. Thrall.
 P. W. Wallace, Rochester Mills.
 John C. Webster, Prof., Wheat-
 ton.
 Charles H. Wheeler, Chicago.
 F. Wheeler, Chicago.
 Luman Wilcox, Earl.
 Alfonso D. Wyckoff, Chebanse.

LICENTIATES.

Charles Hibbard, s. s. Jericho.
 John Shay, Streator.
 S. J. Stratton, Wheaton.

SUMMARY. — CHURCHES: 89 with pastors; 133 with acting pastors; 72 vacant (including 8 supplied by
 licentiates, or from other denominations). TOTAL, 244.
 MINISTERS: 39 pastors; 104 acting pastors; 86 others. TOTAL, 228. Licentiates, 4.
 CHURCH MEMBERS: 8,426 males; 11,519 females; 560 not specified. TOTAL, 18,506, — including 1,668
 absent. Gain, 628.

ADDITIONS IN 1868-69: 1,150 by profession; 1,159 by letter; 29 not specified. TOTAL, 2,338.

REMOVALS IN 1868-69: 163 by death; 1,164 by dismissal; 79 by excommunication. TOTAL, 1,406.

BAPTISMS IN 1868-69: 388 adult; 380 infant.

IN SABBATH SCHOOLS: 25,029. Gain, 1,400.

CONTRIBUTIONS: Foreign work, i. e., missions in foreign lands (92 churches reporting, last year 75)
 \$8,612.33. Home work, i. e., outside the parish, such as Home Missions, Tract Society, etc. (161
 churches, last year 153), \$49,463.11. Parish Evangelization, i. e. within the Parish, for relief of
 poor, Temperance, Sunday Schools, etc. (128 churches, last year 118), \$14,283.37. TOTAL, \$72,363.61,
 — an increase of \$19,738.53. CHURCH EXPENSES: church building, salaries, etc. (100 churches,
 last year, 158), \$277,578.47, — a decrease of \$90,713.88. TOTAL MONIES RAISED, \$348,538.20. — The
 amount above for "foreign work" is not correct; some churches report a greater contribution to
 the A. B. C. F. M. than they do to foreign work. — The unknown item of Sabbath School expenses
 (library, etc.) should be transferred to CHURCH EXPENSES; it is just as much a "church expense"
 as the salary of the minister, and no more "charitable." — The "TOTAL" of MONEY RAISED is given
 as less than the sum of the items.

CHANGES. — CHURCHES: *New*, — Aledo; Bluff; Blandinsville; Chebanse; Chicago, — Oakland, Beth-
 any, Leavitt st., Park; Ludlow; Makanda; New Milford. *Dropped from the list*, — Abington;
 Babcock's Grove; Bruce; Chicago, Salem ch.; Greenwood; Knoxville; Marengo; Nettle Creek;
 Quincy, Central ch.; Salem; Saunamin; Streator; Vermont. Most of these were churches never
 "associated." Plymouth South Pass now appears as South Pass, and Rockport as Summer Hill.

MINISTERS: No report. From *Quarterly* record: Ordinations, 4 pastors, 6 without installation. In-
 stallations, 9. Dismissals, 5. Deceased, 1 pastor, 2 without charge. If the Statistical Secretary
 would annually insert a list of new churches, churches dropped, ordinations, etc., it would gratify
 the public as well as save us much trouble.

ORGANIZATION. — Two hundred and thirty-five of 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.

MICHIGAN.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.			ADDIT'S.		REMOVALS.		BAPT.						
					April 1, 1869.			1868-9.		1868-9.		1868-9.						
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Disp.	Excom.	Adults.	Infants.	In S. Schools.			
Ada,	1849	D. L. Eaton,	1849	1867	11	25	36	4	2	1	3	0	0	0	0	207		
Adams,	1847	J. L. Crane,	1846	1867	33	51	84	3	17	10	27	1	3	0	4	10	0	173
Adrian,	1854	E. P. Powell,	1831	1861	86	209	295	25	35	17	52	3	14	1	18	18	0	600
" Town,	1867	J. F. Dyer,	1868		7	12	19	1	2	5	7	0	3	0	3	2	0	58
Alamo,	1867	B. F. Monroe,	1850	1867	6	10	16	2	2	0	2	0	0	0	0	0	0	60
Algonac,	1841	No report.																
Allegan,	1858	E. Andrus,	1850	1865	37	61	98	4	9	10	23	0	4	0	4	5	0	336
Almira,	1867	[A. H. Dean, Lic.]		1868	4	4	8	1	0	0	0	0	0	0	0	0	1	36
Almont,	1838	H. R. Williams,	1864	1864	37	79	116	18	6	11	17	3	0	0	3	3	0	150
Alpena,	1862	Rufus Apthorp,	1861	1867	23	45	68	10	24	11	35	0	2	0	2	10	12	140

Statistics. — Michigan.

Name	Organized	Pastor	Organized	Installed	1908			1909			1910		
					Male	Female	Total	Male	Female	Total	Male	Female	Total
Adrian	1841	W. J. Washell	1847	1847	35	35	70	35	35	70	35	35	70
Albion	1841	George M. Truball	1847	1847	35	35	70	35	35	70	35	35	70
Algonquin	1841	J. H. Hartman	1847	1847	35	35	70	35	35	70	35	35	70
Alpena	1841	L. V. Scribner	1847	1847	35	35	70	35	35	70	35	35	70
Alpena	1841	H. Perry	1847	1847	35	35	70	35	35	70	35	35	70
Alpena	1841	R. Hunt	1847	1847	35	35	70	35	35	70	35	35	70
Alpena	1841	None											
Alpena	1841	William Pratt	1847	1847	35	35	70	35	35	70	35	35	70
Alpena	1841	H. H. Spoor	1847	1847	35	35	70	35	35	70	35	35	70
Alpena	1841	None											
Alpena	1841	William Mauder	1847	1847	35	35	70	35	35	70	35	35	70
Alpena	1841	None											
Alpena	1841	Miss Ashley	1847	1847	35	35	70	35	35	70	35	35	70
Alpena	1841	None											
Alpena	1841	James Armstrong	1847	1847	35	35	70	35	35	70	35	35	70
Alpena	1841	None											
Alpena	1841	Wm. H. Campbell	1847	1847	35	35	70	35	35	70	35	35	70
Alpena	1841	E. M. Lewis, p.	1847	1847	35	35	70	35	35	70	35	35	70
Alpena	1841	James St. Clair	1847	1847	35	35	70	35	35	70	35	35	70
Alpena	1841	None											

Note. — Ministers above not marked "p." are not installed.

Other Ministers.

- W. C. Abbott, Pres. Coll., Lansing.
- James H. Adams, farmer, Benoni.
- Henry A. Austin, farmer, Pleasanton.
- Charles E. Bailey, Sec. G. T. Coll., Benoni.
- James Ballard, Agent A. M. Association, Grand Rapids.
- Wm. Barker, Rockford.
- James Barnard.
- John M. Barrows, Prof., Olivet.
- Arman L. Bloodgood, Monroe.
- William Elmer, Olivet.
- William F. Boer, merchant, Olivet.
- Wm. H. K. Evans, business, Cody's Ville.
- E. B. Fairchild, LL. D., Hillsdale.
- Edwin N. Goodrich, teacher, Benoni.

- Elihu J. Thon, Grand Rapids.
- Orson Bradford, Supr. Pub. Inst., Olivet.
- Henry L. Hubbard, Ann Arbor.
- Philo R. Ford, Romeo.
- Deodate Joffen, farmer, Kalamazoo.
- Thomas Jones, Marshall.
- William S. Lewis, farmer, Pleasanton.
- Am. Mahan, D. D., Pres. Coll., Adrian.
- Stephen Mason, Marshall.
- Nathan J. Morrison, D. D., Pres. Coll., Olivet.
- David S. Morse, Kalamazoo.
- Henry C. Mose, farmer, Union City.
- James Nail, merchant, Detroit.
- Rufus Nutting, Lodi.
- Orson Parker, Evangelist, Flint.
- Roswell Parker, farmer, Adams.
- Daniel Phillips, Detroit.

- John B. Plocco, Ypsilanti.
- Daniel J. Price, Romeo.
- Almon B. Price, Bayport, Beach, Ky.
- Robert A. Ross, postmaster, Whitehall.
- William F. Rose.
- Aspen Evans, farmer, Ontario.
- Samuel Sanderson.
- Edwin A. Spencer, Ann Arbor.
- John R. Stevenson, Easton Rapids.
- Charles Temple, teacher, Grand Leroy Warren, Agent A. B. M. Soc., Elk Rapids.
- Waters Warren, Three Oaks.
- James S. White, Marshall.
- Wolcott B. Williams, Agent A. S., Charlotte.
- William Wolcott, Hudson.

REPORTS.

No report. One in table above.

SUMMARY. — CHURCHES: 11 with pastors; 125 with acting pastors; 30 vacant (including 1 supplied by Home Missions, and 9 by ministers of other denominations). Total, 174.
 MINISTERS: 11 pastors; 85 acting pastors; 43 others. TOTAL, 139. Licentiate, 1.
 CHURCH MEMBERS: 2,915 males; 6,969 females. TOTAL, 10,884, — including 1,024 absent from, 784 absentees in 1898-99; 989 by profession; 885 by letter. Total, 1,874.
 REJECTIONS IN 1898-99: 140 by death; 636 by dismissal; 51 by excommunication. Total, 827.
 BAPTISMS IN 1898-99: 306 adult; 186 infant.
 IN SABBATH SCHOOLS: 16,311. Gain, 4,063.
 BENEVOLENT CONTRIBUTIONS (129 churches reporting, last year 107): @ \$21,000 04, an increase of \$7,385.79. PARISH EXPENSES (143 churches reporting, last year 120): @ \$10,173 04, an increase of \$6,619.21.

CHANGES. — CHURCHES: New, — Alpine; Bronson; Clio; Fulton; Hancock; Ina; Maple Grove; Michigan Centre; Mount Morris; Negaunee; New Haven; Pontiac; Sandstone; Shiloh. Dropped from the list, — Barry; Bowne; Sharon.
 MINISTERS: Ordinations, 2 pastors, 1 without installation. Installations, 2. Dismissal, 1. Deceased, 1 acting pastor.

ORGANIZATION. — Five Associations or Conferences of Churches. The churches are also united in a General Association, which includes also Michigan City, Ind., and Wyandot, Ohio.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.		
					Aug. 1, 1869.				1868-9.		1868-9.			1868-9.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.	In Sab. Schools.
Sterling,	1859	Lewis Bridgman, a. p.	1840	1867	14	15	29	1	0	0	0	0	0	0	0	25
Soekbridge,	1860	L. P. Norcross, a. p.	1869	1869	12	20	32	5	0	0	0	4	0	4	0	80
Stoughton,	1861	M. M. Martin, a. p.	1864	1869	11	24	35	4	0	1	1	0	0	0	0	50
Sun Prairie,	1846	Charles T. Melvin, p.	1859	1895	39	56	92	10	3	12	15	0	7	0	1	85
Tomah,	1859	Benj. S. Baxter, a. p.	1842	1869	24	41	65	0	19	7	26	1	0	0	3	53
Trempeleau,	1857	Geo. M. Landon, a. p.	1838	1868	32	69	101	19	0	4	4	2	4	0	6	95
Union Grove,	1844	James Watts, a. p.	1858	1869	35	46	81	2	2	0	2	5	2	1	2	175
Viroqua,	1855	Thomas Douglas, a. p.	1838	1868	10	20	30	2	1	2	3	1	0	1	2	40
Waterford,	1861	None.			7	8	15	0	0	0	0	0	0	0	0	0
Waterloo,	1845	Albert O. Wright, p.	1867	1867	21	26	47	7	1	4	5	1	5	0	6	180
Watertown,	1845	William H. Ryder,	1869	1869	27	88	115	20	8	3	11	2	10	0	12	2175
Waukesha,	1838	Chas. W. Camp, a. p.	1848	1868	44	81	125	16	6	3	9	0	7	0	7	115
Waupun,	1845	J. M. Williams, a. p.	1842	1869	37	81	118	15	11	4	15	1	7	1	9	7
Wautoma,	1853	H. Hamner, a. p.	1869	1869	6	27	33	0	5	8	13	0	1	0	1	160
Wauwatosa,	1842	Luther Clapp, p.	1845	1845	37	65	102	17	2	1	3	0	6	0	6	1
West Eau Claire,	1856	None.			35	79	114	4	12	12	2	4	2	6	10	4
Westfield,	1852	John Westlake, a. p.	1862	1868	12	14	26	0	2	0	2	0	1	0	1	0
West Salem,	1860	Anson Clark, a. p.	1849	1867	24	48	72	7	1	2	3	1	1	0	2	90
Wheatland and Sterling Union,		Lewis Bridgman, a. p.	1840	1867	5	7	12	0	0	0	0	0	0	0	0	20
Whitewater,	1840	Theron G. Colton, a. p.	1849	1865	69	184	250	25	58	23	61	5	9	0	14	4
Willow Creek,		No report.														
Winnet,	1851	Roswell R. Snow,	1869	1869	3	12	15	3	1	2	3	0	0	0	0	1
Windsor,	1853	None.			25	37	62	21	0	2	2	0	4	0	4	0
Wycena,		No report.														
Wyoming Valley,	1846	Jonathan Jones, a. p.	1868	1868	19	32	51	7	24	3	27	0	5	0	5	11

OTHER MINISTERS.

A. S. Allen, Black Earth.
 J. W. Allen, Ripon.
 D. McGee Bardwell, Markesan.
 E. Bascom, Janesville.
 Homer H. Benson, Agent Amer. Miss'n Ass'n, Beloit.
 S. S. Bicknell, retired, Milton.
 James J. Blaisdell, Prof., Beloit.
 Thomas Borland.
 W. H. Burnard.
 James H. Burns.
 E. H. Bushee, Hartland.
 Aaron L. Chapin, Pres. Beloit Coll.
 Dexter Clary, Agent Amer. Home Miss'n Soc., Beloit.
 Warren Cochran, Baraboo.
 Samuel D. Darling, farmer, Oakfield.
 Henry Davis.
 Hiram Decker, Beloit.
 Hiram H. Dixon, farmer, Ripon.

Franklin B. Doe, Agent Am. H. M. Soc., Fond du Lac.
 Joseph Emerson, Prof., Beloit.
 Robert T. Evans.
 R. Everdell, Monroe.
 Hiram Foote, Agent Amer. S. S. Union, Waukesha.
 Hiram Freeman.
 N. G. Goodhue, s. s., Johnstown.
 Benjamin E. Hale, Beloit.
 James Kilbourne, City Missionary, Racine.
 Francis Lawson, Beloit.
 Theron Loomis, farmer, Menomonie.
 Caleb W. Matthews, book agent, Sun Prairie.
 S. E. Miner, lumber merchant, Monroe.
 Meisar Montague, Prin. Acad., Allen's Grove.
 C. M. Morehouse, Centre.
 Edward Morris, Monroe.
 B. Morris, farmer, Allen's Grove.

Philo C. Pettibone, Agent Beloit Coll., Beloit.
 William Porter, Prof., Beloit.
 L. L. Radcliffe, La Crosse.
 Ebenezer W. Rice, Sup't of Missions for Am. S. S. Union, Milwaukee.
 J. P. Roe, farmer, Oshkosh.
 L. Rogers, Linn.
 J. G. Sabin.
 Edward P. Salmon, Beloit.
 J. D. Stevens, Allen's Grove.
 Ira Tracy, Bloomington.
 Peter Valentine, De Soto.
 Jeremiah W. Walcott, farmer, Ripon.
 J. K. Warner.
 Milton Wells, insurance agent, Beaver Dam.

LICENTIATES.

None reported.

SUMMARY.—CHURCHES: 22 with pastors; 112 with acting pastors; 82 vacant (including 1 supplied by Presbyterian). TOTAL, 168.

MINISTERS: 22 pastors; 109 acting pastors; 47 others. TOTAL, 178.

CHURCH MEMBERS: 8,744 males; 7,032 females; 94 not specified. TOTAL, 10,870,—including 1,266 absent. Gain, 271.

ADDITIONS IN 1868-69: 750 by profession; 607 by letter. TOTAL, 1,357.

REMOVALS IN 1868-69: 100 by death; 533 by dismissal; 31 by excommunication. TOTAL, 667.

BAPTISMS IN 1868-69: 321 adult; 296 infant. IN SABBATH SCHOOLS: 15,848. Gain, 1,403.

BENEVOLENT CONTRIBUTIONS (126 churches reporting), \$19,058.87.

NUMBER UNDER PASTORAL CHARGE (135 churches reporting, last year 129): 30,786,—a gain of 3,400.

CHANGES.—CHURCHES: New, or replaced,—Bird's Creek; Bloomer; Bloomington; Brooklyn; Dodgeville; Lewis Valley; Lone Rock; Oakfield; Osborn; Oseo; Peshtigo; Sharon; Willow Creek. Dropped from the list,—Brookfield; East Itasca; Oshkosh, Wis.; Pike Grove, Wis.; Racine, Wis.; Tafton; and another dropped last year, but counted in the summary. Salem appears as West Salem.

MINISTERS: We have only advance sheets of statistics, which give no report. Quarterly, and comparison of tables give:—Ordinations, 4 without charge; Installations, 6; Dismissals, 2. Deceased, 2 without charge.

ORGANIZATION.—The churches are united in eight District Conventions, and through them, in the PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF WISCONSIN, which includes eleven Presbyterian churches. TWO Wisconsin churches belong to the Minnesota General Conference, viz.: Prescott and River Falls.

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.

Table with columns: CHURCHES, Organized, Ministers, Ordained, Commenced, CHURCH MEMBERS (Aug. 1, 1869), ADDIT'ns (1868-9), REMOVALS (1868-9), BAPT. (1868-9), etc. Total: 11 churches, 835 696 1081 139 35 48 84 11 51 1 68 8 25 1 120

In this list, Hazel Green and Mineral Point have been dropped. No church added.

MINNESOTA.

Table with columns: Church Name, Date, Year, and member statistics for Sept. 1, 1869, 1868-9, 1868-9, 1868-9. Lists churches like Afton, Alexandria, Anoka, etc.

CHURCHES. Place and Name.	Organized	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.		IN SAB. SCHOOLS.		
					Sept. 1, 1869.				1868-9.		1868-9.			1868-9.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Disam.	Excom.	TOTAL.	Adults.		Infants.	
Owatonna,	1857	(C. C. Cragin, Lic.)		1869	40	72	112	9	9	9	18	0	18	1	19	5	5	120
Painville,	1890	None.			8	5	13	0	0	0	0	0	0	0	0	0	0	0
Plainview,	1897	H. Willard,	1858	1863	10	23	33	5	4	3	7	0	10	0	10	0	0	55
Prairieville, East,	1890	L. O. Gilbert,		1896	13	13	26	5	0	3	3	0	0	0	0	0	0	80
Princeton,	1856	None.																
Quincy,	1853	J. E. Burbank,	1858	1879	11	16	27	0	0	0	0	0	0	0	0	0	0	
Rochester,	1858	A. Fuller, p.	1862	1866	41	70	111	13	11	18	29	1	13	0	14	4	3	150
Rushford,	1890	Wm. W. Snell,	1859	1865	7	21	28	2	1	2	3	0	4	0	4	1	3	75
Saratoga,	1856	G. H. Miles,	1860	1863														
Sauk Centre,	1897	A. J. Pike,	1859	1898	9	12	22	6	0	1	1	1	0	0	1	0	0	45
Sauk Rapids,	1855	Sherman Hall,	1851	1854	6	6	12	1	0	3	3	0	2	0	2	0	0	50
Smithfield,	1898	H. Willard,	1858	1867	4	10	14	0	0	0	0	0	0	0	0	0	0	0
Somerset,	1896	(J. B. Ladd, Lic.)		1898	13	9	21	6	4	0	4	0	0	0	1	1	0	49
Spring Valley,	1856	Palmer Litts,	1865	1869	22	21	43	3	2	1	2	3	0	5	5	0	0	60
St. Anthony,	1851	None.			26	54	80	17	8	11	19	2	6	0	8	5	1	89
St. Charles,	1859	G. H. Miles,	1860	1866														
St. Cloud,	1864	James Tompkins,	1837	1869	9	9	18	4	0	0	0	0	0	0	0	1	2	30
St. Paul,	1853	L. J. White,	1857	1863	33	57	90	21	7	18	25	0	4	0	4	2	2	
Stirling,	1857	N. A. Hunt,	1846	1864														
Verzoo Centre,	1874	N. A. Hunt,	1846	1874														
Wabshaw,	1857	S. A. Vandyke,	1857	1869	27	44	71	15	0	3	3	1	1	0	2	0	0	140
Wasceca,	1838	F. H. Alden,	1864	1868	14	13	27	0	2	12	14	0	1	0	1	1	4	Un.
Wassioja,	1858	C. Shedd,	1842	1858	3	11	14	0	0	0	0	2	2	0	4	0	0	Un.
Winnabago City,	1859	J. D. Todd,	1860	1869	6	13	19	0	1	3	4	0	0	0	0	0	1	Un.
Winona,	1854	None.			57	110	167	20	7	10	17	2	11	0	13	4	3	325
Woodland Mills,	1867	J. D. Todd,	1860	1869	7	10	17	0	0	0	0	0	0	0	0	0	0	0
Zumbrota,	1857	None.			49	31	80	8	0	0	0	0	0	0	0	0	0	100

NOTE. — Ministers not marked "p." have not been installed.

<p>OTHER MINISTERS. David Andrews, Winona. Jeremiah R. Barnes, Winona. Gabriel Campbell, Prof. State University, St. Anthony. Charles Duren, Witoka. Charles Galpin, Excelsior. L. S. Griggs, Owatonna.</p>	<p>Richard Hall, Agent Am. Home Miss. Soc., St. Paul. William Leavitt, Minneapolis. George B. Nutting, Brownsdale. N. H. Pierce, Northfield. Charles Soccombe, Senior Prof. Northfield Coll., Northfield.</p>	<p>Edwin Teale, Bristol Centre. Royal Twitchell, Kingston. J. N. Williams, Lake City.</p> <p style="text-align: center;">LICENTIATES. Two, in table above.</p>
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SUMMARY. — CHURCHES: 4 with pastors; 50 with acting pastors; 14 vacant (including 2 supplied by licentiates). TOTAL, 68.
 MINISTERS: 4 pastors; 39 acting pastors; 11 others. TOTAL, 54. Licentiates, 2.
 CHURCH MEMBERS: 1,206 males; 1,820 females. TOTAL, 3,026, — including 319 absent. Gain, 277.
 ADDITIONS IN 1868-69: 166 by profession; 258 by letter. TOTAL, 422.
 REMOVALS IN 1868-69: 27 by death; 159 by dismissal; 11 by excommunication. TOTAL, 197.
 BAPTISMS IN 1868-69: 71 adult; 63 infant.
 IN SABBATH SCHOOLS: 4,066, — "Union" schools not included. Gain, 561.
 BENEVOLENT CONTRIBUTIONS (30 churches reporting, last year 38): \$3,058.27, — an increase of \$327.11.

CHANGES. — CHURCHES: *New*, — Granville; Judson; Merton. *Dropped* from the list, — Bristol; Glenwood.

MINISTERS: No report. From *Quarterly*, — Ordinations, 1 pastor, 2 without installation. Dismissal, 1. Deceased, 2 without charge (both from other States).

ORGANIZATION. — The churches are united in a GENERAL CONGREGATIONAL CONFERENCE, which includes also two Wisconsin churches, viz., Prescott and River Falls. (Last year, West Eau Claire, Wis., also, now dropped.)

IOWA.

County Name	Organized	Name	Ordnance	Comments	1850		1851		1852		1853		1854		1855		1856	
					Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Adair	1847	John	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Adams	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Adelphi	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Adrian	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Adwin	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Adwinton	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Agra	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Agona	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Alexander	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Albia	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Alburny	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Alfalfa	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Algonquin	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Alkida	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Alma	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Almon	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Alton	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Altona	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Altona	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Altona	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25
Altona	1847	W. J. Smith	1847		17	25	18	25	17	25	18	25	18	25	18	25	18	25

Year	Minister	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900
1883	1883 Luther P. Mathews	21	20	20	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
1884	None																		
1885	None																		
1886	None																		
1887	None																		
1888	None																		
1889	None																		
1890	None																		
1891	None																		
1892	None																		
1893	None																		
1894	None																		
1895	None																		
1896	None																		
1897	None																		
1898	None																		
1899	None																		
1900	None																		

Note.—The "Sabbath School" gives only "Average Attendance." Ministers above not marked "p." are not installed.

OTHER MINISTERS.

William P. Apthorp.
 Abraham V. Baldwin, Newton.
 Eben O. Bennett, Mt. Pleasant.
 W. H. Brooks, Pres. Coll., Tabor.
 Henry L. Bullen, Durant.
 Thomas H. Canfield.
 Joshua M. Chamberlain, Grinnell.
 Charles W. Clapp, Prof., Grinnell.
 Samuel W. Cooley, Glaswood.
 John Cross.
 David L. Davies.
 David E. Davison.
 Thomas Dutton, Durant.
 Evan J. Evans, Stellaopolis.
 Eliza Freeman, Ames.
 J. Gadd.
 Charles H. Gates.
 Alpheus Graves, Bradford.
 J. B. Grinnell, Grinnell.
 James Gurneary, Ag't Amer. Home Miss'y Soc., Dubuque.

J. A. Hallock, Saline.
 Phares Harrison, Oliverville.
 Gordon Hayes, Muscatine.
 Samuel Homenway.
 James J. Hill, Agent Amer. Miss. Ass'n, Grinnell.
 Amasa H. Houghton, field labor, Lansing.
 Cadwalder D. Jones, Old Man's Creek.
 Darius E. Jones, Grinnell.
 John A. Jones, Forston.
 Ogas Littlefield, Bristol.
 John B. Lowrey, Harrison.
 George F. Magoun, Pres Iowa Coll., Grinnell.
 William H. Marble.
 James R. Mershon, Newton.
 J. A. Northrop, Oliverville.
 John K. Nutting, Glenwood.
 Henry W. Parker, Prof. Iowa Coll., Grinnell.

Leonard F. Parker, Prof. Iowa Coll., Grinnell.
 Jonathan R. Patton, Staeville.
 William A. Patton, Wittingburg.
 Stephen D. Post, Glasson.
 S. B. Postma, Little Stone.
 G. H. Postge, Wittingburg.
 F. T. Preston.
 Oliver C. Reed.
 Julius A. Reed, Agent Am. Home Miss'y Soc., Dyscopus.
 G. Schenck, Eagle.
 N. B. Saff, Rome.
 Benjamin Talbot, Prof. Antislavery Inst. Iowa City.
 Thomas Talbot, Plymouth.
 Christian F. Veltz, Douch.
 John White.
 Louisa Williams, Sup't Schools.
 George H. Woodward, Toledo.
 David Worcester.
 Johnson Wright, Prof. Tabor.

Churches	Organized	Ministers	Obedient	Commenced	CHURCH MEMBERS			ADULTS		RENEWALS		SAFF.	
					Male	Female	Total	Prof.	Letter	Total	Discon.	Excom.	Total	Adults	Infants
St. Louis, Mayflower, Plymouth	1869	John Montezu, W. H. Warren, p.	1868-1869	1869	22	26	48	11	4	7	11		
Adalia	1866	J. M. Bowers	1866-1866	1866	23	26	49	5	3	8	6		
Springfield	1869	J. H. Harwood	1869-1869	1869			20						
Newarkville	1868	None											
Stokes' Mound	1869	John T. Hanson	1869-1869	1869	3	4	7						
Lyrcuse	1867	L. Newcomb	1867-1867	1867	12	12	24	2	5	4	6		
Union Grove	1866	A. M. Thomas	1866-1866	1866	14	17	31	2	2	4	10		
Una	1866	Israel Carleton	1866-1866	1866	9	15	23						
Valley, Welsh	1867	G. Griffiths	1867-1868	1867	14	16	30	1	3	13	16		
Warrensburg	1867	None											
Webster Groves	1866	Henry M. Grant	1866-1866	1866	19	32	51	4	3	5	1	3	
Webster	1867	J. S. Rouzer	1867-1867	1867	10	16	26	5	2	2	1		
West Hartford	1868	W. S. Hill	1868-1868	1868	7	10	17	1		4	4		
Windsor	1868	J. M. Bowers	1868		17	18	35	1		16	18		
Wynonia	1867	G. S. Cellihan	1867-1866	1866	5	5	10						

OTHER MINISTERS.

George P. Beard, Sedalia.
 S. D. Cochran, D.D., Pres. Thayer College, Kidder.
 Abiathar Knapp.
 David Oliphant, St. Louis.
 Charles Peabody, Dist. Sec. Am. Tract Soc., St. Louis.

E. F. Perkins.
 William Porter, Webster Groves.
 William Porteous, City Missionary, St. Louis.
 Charles H. Pratt, Brookfield.
 Thomas Pugh, Dawn.
 M. H. Smith, Warrensburg.
 Henry M. Stevens, Agent Tract Society, Kansas City.

Edwin B. Turner, Agent Amer. Home Miss. Soc., Hannibal.
 William F. Twining, St. Louis.

LICENTIATES.

Two above.
 C. W. Von Coelln, Prof. College, Kidder.

SUMMARY. — CHURCHES: 4 with pastors; 41 with acting pastors; 11 vacant (including 3 supplied by licentiates). TOTAL, 56.
 MINISTERS: 4 pastors; 32 acting pastors; 14 others. TOTAL, 50. LICENTIATES: 3.
 CHURCH MEMBERS: 741 males; 1,085 females; 151 not specified. TOTAL, 1,927, — including 114 absent. Gain, 422.
 ADVERTISEMENTS IN 1868-69: 148 by profession; 469 by letter. TOTAL, 617.
 RENEWALS IN 1868-69: 22 by death; 202 by dismissal; 16 "disfellowshipped." TOTAL, 240.
 BAPTISMS IN 1868-69: 59 adults; 47 infants.
 IN SABBATH SCHOOLS: 3,629. Gain, 687.
 BENEVOLENT CONTRIBUTIONS (37 churches reporting, last year 36): \$2,875.39, — a decrease of \$2,317.46.
 PARISH EXPENSES, including building, support of minister, etc. (43 churches, last year 38): \$40,390.98, — an increase of \$8,351.16. CHURCHES ERLECTED in the year, 11; in process of erection, 9.

CHANGES. — CHURCHES: *New*, — Glenwood; La Grange; Lamar; Lebanon; Ozark; Pleasant Ridge; St. Louis, Mayflower and Plymouth; Springfield; Stokes' Mound. *Dropped* from the list, — Easton. Hartford now appears (we suppose) as West Hartford.

MINISTERS: Ordinations, 3 pastors, 2 without installation. Installation, 1.

ORGANIZATION. — Four Associations of Churches. The churches are also united in a GENERAL ASSOCIATION.

KANSAS.

Church	Year	Minister	Year	Year	May 1, 1869	1868-9	1868-9	1868-9
Albany	1858	O. A. Thomas, a. p.	1853-1867	1867	30	36	66	5
Atholton	1859	J. M. Van Wagner, a. p.	1846-1868	1868				
Burlingame	1861	L. T. Sawyer, a. p.	1864-1868	1868	10	15	25	0
Burlington	1868	J. M. McLain, a. p.	1860-1868	1868	10	10	20	0
Centrals	1869	W. C. Stewart, a. p.	1857-1868	1868	5	5	10	0
Chetopa	1868	None						
Cottonwood Falls	1867	J. K. Deering, a. p.	1850-1869	1869	6	7	13	3
Council Grove	1863	Lincoln Harlow, a. p.	1863-1867	1867	8	11	19	0
Emporia, 1st	1858	M. S. Crosswell, p.	1869-1868	1868	23	33	56	6
Emporia, 2d, Welsh	1868	None			33	29	62	0
Eureka	1869	Luther H. Platt	1866-1869	1869	5	7	12	0
Fort Scott	1869	J. C. Plumb, p.	1869-1868	1868	6	6	12	0
Geneva	1857	Calvin Gray, a. p.	1838-1867	1867	21	29	50	1
Grasshopper Falls	1858	G. C. Morse, a. p.	1857-1868	1868	20	16	35	5
Hiawatha	1858	Gilman A. Hoyt, a. p.	1866-1868	1868	13	18	31	0
Highland	1865	H. P. Robinson, a. p.	1861-1865	1865	10	16	26	1
Junction City	1864	Isaac Jacobus, a. p.	1865-1865	1865	12	15	27	2
Kawwaka	1856	Richard Cordley, a. p.	1855-1859	1859	6	6	11	0

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.			BAPT.				
					May 1, 1869.				1868-9.		1868-9.			1868-9.				
					Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Discon.	Excom.	TOTAL.	Adults.	Infants.	In SAs. Schools.	
Lawrence, Plymouth,	1864	Richard Cordley, a. p.	1858	1859	61	111	172	12	3	13	16	4	10	0	14	2	0	240
" 2d,	1862	Joseph H. Payne, a. p.	1836	1865	5	13	18	2	2	0	2	0	0	0	0	1	0	112
Leavenworth, 1st,	1858	James D. Liggett, p.	1859	1859	21	30	51	17	0	0	4	2	0	0	8	0	0	90
" 5th Av.	1866	Robert Brown, a. p.	1862	1866	10	17	27	0	0	4	4	0	1	0	1	0	3	50
Louisville,	1867	Jacob F. Guyton,	1869	1870	32	50	82	6	2	5	7	0	3	0	3	1	4	100
Lowell,	1868	G. B. Hitchcock, a. p.	1847	1868	8	8	16	0	0	0	0	1	0	0	1	0	0	34
Manhattan,	1866	R. D. Parker, a. p.	1858	1867	15	25	40	0	8	5	13	1	0	0	1	4	1	80
Milford,	1868	None.			5	7	12	0	0	1	1	0	0	0	0	0	0	25
Mound City,	1866	James G. Merrill, p.	1867	1866	5	12	17	0	0	2	2	0	0	0	0	0	0	100
Muscotah,	1866	L. Pomeroy, a. p.	1840	1866	11	12	23	3	0	7	7	1	3	0	4	0	0	50
North Lawrence,	1866	John F. Morgan, a. p.	1865	1865	12	20	32	2	2	2	4	0	1	0	1	1	0	53
Ogden,	1860	[J. M. Morris, Lic.]	1865		8	9	17	0	1	4	5	0	0	0	0	0	0	62
Olathe,	1867	Geo. A. Beckwith, a. p.	1861	1867	7	16	23	0	1	7	8	0	1	0	1	1	2	80
Oswatimie,	1866	Samuel L. Adair, a. p.	1841	1865	3	10	13	5	0	0	0	0	0	0	0	0	0	25
Oswego,	1862	Jared W. Fox, a. p.	1839	1860	9	12	21	0	2	4	6	0	0	0	0	0	0	U.
Paola,	1862	Rodney Paine, a. p.	1843	1866	9	10	19	7	0	1	1	0	0	0	0	0	0	U.
Petersville,	1867	W. C. Stewart, a. p.	1857	1868	9	12	21	2	0	4	4	0	0	0	0	0	0	50
Quindaro,	1869	H. E. Woodcock, a. p.	1848	1868	5	10	16	0	6	10	16	0	0	0	0	1	9	75
Ridgeway,	1866	Lewis Bodwell, a. p.	1856	1856	57	75	132	18	4	14	18	0	5	0	5	3	2	186
Rochester,	1863	None.			9	11	20	1	6	1	7	1	0	0	1	4	0	90
Seneca,	1860	No report.			0	4	4	0	0	0	0	0	0	0	0	0	0	0
Tonganoxie,	1868	A. Connett, a. p.	1861	1868	3	8	11	0	3	0	3	0	0	0	0	3	0	40
Topeka, 1st,	1867	R. M. Tunnell, p.	1869	1868	39	42	81	6	2	1	3	1	1	0	2	2	2	113
" 2d,	1860	Richard Cordley, a. p.	1858	1868	8	6	14	0	0	0	0	3	0	0	3	0	0	29
Troy,	1867	Zebina Baker, a. p.	1834	1867	6	12	18	0	2	1	3	0	1	0	1	0	0	45
Vienna,	1867	H. W. Shaw, a. p.	1850	1868	5	9	14	0	0	0	0	0	0	0	0	0	0	47
Wabauusee,	1868	Edwin A. Harlow, a. p.	1863	1867	12	32	44	1	0	8	8	1	1	0	2	0	0	170

OTHER MINISTERS.
 John A. Banfield, Princ. Prep. Deps., Washburn Coll. Topeka.
 Horatio Q. Butterfield, Pres. Washburn Coll., Topeka.
 J. Copeland, Eureka.
 Charles L. Guild, Milford.
 Harvey Jones, Agent Am. H. M. Soc., Wabauusee.
 Samuel Y. Lum, Agent Am. Bible Soc., Lawrence.
 Peter McVicar, State Sup't of Public Instruction, Topeka.
 John D. Parker, Prof., Washburn Coll., Topeka.
 Frank H. Snow, Prof., Kansas State Univ., Lawrence.
 Henry M. Stevens, Agent Am. Tr. Soc. (N. Y.), Kansas City.

LICENTIATES. — One, in table above.
SUMMARY. — CHURCHES: 4 with pastors; 40 with acting pastors; 5 vacant (including 2 supplied by licentiates). TOTAL, 49.
 MINISTERS: 4 pastors; 40 acting pastors; 9 others. TOTAL, 53. LICENTIATE, 1.
 CHURCH MEMBERS: 493 males; 844 females; 269 not specified. TOTAL, 1,606, — including 166 absent. Gain, 172.
 ADDITIONS IN 1868-69: 116 by profession; 216 by letter. TOTAL, 332.
 REMOVALS IN 1868-69: 16 by death; 46 by dismission; none by excommunication. TOTAL, 62.
 BAPTISMS IN 1868-69: 45 adults; 49 infants.
 IN SABBATH SCHOOLS: 2,144. Loss, 643.
 BENEVOLENT CONTRIBUTIONS (33 churches reporting, last year 23): \$2,332.56. Increase, \$25.51.
 To Home Missions, \$617.40; Foreign Missions, \$136.35; Bible Society, \$238.75; Tract Society, \$24.10; S. S. Society, \$24.35; Cong. Union, \$247.45; Am. Miss. Ass'n., \$45.51. Home Expenses (33 churches reporting, last year, 22): \$30,846.18, vis., SALARIES, \$11,437.00; church edifice, \$16,536.00; Current expenses, \$1,888.03; Sunday Schools, \$1,035.15. Increase in Home Expenses, \$8,596.87.

CHANGES. — CHURCHES: *New.* — Burlington; Centralia; Chetopa; Eureka; Fort Scott; Lowell; Petersburg; Tonganoxie; Vienna. *Dropped* from the list, — Hampden. Does Elm Creek appear as Washara?
 MINISTERS: Ordinations, 2 pastors. Installation, 1. Dismissal, none. Deceased, 1, without change.

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

NEBRASKA.

Name and Loc.	Organization	Pastor	Ordained	Uncommunicated		Males		Females		Totals		Prof.		Totals		Totals		1870.
				Males	Females	Male	Female	Male	Female	Male	Female	Male	Female					
Avoca	1869	J. E. Chase, Jr.	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
Butler County	1869	James L. Foster	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
Camp Creek	1869	J. E. Chase, Jr.	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
Colfax	1869	J. E. Chase, Jr.	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
Emery	1869	J. E. Chase, Jr.	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
Fremont	1869	J. E. Chase, Jr.	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
Fremont	1869	J. E. Chase, Jr.	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
Lincoln	1869	J. E. Chase, Jr.	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
Millard	1869	J. E. Chase, Jr.	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
Moore	1869	J. E. Chase, Jr.	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
Nebraska City	1869	J. E. Chase, Jr.	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
Omaha	1869	J. E. Chase, Jr.	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
Papillion	1869	J. E. Chase, Jr.	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
Sal. Creek	1869	J. E. Chase, Jr.	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
Weeping Water	1869	J. E. Chase, Jr.	1869	10	10	20	0	0	0	0	0	0	0	0	0	0	0	20
TOTAL: 15 churches (2 vacant); 11 ministers.						275	221	558	56	47	50	122	126	6	22	33	20	583

Other Ministers. — Benben Gaylord, Agent Am. H. M. Soc., (Omaha ?) ; Lucius H. Jones, (Fremont ?) ; Charles G. Babes, Pres. of Nebraska Univ., (Fremont) ; Isaac E. Hinton, (Fremont ?) ; Marshall Tingley, (Halt).

SUMMARY, as above. — Gain of members, 117. **SABBATH SCHOOLS** report only "average attendance," Gain in Sabbath Schools, 228. **AVERAGE CONGREGATIONS:** Butler County, 36; Camp Creek, 128; Fremont, 60; Fremont, 70; Lincoln, 60; Millard, 75; Moore, 65; Nebraska City, 60; Omaha, 175; Papillion, 50; Weeping Water, 47. **TOTAL, 242.** Last year, 10 churches reported 708.

CHANGES. — **CHURCHES:** New, — Butler County; Lincoln; Millard; Moore. **Dropped from the list,** none.

MEMBERS: No report. From Quarterly Record, one death.

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

DAKOTA.

		Nov. 5, 1869. | 1869. | 1869. | 1869.																	
Yankton,	1869 | Joseph Ward, p.	1869	1869	7	12	21	0	1	0	1	0	1	0	1	0	1	0	1	0

Mr. Ward was ordained and installed March, 1869.

CHANGES. — **CHURCHES:** None.

MINISTERS: Ordination, one pastor.

Other Ministers. — E. W. Cook.

WYOMING.

		Sept. 20, 1869. | 1869. | 1869. | 1869.																	
Cheyenne,	1869 | Jerome D. Davis, p.	1869	1869	7	9	16	0	1	1	0	1	0	1	0	1	0	1	0	1

This church was organized June 13, 1869, with thirteen members; three have been added since that date. The Sabbath School is "Union." "We are four hundred miles beyond the last church of our order east of us, on the Pacific Railroad, and it is twelve hundred miles to the first sister church west."

COLORADO.

		Nov. 15, 1869. | 1869-9. | 1869-9. | 1869-9.																
Boulder,	1865	Nathan Thompson,	1865	1865	8	12	20	0	1	0	1	1	0	0	4	0	0	74
Central,	1863																	
Denver,	1864																	
Empire,	1866							25	2	0	0							100
Georgetown,	1868																	
TOTAL: 5 churches.		I minister.					105	8	3	0	1	3	0	4				174

* Last year's total. We fail of returns, doubtless from lack of ministers.

144 *Colorado; Utah; Wash. Ter.; Oregon; California.* [Jan.

Mr. Thompson writes: "I am the only Congregational minister in the Territory of over 100,000 square miles, while there are five churches."

CHANGES.—CHURCHES: None in list.
MINISTERS: None reported.

ORGANIZATION.—The churches are united in the COLORADO CONFERENCE OF CONGREGATIONAL CHURCHES.

UTAH.

We drop the name of the church at Salt Lake City, which seems to be suspended, if not extinct.

WASHINGTON TERRITORY.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS. Nov. 1, 1869.			ADDIT'S. 1868-9.			REMOVALS. 1868-9.			BAPT. 1868-9.		By SAs. Schools.
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.		Adults.	Infants.
Walla-Walla,	1866	P. B. Chamberlain,		1866												

OTHER MINISTERS.—Cushing Eells, Principal of Seminary, Walla-Walla.

OREGON.

				May 1, 1869.	1868-9.	1868-9.	1868-9.	1868-9.
Albany,	1853			6	10	16		60
Astoria,	1866	D. B. Gray,		11	16	27		70
Dalles,	1859	Thomas Condon,		22	40	62		201
Forest Grove,	1845	S. H. Marsh, D. D.		39	41	80		60
Hillsboro',	1866							
Oregon City,	1844	E. Gerry,		16	32	48	No report.	83
Portland,	1851	G. H. Atkinson, D. D.,	1848	49	51	100		150
Salem,	1852	P. S. Knight,		41	53	94		134
TOTAL:				187	245	432	39	13 52 4 16 20 9 12 733

1 No date is given in the minutes. It has previously been "May 1," and probably is now.

OTHER MINISTERS.—No report; but the names of the following appear in Oregon ecclesiastical affairs:—John F. Damon; Obod Dickinson, Salem; J. H. D. Henderson, Eugene City; Huntington Lyman, [Prof.?], Forest Grove; [Sidney H. Marsh, D. D., Pres. Pacific Univ.?]; Elkanah Walker, Forest Grove.

SUMMARY.—CHURCHES: 6 with ministers; 2 vacant. TOTAL, 8.

MINISTERS: 6 with churches; 5 others. TOTAL, 11.

CHURCH MEMBERS, etc., as above.

CONTRIBUTIONS: Home Missions (4 churches), \$83.30; Foreign Missions (3 churches), \$56.10; Pastor's support (6 churches), \$4,720; other objects (5 churches), \$3,576.31.

AVERAGE ATTENDANCE on public worship (5 churches), 700. CONVERSIONS, 22.

CHANGES.—CHURCHES: No change in list. Gain of members, 19. Gain in Sabbath School, 6.

MINISTERS: No report of any ordinations, etc.

ORGANIZATION.—The ministers and churches are united in the CONGREGATIONAL ASSOCIATION.

CALIFORNIA.

				Sept. 1, 1869.	1868-9.	1868-9.	1868-9.
Angel's,	1869	J. W. Brier, s. s.		3	6	9	1 7 2 9
Antioch,	1865	James Woods, s. s.		5	13	18	2 5 5 5
Benicia,	1865	C. H. Pope, p.		8	26	34	10 2 9 11 3 3 1
Cache Creek,	1866	None.		4	7	11	3 2 2 2
Chico,	1867	J. M. Woodman, s. s.		3	9	12	2 2 2 2
Clayton,	1863	M. Harker, s. s.		8	27	35	5 7 7 7
Cloverdale,	1869	J. S. Berger, s. s.		2	5	7	
Coloma,	1865	None.		3	3	6	
Copperopolis,	1864	None.		19	20	39	26 2 2 1 1 6 57
Dixon,	1869	J. W. Brier, s. s.		6	5	11	11 11
Douglas Flat,	1869	J. W. Brier, s. s.		6	8	14	1 6 8 14 1 1 2 40

COUNTRIES.	Organized.	MINISTERS.	Ordained.	Commenced.	CHS. MEMBERS.			ADMIT'S.		REMOVALS.			BAPT.			
					Sept. 1, 1869.	1868-9.	1868-9.	1868-9.	1868-9.	1868-9.	1868-9.					
Place and Name.	Name.	Name.			Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Discon.	Excom.	TOTAL.	Adults.	Infants.
Intch Flat,	1864	H. Cummings, s. s.		1869	3	6	9								1	70
Idon Plain,	1867	Roswell Graves, s. s.		1867												
El Dorado [extinct],																
Eureka,	1861	J. T. Willes, s. s.		1869	2	2	4									60
Folsom,	1859	None.														
Grass Valley,	1858	T. G. Thurston, s. s.		1869	30	47	77	17	4	1	5	3	17	30	2	4
Hayward,	1866	B. N. Seymour, p.		1865	8	11	19	3	2	3	5	1	3	4		70
		G. R. Ellis, s. s.														
Hydesville,	1868	L. W. Winslow, s. s.		1869	8	19	22	1	11	3	14	1		1	2	70
Lincoln,	1868	J. N. Hubbard, s. s.		1867	8	7	15	3	1	2	3				1	85
Lockeford,	1862	J. J. Powell, s. s.		1867	11	13	24	4	4	4					1	3
Los Angeles,	1867	J. W. Atherton, s. s.		1868	18	12	25		5	21	26	5	5		1	3
Mokelumne Hill,	1854	None.														
Murphy,	1866	J. W. Brier, s. s.		1868	1	12	13		1	1		15	2	17		20
Nevada,	1851	A. Parker, s. s.		1868	25	44	69	6	3	4	7			2	1	8
Norcrossville,	1864	J. T. Owens, s. s.		1869	10	9	19	2	1	1						90
Oakland, 1st,	1860	George Moor, D.D., p.		1861	65	124	189	30	5	18	23	3	3	6	1	14
" 2d,	1868	Eli S. Corwin, p.		1868	6	12	18		5	4	9			1	8	
Oroville,	1856	J. Bates, s. s.														
Pescadero,	1866	G. R. Ellis, s. s.		1869	4	5	9		3	3		4	4			
Petaluma,	1864	E. S. Lippitt, Meth.]	No report.	1868	43	91	134	11	8	8	1	4	5		150	
Pointland,	1867	J. J. Powell, s. s.		1867	4	8	12	3								
Redwood,	1862	R. B. Snowden, p.		1867	7	23	30	5	8	8	11	4	4		1	75
Elko Vista,	1869	H. E. Jewett, s. s.		1867	12	10	22		17	5	22				1	3
Sacramento,	1849	I. E. Dwinell, D.D., p.		1863	38	100	138		10	10		5	5	1	9	
San Andreas,	1866	None.														
San Bernardino,	1867	None.														
San Francisco, 1st,	1849	A. L. Stone, D.D., p.		1868	187	266	453		11	24	35	6	14	20	1	6
" 2d,	1862	Prof. J. A. Benton, s. s.		1862	51	83	134	18	8	14	17	1	9	10	3	5
" 3d,	1863	Wm. C. Pond, p.		1868	44	75	119	25	11	17	28	2	6	8	5	6
" Green st.,	1866	E. C. Bissell, p.		1864	33	62	95	6	5	5	10	4	8	12	2	6
" South Park,	1869	M. S. Crosswell, s. s.		1869	5	1	6		2	2		2	2			125
San Mateo,	1864	A. M. Goodnough, s. s.		1867	9	15	24		3	3	6	2	2		1	70
Santa Barbara,	1867	J. A. Johnson, s. s.		1869	5	9	14		2	2	4	8	8			40
Santa Cruz,	1867	E. M. Betts, p.		1864	35	56	91	2	5	13	18	2	2	2	2	8
Soquel,	1868	Walter Frear, p.		1868	4	10	14	3								100
Stockton,	1865	W. A. Tenney, s. s.		1868	19	40	59	2	5	10	15	1		1	1	
Wheatland,	1869	J. A. Daly, p.		1868	5	4	9									20
Woodbridge,	1862	None.														
		No report.														

PREACHING STATIONS.

NAMES OF STATIONS.	Date of organization.	NAMES OF MINISTERS.	Average Attendance.	Number of Sabbath Schools.	Enrolled Members.	Raised for Church erection.	Value of Property.
Anaheim,	1869	Josiah Bates,	..	..	..	..	..
Oakland Mission,	1869	John Kimball,	..	..	..	..	\$2,000
Rocklin,	1869	J. N. Hubbard,	..	1	40	\$800	800
San Juan,	1868	Wm. L. Jones,	80	1	76	..	..
South Vallejo,	1869	..	50	1	60	..	..
San Buenaventura,	..	F. Harrison,	40	1	25	..	..
Saltcoy,	..	S. Bristol,	..	..	..	..	..

NOTE.—Where two stated supplies are given to a church above, it seems probable that one succeeded the other in the year.

OTHER MINISTERS. Samuel V. Blakeslee, Editor of Pacific, Oakland. Thomas H. Rouse, Benicia. William C. Bartlett, Editor, San Francisco. Martin Kellogg, Prof., Univ. Cal., Oakland. Asa Turner, Santa Barbara. E. G. Beckwith, College School, Oakland. Justin P. Moore, City Missionary, San Francisco. B. S. Ward, Teacher, Gilroy. James H. Warren, Agent Amer. Home Miss. Soc., San Francisco. S. W. Webb, San Francisco.

LEOPHATES.—None reported.

SUMMARY.—CHURCHES: 13 with pastors; 25 with acting pastors; 10 vacant (including 1 supplied by Methodist). TOTAL, 48.
 MINISTERS: 13 pastors; 29 acting pastors (including 5 at stations); 9 others. TOTAL, 51.
 CHURCH MEMBERS: 760 males; 1,311 females; 60 not specified. TOTAL, 2,121,—including 193 absent.
 Gain of members, 181.
 ADDITIONS IN 1868-69: 128 by profession; 231 by letter. TOTAL, 359.
 REMOVALS IN 1868-69: 24 by death; 125 by dismissal; 3 by excommunication. TOTAL, 152.
 BAPTISMS IN 1868-69: 26 adults; 108 infants. IN SABBATH SCHOOLS: 5,178. Gain, 626.
 CHARITIES (19 churches, last year 22): \$9,684.20,—an increase of \$172.57. CURRENT EXPENSES (33 churches, last year 33): \$51,831.70,—an increase of \$6,642.92. CHURCH EXTENSION, payment of debts, etc. (29 churches and stations, last year 18): \$39,027.46,—an increase of \$12,148.06. VALUE of church property (35 churches and stations, last year 29): \$271,245,—an increase of \$46,246.
 CHURCH DEBTS (14 churches, last year 13): \$28,497.75,—an increase of \$7,477.75.

CHANGES.—CHURCHES: *New*.—Angel's; Cloverdale; Dixon; Douglas Flat; Rio Vista; Wheatland. *Dropped as extinct*.—El Dorado; as never organized, Saticoy.
 MINISTERS: From tables and *Quarterly*.—Ordination, 1 without installation. Installations, 6. Dismissals, 2. Deceased, 1 acting pastor.

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

DOMINION OF CANADA.

PROVINCES OF ONTARIO AND QUEBEC.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	GEN. MEMBERS.				ADDIT'S.		REMOVALS.		BAPT.	
					Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Death.	Excom.	TOTAL.	Adults.	Infants.	In Sab. Schools.
Place and Name.		Name.			May 6, 1869.				1868-9.	1868-9.	1868-9.			
Abbotsford,	Q. 1830	None.												
Albion,	Ont. 1845	Joseph Wheeler,	1839	1845	9	12	21	0	3	3	1	1	0	20
Alton,	" 1839	Hiram Denny,	1832	1862	30	29	59	5	4	4	5	1	10	0
Arran West,	" 1864	None. No report.												
Belleville,	" 1854	None. No report.					23						40	
Bell Ewart,	" 1836	None. No report.												
Bowmanville,	" 1839	Thomas M. Reikie,	1845	1855	14	28	42	7		1	1	0	2	
Brantford,	" 1834	John Wood,	1853	1852	41	93	134	12	59	9	68	2	1	
Brockville,	" 1843	Alexander McGregor,	1863	1863	7	20	27		4	0	4	1	0	
Brome,	Q. 1844	Charles P. Watson,	1857	1866	9	11	20		0	0	0	0	0	
Burford,	Ont. 1840	None.			21	40	61	12		3	3	2	2	
Caledon, S.,	" 1858	(See Orangeville.)												
Churchill,	" 1838	Joseph Unsworth,	1853	1853	17	33	50		3	0	3	0	0	
Cobourg,	" 1835	Charles Pedley,	1849	1866	9	10	19							
Cold Springs,	" 1840	Charles Pedley,	1849	1866	22	48	70			1	2	0	0	
Colpoys Bay,	" 1858	Ludwick Kribs,	1842	1858	14	14	28		5	1	0	1	0	
Cowansville,	Q. 1856	Charles P. Watson,	1857	1866	17	33	50		6	0	6	3	0	
Danville,	" 1832	Ammi J. Parker,	1828	1829	48	68	116		2	4	2	6	8	
Douglas,	Ont. 1863	Robert Brown,	1862	1868	14	19	33		9	2	11	0	0	
Dunham,	Q. 1867	No report.												
Durham,	" 1837	None.												
Eden,	" 1835	Edwin J. Sherrill,	1838	1837	16	52	68		1	0	1	2	0	
Eden Mills,	Ont. 1847	None.												
Eramosa,	" 1846	William F. Clarke,	1844	1869	17	27	44		2	2	1	3	0	
Erin,	" 1858	None. No report.												
Fergus,	" 1869	Enoch Barker,	1855	1869										
Fitch Bay,	Q. 1859	L. P. Adams,	1840	1854	24	40	64		11	2	0	2	2	
Forest,	Ont. 1863	John Salmon, B. A.	1862	1868	17	17	34		10	3	13	0	0	
Garafraza, S.,	" 1856	Enoch Barker,	1855	1869	24	34	58		3	14	1	15	0	
" N.,	" 1867	Robert Brown,	1862	1867	7	8	15							
Georgetown,	" 1842	Joseph Unsworth,	1853	1853	15	26	41		4	3	0	3	0	
Granby,	Q. 1830	James Howell,	1835	1867	46	65	111		5	15	1	16	2	
Guelph,	Ont. 1835	William F. Clarke,	1844	1860	33	59	92		7	7	3	10	3	
Hamilton,	" 1835	Thomas Pullar,	1823	1858	47	71	118		14	8	5	13	1	
Hawkesbury,	"	None.												
Hillsburg,	" 1835	None.												
Howick,	" 1861	Solomon Snider,	1849	1866	15	18	33		2	0	2	1	0	
Indian Lands,	" 1829	W. M. Peacock,	1869		24	23	47		6	0	0	1	0	
Inverness,	Q. 1844	None.												
Kelvin,	Ont. 1854	None. No report.												
Kincardine,	" 1856	Nell McKinnon,	1847	1856	17	10	27		0	0	0	1	0	
Kingston,	" 1849	Kenneth M. Fenwick,	1849	1847	24	00	86		9	1	0	1	2	
Lanark, Ist,	" 1852	James Douglas,	1865	1865	25	59	84		2	0	2	2	3	
" Village,	" 1853	Richard Lewis,	1864	1867	11	20	41		1	4	1	5	0	

Churches.	Organized.	Ministers.	Ordnained.	Commenced.	CHH. MEMBERS.			ADDIT'S.			REMOVALS.			BAPT.		Pr. Sch. Schools.		
					May 6, 1869.			1868-9.			1867-8.			1868-9.				
Place and Name.		Name.			Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disun.	Excom.	TOTAL.	Adults.	Infants.	
Little Warwick,	Ont. 1857	None.			26	31	57	6	1	0	1	0	0	0	0	0	7	88
London,	Ont. 1837	James A. R. Dickson,	1805	1865	43	83	126	3	51	9	0	1	3	0	4	14	8	178
Markham and	" 1845	Dugald McGregor,	1848	1857	26	31	57	5	0	0	0	0	0	0	0	0	2	73
Unionville,	" 1844	Daniel Macallum,	1853	1868	17	40		5	15	2	17	0	1	0	1	1	1	180
Roarborough,	" 1829	None.					49*						2		2			
St. John's,	Ont. 1860	None.			4	10	14	3	0	0	1	0	0	1				4
St. George's,	Ont. 1860	None.			17	31	48		5	0	5	1	5	0	6	1		1
St. James,	Ont. 1860	None.			7	7	14		1	0	1	0	0	1				23
St. Paul,	Ont. 1860	None.			160	259	419	46	17	23	40	1	43	1	45	0	40	505
St. Peter,	Ont. 1860	None.			5	16	21		8	1	9			1	1			6
St. Andrew's,	Ont. 1860	None.			13	14	27		1	1	1	2		3				Un.
St. David's,	Ont. 1860	None.			7	10	17		0	2	2	1	1	0	2	0	0	104
St. George's,	Ont. 1860	None.																
St. James,	Ont. 1860	None.			11	14	25		3	4	7	1	1	0	2	1		
St. Paul,	Ont. 1860	None.			17	30	47		1	2	0	2	1	4	1	6	0	8
St. Andrew's,	Ont. 1860	None.			17	18	35		10	2	1	3	2	1	4	0	8	47
St. George's,	Ont. 1860	None.			20	32	52		6	10	5	15	1	5	0	6	2	8
St. James,	Ont. 1860	None.			13	16	29		7	0	3	3	0	1	0	1	0	2
St. Paul,	Ont. 1860	None.			29	69	98		6	6	0	6	1	0	0	1	2	3
St. George's,	Ont. 1860	None.						*49										160
St. Andrew's,	Ont. 1860	None.			26	62	88		5	2	0	2	0	1	0	1	0	12
St. Paul,	Ont. 1860	None.																
St. George's,	Ont. 1860	None.			45	86	131		33	1	34	2	1	1	4	10	4	83
St. Andrew's,	Ont. 1860	None.			49	74	123		23	4	6	10	4	7	0	11	4	144
St. Paul,	Ont. 1860	None.			25	33	62		6	0	6	2	3	0	5			70
St. George's,	Ont. 1860	None.			9	13	22											16
St. Andrew's,	Ont. 1860	None.			20	25	45		0	0	0	1	0	0	1			32
St. Paul,	Ont. 1860	None.			29	47	76		5	11	0	11	2	3	0	5	2	1
St. George's,	Ont. 1860	None.			7	9	16											46
St. Andrew's,	Ont. 1860	None.						*11										115
St. Paul,	Ont. 1860	None.			8	2	10		0	0	0	0	0	0	0	0	0	29
St. George's,	Ont. 1860	None.			No	Re	tu	rs.	11	9	20	2	4	0	6	0	4	258
St. Andrew's,	Ont. 1860	None.			60	98	158		4	8	11	19	1	8	7	16	0	7
St. Paul,	Ont. 1860	None.							46	6	52	1	1	0	2	0	9	471
St. George's,	Ont. 1860	None.			9	12	21		1	1	2	3	0	0	0	0	0	43
St. Andrew's,	Ont. 1860	None.						*33										
St. Paul,	Ont. 1860	None.			14	16	30		1	9	0	9	0	0	0	0	0	4
St. George's,	Ont. 1860	None.			25	37	63		13	1	14	0	1	0	1	0	13	Un.
St. Andrew's,	Ont. 1860	None.			14	16	30		2	2	5	7	0	0	0	1	3	34
St. Paul,	Ont. 1860	None.			9	26	35		8	4	2	6	0	0	0	0	1	42
St. George's,	Ont. 1860	None.			5	3	8		0	2	2	0	0	0	0	0	0	Un.

OTHER MINISTERS.
 John Armour, Kelvin, Ont.
 Thomas Baker, Toronto, Ont.
 E. T. Bromfield, Toronto, Ont.
 John Brown, Caledon, Ont.
 Robert Burchill, Georgetown, Ont.
 James T. Byrne, Whitby, Ont.
 Wm. Clarke, Paris, Ont.
 George Cornish, M. A., Prof. Cong. Coll., Montreal, Que.
 D. Dunkery, Durham, Que.

John Durrant, Stratford, Ont.
 Samuel N. Jackson, Montreal, Que.
 J. Johnston (Indian).
 Stephen King, Ryckman's Corners, Ont.
 Alexander McDonald, Montreal, Que.
 A. McGill, Ryckman's Corners, Ont.
 John McKillican, Danville, Que.
 James Middleton, Elora, Ont.

P. P. Osunkerhine, Penetanguishene, Ont.
 J. S. Pattison, Inverness, Que.
 James Porter, Toronto, Ont.
 Alexander Sim, M. A. Franklin, Que.
 Arthur Wickson, LL. D., Toronto, Ont.

LICENTIATES. — No report.

SUMMARY.—CHURCHES: 66 with ministers (pastoral relation not specified); 33 vacant. **TOTAL, 99.**
MINISTERS: 51 in pastoral service (actual relation not designated); 22 others. **TOTAL, 73.**
CHURCH MEMBERS: 1,508 males; 2,410 females; 563 not designated. **TOTAL, 4,476,**—including 263 absent. **Gain, 223.**
ADDITIONS IN 1868-69: 426 by profession; 125 by letter; 7 not specified. **TOTAL, 558.**
REMOVALS IN 1868-69: 69 by death; 163 by dismissal; 15 by excommunication. **TOTAL, 247.**
BAPTISMS IN 1868-69: 57 adult; 340 infant.
IN SABBATH SCHOOLS: 6,300. **Gain, 233.**
CONTRIBUTIONS (58 churches reporting, last year 54): \$15,079,—an increase of \$5,600. **LOCAL OFFERTS** (56 churches reporting, last year 58), \$43,819,—a decrease of \$3,413.
Nightly churches report as follows: **CHURCH PROPERTY:** 84 edifices, of the value of \$257,450, with 19,965 sittings. **Sixty churches report:** 133 regular stations, 140 Sabbath services, 71 weekly services, 8,568 persons in principal congregations, 13,324 hearers at all stations.

CHANGES.—CHURCHES: *New*, or replaced on the list,—Douglas; Fergus; Montreal, East church; Orangeville. *Hawksbury* and *Massawippi* appear this year to be churches. *Dropped from the list*,—Barton; Bothwell; Cape Croker; Dresden; Grey; Metis; Springfield.
MINISTERS: No report. From *Quarterly Record*, etc.: Ordination, 1 pastor. Installations, 4.

ORGANIZATION.—Most of the churches are united in the **CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.**

NOVA SCOTIA, CAPE BRETON, AND NEW BRUNSWICK.

We have failed to hear from our excellent correspondent, Rev. Robert Wilson, Sheffield, N. B., but we are sure it is from no lack of interest on his part.

Last year the churches and ministers in Nova Scotia and Cape Breton were as follows: Chebogue, Archibald Burpee; Cornwallis, J. R. Kean; Halifax, Joseph Elliot; Liverpool, Charles Duff; Milton, Robert K. Black; Pleasant River, Simeon Sykes; Yarmouth, Archibald Burpee; Margarie, C. B., *Mona.*—**Total members, 545; total in Sabbath Schools, 742.**

The churches and ministers in New Brunswick were as follows: Cardigan, None; Kerwick Ridge, George Stirling; Sheffield, Robert Wilson; St. John, Frederick Hastings; St. Stephen, Edgar L. Foster.—**Total members, 383; total in Sabbath Schools, 378.**

St. Stephen reports, this year, in **MAINE** minutes, 34 males, 85 females, 119 total, 17 absent; 3 added by profession, 3 by letter; 4 died, 5 dismissed; 2 infant baptisms; 200 in Sabbath School.

ORGANIZATION.—These churches (except St. Stephen, which belongs to the **GENERAL CONFERENCE OF MAINE**) form the **CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.**

JAMAICA, WEST INDIES.

CHURCHES. Place and Name.	Organized	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS. Oct. 1, 1869.			ADDIT'S. 1868-9.		REMOVALS. 1868-9.			BAPT. 1868-9.		In Sab. Schools.
					Male.	Female.	Total.	Prof.	Letter.	Total.	Deaths.	Disun.	Excom.	Total.		Adults.	Infants.
Brainerd,	1841	John Thompson,			49	118	167	3	3	3	3				103
Brandon Hill,		S. B. Wilson,					76	5	1	6	0	1			100
Chesterfield,		E. B. Venning,					97	5	1	6	0	2			100
Elliot,		G. C. Starbuck,					60	1	3	4	1	0			85
Providence,		S. B. Wilson,					43	3	0	3	1	0	1		40
TOTAL, 5 churches.		4 ministers.			49	118	443	17	5	22	5	3	13	21	428

CHANGES.—CHURCHES: *Dropped*,—Richmond. **Loss of members** (two years), 8. **Gain in Sabbath Schools, 4.** The churches are under the care of the **AMERICAN MISSIONARY ASSOCIATION.**

**LIST OF NAMES OF CONGREGATIONAL MISSIONARIES
CONNECTED WITH A. B. C. F. M., DECEMBER, 1869.**

WEST AFRICA:

William Walker.

EAST AFRICA:

Jah Robbins.
man A. Wilder.
Stephen C. Pixley.
Henry M. Bridgman.
David Rood.
William Ireland.
William Mellen.
Josiah Tyler.
Aldin Grout.

WESTERN TURKEY:

Edwin E. Bliss.
Andrew T. Pratt, M. D.
Henry A. Schauffler.
Ira F. Pettibone.
Joseph K. Greene.
Julius Y. Leonard.
John F. Smith.
William W. Livingston.
Jasper N. Ball.
James F. Clarke.
Henry C. Haskell.
Charles F. Morse.
George F. Herrick.
Wilson A. Farnsworth.
Lyman Bartlett.
Henry P. Page.
William E. Locke.
John O. Barrows.

CENTRAL TURKEY:

Lucien H. Adams.
Giles F. Montgomery.
Philander O. Powers.
Carmi C. Thayer.
Henry Marden.

EASTERN TURKEY:

George C. Knapp.

Lyander T. Burbank.
Moses P. Parmelee.
Crosby H. Wheeler.
Herman N. Barnum.
Royal M. Cole.
John E. Pierce.
Theodore S. Pond.

SYRIA:

William Bird.
Simeon H. Calhoun.

PERSIA:

Benjamin Labaree.
Justin Perkins, D. D.

WESTERN INDIA:

Allen Hasen.
William Wood.
Amos Abbott.
Henry J. Bruce.
Samuel R. Fairbank.
Charles Harding.
W. H. Atkinson.
Spencer R. Wells.

MADURA, SOUTH INDIA:

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

CEYLON:

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

FUCHAU, CHINA:

Lyman B. Peet.
Charles Hartwell.

NORTH CHINA:

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

SANDWICH ISLANDS:

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

MICRONESIA:

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

TOTAL, 91.

NOT CONNECTED WITH THE BOARD:

Cyrus Hamlin, D. D., Pres. of Robert Coll., Constantinople.
Daniel Bliss, D. D., Pres. of Syrian Protestant Coll., Beirut, Syria.
George Washburn, Prof. in Robert Coll., Constantinople.

MISSIONARIES OF THE AMERICAN MISSIONARY ASSOCIATION.

JAMAICA:

Four, as in tables with statistics.

SANDWICH ISLANDS:

J. S. Green, Makawao; church had 10 additions by profession, 2 by letter.
J. P. Green, Makawao.

WEST AFRICA:

G. P. Clafin; church of 80 members.

AT HOME, AND AMONG THE FREEDMEN:

Given in the tables,—in Kentucky, Tennessee, Georgia,

Alabama, Mississippi, Louisiana, Texas, etc. Also: Henry B. Blake, Wilmington, N. C.
Edward Bull, Beaufort, N. C.
J. K. Warner, Jacksonville, Fla.

SUMMARY I.—CHURCHES, MINISTERS, AND REPORTED CONTRIBUTIONS IN 1869.

STATES, &c.	CHURCHES.							MINISTERS.							BENEVOLENT CONTRIBUTIONS REPORTED.
	WITH MINISTERS.				Condition not reported.	TOTAL CHURCHES.	IN PASTORAL WORK.				TOTAL MINISTERS.				
	Pastors.	Acting Pastors.	Not Specified.	TOTAL.			Pastors.	Acting Pastors.	Not Specified.	TOTAL.		Not in pastoral work.			
Alabama,	0	1	0	1	0	1	0	1	0	1	0	1	No report.		
Arkansas,	0	1	0	1	1	0	2	0	1	0	1	0	1	No report.	
California,	13	25	0	38	10	48	13	29	0	42	9	51	\$ 9,684.20		
Colorado,	0	1	0	1	4	0	5	0	1	0	1	0	1	No report.	
Connecticut,	155	66	0	221	69	290	156	65	0	221	129	350	203,232.23		
Dakota,	1	0	0	1	0	0	1	0	0	1	1	2	No report.		
District of Columbia,	0	1	0	1	0	0	1	0	1	0	1	13	14	No report.	
Georgia,	1	2	0	3	1	0	4	1	2	0	3	2	5	No report.	
Illinois,	39	133	0	172	72	0	244	39	104	0	143	85	228	72,368.81	
Indiana,	5	13	0	18	8	0	26	4	11	0	15	8	23	No report.	
Iowa,	8	145	0	153	33	0	189	8	115	0	123	58	181	15,457.00	
Kansas,	4	40	0	44	5	0	49	4	40	0	44	9	53	2,332.56	
Kentucky,	1	1	0	2	0	0	2	1	1	0	2	4	6	No report.	
Louisiana,	3	6	0	9	1	0	10	3	6	0	9	6	15	No report.	
Maine,	57	92	0	149	88	0	237	55	79	0	134	42	176	39,413.60	
Maryland,	0	0	0	0	1	0	1	0	0	0	0	1	1	201.00	
Massachusetts,	311	116	0	427	73	0	500	314	115	0	429	187	616	300,092.80	
Michigan,	11	125	0	136	39	0	175	11	85	0	96	43	139	25,606.84	
Minnesota,	4	50	0	54	14	0	68	4	39	0	43	11	54	3,068.27	
Mississippi,	1	0	0	1	0	0	1	1	0	0	1	1	2	No report.	
Missouri,	4	41	0	45	11	0	56	4	32	0	36	14	50	2,875.39	
Nebraska,	—	—	13	13	2	0	15	—	—	10	10	5	15	No report.	
New Hampshire,	79	67	0	146	39	0	185	79	66	0	145	47	192	39,625.60	
New Jersey,	7	5	0	12	3	0	15	7	4	0	11	13	24	7,320.00	
New York,	58	113	0	171	81	0	252	53	97	0	150	59	209	131,901.00	
Ohio,	25	111	0	136	53	0	189	25	88	0	113	66	179	51,327.00	
Oregon,	—	—	6	6	2	0	8	—	—	6	6	5	11	Mixed.	
Pennsylvania,	3	—	39	42	27	0	69	3	—	32	35	7	43	No report.	
Rhode Island,	10	13	0	23	2	0	25	11	13	0	24	9	33	17,221.00	
South Carolina,	0	1	0	1	0	0	1	0	1	0	1	1	2	No report.	
Tennessee,	0	4	0	4	0	0	4	0	4	0	4	2	6	No report.	
Texas,	0	1	0	1	1	0	2	0	1	0	1	2	3	No report.	
Vermont,	80	75	0	155	41	0	196	80	71	0	151	58	209	46,240.10	
Virginia,	0	3	0	3	1	0	4	0	2	0	2	0	2	No report.	
Washington Ter.,	0	1	0	1	0	0	1	0	1	0	1	1	2	No report.	
Wisconsin,	22	112	0	134	32	0	166	22	109	0	131	47	178	19,058.87	
Wyoming,	1	0	0	1	0	0	1	1	0	0	1	0	1	No report.	
Missionaries,	—	—	—	—	—	—	—	—	—	—	—	—	—	100	
TOTALS, U. S.	908	1,335	58	2,326	717	0	3,043	900	1,184	49	2,133	935	3,168		
Ontario and Quebec,	—	—	66	66	32	0	98	—	—	51	51	22	73	\$ 15,079.00	
New Brunswick,*	1	3	0	4	1	0	5	1	3	0	4	0	4	No report.	
Nova Scotia,*	—	—	7	7	1	0	8	—	—	6	6	0	6	No report.	
Jamaica,	—	—	5	5	0	0	5	—	—	4	4	0	4	No report.	
TOTALS, No. America,	904	1,338	133	2,408	751	0	3,150	901	1,187	110	2,198	957	3,255		

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

2. Most of the churches "not supplied" have regular preaching, but no minister engaged for regular service. Further, 112 of them are supplied by licentiate or men of other denominations.

3. The tenth column of figures probably includes no pastors except in Canada.

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

5. "Benevolent Contributions" do not include parish expenses, building or repairing churches, paying church debts, or any other similar expenditures. Such items are partially given in the summaries of the several States.

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

SUMMARY II.—MEMBERSHIP IN 1869, WITH ADDITIONS, REMOVALS, AND BAPTISMS DURING THE PRECEDING STATISTICAL YEAR.

STATES, etc.	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.				BAPTISMS.		In Sabbath Schools.
	Males.	Females.	Total.	Absent.	Profes- sion.	Letter.	Total.	Deaths.	Dis- missals.	Excom.	Total.	Adult.	Infant.	
Ala.	22	15	37	3	12	1	13	0	0	0	0	8	0	230
Ark.														
Cal.	760	1,511	2,271	198	128	231	359	24	125	3	152	26	108	5,178
Col.			105		3	3	6	1	3	0	4			174
Conn.	16,502	32,761	49,263	4,588	2,404	1,378	3,782	330	1,538	82	2,456	1,113	867	48,786
Dak.	7	22	29	0	8	6	14	1	0	0	1	5	0	110
D. C.	83	105	188	15	17	43	60	4	113	0	117	5	2	170
Geo.	51	51	102	18	85	24	109	2	2	1	5	83	3	480
Ill.	6,426	11,519	18,505	1,863	1,150	1,159	2,338	163	1,164	79	1,406	383	330	25,029
Ind.	428	716	1,144	51	119	125	244	15	28	1	44	36	22	1,253
Iowa.	3,753	5,921	9,674	794	768	761	1,529	95	597	56	670	342	237	10,472
Kan.	493	844	1,606	106	116	216	332	16	46	0	62	45	49	2,144
Ky.			253											245
La.	206	365	571	52	82	38	120	10	1	2	13	37	45	570
Me.	5,994	13,878	19,812	3,491	594	313	847	325	332	23	680	350	147	22,448
Md.	43	35	78	16	5	6	10	0	2	1	3	4	4	246
Mass.	25,050	55,007	80,057	11,970	2,975	2,492	5,467	1,267	2,337	79	3,683	1,610	1,036	68,844
Mich.	3,915	6,969	10,884	1,024	989	885	1,824	140	635	51	826	396	198	16,211
Minn.	1,208	1,820	3,028	319	166	256	432	27	159	11	197	71	63	4,096
Miss.	20	19	39	4	4	2	6	3	9	0	12	3	6	100
Mo.	741	1,035	1,927	114	148	469	617	22	202	16	240	59	47	3,629
Neb.	167	221	388	23	47	85	132	1	25	6	32	23	20	963
N. H.	5,335	12,674	18,109	3,431	524	306	830	367	385	21	773	322	177	22,745
N. J.	696	1,129	1,725	179	68	114	182	16	55	3	74	16	46	2,508
N. Y.	8,821	16,416	25,448	1,980	1,268	937	2,205	337	881	25	1,243	608	558	28,494
Ohio.	5,805	10,765	16,616		1,508	872	2,380	183	890	67	1,140	541	397	18,536
Or.	187	245	432		39	13	52	4	16	2	20	9	12	798
Penn.	370	589	952	80	228	301	529	33	168	43	244	13	29	5,116
R. I.	1,171	2,854	4,025	565	180	104	284	66	68	8	142	110	79	6,392
S. C.	55	115	170	9	4	0	4	3	0	0	3	3	3	75
Tenn.	82	123	215	59	22	8	30	4	20	5	29	14	8	1,145
Texas.			183											120
Ver.	6,173	12,286	18,539	3,127	866	418	1,284	327	512	22	861	540	223	19,327
Va.			38		0	1	1	0	2	0	2	0	0	70
Wash. T.*	10	14	24	1										76
Wis.	3,744	7,082	10,870	1,346	750	607	1,357	100	536	31	667	321	296	16,948
Wy.	7	9	16	0					0	0	0	1	0	100
Total, U. S.	98,165	196,865	300,362	35,364	15,167	12,078	27,373	4,386	10,761	642	15,801	7,094	5,022	361,602
Ont. & Qu.	1,503	2,410	4,476	252	426	125	558	69	162	15	246	57	340	6,860
N. B.	143	240	*383	58	3	3	6	4	5	0	9	2		378
N. S.*	183	362	545	34										742
Jamaica,	49	115	443		17	5	22	5	13	3	21			428
Total, N. A.	100,043	199,995	306,209	35,708	15,613	12,211	27,959	4,464	10,941	690	16,077	7,151	5,264	369,350

* Last year's report.

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

2. The "excommunications" sometimes (but rarely) include, though not with strict accuracy, the number of persons whose names are dropped from church lists on account of long absence.

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

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

5. States or items starred (*) give only last year's reports.

SUMMARY III.—CHANGES IN THE STATISTICAL YEAR 1868-9.

STATES, ETC.	CHURCHES.				MINISTERS.								SABBATH SCHOOLS.		CONTRIBUTIONS.		
	NUMBER.		MEMBERS.		PASTORATE.			ORDI'NS.		DEATHS.		LICENSED.		Gain.	Loss.	Increase.	Decrease.
	New.	Dropped.	Gain.	Loss.	Ordnained.	Installed.	Dismissed.	Pastors.	Without Installat'n.	Pastors.	Others.	The year.	Under care.				
Ala.	0	0	12	—	0	0	0	0	0	0	0	0	0	110	—	—	—
Ark.	2	0	71	—	0	0	0	0	0	0	0	0	0	—	—	—	—
Cal.	2	2	131	—	—	5	2	—	1	—	—	—	—	625	—	\$172.57	—
Col.	0	0	—	—	0	0	0	0	0	0	0	0	0	19	—	—	—
Conn.	1	0	664	—	12	21	142	12	7	1	3	—	30	325	—	—	\$13,103.41
Dak.	0	0	15	—	—	1	0	0	1	0	0	0	0	110	—	—	—
D. C.	0	0	—	—	59	0	0	0	1	0	0	0	1	—	5	—	—
Geo.	1	0	76	—	—	0	1	0	0	0	1	0	0	80	—	—	—
Ill.	11	13	—	—	4	9	1	5	4	6	1	2	4	1,400	—	19,738.53	—
Ind.	4	0	213	—	—	—	—	—	—	—	—	—	—	253	—	—	—
Iowa.	13	1	146	—	1	4	0	2	1	—	0	0	2	2,068	—	—	1,128.00
Kan.	9	1	872	—	—	2	1	0	0	2	—	—	—	—	543	25.91	—
Ken.	2	0	253	—	—	0	0	0	0	0	0	1	—	245	—	—	—
Lou.	9	0	543	—	—	1	2	0	0	1	2	0	0	570	—	—	—
Me.	0	1	—	—	59	4	3	2	9	4	6	2	2	37	765	—	2,512.00
Md.	0	0	5	—	—	0	0	0	0	0	0	0	0	71	—	—	—
Mass.	7	3	531	—	17	42	2	50	17	5	2	15	68	5,404	—	1,559.76	—
Mich.	14	3	781	—	—	2	2	0	1	2	1	0	1	4,061	—	7,735.79	—
Minn.	3	2	277	—	—	1	—	—	1	1	2	0	2	591	—	827.11	—
Miss.	1	0	39	—	—	0	0	0	0	0	0	0	0	100	—	—	—
Mo.	10	1	422	—	—	3	1	0	0	3	2	0	0	687	—	—	2,317.46
Neb.	4	0	117	—	—	—	—	—	—	—	—	—	—	328	—	—	—
N. H.	0	1	—	—	92	7	12	2	16	7	5	2	2	9	259	—	5,627.49
N. J.	1	1	83	—	—	2	0	0	1	2	0	0	0	0	202	—	2,408.00
N. Y.	5	5	737	—	—	3	9	0	5	3	2	0	2	4	1,433	—	28,195.00
Ohio.	9	2	1,444	—	—	0	2	0	4	0	4	0	3	5	999	—	15,545.00
Or.	0	0	19	—	—	—	—	—	—	—	—	—	—	6	—	—	—
Penn.	13	1	548	—	—	1	1	0	1	1	1	0	0	1	319	—	—
R. I.	1	0	190	—	—	0	2	0	1	0	1	0	0	1	308	—	—
S. C.	0	0	—	—	44	0	0	0	0	0	0	0	0	—	195	—	—
Tenn.	1	0	89	—	—	0	0	0	0	1	0	0	—	795	—	—	—
Texas.	1	0	160	—	—	0	0	0	0	—	—	—	—	—	—	—	—
Utah.	0	1	—	—	18	—	—	—	—	—	—	—	—	0	—	—	—
Ver.	1	0	265	—	—	4	7	0	12	4	3	0	3	8	601	—	6,420.39
Va.	1	0	—	—	6	0	0	0	0	0	0	—	—	10	—	—	—
Wash. T.	0	0	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Wis.	13	7	271	—	—	2	6	0	2	2	4	0	2	?	1,403	—	—
Wy.	1	0	16	—	—	1	0	0	0	1	0	0	0	100	—	—	—
Tot., U.S.	144	52	9,598	—	278	68	131	8	155	68	54	8	41	179	23,641	1,344	—
Ont. & Q.	6	7	223	—	—	1	4	—	—	1	—	—	—	283	—	5,609.00	—
N. B.	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
N. S.	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Jamaica.	0	1	—	—	8	—	—	—	—	—	—	—	—	4	—	—	—
Tot., N.A.	150	60	9,821	—	286	39	135	8	155	69	54	8	41	179	23,928	1,344	—

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

The number of ordinations is doubtless too small.

Four States or Territories have been entered in the above list, viz., Arkansas, Kentucky, Mississippi, and Wyoming. North Carolina and Utah are dropped.

In reports printed in the *Quarterly* in 1865 we had churches in 22 States and Territories; now 37.

In the former slave States we had, in 1860, 8 churches; in 1865, 5 churches; now, 89 churches, 28 of which is net gain the past year.

SUMMARY IV.—STATISTICAL SUMMARIES OF THE AMERICAN CONGREGATIONAL CHURCHES, AS PUBLISHED 1858—1870.

PRINTED IN YEAR-BOOK OR QUARTERLY.	Collected in	CHURCHES.										MINISTERS.						
		WITH MINISTERS.				Not Supplied.	Condition not reported.	Total.	Circuits.	IN PASTORAL WORK.				Foreign Missionaries.	Not in pastoral work.	Position not reported.	TOTAL MINISTERS.	
		Pastors.	Acting Pastors.	Not Specified.	Total.					Pastors.	Acting Pastors.	Not Specified.	Total.					
Jan., 1858	1857	908	512	417	1,832	508	144	2,479	958	562	280	1,795		592	27	2,414		
" 1859	1858	870	633	439	1,942	456	251	2,649	907	617	286	1,810		621	142	2,573		
" 1860	1859	831	595	634	2,060	408	178	2,676	878	524	525	1,927		514	90	2,531		
" 1861	1860	898	694	532	2,124	561	49	2,734	899	618	436	1,953		660	93	2,706		
" 1862	1861	919	1,040	130	2,069	456	211	2,756	927	808	171	1,906		556	270	2,742		
" 1863	1862	847	882	452	2,181	479	114	2,774	904	861	215	1,980		663	109	2,752		
" 1864	1863	830	768	610	2,208	495	120	2,823	832	643	431	1,906		632	219	2,757		
" 1865	1864	877	1,027	283	2,187	582	93	2,865	875	876	215	1,968		756	140	2,862		
" 1866	1865	783	789	569	2,141	640	59	2,840	792	784	378	1,954		893	41	2,888		
" 1867	1866	853	1,087	299	2,189	661	50	2,900	863	916	233	2,015	95	879	19	3,000		
" 1868	1867	870	1,232	130	2,232	699	10	2,941	873	1,085	106	2,064	94	907	0	3,065		
" 1869	1868	891	1,335	123	2,379	690	0	3,069	893	1,194	96	2,183	101	872	0	3,156		
" 1870	1869	905	1,338	133	2,409	750	0	3,159	902	1,187	110	2,199	100	956	0	3,255		

PRINTED IN YEAR-BOOK OR QUARTERLY.	Collected in	CHURCH MEMBERS.				ADDITIONS THE YEAR PRECEDING.			REMOVALS THE YEAR PRECEDING.				BAPT'MS THE YEAR PRECEDING.		IN SABBATH SCHOOLS.
		Males.	Females.	Total.	Absent.	Profession.	Letter.	Total.	Deaths.	Dis-missed.	Excom.	Total.	Adult.	Infant.	
January, 1858	1857			292,549		6,915	6,392	13,905	3,110	6,076	465	9,651			126,772
" 1859	1858			290,580		13,248	8,107	22,175	3,339	6,992	612	10,942			162,815
" 1860	1859	75,158	144,690	257,694	27,705	25,300	9,624	35,214	3,529	8,295	717	12,009	10,618	6,156	296,441
" 1861	1860	81,453	157,257	290,389	29,082	7,946	7,598	15,294	3,614	7,057	715	11,431	5,961	4,841	295,000
" 1862	1861	81,106	158,237	299,119	32,190	3,323	6,339	12,151	3,748	6,289	531	10,533	2,151	4,544	246,543
" 1863	1862	81,802	163,215	301,474	31,535	6,434	6,521	12,945	3,940	5,507	640	10,057	2,489	4,376	253,257
" 1864	1863	85,551	164,037	294,313	31,178	7,969	6,487	14,373	4,288	5,577	789	10,146	3,922	4,403	269,497
" 1865	1864	88,305	174,083	298,915	34,398	9,328	6,897	16,225	4,977	5,923	641	11,501	4,023	4,462	295,732
" 1866	1865	89,735	174,839	303,002	34,559	11,316	7,378	18,843	4,796	6,711	695	13,153	5,010	4,386	279,005
" 1867	1866	87,698	177,391	272,375	35,206	11,485	8,670	20,399	4,451	8,304	635	13,590	5,248	4,945	285,523
" 1868	1867	94,235	187,548	288,993	34,375	19,315	11,200	30,432	4,300	9,050	734	14,792	8,776	5,389	320,901
" 1869	1868	99,006	196,841	296,674	35,906	16,781	11,371	28,732	4,391	10,646	803	15,990	7,825	5,291	346,798
" 1870	1869	109,043	199,935	306,299	35,708	15,013	12,211	27,039	4,464	10,941	629	16,077	7,131	5,361	369,339

EXPLANATIONS TO LIST OF MINISTERS.

1. The names of ministers found in the minutes of the several State bodies are its basis; to which we have added only those others which come from proper authority in the several States.
2. Where a name occurs without a post-office address, the name of a State in parenthesis, following the name, shows what General Association reports him.
3. Licentiates are not ministers. Do not look for their names.
4. This list will sometimes disagree with the foregoing tables, because we have corrected this list up to the latest moment before printing.
5. This list is occasionally inaccurate. Where the same man is reported as living in three States at once, it requires more discernment than we possess to settle the difficulty.
6. In searching for a name of various spellings, look at each form. All contracted names, like "Mc," are arranged according to the contracted spelling.
7. Mails are made up every Tuesday for all the missions of the A. B. C. F. M. Letters and envelopes should be on and of this paper, addressed simply to the missionary, enclosed in a larger envelope, to "L. S. Ward, Esq., Treasurer, and should be in Boston by Tuesday noon. The rates of postage are,—To Constantinople and its vicinity, Beirut, "Central Turkey," and Oroomiah, 15c. per 1/4 os. To the interior of Turkey, 75c. per 1/4 os. To India and Ceylon, 22c. per 1/4 os. To China, 10c. per 1/4 os. West and South Africa, 34c. per 1/4 os. Sandwich Islands and Micronesia, 10c. per 1/4 os. In remitting stamps for the postage do not attach them to the letter.
8. In deciding between Presbyterian and Congregational character, we act upon the rule that a member of any ministerial or church body retains his denominational character, although acting as stated supply of a church of the other denomination; but a pastor is necessarily of the same denomination as his church. We include in this list only Congregational ministers.
9. Send us notice of all mistakes. Especially, supply wanting first names.

LIST OF CONGREGATIONAL MINISTERS IN NORTH AMERICA

WITH THEIR LATEST KNOWN POST-OFFICE ADDRESS.

[For explanations, see preceding page.]

- Adams, Frederick H., Abington, Mass.
 Adams, Amos, A. B. C. F. M., Seters.
 Adams, Edward, Cambridgeport, Mass.
 Adams, Ephraim E. P., Meriden, N. H.
 Adams, E. F., Westmoreland, N. H.
 Adams, George N., Newbury, Vt.
 Adams, Jacob J., Yarmouth, Me.
 Adams, John S. C., New Haven, Ct.
 Adams, Lyman, Cornwall, N. Y.
 Adams, T. C., Lansing, Mich.
 Adams, Timothy, Henry C., Lockport, Ill.
 Adams, Samuel L., Osawatimie, Kan.
 Adams, Aaron C., Wethersfield, Ct.
 Adams, Amos B., Benzonia, Mich.
 Adams, C. C., Ringwood, Ill.
 Adams, Daniel E., Wilton, N. H.
 Adams, Darwin, Groton, Mass.
 Adams, Edwin A., North Manchester, Ct.
 Adams, Ephraim, Decatur, Io.
 Adams, Franklin W., Stockbridge, Mass.
 Adams, George E., Brunswick, Me.
 Adams, George M., Portsmouth, N. H.
 Adams, Harvey, New Hampton, Io.
 Adams, John, Hillsboro' Centre, N. H.
 Adams, John C., Falmouth, Me.
 Adams, Jonathan E., Searspoint, Me.
 Adams, Lucien H., A. B. C. F. M., Central Turkey.
 Adams, Nehemiah, Boston, Mass.
 Adams, Thomas, Riverside, Me.
 Adams, William W., Fall River, Mass.
 Allen, James, Charlestown, Mass.
 Allen, William P., Groton, Mass.
 Allen, Solon, Middlebury, Vt.
 Allen, William P., North Greenwich, Ct.
 Allen, Ebenezer, Jr., Marshfield, Mass.
 Allen, E. J., Rootstown, O.
 Allen, Edmund K., South Boston, Mass.
 Allen, Edwin H., Waseca, Minn.
 Allen, Lucius, Newcastle, N. H.
 Aldrich, Jeremiah K., East Bridgewater, Mass.
 Alexander, Walter S., Racine, Wis.
 Alexander, William F., A. B. C. F. M., Swadrick Isl.
 Allen, A. Barker, Oswego, Mich.
 Allen, Abraham W., Baiting Hollow, L. I.
 Allen, A. S., Black Earth, Wis.
 Allen, Benjamin R., Marblehead, Mass.
 Allen, Cyrus W., East Jaffrey, N. H.
 Allen, Ephraim W., Haverhill, Mass.
 Allen, Erwin W., Pitcher, N. Y.
 Allen, Frederick B., Canandaigua, N. Y.
 Allen, George, Worcester, Mass.
 Allen, George E., 6 Blackstone St., Boston, Mass.
 Allen, John A., Sheffield, Ill.
 Allen, J. Wing, Leslie, Mich.
 Allen, John W., Ripon, Wis.
 Allen, L. Wheaton, South Braintree, Mass.
 Allen, Rowland H., Neponset, Mass.
 Allen, Samuel H., Windsor Locks, Ct.
 Allen, John, St. Catherine, Mo.
 Allen, Frederick, Weeping Water, Neb.
 Allen, John, Milwaukee, Wis.
 Allen, William H., Paris, Ont.
 Alwood, Augustus, Ridgebury, Ct.
 Alwood, Frederick, Nashua, N. H.
 Alwood, John W., Washington, D. C.
 Alwood, Nelson, Centralia, Kan.
 Amos, Marcus, Lancaster, Mass.
 Amson, S. H., New Alstead, N. H.
 Anderson, Edward, Ashabula, O.
 Anderson, George, Stockholm, N. Y.
 Anderson, James, Manchester, Vt.
 Anderson, Joseph, Augusta, Mich.
 Anderson, Joseph, Waterbury, Ct.
 Anderson, Rufus, Boston, Mass.
 Andrews, David, Winona, Minn.
 Andrews, Dean, Marshall, Ill.
 Andrews, Edwin N., Kansas City, Mo.
 Andrews, George W., East Hampton, Ct.
 Andrews, Israel W., Marietta, O.
 Andrews, Samuel J., Hartford, Ct.
 Andrews, William W., Wethersfield, Ct.
 Andrus, Elmer, Allegan, Mich.
 Angier, Marshall B., Haydenville, Mass.
 Angehobbo, J., Sauguen, Ont.
 Anthony, George N., Peabody, Mass.
 Apthorp, Rufus, Alpena, Mich.
 Apthorp, William P., (Io.)
 Armes, Josiah L., Auburn, N. H.
 Armour, John, Kelvin, Ont.
 Arms, Hiram P., Norwich Town, Ct.
 Arnsby, Lauren, Candia, N. H.
 Armstrong, Frederick A., Pleasant Hill, Mo.
 Armstrong, James, Wayland, Mich.
 Armstrong, Robert S., Hamilton, Minn.
 Arnold, Arthur E., Buda, Ill.
 Arnold, Seth S., Ascutneyville, Vt.
 Asbury, S. Ralph, Philadelphia, Pa.
 Ashley, J. Mills, Grand Lodge, Mich.
 Ashley, Samuel S., Wilmington, N. C.
 Atherton, J. W., Los Angeles, Cal.
 Atkinson, George H., Portland, Or.
 Atkinson, John L., Iowa Falls, Io.
 Atkinson, Timothy, Orange Valley, N. J.
 Atkinson, William B., Waterloo, Mo.
 Atkinson, Wm. H., A. B. C. F. M., Western Ind.
 Atwater, Edward E., New Haven, Ct.
 Atwater, William W., Plainville, Ct.
 Atwood, Edward S., Salem, Mass.
 Atwood, Lewis P., North Blandford, Mass.
 Austin, David R., South Norwalk, Ct.
 Austin, Franklin D., Presque Isle, Me.
 Austin, Henry A., Pleasanton, Mich.
 Austin, Lewis A., Manchester, Vt.
 Austin, Samuel J., Warren, Mass.
 Avery, Frederick D., Columbia, Ct.
 Avery, Henry, Jacksonville, Fla.
 Avery, Jared R., Groton, Ct.
 Avery, John, Lebanon, Ct.
 Avery, John T., Cleveland, O.
 Avery, William P., Chapin, Io.
 Ayer, William T., Huntington, Mass.
 Ayer, Charles L., Plainville, Ct.
 Ayer, Franklin D., Concord, N. H.
 Ayer, Joseph, Collamer, Ct.
 Ayres, Frederick H., Long Ridge, Ct.
 Ayres, Rowland, Hadley, Mass.
 Babb, Thomas E., Eastport, Me.
 Babbitt, James H., Waitsfield, Vt.
 Babcock, Daniel H., Hatchville, Mass.
 Bachelder, Gilman, Machias Port, Me.
 Backus, Joseph W., Thomaston, Ct.
 Bacon, Edward W., Wolcottville, Ct.
 Bacon, George B., Orange, N. J.
 Bacon, James M., Newton, Mass.

- Bacon, Leonard, New Haven, Ct.
 Bacon, Leonard W., Brooklyn, N. Y.
 Bacon, William F., Amesbury Mills, Mass.
 Bacon, William N., Shoreham, Vt.
 Bacon, William T., Derby, Ct.
 Badger, Milton, New York City.
 Bailey, Charles E., Bensonia, Mich.
 Bailey, George H., Newport, Vt.
 Bailey, John G., Hyde Park, Vt.
 Baird, E. F., Martinsburg, O.
 Baird, John G., New Haven, Ct.
 Baird, Robert G., Armada, Mich.
 Baker, Abijah R., Dorchester, Mass.
 Baker, Ariel A., Manchester, Io.
 Baker, Edward P., Winthrop, Me.
 Baker, Ephraim H., Wynnet, Ill.
 Baker, James S., South Onondaga, N. Y.
 Baker, Joseph D., Malden, Ill.
 Baker, John W. H., North Waterford, Me.
 Baker, Seymour A., New York City.
 Baker, Silas, Standish, Me.
 Baker, Smith, Orono, Me.
 Baker, Thomas, Toronto, Ont.
 Baker, Zebina, Elm Creek, Kan.
 Baldwin, Abraham C., Berlin, Ct.
 Baldwin, Abraham V., Newton, Io.
 Baldwin, Abram E., Lincoln, Ill.
 Baldwin, Curtis O., Sullivan, O.
 Baldwin, David J., Oswego, Ill.
 Baldwin, Dwight, A. B. C. F. M., *Sandwich Islands*.
 Baldwin, Elijah C., Branford, Ct.
 Baldwin, Henry N., Chesterfield, Ill.
 Baldwin, Joseph B., Weathersfield, Vt.
 Baldwin, Theron, Orange, N. J.
 Baldwin, Thomas, Plymouth, Vt.
 Baldwin, William O., West Groton, N. Y.
 Bale, Albert G., Melrose, Mass.
 Balkam, Uriah, Lewiston, Me.
 Ball, Jasper N., A. B. C. F. M., *Western Turkey*.
 Ballard, Addison, Detroit, Mich.
 Ballard, James, Grand Rapids, Mich.
 Bancroft, Cecil F. P., Lookout Mountain, Tenn.
 Bancroft, David, Prescott, Mass.
 Bane, John S., Stanwich, Ct.
 Banfield, John A., Topeka, Kan.
 Banks, George W., Bethlehem, Ct.
 Barber, Ami D., Geneva, O.
 Barber, Elihu, Lake Forest, Ill.
 Barber, Luther H., Sprague, Ct.
 Barbour, William M., Bangor, Me.
 Barbour, Henry, London, *England*.
 Bard, George I., Dunbarton, N. H.
 Bardwell, D. Magee, Markesan, Wis.
 Bardwell, John P., Vicksburg, Miss.
 Barker, Davis R., College Springs, Io.
 Barker, E., Fergus, Ont.
 Barker, Isaac, Rockford, Mich.
 Barker, Nathaniel, Wakefield, N. H.
 Barker, Samuel P., Rockton, Ill.
 Barnard, Alonzo, Joyfield, Mich.
 Barnard, Ellhu C., Jefferson, Ill.
 Barnard, Pliny F., Williamstown, Vt.
 Barnard, Stephen A., Lansing, Mich.
 Barnes, Charles M., Plymouth, Ill.
 Barnes, Erastus S., Austinburgh, O.
 Barnes, Henry E., Moline, Ill.
 Barnes, Jeremiah E., Winona, Minn.
 Barnes, John R., Collinsville, Ill.
 Barnes, L. C., Mount Vernon, O.
 Barnes, Nathaniel H., Napoli, N. Y.
 Barney, James O., Hyde Park, Mass.
 Barnum, George, Wauseon, O.
 Barnum, H. N., A. B. C. F. M., *Eastern Turkey*.
 Barnum, Samuel W., New Haven, Ct.
 Barris, Joseph S., Salem, Io.
 Barrows, Elijah P., Middletown, Ct.
 Barrows, George W., Elizabethtown, N. Y.
 Barrows, Homer, Lakeville, Mass.
 Barrows, John M., Olivet, Mich.
 Barrows, John O., A. B. C. F. M., *Western Turkey*.
 Barrows, Simon, Quincy, Io.
 Barrows, William, Reading, Mass.
 Barrows, William H., Anamosa, Io.
 Barstow, Charles, Hamilton, N. Y.
 Barstow, Zedekiah S., Keene, N. H.
 Barteau, Sydney H., Plymouth, Wis.
 Bartlett, Dwight K., Rochester, N. Y.
 Bartlett, Edward O., Providence, R. I.
 Bartlett, Enoch N., Woodburn, Ill.
 Bartlett, Joseph, South Newmarket, N. H.
 Bartlett, Leavitt, Hudson City, N. J.
 Bartlett, Lyman, A. B. C. F. M., *Western Turkey*.
 Bartlett, P. Mason, Marysville, East Tenn.
 Bartlett, Samuel C., Chicago, Ill.
 Bartlett, William A., Chicago, Ill.
 Bartlett, William C., San Francisco, Cal.
 Barton, Alanson S., Townshend East, Vt.
 Barton, Charles B., Richview, Ill.
 Barton, Walter, Suffield, Ct.
 Bascom, E., Janesville, Wis.
 Bascom, Flavel, Hinsdale, Ill.
 Bascom, John, Williamstown, Mass.
 Bassett, Edward B., Warwick, Mass.
 Bassett, William E., Warren, Ct.
 Batchelder, John S., Hinsdale, N. H.
 Bates, Alvan J., Saundersville, Mass.
 Bates, Henry, Canton, Ill.
 Bates, James A., Belpre, O.
 Bates, Josiah, Oroville, Cal.
 Bates, Philander, Cornish, N. H.
 Bates, S. Lysander, Underhill, Vt.
 Batt, William J., Leominster, Mass.
 Bauer, Frederick A., Hawley, Pa.
 Baxter, Benjamin F., Bangor, Wis.
 Baylis, Samuel, Brooklyn, N. Y.
 Bayne, Thomas, New Haven, N. Y.
 Beach, Aaron C., Millington, Ct.
 Beach, Edwin R., Clifton, Ill.
 Beach, Lemuel B., Andover, O.
 Beach, Nathaniel, Woodstock, Ct.
 Beaman, Charles C., Westford, Vt.
 Beaman, Warren H., North Hadley, Mass.
 Bean, David M., Webster, Mass.
 Bean, Ebenezer, Gray, Me.
 Beane, Phineas A., Hampden, O.
 Beard, Augustus F., Syracuse, N. Y.
 Beard, Edwin S., Warren, Me.
 Beard, George P., Sedalia, Mo.
 Beard, Spencer, F., Andover, Mass.
 Beard, William H., Harwich, Mass.
 Beardsley, Bronson B., Bridgeport, Ct.
 Beckwith, E. G., San Francisco, Cal.
 Beckwith, George A., Olathe, Kan.
 Beckwith, George C., Boston, Mass.
 Beckwith, J. H., Washington, D. C.
 Beebe, Clarence H., West Winfield, N. Y.
 Beebe, Hubbard, New Haven, Ct.
 Beecher, Charles, Georgetown, Mass.
 Beecher, Edward, Galesburg, Ill.
 Beecher, Frederick W., Kankakee, Ill.
 Beecher, George E., Galesburg, Ill.
 Beecher, Henry Ward, Brooklyn, N. Y.
 Beecher, James C., Owego, N. Y.
 Beecher, Thomas K., Elmira, N. Y.
 Beecher, William H., North Brookfield, Mass.
 Beekman, James C., Naperville, Ill.
 Belden, Henry, Parkville, L. I.
 Belden, William W., Oxford, Mass.
 Bell, Hiram, West Chester, Ct.
 Bell, James J., Phippsburg, Me.
 Bell, James M., Watertown, Mass.
 Bell, John D., Monticello, Io.
 Bell, Newton H., Stafford Springs, Ct.
 Bell, Robert C., Bethel, Ct.
 Bell, Samuel, Groton Junction, Mass.
 Beman, Amos G., Baltimore, Md.
 Benedict, Lewis, Lawn Ridge, Ill.
 Benedict, Thomas N., Peekskill, N. Y.
 Benedict, William A., Lisbon, Ct.
 Bennett, Ethan O., Mt. Pleasant, Io.
 Bennett, Henry S., Nashville, Tenn.
 Bennett, Joseph L., Lockport, N. Y.

- Benson, Almon, Centre Harbor, N. H.
 Benson, Homer H., Beloit, Wis.
 Bent, George, Barr Oak, Io.
 Benton, John E., Oakland, Cal.
 Benton, Joseph A., San Francisco, Cal.
 Berger, James S., Cloverdale, Cal.
 Berney, Daniel, Farmers, Mich.
 Berry, Augustus, Pelham, N. H.
 Besson, William H., North Chelsea, Mass.
 Betts, Eben M., Santa Barbara, Cal.
 Bicknell, Simon S., Milton, Wis.
 Bigelow, Andrew, West Boylston, Mass.
 Bigelow, Asahel, Hancock, N. H.
 Billings, Richard S., Shelburne, Mass.
 Bingham, Egbert B., Augusta, Ga.
 Bingham, Hiram, Jr., A. B. C. F. M., *Micronesia*.
 Bingham, Joel F., Augusta, Me.
 Bingham, Joel S., East Boston, Mass.
 Birchard, William M., Montville, Ct.
 Bird, Isaac, Gt. Barrington, Mass.
 Bird, William, A. B. C. F. M., *Syria*.
 Birge, E. C., Underhill, Vt.
 Bisbee, Charles G., Fontanelle, Neb.
 Bisbee, John H., Huntington, Mass.
 Biscoe, George S., Tipton, Io.
 Biscoe, Thomas C., Uxbridge, Mass.
 Bishop, Artemas A. B. C. F. M., *Sandwich Islands*.
 Bishop, Nelson, Windsor, Vt.
 Bissell, Charles H., Owosso, Mich.
 Bissell, Edwin C., San Francisco, Cal.
 Bissell, Oscar, Wendell, Mass.
 Bissell, Samuel B. S., Norwalk, Ct.
 Bittinger, John Q., Hartland, Vt.
 Bisby, Joseph P., South Dedham, Mass.
 Bisby, Solomon, Kingston, 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 Centre, N. H.
 Blake, Lyman H., Rowley, Mass.
 Blake, Mortimer, Taunton, Mass.
 Blake, S. Leroy, Concord, N. H.
 Blakely, Quincy, Campton, N. H.
 Blakeslee, Newton T., Berlin, Wis.
 Blakeslee, Samuel V., Oakland, Cal.
 Blanchard, Addison, South Bridgton, Me.
 Blanchard, Amos, Lowell, Mass.
 Blanchard, Edmund H., Warwick, Mass.
 Blanchard, Jonathan, Wheaton, Ill.
 Blanchard, Silas M., Hudson, N. H.
 Blanchard, William S., Chicago, Ill.
 Blinn, Henry G., Morrisania, N. Y.
 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, Centre Harbor, N. H.
 Bliss, Thomas E., Memphis, Tenn.
 Bloodgett, Constantine, Pawtucket, R. I.
 Bloodgett, Edward P., Greenwich, Mass.
 Bloodgett, George M., Franklin, Vt.
 Bloodgett, Henry, A. B. C. F. M., *North China*.
 Blood, John, Hoyleton, Ill.
 Bloodgood, Abraham L., Monroe, Mich.
 Boardman, Joseph, Chiltonville, Mass.
 Boardman, M. Bradford, Lynnfield, Mass.
 Bodwell, Joseph C., Hartford, Ct.
 Bodwell, Lewis, Topeka, Kan.
 Bogue, Horace P. V., Vergennes, Vt.
 Boltwood, Henry S., Princeton, Ill.
 Bond, Alvan, Norwich, Ct.
 Bond, Elias, A. B. C. F. M., *Sandwich Islands*.
 Bond, William E., Chicago, Ill.
 Bonney, John E., Matteson, Mich.
 Bonney, Nathaniel G., Poquonock, Ct.
 Booth, Edwin, Lansing, Minn.
 Borchers, Ernest F., North Bridgton, Me.
 Bourke, Edmund W., Clio, Mich.
 Bordwell, Daniel N., Charles City, Io.
 Borland, Thomas, (Wis.)
 Ross, Thomas M., Lyons, Io.
 Bosworth, Q. M., Oberlin, O.
 Boughton, John F., Kalama, Mich.
 Bourne, James R., West Rutland, Vt.
 Bourne, Shearjashub, Harlem, N. Y.
 Bouton, Nathaniel, Concord, N. H.
 Bowen, William C., Jamaica, Vt.
 Bowers, Albert, Macon, Mo.
 Bowers, John M., Sedalia, Mo.
 Bowker, Samuel, Wells, Me.
 Bowler, Stephen L., Hampden, Me.
 Bowman, George A., South Windsor, Ct.
 Boyd, Piny S., Ridgefield, Ct.
 Boynton, Charles, Watertown, Wis.
 Boynton, Charles F., Eldora, Io.
 Boynton, Francis H., Freetown, Mass.
 Boynton, George M., Guilford, Ct.
 Brace, Jonathan, Hartford, Ct.
 Brace, Seth C., New Haven, Ct.
 Bradbury, E., Sandisfield, Mass.
 Bradford, Benjamin F., Charlotte, Mich.
 Bradford, Dana B., Randolph Centre, Vt.
 Bradford, Moses B., McIndoe's Falls, Vt.
 Bradford, Samuel C., Francess town, N. H.
 Bradley, Charles F., South Lee, Mass.
 Bradnack, Isaac R., Cambria, N. Y.
 Bradshaw, John, Swanton, Vt.
 Bragg, Jesse K., North Wrentham, Mass.
 Brainerd, Davis S., Lyme, Ct.
 Brainerd, Ezra, Middlebury, Vt.
 Braman, Milton P., Danvers Centre, 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., Orland, Me.
 Bray, John E., Brooklyn, N. Y.
 Bray, William L., Hatfield, Mass.
 Breckinridge, Daniel M., Clinton, Wis.
 Breed, Charles C., East Pawpaw, Ill.
 Breed, David, Abington, Ct.
 Breed, Samuel D., Grand Blanc, Mich.
 Bremner, David, Boxford, Mass.
 Brewer, James, Clinton, Wis.
 Brewster, Josiah, Stockbridge, Mass.
 Brewster, William H., Wheaton, Ill.
 Briant, S. Ingersoll, Sharon, Mass.
 Brice, J. G., Winchester, Ind.
 Brickett, Harry, Geneseo, Ill.
 Bridgman, Henry M., A. B. C. F. M., *South Africa*.
 Bridgman, Lewis, De Soto, Wis.
 Brier, J. W., Douglas Flat, Cal.
 Briggs, William N., Oberlin, O.
 Briggs, William T., East Douglas, Mass.
 Brigham, Charles A. G., Enfield, Ct.
 Brigham, David, Waquoit, Mass.
 Brigham, Levi, Saugus, Mass.
 Brigham, Willard, Wellfleet, Mass.
 Brinkerhoff, William H., Pierpont, O.
 Brintnall, Loren W., Wintiarop, Io.
 Bristol, Sherlock, Saticoy, Cal.
 Bristol, Richard C., (Ill.)
 Bromfield, E. T., Toronto, Ont.
 Bronson, George F., South Kirtland, O.
 Brooks, Charles S., Tyngsborough, Mass.
 Brooks, Edward F., Paris, N. Y.
 Brooks, William E., Clinton, Ct.
 Brooks, William M., Tabor, Io.
 Bross, Harmon, Ottumwa, Io.
 Brown, Aaron, Bloomfield, Ind.
 Brown, Alvin H., Kalama, Mich.
 Brown, Charles M., Southwest Harbor, Me.
 Brown, Christopher B., New Haven, Ct.
 Brown, Edward, Medford, Minn.
 Brown, George, Newark, N. J.
 Brown, Gilbert, Merion, Minn.
 Brown, H. E., Talladega, Ala.
 Brown, Hope, Rockford, Ill.
 Brown, John, Caledon, Ont.

- Brown, J. W., Manchester, Vt.
 Brown, Oliver, Fox Lake, Wis.
 Brown, Robert, Garafraxa, Ont.
 Brown, Robert, Leavenworth, Kan.
 Brown, Silas C., West Bloomfield, N. Y.
 Brown, T. Lincoln, Rio, Wis.
 Brown, William B., Newark, N. J.
 Brown, William J., Lockport, La.
 Bruce, Henry J., A. B. C. F. M., *Western India*.
 Brundage, Israel, Paxton, Ill.
 Brush, Jesse, North Cornwall, Ct.
 Bryan, George A., West Haven, Ct.
 Bryant, Albert, South Malden, Mass.
 Bryant, E. G., Atkinson, Ill.
 Bryant, Sidney, Mallet Creek, O.
 Bryant, Stephen O., Columbus, Mich.
 Buchanan, P. G., Marysville, O.
 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.
 Bulfinch, John J., Newcastle, Me.
 Bull, Edward, Beaufort, N. C.
 Bull, Richard B., Henry, Ill.
 Bullard, Asa, Boston, Mass.
 Bullard, Charles H., Hartford, Ct.
 Bullard, Ebenezer W., Royalston, Mass.
 Bullen, Henry L., Durant, Io.
 Bullions, Alexander B., Sharon, Ct.
 Burbank, Justin E., Little Valley, Minn.
 Burbank, Lysander T., A. B. C. F. M., *Eastern Turkey*.
 Burchill, Robert, Georgetown, Ont.
 Burdett, Gabriel, Camp Nelson, Ky.
 Burgess, A. Parke, East Dennis, Mass.
 Burgess, Ebenezer, Dedham, Mass.
 Burgess, William, Valetta, Ont.
 Burnard, William H., Mount Pleasant, Io.
 Burnell, T. C., Unionville, O.
 Burnell, Thomas S., A. B. C. F. M., *Madura*.
 Burnham, Abraham, Hooksett, N. H.
 Burnham, Amos W., Keene, N. H.
 Burnham, Charles, Meredith, N. H.
 Burnham, Jonas, Farmington, Me.
 Burpee, Archibald, Yarmouth, N. S.
 Burr, Enoch F., Lyme, Ct.
 Burr, Willard, Pittsfield, Ct.
 Burr, Zalmon B., Weston, Ct.
 Burt, Charles W., East Pharsalia, N. Y.
 Burt, Daniel C., Fairhaven, Mass.
 Burt, David.
 Burton, Horatio N., Sandusky, O.
 Burton, Nathaniel J., Hartford, Ct.
 Bushee, E. K., Hartland, Wis.
 Bushee, William A., North Brookfield, Vt.
 Bushnell, A., Blandinsville, Ill.
 Bushnell, George, Beloit, Wis.
 Bushnell, Horace, Cincinnati, O.
 Bushnell, Horace, Hartford, Ct.
 Bushnell, William, Boston, Mass.
 Buss, Henry J., Dement, Ill.
 Butcher, William R., Albany, Or.
 Butler, Daniel, Waverly, Mass.
 Butler, Franklin, Windsor, Vt.
 Butler, Jeremiah, Fairport, N. Y.
 Butler, W. H., Camp Nelson, Ky.
 Butterfield, George, Hebron, N. H.
 Butterfield, Horatio Q., Topeka, Kan.
 Buxton, Edward, Webster, N. H.
 Byington, Ezra H., New Haven, Vt.
 Byington, George P., Windsor, Vt.
 Byington, Swift, Stonham, Mass.
 Byrd, John H., Leavenworth, Kan.
 Byrne, James T., Whitby, Ont.
 Cadwallader, John, Milwaukee, Wis.
 Cadwell, Christopher C., Lamar, Mo.
 Cady, Calvin B., Alburgh, Vt.
 Cady, Cornelius S., Evanston, Ill.
 Cady, Daniel R., Arlington, Mass.
 Cairns, John, Knoxville, Pa.
 Caldwell, James, Royalton, Vt.
 Caldwell, William E., Salina, Mich.
 Calhoun, Simeon H., A. B. C. F. M., *Syria*.
 Callhan, Charles S., Kahoka, Mo.
 Cameron, John H., Grand Rapids, Wis.
 Camp, Charles W., Waukesha, Wis.
 Campbell, Alexander B., Mendon, Ill.
 Campbell, D. A., Auroraville, Wis.
 Campbell, Gabriel, St. Anthony, Minn.
 Campbell, John, Melbourne, Que.
 Campbell, Randolph, Newburyport, Mass.
 Campbell, William M., Webster, Mich.
 Candee, George, Berea, Ky.
 Canfield, Philo, Washington, Io.
 Canfield, Thomas H., Oswego, Kan.
 Capron, William B., A. B. C. F. M., *Madura*.
 Cardozo, Francis L., Columbia, Ga.
 Carleton, Israel, Breckendridge, Mo.
 Carmichael, John M., Sparta, Wis.
 Carpenter, Charles C., Lookout Mountain, Tenn.
 Carpenter, E. Irving, Berlin, Vt.
 Carper, Andrew, Tonganoxie, Kan.
 Carr, William O., Barnstead Parade, N. H.
 Carruthers, John J., Portland, Me.
 Carruthers, William, Calais, Me.
 Carter, Clark, Rockville, Ct.
 Carter, Nathan F., Orfordville, N. H.
 Carter, Robert, Macon, Ga.
 Carter, William, Pittsfield, Ill.
 Carver, Shubael, Homer, N. Y.
 Case, Rufus, Jaffrey, N. H.
 Case, John W., Sandwich, Ill.
 Catlin, B. R., Meriden, N. H.
 Catlin, William E., Forest Station, Ill.
 Caverno, Charles, Lake Mills, Wis.
 Chafer, Thomas F., Downer's Grove, Ill.
 Chamberlain, Charles, Redding, Ct.
 Chamberlain, John P., New London, Wis.
 Chamberlain, Joshua M., Grinnell, Io.
 Chamberlain, Leander T., Chicago, Ill.
 Chamberlain, P. B., Walla-Walla, W. T.
 Chamberlin, Edward B., South Wilbraham, Mass.
 Chamberlin, William A., Beardstown, Ill.
 Chandler, Augustus, Norwich, Vt.
 Chandler, Joseph, West Brattleboro', Vt.
 Chaney, Lucien W., Rutland, N. Y.
 Chapin, Aaron L., Beloit, Wis.
 Chapin, Franklin P., Amherst, Mass.
 Chapin, Henry M., Markesan, Wis.
 Chapin, Nathan C., LaCrosse, Io.
 Chapman, Alexander W., Minooka, Ill.
 Chapman, Calvin, Kankakee, Ill.
 Chapman, Daniel, Huntley, Ill.
 Chapman, Elias, South Reading, Mass.
 Chapman, Frederick W., Prospect, Ct.
 Chapman, Jacob, Deerfield Centre, N. H.
 Chase, Edward, Bedford, Mass.
 Chase, Henry L., Dyersville, Io.
 Chase, James B., Monroe, Neb.
 Cheever, George B., New York City.
 Cheever, Henry T., Worcester, Mass.
 Chickering, Amos S., Hartford, Ct.
 Chickering, John W., Wakefield, Mass.
 Child, Willard, Crown Point, N. Y.
 Childs, Alexander C. W., Charleston, Vt.
 Childs, Thomas S., Norwalk, Ct.
 Chipman, R. Manning, East Granby, Ct.
 Christopher, William B., Galena, Ill.
 Church, Bethuel C., Normal, Ill.
 Churchill, Charles H., Oberlin, O.
 Churchill, John, Woodbury, Ct.
 Churchill, J. Wesley, Andover, Mass.
 Clafin, George P., Am. Miss'y Ass'n, *Menadi*.
 Claggett, Erastus B., Lyndeboro', N. H.
 Claggett, William, Westmoreland, N. H.
 Clapp, A. Huntington, New York City.
 Clapp, Charles W., Grinnell, Io.
 Clapp, Luther, Wauwatosa, Wis.
 Clark, Albert W., Oilead, Ct.

- Clark, Anson, West Salem, Wis.
 Clark, Asa F., Peru, Vt.
 Clark, Benjamin F., North Chelmsford, Mass.
 Clark, Charles W., Charlotte, Vt.
 Clark, Clinton, Middlebury, Ct.
 Clark, DeWitt S., Clinton, Mass.
 Clark, Edson L., North Branford, Ct.
 Clark, Edward L., New Haven, Ct.
 Clark, Edward W., Claremont, N. H.
 Clark, Eli B., Chicopee, Mass.
 Clark, Ephraim W., A. B. C. F. M., *Sandwich Islands*.
 Clark, Frank G., Manchester, N. H.
 Clark, Frederick G., Greenwich, Ct.
 Clark, George, Oberlin, O.
 Clark, Henry, Avon, Ct.
 Clark, Henry S., Iowa.
 Clark, Isaac, Aurora, Ill.
 Clark, Jacob S., Morgan, Vt.
 Clark, James A., Monterey, Mass.
 Clark, John, Plymouth, N. H.
 Clark, Joseph B., Newtonville, Mass.
 Clark, Josiah B., Pittsford, Vt.
 Clark, Lewis F., Whitinsville, Mass.
 Clark, N. Catlin, Elgin, Ill.
 Clark, N. George, Boston, Mass.
 Clark, Nelson, Somerset, Mass.
 Clark, Orlando, Lansing, O.
 Clark, Perkins K., Mittineaque, Mass.
 Clark, Philetus, Clarendon, Vt.
 Clark, Sereno D., Provincetown, Mass.
 Clark, Solomon, Plainfield, Mass.
 Clark, Sumner, Eastford, Ct.
 Clark, Theodore J., Northfield, Mass.
 Clark, William, Amherst, N. H.
 Clark, William, Milan, *Italy*.
 Clark, William J., Astoria, Or.
 Clarke, Benjamin F., Wellesley, Mass.
 Clarke, Dorus, Boston, Mass.
 Clarke, Edward, Chesterfield, Mass.
 Clarke, James F., A. B. C. F. M., *Western Turkey*.
 Clarke, William, Paris, Ont.
 Clarke, William B., Norwich, Ct.
 Clarke, William F., Guelph, Ont.
 Clary, Dexter, Beloit, Wis.
 Clary, Timothy F., Wareham, Mass.
 Cleaveland, James B., Bloomfield, Ct.
 Cleaveland, John P., Ipswich, Mass.
 Cleaveland, Jonathan, Norwich, Vt.
 Cleaveland, Edward, Lawrence, Mich.
 Clift, William, Mystic, Ct.
 Clifton, Orson P., Hortonville, Wis.
 Clive, Edward P., Randolph, N. Y.
 Clive, Jay, Amherst, Mass.
 Cliverson, Josiah T., Stockbridge, Wis.
 Coakley, Leander S., Brownville, Me.
 Coakley, Titus, A. B. C. F. M., *Sandwich Islands*.
 Coakley, Asahel, Sandwich, Mass.
 Coakley, Elisha G., Florence, Mass.
 Coakley, Henry W., Chicago, Ill.
 Coakley, Leander, Marion, Mass.
 Coakley, L. Henry, Springfield, Vt.
 Coakley, Nathaniel, Kingston, Mass.
 Coakley, Solon, Medford, Mass.
 Coakley, Robert, Austinburg, O.
 Coakley, Samuel D., Kidder, Mo.
 Coakley, Warren, Baraboo, Wis.
 Coe, Alvan, Vermilion, O.
 Coe, David B., New York City.
 Coe, Noah, New Haven, Ct.
 Coggin, William S., Boxford, Mass.
 Cogswell, Eliot C., Northwood, N. H.
 Cogswell, Joseph S., Holden, Me.
 Cogswell, Nathaniel, Yarmouth, Mass.
 Coit, Joshua, Brookfield, Mass.
 Colburn, H. H., Roxbury, N. H.
 Colburn, Moses M., Waukegan, Ill.
 Colby, John, Southboro', Mass.
 Cole, Albert, Cornish, Me.
 Cole, Royal M., A. B. C. F. M., *Eastern Turkey*.
 Cole, Samuel, Saybrook, O.
 Coleman, William L., Mitchell, Io.
 Collie, Joseph, Delavan, Wis.
 Collins, Augustus B., Norwalk, Ct.
 Collins, Henry P., Seymour, Ct.
 Colman, George W., Acton, Mass.
 Colton, Aaron M., Easthampton, Mass.
 Colton, Erastus, New Haven, Ct.
 Colton, Henry M., Middletown, Ct.
 Colton, Theron G., Delavan, Wis.
 Colton, Willis S., Washington, Ct.
 Coltrin, Nathaniel P., Centralia, Ill.
 Colwell, H. J., Montreal, Que.
 Comings, Elam J., Highgate, Vt.
 Comly, Ezra, Tyson's Mill, Io.
 Comstock, Davillo W., Bristol, Wis.
 Conant, Liba, Orford, N. H.
 Condon, Thomas, Dalles, Or.
 Cone, A., Freedom, O.
 Cone, Luther H., Springfield, Mass.
 Cone, Sylvanus S., Waynesville, Ill.
 Conkling, Benjamin D., Kent, O.
 Connell, David, Newbury West, Vt.
 Connett, Alfred, Louisville, Kan.
 Conrad, Charles E., Quincy, Ill.
 Converse, John K., Burlington, Vt.
 Cook, Elisha W., Yankton, Dak. Ter.
 Cook, John B., Danville, Pa.
 Cook, Jonathan B., Salisbury, N. H.
 Cook, Joseph T., Sycamore, Ill.
 Cook, Nehemiah B., Ledyard, Ct.
 Cook, Silas P., Mariboro', N. H.
 Cooley, Henry, Springfield, Mass.
 Cooley, Henry E., Winsted, Ct.
 Cooley, Oramel W., Glenwood, Io.
 Coolidge, Amos H., Leicester, Mass.
 Cooper, James W., Rockport, Mass.
 Cooper, Joseph C., Cincinnati, Io.
 Copeland, Jonathan, Eureka, Kan.
 Cordell, James G., Schenectady, N. Y.
 Cordley, Richard, Lawrence, Kan.
 Corey, Philip D., Atlanta, Ga.
 Corneliusson, Christopher, Chicago, Ill.
 Cornish, George, Montreal, Que.
 Cornwell, Isaac D., Hancock, N. Y.
 Corwin, Eli S., Oakland, Cal.
 Couch, Paul, Jewett City, Ct.
 Coulter, Cyrenus N., Cody's Mills, Mich.
 Cowles, Chauncey D., Farmington, Ct.
 Cowles, Henry, Oberlin, O.
 Cowles, John G. W., East Saginaw, Mich.
 Cowles, John P., Ipswich, Mass.
 Cozens, Samuel W., South Plymouth, Mass.
 Craig, Henry K., Norton, Mass.
 Cram, William W., Hart, Mich.
 Crane, Ethan B., Brooklyn, N. Y.
 Crane, James L., North Adams, Mich.
 Crane, Jonathan, St. Joseph, Mo.
 Crang, Frederick, New Haven, Io.
 Cravath, E. M., Cincinnati, O.
 Crawford, Robert, Deerfield, Mass.
 Crawford, William, Green Bay, Wis.
 Crittenden, Richard, Towanda, Pa.
 Crosby, B. S., San Bernardino, Cal.
 Crosby, Josiah D., Ashburnham, Mass.
 Cross, Gorham, Richville, N. Y.
 Cross, John, (Io.)
 Cross, Joseph W., West Boylston, Mass.
 Cross, Moses K., Waverley, Io.
 Cross, R. T., Oberlin, O.
 Cross, Wellington R., New Gloucester, Me.
 Crowell, Mich. S., San Francisco, Cal.
 Crowther, Thomas, Southfield, Mass.
 Cruickshanks, James, Spencer, Mass.
 Crumb, John H., Pittsburg, Pa.
 Cummings, Ephraim C., St. Johnsbury, Vt.
 Cummings, Henry, Rutland, Mass.
 Cummings, Hiram, Dutch Flat, Cal.
 Cummings, Preston, Leicester, Mass.
 Cundall, Isaac N., Burlington, Wis.
 Cunningham, John, Sweden, N. Y.
 Currier, Albert H., Lynn, Mass.
 Curtice, Corban, Titon, N. H.

- Curtis, Asher W., Maconomaie, Wis.
 Curtis, Ethan, Camden, N. Y.
 Curtis, Lucius, Ripon, Wis.
 Curtis, William C., Richmond, Me.
 Curtis, Dan C., Fort Howard, Wis.
 Curtis, George, Harwinton, Ct.
 Curtis, Otis F., Dover, Ill.
 Curtis, Samuel L., Union, Ct.
 Curtis, William B., North Branford, Ct.
 Cushing, Christopher, Boston, Mass.
 Cushing, James R., Cotuit Port, Mass.
 Cushman, Chester L., Ludlow, Mass.
 Cushman, David Q., Bath, Me.
 Cushman, John P., Granby, Mass.
 Cushman, Marcus K., Owego, N. Y.
 Cushman, Rufus S., Manchester, Vt.
 Cutler, Brainerd B., Heath, Mass.
 Cutler, Calvin, Auburndale, Mass.
 Cutler, Ebeneser, Worcester, Mass.
 Cutler, Elijah, Andover, Mass.
 Cutler, Temple, Ashol, Mass.
 Cutler, William H., Swansey, N. H.
 Cutler, Edward F., Rockland, Me.
 Cutler, Marshall M., Ashland, Mass.
 Cutting, Charles, Ledyard, Ct.
 Dada, Edward F., Maseppa, Minn.
 Dada, William B., Lake City, Minn.
 Daggett, Converse R., Greene, Me.
 Daggett, Oliver E., New Haven, Ct.
 Daly, James A., Stockton, Cal.
 Dame, Charles, Exeter, N. H.
 Damon, John F., Albany, Or.
 Dana, Gideon, West Farmington, O.
 Dana, J. Jay, Becket, Mass.
 Dana, Malcolm MCG., Norwich, Ct.
 Danforth, James R., Woodstock, Ill.
 Daniels, Daniel, Dundaff, Pa.
 Daniels, Henry M., Winnebago, Ill.
 Daniels, W. H., Chicago, Ill.
 Danlerson, Joseph, Saugerties, N. Y.
 Danner, Edgar V. H., Cuyahoga Falls, O.
 Danner, Julius S., Fort Lee, N. J.
 Darling, George, Hudson, O.
 Darling, Samuel D., Oakfield, Wis.
 Darling, Walter E., Kennebunk, Me.
 Dascomb, Alfred B., Woodstock, Vt.
 Davenport, John G., Bridgeport, Ct.
 Davenport, William W., Boston Highlands, Mass.
 Davidson, David B., (Io.)
 Davies, D., Pittston, Pa.
 Davies, Daniel T., Minersville, Pa.
 Davies, David, Middlebury, O.
 Davies, David L., Okaloosa Junction, Io.
 Davies, David R., Brady's Bend, Pa.
 Davies, David S., Portland, O.
 Davies, Edward, Waterville, N. Y.
 Davies, Evan, Thurman, O.
 Davies, Henry, Big Rock, Ill.
 Davies, James, Radnor, O.
 Davies, John A., Patriot, O.
 Davies, John D., Dodgeville, Wis.
 Davies, Thomas E., Unionville, Ct.
 Davies, Thomas M., Buchanan, Pa.
 Davies, Thomas W., Dawn, Mo.
 Davies, W. W., Centralia, Pa.
 Davis, Elnathan, Lunenburg, Mass.
 Davis, Franklin, Newington, N. H.
 Davis, Henry, (Wis.)
 Davis, James Scott, Hillsboro', Ill.
 Davis, Jerome D., Cheyenne, Wyo. Ter.
 Davis, Josiah G., Amherst, N. H.
 Davis, Perley B., Hyde Park, Mass.
 Davison, Joseph, Oberlin, O.
 Davison, J. B., Mecca, O.
 Dawes, Ebeneser, Dighton, Mass.
 Dawson, J. B., Croton, 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, Windham, Ct.
 Day, Philemon B., Saratoga Springs, N. Y.
 Day, Warren F., Galesburg, Mich.
 Dean, Artemas, Westboro', Mass.
 Dean, Benjamin A., Monticello, Minn.
 Dean, Oliver S., Kalamasoo, Mich.
 Dean, William H., Bridgewater, Ct.
 Deane, James, Westmoreland, N. Y.
 De Bevoise, Gabriel H., North Brookfield, Mass.
 Decker, Hiram, Beloit, Wis.
 Deering, John K., Cottonwood Falls, Mo.
 De Forest, Henry S., Des Moines, Io.
 De Forest, Heman P., Chicago, Ill.
 Delano, Samuel, Stafford, Vt.
 Delemater, Henry T., Morgan, O.
 Demarest, Sydney B., Hartford, Wis.
 Demeritt, John F., Albany, Vt.
 Deming, Alonso T., Post Mills, Vt.
 Demond, Elijah, Westboro', Mass.
 Demson, Andrew C., Middlefield, Ct.
 Demson, John H., Williamstown, Mass.
 Dennen, Stephen R., Woburn, Mass.
 Denny, Hiram, Alton, Ont.
 De Riemer, William E., A. B. C. F. M., Cayton.
 Dewey, William, Arcadia, N. Y.
 De Witt, John, Boston, Mass.
 Dexter, Henry M., Boston, Mass.
 Dickerman, George A., St. Charles, Ill.
 Dickerman, George S., Normal, Ill.
 Dickerman, Lysander, Walpole, N. H.
 Dickerson, Orson C., Boonsboro', Io.
 Dickinson, Cornelius L., Elgin, Ill.
 Dickinson, Edmund F., Chicago, Ill.
 Dickinson, Erastus, Bricksburg, N. J.
 Dickinson, Ferdinand W., Turner, Me.
 Dickinson, Henry A., Chester Centre, Mass.
 Dickinson, Henry C., Appleton, Wis.
 Dickinson, Noahiah S., Foxboro', Mass.
 Dickinson, Obed, Salem, Or.
 Dickinson, S. F., Sheboygan, Wis.
 Dickinson, William E., Canton, Mass.
 Dickson, James A. R., London, Ont.
 Diggs, Marshall W., Fort Recovery, O.
 Dike, Samuel W., West Randolph, Vt.
 Dilley, Alexander B., Rodman, N. Y.
 Dilley, Samuel, Bowen, Ill.
 Diman, J. Lewis, Providence, R. I.
 Dimmock, Samuel R., Quincy, Ill.
 Dinsmore, John, Winslow, Me.
 Dixon, Alvan M., Shullsburg, Wis.
 Dixon, Hiram H., Ripon, Wis.
 Dixon, James J. A. T., Metamora, Ill.
 Dixon, William E., Enfield, Ct.
 Dodd, Stephen G., Middleboro', Mass.
 Dodge, Austin, Globe Village, Mass.
 Dodge, Benjamin, North Abington, Mass.
 Dodge, John, North Brookfield, Mass.
 Dodge, John W., Yarmouth, Mass.
 Doe, Franklin B., Fond du Lac, Wis.
 Doe, Walter P., Providence, R. I.
 Doldt, James, Canterbury, N. H.
 Dole, Daniel, A. B. C. F. M., Sandwich Islands.
 Dole, George T., Curtsville, Mass.
 Dole, Sylvester R., Morris, Ill.
 Doolittle, Edgar J., Wallingford, Ct.
 Doolittle, John B., Hartland, Ct.
 Doremus, Andrew, Rantoul, Ill.
 Dorman, Lester M., Manchester, Ct.
 Doubleday, William T., Goshen, Ct.
 Dougherty, James, Johnson, Vt.
 Douglas, J., Lanark, Ont.
 Douglas, James, Pulasaki, N. Y.
 Douglas, Truman A., Ossage, Io.
 Douglass, Ebeneser, Woonsocket, R. I.
 Douglass, Francis J., Genoa, Wis.
 Douglass, John A., Waterford, Me.
 Douglass, Solomon J., New Haven, Ct.
 Douglass, Thomas, Viroqua, Wis.
 Dow, Ezekiel, Huntington, Mass.
 Dow, James M. H., Boston, Mass.
 Dow, William W., Waterford, Me.
 Dowden, William H., Carlisle, Mass.

- Downs, Axel, Riverhead, L. I.
 Downs, Charles A., Lebanon, N. H.
 Dowse, Edmund, Sherborn, Mass.
 Drake, Andrew J., Brimfield, Ill.
 Drake, Cyrus B., Royalton, Vt.
 Drake, Ellis R., Wayland, Mass.
 Drake, Samuel S., Kittery Point, Me.
 Dresser, Amos, Schuyler, Neb.
 Drew, Stephen F., Cabot, Vt.
 Dudley, Horace F., Morrisville, N. Y.
 Dudley, John, Boston, Mass.
 Dudley, J. F., Winona, Minn.
 Dudley, John L., Milwaukee, Wis.
 Dudley, Martin, Easton, Ct.
 Duff, Archibald, Sherbrooke, Que.
 Duff, Charles, Liverpool, N. S.
 Duncan, Abel G., Scotland, Mass.
 Duncan, Thomas W., Nelson, N. H.
 Dunham, Isaac, Taunton, Mass.
 Dunham, Samuel, West Brookfield, Mass.
 Dunkerly, David, Durham, Que.
 Dunning, Andrew, Thompson, Ct.
 Dunning, Edward O., New Haven, Ct.
 Dunning, Homer N., South Norwalk, Ct.
 Dunton, S. B., Rio Vista, Cal.
 Duren, Charles, Witoka, Minn.
 Durfee, Calvin, Williamstown, Mass.
 Durrant, John, Stratford, Ont.
 Dustan, George, Peterboro', N. H.
 Dutch, Joseph W., New Orleans, La.
 Dutton, Albert I., East Longmeadow, Mass.
 Dutton, Horace, Eddyville, Io.
 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.
 Dye, Charles B., New Fairfield, Ct.
 Dyer, David, Albany, N. Y.
 Dyer, Edmund, Dundee, Mich.
 Dyer, E. Porter, Shrewsbury, Mass.
 Dyer, Francis.
 Dyer, J. F., Adrian, Mich.
 Dyer, Spencer O., Upton, Mass.
 Eastman, David, New Salem, Mass.
 Eastman, Lucius R., Boston, Mass.
 Eastman, Lucius R., Jr., East Somerville, Mass.
 Eastman, Morgan L., Royalton, Wis.
 Eastman, William R., Plantsville, Ct.
 Easton, David A., Danbury, Ct.
 Easton, C. H., Mitchellville, Io.
 Easton, Danforth L., Lowell, Mich.
 Easton, Joseph M., W. Fitchburg, Mass.
 Easton, Joshua, Granby, Vt.
 Easton, Samuel W., Lancaster, Wis.
 Ebbs, Edward, Ottawa, Ont.
 Eddy, Hiram, Milwaukee, Wis.
 Edgar, John, Rochester, Minn.
 Edwards, Henry L., North Middleboro', Mass.
 Edwards, John, Youngstown, O.
 Edwards, John E., Blackstone, Mass.
 Edwards, J. H., West Lebanon, N. H.
 Edwards, Jonathan, Dedham, Mass.
 Edwards, Joseph S., Wakeman, O.
 Edwards, William, Syracuse, O.
 Eels, Cushing, Walls-Walls, W. T.
 Eels, Dudley B., Warren, Io.
 Eggleston, Nathaniel H., Williamstown, Mass.
 Elder, Hugh, Salem, Mass.
 Eldridge, Erasmus D., Kensington, N. H.
 Eldridge, Joseph, Norfolk, Ct.
 Elliot, Henry B., New Canaan, Ct.
 Elliot, John, Rumford Point, Me.
 Elliot, John E., Muscatine, Io.
 Elliot, Joseph, Halifax, N. S.
 Elliot, Lester H., Winoski, Vt.
 Ellis, G. R., Hydesville, Cal.
 Ellis, John M., Oberlin, O.
 Ellis, Thomas L., North Scituate, R. I.
 Ellsworth, Alfred A., Weymouth Landing, Mass.
 Elmer, Hiram, Olivet, Mich.
 Elwood, David M., Woodbridge, Ct.
 Emerson, Alfred, Fitchburg, Mass.
 Emerson, Brown, Burlington, Ct.
 Emerson, Brown, Salem, Mass.
 Emerson, Charles H., Parsonsfield, Me.
 Emerson, Edward B., Stratford, Ct.
 Emerson, John D., Biddeford, Me.
 Emerson, Joseph, Andover, Mass.
 Emerson, Joseph, Beloit, Wis.
 Emerson, Oliver, Sabula, Io.
 Emerson, Rufus, Lynn, Mass.
 Emerson, Rufus W., Monson, Me.
 Emerson, Thomas A., Wolfeboro', N. H.
 Emery, Joshua, North Weymouth, Mass.
 Emery, Samuel H., Providence, R. I.
 Emmons, Henry V., Lancaster, N. H.
 Emmons, John, Orion, Mich.
 England, Joseph, Chesterfield, Mich.
 Entler, George R., Franklin, N. Y.
 Esler, William P., Olivet, Mich.
 Estabrook, Joseph, East Saginaw, Mich.
 Ethridge, Albert, Princeton, Ill.
 Eustis, William T., Jr., Springfield, Mass.
 Evans, David M., Oakhill, O.
 Evans, E. B., Hyde Park, Pa.
 Evans, Evan J., Steellapolis, Io.
 Evans, F. T., Blossburg, Pa.
 Evans, G. R., Ixonia, Wis.
 Evans, J. S., Chester, N. J.
 Evans, John P., Plymouth, Pa.
 Evans, Robert T., (Wis.)
 Evans, Samuel E., East Providence, R. I.
 Evans, Thomas, Palmyra, O.
 Evans, Thomas W., Pleasant Grove, Io.
 Everts, Nathaniel K., Cody's Mills, Mich.
 Everts, Reuben, Alexandria, Minn.
 Everdell, Robert, Murore, Wis.
 Everett, Charles H., Brooklyn, N. Y.
 Everett, Robert, Remsen, N. Y.
 Ewing, Edward C., Enfield, Mass.
 Ewing, William G., New Albany, Ind.
 Fairbairn, Robert H., Dartford, Wis.
 Fairbank, John B., St. Joseph, Mich.
 Fairbank, Samuel B., A. B. C. F. M., *Western India*.
 Fairbank, Edward T., St. Johnsburg Centre, Vt.
 Fairbanks, Francis G., Westminster East, Vt.
 Fairbanks, Henry, St. Johnsburg, Vt.
 Fairchild, E. B., Hillsdale, Mich.
 Fairchild, Edwin H., Berea, Ky.
 Fairchild, James H., Oberlin, O.
 Fairfield, Miner W., Oak Park, Ill.
 Fairley, Samuel, Wellfleet, Mass.
 Falkner, Bishop, Brooklyn, N. Y.
 Farnham, Lucien, Newark, Ill.
 Farnsworth, Wilson A., A. B. C. F. M., *Western Turkey*.
 Farrar, Henry, Dalton, N. H.
 Farrar, John A., Center Liste, N. Y.
 Farwell, Asa, Bentonport, Io.
 Fawkes, Francis, Otisville, Io.
 Fay, Henry C., Hubbardston, Mass.
 Fay, Levi L., Moss Run, O.
 Fay, N. T., Prairie Depot, O.
 Fay, Osmer W., Lombard, Ill.
 Fay, Prescott, Minneapolis, Minn.
 Fay, Solomon P., Bangor, Me.
 Fee, John G., Berea, Ky.
 Feemster, Paul S., Chattanooga, Tenn.
 Feemster, Samuel C., Columbus, Miss.
 Feemster, S. E., Ozark, Mo.
 Felch, Charles P., Lacon, Ill.
 Felch, Joseph H., Cunninghamton, Mass.
 Fellows, Franklin E., Sutton, Mass.
 Fellows, Silenus H., Watroagan, Me.
 Fenn, Stephen, Watertown, Ct.
 Fenn, William H., Portland, Me.
 Fenwick, Kenneth M., Kingston, Ont.
 Ferrin, Clark E., Hinesburg, Vt.
 Ferris, Leonard Z., Pittfield, N. H.
 Fessenden, Samuel C., Washington, D. C.

- Fessenden, Thomas K., Farmington, Ct.
 Field, Artemas C., Alstead Centre, N. H.
 Field, George W., Bangor, Me.
 Field, Pindar, Hamilton, N. Y.
 Field, Thomas P., New London, Ct.
 Fifield, Lebbeus B., Cedar Falls, Io.
 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, B. I.
 Flisk, Eli C., Havana, Ill.
 Flisk, Franklin W., Chicago, Ill.
 Flisk, Perrin B., Peacham, Vt.
 Fliske, Albert W., Fisherville, N. H.
 Fliske, Ass S., Rockville, Ct.
 Fliske, Daniel T., Newburyport, Mass.
 Fliske, John O., Bath, Me.
 Fliske, Warren C., Wolcott, Ct.
 Flits, Eleazar T., New Haven, Ct.
 Flits, Calvin E., Cohasset, Mass.
 Flits, James H., West Boylston, Mass.
 Fitzmaurice, John W., Bedford, Mich.
 Fleming, Archibald, Constable, N. Y.
 Fletcher, Adin H., Frankfort, Mich.
 Fletcher, James, Danvers, Mass.
 Flint, Ephraim, Jr., Hinsdale, Mass.
 Fobes, Ephraim, Fatten, Me.
 Fobes, William A., Halifax, Mass.
 Follett, Walter, Temple, N. H.
 Folsom, George De F., New Haven, Ct.
 Foot, William, Gustavus, O.
 Foose, Hiram, Waukesha, Wis.
 Foote, Horatio, Quincy, Ill.
 Foote, Lucius, Rockford, Wis.
 Forbes, Samuel B., West Winsted, Ct.
 Ford, James T., Charleston, S. C.
 Foadick, A. J., Dublin, N. H.
 Foster, Aaron, East Charlemont, Mass.
 Foster, Addison P., Springfield, Mass.
 Foster, Amos, Putney, Vt.
 Foster, Andrew B., Orange, Mass.
 Foster, Davis, North Windchendon, Mass.
 Foster, Eden B., Lowell, Mass.
 Foster, Edgar L., Milltown, Me.
 Foster, Lemuel, Blue Island, Ill.
 Foster, Roswell, Nebraska City, Neb.
 Foster, William C., Wilbraham, Mass.
 Fowle, Hanford, Fulton, Wis.
 Fowler, Stacy, Millbury, Mass.
 Fowler, William C., Durham Centre, Ct.
 Fox, Daniel W., South Royalton, Vt.
 Fox, Jared W., Ridgeway, Kan.
 Francis, C. W., Atlanta, Ga.
 Francis, Lewis, Castleton, Vt.
 Frary Lucien H., Middleton, Mass.
 Fraser, James M., Oberlin, O.
 Fraser, Walter, Santa Cruz, Cal.
 Freeland, Samuel M., Detroit, Mich.
 Freeman, George E., Milford, N. H.
 Freeman, Hiram, Ames, Io.
 Freeman, John B., Barkhamsted, Ct.
 Freeman, Joseph, York, Me.
 French, George H., Auburn, Mass.
 French, J. Clement, Brooklyn, N. Y.
 French, John A., Morristown, N. J.
 French, Lyndon S., Franklin, Vt.
 French, S. Franklin, Hamilton, Mass.
 Frink, B. Merrill, Saco, Me.
 Frink, Dennis C., New Boston, N. H.
 Frible, Alvah L., Danbury, Ct.
 Frost, Daniel D., Litchfield, Mich.
 Frost, Luther P., Janesville, Wis.
 Fry, George V., Lexington, O.
 Fuller, Americus, Rochester, Minn.
 Fuller, Francis L., Chicago, Ill.
 Fuller, Joseph, Vershire, Vt.
 Fuller, Robert W., Stowe, Mass.
 Fullerton, Bradford M., Palmer, Mass.
 Furber, Daniel L., Newton Centre, Mass.
 Gadd, J., (Io.)
- Gage, William L., Hartford, Ct.
 Gale, Edmund, Fairbairn, Minn.
 Gale, Nahum, Lee, Mass.
 Gale, S. F., New Marlboro', Mass.
 Gale, Wakefield, Easthampton, Mass.
 Gallup, James A., Madison, Ct.
 Galpin, Charles, Excelsior, Minn.
 Gammell, Sereno D., Boxford, Mass.
 Gannett, Allen, Boston, Mass.
 Gardner, Austin, Canton, Ct.
 Garland, David, Bethel, Me.
 Garland, Joseph, Hampton, N. H.
 Garman, John H., North Orange, Mass.
 Garrette, Edmund Y., Pittsburg, Pa.
 Gates, Charles H., Buxton, Me.
 Gates, Hiram N., Northfield, Ct.
 Gates, Matthew A., Salem, N. H.
 Gay, Ebenezer, Bridgewater, Mass.
 Gay, Joshua S., Eysfield, Mass.
 Gay, William M., Winchester Centre, Ct.
 Gaylord, Joseph P., Worthington, Mass.
 Gaylord, Reuben, Omaha, Neb.
 Gaylord, William L., Nashua, N. H.
 Gear, Daniel L., Sugar Grove, Pa.
 Geer, Herman, Kelloggsville, O.
 Gelke, Archibald, East Granville, Mass.
 Gerould, Moses, Concord, N. H.
 Gerould, Samuel L., Goffstown, N. H.
 Gorry, Elbridge, Oregon City, Or.
 Gibbs, Charles, Earlville, Io.
 Gibbs, John, Bell Port, L. I.
 Gibbs, Samuel T., Whitby, Ont.
 Giddings, Edward J., Scituate, Mass.
 Giddings, Solomon P., Washington, D. C.
 Gidman, Richard H., Lisle, N. Y.
 Gilbert, Edwin R., Wallingford, Ct.
 Gilbert, Hiram W., Peru, Mass.
 Gilbert, James B., Mason City, Io.
 Gilbert, L. C., East Prairieville, Minn.
 Gilbert, Simon, Lyndon, Ill.
 Gilbert, William H., Berlin, Ct.
 Gill, William, River Falls, Wis.
 Gillespie, Thomas, Algonquin, Ill.
 Gilman, Edward W., Stonington, Ct.
 Gladden, Washington, North Adams, Mass.
 Gleason, Anson, Brooklyn, N. Y.
 Gleason, Charles H., Hobron, Ct.
 Gleason, George L., Manchester, Mass.
 Glead, John, Morrisville, Vt.
 Glidden, Kiah B., Mansfield Centre, Ct.
 Glidden, N. Dimic, Easton Rapids, Mich.
 Glines, Jeremiah, Granby, Vt.
 Goddard, Charles G., West Hartland, Ct.
 Goldsmith, Alfred, Luptenburg, Mass.
 Goodell, Constans L., New Britain, Ct.
 Goodell, William, Lebanon, Ct.
 Goodenough, Arthur, Ellsworth, Ct.
 Goodenow, Smith B., New Jefferson, Io.
 Goodhue, Daniel, Westfield, Vt.
 Goodhue, Henry A., West Barnstable, Mass.
 Goodhue, Nathaniel G., Johnstown, Wis.
 Goodnough, Algernon M., San Mateo, Cal.
 Goodrich, Chauncey, A. B. C. F. M., North China.
 Goodrich, Darius N., Bensonia, Mich.
 Goodrich, John E., Burlington, Vt.
 Goodrich, Lewis, Wells, 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.
 Gore, Darius, La Harpe, Ill.
 Gould, David H., Moriah, N. Y.
 Gould, George H., Hartford, Ct.
 Gould, Mark, Chichester, N. H.
 Gould, Samuel L., Albany, Me.
 Gould, William, Pawtucket, B. I.
 Graf, John F., Davenport, Io.
 Granger, Calvin, Hubbardton, Vt.
 Granger, John L., Macomb, Ill.
 Granlis, H. E., Washington, D. C.

- Grant, Henry M., Webster Groves, Mo.
 Grant, Joel, Bristol, Ill.
 Grassie, Thomas G., Methuen, Mass.
 Graves, Alpheus, Bradford, Io.
 Graves, Joseph S., Roscoe, Ill.
 Graves, N. Z., Middlebury, Vt.
 Graves, Roswell, Eden Plain, Cal.
 Gray, Calvin, Geneva, Kan.
 Gray, D. B., Astoria, Or.
 Gray, James, Seville, O.
 Gray, John, Lawrenceville, N. Y.
 Gray, Matthew S., Amaranth, Ont.
 Gray, Thomas M., Derby, Ct.
 Greeley, Edward H., Haverhill, N. H.
 Greeley, Stephen S. N., Oswego, N. Y.
 Green, Albro L., Harrisville, N. Y.
 Green, J. P., A. M. A., *Sandwich Islands*.
 Green, J. S., A. M. A., *Sandwich Islands*.
 Greene, Daniel C., A. B. C. F. M., *Japan*.
 Greene, Henry S., Ballard Vale, Mass.
 Greene, John M., South Hadley, Mass.
 Greene, Joseph K., A. B. C. F. M., *Western Turkey*.
 Greene, Richard G., Springfield, Mass.
 Greene, William B., Needham, Mass.
 Greenwood, John, New Milford, Ct.
 Gregg, James, Hubbardston, Mich.
 Gregory, Daniel S., New Haven, Ct.
 Gregory, Lewis, West Amesbury, Mass.
 Grey, Asahel R., Coventry, Vt.
 Gridley, Frederick, Stratford, Ct.
 Gridley, John, Kenosha, Wis.
 Griffin, Edward H., Burlington, Vt.
 Griffin, George H., Milford, Ct.
 Griffin, Nathaniel H., Williamstown, Mass.
 Griffith, Evan, New York.
 Griffith, G., New Cambria, Mo.
 Griffith, James, Utica, N. Y.
 Griffith, John K., Floyd, N. Y.
 Griffith, S. R., Berkshire, N. Y.
 Griffiths, Griffith, Cincinnati, O.
 Griggs, Leverett, Bristol, Ct.
 Griggs, L. S., Owatonna, Minn.
 Gros, Joseph, Ottawa, Ill.
 Grosvenor, Charles P., Canterbury, Ct.
 Grosvenor, M., Cincinnati, O.
 Grout, Aldin, A. B. C. F. M., *South Africa*.
 Grout, Henry M., West Springfield, Mass.
 Grout, Lewis, West Brattleboro', Vt.
 Grout, Samuel N., Elmore, Neb.
 Grover, B., Aurora, O.
 Grover, N. W., Mantorville, Minn.
 Grush, James W., Hopkinton, N. Y.
 Guernsey, Jesse, Dubuque, Io.
 Guild, Charles L., Milford, Kan.
 Guild, Rufus B., Galva, Ill.
 Gulick, John T., A. B. C. F. M., *North China*.
 Gulick, L. H., A. B. C. F. M., *Sandwich Islands*.
 Gulick, Peter J., A. B. C. F. M., *Sandwich Islands*.
 Gulliver, John P., Galesburg, Ill.
 Gurney, John H., Foxcroft, Me.
 Guyton, Jacob F., Louisville, Kan.
 Hackett, Simeon, Temple, Me.
 Hadley, James B., Campton, N. H.
 Haines, T. V., North Hampton, N. H.
 Hale, Benjamin E., Beloit, Wis.
 Hale, John G., East Poultney, Vt.
 Haley, Frank, Wolfboro', N. H.
 Hall, Alexander, Collinsville, Ct.
 Hall, Elliot C., Kiantone, N. Y.
 Hall, E. Edwin, Mt. Carmel, Ct.
 Hall, Gordon, Northampton, Mass.
 Hall, Herman B., Dover, O.
 Hall, James, Leon, Wis.
 Hall, James E., Quincy, Mass.
 Hall, Jeffries, Chesterfield, N. H.
 Hall, Ogden, Chatham, Mass.
 Hall, Richard, St. Paul, Minn.
 Hall, Robert V., Newport, Vt.
 Hall, Samuel R., Brownington, Vt.
 Hall, Sherman, Saak Rapids, Minn.
 Hall, Thomas A., Otis, Mass.
 Hall, William, Little Valley, N. Y.
 Hall, William K., Stratford, Ct.
 Halley, Eben, Richmond, Vt.
 Halliday, Ebenezer, Ontario, Ind.
 Halliday, Joseph C., Oakham, Mass.
 Hallock, J. A., Salem, Io.
 Hallock, Berlitt H., Berlin, Ct.
 Hallock, Luther C., Walling River, L. I.
 Hallock, William A., Jamestown, N. Y.
 Hallock, William A., 150 Nassau St., New York.
 Hamilton, B. Franklin, North Andover, Mass.
 Hamilton, J. A., Davenport, Io.
 Hamlen, Chauncey L., Brooklyn, O.
 Hamlin, A. N., Westerville, O.
 Hamlin, Cyrus, Bellows Falls, Vt.
 Hamlin, Cyrus, *Constantinople*.
 Hammond, Charles, Monson, Mass.
 Hammond, Henry L., Chicago, Ill.
 Hammond, William B., Lenox, N. Y.
 Hammond, William P., Mianus, Ct.
 Hancock, Charles, Union, Ill.
 Hand, Leroy S., Hazel Glen, Ill.
 Hand, Richard C., Brooklyn, N. Y.
 Hanks, Steadman W., Cambridge, Mass.
 Hanmer, H., Wantoma, Wis.
 Hanning, James T., Marseilles, Ill.
 Harding, Charles, A. B. C. F. M., *Western India*.
 Harding, Henry F., Machias, Me.
 Harding, John W., Longmeadow, Mass.
 Harding, Sewall, Auburndale, Mass.
 Harding, Willard M., Boston, Mass.
 Hardy, George, Potsdam Junction, N. Y.
 Harker, M., Clayton, Cal.
 Harlan, S. D., Indianapolis, Ind.
 Harlow, Edwin A., Wyandotte, Kan.
 Harlow, Lincoln, Council Grove, Kan.
 Harlow, Rufus K., Portland, Me.
 Harmon, Elijah, Winchester, N. H.
 Harper, Almer, Port Byron, Ill.
 Harrington, Eli W., North Beverly, Mass.
 Harris, George, Jr., Auburn, Me.
 Harris, H. C., Charleston, Pa.
 Harris, I. S., Bloomingdale, Ill.
 Harris, James W., Evansville, Wis.
 Harris, J. R., Paw Paw, Ill.
 Harris, Leonard W., Greenland, N. H.
 Harris, Samuel, Brunswick, Me.
 Harris, Stephen, West Suffield, Ct.
 Harrison, Charles S., Earlville, Ill.
 Harrison, George J., Milton, Ct.
 Harrison, Joseph, New York City.
 Harrison, Phares, San Buenaventura, Cal.
 Harrison, Samuel, Springfield, Mass.
 Harrison, William, Jeanville, Pa.
 Hart, Burdett, Philadelphia, Pa.
 Hart, Edwin J., Cottage Grove, Minn.
 Hart, Henry B., Deer Isle, Me.
 Hart, Henry E., Easthampton, Ct.
 Hart, I. A., Wheaton, Ill.
 Hart, John C., Ravenna, O.
 Hershorne, Vaola J., Enfield, N. H.
 Hartwell, Charles, A. B. C. F. M., *China*.
 Hartwell, John, Becket, Mass.
 Harvey, Wheelock N., New York City.
 Harvey, William F., Webster City, Io.
 Harwood, James H., Springfield, Mo.
 Haskell, Ezra, Dover, N. H.
 Haskell, E. C., New Lisbon, Wis.
 Haskell, Henry C., A. B. C. F. M., *Turkey*.
 Haskell, John, Jewett City, Ct.
 Haskell, Thomas N., Aurora, Ill.
 Haskell, William H., Westbrook, Me.
 Haskins, Benjamin F., Victoria, Ill.
 Hassell, Richard, Leeds, Wis.
 Hastings, Eurotas P., A. B. C. F. M., *Ceylon*.
 Hastings, Frederick, St. John, N. H.
 Hatch, Elias W., East Berkshire, Vt.
 Hatch, Reuben, Traverse City, Mich.
 Hathaway, D. E., Wadsworth, O.
 Hathaway, George W., Bloomfield, 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, Roswell, Painesville, O.
 Hawkes, Theron H., Marietta, O.
 Hawkes, Winfield S., Wapping, Ct.
 Hawley, John P., Coventry, Ct.
 Hawley, Zerah K., Memphis, Tenn.
 Hay, Robert, Crystal Lake, Ill.
 Hay, William, Scotland, Ont.
 Hayden, Hiram C., Painesville, O.
 Hayes, Gurdon, Muscatine, Io.
 Hayes, Joseph M., Big Springs, Wis.
 Hayes, Stephen H., South Weymouth, Mass.
 Hayford, A. D., Crary's Mills, N. Y.
 Hayward, Silvanus, South Berwick, Me.
 Hayward, William H., Cass, Io.
 Hazen, Allen, A. B. C. F. M., *Ahmednuggur*.
 Hazen, Austin, Jericho Centre, Vt.
 Hazen, Azel W., Middletown, Ct.
 Hazen, Henry A., Lyme, N. H.
 Hazen, Timothy A., Housatonic, Mass.
 Hazen, William S., Northfield, Vt.
 Hazlewood, Webster, Slatersville, R. I.
 Headley, Phineas C., Boston, Mass.
 Healey, Joseph W., New Orleans, La.
 Heaton, Isaac E., Fremont, Neb.
 Hebard, George D. A., Oskaloosa, Io.
 Helmer, Charles D., Chicago, Ill.
 Helms, Stephen D., Bethel, Io.
 Hemenway, Daniel, Safield, Ct.
 Hemenway, Samuel, (Io.)
 Henderson, J. H. D., Eugene City, Or.
 Henry, William D., Cambridge, Pa.
 Herod, J. L., Austin, Tex.
 Herrick, Edward E., Wilmington, Vt.
 Herrick, Geo. 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., Chelsea, Mass.
 Herrick, William D., North Amherst, Mass.
 Herrick, William T., Clarendon, Vt.
 Hess, Henry, Elgin, Io.
 Hess, Riley J., Grand Rapids, Mich.
 Hetrick, Andrew J., Westport, Ct.
 Hewitt, Elias W., Peconic, Ill.
 Hibbard, Charles, Lodi, Ill.
 Hibbard, David S., Ossipee Centre, N. H.
 Hibbard, Rufus P., Greenfield Hill, Ct.
 Hickok, Dormer L., North Bloomfield, O.
 Hickok, Henry P., Burlington, Vt.
 Hicks, Fred., Panama, C. A.
 Hicks, George, Kokomo, Ind.
 Hidden, Ephraim N., Middleboro', Mass.
 Hidden, Samuel N., Kennebunkport, Me.
 Higgins, Lucius H., Lanark, Ill.
 Higley, Harvey O., Castleton, Vt.
 Higley, Henry M., (Mich.)
 Higley, Henry P., Beloit, Wis.
 Hill, Dexter D., Dundee, Ill.
 Hill, Edwin S., Grove City, Io.
 Hill, George E., Saxonyville, Mass.
 Hill, James J., Grinnell, Io.
 Hill, W. S., Perry, Mo.
 Hillard, Elias B., Plymouth, Ct.
 Hilton, John V., North Bridgewater, Mass.
 Hilyer, S. Lee, Winchester, Ind.
 Hindley, John I., Frome, Ont.
Hino, Orlo D., Lebanon, Ct.
 Hine, Sylvester, Higraunon, Ct.
 Hinman, Horace H., Ironton, Wis.
 Hinsdale, Charles J., Blandford, Mass.
 Hitchcock, George B., (Mo.)
 Hitchcock, Henry C., Kenosha, Wis.
 Hitchcock, Milan K., Winchendon, Mass.
 Hoadley, L. Ives, Craftsbury, Vt.
 Hobart, L. Smith, Syracuse, N. Y.
 Hobbs, Simon L., Irving, Mass.
 Hoddle, Henry, College Corner, Ind.
 Hodges, James, Durand, Ill.
 Hodgman, Edwin R., Westford, Mass.
 Holbrook, Amos, Douglas, Mass.
 Holbrook, John C., Homer, N. Y.
 Holbrook, M. K., Kelley's Island, O.
 Holiday, Henry M., Tolland, Ct.
 Holley, Platt T., Riverton, Ct.
 Hollister, P. H., Hancock, Mich.
 Holman, Morris, Deering, N. H.
 Holman, Sidney, Windsor, Mass.
 Holmes, Henry M., Benson, Vt.
 Holmes, James, Bennington, N. H.
 Holmes, John M., Du Quoin, Ill.
 Holmes, Otis, Ronkonkoma, L. I.
 Holmes, Theodore J., East Hartford, Ct.
 Holmes, Thomas H., Clay, Io.
 Holmes, William, South Pass, Ill.
 Holton, I. F., South Malden, Mass.
 Holway, John, Mallet Creek, O.
 Holyoke, William E., Chicago, Ill.
 Homes, Francis, Lynn, Mass.
 Hood, George, Chester, Pa.
 Hood, George A., Savannah, Ga.
 Hood, Jacob, Lynnfield Centre, Mass.
 Hooker, E. Cornelius, Nashua, N. H.
 Hooker, Edward F., Fairhaven, Vt.
 Hooker, Edward T., Middletown, Ct.
 Hooker, Edward W., Newburyport, Mass.
 Hooker, Henry B., Boston, Mass.
 Hoover, Charles, River Head, L. I.
 Hopkins, Albert, Westhampton, Mass.
 Hopkins, Erastus, Northampton, Mass.
 Hopkins, Henry, Westfield, Mass.
 Hopkins, Mark, Westfield, Mass.
 Hopkins, Samuel, Standish, Me.
 Hopkins, Benjamin B., Ashford, Ct.
 Hopley, Samuel, Norwich, Ct.
 Hoppen, James M., New Haven, Ct.
 Horton, Francis, Barrington, R. I.
 Hosford, H. B., Hudson, O.
 Hosford, Isaac, North Thetford, Vt.
 Hosford, Oramel, Olivet, Mich.
 Hosmer, Samuel D., Nantucket, Mass.
 Hough, Jesse W., Jackson, Mich.
 Hough, Joel J., Franklin, N. Y.
 Hough, Lent S., Salem, Ct.
 Houghton, Amasa H., Lansing, Io.
 Houghton, James C., Middletown, Vt.
 Houghton, James D., Oneida, N. Y.
 Houghton, John C., Coventry, Vt.
 Houghton, William A., Berlin, Mass.
 House, A. V., Otho, Io.
 Houston, Hiram, Deer Isle, Me.
 Hovenden, Robert, Chelsea, Mich.
 Hovey, George L., Hartford, Ct.
 Howard, H. L., Cambridge, O.
 Howard, Jabez T., West Charlestown, Vt.
 Howard, Martin S., Wilbraham, Mass.
 Howard, Rowland B., Farmington, Me.
 Howard, William, North Guilford, Ct.
 Howe, Benjamin, Lempster, N. H.
 Howe, E. Frank, Terre Haute, Ind.
 Howe, Elbridge G., Waukegan, Ill.
 Howe, Samuel, Bridgeport, Ct.
 Howell, James, Granby, Que.
 Howland, William W., A. B. C. F. M., *Ceylon*.
 Hoyt, Gilman A., Hiawatha, Kan.
 Hoyt, James S., Port Huron, Mich.
 Hubbard, Charles L., Merrimack, N. H.
 Hubbard, Chauncey H., Bennington, Vt.
 Hubbard, George B., Atlanta, Ill.
 Hubbard, James M., Grantville, Mass.
 Hubbard, J. N., Hannibal, N. Y.
 Hubbard, Thomas S., Rochester, Vt.
 Hubbell, Henry L., Ann Arbor, Mich.
 Hubbell, James W., New Haven, Ct.
 Hubbell, Stephen, Long Ridge, Ct.
 Hubbell, William S., West Roxbury, Mass.
 Hudson, Alfred S., Burlington, Mass.

- Hughes, D. E., Summit Hill, Pa.
 Hughes, W. T., Ploverville, O.
 Hughes, Simon S., Newark, N. J.
 Hubert, Calvin B., Newark, N. J.
 Humphrey, Chester C., Amity, Ia.
 Humphrey, John P., East St. Johnsbury, Vt.
 Humphrey, Luther, Windham, O.
 Humphrey, Simon J., Chicago, Ill.
 Hungerford, Edward, Burlington, Vt.
 Hunt, Lewis M., Jackson, Mich.
 Hunt, N. A., Vernon Centre, Minn.
 Hunt, Nathan S., Bourak, Ct.
 Hunt, Ward L., Eden, N. Y.
 Hunter, Robert C., Norville, Ia.
 Huntington, Elijah B., Stamford, Ct.
 Huntington, George, Providence, R. I.
 Huntington, Henry S., Warner, N. H.
 Huntress, Edward S., Wareham, Mass.
 Hurd, Albert C., Durham Centre, Ct.
 Hurd, Fayette, Orford, Ia.
 Hurd, Philo R., Romeo, Mich.
 Hurlburt, Everett B., Papillon, Neb.
 Hurlburt, Joseph, Fort Atkinson, Ia.
 Hurlburt, Thaddeus R., Upper Allen, Ill.
 Hurst, Joseph, New London, Ct.
 Huser, John T., Bedford, Mo.
 Hutchins, Robert G., Brooklyn, N. Y.
 Hutchinson, Henry H., Sumner, Mo.
 Hutchinson, John C., (Mass.)
 Hyde, Amariah, Wataga, Ill.
 Hyde, Charles, Hartford, Ct.
 Hyde, Charles M., Rindfield, Mass.
 Hyde, Harvey, Independent Hill, Va.
 Hyde, Henry F., Ponfret, Ct.
 Hyde, James T., Ansonia, Ct.
 Hyde, Nathaniel A., Indianapolis, Ind.
 Hyde, Sias S., Benton Harbor, Mich.
 Hyde, William A., Lyme, Ct.
 Ide, Alexis W., West Medway, Mass.
 Ide, George H., Hapkinson, Mass.
 Ide, Jacob, West Medway, Mass.
 Ide, Jacob, Jr., Mansfield, Mass.
 Isley, Horatio, South Freeport, Me.
 Ingalls, Alfred, Smithville, N. Y.
 Ingerson, Edward P., Indianapolis, Ind.
 Ingless, Samuel, Andover, Ct.
 Ireland, William, A. B. C. F. M., South Africa.
 Irons, William, Bowling Green, O.
 Isham, Austin, Roxbury, Ct.
 Ives, Alfred E., Castine, Me.
 Jackson, Benjamin F., Charleston, S. C.
 Jackson, Samuel C., Andover, Mass.
 Jackson, Samuel N., Montreal, Que.
 Jackson, William C., South Acton, Mass.
 Jacobus, Isaac, Junction City, Kan.
 Jaggar, Edwin L., Southbridge, Mass.
 James, Horace, Lowell, Mass.
 James, William, Woodhaven, L. I.
 James, William A., Chelsea, Vt.
 Jameson, Ephraim O., Salisbury, Mass.
 Jameson, James, Albany, Wis.
 Jameson, Thomas, Exeter, N. H.
 James, Frederick, Dana, Mass.
 Jeffers, Forest, South Boston, Mass.
 Jeffers, Decade, Kalamazoo, Mich.
 Jenkins, J. H., Marietta, O.
 Jenkins, John J., Palmyra, O.
 Jenkins, John L., Castle, N. Y.
 Jenkins, Jonathan L., Amherst, Mass.
 Jenkins, Thomas, Johnstown, Pa.
 Jenney, Elisha, Galesburg, Ill.
 Jennings, Isaac, Bennington Centre, Vt.
 Jennings, William J., Coventry, Ct.
 Jennison, Edwin, Winchester, N. H.
 Jessup, Lewis, South Adams, Mass.
 Jessup, Henry G., Amherst, Mass.
 Jewett, George B., Salem, Mass.
 Jewett, H. E., Redwood, Cal.
 Jewett, John E. B., Peppercil, Mass.
 Jewett, Merrick A., Terre Haute, Ind.
 Jewett, Spofford D., Middlefield, Ct.
 Jewett, William R., Fisherville, N. H.
 Jocelyn, Simon S., New York City.
 Johns, R. B., Hartford, Ct.
 Johnson, Allison H., Augusta, Me.
 Johnson, Alfred P., Marion, Ind.
 Johnson, Edwin, Baltimore, Md.
 Johnson, Gideon S., Hale, Ill.
 Johnson, H. E., Woonsocket, R. I.
 Johnson, J. A., Santa Barbara, Cal.
 Johnson, Joseph B., Boston, Mass.
 Johnson, Joseph R., Herndon, Va.
 Johnson, Samuel, Newark Valley, N. Y.
 Johnson, T. Henry, Rehoboth, Mass.
 Johnson, Wilbur, Sandwich, Mass.
 Johnston, John, East Ashford, N. Y.
 Johnston, J., (Conn.)
 Jones, Cadwallader D., Old Man's Creek, Ia.
 Jones, Clinton M., North Madison, Ct.
 Jones, Daniel J., Walnut Hills, O.
 Jones, Darius E., Lee Centre, Ill.
 Jones, David, Arena, Wis.
 Jones, David, Richville, N. Y.
 Jones, D. Jerome, Fairfax, Ia.
 Jones, Eben D., Syracuse, O.
 Jones, Elisha C., Southington, Ct.
 Jones, Franklin C., Franklin, Ct.
 Jones, George M., Gallo, Mo.
 Jones, Harvey, Wabunsee, Kan.
 Jones, Henry, Bridgeport, Ct.
 Jones, Henry W., Hingham Centre, Mass.
 Jones, J. A., Bristol, Minn.
 Jones, J. D., Collinsville, Ill.
 Jones, James, Rochester, Wis.
 Jones, James, Union Grove, Wis.
 Jones, Jesse H., Natik, Mass.
 Jones, John A., Foreston, Ia.
 Jones, John E., Newburgh, O.
 Jones, John H., Delaware, O.
 Jones, John V., Deafield, Wis.
 Jones, Jonathan J., New York City.
 Jones, Jonathan, Spring Green, Wis.
 Jones, Joseph H., Portland, Ind.
 Jones, Lemuel, Prairie City, Ill.
 Jones, Lucien H., Fontanelle, Neb.
 Jones, R. Gweesyn, Utica, N. Y.
 Jones, Samuel, Middle Granville, N. Y.
 Jones, Thomas, Marshall, Mich.
 Jones, Thomas G., Summit Hill, Pa.
 Jones, Thomas R., Ebensburg, Pa.
 Jones, Thomas W., Chicago, Ill.
 Jones, Warren G., Pongokpepe, N. Y.
 Jones, William L., San Juan, Cal.
 Jordan, Ebenezer S., Cumberland Centre, Mo.
 Jordan, William V., Concord, N. H.
 Joylin, William P., Wrenham, Mass.
 Jubau, George, North Ridgerille, O.
 Judisch, Frederick W., Grandview, Ia.
 Judkins, Benjamin, Keokuk, Ia.
 Judson, Philo, Rocky Hill, Ct.
 Judson, Sylvanus M., Sylvania, O.
 Karr, William S., Keene, N. H.
 Kean, J. R., Cornwallis, N. S.
 Kedzie, Adam S., Dexter, Mich.
 Keeler, C. A., East Evans, N. Y.
 Keeler, Seneca M., Snyrna, N. Y.
 Keeler, Seth H., Mt. Vernon, N. H.
 Keene, Luther, Franklin, Mass.
 Keep, John, Oberlin, O.
 Keep, John, Sheboygan Falls, Wis.
 Keep, John R., Hartford, Ct.
 Keep, Theo. J., Oberlin, O.
 Kellogg, Erastus M., Manchester, N. H.
 Kellogg, Martin, Oakland, Cal.
 Kellogg, Sylvanus H., Glencoe, Minn.
 Kelsey, Henry S., Rockville, Ct.
 Kelsey, Lysander, Columbus, O.
 Kelso, Samuel, Bryan, O.
 Kemp, George S., West Newfield, Me.
 Kendall, Henry A., East Concord, N. H.
 Kendall, Renben S., Vernon, Ct.
 Kendall, S. C., Milford, Mass.

- Kennedy, Joseph B., Virginia, Ill.
 Kent, Cephas H., Ripston, Va.
 Ketchum, Elias, Bristol, N. H.
 Keyes, Russell M., Connaught, O.
 Kidder, A., West Eau Claire, Wis.
 Kidder, Corbin, Orland, Ind.
 Kidder, James W., Middleville, Mich.
 Kilbourn, John S., Rochester, Mich.
 Kilbourn, James, Racine, Wis.
 Kimball, Caleb, Medway, Mass.
 Kimball, George P., Weston, Ill.
 Kimball, James P., Falmouth, Mass.
 Kimball, John, Oakland, Cal.
 Kimball, Reuben, North Conway, N. H.
 Kimball, Woodbury S., Farmington, N. H.
 Kinsald, William, Bushville, N. Y.
 King, Beriah, Oak Creek, Wis.
 King, Stephen, Byckman's Corner, Ont.
 Kingsman, Matthew, Amherst, Mass.
 Kingsbury, John D., Bradford, Mass.
 Kingsbury, J. W., North Woodstock, Ct.
 Kingsbury, William H., West Woodstock, Ct.
 Kingsley, J. C., Cleveland, O.
 Kinsey, Ezra D., Sayville, L. I.
 Kinsey, Martin P., Rockford, Ill.
 Kirk, Edward N., Boston, Mass.
 Kirkland, Elias M., Homestead, Mich.
 Kirshel, Harvey D., Middlebury, Vt.
 Kirtredge, Josiah E., Glastenbury, Ct.
 Knapp, George C., A. B. C. F. M., Eastern Turkey.
 Knight, Elbridge, Maple Grove, Me.
 Knight, Merrick, Rocky Hill, Ct.
 Knight, P. S., Oregon City, Or.
 Knight, Richard, South Hadley Falls, Mass.
 Knowles, William H., Deep River, Ct.
 Knowles, David S., Salt Creek, Neb.
 Knowlton, Francis B., Alstead, N. H.
 Knowlton, Stephen, West Medway, Mass.
 Knox, William J., Augusta, N. Y.
 Kribe, Ludwick, Colpo's Bay, Ont.
 Kye, Felix, Lumberland, N. Y.
 Kye, Joseph, Sandy Point, Me.
 Labaree, Benjamin, Hyde Park, Mass.
 Labaree, Benjamin, Jr., A. B. C. F. M., Nestorians.
 Labaree, John C., Randolph, Mass.
 Ladd, Alden, Roxbury, Vt.
 Ladd, Daniel, Middlebury, Vt.
 Ladd, George E., Edinburg, O.
 Ladd, Horatio O., Romeo, Mich.
 La Due, Samuel P., Plymouth, Io.
 Laird, James, Northumberland, N. H.
 Laird, James H. B., Chicago, Ill.
 Lamb, Edward E., Shelburne Falls, Mass.
 Lamson, Charles M., North Bridgewater, Mass.
 Lancashire, Henry, West Haven, Vt.
 Lancaster, Daniel, New York City.
 Landstar, Rodolphus, Hartford, Ct.
 Landon, George M., Trempealeau, Wis.
 Lane, Daniel, Belle Plaine, Io.
 Lane, James P., Andover, Mass.
 Lane, John W., Whately, Mass.
 Lane, Larmon B., Wellington, O.
 Langpaap, J. Henry, Quasqueton, Io.
 Langworthy, Isaac P., Chelsea, Mass.
 Lanphear, Orpheus T., Beverly, Mass.
 Lasell, Nathaniel, Brentwood, N. H.
 Lathrop, A. C., Gleanwood, Wis.
 Laughlin, Arthur D., Bevier, Mo.
 Laurie, Thomas, Providence, R. I.
 Lawrence, Amos E., Stockbridge, Mass.
 Lawrence, Edward A., Marblehead, Mass.
 Lawrence, John, Reading, Mass.
 Lawson, Francis, Beloit, Wis.
 Leach, Cephas A., Payson, Ill.
 Leach, Giles, Rye, N. H.
 Leach, Joseph A., Keene, N. H.
 Leavitt, George R., Lancaster, Mass.
 Leavitt, Harvey F., Middlebury, Vt.
 Leavitt, Jonathan, Providence, R. I.
 Leavitt, Joshua, New York City.
 Leavitt, William, Minneapolis, Minn.
 Leavitt, William S., Northampton, Mass.
 Le Boquet, John, Danbury, N. H.
 Lee, Hiram W., Munsville, N. Y.
 Lee, Samuel, New Ipswich, N. H.
 Lee, Samuel H., Greenfield, Mass.
 Leeds, Samuel F., Hanover, N. H.
 Leets, Theodore A., Blanford, Mass.
 Leffingwell, Lyman, Ontario, Ill.
 Leonard, Delavan L., Darlington, Wis.
 Leonard, Edwin, South Dartmouth, Mass.
 Leonard, Hartford P., Westport, Mass.
 Leonard, Julius Y., A. B. C. F. M., Western Turkey.
 Leonard, Lemuel, Odell, Ill.
 Leonard, Stephen C., Oberlin, O.
 Lewis, Edwin N., Ottawa, Ill.
 Lewis, E. R., Postville, Pa.
 Lewis, Eliza M., Hudson, Mich.
 Lewis, George, Alfred, Me.
 Lewis, Richard, Lanark Village, Ont.
 Lewis, William S., Pleasanton, Mich.
 Liggett, James D., Leavenworth, Kan.
 Lightbody, Thomas, Milburn, Ill.
 Lincoln, John K., Bangor, Me.
 Lincoln, W. E., Banks, Mich.
 Linsley, Ammi, North Haven, Ct.
 Little, Arthur, Fond du Lac, Wis.
 Little, Charles, Lincoln, Neb.
 Littlefield, Oasia, Bristol, Io.
 Litts, Palmer, Spring Valley, Minn.
 Livermore, Aaron R., Lebanon, Ct.
 Livingston, W. W., A. B. C. F. M., Western Turkey.
 Livingstone, Charles, U. S. Consul (Mass.).
 Lloyd, John, Pomeroy, O.
 Lloyd, William A., Chicago, Ill.
 Locke, Wm. M., A. B. C. F. M., Western Turkey.
 Lockwood, C. Benjamin, Brooklyn, N. Y.
 Long, Walter E., Saratoga Springs, N. Y.
 Longley, Moses M., Greenville, Mass.
 Loomis, Alpa L. P., Elk Horn, Wis.
 Loomis, Aretas G., Greenfield, Mass.
 Loomis, Elihu, Littleton, Mass.
 Loomis, Henry, Jr., Poughkeepsie, N. Y.
 Loomis, S. B., Lone Rock, Wis.
 Loomis, Theron, Menomonee, Wis.
 Loper, Stephen A., Middle Haddam, Ct.
 Lord, Charles, Buckland, Mass.
 Lord, Charles E., Chester, Vt.
 Lord, Daniel B., Lebanon, Ct.
 Lord, John M., 'New Marlboro', Mass.
 Lord, Nathan, Hanover, N. H.
 Lord, Thomas N., Kennelbunkport, Me.
 Lord, William H., Montpelier, Vt.
 Loring, Amasa, Andover, Me.
 Loring, Henry S., Amherst, Me.
 Loring, Joseph, North Edgcomb, Me.
 Loring, Levi, Madison, O.
 Lothrop, Charles D., Amherst, Mass.
 Lounsbury, Henry A., Boston, Mass.
 Love, William De L., Milwaukee, Wis.
 Loving, Henry D., Nesho, Mo.
 Lowrey, John B., Harrison, Io.
 Lowry, Samuel E., North Newton, Mass.
 Lucas, Hassel, Genesee, Mich.
 Luce, Leonard, Westford, Mass.
 Lum, Samuel Y., Lawrence, Kan.
 Lyle, William W., Seneca Falls, N. Y.
 Lyman, Addison, Kellogg, Io.
 Lyman, Charles N., Dunlap, Io.
 Lyman, David B., A. B. C. F. M., Sandwich, Ill.
 Lyman, Ephraim, Northampton, Mass.
 Lyman, George, Amherst, Mass.
 Lyman, Giles, Marlboro', N. H.
 Lyman, Huntington, Forest Grove, Or.
 Lyman, Solomon, Easthampton, Mass.
 Lyman, Timothy, Killingworth, Ct.
 Lyon, Ami B., Bristol, Vt.
 Lyon, James H., Central Falls, R. I.
 Macallum, Daniel, Unionville, Ont.
 MaccCarthy, B. D., Salem Centre, Ind.
 Macdonald, Alexander, Montreal, Que.
 Machin, Charles, Brownstown, Mich.

- Mack, Josiah A., Peoria, Ill.
 Magill, Seagrove W., Cornwall, Vt.
 Magoun, George F., Grinnell, Io.
 Mahan, Asa, Adrian, Mich.
 Malley, W. W., Memphis, Tenn.
 Malby, Erasmus, Taunton, Mass.
 Mandell, William A., Cambridge, Mass.
 Manly, J. G., Toronto, Ont.
 Mann, Asa, Bath, N. H.
 Mann, Joel, New Haven, Ct.
 Manning, Abel, Goffstown, N. H.
 Manning, Jacob M., Boston, Mass.
 Manning, Samuel, Thompson, O.
 Mansson, Albert, Quasqueton, Io.
 Manswell, Benjamin F., Mattapoisett, Mass.
 Marble, William H., (Io.)
 Marden, A. L., Piermont, N. H.
 Marden, George N., Washington, D. C.
 Marden, Henry, A. B. C. F. M., *Central Turkey*.
 Markham, Reuben F., Newark, Ill.
 Marling, Francis H., Toronto, Ont.
 Marsh, A. F., Rochester, N. H.
 Marsh, Abraham, Tolland, Ct.
 Marsh, Charles E., Summer Hill, Ill.
 Marsh, D. Dana, Georgetown, Mass.
 Marsh, Dwight W., Whitney's Point, N. Y.
 Marsh, Frederick, Winchester Centre, Ct.
 Marsh, John T., Harpersfield, N. Y.
 Marsh, Joseph, Nelson, N. H.
 Marsh, Loring B., Huntington, Ct.
 Marsh, Samuel, Underhill, Vt.
 Marsh, Sidney H., Forest Grove, Or.
 Martin, Benjamin N., New York City.
 Martin, Moses M., Stoughton, Wis.
 Martin, Solon, West Fairlee, Vt.
 Martyn, Sanford S., Newington, Ct.
 Martyn, William C., St. Louis, Mo.
 Marvin, Abijah P., Worcester, Mass.
 Marvin, Charles F., Jamestown, Io.
 Marvin, David W., Clyde, O.
 Marvin, Elihu P., Wellesley, Mass.
 Marvin, Sylvanus P., Woodbridge, Ct.
 Mason, Edward B., Ravenna, O.
 Mason, James D., Mason City, Io.
 Mason, Javan K., Thomaston, Me.
 Mason, Stephen, Marshall, Mich.
 Mathews, Luther P., Colesburg, Io.
 Matson, Henry, Nelson, O.
 Matthews, Caleb W., Sun Prairie, Wis.
 Maxwell, Abram, Weld, Me.
 Maynard, Joshua L., Williston, Vt.
 Maynard, Ulric, Castleton, Vt.
 Mayne, Nicholas, Potosi, Wis.
 McArthur, Henry G., Griggsville, Ill.
 McCall, Salmon, Saybrook, Ct.
 McChesney, James H., Friendship, Wis.
 McColl, E. C. W., Stratford, Ont.
 McCollom, James T., Medford, Mass.
 McCollom, Julius C., Cambridgeport, Vt.
 McCollom, William A., Council Grove, Kan.
 McCord, Robert L., Toulon, Ill.
 McCormick, T. B., Princeton, Ind.
 McCully, Charles G., Hallowell, Me.
 McCune, Robert, Toledo, O.
 McDuffee, S. V., Wayne, Io.
 McEwen, Robert, New London, Ct.
 McFarland, Henry H., New York City.
 McFarland, Moses Q., Bedford, Mich.
 McGee, Jonathan, Nashua, N. H.
 McGill, Anthony, Ryekman's Corner, Ont.
 McGinley, William A., Gloversville, N. Y.
 McGregor, Alexander, Brockville, Ont.
 McGregor, Dugald, Manilla, Ont.
 McIntire, Charles O., Pontiac, Mich.
 McKay, James S., Detroit, Mich.
 McKee, Silas, Bradford, Vt.
 McKenzie, Alexander, Cambridge, Mass.
 McKilloan, John, Danville, Que.
 McKinnon, Neil, Tiverton, Ont.
 McKinstry, John A., Richfield, O.
 McLain, Joshua M., Burlington, Kan.
 McLaughlin, Daniel D. T., Morris, Ct.
 McLean, Allen, East Orange, N. J.
 McLean, Charles B., Wethersfield, Ct.
 McLean, James, Menasha, Wis.
 McLean, John K., Springfield, Ill.
 McLeod, Hugh, Colebrook, N. H.
 McLeod, Norman, Racine, Wis.
 McLoud, Anson, Topsfield, Mass.
 McNab, Donald, Albany, Ill.
 McNab, William, West Newark, N. Y.
 McVicar, Peter, Topeka, Kan.
 Mead, Charles M., Andover, Mass.
 Mead, Darius, New York City.
 Mead, Hiram, Oberlin, O.
 Means, George J., Howells, N. Y.
 Means, James H., Rochester, Mass.
 Means, John O., Roxbury, Mass.
 Mears, David O., North Cambridge, Mass.
 Meeks, John A., Findlay, O.
 Mellen, William, A. B. C. F. M., *South Africa*.
 Mellish, John H., Dayville, Ct.
 Mellone, William, Dement, Ill.
 Melville, Henry, Middletown, Ct.
 Melvin, Charles T., Sun Prairie, Wis.
 Merriam, George F., Mason Village, N. H.
 Merriam, Joseph, Randolph, O.
 Merrick, Edward A., Bloomer, Wis.
 Merrill, Benjamin, Pembroke, N. H.
 Merrill, E. W., Cannon Falls, Minn.
 Merrill, George R., Henrietta, N. Y.
 Merrill, James G., Topeka, Kan.
 Merrill, James H., Andover, Mass.
 Merrill, John L., Acworth, N. H.
 Merrill, Josiah, South Franklin, Mass.
 Merrill, Orville W., Anamosa, Io.
 Merrill, Samuel H., Portland, Me.
 Merrill, Selah E., *Europe*.
 Merrill, Thomas, Fairfield, Io.
 Merrill, Truman A., Bernardston, Mass.
 Merrill, William A., Alfred, Me.
 Merriman, Daniel, Norwich, Ct.
 Merriman, William E., Ripon, Wis.
 Merritt, Elbridge W., Williamsburg, Mass.
 Merritt, William O., Dallas City, Ill.
 Merry, Thomas T., Norvay, Me.
 Mershon, J. R., Newton, Io.
 Mershon, Stephen L., Middlebush, N. J.
 Merwin, Nathan T., Trumbull, Ct.
 Merwin, Samuel J. M., Wilton, Ct.
 Meserve, Isaac C., Portland, Ct.
 Mesmer, William S., Hudson, Mich.
 Middleton, James, Elora, Ont.
 Mighill, Nathaniel, Brattleboro', Vt.
 Miles, Daniel A., Forest Grove, Or.
 Miles, Edward C., Bloomfield, N. J.
 Miles, George H., St. Charles, Minn.
 Miles, Harvey, Russell, N. Y.
 Miles, James B., Charlestown, Mass.
 Miles, Milo N., Geneseo, Ill.
 Miles, Thomas N., Cromwell, Ct.
 Millard, Joseph D., Pleasanton, Mich.
 Millard, Norman A., Plainfield, Ill.
 Miller, Daniel, Glen Arbor, Mich.
 Miller, Daniel R., Chebasse, Ill.
 Miller, George A., Port Leyden, N. Y.
 Miller, John B., Williamsburg, Mass.
 Miller, Robert D., Hawley, Mass.
 Miller, Rodney A., Worcester, Mass.
 Miller, Samuel, Sherburne, N. Y.
 Miller, Simeon, Ireland, Mass.
 Miller, William, Killingworth, Ct.
 Millikan, Silas F., Morrisson, Ill.
 Milliken, Charles E., Littleton, N. H.
 Mills, Charles L., Jamaica Plain, Mass.
 Mills, Henry, Independence, Io.
 Miner, Edward G., Geneva, Wis.
 Miner, Henry A., Monroe, Wis.
 Miner, Nathaniel, Salem, Ct.
 Miner, Ovid, East Poutney, Vt.
 Miner, Samuel E., Monroe, Wis.
 Missidine, A. H., Pleasant Mount, Mo.

- Mitchell, Ammi R., Viola, Ill.
 Mitchell, James M., Geneseo, Wis.
 Mitchell, Thomas G., Madison Bridge, Me.
 Miter, John J., Beaver Dam, Wis.
 Mobley, Hardy, Flatbush, L. I.
 Monroe, James, Oberlin, O.
 Monroe, Thomas E., Mt. Vernon, O.
 Montague, Enos J., Oconomowoc, Wis.
 Montague, Melzar, Allen's Grove, Wis.
 Montague, Philetus, Potsdam Junction, N. Y.
 Monteith, John, St. Louis, Mo.
 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.
 Moore, Henry D., Cincinnati, O.
 Moore, Humphrey, Milford, N. H.
 Moore, Justin P., San Francisco, Cal.
 Moore, Mason, Lee, N. H.
 Moore, William E. B., Bolton, Ct.
 Moore, William H., Berlin, Ct.
 Morehouse, Charles M., Centre, Wis.
 Morehouse, Darius A., Lowell, Mass.
 Morgan, Charles, East Troy, Wis.
 Morgan, David S., Worthington, Mass.
 Morgan, John, Oberlin, O.
 Morgan, John F., Lawrence, Kan.
 Morgan, Stillman, Bristol, Vt.
 Morgridge, Chas., Lovell, Me.
 Morley, John H., Sioux City, Io.
 Morley, Sardis B., Pittsfield, Mass.
 Morong, Thomas, Ipswich, Mass.
 Morrill, John, Peconic, Ill.
 Morrill, Stephen S., Henniker, N. H.
 Morris, Edward, Monroe, Wis.
 Morris, Myron N., West Hartford, Ct.
 Morris, O. S., Tunbridge, Vt.
 Morris, Richard, Allen's Grove, Wis.
 Morrison, Nathan J., Olivet, Mich.
 Morrison, Samuel, Portland, Me.
 Morse, Alfred, Austin, Minn.
 Morse, Charles F., A. B. C. F. M., *Western Turkey*.
 Morse, David S., Kalamazoo, Mich.
 Morse, Grosvenor C., Grasshopper Falls, Kan.
 Morse, Henry C., Union City, Mich.
 Morse, George H., Townsend, Mass.
 Morton, Alpha, West Auburn, Me.
 Morton, William D., Chester, Ct.
 Mulder, William, Laingsburg, Mich.
 Munger, Theodore T., Providence, R. I.
 Munroe, Benjamin F., Alamo, Mich.
 Munsell, Joseph R., Franklin, Vt.
 Munson, Frederick, Patchogue, L. I.
 Munson, Myron A., Pittsford, Vt.
 Murdoch, David, New Haven, Ct.
 Murphy, Thomas D., Granby, Ct.
 Murray, William H., Boston, Mass.
 Muse, James H., New Haven, Ct.
 Muzzy, Clarendon F., Norwich, Ct.
 Myers, John C., Monee, Ill.
 Nall, James, Detroit, Mich.
 Nason, Elias, North Billerica, Mass.
 Nason, John H., Apulia, N. Y.
 Needham, George F., Washington, D. C.
 Nelson, John, Leicester, Mass.
 Nelson, Sybrandt, Massena, N. Y.
 Newcomb, George B., New Haven, Ct.
 Newcomb, Homer S., South Britain, Ct.
 Newcomb, Luther, Syracuse, Mo.
 Newell, Wellington, Brewer Village, Me.
 Newhall, Ebenezer, Cambridgeport, Mass.
 Newman, Charles, Lanesboro', Mass.
 Newton, James H., Maroa, Ill.
 Nichols, Ammi, Braintree, Vt.
 Nichols, Charles, New Britain, Ct.
 Nichols, Charles L., Pownal, Me.
 Nichols, Danforth B., Washington, D. C.
 Nichols, Washington A., Chicago, Ill.
 Niell, Henry, West Stockbridge, Mass.
 Noble, Edward W., Truro, Mass.
 Noble, Franklin, Brooklyn, N. Y.
 Noble, Mason, Jr., Sheffield, Mass.
 Noble, Thomas K., Cleveland, O.
 Norcross, Flavius V., Union, Me.
 Norcross, L. P., Stockbridge, Wis.
 Norcross, S. Gerard, Turner, Me.
 North, Simeon, Clinton, N. Y.
 Northrop, Bennet F., Griswold, Ct.
 Northrop, Birdsey G., Hartford, Ct.
 Northrop, J. A., Otisville, Io.
 Northrup, J. H., Millville, N. J.
 Norton, Edward, Montague, Mass.
 Norton, Franklin B., Oshkosh, Wis.
 Norton, John F., Fitzwilliam, N. H.
 Norton, Smith, Baraboo, Wis.
 Norton, Thomas S., Northbridge Centre, Mass.
 Norton, Warren, Houston, Tex.
 Norton, William W., New Richmond, Wis.
 Noyes, Daniel J., Hanover, N. H.
 Noyes, Daniel P., Boston, Mass.
 Noyes, Gurdon W., Woodbury, Ct.
 Noyes, Joseph T., A. B. C. F. M., *Madura*.
 Nutting, John K., Glenwood, Io.
 Nutting, Rufus, Saline, Mich.
 Ober, William F., South Abington, Mass.
 Olds, Abner D., Lenox, O.
 Oliphant, David, St. Louis, Mo.
 Olmstead, F. W., East Dorset, Vt.
 Orcutt, Samuel, Williams' Bridge, N. Y.
 Oridway, Jairus, Buckingham, Ct.
 Oridway, Samuel, Kewanee, Ill.
 Orton, James, Poughkeepsie, N. Y.
 Orvis, William B., Boston, Mass.
 Osborn, William H., Augusta, Mich.
 Osborne, Cyrus P., Bristol, R. I.
 Osankerkhine, P. P., Penetanguishene, Ont.
 Otis, Israel T., Exeter, N. H.
 Otis, Orin F., Providence, R. I.
 Ottman, H. A., Southwick, Mass.
 Otis, S. W., Jefferson, La.
 Overton, A. A., Arena, Wis.
 Oviatt, George A., Talcottville, Ct.
 Owen, Evan, Jennington, Wis.
 Owen, Thomas M., Turin, N. Y.
 Owens, Elias, Slatington, Pa.
 Owens, J. T., Nortonville, Cal.
 Owens, Owen, Columbus City, Io.
 Owens, Thomas, Utica, N. Y.
 Oxnard, Fred., Johnson, Vt.
 Packard, Abel K., Anoka, Minn.
 Packard, Alpheus S., Brunswick, Me.
 Packard, Charles, Waldoboro', Me.
 Packard, David T., Brighton, Mass.
 Packard, Theophilus, Chicago, Ill.
 Paddock, George A., Chandlerville, Ill.
 Page, Alvah C., Elgin, Ill.
 Page, B. G., Greenwood, Mo.
 Page, Caleb F., Milton Mills, N. H.
 Page, Henry P., A. B. C. F. M., *Western Turkey*.
 Page, Jesse, Atkinson, N. H.
 Page, Robert, West Farmington, O.
 Paine, Bernard, New Bedford, Mass.
 Paine, John C., Dracut, Mass.
 Paine, Levi L., Farmington, Ct.
 Paine, Rodney, Topeka, Kan.
 Paine, Sewell, Montgomery Centre, Vt.
 Paine, William P., Holden, Mass.
 Painter, Charles C. C., Grand Haven, Mich.
 Palmer, Charles M., Harrisville, N. H.
 Palmer, Charles R., Salem, Mass.
 Palmer, Edward S., Berkshire, N. Y.
 Palmer, Edwin B., Chicopee, Mass.
 Palmer, George W., Polk City, Io.
 Palmer, J. A., Gridley, Ill.
 Palmer, James M., Portland, Me.
 Palmer, Ray, New York City.
 Palmer, William S., Wells River, Vt.
 Paris, John D., A. B. C. F. M., *Sandwich Islands*.
 Park, Austin L., Gardner, Me.
 Park, Calvin E., West Boxford, Mass.

- Park, Edwards A., Andover, Mass.
 Park, Harrison G., South Dedham, Mass.
 Park, William E., Lawrence, Mass.
 Parker, Alexander, Nevada City, Cal.
 Parker, Ammi J., Danville, Que.
 Parker, Benj. W., A. B. C. F. M., *Sandwich Islands*.
 Parker, Charles C., Gosham, Me.
 Parker, Edwin P., Hartford, Ct.
 Parker, Henry E., Hanover, N. H.
 Parker, Henry H., A. B. C. F. M., *Sandwich Islands*.
 Parker, Henry W., Grinnell, Io.
 Parker, Horace, Ashby, Mass.
 Parker, John D., Topeka, Kan.
 Parker, Leonard F., Grinnell, Io.
 Parker, Leonard S., Derry, N. H.
 Parker, Lucius H., Galesburg, Ill.
 Parker, Orson, (Mich.)
 Parker, Roswell, North Adams, Mich.
 Parker, Roswell D., Manhattan, Kan.
 Parker, William W., Williamsburg, Mass.
 Parker, Wooster, Belfast, Me.
 Parkinson, Royal, Temple, N. H.
 Parlin, Jonathan B., Stacyville, Io.
 Parmelee, J. B., Jackson, Mich.
 Parmelee, Elway, Toledo, O.
 Parmelee, Henry M., Elk Grove, Wis.
 Parmelee, Moses P., A. B. C. F. M., *Eastern Turkey*.
 Parmelee, Simeon, Oswego, N. Y.
 Parry, Porter B., Three Oaks, Mich.
 Parry, D., Providence, Pa.
 Parry, Humphrey, Bangor, Wis.
 Parsons, Benjamin, Ionia, Mich.
 Parsons, Benjamin F., Derry, N. H.
 Parsons, Ebenzer G., Derry, N. H.
 Parsons, Henry M., Springfield, Mass.
 Parsons, John, Lebanon, Me.
 Parsons, John U., North Acton, Me.
 Parsons, William L., LeRoy, N. Y.
 Partridge, George C., Batavia, Ill.
 Partridge, Samuel H., Greenfield, N. H.
 Passo, M. K., Vermillion, O.
 Patch, Rufus, Ontario, Ind.
 Patchin, John, Carlisle, Ill.
 Patrick, Henry J., West Newton, Mass.
 Patten, Moses, West Dracut, Mass.
 Patten, William A., Williamsburg, Io.
 Pattison, J. S., Inverness, Que.
 Patton, James L., Greenville, Mich.
 Patton, William, New Haven, Ct.
 Patton, William W., Chicago, Ill.
 Payne, Joseph H., Lawrence, Kan.
 Payson, Edward F., Kent, Ct.
 Peabody, Albert B., Stratham, N. H.
 Peabody, Charles, Epsom, N. H.
 Peabody, Charles, St. Louis, Mo.
 Peabody, Josiah, North Stamford, Ct.
 Pearson, James B., Elizabeth, N. J.
 Pearson, Reuel M., Polo, Ill.
 Pease, Aaron G., Rutland, Vt.
 Pease, Giles, Boston, Mass.
 Peck, David, Sunderland, Mass.
 Peck, Whitman, New Haven, Ct.
 Peckham, Joseph, Kingston, Mass.
 Pedley, Charles, Cold Springs, Ont.
 Peet, J. W., Fontanelle, Io.
 Peet, Lyman B., A. B. C. F. M., *China*.
 Peet, Stephen D., Chatham, O.
 Peetre, Charles M., Middlefield, Mass.
 Peffers, Aaron B.
 Peloubet, Francis N., East Attleboro', Mass.
 Pelton, George A., Candor, N. Y.
 Pendleton, Henry G., Henry, Ill.
 Penfield, Charles H., Oberlin, O.
 Penfield, Samuel, Shiraz, Ill.
 Penfield, T. B., A. B. C. F. M., *Madava*.
 Pennell, Lewis, West Stockbridge Centre, Mass.
 Pennington, James W. C., Portland, Me.
 Pennoyer, Andrew L., Viola, Ill.
 Peregrine, Philip, Judson, Minn.
 Perkins, Ariel E. P., Ware, Mass.
 Perkins, Benjamin F., Andover, Mass.
 Perkins, Edgar, Phoenix, N. Y.
 Perkins, Francis B., Jamaica Plain, Mass.
 Perkins, Frederick T., New Haven, Ct.
 Perkins, George A., Gosham, Me.
 Perkins, George G., Kidder, Me.
 Perkins, James W., New Chester, Wis.
 Perkins, Jonas, Braintree, Mass.
 Perkins, Sidney K. R., Glover, Vt.
 Perrin, L'Arlette, New Britain, Ct.
 Perry, David, Hollis, N. H.
 Perry, David C., Barlow, O.
 Perry, John B., Cambridge, Mass.
 Perry, Ralph, Agawan, Mass.
 Pettengill, John H., Antwerp, Belgium.
 Pettengill, Samuel B., Little Sioux, Io.
 Pettibone, Ira, Winchester Centre, Ct.
 Pettibone, Ira F., A. B. C. F. M., *Turkey*.
 Pettibone, Philo C., Beloit, Wis.
 Pettit, John, Benzon, Mich.
 Phelps, Austin, Andover, Mass.
 Phelps, Eliakin, Jersey City, N. J.
 Phelps, S. Wallace, Lee Centre, Ill.
 Phelps, Winthrop H., South Egremont, Mass.
 Phillips, Daniel, Detroit, Mich.
 Phillips, George W., Columbus, O.
 Phillips, Lebbens R., Groton, Mass.
 Phillips, S., Remsen, N. Y.
 Phillips, Samuel, Battle Creek, Mich.
 Phinney, George W., El Paso, Ill.
 Phipps, George G., Wellesley, Mass.
 Phipps, William, Plainfield, Ct.
 Pickett, Cyrus, Enfield, Ct.
 Pickett, Joseph W., Mt. Pleasant, Io.
 Pierce, Asa C., Durham, Ct.
 Pierce, George, Patterson, N. J.
 Pierce, John D., Ypsilanti, Mich.
 Pierce, John E., A. B. C. F. M., *Eastern Turkey*.
 Pierce, Nathaniel H., Northfield, Minn.
 Pierce, R., Coolburgh, O.
 Pierce, William G., Elmwood, Ill.
 Pierson, William H., Ipswich, Mass.
 Pigeon, Charles D., West Gloucester, Mass.
 Pike, Alpheus J., Sank Centre, Minn.
 Pike, Alpheus J., Rome, N. Y.
 Pike, Ezra B., Stows, Me.
 Pike, Gustavus D., Brooklyn, N. Y.
 Pike, John, Rowley, Mass.
 Pike, Josiah W. C., South Wellfleet, Mass.
 Pinkerton, Adam, Orion, Wis.
 Piper, Caleb W., Falmouth, Mass.
 Pixley, Stephen C., A. B. C. F. M., *South Africa*.
 Place, Olney, Hudson, Mich.
 Platt, Dennis, South Norwalk, Ct.
 Platt, Henry D., Brighton, Ill.
 Platt, Luther H., Topeka, Kan.
 Platt, M. Fayette, Pacific, Io.
 Platt, M. S., North Vineland, N. J.
 Platt, William, Utica, Mich.
 Plumb, Albert H., Chelsea, Mass.
 Plumb, Joseph C., Fort Scott, Kan.
 Plumer, Alexander R., Athens, Me.
 Poage, G. G., Witterburg, Io.
 Pomeroy, Edward N., Bergen, N. Y.
 Pomeroy, Jeremiah, South Deerfield, Mass.
 Pomeroy, Lenuel, Muscotah, Kan.
 Pond, Benjamin W., Charlemont, Mass.
 Pond, Chauncey N., Medina, O.
 Pond, Enoch, Bangor, Me.
 Pond, J. Everts, Platterville, Wis.
 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., Princeton, Cal.
 Porter, Charles S., Boston, Mass.
 Porter, Edward G., Lexington, Mass.
 Porter, George, Richford, N. Y.
 Porter, Giles M., Garrettsville, Io.
 Porter, James, Toronto, Ont.
 Porter, Jeremiah, Brownsville, Texas.
 Porter, Nelson D., Vermillion, O.

- Porter, Noah, New Haven, Ct.
 Porter, Samuel, Crete, Ill.
 Porter, Samuel F., Lodi, O.
 Porter, William, Beloit, Wis.
 Porter, William, Webster Groves, Mo.
 Porteus, William, St. Louis, Mo.
 Post, Aurelian H., Milton, Wis.
 Post, Martin, Sterling, Ill.
 Post, Truman M., St. Louis, Mo.
 Potter, Daniel F., Topsham, Me.
 Potter, Edmund S., Gill, Mass.
 Potter, William, Andham, O.
 Potwin, Lemuel S., Boston, Mass.
 Potwin, Thomas S., East Windsor Hill, Ct.
 Powell, Isaac P., East Canaan, Ct.
 Powell, James, Newburyport, Mass.
 Powell, John J., Lockeford, Cal.
 Powell, J. N., Rosendale, Wis.
 Powell, Llewellyn R., Alliance, O.
 Powell, Ross, Delaware, O.
 Powers, Henry, Brooklyn, N. Y.
 Powers, Philander O., A. B. C. F. M., Central Turkey.
 Pows, Henry D., Quebec, Que.
 Pratt, Almon B., Bend, Ky.
 Pratt, Andrew T., A. B. C. F. M., Western Turkey.
 Pratt, Charles H., Brookfield, Mo.
 Pratt, Edward H., East Woodstock, Ct.
 Pratt, Francis G., Middleboro', Mass.
 Pratt, George H., Harvard, Mass.
 Pratt, Henry, Dudley, Mass.
 Pratt, Horace, Plainfield, Vt.
 Pratt, J. Loring, Strong, Me.
 Pratt, Miner G., Andover, Mass.
 Pratt, Parsons S., Dorset, Vt.
 Pratt, Theodore C., Hampton, N. H.
 Prentice, John H., Marion, O.
 Prentiss, N. A., La Salle, Ill.
 Preston, E. J., (Io.)
 Prince, Newell A., New Haven, Ct.
 Pritchard, David E., Rome, N. Y.
 Prudden, George P., Medina, N. Y.
 Pugh, Thomas, Dawn, Mo.
 Pullar, Thomas, Hamilton, Ont.
 Pullen, Henry, Shopiere, Wis.
 Pulsifer, Daniel, Danbury, N. H.
 Punchard, George, Boston, Mass.
 Purkis, G., Waterville, Que.
 Putnam, Austin, New Haven, Ct.
 Putnam, George A., Yarmouth, Me.
 Putnam, Hiram B., West Concord, N. H.
 Putnam, John M., Yarmouth, Me.
 Putnam, Rufus A., Pembroke, N. H.
 Putnam, S. P., De Kalb, Ill.
 Quail, —, Toledo, O.
 Quint, Alonzo H., New Bedford, Mass.
 Radcliffe, Leonard L., La Crosse, Wis.
 Ramsey, S., Napoleon, O.
 Rand, Edward A., South Boston, Mass.
 Rankin, Edward E., Fairfield, Ct.
 Rankin, J. Eames, Washington, D. C.
 Rankin, S. G. W., Glastenbury, Ct.
 Ranney, Timothy E., Holland, Vt.
 Ranslow, E. J., Swanton, Vt.
 Ransom, Calvin N., Lowell, O.
 Ransom, Cyrenius, Wadham's Falls, N. Y.
 Ransom, George A., Batavia, Ill.
 Rawson, Thomas R., Albany, N. Y.
 Ray, Benjamin F., Hartford, Vt.
 Ray, Charles B., New York City.
 Raymond, Alfred C., New Haven, Ct.
 Read, Herbert A., Marshall, Mich.
 Redfield, Charles, East Arlington, Vt.
 Reed, Frederick A., East Taunton, Mass.
 Reed, Glover C., Aurora, O.
 Reed, Julius A., Davenport, Io.
 Reed, Myron W., New Orleans, La.
 Reid, Adam, Salisbury, Ct.
 Reikie, Thomas M., Bowmanville, Ont.
 Relyea, Benjamin J., Westport, Ct.
 Reuth, Jacob, Muscatine, Io.
 Reynolds, William T., North Haven, Ct.
 Rice, Charles B., Danvers Centre, Mass.
 Rice, Edwin W., Milwaukee, Wis.
 Rice, George G., Hamburg, Io.
 Rice, Walter, West Cummington, Mass.
 Rich, A. Judson, Westminster, Mass.
 Rich, Alonzo B., Boston, Mass.
 Richards, Austin, Franconstown, N. H.
 Richards, Charles H., Madison, Wis.
 Richards, George, Bridgeport, Ct.
 Richards, J. DeForest, —, Ala.
 Richards, Jacob P., Keosauqua, Io.
 Richards, James, York, Me.
 Richards, John L., Big Rock, Ill.
 Richards, Samuel T., New York City.
 Richards, William M., Princeton, Wis.
 Richardson, Albert M., Cleveland East, O.
 Richardson, Alvah M., Linebrook, Mass.
 Richardson, Charles W., Canaan, N. H.
 Richardson, Cyrus, Plymouth, N. H.
 Richardson, D. Warren, Auburn, Mass.
 Richardson, Elias H., Westfield, Mass.
 Richardson, Gilbert E., Sheepsfoot Bridge, Ma.
 Richardson, Henry, Glend, Me.
 Richardson, Henry J., Lincoln, Mass.
 Richardson, Martin L., Sturbridge, Mass.
 Richardson, Merrill, Worcester, Mass.
 Richardson, Nathaniel, Rockport, Mass.
 Richardson, William T., Kelloggville, O.
 Richmond, Thomas T., West Taunton, Mass.
 Rickett, J. H., West Dover, Vt.
 Riddel, Samuel H., Tamworth, N. H.
 Riggs, Alfred L., Woodstock, Ill.
 Riggs, Charles H., Stockbridge, Vt.
 Riggs, Herman C., St. Albans, Vt.
 Ritter, Charles H., Morrisania, N. Y.
 Robbins, Aiden B., Muscatine, Io.
 Robbins, Elijah, A. B. C. F. M., South Africa.
 Robbins, Silas W., East Haddam, Ct.
 Roberts, Bennet, Buckingham, Io.
 Roberts, George L., Tremont, Ill.
 Roberts, Hiram P., Council Bluffs, Io.
 Roberts, Jacob, East Medway, Mass.
 Roberts, James A., Berkley, Mass.
 Roberts, James G., Kansas City, Mo.
 Roberts, Morris, Remsen, N. Y.
 Roberts, Thomas E., Swansey, N. H.
 Robie, Benjamin A., Waterville, Me.
 Robie, Edward, Greenland, N. H.
 Robie, Thomas S., Salmon Falls, N. H.
 Robinson, Harvey P., Mound City, Kan.
 Robinson, Henry, Guilford, Ct.
 Robinson, Reuben T., Winchester, Mass.
 Robinson, Robert, Owen Sound, Ont.
 Robinson, William A., Barton, Vt.
 Rockwell, Samuel, New Britain, Ct.
 Rockwood, George A., Rensselaer Falls, N. Y.
 Rockwood, L. Burton, Boston, Mass.
 Rockwood, Samuel L., North Weymouth, Mass.
 Rodman, Daniel S., Mont Clair, N. J.
 Roe, A. D., Afton, Minn.
 Roe, J. P., Oshkosh, Wis.
 Rogers, Enoch E., Macon, Ga.
 Rogers, George W., Salem, N. H.
 Rogers, Henry M., Dalton, Mass.
 Rogers, Isaac, Farmington, Me.
 Rogers, John, Derby Line, Vt.
 Rogers, J. A. R., Berca, Ky.
 Rogers, L., Lynn, Wis.
 Rogers, S. W., New Orleans, La.
 Rood, David, A. B. C. F. M., South Africa.
 Rood, Heman, Hanover, N. H.
 Rood, Lorrain, Worcester, Mass.
 Rood, Thomas H., Westfield, Mass.
 Root, Augustine, Belchertown, Mass.
 Root, David, Chicago, Ill.
 Root, Edward W., Westerly, R. I.
 Root, James P., Perry Centre, N. Y.
 Root, Marvin, Elkhorn Grove, Ill.
 Ropee, William L., Andover, Mass.
 Roseboro, S. R., Chillicothe, Mo.
 Rose, William F., Crystal Lake, Ill.

- Rose, William W., Pittsfield, Ill.
 Ross, A. Hastings, Springfield, O.
 Ross, John A., Marion, Io.
 Rossiter, G. R., Marietta, O.
 Rossiter, H. A., Lebanon, O.
 Rossiter, S. B., Elizabethport, N. J.
 Rounce, Joseph S., Wellsville, Mo.
 Round, James E., Brooklyn, N. Y.
 Rouse, Thomas H., Benicia, Cal.
 Rowe, Aaron, Coloma, Mich.
 Rowe, E. G., Waukegan, Ill.
 Rowland, Samuel, West Spring Creek, Pa.
 Rowley, George B., Rockford, Ill.
 Rowley, R. C., Blandinsville, Ill.
 Roy, Joseph E., Chicago, Ill.
 Royce, L. R., Croton, O.
 Ruddock, Charles A., Apulia, N. Y.
 Ruddock, Edward S., West Greece, N. Y.
 Runnels, Moses T., Sanbornton, N. H.
 Russell, Charles P., Washington, D. C.
 Russell, Ezekiel, East Randolph, Mass.
 Russell, Frank, Brooklyn, N. Y.
 Russell, Henry A., Colebrook, Ct.
 Russell, William, Cleveland, O.
 Russell, William, Washington, D. C.
 Russell, William P., Memphis, Mich.
 Rustedt, Henry F., Sudbury, Vt.
 Ryder, William H., Watertown, Wis.
 Ryebolt, J. C., Bloomington, Ill.
 Sabin, Joel G., (Wis.)
 Sabin, Lewis, Templeton, Mass.
 Safford, George B., Burlington, Vt.
 Sahler, David D., Passaic, N. J.
 Sallenbach, Henry, Lansing Ridge, Io.
 Salmon, Edward P., Beloit, Wis.
 Salmon, John, Warwick, Ont.
 Salter, Charles C., Brookfield, Mo.
 Salter, William, Burlington, Io.
 Samson, Amos J., St. Albans, Vt.
 Samuel, Robert, West Hawley, Mass.
 Sanborn, Benjamin T., Freeport, Me.
 Sanborne, George E., Northborough, Mass.
 Sanders, Clarence M., Indianapolis, Ind.
 Sanders, Marshall D., A. B. C. F. M., Ceylon.
 Sanderson, Alonzo, Goodrich, Mich.
 Sanderson, Henry H., Charlestown, N. H.
 Sanderson, John G., Rugby, Ont.
 Sanford, Baalis, East Bridgewater, Mass.
 Sanford, David, Medway, Mass.
 Sanford, Elias B., Cornwall, Ct.
 Sanford, Enoch, Raynham, Mass.
 Sanford, William H., Worcester, Mass.
 Sazids, John D., Belmont, Io.
 Sargent, Frank D., Brookline, N. H.
 Sargent, George W., Nagsuone, Mich.
 Sargent, Roger M., Princeton, Mass.
 Savage, Daniel F., Stoddard, N. H.
 Savage, George S. F., Chicago, Ill.
 Savage, John, Tipton, Mich.
 Savage, Minot J., Framingham, Mass.
 Savage, William H., Jacksonville, Ill.
 Savage, William T., Franklin, N. H.
 Sawin, Theophilus P., Manchester, N. H.
 Sawtell, Eli N., Saratoga Springs, N. Y.
 Sawyer, Benjamin, Salisbury, Mass.
 Sawyer, Daniel, South Merrimack, N. H.
 Sawyer, Leicester J., Burlington, Kan.
 Sawyer, Rufus M., Iowa City, Io.
 Scales, Jacob, Plainfield, N. H.
 Schaeffer, Josiah G., Sharon, Wis.
 Schaeffer, H. A., A. B. C. F. M., Western Turkey.
 Schenker, John, La Grange, Mo.
 Schenker, G., Elgin, Io.
 Schenker, George, Paxton, Ill.
 Schenker, P. A., Greenfield, Mass.
 Scott, John, Cooper, Mich.
 Scott, Charles, West Cummington, Mass.
 Scott, George R. W., Newport, N. H.
 Scott, Samuel, Norwich, N. Y.
 Scott, Ervart, Great Barrington, Mass.
 Seabury, Edwin, East Falmouth, Mass.
 Seagrave, James C., Wentworth, N. H.
 Searle, Richard T., Theford, Vt.
 Seaton, Charles M., Colchester, Vt.
 Seaver, William R., Smyrna, Mich.
 Seccombe, Charles, Northfield, Minn.
 Seely, Raymond H., Haverhill, Mass.
 Seely, Julius H., Amherst, Mass.
 Seely, Samuel T., Easthampton, Mass.
 Segur, S. Willard, Tallmadge, O.
 Seiden, Calvin, Wyandot, Ill.
 Sessions, Alexander J., Brookline, Mass.
 Sessions, Joseph W., Westminster, Ct.
 Sessions, Samuel, Ithaca, Mich.
 Severance, Milton L., Orwell, Vt.
 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, William C., Vineland, N. J.
 Seymour, B. N., Hayward, Cal.
 Seymour, Charles N., Brooklyn, Ct.
 Seymour, Henry, East Hawley, Mass.
 Shafer, John, Oberlin, O.
 Shapleigh, Horace S., South Egremont, Mass.
 Sharpe, Andrew, Twinsburg, O.
 Shattuck, Calvin S., Emerald Grove, Wis.
 Shaw, Edwin W., Ithaca, Mich.
 Shaw, Horatio W., White Cloud, Kan.
 Shaw, Luther, Tallmadge, O.
 Shay, John, Marselles, Ill.
 Shedd, Charles, Wasioja, Minn.
 Sheldon, Charles B., Excelsior, Minn.
 Sheldon, Nathan W., Bradford, Me.
 Sheldon, Stewart, Lansing, Mich.
 Shepard, Thomas, Bristol, R. I.
 Shepley, David, Yarmouth, Me.
 Sherrin, Charles S., Naugatuck, Ct.
 Sherrill, Edwin J., Eaton, Que.
 Sherrill, Franklin G., California, Mo.
 Sherrill, Samuel B., Bellevue, O.
 Sherwin, John C., Menomonie, Wis.
 Shipper, Fayette, Oberlin, O.
 Shipman, Jacob R., Chicago, Ill.
 Shipman, Thomas L., Jewett City, Ct.
 Shorey, H. Allen, Camden, Me.
 Shurtleff, Daniel, Fayetteville, Vt.
 Sim, Alexander, Franklin, Que.
 Skeele, John P., Hartford, Ct.
 Skinner, Alfred L., Bucksport, Me.
 Skinner, Thomas N., Milford, Neb.
 Sleeper, William T., Sherman Mills, Me.
 Sloan, Samuel P., McGregor, Io.
 Small, Uriel W., Lisbon, Ill.
 Smart, William S., Albany, N. Y.
 Smith, Andrew J., Boothbay, Me.
 Smith, Asa B., Southbury, Ct.
 Smith, Asa D., Hanover, N. H.
 Smith, Azro A., Lowell, Vt.
 Smith, Bezaleel, Hanover Centre, N. H.
 Smith, Buel W., Burlington, Vt.
 Smith, Burrit A., Mendota, Ill.
 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 P., Brooklyn, N. Y.
 Smith, Edwin, Barre, Mass.
 Smith, Eli G., Morrison, Ill.
 Smith, E. Goodrich, Washington, D. C.
 Smith, Elijah P., Danville, Io.
 Smith, Francis P., North Wolfboro', N. H.
 Smith, George, Big Rock, Io.
 Smith, George, East Concord, N. H.
 Smith, George M., Hickory Corners, Mich.
 Smith, George M., Lenox, Mass.
 Smith, George N., A. M. A., Northport, Mich.

- Smith, Henry B., Newtown, Ct.
 Smith, Ira H., Topeka, Kan.
 Smith, Irem W., Tolland, Mass.
 Smith, Isaac E., Turner, Ill.
 Smith, Isaiah P., Schuyler, Neb.
 Smith, James A., Unionville, Ct.
 Smith, James M., Grand Rapids, Mich.
 Smith, Jas. W., A. B. C. F. M., *Sandwich Islands*.
 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, Joseph, Buxton Centre, Me.
 Smith, Judson, Oberlin, O.
 Smith, Lowell, A. B. C. F. M., *Sandwich Islands*.
 Smith, Lucius, Strongsville, O.
 Smith, Matthew H., Warrensburg, Mo.
 Smith, Moses, Chicago, Ill.
 Smith, Oscar M., Monticello, Minn.
 Smith, S. K., Waterville, Me.
 Smith, Stephen S., Chicago, Ill.
 Smith, Wilder, Milwaukee, Wis.
 Smith, William A., Morris, Ill.
 Smith, William J., Alden, Io.
 Smith, William S., Grantville, Mass.
 Smith, William W., Pine Grove, Ont.
 Smyth, Egbert C., Andover, Mass.
 Snell, W. W., Rushford, Minn.
 Snider, Solomon, Wroxeter, Ont.
 Snow, Aaron, Miller's Place, L. I.
 Snow, Benjamin G., A. B. C. F. M., *Micronesia*.
 Snow, Frank H., Lawrence, Kan.
 Snow, Roswell R., Wilmot, Wis.
 Snow, William F., Lawrence, Mass.
 Snowden, R. Bayard, Redwood, Cal.
 Soames, Arthur A., West Warren, Mass.
 Southgate, Robert, Orford, N. H.
 Southworth, Alden, South Woodstock, Ct.
 Southworth, Benjamin, Hanson, Mass.
 Southworth, Edward, Palmyra, Wis.
 Southworth, Francis, Portland, Me.
 Spalding, George B., Dover, N. H.
 Spalding, Samuel J., Newburyport, Mass.
 Sparkaw, Samuel, Pittsfield, Vt.
 Spaulding, George, Depere, Wis.
 Spaulding, Levi, A. B. C. F. M., *Ceylon*.
 Spaulding, Lyander T., Essex, Ct.
 Spaulding, William, Hanover, N. H.
 Spear, Charles V., Pittsfield, Mass.
 Spell, William, Central City, Io.
 Spelman, Levi P., Portland, Mich.
 Spence, Edwin A., Ann Arbor, Mich.
 Spencer, Judson G., Hillsboro', Ill.
 Sperry, Asa, Morgan, O.
 Spettigue, Charles, Lexington, Mich.
 Spiker, Simon, Sextonville, Wis.
 Spooner, Charles C., Grandville, Mich.
 Spoor, Orange H., Vermontville, Mich.
 Spring, Leverett W., Fitchburg, Mass.
 Spring, Samuel, East Hartford, Ct.
 Squier, Ebenezer H., Middlebury, Vt.
 Squire, Edmund, Dorchester, Mass.
 Staats, Henry T., Fair Haven, Ct.
 Stanley, Charles A., A. B. C. F. M., *North China*.
 Stanton, George F., Fitchburg, Mass.
 Stanton, Robert P., Greenville, Ct.
 Starbuck, Robert C., A. M. A., Kingston, W. I.
 St. Clair, Alanson, Whitehall, 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, Milan C., Springfield, Mass.
 Steele, Joseph, Middlebury, Vt.
 Stevens, Alfred, Westminster, Vt.
 Stevens, Asabel A., Peoria, Ill.
 Stevens, Cicero C., Crown Point, N. Y.
 Stevens, Henry A., No. Bridgewater, Mass.
 Stevens, Henry M., Kansas City, Mo.
 Stevens, Jeremiah D., Allen's Grove, Wis.
 Stevens, Moody A., Ashburnham, Mass.
 Stevenson, John R., Eaton Rapids, Mich.
 Stewart, William C., Seneca, Kan.
 Stickle, A. C., Davis Lake, Ark.
 Stiles, Edmund R., Lowell, Mich.
 Stimson, H. A., Minneapolis, Minn.
 Stirling, George, Keewok Ridge, N. B.
 Stoddard, James P., Byron, Ill.
 Stoddard, Judson B., Centerbrook, Ct.
 Stoddard, William, Bozocobol, Wis.
 Stone, Andrew L., San Francisco, Cal.
 Stone, Benjamin P., Concord, N. H.
 Stone, Collins, Hartford, Ct.
 Stone, Edward P., Boston, Mass.
 Stone, George, North Troy, Vt.
 Stone, Harvey M., Laconia, N. H.
 Stone, James P., Danby, Vt.
 Stone, John F., Montpelier, Vt.
 Stone, Levi H., Pawlet, Vt.
 Stone, Richard C., Bunker Hill, Ill.
 Stone, Rollin S., Brooklyn, N. Y.
 Stone, Timothy D. P., Assabet, Mass.
 Storer, Henry G., Oakhill, Me.
 Storrs, Henry M., Brooklyn, N. Y.
 Storrs, Richard S., Braintree, Mass.
 Storrs, Richard S., Jr., Brooklyn, N. Y.
 Storrs, Sylvester D., Quindaro, Kan.
 Stoutenburgh, Luke I., Schooley's Mountain, N. J.
 Stowe, Calvin E., Hartford, Ct.
 Stowe, John M., Sullivan, N. H.
 Stowell, Abijah, Petersham, Mass.
 Straesburg, George, Madrid, N. Y.
 Stratton, Royal B., Worcester, Mass.
 Street, George E., Wiscasset, Me.
 Street, Owen, Lowell, Mass.
 Streeter, Sercno W., Austinburg, O.
 Strickland, E. F., Baton Rouge, La.
 Strickland, Micah W., Prentissvale, Pa.
 Strieby, Michael E., Newark, N. J.
 Stroes, H. M. H., Forestville, Minn.
 Strong, Charles, Angola, N. Y.
 Strong, David A., Coleraine, Mass.
 Strong, Edward, Pittsfield, Mass.
 Strong, El Nathan E., Waltham, Mass.
 Strong, Guy C., South Boston, Mich.
 Strong, Jacob H., Torrington, Ct.
 Strong, James W., Fairbault, Minn.
 Strong, John C., Chain Lake Centre, Minn.
 Strong, Joseph D., Hyannis, Mass.
 Strong, Stephen C., So. Natick, Mass.
 Stuart, Robert, Green Mountain, Io.
 Sturges, A. A., A. B. C. F. M., *Micronesia*.
 Sturges, Thomas B., Greenfield Hill, Ct.
 Sturges, Frederick E., Skowhegan, Me.
 Sturtevant, Julian M., Jacksonville, Ill.
 Sturtevant, Julian M., Jr., New York City.
 Sturtevant, William H., West Tisbury, Mass.
 Sumner, Charles B., Monson, Mass.
 Swallow, Joseph E., Groton, Ct.
 Sweetser, Seth, Worcester, Mass.
 Swift, Alfred B., Enosburg, Vt.
 Swift, Aurelius S., Pittsfield, Vt.
 Swift, Eliphalet Y., Denmark, Io.
 Swift, N. B., Plymouth, Ill.
 Switzer, Christopher J.
 Sylvester, Charles S., Feeding-Hills, Mass.
 Sykes, Simeon, Pleasant River, N. S.
 Tade, Ewing O., Chattanooga, Tenn.
 Talbot, Benjamin, Iowa City, Io.
 Talcott, Daniel S., Bangor, Me.
 Tallman, Thomas, Thompson, Ct.
 Tappan, Benjamin, Norridgewock, Me.
 Tappan, Charles L., Brighton, Ill.
 Tappan, Daniel D., Wakefield, N. H.
 Tappan, Samuel S., Providence, R. I.
 Tarbox, Increase N., West Newton, Mass.
 Tarleton, Joseph W., Waverly, Mass.
 Tatlock, John, Williamstown, Mass.
 Taylor, Chauncey, Algona, Io.
 Taylor, E. D., Claridon, O.
 Taylor, Edward, Binghamton, N. Y.
 Taylor, Elmer C., Civil Bend, Io.
 Taylor, Ephraim, North Evans, N. Y.

- Taylor, James P., Saugatuck, Mich.
 Taylor, Jeremiah, West Killingly, Ct.
 Taylor, John C., Groton, N. Y.
 Taylor, John L., Andover, Mass.
 Taylor, John P., Middletown, Ct.
 Taylor, Lathrop, Farmington, Ill.
 Taylor, Nelson, New Orleans, La.
 Teel, William, South Canaan, Ct.
 Teele, Albert K., Milton, Mass.
 Teele, Edwin, Bristol Centre, Minn.
 Temple, Charles, Otsego, Mich.
 Tenney, Charles, Biddeford, Me.
 Tenney, Edward P., Topsfield, Mass.
 Tenney, Francis V., Saugus Centre, Mass.
 Tenney, Henry M., Dorchester, Mass.
 Tenney, Leonard, Barre, Vt.
 Tenney, Sewall, Ellsworth, Me.
 Tenney, S. G., Springfield, Vt.
 Tenney, Thomas, Plymouth, Io.
 Tenney, William A., Soquel, Cal.
 Terry, Calvin, North Weymouth, Mass.
 Terry, James P., South Weymouth, Mass.
 Tewksbury, George A., Portland, Me.
 Tewksbury, George F., Gorham, N. H.
 Thacher, George, Waterloo, Io.
 Thacher, Isaiah C., Gloucester, Mass.
 Thayer, Carol 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 R., Garland, Me.
 Thayer, Thacher, Newport, R. I.
 Thayer, William M., Franklin, Mass.
 Thayer, William W., St. Johnsbury, Vt.
 Thomas, C. B., Peru, Ill.
 Thomas, David, Mineral Ridge, O.
 Thomas, H. E., Pittsburg, Pa.
 Thomas, John M., Ironton, O.
 Thomas, John P., Mineral Ridge, O.
 Thomas, Oso A., Albany, Kan.
 Thomas, R. T., Toronto, Ont.
 Thomas, T. C., North Fairfield, O.
 Thome, Arthur M., Memphis, Mo.
 Thome, James A., Cleveland, O.
 Thompson, Augustus C., Roxbury, Mass.
 Thompson, Chas. W., Danville, Vt.
 Thompson, George, Leland, Mich.
 Thompson, George W., Stratham, N. H.
 Thompson, Howard S., Bowens Prairie, Io.
 Thompson, John, Swampscott, Mass.
 Thompson, John, Brainerd, *Jamaica*.
 Thompson, John C., Berlin Heights, O.
 Thompson, Joseph P., New York City.
 Thompson, Leander, North Woburn, Mass.
 Thompson, Nathan, Boulder Valley, Col. Ter.
 Thompson, Oren C., Detroit, Mich.
 Thompson, Samuel H., Oseco, Wis.
 Thompson, Thomas W., A. B. C. F. M., *North China*.
 Thompson, William, Hartford, Ct.
 Thompson, William A., Conway, Mass.
 Thompson, William S., Acton, Me.
 Thornton, James B., (Mass.)
 Thrall, Homer, Litchfield, O.
 Thrall, Samuel R., La Harpe, Ill.
 Thurber, Edward G., Walpole, Mass.
 Thurston, Charles A. G., Bradford, N. H.
 Thurston, John B., Newbury, Mass.
 Thurston, Philander, East Machias, Me.
 Thurston, Richard B., Stamford, Ct.
 Thurston, Stephen, Searsport, Me.
 Thurston, T. G., Grass Valley, Cal.
 Thwing, Edward P., Saccarappa, Me.
 Thyng, John H., West Townsend, Vt.
 Tilden, Lucius L., Washington, D. C.
 Tillotson, George J., Putnam, Ct.
 Timlow, H. R., East Cambridge, Mass.
 Tingley, Marshall, Blair, Neb.
 Titcomb, Philip, Plympton, Mass.
 Titcomb, Stephen, Farmington, Me.
 Titus, Eugene H., Bethel, Me.
 Tobey, Alvan, Durham, N. H.
 Todd, David, Providence, Ill.
 Todd, James D., Winnebago City, Minn.
 Todd, John, Junction City, Kan.
 Todd, John, Pittsfield, Mass.
 Todd, John, Tabor, Io.
 Todd, John E., New Haven, Conn.
 Tolman, George B., Sheldon, Vt.
 Tolman, Richard, Tewksbury, Mass.
 Tolman, Samuel H., Wilmington, Mass.
 Tomlinson, J. L., Chester, N. H.
 Tompkins, James, St. Cloud, Minn.
 Tompkins, William R., Wrentham, Mass.
 Toothaker, Horace, New Sharon, Me.
 Toppliff, Stephen, Cromwell, Ct.
 Torrey, Charles C., Georgia, Vt.
 Torrey, Charles W., Collamer, Vt.
 Torrey, Henry A. P., Burlington, Vt.
 Torrey, Joseph, Hardwick, Vt.
 Torrey, Reuben, Providence, R. I.
 Towle, Charles A., Sandwich, Ill.
 Towne, Joseph H., Medford, Mass.
 Tracy, Caleb B., Willnot, N. H.
 Tracy, Ira, Bloomington, Wis.
 Tracy, Joseph, Beverly, Mass.
 Trask, George, Fitchburg, Mass.
 Trask, John L. R., Holyoke, Mass.
 Treat, Selah B., Boston, Mass.
 Trumbull, H. Clay, Hartford, Ct.
 Tuck, Jeremy W., Jewett City, Ct.
 Tucker, Ebenezer, Union City, Ind.
 Tucker, Joshua T., Chicopee, Mass.
 Tucker, Mark, Wethersfield, Ct.
 Tucker, William J., Manchester, N. H.
 Tufts, James, Monson, Mass.
 Tunnell, R. M., Wabunsee, Kan.
 Tupper, Henry M., Waverly, Ill.
 Tupper, Martyn, Hardwick, Mass.
 Turbitt, John, La Fayette, Ill.
 Turner, Asa, Santa Barbara, Cal.
 Turner, Edwin B., Hannibal, Mo.
 Turner, John, New Orleans, La.
 Turner, Josiah W., Waverly, Mass.
 Turner, William W., Hartford, Ct.
 Tutthill, Edward B., Concord, Ill.
 Tutthill, George M., St. John's, Mich.
 Tuttle, William G., Ware, Mass.
 Tuxbury, Franklin, Brandon, Vt.
 Twining, Kinsley, Cambridgeport, Mass.
 Twining, William F., St. Louis, Mo.
 Twitchell, Joseph H., Hartford, Ct.
 Twitchell, Justin E., Mansfield, O.
 Twitchell, Royal, Kingston, Minn.
 Tyler, Amory H., Palmouth, Me.
 Tyler, Charles M., Chicago, Ill.
 Tyler, George P.
 Tyler, John E., Vineland, N. J.
 Tyler, Josiah, A. B. C. F. M., *South Africa*.
 Tyler, William, Auburndale, Mass.
 Tyler, William S., Amherst, Mass.
 Uber, W., Rockport, Mo.
 Underwood, Almon, Irvington, N. J.
 Underwood, Joseph, Hardwick, Vt.
 Underwood, Rufus S., Somers, Ct.
 Unsworth, Joseph, Georgetown, Ont.
 Upham, Thomas C., Kennebunkport, Me.
 Upton, Henry, New Britain, Ct.
 Upton, John R., Monona, Io.
 Utley, Samuel, Concord, N. H.
 Vaill, Henry M., Portland, Me.
 Vaill, Herman L., Litchfield, Ct.
 Vaill, William K., Shutesbury, Mass.
 Valentine, Peter, De Soto, Wis.
 Valentine, T. J., Osborn, Wis.
 Van Antwerp, John, De Witt, Io.
 Van Anken, Helmas H., New Baltimore, Mich.
 Vandeven, C. W., Alto, Wis.
 Van Dyke, Samuel A., Wahashaw, Minn.
 Van Norden, Charles, Beverly, Mass.
 Van Wagner, James M., Atchison, Kan.
 Veitz, Christian F., Decatur, Io.
 Venning, E. B., A. M. A. Chesterfield, *Jamaica*.

- Vernilye, Robert G., Hartford, Ct.
 Verney, James, Ceresco, Mich.
 Vetter, John, Delta, O.
 Vinton, John A., South Boston, Mass.
 Virgin, Samuel H., Somerville, Mass.
 Vose, James G., Providence, E. I.
 Wadsworth, Thomas A., Milwaukee, Wis.
 Wainwright, George W., Chippewa Falls, Wis.
 Waite, Hiram H., Sandy Creek, N. Y.
 Wakefield, William, Harmar, O.
 Wakeman, M. M., Farmersburg, Io.
 Walcott, Jeremiah, W., Ripon, Wis.
 Wald, Levi F., Onkida, Ill.
 Waldron, Daniel W., East Weymouth, Mass.
 Wales, Henry A., Elmwood, E. I.
 Walker, Aldace, Wallingford, Vt.
 Walker, Avery S., Fairhaven, Mass.
 Walker, Charles, Pittsford, Vt.
 Walker, Elikanah, Forest Grove, Or.
 Walker, E., Burlington, Ill.
 Walker, George F., Little Compton, R. I.
 Walker, George L., New Haven, Ct.
 Walker, George W., Chagrin Falls, O.
 Walker, Horace D., Bridgewater, Mass.
 Walker, James B., Bensonia, Mich.
 Walker, James B. R., Hartford, Ct.
 Walker, Townsend, Goshen, Mass.
 Walker, William, A. B. C. F. M., Gaboon.
 Walker, William, Alderly, Wis.
 Wallace, Cyrus W., Manchester, N. H.
 Wallace, Patterson W., Rochester Mills, Ill.
 Walsh, Alexander H., Kokomo, Ind.
 Ward, B. S., Gilroy, Cal.
 Ward, Earl J., Grafton, Vt.
 Ward, James W., Lakerville, Mass.
 Ward, J. Wilson, Jr., Rochester, Mass.
 Ward, Joseph, Yankton, Dak. Ter.
 Ward, Putney, New Orleans, La.
 * Ward, William H., Independent, New York City.
 Ward, W. P., Greston, La.
 Warner, Aaron, Amherst, Mass.
 Warner, James K., Jacksonville, Fla.
 Warner, Lyman, Rockford, Io.
 Warner, Oliver, Boston, Mass.
 Warner, Pliuy F., Aledo, Ill.
 Warner, Warren W., Norfolk, N. Y.
 Warren, A., Roscoe, Ill.
 Warren, H. Vallette, Granville, Ill.
 Warren, Israel P., Boston, Mass.
 Warren, James H., San Francisco, Cal.
 Warren, Le Roy, Pentwater, Mich.
 Warren, Waters, Three Oaks, Mich.
 Warren, William, Gorham, Me.
 Warren, William H., St. Louis, Mo.
 Washburn, Asahel C., Syracuse, N. Y.
 Washburn, George, Constantinople.
 Washburn, George T., A. B. C. F. M., Madura.
 Wastell, W. P., St. Clair, Mich.
 Waterman, Alfred T., Kensington, Ct.
 Waterman, James H., Pewaukee, Wis.
 Waterman, Thomas T., Monroe, Ct.
 Waterman, William A., Cameron, Mo.
 Waters, Otis B., Benzonia, Mich.
 Watson, Charles C., Dover, N. H.
 Watson, Charles P., Cowansville, Que.
 Watson, Cyrus L., Oskalla, Ill.
 Watson, John P., Leverett, Mass.
 Watson, Thomas, Wilmington, N. Y.
 Watts, James, Union Grove, Wis.
 Watts, Lyman S., Barnet, Vt.
 Waugh, D. Darwin, Edinburgh, O.
 Webb, Edwin B., Boston, Mass.
 Webb, S. W., San Francisco, Cal.
 Webb, Wilson D., Brodhead, Wis.
 Webber, E. E., Durant, Io.
 Webber, George N., Middlebury, Vt.
 Webster, John C., Wheaton, Ill.
 Webster, Robert M., Brandon, Wis.
 Weidman, Peter, Muscatine, Io.
 Weir, J. E., Leavenworth, Kan.
 Welch, Moses C., Mansfield, Ct.
 Weller, James, Maine, N. Y.
 Wellington, Horace, Easthampton, Mass.
 Wellman, Joshua W., Newton, Mass.
 Wells, George H., Amboy, Ill.
 Wells, George W., Moscow Mills, O.
 Wells, James, Dedham, Ma.
 Wells, John H., Kingston, E. I.
 Wells, Milton, Beaver Dam, Wis.
 Wells, Moses H., Lyndon, Vt.
 Wells, Noah H., Peekskill, N. Y.
 Wells, Rufus P., Southampton, Mass.
 Wells, Spencer R., A. B. C. F. M., Western India.
 West, James W., Tonka, Ill.
 Westlake, John, Westfield, Wis.
 Westervelt, William, Oberlin, O.
 Weston, Henry C., No. Bennington, Vt.
 Weston, Isaac, Cumberland Centre, Me.
 Weston, James, Standish, Me.
 Wetherby, Charles, West Winsted, Ct.
 Wethrell, Isaac, Lexington, Mass.
 Wheaton, Levi, Poplar Grove, Ill.
 Wheeler, Charles H., Chicago, Ill.
 Wheeler, Crosby H., A. R. C. F. M., Eastern Turkey.
 Wheeler, Frederick, South Pass, Ill.
 Wheeler, John E., Gardner, Mass.
 Wheeler, Joseph, Albion, Ont.
 Wheeler, Melancthon G., North Woburn, Mass.
 Wheeler, Orrville G., South Hero, Vt.
 Wheelock, Edwin, Cambridge, Vt.
 Wheelock, Rufus, A. Mott's Corner, N. Y.
 Wheelwright, John B., South Paris, Me.
 Whicher, H., Mechanics' Falls, Me.
 Whipple, George, New York City.
 White, George, H., Brookfield, Vt.
 White, Isaac C., Newmarket, N. H.
 White, James C., Chicago, Ill.
 White, James S., Marshall, Mich.
 White, John, (10-).
 White, John W., Clinton, Io.
 White, Lorenzo J., St. Paul, Minn.
 White, Lyman, Phillipston, Mass.
 White, Orin W., Strongsville, O.
 White, Orlando H., New Haven, Ct.
 White, Samuel J., Walton, N. Y.
 Whitehead, M. S., Indianapolis, Ind.
 Whitehill, John, Attleborough, Mass.
 Whiting, Edward, P., Bellevue, Io.
 Whiting, Lyman, Jonesville, Wis.
 Whitman, Alphonso L., Tiverton, B. I.
 Whitman, John S., Williamstown, Mass.
 Whitmore, Alfred A., Barry, Ill.
 Whitney, Henry M., Geneva, Ill.
 Whitney, Henry O., Williston, Vt.
 Whitney, John, Canaan Four Corners, N. Y.
 Whiton, James M., Lynn, Mass.
 Whiton, Samuel J., Wittsburg, Io.
 Whittemore, Williams H., Brooklyn, N. Y.
 Whittier, Charles, Dennyville, Me.
 Whittlesey, Eliphalet, Washington, D. C.
 Whittlesey, Elisha, Waterbury, Ct.
 Whittlesey, Joseph, Berlin, Ct.
 Whittlesey, Martin K., Ottawa, Ill.
 Whittlesey, William, Washington, D. C.
 Wickes, Henry, Brighton, N. Y.
 Wickes, Thomas, Jamestown, N. Y.
 Wickham, Joseph D., Manchester, Vt.
 Wickson, Arthur, Toronto, Ont.
 Wight, Daniel, Ashburnham, Mass.
 Wilcox, Asher H., Preston, Ct.
 Wilcox, Luman, Earlville, Ill.
 Wilcox, Philo R., Otsfield, Me.
 Willd, Asel W., Grenesboro', Vt.
 Wild, Daniel, Fairfield, Vt.
 Wild, Edward P., Craftsbury, Vt.
 Wilder, Hyman A., A. B. C. F. M., South Africa.
 Wilder, J. C., Charlotte, Vt.
 Wilder, Moses H., Westbrook, Ct.
 Wilkinson, Reed, Toledo, Io.
 Wilkes, Henry, Montreal, Que.
 Willard, Andrew J., Burlington, Vt.

- Willard, Henry, Plainview, Minn.
 Willard, James L., Westville, Ct.
 Willard, Samuel G., Colchester, Ct.
 Wilcox, G. Buckingham, Jersey City, N. J.
 Wilcox, William H., Reading, Mass.
 Willes, J. T., Eureka, Cal.
 Willey, Charles, Nelson, N. H.
 Willey, Isaac, Pembroke, N. H.
 Williams, Benjamin, Nelson, N. Y.
 Williams, Chas. H., 49 Hancock St., Boston, Mass.
 Williams, Charles H. S., Concord, Mass.
 Williams, Edward M., Austin, Minn.
 Williams, Edwin E., Warsaw, N. Y.
 Williams, E. S., Northfield, Minn.
 Williams, E. T., Chicago, Ill.
 Williams, Francis, Chaplin, Ct.
 Williams, Francis F., Burrville, Ct.
 Williams, Frederick W., Black Rock, Ct.
 Williams, George, Somerset, Mich.
 Williams, George W., Newtown, Ill.
 Williams, Horace R., Almont, Mich.
 Williams, Hugh, Spooner's Corners, N. Y.
 Williams, Isaac, New Orleans, La.
 Williams, J. N., Lake City, Minn.
 Williams, John, West Bangor, Pa.
 Williams, John K., Bradford, Vt.
 Williams, John M., Waupun, Wis.
 Williams, John R., Chapmansville, Pa.
 Williams, Lewis, Turin, N. Y.
 Williams, Lewis, Oilphant, Pa.
 Williams, L. S., (Io.)
 Williams, Mark, A. B. C. F. M., North China.
 Williams, Moseley H., Brooklyn, N. Y.
 Williams, Nathan W., Providence, R. I.
 Williams, Richard J., Shullsburg, Wis.
 Williams, Robert G., Waterbury, Ct.
 Williams, R. R., Cincinnati, O.
 Williams, Samuel A., Bradford, Pa.
 Williams, Stephen, Clarendon, Vt.
 Williams, Stephen H., Moira, N. Y.
 Williams, Stephen S., Orwell, Vt.
 Williams, Thomas, Providence, R. I.
 Williams, W. B., Ashland, Pa.
 Williams, William D., Deerfield, N. Y.
 Williams, Wolcott B., Charlotte, Mich.
 Willoughby, Reuben, Little Valley, N. Y.
 Wilmoth, William, Gallatin, Mo.
 Wilson, Gowen C., Windsor, Ct.
 Wilson, John G., Saxton's River, Vt.
 Wilson, Levin, Cynthiana, Ind.
 Wilson, Lewis, Petersburg, Ind.
 Wilson, Robert, Sheffield, N. B.
 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., Cresco, Io.
 Windsor, William, Sycamore Ill.
 Wines, C. Maurice, Brookline, Mass.
 Winslow, Horace, Willimantic, Ct.
 Winslow, Lyman W., Hydeville, Cal.
 Winter, Alpheus, New Hartford, Ct.
 Wirt, David, Fort Dodge, Io.
 Wiswall, Luther, Windham, Me.
 Withington, Leonard, Newburyport, Mass.
 Wolcott, John M., Cheshire, Ct.
 Wolcott, Samuel, Cleveland, O.
 Wolcott, William, Hudson, Mich.
 Wood, Abel S., Niagara City, N. Y.
 Wood, Charles W., Campello, Mass.
 Wood, Francis, Barrington, R. I.
 Wood, George I., Ellington, Ct.
 Wood, Horace, Glisum, N. H.
 Wood, John, Brantford, Ont.
 Wood, John, Wolfeboro', N. H.
 Wood, Will C., Lanesville, Mass.
 Wood, William, A. B. C. F. M., Ahmednuggur.
 Woodbridge, Jonathan E., Auburndale, Mass.
 Woodbury, Frank P., Flint, Mich.
 Woodbury, Samuel, Freetown, Mass.
 Woodbury, Webster, Ashfield, Mass.
 Woodcock, Harry E., Tonganoxie, Kan.
 Woodford, Oswald L., West Avon, Ct.
 Woodhull, George L., Onawa, Io.
 Woodhull, John A., New Preston, Ct.
 Woodhull, Richard, Bangor, Me.
 Woodman, Henry A., Newburyport, Mass.
 Woodman, J. M., Chico, Cal.
 Woods, James, Antioch, Cal.
 Woodward, George H., Toledo, Io.
 Woodward, John H., Milton, Vt.
 Woodworth, Charles L., Watertown, Mass.
 Woodworth, Henry D., Westford, Mass.
 Woodworth, Horace B., Ellington, Ct.
 Woodworth, William W., Belcherstown, Mass.
 Wooley, Joseph J., Meriden, Ct.
 Wooley, Theodore D., New Haven, Ct.
 Worcester, David, Sidney, Io.
 Worcester, Isaac R., Auburndale, Mass.
 Worcester, John H., Burlington, Vt.
 Worrell, Benjamin F., Ontario, Ill.
 Wright, Abiel H., Winterport, Me.
 Wright, Albert O., Waterloo, Wis.
 Wright, Chauncey D., Exira, Io.
 Wright, C. E., Norwalk, O.
 Wright, Ebenezer B., Norwich, Mass.
 Wright, Ephraim M., Terryville, Ct.
 Wright, George F., Bakersfield, Vt.
 Wright, James B., Benzonia, Mich.
 Wright, James L., Haddam, Ct.
 Wright, James R., Sheffield, O.
 Wright, John E. M., (Mass.)
 Wright, Samuel G., Neponset, Ill.
 Wright, William, West Suffield, Ct.
 Wright, William B., Boston, Mass.
 Wright, William S., Glastenbury, Ct.
 Wyckoff, Alfonso D., Monce, Ill.
 Wyckoff, James D., Roseville, Ill.
 Yale, Amos S., Mineral Point, Wis.
 Yeomans, Nathaniel T., Bristol, N. Y.
 Young, Albert A., Bloomington, Wis.
 Young, John K., Hopkinton, N. H.
 Young, Samuel, North Hammond, N. Y.
 Youngs, Christopher, Upper Aquebogue, N. Y.

THE GENERAL ASSOCIATIONS AND CONFERENCES,

WITH THE NAMES OF THEIR PERMANENT OFFICERS, AND THE SESSIONS TO BE HELD IN 1870.

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

Officers: Rev. Alfred E. Ives, Castine, Moderator; Rev. David Garland, Bethel, Corresponding Secretary; Dea. Elnathan F. Duren, Bangor, Recording Secretary and Chairman of Committee of Publication.
Next meeting: Portland, Central Church, Tuesday, June 21, at 9 o'clock, A. M.

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

Officers: Rev. George M. Adams, Portsmouth, Secretary; Rev. Henry S. Huntington, Warner, Statistical Secretary.

Next meeting: Rochester, "Fourth Tuesday of August," at 10 o'clock, A. M.

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

Officers: Rev. Aldace Walker, Wallingford, Register; Rev. Ezra H. Byington, Windsor, Corresponding Secretary.

Next meeting: Montpelier, Tuesday, June 21, at — o'clock, A. M.

MASSACHUSETTS, GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF.—Organized June 29, 1808, as a ministerial body; including also Conferences of Churches, June 18, 1868, by union of the ASSOCIATION and GENERAL CONFERENCE (which was organized September 12, 1860).

Officers: Rev. Alonso H. Quint, D. D., New Bedford, Secretary; Rev. James P. Kimball, Falmouth, Registrar; S. T. Farwell, 15 Cornhill, Boston, Treasurer.

Next meeting: Taunton, "Third Tuesday of June," at 4 o'clock, P. M.

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

Officers: Rev. George Huntington, Providence, Stated Secretary; Israel H. Day, Providence, Treasurer.

Next meeting: Central Falls, Tuesday, June 14, at — o'clock, — M.

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

Officer: Rev. William H. Moore, Berlin, Registrar, Statistical Secretary and Treasurer.

Next meeting: Meriden, Tuesday, June 21, at 11 o'clock, A. M.

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

Officers: Rev. William H. Moore, Berlin, Registrar; Dea. Alfred Walker, New Haven, Treasurer; Rev. Edward W. Gilman, Stonington, Chairman of Standing Committee.

Next meeting: New London, "First Tuesday of November."

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

Officers: Rev. Edward Taylor, Binghamton, Secretary; Rev. L. Smith Hobart, Syracuse, Statistical and Publishing Secretary; Rev. Stephen S. N. Greeley, Oswego, Treasurer.

Next meeting: Albany, Tuesday, October 18, at 7 o'clock, P. M.

There is a **WELSH ASSOCIATION**, including the churches given in their table. Rev. Sam Phillips, Remsen, Register. This Association is now connected with the GENERAL ASSOCIATION.

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

Officers: Gen. Oliver O. Howard, Washington, D. C., Moderator; Rev. William E. C. Wright, Philadelphia, Pa., Corresponding Secretary; Rev. George B. Bacon, Orange, N. J., Treasurer.

Next meeting: Jersey City, Tuesday, October 25, at — o'clock.

PENNSYLVANIA.—No General Association. Eleven churches are connected with the General Association of New York; one with the General Conference of Ohio, and four with the GENERAL ASSOCIATION OF NEW JERSEY. The CONGREGATIONAL ASSOCIATION OF WESTERN PENNSYLVANIA will meet February 9, at Cambridge, Crawford Co., A. B. Ross, Bockdale, Register.—The PENNSYLVANIA WELSH CONGREGATIONAL ASSOCIATION meets in the autumn. Rev. E. B. Evans, Hyde Park, Moderator; Rev. D. R. Davies, Brady's Bend, Secretary. Next meeting is to be at Minersville.—The Congregational churches of Central Pennsylvania hold a QUARTERLY CONFERENCE; Rev. E. R. Lewis, Pottsville, Permanent Secretary.

DISTRICT OF COLUMBIA, ASSOCIATION OF (MINISTERS).—Organized May, 1867. The Church in Washington is connected with the GENERAL ASSOCIATION OF NEW JERSEY.

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

Officer: Rev. Lysander Kelsey, Columbus, Register, Statistical Secretary and Treasurer.

Next meeting: Oberlin, "Second Tuesday of June," at 7 o'clock, p. m.

— **WELSH ASSOCIATION.**— *Officer:* Rev. David Davies, Middlebury, Scribe.

Next meeting: No report.

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

Officer: Rev. Nathaniel A. Hyde, Indianapolis, Secretary.

Next meeting: Kokomo, Thursday, June 2, at 7½ o'clock, p. m.

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

Officers: Rev. Martin K. Whittlesey, Ottawa, Registrar and Corresponding Secretary.

Next meeting: Aurora, Wednesday, May 25, at 7 o'clock, p. m.

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

Officer: Rev. Philo R. Hurd, Romeo, Secretary and Treasurer.

Next meeting: Grand Rapids, "Third Wednesday in May," at 7½ o'clock, p. m.

WISCONSIN.—No distinct Congregational organization. The churches are in the PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF WISCONSIN.—Organized October —, 1840.

Officers: Rev. Charles W. Camp, Waukesha, Stated Clerk and Treasurer; Rev. Enos J. Montague, Oconomowoc, Permanent and Statistical Clerk.

Next meeting: Racine, Wednesday, October 5, at 7 o'clock, p. m.

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

Officers: Rev. Americus Fuller, Rochester, Corresponding Secretary; Rev. L. S. Griggs, Owatonna, Recording Secretary and Treasurer; Rev. Charles Seccombe, Northfield, Statistical Secretary.

Next meeting: Northfield, Thursday, October 13, at 7 o'clock.

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

Officer: Rev. Orville W. Merrill, Adair, Register.

Next meeting: Davenport, Wednesday, June 1, at 8 o'clock, p. m.

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

Officers: Rev. Edwin B. Turner, Hannibal, Secretary and Treasurer.

Next meeting: St. Louis, Pilgrim Church, Wednesday, October 19, at 7 o'clock, p. m.

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

Officers: Rev. George A. Beckwith, Olathe, Stated Clerk; Rev. Lewis Bodwell, Topeka, Statistical Clerk.

Next meeting: Leavenworth, "Second Wednesday of May," at 7½ o'clock, p. m.

NEBRASKA, CONGREGATIONAL ASSOCIATION OF.—Organized August 8, 1867.

Officers: Rev. Charles Little, Lincoln, Moderator; Rev. C. G. Bisbee, Fontanelle, Stated Clerk.

Next meeting: Camp Creek, "Second Thursday in June," at 8 o'clock, p. m.

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

Officer: Rev. Nathan Thompson, Boulder, Clerk.

Meetings: "First Tuesday in May and November."

— **THE ROCKY MOUNTAIN ASSOCIATION OF CONGREGATIONAL MINISTERS** was organized at Central, Col., March 17, 1868.

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

Officer: Chester N. Terry, Salem, Registrar.

Next meeting: Albany, "Third Thursday of June," at 9 o'clock, A. M. ?

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

Officers: Rev. James H. Warren, San Francisco, Registrar and Treasurer; Rev. William C. Pond, Petaluma, Statistical Secretary.

Next meeting: Sacramento, Wednesday, October 5, at 10 o'clock, A. M.

ONTARIO AND QUEBEC, CONGREGATIONAL UNION OF (formerly CONGREGATIONAL UNION OF CANADA).—Organized 1853.

Officers: Rev. H. D. Powis, Quebec, Chairman; Rev. Francis H. Marling, Toronto, Ont., Secretary-Treasurer; Rev. William W. Smith, Pine Grove, Ont., Statistical Secretary.

Next meeting: Toronto, Ont., Wednesday, June 8, at 7½ o'clock, p. m.

NOVA SCOTIA AND NEW BRUNSWICK, CONGREGATIONAL UNION OF.—Organized — 1847.

Officer: Rev. Robert Wilson, Sheffield, N. B., Secretary.

Next meeting: No report.

ADDITIONAL OFFICERS AT THE SESSIONS OF 1869.

- MAINE.** — Dea. Joseph S. Wheelwright, Bangor, Treasurer; Dea. William S. Dennett, Bangor, Auditor; Rev. John D. Emerson, Biddeford, Assistant Recording Secretary.
- NEW HAMPSHIRE.** — Rev. Henry E. Parker, D. D., Hanover, Moderator; Rev. Daniel E. Adams, Wilton, Scribe; Rev. Moses T. Rannels, Sandbornton, Assistant Scribe.
- VERMONT.** — Rev. Rufus S. Cushman, Manchester, Moderator; Rev. Milton L. Severance, Orwell, Scribe.
- MASSACHUSETTS.** — Rev. Ariel E. P. Perkins, Ware, Moderator; Rev. Rowland H. Allen, Chelsea, Assistant Registrar.
- RHODE ISLAND.** — Rev. Constantine Blodgett, D. D., Pawtucket, Moderator; T. W. McKnall, Barrington, Scribe; Rev. James H. Lyon, Central Falls, Assistant Scribe.
- CONNECTICUT, Association.** — Rev. David Murdoch, New Milford, Moderator; Rev. George A. Oviatt, Talcottville, Scribe; Rev. John G. Baird, New Haven, Assistant Scribe.
- CONNECTICUT, Conference.** — Hon. Henry P. Haven, New London, Moderator; Rev. William H. Moore, Berlin, Secretary; Rev. Edward W. Gilman, Stonington, Assistant Secretary.
- NEW YORK.** — Rev. Lucien W. Chaney, Rutland, Moderator; Rev. George A. Pelton, Oandor, Scribe; Rev. James W. Grush, Hopkinton, Assistant Scribe.
- NEW JERSEY.** — C. C. Collins, Newark, Scribe.
- OHIO.** — Rev. Henry D. Moore, Cincinnati, Moderator; Rev. Henry C. Hitchcock, Amherst, and Rev. S. Willard Segur, Tallmadge, Scribes.
- INDIANA.** — Rev. T. B. McCormick, Princeton, Moderator; Rev. Alexander S. Walsh, Kokomo, Scribe.
- ILLINOIS.** — Rev. William Carter, Pittsfield, Moderator; Rev. William E. Holyoke, Chicago, Scribe; Rev. George S. F. Savage, Chicago, Assistant Scribe.
- MICHIGAN.** — Rev. Oliver S. Dean, Kalamazoo, Moderator; Rev. Frank P. Woodbury, Flint, Scribe; Rev. Horatio O. Ladd, Olivet, Assistant Scribe.
- WISCONSIN.** — Hon. S. D. Hastings, Madison, Moderator; Rev. William Stoddart, Escobal, Temporary Clerk.
- MINNESOTA.** — Prof. J. L. Noyes, Faribault, Moderator; Harlan W. Page, Austin, Scribe.
- ISWA.** — Rev. Joshua M. Chamberlain, Grinnell, Moderator; Rev. Elijah P. Smith, Danville, Scribe; J. P. Beatty, Wittenberg, Assistant Scribe.
- MISSOURI.** — Hon. S. B. Kellogg, St. Louis, Moderator; Rev. Albert Bowers, Macon, Assistant Secretary.
- KANSAS.** — M. S. Adams, Leavenworth, Moderator.
- OREGON.** — Rev. George H. Atkinson, D. D., Portland, Moderator; Chester N. Terry, Salem, Clerk.
- CALIFORNIA.** — Rev. William C. Pond, San Francisco, Moderator; Rev. John E. Benton, Dutch Flat, and C. S. Brown, M. D., Rio Vista, Scribes.
- ONTARIO AND QUEBEC.** — Rev. Alexander McGregor, Brockville, Minute Secretary.

ORDER OF MEETINGS IN 1870.

Pennsylvania, Western,	Tuesday,	February	9.	Connecticut, Associat'n,	Tuesday,	June	21.
Colorado,	Tuesday,	May	8.	Maine,	Tuesday,	June	21.
Kansas,	Wednesday,	May	11.	New Hampshire,	Tuesday,	August	25.
Michigan,	Wednesday,	May	18.	Wisconsin,	Wednesday,	October	5.
Illinois,	Wednesday,	May	25.	California,	Wednesday,	October	5.
Iowa,	Wednesday,	June	1.	Minnesota,	Thursday,	October	12.
Indiana,	Thursday,	June	2.	New York,	Tuesday,	October	12.
Ontario and Quebec,	Wednesday,	June	8.	Missouri,	Wednesday,	October	19.
Nebraska,	Thursday,	June	9.	New Jersey,	Tuesday,	October	25.
Rhode Island,	Tuesday,	June	14.	Pennsylvania, Welsh, "Autumn,"	time not fixed.		
Ohio,	Tuesday,	June	14.	Connecticut, Conference,	Tuesday,	November	1.
Oregon,	Thursday,	June	16.	Ohio, Welsh,	No report.		
Vermont,	Tuesday,	June	21.	Nova Scotia and	No report.		
Massachusetts,	Tuesday,	June	21.	New Brunswick,			

THE UNIVERSITY OF CHICAGO



Silas Aiken

Congregational Quarterly

Vol. 1. APRIL, 1870. No. 1.

SILAS Aiken.

one of the Scotch was the son of Philip Aiken, a Scotchman who had been in Scotland (N. B. Aiken) for some time in this country was educated in the Scotch school of Ireland about 1722, and settled in the town of Newcastle, lived and died in the same place, and his son, moved to Philadelphia, and was the first of the name in this country.

He was a very successful merchant, and was one of the founders of the Bank of North America, and was the first of the name in this country. He was a very successful merchant, and was one of the founders of the Bank of North America, and was the first of the name in this country.

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James H. Hiken

THE

Congregational Quarterly.

WHOLE NO. XLVI.

APRIL, 1870.

VOL. XII. No. 2.

SILAS AIKEN.

THE subject of this sketch was the son of Phineas and Elizabeth (Patterson) Aiken, and was born in Bedford, N. H., May 14, 1799. The first of his family in this country was Edward Aiken, who came from the north of Ireland about 1722, and settled in Londonderry, N. H. His oldest son, Nathaniel, lived and died in the same place. John, the second son of Nathaniel, moved to Bedford, and was the father of Phineas, who was the father of Silas, the subject of our present writing. Phineas Aiken was a farmer owning some four hundred acres of land, and he bore a goodly name among the people. He served the country in the war of the Revolution. He was deacon of the Presbyterian Church and held offices of trust in his native town, and was representative to the General Court. He died April 18, 1836. His wife, the mother of Silas, was Elizabeth Patterson, of Amherst, N. H. She was a woman of strong mind and vigorous body. She survived her husband about twenty years, and died at the age of eighty-nine. "The family was one of known religious excellence and social respectability." There were nine children, several of whom have been distinguished for their sterling qualities of mind and heart.

Of the boyhood of Silas we are permitted to know but little. The few incidents which appear at that early age link themselves with later life. That trout-brook which ran near the old farm-house often engaged his youthful attention. The early hours often found him there taking his morning "string"; and in other years, when cares weighed him down, he

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still held, with quaint Izaak Walton, that "God never did make a more calm, quiet, innocent recreation than angling." And the hours of his rest from heavy labor were often spent with the brooks that run among the mountains, or in rowing and trolling along the deep river, thus finding joys in one. There is a deep, still river flowing through the intervals fringed with the willow and maple; and the summer guests will remember how he loved that quiet sail, or, what to him was better, to pass out upon the bosom of fair Champlain.

The early experience on the farm gave him a taste for athletic sports and he never outgrew his knowledge of the arts of husbandry, nor did he quit the use of the implements of the farm. In his boyhood he was strong and vigorous, never feeling weariness even in the heavy work of summer's heat; and he often said, that until he entered his second year of his pastorate he never knew fatigue. It was on account of his robust frame and his love for work that his father had intended that he should take a homestead, and it was a great self-denial to give him up when he determined to gain a more liberal education. At the age of nineteen he went with the church at Bedford, and about this time his attention was turned to the gospel ministry. He was influenced in this decision by the advice of Rev. Jonas Colburn, who was at that time a student at Andover.

It appears that he made some progress in education, spending his leisure hours in studying the Latin grammar, and that the rudiments of this language were thoroughly mastered while he was at home. But at the beginning of the academic year at Andover, one of the students in the seminary brought with him a young man to enter Phillips Academy, who is thus described, "of large size, muscular strength, and ruddy countenance. Though he said nothing at first, his appearance was such as to attract attention and remark." He had now fully committed himself to the course of fitting for the sacred ministry. He remained at Andover till fall for college. "His grand characteristic as a scholar was thoroughness. He wanted to know all about every word, and if he could not learn it in private study he would surely compass it in the class." He engaged with great zest in every investigation of difficult questions, and his teacher, Rev. Clement, D. D., says of him, "If his positive opinion chanced to be erroneous, he would, when convinced of it, laugh heartily at his own mistake, and would seem more pleased to be *proved* in the wrong than to be able to correct another." The examining committee were greatly pleased with his first annual examination.

There is little to be said of his subsequent career as a student in the academy and in college save that he maintained this same standard of scholarship. He entered Dartmouth College in 1821, and graduated in 1825, the valedictorian of his class. Among his classmates were :

men as Rev. Caleb S. Henry, D. D., Rev. George B. Manser, D. D., Hon. Isaac F. Redfield, LL. D., Andrew S. Woods, LL. D., and Professor Albert Smith, M. D., and others who have attained eminence in the world as scholarly men. During his collegiate course he supported himself in part by teaching in the winter vacations. He once taught in his native town, and had for a pupil Horace Greeley, whose birthplace was not far distant. At his graduation he was appointed tutor in his *Alma Mater*, and held the appointment for three years. It is said that he had wonderful control over the students, securing at once their respect and their love. During the three years of his tutorship he studied theology with Rev. Bennett Tyler, D. D., President of the college, and with Professor Howe.

He completed his studies preparatory to the ministry, and when on a visit at his father's he was invited to preach for a brother who was wearied with labor. There was a man in that congregation from the neighboring church at Amherst who was so well pleased with him that he induced the people to send for him as a candidate. The retiring pastor, "being well advised of his scholarly reputation as an undergraduate and afterwards as a tutor and student of divinity at the college," cordially received him and introduced him to the people on the last Sabbath of his residence among them.

After preaching a few Sabbaths he received a call to be settled as colleague with Rev. Jeremiah Barnard,¹ who had been pastor of the church since 1780. Amherst was at that time one of the most important towns of the State. It was the shire town of Hillsborough County. The great manufacturing interest was then in its infancy. Nashua was only beginning her great enterprises, and was little larger than the village of Nashville, since incorporated with it, having a population of only about twelve hundred. Manchester was even less, being only a suburb of the little village of Amoskeag, which in its turn has now assumed suburban relations to the growing city. In 1830 Manchester had not more than fifty inhabitants. The town of Amherst having sixteen hundred population, and being the residence of many of the leading families in the State, was an inviting field of labor.

Mr. Aiken was ordained over the Congregational Church at Amherst, N. H., March 4, 1829. He was the immediate successor of Rev. Nathan Lord, who had been elected President of Dartmouth College.

¹ Rev. Jeremiah Barnard commenced his ministry in the most trying period of the Revolution, and by his prayers and patriotic sentiments contributed to encourage the Christian patriots who fought at Lexington, Concord, and Bunker Hill. In 1780 he was settled as the junior pastor of the church in Amherst, N. H. In 1785, by the death of the Rev. David Wilkins, he became sole pastor. In 1816 Rev. Nathan Lord was associated with him as junior pastor. Mr. Barnard continued to be pastor of the church till his death in 1835, when, after a ministry of fifty-five years, in the fulness of time he was gathered to his fathers.

It is said by one who succeeded him in the pastoral office, that there was something peculiar in the character of the church and people, which leads one to discover a special providence in the bringing of these two men successively into that field of labor. In the early ministry of Dr. Lord there was very earnest discussion of religious doctrine. "It was a season of separation, of strife and debate in that community, as elsewhere in New England, in respect to the vital themes of Christian faith and practice. The points at issue were such as to involve the continuance of the fundamental views of the founders of the church, or the introduction of a more lax and indiscriminating system of belief. Happily for the interests of genuine piety, the former opinions prevailed; and the church entered, when the crisis was passed, on a new and vigorous career of activity under the distinct and able instruction of its accomplished minister. The twelve years' pastorate of Dr. Lord was eminently a forming period in the history of the congregation; a spring-time in which the fallow ground was broken and the fresh soil was liberally strewn with the good seed of the word of life.

Mr. Aiken entered the pastorate in what proved the midsummer of that generation, to take up the work which his predecessor had left, and carry on the husbandry into the rich and abundant harvest which soon followed. Dr. Lord had addressed the understanding and wrought deep convictions of the truth of what he affirmed. His successor appealed to the heart, and, as an ambassador of Christ, constrained men to accept the gospel. If he was less polished and exact in his methods of sermonizing, he nevertheless employed the truth with surpassing tenderness and power."

The early years of this pastorate were years of extraordinary encouragement to the churches of New England, and especially of New Hampshire. The church at Amherst shared fully and largely in this general revival. Dr. Aiken often spoke of this season as one of blessed memory. His tender heart would overflow as he recurred to those seasons of joyful labor and blissful communion. There are those who still remember with what deep emotion he spoke of those who were led to the Saviour in that early ministry; and some will remember a discourse about thirty years after in which he referred to this season. There was a peculiar light in his eye, for his whole soul thrilled with the memory, and tears of glad joy ran down his cheeks as he said: "That was a year of God's right hand throughout the land. Long shall I remember the strength and encouragement which that season brought to my own heart, occurring as it did soon after my first settlement in the ministry. I saw multitudes committed to my care pressing into the kingdom of God. I witnessed the efficacy of prayer, and realized as I had never before that it is *not by might nor by power, but by the Spirit of God, that Zion is enlarged.*"

It is easy to see how the strength of body and the ability of his mind and the power of endurance in all thought and feeling were brought to the severest test. But he was found equal to these demands.

He held frequent meetings for prayer and religious discourse in the several school districts in connection with exhaustive labors from house to house. He also engaged in public religious services in the neighboring towns, where his preaching was largely useful and highly esteemed. From the circumstance of deep and tender spiritual interest attending his pastorate, he soon gained a strong hold upon the affections of the people. To a large number the word from his lips became a savor of life unto life. The earnestness, the tenderness, and the sincerity of his character appeared in all his ministry, and all his hearers were convinced at once that the words to which they listened were the utterance of his whole soul.

This was what gave power to his preaching. One who knew him well at that period speaks of him in these strong words:—

“He was of a stately and commanding figure, and his manner, though without studied or affected grace, was marked by a characteristic dignity and propriety. His voice was clear, distinct, full, and of large compass. His countenance in repose signified thoughtfulness and sobriety; in action it glowed with intelligence, good temper, and benevolence.”

Those who knew him in later life can easily imagine him, in the buoyancy and strength of his youth, filling out this beautiful picture as a noble preacher of the word. One who gathered his facts from the utterance of the people says of his preaching: “The earnestness, the emotion that agitated his whole frame, the pathos as with tears he besought men to be reconciled to God, made his preaching memorable. No one questioned his sincerity; while the sound sense and strong speech of his discourse disarmed criticism.”

It is interesting to notice the views with which Mr. Aiken entered the ministry. It was his opinion, formed in early life and held till his death, that the men who are called into the ministry will be led to their place of work. He never shared in the feeling of those who fear they may receive too little appreciation, and that they may not be led into a field suited to their ability. His counsel to his younger brethren was always that they should hold themselves in readiness for the largest labor, and then they should be willing to follow any call to Christ's work. When a youthful pastor had been dismissed from his people and knew not where to look for future labor, he received from him this advice in their tender parting interview. Laying his hand tenderly on his shoulder, he said, “I have but one thing more to say to you, my young brother, and that is *preach*,” and then with peculiar emphasis, as his clear eye was dimmed with affection's tear,—
“*preach*, my brother, whenever the Lord opens the way, for the Lord has need of you.”

In the letter which he sent to the church at Amherst, accepting the pastorate, he expressed the thought as related to his own experience:—

“From the first it has been my purpose to labor in the Lord’s vineyard wheresoever in his providence he might plainly point me; and after a prayerful consideration of the subject of your invitation, believing as I do that an indication of duty is now given me, I hereby signify my acceptance; and relying upon the assistance of Almighty God, and moreover upon your Christian kindness and sympathy, I am ready to labor among you in the Gospel of Christ, according to the ability which God giveth.”

It was a part of his belief, which strengthened till his latest life, that the Christian minister may, with all confidence, commit his ways unto God. When, after years of labor, he was called to another church, where there was a wider field and a more attractive and in some sense more honorable position, the only question which seemed to agitate his mind was, where he might best serve the Church, and where Christ would bid him go. And when again called to his third pastorate we find him lovingly and obediently seeking only for the will of Christ. He never was a seeker after place. Modesty and humility were the beautiful graces of his character. This was the reason that he wore his honors so naturally and so gracefully, for they seemed to grow out of his character, just like those beautiful adornments of nature which are only a part of its life.

In beautiful harmony with his views as to the place where the Christian pastor should labor, we find his opinions relating to the pastoral office. His whole life rested firmly on this principle: that the minister of Christ must seek only to do the will of Christ. There is nothing new, nor is there anything peculiar in this, only as we find how perfectly his life was brought under the control of this belief. On the first Sabbath after his ordination he preached a sermon from this text, — *Now then we are ambassadors for Christ.* The words of this sermon bring us into close sympathy with the youthful pastor. Its opening sentence reveals the tenderness of his heart and devotion of his spirit as he takes up this great work.

“For the first time I speak to you as the beloved people of my charge, for whose souls I must give account. The responsibilities of this commission, therefore, I would have ever present to my own mind and to yours, and ever resting with equal weight upon our hearts, that this ministry of God may be unto us a savor of life unto life.”

As he opens the subject he speaks “not of him whom Christ likened to a wolf in sheep’s clothing; nor of him described by the prophet, as running when the Lord had not sent him, and declaring a message out of his own heart, and not from the mouth of God; nor of him who enters the ministry for selfish ends, making merchandise of souls. Such are not called of God, and God will not own them. But I speak of such an one as Paul; of him

who is honest, enlightened, and conscientious in the Master's service; of him whom God has qualified and called into it, and to whom, whether longer or shorter be the term of his service, love or hatred be the reward from his fellow-men, the great Master will say, '*Well done, good and faithful servant.*' Such an one is an ambassador for Christ."

In the progress of this first sermon he shows what is his duty as their minister: to receive the commission from Christ and faithfully perform it unto them; to remember those *instructions* always, and never exceed them; to do what Christ would do; to make no new terms between God and men, nor in any respect follow his own devices.

"He owes his first responsibility to his God, and even if the people perish, yet his own work is done, and the reward will be given to him. The main business of the preacher is to show with all argument and all learning how man may be reconciled unto God, and then by all persuasion and all sympathy to urge men to the acceptance of the conditions of God.

"As the first step, therefore, the preacher must set forth God's law in all its bearings upon man's character, conduct, and destiny. . . .

"He must make no account of the excuses which men make for refusing an immediate compliance. Do they plead that they derived their depraved nature from Adam, and are not responsible for it; that they have such hearts as God gave them; and that they feel such an aversion to the terms of the Gospel as they cannot overcome? The unaccommodating message is, '*Be ye reconciled to God.*' Do they plead they cannot change their own hearts, nor exercise repentance and faith; that to use the outward means and wait God's time is all that can be justly required of them? And yet the message returns, '*Be ye reconciled to God.*'

"He teaches them that the preaching of Jesus never recognizes any other inability than a wicked aversion to truth and duty. And as Jesus did not exhort sinners to use means and wait God's time, neither must the minister of Jesus.

"But lest the hearer be discouraged by this preaching of the law, he proceeds to declare what is the 'grand theme of his ministry,' the very centre of all the gospel, — '*Jesus Christ and him crucified.*' The preaching of the cross, and this alone, is the power of God for the reconciliation of man.

"He teaches that the truth in its *integrity* must be spoken, — nothing added, nothing softened, nothing omitted or reserved, — the whole truth to every one. Not a little of the character of the man is shown when he says, '*Simplicity is the proper ornament of religious truth. In this garb does it proceed from the lips of inspired men, yea, from the Master himself, and for the honor of the ministry in that garb only let it be dressed.*'

"Divest the gospel of its simplicity, and you have robbed it at once of its pride and glory. The pride of learning and talents, or perhaps the desire of popular applause, has in too many instances led to a style of preaching which has obscured the truth and defeated its design.

"Let such a professed preacher think of the words of Paul: '*If I yet pleased men I should not be the servant of Christ,*' or of the same Apostle's example in

preaching to the philosophic and cultivated Greeks at Corinth. It is indeed true that the pulpit calls for the best powers of the intellect as well as the heart.

“But if a man profane that place by essays on metaphysics, philosophy, and literature, let him not call it preaching Christ crucified.”

These words show what was the idea of preaching which was in his mind when he entered the pulpit at Amherst. But there is one thing more which is necessary in order to the exhibition of the man in his work, and this is what he calls “great affection and tenderness”; there can be no exhibition of Christ which is true without that tenderness and that overflowing heart. His preaching must be, as he says, “like the preaching of Christ weeping over the sinners at Jerusalem; like that of Paul who ceased not to warn every man night and day with tears.”

This was the standard which the youthful preacher gave to his people of what the preaching of Christ should be; and the most affectionate tribute to his memory is the tender mention, by those who listened to him from each of his pastorates, of his faithfulness and fidelity and tenderness in preaching Christ according to his own high standard. He never departed from these principles; but his life seemed to grow around them, and to all this plainness and fulness and “great affection and tenderness” he added, as inseparable from all true preaching, implicit reliance upon the Holy Ghost. This was the closing sentiment of that first sermon at Amherst:—

“Though he speak with ever so much *fulness, plainness, and affection*, yet without special divine influence accompanying the word, to convince, convert, and sanctify men through the truth, no saving fruits of his ministry will appear. But at the Lord's bidding let him prophesy in the valley of vision, and as he prophesies let him pray, ‘*Come from the four winds, O breath, and breathe upon these slain, that they may live.*’ This is the *first, last, and only resource*, and going forth in the spirit of reliance on God he shall not labor in vain.”

It was true of him that his sermons were enforced by his life. As he went in and out before the people it was manifest that he was governed by the same principles which he enjoined on others. “The very high esteem in which he was held was not misplaced. He was a man of superior worth. Under a somewhat rough and angular exterior, there was a masculine and sagacious intellect. In his pulpit discourses he seized the strong points of the subject; the foundation and the framework discovered the granite and the oak and the wise adjustment of all the materials with which he wrought. My impression is that he used the cumulative style of discourse with very happy effect; taking, perhaps, a Scripture character as the groundwork of the delineation of some important Christian duty, he followed the truth so presented with a rapid and telling summary of exhaustive proofs which

except as to the *logical* conclusion with an unctious and force almost irresistible. He aimed at immediate results in his preaching, and so he crowded up and concentrated his argument on the single end which he wished to secure. Whatever might be said of his manner in the pulpit, there was no dissent as to his masterly treatment of the subject. And his success in winning souls showed that his word was with power and with the *Ghost* and with much assurance."

The ministry of Dr. Aiken always gave evidence of his wisdom and success in all pastoral visitation and in all the care of his flock. The wants of his parish rested upon his heart, and it was a daily duty, which he never laid aside, to care for those committed to his charge. He never apparently tried to do this pastoral work by the warmth of his own personality. There was in his look a soberness, which, in connection with his habitual dignity, sometimes impressed a stranger with the thought that his heart did not easily melt into sympathy with another. But after a little intimate acquaintance all this passed away, and the intercourse ever afterwards would be full of proofs of the warmth of affection and brotherly regard. All his people learned to repose in his confidence and to depend upon his never-failing sympathy. One who knew him well says of him:—

— His influence as a pastor was strengthened by the depth and tenderness of his religious sensibility. He was a man of strong faith, and tenderly alive to the claims which concerned the spiritual welfare of his people. Emulating the zeal and affection of the great Apostle, he was gentle among them even as a man is toward his children. He was at great pains to visit the sick and minister comfort to any who were in trouble. In all the various methods in which he made himself accessible to his people, he was animated by a generous self-sacrificing temper which awakened both gratitude and love. Having those qualities so suited to create affection and confidence, we should anticipate that he would be greatly loved by those whom he served in the ministry."

It was peculiarly noticeable that all his ministry was strictly impartial, and that the humblest among his people had all the sympathy of his heart. He was as often at the homes of the poor; some of his most precious experiences were in the homes of those in humble life. There was an instance of his ministry under care which deserves to be recorded for its own sake, as it shows how the ministry of the gospel will reach those who are in great natural darkness, and to whom many avenues of communication are closed. There was in his parish a young man who was deaf and dumb. He had been educated at the Hartford Asylum, and now, having learned to read and write with ease, and having acquired a taste for books and a knowledge of the language by signs, he had returned to the village of Amherst and followed the humble occupation of journeyman shoemaker.

In the year 1835 occurred the second general revival under Mr. Aiken's

ministry. The mother of this speechless young man was much exercised for him, and often asked others to join with her in prayer for her dear child. In an account which the pastor gives he says of the prayer of this mother, "Faith, humility, and desire had now reached that point when prayer has power with God. A friend communicated to John the fact that God's people were unitedly praying for the salvation of his soul. That intelligence was the means of his awakening. From that hour he became the subject of deep and pungent conviction of sin. Those who worked in the same shop witnessed the anguish of his spirit, but no man could give him relief. I visited him for religious conversation. John always kept a slate and pencil by his side, and by means of this a dialogue passed between us.

"Well, John, I have come on purpose to see you and converse with you about your soul. How do you feel in your mind?"

"Quite unhappy, sir. I feel that I am a great sinner against God. I am altogether a rebel. I am so miserable that I can hardly work."

"Your duty then, John, is to repent of all your sins and believe on the Lord Jesus Christ for salvation. Jesus Christ came into the world to save such as are lost. He can save the deaf and dumb as well as others. He is an all-powerful and gracious Saviour. "*Him that cometh to me,*" he says, "*I will in no wise cast out. My son, give me thine heart.*" Those words, John, he now speaks to you. Will you not at once give yourself up, and from this time obey and follow Christ?"

"I must not be in haste; I want to go sure. I must read the Bible; I must pray and be careful; it will do no good to be in haste."

"Surely," thought I, 'the deaf and dumb are like other sinners.' I sought to convince him that he must be in haste, in great haste; that it was Satan and his own wicked heart that would persuade him that there would be a better opportunity, while God says '*Behold now is the accepted time, behold now is the day of salvation*'; that he must obey the voice of God or lose his soul, and that the present time was a solemn crisis with him.

"With a heart raised to God in prayer I took leave of him. I could not but feel that the Eternal Spirit, who had manifestly begun his enlightening work in this sinner's mind, would carry it forward to conversion. Not long after John put in my hand the following note:—

"I feel happy beyond all my expectations, for I feel that relief came upon me, and that my sins are forgiven. I feel that God is merciful to me, and that there is hope in Christ. I must pray to God often for strength, for I am a poor weak sinner, and without his help I could not do right."

"It was evident there was a great change in John. His countenance wore a new appearance. Its gloom had passed away, and he was cheerful

and happy. He had new thoughts and new desires. His chief solicitude was for those still in their sins."

In his interviews with him the pastor drew from him these expressions: "I feel that I have a hope in Christ, as he is infinitely precious and lovely. I must be very thankful for his voluntary willingness to lay down his life in order to save thoughtless and miserable sinners. I do not complain of being deprived of hearing and speech, for God is very good and wise. Perhaps I might never have been a convert if I had not been deaf and dumb. Those who are deaf and dumb can think and feel, and they shall speak and hear in heaven if they are good and pious. How beautifully innocent birds sing and praise God, as if they had souls! Woe to the wicked who refuse to do like the little birds, though they have souls."

Many of the young men of John's age were rejoicing in hope, and were taking active part in religious duty. John attended all the services and wished in every way to acknowledge God. He wished to take every cross. The sight of his companions leading in prayer deeply affected him. He longed to take up this duty, and his pastor encouraged him to write down his petitions and he would read them. Before the next meeting his prayer was ready, and during a momentary pause the pastor rose and read devoutly the humble petitions of this mute young man while he stood with bended head and clasped hands, and the whole assembly bowed, uniting in the prayer. These are the words of the prayer:—

"O merciful and holy God! I am a weak and miserable sinner. I have often gone beyond the commandments. I have long been a thoughtless and obstinate sinner. O Lord, soften my hard heart to fear and honor thee. I have long lived without thee. Make me perfectly willing and resolved to lead a better life. . . . O excellent Creator! receive me as a prodigal son. Calm my troubled mind and incline my heart to walk in truth and love and all thy ways. . . . I beseech thee to bring my speechless companions abroad to repentance; and to bless and comfort a miserable, speechless man who is now in State's prison. Thou art very good to send good men abroad to preach the gospel. . . . Let me feel for those who suffer. Remember all I pray for. O holy Lord! help me to do right to-morrow, if I live. I wish all happy. Don't let me cease to pray. Enable me to avoid temptations."

From this time he became very active as a worker for Christ. Under the direction of his pastor he visited from house to house, with his slate, talking with the people and persuading them to love Christ. He wrote to his pastor, "I often feel so full of love that I burst out in tears of joy."

Dr. Aiken often referred to him as a model worker in a revival. He became especially interested in two of his friends who were both speechless. Often in the language of signs would he urge upon them the claims

of Christ, and when after long labor and much prayer he had the sweet satisfaction of seeing them led to the Lamb of God, it was an inexpressible joy to see him returning "bringing his sheaves with him."

It was a peculiar joy to Dr. Aiken to be able to remember the service which he had rendered to this "speechless" young man, and when, more than thirty years after, the pastor returned to look for the last time on the scene of his first labor, the remembrance of this one conversion among the many awakened a peculiar tenderness. Weary with the heavy labor of life and already enfeebled by infirmity, he had again preached to the people of his early love. The greetings had all passed and the pastor and flock were about to separate, when the attention was called to one who had been patiently waiting and now with his own language of signs was uttering his cordial greeting. It was poor "speechless" John, and as they met for the last time they both wept, and many hearts were touched, and many who were strangers could but weep, to see the meeting of that dear pastor and his loving son in Christ.

This narrative is given in part to show what use was made in his ministry of the members of the church in Christian work. The responsibility rested on the church to carry forward the work of Christ, and it was one great object of his life to lead them to feel this. He often suggested special days of prayer, and sometimes the church by his advice appointed committees to visit every member; sometimes the neighboring ministers were invited in "three days' meetings" and at special services; but whatever the means employed, the end to be reached was ever the same Christian activity and personal zeal for Christ. About the beginning of his second year in the ministry the church set apart a day for special prayer. Soon after committees were appointed to visit every member of the church, and the reports were highly gratifying. "The committees had looked forward to their duties with great fear and trembling." But when they visited their brethren and sisters they found great satisfaction. Thus the work began; hearts were moved tenderly; confessions were made; the pastor moved easily among his quickened people, and the Holy Ghost descended upon the great congregations, and multitudes of sinners were found pressing into the kingdom of God.

This was the first revival during his ministry. As the fruits of it, sixty persons were received to the church. Another revival of still greater power was enjoyed during the year 1835. In the early part of the year the church appointed a "protracted meeting to continue as the providence of God may direct." The meeting continued eight days; the slumbering energies of the church were aroused; Christian life became again humble, penitent, and loving, and the Spirit of God came upon them with great power.

“Prayer-meetings were held in the homes of the people before each service, and the spirit of prayer and supplication was poured out upon the people. Sinners in great numbers were anxiously inquiring what they should do to be saved, and by the close of the meeting many were rejoicing in hope. An interesting feature of this revival was, that it particularly affected the young men. Many parents and heads of families were brought to give themselves to God, and all this is a proof of the boundless grace of God to Zion. *To Him be the everlasting praise.*”

These are the words of the pastor, and they reveal the personal trait of modesty and humility. He speaks of no effort of his own, but all the people were testifying to the wonderful power of his personal efforts in preaching and exhorting and in labors from house to house. As the immediate fruit of this revival more than one hundred persons were added to the church. We now approach the close of this first pastorate. Two hundred and twenty had been added to the church, and “his ministry of eight years had answered in all respects to its promise at the beginning. It gave him name and honor not only at home, but throughout and beyond the State.”

During the latter part of the year 1836 the Park Street Church in Boston, having heard of the great success of his ministry, invited him to preach for them, and the result was that they gave him a call to become their pastor. This was sad news to the people of Amherst. But when their pastor stated his convictions, and the reasons which influenced him to believe it would be his duty to accept the call, they yielded gracefully to his judgment, and a council was called for his dismissal; and thus closed the first pastorate among the people of his early love, — a people who shared alike his latest affection, and who still pay the beautiful tribute to his memory as they speak of him as “our beloved pastor.”

He was installed over the Park Street Church in Boston March 22, 1837. In this new field of labor he assumed at once a more public relation to the general interests of the church. To the duties of his parish were added those other cares which the church lays upon its wisest men. He became a member of the Prudential Committee of the American Board of Commissioners for Foreign Missions and one of its corporate members. One afternoon each week was devoted to the committee. Another afternoon weekly was given to the Committee of Publication of the Massachusetts Sabbath School Society, of which he was a member; and all the causes of benevolence laid claim to his time, which was freely given. His pastoral labor was much enlarged, but it was not neglected. He called once each year on every member of his church, not neglecting those who were poor, “remembering even those who were domestics in aristocratic families,” and in all these visits directing his conversation largely to the spiritual wants of those whom he visited.

The year 1840 was a season of revival in the church, and large numbers were added to its membership. During this year the discussion was going on in Boston as elsewhere in regard to special measures for the advancement of the cause of Christ. The question assumed such form in that city that it must needs have some definite reply. It had come to the knowledge of the people that the labors of Dr. Kirk as an evangelist were greatly blessed in other cities, and the desire was expressed that he be invited to Boston. There was a man who listened with peculiar delight to Dr. Aiken's preaching, because it was "peculiarly adapted to his own wants, scriptural, instructive, and practical." But this good man, whose praise is in all the churches, believed that the cause of Christ called for the labors of an evangelist in addition to the work of the pastors. He desired to invite Dr. Kirk to Boston, and yet he would not do it without the full consent of his pastor. There had been some degree of reluctance at least, on the part of other pastors, to act in this matter. But Dr. Aiken took the bold, decided stand, even against the judgment of some whom he loved, and invited Dr. Kirk to preach for him in a series of continuous services.

The immediate result of all this was that the Park Street Church was greatly and constantly revived and blessed; the pastor's heart was greatly encouraged, and the fellowship with such men as Safford and Hubbard and Dana and Homer and Homes and Dwight, who have gone to their reward, and with others still living, was sweet and heavenly; and one of the ultimate results was that Dr. Kirk was permanently retained in Boston. The relation of these two brethren was so intimate and genial that it will not be amiss to give the words of Dr. Kirk in estimate of his friend who has passed on before him: "Dr. Aiken was a man of great integrity of purpose, a high sense of ministerial responsibility, of great candor and charitable disposition, very regardful of others' rights, of more than ordinary humility. He was a man of solid acquirements, of firm principle, of thorough devotedness to the cause of Christ, of great simplicity. I never knew him to make an injurious or unkind remark."

During the connection with the Park Street Church more than four hundred were added to its membership. They experienced frequent refreshings from God. But when the increasing labors of that heavy pastorate had been borne for eleven years, the strong man who had "never known fatigue" before began to bow beneath the burden. The kindness of the church suggested a colleague to share the pastorate with him, and an effort was made to secure one; but failing in this, the weary pastor cheerfully laid down the duties which he had at the first so cheerfully taken up and which he had so nobly and so manfully borne. The council which met to dissolve the ties that bound him left this tribute of love and esteem: —

“He is exceedingly dear to all of us as a man, a Christian, and a minister of Christ. His uniformly consistent example, his simple-hearted and earnest devotedness to his work and to every good object, his valuable counsel and advice in our religious affairs, have given him a high place in the respect and affection of this whole community.”

The ministry of Dr. Aiken in Boston suggests one marked characteristic, and that is his *soundness of judgment*. And to this was added a *firmness* in the right that could not change. It was noticed in early life, and it appeared more and more as he gathered wisdom with increasing years, that God had given him the power of a discriminating mind. This was early shown in his wise management as a pastor. “He was eminently discreet and judicious. He made no enemies; he avoided worldly entanglements; he entered into the sympathies of all classes; he brought his judgment to act advisedly in difficult cases. For this reason his counsels were widely sought.” In the management of cases of discipline his *sound judgment*, united with prudence and his own kindness, always led to a happy result. He had a firmness which could not be shaken, for it was based on principle which cannot change. But until his mind was resolved, he was as docile as the heart of a child. Every man’s case was safe in his hands, if it would bear inspection; but his reproof of wickedness was so positive, and so kind withal, that none but a hardened offender could abide it. A case of discipline occurred during his pastorate in Boston which showed his spirit and his firmness. It was an extreme case, and the

accused party sought in a private interview first to coax and then to flatter and finally to intimidate him. He left the pastor’s study gesticulating with his doubled fist and saying, “*If you dare, Mr. Aiken!*”

But he might as easily have shaken the oak from its foundation as to move him from his purpose when he knew he was right. There was something awful in his reproofs, for the offender knew that it was given after every palliating circumstance had been weighed in his favor, and in vain. There was a wonderful power in the question as he put it to the offender, — *Is this right?*

It has been already said that his counsel was widely sought. The churches reposed their confidence in his decisions, and in all the deliberations of benevolent societies his aid was invaluable. He was elected a trustee of Dartmouth College soon after he went to Boston, and held that office many years. One who knew well his worth speaks of him in that relation: —

“Here his commanding qualities found scope and exercise, and gave him special influence and distinction. His classical and professional learning, his experience as a teacher and disciplinarian, his large acquaintance, mature judgment, and unflinching integrity, made him prominent as an advisor, legislator,

and guardian of the collége. He comprehended its exalted sphere, its sterling interests, its difficulties and dangers, and the policy by which alone it could answer its design. He was ever intent to keep it true to its foundation, above the dictation of sect or party, coterie or clique, a common benefactor, agreeably to its chartered rights and obligations, and responsible ultimately to God. He was a tower of strength in times of trial, always in his place, quick of discernment, patient in investigation, firm in purpose, and steady in performance. He was above all flattery and subserviency, incapable of acting for fear or favor, abhorrent of finesse and intrigue, and ever severe in honesty. Yet he was loving, kind, and genial. In the occasional snatches of relaxation necessary to all Boards in their long sessions and difficult discussions, he was quick to refresh himself and his associates with his generous humor and sometimes irrepressible hilarity. Then his glowing countenance, lively gesture, and ringing laugh were beautifully significant of the purity and integrity of his heart. If at any time his love of right or propriety led him to reprove too sharply a real or supposed wrong, he would frankly apologize for his fault of manner, still calmly erect and determined in independent virtue."

It is not strange that such a man was much missed from the deliberations of the metropolis of New England, when he turned his steps toward a new home among the mountains.

The church at Rutland, Vt., were happy in forming his acquaintance soon after he left Park Street, and, in answer to their invitation, he became their pastor, being installed March 29, 1849. The railroad had not then reached Rutland, and the town was only beginning to feel the pulse of that new life which, during his pastorate, was to transform and rebuild it. It was fortunate for the church that at this time it should have for its pastor a man of such liberal views and of such commanding influence. His ministry opened hopefully. During the next year after his settlement there were some indications of the Spirit's presence. Again, in 1856, there was a gentle refreshing. The year 1858 was a year of great interest to the churches throughout the land, and the church at Rutland shared largely in the general blessing. "Indications appeared in the autumn previous which were encouraging. A young people's prayer-meeting had been conducted by the younger members. This meeting was crowded, and for this reason removed to the chapel, and was held every evening for several months." The pastor was untiring, crowds of inquirers flocked to the meetings, and a spirit of prayer pervaded the whole town. A young man entered one of the meetings careless and sceptical. But he was so moved by the Spirit to pray and sing that he was led to wonder at himself. Going to a neighboring town on the morrow he sought out the pastor's study, and begged to know what he *should do to be saved*.¹ Such displays of grace were fre-

¹ A few days after, when he had found peace, he received a letter from his mother, residing in Connecticut, beginning with these words: "My dear George, your sister and I have set apart this evening to pray for you"; and that was the same night that he attended the meeting in Rutland.

quent in those meetings. So far as human instruments were distinguished, all the people knew that the pastor was the most efficient, and yet some of us remember to have heard him tell the story of that revival at the General Convention; and such was his modesty and humility that no one would have supposed that he was the honored instrument in the hand of God. In this as in all things it was the sentiment of his heart, — "To God be all the praise."

One of the fruits of this revival was the development of the *lay element* as a working force. Meetings were held in remote districts; Sabbath schools were organized, and a system of *lay effort* inaugurated, which led to the most important results.

The additions to the church from this revival were eighty-five, and the whole number added during his three pastorates was eight hundred and ninety. The congregation had now outgrown their house of worship, and steps were taken to rebuild in a more favorable location. And the new church edifice, one of the most tasteful and beautiful in the State, was another fruit of that revival and a thank-offering of the people.

We come now to that sad transition which comes in human life when the strong man first yields full confession to the fact that the infirmities of life are very near. Dr. Aiken had been sensible for some time of failing health, and when the new church should be completed he had proposed to resign the office of pastor. But the people would not listen to this proposal, but suggested a colleague to share the labor with him. The result was the call of Mr. Norman Seaver, then a student in Andover, as junior pastor. Mr. Seaver was the man of his own choice, and he gave him all his heart. It was touching to hear him speak of him, for he seemed to feel towards him something very much like a father's tenderness and a father's pride. He longed to have the people love him, and he had the satisfaction of witnessing their sincere attachment to him. After three years he felt constrained by increasing infirmity to retire from the pastorate altogether, but he still retained the same affectionate interest in his youthful colleague, and it was the saddest duty of his life when he met for the last time in council with his brethren to give reluctant consent that the ties should be sundered, that Dr. Seaver might respond to a call to a wider field of labor. And now that we come to the close of the active ministry, it is fitting that we use the words of one who knew and loved him well:—

"Dr. Aiken was one of the best remaining specimens of the old-fashioned, healthful, and conservative virtue of New England. He was wise in advance of his generation, studious of principles rather than of expedients, of tendencies rather than accidents, of laws and their natural issues rather than speculative conceits and possibilities: a true man, and one of God's rare paradoxes,—strongest in weakness, richest in poverty, brightest in obscurity, and most eloquent in the silence of the grave."

We have now followed our friend through three pastorates, and have seen him gain an honored name in three States. From the University of the last State in which he served the Church he received the degree of Doctor of Divinity. It only remains to speak a few words of him in his social relations, and then follow him in his rapid decline.

It will be inferred that he was specially genial in his companionship. He trusted his friends with his whole heart. There was no suspicion in his nature; and no one could come near him without being impressed with the guilelessness of his heart. It has been said of him, "He had the art of conferring a favor while he made you feel that he was the favored party." In his intercourse with his ministerial brethren he made no show of superior wisdom and claimed no precedence. "He had an unusual depth of social feeling and sympathy which would be developed on full acquaintance, a genial temperament, a nice appreciation of humor, and an intimate knowledge of men and things, which together made him an exceedingly interesting companion and a friend, such as in a lifetime no one would ever again expect to find."

He had a peculiar love for the youthful ministry, and, as has been well said, "He was one of those paternal spirits in whose society young ministers like to sit and drink in wisdom and love." One of the younger ministers who was settled near him remembers well how, when the ordination service was over and the ministers were taking their leave, he put his arms around the youthful pastor and drew him to himself saying, with his own surpassing tenderness, "Dear brother, you must have help whenever you need it, and all the help you need." And this was the spirit of the man; he gave to his younger brethren all the tender love of his heart.

If it were fitting to cross the sacred threshold of home and utter its sweet privacies, we should only tell how this same gentle heart entered into all domestic joy; to him his home was the dearest of all life's felicities.

Dr. Aiken was twice married; first to Miss Mary Osgood, of Salem, Mass. She was a niece of Professor R. D. Mussey, M. D., LL. D., then of Dartmouth College. He was married the second time to Miss Sophia W. Parsons, daughter of Rev. David Parsons, of Amherst, N. H., and a niece of Chief Justice Williams, of Connecticut; she survives him. His children are four, — one son, Edward, a physician in Amherst, N. H., and three daughters residing in Rutland. One son died in Boston at an early age.

During the following years, up to 1868, he preached frequently to neighboring churches, and was much engaged in the care of the public schools of Rutland. From the first he had taken great interest in the cause of education. One of the first votes which appears on the records of the church at Amherst after his settlement was "to make a subscription for five years to Dartmouth College." He was especially interested in the system of public education, and the people of Rutland owe him a debt

of gratitude, which they lovingly acknowledge, for the influence which he exerted for the cause of education among them.

In the pleasant month of June, 1868, he preached for the last time to the "beloved people" at Amherst. I cannot say whether there was a fearfulness that he might not long continue which led them to write many letters to their old pastor urging him to visit them and once more preach to them. The visit was made, and he preached his last sermons there. The parting interview was tender, and there was certainly a fearful apprehension then which led them to weep "most of all that they should see his face no more."

During the summer heat of that same year he was gathering hay, as was his wont, and he was affected with something like sun-stroke. And as he sat under the grateful shade of an elm-tree he sank almost into death. But he rallied, and in a few days seemed again quite like himself. His youthful colleague, Dr. Seaver, was much with him, and showed him the affection of a son. In the vain hope of benefit from change of air he bore him company for a few days to their chosen resting-place at Fort Cassin on the lake. For a time all seemed well, and he returned to that favorite resort with his wife. The fresh breeze of the lake always suited him, and his youthful spirits came back as he engaged again in his old-time sport.

But with all this hope there was still the deeper conviction in all our hearts that he was not long to stay with us. There was a heavenly beauty in his temper and spirit which made us feel that he was drawing near the better home. At the communion season in September he was too feeble to assist at the table, but he joined with great devotion in the services. It was his last communion with God's people on earth; and when they sang the last hymn he joined with his whole heart, especially in the last stanza:—

" Soon shall close thine earthly mission,
 Soon shall pass thy pilgrim days;
 Hope shall change to glad fruition,
 Faith to sight and prayer to praise."

He sung as if his clear eye was already beholding the joyful change, and those who loved him were so affected that they could not join the song.

He was able to attend church only a few times after this, but his Sabbaths were very precious. He would sit with his large-print New Testament and Psalms on his knee, or his Bloomfield's Greek Testament, which was his constant companion. One day he said, "One verse in Revelation on the New Jerusalem has been food for me all day." It was evident that his heart was communing with its God. During the last few weeks his friends knew, from the fearful symptoms about the heart, that he might drop away at any time, and so they could not leave him alone. It was a very tender grief in his heart when he expressed his sorrow that he could not be alone in secret prayer.

The days were now drawing nearer when the end must come, and he began to make every arrangement, like a wise man taking a journey. He wished to destroy old letters and all his sermons, but was persuaded to leave them for the comfort of his family. He seemed to wish more than ever to utter all his heart, and one Sabbath afternoon he had a long talk with his wife, and told her he should "never be well again." And then he uttered a secret which he had tenderly kept from them: "You look back to the sun-stroke, but the date is further back. I have never been well since my health broke down in Boston." In the evening, when they were all gathered "round the little stand," he said in an earnest tone, "If we really believe in the providence of God, why do we not act as though we believed? Not a sparrow falls to the ground without His notice. Sometimes when families are called suddenly to affliction they say, 'O that this or that had been different!' Now if we believe that God orders all events, then he ordered these things too. At such times people are apt to feel that this separation must always be borne, but this is not so. At the longest it will be but few years before they will all follow. Even the youngest will soon follow the oldest."

It was now the 22d day of February, and he had led the family devotions till this time, and he left the duty for the first time with reluctance. Much of the time the thought in his heart was of the mercy of God to him. "Many are sick away from home, and have strangers to care for them; but I have my family." He was tenderly alive to their loving caresses. When the physician called, not many days after, he said to him, "It is almost over. I have never been blinded by the encouraging symptoms you have shown me. The main difficulty has been steadily progressing."

He had for many years owned a beautiful horse, which was a great favorite, and, as a token of his love to his kind physician, he gave this noble animal to him.

Weary days followed, and sometimes they would soothe him by singing, and his voice would join in the favorite hymn, "How gentle God's commands," and then he would lift his hands and say, "I will lift up mine eyes unto the hills from whence cometh my help." It seemed as though his heart was overflowing. He said he felt stronger when they held his hands, and he would often draw them to him and kiss them. There was great tenderness in his voice as he told them, "I shall soon leave you"; and, turning his eyes upward, he prayed long in secret, often repeating aloud "Lord Jesus, receive my spirit." A heavenly light illumined the sadness of that home, for they almost beheld the form of angels coming near him; and on the 7th of April, with his family all about him, just as he wished it, he fell into a sweet slumber and awoke in heaven.

JOHN D. KINGSBURY.

FIDELITY TO MINISTERIAL VOWS.

In treating this subject, the point of departure obviously must be the meaning of the ministerial vow. On this subject it is not necessary to assume on high ground as to assert that there is contained in this vow an engagement to a lifelong occupation in the special work of preaching the gospel. Our interpretation must be guarded by not making too much of the likeness of the Christian ministry to the priestly function on the one hand or of the apostolic on the other. Certainly the ministers of Christ were priests, neither in the element of propagation nor in that of special personal agencies. Once a priest, always a priest, is a canon of strict, unity with a view to a typical significance. Nor shall we be allowed to infer that because the apostolic function was permanent in him who held it, the function of the preacher of the gospel is also permanent. The vow was contracted in view of special preparation, in which, from the nature of the work, only a small number of men could be subjected. The ministry is about one of the several elements into which the Apostolate was distinguished after its special work as personal witness of Christ had been performed, and is a function in the Church for which, when one who has discharged it for a time lays it down, others, in infinite number, may be supposed to be in their turn prepared.

Feeling the need of disembarrassing our conception of the Christian ministry of all sacerdotal and apostolic elements, the subject before us may be discussed on the ground of those who, arguing from the lack of biblical evidence to the contrary, as well as from the nature of the case, affirm that the ministry of the gospel is not of necessary permanence in one who assumes its responsibilities.

On this ground we must at least assume, that as he who enters the Christian ministry does it because he has been called by Christ, so he therein commits himself to continuance in its sacred function so long as he is not recommended to other offices in the Church by the same Supreme Head. If the Christian minister leave his work without Christ's order, he breaks his ministerial vow.

Without analyzing closely here the nature of a call to the gospel ministry, suffice it that we all recognize it as proceeding from the Head of the Church, and as being an authoritative and specific order from Him to the Christian who receives it. A military order over his signature from the commander of an army to his subordinate could not be more explicit, imperative. Hence attaches to it inexpressible sacredness. Being personally addressed and specific, and from such a source, as if the eye of

Christ were upon the person designated, and had his voice pronounced that person's name, one may well be awed at the thought of his having been so called to his work. The Apostle's words are justified, "Woe is me if I preach not the gospel." And during all the continuance of this office there is reason for the same sentiment in him as of one under direct divine commission, "Unloose thy shoes from off thy feet, for the place whereon thou standest is holy ground." True, all Christian office is sacred. No church elder or deacon, no private member of the local church, in a right view of his relation, can fail to have a like feeling of awe. But most especially is there occasion for it in the minister of the gospel. Yet sacred as is the obligation of the Christian minister to enter and continue in his office in view of the call of Christ, should the Divine Will appear to point in the direction of its demission the obligation would, no doubt, be equally sacred to pass off into other pursuits. With all the members of Christ's army the *sacramentum* involves the duty to go here or go there, according to the orders of Him who is Captain of our salvation.

At this point, however, practical inquiries begin to press heavily upon those who are under the responsibilities of this office. Granting that the various functions of the church may be exchanged, and that the minister of the gospel may leave his ministry, it becomes a question what may be considered an intimation to a Christian minister, that the demission of his office is ordered by the Master. When may I suppose that I have an order to go from the ministry to secular pursuits? I say the question is one of awful moment to one who has either left the ministry or contemplates leaving it, for if he does this without his Lord's bidding, his ordination vow made to Christ is broken, and he and Christ are in controversy. Christ will sooner or later overtake him.

The questions to be asked with great earnestness are such as the following:—

1. Does entire failure of physical health warrant the exchange of the Christian ministry for a so-called secular pursuit? There are some who are able to avoid the difficulty by making a division of the forms of ministerial work, and affirming that some one of these forms is within the capability of every man whom Christ has suffered to be ordained. No doubt this avoids the difficulty, in perhaps the majority of cases, though we shall notice further this conception of different forms of ministerial work, on which the solution of the difficulty is founded. But it is hard to see how in this manner the difficulty in some cases is relieved. It may be said, for example, that the Lord will guard his servants from insanity, which would unfit them for any and every one of the many forms of ministerial work. But this is true, he does not, and the question must be met, even if the case be exceptional, whether permanent insanity does not therefore amount

to a recall of the function of the ordained minister. True, he retains that personal consideration which has just occasion, in the superior and more thoroughly intelligent Christian character that the ministry generally possess. But we should scarcely hesitate to say that if that mental aberration still left enough of reason only for the manual offices of life, to those its victim would be warranted in going by the loving Master, as his post of service.

2. We meet a second question, which obviously is more than a supposed case with many a minister of the gospel, and therefore should be turned over in full discussion. Should an extreme case of physical or intellectual want on the part of a minister's dependent family be interpreted as an order, remanding him from his ministry to a secular pursuit which will make possible the supply of that want? Grant that we may throw out of the consideration all ordinary cases of intellectual and physical privation, shall the question be answered by a universal negative? Shall we say that an ordained minister is not justified in leaving his ministry because his family lack bread, or the means of education? Shall we say that when that father undertook the preaching of the gospel, he undertook it with all which it involves for himself, enduring, if need be, the loss of all things, and that the family are in such federal relation with him, that as they share in a large measure in the spiritual privileges, trusts, and honors of the ministry, so they must be held answerable in its deprivations as well? Shall it be considered in further relief that Christ has a mysterious, and yet not seldom practised, way of supplying the apparently hopeless lack of his servants, and making the extremity to which their fidelity reduces and holds them his opportunity? Certainly the views suggested by these questions, which are not without much corroboration in Christian biography, are worthy of being seriously pondered. Is it said, as sometimes in reply, that charity begins in the minister's own home, and that his duty is not to the church at large before the church in his own household? The application of the principle must be guarded. What charity? That of caring for the physical or intellectual wants of his own household, before the moral and eternal wants of the world, or, rather, to put the matter in another form, whether the Christian minister's wisdom is not to trust, that, while he is furthering the Lord's work of saving souls, the charity which is needed at home in caring for the lower wants of those dear to him, will, to all essential extent, be exercised by the Lord through instruments of his own choosing. It is to be feared that the lives of as many ministers' families have been lost by saving them, as have been saved by losing them. No one, to say the least, is in a condition to answer the question, as a practical one, until fully possessed with the awful urgency of the ministerial work in calling on ~~us~~ immediately to repent.

3. A third question of practical detail would be this: Should failure in extreme degree of being appreciated as a minister of the gospel make him feel that the Lord bids him to other labors? All will agree that if the Master would not have him amid the vessels of the sanctuary he should retire. But does the fact that his ministry is not received with favor warrant leaving it?

I need not say that in answering both this question and the preceding, as well as others connected with the general subject, there is danger as well of falling into extreme views as of treating the subject with too much tenderness. We are not at all in a condition to answer it until we have had some real experience, or thorough observation of years in the ministry spent amid unsympathizing peoples, with whom our ministrations have been received with coldness, and between whom we have gone heavy-hearted, hither and thither, with a homeless family and an apparently unproductive ministerial life. A heartless and flippant casuistry on such a theme is out of place. Nor would it be easy for one to meet either of these last two questions with an unqualified yes or no. Our object is rather to call attention to this as one of the specific questions which cannot be neglected if we are to understand how much ministerial faithfulness involves. It may appear that many a man has in this matter too readily taken for granted his privilege of leaving the ministry, and that the vows of his early life are really broken. It does not altogether appear that because one fails to be appreciated, and fails signally to be appreciated, and is obliged often to change his field of labor, he does not in leaving the ministry flee from duty, and that at his peril.

Before such a step is taken, rather would it seem wiser to challenge one's purpose with such questions as these: Is not such failure to be appreciated due rather to a want of prayer in myself? or is it not due to a want, on my part, of prayerful study of the Bible? or is it not due to a lack in me of Christian yearning over the spiritual interests of my people? or is it not due to absorbing secular side pursuits, in which I am engaged? or is it not due to some lurking literary ambitions or affectations to which I am giving way? And, given wholly to the ministry, according to the minister's vow, would my ministry be unappreciated? And, after all, may it not be duty to continue in the ministry even if without appreciation? May not my burdened words be the means of a delayed harvest? May not the witness of my holy steadfastness preach later on, when its burden has been laid off for the rest of heaven? May not my ministry have its place as a ministry of judgment, if not as a ministry of blessing? May not, in fine, the Lord have a sovereign secret in my ministry, so that it is my duty to work on, though I scarcely know why, simply out of the holy instinct of a love of souls? In a word, must sight be called in as

final umpire to authenticate a ministry and its continuance, in a dispensation so much of faith as the Christian? One thing is certain, it is a serious thing to break an ordination vow, and in cases of so much doubtfulness, we had better question long and distrust our lower impulses than take the step hastily.

We cannot mention further in detail the forms which, in a truly Christian mind, the question of ministerial faithfulness will assume. Far be it from us to suppose that such a mind will ever think of leaving the ministry at the call of ambition or personal ease, or restlessness and desire of change, or a hankering after the comforts, the luxuries, the elegances of life. No man, morally sane, will ask such a question. If, as is to be feared is sometimes the case, this is done, the man has reason to decide between two fearful alternatives; either he has fallen under the power of some awful temptation, or he has been called neither into the Christian ministry nor into the kingdom of Christ, and in either case should look well to his hope of heaven.

What has been said will be enough to show that if the ministers of the gospel mean to be faithful to their vows, not a few things are to be carefully challenged, to which all are liable. The question, what is involved of endurance and suffering in ministerial fidelity, comes to appear one of great breadth and comprehensiveness.

Let us now speak of the importance of the question. There are some questions in the administration of the church which can be postponed by the church at large and by the individual Christian. But what we mean to affirm now, is the vital importance of more careful inquiry upon this subject. Again and again would we affirm that the claims of fidelity to ordination vows should be more earnestly and prayerfully considered by the Christian ministry. This appears from many particular considerations.

1. The thing that naturally occurs first is the intrinsic guilt of abandoning a calling personally assigned by the Head of the Church and formally accepted with the solemnities of ordination in the presence of the church. Not merely must the minister of the gospel be affected by the momentousness of the function he has the responsibility of, but he must feel that the call to it was a personal call to him. It was from the Head of the church. It was accepted voluntarily, and the vow was made to be true and faithful in its performance. In fact, the obligation which holds an ordained minister of the gospel in his place is apparently the profoundest this world knows, and to leave that place is exceeded by nothing as a development of moral infidelity. The inference is plain; no Christian minister should leave his office without manifest discharge by the Master, while even then it might be supposed he would go with tears as one goes to wander in strange and uncongenial climes, away from home and privi-

lege. He who contemplates leaving the ministry has need to question whether he is not on the threshold of a great apostasy. The sinfulness involved in it is so great, that the importance of prayerful, personal inquiry becomes manifest. The inquiry, What will ministerial faithfulness allow a Christian minister to do? is one of the first in magnitude for the Christian and the minister to consider.

2. The frequency with which we see the ministry of the gospel abandoned, and the great temptations persuading to it, are reasons why the church should have determined principles as to what only will make it right. We must not be too hasty in comparing the present with the past. The present is so much nearer than the past that the true perspective is lost. We need not do it here. Nor will we be uncharitable. The statistics are not at hand which can be used to any certain conclusion. We all know some who have left the ministry, and others who are in danger of leaving it, without warrant from the Master. We will not be censorious critics of our brethren. But that the church has the burden of many of its under shepherds leaving their pastoral office, to which it has ordained them at the command of Christ, is a fact most lamentable. In no small numbers, Christian ministers are tending to leave their ministry for occupations of no questionable incompatibility with their sacred vows. I speak not now of occupations which some will claim to be a part of ministerial work, but of those which are severed entirely from it. Nor are the temptations few or weak which will aggravate this great evil unless strongly withstood. And it is time for those who guard the office of the ministry, and for the church, to raise aloud the inquiry, what fidelity to ministerial vows implies; high time to challenge this easy and not infrequent exodus.

It is said, for extenuation of the evil, that the office is thus rescued from the occupancy of many who are a hindrance to its function. Not unfrequently men leave the ministry who have not been without the seal of Christ on their labors. As to others, grant that it may be wiser in them to leave their sacred calling than to be a hindrance and a scandal in it. But the resources of divine grace do not leave the minister of the gospel to any such alternative. Rather should he avail himself, seeing that he is, under vows of that grace, to be a man the richness of whose ministry, in its character and fruits, shall realize the ideal of the gospel and the example of the Master. No minister of the gospel need leave the ministry for the ministry's good, any more than a poor sinner need stay out of the kingdom of Christ for that kingdom's good. Rather should he drink so deeply and draw so on the divine furnishing, as to be a shepherd whose flock shall recognize in his the Master's voice, and be led into all truth. Indeed, we cannot conceive it possible that, under ordinary circumstances, any one need be an ineffective minister of the gospel.

3. But let us consider, in the third place, the consequences of unwarranted abandonment of the ministry. All can judge whether painful facts do not make the suggestions offered more than theory. One of these consequences is its effect in modifying prevailing views of the ministerial character. What we mean is, that the ministry, as regards the sacredness of its calling, the imperativeness of its function, the degree of its actual piety, and its consequent claims to general consideration, is disparaged greatly in the estimate of men by this facility with which its work is left. The line of the prevailing influence is as determined as the course of the sun. What can be left so easily can neither be most sacred, most important, most loved. And any man who leaves the ministry, save with most manifest justification, can hardly hope not to be tributary to such sinister influence. The mass of men do not take account of peculiar circumstances. It is most reasonable to expect that, should a broad and easy way be allowed to remain open from the ministry to other pursuits, there can be no hope of a trusted and revered ministry. The honor of men is for those ministers of religion who are steadfast at their self-denying post, endure hardness as good soldiers, and count not their lives dear unto them. We can no longer avoid raising the question which presses upon us especially here, what it is to leave the ministry. Going how far, in what direction, does the Christian minister leave his work? The analysis will lead our minds along through such details of questioning as these. We do not speak of joining with the ministerial function some other work which will be ancillary to it, as with Paul was his making of tents. But does one leave the ministerial work when he takes the office of instructor in a theological seminary? Does he leave it when he becomes a teacher in the earlier stages of education in a Christian college? How when he becomes the editor of a Christian newspaper? When he takes a situation as actuary of a Christian benevolent society? When he enters the teacher's desk in a Christian academy? When he is only treasurer in one of these institutions? When he makes the money which sustains them and for the purpose of sustaining them? Makes the brick out of which their edifices are built? or becomes the man who puts up the walls of their buildings, the carpenter and painter and tapester who finishes and enriches their interior? The agent of the company who insures the consummated structure from fire? These questions suggest to one who is disposed to think closely a matter of serious uncertainty, and a perilous avenue through which to fall into desertion. And they lead us back to a query, which is to many minds a settled principle, and more than a query, — whether one who has the vows of the ministry on him is not obligated thereby, until well discharged from them, to be occupied as his work with the *personal preaching of the gospel*. Grant that the exigencies of the Christian work make

it right for him to devote some portion of his time and energy to these other matters ; grant that if there is no mason in the place to erect a sanctuary, it may be his duty to take up the trowel, and if there be no one to fill a chair of theology or philosophy, or of editorial labor, or of an actuary, he may do this work as supplementary, although involving a partial discharge from his ministerial work. But that, so far as not discharged from his ministerial vow which he judges of at great peril, his solemn obligation is to *preach the gospel*. His vow commits him to the *preaching of the gospel*, and unless good reasons appear for supposing himself discharged, by interests at stake which overbalance decidedly the interests sacrificed, his place is to *exhort men everywhere to repent*. Great are the temptations to err in this regard. It is to be feared that many of us make these extra ministerial offices a Joppa to which to flee from the peculiar hardships of a ministry in this age, so little permanent and so much subject to the caprice of an excessive and enormous individualism. Who that has had to do with young men does not know that many a young man studies theology and takes the vows of ordination, as a passport to a situation which shall be permanent in a Christian college. Our proposition is, that such easy abandonment of the labors of the Christian ministry, seen through by the insight of shrewd men, disparages the Christian ministry in their estimate, and renders them less open to its influence, making it our duty, therefore, to challenge all cases of proposed transfer from the active ministry, and to allow it in ecclesiastical counsel only when warranted by the plainest signs of Christ's approval. No one will deny that the ministry is strongly tempted ; so much the more imperative the obligation that they be under double guard, that the ministry be not blamed.

4. One other consequence of unwarranted abandonment of the ministry, which should make us more on our guard concerning it, is its effect on the deserting minister himself. It is a grand law in the whole organic universe, that what works truly in its function works healthily to itself. Accordingly, conversely, an unfaithful ministry is a ministry distorted in character, which soon becomes a reproach to itself. The aberration is great, and so the ruin is great. He who wrongly deserts his ministry, led by literary ambition or desire, either of permanent home or of personal independence, and a livelihood that is assured, is least to be trusted in the long run, and is most fearfully likely to fall under great temptation. There is scarcely any safety for such a man. The retributive law, which Christ permits also to range for purposes of discipline through his kingdom, will not let him alone. We will not give credit to wholesale charges ; but all must admit that the utter hazard to character of ministerial infidelity in this form is exemplified by not a few examples in the walks of secular life. While the minister of the gospel remains about his work, the Saviour keeps

him; but when he leaves it, the Saviour leaves him to his own heart, and he falls.

Many considerations, therefore, it will be seen, press upon us the duty of making the leaving of the ministerial work a more prominent subject of inquiry than it has hitherto been. But at this point we are reminded that we have taken but a narrow view of our subject, and there opens up before us a far broader and more imperative inquiry still, which yet must have much briefer treatment. We have spoken of abandonment of the ministry as if it were the only form of ministerial infidelity. But, alas for us! the vow we take in ordination engages us while in the ministry to be faithful in the fulfilment of the holy function. "But watch thou in all things, endure afflictions, make full proof of thy ministry, give thyself wholly to these things." "I ceased not to warn every one night and day with tears." Wherefore, I take you to record this day that I am pure from the blood of all men." While, therefore, we have been considering the sinfulness of the infidelity, — what only shall allow us to lay aside ministerial duty, — our convicted hearts admonish us of the guilt of infidelity, while still we continue in the service. Is not the sin the same in kind, and perhaps of equal magnitude? Are not its consequences on others and on ourselves as fearful? Than a ministry perfunctorily performed, and with a divided heart, what more flagrant violation of the ordination vows, what heavier millstone on the neck of a struggling church!

A little more closely viewed, as one looks abroad upon the condition of the church, with much no doubt to cheer, there is much also which burdens the heart. There are aspects of the work which we dwell upon with great sadness, as we talk with one another of the immediate prospects of the church. The most general fact of all, the one dwelt upon most frequently with a heavy heart, is the failure of the gospel to take hold of the hearts and consciences of men, the inefficiency of the preached word. Not only among the multitudes of our great cities, but in our rural districts, and among our most virtuous populations. Grant that the Christian ministry has done the most of what has been done for the welfare of men. We are forced to observe how slowly so much has been accomplished, and how much remains to be done, and how slow the progress which is making. In our vast centres of population why are conversions only here and there? The parish in which I have been working for so many years, why so few added to the sons of light? The nation, the leavening of its counsels with the principle of Christian allegiance, why so slow? This slow progress everywhere, this toilsome struggling of the church of Christ everywhere against the empire of death, why so slow, why so toilsome? Shall we leave the relief of the mystery to suggestions of the undoubted sovereignty of God? or to the inactivity of the servants of God?

Analyzing the state of the conflict still more closely, we observe in the estimate of the Christian ministry much which is calculated, at least, to awaken concern. We will not, perhaps, accept the judgment that the ministry has lost ground in the estimation of men. One thing will not be denied, — that there is not accorded to the minister that consideration which befits his mission, and compares with the relative regard which has environed and enthroned the ministers of other religions in the days of their ripeness and vigor. Abroad, the sanctuaries of religion are deserted. At home, the words of the minister make men neither weep nor tremble. Shall we say that the Christian ministry divide their influence now with other forces working to the same end, or that this is a material age?

Or, in another direction, painful observation is had of worldly principles, adopted in the administration of the church, no whit differing from the modes in which worldly men sustain and carry forward their enterprises, in forgetfulness of the supernatural character of the church and its having as its one organizing and vitalizing principle the Holy Ghost. Extravagant and obtrusive architecture, the opera of the orchestra, the fashion of the pew, the church tending to leave the choice of a ministry with the world, provided the salary can be paid. Pardon us, these are facts which do not any less sadden us, because they are not new in the history of the church, and perhaps we have explained them sufficiently in referring them to the low condition of piety in the flock, and to the age unsusceptible to the tremendous and eternal realities of the moral world.

And once more, approaching a narrower fact still, we observe what is on the lips of all of us, the multitudes of young men crowding to secular pursuits, and so few recognizing any call to the gospel ministry; the cause of Foreign Missions waiting in vain for men with which to reap the white fields of China, and along the Bosphorus and the Euxine. Why so many? Why so few? Perhaps it is enough to say that this is a material age, to which the moral world is impalpable, and eternity hidden by the interests of time, — an age epicurean instead of spiritual and congenial to Christianity. Perhaps the explanation is sufficient. But, to say the least, there is a profound conviction in many thoughtful and most respectable minds, that one among the causes which together explain these sad features of the church is the failure of ministers to realize the Scriptural ideal; and that the church has not an apostolic growth, because it has not an apostolic ministry. Let us not seem to speak as if the ministry of this age were on the whole inferior in ministerial quality to the ordinary ministry of the past. We institute no such comparison. But if the issues gathering out of all the past make the conflict weightier and more stupendous, is it not greater unfaithfulness than can be charged on the past, if we do not rise to a higher level of ministerial faithfulness than they. If our conflicts are greater, the

ideal of ministerial character is higher. With the privilege of being in these more ultimate struggles of the world, comes the demand that we clothe ourselves more mightily with the strength of God.

One thing is certain, the Christian ministry must lay its ear to the secrecies of its own heart and life, and, listening there prayerfully, say whether or not there is occasion to look further for an explanation, why the battle is wavering and trembling on the line between victory and defeat. Let the ministry, without resorting to comparisons with the past, make estimate how many within its ranks are dividing their hearts and wasting their energies in literary and scholastic ambitions. How many are withholding themselves from that mighty study of God's word in prayer, which is the only thing that can make a minister of the gospel mighty. How many are involved in social connections to which they are giving attendance on the caprices and prejudices of worldly minds, and are utterly incapacitated for being witnesses of God, as if the prophet Daniel had been present during the progress of Belshazzar's feast rather than at its close. How many, taking counsel of flesh and blood, and perceiving that, what is too true, — that men are prone to make the ministerial gospel a commodity of the market, to be obtained on demand at a carefully gauged tariff, and not *received* because sovereignly sent of God, — how many, I say, suit their wares to the superficial and immoral demands of the purchaser, that they may not suffer with their families by not obtaining a parish, or by losing it when once obtained. How many, in fact, make of their ministry a profession instead of a great and mighty burden of love upon their hearts. *And* how few of us, prayerfully considering *our* ministry, can say, "I take you to record this day that I am pure of the blood of all men."

Returning, then, to the practical aspect of our theme, the obligation to *fidelity*, according to the true *ideal* in the Christian ministry, is pressed upon us by all there would be of difference in the condition of the church, if we were such ministers as we *should be*. The ministry of Christ are under vast responsibilities in this age. Bound not only by ordination vows, but by fidelity to these vows, enforced by the fact that consequences of such magnitude depend on the manner in which we acquit ourselves as ministers of the everlasting gospel. Let us lay aside our ambitions, our flippancies, our undue conformities, our indolence, our elegances, our fear of man, and study of man, and going where Christ leads us, and because Christ leads us, overriding the tyranny which makes us go and come at its bidding, trusting in Christ to provide for us. Before such a ministry — the whole history of the Christian struggle proves it — no deadly materialism, no unsusceptibleness to spiritual things, would endure for a generation. Reinforced by the supernatural aid of God, itself supernatural, it would wake the latent moral susceptibilities of men as a slumbering army is

awakened by the clarions of heroic leaders, as the last trumpet will awaken the dead. To the faith that is mighty enough to die for Scotland, Scotland will be given.

This is obviously the point at which the movement is to begin in the Christian ministry. A personal review of their vows, and a renewal of them in the interpretation put upon them by the circumstances of this age, is the burden of this hour. So far as this is done, there will be little occasion to complain of a barren or unproductive ministry. The churches will be drawn to a higher level of spiritual apprehension and life, and will stand around their pastors as the old Guard of Waterloo. The ministry will be in honor and have power. No man will be without a place, and sooner or later no place will be without a man; for, when souls are kindled with this new spirit of apostolic onset and faith, the young men will have their quick eyes turned to them and their hearts will warm with holy ardor. They will begin to ask for the sword and the harness, and be eager to go out with such; for no mightily earnest ministry ever failed to have its ranks filled. Danger does not deter men, but the lack of a rallying-cry from men in the van, who, being in the mighty conflict, feel its greatness. There is no need of a cry even. The young will come when they see the spirit of the battle. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit,—many of its own kind. America will be given to such a ministry. Such is the ministry that is to disciple all nations, for it was such a ministry that went out from under the baptism of the Pentecost.

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“O THAT our prelates would be as diligent to sow the corn of good doctrine as Satan is to sow cockle and darnel!” — HUGH LATIMER.

“It is an abominable shame, and a crying sin of this land, that poor people hear not in their churches the sum of what they should pray for, believe, and practice,—many mock-ministers having banished out of divine service the use of the Lord's Prayer, Creed, and Ten Commandments.” — THOMAS FULLER.

LITIGATION AMONG CHURCH-MEMBERS.

CAN A CHRISTIAN CHURCH CONSISTENTLY ALLOW ITS MEMBERS TO "GO TO LAW" ONE WITH ANOTHER?

WE here use the term "go to law" in its ordinary sense of litigation or contention before the civil tribunals in regard to the settlement of ordinary business transactions. Nothing can be more evident than that in any case where other parties, perhaps yet unborn, may have the legal right to demand a legal decision, a legal decision should be had,—as, for instance, oftentimes in the settlement of estates, or where one is acting as agent, trustee, or guardian.

In seeking a reply to this question, we find that the churches profess to regard all unregenerate men as belonging to the kingdom of this world, and all regenerate men as belonging to the kingdom of Christ; and also that they profess to regard themselves as organizations belonging to the kingdom of Christ, whose membership should consist of such persons, and such only, as, by manifestly desiring and intending, to the best of their ability, to render true and hearty obedience to *all* the laws of Christ, evince that they themselves belong to his kingdom.

There is a very wide and characteristic difference between the citizens of these two kingdoms, and a like difference between the ideas from which the ethics or laws of the two are developed. A sense and love of justice is, and ever has been, the characteristic of human beings in all ages of the world. It is an essential attribute of natural unregenerate humanity; consequently the laws or ethics of all the nations of the kingdom of this world are, and ever have been, developed from the idea of justice.

If now we look to the true kingdom of Christ, we find it composed entirely and exclusively of such persons, and such only, as have experienced a great and radical change in the object of their strongest and predominant affections. They do not love justice less than before the change, but they love Christ and their fellow-men *more*. They have the same kind of self-sacrificing love to men that Christ himself had. "If any man have not the spirit of Christ, he is none of his." Hence the ethics or laws of Christ's kingdom are developed, not from the idea of justice, but from the idea of Christ-like, self-sacrificing *love to men*. The latter necessarily include the former. "Love worketh no ill to his neighbor." "Love is the fulfilling of the Law." Love forbids one to do an injustice to another as absolutely as justice itself does. It commands one always and on all occasions to come up to the full demands of justice, and oftentimes to follow the example of Christ in going far beyond what justice requires. But the former excludes

the latter. Justice never requires one to perform acts of love and mercy. It knows nothing of them.

We find also that whenever there arises a difference in judgment between men (and Christians like other men are liable to differ in judgment) in regard to what justice requires of each in any given case, then an alienation of the affections either has arisen in the heart of one or the other or both of the parties, or there is the most imminent danger that such alienation will sooner or later arise. The commands of Christ forbid such alienation as clearly, and as explicitly, and as imperatively, as they do in justice in regard to property.

It is plain, therefore, that if a reference of any matter is necessary, the laws of Christ demand that such reference be made to a tribunal so organized and constituted that it must, in its official capacity, recognize the parties as belonging to the *kingdom of Christ*, and as bound by the most sacred obligations to render obedience to *all* the laws thereof. And also that the person or persons acting as such tribunal be well and intimately acquainted with the principles and teachings of the Holy Scriptures, and disposed, in this particular, faithfully to execute them. An experimental knowledge of the love of Christ is certainly a very important, if not an absolutely essential, qualification for the proper performance of such office. "This is my commandment that ye love one another *as I have loved you*," — with an unceasing, unremitting, self-sacrificing love.

Of this command of Christ our civil courts not only take no cognizance, but they are almost always, if not uniformly, so conducted as to be directly calculated to increase alienation if it already exists, or to excite it if it does not exist. They never do anything toward removing or settling the alienation, which is very often at least, if not always, the most important part of the difficulty between the parties.

The civil tribunals in all nations, whether civilized or not, whether called Christian or heathen, as we have seen, are solely for the purpose of ascertaining what, in any given case, the principle or law of justice requires to be done. The idea of justice is the central and all-pervading idea in their organization, and in the rules by which their investigations *must* be carried on. They aim at, and from the very nature of the governments by which they are constituted can aim at, nothing higher or better. The command of Christ to love one another, and to maintain a state of good understanding one with another, is entirely ignored. It was evidently for this reason that the Apostle so pointedly condemned the Corinthians for going to law with each other. To suppose it was because the civil courts were so corrupt is to bring St. Paul down from his high office of *preaching the gospel* to the absurd position of looking out for the pecuniary interests of the disciples in that commercial city. Neither could it have been on ac-

count of any prejudice on the part of the judges against them as Christians, for any such prejudice would be equal against both the parties. They do not even in our own country, and, from the very nature of the case, they never can, rise to the position and dignity of Christian courts. They are at the very best only courts belonging to the kingdom of this world. They are not, therefore, such courts as the disciples of Christ can consistently resort to, or such as a Christian church can consistently allow its members to resort to, for the settlement of any disagreements that may arise between them. They publicly profess to belong to another kingdom, — a kingdom having a *perfect* code of laws, based upon and developed from another idea, — the idea of *self-sacrificing love to men*. How, then, can they allow one member to drag another before a tribunal of a kingdom whose laws are developed from the idea of strict justice, and from whose courts the Christian idea of *love to men* is entirely excluded? To do so would be placing themselves on a level in this respect with the men of this world. It would be permitting its members to take as their guide in their *business lives* the laws of the kingdom of this world, to the rejection of everything distinctive of the religion of Christ. It would be practically admitting that in regard to *business principles* there is no essential difference between Christianity and heathenism.

No civil government which should allow one of its citizens to arraign another before a court under another government could command or long retain the ardent patriotic love or even the confidence of its citizens, or the respect of other nations. Nor can the church which allows one of its members to arraign another member before the civil tribunals command or long retain the ardent Christian love of its members, or the respect of the community in which it is located. The Freemasons evidently understand this. There can be no doubt but that it is the *manifestation* of that fraternal spirit which prohibits the going to law with each other that so attaches so many **men** — some of whom are members of our churches — to their Brotherhood. **But the case is stronger.** Human civil governments are all based upon **the same fundamental idea of justice**, so that if one does take his fellow-citizen before a foreign court, he is still before a court of justice. **But church-members profess to belong to Christ's kingdom, and to be amenable to its laws, which laws are developed from the idea of love to men.**

May we not go still further, and hesitate to regard any organization which allows its members to take the laws of the kingdom of this world as their guide, to the rejection and exclusion from their business lives of everything that is distinctive of Christianity, a Christian Church? Are not all such organizations, even though they may be mainly or even wholly composed of regenerate men, evidently of the kingdom of this world, and not of the kingdom of Christ?

But our consideration of this subject would be very imperfect, without going on to state what we regard as the Scriptural teachings upon it. The inquiry arises, "What! shall a man's church-membership shield him from being compelled by the civil authorities, if need be, to do that which is just and equal?" We reply, "No, most certainly not!"

It is true, indeed, that Christ established no tribunals for such cases; nor did he give his churches any authority or directions for establishing any, much less for acting in that capacity as churches.

In this we see his intimate and perfect knowledge of human nature. He well knew that for his churches to attempt to do so would not unfrequently involve themselves in divisions and alienations. He well knew that all such established courts would, through the insidiousness of selfishness, be likely sooner or later to degenerate into places where the parties would go to *contend*, each for his own "rights," but where they might be much less likely to obtain them than if they went to the civil tribunals.

The fact that he gave no specific directions how his disciples should do, in order both to find out what is just, and also to find out how far the demands of strict justice should give way to the demands of Christian love, and thus maintain a state of good understanding and love in such cases, is no more strange than that he did not tell them precisely how to repent, or how to believe, or how to love; and affords no more or better excuse for the neglect or the failure of the parties to maintain a state of good understanding and love than the lack of specific directions how to repent, believe, and love does for the neglect of those duties.

He wisely left it to the wisdom and the consciences of the parties themselves to devise the way and the means. He well knew, and we all know, that if the parties were both guided by Christlike love one to another, they would in all minor cases come to an amicable adjustment by mutual concessions; and that in any case where they found themselves unable to do this, they would extemporize, so to speak, a court far better adapted to their peculiar wants and purposes than any regularly established court could be. They would call to their aid such person or persons, and such only, as they might judge best qualified and fitted, not only to ascertain what justice requires, but also to preserve, or restore and maintain in active exercise, a spirit of mutual respect, love, and good-will. He knew, and we all know, that if both the parties are really controlled by the spirit of Christ, this will be easily done. They will, if need be, "set those to judge who are least esteemed in the church, and cheerfully accept their award." But this will not be necessary. "Is it so that there is not a wise man among you who is able to judge between his brethren," unless he is sitting as a judge in a civil court? Will his wisdom forsake him the moment he leaves the judicial bench?

It is, then, clearly the duty of every Christian to seek such a reference in

all cases of serious disagreement in the settlement of his business transactions with any of his fellow-men, and especially with professing Christians. And is it not plain that it is the duty of the church to discipline any member who persists in refusing such a reference? Such refusal, and a deliberate and persistent choosing to carry any such case before a court organized under and in accordance with the laws of the kingdom of this world, instead of before one organized under and in accordance with the laws of the kingdom of Christ, is to be regarded as *prima facie* evidence that the chooser has not the spirit of Christ, and consequently has no right to a place in any organized Christian church. And he should be called to account; for he deliberately prefers to render obedience only to the laws of the kingdom of this world, rather than to all the laws of the kingdom of Christ. The obedient servant of Christ earnestly desires to correct any and all errors into which he may have fallen. A failure on the part of one accused of injustice to suitably manifest such earnest Christian desire is *always* a very serious offence,—an offence which no church can disregard without dishonoring one of the distinctive and most important laws of Christ's kingdom.

It is also an offence concerning which every member of the church may safely be regarded as competent to judge. At the time the accused was admitted to membership he was supposed to have the spirit of Christ. He is now charged with not manifesting it, and they are called upon to reconsider their former judgment.

The question at issue between the parties is another and an altogether different affair. It may be one concerning which very few, and possibly none, of the members of the church are *fully* competent to form an intelligent and trustworthy opinion.

Christian charity presumes it to have arisen from an honest and innocent error in judgment.

The question, Which of the parties has so erred? and to what extent? should be referred to such person or persons as the parties themselves regard as well qualified to judge. This should be done in the spirit of meekness and of mutual love, each exercising the most watchful care against going himself or of leading his brother into the way of temptation. If brought before the church at all, it should be only so far as may be needful to enable them to judge of the temper and the spirit of the accused.

It can require but very little reflection upon the precepts, the character, and the work of Christ, to convince one that He could never have designed that His church should sit in judgment upon such questions.

But to be still more definite. Does any Christian inquire, "What shall I do when I unhappily differ widely in judgment from some one who persistently refuses such a reference?" We reply, "If the refuser is not a mem-

ber of any church, and you judge the case to be of sufficient importance, you are evidently at liberty to appeal to the civil courts, or to resist his claim before the civil courts, even as the Apostle Paul appealed to the civil government for protection, and also when he said, 'Nay, verily, but let them come themselves and fetch us out.'" If he is a member of some other church than the one to which you belong, it will, in ordinary circumstances, be your duty to inform such church or its officers of *the fact of such refusal*; then if the church takes no action in the case, or if from any cause it fails to act with sufficient promptness to prevent a wrong, — as, for instance in case of an attempt at fraud, embezzlement, or absconding, — you are evidently at liberty to meet him on his own ground, and to act toward him in the same manner as if he were not a member of any church. If the church exclude him, he may then be regarded and treated precisely as if he had never been a member. If he is a member of the same church with yourself, you are to regard his *refusal* to submit the case to some such Christian reference as above named as being such a violation of his covenant with you and with the church as to render it your duty to take notice of it by way of discipline, and in due time and in due form to bring *the fact of such refusal*, but not the matter in dispute, before the church. If this cannot be done with sufficient promptness to prevent a wrong, — such as fraud, embezzlement, or absconding, — or if the church is so remiss in duty as to neglect or refuse to hear you, or if he refuses to hear the church, "let him be unto thee as a heathen man and a publican." Such we regard as being at least a proper course, if not the only course, you can *consistently* pursue. The church cannot allow such a one to remain a member without very *grave inconsistency*.

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LAW was designed to keep a state in peace,
 To punish robbery, that wrong might cease;
 To be impregnable; a constant fort,
 To which the weak and injured might resort;
 But these perverted minds its force employ,
 Not to protect mankind, but to annoy;
 And long as ammunition can be found,
 Its lightning flashes and its thunders sound.

CRABBE.

A DISCUSSION OF SUNDRY OBJECTIONS TO GEOLOGY.

No two persons view any subject in precisely the same light. There is always, to some extent, a difference in their ways of observing facts, a difference in the degrees of shading or of illumination under which every topic presents itself to their minds, and consequently a difference at once in their generalizations, and in their recognition of principles. Hence it is not at all surprising that very unlike judgments are formed in regard to almost every subject, and by no means least in respect to Geology. It is, therefore, no matter for wonder that we often hear utterances in praise and dispraise of this branch of knowledge. So, too, it is evident, because of diversity in the points of view from which even the same matters are regarded, that there is room, to say the least, for apparent contradictions; and thus for difficulties and objections, which need to be discussed, that they may be cleared up, and admitted or rejected, accordingly as they have or have not a valid foundation.

These objections and difficulties often result from comparative ignorance of the subject. Sometimes, perhaps, they come, though we trust not usually, from intentional misrepresentation. They more generally flow, as we are to presume, not from ill intent, but from simple misapprehension. Occasionally they are due to wrong modes of presenting the truth, and finally become real, though they be unintentional perversions of it. Or they may be only the seeming disagreements that arise from the contemplation of the same, or of closely related things under varying aspects. It is also frequently difficult, especially for persons not thoroughly conversant with given branches of knowledge, even though the main facts and principles lie before them, so to marshal and bring them to bear, as at once to solve all the perplexing problems, and remove the manifold objections that almost unavoidably arise.

On these accounts, and for many other reasons which need not be given, it may be well for us to look, somewhat in detail, at a few of the objections which are commonly urged against Geology, and to discuss them by use of the best means and in the clearest light at our command.

The first class of objections may take this form: *Geology is made up of extravagances, inconsistencies, and baseless theories.*

It is not unusual for persons, seemingly or supposed to be well versed in some departments of knowledge, to make a sweeping sentence of condemnation substantially like the above. They hear, or perhaps they have read, what appears to them extravagant or inconsistent; something, it may be, which evidently lacks a scientific foundation on which it can be legiti-

mately sustained and defended. Many individuals who make such assertions are, to a greater or less extent, honest and sincere. For this reason the implied objections should be candidly examined and sifted. So far as they are well founded let them be admitted. To just the extent they are false or undeserving of credence they are to be set forth in their true significance, that they may be rejected or treated according to their actual import.

As to the assumption, then, that Geology is made up of *extravagances*, it may be remarked that, because these actually exist, it does not necessarily follow that they are characteristic of the subject as a whole and as properly understood. That there are many fables and vagaries of a geological kind is a fact; they are also often associated with our branch of knowledge, and continually referred to it, even while they are by no means a part of it. The whims, aside from the important hints of Astrology, were, for long years, saddled upon Astronomy, although they were in no respect a legitimate portion of its contents. As in the instance cited, so in that of the subject before us, it must be admitted — indeed, we are ready at once and freely to concede — that not a few extravagant things have been said, and visionary claims urged, in connection with Geology. Some of the earlier advocates of this branch of inquiry, and occasionally a few of its so-called devotees at the present time, have made and may still advance statements little, if any, more trustworthy than the tales of the Arabian Nights' Entertainment. But these and such-like vagaries, while they are incident to the subject, do not belong to it. Indeed, it must be granted on every hand, and by each candid mind, that they in no way form an essential part of its matter. It should not, therefore, be burdened with them or made responsible for them. Being viewed as they are, however, they have done and are doing immense harm on this account. Many have been led to regard them as the sum and substance of what Geology has to teach, and thus to reject extravagances and solid truth alike without discrimination. In this case, as in other instances, one of the greatest drawbacks experienced by this science has come from the extreme assertions of some of its reputed friends; of friends who have been in the main sincere, but comparatively ignorant of its really strong and invincible points.

Again, the objection that Geology is made up of *inconsistencies* is to be looked at, in part certainly, in the same light. It is no doubt a fact that many inconsistent, that not a few even self-contradictory things have been, in the past, both held and asserted on this subject. In all probability the matter is not altogether different to-day. Not every one, surely, is master of the topics in which he is most deeply interested, and the claims of which he may from time to time advocate. It is a fact, moreover, that honest, intelligent, and well-informed persons may differ on various points

because they look at them under unlike phases, or since one is in a way to have more light, and to get a deeper insight, than another. But the topics themselves are not necessarily at fault, because incoherent views are held in regard to them; they are by no means answerable for the inconsistencies or differences of individuals, and they should not certainly be burdened with them.

In respect to the assertion that Geology is made up of *baseless theories*, it may be freely admitted that a great many visionary schemes and unsatisfactory explanations have been advanced in former days. Wild guesses and vague conjectures, without foundation in principle or support from facts, have been set up in the past as theories of the universe; and, perhaps, not a few of a like kind are put forward in the present. Looked at under one phase of the subject, it appears to be a great pity that such has ever been or is now the case. The damage from this source alone is not small. Still, there is another aspect under which the matter may be regarded. The seekings for light, and the trials of the schemes by which it is sought, often furnish better helps, and in the end bring about a broader and deeper insight of the truth than would else be found. In all branches save the pure mathematics (and to some extent in them),— in every department of mixed science,— suppositions are proposed in abundance, hypotheses propounded in great number, — hypotheses and suppositions which are never adopted, and which do not come to be recognized as constituent parts of the subjects in question. It is in this way that progress is made. The truth comes to be seen from manifold and widely varying points of view. By this means a broader, deeper, and more comprehensive knowledge is secured than would otherwise be possible. Meanwhile the hypotheses and suppositions, when they have served their purpose as transitory scaffoldings, are cast aside forever. These temporary stagings surely cannot be brought forward with justice, or so much as cited by any one who would be regarded reasonable, as a weighty objection to the permanent edifice which is constructed by means of their help.

Thus it should be evident that these objections in no wise hold valid against Geology as a science. There is no subject, perhaps, respecting which more or less has not been said by some in the way of opposition; none, doubtless, in regard to which even good men, resting under misapprehension, have not spoken unfavorably; none, probably, against which the extravagances or the inconsistencies of its friends may not be sometimes urged. And often the adverse statements have been about in proportion to the intrinsic importance and transcendent worth of the subject. That respecting which no severe judgments are passed is usually of little account. The best fruit-trees in an orchard, for the most part, give clearest evidence of assault and hard usage. It is no less so with those sciences, particularly

in their earlier stages, which are calculated to do most for the elevation of the individual, for the welfare of society, and for the advancement of the race. And then it should be granted without hesitation that Geology, whether its main principles be yet established beyond all controversy or not, comprises a field in respect to which there are innumerable points, up to this time, by no means determined. It should accordingly be clear that as a science, and so far as it is a science, Geology is one thing; while it may be quite another, looked at as a method of investigation, tending toward a systematic basis, and aiming by all legitimate means to extend the bounds within which it shall ultimately introduce a thoroughly scientific insight. This, in part, is the field in which it is doing its work; such the goal toward which its daily operations are pointing; of this kind the method by which it is from year to year making onward strides, probably unsurpassed in any other department of human inquiry.

Another class of objections meets us substantially as follows: *Geological deductions are premature.*

The meaning of this assertion of course is, that it is too early as yet to draw inferences from the data furnished by Geology. For this objection there must be some conceived reason or reasons. And such is the case. Many think, or seem to suppose, that this department of science, however it may be in the future, has thus far failed to become so settled in its facts and principles as to be deserving of confidence. There are others who appear to doubt whether its main positions as now understood be at all capable of establishment. The whole matter of objection is involved, perhaps, in the following statements: Geology has no well-recognized system of facts; or, if it have, this system is liable any day to be overturned; or, again, if there be some facts which have a trustworthy basis, no deductions should be drawn from them, until the whole circle of facts pertaining to Geology as a science be completed, and made to rest on a secure foundation.

Is it true, then, — to take these objections up in their order, — that there is *no well-recognized system of facts* of the kind in question? That our branch of science is not yet perfect; that its work is only just begun, though great advances have been already made; and that many important problems are still unsolved, geologists generally are ready to admit. It is also frankly conceded that not a few points are put forward by some who claim to be geologists which other and more careful investigators are not disposed, because they are not prepared on good grounds, to receive. This must necessarily be the case with any and with every branch of knowledge, in its preliminary stages, and especially with one which, like Geology, is in a state of rapid progress. But it may be remarked additionally, that there are many great series of facts which no geologist ever thinks of questioning, for they long ago ceased to be matters of doubt, — series of facts

which are generally, if not universally, recognized, — recognized by all who have given the subject sufficient attention to be qualified to form a trustworthy judgment upon it. We may take, as a single instance, and for the sake of illustration, the formations known as stratified, with their chronologic succession, — a point of immediate and obvious application as respects geologic time. Now no geologist doubts, in the first place, that there are sedimentary or stratified rocks, and that these exist in vast profusion; next, that there are certain grand divisions of these rocky beds which are designated as Palæozoic, Mesozoic or Secondary, and Cainozoic or Tertiary; or, again, that the Palæozoic formations, geologically considered, are always lower and more ancient than the Secondary; and that both these invariably precede the Tertiary; while they all are older than those of the present. It may be added that still smaller divisions are equally well recognized; such are the Silurian, Devonian, and Carboniferous; the Triassic, Jurassic, and Cretaceous; the Eocene, Miocene, and Pliocene. Were it needful, it would be easy to go further, and indicate by name various subdivisions belonging to each of these eras; that they are universally admitted among geologists, and never denied by any one, who is intimately conversant with the several sections of the crust of the earth. It is no less distinctly claimed that there is something in nature, answering to all these divisions and subdivisions; that there is also a distinct succession amongst them; and that no portion of this chronologic series ever fails to be true to itself, or to sustain its proper relations to the whole. It is true, and should be confessed, that in some cases the exact line of demarcation between one formation and another is a matter which is not as yet in all respects satisfactorily made out. But this is only a point of detail, which is every year coming to be more accurately defined; while the reality of this grand system of facts, as to all its more important features, is generally conceded without a question by all familiar with the subject. Substantially the same thing is true of many other great series of facts pertaining to the geologic record; but they cannot be set forth in this place; indeed, this bare reference to them is all that is needed, or can be expected, for the purpose in hand.

Granting, however, that there is a general recognition of such series of facts, the objector may add: they are, at any moment, *liable to be overthrown*; some new discovery may show that the view now taken of them is utterly untenable or false. We would not dogmatically affirm the opposite, or peremptorily deny that such may be the case. It is, perhaps, wiser and better to scan the subject closely, and discover whether there be any foundation for assertions of this kind. It should be admitted at the outset that there are many conjectures, and not a few assumptions, which are likely to fall to the ground, — assumptions and conjectures for which

such a destiny is expected by most, if not by all, well-informed geologists. But let us advance a step, and look at some particular series of facts; perhaps, for the sake of brevity and convenience, at the one already pointed out as generally received. Now, in reference to these facts, it may be said, that from the time of their first distinct recognition there has been, as to the essential points involved, not a single recession, but a constant advance; that there has been no backward movement, either in the methods of investigation, or in the results obtained, but an unbroken line of progress; and that the evidence, like that in all the well-established physical sciences, has been steadily accumulating, and now rests on a basis which in the eyes of the sober geologist is next to irrefragable. All the formations, from the Primordial to the present, are found in some place or other, between the summits of our mountains and the lowest depressions, the newer following the older in regular gradation; while each one of them has organic remains of a distinct specific character, found on no other horizon of the geologic record. There is accordingly brought to light a mass of evidence, which few sane persons at all conversant with the main facts, and with the principles that underlie them, can be so wild as to set at naught, or to regard as likely to be undermined or overthrown. It should thus be clear, that, judging from the past,—from the ceaseless and substantial advance, which has been made in geologic inquiry, up to this time,—we are authorized to look for a like stable progress in the future, if and so long as we find no valid evidence pointing in another direction.

But it has been lately *objected* that there is evidence of this kind. Recent deep-sea dredgings are revealing a type of existing life closely resembling that of a past age, say that of the Cretaceous. Hence it is inferred that the supposed succession of rocks already referred to is overthrown. As this objection is now attracting some attention in certain quarters, it may be well to give it a brief notice. We hardly wish to call it superficial, and yet it suggests that if the objectors be honest they are ignorant of the real testimony borne by these dredgings. It seems to be forgotten that all the main formations of the present period are still beneath the ocean; that they cannot, therefore, be the rocks which geologists have heretofore called Cretaceous; and, on the contrary, that the beds geologically known as chalk are, in many instances, so situated beneath the Tertiary strata that they cannot by any possibility be identical with those of recent times; and that thus they have been in no wise confounded with them, as the objection implies that they have. Again, it should be borne in mind that the resemblance is typical, a similarity in the type of life, while there is no evidence of specific identity, not a single species thus far found in the deep-sea dredgings being identical with any known species of the Cretaceous era. To remove all misapprehension, a few more words may be added by way of

elucidation. As we advance from the tropics toward the poles of the earth, or as we proceed from the sea-level under the equator toward the summits of the highest mountains, we observe a gradual change in the forms of life, — a passage from higher to lower types. The same is proving true, as our investigations are carried from the shores of the Atlantic toward the deeper parts of its as yet explored basin. All these organic forms, as should be remembered, belong to the present creation, although they furnish an immense gradation in the types represented. And what is thus observed as true of the present is doubtless the fact in respect to past ages. Gradations of life have probably revealed themselves to some extent under these three relations in every preceding period, and these generalizations are coming to be recognized by our best geologists, though as yet they have been by no means carried out as they should, and as in the future they no doubt will be. Man, as the noblest form of creation, in connection with some of the other high types of Mammalia, pre-eminently characterizes the present; meanwhile the lower grades of existing life are, in some respects, more characteristic of the past. Now, though there be a *typical* resemblance between Cretaceous forms and certain lower groups of recent times, there is by no means a *specific* identity.

This brief reference to typical characters in Zoölogy as distinguished from specific, to say nothing of types of life peculiar to each geologic age, may serve to show the untenableness of the inference drawn from deep-sea dredgings. At the same time it will perhaps indicate, though very inadequately, the validity of the foundation which geologic investigations are fast securing. Hence, as is hinted in this general way, and for various reasons which cannot be here given, the objection loses its supposed force, and is seen to be only part and parcel of the great hue and cry which sciolists at all times have been wont to put forth. If light only be brought to bear, difficulties at once begin to disappear and perplexities to vanish before its incoming power. Since this is the case, and that it may come to be so all the more, we should be careful not to forget that the facts which prompted the objection just under consideration are of vast moment. While they do not in the least impair the results already secured, they suggest that most important work is yet to be done by the geologist, in carrying out in respect to each past period all the main principles which are applicable to the existing order of things.

But admitting that some well-compacted systems of facts, with the principles which they involve, have been made out, and are not likely to be overturned, the objector may still urge that Geology is as yet *incomplete* as a science, and therefore that no deductions should be drawn from it. While this part of the objection is no doubt raised with somewhat of honesty, it should none the less be sifted, that its validity or invalidity may be seen.

Although many geologic problems be as yet unsolved, although there be facts in great number properly coming within the range of the geologist's scrutiny, which are up to this day unmastered, it is still true that there is a large body of matured results which rest upon a secure foundation. Now the question is, whether we may draw inferences from, and otherwise turn to account, this well-digested mass of knowledge which has already taken a scientific form. Without arguing the matter, a few suggestions may show in what light it ought to be regarded. It is surely not reasonable or wise for us to neglect to use what we know with good assurance, simply because there is much that is unfathomed, whether in the same or in a different department. No one says to a child, "You must not exercise your feet in walking, insomuch as you have not yet learned to run or jump," or "You should not walk at all, since you are still unable to walk perfectly." The mathematician is not blamed for employing the well-established portions of his Calculus, from the fact that there are other parts — from the fact that there are many points in Fluxions — which are thus far unsounded, or respecting which he still entertains doubt. Even so it seems preposterous to censure the geologist for drawing deductions from the portions of his science which he knows to be valid, because, forsooth, there is much up to this time unknown or wanting in certainty, and not a little in regard to which good observers are not agreed. Of course, persons not conversant with Geology, and all, in proportion to their ignorance of its real foundations, are precluded from making deductions from it. Inferences are properly drawn from it, and in respect to it by all such, and by such alone, as become conversant with what it teaches, — with what is and with what is not well established. And it may be added that the ablest investigators of the rocks are doing their best, day by day, to draw more clearly the distinction between that on the one hand which is valid, and all that on the other which is simply possible, doubtful, or improbable. Accordingly, the point urged by way of opposition, though it involve a grain of truth, is found, when stripped of its factitious surroundings and left alone, in no wise able to stand.

It should thus seem that the objections now under consideration, while their substance may be aptly opposed to certain wild theories and extravagant hypotheses, from time to time propounded, do not apply in any of their divisions to the essential parts of Geology, so far as we have been able to consider them. Indeed, the main portions of our science rest on as firm and substantial a foundation as any other branch of physical inquiry. And though many points, like some of the remoter nebulæ in the heavens, be still unresolved, although there be a great deal yet to be done, there is none the less a large body of truth well considered and securely established, — a body of truth, respecting the validity of which in all its prominent features there is no room for doubt. And yet more, the less

well-defined portions are constantly coming, in a larger measure, under that careful and painstaking scrutiny, which invariably leads to accurate discrimination, and ultimately results in trustworthy determinations.

There is a peculiar class of objections which may be thus stated: *The Deluge is sufficient to account for all the main points of Geology.*

By "Deluge" is meant the flood, with which Noah's name is associated, and of which we have an account in the seventh chapter of the Book of Genesis. The expression, "main points of Geology," as above used, of course includes neither the creation, in the more restricted sense of the term, nor various other matters closely connected with it. Reference is made prominently to the fossiliferous formations, — to those strata, namely, which were laid down in water, and contain the remains of marine plants and animals, — and to the dislocations which they have undergone. Sea shells having been found in great abundance, many hundred miles from the ocean, imbedded both in the soil and in solid rocks, it has been said that they were carried inland, and at the same time buried, by the Deluge. It having been likewise clearly made out that these very strata, which contain organic remains of a marine character, were formed in water, this result also has been referred to the flood of Noah. So, it being discovered that these beds of rocks are often greatly disturbed; that they have been turned up on edge at all angles, in some places; that, in others, they have been even overturned; while, in many instances, they are badly fractured, or broken into pieces; it has been claimed by some that we have here another effect of the same Deluge. As these and similar statements have been both credited and denied, it may be proper to place them on the stand for examination. Let it be premised, however, that in what is about to be indicated there is no denial of the fact of the Noachian Deluge. That which is controverted is the sufficiency of the cause cited for the production of the effects ascribed to it by such as raise the objections.

In the first place, then, the *amount* of rocks formed from particles laid down in water is far too great to have been produced, even if the thing were in other respects reasonable, by the deluge in question. Most of these rocky beds afford unmistakable signs that their constituents were deposited in a calm, undisturbed sea, — that thus they must have required an immense lapse of time for their deposition, — and not in connection with a mighty rush of turbid waters. Taken together, and estimated as lying horizontally, these beds certainly equal sixteen miles in perpendicular height, or from base to summit. They are not, it is true, all found in any one place or country, but in various quarters of the globe. Still there is convincing evidence that no two consecutive portions of this great pile of rocks, as thus estimated, were formed at the same epoch. Each higher section, looked at geologically, was laid down at a point of time subsequent

to that occupied by each underlying bed. To refer such a result to the Deluge of Noah should therefore seem to be preposterous.

Again, it may be remarked that, if these stratified rocks were thus formed by the flood, *the plants and animals*, which were living at the time of their deposition, *would have been scattered through them promiscuously*. But such confusion — a medley of this kind, an indiscriminate blending of organic remains in the way supposed — is nowhere to be found. While fossils occur more or less frequently throughout this vast accumulation of sedimentary beds, still the traces of animals and plants which have lived on the face of the earth since the creation of man are only met with in a few thin layers of the topmost portion. They are not diffused at all through the inferior formations. There are, however, at the lowest admissible calculation, fossil remains answering to a series of some seventy periods, — to a series of seventy distinct creations, each one of which is as unique as that of the present, — found in rocks which are older than those characterized by existing species. And the time demanded for the deposition of the sediments peculiar to each one of these periods, according to clear indications, is certainly, on an average, four times as long as that yet occupied in the formation of the beds belonging to the existing order of things. So, when we look further, we find incontestable evidence, — such as the channel worn by the Niagara, as the southward extension of Florida by means of the forming coral reefs, — results effected since the most recent period began — that the older portions of the group of beds now in process of formation are comparatively of vast antiquity; of an antiquity many times more extended than the reputed age of man. Such being the case, that which is to be accounted for, — viz., the deposition of the whole mass of sedimentary rocks, — if supposed to have occurred during the lifetime of Noah, or say within six thousand years, requires perhaps a thousand times greater miracle than that really involved in the Deluge.

But, as should be observed further, the *disturbances* of the strata cannot be thus summarily disposed of, by simple reference to the Noachian flood. There is the plainest evidence that many of the rocks have been moved a great number of times, and at widely different epochs. The upliftings have occurred, not all at once, or for the most part so, as the objector might suppose; not all, indeed, in a single period like the present, but in successive ages long preceding the existing order of things, and in eras in many instances separated from each other by a vast lapse of time. Between the earliest uplifts of the Primordial formations — formations known in this country as the Lower Taconic, in Great Britain as the Longmynd, or Lower Cambrian — and those of the latest Tertiary, beds, which in the aggregate are certainly from twelve to fifteen miles in thickness, were laid down substantially as sedimentary layers are in process of deposition in the Atlantic to-day.

Meanwhile the rocks bear testimony that, between these extremes, there was a long succession of intermediate disturbances. There are also undeniable proofs that, between one upheaval and another, even of the same bed of rocks, many hundred thousand years have, in some instances, intervened. Such being the merest summary of the facts, we see that a resort to the deluge of Noah as the cause of these remarkable upheavals and dislocations is altogether unsatisfactory, because utterly destitute of validity or practical weight.

We, therefore, conclude that the several forms of the objection implied in the explanation resorted to rest, so far as we are able to discover, on no secure foundation. Indeed, we cannot admit any such view for an instant, without running counter to a vast array of facts, with which the experienced geologist is as familiar as with the alphabet of his mother tongue. It may be said, however, by the objector that he is not familiar with these facts which are taught by Geology; that he is not acquainted with any such principles and necessities as are supposed to underlie them, and that, therefore, he does not recognize and cannot admit the weight ascribed to them. All this may be the case, and no doubt it often is; but if it be so, the objector has no right to sit in judgment. One may very properly decide that it is not worth his while to study Geology. In many cases, such a decision is perfectly legitimate, for no one can master every branch of knowledge. But those who thus decide should by no means set themselves up as judges. To presume to answer a matter before it is known was long ago termed folly. If this be a true definition of folly, it is to be feared that not a few are entitled to the attribute, even amidst the much-vaunted knowledge of this nineteenth century.

The next class of objections is to this effect: *The fossils relied on as evidence were, perhaps, created in the rocks as we find them.*

When it is said that organic remains were formed in the rocky beds substantially in the condition in which we now discover them in greater or less profusion, the implication is that they were never constituent parts of living animals and plants. The assertion, also, indicates that they were actually created in a state of greater or less petrefaction, with all the characteristics and evidences of adaptation which they would have possessed, had they really belonged to individuals which once lived, used their respective organs, and developed their several powers of life; that those portions which, so far as we know, are sometimes either worn away by use or damaged by mishaps, are only repaired or recruited by vital processes, were arbitrarily made as if they had been thus worn, and recuperated or re-tored when such was not the case; and all this, not in respect to a few exceptional instances, but as applied to whole creations, and to many successive life-periods, of animals and plants. For example, a naturalist having found

what appeared to be a fossil rib of a vertebrate, which seemed to have been broken and to have grown together again, it was insisted that God formed it just so, without it ever having been an organic part of a once-existing animal. Such, perhaps, is the substance, and it is intended to be a fair exhibition, of the series of objections involved in the statement as above made.

In reply, I would accordingly remark that, in the light of various well-determined facts, the view suggested seems *untenable*. The fossil remains so often met with in the different layers of the Sedimentary Rocks furnish every indication that they were once constituent parts of living organisms. When examined with the naked eye, an ordinary lens, or under the microscope, they reveal just the structure that they would have exhibited, so far as we can see, had they actually belonged to creatures of life, having such or similar forms, and appearing under conditions and surroundings supposed to be essential to animal existence. We may take as an illustration the eye of the Trilobite. This, so far as we can now judge, was in all respects adapted in its conformation to the light, as modified by the prevailing state of things, peculiar to the Palæozoic age, during the larger portion of which, as is generally admitted, this strange tribe of Crustaceans flourished. Then there is, for the most part, a regular gradation, which we may see in an important sense to be true, as we proceed from the earliest rocks containing fossils up to the latest; very much such a gradation as we may presume there would have been in case there had been a prearranged and on the whole an orderly progress, in both vegetable and animal life, suited to the advancing stages of the world. And this progressive movement, if fossils speak the truth, — and we are to infer that all God's works do this, — has been going on from era to era, beginning with comparatively low types of existence, and slowly but steadily tending upward toward the highest forms of organization found in the present. So each period presents the mingled phases of life peculiar to itself, and lying all the way between what, on the one hand, are comparatively very simple, and what, on the other, are the most complex forms thus far reached; the organisms of each geologic cycle being, all things considered, an advance on what had preceded; and yet, while always anticipating, perhaps never overleaping or surpassing, the more perfect which were to follow. Surely such a representation of living existence in what we usually regard as its past phases, if that existence itself in its supposed earlier stages be only scenic and imaginary, would not be a display of substantial truth. Indeed, it implies what we are not ready for a moment to admit as a fact, — since we have a world of evidence that constrains us to deny, — that there ever was, or that there is a single instance of such deception, on the part of the Supreme Creative Mind.

Again, looking at Omnipotence abstractly, and apart from all other attributes, — admitting, for the moment, that we can in this way conceive the possibility of such a creation as the one supposed, — it seems none the less *improbable*. We fail to find any stable ground on which it can be made to appear valid. So far as we know, indeed so far as we can reasonably conceive, the Divine power regulates itself, and is directed in perfect wisdom. To take a single point: there is always evidence of use, present or prospective, in everything that has been made; of an adaptation of means to ends, with a wise purpose and an unerring foresight. This, of course, is not the highest view of the matter, but it is *a* view, and one of importance. All created things, then, so far as we can judge, imply some use. Such, we infer, must have been the case with those forms which are only known as fossil. And in supposed consonance with this position it has been urged, that a creation of fossils of the kind referred to — an outright creation of medals, as they have been happily called — might be a source of discipline to man. This, as we must admit, recognizes them to be things of utility. True; but so they are equally, nay more, when they are regarded as the remains of once living organisms, — without the cheat involved in the above supposition. And, then, why have medals of reigns and dynasties of life which never had existence? Such a thing in archaeology or history, if carried out intentionally, would be called imposture. Shall we hold views in regard to creation which imply this much, and virtually ascribe it to the Creator? Once more, let us remember that this is not the only view of the matter. It has been already suggested, that there is usually an immediate use, or preparation for use, in every work of creative power; and this is a primary consideration. There is likewise a remote benefit, which in one aspect is of secondary regard; this may find its realization, or reach its predetermined end, indirectly; it comes, for the most part, independently of human expectation, and often in ways which we do not anticipate. The result once appearing, however, we recognize it as legitimate. Looked at in this light, we fail to discover an immediately useful, we are unable to get a glimpse of any directly or remotely prospective end, of special value and honest import, which could be subserved by an arbitrary creation of fossils in the way indicated. Indeed, we cannot, thus far, find a solid and trustworthy basis, on which to rest such an assumption, and by virtue of which we may fairly ascribe to it any probability.

But, as should be observed further, we are so constituted that, when we come to view matters as they really are, our belief in such a creation is *impossible*. Indeed, when we learn to see things in their appropriate light, and to understand what creation reasonably involves, we are totally unable to receive, or at least permanently to retain, a supposition of this kind. It is possible for us, it is true, to make a great many fanciful conjectures, and

perhaps persuade ourselves into a blind adherence to them. We may dwell upon them, as we think, with satisfaction, and hold to them for a long while, provided we do not put them to a practical test. Indeed, when one rejects the illumination of truth only to peer into its opposite, it is not easy to tell how dark the light within him may become. If, however, in such instances, we only open our eyes to the light which shines for all, and come to see things as they actually exist, the irrationality of our vague suppositions and wild guesses is rendered apparent. Our mental constitution is of a make not to allow us in this case to continue our confidence in them. In short, we are utterly unable longer to give them credence, however much we may desire or try to do so, if we only look at facts under the illuminating agency of truth. All this is so, because we at once see and are made to feel, that our preconceptions are not reasonable.

An instance will illustrate this point. We dig into the ground; as our good fortune would have it, we come upon a buried axe, or an adz, or possibly an auger. So doing, we directly infer, as we observe its parts and discover its peculiar adaptation, that it was constructed by a rational being for a given purpose; or, as we may equally well say, that God brought about the result through the freely directed activity of man. According to either mode of representation, we suppose that its existence indicates real design, and points to a particular kind of use, or to a variety of uses. But just then a good neighbor, coming along, perhaps says, No, it was created in the soil just as you found it. It was never made by human instrumentality, it grew there; or, as possibly he would say, it came there, simply to show the divine power. Examining the axe, if such it be, with closer scrutiny, we discover that, a piece having been broken out of its edge, it was afterward repaired, and perhaps filed or ground. As we point to this new evidence, our would-be-thought reverent and wise neighbor exclaims with astonishment, or it may be with consternation, What! do you deny the Divine Omnipotence; do you doubt God's power so to make an axe, that it shall appear to have been broken and mended, or in some wise repaired? In reply, perhaps I may say, No. So doing, I give what in one sense is a true answer. And yet, in spite of all this, I am not convinced that such is the divine mode of working. Notwithstanding what is said, I cannot really believe, and you could not, that the axe came there as suggested. Indeed, I must believe, or violate the law of my rational being, something very different from my neighbor's supposition.

This test may be briefly applied to the organic remains of extinct creations. A naturalist discovers a fossil. He studies it in all its parts, and as a whole, under every light he can get. Comparing it with similar forms of the present, and with all its known analogues of past ages, he begins to understand its relations. He gradually discovers a curious and wonderful

Mechanism, an adaptation in every particular of a given grade of life, to the circumstances peculiar to it. There finally dawns upon him, what he never so much as dreamed of before; contemplating the workmanship of the Most High, he catches glimpses of the plan and order of Creation; taking a tooth, or a single important part characteristic of an extinct species before unknown, but akin to groups with which he is acquainted, he can, from that fragment, reconstruct the animal, and thus almost recreate the dead forms of a remote past. From time to time he possibly discovers Bones, or shells, or some portions of extinct organisms, which were to all appearances once broken and afterward repaired, seemingly by vital processes. Thus he comes to know the creatures that flourished in bygone ages, often even in their minutest peculiarities, almost as he does those of the living present. As his investigations go on, he makes out a degree at once of complication and delicacy of structure far surpassing everything connected with an axe, an adz, or an auger, or even with the most intricate mechanism of modern ingenuity; indeed, what utterly exceeds human contrivance, anticipates man's most boasted inventions, and has every mark that it was once used, as its appearance indicates. Now, with such evidence staring him in the face, can we for a moment suppose that, if he be honest, he is able to regard the fossils which lie before him as the mere results of arbitrary caprice, or that he finds room to doubt that they were once endowed with life, and remain as witnesses of its activity? He must believe what they claim to be, else deny his mental constitution, and throw to the winds all the foundations of rationality.

Such being the case, we find no reasonable possibility, on the ground of which the view of creation implied in the objection now under discussion can rest. In fact, when we come to see things as they really are, that is, in the light which pertains to their constitution and relations, it is impossible, for an instant, to believe the suppositions which underlie this class of objections. To cling to them tenaciously, after the incoming of light on these points, would be to unhinge our deepest convictions, because it virtually ignores the only solid foundation for confidence, no less in the constitution of our minds than in the "Cosmos" and in its author. Taking this course, we should unmoor ourselves from all principle, — indeed, from everything stable and really trustworthy, — and find ourselves floating without anchor or compass, chart or helm, driven hither and thither by the uncertainties of ever-shifting phenomena, on the restless waves of a shoreless ocean. But such is not the character of truth, or of the laws of our mental constitution. The tendency of both is toward a standing-ground, which is no less reasonable than secure. Once clearly seeing eternal verities, — the immutable laws of nature, or of mind, — we must accept them, or prove false alike to creation, to ourselves, and to the Source of all substantial

reality. And so we are rationally constrained to have essentially the same convictions in regard to the fossil remains of extinct species that we do respecting the living forms of our own time. To say that those of the present period are real products of organic life, and that all of each preceding era are mere semblances, when the most important difference between them, so far as we can see, is for the most part simply that of species, genera, or families belonging to diverse times, is to be guilty of the grossest inconsistency. As illustrative of this point, we may cite a familiar instance. Let a boy pick up, amid old rubbish, a knife bearing the impress of 1775, — a knife the blade of which, having been of good stuff, had been used until it was ground to a stub. Now convince him, if it be possible, that the old blade which he holds in his hand was not made for cutting; or, to carry out the analogy still more closely, that all the contrivances ordinarily called knives, which were manufactured previous to the year 1800, while very much like those of to-day, were never intended for any of the practical purposes for which such instruments are now employed. This, as we all well know, is plainly out of the question. So take a skilful palæontologist, who finds in a fossil condition — to select a very simple instance — a worn tooth or a broken tusk of an animal belonging either to an extinct or to an existing species, — some preserved portion of an Ichthyosaurus, it may be, — and convince him, if it be in any way reasonably possible, that the fragment which he holds in his hand, while it exactly resembles a tooth, a tusk, or some other fossilized organic part, was never used as such, and in no wise ever formed a constituent portion of a living creature. He sees the thing somewhat as it is in itself; not merely as an isolated outward object, but in the light of many closely connected principles involving manifold necessary relations; and his convictions consequently rest on an immovable basis. The conclusion, of course, is evident and inevitable. So is it everywhere. As such comes to be the case in respect to the myriads of interesting points before us, — and this must be the result, if people faithfully study the facts which are staring them in the face, — all the objections connected with them begin to fade into thin air; they scatter, and will eventually disappear altogether, like mists before the rays of the rising sun.

But, after all that has been said, the objector may still add: *The Periods of Geology contradict the Mosaic account of Creation.*

There has been a more or less general impression, that the geologic view of the formation of the earth is at variance with the Mosaic cosmology, and, probably, with the narrative and implications of the Scriptures at large, on all kindred topics. Presuming that there is an irreconcilable difference of this kind, the inference from the objection is, that we are to reject the evidence of Geology. Should it appear that there is a

General agreement between the Biblical account fairly interpreted, and "the testimony of the rocks," — as close a harmony as could be reasonably looked for, under the circumstances, — it will of course be unnecessary to discuss, in this place, the relative validity of these two sources of evidence. It is accordingly our aim to find out, by an unprejudiced examination of the facts, whether there be any such consistency, in which the heart may rest at once securely and fondly because the understanding is clearly convinced. In doing this it is not proposed to take the matter up minutely, but simply to examine some of the more salient points. The main difficulties, perhaps, — those, at least, which usually strike people as most patent, — are connected with the extended periods, on which the palæontologist insists with great earnestness and pertinacity. Now it is urged by some that the supposed length of these ages conflicts with the word "day," as used in the Scriptures; that the order of the succession of events, as associated with these long eras, is at variance with that of the several days' work as given by Moses; and, finally, that there is no evidence, either in Nature or in the Bible, of any such thing as the gradual advance, and the progressive processes in creation, usually taught by geologists. To these distinctive points we may devote a few remarks.

In order to a right understanding of the word *day*, or of the length of one of the recognized measures of time supposed to be connected with what was done, we need to take several things into consideration. The Hebrew noun, translated "day," primarily means a coming round, a cycle; and hence a period, a way-about, a revolution; thus, generally, a circle or a completed circuit. This could be applied to any "round" or duration of time; usage confined it for the most part and ordinarily to a period of twenty-four hours; or it denoted what we might call a single revolution of the earth on its axis. But this is not all; the term is employed in various senses, even in the short Scriptural account of creation. It is first made to designate light in general, — "God called the *light day*." Next it is applied to the evening and the morning; they are termed *day* before the appearance of the sun, — "the *evening* and the *morning* were the first *day*." So it is used to designate them after the sun appeared, — "the evening and the morning were the *fifth day*." Once more, the season of light in each of the several cycles is called *day* in a general sense, — "Let there be lights in the firmament of the heaven, to divide the *day* from the night." Then, in the very same verse, the duration of both the light and the darkness of each entire cycle is spoken of generally as *day*, — "Let them be for signs, and for seasons, and for *days* and years." Still again, the whole compass of time occupied by the work of creation is designated as "the *day* in which the Lord God made the earth and the heavens." Such is something of the multiplicity of meanings which this little word has in the compendious account given us of the creative work in the first part of Genesis.

If, now, we glance at other portions of the Scriptures, we may find further evidence of its great variety of import, and thus see that we cannot reasonably restrict the term in any arbitrary manner as simply answering to twenty-four hours. We read of the day of an individual, for instance, "the day of Jezreel," "the day of the Son of Man"; the day of a city, or of a people, as "the day of Jerusalem," "the day of Israel," — expressions which may mean the lifetime of the person, or a marked point in his life; the golden period of a metropolis, or the time of its doom; the duration of a nationality, the foreboded epoch of its destruction, and the like. So Jesus says, "Abraham desired to see my day"; that is, my time, the new era of the gospel, the revelation — even as the coming of spiritual light is the day, that is, the revelation — of the kingdom of truth and love. In one instance Jehovah is represented as saying, "I have appointed thee each day for a year"; in this case, of course, a single day stood for three hundred and sixty-five days, or thereabout. Again, we are informed that the Redeemer "shall stand at the latter day upon the earth"; His word "shall judge in the last day." Surely the term "day" as here used can hardly mean merely twelve or twenty-four hours. Once more we are told, "the day of the Lord cometh, the great day of the Lord." In all these cases the language evidently denotes far more than a natural day; something very different from the time occupied by the earth in revolving once upon its axis. In some of the instances cited, if not in them all, the word clearly points, among other and probably more important indications, to a long period. In this wise, perhaps, we may understand the ninetieth Psalm as contrasting the brevity of human life with the creative days of the Most High. And the Apostle Peter, referring to the works of creation and of judgment, says, "One day is with the Lord as a thousand years, and a thousand years as one day."

Thus, as it should be now evident, there are various kinds of days. We have a day of twenty-four hours. Amongst the Jews there were also many other days, some of which might be represented as cycle within cycle, certainly to the third and fourth degree. This, to cite no other instance, must surely be clear to such as have mastered the import of the Jewish Sabbath and of the "day of Jubilee." Then the Scriptures in many places speak of man's day, which is comparatively short, seldom exceeding three-score years and ten. There is also, to make no additional references, the day of the Lord; and this, as we ought surely to admit, is a great day, in most, if not in each, of the several senses that may be given to it.

Accordingly, when we are called to interpret the word "day," we may legitimately have reference to the agent who acts in the time or state specified, to the work engaged in or performed, and to the manifold surroundings and concomitants, either implied or expressed. Thus a man

within the tropics, when he speaks of a day, may mean one thing, while perhaps the term indicates quite another to an inhabitant of Spitzbergen or Nova Zembla. To those who live in the Arctic or Antarctic regions, the word "day" in its natural use may signify either six or twelve months, accordingly as they include in it simply light, or darkness and light; and a day's work, with them, is to be judged in consonance with their estimate of the term. So, when we speak of the mighty creative acts, may we not regard them as the stupendous operations of God, and their effects as his sublime handiwork? Then, too, if the language of Scripture be an adaptation to man's comprehension, should we not suppose each day's work to be that of one of the great days of the Lord, as seems to be clearly implied in the ninetyeth Psalm? If we explain the matter otherwise, are we really and profoundly consistent? By "consistent" we mean what the word properly implies under all relations; not consistent superficially, and in the mere letter, but consistent as well with the inmost import, scope, and tenor of the Sacred Writings, as with the deepest convictions of our hearts. Now these questions need to be pondered, carefully weighed, before we decide to reject the evidence of nature; thoroughly considered before we conclude to cling to the Scriptures merely in the letter, and in a spirit possibly at war with their legitimate tendency; profoundly discussed that we may know whether they be the oracles of light and life, and if so, that we may so receive them as to be able to give a reason for our faith. According to the exposition just suggested, the Bible is made to be its own interpreter; it is expounded in its own light, and, not excluding that of nature, by the aid of all the illumination to be secured from any and from every source. And the interpretation hinted at is surely not irreverent, either in its method or in its results. It is certainly according to the analogy of faith, a comparing of Scripture with Scripture. And, what is more, it may perhaps seem becoming and reasonable, if we would not by implication cast indignity on the Most High, and on the wonderful works of His hands.

In confirmation of this view, which we do not profess to adopt, but simply to suggest as a help to those who have no better, it may be added that even Josephus hints that the term "day," as it occurs in the first chapter of Genesis, has a special import. He speaks of the word as referring on its earliest occurrence, not to an ordinary, but to a "peculiar" day. And the original Hebrew seems to point to such, or to a closely cognate meaning, and thus to justify the interpretation of the Jewish historian. Augustine, also, as is evident from his Confessions and from some of his other writings, took a similar view of the matter; while that learned divine and philosopher of the seventeenth century, Henry More, with others whom we need not mention, occupied substantially the same ground. Now these men all lived and wrote long before Geology existed as a science, and, therefore,

before it was known, or in any wise thought of as in conflict with the Scriptures. Accordingly, should we take this view of the subject, which is thus seen to be no merely shrewd afterthought, adopted simply with a design to elude objections and evade difficulties, we need find no necessary conflict between the extended periods of Geology and the creative days of the Lord as described by Moses.

We are next to notice the *order of succession*, in the events referred to the several creative days, and endeavor to discover whether it be in essential harmony with the geologic record. In our study of the Mosaic account of creation, we should ever bear in mind that the author has not used, for he did not know, the technical terms of modern science; that his point of view is different from that of our text-books, and thus from much that is coming to be current even amongst those who are not conversant with scientific investigations; in short, that he describes things as we may presume they would appear to an observer, and without any reference at all to what we perhaps regard as scientific. It was clearly his aim to call attention to the great First Cause. He accordingly exhibited the works of creation, as the outgoing of the divine might; he set forth phenomena as a popular and impressive illustration of the Omnipotence and Unity of the Supreme Author of the universe; at the same time he flashed upon the mind the just claim of the Creator to our reverence, gratitude, and worship. Such being the case, we may well suppose that he gives, as he might very naturally exhibit, the succession of events under the form of acts, stages of progress, or days of work, if one prefer the latter designation. And he could in no wise give a more vivid impression of the divine agency than by presenting in some such way the grand results, or what would strike one as the sublime outflowings, of the several exertions of power, substantially as we may suppose they must have appeared; indeed, as they would appear to contemplative minds, before which the successive scenes might rise in visions, as they gazed upon the works of creation, and caught glimpses of its profound and unfathomable mysteries. This suggestion may enable us readily to understand that the order of appearances could be true, as that of appearances, especially when they were set forth briefly and without minuteness of detail; and that still they might vary somewhat from the exact order of science. A simple instance will make this matter clear. To the common observer, and in fact to every one, the sun seems to rise; and this seeming is an actual fact of appearance. In the view of the scientist, the earth revolves on its axis, so that the sun in appearing to rise really stands still; and this is a fact of science. Now, in the one case and in the other, the facts are equally actual; meanwhile the points of view are very unlike; so the order and mode of presentation are widely different. With this, or some similar illustration in

mind, we may perhaps discover a substantial, nay, a wonderful correspondence between the Mosaic representation and the scientific. As a help in this direction, let us pass the several successive steps in rapid review, as they are perhaps to be understood.

The *opening* act is the combined creation of the heavens and of the earth, in their elementary phases. Associated with it is the origination of light. In this aspect of the subject, there is no essential disagreement between the two accounts.

On the *second* day, there is a forward movement. Its work may be regarded as the orderly separation of the matter of the earth from that of the various other bodies of the solar system. Here, too, all is harmonious.

With the *third* day we have the formation of dry land, its division from the waters, and the introduction of vegetable life. Existing rocks, and various related considerations indicate that plants did not long precede animals. But foliage would be the prominent object of vision. The lower grades of animate existence, such as Radiates, Mollusks, and Articulates, being usually of comparatively small size, it is not surprising that they receive no notice, in a summary view; in fact, it would have been a marvel, had they been distinctly named. So, too, as the earlier forms of vegetable and animal life bear more or less close external resemblance, they might appear as scarcely distinguishable. And, in an important sense, it was only the more rudimentary types that first made their ingress and exit; still, as the subject was mentioned, we may suppose that higher forms of vegetation, as shrubs and trees, were summarily referred to, in anticipation of the work of subsequent days. Thus, in the main, the language of the narrative is a natural representation of things, as we may suppose they would seem to a spectator. Hence, also, the account, as being only a brief compend, is, to all the intents and purposes involved, substantially correct. We, likewise, see that the omission to announce the introduction of rudimentary animal forms, and the reference, perhaps in the way of anticipation, to the higher grades of plant-life which were yet to come, may be regarded as no essential violation of the facts, as they actually occurred.

During the *fourth* day witness is borne to light under a new phase; the sun is made to appear. Up to about this time, as physicians tell us, and so we are led to infer from various considerations, what we now call the air was so densely loaded with gases and steam that the rays of the heavenly orb could scarcely penetrate the thick vaporous envelope of the globe. Of course, along with the clearing up of the atmosphere, — although no reference be made to the points, — the previously formed matter was constantly undergoing changes, and in various ways subserving its destined ends; while the already introduced vegetation continued to advance, in connection with the inferior forms of animal life, with which it kept even pace.

Hence, on the *fifth* day, as only the more prominent aspects of things are set forth, with such new appearances as are most striking to the view, there is no further distinctive account of the vegetable kingdom. Meanwhile, direct mention is made of various kinds of living creatures, from some of the lower phases of the animal kingdom up to beasts of prey and other kindred forms.

In this wise, we are naturally led to the work of the *sixth* day, or the introduction of the superior classes of animals; reference is especially made to those grades known as Mammalian, and, finally, to Man, as the crowning work of creation. Here we have the noblest and most perfect type yet known,—a type respecting which Geology bears witness, and to which it adds nothing higher; besides which, it has nothing so grand, so majestic, and complete.

Such is a brief synopsis of the Mosaic narrative of the creation, given not as a whole, but with special reference to the point now under consideration. Looked at as a description of things as they might appear to an observer, leaving out minutiae, grouping large classes together in a summary manner, and being intended largely for moral and religious uses, the record and its author are seen to be, even as respects the orderly succession of events, in essential harmony with the testimony furnished by the Book of Nature.

According to the method proposed, we are now to consider that part of the objection which implies that there neither is in fact nor in the teaching of the Bible any such thing as the *gradual advance and progressive processes* taught by geologists. On this point a few words, and only a few, are needful. A minute consideration of the matter would be plainly out of place in this article. Such persons as would enter into details and see the subject somewhat in its length and breadth, its depth and height, are referred at once to the rocks themselves, and to standard treatises on Geology. Let us, then, cursorily glance at only a few of the more salient aspects of the point in question.

That the earth on which we live shows signs of advancement, from simpler to more complex forms; of progress, from lower to higher phases of existence; of onward movements, from elementary states toward such as involve great intricacies and marvellous complexity of structure; of almost endless gradations, from the most rudimentary stages up to those which embrace an untold manifoldness, as well in complication and variety of parts as in delicacy of organization,—is claimed on all hands by geologists. This being so, every one who is interested in the matter is at liberty to take up their statements on the point in question, and examine them in detail for himself; and most especially should he have recourse to the testimony of the rocks themselves, which are in this case the original docu-

And of such an examination, particularly if it be faithful and being continued, no one needs for a moment to doubt the result. In each and in every department of human inquiry, truth as clearly seen always presents in one direction; and, when it is sincerely followed, it invariably leads toward a single ultimate goal.

But the objection seems to imply that the Scriptural account of creation tends to exhibit gradation and progressive movements. While such may be the fact in regard to many interpretations, and while not a few persons appear to regard the teaching of the Scriptures as adverse to almost every kind of progression, the question may be well and fairly raised, whether this implication be true. Let us merely interpret the Mosaic narrative as we should, — it may almost seem as we must, if we be honest and candid, — remembering that, usually, only grand results are given, and that, for the most part, scarcely any of the steps involved are stated. Simply doing this, we shall see that even that narrative is a wonderful exhibition of progressive movement. It is, perhaps, the most marvellous instance and witness we have within so small a compass of ceaseless advancement from the simplest and most elementary aspects of things upward toward higher, more complicated, and intricate structures; of endlessly varying progress, until we reach man, — the acme, so far as we know, of physical perfection. We start with the formation of the rudiments of the heavens and of the earth. These pass through various modifications; they are subject to manifold operations, and undergo successive transformations, until the earth becomes a distinct body. From this point, also, it continues to advance, meeting change after change, and is finally fitted to sustain plants and animals. And these, with the matter already formed, go on ceaselessly doing their appropriate work, and, under manifold relations, fulfilling their important missions. In this, and in what follows, there are steady marches forward and upward; regular advances through all the grades of plant life and of animal organization; progressive movements from the lowest onward toward the highest, until at last the way is prepared for a being superior to all that went before, — for a being bearing the image of the creator, and clothed in “the human form divine.” If in this the Scriptures do not suggest, nay, plainly teach, marked gradations, progressive processes, and constant advancement in the work of creation, it is difficult to tell where we may expect to find evidence of progress, of ceaseless, steady, upward movement, — or even a hint of what we ought to mean by the term.

Thus we fail to find, so far as we have looked at the matter, any essential disagreement between the periods of Geology and the Mosaic account of creation. There are statements, it is true, that may seem to be at variance; still, as it is thought, a fair and honest exposition is able, in a large

measure, to remove the apparent conflicts, and to bring out a degree of substantial unison which few, if any, on taking everything into account, would have expected. Here, as elsewhere, the surface may be ruffled by opposing ripples, or even agitated by warring billows, while the deep undercurrent is mainly set in one direction. Although the points of view occupied by Moses and the geologists be different, although in many respects their positions be diverse, there is clearly a general and unpremeditated, if we may not say fundamental, agreement between them. But not this alone: long-continued study of the subject has convinced us that there is far more conformity in particulars, even in many of the minor details, than might have been anticipated. This is especially evident when we remember the very unlike scope and tendency prominently manifest in the Scripture narrative and in the investigations of naturalists. Bearing in mind these marked differences in the points of view, and, as we may also add, even the diversity in aims and purposes, we can hardly fail to be forcibly struck by the unexpected coincidences, the perpetually recurring harmonies, in all that is of vital importance. Indeed, while the Scripture version of the matter is not, and does not profess to be, scientific in our sense of the term, and according to the prevailing aspects of modern science, it still presents under phenomenal phases some of the very materials which the scientist recognizes, and upon which he works. And this is not all: elements of the deepest Philosophy and of the profoundest Theology run through its whole texture; they so pervade the account which is at once history, prophecy, and poetry, as to render it one of the most astounding marvels of literature, if it be not, when all things are considered, the greatest wonder of the world.

Having now considered some of the main objections to Geology, we may add a few *closing* suggestions.

The preceding discussion has been from what may be regarded, and perhaps with propriety, as a common-sense point of view. For the most part, as it is thought, the matter has been taken up in a light, and with an appeal to powers, common to humanity. It has been the aim to look at the difficulties suggested without bias, — independently of all parties and schools, of every sect and denomination, — to get at some of the more important phases of the truth, and to present such suggestions as might naturally occur to any candid person thoroughly familiar with the facts, though not necessarily conversant with the more philosophic aspects of the subject. Indeed, the philosophy of the matter, in the strict sense of the term, has been purposely avoided. This course has been taken, not because such discussions have no place, — for we propose to say much in this direction, on some future occasions, — but from the fact that the time has not yet come, in our judgment, for that higher and abiding conciliation

which can be only secured, if at all, in the light and by the help of a *disinterestedly* Spiritual Philosophy. Our scientists no less than our theologians have been for the most part in the past, and are largely at this hour, *one-sided* in the sense that neither has been or is thoroughly and *professionally* conversant with the practical details of *both* sides of the great problems in question. Few are as yet masters of the facts in each domain alike, — equally profound and at home in the two provinces, — and thus prepared to take them up in their whole range with ease, to discuss them with freedom, and place them on a broad philosophic basis. To some master mind or minds, possessed of a philosophic spirit, and thus able to marshal the vast array of facts, we must look in the end for a satisfactory adjudication of the great questions at issue. Meanwhile enough, as we trust, has been offered in this article, on various relations of the subject under consideration, to give us a steadfast assurance that we may securely hold, at once to the legitimate teachings of Geology, and to the Scriptures as fairly interpreted. On this vantage-ground as our basis, several inferences may be drawn from the premises already secured.

In view, then, of what has been advanced, and on the supposition that the discussion of the few objections which have come before us be valid and satisfactory, we are prepared to presume for the moment that all the objections to Geology may be met and disposed of in a reasonable way. It is very true that we have not taken into consideration much that has been, or that may be, urged against studies of this kind. But, having canvassed several of the more prominent points that have been thus far brought against them, and having found that they may be fairly and readily rebutted, when looked at in the light of eternal principles, or, as in this case, according to the nature of things, we are led to feel strong confidence that such will be the fact in respect to the minor difficulties which have not been directly noticed, and to any that may come up in the future. Of course, this is not proved, and no one should claim it as established; it is only a presumption, which may, and, if our expectations be valid, will gain ground as our light increases. Meanwhile, the time of its ultimate realization depends much upon the proviso, that investigations be kept within legitimate bounds, and the truth brought out in its own clear and invincible light. The principles of Geology being the same as those of nature, and thus answering to the eternal, creative ideas of God, must be true. Accordingly, those that have been thus far made out with certainty can be received with confidence, while such as are not yet discovered must be equally valid; and they are to be sought after with perfect trust that, when they are found and clearly elucidated, they will be seen to be thoroughly consistent with those already known. Indeed, though they may appear for a season, they are in no wise able really, to conflict with any great principles, either in

the domain of nature or in the realm of eternal spirit. And, being of this character, we may with the most tranquil assurance believe that their most varied outworkings will be gradually recognized as harmonious exhibitions of the Supreme First Cause, and thus as consonant with all the precepts of reason and truth.

Again, we are led to see that the study of Geology is able to give us a broader, deeper, and more comprehensive view of nature. It is adapted, and as properly taught, it is intended to lead us into sympathy with the works of creation; to set us upon an investigation of the outward world in a greater and to an ever-enlarging degree; to impart to us an insight of its depths, such as we can nowhere else get; and to widen out our apprehension of its vast domain, beyond the power perhaps of any other branch of science. And it is not merely general views and comprehensive outlines of the globe that it imparts. It is fitted to lead us to a minute and intimate knowledge, passing all our present conceptions, of the manifold and endlessly varying processes that have been operative in bringing the earth up to its existing condition. There is no end to the fields for inquiry which open out before us, as we push our investigations in any single department of this inexhaustible subject. Hence we cannot readily fail to recognize that it affords ample room for intellectual discipline; that as we pursue the study, our views of the world in which we live must necessarily broaden, deepen, and expand to an ever-increasing extent; and that nature itself is likely in this way to appear to us as a new book, written all over with characters which become more and more legible as we go forward with our researches in this fascinating and rapidly advancing branch of knowledge.

On the other hand, we may see that the study of Geology is calculated to help us to a broader, deeper, and more comprehensive understanding of the Scriptures. As we have heretofore hinted, spiritual truth is set forth in the Bible, first, by means of words which were primarily applicable to visible objects in nature; next, by the use of metaphors or terms which were originally drawn from the same source, but have come to be used in a figurative sense; and, finally, by the employment of symbols, that is, words answering to something in nature, by the help of which spiritual realities are as it were flashed forth in their own peculiar light, since there is an analogy between them and the powers which are operative in the world around us. Such being the case, it is of vast moment that we have an intimate acquaintance with nature, with the actual objects, the names of which form the material of Scripture language, the visible pictures of which are the storehouse of its imagery, and the living processes connected with which are the basis of the analogies through which the power of moral and religious verities is made significant to our minds and real to

our hearts. A knowledge of this kind, when properly brought to bear, renders the Scriptures in a sense transparent. By its aid we are enabled to look through and beyond the letter, even beyond the *letter* which otherwise kills; for the Scriptures, to such as read them only in their verbal form, are as a veil, often concealing rather than revealing their essential import; but, learning to regard the words as symbols of spiritual reality and power, we may get glimpses of that which is behind the veil, and which no audible or visible terms can adequately portray. And such a knowledge helps us to free the spiritual element as exhibited under finite forms and individual conceptions, from the human limitations and idiosyncrasies with which it is connected, and thus to behold it in its universality and eternal essence. Now Geology, probably in a larger measure than any other department of inquiry, is able to give us this acquaintance with nature, and thus to help us to a just appreciation of human language which is founded upon it, and intended to be used as an organ of the spirit. Since this is so, we may readily understand how it is suited, if properly employed, to lead us to a knowledge of the Scriptures at once wider, profounder, and more nearly all-encircling than we should else be likely to gain. Although the Bible be a revelation of spiritual truth, and each may apprehend as much as he is ready to receive, still no one can understand it in a thoroughly exhaustive way — enter into the length and breadth, the depths and heights of its import — without a deep insight into nature. And yet this insight, as we should always remember, is not an acquaintance with truth as spiritual; it is only a means to it. So far as itself alone is

concerned, it is simply an insight into nature. But nature itself is a revelation of the so-called natural attributes of Jehovah. The very creation of the world is accordingly a step preparatory to the higher manifestations of the Most High; and a familiarity with it is consequently a means to our better apprehension of Him in this wise manifested, as spiritual or supernatural, therefore of him as Lord of nature, and thus as the very substance of the Scriptures in their essential import and power.

Again, the study of Geology is suited to introduce a broader, deeper, and more comprehensive interpretation of the Scriptures; and thus to secure a higher standard of excellence in the pulpit, in literature, and in art. We are better fitted than we else should be to recognize the truths of the Bible, well in their substance as in their far-reaching compass, scope, and power of adaptation. Thus we are in a higher measure prepared to exhibit them, with all the great verities pertaining to humanity, in a form at once consonant with science, and befitting their essence and intrinsic worth. And this is not, what some might suppose, an explaining away of the spiritual-ity of the Divine Word. While the unfathomable depths of the truth are recognized, this is simply an effort to bring it out and make it avail-

ing to the fullest extent possible, under the circumstances; to educe it, as it was intended to be educed, through the manifold means and agencies that the works of creation suggest and supply. This being the case, it is evident that Geology may be made ancillary to the pulpit. A student of the Bible, who is also a student of Nature, is to just this extent better fitted to be a preacher of the Gospel. With a thorough knowledge of the world of order and beauty around him, he is prepared to understand the phraseology of the Word of Life, to enter more deeply than he otherwise would into its spiritual import, to draw out its treasures more exhaustively; to exhibit them in closer consonance with the natural sciences with which most have some acquaintance, to solve the difficulties and perplexities, which are perpetually arising from this source in the minds of his hearers; and thus, in presenting the Gospel, to meet the reasonable demands and necessities of the age. Accordingly, the study of Geology, though it never be mentioned by name, may add untold power to the pulpit; help it to become, what it was intended to be, not merely a thing of the past, but a living centre of light and influence, an existing means of dispelling darkness, a present aid in the upbuilding of souls in holiness.¹ Now, if there be such a process in operation, it can scarcely fail to elevate and ennoble the whole man; and not him alone, or the character of the pulpit merely; it will tend to reach the entire community, to spread from nation to nation, and thus to affect the literature of each and of every people that yields to its sway. Working in this wise like leaven, it creates a wide demand, and prompts to its supply. It raises the received standard of literary excellence; so it affords help toward its realization under appropriate forms; it also prepares the way for its generous appreciation. As literature is the choice expression of the life of a people, under the glowing forms of the intellect, as kindled by the heart, and guided by the creative imagination, the higher the life is the nobler and the more lofty will it be in all its varied utterances. The influence of such studies will, likewise, appear in elevating the recognized standard of the fine arts, in furnishing aid toward the embodiment of man's nobler conceptions, in cultivating a taste for masterpieces of ideal per-

¹ This suggests a want, which, so far as we are aware, still remains largely unsupplied, in our Theological Seminaries. In our judgment, each school for theological training needs, in addition to its ordinary appliances, a distinct department, which shall have as its aim the thorough and exhaustive exhibition of the relations of the natural sciences, and especially of Geology, to the Bible. A *comparative* department of this kind, well manned, promises to do for Christianity and the churches a work which now, alas! is left for the most part undone; it might prepare the clergyman to meet and influence a large class in society which is not likely to be reached by existing methods; it would tend to free our churches from a lurking infidelity which, like a dry-rot, is working ruin in the temple of the Lord. "Verily, we speak that we do know."

beauty, and leading to their due appreciation. The arts of design being the ready exhibition of the finest ideas in marble, in lines and colors, in design in melody, and in music, they will in all likelihood be elevated and elevated give evidence of comprehensive insight, of justice and delivery of conception, of refinement and discriminating skill in execution, in just the proportion the mind and heart are made grand, noble, and free by the presence of truth in its higher and spiritual aspects.

Finally, it may be observed that the study of Geology promises to be of immense practical value. This is eminently true in a comparatively low and material sense of the word "practical." It holds equally, and is calculated as we advance to become more and more true, under a far higher and nobler aspect of the matter. What such results as these just stated are secured, or if they be in a way to be made ours in a reasonably speedy degree, a vast influence, as we see at a glance, will be exerted upon us vitally, and therefore practically. We shall be led almost necessarily to enquire, under active relations, how to reduce to practice, and so led to realize in ourselves, and to exhibit under the manifold relations of life, that which comes in this way to animate our wills, to enlighten our understandings, and to warm our hearts. These nobler views, all this knowledge, thought, and power, will become living and working principles, therefore practical realities, in our souls. And they will exercise their active presence, and show their prevailing might, not only in our character, not merely in our modes of thinking and feeling, but also and by no means least in our outward relations. While consoled by them spiritually, we shall be led, under their genial sway, to have more comforts of a domestic kind, a larger share of the amenities of life, with more abundant and better opportunities for all varieties of social and intellectual, of literary and artistic, of moral and religious improvement. In short, we shall have thrown around us, as we are striving to draw about our fellows and ourselves, in larger profusion those very objects and influences which tend, as cherished, are sure, to raise the man above the bondage of nature, and establish him in rational freedom, with rightful control over all the lower forms of creation. Gaining a profound insight into the world around us, we shall secure an intelligent dominion over it, and become masters even of our own nature. Doing this, while we yield ourselves to the Divine Spirit, we shall be guided into all the truth: at the same time we shall be practically taught, rightly to regulate our various powers of body, mind, and heart, and so to use as not to abuse the manifold precious gifts bestowed upon us, in unstinted bounty, by an all-wise Creator, our ever-gracious Father.

JOHN B. PERRY.

CAMBRIDGE, Mass.

A

DISQUISITION

Concerning

Ecclesiastical Councils.

[Continued from page 32.]

AN *Ecclesiastical Council*, or *Synod*, is a Convention of duly qualified Persons, called to Consult, and judge about Affairs, in which Churches, one or more are concerned. There have been great Disputes on that Question, *Who has Power to Convoke a Synod?* Whether it belongs to Magistrates, or to Pastors. I shall not insist upon that Enquiry, only say, that if we keep to Scripture, Churches have this Power Belonging to them. There have likewise been some who have decried *all Ecclesiastical Councils* as useles, [2] nay, pernicious; and as having always done hurt to the Interest of Religion. *Nazianzen's* (a) Expressions Concerning this, are famously known. *Bellarmino* Charges *Luther* with being of that Opinion, but he wrongs him. If *Luther* was against all Councils, why does *Bellarmino* complain of his being *President* of a Council, Convened at *Wittenberg*, in the Year 1536. in which there were (as he says) *Three Hundred Pastors*. I know not of one Protestant Writer of any Fame, that dislikes all *Synods*, *Grotius* only Excepted: It cannot be denied, but that the greatest part of *Ecclesiastical Convocations*, have done more against the Truth than for it, as any man that Consults *Alsted's* Chronology of Councils, will easily perceive. But this has proceeded not from the nature of Councils, but from the faultiness of the Persons, of whom they were Constituted. The greatest part of Magistrates, and of Ministers, and of Professed Christians have been Erroneous and Vicious. This [3] ought not to prejudice Men against Magistracy, and Ministry, and Christianity. The same is to be affirmed of Synods, of which also there have been more than a few that have been blessed for the Suppression of Errors, and Establishment of the Churches in the Truth. Several Particular and Provincial Synods have given a faithful Testimony against Errors, both in Judgment and Practice. Writers inform us, that (c) *The first Ecclesiastical Council*, after

(a) in *Epist. ad Procopium*.(b) in *Chronol. Cap. 36*.(c) *Eachard. Eccles. History, p. 343*.

that held at *Jerusalem*, was in the year 380. in which the Heresy of *Montanus*, and his Followers was Condemn'd. There was a Synod in *Arabia*. *A. D.* 240. In which *Origen* was the President. This Synod Condemn'd Soul-sleepers. That in *Arabia*, *A. D.* 260. did good Service for the Churches, in Refuting and Condemning the Heresies of *Paul of Samosata*, and the *Praxians*, as they were Called. And the four *Oecumenical Councils* (altho' as *Calvin*, and many others have observ'd) we cannot say that any one of them was [4] altogether free from Error in some lesser points, were blessed for the Suppressing of the Heresies, which did infect the Church in those Ages. The *Niame* Synod, in which there were 318 *Bishops*, or *Pastors*, besides a numerous Company of Elders, and others whom the Emperor himself, the great *Constantine* honoured with his Presence, Condemn'd the Heresy of *Arius*. This has been esteem'd the most Celebrious Synod that ever was in the World. 2. The first General Council at *Constantinople*, in which there were an hundred and fifty *Pastors*, Condemn'd the Heresy of *Macdonius*. 3. In the great *Ephesine* Synod, there were two hundred *Pastors*, in which the Heresy of *Nestorius*, who maintained that Christ is two Persons, was Condemn'd. This Synod Conven'd, *A. D.* 431. In this very City of *Ephesus*, there was another Synod, though not a general one) held but nineteen years after the first; in which an Heretical Error on the other Extream was Establish'd, and several Members of the Synod Compell'd by Tortures to Subscribe the Decrees of the Majority. In [5] so short a time have Synods in the same place, greatly varied from one another. 4. In the General Synod at *Chalcedon*, *A. D.* 451. there was 630 *Pastors*, besides *Presbyters* and *Laymen*, as they are called: This Synod was of great use in Confuting and Condemning the Heresy of *Eutyches*, who held that there was but one Nature belonging to our Saviour Christ; it appears by these mentioned, that notwithstanding Councils are not infallible, nevertheless, they have been very helpful to discover the Truth, and settle the Churches in the profession of it. They are necessary, tho' not absolutely to the *Being*, yet to the *Well-being* of Churches. I have said nothing of the *Synods* which have been among the *Reformed*, in these latter Ages, in *France* and *Holland*, and in other Countries, by some of which the Interest of the true Religion has been a great gainer. It has been Objected by some, *Where have we an Institution for Synods?* We answer, that the Light of Nature directs unto it: *Plus vident Oculi, quam Oculus*. Many Eyes see more than one. The Scripture says, *Where no Council is the* [6] *People fail, but in the multitude of Counsellors there is safety.* Prov. 11. 14. And therefore they that are wise, will in their difficulties ask for Counsel. 2 *Sam.* 20. 18. *They were wont to speak in old time, saying, they shall surely ask*

Counsel at Abel ; and so they ended the Matter. Moreover, we have Scripture Example for a Synod. The Church in *Antioch*, and that at *Ferusalem*, under the Conduct of the Apostles, Convened in order to Consulting on a Question, which was of common Concernment to them. Dr Owen (d) therefore rightly observes, *That Synods are Consecrated to the use of the Church in all Ages, by the Example of the Apostles, in their guidance of the first Churches of Jews and Gentiles, which had the force of a Divine Institution, as being by them under the Conduct of the Holy Spirit.*

These things being premised, I proceed to what I have principally designed in this *Disquisition*. There are two *Problems* relating to *Ecclesiastical Councils*, which I have been desired to Express my Thoughts and Judgment con[7]cerning them. One of the Questions is,

Whether no Acts of Councils are to be received as Concluding and Decisive, for which there is not the Concurrence of the Major part of the Pastors therein Concerned ?

The Affirmative I can in no wise Concur with. I may suppose, that I have as much reason to know what has been the practice of these Churches, as most Men now alive ; having been (however unworthy) in the Teaching Office among them for more than two and fifty years ; (which so far as I understand, no other Minister now in *New-England* has) and assisting in many Councils of the Churches, in which I never knew but that the Concurrence of the Major part of the Delegates was Decisive : Nor was it ever declared, that one half of the Pastors in Synods should have a Negative on the whole Council ; nor Asserted, That Pastors have a greater Authority than *Ruling Elders*, which is implied in the Question under Consideration. Shall we affirm, that if there should be a Council, consisting of ten Pastors, and ten *Ruling* [8] *Elders*, and twenty Brethren, that if five of these Pastors perhaps un-studied, Unexperienced Young Men did not Concur, notwithstanding the other five Pastors, Men of the greatest Learning and Gravity, and all the ten Ruling Elders, and the twenty Brethren fully Concurred, yet that the Act of the Council shall be no Act at all, because the five Young Pastors did not Approve of it ; But this also is implied in the Question. My further Reason for Non-concurrence therewith are these.

1. In the Synod at *Ferusalem* (the first and only Council of Churches mentioned in the Scripture) The Pastors there did not Assume to themselves a Negative over the other Messengers ; therefore neither ought it to be so now. It is clear, that not only Elders, but Brethren acted in that Council ; and that Brethren, and not Pastors only should be sent to Synods, is acknowledged by us all. It has been disputed between *Prot-*

(d) *Of Gospel Churches. p. 252.*

estants and *Papists*, whether the Brethren, or Pastors only have a definitive Suffrage in Synods. *Papists* are for Pastors only, and [9] so are our *Prelatical Writers*; one of them lately giveth it for the definition of a Synod, *That it is an Assembly of the Hierarchical Order in Consult for the Conduct of the Churches.* But our most Eminent Protestant Divines maintain, that Ruling Elders and Brethren have equally a definitive Voice with the other; and this they prove, because it was so in the Synod at *Jerusalem*, they argue strongly; Why was the Cause brought to the Brethren, and not to the Pastors only if they had not power to judge and to determine concerning the Question before them? The Decrees of that Synod were sent to the Churches in the name of the *Brethren*, as well as of the *Apostles and Elders*. Acts 15. 22. *It pleased the Apostles and Elders, with the whole Church to send Chosen Men*; and ver. 23. *They wrote Letters by them after this manner; The Apostles, and Elders, and Brethren, send greeting*; and ver. 25. *It seemed good to us, viz. Brethren as well as Elders*; and ver. 28. *It seemed good to the Holy Ghost, and to us, to lay no greater burden than these necessary things.* The Council at *Basil* would not admit of [10] the *Pope's* Superiority over the whole Council, as if the Council could not make a Valid Act, if the *Pretended Pastor* over all the Churches did not Concur; and they reasoned thus, (as I find our Protestant Divines have done) that word *Edoxe*, which is translated, *it pleased*, or *it seemed good to us* (which word is used three times by the Synod at *Jerusalem*) being spoken not of Pastors only, but of others also; it does evidently import, that those others, viz. the *Brethren* in the Assembly had a Power of Judgment and Determination in the Question under debate. They in whose Names the Synodal Decrees were sent to the Churches, had undoubtedly a suffrage, and the right of a definitive Sentence in them. But this was done in the name of the *Brethren*, as well as of the Pastors. Now then, if the Major Part of all those who have in common the power of a definitive Sentence Concurr, the Act of the Council is Valid, and ought to be decisive. It has been objected, that in Acts 16. 4. 'tis said, that the Synodal Decrees were ordained by the *Apostles and Elders*, without any mention of [11] the Brethren, therefore it may seem that the Brethren had not a Vote therein. To this both Dr. *Whitaker*, and our Learned *Parker* (e) Reply, that by a *Synechdoche* (very usual in the Scripture) the Apostles and Elders, being a chief part of the Assembly, are put for the whole, the Brethren being included, and are expressly mentioned in the former Chapter. It is past doubt that the Question was brought to the Multitude, Acts 15. 12, 13. (Gr. *Plethos unde Plebs*) and they had their part in disputing and discussing the Question then to be decided. Dr.

(e) *De Polit. Eccles. Cap. 22. p. 396.*

Owen (f) speaks the truth, when he says, that it is not necessary that Pastors only should be delegated by the Churches, *but may have others joyned with them ; and had so, until Prelatick Usurpation overturned their Liberties ; therefore there were others besides Paul and Barnabas sent from Antioch to Jerusalem, and the Brethren of the Church (says the Doctor) whatever is impudently pretended to the contrary, [12] Concurred in the Decree and Determination there made.* I suppose there are no Ministers in *New-England*, excepting a Conformist or two, but what is in this, of Dr. *Owen's* Judgment ; yet there are some in the World will be ready to say, Dr. *Owen* was indeed a Man of great Learning, but he was an *Independent*, and wrote like himself ; But Dr. *Whitaker* Lived before the Name of *Presbyterian* and *Independent* was heard of ; yet he speaks in an higher strain than the other Doctor has done. This Doctor (g) speaking of the Synod at *Jerusalem*, has these words, *In hoc concilio quivis Laicus et Presbyter definitivum suffragium habuit, non minus quam Petrus.* In this Council (says he) *Every Laick and Presbyter had a definitive Suffrage no less than Peter.* This was Dr. *Whitaker's* Judgment ; a Man of whom it was said, that he was the Oracle of the Univerfity, and the Miracle of the World.

2. When Pastors of Churches Convene in Synods, it is not their Pastoral Office, but the Churches delegation, which gives them a right to be there. It was once disputed, whether the Bishops have not a Negative on the House of Lords, so that there can be no Valid Act of Parliament without their Concurrence. Mr. *Bafhaw*, (a Learned Lawyer) proved they had not ; because they did not Sit there by virtue of their Office, but of the *Baronies* which belonged to them. If then Pastors do not Sit in Council as Officers, but as Messengers deputed by their Churches, they may not Claim a Negative. They would have no right to be in this or that Synod, if their Churches did not send them. True it is, when a Council is Called for, the Churches ought to send their Pastors, for they should be, and often are, most able to Judge in Ecclesiastical Affairs. The words in our Platform are these : *Because none are, or should be more fit to know the State of the Churches, nor to advise of ways for the good thereof, than Elders ; therefore it is fit in the Choice of Messengers for such Assemblies, they have special respect to such.* Nevertheless, they do not Sit there as Pastors, Officers, Rulers. Dr. *Owen* speaks Judiciously, and like himself in saying, *That no Persons by virtue of any Office meerly, have right to be Members of Ecclesiastical Synods as such ; neither is there Example or Reason to give colour to any such pretence : Officers of the Church ought to be present in them, but meerly as such, it belongs not to them.* They who say, this is pure *Independent*

(f) *Ubi supra* p. 263.(g) *De Consilijs Quest. 3. Cap. 3. p. 97.*

Deſine, diſcover their own ignorance; ſee *Bullinger*, *Hyperius*, *Ducous*, *Vedius*, *Fabellus*, and *Leporus*, who were no Independents, have ſaid as much as this amounts unto, which I have in another Diſcourſe taken notice of. And hence it does not follow, that if Elders have a Negative Voice in their Particular Churches, which our Phariſeism of Diſcipline gives them; *Chap. 20* *Seſſ. 22.* that they have ſo in Councils, becauſe in their Particular Churches they are Rulers, to whom Obedience is due, *Heb. 13. 17.* But in Synods they have no power of Rule. A Paſtor when ſitting in Council, acts as a Church Meſſenger, and not as a Church Officer; the Church does not [15] give more power to one of their Meſſengers, than to another, a *Proſbyter*, a *Deacon*, a *Brother* ſitting in the Synod is a Publick Perſon and Representative of the Church, as well as the *Poſitor*. When a City ſends to the Convention of the Nation a *Senatour*, and another who is not Veſted with any Civil Authority, to be their Representatives, their Power in the Great Council of the Nation is Equal; tho' when they are in their own City, one has a greater Rule and Authority than the other. *Qui* (ſays our famous *Parker*, p. 391 and Dr. *Whitaker*) *Ab Ecclēſijs pariter delegantur, Parus eſt debent.* Why ſhould there not be a *Parity* in the *Power*, when there is a *Parity* in the *Delegation*? there is great Reaſon for it, Conſidering that ſome Brethren who are ſent to Councils, are as able, and it may be, far more able to give Light concerning the Queſtion to be diſcuſſed, than any

Paſtor there. In the famous *Nicene Synod*, the Great *Athanaſius* was not then a Paſtor, (Biſhops have appropriated that name to themſelves.) But a *Deacon* in the [16] Church of *Alexandria*. But what Paſtor (of which there were more than 300 in that Council) did ſo much Service for the Truth, in oppoſition to the *Arian Heresy*, as *Athanaſius* did? who notwithstanding his being but a *Deacon*, was a great part of that *Assembly*. In the Synod at *Dort*, almoſt an Hundred years ſince, ſome of the *Seniors* (as they call their *Ruling Elders*) did as *Victius* (who was a Member of that Synod) teſtifies more Service for the Truth againſt the *Arminian Remonſtrants*, than ſome of their Paſtors did. We have ſeen in ſeveral of our own Churches, Brethren of far greater Learning and Abilities, than their Paſtors. And ſince the power of Synods is only *Conſultative*, what good reaſon can there be given, why ſuch ſhould not have an Equal Vote with any other? *Si paria aut majora in Laicis dona relucant, Car non adherentur in Concilio Eccleſiaſtico?* ſays *Bullinger*; (*) If *Laicks* have Equal, or it may be, greater Gifts than *Biſhops*, why ſhould not their Votes in Synods be of [17] Equal Authority with others? It is paſt doubt, (as we ſhall further ſhew) that in the Ancient Councils there were *Brethren as well as Paſtors*, and that the *Deſign* of

* *Bullinger de Conſilij cap. 2. p. 137.*

the *Question* was brought before them also, which implies an Equality of Power in their Suffrages. It has been objected, that this Principle will make way for Ignorant *Mechanicks* to Carry it in Synods against their Learned Pastors. The Jesuit *Saunders* raveth at the *Centuriators*, because they affirmed, (and most truly) that in the Primitive Churches, others besides Clergy-Men were Members in Synods: He says, that none but Mad-men will believe that *Mechanicks* should Sit in Council with *Bishops*, about Ecclesiastical Affairs. But why not? As for the name of *Mechanicks*, altho' it is Contemptible with us, it is not so in all Nations. It was not so among the *Jews*. The most Learned *Rabbi's* have not thought themselves dishonoured by Learning (i) a Trade. In their Writings we read of *Rabbi Jofe*, a Skinner; *Rabbi John* a [18] Shoemaker; *Rabbi Jude* a Baker, *Rabbi Meir* a Scrivener. And we know that the Apostle *Paul*, notwithstanding his being a great Scholar, had learned to be a Tent-maker; and *Aquila*, a man mighty in the Scriptures, was of the same Craft. *Acts* 18. 3. It was frequent among the Ministers of *Bohemia*, to be well skilled in some *Mechanical Operations*. It is not then enough to Unqualify a Man for a Synod, that he is a *Mechanick*; Nor are any Ministers among us (altho' Prelatists are) of that Opinion: Nor have I written this, as if I thought *Every Brother* in a Church, were fit to be Chosen a Member of a Council. Churches ought to be careful in that matter. If they send Ignorant and Unqualified Persons to be their *Delegates*, the fault is in the Church that does so, and not in the Principle, that has been maintained. The Judicious Author of a little Book, with the Title of, *Puritanismus Anglicanus*, affirms, that it is no disparagement to a Church, if some who *Exercise Mechanick Arts*, are Chosen Ruling Elders therein, provided they are Men of Understanding, and of Exem[19]plary Piety. Then why may not such be Delegates of Churches. I shall further add, that there are *Mechanicks*, who altho' they do not Excel in that which is called *Humane Learning*, they are well Verst and Learned in the Scriptures, spending much time in Consulting those Oracles of God, and being Men of great Piety, and Excellent Natural Accomplishments, they may be very Useful in Synods. Ecclesiastical Historians, give a Remarkable Account of what happened in the *Nicene Synod*. A Pious Old Man, who was no Clergy-Man, nor Exercised in Philosophical Notions, by his plain discourse did more towards the Conviction of an Heretical Philosopher, than all the Learned Bishops in the Council could do.

3. *Popery* came in at this door, of Pastors assuming more to themselves than belongs to them, and the Fraternities readiness to part with what was theirs. The Famous Author of the History of the Council of

(i) *Du veil. in Acts* 9. 43.

Trent, notwithstanding his being a Papist, has Asserted as much as this comes to. Pastors did not at first pretend unto a *sole Authority*, nor yet unto a *Negative* [20] in Synods, *from the Beginning it was not so*; nor yet in the days of *Cyprian* (k) (who flourished A. D. 250.) Presbyters, Deacons, and other People were in his Synod; and yet forty years before him *Origen* (l) complained of *Episcopal Encroachments* then beginning. In a Synod which Convened at *Rome*, by which *Novatus* was Condemned, there were many Presbyters and Deacons. That Elders and Brethren, as well as Pastors, had in those days their Interest in *Ecclesiastical Councils*, is so manifest, that a late *Episcopalian* cannot deny it; For in the year 270. there was a Synod Convened at *Antioch*, to Compose the Troubles there raised by their Bishop *Paul*; In this Synod were seventy two Bishops or Pastors. After they had Condemned the Heretic *Paul*, for his Immorality, as well as Heterodoxy, they gave an account of their proceedings in a Synodical Letter, directed to the then Bishop of [21] *Rome*, and to others (m) *which Letter was written not only in the Name of the Bishops, but also of the Presbyters, Deacons and Laity*, says Mr. *Echard*. And in some of the *General Councils*, there were not only Pastors, but Elders and Laymen too (as they call them) who had their Suffrage in them. So it was in the *Nieme Synod*: *Vitus* and *Vincentius*, who were not Pastors but Elders of the Church then in *Rome*, signed the Acts of that Council; and in that of *Chalcedon* there

were many Laicks. I know Papists and Prelates deny this, but the Testimony of *Socrates* and *Eusebius*, and others, have sufficiently proved it.

Notwithstanding the Mystery of Iniquity began to work betimes; It was a considerable time before Bishops did *Monopolise* all Synodal Power. The Usurpation came in gradually, until at last none but *Bishops*, who called themselves *Pastors*, were thought worthy to be Members Constituted of *Ecclesiastical Councils*, and of these there were sometimes [22] more than a good many. *Bellarmino* tells of a Council, (which he will have to be his *tenth* (n) *General one*) in which there were no less than a thousand Bishops. I mention not these things to reflect on any, only considering that Good and Faithful Pastors in the more Primitive times, did unawares give a step toward Popery; we should be watchful against any thing that may have the least Aspect that way. The Pastors in the Council at *Nice* (o) giving the precedency to the Bishop of *Rome*, was a fatal thing. Before that was done, the Church of *Rome* with *Aneas Sylvius*) had but little Respect.

(k) *Lib. 3. Cap. 10. has these words, Presente plebis maxima parte.*

(l) *Exod. Homill. 11.*

(m) See Mr. *Echards Ecclesiastical History. p. 432.*

(n) *Concilium Lateranense.*

(o) *Nicenum Concilijum sedem Meretricis qua super septem montes sedes preparavit.*

• *Parker pol. Lib. p. 269.*

4. The Affirmative does not agree with the Doctrine of the most Reformed Churches at this day, Whether Presbyterian or Congregational; If it had been thus Expressed, no Act of the Council shall be decisive without the major part of the *Elders*, it had been [23] (tho' not justifiable) yet less Exceptionable. But as it is now Expressed, it makes *Ruling Elders*, as well as *Brethren* in Councils to signifie very Little. When the Scripture informs us that the Synodal Decrees of the Council at *Jerusalem* were Consented to by the *Elders*; our incomparable *Parker* observes, that *Ruling*, as well as *Teaching Elders* were Comprehended under that Expression. A *Ruling Elder* has not that *Doctrinal Authority*, which a *Pastor* has; nevertheless his Ruling Authority is Equal with the Pastors; and when as Delegates they Sit in Synods, may have an Equal Power. Hence *Sutliff*, (a Prelatick Protestant) complains that the Synods of the Reformed Churches *send two Ruling Elders for one Pastor, and so* (says he) *the major part Carries it against their Pastors*. Under the Reforming Parliament in *England*, there was a Presbyterian Provincial Synod, settled at *London* (p) *Consisting of twelve Ministers, and twenty four Lay-Elders*, (as they were cal[24]led) *Acts to be Valid which pass by the Major part*. Sir *B. Whitlock*, in his Memorials, p. 23. informs us, that in the year 1638. It was Determined in *Scotland*, that every Parish should send a *Lay-man*, whom they called a *Ruling Elder*, to their National Synod, which should have Equal Power with the Minister. The Reverend Mr. *Walter Stuart*, in his Collections concerning the Discipline and Government of the Church in *Scotland*, informs us, that their *General Assembly* Consists of Pastors and Ruling Elders; and that in the beginning of the Reformation, the Number of Pastors were but the fourth part of the Assembly. Their Ruling Elders are not Ordained with Imposition of Hands. He says, that the Assembly is Null where no Ruling Elders are Commissionated. He takes notice, that by the directions of the *English* Parliament, *August* 19. 1545. it is provided, that there be in all Assemblies a Ruling Elder, and one Minister. In the Ecclesiastical Discipline of the Reformed Churches in *France*, 'tis declared, that in their Provincial Synods, the Pastor shall bring one or two El[25]ders with him; and that if he Comes alone, he shall not be regarded; that the President in the Synod shall gather the Votes of every Particular, and declare the Major part; and that Elders deputed by the Churches, *shall have their Votes as the Pastors*. v. Chap. 8. p. 26, 27. So that in a Presbyterian Synod, an Act may be valid, altho' the major part of the Pastors do not Concur; nay, tho' not one Pastor does Concur in the Passing of it. Was not the National *Kirk* Assembly in *Scotland* lately Over-ruled by the Ruling Elders therein. As

(p) See the History of the Four Last Reigns. p. 159.

In *Congregationalist*: they Confer with Mr. Foster, Dr. Whitely, Dr. Fox, and Dr. Snow; that the Power which the Pastors have in Synods, is not merely from their Office, but from the Mission they receive from their Churches; and consequently, that there is a parity in the Power; And with this agrees our *Platform of Church Discipline*, which makes the next Ecclesiastical Court of Synods to be the Highest Power of the Churches, and speaks of the Churches sending their Elders and other *Messengers*; which implies that Elders in Synods are Considered as [26] *Messengers*, and not as *Officers*; and that *Synods may not Recognise any Church Authority*, which, if they be there under the notion of being Vested with Office-Power might be done. And that this was formerly the Judgment of Ministers in New-England, we may Conclude from Mr. Hooper's *Survey of Church-Discipline*, which had the Approbation of the Pastors then at New-Brun, Guilford, Milford, Stratford, Fairfield, and many others. Now Mr. Hooper (g) asserts, *That in Synods all have Equal Power, because equally Sent and Chosen; and that none act there as Officers, i. e. that they be Officers in their own Congregations, they are not so here, but as Called. Here is no Act of an Officer, because the formal reason of his being a Member of the Synod, is the Calling and Sending. And therefore they that are no Officers if so Chosen, have a right to Vote; and therefore they that are Officers, if not Sent, have no right of Voting. Those Acts which proceed in Common from Men without, as well as in Office, those [27] cannot be Acts of Men in Office, when as all Acts of the Synod are performed by all the Members of the Synod, by Brethren as well as Elders.* Thus speaks our Renowned Hooper. Nor do his Sentiments differ from *Polanus*† who maintains, that all who are delegated from the Churches, has a Decisive Vote, and that Masters of Schools and others, who are not Pastors, may be Elected. The *Deputes* holding opinion, that there were *Laicks* in the *Antient Council*.

It has been Objected, that Mr. Cotton maintains, (r) that in the Synod of *Jerusalem*, the Authority of the *Deputes* (or *legates*) was vested in the Apostles and Elders. Some I hear have laid great weight upon this. I shall a little Consider it. 1. Why should we be *adducti in verba ullius Furare Magistri*? Why should we Call any Man Master? *Mat. 23. 12.* The Schol-men will now and then say of their admired Master, *Peter Lombard, Hic Magister non tenetur.* [28] How we must Crave Leave to Dissent from our Master. So if Mr. Cotton has happened to drop a Notion, which does not well Suit with ~~our~~ Principles, which we take to be according to the Scripture, we are not bound to write after him. If the Opinion of Men were to decide the

(g) *Survey Part 4, p. 47, 48, 52.*(†) *Polan. Syntag. Theol. Lib. 7. Cap. 14.*(r) *In His Mem. of the Ant. p. 28.*

Question, there is as much reason to submit to Dr. *Ames* as to any Man; who says, that others besides Pastors may have *Authority* in Ecclesiastical Councils, which is contrary to saying Pastors *only* have Authority. 2. Let his words be taken in a right sense, and I shall say as my Venerable Father *Cotton* does. But there is an Ambiguity in the word *Authority*. Sometimes it is taken for a Power of *Rule* and *Jurisdiction*. A Negative Voice implies no less. No Conventions are said to have Authority in a strict sense, or a Power to impose their Acts on others, but such as have a *Juridical Power*. This cannot be Mr. *Cotton's* Meaning. For all *Congregationalists* (of whom he was not the least) deny that Synods have any such Power. This we see in the Order of the [29] Congregational Churches (*f*) Published in 1658. Our *New-England Platform* declares, that a Synod cannot Exercise any *Act of Authority*. The Presidential Synod, *Acts* 15. (they say) did not. The Scripture (saith my Learned Tutor, Mr. *Norton* (*t*) *does neither Expressly, nor by just Consequence mention Synodal Authority. When the Power of Synods is Called Authority, the Expression is improper, their Power is only Decisive, not Authoritative, i. e. Juridical.* This he insists on, and proves by Arguments not easy to be answered. Which is also done by Dr. *Goodwin* (*u*) and by my Father. (*w*) In the Private Colloquies among the Churches in *France*, they allow Elders and Deacons to propose their Opinions; but (say they) *the Decision of the Doctrine, is principally reserved to the Pastors, and to Doctors in Divinity.* It is rational, that it should be so, others being not ordina[30]rily capable to Judge in abstruse Controversy. There is a Divine Authority belonging to Pastors. i *Tim.* 5. 17. I suppose Mr. *Cotton* intended no more than this, that if the Brethren in the Council at *Jerusalem* had Concurred in their Advice, if all the Elders and Apostles had not Coucurred with thrm, their Decrees would have had little or no Authority. And who will say otherwise? Mr. *Norton* in his Catechism, has this Question, *What is the Power of a Council?* Answ. To declare the Truth, not to Exercise Authority. Nevertheless, in his Answer to *Apollony*, p, 118. He proves that the Sentence of a Council is to be Decisive. 3. The words in the Question very much differ from Mr. *Cotton's* Assertion. For he mentions *Elders*, when as the Question speaks of *Pastors* only, which has a Prelatick Aspect. He allows as much Authority to Ruling Elders in Synods, as to Pastors, which the Question as Expressed does not do, but is Exclusive as to their having a *Negative* on the Acts of the Council. 4. Mr. *Cotton* speaks of Apostolical Authority. The Power of the Apo[31]stles was greater than ordinary Pastors may pretend unto.

(f) *Thef.* 26.(u) *Of Church-Government.*(t) *Respons. ad Apollon. Cap. 10. p. 110, 111.*(w) *In his Answer to Mr. Rutherford.*

PRAYER AND THE PROMISES.

PRAYER answered is a mystery to the philosopher. Prayer unanswered is a mystery to the Christian. The Scriptures affirm the efficacy of prayer, even to the very things prayed for, but how seldom is it so answered that the answer can be recognized! Herein is a difficulty. It is not a difficulty suggested by modern scepticism, but has always prevailed in the Church. Most persons who have had special occasion to pray earnestly and importunately can testify out of their own painful experience, in the words of Jeremiah, "When I cry and shout he shutteth out my prayer."

The difficulty, in brief statement, is this: the word of God seems to promise more to prayer than is performed; in other words, Christian experience and observation do not accord with the explicitness and fulness of the promises made to prayer. To explain this discrepancy, and vindicate the Divine veracity and faithfulness, is the object of this brief article.

It may be well, first, to notice some of the theories of explanation as they lie in the popular mind and find frequent expression both oral and written. If they seem trivial or irrational to any, it should be borne in mind that erroneous views of prayer are detrimental to Christian character and usefulness, and an effort to correct them, if successful, cannot be unimportant.

SINCERE PRAYER.

The difficulty under consideration is by some supposed to be reconciled by regarding prayer as of various degrees of sincerity, and by affirming that all perfectly *sincere prayer* is answered. Is it so?

Did not King David offer sincere prayer when he fasted and lay all night upon the earth praying for the life of his child? Are not those prayers sincere which are offered through a sorrowful life?—some for a husband going downward to the drunkard's grave; some for a prodigal son still wandering in lands unknown; some for the loved one toward whom death is stealthily approaching.

IMPORTUNATE PRAYER.

But it is sometimes affirmed that prayer would always be effectual if it were persistent and *importunate*. Doubtless Christ by the parable of the unjust judge meant to authorize and encourage persevering and importunate prayer. But it is too obvious that such prayer is not always effectual. Leaving out of view other and indispensable conditions of effectual prayer, it may come to be but little more than vain repetition, or the prayer of

much speaking, which Christ condemns. Importunity legitimately arises out of heavy burdens, such as the prophet bore when he exclaimed, "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Or such as the distressed patriarch felt when he wrestled with God until the breaking of the day, saying, "I will not let thee go except thou bless me." But even such importunity as this may be denied, except it be put forth in the true spirit of prayer.

BELIEVING PRAYER.

By another theory of explanation it is claimed that all *believing prayer* is answered. If the word "believing" be taken in its fullest sense, there is some ground for the assumption. Faith is sometimes used to denote the whole of religion. So "believe" has sometimes an equivalent signification. Taken in this sense, it might perhaps be said that all believing prayer is answered. But it is to be feared that belief, in this connection, is often merely an act of the intellect. Consequently, we are sometimes pained to hear prayer offered under this delusion, — the mind laboring and taking on a sort of forced agony to believe that the answer is at hand, when there is present to the mind no good reason whatever to expect it. A spasmodic attempt to believe usurps the place of deep moral conviction.

THE PRAYER OF FAITH,

So called, is only another name for believing prayer. But under this designation the subject has been discussed by certain earnest, godly men, and conclusions reached which seem to be open to criticism. They claim that faith, in connection with a godly life, is the all-sufficient prerequisite of prevailing prayer. With this proposition little fault can be found. But in applying this theory, it seems that an unjustifiable stress is laid on the term *faith*. It is treated as something separable from the godly life, — as a power by itself, which the godly are privileged to exercise, and may by a distinct effort wield with a mighty effect. But if the faith in question be true faith, — the "faith which trusts in God's character and declarations, with an unreserved surrender of the will to his guidance," — it cannot be so separated from the godly life and invested with a potency of its own. And the godly soul, in the act of prayer, gains nothing by a passionate endeavor after faith. Its faith can be neither more nor less than the measure of its godliness. It is also implied in this view that effectual prayer for specific objects may be offered, right here and now, as the privilege of every good man. Some exceptions, however, seem to have been necessary in regard to the proper objects of prayer. The conversion of the entire world to God, it is said, is one of the objects which is not within the range of effectual prayer, because it is not the revealed will of God that all men

should be saved. This certainly has the appearance of forcing the truth to fit the hypothesis. Would it not be better to admit that in the godly life of most men there is some imperfection which vitiates the conditions under which prayer never fails of its object?

PRAYER FOR SPIRITUAL BLESSINGS.

Another method of explanation, which is thought to relieve the difficulty in some measure, lies in a distinction between prayer for temporal and spiritual objects. The latter, it is said, never fails, and those unlimited promises are thus far fulfilled.

Doubtless sincere prayer for spiritual blessings is more sure of its answer than prayer for specific temporal things. But is such prayer surely and always answered? It would be a spiritual blessing to attain to perfect sanctification in a moment, and all the remainder of life be sinless. This prayer is in fact frequently offered, — “make us holy as thou art holy”; and yet no visible sign of the answer is noticeable in the life that follows.

THE FAITH OF MIRACLES.

The only theory of this class that remains to be considered is worthy of a more extended notice, because it has been adopted by many professed exponents of divine truth. It is this: those unlimited promises of the Scriptures to prayer were restricted in their application to such as wrought miracles. This assumes, I think without sufficient evidence, that miracles were wrought through prayer which was energized by a peculiar faith. Thus two kinds of faith are implied, and by some distinctly advocated; the one, that which is common to all Christians; the other a different one, — different at least in degree, — a faith far purer and deeper than enters into common Christian experience. This they call “the faith of miracles.” Now, bearing in mind that no true faith can exist irrespective of character, — that the faith which comes of a holy life must enter into the prayer which “moves the hand” that “moves the world,” it should be shown upon this view, that all who have exercised the gift of miracles (perhaps not excepting the magicians of Egypt, the Witch of Endor, nor Balaam the greedy prophet) have possessed in a supereminent degree those moral qualities on which this truer and deeper faith is constituted. We need not say that the persons referred to enjoyed no such pre-eminence. Nor does it appear that in the age of miracles those who enjoyed this honor were conspicuous above others in true piety. They seem to have had like passions with other sinful men.

Miracles were necessary to arrest the attention of the people, and convince them that certain men were authorized to speak for God, or, as in the case of Christ, to speak as God. These men were merely instruments

in the hands of God, media through whom God could display his beneficent and almighty power in proving that the new and sublime doctrines which were agitating the nation were from him. These miracle-workers exercised no supernatural power, nor any power whatever. They only served to connect God with the result. They uttered the needed word to secure or fix attention, and stood still while God brought it to pass. Nor was the miracle the effect of prayer, except so far as being men of prayer they were purified and made fit to stand, as it were, between Jehovah and their fellow-men.

Once more, upon this view we are necessitated to believe that the unlimited promises to prayer given in the Scriptures belong only to the age of miracles, and that since that time they have been a dead letter on the sacred page. Are we to believe that those inspiring words, so full of strength and encouragement to the church in all subsequent ages, were announced for the mere purpose of stimulating men in the exercise of supernatural power? Call to mind the flagrant sin of Moses, — pre-eminently a man of God, — in the very act of performing a miracle; and then imagine the danger of investing imperfect men with unlimited power over all the elements and forces of nature, to wield and mould them at will.

Now, if we turn to those texts of Scripture which are supposed to set forth this peculiar faith, or "faith of miracles," it will be seen that they admit of a different construction. The account of the withered fig-tree in the twenty-first chapter of Matthew presents an example of what is styled the faith of miracles. But if we consider the object which Christ had in view in the miracle of the blasted fig-tree, we shall see that it was somewhat different from, and much more than such a view of it implies. Peter, astonished to see the fig-tree dried up, says, "Master, behold it." Jesus replies, "Have faith in God." It was not to acquaint them with a new kind of faith by which they could work miracles, but greatly to increase their present faith in God and himself, so that they could do all things appertaining to their apostleship. By the boldest figure of speech he would startle, quicken, and strengthen their dull apprehensions concerning the Messiah and his mission. He sought to beget in them a profound and immovable belief in himself, before which, in the prosecution of the work which he was soon to lay upon them, mountains of difficulty and opposition would give way. He then adds, concerning prayer, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

But these unrestricted promises sometimes occur where they can have no direct reference to miracles. Jesus said to his disciples, "I go to the Father." The disciples were filled with sorrow. Jesus comforts them, saying, "Verily I say unto you, whatsoever ye shall ask the Father in my name he will give it you." This citation, and other texts to the same

effect, prove that these unlimited promises to prayer are frequently dissociated from the subject of miracles, and are made on other grounds and for other ends.

The conclusion to which we are led by the discussion of this point, if we mistake not, is that the mode of expounding those unlimited promises to prayer which restricts their application to those who wrought miracles and to that purpose only, though common and sanctioned by many an honored name, has no adequate support. And it may not be presumptuous to suggest that this mistake, if it be one, has been induced, first, by the difficulty of explaining them in any other way; secondly, by supposing that miracles were wrought by the personal power of those who only gave the sign a claim, which, put forth by Moses in a single instance, recoiled upon him as an unpardonable crime; and, thirdly, by supposing that this supernatural energy was obtained only by this peculiar faith in prayer; while the record does not show that the apostles ordinarily precluded their miraculous deeds by any prayer whatever, common or peculiar.

LIGHT SOUGHT IN ANOTHER DIRECTION.

But we have not yet discovered any satisfactory method of reconciling the unlimited promises to prayer with Christian experience. From this point we turn to look for the solution of the difficulty in another direction. Let us first consider the conditions on which those precious promises rest.

No better statement of these conditions can be made, perhaps, than is presented in that well-known definition of prayer: "Prayer is the offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies." This formula will be accepted as setting forth the true ground of effectual prayer. We shall have occasion to notice but one of the conditions specified, for that includes the others. It is the first, viz.: "for things agreeable to his will." For if we can by any means discover what things God would be pleased to give in answer to our humble petitions, the promises would surely be fulfilled. By what means, then, when we come into his presence, shall we know what things are agreeable to the Divine will? Is it possible for finite beings to discern them? I think we are justified, without any important qualification, in saying, It is possible.

Yet, as in the vision of Balaam, it is said, "I shall see him, but not now; I shall behold him, but not nigh," so, we fear, it must be said of this knowledge, the time has not come when, by the church at large, it can be more than theoretically apprehended; for it is not so much a product of reason as an inward experience.

And yet we may say, in passing, these promises were not prematurely announced. They are prophetic of good things to come, and serve to im-

part strength and joyful expectation to the church while it waits for their full development.

A HIGHER FAITH ANTICIPATED.

The New Testament, in which these promises are chiefly found, was written at the beginning of the period over which it was to shed its light to its close, and must of necessity have propounded doctrines and precepts far in advance of the times when it was sealed up. As the full significance of the Old Testament was only gradually developed through long ages of moral obscurity, so the doctrines of the New Testament must continue to unfold themselves to the rising faith of the church until the perfect day. It is among these advanced precepts that we place those passages which promise all things to prayer. Nor let it be supposed that they stand alone, that no other doctrines wait in twilight for the coming brightness to reveal them. If we attempt to designate some of the doctrines and precepts referred to, we must ask that they be contemplated, so far as possible, in the light of the future, — when the spirit of Christ shall be in men, — when the sordid pursuits of the present day shall give place to the nobler enjoyments and aspirations of man's higher nature.

ADVANCED PRECEPTS.

First, notice the teachings of Christ and the apostles concerning the resentment of injuries. It will not be necessary to quote passages so familiar: Avenge not yourselves; do good to your enemies; bless them, love them, feed them; when they smite thee on the right cheek, turn to them the other also. It need not be said that these precepts are not accepted to-day in their literal sense. We tone them down to our standard of morality. Their higher significance, that which stamps them most divine, we set aside as hyperbole. But let them be studied in the light of those days when meekness shall be a virtue and not a mark of cowardice, when forgiveness shall be a delight to loving souls, and they will wear another aspect. Time was when cities of refuge were a merciful provision against the resentments of men. How great the change! Is it to stop now and go no further?

Or concerning the danger of riches; if there be anything in the teachings of Christ on which he laid a special emphasis as involving consequences the most terrible and certain, it was the danger of riches. But these awful warnings are of no account to-day. Those faithful, fearful words are set at naught. If Christians do not succeed in getting rich, it is simply because they cannot. In the din and turmoil of money-making the voice of Christ is not heard. Will any one presume to say that it shall be so to the end?

Or, again, concerning trust in God. Christ teaches most explicitly, Take no thought for your life, nor for your body; consider the lilies; remember the young ravens, the sparrows, the fowls of the air, and that the very hairs of your head are numbered. Does the church of to-day believe in these precepts, except in some depleted sense? Nay, verily, the time certainly must come when the Divine love and tenderness which they breathe will be more worthily appreciated. Let those who feel authorized tone these Divine teachings down until the faith of this material age can grasp them; but let me wait rather, in hope, the time when they shall be literally fulfilled.

These citations are sufficient for our purpose. *Of the same nature* are those explicit, unlimited promises to prayer. Let them stand in their strength.

A QUESTION ANSWERED.

Returning now to the questions, "Is it possible for finite beings to comply with the conditions of prevailing prayer, by a certain perception of the things which it may be agreeable to God to grant?" and "How shall they discern them?" we answer more explicitly: The way of access into the council-chambers of heaven, where the Father discloses his secrets to waiting souls, *lies through the narrow door of personal holiness*. "For the secret of the Lord is with them that fear him, and he will show them his covenant." "But know that the Lord hath set apart him that is godly **for himself**; the Lord will hear when I call upon him." When Jacob had **undergone** the chastening of the Lord during the long years of his exile, **we find** that as a "prince he had power with God" in prayer. Moses, — **the man of God** pre-eminently, — what an influence was his by prayer! **Hear** him in his sublime boldness calling upon Jehovah! "Turn from **thy fierce wrath**, and repent of this evil against thy people." "And the **Lord** repented of the evil which he thought to do unto his people." On **another** occasion the Lord yielded to his entreaties, "and said unto Moses, **I will** do this thing also which thou hast spoken, for thou hast found grace **in my sight**, and I know thee by name." So the prophets prevailed with **God** in prayer, not as prophets, but as holy men. The history of the **church** furnishes many isolated examples of holy men whose prayers **have** been answered in ways as-striking, and for objects as difficult to **mere** human achievement, as anything which we ascribe to supernatural **agencies**.

Even now there is, here and there, one who approximates this sublime requirement of perfect holiness. Here and there is one who is crucified **to the world**, and serves the Lord with undivided affection. He "abides **with the Father and the Son**," and they with him. He has high and holy **communion** with God, and studies his will. To such a one God reveals

himself, admits him into his holy presence and clothes him with gifts of grace and spiritual discernment, limited only by the danger of misuse and spiritual pride. Surely there could be but little danger that such a one would not discern the things for which he ought to pray! Thus walking with God the life itself is prayer, — unceasing prayer, ascending as incense and a pure offering before the throne continually. The whole tenor of Scripture indicates that in proportion to this degree of their sanctification men have been taken into the Divine counsels, trusted with grave responsibilities, and honored with tokens of God's highest favor. Says Coleridge: —

“He prayeth well who loveth well
Both man and bird and beast.

He prayeth best who loveth best
All things both great and small.”

We come, then, to the conclusion that *oneness with God* is the grand prerequisite to understanding his will. Even as our Saviour said, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”

AN OBJECTION CONSIDERED.

It may be objected as against the conclusion that personal holiness is the comprehensive condition of effectual prayer, that our Lord in the garden was denied his petition, — “Let this cup pass from me.” Were it true, as some doubt, that his petition was denied, it might be said that the whole transaction was altogether unique; that it took place on a higher plane of religious phenomena than mortals can aspire to understand; that it is veiled in the mystery of the incarnation, and therefore cannot be regarded as proving any point of merely human experience. This is our answer to the objection, and we deem it sufficient. But there is another view of Christ's prayer in the garden, which we inscribe without comment. One who has had a deep experience of the power of prayer has written: “Some have supposed that Christ was praying against the cross. Did Christ ever shrink from the cross? Never. He came into the world on purpose to die on the cross, and he never shrank from it. But he was afraid he should die in the garden before he came to the cross. The burden on his soul was so great, and produced such an agony that he felt as if he was on the point of dying. His soul was sorrowful even unto death; but after the angel appeared unto him, we hear no more of his agony of soul. He prayed for relief from that cup, and his prayer was answered.”

The case of St. Paul praying ineffectually for the removal of the afflictive thorn may be cited for the same purpose. But we are assured by the apostle himself, that he was at that time far from perfection. He

tells us that the sin of spiritual pride was so immanent in him, that, along with the wonderful visions which he was privileged to behold, there was given him a thorn in the flesh. And it is to be noticed that so soon as he understood the necessity of it he ceased to pray for its removal.

Should it be asked why, if oneness with God is the comprehensive condition of the unlimited promises made to prayer, — why, if the meaning on the surface of those texts is not the full one, it was not expressed in other terms? the answer might be: The question is equally pertinent to many other subjects of deep interest to men, which Christ might have settled by an authoritative word, but did not. He told his disciples, in answer to a similar question, "It is not for you to know the times or the seasons which the Father hath put in his own power." Those profound problems which could not be categorically unfolded were in time to be wrought into the life and experience of the Church, and be read in its history.

Having shown, so far as I have been able, the fallacy of certain popular beliefs, by which the abundant promises made to prayer are thought to be reconciled with their scanty fulfilment; and that the more plausible method, which makes a distinction between the faith of miracles and ordinary Christian faith, is a distinction without a difference; and having endeavored to show that personal holiness is the implied prime condition of those most precious promises, I have but little more to offer.

The time is coming, we may devoutly hope, when the glare of the world will be less blinding, and the purer light from above will enable the followers of Christ to see the meaning of his most gracious words more clearly; when Christians shall love one another as Christ loves them; when no one shall desire to eclipse his neighbor in wealth, in honor, or in any secular advantage; when Christians shall be one, as Christ and the Father are one. Then shall these advanced precepts of our Lord stand forth to the faith of his saints in all their literal strength and fulness. Then the Church will have taken joyful possession of them, as of treasures always at hand, but not appreciated, most needful to the body and the soul. Then will Christians, dwelling as in the household of God, and walking daily by his side, hold sweet and holy converse with Him concerning the methods of his grace and the wonderful plan of redemption. The prayers of their lips may be few and brief, but their hearts, aglow with holy love and unutterable desire, that the measure of God's glory among men may be full, will cry unceasingly, "Abba, Father." Beholding them in all their tender longings and sweet submissiveness to his will, how will he not freely give them all things!

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THE VOCATION OF THE PREACHER.

"WHY," says a writer in the London Times, — "why this preaching? Why does this man talk to us? Who is he that he should talk? Why not be content to worship only, when we go to church? Besides, ministers are simply nuisances."

This is bitter, humiliating language. Do we not, however, hear the same thing said in substance nearer home, where the good that preachers do is sneeringly impugned in remarks like these, — What are ministers good for? What do they do that is useful? Do they make two blades of grass grow where one grew before? Do they add anything to the sum of human knowledge or thought? Do they, on their own ground, make men better, honester, truer fathers, sons, brothers, friends, citizens? Does he who listens to the preacher from week to week, and year to year, lead a more noble and unselfish life than many a man who is not his hearer, and who is, it may be, an avowed disbeliever? Why should the preacher have a profession? What right has he to make a vocation of preaching, and call it a business, like other regular business callings that mean something useful and solid? If now the charges implied in such remarks *are true*, — if the preacher absolutely brings nothing useful to the world; if he adds nothing to its intelligence and happiness; if, above all, he does not make men better, then, indeed, he has no right to exist, — the village blacksmith has more right to be than he.

Free-thinking journalism, like that of the London Times and the Saturday Review, and their imitators in this country, has declared its intention of driving out of existence the very name and vocation of the preacher; and journalism is a mighty power both for good and evil. Lamartine said that, "before this century shall have run out, journalism will be the whole press, — the whole of human thought. Thought will not have time to ripen, to accommodate itself into the form of a book. The book will arrive too late. The only book possible, soon, will be a newspaper." If the newspaper becomes opposed to the preacher, which will win the day? In a word, we cannot conceal the fact, that it is growing to be quite the fashion, not only in familiar speech, but in the various forms of literature that find the readiest currency among men, to decry the vocation of the preacher, and to set forth in more or less direct terms his general inutility and insufficiency. Modern sermons are compared unfavorably with other public oratorical and literary efforts; and it is said, Why is the religious teacher so markedly inferior in power to the scientific, the political, the academical lecturer, — or even the lecturer on moral reform?

Without indorsing these things, or in any manner admitting their truth, I mention them as showing the drift of public opinion, and as indicating that men are becoming more and more regardless of the fact of the rightful existence of the ministerial office, especially where the thing it stands for is wanting. To be a minister nowadays means in itself little or nothing in the estimation of a great mass of men. The fictitious worth, and in some respects the real worth, of the office itself has pretty much died out. It has gone with the priestly name and raiment that have sometimes, it must be confessed, invested imbecility, false pretension, and moral corruption. The minister stands now as a man among men, almost entirely on his own merits. He gets little from his office. He is worth about what he is in himself. If he is a man of superior intelligence and character, he will command the respect of men; and if he is not such a man, his being a minister injures more than helps him. Never was the old Roman *esse quam videri* more significant and sternly true than in these days of matter-of-fact, of the destruction of sentiment and illusion.

Now, if these things are so, should not ministers and preachers clearly comprehend the present condition of public opinion and look it fairly in the face? As brave men, and as sagacious men, are not ministers called upon to recognize the great changes which have taken place in public opinion (of course in some vicinities and communities less marked than in others), and accept these changes and make the most of them?

They should not blindly and vaguely continue to rely upon the respect of the past, but they should gird up their self-respect, and be ready to ask nothing more than the world is willing to give. They should feel that they are thrown back on their own resources and manhood, not forgetting, also, the help of God. They should scorn to be any longer revered and courted and caressed for a name and office only, rather than honored and loved for the real things that the office stands for. By so doing, they will come nearer to the apostolic standard, in that primitive time when to be a preacher of Christ had nothing of extrinsic worth or glory in it, but, on the contrary, was a despised and persecuted vocation, the mark of the world's indignation, ridicule, and contempt.

Here is something, in truth, which appeals to the noblest ambition of a man,—to make Christ and his religion respected in the office of his preacher, in spite of the world's increasingly strong opposition to a calling which it looks upon as interfering with the ordinary pursuits and professions of men, and as setting up unwarrantable claims of respect and authority.

The struggle has now come down to the bare facts of the case, stripped of all that is factitious, and should we not, as ministers of Christ, be glad that it is so? The sacred office is now to stand simply upon the divine

institution or foundation which it represents. It is not to usurp any show of mere ecclesiastical or external human authority. It is to depend upon the simple truth, and the truth of Him who calls man into it. If the gospel is true, its minister and preacher has a right to be, and to proclaim the gospel. If Christianity is the message of God through his Son, then it must continue to be committed unto faithful men, who shall be able to teach it to others.

But in this new state of things, or at least in the foreshadowed condition of public sentiment toward which we are very rapidly approaching, those who assume the ministerial office must be men who are faithful and able to teach, or else they cannot hope to command the attention of men, or claim the support of God. What, personally speaking, is needed by ministers in order to continue to maintain the high place and just influence of their vocation, may be comprehended under the two words, *character and culture*. He whose spirit and life are not in essential conformity with the truth he preaches cannot expect to draw aid from the truth, or from that Spirit who inspires and reveals the truth. He has no higher apodictic power, to which men, in spite of their theories and prejudices and oppositions, are so constituted that they must yield respect and obedience. A man must have a more pure, absorbing devotion to the truth of Jesus than the Jesuit has to his society, if he would have that truth prevail. And as to the necessary culture of his own powers, not only spiritual, but intellectual, — of all his faculties, this truth was never more needful to be comprehended than at present. Priestcraft is going fast, and the faster the better; but the loving craft of earnest and intelligent ministers of God's word should take its place. I lay it down as an axiom, that the teacher of Christianity is bound to make Christianity the ruling power in the world, because Christianity is the will and word of God, whose right it is to rule in all things; and to attempt to do this without the putting forth of every energy, without the thorough training and using of every faculty, shows that a man is not in earnest. Government, science, and the press are each striving for this predominating influence in the world with an untiring, self-sacrificing, even terrible manifestation of energy, and should the preacher be less in earnest for his cause, or neglectful in the cultivation of any of his powers? The time has gone when preachers ruled the world, — not only governments, but the minds of men. St. Bernard ruled Europe, or all the so-called Christian world. This was partly owing to outside circumstances and events, and partly to real superiority of mind and spirit. No true Christian would wish to bring back the same state of things; but shall the ministers and preachers of God's gospel in this day tamely yield their rational and good empire over men's minds and hearts, and sink to imbeciles, dragging down their holy cause with them, because they will

not make the necessary effort to hold their place in every true and lawful way? Are they prepared to give up this glorious heritage, this sceptre of light and love, without a struggle?

If they do not wish to do this, they must be true to the ministry committed to them, and be untiringly diligent in the cultivation of every faculty and power. They must cast off indolence, and easy ways, and self-seeking. They must awake to see the true state of things. They must not be doing everything else, but they must be absorbed in their own work. They must be hard-working and studious men. They must be superior and God-elected men. Hugh Miller once said, "True ministers cannot be manufactured out of ordinary men — men ordinary in talent and character — in a given number of years, and then passed by the imposition of hands into the sacred office; ministers, when real, are all special creations of the grace of God." To maintain their place and to be the leaders of men, preachers should feel the necessity of devoting themselves to severe mental and spiritual training, and by studying, praying, thinking, — by close self-denying labor that sometimes sees the stars grow pale, — to obtain a deep and broad culture. They must learn, too, the art of preaching, for it is an art, the highest art, — not indeed "the black art," or any art of magic whereby one may hope through a feeble and indolent effort and the repetition of certain pious or theological phrases, to enchant and change men; but it is a skill or power formed on will and intelligence, and on the highest tact, — that of the heart, — and whose laws and ~~methods~~ are certain and profound. One effects the great ends of preaching, under God, by the thoughtful adaptation of means to ends, as in any other business, by the putting forth of mental energy, by deep meditation on ~~divine~~ truth and its wise adaptation to the human heart. It is by learning ~~to~~ think, to reason, to deal with mind, to persuade and sway men, to speak ~~with~~ plainness, power, and personality. No one can be a great preacher ~~until~~ he is aroused to the conception of the real difficulties of his work, — ~~that~~ it is not a mere official work, that it is a work which will not do it-~~self~~, but that it must be pushed on with the entire vigor of the being, and ~~that~~ it makes its requisition upon every power and attainment.

This is seen when we consider the actual sphere of the preacher's ~~activity~~.

Young men who have been scientifically educated, and who have been ~~accustomed~~ to look at truth in a purely scientific way, on coming to the study of the ministry, are sometimes at a loss to know precisely what is the definite nature and sphere of their duties, and how to classify themselves and their work. Their work cannot, in truth, be classified. It does not ~~come~~ under any of the sciences, for it does not primarily concern knowl-~~edge~~, to which science absolutely belongs, but has to do, first of all,

with those things that belong to revelation and form the object of faith. These are in some sense indefinable. The sphere of the preacher, to express it in general terms, is *man in his higher relations to God*; and the difficult task of the true preacher is, not to be discouraged by the vast and absolutely boundless nature of his work, while he still patiently endeavors to reduce it to some systematic and definite mode of action, to a real business, in the employment of his own practical skill, culture, knowledge, and force, in subordination to higher and divine forces.

The two great departments, or fields, of the preacher's work, to speak more specifically, are the moral and the spiritual portions of man's nature. The moral faculty is radically different from, and is higher than the faculty of knowledge; it is a more intimate and essential part of man's nature, in which his true being and worth reside, — his genuine manhood. The idea of right is the expression of the highest law — the law of God — in man's being; and in this broad realm the preacher is called to teach and act. He is to bring the law of right and wrong to bear upon all moral actions, works, and institutions of men, and, above all, upon the character of the individual soul, so that it may be convinced of wrong, of sin, and thus be led to the true sources of righteousness. He goes underneath the other faculties of the soul, — its hopes and fears, its tastes and affections, — and reaches the real man of the heart, setting forth clearly, and making practical application of the eternal law of duty. It is thought by some that preaching to the conscience consists in arousing the fears and passions of men, in alarming the mind with the threatenings and punishments of the law. The faithful preacher does this in its own proper time and place, but he does more than this, which in some sense is negative and incidental (though a most important and solemn incident), rather than something that belongs intrinsically to the law.

The true preacher goes beyond this, and shows positively the actual way of right doing, the path of duty, and the principles of true goodness, so that the moral sense may be enlightened, and the character may be built up in all nobleness and Christian virtue. He probes every system that is wrong, every opinion that is corrupt, every policy or business that is founded on false principles, every character that is wrought upon an unsound standard of morals. His vocation should be to keep the moral atmosphere in a healthy condition; and if to effect that, he must preach plainly the will of God as declared against all iniquity and unrighteousness among men, sanctioned by the terrible penalties of God's violated law, he should not shrink from so doing; but he must not at the same time neglect the still greater duty of teaching men *how to be good*, of showing them the way of righteousness, and of training them in it by patient, intelligent, constant precept and example. All conditions of men, all kinds

of occupation, all practices and customs which stand in any true relationship with the moral law, which have in them the principles of right and wrong, come within the circle of the preacher's notice and responsibility. He is not called of God to preach poetry or philosophy or metaphysics, but to arouse the dull and sleeping conscience, and to lead the awakened soul into the paths of virtue and right living. He is to say with no uncertain voice what is right and what is wrong. He is to be a moral teacher.

We do not want any more undecided ministers, but we want men of courage, who hold clear opinions, who have a strong sense of duty, and who will not shrink from doing or saying what they think to be right both in doctrine and life. They may not always agree with the mass of Christians in particular cases, but we want men who shall be leaders in moral questions, who have the love of the law of God in their hearts, who are men of invincible truth. The growing materialism of this age, which is animated by motives lying entirely outside of the moral nature and dealing with the sensual exclusively; which is building up a world-empire more powerful than that of old Rome, a kingdom of this earth earthy; which is shaping for itself a colossal religion out of a conglomerate of forces drawn from money capital, gold speculation, land-ownership, mining, and railroad enterprise; which has its own temples and apostles, its missions and methods of propagandism, — this material system of worldly religion is to be fearlessly assailed by the preacher of righteousness; for though slavery in its outward shape is dead in our land, yet slavery in its moral aspects, as

another form of Antichrist on earth, is still reigning, — its tyrannic power is felt and its lash heard, as it drives its crowds to their servile toil in the burning fields of gain, as it urges on inexorably the masses of those who are entangled in the worse forms of dishonest trade, intemperance, libertinism, luxury, fashionable display and ambition, corrupt political strife, the prostitution of public justice, and every form of gross material life which resists the entrance of spiritual and divine influences. In other words, Sin, in its manifold shapes, still leads men captive at its will in the world, and the preacher of truth has a field to work in as broad as the domain of sin. The complete emancipation of the race from the bondage of moral evil, and the highest perfection and beauty of moral character, — the perfect man, — this is the preacher's aim, and nothing below this can express it. He is not dealing essentially with reasoning or theology, but with living truth, — that original law of God written in the conscience, — upon which alone all true character is built.

But the preacher's sphere is not only the varied world of morals, the broad realm of law, duty, and character, but the still more glorious world of *faith*. This comprises the highest spiritual nature. This has to do not so

much with the law of God as written in the human soul, but rather with the relations of the soul itself to the supernatural and the divine; that which does not so much belong to its own constitution as to the revelation of God in his Word, Spirit, and Son.

Many who think and talk very subtly and nobly of culture sometimes forget this higher sphere of faith, in which lie the most profound springs of true culture and character. The preacher is appointed, above all, to make the soul know and love God, to reveal and interpret to the soul that wonderful nature of goodness and love; for it has been well said that "the best preaching is only a simple testimony of what God is." The preacher is to unfold the things of God, to show the true nature of God to men, and to announce the "glad tidings" that through his Son the unholy and sinful soul may become a partaker of his nature, and be even like him in love and purity. How transcendently blessed an office to lead human spirits out of their gloom and delirium to seek and find their Heavenly Father, and their kinship to the Eternal God; to preach the "glad tidings" of a perfect life in his kingdom of light and love, where all shall be kings and priests unto God, — and, more than that, dear children, upon whom he will lavish his love, and to whom he will reveal the beauties of his character!

The preacher is the minister of the word, the servant of the voice of God, speaking the direct instructions and messages of God to the human soul. He shows the way of a divine life. He builds up a spiritual kingdom in this gross and sensual world. He teaches a finer wisdom, a higher love, a broader brotherhood, a purer communion, a more perfect philosophy, a more unselfish virtue, a more childlike worship, a manlier citizenship, a more guarded peace, a more divinely human life, — an inspiration of the life of Christ, — and a more lofty hope and destiny of the race, than any other human instructor. He teaches men a way to be free, such as no political essayist has set forth; conducting men through the truth into that spiritual freedom from sin and selfishness, which form the root of all slavery and oppression. He nourishes a righteousness in a state more assured and universal than a Hampden dreamed of. It is true that culture polishes the mind and makes it flashing and clear, but the truth, rightly preached, develops the inner beauties of the soul, as it is refined and wrought upon by an unseen and Divine hand, and grows purer and purer day by day. While other professions are all of them limited by the demands of this life, the preacher fixes his aim in the eternal life. He is the guide of the spirit to that life. If the spiritual life ended with the body, or with the mere physical life with its animating, intelligent principle, then let the preacher be banished as having no right to be; but if God has made man for a higher life, then the preacher has a right to exist, fully as much so as the lawyer,

the doctor, the farmer, the legislator, the author. He has a business which is as legitimately founded upon one part of man's nature as their professions are founded upon another part. His vocation postulates itself in the need of the human spirit to know the living God for the true life.

If the preacher, on the other hand, does not make men rightly to know God, and to know him better and better, his mouth should be stopped, and he has no lawful business. If he does not preach the true message of God, he should be ostracized without mercy from the ranks of legitimate occupations among men. If he has no influence upon the nurture and building up of true goodness in the life both of the individual and society, he had better dig and plant the honest earth, that brings forth something good to the eater, — a real, if lower, gift of God. The great company of preachers whose feet are beautiful upon the mountains as the bringers of salvation, the publishers of peace, should grow less and less, until they discover their true vocation which cannot be gainsaid nor denied by men, viz. the proclamation of the "glad tidings," the announcement of the true nature of God, that God is the Heavenly Father of all men, and that the gulf between his purity and their sinfulness has been bridged by the loving work of a Mediator, so that all men may be reunited to the righteousness and love of God.

I have endeavored thus to point out the vocation of the preacher in its principal features and elements, although he may be influential and useful in a hundred other ways, and may make himself felt to the extremities of the intellectual and social world. His sphere is an exalted one. His right to be consists in his being true to his calling. If he is not a superior man morally and spiritually, if he is not a leader of men in the higher life, if he is not a trusted guide of the soul in the things of God, if he is not familiar with that spiritual life to which he conducts, and can go and come freely to and from it, he verily is not needed, and the world can do without him. All of us who are professed preachers of God's Word have thus great need to watch diligently our hearts and lives, and to ask ourselves if we are walking worthy of the vocation wherewith we are called, if we have truly appreciated its difficulties, and to take upon us shame and confusion of face for every particular in which we have proved ourselves unfaithful or even stupidly insensible and inappreciative; for our power is departing from us all wherein we are unworthy, and it will altogether vanish away if indeed we are not, like the primitive preachers who conquered the world, able to be "ensamples" in that truth, that righteousness, that charity, that true manhood, that Christlike holy living, that Christlike love of souls, and that inward peace and joy which come from God, which we preach to others.

JAMES M. HOPPIN.

NEW HAVEN, Conn.

THE BROOKFIELD ASSOCIATION.

OF the twenty-seven ministerial associations of the Congregational denomination in Massachusetts, only six were organized previous to the present century. Of these the Brookfield Association, organized June 22, 1757, stands chronologically as the fourth. The associations bearing an earlier date are "The Essex South," "The Hampshire," and "The Mendon."

The Brookfield Association having been organized at the house of Rev. Eli Forbes, D. D., pastor of what is now the First Congregational Church in North Brookfield, the centennial celebration of its organization was observed in the house of worship of that church, June 30, 1857.

Without entering, in this article, upon the history of the Association as delineated on that occasion, yet, as matter of historic interest, under different classifications we give the following facts respecting the Association during the first century of its existence.

1. *Territorial Limits.*

Strictly speaking, a ministerial association has no territorial limits, for it is composed of persons in their individual capacity, but in a general way we are accustomed to speak of an Association as embracing churches, or the towns where the members reside. This was often a matter of convenience, particularly before Conferences were organized in which churches as such are represented. Speaking in this general way, we may say that within the first century of its existence the Brookfield Association embraced twenty-six towns and thirty churches. The towns are as follows:—

1. Barre; 2. Brimfield; 3. Brookfield; 4. Charlton; 5. Dana; 6. Dudley; 7. Enfield; 8. Greenwich; 9. Hardwick; 10. Holden; 11. Holland; 12. Leicester; 13. New Braintree; 14. North Brookfield; 15. Oakham; 16. Palmer; 17. Petersham; 18. Rutland; 19. Southbridge; 20. Spencer; 21. Sturbridge; 22. Ware; 23. Ward (now Auburn); 24. West Brookfield; 25. Western (now Warren); 26. Worcester. The church in Storrsville was disbanded in 1852, and the church in Dana organized, in the main, of the same persons, thus making two churches. There were two churches in North Brookfield and two in Ware. And the church in Globe Village (Southbridge), although it has never been connected with the Brookfield Associational Conference, is here numbered among the thirty, because the pastor of it was a member of the Association.

Before the close of the century the pastors in ten of these towns had

withdrawn to, or their successors had become connected with, other Associations, viz.: Barre,¹ Enfield, Greenwich, Holden, Leicester, Palmer, Petersham, Rutland, Ward (or Auburn), and Worcester.

2. Catalogue of Members.

In the column denoting the manner in which the person's connection with the Association was terminated, "withdrew" indicates change from one Association to another without change of residence. "Rem." or "Removed" denotes change of residence. A blank shows that the person was still a member when the century closed. No changes after the close of the century are here noted.

Name.	College.	Residence.	Joined.	Left.
Benjamin Ruggles,	Y. C.	New Braintree,	June 22, 1757	Died Jan. 3, 1784.
David White,	Y. C.	Hardwick,	June 22, 1757	Died Jan. 6, 1784.
Joshua Eaton,	H. C.	Spencer,	June 22, 1757	Died April 2, 1772.
Isaac Jones,	Y. C.	Western,	June 22, 1757	Died July —, 1784.
Ell Forbes, D. D.	H. C.	(North) Brookfield,	June 22, 1757	Died Dec. 15, 1804.
Ern Thayer,	H. C.	Ware, 1st Parish	May 18, 1763	Died Feb. 11, 1775.
Nathan Fiske, D. D.	H. C.	Brookfield, S. Parish	May 18, 1763	Died Nov. 24, 1789.
Joshua Paice,	—	Sturbridge	May 18, 1763	Died Dec. 28, 1789.
Joseph Parsons,	H. C.	Brookfield, W. Parish	Mar. 21, 1764	Died Jan. 17, 1771.
Robert Cutler,	H. C.	Greenwich	Mar. 21, 1764	Died Feb. 24, 1786.
Joseph Davis,	H. C.	Holden	Sept. 18, 1765	Rem. Oct. 18, 1772.
Josiah Dana,	H. C.	Barre	Aug. 28, 1769	Died Oct. 1, 1801.
John Strickland,	Y. C.	Oakham,	Oct. 30, 1771	Rem. Jan. 2, 1773.
Ephraim Ward,	H. C.	Brookfield, West Parish,	Oct. 30, 1771	Died Mar. 9, 1818.
Nehemiah Williams,	H. C.	Brimfield,	Feb. 28, 1776	Died Nov. 26, 1796.
Joseph Pope,	H. C.	Spencer,	Feb. 28, 1776	Died Mar. 8, 1826.
Joseph Buckminster,	H. C.	Rutland,	Oct. 16, 1776	Died Nov. 8, 1792.
Joseph Appleton,	B. U.	(North) Brookfield,	Oct. 16, 1776	Died July 25, 1796.
Daniel Foster,	D. C.	New Braintree,	Mar. 3, 1779	Died Sept. 4, 1796.
Daniel Tomlinson,	Y. C.	Oakham,	Oct. 28, 1789	Died Oct. 29, 1842.
Thomas Holt,	Y. C.	Hardwick,	Aug. 25, 1790	Died Feb. 21, 1836.
Joseph Blodget,	D. C.	Greenwich,	April 29, 1791	Died Nov. 26, 1833.
Josiah Crosby,	—	Enfield,	Aug. 31, 1791	Withdrew.
Stephen Baxter,	H. C.	Western,	May 2, 1792	Rem. Oct. 17, 1804.
Reuben Moss,	Y. C.	Ware, 1st Parish,	Oct. 31, 1792	Died Feb. 17, 1809.
John Fiske, D. D.	D. C.	New Braintree,	Sept. 27, 1797	Died Mar. 15, 1855.
Thomas Snell, D. D.	D. C.	(North) Brookfield,	Sept. 26, 1798	
Erasmus Larned,	B. U.	Charlton,	May 1, 1799	Rem. Sept. 16, 1802.
Nehemiah S. Moore, D. D.	D. C.	Leicester,	Sept. 24, 1800	Rem. Oct. 28, 1811.
Josiah Stone,	H. C.	Brookfield, South Parish,	Jan. 5, 1803	Died Aug. 21, 1852.
Edwards Whipple,	H. C.	Sturbridge,	Sept. 26, 1804	Rem. Feb. 24, 1819.
William B. Wesson,	W. C.	Charlton,	Sept. 26, 1804	Rem. Mar. —, 1821.
Ivester Burt,	W. C.	Hardwick,	Sept. 24, 1806	Cut off, May 16, '22.
Warren Fay, D. D.	W. C.	Western,	Sept. 30, 1807	Rem. Dec. 31, 1811.
Samuel Ware,	H. C.	Brimfield,	Jan. 4, 1809	Rem. June 26, 1811.
Amnon Colton,	W. C.	Ware, 1st Parish,	Jan. 2, 1811	Rem. July 18, 1829.
John Nelson, D. D.	Y. C.	Palmer,	April 29, 1812	Rem. Nov. 13, 1851.
Joseph Vaill, D. D.	W. C.	Leicester,	Sept. 30, 1812	Withdrew.
Joseph Vaill, D. D.	Y. C.	Brimfield,	April 21, 1814	Rem. Sept. 6, 1834.
Samson C. Gaylord,	Y. C.	" (reunited)	Jan. 3, 1838	Rem. Dec. 19, 1841.
Jason Park,	P. C.	Western,	June 19, 1816	Rem. July 17, 1828.
Isakim Phelps, D. D.	—	Southbridge,	Jan. 1, 1817	Rem. Dec. 16, 1852.
Josiah Clark,	U. C.	Brookfield, West Parish,	April 16, 1817	Rem. Oct. 25, 1826.
Charles A. Goodrich,	W. C.	Rutland,	Sept. 17, 1818	Withdrew.
Enoch Pond, D. D.	Y. C.	Worcester,	Jan. 6, 1819	Withdrew.
Stephen Crosby,	B. U.	Ward,	Jan. 6, 1819	Withdrew.
Alvan Bond, D. D.	U. C.	Spencer,	Jan. 5, 1820	Rem. May 31, 1825.
Joseph L. Foot, D. D.	B. U.	Sturbridge,	Jan. 5, 1820	Rem. Oct. 3, 1831.
Augustus B. Reed,	U. C.	Brookfield, West Parish,	Jan. 3, 1827	Rem. May 1, 1832.
Parsons Cook, D. D.	B. U.	Ware, 1st Parish,	Jan. 3, 1827	Died Sept. 30, 1838.
Levi Packard,	W. C.	Ware Village,	April 18, 1827	Rem. April 18, 1835.
Hancock Fowler,	B. U.	Spencer,	June 12, 1827	Rem. Aug 23, 1853.
Joseph K. Ware,	Y. C.	West Brookfield,	Oct. 1, 1828	Removed, 1831.
John Wilder,	A. C.	Palmer,	Oct. 1, 1828	Rem. Mar. 16, 1831.
	B. U.	Charlton,	Jan. 7, 1829	Rem. July 2, 1839.

¹ Barre has, however, now returned to the old fold.

Name.	College.	Residence.	Joined.	Left.
Martyn Tupper,	P. C.	Hardwick,	Jan. 7, 1829	Rem. April 29, 1835.
Martyn Tupper,	P. C.	" (reunited),	Aug. 4, 1852	— 1825.
John Storrs,	M. C.	Barre,	June 9, 1829	Rem. May 17, 1832.
Asa Hixon, Jr.	B. U.	Oakham,	Oct. 14, 1829	Rem. Dec. 25, 1832.
Oren Catlin,	—	Western,	Jan. 7, 1830	Rem. Oct. —, 1831.
William Wolcott,	Y. C.	Petersham,	April 20, 1831	Rem. June 25, 1834.
Ebenezer Everett,	D. C.	Oakham,	Jan. 3, 1832	Removed — 1833.
Joseph S. Clark, D. D.	A. C.	Sturbridge,	April 18, 1832	Rem. Dec. 20, 1833.
Charles Fitch,	B. U.	Western,	Oct. 5, 1832	Rem. May —, 1834.
Francis Horton,	B. U.	Brookfield, West Parish,	April 17, 1833	Rem. Sept. 15, 1841.
Samuel Backus,	U. C.	Palmer,	June 11, 1833	Withdrew.
James Kimball,	M. C.	Oakham,	June 11, 1833	—
Moses G. Grosvenor,	D. C.	Barre,	Jan. 1, 1834	Rem. May 14, 1834.
William H. Whitemore,	Y. C.	Charlton,	April 16, 1834	Removed — 1835.
Richard Woodruff,	U. C.	Brookfield, South Parish,	April 16, 1834	Rem. Sept. 12, 1838.
Caleb B. Tracy,	W. C.	Petersham,	Jan. 5, 1835	Rem. Oct. 4, 1837.
Joseph Fuller,	M. C.	Brimfield,	April 15, 1835	Rem. June 7, 1837.
James H. Francis,	Y. C.	Dudley,	April 15, 1835	Rem. June 26, 1837.
John F. Stone,	—	Barre,	June 8, 1835	Rem. Nov. 17, 1836.
James Sandford,	B. U.	Holland,	June 14, 1836	Rem. May —, 1847.
Eber Carpenter,	Y. C.	Southbridge,	June 14, 1836	—
Edward J. Fuller,	A. C.	Hardwick,	June 14, 1836	Rem. Mar. 22, 1847.
Isaac R. Barbour,	M. C.	Charlton,	April 19, 1837	Rem. Aug. 5, 1839.
George Trask,	B. C.	Warren,	June 14, 1837	Rem. April —, 1847.
William Easton,	W. C.	Hardwick,	Jan. 3, 1838	Died April 15, 1840.
Amasa Dewey,	Y. C.	Storrsville,	Jan. 3, 1838	Died Jan. 5, 1840.
Samuel A. Fay,	A. C.	Barre,	Jan. 3, 1838	Rem. July 1, 1840.
Walter Follett,	M. C.	Dudley,	April 16, 1838	Rem. Sept. 28, 1841.
Jona. E. Woodbridge,	W. C.	Ware Village,	Oct. 3, 1838	Rem. Dec. 28, 1840.
Hervey Smith,	—	Ware, West Parish,	Jan. 9, 1839	Removed — 1846.
Washington A. Nichols,	A. C.	Brookfield, South Parish,	Jan. 9, 1839	— Jan. 11, 1844.
Washington A. Nichols,	A. C.	" (reunited),	April 21, 1847	Removed — 1854.
David H. Austin,	—	Sturbridge,	Oct. 1, 1839	Rem. Oct. 1, 1851.
George W. Underwood,	U. C.	Charlton,	April 21, 1840	Rem. Mar. 31, 1843.
Barnabas M. Fay,	Y. C.	Hardwick,	June 9, 1840	Rem. Aug. 23, 1843.
Erasmus D. Moore,	—	Barre,	Aug. 5, 1840	Rem. Oct. 19, 1842.
William E. Dixon,	W. C.	Ware, West Parish,	June 8, 1841	Rem. May 26, 1842.
James C. Houghton,	D. C.	Storrsville,	June 8, 1841	Rem. April 27, 1843.
Moses Chase,	D. C.	West Brookfield,	June 14, 1842	Rem. Oct. 28, 1843.
George C. Partridge,	A. C.	Brimfield,	June 14, 1842	Rem. Oct. 26, 1845.
Nahum Gale, D. D.	A. C.	Ware Village,	Aug. 3, 1842	Rem. June —, 1851.
Rodney Gove Dennis,	B. C.	West Brookfield,	Oct. 5, 1842	Rem. April 9, 1843.
David N. Coburn,	A. C.	Ware, 1st Parish,	Oct. 5, 1842	Rem. April 17, 1854.
Moses K. Cross,	A. C.	Palmer,	Jan. 3, 1843	Withdrew.
Henry B. Holmes,	—	West Brookfield,	Jan. 4, 1843	Rem. Oct. 26, 1845.
Lyman Whiting,	—	Brookfield, South Parish,	June 13, 1843	Rem. Mar. 28, 1847.
Joshua Bates, D. D.	H. C.	Dudley,	Oct. 3, 1843	Died Jan. 14, 1854.
John Keep,	A. C.	Storrsville (afterw'ds Dana Cen.),	Oct. 2, 1844	—
Alanson Alvord,	—	Charlton,	Oct. 2, 1844	Removed — 1846.
Leonard S. Parker,	—	Brookfield, West Parish,	Jan. 7, 1845	Rem. April 7, 1851.
Asa Mann,	A. C.	Hardwick,	April 23, 1845	Rem. Oct. 14, 1851.
Nelson Clark,	D. C.	Charlton,	Oct. 7, 1846	Removed — 1850.
Samuel Hutchings,	W. C.	Brookfield,	Oct. 6, 1847	Rem. April 7, 1851.
Benjamin Ober,	—	Holland,	Oct. 6, 1847	Rem. April —, 1851.
Charles Smith,	A. C.	Warren,	Jan. 4, 1848	Rem. April 13, 1852.
Moses Miller,	B. U.	Brookfield,	Oct. 2, 1849	Died April 22, 1855.
Jason Morse,	A. C.	Brimfield,	June 11, 1850	—
John Haven,	A. C.	Charlton,	June 10, 1851	—
Theron G. Colton,	Y. C.	Ware Village,	Oct. 7, 1851	Rem. Mar. 26, 1855.
Christopher Cushing,	Y. C.	North Brookfield,	June 8, 1852	—
Alvah C. Page,	A. C.	Holland,	June 8, 1852	Rem. April 12, 1854.
Jesse K. Bragg,	A. C.	Brookfield,	Sept. 14, 1852	—
Swift Byington,	Y. C.	West Brookfield,	Jan. 5, 1853	—
Hubbard Beebe,	W. C.	Sturbridge,	April 20, 1853	Rem. Oct. 24, 1854.
Israel H. Northrup,	—	Warren,	April 20, 1853	Rem. April 13, 1854.
Stephen S. Smith,	—	Warren,	June 14, 1854	—
Honore R. Grannis,	O. C.	Holland,	Aug. 1, 1854	Rem. Jan. —, 1856.
David Perry,	D. C.	Brookfield,	Aug. 1, 1854	—
Isaac G. Bliss,	A. C.	Southbridge,	Aug. 1, 1854	Removed — 1856.
James T. Hyde,	Y. C.	New Braintree,	Aug. 2, 1854	Rem. Aug. 28, 1855.
Levi F. Waldo,	U. C.	North Brookfield,	Oct. 3, 1854	Cut off, Aug. 5, '56.
John Cunningham,	—	Southbridge (Globe Village),	Jan. 2, 1855	—
Stephen G. Dodd,	P. C.	Spencer,	Jan. 3, 1855	—
Ariel E. P. Perkins,	A. C.	Ware Village,	Jan. 1, 1856	—
Seth W. Banister,	A. C.	Ware, 1st Parish,	April 15, 1856	—
John H. Gurney,	O. C.	New Braintree,	Aug. 5, 1856	—
Sumner G. Clapp,	Y. C.	Sturbridge,	Oct. 8, 1856	—
Francis Wood,	B. U.	Holland,	Oct. 8, 1856	—

3. Preachers before various Organizations, with the Date.

Before the General Association of Massachusetts.

1813. Rev. Thomas Snell, D. D. 1857. Rev. Christopher Cushing.
 1833. Rev. Joseph Vaill, D. D.

Before the Auxiliary Foreign Missionary Society.

1824. Rev. Thomas Snell, D. D. 1827. Rev. Alvan Bond, D. D.

Before the Auxiliary Domestic Missionary Society.

1826. Rev. John Fiske, D. D. 1827. Rev. Micah Stone.

Before the Society for the Mutual Assistance of the Churches.

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| 1828. Rev. Thomas Snell, D. D. | 1843. Rev. Nahum Gale, D. D. |
| 1829. " Joseph I. Foot, D. D. | 1844. " James Kimball. |
| 1830. " Parsons Cooke, D. D. | 1845. " Leonard S. Parker. |
| 1831. " Levi Packard. | 1846. " George Trask. |
| 1832. " John Wilder. | 1847. " David N. Coburn. |
| 1833. " Martyn Tupper. | 1848. " Joshua Bates, D. D. |
| 1834. " Angustus B. Reed. | 1849. " Nelson Clark. |
| 1835. " Samuel Backus. | 1850. " Charles Smith. |
| 1836. " Joseph S. Clark, D. D. | 1851. " Asa Mann. |
| 1837. " Caleb B. Tracy. | 1852. " Theron G. Colton. |
| 1838. " Samuel A. Fay. | 1853. " Hubbard Beebe. |
| 1839. " Jonathan E. Woodbridge. | 1854. " Jesse K. Bragg. |
| 1840. " Joseph S. Clark, D. D. | 1855. " Isaac G. Bliss. |
| 1841. " John Fiske, D. D. | 1856. " Stephen S. Smith. |
| 1842. " Eber Carpenter. | 1857. " Jason Morse. |

Before the Brookfield Associational Conference.¹

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| 1821. Rev. Micah Stone. | 1824. Rev. Joseph Blodget. |
| 1822. " Alvan Bond, D. D. | 1825. " Joshua Crosby. |
| 1823. " Joseph Vaill, D. D. | 1826. " Joseph Vaill, D. D. |

¹ The Brookfield Conference is anomalous. On the 27th of September, 1820, the Brookfield Association unanimously passed the following resolutions:—

“Resolved, That this Association will invite each of the churches in our connection to send a delegate annually to our meeting in June, to deliberate and act with this body upon all matters that may come before them relating to church order and discipline; and that questions for discussion respecting subjects of this nature be reserved to that meeting.”

On the 16th of June, 1826, they voted to organize a conference of churches, and on the 10th of June, 1828, the organization was perfected by the adoption of a constitution. The conference is called “The Brookfield Associational Conference,” and is so identified with the Association itself that its annual meeting takes the place of the original June meeting of the Association, and the records of both bodies are kept by the same person and in the same book.

It has existed in fact from June 13, 1821, and met regularly every year, but did not take its present constitutional form until June 10, 1828.

1827.	Rev. Daniel Tomlinson.	1843.	Rev. Moses K. Cross.
1828.	" Joseph I. Foot, D. D.	1844.	" Levi Packard.
1829.	" John Wilder.	1845.	" John Keep.
1830.	" Micah Stone.	1846.	" Asa Mann.
1831.	" Jason Park.	1847.	" Thomas Snell, D. D.
1832.	" Martyn Tupper.	1848.	" Washington A. Nichols.
1833.	" Francis Horton.	1849.	{ " Samuel Hutchings.
1834.	" Joseph Vaill, D. D.		{ " Leonard S. Parker.
1835.	" Joseph S. Clark, D. D.	1850.	" Moses Miller.
1836.	" Caleb B. Tracy.	1851.	" Levi Packard.
1837.	{ " Micah Stone.	1852.	" Jason Morse.
	{ " George Trask.	1853.	" Christopher Cushing.
1838.	" Isaac R. Barbour.	1854.	" James T. Hyde.
1839.	" Joseph Vaill, D. D.	1855.	" Stephen G. Dodd.
1840.	" Eber Carpenter.	1856.	" John Haven.
1841.	" Barnabas M. Fay.	1857.	{ " John Keep.
1842.	" George C. Beckwith, D. D.		{ " William H. Beecher.

4. *Names of those who were approbated by this Association to preach the Gospel, together with the Date of their Licensure.*

Name.	College.	Licensure.
1. Ebenezer Moseley, . . .	Y. C. . .	June 19, 1765.
2. Aaron Bascomb, . . .	— . .	March 9, 1769.
3. Joseph Patrick, . . .	Y. C. . .	October 31, 1770.
4. Joseph Avery, . . .	H. C. . .	August 25, 1773.
5. William May, . . .	D. C. . .	May 22, 1776.
6. Cornelius Lynde, . . .	H. C. . .	September 2, 1778.
7. Walter Lyon, . . .	D. C. . .	January 10, 1779.
8. Joshua Paine, Jr., . . .	H. C. . .	January 25, 1786.
9. Elisha Moseley, . . .	D. C. . .	November 2, 1791.
10. James Tufts, . . .	B. U. . .	May 2, 1792.
11. Calvin Chadwick, . . .	D. C. . .	May 2, 1792.
12. Thaddeus Fairbanks, . . .	Y. C. . .	September 24, 1800
13. Edwards Whipple, . . .	W. C. . .	April 27, 1803.
14. David Dickinson, . . .	D. C. . .	April 27, 1803.
15. Luther Wilson, . . .	W. C. . .	April 27, 1808.
16. Ralph W. Gridley, . . .	Y. C. . .	September 20, 1811
17. Thomas Adams, . . .	D. C. . .	September 18, 1811
18. Josiah Clark, . . .	W. C. . .	January 1, 1817.
19. Cyrus P. Grosvenor, . . .	D. C. . .	April 17, 1822.
20. Caleb S. Henry, . . .	D. C. . .	January 2, 1828.
21. William Wolcott, . . .	B. C. . .	June 3, 1830.
22. Samuel Hopkins, . . .	D. C. . .	April 20, 1831.
23. Robert T. Conant, . . .	A. C. . .	October 6, 1840.
24. William B. Stone, . . .	A. C. . .	August 4, 1841.
25. Lyman Whiting, . . .	— . .	April 20, 1842.

	Name.	College.	Licence.
26.	Darius Gore,	A. C.	August 3, 1842.
27.	Calvin Terry,	A. C.	" " "
28.	Thomas S. Vaill,	A. C.	" " "
29.	John B. Allen,	U. C.	October 5, 1842.
30.	Samuel H. Allen,	A. C.	April 16, 1844.
31.	Isaac D. Day,	A. C.	August 14, 1844.
32.	William Goodwin,	—	" " "
33.	Warren C. Fiske,	A. C.	" " "
34.	Frederick H. Pitkin,	A. C.	" " "
35.	Albert Paine,	Y. C.	October 2, 1844.
36.	Edward Webb,	—	January 8, 1845.
37.	Charles E. Bruce,	A. C.	August 4, 1847.
38.	Levi A. Field,	A. C.	April 18, 1849.
39.	Jason Morse,	A. C.	" " "
40.	Salem M. Plimpton,	A. C.	" " "
41.	Charles H. Pierce,	O. C.	April 17, 1850.
42.	Lewis Gano,	—	August 6, 1851.
43.	David Burt,	O. C.	April 16, 1851.
44.	Ogden Hall,	—	February 3, 1857.

5. *The Questions discussed, and the Date of their Adoption.*

1. March 3, 1779. — How far a minister's power extends of baptizing or admitting persons into the Church *ex officio*, or without consulting a particular church?
2. February 27, 1782. — How are baptized persons to be considered and treated?
3. October 29, 1783. — In what relation do baptized youth stand to a church?
4. September 25, 1793. — Who are the proper subjects of church discipline, and what is the proper mode of procedure with them?
5. August 13, 1794. — In what point of light are baptized children to be viewed by the Church?
6. April 29, 1795. — Ought church-members guilty of scandal to be required to make confession before the Church only?
7. April 27, 1796. — Can any reason be given why the violation of one command in the decalogue should be publicly confessed more than another?
8. January 5, 1803. — Shall candidates for admission into this Association be examined?
9. September 27, 1809. — How ought the churches to treat baptized persons?
10. January 6, 1813. — Is it proper for a minister of the gospel to be connected and act with two different associations at the same time?
11. April 19, 1815. — What did the Apostles require candidates for church-membership to believe; or what profession of faith did the Apostles require of persons for baptism? Acts viii. 37.
12. September 18, 1816. — Are there not offences in the church for which the offender may be immediately tried and excommunicated by the Church as a body, without taking the several steps mentioned by Christ in the eighteenth chapter of Matthew? 1 Cor. v.

13. January 1, 1817. — Has Christ, as the constituted Head of the Church, delegated, in any sense, the power of judging to the visible Church, and if so, how far, and in what manner is this power to be exercised ?
14. Has He delegated this power to individuals, whether ministers or private Christians, in such a sense, that they have a right to decide in regard to the religious character of churches, or individuals, and to regulate their conduct, either by extending or withholding fellowship according to their private judgment ?
15. June 16, 1819. — What is the meaning of the word "sect" ?
16. What is conviction ?
17. Does conviction always precede a change of heart ?
18. October 20, 1819. — What are the rights of Congregational churches relative to the town or parish as respects the choice of religious teachers ?
19. Ought recommendations to be given to those who request them, in order to join Baptist churches ?
20. Must objections to receiving a person into the Church by certificate be such as would subject the person to discipline from the church to which he belongs, and is it the duty of the objector to institute a process against him ?
21. January 5, 1820. — What shall be done with a person who leaves a Congregational church and joins the Baptists ?
22. Is not Antinomianism among the prevailing and alarming errors of the present time ?
23. Is a second baptism under any circumstances justifiable ?
24. April 19, 1820. — In case a church should wish to introduce a new Covenant or Confession of Faith, where a minority is opposed to the measure, what is the most suitable method to be adopted in order to effect the object ?
25. June 14, 1820. — A member of one of our churches has joined a Baptist society and obtained a certificate: does this affect his relation to the Church, and if so, in what manner ?
26. September 27, 1820. — Is it expedient for a minister of the Gospel to exchange with other ministers of any denomination, who are assisting in building up a separate church within his society ?
27. Will the Association take any measures for the formation of a young men's religious charitable society in this county ?
28. April 18, 1821. — What are the causes of that laxness of discipline which prevails in our churches ?
29. What are the best remedies for laxness of church discipline ?
30. What is the object of church discipline ?
31. Whose duty is it to commence a course of discipline with an offending brother ?
32. April 17, 1822. — What is the duty of churches with respect to the dismissing and recommending of members ?
33. What is the duty of churches in receiving members from other churches ?
34. What are the existing evils which threaten the peace and prosperity of our churches ?

35. What are the means of guarding against those evils ?
36. What are the different kinds of *censure* which a church may pass upon its members ?
37. June 13, 1822. — Is it expedient for the Association to recommend to the churches in our connection to adopt a uniform confession of faith and church covenant ?
38. What is the duty of a church when application is made by persons in a neighboring town or society to unite with it, upon the plea that the minister where they belong is immoral and heretical, and the church of such a character that they cannot in conscience unite with it, provided the church thus applied to has reason to believe the plea founded in truth ?
39. April 16, 1823. — Can ministers do anything — and if anything, what — to counteract the efforts which are made at the present day to disseminate error ?
40. September 17, 1823. — What are the causes of the present low state of religion in our societies ?
41. Can we do anything more than we are now doing — and if anything, what — to counteract these causes ?
42. Is it expedient to continue the delegation from our churches at the June meetings of the Association ?
43. April 21, 1824. — In what manner ought professors of religion to train up their children ?
44. Is it the duty of the Church to see that her members train up their children as they ought ? and if so, how shall the Church discharge this duty ?
45. Ought the children of Christian professors, deceased, to be baptized ? and if so, by whom to be dedicated ?
46. Ought our churches to maintain a more familiar intercourse with each other ? and if so, in what manner ?
47. How may the spirit of religion be kept alive in our churches ?
48. October 4, 1826. — Are all the affections of the unregenerate sinful ?
49. January 7, 1829. — Are any special efforts required — and if so, what — to produce in *young men* a deeper interest on the subject of religious instruction ?
50. October 14, 1829. — What changes did the Babylonian captivity produce in the religious opinions and character of the Jews ?
51. January 7, 1830. — Was temporal or spiritual death any part of the penalty of the divine law ?
52. October 6, 1830. — How can we reconcile the frequent prayers of David, that God would destroy his enemies, with the idea that he then possessed true benevolence of heart ?
53. April 18, 1832. — What is the meaning of those Scriptures which speak of Christ's coming after his ascension ?
54. Is Unitarian baptism valid ?
55. October 5, 1832. — Is public controversy among Orthodox ministers expedient under existing circumstances ?
56. April 17, 1833. — Have the prophecies of Scripture ever a double meaning ?
57. Do mankind enter immediately at death upon happiness or misery ? if so, why is the resurrection represented as desirable ?

58. January 1, 1834. — What is the meaning of the word "heart," as used in Scripture ?
59. April 16, 1834. — What are the causes of the frequent dismissal of ministers ?
60. October 1, 1834. — Are there any prophecies in Scripture which were designedly left unintelligible to the cotemporaries of the prophets, but capable of being understood in later ages ?
61. What is remorse of conscience ?
62. January 5, 1835. — Ought there to be a change in the article of wine at the communion ?
63. Is baptism a Scriptural requisition for admission to church communion ?
64. What is the evidence that the Apostles were inspired when they wrote ?
65. April 15, 1835. — Would a person having the Spirit of Christ readily admit the divinity of Christ ?
66. What are we to understand by the words, "The Spirit helpeth our infirmities with groanings that cannot be uttered" ?
67. Does not the Bible sanction the practice of giving thanks after meals ?
68. October 7, 1835. — What ought the churches to do in their present state to promote the cause of religion ? What ought ministers to do in promotion of the same object ?
69. January 5, 1836. — How far are the promises made to the Apostles applicable to their successors ?
70. April 20, 1836. — Does the miracle of turning water into wine furnish any argument for the present use of wine ?
71. October 5, 1836. — What is meant by our promoting the glory of God ?
72. January 3, 1837. — What are the duties, privileges, and responsibilities of the senior pastor of a church ?
73. Should "Moral Reform Societies" receive our countenance and aid ?
74. April 19, 1837. — Ought Orthodox ministers to appoint Unitarians to preach the annual convention sermon ?
75. October 4, 1837. — What is the duty of a pastor in relation to one who brings a letter of recommendation, but says he feels unfit to be in the Church ?
76. January 3, 1838. — Is it expedient to admit persons to the Church who do not believe in infant baptism ?
77. What shall be done with members of other churches, residing among us, who refuse to support the gospel ?
78. Should the elements of the Lord's Supper be refused to a Unitarian member who wishes to commune with us ?
79. April 15, 1838. — What advantages are afforded by installation above "stated supply" ?
80. Can a person adopt any measures on the Sabbath to secure a debt, without a breach of the Sabbath ?
81. Do ministers and Christians obey the precept "be courteous" when they speak of each other without some title of respect or affection ?
82. June 12, 1838. — What measures shall be adopted to draw people to the house of God ?

83. August 1, 1838. — Does a Christian minister's success essentially depend on his fidelity?
84. Ought ministers of the gospel to go to the polls in order to assist in sustaining the law of the last Legislature, repealing the license laws?
85. Is it consistent for a church to admit those as members who deny *any one* article of the Confession of Faith?
86. Is there a promise in our church covenant by the members that they will offer their children in baptism?
87. Is doctrinal preaching the best practical preaching?
88. October 3, 1838. — Why are not funeral exercises more generally attended with religious benefit?
89. What are the duties of clergymen to common schools?
90. In what, and how, does the condition of the dead between death and the resurrection differ from what it will be after the resurrection?
91. January 9, 1839. — In what does the suspension of a church-member differ from excommunication?
92. What is the duty of a church towards a suspended member?
93. To what extent are the precepts of the Pentateuch now in force?
94. April 16, 1839. — What peculiarly distinguishes the Apocrypha from the canonical books of Scripture?
95. August 6, 1839. — Does the fact that God has given laws concerning a relation and condition of man prove that relation and condition to be right?
96. January 7, 1840. — What is the duty of those pastors who do not sympathize with Abolition agents as to inviting them to preach on the Sabbath?
97. What is the duty of a minister who has serious objections to protracted meetings, when the question of having such a meeting, as the only means of securing the conversion of men, is agitated in his church?
98. What is the great reason that our ministry is attended with no better success?
99. June 9. — What are the obligations of professing Christians as to the support of the institutions of religion?
100. To what extent are the churches responsible for the existence of a revival of religion in their midst?
101. August 4, 1840. — Is it right to aid a slave who has escaped from his master in going to a land of freedom?
102. January 5, 1841. — Ought a minister in the midst of difficulties which he cannot remove, to take steps to dissolve the connection between him and his people, when there is not disaffection to call for it?
103. April 20, 1841. — Is it consistent for ministers of Jesus Christ to attend funerals when Universalist preachers officiate?
104. Is the Colonization Society worthy of patronage?
105. Should action be taken against a church-member who is affirmed by another member, in open meeting, to have injured him?
106. What shall be done with a member of the Church who withdraws from communion on the assigned reason that he has no religion?
107. What ought ministers and churches to do with members of other churches residing among them who are guilty of misdemeanors?
108. August 3, 1841. — Are deacons to be ordained? and if so, by whom?

109. January 4, 1842. — What is the duty of the Orthodox clergy of this State, at their approaching convention, in respect to those members who have avowed their disbelief of the Bible as a revelation from God ?
110. What shall be done with a member of the Church who objects to creeds, — is a perfectionist, — and does not hold to civil government, or the rights of private property ?
111. August 2, 1842. — Is the common use of tobacco an evil ? if so, how is it to be remedied in the community ?
112. October 4, 1842. — Is the millennium to come *before* or *after* the end of the world ?
113. April 18, 1843. — What shall be done with members of the Church who absent themselves from communion, but who sustain fair moral characters ?
114. August 2, 1843. — Ought anything more to be done than is doing to enlighten and save the Roman Catholics of this country ? and if so, what ?
115. Are we to believe anything we do not understand ?
116. January 2, 1844. — What ought ministers to do upon the subject of temperance ?
117. What should be done with members of our churches who leave their covenant relations in an irregular manner ?
118. August 13, 1844. — What shall be done with a church-member who removes to a distance, lives in the midst of Orthodox churches, but declines asking or taking a letter of dismission in order to unite with a sister church, and against whose moral character there is no objection, and who, in his own way, seems to be trying to do good ?
119. October 1, 1844. — Is it desirable that New England, in the collection of funds for charitable objects, should confine herself within her own limits ?
120. March 4, 1845. — Is any change in respect to the state of Congregational discipline desirable ? if so, is it practicable ?
121. Is it practicable and expedient to attempt to carry into effect the general plan contained in the manual of discipline proposed by the State Committee appointed at a meeting of Congregational ministers, held in Boston, May 29, 1844 ?
122. October 7, 1845. — Is it right, in any case, to receive a slaveholder into a Christian church ?
123. Do the Scriptures authorize us to assign reasons why God withholds the converting influences of his Spirit ?
124. April 21, 1846. — Shall the basis of organization of the General Association be so modified as to admit of a lay delegation in this body equal to the clerical delegation ?
125. October 6, 1846. — Is all war inconsistent with the principles of Christianity ?
126. January 5, 1847. — Is it best that the Convention sermon be discontinued ?
127. August 3, 1847. — What are the distinct points of difference between humanity and benevolence ?
128. January 4, 1848. — Should the votes of churches regarding the excommunication of members be read publicly before the church and congregation on the Sabbath ?
129. Do the difficulties of Scripture weaken its credibility ?

130. April 18, 1848. — What is error in religion ?
131. August 1, 1848. — What is included in the promises of the Abrahamic covenant ?
132. April 17, 1849. — Is the future state of infants a matter of revelation ?
133. June 12, 1849. — Is it right for a member of a church to sign off from the society ?
134. Is a member of the church who signs off from the society, and does not pay his proportion for the support of the gospel, guilty of a disciplinary offence ?
135. Is a member of the church guilty of a disciplinary offence who signs off from the society, but pays his full proportion of supporting the gospel and all contingent expenses ?
136. July 31, 1849. — Do pastoral duties occupy as much attention as their importance demands ?
137. What is to be understood by the prayer of faith ?
138. October 2, 1849. — Do the Scriptures teach that the probation of man will cease at death ?
139. Are the declarations found in Revelation xx. 4 to be understood literally ?
140. April 16, 1850. — How shall ministers influence young men so as to attach them to the institutions of the gospel ?
141. July 30, 1850. — How shall religious newspapers best advance the interests of Christianity ?
142. August 5, 1851. — What is conscience, and what its office ?
143. January 6, 1852. — Is suffering in this world designed to be punitive or only disciplinary ?
144. October 5, 1852. — Is conviction of sin in all cases the work of the Holy Spirit ?
145. January 4, 1853. — How does the atonement satisfy conscience ?
146. April 19, 1853. — How can the costliness of Solomon's Temple be reconciled with the economic-missionary spirit of this age ?
147. August 1, 1854. — What is the Bible view of the final condition of the earth ?
148. January 3, 1855. — Is the distinction between common and special influences of the Holy Spirit Scriptural ?
149. April 17, 1855. — Are there any truths which may be addressed *directly* to the heart in distinction from the intellect ?
150. August 14, 1855. — Is it expedient to attempt further co-operation in Home Missionary operations between Congregationalists and Presbyterians ?
151. January 2, 1856. — Did the Divine Nature suffer in the atonement of Christ ?
152. October 7, 1856. — Is it expedient to continue the correspondence between the Massachusetts General Association and the General Assemblies of the Presbyterian Church ?

6. *Themes of Essays, and the Date of their Adoption.*

1. October 7, 1835. — The Preacher's choosing out Acceptable Words.
2. June 14, 1836. — The Prayer of Faith.

3. January 3, 1837. — A Revival of Religion, — the Nature of the Excitement which it involves.
4. October 4, 1837. — The Bible Views of Slavery.
5. January 3, 1838. — Peace.
6. April 15, 1838. — Election.
7. April 21, 1840. — Creeds.
8. January 5, 1841. — The Claims of the Colonization Society.
9. April 20, 1841. — The Deficiency of Moral and Religious Instruction in Common Schools.
10. January 4, 1842. — Mormonism.
11. April 19, 1842. — The Millennium.
12. August 2, 1842. — The Westminster Assembly's Catechism.
13. January 3, 1843. — Universalism, how to be met.
14. April 18, 1843. — The Trinity.
15. October 3, 1843. — Unity in Sermons.
16. January 2, 1844. — The Relations of a Minister of Jesus Christ to Civil Government.
17. April 16, 1844. — The Grounds of Moral Obligation.
18. August 13, 1844. — Wood's Objections to Episcopacy.
19. October 1, 1844. — Church Government.
20. January 7, 1845. — Bush on the Resurrection.
21. April 22, 1845. — The Duty of Christians particularly in Relation to Benevolent Objects.
22. The Resurrection.
23. August 5, 1845. — Secret Societies.
24. January 6, 1846. — "Organic Sins."
25. April 21, 1846. — Doctrinal Preaching.
26. August 4, 1846. — The Perseverance of the Saints.
27. January 5, 1847. — Probation.
28. April 20, 1847. — A Permanent Ministry.
29. October 5, 1847. — The Corporal Punishment of Children.
30. October 4, 1848. — The Union of Christ with Believers.
31. January 2, 1849. — The Salvation of Infants.
32. April 17, 1849. — Pastoral Duties.
33. January 1, 1850. — The Temptation of Christ.
34. October 1, 1850. — The State of the Churches in Brookfield Association Fifty Years ago.
35. January 7, 1851. — The Influence of Calvinism on Civil Liberty.
36. October 5, 1851. — Fairs for Moral and Religious Purposes.
37. August 3, 1852. — The Gospel Terms of Communion.
38. January 4, 1853. — Stuart's Introduction to the Book of Ecclesiastes.
39. August 1, 1854. — "The Conflict of Ages."
40. January 3, 1855. — The Literal Restoration of the Jews to Palestine.
41. January 2, 1856. — Lyceums.
42. August 5, 1856. — Satanic influence. (Eph. ii. 2.)
43. February 2, 1857. — The Theory of Inspiration as applied to the Book of Ecclesiastes.

7. *Texts for Exegesis, and the Year of their Selection.*

1795. Rom. ix. 3; James i. 13-15. 1841. Ps. ii. 7; 1 Cor. xiv. 34, 35; Luke
1796. Matt. xxiv. 34, 35. xxi. 32.
1799. 1 Pet. i. 17. 1842. Rev. v. 13; Gal. v. 18; Rev. x.
1803. 2 Pet. ii. 1. 5, 6.
1804. 1 Cor. vi. 9; Gal. iii. 19; Eccl. 1843. Rev. xx. 4, 5; Is. xxviii. 16.
xii. 7. 1844. Heb. vi. 4-6; Prov. xxvii. 19;
1805. 2 Pet. iii. 9; John xii. 28. Rom. viii. 29.
1806. John xi. 24; 1 Cor. ix. 22. 1845. Matt. xviii. 15-17; 2 Tim. iii. 13;
1807. 1 Tim. ii. 4; Luke xxi. 8; John Gen. viii. 21; Canticles ii. 1.
iii. 3. 1846. Rom. v. 6; 1 Pet. iv. 1; Heb.
1808. James iv. 7; Matt. vii. 7; Prov. x. 26, 27; Matt. vii. 6; 1 Pet.
xvi. 9. iii. 18.
1809. Luke xix. 14; Prov. xiv. 12; 1847. 1 John v. 20; 1 Pet. iii. 19; Prov.
Heb. xi. 1, 13, 18, 2d clause. xiii. 24; 1 Pet. iv. 6.
1810. 1 Pet. iv. 6. 1848. 1 Pet. iii. 21; Job iv. 18; John
1814. Mark ii. 27; Matt. xiii. 10, 11. xv. 5; 1 Tim. vi. 1, 2.
1815. Acts viii. 37. 1849. 1 Tim. vi. 1, 2; 2 Pet. iii. 13;
1816. Heb. iv. 7-10. Gal. v. 18; Matt. iv. 8, 9.
1818. Luke xxiii. 34; 1 Tim. iv. 15. 1850. Rom. viii. 20; 2 Cor. v. 14, 15;
1826. 1 Cor. iii. 12-15. Job i. 6; Gen. xxxii. 24; Gen.
1827. Eph. vi. 12. ix. 6.
1835. Matt. xix. 28. 1851. Ezek. xiv. 9; Prov. xvi. 4; Luke
1836. John ii. 1-10; Ps. cx. ii. 14.
1837. Rom. v. 19; Gal. iii. 29. 1852. 1 Tim. i. 15; 2 Cor. xii. 16.
1838. 1 Tim. iv. 16; Jude 4; Matt. xi. 1853. 1 Cor. xv. 29; Heb. iv. 12.
12; Matt. v. 37, 38. 1854. 1 Cor. xv. 28; Rev. xx. 6.
1839. 1 Sam. x. 6, 9, 10, 11; Job i. 1855. Rom. xi. 12, 15; John iii. 8; John
6-12; Rom. viii. 7; Ps. ii. xix. 11.
8, 9. 1856. Rom. v. 18; John vi. 44; Luke
1840. Matt. iii. 11; Rom. vi. 7; Heb. vi. xxii. 53.
4-6. 1857. Rom. v. 18, 19; 1 Cor. vii. 14.

8. *Texts for Plans of Sermons, and the Year of their Selection.*

1840. Matt. xxiii. 19; Acts xxiv. 25. 1847. Ps. xiv. 4; Matt. iv. 1-11; Heb.
1841. Acts xxvi. 28; Eph. ii. 8. x. 12; Rom. x. 8, 9.
1842. Luke iv. 28, 29; Eph. i. 4; Rom. 1848. 1 Pet. i. 5; John vii. 17; Acts
ix. 18. xx. 21; Rom. i. 16.
1843. Ps. cxii. 7; Matt. xxii. 2; Heb. 1849. Rev. xxi. 5; Heb. v. 9; Col. i. 29.
vi. 4-6; Prov. xvii. 16. 1850. 2 Pet. iii. 11; 2 Kings iv. 26.
1844. Phil. ii. 12, 13; Ps. ix. 19; Rom. 1851. James i. 18.
ii. 5; Matt. vii. 6. 1852. Eph. i. 4; Ps. cx. 3; John x. 16.
1845. Rom. i. 16; 2 Tim. iii. 13; Acts 1853. (Prov. xxvii. 6; and Heb. xii. 3.)
ii. 37. Eph. ii. 3.
1846. 1 John iii. 8; Prov. v. 22; Deut. 1856. Neh. iv. 6; Is. l. 10, 11.
xxvii. 26. 1857. John xvii. 17; 1 Cor. xv. 22.

9. — *Texts from which Sermons were preached, and the Year.*

1757. Ps. xxxii. 5; Ezek. xxii. 30; Zeph. i. 15.
1763. Jam. ii. 10; John xi. 35; Matt. xvi. 24; Gal. iv. 18.
1764. Ex. xxxiii. 15; Col. i. 20; Matt. v. 47; 1 Cor. iv. 2; Job iv. 7; Ps. cxix. 37; Eph. ii. 1.
1765. 1 Pet. ii. 21; Ps. i. 1-3.
1766. Ps. xcvi. 1.
1768. Acts xvii. 30; Rom. xv. 30; Heb. ii. 1; 3 John 4.
1769. 2 Tim. ii. 19; Gen. xxviii. 12.
1770. Rev. i. 6; Job xxvii. 6; Rom. viii. 32; 2 Cor. v. 18.
1771. 1 John iii. 3; Is. lv. 10, 11; Job xxviii. 28; Luke xiii. 25.
1772. Eph. iii. 8; Rom. v. 6; Ps. cxxxix. 23, 24.
1773. Rom. vi. 15; Acts xx. 24; Ps. xlvi. 14; Phil. i. 21.
1774. Ps. li. 6.
1775. Ezek. xxxiii. 12; Ps. lxxix. 8, 9; Ps. xxxii. 6; 1 Tim. iv. 16; Job xxxviii. 17.
1776. Ps. li. 18; Is. xxvi. 9; Is. v. 1-6; Is. iii. 10; Is. lxii. 1.
1777. 2 Sam. vii. 18; Is. xlvi. 18.
1778. Matt. xxiii. 37; Luke vi. 46; James i. 2-8.
1779. John viii. 31; Rom. xii. 19; 2 Cor. v. 20; John i. 39; 1 Cor. xi. 26.
1780. Ps. cxix. 18; Is. liii. 1; 2 Cor. v. 20; Matt. xi. 6; 1 John iii. 9.
1781. Matt. xvi. 26; Ex. xx. 19; (Matt. x. 16, 17; and 2 Cor. xi. 13;) 2 Cor. i. 12; 2 Cor. v. 20; Ps. cxix. 115; Job vi. 44; Acts ii. 21; Acts xx. 24; Luke iv. 28-30.
1782. 1 Kings xxii. 19-22; 2 Cor. vi. 1; 2 Cor. iv. 7; Acts x. 43; Titus iii. 8; Heb. iii. 12; Rev. iii. 21; Mal. iii. 17.
1783. Acts xvi. 30; 2 Pet. ii. 2; Heb. vi. 18; 1 Cor. ii. 2; (1 Tim. vi. 3-5, also John x. 11 and Ps. xxiii. 1;) Gal. ii. 20; Phil. i. 6; Is. liii. 1; Ps. lxxiii. 1.
1784. Acts xix. 20; Luke xxiv. 32; John i. 17; John xv. 14; Eph. iii. 15; Job xxii. 2, 3; Gen. xvii. 1, 2.
1785. Acts xix. 15; (John x. 11 and Ps. xxi. 1;) Rom. xiv. 7, 8; Rom. v. 2; Ps. cxix. 57; Jer. xiii. 23; Jer. xx. 9; Job xxii. 21.
1786. Jer. v. 31; Phil. i. 27; John viii. 39; Matt. vii. 7; Ps. xxi. 9; Rev. ii. 5; Acts xx. 20; Jude 3.
1787. Ps. cxxxiii. 1; Heb. x. 24; Phil. i. 6; John xi. 4; Prov. xv. 24.
1788. Acts xv. 18; Is. i. 1.
1789. Rom. iii. 31; Rom. vi. 22; Ezek. xlvi. 11; Is. liii. 1.
1790. Prov. xxiii. 17, 18; Rom. xii. 11.
1791. Rom. xii. 11; John iii. 19; Acts xviii. 5.
1792. Col. i. 12; 1 Chron. xv. 16, 22; John i. 14; Jer. iv. 3.
1793. Hos. x. 12; Prov. xxvii. 19; Matt. vi. 33.
1794. Ps. iv. 4; John xviii. 36; Phil. iii. 14.
1795. 1 Thess. iv. 1; Titus i. 5.
1796. John xiv. 15; Ezek. iii. 17, 18, 19; 1 Thess. v. 19.
1797. Job xii. 10; 2 Cor. v. 17; Prov. xxix. 25.
1798. Ps. cxliii. 8; Matt. xviii. 3.
1800. Jer. viii. 14; 1 Pet. i. 17; Eccl. xii. 14.
1801. Matt. iv. 17; Rom. viii. 1; Luke xix. 22.
1802. Phil. i. 6; Eph. ii. 10.
1803. Eph. ii. 12; Matt. xix. 6; Jude 3.
1804. 2 Pet. ii. 1; Matt. v. 3; John i. 17.

- 1860. Heb. vi. 17; 1 Cor. xiv. 22.
- 1861. Gen. xxi. 17; Matt. xxi. 20, 21; 1 Cor. xiii. 12.
- 1862. Matt. x. 17; 1 Cor. xiii. 12; 1 Cor. xiii. 12.
- 1863. 1 Thess. ii. 1; Heb. xii. 17; Prov. xxviii. 11.
- 1864. Heb. ix. 19; Heb. xii. 17; 1 John xii. 15-17; 1 John xii. 15.
- 1865. Gen. xxxv. 21; Gen. xli. 14; Rom. i. 21; 1 Cor. xiv. 20; Prov. xii. 17.
- 1866. Rom. ix. 21; 1 Cor. xiv. 21; 1 Cor. xiv. 21; 1 Cor. xiv. 21; 1 Cor. xiv. 21.
- 1867. Matt. xi. 22; Rom. viii. 28.
- 1868. Ps. cxix. 20; 1 Tim. iii. 16, 17; 1 Tim. iii. 16.
- 1869. 1 Cor. xiv. 22; John xvi. 22; 2 Kings vii. 4; Matt. xii. 10, 11.
- 1870. Matt. xiv. 6; John xvii. 1; 1 Cor. v. 21.
- 1871. Acts iv. 12; Heb. vi. 1; Ps. cxv. 24; John i. 18; Heb. x. xvii. 2-6; Is. lxxvi. 2; Josh. xxiv. 16.
- 1872. 1 Cor. ii. 6; Matt. vi. 24; 1 Thess. i. 17; Rom. x. 1, 5; 1 Cor. x. 4; 1 Cor. iii. 1; 1 Cor. xiv. 6; Matt. vii. 16.
- 1873. Heb. xiii. 17; Matt. xxiii. 84; Rev. ii. 10; Acts viii. 26; 1 Thess. ii. 19, 20; Prov. xxiii. 28; 2 Cor. iii. 6; Rom. xi. 24.
- 1874. Rev. ii. 10; Gal. vi. 9; Ezek. ii. 7; Prov. xix. 21; 1 Sam. xxiii. 16, 17; Gen. xxviii. 16; 2 Cor. ii. 15, 16; Is. lv. 8.
- 1875. 2 John x. 10, 11; Col. ii. 15; Heb. xiii. 17; John vi. 44; 2 Thess. ii. 11; Ezek. xlviii. 35; Rom. v. 1.
- 1876. 1 Cor. xv. 14; 1 Pet. iv. 7; Num. xvi. 3; 1 Cor. v. 6; Gen. xviii. 25.
- 1877. Jer. xxiii. 22; John iii. 8; Matt. vi. 22, 23; Rom. i. 16; Rom. i. 16 again.
- 1878. Rom. vi. 1; Matt. xvi. 18; John xii. 31; Prov. xxviii. 11; Prov. xii. 17; 1 Cor. xiii. 12; 1 Cor. xiii. 12.
- 1879. 1 John xii. 17; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22.
- 1880. 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22.
- 1881. 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22.
- 1882. 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22.
- 1883. 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22.
- 1884. 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22.
- 1885. 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22.
- 1886. 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22.
- 1887. 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22.
- 1888. 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22.
- 1889. 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22.
- 1890. John iii. 3; Eph. i. 7; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22.
- 1891. James iv. 14; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22; 1 Cor. xiv. 22.
- 1892. Dan. x. 19; Luke xiii. 15; Acts ix. 18; Acts xiv. 17; 1 Pet. i. 4; Acts xlviii. 18, 19; Matt. x. 48.
- 1893. John iii. 20; 1 Cor. xiv. 22; 1 Pet. iii. 10; Acts i. 8; Luke xiv. 18.
- 1894. Eccl. vii. 18; Heb. iii. 10; John vii. 48; Gal. vi. 4; Acts ix. 31; Acts ii. 1; John. ix.
- 1895. Matt. x. 8, 6; John ix. 4; Acts iv. 19; Matt. x. 19.
- 1896. Luke xiv. 18; 1 Cor. i. 69, 74; 1 Cor. ix. 69; 1 Cor. i. 69; 1 Cor. i. 69; Acts xx. 26; Matt. vi. 6.
- 1897. 2 Cor. ii. 10; Is. xxi. 11; 1 John iii. 3; James iii. 17; 1 Sam. ix. 21.
- 1898. Jude 3; 1 Tim. i. 11; 1 Tim.

- vi. 6; Heb. x. 25; Mark xvi. 15; Rom. i. 16; Phil. ii. 5; 2 Cor. iv. 5; Matt. xxviii. 19.
1839. Ps. cxxvi. 6; 1 Tim. ii. 4; Gal. i. 10, last clause; Rev. ii. 23; Luke xiv. 23; Acts xx. 24; Ps. cxix. 117; Rom. ix. 19; 2 Cor. vi. 17, 18; John xv. 5.
1840. 2 Tim. ii. 7; Dan. iv. 35; Mark xvi. 16; Matt. iii. 9; Ps. li. 4; 2 Tim. iv. 7, 8; 2 Cor. viii. 7; Matt. x. 16; 2 Pet. i. 12; 1 Cor. iii. 7; Jer. xlvii. 25.
1841. 2 Sam. xii. 13; Matt. xix. 26; Josh. iii. 5; John i. 13; Matt. vii. 18; 2 Tim. iii. 12; Phil. ii. 20; 2 Cor. iv. 2; Gen. iii. 4.
1842. 1 Tim. iv. 16; 2 Tim. i. 13; Col. i. 28; Mark vi. 34; James i. 15; Is. lxii. 1; Mark vii. 37; 1 Cor. i. 23, 24; Luke xvi. 27, 28; Eph. i. 22; Rom. xii. 18; Ps. xxiv. 1; John xvi. 7, 8.
1843. Luke xvii. 20; 1 Cor. ii. 2; Rom. xiv. 23; Lev. x. 3; Lev. xix. 32; Acts xvii. 11; Matt. vi. 23; Zech. vii. 9; Luke xii. 48; Zech. vii. 9; Acts xiii. 44; John iii. 16; Solomon's Song i. 6, last half; 1 John i. 9.
1844. 1 Cor. iv. 1; Is. l. 11; 2 Pet. i. 5, 6, 7; 2 Cor. v. 18; Ps. cxix. 24; Ezek. xxxiii. 11; Is. lxii. 6, 7; Gal. vi. 10; John i. 31; Dan. ii. 35; Heb. xi. 13; Ps. cxix. 96.
1845. 1 Cor. iv. 1; 2 Pet. i. 16; Acts xxvi. 28; 1 Pet. iv. 7; 1 Kings xi. 2; Ps. xix. 7; John iii. 3; John xvii. 20, 21; Acts iv. 33; Ps. x. 1; 1 Thess. iv. 3, 23; Acts xiii. 2; Matt. xi. 28.
1846. 2 Sam. xviii. 16; Is. iii. 10, 11; Col. iii. 3; Lev. xix. 17, and Eph. v. 7; Prov. xxv. 2; Luke ix. 62; 1 Thess. iii. 12; John xvii. 21; Rom. v. 6; James iii. 2; Ps. v. 4, 5; 2 Kings viii. 11; Phil. iii. 3; John xvii. 17.
1847. Ps. cxxvi. 6; Rev. xiv. 13; Rom. xii. 19; Matt. xiii. 10, 11; Eph. v. 2; Acts ii. 1; Rom. i. 16; Mark xvi. 15; Matt. xvi. 18; Jer. xxxii. 18, 19; Is. i. 18; Ps. cxix. 113; 2 Cor. vi. 3; Heb. i. 3; James ii. 18 - 20.
1848. Ps. xc. 12; Matt. v. 20; Gen. i. 26, 27; 1 John iii. 3; Matt. xiii. 31, 32; 1 Cor. xvi. 2; 1 Tim. iii. 1; James i. 17; Mark x. 14; Ps. lxxi. 7; Rom. v. 1.
1849. Matt. xx. 23; Ps. liii. 2, 3; John xv. 25; Philip. i. 9; Mark x. 42 - 44; Ezek. xxxiii. 32; 1 Chron. xxix. 5; Job xlii. 5, 6; Eccles. vii. 10; 1 Tim. i. 15; Ps. lxxxvi. 5; Dan. iv. 35; 2 Cor. v. 20; John xix. 30; Rev. iii. 21, 22.
1850. Ps. xxxix. 12; 2 Cor. v. 11; Rom. viii. 20; 1 Cor. ii. 2; Rom. ii. 11, 12, 16; Is. xxvi. 12; Acts xxv. 11; Luke xxiv. 46, 47; 1 Cor. ii. 9; Luke xv. 7; Rom. viii. 24; Luke xxiv. 52, 53; Heb. ix. 26; 1 Cor. xi. 19; John iii. 3; Luke xviii. 11, 12.
1851. 2 Cor. iv. 7; 1 Cor. xvi. 13; Eph. i. 13, 14; Neh. vi. 3; Ps. lxxvi. 10; Psalm cxix. 59; Col. i. 28.
1852. Rev. iii. 16; John xvii. 21; John xvi. 8, 9; (2 Cor. v. 18, and Rev. iv. 2, and John xii. 28, also 1 Cor. vi. 20.)
1853. Ezek. xx. 49; 1 Cor. x. 31; Rom. i. 16.
1854. 1 Cor. xiv. 20, last clause.
1855. Rom. viii. 6; Rev. xxii. 17.
1856. Col. iii. 11; John xvii. 21; Ps. cxxvi. 5, 6.
1857. 1 Cor. iii. 11; (Gal. iv. 19, and Col. i. 27;) John i. 41; Eccl. i. 4.

CONGREGATIONAL THEOLOGICAL SEMINARIES IN
1869-70.

THE following lists are compiled from the printed catalogues and information in manuscript. All honorary titles being dropped from the names of ministers, it is safe to address each Professor as D. D. A dash in the column "Graduated" signifies that the person mentioned is not a graduate of any college; a blank in the same situation signifies our ignorance.

The following list of abbreviations of names of colleges, which we have used in part for several years, was prepared after careful survey of the whole field. To avoid obscurity, we were obliged to make several changes from the abbreviations used in the several catalogues. Our rule is, in case of conflict, to use the simple initials for the older colleges, and more extended abbreviations for the later ones. Thus, "B. C." belongs to Bowdoin College, and not to Beloit, although the Chicago catalogue gives it to the latter. It would be very convenient to us, and to the general public, if our seminaries would adopt our list, and it would do them no harm. The Andover Triennial uses it.

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|---|---|
| Ad.C. Adrian College, Michigan. | R.U. Rochester University, New York. |
| Al.C. Alleghany College, Pennsylvania. | Ri.C. Ripon College, Wisconsin. |
| A.C. Amherst College, Massachusetts. | R.C. Rutgers College, New Jersey. |
| B.C. Bowdoin College, Maine. | T.C. Tusculum College, Tennessee. |
| Ba.C. Bates College, Maine. | U.C. Union College, New York. |
| Bel.C. Beloit College, Wisconsin. | U.Ch. University of Chicago. |
| B.U. Brown University, Rhode Island. | U.E. University of Edinburgh, Scotland. |
| Cal.C. College of California. | U.M. University of Michigan, Michigan. |
| C.U. Colby University, Maine. | U.P. University of Pennsylvania, Pa. |
| D.G. Dartmouth College, New Hampshire. | U.Vt. University of Vermont, Vermont. |
| F.G.C. Forest Grove College, Oregon. | Wab.C. Wabash College, Indiana. |
| Gen.C. Genesee College. | Washb.C. Washburn College, Kansas. |
| Ham.C. Hamilton College, New York. | Wat.C. Waterville College, Maine. |
| H.C. Harvard College, Massachusetts. | Wg.C. Waynesburg College. |
| Hills.C. Hillsdale College, Michigan. | Wh.C. Wheaton College, Illinois. |
| Ho.C. Howard College (?). | W.R.C. Western Reserve College, Ohio. |
| Ill.C. Illinois College, Illinois. | W.C. Williams College, Massachusetts. |
| Io.C. Iowa College, Iowa. | Y.C. Yale College, Connecticut. |
| Ken.C. Kenyon College, Ohio. | |
| K.C. Knox College, Illinois. | |
| Ki.C. King's College, Nova Scotia. | |
| L.U. London University. | |
| Mad.U. Madison University, New York. | |
| Mar.C. Marietta College, Ohio. | |
| McG.U. McGill University, Canada. | |
| M.C. Middlebury College, Vermont. | |
| Mon.C. Monmouth College. | |
| J.C. New Jersey College, New Jersey. | |
| N.Y.C. New York College, New York. | |
| N.Y.U. New York University, New York. | |
| O.C. Oberlin College, Ohio. | |
| O.L.C. Olivet College, Mich. | |
| O.W.U. Ohio Wesleyan University, Ohio. | |
| Pa.C. Pennsylvania College. | |

I. — THEOLOGICAL SEMINARY, BAN-
GOR, ME.

FACULTY.

- Rev. ENOCH POND, President, Waldo Professor of Ecclesiastical History.
 Rev. DANIEL SMITH TALCOTT, Hayes Professor of Sacred Literature.
 Rev. JOHN R. HERRICK, Buck Professor of Christian Theology, and Librarian.
 Rev. WILLIAM M. BARBOUR, Fogg Professor of Sacred Rhetoric and Pastoral Duties.
 THOMAS H. RICH, Assistant Teacher of Hebrew.

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SENIOR CLASS.

Name and Residence.	Graduated.
John Bragdon, Wells.	
Samuel D. Church, Bangor.	
William Forsyth, Bangor.	
Vitellus Merrill Hardy, Chicago, Ill.	A.C. 1865
Clement G. Harwood, New York.	
William C. Hulse, Johnston, Wis.	Hills.C. 1868
Andrew J. McLeod, Milton, N. S.	McG.U.
Webster K. Pierce, Winterport.	
John T. Rea, Boston, Mass.	
William A. Spaulding, Hanover, N. H.	D.C.
E. S. Tingley, Milford, Mass.	

(11)

MIDDLE CLASS.

Name and Residence.	Graduated.
William H. Bolster, Paris.	Ba.C. 1869
R. Henry Davis, Milford, Del.	A.C. 1868
George A. P. Gilman, Laconia, N. H.	
Daniel Warren Hardy, Chicago, Ill.	B.C.
Calvin G. Hill, Attleborough, Mass.	A.C. 1867
Leonard Hutchins, New Portland.	
Albert N. Jones, Weld.	
G. W. Jones, Weld.	
Alvin B. Jordan, Raymond.	B.C.
Jotham Sewall, Fryeburg.	W.C. 1868
M. C. True, Strong.	
Joseph E. Walker, Forest Grove, Or.	F.G.C. 1867

(12)

JUNIOR CLASS.

Name and Residence.	Graduated.
De Alva S. Alexander, Defiance, Ohio.	B.C.
John Justin Blair, Portland.	
Almon Taylor Clarke, Wadham's Mills, N. Y.	
LeRoy Z. Collins, Union.	B.C.
William N. T. Dean, Fall River, Mass.	
Samuel W. Dickinson, Griggsville, Ill.	
Roselle A. Fuller, Philadelphia, N. Y.	A.C. 1869
Daniel C. Heath, Farmington.	A.C. 1868
Daniel L. Smart, Brooklyn, N. Y.	
Arthur H. Tobbets, Portsmouth, N. H.	
	Total, 33.

(10)

II. — ANDOVER THEOLOGICAL SEMINARY, ANDOVER, MASS.

FACULTY.

Rev. EDWARDS A. PARK, Abbot Professor of Christian Theology.
Rev. JOHN L. TAYLOR, Smith Professor of Theology and Homiletics (in the Special Course) and Lecturer on Pastoral Theology.
Rev. AUSTIN PHELPS, Bartlet Professor of Sacred Rhetoric.
Rev. EGBERT C. SMYTH, Brown Professor of Ecclesiastical History.
Rev. J. HENRY THAYER, Associate Professor of Sacred Literature.

Rev. CHARLES M. MEAD, Hitchcock Professor of the Hebrew Language and Literature.
Rev. JOHN W. CHURCHILL, Jones Professor of Eloquence.

LIBRARIAN.

Rev. WILLIAM L. ROPES.

LECTURERS.

Prof. SAMUEL HARRIS, on Foreign Missions.
Rev. INCREASE N. TARBOX, on Congregationalism.
———, on Revivals.
Rev. JACOB M. MANNING, on the Relations of Christianity to Popular Infidelity.
Rev. DANIEL P. NOTES, on Home Evangelization.
Prof. NOAH PORTER, on Intellectual Philosophy.

RESIDENT LICENTIATES.

Name and Residence.	Coll. Grad. Sem.
John F. Aiken, Andover, Mass.	D.C. 1868.
S. R. Asbury, Andover, Mass.	L.U. 1852.
	Andover.
Joseph Cook, Ticonderoga, N. Y.	H.C. 1865.
	Andover.
J. G. Dougherty, Newport, R. I.	B.U. 1866.
	Andover.
Horace Dutton, Andover, Mass.	Y.C. 1862.
	Andover.

(5)

SENIOR CLASS.

Name and Residence.	Graduated.
Amory H. Bradford, Charlotte, Mich.	Ham.C. 1867
Horace Bumstead, Boston, Mass.	Y.C. 1868
Michael Burnham, Essex, Mass.	A.C. 1867
Charles Edwin Cooledge, Chicopee Falls, Mass.	A.C. —
Sidney Crawford, Andover, Mass.	A.C. 1861
Theodore L. Day, Newton, Mass.	Y.C. 1867
Henry Morton Dexter, Boston, Mass.	Y.C. 1867
Albert Elijah Dunning, Andover, Mass.	Y.C. 1867
John Lewis Ewell, Byfield, Mass.	Y.C. 1865
Jeremiah E. Fullerton, Bath, Me.	B.C. 1865
James Taylor Graves, Conway, Mass.	Y.C. 1866
Frederick A. Hand, Hancock, Mass.	W.C. 1867
Edward Young Hincks, Bridgeport, Ct.	Y.C. 1866
Francis T. Ingalls, Haverhill, Mass.	W.C. 1864
John Henry Jones, Youngstown, O.	W.R.C. 1867
Lucian Dwight Mears, Beloit, Wis.	Bel.C. 1862
Charles Henry Merrill, Haverhill, N. H.	D.C. 1867
James Fiske Morriam, Springfield, Mass.	Y.C. 1867
Charles L. Mitchell, Brooklyn, N. Y.	Y.C. 1866
Nathan Round Nichols, Danby, Vt.	M.C. 1866
George Lyman Nims, Sullivan, N. H.	M.C. 1865
George Herbert Palmer, Boston, Mass.	H.C. 1864
Charles Ware Park, West Boxford, Mass.	A.C. 1867
John Warren Partridge, Worcester, Mass.	Y.C. 1867

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Henry Dwight Porter, Chicago, Ill.	Bel.C. 1867	Albert Weston Moore, Malden, Mass.	D.C. 1864
Andrew Jackson Rogers, Charlestown, Mass.		Frederic Palmer, Boston, Mass.	H.C. 1869
	B.U. 1867	Stuart Phelps, Andover, Mass.	Y.C. 1869
Charles M. Southgate, Woodstock, Vt.	Y.C. 1866	Elihu Root, Belchertown, Mass.	A.C. 1867
Charles E. Sumner, Spencer, Mass.	Y.C. 1863	S. G. Uplyke, Reading, Mich.	
Charles R. Treat, Boston, Mass.	W.C. 1863		Sci. Dept., Hills.C. 1869
Thomas R. Willard, Galesburg, Ill.	K.C. 1866	Wm. Haskell Woodwell, Newburyport, Mass.	
(30)		(21)	B.C. 1869

MIDDLE CLASS.

Name and Residence.	Graduated.
Henry Tucker Arnold, Providence, R. I.	B.U. ———
Charles Dana Barrows, Fryeburg, Me.	D.C. 1864
Charles Terry Collins, Hartford, Conn.	Y.C. 1867
Ephraim M. Corey, Hillsdale, Mich.	Hills.C. 1868
Oliver P. Emerson, Hawaiian Islands.	W.C. 1868
Fred. Wyatt Fairfield, Oak Park, Ill.	O.C. 1868
Austin Samuel Garver, Chambersburg, Penn.	Pa.C. ———
M. Lafayette Gordon, Waynesburg, Pa.	Wg.C. 1868
G. A. Jackson, North Adams, Mass.	
	Sci. Dept. Y.C. 1868
Geo. Whitefield Kinne, Norwich, Conn.	W.C. 1868
Burke Fay Lovitt, Lowell, Mass.	W.C. 1868
Stephen M. Newman, West Falmouth, Me.	
	B.C. 1867
Levi Rodgers, Andover, Mass.	D.C. 1866
Charles Henry Rowley, Middlebury, Vt.	M.C. 1868
Fred. A. Schaeffer, Constantinople, Turkey.	
	W.C. 1867
June Porter Sprouts, East Finley, Penn.	
	Wg.C. 1868
James Brainard Taylor, Boston, Mass.	H.C. 1867
Leviah Bevier Voorhies, Rocky Hill, N. J.	N.J.C. 1868
Jonathan Wadhams, Clarkson, N. Y.	W.C. 1867
Joseph Fisk Whitney, Wadham's Mills, N. Y.	
	M.C. 1868
Henry C. Woodruff, Brooklyn, N. Y.	Y.C. 1868
(21)	

JUNIOR CLASS.

Name and Residence.	Graduated.
William Payson Barnes, Martinsburg, O.	
	Ken.C. 1868
Thomas Russell Beaber, Muncy, Penn.	Pa.C. 1869
Charles H. Brooks, Lennoxville, Que.	McG.U. 1868
John Klittridge Browne, Saxonville, Mass.	
	H.C. 1869
John S. Copp, Flushing, Mich.	Hills.C. 1869
Israel Howard Dana, Portland, Me.	Y.C. 1869
Charles Fletcher Dole, Norridgewock, Me.	
	H.C. 1868
Archibald Duff, Sherbrooke, Que.	McG.U. 1864
Wm. Wells Eaton, Andover, Mass.	A.C. 1868
James H. Ecoh, Franklin, N. Y.	Ham.C. 1870
Lewis Emerson, Westford, Mass.	—————
Warner White Folsom, Hanover, N. H.	D.C. 1869
Jersey M. Griffin, Topeka, Kan.	Washb.C. 1869
Edward C. Hood, Chester, Penn.	N.J.C. 1868
Thomas M. May, Bristol, R. I.	—————

SPECIAL COURSE.

Name and Residence.	Graduated.
Benjamin S. Adams, Golden City, Col.	—————
Thomas Scott Burnell, Melár, India.	—————
John Walter Leas, Andover, Mass.	—————
Wm. Redfield Stocking, Orooniah, Persia.	
	W.C. ———
Henry Laurens Talbot, East Machias, Me.	—————
Ludwig Wolfen, Achtrup, Denmark.	—————
(6)	Total, 78.

III. — THEOLOGICAL DEPARTMENT, YALE COLLEGE, CONN.

FACULTY.

Rev. THEODORE D. WOOLSEY, President.
Rev. ELIAZER T. FRICE, Emeritus.
Rev. LEONARD BACON, Acting Professor of Revealed Theology.
Rev. NOAH PORTER, Clark Professor of Moral Philosophy and Metaphysics, and Instructor in Natural Theology.
Rev. GEORGE E. DAT, Professor of the Hebrew Language and Literature, and Biblical Theology.
Rev. JAMES M. HOPPIN, Professor of Homiletics and the Pastoral Charge.
Rev. GEORGE P. FISHER, Professor of Ecclesiastical History.
Rev. TIMOTHY DWIGHT, Professor of Sacred Literature.

RESIDENT LICENTIATES.

Name and Residence.	Coll. Grad.
Cornelius Ladd Kitchell, D. B., Middlebury, Vt.	Y.C. 1862
David Brainerd Perry, D. B., Worcester, Mass.	Y.C. 1863
(2)	

SENIOR CLASS.

Name and Residence.	Graduated
Thomas Dougal Barclay, Van Vechten, N. Y.	Mon.C.
Anselm Byron Brown, New Haven, Conn.	
	Y.C. 1867
Daniel Augustus Evans, Nantyglo, Wales.	—————
Albert Francis Hale, Springfield, Ill.	Y.C. 1866

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Joseph William Hartshorn, New Haven, Conn. Y.C. 1867
 James Phillips Hoyt, Guilford, Conn. Y.C. 1864
 Elijah James, Oakland, Cal. Cal.C.
 Robert George Stephen McNelle, Philadelphia, Penn. Y.C. 1863
 Edward Comfort Starr, Guilford, Conn. Y.C. 1866
 Juba Howe Vorce, Crown Point, N. Y. M.C.
 Charles Swan Walker, Cincinnati, Ohio. Y.C. 1867
 (11)

MIDDLE CLASS.

Name and Residence.	Graduated.
Theodore Lansing Day, Newton, Mass.	Y.C. 1867
John Kinne Hyde DeForest, Lyme, Conn.	Y.C. 1868
Charles Wesley Drake, Elkhart, Ill.	Gen.C.
Charles Winthrop Fifield, Concord, N. H.	Y.C. 1864
Lauren Matthew Foster, Meriden, Conn.	—
Edward Pierrepont Herrick, New Haven, Conn.	—
Alexander Johnston, Pittsburg, Penn.	Y.C. 1867
David Evan Jones, Olyphant, Penn.	—
James Brainerd Tyler, New Haven, Conn.	Y.C. 1864

(9)

JUNIOR CLASS.

Name and Residence.	Graduated.
Arthur Herman Adams, Cleveland, O.	Y.C. 1867
George C. Booth, Quincy, Ill.	—
Robert Allen Hume, New Haven, Conn.	Y.C. 1868
William Gosger Marts, Washington, D. C.	—
Elisha Wright Miller, Williston, Vt.	Y.C. 1868
Pascal Decatur Murray, New Britain, Conn.	—
Austin Hull Norris, Centre Brook, Conn.	—
Edward Kirk Rawson, Albany, N. Y.	Y.C. 1868
Richard Austin Rice, New Haven, Conn.	Y.C. 1868
Rufus Byam Richardson, Groton, Mass.	Y.C. 1869
Arthur Shirley, New York City.	Y.C. 1869
Thomas Clayton Welles, Wethersfield, Conn.	Y.C. 1868
George Oliver Whitney, Bridgeport, Conn.	—

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Mad. U.
 Total, 83

IV. — THEOLOGICAL INSTITUTE OF CONNECTICUT, HARTFORD, CONN.

FACULTY.

Rev. WILLIAM THOMPSON, Nettleton Professor of Biblical Literature.
 Rev. ROBERT G. VERMILYE, Riley Professor of Christian Theology.
 Rev. JOSEPH C. BODWELL, Hosmer Professor of Preaching and the Pastoral Charge.

Rev. PHILIP SCHAFF, Waldo Professor of Ecclesiastical History.

LECTURERS.

ARNOLD GUYOT, LL.D. The Connection of Revealed Religion and Ethnological Science.
 Rev. RUFUS ANDERSON, History and Nature of Missions.
 Rev. ALONZO H. QUINT, Congregationalism.

RESIDENT LICENTIATES.

None reported.

SENIOR CLASS.

Name and Residence.	Graduated.
Abel S. Clark, New Haven, Conn.	Not reported.
Aaron W. Field, Bernardston, Mass.	"
Adelbert F. Keith, N. Bridgewater, Mass.	"
F. B. Phelps, North Amherst, Mass.	"
Charles E. Simmons, Worcester, Mass.	"
Henry W. Teller, Mt. Cisco, N. Y.	"

(6)

MIDDLE CLASS.

Name and Residence.	Graduated.
Joseph C. Bodwell, Jr., Hartford, Conn.	Not reported.
Frank H. Buffum, Winchester, N. H.	"
Myron Eells, Walla-Walla, Wash. Ter.	"
Vincent Moses, Clymer, N. Y.	"
Issac F. Tobey, Boston, Mass.	"

(5)

JUNIOR CLASS.

Name and Residence.	Graduated.
John M. Chapin, Springfield, Mass.	Not reported.
D. B. Dodge, North Abington, Mass.	"
G. S. Dodge, North Brookfield, Mass.	"
George Dodson, Hartford, Conn.	"
E. S. Gould, Hartford, Conn.	"
D. B. Hubbard, Hilganum, Conn.	"
C. W. Kilbon, New London, Conn.	"
T. C. Kinrie, Norwich, Conn.	"
F. B. Makepeace, Worcester, Conn.	"
Henry M. Perkins, Chicopee, Mass.	"

(10)

Total, 21.

V. — THEOLOGICAL DEPARTMENT, OBERLIN COLLEGE, OHIO.

FACULTY.

Rev. JAMES H. FAIRCHILD, President, Avery Professor of Moral Philosophy, and Professor of Systematic Theology.
 Rev. CHARLES G. FINNEY, Professor of Pastoral Theology.
 Rev. JOHN MORGAN, Professor of Biblical Literature.
 Rev. STEPHEN C. LEONARD, Instructor in Sacred Rhetoric and Ecclesiastical History.

SENIOR CLASS.

Name and Residence.	Graduated.
John A. Bodient, Little Valley, N. Y.	O.C. 1866
Roselle T. Cross, Richville, N. Y.	O.C. 1867
James E. Todd, Tabor, Io.	O.C. 186
Richard Winsor, Boston, Mass.	O.C. 1867
Albert A. Wright, Oberlin, O.	O.C. 1865
Cassius E. Wright, Saybrook, O.	O.C. 1867.

(6)

MIDDLE CLASS.

Name and Residence.	Graduated.
Levi F. Bickford, Wheaton, Ill.	O.C. 1868
Cornelius B. Bradley, Bangkok, Siam.	O.C. 1868
Justus N. Brown, Oberlin, O.	O.C. 1867
Almon W. Barr, Oberlin, O.	O.C. 1868
Charles C. Darwin, Burlington, Io.	O.C. 1868
Frederick W. Fairfield, Oak Park, Ill.	O.C. 1868
John G. Fraser, Oberlin, O.	O.C. 1867
Herman A. French, Granville, Ill.	O.C. 1868
Robert W. Logan, Mallett Creek, O.	—
Daniel K. Pangborn, Oberlin, O.	—
Charles A. Richardson, East Cleveland, O.	O.C. 1868
James R. Severance, Bellevue, O.	O.C. 1868
Hinds Smith, Oberlin, O.	O.C. 1868
William Woodmensee, Denmark, Io.	O.C. 1868

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JUNIOR CLASS.

Name and Residence.	Graduated.
Henry E. Chittenden, Flint, Mich.	(?) O.C. 1869
Charles N. Fitch, Geneva, O.	O.C. 1869
Page F. McClelland, Russia, O.	O.C. 1869
Edwin C. Stickel, Decatur, Ill.	(?) O.C. 1869
Joseph P. Preston, Huntington, O.	—

(5)

Total, 25.

VI. — CHICAGO THEOLOGICAL SEMINARY, CHICAGO, ILL.

FACULTY.

- Rev. JOSEPH HAVEN**, Illinois Professor of Systematic Theology.
Rev. SAMUEL C. BARTLETT, New England Professor of Biblical Literature.
Rev. FRANKLIN W. FISK, Wisconsin Professor of Sacred Rhetoric.
 ———, Professor of Ecclesiastical History.
 (Instruction given in this department for the present by Prof. Haven. Lectures on Pastoral Duties by Prof. Bartlett.)

INSTRUCTOR IN ELOCUTION.

Prof. EDWARD M. BOOTH, A.M.

SENIOR CLASS.

Name and Residence.	Graduated.
Edward N. Barrett, Chicago, Ill.	K.C. 1866
George S. Bascom, Princeton, Ill.	Bel.C. 1866
Oliver P. Champlin, Stafford Springs, Conn.	—
William H. Cross, Roscoe, Ill.	Bel.C. 1865
Edward P. Goodrich, Allegan, Mich.	U.M. 1865
Charles C. Harrah, Newton, Io.	—
Stanley E. Lathrop, Glenwood, Minn.	Bel.C. 1867
Oscar C. McCulloch, Chicago, Ill.	—
Alexander R. Thain, Milburn, Ill.	—
Thomas J. Volentine, Providence, R. I.	B.U. 1867

(10)

MIDDLE CLASS.

Name and Residence.	Graduated.
Amos J. Bailey, Wheaton, Ill.	Wh.C. 1868
Frederick W. Bush, West Leroy, Mich.	O.C. 1868
Cephus F. Clapp, Lamelle, Ill.	—
John A. Cruzan, McGregor, Io.	—
Julian H. Dixon, Lena, Ill.	Bel.C. 1867
Frederic W. Fairfield, Oak Park, Ill.	O.C. 1868
George D. Marsh, Grinnell, Io.	Ia.C. 1867
Albert Matson, Wheaton, Ill.	—
M. Lester S. Noyes, Chicago, Ill.	—
Myron W. Pinkerton, Waupun, Wis.	Rip.C. 1868
Emanuel Van Noorden, The Hague, Holland.	—

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JUNIOR CLASS.

Name and Residence.	Graduated.
Seth A. Arnold, Grinnell, Io.	Ia.C. 1869
John W. Baird, Waukesha, Wis.	Bel.C. 1869
Salathiel D. Belt, Bloomington, Ill.	O.C. 1864
Otis D. Crawford, Dubuque, Io.	—
James D. Eaton, Lancaster, Wis.	Bel.C. 1869
William J. Evans, Geneseo, Wis.	Bel.C. 1869
R. Cushman Flagg, Castleton, Vt.	M.C. 1869
Robert M. Hall, Plymouth, Ill.	K.C. 1869
Peter Hendrickson, North Cape, Wis.	Bel.C. 1867
Alva A. Hurd, Clinton, Conn.	—
Thomas L. Riggs, Beloit, Wis.	Bel.C. 1868
Albert W. Safford, Rockford, Ill.	—
Darius B. Scott, Mainville, Ill.	Wh.C.
Henry C. Simmons, Beloit, Wis.	Bel.C. 1869
John G. Taylor, Black Earth, Wis.	U.W. 1868
A. Edwards Tracy, Bloomington, Wis.	A.C. 1869
Newell S. Wright, Alden, Ill.	Bel.C. 1869

(17)

SPECIAL COURSE.

SECOND YEAR.

Name and Residence.
Charles M. Bingham, Udina, Ill.
George S. Codrington, Terre Haute, Ind.
Henry Jacobs, Ontario, Ill.
Oscar G. May, Chicago, Ill.

(4)

FIRST YEAR.

Name and Residence.
Horatio M. Case, Lewis, Io.
Edward R. Chase, Flint, Mich.
William C. Hicks, Tomah, Wis.

(3)

Total, 45

SUMMARY.

	Faculty.	Lecturers, &c.	Resident Licentiates.	Students.					Volumes in Library.	Anniversaries in 1870.
				Senior.	Middle.	Junior.	Special Course.	Total.		
Bangor	5	-	-	11	12	10	0	33	12,000	Thursday, July 28.
Andover	7	5	5	30	21	21	6	78	30,000	Thursday, July 7.
Yale	7	-	12	11	9	13	0	33	College (83,000).	Thursday, May 19.
Hartford	4	3	-	6	5	10	0	21	<i>Not reported.</i>	<i>Not reported, June —</i>
Oberlin	4	-	-	6	14	5	0	25	College (10,000).	July 27, August 4.
Chicago	3	1	-	10	11	17	7	45	4,500	Thursday, April 28.
San Francisco	1	-	0	-	-	5	0	5		<i>Not reported.</i>
TOTAL, 7	31	9	7	74	72	81	13	240		

TERMS AND VACATIONS.

BANGOR. — The Anniversary is on the Thursday following the last Wednesday in July. There is but one vacation in the year, commencing at the Anniversary, and continuing twelve weeks.

ANDOVER. — Anniversary, Thursday, July 7, 1870. Vacation of ten weeks follows Anniversary. The present year is divided into two terms, — the first ending March 24, 1870, followed by a vacation of two weeks; the second term begins Thursday, April 7, 1870, and continues until Anniversary. The next Seminary year commences on Thursday, September 15, 1870.

YALE. — There is but one term. The session for 1869-70 commenced on Thursday, September 16, 1869, and continues until Anniversary, Thursday, May 19, 1870. Four months' vacation follows the Anniversary. The term of 1870-71 begins on Wednesday, September 14, 1870.

HARTFORD. — *No report.* Probably one term only, which commences about the first of October, and continues to about the middle of June.

OBERLIN. — Same as College Department. Fall term began August 31, 1869, and ended November 20, 1869. Spring term, February 15, 1870, to May 7, 1870. Summer term, May 11, 1870, to August 4, 1870. Anniversary of the Theological Society, July 27, 1870. Sermon to the Theological Alumni, August 2, 1870. Commencement, August 4, 1870. Next year begins on Tuesday, August 30, 1870.

CHICAGO. — Two terms, — the "Lecture term" and the "Reading term"; the Lecture term commencing on the second Wednesday of September, and continuing till the last Thursday in April; the Reading term extending from the first Wednesday in June to the beginning of the Lecture term. Anniversary, last Thursday in April. "The Reading term is intended to be passed by the student under the supervision of some pastor, under whose care he may pursue the course of study prescribed by the Faculty, while at the same time acquainting himself with the details and practical duties of pastoral life."

The "Alumni Institute" opens on the Tuesday evening nearest the 20th of October, and continues eight days.

CALIFORNIA. — The Seminary opened June, 1869. We have no report of terms and vacations.

CONGREGATIONAL NECROLOGY.

ELISHA SNELL FISH died in Gilsum, N. H., July 4, 1869, in his eightieth year. He was the oldest son of Rev. Elisha Fish, who was first minister of Gilsum, and grandson of Rev. Elisha Fish, first minister of Upton, Mass. His mother was the daughter of Deacon Ebenezer Snell, of North Bridgewater, afterward of Cummington, Mass., and the sister of Rev. Thomas Snell, D. D., of North Brookfield, Mass., and also of Mrs. Bryant, the mother of William C. Bryant. He was born in Windsor, Mass., September 5, 1789, where his father was then pastor of the Congregational Church. When he was six years of age they removed to Gilsum. As the first settled minister, his father here received a lot of land, upon which he built a house and barn, and cleared up a few acres. When the subject of this sketch was seventeen years of age, his father died. This changed the whole course of his life. It had been intended that he should obtain a collegiate education. Being the oldest of six children, he became the adviser and support of his widowed mother, and for her sake gave up his cherished hopes of a professional career. His life was spent in agricultural pursuits, and he became well known in the county of his residence for his success in horticulture.

At the age of twenty-seven he married Mary Wilcox, January 29, 1817, with whom he lived forty-four years. She died September 13, 1861, and of her as a wife and mother it might well have been said, "She hath done what she could."

He was naturally a scholar, and would have been a man of mark in either of the learned professions. Taught to read by his mother, he had read through the Bible before completing his sixth year. At the age of seven his grandfather gave him "Dwight's Geography," which he read through and through, till he became perfectly familiar with its contents. His father's library was small, but select. He had access also to a small town library. Many of the books he read and reread. He had remarkable skill and facility in composition for one of his limited opportunities. He frequently wrote for the public prints, especially in poetry, for which he had much taste. He was a subscriber to the Boston Recorder every year from the first of its existence, and here many of his verses were published. He was accustomed to have the Recorder read aloud in the family; and carefully preserved all its numbers from the first. Like every true man, he had decided convictions of what was right in belief and practice for himself, and was perhaps a little too intolerant of what in others seemed to him laxity in life or doctrine. Hence those who knew him little were inclined to think him austere and conceited. But to his intimate acquaintance he was known to be very genial and large-hearted, quick in sympathy, and humble in his estimate of himself. Familiar with the writings of Hopkins, Edwards, and Emmons, he thoroughly understood their peculiar and individual modes of thought. Butler's Analogy was one of his favorite books, but the Bible was his constant companion. From the age of six to the day of his death he practised reading it in course. Few clergymen had so extensive and minutely accurate acquaintance with its teachings. Every word was sacred to him as though uttered by the very lips of Jehovah. Hence he could tolerate almost anything

else sooner than the slightest doubt of the least of its sayings. Hence, also, he naturally accepted, and held with the utmost tenacity, all the "strong" "doctrines of grace." Paul was his model theologian. He believed in progress, and was ever ready to welcome from any source *real* light, that should lead to social, moral, or religious advance. But he had no sympathy with fanaticism, and had an intense abhorrence of all "Reforms against Nature." He was a decided friend of the Temperance cause, and practised Total Abstinence many years before public attention was aroused to this subject. He was a firm and earnest friend of liberty for all, and more than fifty years ago wrote with much feeling concerning the wrongs of the slave. And none rejoiced more than he to be permitted to live to see the chains of the bondmen broken.

He was remarkable for simple-hearted, sincere truthfulness, and honesty in all his intercourse and dealings with others. The slightest prevarication was to him a serious offence. Even his enemies never doubted his moral integrity. Perhaps no one ever more literally obeyed the command, "Thou shalt keep my Sabbaths, and reverence my sanctuary." The Sabbath was to him "a delight, the holy of the Lord, honorable." He never gave up the habit of beginning its observance with the setting sun of Saturday. In his household could ever be seen the solemnity and decorum of a genuine *Puritan* Sabbath. Nothing secular was to be read or talked of. Any letters received on that day must remain unopened till sunset. It was *God's* day, and must not be used for other than religious and strictly necessary purposes.

Few men were so ready to deny themselves, and give, even beyond their means, for the support of the gospel. Even when a young man, the *Church* seemed to be dearer to him than all else. The church in Gilsun was small and poor. When the laws were so changed that a voluntary society must be formed in order to sustain preaching, no one moved until he went around and solicited subscribers to procure a charter. A deacon remarked that if a young man like him was making such efforts for the cause of religion, it was certainly time for the *church* to awake to *their* duty. Soon after this certain uneducated preachers, calling themselves *Christ-ians*, came to the place, and attracted great attention, so that many withdrew from the society, and some from the church. Gilsun was in fact "*burnt over*" with the excitement. In these circumstances the Congregational Church became "a byword and reproach." They had no preaching except when a minister happened among them. One Sabbath morning the proposal was made in his family to repair to the house of a good deacon, and stately hold a "reading meeting" until they could obtain preaching. This was the turning-point in the life of that church. The effort succeeded. Shortly after a Sabbath school was organized; and in about one year, obtaining aid from the New Hampshire Missionary Society, they secured a stated ministry. Evidently it might well be said of him as of another, "He was a pillar of the church many years before he became a member." His piety was of a reflective, quiet type. He had perhaps a somewhat morbid self-distrust, doubting his own piety so much that he did not unite with the church till nearly seventy years of age. During the many weeks of his last sickness he manifested much Christian patience and resignation, and his end was one of peaceful rest.

Mrs. MARY (SWINDELLS) HOPLEY, wife of the Rev. Samuel Hopley, died in Norwich, Conn., Wednesday, July 14, 1869, in her forty-first year. She was the daughter of Thomas and Sophia (Smelt) Swindells, and was born in London, England, January 22, 1829. Consecrated to God in infant baptism, she in early life gave her heart to Christ, and united with the church worshipping in Whitfield's Tabernacle, Moorfields, London. There she became an active Sabbath-school teacher, which position she held till she came to this country, in 1853, coming three thousand miles across the ocean to be united to him who now mourns her loss. She was married at Saxton's River, Vt., June 9, 1853, and for sixteen years was a faithful, devoted companion, a true helpmeet to her husband in the ministry, whose faith she often strengthened and whose hands she often lifted up. Here, as in her native land, she devoted herself to the Master's cause in various ways, ever ready to promote by her influence and activity the welfare of others.

She became the mother of three children, twin boys, born in Bangor, Me., and a little daughter born in Wellfleet, Mass., in whose training she was greatly interested, and for whose spiritual welfare she labored and prayed. They will long remember her as a loving, tender mother. All who knew her loved her, and can bear cheerful testimony to her excellence and worth. For several years past she had been in somewhat delicate health, though able to attend meeting, and devote herself to various household duties.

In the month of January, 1869, she visited, with her husband, the almshouse, to see a poor German woman, who was drawing near her end, when the effluvia of the sick-room seemed to strike her inwardly, and produced a nausea, which brought on a severe fit of sickness lasting twelve weeks. She, however, apparently recovered, so that she was again able to attend church and visit friends. On June 26 her husband and son (one had died four years before) sailed from New York on a brief visit to friends in London, leaving her in supposed usual health. But in a few days after their departure the disease broke out in the form of a boil on the side of her face, which, after it was lanced, in some mysterious way produced hemorrhage of the bowels or liver, and in four days she died, — just two days after the arrival of her husband in London.

She sank away so rapidly and quietly, and was so weak, as not to be able to speak, or leave any word or message for the absent loved ones. Thus she went to her rest; without a groan or sigh she peacefully fell asleep, —

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Kind, loving friends tenderly cared for her, and did all that respect and affection could suggest during her sickness, and laid her remains in the beautiful Cemetery, to await the return of husband and son from across the ocean, or rather to await the archangel's trump which shall awaken the dead. Dark as is this providence, we have only to say: "It is all right," "He hath done all things well," "Even so, Father, for so it seemeth good in thy sight."

Mrs. AMELIA (WILDER) DUNCAN, wife of the Rev. Abel Gates Duncan, died in Scotland, Mass., October 23, 1869, aged seventy-three years.

Mrs. Duncan was a native of Hingham, Mass., the daughter of Captain Edward and Mary (Hersey) Wilder, who were the parents of *twenty-one* children. She was the fifteenth child, born April 13, 1796.

In her youth she began early to manifest characteristic energy, industry, sagacity, and economy, which through life gave her the means of meeting personal wants and the promptings of benevolent feeling. She was a successful teacher in the common schools, until she became the housekeeper in Boston of a bachelor brother, who was engaged in a large mechanical business. Continuing with him many years, and during the time, having experienced renewing grace, under the ministry of the Rev. Howard Malcolm, her excellence in the management of a large household attracted the notice of the directors of the Penitent Female Refuge in Boston, who induced her, by much persuasion, to become an assistant in that useful institution, in 1838, in connection with Miss Maria Howland and Miss Daniels, now the wife of the Rev. James R. Cushing, of Cotuit Port, Barnstable, Mass. She was eminently useful in the institution for fifteen years, exerting a wholesome influence upon the erring young females, many of whom, having been won back to purity and virtue, regarded her and her worthy associate matrons with the warmest gratitude. Her health at length failing, in 1853 the patrons of the institution reluctantly consented to her resignation.

June 27, 1859, she was married to Mr. Duncan. She was a Baptist in sentiment, but with Robert Hall, C. H. Spurgeon, and other eminent Baptists, she did not consider immersion as exclusively essential to communion at the table of our common Lord and Saviour. She therefore deemed it a duty and a privilege to unite with the Congregational Church to which her husband ministered, and always felt a lively interest in everything that related to its welfare.

In her Christian character she was wont to compare herself to Martha of Bethany rather than to Mary, her sister, both beloved of the Lord. She was in many respects like her whom the wise king of Israel eulogized. She worked willingly with her hands. She looked well to the ways of her household, and ate not the bread of idleness. She stretched out her hand to the poor; yea, she reached forth her hand to the needy.

In her last severe and protracted sickness she was, for the most part, remarkable for her patience and resignation, and even cheerfulness. At first she expressed a strong desire to live, that she might be useful, and assist her husband in his ministerial work. But when she found that her disease would not yield to the skill of physicians, she threw herself upon the principles of that religion which she had so long professed, and said, "Let the Lord do as seemeth good in his sight." She ever manifested an unwavering faith in the atoning blood of her Saviour, and a quiet and cheerful submission to the great Disposer of life and death. With wonderful acuteness her mind realized her condition, and setting her house in order, she waited for her end, which was indeed peace.

E. G.

REV. SAMUEL SPARHAWK died suddenly of heart disease at Pittsfield, Vt., November 8, 1869, aged sixty-seven years, ten months, and seven days.

He was born in Rochester, Vt., January 1, 1802. His parents were Ebenezer and Azubah (Jefferson) Sparhawk. He was a child of prayer, and in early youth hopefully experienced a saving change. At his conversion his desire was strong to become a minister of Jesus Christ. With this in view he began a course of preparatory study at the Orange County Grammar School at Randolph. Here, however, he was permitted to remain but a single term. An older brother having died, the care of his aged parents devolved on him. He therefore was obliged temporarily to abandon his purpose of study; returned home and soon married. His conscientiousness and zeal placed him at once among the foremost as a worker in the church of his native town, where he was chosen deacon, and served in that capacity upwards of four years. Meantime his father died. His worldly affairs having become somewhat prosperous, his convictions of duty regarding the ministry returned. After a brief study of theology, under the direction of Rev. Calvin D. Noble, of Rochester, he was licensed to preach May 2, 1838, by the Royalton Association at Brookfield. He immediately began to preach at Pittsfield. Here the tokens of divine favor evidently accompanied his labors, and he was ordained and installed as pastor of the Congregational Church March 19, 1839, Rev. Calvin D. Noble, of Rochester, preaching the sermon.

September 30, 1841, he was dismissed, and commenced preaching as stated supply at West Randolph on the last Sabbath in February, 1842. With this church he continued until November 1, 1845, and his labors were greatly blessed. The church, in the struggles of feebleness and comparative infancy, was destitute of a house of worship, holding service alternately at a Union house and a tavern hall fitted up for the purpose. Mr. Sparhawk preached a sermon from Hag. i. 8: "Go up to the mountain, and bring wood, and build the house," &c., and in fifteen months a commodious house of worship was built and dedicated free of debt. His health being impaired, he now engaged for one year, from November 1, 1845, in the agency of the Vermont Bible Society. December 1, 1846, he commenced labor again as acting pastor at West Randolph, and continued until July, 1851, supplying also a few Sabbaths in Warren and Roxbury. January 1, 1852, he became the acting pastor at Randolph Centre, where he remained three years, and then, January 1, 1855, returned again to his former charge at West Randolph, and remained six years, till January 1, 1861. At this time, that the church might find no obstacle in the way of securing a younger man, he thought best to retire from the service. In April following, however, he began to supply the church in Stockbridge, and continued three years. Here also he had the pleasure of seeing a new house of worship built and dedicated February 17, 1864. At the close of his third year at Stockbridge, yielding to earnest solicitation, he returned to Pittsfield, the church of his first charge, over which he was ordained twenty-five years before, and there, though with health and energy somewhat impaired, he labored until his death. Nor were his last labors without their fruits. In May, 1867, he was permitted to welcome twelve persons to church-fellowship, and others at subsequent communion seasons.

Mr. Sparhawk was not strictly a theologian, nor was he a strong thinker. He was constantly embarrassed, from a conscious lack of early and thorough training. He was self-distrustful, yet tenacious of his own views. His fields of labor were within a circuit of twenty miles of his native town, and with feeble churches, to

which he added much of strength and progress. His preaching was earnest and eminently practical. He possessed a rare tact in social meetings; and his ministry, embracing a period of more than thirty years, if judged by apparent fruits, was in all respects a successful one.

His wife was Laura Fitts, born in Leicester, Vt., to whom he was married November 16, 1824. He had eight children, five of whom were born previous to his licensure, and five of whom, with the widow, survive to mourn his loss.

A. W. W.

REV. SAMUEL GOODRICH COE died at New Haven, Conn., December 7, 1869, in the fifty-first year of his age. He was the third son of Rev. Noah and Elisabeth (Goodrich) Coe, and was born at New Hartford, Oneida County, N. Y., October 22, 1819. His father was long widely known in that vicinity as a wise and successful pastor, and his usefulness was renewed while he ministered in later life to the church in Greenwich, Conn. The mother of Mr. Coe was the daughter of Rev. Samuel Goodrich, first of Ridgefield, Conn., then of Berlin, whose family have been remarkable, in the first and second generations, for literary ability and devoted Christian service.

Mr. Coe was educated at Yale College, graduating in 1838. He immediately entered the Yale Law School, then under the distinguished care of Judge Hitchcock, and in 1840 established himself in the practice of the law at Berlin, Conn. Hardly had he entered upon business before his attention was strongly impelled to the subject of personal religion, and after passing through an interesting experience, he resolved to devote himself to the work of the ministry.

In 1841 he entered the theological department of Yale College, and, leaving it in 1843, he was ordained over the church in Middlebury, Vermont, July 17, 1844. He married Grace Ingersoll Hawley, October 8, 1844. He remained at Middlebury till compelled by failing health to leave, October 23, 1850. He commenced labor, with but a Sabbath's interval, in Danbury, Conn., where he was installed over the First Congregational Church, December 3, 1850, and continued as pastor until May 3, 1864, his strength having again given way under his unbroken toil. From this time he declined any permanent settlement, though often solicited to become a pastor. Residing four years at Ridgefield, Conn., where the family of his wife had their ancestral home, he supplied the church there, and in effect did a pastor's work till 1868. This was the same church, and worshipped in the same building, in which his maternal grandfather, Rev. Samuel Goodrich, officiated as pastor for twenty years half a century previous. After another period of illness, during the spring and summer of 1869, he was so far improved in health as to preach six months with great acceptance in the Second Presbyterian Church in Cleveland, O. On his return eastward he was seized with paralysis at his brother's in Yonkers, N. Y.; and on his partial recovery he came to his sister's in New Haven, where the disease from which he had long suffered — Bright's disease — finally terminated his useful and laborious life.

Mr. Coe was a singularly clear thinker, and master of a terse and vigorous style. His training in the law gave a perceptible flavor to his preaching, and made it especially acceptable to men of that profession. He toiled severely in

his preparation for the pulpit, never aiming at mere rhetorical effect, but striving to present the truth in forms vivid and impressive. In this he succeeded remarkably. Few preachers held an audience in so close a grasp. It was impossible to hear him even casually without being impressed; and to those who listened to him habitually his teaching became a spiritual necessity; to many it was the power of God unto salvation. Not a few condensed sentences which fell from his lips live indestructible in the memories of those who once heard them. The message he delivered was enforced also by a modest and winning piety. He was felt instantly and everywhere to be a man of God. No thought of cant ever associated itself with him. Never flinching in his Master's service, he was personally retiring, and of sweet and gentle manners which won universal love. Irreligious and sceptical men, once thrown in his company, were attracted to him as a friend and teacher. His presence in the community was felt to be a blessing; and his separation from any people, even after the labor of but a few months, always called forth heartfelt regret. Had he spared himself some excess of toil, he might, perhaps, have longer served the Church below. But he knew no stay in Christian labor; he looked more on the things of others than on his own, and was worn out in his prime. He leaves a widow, two sons, and a married daughter. His venerable father, now past fourscore years, also his brother and sister, share their grief.

W. H. G.

Mrs. MARY (RICHARDSON) McCLENNING, wife of Rev. Daniel McClenning, died at Peterboro', N. H., January 16, 1870, aged sixty-nine years.

She was born in Dublin, N. H., December 22, 1800, and was daughter of Abijah and Elisabeth (Richardson) Richardson. She was married to Rev. D. McClenning, March 28, 1837. For several years a cancer had been eating away her life, but she bore with a patient spirit all the pain incident to her disease.

In a state of great feebleness and prostration she repaired with her husband to their son's residence at Peterboro', where, after a few weeks' of suffering, she entered into rest.

So have closed the labors of a loving wife and praying mother, but her works follow her.

Although especially devoted to the interests of her family, yet she manifested a spirit of earnest consecration to the welfare of others, and deep devotedness to the cause of Christ; and by her counsels and prayers she greatly encouraged her husband in the several fields of his successful ministerial labor.

By the sweetness of her disposition and humility she endeared herself to those who became acquainted with her, and her memory will ever be fragrant with such as recount her labors to do them good.

She loved the Sabbath school and prayer-meeting, and retained her post in them to the last. One of her last acts of public worship was at a prayer-meeting at her own house, after she was too feeble to leave her bed.

Her communion with her Saviour, during the long painful days of her sickness was sweet and supporting, and she passed away in hope of a glorious resurrection unto life eternal.

G. D.

LITERARY REVIEW.

THREE volumes have been received by us on kindred themes as unlike in their style and general character as could well be imagined. They are "Pater Mundi," "Principles of a System of Philosophy," and "Causation and Freedom in Willing." We will notice them in the order in which we have mentioned their titles.

The laudatory notices which had been given of "Ecce Cælum" led us to anticipate in the reading of "Pater Mundi,"¹ by the same author, a rich treat; but we are sorry to say that we were disappointed. The book is not without merit. It shows a good degree of industry in the study of science, and extensive reading in various directions. It reminds us of the epithet which Professor Stuart was fond of applying to Dr. Adam Clark, — "a literary scavenger." The design of the work is to draw from modern science proof of the being and character of God. With this design we are in full sympathy, and for all in the book which sets forth the evidence on this subject we are thankful; but we cannot say that the argument as presented is to our minds satisfactory or conclusive. The first effort of our author, and that which he enters upon with the greatest apparent zeal, is to place Theism and Christianity on the same footing with modern science, and to test their claims by a similar "experimental method." In this effort we think he has failed. We are familiar with the argument addressed to believers derived from experience, and it is a sound one. The results of faith serve to confirm us in its exercise. Answers to prayer stimulate us to continuance in earnest and importunate pleading. A disposition to do the will of God prepares us to appreciate the evidence as to what is his will. But the argument of our author is addressed to the unbeliever as well as to the believer, otherwise he does not put God and Christianity on the same ground with science. And to tell the unbeliever to test the existence of God by prayer, while unbelieving, is to require of him an impossibility; for the prayer must have an element of faith in it in order to be genuine.

After quoting the promises to "the liberal soul," our author says, "Now, unbeliever or weak believer, make an experiment. Be liberal and see whether these promises are not fulfilled to you." (p. 17.) The spirit to which he here exhorts is that which the Saviour rebuked in the Jews, when he said, "A wicked and adulterous generation seeketh after a sign." Moreover, for a person to attempt to be liberal as "an experiment" to see whether the promise will be fulfilled is an impossibility, for his act would not embrace the essential elements of liberality. This is repeating in another form the proverb, in its delusive sense, that "Honesty is the best policy." If pursued as a policy, it ceases to be honesty.

Our author betrays a consciousness of this fallacy in his argument, for in the

¹ Pater Mundi; or, Modern Science testifying to the Heavenly Father. Being in Substance Lectures delivered to Senior Classes in Amherst College. By Rev. E. F. BURR, D. D. In two volumes. Vol. I. Boston: Nichols and Noyes. 1870. pp. 294.

latter portion of it he drops all allusion to unbelievers, and applies the argument only to "our weak-faithed selves" and to "men of scant faith."

The true position is that even the unbelievers, whom our author addresses, have instinctive wants and moral preceptions already, which as a basis of obligation constitute a legitimate ground for appeal, and they should be exhorted to heed their obligations at once, to cease to be unbelievers. When they become believers then can they begin to learn from experience. Until they do thus would to a present consciousness of duty; for them to offer a tentative prayer to see whether there be any God is not praying to God, but rather tempting God. If asked whether we do not admit that there may be an honest atheist, we reply, "If there be one under the light of Christian civilization, he knows the truth of what he does not believe, and his knowledge is the basis of obligation. But to ground the argument on instinctive wants and on the demands of the conscience is departing from the basis on which natural science rests, and our author sometimes, sliding into this legitimate mode of reasoning, vitiates his own theory as to the "experimental method."

The omnipotence of God furnishes a presumption that if he were infinitely good he would keep evil out of the world. This presumption we do not see, as our author distinctly recognizes, and hence he has not met it by any rebutting presumption. His argument from the fact that there are more joys than sorrows in the world may afford evidence that God is not as malicious as he might be; but this striking the balance between good and evil is a poor argument for infinite goodness. Had the learned author given more attention to psychology and logic, we think he would have constructed a sounder argument, and given us a clearer and more consistent philosophy.

As to style, we would not exclude from the scientific treatise the charms of rhetoric or the force of the imagination, but we do think this work is overloaded with fancies and with the airs of pedantry. And we would especially commend to the author the following declaration of the master of poetry, William Cullen Bryant: "I have often said that I found the English tongue sufficiently copious for my purposes."

THE new work entitled "Principles of a System of Philosophy,"¹ is composed of four parts. "1st. The Original Forces. 2d. Of the Possibilities. 3d. Applications to Theological Questions. 4th. Application to the Infinite, the Ideal, the Question of Progress, and like matters." The object of the writer is to show that there are laws of Necessity, which, as forces, limit the power of God both to do and to know, and hence that the existence of evil does not militate against the character of God, since he does as well as he can. The work is written with great simplicity and clearness, but it is open to the following objections:—

First. We have no evidence that what are here called "the laws of Necessity" have the positive "force" ascribed to them. The position that some things

¹ Principles of a System of Philosophy, in Accordance with which it is sought to reconcile the more Difficult Questions of Metaphysics and Religion with themselves and with the Sciences and Common Sense. By AUSTIN BIERBOWER, A. M. New York: Carlton and Lanahan. 1870. pp. 240.

are not objects of power is familiar to all able thinkers of the present age. All that is essential to the perfection of the divine character is, that God should adopt the *best* possible system of creation and government. The exclusion of evil from the *best* system, by the Creator and Governor, may not be an object of power, and if not, then its existence does not militate against his character. This argument is sound, safe, and reverential. But our author, not satisfied with this negative form of statement, speaks of "laws of Necessity" and of their "force." This *positive* form of statement seems to us unwarrantable. The word "law" is used with great latitude, as the learned Duke of Argyle has ably shown, and yet we question the desirableness of applying the word to Necessity, as is done in this work. And we more than question the propriety of attributing positive "force" to any such "law."

Second. While our author gains vividness of impression by his positive forms of statement, he involves himself in at least the apparent difficulty of vindicating the moral attributes of God at the expense of his natural attributes, and leaves the impression that there is by necessity an impotent God. Thus he says: "We have seen that God is not omnipotent, omniscient," etc. Here he fails to recognize the true meaning of the word "omnipotent," which is power to do everything which is an object of power.

Third. He represents man in his sphere and degree as a "creator." We object to this use of language. It was Satan, in Eden, who essayed to teach our first parents how they could "be as gods"; and we do not believe in representing man, even seemingly, as in any way encroaching upon divine prerogatives.

While open to these objections, the book is profitable for some orders of mind, as a quickener of thought.

"CAUSATION AND FREEDOM IN WILLING"¹ is the title of a book composed of two letters addressed to John Stuart Mill, and two papers on the Existence of Matter and our Notions of Infinite Space. It is a very able book, — far the ablest of the three which we have classed together. The argument against the necessitarian theory of Mill we regard as conclusive. We agree with the author, that every moral being determines his own volitions, and that the fact of his determining them involves freedom. This form of statement seems to us much preferable to "the self-determining power of the will." It is free from the objections which may be urged against representing the motive as determining the volition. It is not inconsistent with the idea that the circumstances and susceptibilities of the individual render it *certain* that he will determine his volitions as he does. The author's power of analysis is very remarkable, and his command of language wonderful, especially when it is considered that he has spent his life under the cares and burdens of extensive mechanical and mercantile pursuits. While we accord this high merit to his work, we cannot give unqualified assent to all his positions. His definitions of terms are not always authorized by usage, and his classifications of acts are sometimes peculiar. He represents man as the subject

¹ Two Letters on Causation and Freedom in Willing, addressed to John Stuart Mill, with an Appendix on the Existence of Matter, and our Notions of Infinite Space. By ROWLAND G. HAZARD, Author of "Language," "Freedom of Mind in Willing," &c. Boston: Lee and Shepard. 1869. 8vo. pp. 300.

of wants, and as having knowledge of how these wants may be supplied, and that volition is an effort to supply these wants; hence he defines "the faculty of will" as "simply a faculty or ability to make effort." (p. 82.) The objection to this definition is, that it suggests an executive form of volition, and does not seem to include immanent acts. He says: "All the relations of the affections, including disposition, inclination, desires, habits, and motives to effort, are concentrated in knowledge and want." (p. 196.) "There may be conflicting inclinations, desires, or aversions, among which we must, by the preliminary examination, make our choice." "Choice being the knowledge (or belief) that one thing suits us better than another, this relation is that of a form of knowledge to action." (pp. 186, 187.) And again: "Choice belongs to the domain of knowledge, and not to that of the will. The effort to choose is only an effort to obtain the knowledge of what will suit us best." (p. 252.) This definition and classification of choice are certainly peculiar. If all writers should take such liberty with language as this, we could have no common standard of interpretation. Although this author has sharp powers of discrimination, yet he sometimes fails to exercise them. Thus he combats the idea of power of contrary choice, or of "ability to do the contrary," and in doing so says: "Our freedom in willing is evinced in our willing what we want to do, and it cannot be necessary to this freedom that we should be able even to try to do what we do not want to try to do." (pp. 133, 134.) It does not seem to have occurred to him that the word "want" is ambiguous, denoting sometimes an instinctive feeling, and sometimes a voluntary act; and that he is indebted to this ambiguity for the apparent force of his argument. In every case of choice there are competitive objects of desire, competitive instinctive wants, and the moral being who chooses determines which of the two he will have or do. Whichever he may choose, he may properly be said to choose in accordance with his wants, and his power to determine his choice involves the power to choose either.

Our author goes to an extreme which the accomplishment of his main object does not require or involve, when he exalts man to the position of "a creator," and says: "There seems to me good reason for at least a doubt as to whether the foreknowledge of the future determination of an intelligent being is always possible."

But how much soever we may differ from some of his subordinate positions, we welcome his book as a valuable tribute to mental science. His incidental censure of the position of naturalists, that the sun rises eight minutes before we can see it, is laconic and irrefragable, and may well teach materialistic minds to respect the powers engendered by metaphysical speculations.

All who appreciate able and vigorous discourses will take pleasure in the volume of Sermons¹ furnished the press by Rev. Thomas Binney, D. D. We would that there were an American reprint of it at a price favorable to its general circulation. The volume embraces eighteen sermons preached at different intervals, during a period of forty years. The titles are as follows: 1. The Words of Jesus, and what underlies them. 2. Experience and Hope conserva-

¹ Sermons preached in the King's Weigh-house Chapel, London, 1829 - 1869. By T. BINNEY. London: Macmillan & Co. 1869. New York: 63 Bleecker Street. 8vo. pp. 384.

tive of Faith. 3. Life and Immortality brought to Light by the Gospel. 4. The Blessed God. 5. Men in Understanding. 6. Natural and Revealed Religion. 7. Salvation by Fire, and Salvation in Fulness. 8. The Divine Life in Man. 9. Regeneration and Renewal. 10. Principles to be remembered. 11. The Closet and the World. 12. Watchfulness and Work. 13. The Law our Schoolmaster. 14. The Creed of St. Paul. 15. Rationalism at Corinth. 16. An Old Year Meditation. 17. Buying and Selling, a Week-Day Homily. 18. A Forty Years' Review.

We would gladly give an analysis of some of these discourses, did our limits allow. There is no attempt at fine writing, but there is a calmness and dignity in the presentation of truth which bespeak a mind conscious of its grasp of the subject, and of its ability to meet the occasion. Some of these sermons are splendid specimens of didactic preaching. The thoughts are often compactly and impressively presented. It seems strange that the sermon on "The Words of Jesus, and what underlies them," and that entitled "Buying and Selling, a Week-Day Homily," could have been the product of the same mind, they are in such contrast in style. The latter seems like a familiar counting-room talk. Whether by "A Week-Day Homily" we are to understand that it was preached on a week-day, or that it concerns week-day affairs, it was surely peculiarly appropriate to a "Weigh-house Chapel." In the "Forty Years' Review" the author displays comprehensive powers, and an ability to condense into a small compass a view of the different themes which had during this period engrossed the public mind. It would have been instructive had he entered more minutely into his own experience, as the pastor of a metropolitan church. Any one who ever saw the majestic form and genial face of the author, and heard the pathetic and yet commanding tones of his voice, as he read these discourses, will at least excuse the extravagance of one of Mr. Binney's admirers, who remarking, "Mr. Binney preached a poor sermon last Sabbath," added, "but poor as it was for him, it was by far the most eloquent sermon which was preached in London that day."

"THE EMPHATIC DIAGLOTT"¹ is a curiosity in its line, as may be imagined from its title-page, which reads, "The Emphatic Diaglott: containing the Original Greek Text of what is commonly styled the New Testament (according to the Recension of Dr. J. J. Griesbach), with an Interlineary Word-for-Word English Translation: A new Emphatic Version, based on the Interlineary Translation, on the Renderings of Eminent Critics, and on the Various Readings of THE VATICAN MANUSCRIPT, No. 1209, in the Vatican Library. Together with Illustrative and Explanatory Foot-Notes, and a Copious Selection of References, to the whole of which is added, A Valuable Alphabetical Appendix. By Benjamin Wilson." This formidable "title-page" may well be regarded as a title-page and table of contents combined. Much labor has evidently been bestowed on the work, and we commend it as an aid in the study of the sacred record. The placing under each Greek word, so far as is possible, its equivalent in English is a specialty of peculiar interest. While thorough scholars will not need this "pony," there are many rusty students who will find it a great convenience.

¹ The Emphatic Diaglott. New York: Samuel R. Wells, No. 389 Broadway. 1870.

THE thanks of Christian scholars are due to Messrs. Scribner & Co. for their issue of a new edition, in cheaper form, of Dean Stanley's fascinating and scholarly Lectures¹ on the History of the Jewish Church and of the Eastern Church. The study of ecclesiastical history, shedding light on the sacred Word, and affording aid in the solution of theological difficulties, is encouraged and stimulated by such rich volumes as these. Dr. Stanley has shown himself worthy to rank with Ewald and Milman in this line of historic researches, and his graceful and graphic power of delineation will continue to win public attention and popular favor. We have no sympathy with his "Broad Church views," and we regret that these works should be marred by the expression of them; but we are not blind to the true merits of his writings, and while abating somewhat for the trouble of blowing away the chaff, we will give him full credit for the wheat. We trust an appreciative public will render largely remunerative this endeavor of an enterprising firm to place valuable historic treatises within the reach of men of moderate means.

It is quite needless to commend Miss Phelps's last book, — "Hedged In."² It will find readers from all quarters, and good may be derived from its perusal. It is a "novel," of course, but is intended to bring to view a phase of Christian character not often seen, and all the more to be admired when made so conspicuous. "Nixy," who at last found "God's folks" in Mrs. Purcell and her daughter Christina, was a native of "Thicket Street," a child of ignorance, poverty, and crime. She was confined with a child — "an' not turned sixteen" — in a miserable den, filthy and crowded; and from fear of being carried to the "sylum," escaped to the streets with her child, not three weeks old, and wandered about from house to house, seeking a refuge, until she felt compelled to lay it on the door-steps of a stranger's house, and then pursued her journey, offering her services everywhere, until she reached the Christian home of Margaret Purcell. The trials of Mrs. P. on finding her real situation, — which was not disguised, — the final triumph of Christian principle, her struggles with her neighbors, her joy over the recovery of the fallen one, &c., &c., are all strikingly, beautifully, and in the main naturally, described. We are of the opinion that "Dick" was hardly competent to conceive some of the ideas ascribed to him; and we decidedly object to the strong term of "remorse" as expressive of Nixy's sufferings in her latter days, in view of her sin. Grief, or regret, or sorrow is not remorse. See Rom. viii. 1. The subject is a delicate one, and is treated with all the delicacy the most fastidious could ask.

He who enters "the domain of Brain, Nerve, and Mind" expecting to find and to be able to educe fixed laws, or by the closest scrutiny of their phenomena

¹ Lectures on the History of the Jewish Church. Part I. Abraham to Samuel. Part II. From Samuel to the Captivity.

Lectures on the History of the Eastern Church, with an Introduction on the Study of Ecclesiastical History. By ARTHUR PLEKHIS STANLEY, D. D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church. New York: Charles Scribner & Co. 1870. In three volumes, 8vo. pp. 572, 656, 551. \$2.50 per vol.

² Hedged In. By ELIZABETH STUART PHELPS. BOSTON: Fields, Osgood, & Co. 1870. pp. 293. \$1.50.

to do more than suggest their possible reduction to something like system, will find himself on "debatable ground," or rather on a great sea of uncertain currents and subject to variable winds. And yet we heartily welcome any judicious and efficient effort in this very important direction. A thoroughly educated and observing physician has great advantages in his professional work for this very kind of research. Dr. Elam has shown himself capable, in his "Physician's Problems,"¹ of producing a very able and suggestive book. Let judges, lawyers, physicians, ministers, and magistrates read and ponder well both the reasonings and the great array of facts which the book contains. These are grouped under the following headings, viz. : Natural Heritage; On Degenerations in Man; On Moral and Criminal Epidemics; Body v. Mind; Illusions and Hallucinations; The Demon of Socrates; The Amulet of Pascal; On Somnambulism; Revery and Abstraction; Notes. In the third chapter, on Moral and Criminal Epidemics, the author starts with this "problem": "Are mental affections and tendencies contagious like bodily diseases? If so, under what conditions?" This is a very interesting and instructive chapter. The reader will be surprised to find that every age has had its delusions, and not wonder that the present is by no means exempt. He refers to Mahometanism, the Flagellants or Whippers, the Dancing Mania, Witchcraft, Mormonism, Spiritualism, Infanticide, Suicide, &c., &c. The remedy the author suggests is a "sound form of Education, secular and religious, — Education, we say, not Instruction." But this is a book to be *studied*, and it is worthy of it.

THE Lectures of Father Hyacinthe upon "The Family and the Church,"² have been for some time before the public. The noble stand he has taken against some of the more daring and palpable errors of his Church, and the anathemas which have been hurled against him for this reason, have awakened a deep interest in the man, in his present anomalous position, as well as in whatever he may have written. His late visit to this country has tended to deepen and extend this interest. For these reasons the book before us will secure readers. The lectures are characterized by brilliancy, great fervor, and have passages of impassioned eloquence. They contain much truth with less error than would be expected from his ecclesiastical relations. He is a devoted Papist; and this fact is quite sufficiently apparent in this much-lauded book. It has an introduction of forty pages by Mr. Bigelow, and contains the remarkable letter of Dupanloup, Bishop of Orleans, to his clergy, on the proposed definition of the Dogma of Infallibility in the Œcumenical Council.

MISS BEECHER has certainly met a great want by her "Principles of Domestic Science."³ If good housekeeping can be conducted on Scientific Principles, we

¹ A Physician's Problems. By CHARLES ELAM, M. D., M. R. C. P. Boston: Fields, Osgood, & Co. 1869. pp. 400. \$ 1.50.

² The Family and the Church. Advent Conferences of Notre Dame, Paris, 1866 – 67, 1868 – 69. By the Rev. FATHER HYACINTHE, late Superior of the Barefooted Carmelites of Paris. Edited by LEONARD WOOLSEY BACON, with an Introduction by JOHN BIGELOW, Esq., late Minister of the United States at the Court of France. New York: G. P. Putnam & Son. London: S. Low, Son, & Marston. 1870. pp. 343. \$ 1.50.

³ Principles of Domestic Science; as applied to the Duties and Pleasures of Home.

think she has found and set them forth in a way to reach and benefit those for whom they are especially intended. She gives plans for houses, for furnishing and occupying them; for cookery in detail; for work and diversion; for making money and using it; for discipline of mind, body, and soul. We wish the book was in every family that can read the English language. Many things which Miss B. has written in the past are good, but we think in this work she has excelled them all.

THE tenth volume of the Presbyterian Historical Almanac¹ is before us, and is full to the brim of the statistics, obituaries, and other important facts relating to the work and ministers of Panpresbyterianism in this country. It is adorned with three fine engravings of deceased ministers. The great labor and expense of compiling and publishing such a book are not appreciated, it is sad to say, by those who very much need to know the facts it contains. Posterity will thank the patient and self-sacrificing author.

FROM the Carters we have an able and interesting book on the Divine Person and Work of the Holy Ghost.² The argument is drawn alike from the Old and New Testaments. We have seen it nowhere so clearly and convincingly presented. Some passages, we think, are unnecessarily pressed into the service, and the aid of doubtful testimony is not needed. The chapters are, — The Witness of Scripture; The Distinct Personality of the Holy Spirit; The Eternal Godhead of the Holy Spirit; The Holy Spirit anointing the Son of Man; The Spirit the Author of Holy Scripture; The Holy Spirit striving with the World; The Holy Spirit quickening the Soul to Life; The Holy Spirit sanctifying the Believer; The Issue of the Holy Spirit's Work.

WE noticed with approval "The Notes with Illustrations" of the four Gospels, by the Rev. Israel P. Warren, in the tenth volume of the Quarterly, page 50. We now have the Acts of the Apostles by the same writer, bound with the Gospels, and also separately. So far as we have examined the last work, we are persuaded that it has all the valuable qualities of the first, and together they make as good a commentary³ as can be found in so few and well-chosen words. The Practical Thoughts are suggestive, common sense, useful. Sabbath-school teachers will find this a very helpful book. It has fifty-seven engravings, and an Alphabetical Index.

A Text-Book for the Use of Young Ladies in Schools, Seminaries, and Colleges. By CATHERINE E. BEECHER and HARRIET BEECHER STOWE. New York: J. B. Ford & Co. 1870. pp. 390. \$2.00.

¹ The Presbyterian Historical Almanac and Annual Remembrance of the Church, for 1868. By JOSEPH M. WILSON. Vol. X. Philadelphia: Joseph M. Wilson. pp. 428. \$3.00.

² The Spirit of Life; or, Scripture Testimony to the Divine Person and Work of the Holy Ghost. By E. H. BICKERSTETH, A. M. New York: Robert Carter and Brothers. pp. 192. \$1.00.

³ The Sunday-School Commentary. The New Testament, with Notes, Pictorial Illustrations, and References. Vol. I. The Gospels and Acts. By ISRAEL P. WARREN. Warren and Blakeslee. pp. 518. \$1.75.

THE Gospel of Matthew¹ has found an earnest expounder, and we think, in the main, a very good one, in the Rev. N. M. Williams, and we predict a good sale for his book through the tact and skill of his enterprising publishers. The author is a Baptist, and interprets the passages in dispute on the subject of Baptism from his own stand-point, with all the candor that could be reasonably expected. The book has nineteen well-executed illustrations. Its chronology is intended to be minute and clear. It is placed at the head of the notes of each chapter, as Matt. xxiv. : "783 U. C. Tuesday evening, April 4, A. D. 30." While the notes may not be too full for critical and careful students of the Bible, it is a question whether this work could not, without material detriment to nine tenths of those who ought to have it, be reduced to one half its present compass. The same fullness on the whole New Testament would place the work beyond the reach of the many. This, however, is a question for the author and his publishers to settle.

WE can most heartily commend the Life of our Lord² by Dr. Hanna. The volume before us embraces only his earlier years. It opens with "the Annunciation, Mary and Elizabeth," and closes with the "First Sabbath in Capernaum and First Circuit of Galilee." There are eighteen Lectures in this volume, which is to be succeeded by five others of probably equal size. This volume is without Preface, Introduction, or Index. It seems to be the aim of the author "to unfold the sacred Individuality of Christ, in its unique glory, as that is seen in the successive incidents of his human life." These are happily and consecutively brought together as they are found in the four Gospels. The prophecies of the Old Testament which refer to Christ's coming and work are very happily introduced. If the coming volumes fulfil the promise this one gives, we shall have a very useful and interesting work. Every minister and every intelligent Christian would be instructed and profited by its careful perusal.

MESSRS. SCRIBNER & Co. have issued the fifth, sixth, seventh, and eighth volumes of Froude's History of England,³ embracing The Protectorate, The Fall of the Protector, The Reformed Administration, The Execution of the Duke of Somerset, Northumberland's Conspiracy, Queen Jane and Queen Mary, The Spanish Marriage, Reconciliation with Rome, The Martyrs, Calais, and the Reign of Elizabeth down to 1567. This work, so thorough and graphic, increases in interest as it advances, and will not, we trust, be in want of readers among those who appreciate English history as the common inheritance of the American people.

DR. W. W. HALL has favored the public with a new volume under the title of "Health by Good Living."⁴ The title of the chapters — The Object of Eating,

¹ The Gospel according to Matthew; with Notes: intended for Sabbath Schools, Families, and Ministers. By NATHANIEL MARSHMAN WILLIAMS. With Illustrations. Boston: Gould and Lincoln. New York: Sheldon & Co. 1870. pp. 332. \$1.75.

² The Earlier Years of our Lord's Life on Earth. By the Rev. WILLIAM HANNA, D. D., LL. D. New York: Robert Carter and Brothers. 1870. pp. 400. \$1.50.

³ History of England, from the Fall of Wolsey to the Death of Elizabeth. By James Anthony Froude, M. A. New York: Popular edition. \$1.25 per volume.

⁴ Health by Good Living. By W. W. HALL, M. D., Editor of Hall's Journal of Health, &c. New York: Hurd & Houghton. 1870. 12mo. pp. 277.

When to Eat, What to Eat, How much to Eat, Regularity in Eating, How to Eat, Biliousness, Dyspepsia, Neuralgia, Nervousness, The Unity of Disease, Air and Exercise, Food Cure, the Argument, and Rest — will give an idea of the character of the work. Our physicians have long enough devoted themselves exclusively to the cure of disease. We welcome any efforts on their part for its prevention. We cannot but feel that the general circulation of this book would raise very much the average health of the community.

ROBERT CARTER & BROTHERS, with whose good books the public are familiar, have issued "Words of Comfort for Parents bereaved of Little Children; edited by William Logan, of Glasgow, Scotland," a compilation of the writings of many distinguished divines. (12mo. pp. 337.) Also a small volume, entitled "Removing Mountains, — Life Lessons from the Gospels; by John S. Hart." New York. It is composed of scriptural narratives in simple and agreeable form. (12mo. pp. 306.)

"THE QUESTION OF THE HOUR: The Bible and the School Fund. By Rufus W. Clark, D.D.," issued by Lee and Shepard, Boston, is a manly defence of the Christian character of our institutions, and an able presentation of the argument in favor of the Bible as an unsectarian book, and as essential to the proper moral tone of our educational institutions. We wish it might have a general circulation.

"CHURCH WORK" is a suggestive little volume, published by the Congregational Sabbath School and Publishing Society. Under the various departments of Teaching, Religious Meetings, Service of Song, Christian Neighborhood, Hidden Service, and Miscellaneous Efforts, it seeks to systematize Christian labor for the upbuilding of the Church and the salvation of mankind. We especially commend what is said on the importance of *Christian hospitality*. What we greatly need at the present time is to have every church make its influence felt as a *working force*, and we are happy to welcome this little book as a help in securing so desirable an end.

"HENDERSON'S COMMENTARY ON EZEKIEL"¹ reaches us just as our last pages are going to press, and we therefore make but brief reference to it, although we should like to give an extended notice. The previous works of the same author (Commentaries on the Minor Prophets, Isaiah, Jeremiah, Lamentations, &c.) have made him familiar to our biblical students, and he is justly considered one of the most trustworthy expounders of Holy Writ. In this volume he seems especially cautious "not to load the inspired text with the cumbrous lucubrations of his own imagination," not to force upon it or its interpretation any preconceived ideas or theories, and he claims that the vein of historical reality running through the book seems as a safeguard against mystical vagaries. He is also careful not to go beyond what is written, not to attempt to explain what the Lord did not intend to reveal. Admitting that obscurities attach to the Book of Ezekiel, he queries whether these are not, to a great extent, attributable to the mists of false explanations rather than to mysteries thrown around the book by

¹ The Book of the Prophet Ezekiel, translated from the Original Hebrew. With a Commentary, Critical, Philological, and Exegetical. By E. HENDERSON, D. D., author of Commentaries on the Book of the Minor Prophets, Jeremiah, Lamentations, Isaiah, &c. Andover: Warren F. Draper. 8vo. pp. 228. \$ 2.25.

the prophet himself. One position taken by Henderson is worthy of notice; he argues that Ezekiel's pictures must be taken as "wholes," and not in their minor details, and, in illustration, says that minute attention to the detailed description of the Temple, apart from a grand view of the whole, is a principal cause of the difficulty attending its interpretation. He says that "while constrained to abide by the idea of a literal temple," "he sees no violation of the laws of sound exegesis in maintaining at the same time the symbolical import of the structure and its ordinances, just as we understand the typical character of the former temple erected by Solomon."

The volume is issued in the excellent typography characteristic of Mr. Draper's publications.

As a writer of elegant and scholarly prose James Russell Lowell has few equals; as an essayist we rank him first among our authors. His poetry is enjoyable to a high degree, except in its too studied moods, as in some portions of "The Cathedral"; but his prose so well stands the test of every phase of criticism, that we give it the preference. And then he is not afflicted with the desire, so over-strong in American writers, to appear before the public frequently. He is one of the few who write at leisure, and with care. The volume recently published¹ contains six essays, which originally appeared in the *North American Review*, but which we rejoice to see have experienced a resurrection from that literary sepulchre. Not that we underrate the *Review*, but its readers are so few, that we feel sometimes as if good articles were buried in it. These essays are: (1) Dryden, (2) Witchcraft, (3) Shakespeare once more, (4) *New England Two Centuries ago*, (5) Lessing, (6) Rousseau and the Sentimentalists. We do not agree with every opinion expressed in these essays; we regret that occasionally Mr. Lowell seems to feel it his duty to give a stroke, usually more keen than fair, at New England theology; yet in the main he is just, and we think he means to be. What there is in the atmosphere to taint with rationalism so much of our literature that would otherwise be so thoroughly satisfactory is a question, and we are not sure but that there are signs of a purification in the literary heavens. Lowell is patient in his studies, and generally careful in his conclusions. Thus in the essay on "Witchcraft" he deals candidly with the Puritans, and shows that they were not "sinners above all others," but that the belief in diabolic agency was at that time general, and that the trials in Salem, instead of being, as is persistently charged by unfair writers, exceptionally cruel, "were in fact, if compared with others of the same kind, exceptionally humane"; and he pays a warm tribute to the "efficacy of Puritanism in the character and conscience," which he well says "may be allowed to outweigh a great many sneers at Puritan fanaticism," and the lesson he draws is "charity for others, distrust of ourselves." In the essay on "*New England Two Centuries ago*" he gives a picture which is well worth studying, but we can quote only one sentence as indicative of his views and his mode of expression: "Faith in God, faith in man, faith in work, — this is the short formula in which we may sum up the teaching of the founders of New England, a creed ample enough for this life

¹ Among my Books. By JAMES RUSSELL LOWELL, A. M., Professor of Belles-Lettres in Harvard University. Boston: Fields, Osgood, & Co. 12mo. pp. 380. \$ 2.00.

and the next." As a specimen of Lowell's epigrammatic style, we note this: "Talent is that which is in a man's power; genius is that in whose power a man is." There may be a clearer discrimination than this, but we have not seen it. After these remarks, which we could easily extend, had we space, it is superfluous to say that we recommend the book; if the hints we have given are not sufficient to set our readers to examining its pages, no amount that we could write would do so.

"HAGENBACH'S HISTORY OF THE CHURCH IN THE EIGHTEENTH AND NINETEENTH CENTURIES"¹ is a very valuable, although prolix work, but not exactly in the line of its title. It is rather a tracing out of religious opinions outside of the Roman Catholic Church, and the consideration of them in their changes and developments as converging to a common result. It has been remarked by some critics that his real subject might be called with propriety "the development of Protestantism," and this is true with the one exception that he seems to be ignorant of, or to regard as of no importance, the progress of religious thought outside of his own Germany. Thus of twenty-two lectures in Vol. I., one is upon France, one upon Methodism, one upon Swedenborg, and the remainder are given to Germany and Switzerland; in Vol. II., of twenty lectures there is only one on Protestantism outside of Germany. Hagenbach is evangelical, and he is very charitable toward all who differ from him, and aims to find for all variations of religious speculation some justifying cause, and evidently holds to the idea that mental activity and progress are inseparable. Thus he would not restrict criticism or hinder inquiry. He considers the beginning of the eighteenth century as a dividing line between widely differing eras in religious history. A period of wars, persecutions, and radical revolutions was then succeeded by an age of toleration, when Romanism and Protestantism seemed to hold an "armed truce," and to husband their resources and develop their beliefs in practical ways. An era of intellectual activity began with the nineteenth century, and the current from that time has flowed stronger, wider, and deeper. The Reformation let loose the pent-up powers of the Middle Ages, and after the mighty convulsions naturally consequent had swept over the European nations, the genuine results began to appear, and from that time freedom of thought has been a fixed fact in its mental, moral, and spiritual exercises. In the author's delineations of the advance of Protestantism he makes a clear presentation of a radical difference between it and Romanism. The latter, whatever changes may come to its position in the world as a power spiritual or temporal, holds always the same list of characteristic dogmas; these know no change in number or meaning, while Protestantism, by its very nature, is both receptive and progressive, always seeking for new truth, always ready to discard error. Rome never acknowledges error, never finds new truth. Hagenbach's charity sometimes is in excess, as when he regards Strauss and Hegel, and others of the sceptical schools, as really leading men into truth. There is a sense in which this is cor-

¹ History of the Church in the Eighteenth and Nineteenth Centuries. By K. R. HAGENBACH, D. D., Professor of Theology in the University of Basle. Translated from the last German Edition, with Additions by the Rev. JOHN F. HURST, D. D. Two volumes, 8vo. pp. xii, 504; vi, 487. New York: Charles Scribner & Co.

rect, for discussion tends to bring out truth, and the Bible and Christianity are to stand confirmed by the investigations of their opponents; but a wholesome condemnation of positive error and infidelity would give to the work a flavor that it now lacks. As a whole, this history is one to be studied with care and with profit, and the publishers deserve the thanks of our scholars for presenting it to them in so good a translation and so faultless typography. The natural prolixity of the German writers is largely compensated by their usual thoroughness of investigation and judicial conclusions, and we shall expect that Hagenbach's last work, now under notice, will take its place on the shelf beside his admirable "History of Doctrines."

"THE SUPERNATURAL ORIGIN OF CHRISTIANITY,"¹ by Professor Fisher, was noticed in the Quarterly, Vol. VIII. page 53. We are very glad that a new edition has been called for. This work deserves a wide circulation, and the needs of religious thinkers and teachers demand it. Never have the strongholds of our Christianity been more fiercely, ably, or persistently assailed than at the present day. Professor Fisher meets these assailants on their own ground, and in language and by arguments that are cogent and irresistible. The present edition of this great work has forty pages of supplementary notes, not contained in the first; but we regret to see that the index of the first edition is, strangely enough, omitted in the second. The Table of Contents gives the following topics, viz.: The Nature of the Conflict of Christian Faith with Scepticism and Unbelief; The Genuineness of the Fourth Gospel; Recent Discussions upon the Origin of the first three Gospels; Baur on Parties in the Apostolic Church and the Character of the Book of Acts; Baur on Ebionitism and the Origin of Catholic Christianity; The Mythical Theory of Strauss; Strauss's Restatement of his Theory; The Legendary Theory of Renan; The Critical and Theological Opinions of Theodore Parker; An Examination of Baur and Strauss on the Conversion of Paul; The Nature and Function of Christian Miracles; The Testimony of Jesus concerning Himself; The Personality of God in Reply to the Positivist and the Pantheist. To all but four of these sections there is a supplementary note, and some of these topics are discussed anew in the Introduction. The theme of this invaluable treatise is "the origin of the religion of Christ, whether it be from Heaven or of men." None could be more important or timely, and by no one has it been more fairly or ably treated than by Professor Fisher. We heartily commend his work to our readers.

A VOLUME of sermons by Rev. Stopford A. Brooke, the biographer of the late Rev. F. W. Robinson, recently reprinted in this country,² has met with such cordial welcome and almost unanimous indorsement from those who are not inclined to lend their names or opinions carelessly, that we may seem to affect a singularity

¹ *Essays on the Supernatural Origin of Christianity, with Especial Reference to the Theories of Renan, Strauss, and the Tübingen School.* By GEORGE I. FISHER, D. D., Professor of Church History in Yale College. New and enlarged edition. New York: Charles Scribner & Co. pp. 620. \$ 3.00.

² *Sermons preached at St. James's Chapel, York Street, London, by the Rev. STOPFORD A. BROOKE, M. A., Honorary Chaplain in Ordinary to the Queen.* Boston. Fields, Osgood, & Co. 1869. 12mo. pp 323. \$ 2.00.

in differing somewhat from them in our estimate. It is only too true that membership or office in the English Church is no guaranty of theological soundness, but we apprehend that the simple fact that Mr. Brooke is "chaplain in ordinary to the Queen" has been taken by many as sufficient evidence of his evangelical belief. We cheerfully admit and admire the certain charm of style and not infrequent richness of thought met with throughout the book, the earnestness of the moral exhortations, the sweet sympathy with nature, and the boldness of the attacks upon sundry social evils, but we fail to find the clear perception or perhaps recognition, of some of the fundamental doctrines of Christianity; so much so, that a large portion of these sermons might come under the head of mild Pantheism. And when Mr. Brooke attempts to follow out a line of thought and argument in itself radically important, we feel an incompleteness that is uncomfortable, and suggestive of great vagueness on the part of the royal preacher. Thus, in discussing "the progressive development of our Lord in his Incarnation," he seems all the while to be portraying a sinless human being; the Divine personality is absent; and this, too, with an occasional recognition of the Divinity of Christ, just enough to insure a technical saving of the doctrine, but overlaid by a rounded phraseology that strips the doctrine of any practical force. Thus he says: "If we were forced to choose between two half-truths, between believing only in the divinity or only in the humanity of CHRIST, *there is no doubt* [the italics are ours] that to believe only in His humanity would be less destructive to Christian life and to Christianity than to believe only in His divinity." (p. 101.) But without the divinity of Christ, where is Christianity? The descent of the Holy Ghost upon Christ at his baptism is described as symbolical and not historical. Again, he says: "What has God done? He has conceived of the race as one man, and He has incarnated that idea in JESUS CHRIST, the sinless image of humanity. That sinless image He will fulfil in the race whom the SAVIOUR represented. All humanity shall be saintly, shall be CHRIST'S, shall be GOD'S, for CHRIST is GOD'S. Then shall war be finished! then shall goodness be known to be that which it is, always triumphant; then shall man know that his experience of evil was but a shadow cast by goodness in the imperfect mirror of humanity." (p. 275.) And through the book we find, as is not uncommon in these days, our old-time Christian technology put to new uses. In fact, the Christianity, simple and pure and plain, of the New Testament, is sadly lacking in these sermons, and the lack is not compensated by the rhetorical beauties, or the moral arguments which abound. Of the good and strong points of the volume we do not speak; these are many and forcible; but our aim is to induce religious and thoughtful readers to discriminate between what *seems* and what *is*. Carried a little farther, the range of thought often taken by Mr. Brooke leads to a real rationalism cloaked in the garb of the religion of Christ.

WE have entered in earnest upon a new field of literature, — the discussion of the relations of Romanism to our republican institutions. In years past there have been temporary appeals through the press on the general subject, which died out with their immediate causes; but now the case is different. At first, under the guise of conscientious objection to the reading of the Bible in our public schools, and then, more openly, in a direct attack upon our school system, the

Romanists have begun contests which will know no abatement until the question is settled whether a free Bible and free schools¹ are essential and indispensable characteristics of our institutions.

In the warfare against Bible-reading in our schools, the Romanists have the sympathy and aid of nearly all the foreign element in our population; while some Protestants and intelligent American citizens seem, for the time, to be bewildered by the plausible demand of right of conscience, as if Protestant conscience was of no account, as if all the conscience that is to be regarded belongs to those who have at heart the recasting of our government in the mould of Old-World Romanism, or rationalism. In Cincinnati, as our readers are aware, the question has been brought to a practical issue in the Superior Court; and although an appeal has been taken to the Supreme Court, the arguments *pro* and *con*, and the opinions of the judges, are of sufficient importance to warrant their publication in a large octavo volume. The direct point was to decide whether, under the constitution of Ohio, the common schools of that State could be secularized. The decision was that they could not; that Christianity, not in the sense of ecclesiasticism, is the prevailing religion; that "the framers of the Constitution felt that the moral sense must necessarily be regulated and controlled by the religious belief, and that whatever was opposed to religious belief estimated by a Christian standard, and taking into consideration the welfare of the state, would be, in the highest degree, opposed to the general public sense, and have a direct tendency to undermine the moral support of the laws, and corrupt the community; and in a republic like ours these would be fatal to it." We do not see how any citizen, especially any public preacher or teacher, can afford to be without this book under notice. Its careful perusal will show the chief points on both sides of the main question at issue, and will prepare for a careful consideration of the other and imminent question of the very existence of our common-school system. In Cincinnati the point was solely upon Bible-reading, and the labored arguments in this volume bear mainly upon that; but that attack was merely on the pickets, and perhaps was prematurely brought on by the too zealous Romanists and their friends in evil counsel. The Catholic press now is unanimous in its bold claims for sectarian schools, for a division of the public funds; and here is where the conflict is to come. It is the duty of every conscientious citizen to inform himself on the great subject, and to that end we commend this volume. Aside from its immediate interest, it has an historic value not easily over-estimated. It is printed and bound in beautiful style.

"THE BIBLE TEXT CYCLOPÆDIA"² is one of those books by the use of which it is easy to appear to advantage, by leaning upon the downright hard work of others. The world will never know how much it has been indebted to Cruden!

¹ The Bible in the Public Schools. Arguments in the case of John D. Minor *et al.* v. The Board of Education of the City of Cincinnati *et al.* Superior Court of Cincinnati, with the Opinions and Decisions of the Court. Cincinnati: Robert Clarke & Co. 8vo. pp. 420. \$2.50.

² The Bible Text Cyclopædia. A Complete Classification of Scripture Texts, in the Form of an Alphabetical Index of Subjects. By Rev. JAMES INGLIS. 1st American from 7th English edition. Philadelphia: J. B. Lippincott & Co. 8vo. pp. 524. \$3.00.

Without his masterly work, compilers and editors of text-books in the past and the present generations would oftentimes have come to grief. We are sometimes apprehensive that familiarity with passages of Scripture on certain topics common in religious experience comes from some text-book rather than from a faithful reading of the Bible. We believe much in "commentaries," in "aids," in "text-books," but we believe vastly more in the Bible, and we would not have books *about* the Bible take the place of the Bible. Of the many books which we own and which we have examined of the general class under notice, we like this the best, although, as we write this clause, we think of Simmons's excellent "Scripture Manual," and hesitate. Mr. Inglis, the author of this work, new to the American public, claims that in it every subject will be found which has a place in the Bible, and he says he has *attempted* to discover *every text* belonging to each topic. He has done remarkably well in this respect, but we have yet to see the book where such attempt has been wholly successful, and even here, it is easy to call to mind texts not to be found under their appropriate heads. The alphabetical arrangement is good, and the choice of titles, one of the most difficult tasks, is very satisfactory; bewildering subdivisions have been judiciously avoided, and an abstract of doctrinal and practical subjects appended to the book adds much to its value. The volume is a model of typographical excellence, and the fact that it has passed through seven editions in England is good evidence that it has unusual merit. Pastors and all students of the Bible will find it useful, and its judicious study will materially lighten labor.

J. B. Ford & Co. have issued in very good style a volume of "Lecture-Room Talks,"¹ a series of familiar discourses on themes of general Christian experience, by Rev. Henry Ward Beecher. To many minds these "Talks" will have more practical value than systematic sermons, from the fact that they abound in personal experience. We have felt in the lecture-room of Plymouth Church the rare charm and real value of Mr. Beecher's "talks" with his people, and have been benefited by them; and as we see them scattered broadcast through the land, and now gathered in a volume for a renewed circulation, we feel that they are a power for good. And with this thought comes another: What responsibilities rest upon a man whose every utterance in the pulpit, on the platform, and in the papers of the day is read by so many thousands! What care should be exercised that only that which is elevating, purifying, Christianizing, should be said or written! Upon what other man now before the people do such responsibilities rest? and while mistakes are human, who will dare to assert that he can meet them more faithfully than Mr. Beecher?

"BREAK UP" is the last and the best of the Lake Shore Series. Perhaps that is all that need be said to commend this stirring, thrilling book to the multitudes who now so eagerly read all that Oliver Optic writes. — "Fergus Morton," published by the Carters, a story of a Scottish boy, by Dr. Macduff, is well told, and is a very clever book. — Numbers XXIII. and XXIV. of Smith's Bible Dictionary are issued, having reached the word "Priest." We never consult this great work without a deeper impression of its inestimable worth, and the wish

¹ *Lecture-Room Talks: A series of Familiar Discourses on Themes of General Christian Experience.* By HENRY WARD BEECHER. Phonographically reported by T. J. Ellinwood. New York: J. B. Ford & Co. 12mo. pp. 378. \$1.75.

that every reader and lover of the Bible might have the benefit of it. (Hurd and Houghton.) — “The Botanist and Florist” is a new work by Alphonso Wood, treating the subject under four parts, as Structural, Physiological, Systematic, and Descriptive Botany. It is the result of life-long labors in classifying the scientific facts of which it treats, and is designed as a complete manual, recording and defining nearly four thousand species. (A. S. Barnes & Co.) — “The Two Granddaughters,” by Mrs. J. D. Chaplin, issued by the American Tract Society of Boston, is a neat 12mo volume, entertaining in its style, illustrated, and excellent in its moral and religious influence. — “Bible Gems, a Manual of Scripture Lessons,” by R. E. Kremer, seems to us a well-arranged and useful book for Sunday schools and families. It has no sectarian bias, but is evangelical in its treatment of Bible truths, systematic in the progression of subjects, and comprehensive in its scope. In size it is convenient, in typography unexceptionable, in its aim correct, and in its execution satisfactory. (Philadelphia: J. B. Lippincott & Co.) — Another excellent book from the same publishers is “Words in Season,” a manual of instruction, comfort, and devotion, adapted both for family reading and private use. The readings and selected subjects are interspersed with devout prayers, and the whole intent of the book is to lead those in need of consolation to Him alone who can give it. Wholesome introspection, as opposed to morbid faith, submission, abiding trust, and cheerful hope, are set forth in an earnest, spiritual manner, and the careful and prayerful perusal of the little volume can be productive only of good. — Mr. Draper, of Andover, sends us a good reprint of Archbishop Whately’s “Essays on some of the Peculiarities of the Christian Religion,” with his famous tract, “Historic Doubts relative to Napoleon Bonaparte,” appended. These writings of Whately will always have a certain interest, although their time of highest value has passed. As specimens of close and curious reasoning, they still hold a high place, and their perusal would doubtless strengthen the faith of many a vacillating mind. — Without entering into detail, we desire to call attention to the “Illustrated Library of Wonders,” in course of publication by Charles Scribner & Co., of New York. For cheap, attractive, and valuable treatises on subjects of practical value, we know not their equal. Occasionally there may be a tripping on some scientific subject when discoveries have not been brought down to the latest dates, or when the English author has ignored the results of American scholarship, but, as a whole, the series is worthy of high praise, and its price (\$1.25. per vol.) is so low that its circulation should be very great. — “Modern Evangelism” is discussed in a calm but earnest manner by Rev. W. W. Davenport in a pamphlet, which he sends us, published by Nichols and Noyes. After examining the subject in the light of the Bible and experience, he reaches the conclusions, (1) that the tenor of Scripture does not encourage the employment of evangelists in our churches; (2) that the pastor has no right to delegate the spiritual direction of his charge to other hands; (3) that it tends to the disparagement of the pastoral office and work; (4) that the Scripture indications of the Divine plan and arrangement respecting the work of a local church — which exclude evangelism — should bind the conscience as an authoritative guide; (5) that the effect of the system upon the churches is injurious; (6) and finally, that the system dishonors the Holy Spirit. Of the practical importance of the subject

no one can doubt, and we think that the author of this pamphlet has in a compact and clear manner presented views which should be thoroughly considered by ministers and churches and evangelists. — "The Manual of the Church of Christ in Framingham, Mass.," is, in many respects, a model. It has, in addition to the standard documents and lists, condensed historical notes in chronological order, so that the whole history of the church is presented in a compact and intelligible form, while a good index shows that the compiler, Rev. I. H. Temple, knew his business, and did it. — Twenty volumes have been issued (1850 to 1870) of the "Annual of Scientific Discovery," a work which has earned and holds a place among our standard authorities. Its title exactly covers the scope of the work, and, as a continuous record of progress in the various departments of Science and Art, it has no rival. The current volume seems to us to be edited with more than usual care, its arrangements to be better, its selections more discriminating. The introductory pages by the editor are valuable, and in themselves make a compend of information, a condensed statement of facts, that place the reader abreast of the great events of the past year, in scientific research. Professor Trowbridge, of the Institute of Technology, is the editor of this volume, assisted by Dr. Kneeland and W. R. Nichols, of the same Institute. A fine steel portrait of Professor Benjamin Peirce, of the Coast Survey, makes an appropriate frontispiece. (Boston: Gould and Lincoln.) — Gould and Lincoln are publishing a new and uniform edition of the long and favorably known writings of Rev. Nehemiah Adams, D. D. "Agnes and the Little Key" and "Catharine" have already been issued in an attractive style, and we hope and believe will start anew on their mission of love and consolation to thousands of afflicted hearts. In the whole range of Christian literature we know of no books more tender, touching, more imbued with the spirit of Christ, or better fitted to soothe the sorrowing, and turn the heart to God in a trustful love. The Christian public long ago gave this indorsement to these beautiful books; they will never grow old, and so long as the angel of death plucks the buds and blossoms from our household gardens, so long as there is the weeping of separation from those who have gone over the river before us, so long as the yearning soul is in the shadow of affliction, — so long will these books be read and prized. — From the same publishers we have "Crowned and Discrowned," a well-wrought narrative of Saul, in which the incidents in the life of the rebel king are used as illustrative and confirmatory of important spiritual lessons of practical and perpetual application. It is a good book for the family, or for Sunday schools. — The Congregational Sabbath School and Publishing Society (what's in a name!) have recently issued two attractive books for Sabbath schools and family reading, entitled "White Robes" and "the Island Home." We are especially interested in the fact that this same society will publish immediately the admirable course of lectures on Christianity and Scepticism, delivered in this city the past season. The book will be valuable and timely, and we hope to see it very widely circulated. The names of the lecturers, and the subjects they discussed, are sufficient to establish the character of the book. An advertisement on another page will give interesting details of its contents.

EDITORS' TABLE.

CONGREGATIONALISM has often been disparaged as wanting in centralized power. We maintain that it is its excellence and its glory that it is free from such power for ecclesiastical domination. Does it need greater centralization for Christian work? On this point we may appeal to history. Where is there a denomination which has done more than the Congregationalists for Education, for Morals, for Missions, or for general benevolence? Congregationalism has been defined as "sanctified common sense." If there is evident demand for united action, some way is devised for securing it. When there was occasion to bring the churches of the East and of the West together for conference, a call was issued by direction of the General Association of New York, and the "Albany Convention" assembled in 1852; and the beneficent influence of that assemblage has been felt through the whole denomination ever since. When there was occasion for a National Council, a representative convention of the Congregational churches in the Northwest expressed a desire that it might be called. Whereupon the Trustees of the American Congregational Union convened a Conference of State Committees in November, 1864, which Conference arranged the preliminaries, and the Council met in 1865. Thus one of the most important meetings which was ever held by any ecclesiastical body in the United States was happily and triumphantly consummated.

As it seemed appropriate and desirable to have special memorial services on the two hundred and fiftieth year since the Pilgrims landed in this New World and here established Christianity in its primitive forms, the old Church of Plymouth, Mass., issued its call, and a preliminary Convention met in New York on the 2d of March, and the arrangements for such an observance of the year are now in progress. Thus we see that Congregational churches can act unitedly whenever there is real occasion for their doing so.

The action of the recent Convention in New York is in several respects noteworthy. The idea is sometimes advanced that our voluntary organizations for benevolent operations have not a sufficiently direct connection with our churches, and are not, so far as is desirable, responsible to them. The fear is even sometimes expressed that they may in some way prove oppressive to the churches.

It is in this connection a notable fact, that, of the thirty-five persons who composed the recent convention, sixteen were sent there by these voluntary societies; five others were individually in the employ of such societies, and of the remaining fourteen at least six had some official connection with them, and yet no one of the benevolent societies, which make annual appeals to the churches for support, was presented to the churches, or recommended for special contributions during this year; and although the Convention was in session nearly all the time from ten o'clock in the morning until after ten o'clock at night, and a great number of motions were put to vote, yet there was not a negative vote given in a single instance.

After such a demonstration, who will say that Congregationalists cannot concentrate their power and act in unison?

Among the curiosities of the day we find a tract issued by "The Church Prose-
 company of Hartford, Conn.," under the title "What a Congregationalist can
 say of the Protestant Episcopal Church," consisting of "a Lecture delivered in
 the Opera House, Elmira, New York, by Rev. Thomas K. Beecher."

The first argument which he offers in favor of the Episcopal Church is, that it
 "is a reformed Church, and not revolutionary." "This reformed Church of Eng-
 land filled up nearly three hundred years in her work of purifying and simpli-
 fying." A curious argument this! As though the fact that the Church of Eng-
 land was "nearly three hundred years" in breaking away, even to the extent
 to which she did, from the errors and corruptions of Rome, was more to her credit
 than it would have been to have accomplished this work in a shorter period!

The second fact adduced in her favor is, that she "offers for our use the
 most venerable liturgy in the English tongue." He implies that the Episcopal
 Church has no advantage in this regard over the Roman Catholic Church, except
 that the "devotional treasures" of the latter are "embalmed and buried in Latin."
 It would seem, then, an easy mode of attaining to merit to furnish an English
 translation of the Roman Catholic Prayer-book.

His third position is, that "The Episcopal Church preserves a very high grade
 of dignity, decency, propriety, and permanence in all her public offices."
 Under this idea of "public offices" he enumerates the use of the prayer-book,
 infant baptism, confirmation, marriage and burial service. We were not aware
 that the Scriptures gave any special prominence to these "public offices," or in-
 sisted that it was of fundamental importance to sustain a high grade of "dignity,
 decency, propriety, and permanence" in them. In alluding to the "words"
 "spoken over one's own grave as over the thousand times ten thousand of them
 who have slept in Jesus," he fails to recognize the fact that the same words have
 been spoken over the graves of those who gave no evidence that they "slept in
 Jesus"!

His fourth appeal is to Apostolic succession, stating that "The Episcopal
 Church furnishes (to all who need such comfort) the assurance of an organic and
 unbroken unity and succession from Jesus Christ through the Apostles by a line
 of Authentic Bishops." By throwing in the parenthetical sentence "to all who
 need such comfort" he implies that such comfort is not one of the essential wants
 of human nature, and then to the few who think they need it he makes the
 damaging admission that he "cannot decide" "absolutely" whether this "as-
 surance of an organic and unbroken unity" is reliable.

His fifth argument is, that "The Episcopal Church is excellent in her pro-
 visions for Christian education and pious drill." To sustain this position he ad-
 duces the conclusive fact that the Episcopal Church has adopted substantially
 the calendar of the Roman Catholic Church as to Fasts and Feasts. This
 "pious drill" consists, in no small measure, in the observance of Saints' days!

His last argument is that this Church does not require assent to the Creed
 of the Church as a condition of membership. He makes no allusion to the
 results of this depreciating doctrinal belief, as seen in the factions which now
 threaten to rend the organic unity of this Apostolic Church!

The Scriptures teach "Ye shall know them by their fruits." To this test Mr.

Beecher makes no allusion. The matter of "fruits" does not seem to have engaged his attention.

We do not wonder that his arguments failed to convince him that it was either his duty or privilege to join the Episcopal Church; we do wonder that the publishers imagined that their friends could derive much comfort from these small crumbs from a Congregational table.

Not satisfied with presenting considerations favorable to the Episcopal Church, he indulges in attacks upon those who do not use a Prayer-book. Thus he says: "In nearly every newspaper you may read some funny story based upon the ignorance or eccentricity or blasphemous familiarity of some extemporizing prayer-maker." We wonder where among his acquaintances he finds those whose eccentricities furnish the largest supply of funny stories!

He adds, "All of you here present have been at some time shocked or bored by public devotional performances." Query, Was he addressing those who were accustomed to attend upon his ministrations?

THE CATHOLIC WORLD for the current month, in an article on the School Question, gives to the Congregationalists the credit of taking the lead in educational matters. It says this: "It is to the credit of the American people that they have, — at least the Calvinistic portion of them, — from the earliest colonial times, taken a deep interest in the education of the young. The American Congregationalists and Presbyterians, who were the only original settlers of the eastern and middle colonies, have from the first taken the lead in education, and founded, sustained, and conducted most of our institutions of learning. The Episcopalians, following the Anglican Church, have never taken much interest in the education of the people, having been chiefly solicitous about the higher class of schools and seminaries. The Baptists and Methodists have, until recently, been quite indifferent to education. . . . Even the Presbyterians, while they have insisted on a learned ministry and the education of the easy classes, have not insisted so earnestly on the education of the children of all classes as have the Congregationalists; and, indeed, it is hardly too much to say that our present system of common schools at the public expense owes its origin to Congregationalists and the influence they have exerted. The system, whatever may be thought of it, has undeniably had a religious, not a secular origin. The system originated in New England, strictly speaking, in Massachusetts. As originally established in Massachusetts, it was simply a system of parochial schools." This is a strong tribute from an adverse party. The author is right in his statement of historic fact; but it is not true that our present common-school system is in any sense parochial, — and it is the present system, not the past, which is involved in the issue now before the American people.

This Roman Catholic writer, in noticing the proposition to solve the school difficulty by excluding from the public schools whatever is distinctive of any particular denomination, and introducing only our common Christianity, says: "This would, perhaps, meet the difficulty, if the several denominations were only different varieties of Protestantism. The several Protestant denominations differ from one another only in details or particulars, which can easily be supplied at home in the family, or in the Sunday school. But this solution is impracticable where the division is not one between Protestant sects only, but between Cath-

olice and Protestants. The difference between Catholics and Protestants is not a difference in details or particulars only, but a difference in principle. Catholicity must be thought as a whole, in its unity and its integrity, or it is not thought at all. It must everywhere be all or nothing. It is not a simple theory of truth or a collection of doctrines; it is an organism, a living body, living and operating from its own central life, and is necessarily one and indivisible, and cannot have anything in common with any other body."

When he says Catholicity "is not a simple theory of truth or a collection of doctrines; it is an organism, a living body, living and operating from its own central life," he must, as it seems to us, have acted on the theory that "it is the design of language to conceal thought," or must have felt himself so hard pushed that he had in fact no thought to conceal.

The closing part of his sentence, that Catholicity "cannot have anything in common with any other body," as the authoritative statement of the organ of the Catholic Church, we would especially commend to the attention of those who imagine that any slight modification of our school system will conciliate the Romanists; and also to the attention of those who think the Church of Rome is so really Christian and so nearly right that it needs only to be "reformed," and who would deprecate any action in relation to it, from within or from without, which should be "revolutionary."

This Roman Catholic writer further adds, "But we are asked, 'What shall be done with the large body of citizens who are neither Catholic nor Protestant?' Such citizens, we reply, have no religion; and they who have no religion have no conscience that people who have religion are bound to respect." This surely is summary and cavalier, not to say dramatic.

The fact that in this country we have no union of Church and State has led some Protestants to leap to the conclusion that the State has no right to insist on sustaining a Christian position, as though the divorce of Church and State led logically to the necessity of the State being established only on naturalism. If the separation of Church and State obliges us to exclude the Bible from our schools, whenever a portion of our citizens demands it, then, on the same condition, it obliges us to exclude the Bible from the reformatory institutions of the government, and all religious elements from our school-books, prayer from our Congress and our State legislatures, oaths from our courts, and the enforcement of the Sabbath from our statutes. Moreover, on this theory, we must suspend all governmental interference with the polygamy of the Mormons, and, as a government, never recognize God, or any principles of morality which are based on revealed religion. Who does not instinctively recoil from such deductions of logic run mad? Discarding organic union between Church and State does not hygienically turn us over to the cold and deathly domain of naturalism. And we think that we can rely on the good common sense of the people to see that the rejection of the one extreme does not necessitate the adoption of the other. It may be difficult to draw the line and tell what we may and what we may not enforce; but because it is difficult it is not therefore impossible. The exact location of the dividing line may perhaps be properly varied somewhat in different communities, or at different periods of time, but it does not follow from this that there is to be no line; and if we mistake not, we see indications in the public mind of a grow-

ing firmness of disposition to maintain Christianity as part and parcel of our common law.

JOHN ALDEN AND PLYMOUTH ROCK.—Rev. John A. Vinton sends us historical memoranda relating to "The Landing of the Pilgrims," from which we make some extracts which will throw light upon an historic event, and perhaps dissipate some of the romance hitherto surrounding it. He says, "In an obituary notice of a deceased clergyman, not long since, it was said, 'He was a lineal descendant of John Alden, known in the history of the Pilgrims as the youth who first leaped upon the Rock at Plymouth.' Being myself 'a lineal descendant of John Alden,' and as strongly inclined as any one to maintain his right to honors which are justly his due, I am nevertheless constrained by the respect due to authentic history to say that the tradition here referred to, and which has been repeated with undoubting confidence perhaps thousands of times, is utterly without the least foundation.

"The facts touching the 'Landing of the Pilgrims,' as we have them in 'Mourt's Relation,' are these. The company, of one hundred and one persons, who came in the *Mayflower* to Provincetown harbor, November 11, 1620, O. S., after sending out two exploring parties, and being dissatisfied with their reports, despatched a third party to find, if possible, a fit place for settlement. This party left the *Mayflower* in a shallop, on Wednesday, December 6, answering to December 16, New Style, and consisted of the following individuals: Myles Standish, John Carver, William Bradford, Edward Winslow, John Tilley, Edward Tilley, John Howland, Richard Warren, Stephen Hopkins, Edward Doten; being, as the account says, 'ten of our men, who were of themselves willing to undertake it.' Besides these, were two hired seamen, John Allerton and Thomas English, Clarke, the master's mate, and pilot of the *Mayflower*, Robert Coppin, the gunner of the vessel, and three common sailors, — seventeen in all. This party, after exploring the inner shore of the peninsula of Cape Cod, found themselves on Friday evening under the lee of Clark's Island, in Plymouth harbor. Having on that day encountered a severe storm, and broken the mast of their shallop, they stayed all Saturday on the island to refit. They also spent the next day, the Sabbath, on the island, although the weather was inclement and time was precious. On Monday, December 11, answering to December 21 of the New Style, they landed on the Rock of Plymouth, not to make a settlement, as is commonly supposed, but to see whether the place was fit for a settlement to be made. What did they on that day? 'On Monday we sounded the Harbour, and found it a very good Harbour for our shipping; we marched also into the Land, and found divers corne fields, and little running brookes, a place very good for situation, so we returned to our ship again with good news to the rest of our people, which did much comfort their hearts.' In other words, they examined Plymouth harbor and its shore, from Eel River, in Plymouth, to Jones River, in Kingston; decided on this as the place for settlement, and on the following day, Tuesday, December 12, in their shallop, struck across the bay to the *Mayflower*, still in Provincetown harbor, a distance in a straight line of about twenty-five miles.

"Let it be carefully noted: 1. That no landing was effected on what is now proudly called 'Forefathers' Day,' except for the purpose of exploration.

2. John Alden was not of the company who landed on Plymouth Rock on said Forefathers' Day. 3. Mary Chilton was not of that company, nor any other woman, and so that romantic story about her landing has no foundation. 4. The Mayflower did not come into Plymouth harbor till Saturday, December 16 (26). 5. The Mayflower continued in that harbor at anchor, from that time all winter long, without landing her entire company. For, 6. The company of the Pilgrims, especially the women and children, abode in her the greater part of the time, except those who were employed in putting up buildings on the shore, and these seem to have returned to the vessel every night. 7. The 'Landing' was not completed till Wednesday, March 21, corresponding to the last day of that month by our present reckoning.

"It is far from my thoughts to disparage the 'Landing of the Pilgrims.' It was a most memorable event, entitled to all the consideration which has ever been given to it. But there was no such affair as has commonly been imagined to have taken place on the 21st or 22d of December, 1620. Sargent's picture of the 'Landing,' which now hangs in Pilgrim Hall, in Plymouth, and the engravings copied from it, represent a *myth*, a mere fancy, and wholly mislead the beholder.

"John Alden the ancestor of nearly all who bear the name in this country, and of a still greater multitude bearing the names of Adams, Bass, Copeland, Delano, Peabody, Sampson, Standish, Thayer, and I know not how many more, was born in England about 1599, and died in Duxbury September 12, 1687, aged eighty-eight. He was not of the Leyden Church, but joined the company of the Mayflower at Southampton, where the ship stopped for supplies. He was probably the youngest of those who signed the immortal compact of civil government in the harbor of Provincetown, November 15, 1620, as he was certainly the last male survivor of that glorious company. He was almost constantly in public employment, and was a man of sound wisdom, of great integrity, and high moral worth."

Just as the last few pages of this number are going to press, we receive the sad intelligence of the death of the Rev. Theron Baldwin, D. D., Corresponding Secretary of "The Society for the Promotion of Collegiate and Theological Education at the West." It will be remembered that the last number of the *Quarterly* contained a valuable historical article from his pen. He was preparing another article for our pages on "The Philosophy of the Pilgrims," which we fear has been left incomplete. Dr. Baldwin was a remarkable man, and was privileged to do a glorious work. For clearness of insight, soundness of judgment, accuracy and thoroughness of research, order and system in working, constructive ability and executive force, when shall we see his like again?

The College Society, of which he was the Father, and the colleges which have received its fostering care, are his monument, more resplendent than any tablet or statue at Westminster Abbey, or the sarcophagus under that massive dome in the rear of the Hotel des Invalides.

CONGREGATIONAL QUARTERLY RECORD.—1869—70.

CHURCHES FORMED.

1869.

AUSTIN, Kan., July, 29 members.
 FAIRVIEW, Ill., Sept. 8 members.
 LAKE SIMONETT, Ia.
 LOCUST LANE, Io. (German), Dec. 30, 10 members.
 MONTGOMERY, Ala., Plymouth Ch., Dec. 13, 14 members.
 PORTAGE RIVER, Sept. 10.
 SCHUYLER, Neb., Dec.
 St. LOUIS, Mo. (Elleardville), Plymouth Ch.
 TOLEDO, Ohio.

1870.

BEDFORD, Mo. (near), Feb. 10, 10 members.
 BLAIR, Neb., 8 members.
 BROWNSVILLE, Tex., 8 members.
 BURLINGTON, Io., Feb. 24, The Olivet Cong'l Ch., 16 members.
 CARTHAGE, Mo., Jan. 5.
 CORNING, Io., Jan. 9, 7 members.
 DUDLEY, N. C., March 9, 16 members.
 EASTON, Wis., Jan. 23, 7 members.
 GARDEN PRAIRIE, Io., Feb. 8.
 HARTFORD, Conn., New North, March 23.
 LOMBARD, Ill., Jan. 20.
 PAWNEE CITY, Neb., 7 members.
 PLYMOUTH, Kan., 12 members.
 SOLSBERRY, Ind., Jan. 23.

MINISTERS ORDAINED.

1869.

EASTON, DAVID A., over the Ch. in Danbury, Conn., Dec. 29. Sermon by Rev. Edward L. Clark, of New Haven.
 HART, HENRY B., over the 2d Cong'l Ch. in Deer Isle, Me., Dec. 21. Sermon by Rev. Alfred E. Ives, of Castine. Ordaining Prayer by Rev. Hiram Houston, of Deer Isle.
 MATSON, ———, to the work of the Ministry, Greenville, Mich., Nov. 23.
 NOBLE, MASON, Jr., over the Ch. in Sheffield, Mass., Dec. 29. Sermon by Rev. Franklin Noble, of Brooklyn, L. I. Ordaining Prayer by Rev. Mason Noble, D. D., U. S. Navy.

1870.

BALDWIN, WILLIAM B., over the Ch., North Rochester, Mass., Jan. 18. Sermon and Ordaining Prayer by Rev. Henry B. Hooker, D. D., of Boston.
 BURRAGE, HENRY S., over the Ch. in Waterville, Me.
 CALLAN, M. J., to the work of the Ministry in Kingston, Mo., Feb. 10. Sermon by Rev. Samuel D. Cochran, D. D., of Klidder.
 CRAGIN, CHARLES C., over the Ch. in Owatonna, Minn., Feb. 16. Sermon by Rev. James W. Strong, of Fairbault.
 DENNISON, JOHN H., over the Ch. in South Williamstown, Mass., Jan. 39. Sermon and Ordaining Prayer by Rev. Mark Hopkins, D. D., of Williams College.
 DERING, CHARLES T., over the Ch. in Rosemond, Ill., March. Sermon by Rev. John K. McLean, of Springfield.

FRY, H. B., over the Ch. in Carthage, Mo., Jan. 6.
 HALLEY, EBEN, over the 1st Cong'l Ch. in Cincinnati, O., Jan. 13. Sermon by Rev. E. Halley, D. D., of Albany, N. Y.
 HOPKINS, Prof. ALBERT, to the work of the Ministry in Williamstown, Mass., Jan. 2. Sermon by Rev. Mark Hopkins, D. D., of Williams College. Ordaining Prayer by Rev. Nathaniel H. Eggleston, of Williams College.
 McELROY, E. P., to the work of the Ministry in Sinclairville, N. Y., Feb. 26. Sermon by Rev. M. E. P. Thompson, D. D.
 NORCROSS, LANSON P., over the Ch. in Stockbridge, Wis., Jan. 26. Sermon by Rev. William Crawford, of Green Bay.
 OWENS, JOHN T., over the Ch. in Nortonville, Cal., March 8. Sermon by Rev. Charles H. Pope, of Princeton.
 PACKARD, EDWARD N., over the Ch. in Evanston, Ill., Jan. 13. Sermon by Rev. Frank W. Fisk, D. D., of Chicago Seminary.
 PIERCE, LEROY M., over the Ch. in Glenwood, Mo., Feb. 4. Sermon by Rev. Edwin B. Turner, of Hannibal.
 REED, WILLIAM C., over the Ch. in South Dennis, Mass., Feb. 10. Sermon by Rev. Albert H. Plumb, of Chelsea. Ordaining Prayer by Rev. James E. M. Wright, of Newport, R. I.
 SCOTT, JOHN, over the Ch. in Dudley, N. C., March 9.
 SHERRILL, ALVAN F., over the 1st Ch. in Omaha, Neb., Jan. 5. Sermon by Rev. George F. Magoun, D. D., of Iowa College.
 SHIPMAN, SAMUEL B., over the Ch. in Atwater, O., Jan. 13.
 WILLISTON, MARTIN L., over the Ch. in Flushing, L. I., March 8. Sermon by Rev. Henry M. Storrs, D. D., of Brooklyn. Ordaining Prayer by Rev. Simeon S. Jocelyn, of New York City.

MINISTERS RECEIVED FROM OTHER DENOMINATIONS.

BLANCHARD, Rev. G. P., of Paw-Paw, Mich.
 CALLAM, Rev. J. M., of Kingston, Mo.
 CHADDOCK, Rev. EMORY G., of Lawrence, Mass.
 FAIRCHILD, Rev. E. B., of Hinsdale, Mich.
 HALEY, Rev. JOHN W., of Somerset, Mass.
 MOREHOUSE, Rev. DARIUS A., of Lowell, Mass.
 WELD, Rev. WILLIAM M., of Glencoe, Minn.

MINISTERS INSTALLED.

1869.

GARRETTE, Rev. EDMUND Y., over the Plymouth Ch. in Pittsburg, Penn., Dec. 30. Sermon by Rev. Samuel Wolcott, D. D., of Cleveland, O. Installing Prayer by Rev. E. K. Squier, D. D.
 KEDZIE, Rev. ADAM S., over the Ch. in Dexter, Mich., Dec. 22. Sermon by Rev. Jesse W. Hough, of Jackson. Installing Prayer by Rev. T. Towler.

1870.

ALLEN, Rev. ROWLAND H., over the Trinity Cong. Ch. in Neponset, Mass., Feb. 8. Sermon by Rev. William H. H. Murray, of Bos-

- ton. Installing Prayer by Rev. Cyrus W. Allen, of East Jaffrey, N. H.
- BORNE**, Rev. JAMES R., over the Ch. in West Rutland, Vt., Jan. 15. Sermon by Rev. Aldace Walker, D. D., of Wallingford.
- BROWN**, Rev. EDWARD, over the Ch. in Medford, Minn., Feb. 17. Sermon by Rev. Americus Fuller, of Rochester.
- CHAPIN**, Rev. L. D., in East Bloomfield, N. Y.
- COGSWELL**, Rev. JOSEPH S., over the Ch. in Holden, Me., Jan. 6. Sermon by Rev. Prof. William M. Barbour, of Bangor Seminary. Installing Prayer by Rev. James Wells, of Dedham.
- CORWIN**, Rev. ELLI, over the Green Street Ch. in San Francisco, Cal., Feb. 1. Sermon by Rev. E. G. Beckwith.
- DOWDEN**, Rev. WILLIAM H., over the Ch. in Lunenburg, Mass., Feb. 2. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. Alfred S. Hudson, of Burlington.
- HURLBURT**, Rev. CALVIN B., over the Bellville Avenue Ch. in Newark, N. Y., Jan. 19. Sermon by Rev. Jeremiah E. Rankin, D. D., of Washington, D. C.
- LADD**, Rev. HORATIO O., over the Ch. in Romeo, Mich., Feb. 15. Sermon by Rev. Oliver S. Dean, of Kalamazoo.
- MERRILL**, Rev. E. W., over the Ch. in Cannon Falls, Minn. Sermon by Rev. Richard Hall, of St. Paul.
- OFFER**, Rev. CYRUS, over the Ch. in East Smithfield, Pa., March 8.
- PALMER**, Rev. EDWARD S., over the Ch. in Berkshire, N. Y., Jan. 9. Sermon by Rev. Edward Taylor, D. D., of Binghamton. Installing Prayer by Rev. Samuel Johnston, of Newark Valley.
- PARKER**, Rev. HORACE, over the Ch. in Pepperell, Mass., March 17. Sermon by Rev. Horace James, of Lowell. Installing Prayer by Rev. George H. Morse, of Townsend.
- PARKINSON**, Rev. ROYAL, over the Ch. in Temple, N. H., Jan. 13. Sermon by Rev. George B. Safford, of Burlington, Vt. Installing Prayer by Rev. Daniel Goodwin, of Mason, N. H.
- POWELL**, Rev. JOHN J., over the Ch. in Rio Vista, Cal., March 2. Sermon by Rev. Israel E. Dwinell, D. D., of Sacramento. Installing Prayer by Rev. James A. Daley, of Stockton.
- SMYTH**, Rev. NEWMAN, over the 1st Ch. in Bangor, Me., March 3. Sermon by Rev. George E. Adams, D. D., of Brunswick. Installing Prayer by Rev. Sewall Tenney, D. D., of Ellsworth.
- THURSTON**, Rev. PHILANDER, over the Ch. in Sudbury, Mass., Feb. 1. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. Henry J. Richardson, of Lincoln.
- WILSON**, Rev. JOHN G., over the Ch. in Saxton's River, Vt., Jan. 12. Sermon and Installing Prayer by Rev. Zedekiah S. Barstow, D. D., of Keene, N. H.
- WOODWORTH**, Rev. HORACE B., over the Ch. in Charles City, Io., Feb. 17. Sermon by Rev. Ephraim Adams, of Decorah.
- RAWSON**, Rev. GEORGE A., from the Ch. in Bavaria, Ill., Dec. 23.
- SAVAGE**, Rev. WILLIAM H., from the Ch. in Holliston, Mass., Dec. 31.
- SMITH**, Rev. ISAAC B., from the Ch. in Turner Junction, Ill., Dec. 15.
- STURTEVANT**, Rev. JULIAN M., Jr., from the Ch. in Hannibal, Mo.
- WICKES**, Rev. HENRY, from the Ch. in Deep River, Conn., Oct. 19.

1870.

- BACON**, Rev. LEONARD W., from the New England Ch., Brooklyn, N. Y., March.
- BELL**, Rev. NEWTON H., from the Ch. in Stafford Springs, Conn.
- BILLINGS**, Rev. RICHARD S., from the Ch. in Shelburne, Mass., March 15.
- BURTON**, Rev. NATHANIEL J., from the 4th Ch. in Hartford, Conn., March 14.
- COOK**, Rev. SILAS P., from the Ch. in Marlboro', N. H., Feb. 23.
- DODD**, Rev. STEPHEN G., from the Central Ch. in Middleboro', Mass., Jan. 11.
- DOWDEN**, Rev. WILLIAM H., from the Ch. in Carlisle, Mass.
- FERRIS**, Rev. LEONARD Z., from the Ch. in Pittsfield, N. H., Feb. 8.
- GLIDDEN**, Rev. N. DIMIC, from the Ch. in Easton Rapids, Mich., Feb. 10.
- HILL**, Rev. GEORGE E., from the Ch. in Saxtonville, Mass., March 1.
- HURD**, Rev. PHILO R., from the Ch. in Romeo, Mich., Feb. 16.
- LEAVITT**, Rev. GEORGE R., from the Ch. in Lancaster, Mass., Feb. 3.
- PARKER**, Rev. HORACE, from the Ch. in Ashby, Mass., Feb. 4.
- SANBORNE**, Rev. GEORGE E., from the Ch. in Northboro', Mass., March 17.
- TEWKSBURY**, Rev. GEORGE A., from the West Ch. in Portland, Me., March 2.
- TOMLINSON**, Rev. J. L., from the Ch. in Chester, N. H., Jan. 18.
- WHITTLESEY**, Rev. MARTIN K., from the Ch. in Ottawa, Ill.
- WILCOX**, Rev. ASHUR H., from the Ch. in Preston, Conn.

MINISTERS MARRIED.

1869.

- CLIDE** — **COFFIN**. In Centreville, Io., Oct. 26, Rev. J. C. Clide to Miss Martha H. Coffin.
- DAVIS** — **STRONG**. In Dundee, Ill., July 15, Rev. Jerome D. Davis, of Cheyenne, Wyoming Territory, to Miss Sophia D. Strong.
- HILL** — **RAW**. In Beloit, Wis., May 4, Rev. Dexter D. Hill, to Miss Louise F. Raw.
- McLEAN** — **BELDEN**. In Simsbury, Conn., Dec. 1, Rev. Allen McLean, of East Orange, N. J., to Miss Annie Belden, of Simsbury.

1870.

- COGSWELL** — **HART**. In Holden, Me., Feb. 23, Rev. Joseph F. Cogswell, to Miss Emma V. Hart, both of Holden.
- CRAGIN** — **REMINGTON**. In Foster, R. I., Rev. Charles C. Cragin, of Owatonna, Minn., to Miss Hannah E. Remington.
- DICKINSON** — **BLISS**. In Chicago, Ill., March 16, Rev. Samuel F. Dickinson to Miss Martha A. Bliss.
- TENNEY** — **PARSONS**. In Boston, Mass., Jan. 12, Rev. Henry M. Tenney, of Dorchester, to Miss Bessie Parsons, of Marion, Ala.
- THOMPSON** — **DARTT**. In Denver, Col., Jan. 1, Rev. Nathan Thompson, of Boulder, to Miss Mary E. Dartt, of Baraboo, Wis.

MINISTERS DISMISSED.

1869.

- ADAMS**, Rev. FRANKLIN W., from the Ch. in Parma and Greece, N. Y., Dec. 2.
- BARTON**, Rev. ALANSON S., from the Ch. in Townsend, Vt., Dec. 13.
- JAMES**, Rev. WILLIAM A., from the Ch. in Chelsea, Vt., Dec. 30.

WILLIAMS—BOCKINS. In Philadelphia, Penn., Feb. 1, Rev. Moseley H. Williams, of Brooklyn, L. I., to Miss Emma V. Bockins, of Philadelphia.

RIPLEY, Rev. ERASTUS, in Somers, Conn., Feb. 21, aged 55 years.
WESTON, Rev. JAMES, in Standish, Me., Jan. 20, aged 78 years.
WHEELER, Rev. MELANCTHON G., in North Woburn, Mass., Feb. 10.

MINISTERS DECEASED.

1869.

HAWLEY, Rev. ZERAH K., in Memphis, Tenn., Dec. 28, aged 63 years.
LEWIS, Rev. WALES, in Pittston, Me., Dec. 26, aged 71 years.
LITTLE, Rev. ELBRIDGE G., in Wellesley, Mass., Dec. 29, aged 52 years.
MOTT, Rev. THOMAS S. W., in Catawba Co., N. C., Sept. 20.
PERKINS, Rev. JUSTIN, D. D., in Chicopee, Mass., Dec. 31, aged 85 years.
ROBINSON, Rev. EBENEZER W., in Washington, D. C., April 8, aged 57 years.

1870.

BATES, Rev. DAVID, in Westboro' Mass., Feb. 9, aged 84 years.
BLAKEMAN, Rev. PHINEAS, in Tonawanda, N. Y., aged 60 years.
BLANCHARD, Rev. AMOS, D. D., in Lowell, Mass., Jan. 14, aged 68 years.
BURGESS, Rev. EBENEZER, in Newton Centre, Mass., Jan. 1, aged 64 years.
CADWELL, Rev. CHRISTOPHER C., in Lamar, Mo., Jan. 16.
DYER, Rev. DAVID, in Albany, N. Y., Feb. 8, aged 59 years.
FELTCH, Rev. JOSEPH H., in Cummington, Mass., Jan. 19.
FOBES, Rev. EPHRAIM, in Chrystal Plantation, Me., Jan. 11, aged 67 years.
KEEP, Rev. JOHN, in Oberlin O., Feb. 12, aged 88 years.
PIHELPS, Rev. JAMES, in Chelsea, Mass., Jan. 28, aged 61 years.

MINISTERS' WIVES DECEASED.

1869.

HAYES, Mrs. MARY D., wife of Rev. Gordon, in Ravenswood, Wis., Dec. 12.
HODDGE, Mrs. —, wife of Rev. Henry, in Liber, Ind., Sept. 18.
PATCH, Mrs. —, wife of Rev. Rufus, in Ontario, Ind., Dec. 2.
SCHLOSSER, Mrs. —, wife of Rev. George, in Paxton, Ill., Nov. 29.

1870.

BEACH, Mrs. ELIZABETH R., wife of Rev. Nathaniel, in Providence, R. I., aged 64 years.
BEECHER, Mrs. KATHARINE EDEN, wife of Rev. William H., in North Brookfield, Mass., Jan. 5.
LORD, Mrs. ELIZABETH KING, wife of Rev. Nathan, D. D., in Lowell, Mass., Jan. 30, aged 78 years.
M'CLENNING, Mrs. MARY, wife of Rev. Daniel, in Peterboro', N. H., Jan. 16, aged 69 years.
PARMELEE, Mrs. NELLIE A., wife of Rev. Moses P., in Erzeroum, Turkey, Feb. 17, aged 30 years.
SAVAGE, Mrs. NANCY M., wife of Rev. Daniel F., in Stoddard, N. H., March 12, aged 37 years.
WORCESTER, Mrs. SUSAN D., wife of the late Rev. Samuel M., D. D., in Somerville, Mass., aged 68 years.
WRIGHT, Mrs. MARTHA G., wife of Rev. Ephraim M., in Terryville, Conn., Feb. 6.

AMERICAN CONGREGATIONAL ASSOCIATION.

It is known that the Congregational churches of this country are arranging to observe **this**, the Fifth Jubilee of the Landing of the Pilgrims, with some fitting public demonstrations, and with many fitting memorial offerings. It is hoped that every family and every individual who claims any respect for the founders of our Great Republic will signalize that respect in some tangible, useful way, by liberal gifts, according to their several ability. And while paying "church debts" and funding our Theological Seminaries are very important, and should be done, yet it must be apparent that if anything named, or to be named, has a higher claim than any other as to its immediate necessities, or as to its promise of present and ultimate good in vivifying and invigorating our denominational forces, or as to its fitness as a monument to the men whose memory we would cherish, whose principles we would honor, whose grand, noble, and heroic deeds we would emulate, and whose influence we would perpetuate even unto the latest generation, or as an expression of filial love and of loyalty to Him who guided our ancestors to these shores, *the building of the Congregational House at Boston, this year, has that higher claim.* It stands out clearly in the foreground as a necessity, and appeals to every one for — A GIFT, — be it smaller or larger, but A GIFT. The child ought to have a tile or a brick, and the man and the woman should have an ownership in such a structure.

It is urged, and indeed it is expected, that Boston and Massachusetts will give the most of the larger amounts that will make up the grand sum-total, and that the rest of New England will take a deeper interest in the building than the masses elsewhere; but all ought to have, and must want to have, a share and a name and a place in this memorial structure, — not an ideal, or dead, but a real, living monument, occupied from front to rear, from basement to rafters, with workers for Christ in furnishing a religious literature for our Sabbath schools and families, and as almoners of our churches' bounties through our various benevolent societies, and with books, pamphlets, portraits, engravings, manuscripts, and such-like, which illustrate the principles, polity, and history of those brave pioneers whom the good everywhere will more and more delight to honor.

Now, to meet the circumstances of all, so as to make it possible for every member of every Congregational church to become a Life Member of the Association, and thus a proprietor in all its estate, and entitled to all its privileges, library included, the payment of a sum not less than ONE DOLLAR at one time, guarantees all this; and for which a neat little certificate will be returned, on good bank-note paper, with an electrotype engraving of the Mayflower under full sail from Plymouth, England, and also in the offing of Plymouth Harbor, America, with the shallop nearing the shore, and a sturdy Pilgrim, with some lady-passenger in his arms, wading to the rocks, where two or three have already arrived, — altogether giving an excellent idea of those earliest scenes in our history.

We do, therefore, with great hope and boldness ask for Life Memberships from all our churches, — east, west, north, and south. It is the least they can think of doing, if they wish the perpetuity and unity of our churches. And there must be one or more in every church who would give five, ten, or twenty dollars to secure a Life Membership for every one in that church; so that by a little effort on the part of the pastor or some good worker in every church, our entire membership might be placed upon our records for posterity. Which of our three thousand churches will be the first to head our new book, by sending the ONE DOLLAR for every member to

ISAAC P. LANGWORTHY, Cor. Sec. A. C. A.,

MARCH 23, 1870.

40 Winter Street, Boston, Mass.

AMERICAN CONGREGATIONAL UNION.

THE rapid increase in the number of Congregational churches since the triumph of Liberty in our land, involving the great extension of the denomination, is making more and more apparent the necessity of some means of intercommunication and of friendly offices between all the members of this great ecclesiastical family. Particularly do the old and the new, the strong and the weak, need to be brought into quick sympathy and co-operation. It was the design of the American Congregational Union to be the medium of this intercommunication, and to perform these friendly offices. The strong have honored it as the almoner of their bounty; the weak have gratefully acknowledged its efficient ministrations. The work of the Union has been constantly augmenting, and is gaining a wider and firmer hold upon the sympathies of the churches.

Since the statement made in the January Quarterly, the following appropriations have been paid:—

1st	Congregational Church,	Wilton,	Maine,	\$ 500
1st	"	"	" (special)	750
1st	"	Earlville,	Illinois,	450
	"	Sharon,	Wisconsin,	500
1st	"	Stockbridge,	"	450
	"	Platteville,	"	500
German	"	Dubuque,	Iowa, (balance)	200
Hickory Grove	"	Marion,	" (Mount Pleasant P. O.)	200
	"	Pleasant Mount,	Missouri, (balance)	100
1st	"	Breckenridge,	"	300
1st	"	Neosho,	"	500
1st	"	Windsor,	"	400
1st	"	Lebanon,	"	500
1st	"	Hamilton,	"	400
Welsh	"	Dawn,	"	200
1st Church of Christ,		Burlington,	Kansas,	350
1st Congregational	"	Oswego,	"	500
1st	"	Denver,	Colorado, (half loan)	1,000
				\$ 7,800

Within the ten months of the present financial year of the Union payments have been made to fifty-seven different churches, amounting to the sum of \$30,216.65. The receipts of the Union during this period have been \$32,180.56. Thirty-three churches have already received pledges of help, whose houses of worship are in process of erection, but the Union has not as yet the means of meeting their wants. In order that the Union may avail itself of the generous offer made by one person, to give \$5,000, if its receipts should reach \$50,000 the present year, it is earnestly hoped that within the remaining two months not included in this account (March and April), numerous and liberal contributions will be made to the Union by our churches and by individuals whom God has blessed with abundant means. Will not the descendants of the Pilgrims entering upon the celebration of the quarto-millennial year since their forefathers landed on Plymouth Rock and planted in this New World the seeds of a free Church and a Christian Republic, inaugurate their memorial services by consecrating the "first fruits"—a "wave offering"—to the noble work in which the Union is engaged? What could be more accordant with the spirit of the Pilgrims?

• Rev. RAY PALMER, D. D., *Corresponding Secretary*,
49 Bible House, New York.

Rev. C. CUSHING, *Corresponding Secretary*,
16 Tremont Temple, Boston, Massachusetts.

N. A. CALKINS, *Treasurer*, 146 Grand Street, New York.

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Jos. Abbott

THE

Congregational Quarterly.

WHOLE No. XLVII.

JULY, 1870.

VOL. XII. No. 3.

JOSEPH ABBOTT.

JOSEPH ABBOTT, the son of Joseph and Elizabeth Abbott, was born in Philadelphia, August 16, 1808, and was of Welsh and German descent. His father was a venerable and beloved elder of the First Presbyterian Church of the Northern Liberties, at that time under the pastoral care of the Rev. James Patterson. Born of Christian parents, he was a child of the covenant, and from his infancy grew up in the nurture and admonition of the Lord. He was a healthy, active boy, and early showed a taste for study. As he advanced in years he became ambitious to excel in every respect, and while he would not be outrivalled in his class, he would by no means be beaten in his favorite sports of swimming, skating, rowing, and fishing upon his much-loved native rivers, the Delaware and Schuylkill.

Rev. Robert Adair, of Philadelphia, his life-long friend, writes of him as follows, at the age of fourteen or fifteen : —

“ He was noted for the correctness of his deportment and the courteousness and affability of his manners. He was kind and respectful to strangers and genial to friends. Those traits which distinguished him in mature years characterized his youth. Though he was not a professing Christian, his external deportment was more consistent with evangelical propriety than that of many who were members of the Church.

“ He was punctual in his attendance on the weekly lecture, and on public worship on the Sabbath, and he listened to the preached Word with reverence. On his return to his room he usually examined the passage of Scripture on which the sermon was founded, and wrote out some of the prominent points, adding

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SECOND SERIES. — VOL. II. NO. 3.

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suggestions of his own. He was sufficiently acquainted with the Greek Testament to read the text when taken from the New Testament, in the original. He thus early formed a habit of consulting the original, to ascertain the exact meaning of the inspired writer, and he often suggested nice shades of thought in regard to passages of Scripture, that were not seen in the common version."

Joseph Abbott, though born and reared in the city, rarely visited its places of public amusement. Books were his companions, the study his place of entertainment. The books of his choice were not the kind that usually interest the young; instead of works of fiction he read history and works on Natural Philosophy, Chemistry, and Anatomy. The Latin and Greek languages were his delight, and it was his ambition to pore over a difficult passage in the classics until he had mastered it. Mr. Patterson, his pastor, was so much interested in him, because of his studious habits, and for his father's sake, that he gave him free access to his library, and he gladly availed himself of this privilege. His leisure hours were spent in his pastor's library, examining its numerous books, and thus he acquired a knowledge of authors and their works which few of his years possessed.

Having made sufficient progress in his preliminary studies, at the age of sixteen, he became a member of the Sophomore Class, in the University of Pennsylvania, at Philadelphia. Here he took high rank, standing second in his class. At the close of the Junior Year he concluded to spend the last year of his collegiate life in an institution which he supposed might furnish more advantages than the University afforded; there was also the feeling, natural to the young, that he must go away from home properly to complete his education.

In the accomplishment of this purpose he went to Schenectady, N. Y., and applied for membership in the Senior Class of Union College, and having passed a satisfactory examination, was enrolled as a Senior in that institution. In the following year he received from Union College the diploma of A. B.

When he had graduated he returned to his native city, and attended two courses of lectures in the medical department of the University. While pursuing these studies he was still the blameless young man, the almost Christian. Whatever his thoughts and feelings may have been on the subject of his soul's salvation, he had not expressed them to his most intimate friends.¹ His purpose was to make the healing art his profession for life, and I doubt not he would have become one of our most distinguished phy-

¹ It is an interesting fact that the five most intimate friends of Dr. Abbott's boyhood and youth became ministers of the gospel. They were Rev. Robert Adair, Rev. Dr. James Wilson, Rev. Dr. Musgrave, Rev. Dr. Thomas Brainard, of Philadelphia, and Rev. Reading Bertron, formerly of Philadelphia, now of Mississippi.

sicians. His amiable disposition, his bland manners, his keen penetration, combined with a thorough knowledge of his profession, would have made him a very popular and successful practitioner. But, as the event proved, God had other designs in regard to his future calling. Near the close of his second year as a medical student he made the great decision, and soon after publicly professed his faith in the Redeemer, in the First Presbyterian Church.

His views in regard to a profession were now changed. He resolved to consecrate himself to the work of the ministry. The high opinion which he entertained of Professor Stuart as a theologian and biblical scholar induced him to go to Andover, Mass., to prosecute his studies in the Seminary at that place. He remained at that institution four years, going through the entire prescribed course, and devoting the fourth, as a resident graduate, to the exclusive study of the Hebrew language.

Towards the close of this year, 1830, he was called to supply in part the pulpit of the First Presbyterian Church, Newburyport, Mass. He passed the autumn and winter of 1830 - 31 — that year of great religious revivals — at this place. Here he entered into a marriage engagement with the third daughter of Mr. Stephen Tilton, which led him to decide to make New England his future home. At this time the ministry was new to him, and he felt in no haste to assume the responsibilities of the pastoral office. He desired leisure for the preparation of sermons, and accordingly spent the next two years in fitting himself more fully for his great life-work, passing his winters at his home in Philadelphia and his summers in New England, and preaching as he had opportunity. After declining invitations from several churches, he accepted a call tendered him by the Dane Street Church, Beverly, Mass., and was ordained as its pastor October 23, 1834. He was married the following spring. He had three children, two sons and one daughter, all of whom survive him.

By a thorough education and most entire consecration he was well prepared to labor for the spiritual welfare of this church as a minister of the gospel, and never was a religious society more ardently loved, more sincerely trusted, or served with more singleness of purpose. He continued its faithful and affectionate pastor for a period of more than thirty years. In these days of ministerial change and uncertainty, when the sacred character of the pastoral relation is so lightly esteemed, it is pleasant to linger over the record of such a life. It furnishes a valuable testimony to both pastor and people, giving good evidence of the conscientious performance of duty on his part, and of loving appreciation and co-operation on theirs. During this long ministry he received many calls to higher places, all of which were immediately and unhesitatingly declined, with the remark, "I wish for no change, I am happy with my own people; this is my

first charge, and it shall be my last. I desire nothing better than to live, labor, and die with my own people. I would not accept the pastorate of the most exalted church in the land." So simple-minded and large-hearted was he that he never coveted wealth or fame. He desired money as a means, not as an end, and knew little of its value. As an illustration of this, in his letter of acceptance, addressed to the Dane Street Church, he wrote as follows:—

"As regards my salary, I will say that I know little of the actual worth of money, and the amount necessary for a livelihood. I want only a maintenance, and willingly leave my pecuniary interests in your hands."

He looked upon the relation of pastor and people as something high and holy, a compact of love, far above a mere business contract, and upon money as no equivalent for service rendered. His views on this subject are best expressed in his own words:—

"The pastor comes to his people breathing the spirit of a disciple of Christ, charged with a mission the very burden of which is love,—love to their high and immortal interests. To all the claims of ordinary friendship he adds those of a spiritual instructor and guide,—the highest relation he can sustain to them on this side heaven,—a relation of celestial origin, founded in the love of an ascended Saviour, purchased by the blood of Christ, witnessing in all its outgoings and sympathies his ever-present tenderness and compassion, and one that cannot subsist and flourish according to its original design, and in the production of its blessed fruits, without the love on their part which is as divine in its breathings. It is a relation that does not stand in the mercenary consideration of mere pecuniary compensation. It shrinks from the miserable contamination of a sordid traffic that would speculate in holy things, and set its price upon a servant of the Most High. It spurns with all the indignant fervor of insulted purity the base commingling of silver and gold. A true minister of Christ is not to be bought or sold, with whatever alluring promises the tempter may come. 'All these things will I give thee,' can be to him no motive to compromise the dignity of his high vocation, nor can he ever take the 'stipulated price' as an equivalent for his love of souls, his prayers and tears and toils and labors, his interest in the glory of his Saviour and his God, his instrumentality in turning men from darkness to light, and waking up in the slumbering heart the love of purity and the hope of heaven. No, the gift of God is not to be bought with money, so neither is the minister of that gift to be measured in his sacred duties by a price."

On his fifteenth anniversary he thus addresses his people:—

"It is now just fifteen years since I was here ordained to the work of the ministry, and assumed the pastoral care of this church. How rapidly have those years passed away! It seems but as yesterday those solemn services were performed which identified the best feelings of my nature with this sacred place, gave me a home among you, and laid the foundation of those intimate fellowships and kind affections that have since arisen. Here, with unmingled satisfaction, we

may record to-day that our mutual relations have been harmonious and happy. Time has developed no sources of contention among us. No root of bitterness has sprung up to trouble us, but the mutual experience and intimacy of years have resulted in the establishment of mutual confidence, and but cemented the bonds which bind us together.

“When I first came among you I was an entire stranger. I was known to none of you ; I knew not any ; and when here set apart to this work of pastoral care and instruction, and commended to your Christian kindness by fathers and brethren in the ministry, some of whom have since gone to their eternal rest, it was without experience of a pastor’s duties, dependent on your candor and kindness for encouragement and support, and not without many fears and misgivings. But I rejoice to-day to bear testimony that I have never had occasion to repent for a moment of the connection thus formed ; that I have never been disappointed in the hopes I cherished or the confidence I reposed in you. During this connection of fifteen years I have received from you no other treatment than that of respect and kindness. When I have entered your dwellings it has been with the glad greetings of a cordial welcome, and my stay at your firesides has been rendered happy by your social and confiding freedom ; and to-day I do not know the family or the individual who would not kindly receive me.

“As a pastor, I have suffered no interference with the discharge of my appropriate duties, nor have I known those petty annoyances or vexations which have rendered the situation of so many pastors uncomfortable. Our intercourse has been that of those who had confidence in each other, and whose conduct did not need to be continually scrutinized with watchful jealousy, lest rights should be invaded on either side. We have been frank and unreserved, yet fraternal and respectful, in the expression of our opinions on all matters relating to the interests of the church ; and if at any time, as must often happen in this imperfect state, we may have differed in opinion, it has seemed to be acquiesced in as a matter of course, rather than resented as a cause of offence and alienation.

“In the midst of such relations, and with such an experience, it would have been strange indeed if strong attachments and kind affections should not have grown up on my part. These years that have passed away, among the best of my earthly existence, have been eventful and important to me in these respects. Here have I made and *found* my home. Here I can say with truth, my best friends and kindred dwell.

“I have been with you in the days of prosperity and the season of adversity, in death and in sickness, in joy and in sorrow, in the house and by the way ; we have been often together in the place of prayer, and I have formed those attachments to you that will never die.

“What changes may await us individually, we know not ; but through whatever differing scenes my remaining years might be drawn, I would still turn towards this sacred place as the home of my affections with feelings with which I could regard no other, and to you all as the friends whom I love, the friends and companions of my happiest years.”

Thus happy and useful in the service of his people, twenty-five years of Dr. Abbott’s ministerial life glided peacefully away. Abundant in labors,

God's blessing followed him and permitted him from time to time to reap a large reward. With the growing years his church steadily increased in numbers and efficiency. During the last five years, owing to the progress of the disease preying upon him, which he was well aware might prove fatal at any moment, and which ultimately caused his life to go out like the flame of a candle, he was not able at certain seasons of the year to perform his usual amount of labor. He could not meet the demands of his congregation, or a portion of it at least, in the way of Sabbath exchanges and pastoral visitation. This consciousness acting on his extremely delicate and sensitive nervous organization, and a temperament disposed to melancholy, produced at times a depression of spirits which he found it difficult to overcome, and led him seriously to entertain the thought of resigning wholly or in part his pastoral office. He at length fully determined to do this should he be spared to reach the age of sixty years, but circumstances hastened this decision. He sent in his resignation March, 1865, and, living only two short years, died April 9, 1867, aged fifty-eight years.

Dr. Abbott was endowed with a logical, discriminating, and comprehensive mind. He was a clear thinker, a vigorous and graceful writer, and an impressive preacher. To preach Christ, was to him a great and solemn thing; his sense of man's tremendous liabilities as a fallen creature, and of his own obligation as a minister of the gospel, was at times almost overwhelming, and gave him great power in the pulpit.

He reasoned mightily in the Scriptures, grasping his subject with an intellectual strength which would not relinquish it until by a thorough investigation he had discovered its intrinsic meaning, its relations and bearings, and brought out of it "reproof, correction, and instruction in righteousness."

His perceptions were so fine, and his appreciation of the varied needs of his congregation so correct, that his sermons took in a large range of religious truth; but he liked best to dwell on the grand central, vital, and soul-stirring topics of the Bible. Here he was very much in earnest; he was intent on the exhibition and inculcation of those all-important doctrines and duties growing out of man's relation to his Maker, and the ransom paid by a crucified Saviour for "a world dead in trespasses and sins." Forgetful of himself and all else in his subject, how would his clear hazel eye kindle, and the warm blood mount to his very brow, as he pressed home upon the hearts and consciences of his beloved hearers those great practical obligations, the sense of which so moved his own soul! While there was no effort at fine composition or rhetorical effect, there was always an effort to enlighten, convince, and impress.

His own simple, unaffected piety and depth of religious experience gave weight and unction to every word he uttered. With a natural grace of manner and gesture, he had at times a sweet and persuasive attractiveness,

which cannot be sufficiently described. This was particularly noticeable at his evening lectures, where his remarks were always extemporaneous, and highly valued by those who attended them. Although not systematic enough in the ordinary affairs of life, he was extremely methodical as to arrangement in his sermons.

The topic lay so clearly in his mind, and the course of argument was so well defined, that as a general thing he wrote steadily on from beginning to end, only stopping for half an hour's rest, or to take his necessary food, thus proving the truth of the remark made of him by Dr. Woods, that "he had great continuity of thought." It was to him an all-absorbing work; but though strengthening and stimulating to his mental powers, it drew largely upon his susceptible nervous nature. He was prodigal of his resources. It was his custom during the winter and spring to write two sermons a week, but he made no provision for the future. He never had a sermon in advance. When an exchange was in anticipation, he was sometimes urged to write one, but he could never do it; a pressure must be on him, a need before him, or his mind could not work. Had he been able to equalize his efforts in this respect, he would perhaps have labored to greater advantage, certainly with less physical exhaustion.

Mr. Adair thus writes of him as a public speaker and writer: —

"As a preacher he possessed two prime elements of an effective speaker, — naturalness and earnestness. He loathed affectation wherever he discovered it, but most of all in the pulpit, and regarded every attempt to play the orator or to dramatize while delivering the message of God to men as sacrilege. His strong disrelish of all mere artificial friendships and courtesies, and his constitutional guilelessness of heart and life, may have led him to undervalue the importance of a good style of oratory in the pulpit, and to consecrate his entire energies in preparing the message he was to deliver to his people in God's name. This message was always couched in fitting words and delivered with becoming solemnity and earnestness.

"In the pulpit Dr. Abbott was always natural and earnest. The expressions of his countenance, the tones of his voice, and his action were the true indices of his mind and heart. No artistic gesture, no feigned tone or look, characterized his preaching. He spoke the truth clearly and boldly. He spoke as he believed. In proclaiming the truth as it is in Jesus he had no apology to offer for his message. His mind was so firm in the conviction of the truth of the Gospel he preached, and his heart so imbued with its spirit, that he uttered in Christ's stead the message sent in mercy from above as one having authority. The cordial adoption of the doctrines of grace for his own salvation, and their perceived necessity for the salvation of his hearers, gave earnestness and impressiveness to his manner in the pulpit, though in the view of some it may have lacked oratorical finish.

"He had a high ideal of a sermon, and when he sat down to write he aimed at its realization. But however successful he was in the estimation of others, in

his own he always fell below this high standard. Notwithstanding his intellect was of a superior grade, and his scholarly attainments were of a high order, he made no ostentatious display of his superiority. He was truly modest and unpretending.

“Before he engaged in the composition of a sermon, he thoroughly premeditated on the subject of his intended discourse. The passage of Scripture that contained or suggested this subject was diligently and critically examined. He was a good Greek and Hebrew scholar, and his knowledge of these languages was made available to ascertain the precise meaning of the text of Scripture on which he was about to write. All other sources within his reach, likely to throw light on this point, and suggest to his mind kindred thoughts, were brought into requisition, so that he commenced the writing of his sermon with his mind and heart full of his subject. In his written discourse there was no display of learning and criticism. The *results* of his investigations, and not the mode by which these results were reached, constituted the materials of which his sermon was composed, and by his admirable homiletic skill he arranged these materials in a natural and lucid order which imparted unity and freshness to the entire composition.

“His sermons were eminently scriptural. By this I do not mean that they abounded with numerous quotations from the Bible, but that they were imbued with the truth of inspiration from beginning to end. They were not, like too many sermons of modern times, cold and jejune, moral and intellectual essays, gratifying perhaps to a sentimental religionist, but of no value to meet the necessities of a perishing sinner or to comfort and edify a believer. His sermons were thoroughly evangelical. They consisted of clear and impressive expositions of the doctrines and precepts of the Gospel, and warm and tender appeals to the hopes and fears of men. He shunned not to declare the whole counsel of God. The total depravity of man, regeneration by the Holy Ghost, and justification by faith in an atoning Redeemer he never obscured by ambiguous phraseology. On these and kindred points he expressed himself clearly, fully, and fearlessly, as one commissioned by God to declare these truths to men.

“Dr. Abbott made no effort at embellishment in the composition of his sermons, yet his words were always chosen with judgment, and his sentences constructed tastefully, so that his style was always perspicuous and smooth. Whatever he lacked as a public speaker, the most fastidious critic seldom discovered any defects in his style of writing. Without any special effort on his part, his written sermons were always in accord with the rules of rhetoric.

“He had no favorite sermons on which he had bestowed much time and labor, for he never went abroad candidating, or for the purpose of gaining notoriety by preaching a great sermon. No minister of the present day has less desire for distinction than Dr. Abbott had. If one sermon received more of his thoughts and attention than another, it was because of some special demand of his own parish. He aimed to make all his sermons as good as time and circumstances would permit, and to make each excel its predecessor. The following remarks of Rev. Dr. Shedd were exemplified in his case: ‘The discourse of a preacher ought uniformly to bear the marks of a lofty aim. Not that one sermon will be as excellent as another, any more than one subject will be as fertile as another.

But the course of sermonizing year after year ought to show that the preacher is satisfied with no hasty, perfunctory performance of his duties, that there is constantly floating before him, and beckoning him on, a noble and high idea of what a sermon always should be.

“His sermons for the most part were written at one sitting. His mind and heart being aroused by thorough premeditation, he wrote with ease and fluency, and did not intermit his writing until the sermon was finished. On this account his written discourses were a continuous flow of fresh and glowing thoughts, that seldom failed to kindle corresponding emotions in the minds of his hearers. Rev. Dr. Shedd, in laying down maxims for sermonizing, suggests the continuous composition of a sermon as an important point. ‘Too many sermons,’ remarks this professor, ‘are composed during an intermittent activity of the mind, which does not draw upon its deepest resources and its best powers. The sermon is the product of a series of isolated efforts, instead of one long, strong application. It wears, consequently, a fragmentary character and appearance, as if written one sentence at a time, or each paragraph by itself. Even if there is a connection of the parts, there is no *fusion* of them; even if the discourse has method, it has no *glow*.’ Dr. Abbott’s written sermons possessed in a high degree a natural and logical arrangement of parts, which were *fused* into a *glowing unity*. Though not much known beyond his own parish, he was an instructive and impressive preacher. His appreciating friends often wished to introduce him to a wider sphere of usefulness, for which he was so well fitted, but he persistently declined all these proposals. His long and successful ministry in Beverly, Mass., however, will make a far better exhibit on the day of final audit than that of many a minister whose fame has been heralded through the land.”

Rev. Dr. Milton P. Braman, who was for many years one of Dr. Abbott’s most intimate friends, and who thoroughly understood his intellectual character and habits of mind and thought, describes him in the following language:—

“He possessed an investigating mind. Difficult questions in exegesis, theology, or in any department in which his inquiries were employed, were not impatiently dismissed, as by those whose indolence discourages effort, and who are content to leave them in their original obscurity. He kept a tenacious hold of them, and if necessary avocations interrupted pursuit, he recurred to them again, reviewed them with diligent application, and sought their solution by persevering research. It was his custom for years previous to his death to commit to paper subjects interesting his attention, that were suggested to his thoughts by reading and reflection, lest they should escape his recollection, and to embrace opportunities of meditation and converse with friends, to acquire as clear a knowledge of them as it was possible to gain. When he had reached conclusions which appeared satisfactory, some new phases of the question would not unfrequently present themselves to his mind, that involved them in unexpected perplexity, which would lead to as thorough a re-examination of them as if they had for the first time been brought to his notice and awakened his curiosity. This invincible pertinacity of deliberation yielded constant increase to the strength and riches of his

mental culture, and prevented that exhaustion of material for lengthened ministrations which overtakes superficial thinkers, who, after a season of blazing popularity, find themselves unable to sustain their elevation, and are compelled to seek new fields of effort.

“Dr. Abbott’s mind was discriminating in its perceptions. This quality seems so necessarily to result from the foregoing, or to be so involved in it, that a consideration of it might be thought repetitious and superfluous. But may not such a disposition and capacity to investigate be united with different degrees of the power of making nice distinctions? and may not great capacity of indefatigable search be so wanting in the quality of drawing accurate lines as to fail of accomplishing results which might be reached by an inferior understanding possessing finer perceptions?

“Bishop Warburton is universally conceded to have possessed an intellect of wonderful penetration, but many minds of much less general vigor are able to see at a glance what he failed to discern for want of a more microscopic vision, when he framed his great, but on the whole unsuccessful, argument for the divine legation of Moses.

“The two traits of mind under consideration were combined in good proportions to each other in the subject of this notice. He saw not only comprehensively, but minutely and clearly. There was no confusion or vagueness in the ideas which he formed of the objects of his inspection. They appeared to his mental vision with well-defined acuteness, rounded off and divided from each other in contemplation as they were in their actually different qualities and character, and intelligent auditors who sought distinct views of truth and duty, and whose religious emotions were regulated and solidified by luminous convictions of the understanding, could not but have a high appreciation of discourses which lent such aid to that form of religious improvement which they most sought from the means appointed for their edification.

“The mind of Dr. Abbott was well balanced. The symmetry of his intellectual powers and the soundness of his judgment kept him at the greatest distance from anything erratic, extravagant, or disproportioned in his theological opinions and discourses.

“If he had possessed a natural temperament or ambition of vain applause, as he did not, inclining him to distorted rhetoric, florid coloring, or a reiterated and startling discussion of subjects which held exaggerated prominence in popular opinion, the happy constitution of his mental faculties would have done much to check such tendencies, and restrain them within the limits of sobriety. Chasteness of imagination, a judgment free from all manner of obliquity, a very discreet propriety of sentiment and expression, a mode of presenting divine truth most suited to judicious reason, to unperverted conscience, to temperate and well-governed emotions, were properties which appeared with distinguishing prominence in the ministerial performances of Dr. Abbott.

“The vigor and soundness of his understanding appeared in the exercise of its wise and firm control over some of the strongest feelings of his heart. He possessed naturally an exceedingly kind and affectionate disposition, and when he surveyed the variety and extent of human wretchedness, in connection with the government of an infinitely benevolent Creator directing all the affairs of

the world, it often occasioned a great degree of perplexity and sadness. He was particularly depressed by those terrible shipwrecks and railroad disasters by which numerous lives are consigned to a sudden and shocking termination, and unalleviated and deep distress diffused through a widely bereaved community.

"It was also with the most painful commiseration that he extended his views to the future world, and contemplated the awful suffering in which so many of mankind would be plunged in consequence of irreligious lives. But whilst there were seasons in which he scarce knew how to reconcile the wretchedness existing in this world or another with the divine perfections, he never for a moment doubted the exercise of a wise and holy Providence over the events of the world, or a future state of severe retributory justice. The convictions of a well-regulated understanding, formed by a careful scrutiny of the inspired Word, overpowered those tendencies which have betrayed so many into the belief of pernicious errors.

"There are few individuals who have been compelled to maintain such a stern conflict with acute sensibilities, in view of the dispensations of Divine Providence and the doom of the unpardoned sinner. Some persons deny the existence of human suffering after death, from imperfect views of human guilt, and inadequate conceptions of the holiness and justice of God, or from an unwillingness to submit their lives to the restraints of virtue and piety. In fact, each of these views influences most of those who renounce what the Christian Church generally has always maintained to be the teachings of the Bible respecting the final condition of men. If Dr. Abbott had embraced the doctrine of Universalism, or a final restoration of all men to virtue and happiness, the belief would have resulted in no small degree from the singular amiability and sweetness of his temper. There are some instances which, however, we are compelled to believe to be few, in which men whose piety we dare not question, whose reverence of the sacred Word appears most sincere, have allowed the kindness and compassion of their disposition so to obscure their mental perceptions that they have adopted theories of the universality of human redemption in opposition to the evident teachings of Christianity.

"It is a strong testimony to the soundness of Dr. Abbott's understanding, as well as to the sincerity and strength of his piety, that he subjected some of the most exquisitely lovely impulses that ever moved a human bosom to the conclusions which he maintained with unwavering constancy to the end of his life.

"Dr. Abbott had the power of rapid and correct composition to an unusual degree. He possessed a physical constitution that opposed obstacles to certain forms and degrees of exertion. Although his mind was in a state of incessant and active exercise, he was inclined to protract the direct preparation of his pulpit duties till the stimulus of necessity roused his faculties to requisite exertion. It was then that his powers acted with great alacrity, and he would finish the preparation of a sermon abounding with vigorous thought, and clothed with accurate and pleasing diction, in so brief a space of time as to excite feelings of admiration and surprise in those who were acquainted with the celerity of the process and the value of the result.

"Said one of his intelligent hearers to the writer, not long after his pastor's set-

tlement, when expressing his satisfaction with his sermons: "Mr. Abbott can prepare in a few hours a discourse fit to be delivered in the first pulpit in the country." The excellences of his composition certainly were not diminished by the progress of years and the continued enlargement of his powers.

"Dr. Abbott affected no arts of oratory; he relied upon no forms of gesticulation; he depended on no attempt at powerful and musical intonation; but in a most unassuming manner, with great absence of show, with a quiet and simple delivery, he proclaimed scriptural and solid truth in a perspicuous, smooth, and elevated style, and by thought and phrase equally gratified taste, intelligence, and piety in the assembly. Whilst he made his chosen profession the object of his chief attention, he retained a good degree of familiarity with the classical studies of his collegiate course. He loved science; he read variously, and kept himself so familiar with active human life and passing events, as to give freshness and raciness to his thoughts, and a happy appropriateness to his public addresses."

That Dr. Abbott deeply felt his responsibility as a minister of the gospel may be seen from the following words addressed to his people:—

"If I have one regret in reviewing the past, it is that my ministry has been attended by so many imperfections. Never with a more impressive sadness have they visited my soul than amid the tender recollections that spring up around me now. Yet in view of them all, brethren, I can say with truth I have aimed to promote your welfare. I have been influenced by no love of rule, have had no points to carry of individual ambition in the government of the church. I have resorted to no ecclesiastical manœuvring, no underground operations, to sustain my influence. Whenever it shall require such support it will be time for it to die.

"I have never separated my interests from yours, and have regarded this great object, the welfare of the church, as one common to us all, as one that unites us all as brethren; one too high and too sacred to be contaminated by paltry ambition, too dear to be perilled by selfish policy, and were I to be called to give an account of my stewardship to-day, I think I could say with an honest heart, that I have never preached to you anything I did not believe to be consistent with the Word of God. I have indulged in no adventurous speculations, nor sought to remove the ancient landmarks, or wandered in that doubtful territory which bounds the confines of truth; but I have labored to understand it better, and my convictions of its simple majesty have grown stronger, and never while I preach this gospel may I be permitted to utter a word that shall confound, or mislead, or render the Word of God of no effect. Of all responsibilities none can be greater than that of giving instruction out of the oracles of God, and I desire ever to place before me the depths of that woe denounced upon him who shall prevent its sacred utterances."

Dr. Abbott was remarkable for the purity and simplicity of his character. His artlessness was almost childlike. He was trustful and unsuspecting, believing in the goodness of all.

His temperament was ardent, and all his impulses were quick and warm.

His sense of injury was keen and his resentment strong, but he had so much genuine kindness of heart that he could never cherish ill-will; he was sure quickly to forgive, however great the provocation. In addition to a natural inclination to put the best construction upon the conduct of others, he had a large share of that charity which is by St. Paul considered the first element of religion.

He was singularly unpretentious in all his habits of daily life, and his association with those with whom he came in contact. Although a man of very decided opinions upon all matters of a religious, political, or ethical character, he never violently obtruded them upon others. His desire seemed to be that all around him should be happy and at peace, and so he had always a cheerful word and a pleasant smile for every one, and his presence was everywhere welcomed. His benignant countenance was an index of his heart, and was a constant assurance of his sincerity and good feeling. So far as he could, he aimed at making every one's life brighter and happier. Had he been a man of wealth, he would have dispensed his means with a liberal hand.

His nature was so large and generous, that it distressed him to witness trouble of any sort, and many who suffered found great relief from his disinterested sympathy and counsel. He was always ready to lend a listening ear, and to return a voice of consolation. Out of the pulpit, he did not consider it necessary to preach, but rather preferred in a quiet and gentle way to accomplish the best result of the best preaching by "going about doing good." Hence it was that he was universally beloved, and hence the remark so frequently made, that the people of one denomination seemed to like him as well as those of another, and yet, as has been before indicated, his religious opinions were very decided and sharply defined. While he had no doubt whatever of their soundness, he had respect for those who differed from him, and was thus on terms of good-will with all. Refined and sensitive, he was incapable of voluntarily wounding the feelings of any one. So careful was he in this respect that he won the affection of others before they were aware of it, and without effort. He was a true friend, constant and trustworthy; separation and distance could not diminish his affection; the absent were rather the more tenderly loved and remembered. He was too entirely regardless and independent of the accidents of life in this respect. The rebuke of the Apostle James, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons," could never have been administered to him. His more humble friends were not only as fondly loved and as attentively treated by him as those in a higher social position, but it is believed that he never recognized the difference, even in thought.

In one sense Dr. Abbott was a friend to all, but to those with whom he

was more intimately allied by the ties of kindred, or that nameless magnetic attraction which so fuses congenial spirits and cements affection, he was a friend indeed. To them he gave the whole wealth of his nature, his best thoughts, the best fruits of his scholarship, and the warmest outpourings of his heart. All his surviving intimate friends will bear testimony to this. And, underlying all, was a vein of playfulness and good-fellowship, which made him a most agreeable companion; this sometimes, but not often, advanced to wit. He was not caustic enough to be a genuine wit; he was too kind-hearted to hurt any one for the sake of a telling point or a sounding period.

He had a peculiar yearning for those he loved, which he constantly indicated by outward demonstrations, and nothing gratified him so much as actual manifestations in return. A warm greeting even, and a hearty grasp of the hand, would cause him to smile his own smile with a special satisfaction.

It will be seen from what has been said of Dr. Abbott's personal character that he had a natural adaptation for pastoral visitation. It was never irksome to him; he did not look on it as a duty only to be performed as a part of ministerial labor, but as a privilege and pleasure when he had time and strength to accomplish it. While he would never allow it to take precedence of his pulpit studies, these in his estimation calling for the best of his time and ability, he made, as his diary will show, a great many visits in the course of every year. He did his best in this respect, hence, if he could not call upon all, he did not consider himself culpable, or feel that he had been remiss in service. He was only grieved because he could not entirely satisfy his people. He was so genial and social that he liked to sit down with them, thus familiarly in their homes, to enter into their interests as families and individuals, and to receive any confidence which might be placed in him. As their friend and spiritual guide, he was glad to assist them by word or act, to give them his sympathy, and ask theirs in return. Giving largely, he was disposed to exact largely.

He entered their dwellings in the easiest manner, "going right in" as unceremoniously as if entering his own house, and searching even to the kitchen until he found some member of the household.

By the bedside of the sick he was kind, gentle, and sagacious. Having always retained his interest in medical science, he had a good knowledge of diseases and their remedies, and sometimes, when the case was not urgent enough for the attendance of a physician, or one was not at hand, by a timely suggestion or word of information, he would give valuable advice and assurance, and was by many regarded as alike the good physician of body and soul.

He would tenderly and calmly strive to inspire those in prospect of

death with confidence in God, submission to his will, and peaceful hope to the end.

All will testify to his unremitting attention in the hour of affliction. His tears and prayers were mingled with the tears and prayers of the smitten ones. Their sorrows were his sorrows. He was wont to say that he could not sympathize professionally, but must suffer with those he loved. He deeply felt God's providences among his people, and was always ready to offer them every consolation in his power.

He was eminently a man of peace. In his ministry, life, and conversation he exemplified the instructions of Paul to Timothy, "That the servant of God must not strive, but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves." His characteristic love of controversy was not occasioned by a contemptuous disposition, but by a strong desire to elicit truth.

He well merited his high reputation as a scholar, for he was ever a student. He studied hard, and was content with nothing short of the utmost exactness. In addition to his professional reading, he had always some study in hand, to which he devoted the later hours of the evening, rarely retiring before midnight. It is remembered that in these quiet hours, which he considered peculiarly his own, that besides reading works on medical and other science, he reviewed ancient and modern history, he studied English grammar in its higher departments, he went over a thorough course of algebra, and prepared lectures on astronomy which he delivered in public, illustrating them by large diagrams drawn with his own hand. As has been stated, he was a good Hebrew, Greek, and Latin scholar. These languages, with classical reading, made up a part of his daily life.

He thus not only furnished to himself a fresh fountain whence to draw instruction for others, but secured a pleasing elegance of style both in writing and conversation. He had neither time nor inclination for the light literature of the day. He was fond of certain kinds of poetry; Cowper, Young, and Gray were his favorite authors. His taste being formed in the older school, he did not appreciate modern poetry; he could not or would not understand Tennyson and Mrs. Browning.

He had a pleasant way of going about the house repeating in a loud tone passages from Gray's *Elegy* and Dr. Watts's *Hymns*, which he liked best of all. He would sing the latter before he was out of bed in the morning, and when expostulated with, on account of this habit, would good-naturedly say, "The great Webster sang Dr. Watts in the morning, and so do I."

He was a true lover of nature, whose ever-varying moods and aspects he regarded with the eye of a poet, philosopher, and Christian. Everything was beautiful to him in its season. He as thoroughly enjoyed a hard walk in

winter, buffeting the snow-laden wind, as a ramble in a drowsy summer afternoon. He was never happier than when, with his little Greek Testament in his pocket, — which, indeed, was his constant companion, — he left his home on a bright morning for a long and solitary walk to the house of a distant parishioner, taking the woods in his way. As he went, communing with nature and his own soul, he saw everywhere design and adaptation, and acknowledged God in all the works of his hands.

Dr. Abbott had what Wordsworth calls large “traditional sympathies.” He revered the past, and loved the things of the past. At the same time no man lived more fully in the present, or entered more heartily into the interests and incidents of common life. He was very zealous in the cause of education, and did all in his power to promote its best interests. He was a member of the school committee for a period of more than twenty-five years. That accomplished scholar and instructor, Mr. Joseph Hale Abbott, for many years the principal of the High School in Beverly, found him always an earnest and warm-hearted coadjutor in all his efforts to enhance the value of the school, and to put it where it now stands, in a well-established position before the community. As a citizen of Beverly he manifested, during his entire career, the liveliest interest in the good name and welfare of the town. He made it a point to attend the town-meetings, and when, on such occasions, he addressed the people, he was always listened to with the utmost respect and deference. If he ever failed to convince, he never failed to please, for all believed in his integrity of purpose and his unselfish desire to promote the public good. There was no indirection about him. This everybody knew and everybody believed. Therefore his opinions carried much weight, and went far towards moulding and shaping public sentiment. During the war he was ardent in the cause for the integrity of the Union and the honor of his country’s flag, and like many others was willing to illustrate his patriotism by exposing his youngest son to the dangers of the battle-field, leaving the result with God; and by his voice, his pen, and the whole weight of his personal influence, he did all in his power to crush the rebellion. The feeling with which he was regarded by his ministerial brethren, both in and out of the association to which he belonged, may be expressed in brief: “He was the brother beloved.”

It is not claimed that he was a perfect man. He was very human. His faults, if faults they could be called, were rather negative than positive. He was somewhat deficient in self-assertion and self-reliance in some particulars. He was, perhaps, too slow in reaching his decisions sometimes, fearing that he might decide wrongly. He was prone, also, to look on the dark side of things, and to exaggerate in his own imagination such obstacles as seemed to be before him. And he needed at such

causes, as the strongest men do, the stimulus of affectionate sympathy and encouragement.

Dr. Abbott, after retiring from his pastorate, continued to reside in Beverly, which had been so many years his home, and where he had formed so many strong attachments. He preached often, accommodating his brethren, and supplying vacant churches in the neighborhood. His health slowly but surely declined; he complained more than ever of his "heart trouble," and during the winter preceding his death perceptibly lost ground. He was at one time confined to the house for two or three weeks, an unusual thing for him, as he rarely yielded so far to his uncomfortable and painful feelings. No special anxiety was felt by his friends, as he had had similar attacks before in the cold weather, and it was believed that he would rally with the return of spring.

He alone felt that his days were nearly numbered. He seemed to have done with earth, and to have turned his face toward "that city which hath foundations, whose builder and maker is God." His conversation was in heaven, and his prayers, always earnest and tender, assumed a higher spiritual tone. His soul was plainly in a waiting attitude for an exchange of worlds. As the spring opened he seemed better. He preached again in his own church, and administered once more to his former people the holy sacrament of the Lord's Supper. This was his last public service. On Fast Day, one week before his death, he went out for a short walk. He turned, as he frequently did, into the cemetery, and after visiting the graves of two of his deceased deacons, good men, most ardently loved by him, he said to his companion, "Now we are here, let us choose a burial-place. There are two lots, either of which I can have. I want you to decide between them"; and leading the way, he pointed them out. Approaching one, he remarked, "You see that this is sunny and pleasant, and the adjoining lots are owned by our neighbors and friends. Some of them are already lying here. It seems so social! Do you not like it?" An effort was made to draw him away, and to turn his mind in another direction, but without avail; he would not be put off. "I want you to decide now," he said; "I shall lie here much sooner than you suppose." The choice was made, and he returned home satisfied. On the following Saturday his daughter arrived home after a two months' absence. When she inquired after his health he answered, "I have been very feeble, but your mother would not let me die." He was out on Sunday, and attended a wedding in the evening, performing the marriage service; also on Monday. On Tuesday he walked some distance to visit a sick friend, and visited him again on Wednesday. On reaching home in the afternoon he said he felt greatly exhausted, and lay down awhile to rest. During the evening he conversed with his usual vivacity. At night he was to be left alone at his

own request, as there was sickness in the house. After the family had retired he went to the drug store, and purchased some medicine, thinking that it might be needed before morning. At twelve o'clock he was by the bedside of his little sick grandson. He felt his pulse, gave some final directions, and then retired to rest. The next morning he was found quietly reposing in the slumbers of death.

Thus were his prophecies concerning himself fulfilled; thus did he finish his mortal career. Spared all bodily pain, all agony of parting with those he loved, all dread of dark, mysterious death, all fear of passing alone along its shadowy valley, he peacefully shut his eyes on earth, to open them in heaven.

A blessed death and blessed entrance into life.

An extract from the discourse preached at his funeral, by Rev. Joseph Foster, pastor of the First Baptist Church, Beverly, his warm personal friend, will conclude this sketch:—

“ Our friend has been taken from us, as in a moment, no longer to be with us to bless us by his valued presence. ‘ He shall return no more to his house; neither shall his place know him any more.’ We are sad when we think that we shall not see him again in the various places with which he has been so long identified. He will be greatly missed in all our circles, from none of which can he be taken away without a great loss to us. His removal is an afflictive event, which comes very near to many hearts, for he was greatly endeared to many, who felt that he was their true friend. Not a few have said to me since his death, ‘ He was our best friend; we have lost our best friend.’ Tearful eyes and choked utterances have indicated the depth of feeling with which these words have been spoken. I need not say in this community that he was my friend, and that, too, in no ordinary sense. For nearly eleven years we have been most intimately acquainted and associated. There have been but few days when we have not been together. Never have I had such a companion as he has been. With unusual propriety can I adopt the language of David on the occasion of Jonathan’s death, ‘ I am distressed for thee, my brother: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.’ And I may say that he has borne a thorough acquaintance, as few could bear to be fully known, in daily intercourse of the most unguarded character. While I have understood him fully, the result has been my increasing confidence in him as a true man, worthy of the highest regard.

“ I have seen him in all circumstances, and viewed him from almost every point of observation, so as to comprehend him in all respects, and I have by all this, only learned to value him more and more highly as new views have been afforded, and new tests have been applied to make him better known, and to bring out what he actually was as a man, a scholar, a Christian, and a minister.

“ He has stood every test successfully, becoming all the time more and more to me as my most valued friend.

“ He never sought great things for himself, but was contented with a less impor-

tant position than he was capable of filling. He shrunk instinctively from publicity, preferring the more retired paths of duty rather than expose himself to the public gaze. Few men of his strength have been so unconscious of their own power as he was, and so little inclined to go before the public on special occasions. He certainly deserved to be ranked high among the strong men in the ministry, and his name properly belongs among the most honored of clerical names. His real capabilities were hardly ever tested save in his own pulpit, where his greatest and best efforts were always made. There he did himself more justice than anywhere else. His own people were his most favored hearers. There was something to hear when he preached, for he had something to say. A strong and earnest mind was engaged in the utterance of weighty and solemn truth. It is my opinion that very few congregations in the country have had so much of what might be called good preaching during the last thirty years as this congregation has had from their late pastor. And his ministry was eminently successful. Great prosperity attended his labors. The church was built up and the congregation enlarged, till at the time he retired from the pastorate his was one of the largest congregations in the Commonwealth. He was a good minister, a good preacher, and a good pastor. His work was well done, and his labor was not in vain. It is seldom that stronger attachments exist between pastor and people than those which existed between him and very many of his flock. He was a great favorite with the young; they loved to be with him; they were not afraid of him, and in many ways they were placed under great obligation to him; he was always ready to assist them, and his services were often of great value to them, particularly in the studies which they might be pursuing.

“His life on earth is not only ended, it is completed. He lived well, and died well. Death was gain for him; he was ready for its approach. His work was done, and he was waiting for his reward, which he has now received. Like Enoch, he went forward in the path of duty, till he reached the end of the appointed way, and then ‘he was not, for God took him.’ Like David, he, after he had served his generation, by the will of God ‘fell on sleep.’ Like Moses, he was permitted to rise for a little time on Nebo’s solemn yet glorious height, and view the promised land, and then he was left, like the ancient servant of God, of whom he so often spoke, to die alone, so far as mortal attendants were concerned; but not alone in another and better sense, for there were doubtless immortal ones all around his honored couch, and his disenthralled spirit ascended on high with a bright and shining retinue, among whom, perchance, were some who had gone before him from among his cherished flock to the realms of the blest, where the glorified forever rest.”

He lies, surrounded by “neighbors and friends,” in his chosen “lot,” which was purchased by a friend and presented to his family, where a monument, the gift of his parish, has been erected to his memory. “Blessed are the dead who die in the Lord. They rest from their labors, and their works do follow them.”

THE PILGRIM FATHERS.¹§ I. *The Voyage to New England.*

1. A NUMBER of devout and serious Christians in the north of England, finding the reformation of the Church in that nation, according to the word of God, and the design of many among the first Reformers, to labor under hopeless retardation, entered, in the year 1602, into a covenant, wherein, expressing themselves desirous not only to attend the worship of our Lord Jesus Christ with freedom from human inventions and additions, but also to enjoy all the evangelical institutions of that worship, they gave themselves up, like those Macedonians, that are *therefore* by the Apostle Paul commended, "first unto God, and then to one another." These pious people, finding that their brethren and neighbors in the Church of England, as then established by law, took offence at their endeavors after a scriptural reformation, and being loath to live in the continual vexations arising from nonconformity to things their consciences accounted superstitious and unwarrantable, peaceably and willingly embraced a banishment into the Netherlands, where they settled at the city of Leyden, about seven or eight years after their first combination. In that city this people sojourned, a holy church of the blessed Jesus, for several years under the pastoral care of John Robinson, who had for his help in the government of the church a most wise, grave, good man, — William Brewster, the ruling elder.

2. The Church had not been very long at Leyden before they found themselves encountered with many inconveniences. They felt that they were neither for health, nor purse, nor language, well accommodated; but the concern they most of all had was for their posterity. They saw that, whatever banks the Dutch had against the inroads of the sea, they had not sufficient ones against a flood of manifold profaneness. They could not bring their neighbors particularly to any suitable observation of the Lord's Day; without which, they knew that all practical religion must wither miserably. They beheld some of their children, by the temptations of the place, drawn into dangerous extravagances. Moreover, they were loath to lose their interest in the English nation; but were desirous rather to enlarge their king's dominions. They found themselves, also, under a very strong disposition of zeal to attempt the establishment of Congregational churches in the remote parts of the world, hoping that the ecclesiastics who had driven them out of the kingdom for nothing but nonconformity to certain

¹ A redaction of the second and third chapters of the First Book of Cotton Mather's *Magnalia Christi Americana*

rites, by the imposers confessed indifferent, would be ashamed to persecute them with further molestations, at the distance of a thousand leagues. These reasons were deeply considered by the Church; and after many deliberations, accompanied with solemn humiliation and supplication before God, they took up a resolution, under the conduct of Heaven, to remove into America, the opened regions whereof had now filled all Europe with reports. It was resolved that part of the church—the minor part of younger and stronger men—should go before their brethren to prepare a place for the rest; the pastor to stay with the major till they should see cause to follow. Nor was there any occasion for this resolve, in any weariness which the States of Holland had of their company, as was whispered by their adversaries; for the magistrates of Leyden gave this testimony: “These have lived now ten years among us, and we never had any accusation against one of them.”

3. These good people were satisfied they had as plain command of Heaven to attempt a removal as Abraham had for leaving Chaldea; and nothing but such a satisfaction, could have carried them through the otherwise insuperable difficulties they met with. In this removal, their destination was not yet resolved upon. Guiana flattered them with promises of a perpetual spring, and a thousand other comfortable entertainments. But the probable disagreement of so torrid a climate, and the more dangerous vicinity of the Spaniards, made them fear that country would be too hot for them. They propounded some country bordering upon Virginia, and to this purpose sent agents over to England, who treated not only with the Virginia Company, but with several great persons about the Court, to whom they made evident their agreement with the French Reformed churches in all things whatsoever, except a few small accidental points. After many delays they obtained a patent for a quiet settlement in those territories, and the Archbishop of Canterbury gave them some expectations that they should never be disturbed in that exercise of religion at which they aimed. Notwithstanding, they never made use of that patent; but, being informed of New England, diverted their design thither, induced by several reasons, particularly by this: that, the coast being well circumstanced for fishing, they might have immediate assistance against the hardships of their first encounters. Their agents, again sent over to England, concluded articles between them and such adventurers as would be concerned in their undertaking,—articles sufficiently hard for those poor men that were now to transplant themselves into a wilderness. The diversion of their enterprise caused an unhappy division, and many fell off. But the Removers, having sold their estates to put the money into a common stock for the welfare of the whole, and their stock, as well as time, spending fast, despatched the best agreements they could, and came away furnished

with a resolution for a tract of land in the southwest part of New England.

4. All things being in some readiness, and a couple of ships — one *The Speedwell*, the other *The May-Flower* — being hired for their transportation, they set apart a day for fasting and prayer, wherein their pastor preached unto them upon *Ezra viii. 21*: “I proclaimed a fast there, at the river *Ahava*, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.”

After the fervent supplications of this day, accompanied by their friends, they took leave of the pleasant city where they had been pilgrims and strangers for eleven years. *Delft-Haven* was the town where they went aboard one of their ships, and had such a mournful parting from their brethren, as even drowned the Dutch spectators standing on the shore in tears. Their pastor, on his knees, by the sea-side, poured out their mutual petitions unto God; and having wept in one another's arms, as long as wind and tide would permit, they bade adieu. Sailing to *Southampton*, in *England*, they found the other ship come from *London* with their friends that were to be the companions of the voyage. This was on *July 2, 1620*. The faithful pastor of this people sent after them a pastoral letter, filled with holy counsels to settle their peace with God in their own consciences, by an exact repentance of all sin, that they might more easily bear all the difficulties that were before them, to maintain a good peace with one another, and beware of giving or taking offences, and to avoid a touchy humor, but use much brotherly forbearance; as also to take heed of a private spirit, and all retiredness of mind in each man for his own private advantage; and likewise to be careful that the house of God, which they were, be not shaken with unnecessary novelties or oppositions: which letter produced most happy fruits among them.

5. On *August 5th* they set sail from *Southampton*; but heart-breaking disasters befell the beginning of their undertaking. They were twice beaten back by bad weather before they came to the *Land's End*. They were forced to dismiss the lesser ship. Being all stowed into one ship, they put to sea *September 6th*. They met with such terrible storms, that the principal persons had serious deliberations upon returning. However, after long beating upon the *Atlantic Ocean*, they fell in with the land at *Cape Cod*, about the *9th of November*, where, going on shore, they fell upon their knees with hearty praises unto God, who had been their assurance when afar off upon the sea, and was to be further so, now that they were come to the ends of the earth.

But here was not the port they intended. There was a wonderful providence of God over a pious and praying people in this disappointment.

6. Their design was to have sat down about *Hudson River*. But some

of their neighbors in Holland, having a mind to settle a plantation there, contracted with the master of the ship to put a trick upon them. In pursuance of this plot, not only the goods, but also the lives of all on board, were hazarded among the shoals of Cape Cod, so that the company broke off their intention of going farther. And yet this false dealing proved a safe dealing for the people against whom it was used. Had they been carried to Hudson River, the Indians in those parts were so many and mighty, that, in probability, this little number of Christians had been massacred, as, not long after, some were; whereas the good hand of God now brought them to a country prepared for them by a sweeping mortality that had lately been among the natives. "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old; how thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out." The Indians in these parts had, a year or two before, been visited with a pestilence, whereby they were consumed in vast multitudes.

7. Inexpressible the hardships to which they were now exposed. Our Saviour directed his disciples to deprecate a flight in the winter; but these disciples were now arrived at a very cold country, in the beginning of a rough and bleak winter. If Abraham, called out of Ur, had been directed to the deserts of Arabia, instead of the land flowing with milk and honey, the trial of his faith had been greater than it was; but such was the trial of faith in these holy men who followed the call of God into deserts. All this they cheerfully underwent, in hope that they should settle the worship and order of the gospel, and the kingdom of our Lord Jesus Christ in these regions; and that enlarging the dominion, they should merit the protection of the crown of England, as to be never abandoned unto further persecutions from any party of their fellow-subjects for their conscientious regards unto the Reformation.

8. Finding what other powers they had made useless by the undesigned place of their arrival, they did as the light of nature directed, immediately in the harbor, sign an instrument as a foundation of their future and needful government, wherein declaring themselves the loyal subjects of the crown of England, they did combine into a body politic, and solemnly engage submission and obedience to the laws, ordinances, acts, constitutions, and officers, that from time to time should be thought most convenient for the general good of the Colony. This was done on November 11, 1620, and they chose Mr. John Carver, a pious and prudent man, their governor.

Hereupon they sent two expeditions to look a convenient seat for habitation, which however prospered little more than to bring occasions of doubtful debate where they should fix their stakes. Yet this smile of Heaven was on them, that they met with some Indian corn that served for seed

the spring following, which else they had not been seasonably furnished with; so that it proved in effect their deliverance from famine.

9. The month of November being spent in many supplications to God, and consultations with one another about the direction of their course, at last, on December 6, they manned the shallop with eighteen or twenty hands, and went upon a third discovery. Bitterly cold was the season, yet they kept cruising about the bay of Cape Cod, and that night they got safe down the bay. There they landed, and tarried that night. Unsuccessfully ranging about all the next day (December 7), at night they made a little barricado of boughs and logs, wherein the most weary slept. The next morning (December 8), after prayers, they suddenly were surrounded with Indians, who let fly a shower of arrows among them, but fled at a discharge of muskets. Hence they coasted along till a storm arose, when they got under the lee of a small island where they kindled fires for their succor against the wet and cold; it was the morning (December 9) before they found it was an island, whereupon they rendered their praises to Him that hitherto had helped them. The difficulties upon them did not hinder them from spending the day following, which was the Lord's Day (December 10) in the devout and pious exercises of sacred rest. The next day (December 11,—21st, new style) they sounded the harbor and found it fit for shipping. They visited the mainland also, and found pleasant fields and brooks, and resolved that they would pitch their tents here. This was Plymouth, by the Indians called Patuxet. On the 25th of December they began to erect the first house, yet it was not long before an unhappy accident burnt it to the ground. After this they soon went upon the building of more little cottages, and upon the settling of good laws.

10. The rest of the melancholy winter, besides the exercises of religion, with other work, there was the care of the sick to take up no little of their time. It was a heavy trial of patience the first winter of their pilgrimage, and enough to remind them that they were but Pilgrims. The hardships they encountered were productive of deadly sicknesses, which in two or three months carried off more than half their company. There died sometimes two, and sometimes three in a day, till scarce fifty were left alive; and of those, sometimes there were scarce five well at a time to look after the sick. Yet their profound submission to the will of God, their Christian readiness to help one another, accompanied with a joyful assurance of another and better world, carried them cheerfully through the sorrows of this mortality; nor was there heard among them a murmur against those who had by unreasonable impositions driven them into these distresses. There was this further in the circumstances, that if disease had not taken so many to heaven, a famine would probably have destroyed them all before their expected supplies from England arrived.

11. The doleful winter broke up sooner than usual. But our planters were not more comforted with the early advance of spring than they were surprised with the appearance of two Indians, who in broken English bade them *Welcoms, Englishmen!* One of these Indians, Squanto, did them much service. He brought Massasoit, the chief sachem of the Indians within many miles, to make our people a kind visit, the issue of which was that Massasoit entered into a firm agreement of peace with the English. Squanto also assisted them in trading with the Indians to the northward, and before his death he desired them to pray for him, that he might go to the Englishman's God in heaven.

§ II. *The Difficulties and Deliverances through which the Plantation of New Plymouth arrived unto the consistency of a Colony.*

1. Setting aside the grief of our planters for the death of their excellent governor, who was succeeded by the worthy Mr. Bradford, early in the spring (1621), they spent their summer somewhat comfortably. On the day twelvemonth after the first arrival, a good number of old friends from Holland arrived; but as they brought not a sufficient stock of provisions, they rather weakened than strengthened the plantation. Such was the scarcity, with the disproportion of the inhabitants to the provisions, that for two or three months together they had no kind of corn. They were often upon the very point of starving. But in their extremity Heaven always furnished them with some sudden reliefs, by causing vessels of strangers to look in upon them, or putting them in a way to catch fish, or by some surprising accidents, for which they rendered solemn thanks unto Heaven. They kept in such good working case that, besides building, planting, and fishing, they formed a fort, wherein they kept a nightly watch for security against treachery of the Indians, being awakened thereunto by a horrible massacre lately in Virginia.

2. In one of the first summers a drought threatened the ruin of all their husbandry. From about the middle of May to the middle of July a hot sun beat upon their fields, without rain. In this distress they set apart a day for fasting and prayer, in the morning of which there was no sign of rain; but before evening the sky was overcast with clouds, and gentle, yet plentiful, showers revived a great part of their corn for a comfortable harvest. The Indians took notice of this answer from Heaven to the supplications of this devout people, and one of them said, "Now I see that the Englishman's God is a good God; for he hath heard you, and sent you rain, without such tempest and thunder as we use to have with our rain, which, after our powwowing for it, breaks down the corn; whereas your corn stands whole and good." The harvest which God thus gave to this

people caused them to set apart another day for solemn Thanksgiving to the Hearer of prayer.

3. Another wonderful preservation was vouchsafed. Mr. Weston, a merchant of good note, interested at first in the Plymouth design, afterwards deserted it, and in 1622 sent over two ships with about sixty men to begin a plantation in Massachusetts Bay. Being well refreshed at Plymouth, they travelled north to a place since known as Weymouth. These Westonians, who were Church-of-England men, did not approve themselves like the Plymouthians, — a pious, honest, industrious people, — but followed bad courses. By idleness brought to penury, they stole corn from the Indians, and in many other ways provoked them. The Indians, far and near, entered into a conspiracy to cut them off, and, lest the inhabitants of Plymouth should revenge it, to murder them also. But the plot was discovered in the nick of time, — Massasoit, who had been solicited to enter into the bloody combination, confessing it to good Mr. Winslow, — and some of the chief among these Indians were killed by Captain Standish and his little army of eight men. The peace of Plymouth was preserved, and the Westonian plantation broke up, and came to nothing. It was much wished by the holy Robinson that some of the poor heathen had been converted before any had been slaughtered.

4. A gentleman (if nothing in the story contradict that name) was employed in obtaining from the Grand Council of Plymouth and England a patent, in the name of these planters, for a convenient quantity of the country. This man, speaking one word for them and two for himself, surreptitiously procured the patent in his own name, reserving for himself and his heirs a huge tract of the land, intending the Plymouthians to hold the rest as tenants under him. He took on board above a hundred passengers, with their goods; but the ship sprung a leak, and disaster and storm drove them home to England again. And this man, by all his tumbling backward and forward, grown sick of his patent, assigned it over to the company; but they obtained another, under which they could more effectually carry on their affairs. The passengers went over in another vessel; and quickly after another vessel of passengers arrived, namely, in 1623. Among these passengers were divers worthy and useful men, who were come to seek the welfare of this little Israel; though at their coming they were as diversely affected as the rebuilders of the Temple at Jerusalem; some were grieved when they saw how bad the circumstances of their friends were, and others were glad that they were no worse.

5. The immature death of Mr. Robinson in Holland, with many disasters, hindered a great part of the English congregation at Leyden from coming over. Hence, although this remnant of that church were blessed with an elder so apt to teach, that he attended all the other works of a

minister, yet they had not a pastor to dispense the sacraments among them till 1629, when Mr. Ralph Smith undertook the pastoral charge. But before that, in 1624, the adventurers in England sent over a minister, who did them no good, but used malignant endeavors to make factions among them. The first neat cattle ever brought into this land — three heifers and a bull coming with him — did the land better service than was ever done by him. Being convicted of wicked and lying accusations against the people, and sentenced to be expelled the plantation, he expressed repentance, and confessed the censure of the Church less than he deserved, and they permitted him to preach again. But, after two months, he so notoriously renewed the miscarriages he had bewailed, that he was banished, because his residence was utterly inconsistent with the life of this infant plantation. He went into Virginia, where he shortly after ended his own life. Quickly after these difficulties, the company of adventurers for the support of this plantation became rather adversaries to it, or at least a *Be ye warmed and filled*; a few good words were all the help they afforded it. They broke to pieces, but the God of heaven still supported it.

6. After these many difficulties were thus a little surmounted, the inhabitants of this Colony prosecuted their affairs at so vigorous and successful a rate, that they not only fell into a comfortable way both of planting and trading, but also in a few years there was a notable number of towns to be seen settled among them, and very considerable churches, walking so far as they had attained, in the faith and order of the gospel. Their churches flourished so considerably, that in 1642 there were above a dozen ministers, and some were stars of the first magnitude, shining in their several orbs among them. And as they proceeded in the evangelical worship and service of our Lord Jesus Christ, so they prospered in their secular concerns. When they began to divide their lands, they wisely contrived the division so that they might keep close together for their mutual defence; and then their condition was like that of the Romans in the time of Romulus, when every man contented himself with two acres of land. But since then their condition is marvellously altered and amended; great farms are now seen; and in fishing, from catching cod and less fish, they are passed to the catching of whales, whose oil is become a staple commodity of the country. So does the good God here give his people to suck the abundance of the seas.

7. If my reader would have the religion of these planters more exactly described, — after I have told him that many hundreds of holy souls, having been ripened for heaven under the ordinances of God in this Colony, and having left an example of wonderful prayerfulness, watchfulness, thankfulness, usefulness, exact conscientiousness, piety, charity, weanedness from the things of this world, and affection to the things that are above, are now at rest with

the blessed Jesus, whose names, though not recorded in this book, are yet entered in the Book of Life; and I hope there are still many hundreds of their children, even of the third and fourth generations, resolving to follow them as they followed Christ, — I must refer him to an account given thereof by the right worshipful Edwin Winslow, Esq., who was for some time (1633, 1636, 1644) governor of the Colony. He gives us to understand that they are entirely of the same faith with the reformed churches in Europe, only in their church government they are endeavorers after a reformation more thorough than what is in many of them, yet without any uncharitable separation from them. He gives instance of their admitting to communion among them communicants of the French, the Dutch, the Scotch churches, merely by virtue of their being so; and says, “We ever placed a large difference between those that grounded their practice on the word of God (though differing from us in the exposition and understanding of it) and those that hated such reformers and reformation, and went on in anti-Christian opposition to it and persecution of it. True, we profess and desire to practise a separation from the world, and the works of the world. And as the churches of Christ are all saints by calling, so we desire to see the grace of God shining forth (at least seemingly, leaving secret things to God) in all we admit into church-fellowship, and to keep off such as openly wallow in the mire of their sins; that neither the holy things of God, nor the communion of saints, may be leavened or polluted thereby. And if any joining to us formerly, either when we lived at Leyden, in Holland, or since we came to New England, have with the manifestation of their faith and profession of holiness held forth therewith separation from the Church of England, I have divers times, both in the one place and the other, heard either Mr. Robinson our pastor, or Mr. Brewster our elder, stop them forthwith, showing them that we required no such things at their hands, but only to hold forth faith in Christ Jesus, holiness in the fear of God, and submission to every ordinance and appointment of God.”

It is true there have been some varieties among this people, but the body of them do with integrity espouse and maintain the principles upon which they were first established. However, I must express my fear that the leaven of that rigid thing they call Brownism has prevailed sometimes a little. There was an hour of temptation, wherein the fondness of the people for prophesyings of the brethren, that is, the preachments of those whom they called gifted brethren, produced those discouragements unto their ministers that almost all the ministers left the Colony, apprehending themselves driven away by neglect and contempt. This eclipse upon the light of the gospel in the churches continued until their humiliation and reformation before the great Shepherd, who hath since blessed them with a succession of worthy ministers. Moreover, there has been one

church that has questioned and omitted the use of Infant Baptism; nevertheless, there being many good men among those of this persuasion, I do not know that they have been persecuted with any harder means than kind conferences to reclaim them. There have also been Quakers, Seekers, and other sectaries who have given ugly disturbance to these good-spirited men in their temple-work; but they have not prevailed unto the subversion of the first interest.

Some little controversies, likewise, have now and then arisen in the administration of discipline; but synods, regularly called, have usually put into joint all that was apprehended out.

Their chief hazard and symptom of degeneracy is in the verification of that old observation: *Religio peperit divitias, et filia devoravit matrem*, — “Religion brought forth prosperity, and the daughter devoured the mother.” One would expect that, as they grew in their estates, they would grow in the payment of their quit-rents unto God, who gives power to get wealth, by more liberally supporting his ministers and ordinances among them, — the most likely way to save them from miserable apostasy. Nevertheless, there is danger lest the enchantments of this world make them forget their errand into the wilderness; and some woful villagers in the skirts of the colony, beginning to live without the means of grace among them, are still more ominous intimations of the danger. May the God of New England preserve them from so great a death.

8. I shall repeat the counsel which their faithful Robinson gave the first planters of the Colony, at their parting from him in Holland. Said he (to this purpose): —

“Brethren: We are now quickly to part from one another; and whether I may live to see your faces on earth any more, the God of heaven only knows. But whether the Lord has appointed that or no, I charge you before God, and before his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ.

“If God reveal anything 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 very confident, the Lord hath more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the Reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their first reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has imparted and revealed unto Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

“This is a misery much to be lamented; for though they were burning

and shining lights in their times, yet they penetrated not into the whole counsel of God, but were they now living they would be as willing to embrace further light as that which they first received. I beseech you to remember it is an article of your Church covenant, 'That you will be ready to receive whatever truth shall be made known unto you from the written word of God.' Remember that, and every other article of your sacred covenant. But I must exhort you to take heed what you receive as truth; examine it, consider it, compare it with other Scriptures of truth, before you do receive it. For it is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once. I must also advise you to abandon, avoid, and shake off the name of Brownist; it is a mere nickname, and a brand for making religion and the professors of it odious to the Christian world. To this end I should be glad if some godly minister would go with you, or come to you, before my coming. For there will be no difference between the *unconformable* ministers and you, when you come to the practice of evangelical ordinances out of the kingdom. And I would wish you, by all means, to close with the godly people of England; study union with them in all things, wherein you can have it without sin, rather than in the least measure affect division or separation from them. Neither would I have you loath to take another pastor besides myself; inasmuch as a flock that hath two shepherds is not thereby endangered, but secured."

Adding some other things of great consequence, he concluded most affectionately, commending his departing flock unto the grace of God, which now I also do the offspring of that holy flock.

WILLIAM SALTER.

BURLINGTON, Iowa.

"NOT as the conqueror comes,
They, the true-hearted, came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame;

"Not as the flying come,
In silence and in fear;
They shook the depths of the desert gloom
With their hymns of lofty cheer."

A
DISQUISITION
Concerning
Ecclesiastical Councils.

[Continued from page 256.]

I have now done with the First *Problem*. There is another Question, which I am also desired to Express my Thoughts concerning it, *vis. Whether if an agrieved Person is not satisfied with the Decision of a former Council, there shall be another Convened, which shall Consist of such Pastors as shall be directed to by the Ministers of an Association, near to that whereto those of the former Council belonged, which the agrieved should accordingly apply themselves to, and in this way expect a final Issue?* Here also I must Enter y vehement Dissent: For,

1. Churches or Persons, whose Case calls for a Council, ought not to have their Liberties Infringed, but they may, and ought to address themselves to such as from whom they may Expect the Clearest Light in the difficulties before them. Why did the Church in *Antioch* go to the Church at *Ferusalem* for Council, but because they had reason to think that there was the greatest Light. There were undoubtedly many other Churches near[32]er to them than that at *Ferusalem*; for the Synod did not meet there before the Year of Christ 49, which was sixteen or seventeen years after our Lord's Ascension. Within that time Christianity had wonderfully Increased. The *Disciples* were called *Christians* six years before that. *Paul* was Converted fourteen years before that, and had (as well as other Apostles) settled many Churches in *Syria*, which were not so remote from *Antioch* as *Ferusalem* was; why then would they go so far as *Ferusalem*? but because they knew the most able Counsellours in Church Affairs resided there, some of the Apostles especially, and those particularly who seemed to be Pillars, *vis. Peter, James, and John*. It is supposed that no other Apostles, besides these were present in the Synod at *Ferusalem*.

2. Altho' ordinarily it is most proper, yet nevertheless, it is not always necessary nor proper for those who need Counsel, to address themselves to such as are nearest to them. *Antioch* was about 260 miles distant from *Ferusalem*; and yet for the reason before[33]mentioned, with other

Considerations, they passed by many Churches which were nearer to them, and went to *Jerusalem*. It is possible, that the nearest Churches may be prejudiced, or pre-engaged, and therefore not so proper to be Concerned in a Council, as some others more remote. Our Synod in 62 recommends a special reference to Churches, which are by Providence in a convenient Vicinity, but ('tis said) *with Liberty reserved to make use of others as the nature of the Case, or the advantage of opportunity may lead thereunto.*

3. It belongs not to Ministers Authoritatively to direct or to impose upon any agrieved Persons, to whom or to what Churches they shall address themselves for Counsel. Especially 'tis improper for such Ministers as have already been Concerned to nominate a future Council, who will be like to nominate such as they apprehend will Confirm what they themselves have done.

4. We have lately seen a miserably divided Church at *Hull*, very happily restored to Peace, by the blessing of God [34] on the Endeavours of a Council from Neighbour Churches; which would not have been obtained, if the Method proposed in this Question had been followed.

Thus have I impartially declared my Judgment on the Controverted Questions. Whether the Arguments which satisfy me, will satisfy others, I must Leave with the Divine Providence: Some I believe will on *Second Thoughts* Change their Sentiments. I come now to that which was the main thing Inducing me to this *Disquisition*. I would not by what I have written be misunderstood, as if I were disaffected to the *Confociation of Churches*, in order to the preservation of the Faith and Order of the Gospel professed by them. I know no man that has appeared in this Cause more than I have done. For as to the *Confociation of Churches*, agreeing among themselves, that no new Churches shall be owned by them, or Pastor Ordained or Deposed, or the like matters of Common Concernment done without the approbation of Neighbouring Pastors and Churches: I have more than once declared publicly my [35] Judgment concerning it, as that which is not only lawful, but absolutely necessary for the Establishment of these Churches. The Light of natural reason, as well as Scripture, teaches Churches in Common with other Societies, to *Associate* and Combine for their Common Safety. This was practised among the Churches, in the Primitive Times of Christianity; and it is so in most of the *Reformed Churches in Europe* at this day. Some who are not Christians, have seen a necessity of Confociating, to uphold the false Religion professed by them. To say nothing of many Modern Instances, A late Learned (x) Writer informs us, that some Ages since, there happened a great Contention among the *Jewish Synagogues* then

(x) *Vitringa de Synag.*

in *France*, carried on by three *Rabbins* of Note among them, who were on that account Cast out of their Synagogues, but others admitting them; what had been done proved insignificant, until they came to a *Confociation*, the Issue whereof was, that the Beginners of [36] the Schism were made incapable of giving them any further Trouble. Now if the Children of this World shall be so wise in their Generation, as to Concur and Consent for the Upholding Superstition; Why should not the Churches of Christ (having the Countenance of his Word in their doing of it) *with our Consent* maintain the Faith and Order of the Gospel? Mr. *Cotton* would sometimes bewail the deficiency of the Churches in *New-England* in this particular; and he did with great solemnity Recommend the Consideration of it to Mr. *Mitchel* (the famous Pastor of the Church in *Cambridge*) when he gave him the Right-hand of Fellowship at his Ordination. And not long before he went to be among the Spirits of Just Men made Perfect, He drew up, *Propositions concerning the Confociation and Communion of Churches, tendered to the Elders and Brethren of the Churches, for their Consideration and acceptance according to God.* Which *Propositions* falling into my Hands, I Published them to the World above *fourty* years ago. The want of a [37] Church-Government has been objected to us, when as we have one *gathered out of the Word of God*, by those Eminent Servants of his, who planted Churches in *New-England*. What else is our *Platform of Church-Discipline*? Our only want is an agreement to practice what has been our Profession; which neglect will in time endanger the Overturning our *Church-Government*, and our Churches too, and it may be introduce another Church-Government, *not gathered out of the Word of God.* In the Synod which met at *Boston*, in the year 1662. altho' there was not an Universal Concurrence in the Answer to the First Question, *Concerning the Subjects of Baptism.* In answer to the *second question about the Confociation of Churches*, there was a marvellous Unanimity; not one Elder, nor so much as two Brethren in all that Reverend Assembly dissenting, which I am the better able to testify, in that I was of that Synod; which very few Men now Living were. Not one other that I know of. Such an Unanimity, seems to be of God, and the Consideration of it should be of [38] weight with the Churches. The Pastors in this Province, did at a General Convention of them at *Boston*, May 30. 1700. Pass the following Vote, *To prevent the great mischief to the Evangelical Interests, that may arise from the unadvised proceedings of People to gather Churches in the Neighbourhood, it is provided, that the Result of the Synod, in 1662. relating to the Confociation of Churches may be Republished, with an Address to the Churches, Intimating our desires (and so far as we are Concerned our purposes) to see that Advice carefully attended, and the irregular Proceedings of any People here-*

after contrary to that Advice, not Encouraged. This was the Vote which passed at the mentioned *Convention*. When also he that writes these Lines, was desired to *Address the Churches* accordingly. What has hitherto retarded, I need not mention. I am now taking my Leave of the World, and of these Churches; having been in a Publick Capacity, Serving Christ and them (after a poor weak manner) for more than five above a *Jubilee of Years*. I have been often thinking with my self what I [39] should Leave with the Lord's People in this Land as my *Last Legacy*. I have Considered, that the Churches have now greater Cause than formerly to be Concerned by *Ecclesiastical and Scriptural Methods* to preserve the *Faith and Order of the Gospel*, which has been delivered to them. A due attendance to what is from the Scripture declared in the *Synod* mentioned, with respect to the Communion and Confociation of Churches, will, by the Blessing of our Lord Jesus Christ, be a good means to prevent Degeneracy; and to Establish them in that holy Faith and *Order of the Gospel* which has been professed and practised among them; and by which the Religious People in *New-England*, have been distinguished from other People. I have therefore Caused those *Synodal Conclusions*, to be Republished herewith, and recommend the consideration of them, and an agreement to practise according to what is there determined, with a steadfast adherence to the Platform of Discipline, as my *Dying Farewel to the Churches in New-England*. So will *New-England* remain *New-England*.

[40] The Synods Propositions concerning the Confociation of Churches, are here annexed.

Quest. **W** Hether according to the Word of God, there ought to be a Confociation of Churches, and what should be the manner of it?

Answer. The Answer may be briefly given in the Propositions following.

1. *Every Church or Particular Congregation of Visible Saints in Gospel Order, being furnished with a Presbytery, at least with a Teaching Elder, and walking together in Truth and Peace, hath received from the Lord Jesus, full Power and Authority Ecclesiastical within it self, regularly to Administer all the Ordinances of Christ; and is not under any other Ecclesiastical Jurisdiction whatsoever.*

For to such a Church Christ hath given the *Keyes of the Kingdom of Heaven*, that what they bind or loose on Earth, [41] shall be bound or loosed in Heaven, Mat. 16. 19. and 18. 17, 18. Elders are Ordained in every

Church. Acts 14. 23. Tit. 2. 5. and are therein Authorized Officially to Administer in the Word, Prayer, Sacraments & Censures, Mat. 28. 19, 20. Acts 6. 4. 1 Cor. 4. 1, 5. 4. 12. Acts 20. 29. 1 Tim. 5. 17. and 3. 5. The reproving of the Church of Corinth, and of the Asian Churches severally, imports they had Power, each of them within themselves, to reform the Abuses that were amongst them. 1 Cor. 5. Rev. 2. 14, 20. Hence it follows, Confociation of Churches is not to hinder the Exercise of this Power, but by Counsel from the Word of God, to direct and strengthen the same on all Occasions.

2. *The Churches of Christ do stand in a Sisterly Relation to each other, Cant. 8. 8 Being united in the same Faith and Order, Eph. 4. 5. Col. 2. 5. To walk by the same Rule, Phil. 3. 16. In the Exercise of the same Ordinances for the same End, Eph. 4. 11, 12, 13. [42] 1 Cor. 16. 1. Under one and the same Political Head, the Lord Jesus Christ, Eph. 1. 22, 23, and 4, 5. Rev. 2. 1. which Union Infers a Communion suitable thereunto.*

3. *The Communion of Churches is the faithful improvement of the Gifts of Christ bestowed upon them, for his Service and Glory, and their mutual Good and Edification, according to Capacity and Opportunity, 1 Pet. 4. 10, 11. 1 Cor. 12. 4. 7. & 10. 24: 1 Cor. 3. 21, 22. Cant. 8. 9. Rom. 1. 15. Gal. 6. 10.*

4. *Acts of Communion of Churches are such as these:*

1. Hearty Care and Prayer one for another. 2. Cor. 11. 28. Cant. 8. 8. Rom. 1. 9. Col. 1. 9. Eph. 6. 18.

2. To afford Relief by Communication of their Gifts in Temporal or Spiritual Necessities, Rom. 15. 26, 27. Acts 11. 22, 29. 2 Cor. 8. 1, 4, 14.

3. To maintain Unity and Peace, by giving account one to another of their Publick Actions, when it is orderly desired. Acts 11. 2, 3, 4. 1. 8 [43] Josh. 22. 13, 21, 30. 1 Cor. 10. 32. and to strengthen one another in their regular Administrations, as in special by a Concurrent Testimony against Persons justly Censured. Acts 15. 41. & 16, 4, 5. 2 Tim. 4. 15. 3 Thef. 3. 14.

4. To seek and accept help from, and give help unto each other.

1. In Case of Divisions and Contentions, where the peace of any Church is disturbed. Acts 15. 2.

2. In matters of more than ordinary Importance, [Prov. 24. 6. & 15. 22] as Ordination, Translation, and Deposition of Elders, and such like, 2 Tim. 5. 22

3. In doubtful and difficult Questions and Controversies, Doctrinal or Practical, that may arise, Acts 15. 2, 6.

4. For the rectifying of Male-administrations, and healing of Errors and Scandals, that are unhealed amongst themselves, 3 John v. 9, 10.

2 Cor. 2. 6,—11. 1 Cor. 15. *Rev.* 2. [44] 14, 15, 16. 2 Cor. 12. 20, 21. and 13. 2. Churches now have need of help in like Cases, as well as Churches then. Christ's Care is still for whole Churches, as well as for Particular Persons; and Apostles being now Ceased, there remains the duty of Brotherly Love, and mutual Care and Helpfulness incumbent on Churches, especially Elders for that End.

5 In Love and Faithfulness, to take notice of the troubles, difficulties, Errors and Scandals of another Church, and to administer help, (when the Case manifestly calls for it) tho' they should so neglect their own good and duty, as not to seek it. *Exod.* 23. 4, 5. *Prov.* 24. 11, 12.

6. To Admonish one another, when there is need and cause for it; and after due means with patience used, to withdraw from a Church or Peccant Party therein, obstinately persisting in Error or Scandal; as in the *Platform and Discipline* (Chap. 15. *Secl.* 2. *Partic.* 3. is more at large [45] declared. *Gal.* 2. 11, 14. 2 *Thef.* 3. 3. 6. *Rom.* 16. 17.

5. Confociation of Churches is their Mutual and Solemn Agreement to Exercise Communion in such Acts as aforesaid among themselves, with special reference to those Churches, which by Providence are planted in a Convenient Vicinity, tho' with liberty reserved without Offence, to make use of others, as the nature of the Case, or the advantage of Opportunity may lead thereunto.

6. Communion of Churches in this Country having so good opportunity for it, it is meet to be Commended to them, as their duty thus to Confociate. For,

1. Communion of Churches being commanded, and Confociation being but an Agreement to practise it, this must needs be a duty also. *Psal.* 119. 106. *Neh.* 10. 28, 29.

2. *Paul* an Apostle fought with much labour the *Conference, Concurrence* and *Right-hand of Fellowship* of [46] other *Apostles*: and Ordinary Churches and Elders have not less need each of other, to prevent *their running in vain*, *Gal.* 2. 2, 6, 9.

3. Those General Scripture Rules touching the need and use of Counsel, and help in weighty Cases, concern all Societies and Polities, Ecclesiastical as well as Civil. *Prov.* 11. 14. & 15. 22. & 20. 18. & 24. 6. *Ecll.* 4. 9, 10, 12.

4 The Pattern in *Acts* 15. holds forth a Warrant for Councils, which may be greater or less as the matter shall require.

5 Concurrence and Communion of Churches in Gospel Times, is not obscurely held forth in *Isa.* 29. 23, 24, 25 *Zeph.* 3. 9. 1 *Cor.* 11. 16 & 14. 32, 36

6 There has constantly been in these Churches a profession of Communion, in giving the Right-hand of Fellowship at the Gathering of

Churches, & Ordination of Elders, which importeth a Confociation, and obligeth to the practice thereof; without which we should want also an Expedient and sufficient Cure for Emergent Church Difficulties and Differences, with the want whereof our way is charged, but unjustly, if this part of the Doctrine were truly practised

7. *The manner of the Churches Agreement herein, or Entering into this Confociation, may be by each Churches' open Consenting to the things here declared, in answer to the second Question, as also to what is said thereabout in Chap. 15. & 16. Of the Platform of Discipline, with reference to other Churches in this Colony and Country, as in Prop. 5th is before Expressed.*

8. *The manner of Exercising and practising that Communion, which this Consent or Agreement specially tendeth unto, may be, by making use occasionally of Elders or able Brethren of other Churches, or by the more solemn Meetings of both Elders and Messengers in less or greater Councils, as the Matter shall require.*

THE END.

ERRATA.

IN the Preface p. 10. line 6. read with the p. 3. l. 20 f. *Arabia*, r. *Antioch*. p. 13. l. 8. f. *Bahaw*, r. *Bagham*. p. 18 l. 8. f. of r. in p. 10 r. Occupations. p. 24 l. 23. r. 1645.

Advertisement.

There is now in the Press, and will speedily be Published, a Book, Entituled, *An Alarm to Unconverted Sinners*. In a Serious Treatise: Shewing, 1. What Conversion is not, and correcting some Mistakes about it. 2. What Conversion is, & wherein it consisteth. 3. The Necessity of Conversion. 4. The Marks of the Unconverted. 5. The Miseries of the Unconverted. 6. Directions for Conversion. 7. Motives to Conversion. Whereunto are annexed divers Practical Cases of Conscience Judiciously Resolved. By *Joseph Alleine*, late Minister of the Gospel at *Taunton* in *Somersetshire*.

Printed for, and Sold by *Nicholas Boone*, at the Sign of the BIBLE in *Cornhill*.

THE BIBLICAL POSITION OF WOMAN.

THE Christian Church is not a human institution, but a divine one. It was organized for all the ages, by men inspired of God, who knew the wants of a world lying in wickedness, and the best means to be used for its recovery and salvation;— who understood the weaknesses and the tendencies of human nature; and who, by prophetic prescience, foresaw the dangers which would beset the Church, from the hatred of outward enemies, and from the misguided enthusiasm of indiscreet friends. Infinite wisdom, acting through minds divinely inspired, established the church, revealed the truths upon which it is founded, and the spiritual conditions of membership in it, appointed its sacraments, designated its officers, and, to a limited extent, prescribed its public services and modes of worship. The church is not a voluntary society, which may elect such officers as it will, give them what power it chooses, and adopt by-laws and modes of procedure such as suit its own ideas of fitness. It is bound by the will of Him who is Head over all things to it, in so far as that will has been expressed by himself, or by men who spake as they were moved by the Holy Ghost. The authority of Scripture, if it can be found, is decisive. A “Thus saith the Lord,” if it has been spoken, is final, whether it fall in with our ideas of what is fitting and best or not.

In discussing the subject before us, then, we may properly consider the general scope of revelation, the example of Christ, and the teachings of the Apostles.

A glance at the main drift of the Bible, in relation to the position which woman was designed to occupy, will, it may be, help us to understand and interpret the passages which bear directly upon the topic in hand.

Adam was first created out of the dust of the earth, with the strong, forceful qualities which fitted him to be the master of the new-created world. He exercised his delegated sovereignty, as the Vicegerent of the Almighty, by giving names to all cattle, and to the fowl of the air, and to every beast of the field; but it is significantly added, for Adam there was not found a help meet for *him*.

A second creative act was performed, but not now as before from inert, unorganized matter, — an independent, unrelated exercise of creative power; but a deep sleep fell upon Adam, and from his side a living portion was taken, and from this Eve was fashioned to be a help meet for him. She was created with a special reference to him, — his nature, his needs; to supplement that nature, to supply those needs. She was not to be independent of him, nor was he to be independent of her. The twain were

now one flesh. The two became a unit, one filling out the deficiencies of the other, — the woman, excelling in the sphere of her feminine qualities, on the whole side of the sensibilities, the tender emotions, the quick insight into spiritual truths, the instinctive perception of right; the man superior in the strength of his masculine nature, in comprehensiveness of understanding, in logical force of reason, in power of the will. The two are so unlike they cannot be compared. They are complements one of the other, each superior, each inferior, each with rights, duties, subordinations. Neither is to usurp the province of the other. A masculine woman is a monster; a feminine man, a "lusus nature" beneath contempt.

The account of the creation of the first pair impresses one with this thought, that, as regards authority, rule, public duties, the position of the woman is secondary. That, constituted as she is, delicate, susceptible, shrinking from rude contact and strife, — she is unfit for leadership and public station. But by her perceptions and moral insight, her sympathies and affections, she is marvellously fitted to influence, to mould, to guide.

When the transgression came, and the newly created pair incurred the penalties of a broken law, God said to the woman, following, it would seem, the very line indicated by the differences between them, "Thy desire shall be to thy husband, and he shall rule over thee." Whether this is to be understood as punishment or prediction, it is at least evidence of the position in which woman was placed.

The same thing is apparent through the whole course of the Old Testament. In the glimpses opened to us of the beautiful patriarchal life recorded there, how decorous and modest and wifely was the whole deportment of the illustrious matrons of whom we read. The *priestly* office was limited to Aaron and his sons. The Levites were the males of a portion of the tribe of Levi, set apart to duties connected with the priesthood. The *prophetic* office, which in name and character was more nearly allied than the priestly to the ministry of the New Testament, was almost exclusively limited to men. True, there were some exceptions, but they were more apparent than real.

Miriam, the sister of Moses, is called the "prophetess." The prophetic impulse was manifested by her in poetry and song. The only instance recorded of its exercise is when, after the passage of the Red Sea, she took a cymbal in her hand, and went forth leading the maidens of Israel in singing and dancing. Subsequently, lifted up by vanity or pride, she reviled Moses, and was smitten by the Lord with leprosy, of which she was healed only at the earnest prayer of him whom she had rashly rebuked.

Deborah, a "mother in Israel," was also a prophetess. She was full of wisdom, and acted as a judge in settling the controversies of the people

among themselves during several years, when they were held in subjection by the Canaanites. Israel was in a state of vassalage, and the duties of a judge were to a great degree private. Under the inspiration of God she incited Barak to throw off the tyrannous oppression of Jabin. But while she accompanied him on his military expedition, it was as a counsellor and assistant, not as a leader. With her, too, the prophetic excitement revealed itself in song, and her glorious triumphal ode, after the defeat and death of Sisera, vindicates her claim to poetic insight.

Huldah, the wife of Shallum, in the days of Josiah, was distinguished for prophetic gifts. When Hilkiyah, the high-priest, found a book of the law in the house of the Lord, Josiah sent him and other priests to consult Huldah the prophetess.

Noadiah is called a prophetess. She joined others in the attempt to intimidate Nehemiah while rebuilding the walls of Jerusalem.

These are the most prominent instances in the Old Testament of the prophetic gift being bestowed upon females, and, rightly considered, they seem to be in harmony with its general spirit as regards the position and province of woman. Neither of these took upon herself a public office in any such sense as Moses did. Neither of them set up as a public religious teacher. They were inspired of God, and we yield them honor. But even in their prophetic frenzy, they did not overstep the bounds of feminine decorum, nor break away from that sphere in which God had placed them. Notwithstanding these apparent exceptions, substantial harmony runs through the Old Testament as regards the place which woman occupies.

We come now to the New Testament. Christ wrought his ministry on the earth, and was followed by loving and grateful disciples. Among them were many women; they supplied his wants; they sat at his feet; they stood around his cross, undaunted by Jewish insults, or the mockeries of Roman soldiers; they were earliest at his tomb, and permitted first to greet him after his resurrection. His whole bearing toward them was one of the most respectful and tender regard. How considerate Christ was of his mother! What kindness and appreciation and delicacy were shown by him toward the two sisters in Bethany, the widow of Nain, the woman at the well, the penitent Magdalen! As no one else has ever done, he lifted up woman to her place in the family and in society, "taught her self-respect, and taught man to respect her." He was in an especial sense the benefactor of the female sex, and wherever his gospel has been received woman has been elevated, refined. But what word did he speak, what act did he perform, which justifies her in assuming the position of a public teacher? Is there one?

Our Saviour knew the best instrumentalities to employ for the diffusion

of his truth and the conversion of a world lying in wickedness. In all private ways he used the agency of woman, but not for public work. He first commissioned and sent out the twelve. With the interest he had in the welfare of woman, and the known difficulties, in consequence of social prejudices and the customs of the age, of man in obtaining access to the minds of the other sex, why was not at least one of the twelve a woman? Afterward, from his little band of disciples, he sent out seventy more, two and two. If he would have women public teachers, how strange that at least one pair of these were not females, going out to proclaim to their sisters the glad news of the Messiah! Apostles and evangelists were inspired to write the earthly history of our Lord and of his work, to record the formation and doctrines of the early Church, to counsel and comfort the people of God through all the Christian ages, to foretell the future glories of the redeemed. On the modern theory of the equality of woman in public and official work how singular that neither Gospel nor Epistle nor Prophecy is from the lips or pen of woman! Does not Christ thus give silent but most emphatic and convincing testimony that she is not designed nor fitted for public station, but that her powers of influence and of usefulness, greater in many respects than those of man, are to be employed in more private ways?

With the example of Christ the teachings of the apostles harmonize.

The most tender and suggestive figures are employed to describe the position and relations of woman. Paul says, "The head of every man is Christ, and the head of the woman is the man; He is the image and glory of God, but the woman is the glory of the man." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies: he that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." In a similar spirit Peter writes, "Likewise, ye wives, be in subjection to your own husbands, even as Sara obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well." Notice the motive assigned, that thus the husbands, who have not hitherto obeyed the Word, may, without the Word, be won by the conversation of their wives, that is, their beautiful Christian spirit and example. He also exhorts husbands to give "honor unto the wife, as being heirs together of the grace of life." To what an exalted position the gospel raises woman! This whole biblical theory of the relation of the sexes, and the constitution of the family, is infinitely superior to that of modern reformers, which makes marriage but a partnership, the household a place of independent and clashing interests.

In harmony now with the general spirit and teachings of revelation are

the special precepts which apply to the subject before us, Paul speaks very explicitly: "Let your women keep silence in the churches; for it is not permitted unto them to speak, but . . . to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." In the eleventh chapter he had argued against women expounding the Word on special grounds. Here he places it on general grounds. He forbids it altogether. The prohibition is positive, explicit, universal. So in the second chapter of First Timothy he speaks at length of the duties of men in public worship, then of the duties of women. They are to come to the public assemblies of the Church in sober apparel, with modesty of appearance and deportment; the strictest decorum is to be observed. To put the matter of their public teaching beyond a question, he says positively, "Let the women learn in silence. . . . I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

Now two things here are specially noticeable. This injunction harmonizes with the representations of the Bible in regard to the position of woman as relates to public offices and duties. It does not stand by itself, at variance with the revealed Word. And it is from the lips of one who employed the aid of woman largely, and delights to acknowledge publicly his indebtedness to her. The force of what Paul says is often sought to be broken by representing him as a celibate, ignorant of the nature and capabilities of the female sex, and unappreciative of their qualities and powers. But, on the contrary, he is full of high-bred courtesy toward woman; he is a Christian gentleman. The very spirit of chivalry breathes through his words; he is a religious Bayard in the respect he shows the noble women, not a few whose names are immortalized by his pen. Hear him: "I commend unto you Phebe, our sister, . . . for she hath been a succorer of many, and of myself also. Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles. Greet Mary, who bestowed much labor on us. Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord. Salute Rufus . . . and his mother and mine." Who ever had a profounder respect for woman than Paul? Who has laid a richer tribute at her feet than he? And it is not a sentimental affectation, a cheap, idle compliment of words. He freely and gladly employed her labors and influence in all the ways in which they could be used properly. He made Phebe deaconess of the church at Cenchrea. But in the public meetings of the church, made up of old and young, of males and females, women were to keep silence. There were many things they could do better than men, but the province of public instruction was not theirs.

It is to be remembered that the worship of the early Church resembled our devotional meetings much more than our formal preaching service on the Sabbath day. In apostolic times religious meetings were held usually in the dwelling-houses of Christians. The Scriptures were read; a brief exhortation, full of warmth and love, was made by the leader; prayers were offered, hymns were sung, and any brethren who felt moved by the Spirit addressed the meeting. Neander says, "Only the female members of the Church were excepted from this general permission."

But various passages of Scripture seem to many to conflict with this view.

Among them is that in Acts i. 14: "These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren." In the preceding verse the names of the Apostles are given. They had just returned to Jerusalem from witnessing the ascension of our Lord. Then it is said: "*These*,"—i. e. the brethren, for the masculine pronoun is used,— "these continued in prayer with the women." Robinson, in his New Testament Lexicon, referring to this passage, among others, says that *σύν* has the sense of "in company with others." The brethren then continued in prayer in company with the women. Should one pray at the bedside of an impenitent man, and afterwards speak of it, he would be very likely to use a similar form of expression,— "I prayed with him,"—not meaning that the sick man prayed, but that he prayed in his presence.

Galatians iii. 28 is often quoted: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." The interpretation must of course be limited to the matter about which the Apostle is writing, and that is, the freeness of salvation to all who accept Christ. He has just stated this in the 26th verse, "For ye are all the children of God by faith in Christ Jesus." Then he goes on to say Jew and Gentile, bond and free, male and female, in him are all on a level. There is no favor shown on account of nationality, of condition, of sex. Whosoever believeth shall be saved. Christianity thus raises woman to an equality with man as regards acceptance in Christ and eternal life, and in this way has elevated the female sex wherever it has prevailed. This passage only teaches that in Christ all, male and female, are equally acceptable to God.

Passages which speak of women prophesying are considered irreconcilable with the view here taken. In Acts ii. 17 Peter quotes the prophecy of Joel: "Your sons and your daughters shall prophesy." The fulfillment of this prediction in the early period of the Church cannot be denied. It is undoubtedly true that women shared in that mysterious supernatural excitement which brought with it the power of speaking in unknown tongues,

of expounding the word, of declaring the future. How and where they used this gift of prophesying, this speaking under divine influence, does not very clearly appear; but there is no decisive evidence that it was employed in any way analogous to *public teaching* in the Church, except in the case of the Corinthians, and then it was rebuked, and a stop put to it by the Apostle.

In Luke ii. 36 it is said, "And there was one Anna a prophetess, the daughter of Phanuel." She was a devoted Jewess, living under a vow, and with a few others of like spirit dwelt in Jerusalem, and attended strictly upon all the services of the Temple. When the infant Jesus was brought in for circumcision, and the aged Simeon recognized in him the "hope of Israel," Anna, entering at that moment, likewise accepted him as the promised Deliverer, "and spake of him to all them that looked for redemption in Israel"; that is, she told the good news, privately so far as appears, to the little company of devout Jews who, like her, were watching the signs of his coming. Certainly there was no taking upon herself any office of public teaching.

Acts xxi. 9, "And the same man," i. e. Philip the Evangelist, "had four daughters, virgins, which did prophesy." Where they exercised their prophetic gift we are not informed; they are spoken of only in connection with the family. There is no intimation that they ever taught in public. Because the "gift of the Holy Ghost" was bestowed upon them and others, it by no means follows that they exercised it in the public meetings of the Church. There were abundant opportunities and occasions for them to use it in private ways, from house to house, among the sick and the poor, in gatherings of women, in just such labors for truth and God as Paul employed Phebe the Deaconess. Because they prophesied, we are not driven to the inference that they preached or exhorted in the Church. But, on the other hand, the indications given by the very language in which they are referred to are, that they taught and labored in private and unobtrusive ways, such as the Apostles sanctioned, such as God in all the ages of the Christian Church has signally owned and blessed,—never more signally than in the hospitals, where our soldiers lay smitten, longing for their Northern homes,—than among the freedmen of the South, struggling up through hatred and scorn to freedom and virtue,—such as the voice of divine Providence now, as never before, is calling women to walk in!

But this rule of women keeping silence in the churches certain ones in the Corinthian Church seem to have violated. In the eleventh chapter Paul reasons with them on the indelicacy of their conduct, and seems to admit that they might prophesy with their heads covered, and then in the fourteenth chapter, and in the Epistle to Timothy, expressly and positively forbids the whole thing. Claiming inspiration or not, they were to keep

silence in the churches. Now this is not the only instance in which irregularities sprang up in the infant church. But the fact that they existed, does not justify them, nor warrant the practice of them now. They were rebuked and condemned. Among the irregularities thus censured and forbidden was that of women prophesying in the public meetings of the Church.

However desirous we may be, and ought to be, to enlarge the sphere and develop the powers of woman for the good of the race and the glory of God, yet it is safe to work, only in the line, and within the limits of the revealed Word. We do not know the mischiefs which may follow if we transcend them.

There is an immense power in the female membership of the churches hitherto unemployed, almost unrecognized. The welfare of Christ's kingdom requires that it be developed and used. But in doing this we must not cast away the Word of God. The Holy Spirit is wiser than we; "Whatsoever things were written aforetime were written for our learning." Modes consistent with the teachings of Scripture may be found for the full employment of the activities, and for the exercise of all the influence of woman.

D. R. CADY.

ARLINGTON, Mass.

VENI, SANCTE SPIRITUS.

VENI, sancte Spiritus,
Et emitte cœlitus
Lucis tuæ radium.
Veni, Pater pauperum;
Veni, dator munerum;
Veni, lumen cordium.
Consolator optime,
Dulcis hospes animæ,
Dulces refrigerium.
In labore requies,
In sætu temperies,
In fletu solatium.
O lux beatissima,
Reple cordis intima
Tuorum fidelium.

Sine tuo numine
Nihil est in homine,
Nihil est innoxium.
Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.
Flecte quod est rigidum,
Fove quod est frigidum,
Rige quod est devium.
Da tuis fidelibus
In te confidentibus
Sacrum septenarium.
Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium.

Attributed to Robert II. King of France, 996.

EXTEMPORE PREACHING.

A MANUSCRIPT is a concession to weakness. We think there can be but one natural method of presenting divine truth, — that which after a thorough canvassing of the theme depends upon the excitement of the moment, the inspiration of the subject, the magnitude of the occasion, for language and figures with which to clothe the truth and express it in a fitting manner. Of course such a speaker must be a hard student and have a wide range of knowledge at command.

While we advocate one style of preaching we would by no means discard the other. We suppose that if men could think and frame their thoughts into language as satisfactorily on their feet, in the heat of discourse, as when sitting by a desk with a careful pen in hand, few would subject themselves to the drudgery of writing thirty or forty pages every week. The pen would then be left where it belongs, — to treatises and essays and books. Very few men can do this. Therefore most preachers, especially those who aim at a finished style and conciseness of expression, write carefully. The men are probably very few indeed who can afford to dispense with the discipline of the pen. Doubtless, because of this weakness, many subjects can be treated more satisfactorily, and so as to produce, in some directions at least, better impressions by a written than by an extempore sermon.

The tendency of adhering exclusively to the extemporaneous style seems to be to foster a rambling and a disjointed method of discourse. The tendency of adhering exclusively to a written sermon seems to be to produce a stiff, inflexible, stereotyped style. It may then be a question worth considering, whether the two methods might not be made to aid each other by neutralizing, in each direction, the unhappy effects which may result from exclusive practice of either method. One who always speaks without writing is liable to make unqualified statements which convey an impression directly opposite to that intended. On the other hand, one who always ties his utterance to a carefully prepared manuscript is liable to fall into a painfully precise method of expressing thought, which equally defeats its ends. We think there are published volumes of sermons which illustrate both these points.

We are aware that others hold a different opinion, but we think that there can be no middle ground between a manuscript and no manuscript. It is the practice of some to preach from memory. But one must have a singularly retentive memory to make such a practice profitable. The majority of men must lay this method aside as too expensive. And be-

aside, the mind must be more or less constrained in reaching out after the exact words of the manuscript; so that this method in the majority of cases would lack the freshness and vigor of either of the other methods. Fenelon says of this manner of preaching: "Consider, then, in the next place, the advantages that a preacher must have who does not get his sermon by heart. He is entirely master of himself; he speaks in an easy, unaffected way, and not like a formal declaimer. Things flow then from their proper source." "He who speaks from memory is not like a man that speaks to an audience, but like a rhetorician, who recites or declaims. His action must be awkward and forced; by fixing his eyes too much he shows how his memory labors in his delivery, and he is afraid to give way to an unusual emotion, lest he should loose the thread of his discourse." Some write out their thoughts in full, but lay the manuscript aside when they enter the pulpit. This is open, it seems to us, to even greater objections than the method from memory. After the mind has thoroughly canvassed a theme, and expressed all its ideas upon paper, it seems unnatural to seek to force the mind into a semi-extemporaneous utterance of the same ideas in unpremeditated language. The mind would involuntarily seek those words which had been premeditated. We once heard Emerson deliver an address in this way. It was absolutely painful to listen to him. Some write their sermons in part and leave the rest to be filled out by extemporaneous remarks. This seems to us fatal to a clear, connected line of discussion; the two styles are so different. The description with which Horace opens *Ars Poetica* would apply well to such a sermon. It seems then to us that there is no middle ground between reading from a manuscript and extempore preaching. We think that these two styles embrace all the excellences with none of the defects of the others.

It is well sometimes not to have a manuscript between the preacher and the pews. Some subjects lose force by being formulated too much, or tied down too closely to the rigorous style and line of thought that should characterize a carefully written discourse. They demand to be thrown off in the heat of inspiration produced by the occasion. While we think some of the dissenting preachers of England preach too exclusively without notes, yet, from hearing some of them, we derived new impressions of the value and power of extempore preaching. New England preachers are inclined to the other extreme, which is in some respects we think more hazardous. There is talent enough in the pulpit of New England to warrant an attempt, which we are persuaded would be eminently successful, to cultivate a flexible yet sufficiently compact style of extempore address. It would add power to the pulpit. It would lift sermonizing out of its "old ruts," and give to preaching a readiness and breadth of adaptation to which it now seems too much a stranger. How often does the hunter,

after discharging his piece, want another barrel for the unseen game which the report of his gun has startled from its hiding-place! How many times does the preacher utter some word or sentiment which opens a way to give a turn to the discourse which could not have occurred to him in his study. He can see by some look or movement in the congregation that some thought has been started, germane to the line of his sermon, which needs to be pursued and fixed. If the preacher relies upon the inspiration of his subject, the occasion, his congregation, for thoughts, how readily and adroitly he can shape his remarks, without being suspected of personality, so as exactly to suit such a case, by a few well-chosen words, or by a new line of thought, perfectly akin to his text and the purpose of his sermon.

In arguing for the practice of extempore preaching we say nothing against culture of the highest style nor information of the widest possible range. On the contrary, one cannot be a successful extempore preacher who is not a faithful and careful student. But we would make culture adapt itself to the best methods of reaching men. Professor Phelps cautioned one of his classes not to let any theory of ministerial culture create a gulf between the clergy and the masses which cannot be bridged. The pulpit is aggressive when fulfilling its true mission, and should be made to reach the masses by going out after them, as Chalmers did in Glasgow, — by bringing the truth down to their level, if they can be reached in no other way. The lever must be put beneath the weight to lift it. A long stride was taken towards this end when the old-fashioned high pulpits were cut down, and the preacher was brought from the skies near enough to the people so that he could be seen without an opera-glass and be heard without an ear-trumpet. Perhaps our manner of preaching needs to assume more of that familiarity which will bring it down within reach of the masses without degrading its culture. It may be a question whether that is not the highest type of culture which *can* come down to where men are without damage to itself. Christ moved among that class of men who were most despised in his day. He put himself in contact with them. He ate with them, talked with them, wept with them. He put himself on the level of a brother to every poor suffering one that needed sympathy. And yet in his lowliest acts and associations we can but look with reverence upon him. For not one whit of his dignity of character was abated by such contact. So it seems to us that the highest and best culture suffers nothing by adapting itself to the wants of the masses. Professor Phelps says, in his admirable tract upon Ministerial Culture: "You had better go and *talk* the gospel, in the Cornish dialect, to those miners who told the witnesses summoned by the committee of the English Parliament that they had 'never heard of Mister Jesus Christ in these mines,' than to do the work

of the Bishop of London. *Make* your ministry reach the people; in the forms of purest culture if you can, but *reach the people*; with elaborate doctrine if possible, but *reach the people*; with classic speech if it may be, but *reach the people*. The great problem of life to an educated ministry is, to make their culture a *power* instead of a *luxury*." What we want is not less culture, but consecration of culture that will use all means to save *some*. An illustration of this is at hand. One of the most finished scholars and preachers in the United States recently removed with his congregation to the Academy of Music in Brooklyn, N. Y., and crowds flock to hear him. The preacher has yielded none of his culture and refinement. He could not. They are part of himself. But with one strong hand upon these, he has swung himself down to reach the masses with the other. And the downward sweep of his splendid intellect and culture has given him a power over men which few possess, and which he never wielded before. As Mr. Beecher happily expressed it, he stands "on an open platform where the crowd can surge up to his very feet."

Now while we do not undertake to say that the practice of extempore preaching alone can accomplish such results as to bring our presentations of the truth nearer to the great heart of the masses that throbs beneath us, yet we believe it will help; for it will teach us to call things by names which are familiar to the ears we address. We do not believe that our preaching will have that persuasive freshness and vigor that it might and must, to be eminently successful, until the clergy adopt in part the extempore style of address. Our own plan has been to use a carefully prepared manuscript in the morning, and a very short brief in the afternoon; aiming to make the extempore address clench the nail we sought to drive in in the morning.

Perhaps we cannot better continue this discussion than by stating some of the advantages of extempore preaching which occur to us. Before proceeding to notice these we wish to say that we do not advocate throwing aside the manuscript entirely. Professor Phelps once said, "Extemporize everything but one carefully written sermon a week." We also wish to say that our idea of fitness for this kind of preaching involves deep study, a wide and varied range of knowledge, and above all earnest piety and enthusiastic love for the work.

I. One advantage is the relief to the voice. A minister's usefulness depends very much upon those little vocal chords which God has placed in our throats. It is by the vibration of these that we are able to communicate the gospel orally and persuasively to the ears of men. It is therefore a matter of vast moment that we train and keep our voices.

The organs of speech almost involuntarily assume a different position in passing from reading to the conversational style of extemporaneous speech.

Partly because, perhaps, one is conversational and the other reading. It is not natural for men to talk as they would read, nor read as they would talk. The kind of thought and the manner in which it is uttered mould the organs of speech. Any speaker who will take the trouble to watch himself will notice that his voice assumes a different tone, when, in the progress of a written sermon, he pauses to utter some thought that at the moment has flashed upon him. The congregation will notice the change and look up, they cannot tell why. People that seem inclined to drowsiness will frequently rouse themselves when the speaker throws out an idea in the heat of the moment. The change in the voice breaks the spell of monotony that lulls the senses. This shows us the necessity of varying the voice to suit the sentiment we are uttering. Now since the voice adapts itself to our style of address, extempore preaching will relieve it by permitting it to be as unrestrained and flexible as our thoughts.

We hear very much about "ministers' sore throats." This is largely because there are so many who do not know how to use their voices. The voice ought not to become weary by use, and will not if used as nature intended it to be. As soon as some men enter the pulpit with a written sermon, they immediately drop the natural tone of conversation, speak from the throat rather than the diaphragm, with the vocal chords in a constrained, unnatural position, and come down from the pulpit at the close of the day scarcely able to speak above a whisper. No wonder, since the muscles of the throat are made to do all the work of ejecting the voice, which the diaphragm ought to do. And yet these same men, before their cases become hopeless, will carry on conversation by the hour without fatigue. Now extempore preaching is conversational. Therefore we say that the practice of it trains the voice to utter itself naturally, whether in a written or an extemporaneous sermon. We undertake to say that if more young men would cultivate this manner of preaching there would be far fewer spoiled throats, and far fewer broken-down ministers and splendid intellects lying idle. For true extemporaneous preaching is natural and conversational.

II. Another advantage of extempore preaching is that it gives quickness and facility of thought and expression. For very much of the mental effort must be put forth on the feet, while the mind is in the heat of the theme, grasping here and there for an appropriate illustration, without a moment's time to weigh words. Of course the mind that can do this well must acquire great readiness and facility of thought and expression. The mind that schools itself to this style of address will have brilliant thoughts gleam upon it like a sudden flash of lightning, and will be able to chain these thoughts to vivid words, with which to utter them with tenfold greater force than it could by words calmly selected in the study, and

therefore not alive with the idea. The mind should be so schooled to rapid and almost unpremeditated action, that it will on all occasions put forth its best efforts at the least possible expense of labor and time. One may acquire, by discipline, such promptness of looking into subjects, and bringing out their leading ideas, as will enable him at a glance, as it were, to seize upon the prominent points, and marshal them in logical order. There is vast difference in minds in this respect. Some will "look a subject into shape," while others are getting ready to think about it. And yet the power of doing this is so largely mechanical that every one may acquire it to a certain extent. The completeness of our view of a subject does not so much depend upon the length of time we spend upon it as upon the vigor with which the attention is applied to it, and the keenness of analysis with which we dissect it. Extemporaneous speaking favors this: for then the mind is kept on the alert to watch the progress of the theme so as to grasp its ideas, and frame them into sentences that shall best express them as they rapidly come and go. So that often the mind outstrips the tongue. Any danger of substituting words for thoughts will be readily averted by the necessity which rests upon every minister of being a hard and careful student, and by the use of the pen for the elaborate development of many themes.

There are illustrations of this in the pulpit and at the bar. Thomas Scott is said for years to have prepared his discourses entirely by meditation on Sabbath morning. Few could safely venture to this extreme. Yet it shows the ability of the mind to act promptly and effectually when it is kept upon the alert by constant occupation. "He who is always engaged in thinking and studying will always have thoughts enough for a sermon, and good ones too, when will come it at need, warning." I recall that when Sir Samuel Romilly was a full practitioner in the High Court of Chancery, and at the same time overwhelmed by the pressure of public affairs, his custom was to enter court and there for the first time read the history of the case he was to plead, and proceed forthwith to argue it. Of course a full practitioner and severe study of the principles of law cannot militate against this. But the instance shows what facility and quickness of thought the mind may acquire by discipline. A similar instance is told of Webster I believe. In a certain case he slept while the testimony was given. About twenty minutes before he was to make his plea he roused himself, examined the paper of his associate practitioner, and in less than five minutes acquired such quickness of thought, and fluency of approach, that what we see is similar facility and readiness of the preacher.

an extempore sermon may be prepared by the construction of a web of words. The pattern is drawn and the warp put upon the loom with precision and care. The filling which completes the web and creates the

figures, is put in by the swiftly flying shuttle. An extempore sermon is carefully and logically planned on the proposed line of thought. The ideas are expanded, filled out, and illustrated, while the mind is in the swift process of thought, within the proposed limits of the theme. Some can do this more readily than others. But all can attain respectable success in this style of address. It is said that one of the best extemporaneous preachers in this country broke down in his first attempt. Manifestly such a mind will think more rapidly than one which rarely if ever thinks away from the pen.

The benefit to the written sermon of this style of address will be incalculable. It is sometimes the misfortune of sermons that abound in most valuable thoughts that they mar their own effect by heavy and unattractive methods of expression. Clear, happy, and forcible language is not at all inconsistent with great depth of thought. Racy language, with few thoughts, will command the mind better than heavy language, even though it bristle with ideas. But racy language, that is full of thought, will move men more than either. Men love thought if they can grasp it. Now the facility of expression which extempore preaching gives to the mind will inevitably impart itself to the written sermon. I believe it was Dr. Lyman Beecher who said, in substance, that he spoke extemporaneously so that he could write with more freshness and vigor, and wrote so that he could speak extemporaneously with more precision. What the age demands of the pulpit now is, not dogmatic discussions, in technical terms, of points of doctrine long ago sufficiently proved to candid minds, but a style of presenting and enforcing doctrines which will carry men whither *we* will, whether *they* will or not. We think these two methods of preaching, by imparting freshness on the one hand and precision on the other to our thoughts, will help each other compass this end, and so remove from the pulpit the slur cast upon it, whether justly or not, that it has lost its power. If this is true, regain it; if not, exercise it.

Besides, if one accustoms himself to rapid and consecutive thought, as in extempore speech, it will help him, when he composes, to write at a white heat. Pope's maxim was, "to write with fury and correct with phlegm." One cannot help writing "with fury," if he gets his subject into him, so that he is full of it, and it *must* come out. Sir Walter Scott said "that the works and passages in which he has succeeded have uniformly been written with the greatest rapidity." This is not peculiar to the author of the *Waverley Novels*. Those passages in a sermon which carry an audience away with the thought, and put them in closest sympathy with the speaker, are almost always thrown off in a hot race between the mind and the pen. It is said that Fénelon's *Telemachus* was composed in this way, and sent to the press with one single erasure in the manuscript. Thoughts sometimes lag heavily at the end of the pen. The ink is thick or the mind is

dull. When we come before our congregations, neither they nor we will feel what we say, as a fire in the bones that is consuming us.

Now we know that the best thoughts are those which must be caught as they fly. They are like those rare birds which must be shot on the wing or not at all. The huntsman who can bring down his game only after deliberate aim can never be a sportsman. We think it will help the mind to write under this pressure, to force it to think and speak under such circumstances that it must grasp quickly at its flying thoughts, or lose them. Speaking of the extemporaneous preacher, Fénelon says: "The warmth which animates him gives birth to expressions and figures which he never could have prepared in his study." Thomas Scott says: "The degree in which, after the most careful preparation for the pulpit, new thoughts, animated addresses, often flow into my mind while speaking to a congregation, even on very common subjects, makes me feel as if I was quite another man than when poring over them in my study." Have we not sometimes had thoughts, when out of the study rambling in the woods, which we longed to utter to our congregations in precisely the form in which they first occurred to us, but which we could not recall as they came flashing over the mind in the first moment? Why may not this be so while we are in the pulpit? And why may not our pens catch something of this fire, and our studies be as glowing furnaces, and our written sermons as red-hot iron from which burning sparks fly beneath the heavy, solid strokes of the hammer? We think, if we accustom our minds to extemporaneous address, an attractive freedom and flexibility will be given to our profoundest and most thoroughly elaborated thoughts.

III. Another advantage of extempore preaching. It leaves one free to give such a turn to his train of thought as exigencies, which could not possibly have been foreseen and provided for in the study, may present. If such turns in the thought are digressions they do not seem so. Cases may sometimes occur in which the preacher, after he enters his pulpit, will see the imperative importance of entirely reconstructing the framework of his sermon, and presenting the same thoughts by a different plan. The singing of a hymn, the prayer, something, may develop a state of feeling of which the preacher was not aware, and for which he had not provided, and which it is of the utmost importance that he should encourage and ply with earnest, burning words. All that is necessary is to reconstruct his line of thought. If he has the habit of extempore address, he can do this readily, and hurl the truth straight to its mark, as he could not if his mind were bound inflexibly to what he had previously thought out and written with care. Besides, when one's eyes are oscillating between his manuscript and his audience, more upon the manuscript perhaps than upon the audience, he will miss such exigencies that invite him to turn his thought that way,

and point his truth with special power. A gleam of light that rested for one moment upon a congregation and was shut out the next by a passing cloud, once afforded a preacher a forcible and pungent illustration of a truth he was just then uttering. As the eye of the extemporaneous speaker wanders about over his audience, he may be able to see the effect of every truth he utters; and some face may show that the heart is touched. The preacher can seize upon that case at the moment, and, knowing the individual, by a few well-chosen words, fix the truth, or administer a rebuke, or give consolation. Because his hearers are his unuttered texts. He is preaching *at* them, individually or collectively as the case may be. They afford him material for thought by which to apply the truth *to them*. The presence in an audience of men of various callings and professions will suggest illustrations, which one cannot afford to lose, which the study would not have suggested. Every preacher aims to preach *at* his people, but none does it so effectually as the extempore preacher; for his hearers are his sermon, which it is his business to weave into language, and hurl back into their midst.

This suggests a collateral advantage. There is an eloquence in the eye which can be uttered by no words. The eye sometimes gives more point to the truth than the most elaborate words, spoken in the most eloquent way. Doubtless there is much exaggeration about Patrick Henry's power, but there is enough truth to show the mighty influence which is imparted by the spontaneous energy of an excited speaker. We often witness this at the bar and in halls of legislation. It is the man as much as his words that convinces. His eyes, his face, his fingers, his posture, argue his theme, because he is alive with it. As we read the opening sentences of Cicero's first oration against Catiline, and hear the scathing invectives roll from the mouth of the speaker, shot out by the pent-up indignation of his soul that could be restrained no longer, can we not seem to see a fury in the eye, and a scorn upon the lip of Rome's most splendid orator, which were as scathing as his words, — which the heart of the traitor must have quivered under in terror? Says another, in speaking of this advantage of extempore preaching: "There is more nature, more warmth, in the declamation, more earnestness in the address, greater animation in the manner, more lighting up of the countenance and whole mien, more freedom and meaning in the gesture; the eye speaks, and the fingers speak, and when the orator is so excited as to forget everything but the matter on which his mind and feelings are acting, the whole body is affected, and helps to propagate his emotions to the hearer." Such power has been attained in the pulpit. One of the early preachers, John Knox I think, was once discoursing upon the crucifixion of Christ. There was that in his eye and in his whole mien, as well as in his words, which made a soldier present forget the place,

and grasp his market convulsively, and knit his war-worn features, and call out to the speaker to show him the murderers of the Saviour. A student of Chalmers said us that when the eloquent preacher began his sermon, his eye and manner and voice were often dull and monotonous. But as he proceeded and warmed with his theme, his eye kindled, his manner became animated, the whole man was on fire, and, by the time he had finished, his audience were drawn to their feet and far over the backs of the pews towards the pulpit. There is magnetism in the kindling eye that will draw men. The extempore preacher, whose subject is in him and must come out, has manifestly an advantage in this respect which the reader of a manuscript can rarely gain.

IV. Another advantage is that extempore preaching helps to present some subjects in a style and manner more congenial to their character. Some themes demand the flexible, familiar treatment of conversational style. They best reach their mark in this way. We are no advocates of a rambling, incoherent style that grasps now here, now there, and catches nothing, because there is nothing to catch. There is a vast difference between rambling and flexibility. Some extempore speakers are rambling speakers because they are not close and severe students. Yet that kind of flexibility of discussion which is not loose, nor severely logical, and which some themes seem to require, can be acquired by extemporaneous speaking. Some subjects cannot be limited, as we limit others which we think upon severely, and write out carefully. You cannot chain them; the mind will exercise freedom in treating them. If you write, your sermon will be no more than an extempore sermon on paper, which will not be so good as an extempore sermon not on paper. Some sermons ought to be written both for the discipline and for the sake of the subjects; for they demand a sort of investigation to which the pen is essential. "But then a very large proportion of the topics on which a minister should preach have been subjects of his attention a thousand times. He is thoroughly familiar with them, and an hour to arrange his ideas and collect illustrations is abundantly sufficient."

Besides there is a certain class of hearers in almost every congregation whom such themes and such a presentation of them will reach better than any other. Some more than others depend upon the eloquence of the speaker's eye, gesture, mien. The truth comes to them with most force through such channels. Their souls are aroused because they can see a fire in the eye of the speaker, which the inspiration of the moment kindles. Their souls are melted and in an attitude to receive the truth; they may be insensible to logic, not appreciate fine rhetoric, but the appeal of the eye and of the eloquent gesture they cannot resist. If the truth could be known, it might be found that multitudes fail to be moved by the

truth, simply for want of just such appeals to their natures, which are far more emotional than logical. We need not go far for illustrations. Go into your pulpit and preach your elaboratest and most carefully prepared sermon. Some are no more moved by the blows of your logic than by the blows of a feather. Go into your chapel in the evening, and your eloquence and rhetoric and learning will be put to shame, for these same persons will listen with tearful and rapt attention to the broken narrative of some unlearned Christian, who speaks neither rhetorically nor logically. The very trips in his language are more eloquent than your most finished sentences. His very mistakes in grammar will draw tears, where your precise constructions would fall like lead. Not *because* of these mistakes, but because he speaks from the heart to the heart. The preacher cannot afford to ignore the fact that there are some themes and some people that imperatively require him to speak extemporaneously.

V. Another advantage is that it helps the preacher to be a ready man. This is required of the minister of the gospel in these days, when he is so often expected to speak without a moment's warning. Where is the parish in which the pastor is not frequently called upon for a speech which he has had no time to prepare? Occasions will sometimes occur when want of this readiness will expose him to great mortification. He may be called to speak at funerals; to express his thoughts upon the leading topics of the day; to respond to some sentiment on some public occasion, without any opportunity for making preparation. Sudden providences sometimes offer the very best advantage to the preacher of making some useful and lasting religious impressions, if he has the ability to seize upon them at the moment. When the news came on Saturday of the death of President Lincoln how many hearts first sank with grief, and then rose up in hot indignation, and on the next day uttered words that held multitudes in breathless attention. True, this was an occasion when a man with a soul could not help speaking. But others equally imperative, and far less inspiring, constantly arise, when the minister must speak *then* or *never* if he would use the event to produce its fullest measure of influence. Some providence may occur as he is going to his pulpit which will totally unfit his audience to hear with profit the sermon he has in his pocket. What a power will he have in his hands who is able to lay down the sermon which he has prepared in his study under other inspirations, and take his stand upon this event that is just now in every mind, and pour truth, which it suggests, into the hearts of his hearers, through channels which it has opened. We cannot afford to neglect cultivating a habit which will fit us to seize upon and apply such events at the moment when the tide of feeling they cause is highest. The preacher must be like the mariner who watches the tide so that he may float his vessel up to the wharf on the highest wave.

It said of a certain governor of New Hampshire that, when called upon for an after-dinner speech, he would arise and say, "Having been unexpectedly called upon to offer a few remarks," and then take from his pocket a long and elaborately prepared manuscript. The minister of the everlasting gospel cannot afford to be so glued to paper. It is painful to hear men apologise that they are unprepared, that they are accustomed to write their thoughts, and so on. Public speakers, especially ministers, have no right to be taken by surprise by any emergency that calls for expression of thought. They must be many-sided men. They must be hard students. They must have a wide range of knowledge. They must be ready men. Therefore we say that every preacher ought to cultivate the habit of extemporaneous speaking.

VI. Again, extemporaneous preaching will help him mature and perfect his written sermon. A man, especially a young preacher, simply *cannot* write two sermons a week carefully and well; and that is the end of it. In literature, as in everything else, one thing finished is vastly better than two incomplete. No argument is necessary to show the advantage of giving the time of two sermons to writing one. One is much more likely to form a good and pregnant style if he writes less and with greater care. Too many sermons are *written*, as well as too many books. If an extempore sermon is prepared as it should be, to take the place of one written sermon, the excellence of the sermon which we write must be greatly increased. When we preach sermons that are the products of weeks of study, our congregations go away with the impression that their pastor is a growing man. The same impression, though in less degree, may be produced every Sabbath, if we devote five or six days to writing a sermon, instead of two or three. This we can do if we cultivate the habit of extemporaneous preaching.

A collateral advantage may be mentioned here. It will give the preacher time to pursue other studies. He must keep thinking, reading, investigating. In these days especially he must be, to a certain extent, familiar with science, history, philosophy, biography, etc. He cannot afford to expose himself to the charge that he knows nothing outside of his profession, by neglecting to keep himself informed upon the general topics of the day. "The great master of Roman eloquence thought it essential to the true orator that he should be familiar with all sciences and have his mind filled with every variety of knowledge. He therefore, much as he studied his favorite art, yet occupied more time in literature, philosophy, and politics than in the composition of his speeches." Other eminent speakers have done the same in the pulpit and at the bar. No one should have better acquaintance with the general principles of science and philosophy and the leading facts of history than the minister. No one should be more familiar

than he with leading points in the great questions of the day. Such breadth and variety of knowledge will enable him to give such freshness to his sermons as will make them living things of the present, rather than dead mummies of the past. Such knowledge requires study, and such study requires time. Therefore we deem it of the first importance that preachers cultivate the habit of extemporaneous speech.

VII. The last advantage we shall mention is, it keeps the mind fresh and vigorous. It is just possible that the demand of the pews has outstripped the pulpit. It is the fault of men of culture that they speak to their hearers as mere thinkers and scholars. And so it is partly true that the pulpit is in danger of being lifted too far above the people. Men are not all like the mathematician who read *Paradise Lost* without pleasure, because he could not see that it proved anything. Young men go fresh from the study of theology and philosophy into the pulpit, and preach to men as if they could all appreciate niceties of method and style, and were to be moved by the same calm, cool reflection that influences those who are guided by the dumb, lifeless pages of a book. They dare not make more noise or gesture, or exhibit more enthusiasm than the letters on the page of their elaborate manuscript.

Men's habits of life require an electric influence to move them. The object of the preacher should be "to address men according to their actual character, and in that mode in which their habits of mind may render them most accessible." To the large mass of people, profoundness of argument, exactness of arrangement, choiceness of language, do not become attractive unless they are joined with earnestness of manner and freshness of illustration, which relieve any appearance of scholasticism. Those arguments are really the most profound which are so presented as to convince men. The profoundest truths may be dressed in a popular and attractive style. We see this illustrated constantly at the bar, where the great principles of law are discussed in language which is not premeditated, but is the inspiration of the moment, the presence, the occasion.

It is often complained that ministers become dull and prosy. Not because they are hard students. There can be no equivalent of laborious study. But this hard labor should not be allowed to dry up one's freshness of thought and expression. There is imminent danger that it will, if the mind never expresses itself except in the slow and measured sentences of an elaborate manuscript. While men grow old in years they need not in thought, and they would not if they would cultivate an extemporaneous style of address; for they would be obliged to keep pace with the times. Many a gray-haired man would stand in the pulpit in a green old age, and draw the young as well as the old to his words of wisdom, fresh as the morning, and new and grateful as the evening. To our mind the venerable Dr.

Cox is a capital illustration of our thought. We must think that much of the charge of prosinness which is brought against clergymen is due to the fact that they have not progressed with the age in their style of thought and speech. We think extempore preaching would help correct the evil. It could not fail to correct it.

In this discussion we have aimed to show that hard study and high culture should be harnessed to a fresh and popular style of speech. Let the ministry educate themselves. That is not to be neglected. But let them learn to speak so that the common people will hear them gladly, and beg that the same words be spoken by the same lips on the next Sabbath. We therefore argue that half our preaching on the Sabbath and all our exhortations on days of the week, should be extemporized. It will require hard, determined study to fit one's self to do this. But the fruits, we are persuaded, will reward the labor.

We cannot do better than to close this article with the words of Dinouart, who expressly disapproved the practice of extempore preaching in general, but who allowed its excellence when accompanied by that preparation which we would everywhere imply: "You are accustomed to the careful study and imitation of nature. You have used yourself to writing and speaking with care on different subjects, and have well stored your memory by reading. You thus have provided resources for speaking which are always at hand. The best authors and the best thoughts are familiar to you; you can readily quote the Scriptures, you express yourself easily and gracefully, you have a sound and correct judgment on which you can depend, method and precision in the arrangement of proofs; you can readily connect each part by natural transitions, and are able to say all that belongs, and precisely what belongs, to the subject. You may then take only a day, or only an hour, to reflect on your subject, to arrange your topics, to consult your memory, to choose and prepare your illustrations,—and then appear in public. I am perfectly willing that you should. The common expressions which go to make up the body of the discourse will present themselves spontaneously. Your periods, perhaps, will be less harmonious, your transitions less ingenious, an ill-placed word will sometimes escape you; but all this is pardonable. The animation of your delivery will compensate for these blemishes, and you will be master of your own feelings and those of your hearers. There will, perhaps, be apparent throughout a certain disorder, but it will not prevent your pleasing and affecting me; your action as well as your words will appear to me the more natural."

S. L. BLAKE.

A NATIONAL CONFERENCE.

THE following resolution was adopted by the Pilgrim Memorial Convention assembled in the city of Chicago, on the 27th day of April last:—

Resolved, That this Pilgrim Memorial Convention recommend to the State Conferences and Associations, and to churches organized in other local bodies, to unite in measures for instituting on the principle of fellowship, excluding ecclesiastical authority, a permanent annual or triennial Conference."

There was no time for debate; and the vote, therefore, expressed an almost spontaneous judgment on the part of the representatives of the Congregational churches from Maine to California. Conversation with persons from different sections of the country also showed that there was springing up simultaneously an apprehension of the great need which exists for an institution of the kind proposed, or its equivalent. It is, therefore, a fit thing at least to open in this Quarterly the consideration of reasons for a measure of so much novelty as well as importance. Of course there will be many points incidental to the establishment of a national Conference, the discussion of which would now be premature. The present aim is to set forth some primary or fundamental reasons why such a Conference, organized with the wisest possible conditions, should be instituted.

We suggest, first, that the great practical usefulness of such an institution in regard to matters of high importance and of common concern to our churches, is a fair deduction from recent Congregational history. Passing by ancient synods and councils for the sake of brevity, it is an obvious lesson of experience, derived from the "Convention of Ministers and Delegates of Congregational Churches in the United States," assembled in Albany, N. Y., in 1852; from the "National Council of Congregational Churches," held at Boston in 1865; and, we may add in confidence of its results, though still future, from the recent "Memorial Convention" at Chicago. Each of these great assemblies was called together for practical ends, and under the pressure of emergencies which it was felt implied common duties and demanded united counsels. Measures of grand importance were proposed, and beneficent consequences have been secured. Now it cannot be questioned that interests of not less, but rather more, imposing magnitude will continue to arise, demanding of Congregationalists from ocean to ocean common consideration and united action. The progress of events and the growth of our country assure us that the future must reveal

momentous responsibilities, which will call for the exercise of all our associated wisdom and energy.

It may be said, indeed, that coming occasions can be provided for by conventions and councils called *de novo*, as heretofore; and to some extent it is true; but it still remains to be urged that all which is effected by conventions can be accomplished by a Conference, organized as a permanent representative body with more facility and more certainty; and, in addition to this, other noble ends will be promoted which cannot be reached by bodies called now and then into assemblage and directly dissolving, or adjourning *sine die*.

The convention system, if the name may be used where there is no system, is in itself inconstant and spasmodic. To mention no other special danger, opportunities of the brightest promise for advancing great religious ends in the line of Congregational duty are liable to pass unimproved and even unobserved, simply because no persons are charged with the office and function of calling together the representatives of the churches, on whom falls the responsibility of those opportunities. The old adage holds, "what is everybody's business is nobody's." How came it to pass that for more than two hundred years the Congregational churches of New England did not meet in general synod or council? It was not for lack of great occasions and weighty interests. Did not the Revolution of 1776 open a field of obligation and effort for our churches of that era proportionately as wide and promising as the rebellion of 1861 for the churches of this generation? Did not the times when New Jersey, Western New York, Ohio, and other broad regions were "pre-empted" by Congregationalists, present as favorable opportunities and as high objects of common Christian enterprise as the combinations and prospects of 1852? A Conference having a permanent life of its own, and springing ever afresh from the life-fountains of the churches, expressing at once their concert and their zeal, would not suffer such sublime occasions to be lost by casual negligence. A passage¹ from Dr. Baldwin may well be repeated here: "The Congregational churches were at that time vigorous, and growing rapidly in strength; and the associations had been constantly increasing in numbers, and no want of adaptation on the part of the Congregational system to that region had been discovered. Nevertheless, the greater was absorbed by the less, and the majority yielded to the minority. That denomination which laid the first foundations of the Church here in the New World; which, under God, constituted the great power for good in the infancy of the nation, and through all its early growth; which from the very first had followed the emigrating colonies on every line of their progress into the wilderness, now poured itself into the bosom of another denomination, and left its very name to disappear." This was an issue certainly to be

¹ Congregational Quarterly, January, 1870, p. 22.

deplored by all who consistently hold that Congregationalism embraces elements of truth nearer to the Scriptures, and, therefore, more valuable and more salutary than those of other ecclesiastical polities; and it may well be seriously inquired whether the historical facts do not present in the most impressive light the practical need of a national organization, "on the principle of fellowship," to prevent the pouring of a true church-life into the bosom of other denominations.

In this connection the existing State conferences afford an instructive and encouraging analogy. The oldest is the General Conference of Maine. With a life of about forty-five years it has grown mature. It has been a strong and beautiful bond of the churches in times of severe trial and bitter popular dissension. Its practical advantages, its beneficent effects, the elevated and edifying spirit of its meetings have gained it an almost peerless rank among modern Christian institutions. It has become a model, and emulous States are following so bright an example. In the principle of the institution there is nothing to excite a doubt, but everything to confirm the expectation that a similar national organization would, far more than occasional conventions, promote the well-being of Congregational churches and the great ends of religion which rest upon them collectively. It has no arm of power to govern and compel, but great moral force by combining the sympathies and opening the way for the common wisdom and zeal of a great body of Christians. So much, we believe, is the fair deduction from our history.

We observe, in the second place, that the history we have only glanced at points to the organization of a national Conference as the dictate of a sound philosophy. What is needed is organization sufficient to give to our Congregational ideas their normal expression, and to secure in due measure their active power.

It is an aphorism which none will dispute, that where there is no organization there is no life. It is so in every realm of our knowledge. If matter is to rise into vegetable life, it must be organized; and upon its organization depends its variety of form, its majesty of size, and its beauty of flower. Animal life, with its endless variety of features, functions, and enjoyments, exhibits in a higher order the same universal fact. In the region of human institutions, however modified by varying relations, the principle itself holds and controls with unabated force.

It is true that in the spheres of intelligent and moral life the rights and liberties of individuals must be protected; but it is no less true that an intense individualism, which bursts the bonds of good societies, is as much to be dreaded as tyranny. Order, under power, is better than license degenerating into anarchy.

Congregationalists are a body of Christians who deprecate the exercise

of power from without upon the individual churches; for this very reason they need all the more the union which is strength, sustained by the principle of fellowship. The union should embrace all the churches, and its proper symbol, expression, and instrument is the national Conference. They are not bound together by iron bands of power without; they should cohere, to the remotest member, by the life within, as a complete and glorious organism.

To the want of such an institution, we believe, may be fairly ascribed a large part of the immense loss of Congregational members and Congregational sentiments west of the Hudson. A complete system of State conferences, crowned with the fellowship of a national Conference, would have constituted a vital energy, holding the members in common sympathies and efforts; and those measures which, as consistent Congregationalists, we must believe have resulted mischievously, would in all probability have never been adopted. We cannot wonder that our members have been flying off like drops of water from a revolving stone, when we consider to what extent the principle of fellowship, which is the vital cohesive power of Congregational churches, has been practically suspended; and we have even created centrifugal forces instead.

It is a favorite idea of many persons, by no means forgotten in this connection, that it is one chief function of Congregationalism to modify the spirit of other denominations, and that its spirit lives wide-spread under other names. We are not disposed to controvert this opinion; but it ought not to be entertained unbalanced by other considerations which necessarily attend the facts with which we have to deal. It may well be questioned whether "the absorption" of Congregationalists has not been permitted to go quite far enough already, whether there is not more lost than gained by the process in respect to the actual prevalence of scriptural sentiments in other denominations; whether, indeed, the absorption would not be fatal to sentiments of a scriptural polity if they were not upheld visibly and powerfully by numerous churches, and whether the influences really at work under other names would not accomplish more good, for the common cause, by continuing under their true name and organization. It must be remembered that the Congregationalism which is absorbed does not all continue Congregational in spirit, certainly not actively so; and the resources of wealth, talent, and piety are actually given to the propagation of opposed sentiments. When drops of water clear as crystal, sparkling with heaven's own light, are mingled in a larger volume of colored fluid, they take that color; and Congregationalists take at last the sentiments, sympathies, and aims of those with whom they become identified. It is against nature to suppose that the true light will shine with its own unperverted character, through falsely colored media; and if the peculiar senti-

ments we hold are really scriptural and important, the loss of which we have spoken is serious.

We know it is said that Congregationalists are not and cannot be properly a denomination or a sect, — that by virtue of an inherent necessity in their system they must be unsectarian, and accordingly they must submit to certain relative disadvantages while existing among sects. In this view, as it is practically urged, there is an evident truth, and an equally evident fallacy. The Congregational principle, in itself considered, is not sectarian or denominational; but none the less for that Congregationalists, like others, are the representatives of certain ideas; they must have their institutions, measures, and symbols; they are distinguished from denominations; and thus by the very existence of sects around them they are constituted in visible, practical, concrete relations a body separated, a distinct community, a denomination having its name and functions; and they cannot help themselves. The fact is one created by others, for which Congregationalists are not responsible; and they must accept the situation with its attendant duties and consequences. To do otherwise is a practical folly, like which it would be difficult to find another example, — it is in the name of their principles to abandon their principles; for principles will not live in this world without the expression and support of those who hold them. What is more paradoxical than for Congregationalists to say, “We are not sectarians,” and then to prove it by joining themselves to sects, and giving their wealth and influence to the propagation of sects, and establishment of power they disown?

We urge the organization of a national Conference, therefore, in the light of philosophical considerations, as the ultimate symbol of Congregational ideas, the legitimate organization of those ideas before the world, and the crowning institution of a great community of churches, — the normal expression, defence, and support of their common fellowship.

It is not to be objected to this view that it proposes an advance on what the Fathers have transmitted. It is commended by that consideration, because it is an advance on the line of their principles. “The wise man’s eyes are in his head.” “Congregationalism,” says Dr. Bacon, at Chicago, “was not born with its eyes in the back of its head, but looking forward.” John Robinson expected “more light to break forth from the holy Word.” The Pilgrims entered into a covenant “to walk in all the ways of the Lord made known or to be made known.” They opened the way, but they did not limit the march of the Congregationalists of this age. The germinant principles appear in the past which should now bloom in the institution proposed. A want has been felt, a light has been sought, a duty of advance has been discerned, — thoughts are ripening into convictions; and till something more scriptural and Congregational can be presented, the National Conference will present its strong claims.

In the third place we present as a reason for a national Conference the fact that it will constitute the appropriate symbol of visible unity. We believe the day is at hand when great importance will be attached to this idea. If we recognize the Catholic as a branch of the Christian Church, it will be seen at once that the vast majority of Christians have held the doctrine of one visible, universal Church. Some weight must be allowed to that fact as presumptive evidence. The Scriptures seem at first view to teach the same doctrine, and it may prove to be also the last view. It requires a labored, and we judge a doubtful exegesis to make the "holy oracles" consist with the opinion that there is only a spiritual unity of true believers; and that a visible unity is unrevealed, and the very idea preposterous. The existing divisions are not so much maintained with hearty confidence and boldness, as right and wise, as they are modestly apologized for and excused as inevitable in such a world as this, and on the whole attended with many incidental advantages. In the depths of Christian judgment there still remains among those who believe in churches many, but one Lord, a dim conception that divisions are not founded in truth, that the divine idea of perfection in the Church is that of visible as well as spiritual unity. To this it must be added that visible diversity itself produces spiritual discord. It utterly breaks the bands of fellowship with the greatest bodies that claim the name of Christ.

The current belief in the propriety of existing divisions was natural, not to say unavoidable, in the reaction against an iron unity enforced by power which became a rack for consciences; but the reaction may itself have become an opposite error. It may be that unity should still exist, though in accordance with very different principles and conditions.

If this be so, it would follow that our Congregational churches should present to the world some symbol of their visible as well as spiritual oneness. They should not be as grains of sand driven by the wind, but a coherent mass, — not as separate individuals merely, but a living organism. If a philosophical view of what is conducive to the growth and power of Congregational sentiments requires this, much more does the sublime scriptural conception of "one body [*σῶμα*] and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

There is not space here to discuss the proposition; nor is it directly relevant to our theme; but we offer it for consideration that there are peculiar historical, philosophical, and scriptural grounds on which it may well be believed that the one visible Church of the future must be essentially Congregational; for it must combine these conditions, "holding the Head," freedom, and fellowship; and these three are combined in Congre-

gationalism. This being so, the organization of a national Conference in America will be an event of the widest relations and the grandest significance; for it will be the symbol of a unity which need not be narrower than the round world, — a unity not framed by ecclesiastical power, sure to verge into oppression and excite revolt when left to itself, but a unity of the fellowship of Christ, inspiring and therefore incorporating every member, — “Christ, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

Congregationalism will then, at least theoretically, embrace the two conditions of extension which were set forth by President Sturtevant at Chicago, — “including everything which is of God, excluding everything which is not of God,” and one more which, in a world constituted on the principle of organized life, we hold is no less indispensable, a legitimate organization and instrument of common action, without which the true life fails.

R. B. THURSTON.

STAMFORD, Conn.

LUTHER'S PRAYER.

OUR God, our Father, with us stay,
 And make us keep thy narrow way;
 Free us from sin and all its power;
 Give us a joyful dying hour;
 Deliver us from Satan's arts,
 And let us build our hopes on Thee,
 Down in our very heart of hearts!
 O God, may we true servants be,
 And serve Thee ever perfectly.
 Help us, with all Thy children here,
 To fight and flee with holy fear;
 Flee from temptation, and to fight
 With thine own weapons for the right;
 Amen! Amen! so let it be!
 So shall we ever sing to Thee,
 Hallelujah!

CONGREGATIONAL NECROLOGY.

HON. STEPHEN BYINGTON, the son of Jared and Rebecca (Porter) Byington, was born in Waterbury, Conn., in that part now Naugatuck, September 20, 1794. He removed with his father's family to Hinesburg, Vt., in 1806. His advantages for education were only such as the common schools of that period afforded; but being gifted with a mind of unusual power and inquisitiveness, he seized upon all practical aids, and continued through life a thoughtful reader. He investigated the subjects which he took up with great patience and painstaking, and often wrote out the results of his thinking. A few of these papers, bearing on the practical issues of the day, were published; most of them remain in manuscript. When young he was associated with others in a literary society that collected a good library and exerted a large influence on the character of the town. He formed his opinions and took his positions thoughtfully, and was seldom moved from them by any wave of popular feeling and action. He gained the confidence of his fellow-citizens in his sound judgment, and was chosen to important public trusts. He was a member of the Constitutional Convention of the State in 1836, of the State Legislature in 1837 and 1838, and one of the assistant judges of the Chittenden County court in 1837-39.

His ancestors were of the old Puritan stock, descended from two brothers who came from England at an early day, the one settling in Massachusetts and the other in Connecticut. The well-remembered missionary to the Choctaws, Rev. Cyrus Byington, was of the same family.

The atmosphere in which his early life was passed was religious and thoughtful. He read the Bible much, studied religious doctrines with interest, strictly observed the Puritan Sabbath, felt and acknowledged the personal claims of religion, but did not make a public profession of his personal faith in Christ till he was forty-two years old. He probably might have done this at an earlier period if the expression of his emotions had been less reserved and his self-scrutiny less severe. Though it is probable that he came to the determination to do so during a great religious excitement under the labors of Rev. Mr. Burchard, the revivalist, he showed his characteristic deliberation by waiting till the excitement had passed away, and then, almost alone, he stood before the altar in the presence of his fellow-citizens, confessed himself a sinner saved by grace, and took on himself the solemn covenant to walk with the people of God.

He maintained his Christian life with growing interest and faithfulness, till, in later years, religion became almost the only subject of his reading, and of public labor. He was punctual at all the services of his church, at the church-meetings, prayer-meetings, and at the monthly concert, in which he was for many years the most efficient assistant of the pastor. He also kept his place in the Sabbath school and in the Bible class as long as he was able, long after he ceased to take part in public secular affairs. He was for many years the teacher of a Bible class, and will be best remembered for his services there. The most intelligent of the congregation gathered around him. His appeal to the Bible was full of simplicity and confidence; his knowledge of it was comprehensive and critical.

During the later years of his life he suffered much from chronic rheumatism. He seldom left his home but for the house of God. This he visited as health would permit to the last. He died February 7, 1869, of pneumonia, aggravated by his old rheumatic troubles. The attack was sudden, and its work soon done, from the first prostrating almost entirely both physical and mental energy, so that the testimony he left for Christ comes from his life, not from his dying-bed.

He married, February 24, 1824, Sarah Hoyt, sister of Rev. O. S. Hoyt, who was for most of their married life their pastor. She most happily supplemented his logical, and perhaps we should add rigid, temperament by quiet and domestic virtues of rare excellence. Religion had the uppermost seat in the household, and they received the highest rewards parents can ever gain: they lived to welcome all their children into the same church and communion with themselves.

Mrs. Byington died June 23, 1861. They left four children: Rev. Ezra Hoyt Byington, late pastor of the Congregational church in Windsor, Vt.; Ellen E., wife of Truman B. Burney, of Jericho, Vt.; Deacon W. Irving Byington, of Hinesburg; and Rev. George P. Byington, acting pastor of the Congregational church in Westford, Vt.

C. E. F.

ELIJAH KING PROUTY was born in Charlestown, N. H., June 11, 1801, and died at Newbury, Vt., September 25, 1869. He was the son of Samuel and Mary (King) Prouty. His life was sacredly devoted to the "service of song" in our Congregational Zion. His father removed to Waterford, Vt., and soon died, leaving this young child to be raised in a family of strangers, whom he loved and honored through life. He early displayed a remarkable proficiency in sacred music, and commenced leading a Congregational choir at the age of seventeen. He experienced religion at Waterford, united with the Congregational church, and was divinely led, as he always claimed, to consecrate himself to God's service in sacred music, as his "solitary life study." This he taught successfully for more than fifty years. His residence as teacher and conductor of choirs was at Burlington, Vt., Lebanon, N. H., for thirteen years, and latterly at Newbury, Vt. He was the prime mover in the first "musical convention" in Vermont, held at Montpelier in 1839, which is also claimed as *the first* ever held in the United States; and he was permitted — to him a glorious privilege — to be present at the "Peace Jubilee" in Boston, in 1869. He was an intimate friend of the distinguished Lowell Mason, and his compositions appear in several of the modern collections of church music. His domestic enjoyments were of a high order. "He seemed to be inwardly happy, both from his true piety and his unconquerable thirst for progress in music." He took life leisurely; and the beautiful simplicity of his home was ever charming to his numerous friends. One not otherwise happy, at his fireside soon fell into a pleasing mood in the presence of the good man, as he engaged in genial conversation, or drew out sweet airs from his violin. His hospitality was unbounded, though that, with the ever-headed necessities of his family, kept him poor. His character was also disciplined in the school of sorrow. He was married, October 12, 1829, to Miss Cynthia Loomis, of Boston, who died early in life (April 8, 1835), leaving three young children. He was

married again, March 25, 1838, to Miss M. A. Converse, of Lyme, N. H. His great affliction was the loss of his favorite daughter, Mary Jane, the elder of the two children by his second marriage. She had been thoroughly educated under her father's direction, and was possessed of many amiable and shining qualities; but she died far from home and friends in North Carolina, whither she had gone as a teacher of music.

The following tribute to Mr. Prouty's excellence as an instructor is given by one of the many hundreds of his pupils: "His ear for music was almost painfully accurate. I dreaded to make a discord in his presence; but as a companion and a friend he was greatly endeared. The charitable manner in which he bore with my infirmities, and at the same time the fidelity he evinced in dealing with my faults, each alike served to heighten my love and respect for him, and also to bring out and impress forcibly upon my mind those cardinal traits of his character, kindness, tenderness of heart, and a steadfast adhesion to the right. I have always loved to think of that vast amount of good influence he must have exerted through a long course of professional service; and I feel assured that the man, the instructor, and the Christian were impressed for good upon scores and hundreds in youth and middle life, so that it must be true in an important sense, 'he being dead yet speaketh.'"

Says his pastor at Lebanon, N. H., for many years, the Rev. C. A. Downs: "His love of sacred music was not that of the mere artist, but that of the fervent Christian. He loved the songs of Zion because he loved Zion herself. The fervor of his praise sprang from a heart which had felt redeeming love. He has now done with the cares and trials and pains of earth. In that world where he now is his passionate love of sacred song finds full scope; and few, we think, join with more fervor than he in the 'song of Moses and the Lamb.'"

M. T. R.

REV. OTTO SMITH HOYT was born in New Haven, Vt., May 22, 1793. His parents were Ezra and Sarah (Smith) Hoyt, and among the more respectable and honored of the citizens of that good town. His father was a farmer in good circumstances, and during his life held some of the most important offices in the town and county. Young Hoyt fitted for college at Royalton Academy, and was graduated at Middlebury College in 1813, in a class of twenty-nine, among whom were Samuel Nelson, judge of the United States Supreme Court, Charles Wilcox the poet, and other men of distinction. The seven classes with which he was more or less associated in college graduated one hundred and fifty-eight members; seventy-three of these became ministers. The influence of the college and all the atmosphere around and within it was highly religious. During his college course Mr. Hoyt professed his faith in Christ, and determined to fit himself for the ministry.

He spent the first year after leaving college as a teacher in Middlebury. In 1814 he entered the seminary at Andover. In 1815 he accepted an appointment as tutor in his Alma Mater, and finished his seminary studies at Princeton, in 1816-17. Soon after graduating at Princeton he preached about a year in Utica, N. Y., as assistant to Rev. Dr. Dwight. He received a call to settle in Hinesburg, Vt., and was ordained there September 30, 1818. The sermon was

preached by Rev. Josiah Hopkins, of New Haven ; prayer by Rev. Samuel Austin, D. D., President of the University of Vermont. Only two Vermont ministers now survive whose ordination was before his, — Rev. Ammi Nichols, of Braintree, 1807, and Rev. Dr. Silas McKeen, of Bradford, 1815.

The town of Hinesburg then contained a thriving agricultural population, and was somewhat noted for intelligence and enterprise. The Congregational church had been long without a settled pastor, but it contained some excellent men who had maintained the services of the Lord's day, whether with or without preaching, and were ready to encourage and assist their young pastor in the important work he had undertaken. Mr. Hoyt gave his main strength, everywhere and always, to the peculiar work of the ministry, giving studious and devout attention to the furnishing of his mind with Christian knowledge, and to the preparation of his sermons. He did not neglect pastoral visitation, but always held it subordinate to the careful and laborious preparation for the pulpit. Excepting that there were a few families where he more frequently visited for the cultivation and the enjoyment of social life, his intercourse with his people was almost entirely ministerial, and, after the manner of those days, somewhat formal. He regarded the interests of education as second to religion, and both from taste and principle gave much time and labor to promote them, in all the grades of common school, academy, and college. Largely through his efforts an academy was organized at Hinesburg soon after his settlement there, which has continued to do good service up to the present time. For a few terms it was under his own instruction. From 1823 to 1833 he was one of the trustees of the University of Vermont, and from 1841 to the end of his life he was a member of the corporation of Middlebury College.

After laboring in Hinesburg about ten years his health became poor, and, especially on account of the failure of his voice, he was constrained to ask a dismissal from his pastoral duties. He was dismissed by a council, February 3, 1829. He tried teaching in the academy in Hinesburg for about a year, and removed to Utica, N. Y., in August, 1831, and acted as agent for the American Education Society in Central and Northern New York, preaching, collecting funds, and encouraging young men to enter the ministry. In 1836 he had charge of the Young Ladies' Seminary in Clinton, N. Y., which he conducted with much success, and with much pleasure to himself. A strong religious interest pervaded the school. Most of the pupils were pious, and several of them became distinguished missionaries.

In the summer of 1837 he was recalled to Hinesburg, and was installed there again February 28, 1839. During his absence the church had been visited by the revival preachers and the religious excitements so common at that period, and more than one hundred members had been added to the roll of the church.

There was especial need of the presiding care of a judicious pastor. Mr. Hoyt succeeded admirably, but his second pastorate was probably less harmonious and quietly successful than the first had been. He had very different elements to deal with. Yet very few churches have been so uniformly, and for so long a time prosperous and peaceful.

His health was never very strong, and the wear of age showed itself earlier in him than in many men. He was finally dismissed April 14, 1854. The length

of both pastorates was twenty-six and a half years. From the first installation to the last dismissal was thirty-five years and seven months. He received to the church during the first pastorate eighty-six members, during the second, one hundred and three. There were received to the church from the beginning of the first to the close of the second, three hundred and eight. Most of these must be considered as the fruit of his ministry; they had their Christian life nourished and matured under his teaching.

His sermons were thoroughly evangelical, eminently fitted to instruct, and to secure a healthy growth in Christian knowledge, and humble faith in Christ's atoning sacrifice. He was often called to preach on public occasions. He preached the convention sermon at Woodstock, in 1841. He was always a punctual and active member of his ministerial association, and was highly respected and warmly loved by his brethren and neighbors in the ministry.

After his dismissal in 1854 he removed to New Haven, to take care of his step-mother on the old homestead. He was occupied in occasional preaching, but mostly in teaching in the academy at that place, till the summer of 1859, when he was suddenly stricken with paralysis while in attendance upon a meeting of the corporation in Middlebury College. From this attack he only partially recovered, and then gradually and slowly declined, nursed by his faithful wife and daughters, till he fell asleep, November 13, 1869, aged seventy-six years and six months.

Mr. Hoyt was married to Laura Jane Huntington, of Vergennes, May 11, 1819. They had five children, two sons and three daughters, all of whom, with their mother, are living.

C. E. F.

Rev. ALEXANDER FULLER, JR. was born in Sandwich, Mass., December 28, 1838. He was the son of Captain Alexander and Rebecca (Spring) Fuller. He was in the eighth generation from Samuel Fuller, the Mayflower Pilgrim, who was the beloved Physician of the colonists, and a deacon of the Plymouth Church, and who died near Smelt Brook in 1693. His was the first will legally proved by witnesses before the court at Plymouth, and in it he "orders certain estates of his to be sold and the proceeds to be applied to the education of his two children, Samuel and Mary; and another portion he devises to Roger Williams if he would accept the same, having hitherto once declined to accept it."

Dr. Fuller's wife is reported to have been the first school-teacher of the colony. His son Samuel served also as deacon of the church, was afterwards licensed to preach, and, after preaching sixteen years in what is now Middleborough, a church was organized there, and he was ordained as its first pastor at the age of seventy years, but lived only about eight months after his ordination.

Samuel, the third, was a farmer in Kingston. Jabez, John, Eleazer, Alexander, and Alexander, Jr. complete the series.

The subject of this sketch early showed a peculiar fondness and aptitude for learning. Amiable, affectionate, and dutiful, he required no restraints from his parents except to keep him from excessive study. At the age of fourteen he was fitted for college, having studied in the academy at Waterville, Maine,

where his parents then resided. At that age he experienced a change of heart, and soon after was admitted to the Methodist Episcopal Church, of which his parents were members. From the time of his conversion he consecrated his life to the gospel ministry. On account of his youth and the feebleness of his constitution he did not enter college until two years later. He was graduated at Waterville College in 1859 with the highest honors of his class. He finished a three years course in Bangor Seminary in 1862, and while a member of that institution changed his ecclesiastical relations, joining a Congregational church. He was a charming companion, a diligent and successful scholar, and as he grew in knowledge he grew in grace.

After leaving the Seminary he supplied, for several months, the pulpit in North Carver, Mass., and then accepting the unanimous call of the new Congregational Church at Clintonville, Plymouth, he was ordained their first pastor, October 28, 1863. He was not sparkling nor flashy. His style of preaching was simple, graceful, direct, and pertinent. Ready and affluent as a writer he aimed not merely to elucidate his subject, but to convince and persuade his hearers. He often preached extemporaneously, especially in time of revival, and those were his most effective efforts. He was peculiarly happy in his ministrations to the young. He was beloved as a pastor, and within four years and a half he received over sixty to the church on the profession of their faith.

An affection of the brain impaired his sight, and after much suffering he died December 5, 1869.

A bright star, hid now by the cloud, he shines in the upper firmament, and will shine brighter and brighter forever.

J. P.

REV. WALES LEWIS, the son of Frederick and Lucy (Wadsworth) Lewis, was born in Bristol, Maine, July 20, 1798. He had five brothers and six sisters. When he was about sixteen years of age the family moved to Whitefield, Maine. He possessed an athletic frame and a robust constitution. Until twenty years of age and upwards he devoted himself to agricultural pursuits. He received religious instruction from his pious parents. The Assembly's Catechism was the study of his childhood, and with its strong doctrines his mind grappled as his mental powers gained maturity. He sought to know the *reason* of things. A sermon on the doctrine of election preached by Rev. Isaac Weston, of Boothbay, was the means of his conversion to God. At that time he was engaged in teaching a common school. Desiring to bring others to a knowledge of the truth, he consecrated himself to the work of the gospel ministry, and entered upon a course of preparatory study, first at Monmouth Academy, and then in the Theological Seminary at Bangor, graduating in 1825. In June, 1826, he commenced labor in East Machias, Maine, and was ordained over the church in that place on the 27th of September following. Here his ministry resulted in a revival of religion of considerable extent and power. He was dismissed in June, 1831. After supplying the church in Bristol, Maine, about three months, he was installed in Brewer, Maine, November 2, 1831, and remained pastor until September 1, 1838. He was installed at South Weymouth, Mass., on the 12th of the same month, and continued his labors there until November 1, 1847, but was not dis-

missed by council until June 15, 1848. Preached one year at Dighton, Mass., commencing November 14, 1847, and was installed over the East Parish in Haverhill, Mass., July 18, 1849. Dismissed May 12, 1857. That same month he commenced laboring in Lyman, Maine, and was installed on the 21st of the following October. Dismissed September 13, 1864. After severe and protracted sickness he commenced preaching in Pittston, Maine, May 27, 1866, and supplied the pulpit until January, 1867, when increasing infirmities compelled him to relinquish entirely the duties of the ministry. He was the subject of much suffering, and lingered until December 26, 1869, when death gave him release.

He married Miss Lucy W. Perkins, of Kingston, Mass., May 30, 1826, also Miss Lucy Pratt, of South Weymouth, Mass., December 1, 1846. He had seven sons, four of whom survive him.

He possessed an ardent love for the Word of the Lord, and made it his profound study. He was a zealous advocate of temperance and an earnest pleader in behalf of the slave. Of decided convictions and a determined purpose he stood fearlessly for the right, even though it exposed him to the loss of friendship and of gain.

As a writer, plain rather than ornate, logical and strong, he enforced the great truths of the gospel, and still lives in the memory and affections of those to whom he ministered.

D. Q. C.

REV. CHRISTOPHER COLUMBUS CADWELL died of pneumonia at Lamar, Mo., January 16, 1870, aged fifty-eight years.

He was born in Lenox, N. Y., December 4, 1811. His parents were Ebenezer Smith and Sally (Clark) Cadwell, formerly of Connecticut. The Cadwell family trace their lineage to the Cadwaladers of Scotland, who escaped to Holland from religious persecution and thence came to America about 1620. Mr. Cadwell became a subject of grace at the early age of fifteen. From the first his desire to preach Christ was strong, but the limited means of his father rendered it necessary that he should remain at home. When eighteen, being unfitted for farm work in consequence of overdoing, he went to the Manual Labor Institute at Whitesborough, New York. Thence he went to Lane Seminary, expecting to complete his theological course, but the unfortunate step taken by the officers of that institution in repressing free discussion compelled him, with a large number of others, to leave. In 1835 he was ordained, and began to preach in April of that year. On the 29th of April, 1836, he was married to Miss Harriet Ann Northway, only daughter of Isaac G. Northway, of Lenox, N. Y., where he preached the first year.

Immediately after his marriage he went to Kingston, Canada, where his labors were attended with good. In the fall of the same year he returned and was a member of the Anti-slavery Convention held at Utica, N. Y., which was broken up by a mob, and completed its sessions at Peterborough of the same State. In January, 1837, he received an urgent invitation to return to Canada, whither he went in May following, and remained until February, 1838, preaching at various points with marked success, when his labors were arrested by the Patriot War, and he returned again to New York. In June of this year he emigrated

to Wisconsin. His first year was spent at Southport, now Kenosha. Here he met the strong wave of worldliness that at that time pervaded the country in the form of "land speculation." It was so unusual for him to hear Christians talk about worldly matters so much, and especially *upon the Sabbath*, that he was much cast down and discouraged at first, thinking that perhaps he had mistaken the path of duty in going to a new country. But the new order of things proved an excellent discipline. His nervous and ardent temperament needed toning to patient perseverance in love for Christ and souls, however dark the surroundings. He there learned in patience to "labor and to wait," and before the year closed he was permitted to reap precious fruit. After this he preached a few months in Racine. In 1840 he went to Rochester, in Racine County, where he formed a church, and a second one at North Rochester. An interesting revival attended his labors in this county.

In 1843 he went to Waukegan, Ill., then called Little Fort, where he found some of his Canadian friends. Here he labored under many discouragements, but succeeded in organizing a church, and preached until July 17, 1844, when his wife entered into her rest, leaving him with poor health, and a son seven years of age. He then returned to Paris, Wis., where in his feeble condition he still labored on, and on the 8th of September in that year organized a church in that place.

On the 16th of September, 1844, with broken health he returned to his friends in New York State, where he improved, and began to preach again in February following. April 27, 1845, he married for his second wife Miss Pamela Wells, daughter of Daniel and Sally Wells, of Augusta, N. Y., and at the solicitation of the church at Little Fort, Ill., returned to that place in May. Here his indefatigable labors secured the erection of a neat little church building, which was dedicated in September following, and at the end of two years his earnest and faithful efforts had added more than thirty to the church by profession.

His health failing here on account of the lake winds, he returned to Caldwell Prairie, Racine County, Wis., in November, 1847, where he secured the building of a good house of worship. At Burlington he also preached, and helped erect another church edifice. Early in the year 1854 he took charge of the churches at Genoa and Richmond, Ill. With these churches he spent fifteen years. Houses of worship were erected by both churches, and many precious revival scenes added largely to the membership.

In June, 1869, desiring to enter more directly into missionary work, which he ardently loved, he removed with his family to Southwest Missouri, and commenced laboring in Barton and Vernon Counties, where no minister of his denomination had ever preached. "With more than youthful ardor," says a correspondent, "he entered upon his work, preaching at Lamar and neighborhoods about as opportunity offered, or places could be found for holding meetings. Preaching Christ had never been more sweet and precious to him. He said that several years were before him, in which he could do a great work, and he felt anxious to work while the day lasted." But in an unexpected moment the Master called for him.

He had organized a church at Lamar, and other organizations were in contemplation; but the Lord needed him up higher. With sickle in hand, he fell in the

midst of the harvest-field. He was a man of large heart, and an earnest, self-sacrificing laborer. In him the oppressed had a warm friend. He would take the colored student to his side at the table when all others repelled him. The victim of intemperance had his earnest sympathies, and the cause of education his constant support. Few ministers have been more blessed in their labors, or have left more spiritual children than he, and of few it may be more emphatically said, "and their works do follow them."

R. S. T.

REV. DAVID DYER died at Albany, N. Y., on the 8th of February, 1870. He had been confined to the house but a few days. He was a native of Frome, Somersetshire County, England, born May 10, 1810, the son of John and Mary (Baker) Dyer. He bore the name of his father's brother, who was a minister of the gospel. While at home and engaged in business he was of quite a philanthropic, missionary turn of mind, and spent much time in lecturing and speaking at public meetings on temperance and kindred subjects, and was also often called to preach on the Sabbath. At length, feeling it his duty to give himself entirely to this work, he took a course of preparatory study with Rev. Dr. Tidman, of London, afterwards secretary of the London Missionary Society. He married Miss Sarah James, of London, March 5, 1832. He was ordained at Wandsworth, June 17, 1835, and was sent out that year by the Colonial Missionary Society of London, to Hamilton in Upper Canada. There he labored hard and self-denyingly for four years. He went through some peculiar and trying experiences, and especially in connection with the political events of the time, as well as the religious state of the community. He was strongly republican and American in his tendencies, and this, with considerations of health, induced him to come to the States. He labored for a while in Fultonville, N. Y., then spent a year in New Bedford, after which he supplied the Rev. Dr. Codman's pulpit in Dorchester for some months in the fall of 1844, and then was settled as pastor of the village church in that town, April 9, 1845. Here Mr. Dyer labored until June, 1852, and enjoyed his work with his own charge, as well as many delightful seasons with Dr. Codman and his family and people. He preached, and published by request, a sermon on the death of that revered minister, as also one on the characteristics of the Puritans. He published besides a little work on the "Inspiration of the Scriptures," and wrote often for the Puritan Recorder and other publications.

But it was in Albany, N. Y., that the great work of his life was done. In the providence of God he was called in 1852 to engage as Superintendent of the City Tract and Missionary Society and minister at large. In this work he labored on from year to year, often against many difficulties, but with many proofs also of God's blessing. Missionaries were engaged, a regular system of tract distribution and family visitation was persevered in; members of various churches, Christian and gifted too, were visitors and efficient coworkers. Preaching services for week-evenings and the Sabbath were established; monthly meetings of the board of managers, and also of the visitors, were held; and the semi-annual and annual meetings of the Society, at which reports were read and addresses made by ministers of the city and others, were amongst the most interesting and

argely attended services in the city. Added to this work of the Tract Society, Mr. Dyer was for fourteen years chaplain of the Albany penitentiary. It was not, as some would say, a very inviting field of labor, and certainly not, pecuniarily, a very remunerative one. But it presented to him an opportunity for further usefulness, and he took hearty hold of it. Here he preached every Sabbath morning, and for some months the number of inmates was so large that two preaching services were held, the one immediately after the other. But it was not the preaching that was so hard; it was not even the uncomfortable position and labor of standing at one cell-door after another, and talking through iron bars to the prisoners; it was the cavilling objections, the hard-heartedness, the appalling depravity, the harrowing taunts, and the bitter suffering that he saw and heard, that not only tasked the brain and wore upon the nervous system, but pierced the very heart. He was never one to boast. He seldom spoke much of these things that pained him, but we are confident that no one will ever know on earth all he suffered. And yet there were pleasant things; there were bright spots and delightful experiences in his work as chaplain. We have been at the penitentiary with him, and we have not only seen the apparent indifference, the hard countenance, the defiant look and sneering glance, we have marked also the glistening eyes, the beaming face, the earnest attention, and the deep feeling, and heard the joyful songs. And the chaplain knew of these; he knew that with the blessing of God good was being done; he knew that some hearts gladly received the word; he knew that some sent messages of thrilling joy to their homes, as from souls born again, even in a prison, but a prison lighted up to them as with the love of God, and made like a heavenly palace. The chaplain received letters and presents expressive of deepest gratitude. They of course cheered him. He thanked God and took courage.

In the midst of these varied engagements Mr. Dyer wrote a history of the Albany penitentiary, which was published at the city's expense. He also published a volume on Christian evidences, entitled "Tests of Truth," and wrote many articles for the London organ of the Evangelical Alliance, the *Christian World*, as well as for the *Montreal Witness*, *Christian Intelligencer*, and *Congregationalist*, in this country. These various efforts certainly show how earnestly and incessantly heart and mind were given to the one great work.

But rest was needed and *had* to be taken. In the spring of 1868 Mr. Dyer tendered to the managers of the Tract Society his resignation. They declined to accept it, and kindly offered him a vacation of four or five months with salary continued. This to him was an indication of Providence that he ought to continue in the work. He accepted the offer, and soon after sailed for London, where Mrs. Dyer had gone before him for the benefit of her health.

But here he forgot not his work. He looked earnestly into the mission work going on in the great city; he got an order from the Secretary of State, and went from place to place visiting the prisons. On his return home he wrote, and submitted to the managers of the Society, a paper on mission work in London. They unanimously voted to have it printed and distributed in the city, and when the annual report of the penitentiary was published the inspectors had printed with it a paper of twenty pages, written by the chaplain, on prison life in Great Britain. Our brother went about his varied labors with renewed vigor

and hope, which continued for more than a year. The annual meeting of the Tract Society in December, 1869, was one of a cheering and delightful character. But it was to be the last for him. At the close of January of this year, for some reason, he called the monthly meeting of the managers a week earlier than usual. This was particularly noticed afterwards. That meeting was a very encouraging one; there was a larger number present, and a larger number of conversions reported than usual. As a kind friend, Dr. Elmendorf, remarked, it really seemed as if Providence designed giving the superintendent this last cheering view of the Society's work before taking him to heaven. On the 2d of February he was unable to go out. He failed rapidly, but he was calm and submissive. When the natural grief of the dear one at his side would find some vent, he said, "O my wife, it is all right, — it is all right; God grant it may lead to our truer sanctification."

Shortly before his death a true and life-long friend, the Rev. Dr. Sprague, was with him, and said, "My dear brother, you are going to your reward"; he replied, "O my dear doctor, don't say that, — a sinner saved by grace! that is all." "Ah, but," said Dr. Sprague, "you have done much in the Saviour's cause." "O," he answered, "very poorly, very poorly!" But he rejoiced in Jesus Christ as his Saviour. And *He* was near to take him *Home*. On the morning of the 8th a change suddenly came on, and peacefully the spirit departed to the rest of God.

His death was the occasion of solemn and affecting funeral services Sunday morning, in the chapel of the Albany Penitentiary. Although the melancholy event had occurred several days previous, so strictly is the discipline of silence maintained among the prisoners, that few, if any of them, had heard of it until they were assembled in the chapel where they saw the sacred desk (from which he had so often addressed them) draped in mourning, and received the afflictive intelligence from the lips of the superintendent, who said:—

"It is my sad and painful duty to inform you of the death of the Rev. Mr. Dyer, who has been our chaplain for fourteen years. He died on Wednesday morning, and was buried yesterday. He was your friend and my friend. But we shall see him no more; we shall hear his persuasive voice from this desk no more. It will be well for us to remember and profit by the advice, the counsel, and instruction we have received from him. His earthly career is ended, his labors here are finished, and I believe eternal rest and happiness are now his reward in heaven."

The General's voice was tremulous with emotion while he spoke, and the tears coursed down the cheeks of many of the prisoners on hearing this announcement that the kind and devout man who had so long and faithfully labored for their good was lost to them forever.

F. D.

REV. MELANCTHON GILBERT WHEELER was born May 22, 1802, at Charlotte, Vermont. He was the son of Hon. Zadok Wheeler, who was chief judge of the county court, and represented the town for several terms in the State Legislature. His mother was Mary Holbrook, of Boston. Her father taught a ladies' school for many years in a building standing on the corner of

Washington and West Streets. She was a lady not only of education and refinement, but of devoted piety. Melancthon was a consecrated child, not only to God in the solemn rite of baptism, but even in the first joy of the mother's heart, to the gospel ministry, should the all-wise Disposer succeed the vow. For this consummation of his life she constantly prayed, and in the confidence of faith would often say, "I shall live to see my Gilbert" (as she called him) "in the pulpit." For this she not only prayed, but worked. He was wont to say in after years, "I can never lose the deep impressions made on my mind at a very early age by my mother's pious instructions, imparted, as they were, with happy adaptation to my infant mind, and with the most affectionate solicitude for the good of my soul." When but five or six years of age he was overheard giving to his playmates his ideas of heaven as a bright and happy place, and undertaking, with much earnestness, to tell them what they must do to reach it.

Thus he entered upon the age of boyhood, and moved on through its temptations and perils with a tender conscience and feelings exceedingly susceptible to religious impression, especially when personally addressed concerning his soul's salvation, and "was often anxiously thoughtful about it." But he had no abiding conviction of sin till about fifteen years of age, when a revival of religion occurred in his native place.

About this time his father expressed to him his determination that he should soon begin the study of Latin. At this announcement, as he had long "ardently desired to commence the studies preparatory to entering college," his "heart bounded with joy." But his rising hope was soon overclouded. A change occurring in his father's circumstances, he was unable to furnish him with the pecuniary assistance needed, and a gloomy uncertainty was thrown over his prospects. The intention of the family, especially of the mother, that he should receive a public education and enter the Christian ministry, was almost relinquished; but every other pursuit suggested was ultimately repugnant to his taste and feelings. Months passed on very trying to the young aspirant, and no bright prospect opened. At length his uncle, Judge Wheeler, of Whitehall, a gentleman of means, proposed, that if Melancthon could be fitted for college, he would furnish him thereafter with books and one hundred dollars a year till his graduation. He now started with determined purpose to prepare himself, by some means, for college. In April, 1821, by the aid of his uncle he was enabled to enter Castleton Academy, then under the supervision of a competent instructor. Here he made rapid progress, and in eleven months acquired the studies on which students usually spend eighteen months, and became qualified to enter college a half-year in advance. He joined the Freshman class in Middlebury College, March, 1822.

At the next commencement of the college he received the "Parkerian premium" for speaking. As the uncle who had assisted him had always expressed a preference for Union College, he dissolved his connection with Middlebury in January, 1823, and joined the Sophomore class in Union, April, 1823. The dreaded ordeal of his examination is so characteristic of Dr. Nott, the then president of the institution, that we will let Mr. Wheeler describe it: "Had labored hard in anticipation of an examination in my previous studies; but upon presenting to the President the certificate of my dismissal from Middlebury

College, he read it, and then casting his sharp, penetrating eyes upon me, and patting his hand upon my shoulder, said, 'You have a good character now, my son; make it still better. This was all the examination I had to undergo.'

In college he was diligent and successful. He says he "obtained all the honors after which he sought, and some which he did not expect." At his graduation, July 27, 1825, he received the second appointment of his class, "The Philosophical Oration." His theme was "Intellectual Philosophy." He thus closed his collegiate course in a manner flattering to himself and gratifying to his friends.

A new trial of his religious principles now awaited him. His uncle, Judge Wheeler, who had defrayed the expenses of his education, had been, all along, very anxious that he should enter the law. He was present at his graduation, and witnessing the honors conferred upon him, and the able manner in which he acquitted himself on the occasion, he became still more anxious that he should become a lawyer. At the close of Commencement exercises he took him into his carriage and gave him a ride of some two or three hours, plying him with every argument of which he was master to dissuade him from his purpose of entering the ministry. Would he study law, he promised him ample support from his abundant means, "first in the study of the profession in the best situation which might be obtained in the State, and afterwards in enabling him to visit the several States of the Union with a view of his becoming acquainted with the practice of different courts"; but if he would not comply with his wishes in this regard, he must expect no farther pecuniary aid from him.

But the recollection of his mother's desire that he should become a minister of Jesus, her early dedication of him to the work, and her prayers for years that her earliest aspiration concerning him might be realized, coupled with the promptings of his own full heart to make the glories of the Saviour known, enabled him to triumph over the allurements, flattering as it was to every craving of the human heart, for earthly distinction. Anxious as he was to gratify his honored relative and patron, he decided without a moment's hesitation to be penniless and a minister, rather than to be rich and honored, and a lawyer.

In a few months we find him a theological student under the care of the Troy Presbytery. Dr. Blatchford, of Lansingburg, as scribe of the Presbytery, wrote a letter to Dr. Miller, of Princeton, recommended him to a scholarship in the institution; in which he says of him: "His examination before the Presbytery was of the most satisfactory and delightful character. He is considered to be eminently pious, of excellent talents, and possessing a desire to be useful in the vineyard of the Lord."

He was matriculated a member of Princeton Theological Seminary June 29, 1826. Here he remained two years, at the expiration of which period his health failing, he resolved to leave Princeton and join the Seminary at Andover, with the hope of receiving benefit from manual labor, for which there was more opportunity than at Princeton. He took up his residence in Andover, October 31, 1828, much pleased with his cordial reception by the professors and with the appearance of the students. November 7th, he says, "was observed by the students as a day of fasting and prayer; and in the evening I received, with the class, license to preach to the congregation assembling in the chapel. A preacher

of the everlasting gospel of Christ! O, who is sufficient? My reliance is upon the grace of God. An almighty arm will sustain me." He remained with his class and graduated with them the ensuing autumn. He was ordained as an evangelist by the Newburyport Presbytery on the 12th of August. In September he was married to Miss Elizabeth Moulton, of Pittsford, Vermont, a lady eminently qualified in mind and heart to be the wife of a pastor.

He was now twenty-seven years of age, and ready to start on his chosen work. Both his companion and himself were devotedly pious and alike eager to engage in the Master's service. They had talked of the foreign field, on which they would have joyfully entered. But her health, which was exceedingly delicate, was deemed insufficient. They were now hoping to become home missionaries at the West. But Mrs. Wheeler's health being still feeble, physicians recommended for a time a residence on the sea-shore. Receiving an invitation to preach to the church at Falmouth, at the head of Cape Cod, he immediately commenced his labors there and was greatly blessed of the Lord. He was invited to settle with them, but on account of the uncongeniality of the climate to his constitution he concluded not to accept, and, after a residence of some fifteen months and winning the hearts of the people, he left, and was settled at Abington Centre, October 13, 1831.

Soon after entering upon his duties here he found that he had contracted a disease of the throat from the severe climate of Falmouth. Weakened and crippled by this new foe, he struggled on for about two years, laboring with much zeal and success, until physicians assured him that his disease had assumed an alarming form; and, unless he should remove far interior, out of the reach of the coast climate, he must make up his mind to close his ministry and his life in a few months. He felt greatly afflicted, but there was no alternative if he would be farther useful. His people sorrowed with him; but they must separate; and he was accordingly dismissed August 28, 1833.

When he left Abington his desire to labor as a missionary in the new settlements of the West was rekindled. But being earnestly recommended to the people of Conway, Mass., he received a call to settle over them, but declined, his heart and his desire being still towards the West. He continued, however, to preach to them; and after six or eight months was persuaded to become their pastor, and was installed June 19, 1834. Here he remained seven years, beloved and respected; during which time some forty were added to the church on profession of faith; twenty-eight during one year. For the last one or two years his health was precarious, and he was frequently unable to supply the pulpit on the Sabbath. He felt constrained to request a dissolution of his pastoral relation. He was dismissed August 18, 1841, many following him with their prayers and tears.

While in Conway he was called to severe domestic trials, aside from his own feeble health and that of his wife, in the death of two beloved children. One was a dear little boy of five years, and full of promise, who was suddenly snatched from his embrace. His brief but most distressing sickness was traced immediately to the indiscretion of a domestic. The circumstances were exceedingly aggravating. But, recognizing in the event the hand of Him who does all things well, he bowed submissively, seemingly taking little notice of the *Amara*

Instrumentality by which his heart had been pierced and his home rendered a place of weeping. The other was a babe at the sweet age of one year. A large donation party were spending a pleasant evening at the parsonage. Just before the close of the joyous interview, the attention of the physician present was called to the child, which had been supposed to be but slightly ill. It was found to be in the agonies of death, and before the company had dispersed its little spirit had passed to the bosom of the Saviour. It was on such occasions that the strength of Mr. Wheeler's Christian character peculiarly appeared and its beauty shone forth.

On leaving Conway, with a view of recruiting his health, he engaged in a short service for the Mt. Holyoke Female Seminary, then in its infancy. But such was his desire to be employed in the more peculiar work of the ministry, that sooner than physicians advised or prudence allowed he listened to a call from the church in Williamsburg, a town adjoining Conway, to become their pastor, and was settled over them in October, 1842. God smiled upon his labors. The ensuing winter was marked by a powerful outpouring of the Spirit. Some fifty were gathered into the church as its fruits. His strength was soon overtaken. His ill-health returned. He continued, however, to work on with faltering step, cheered with the cordial support and sympathy of the church. But becoming convinced that he could not do the work which the large church and extended parish needed, he requested a dismissal from his charge, which was granted March, 1846, and he left, as said an officer of the church, "without an enemy."

He removed to Northampton. The Edwards Church in that place being without a pastor, he was requested to supply the pulpit, which he did for four months with great acceptance. Here Mrs. Wheeler, who had cheered him through so many scenes of feebleness and painful vicissitudes, died, April 2, 1847. On the 4th of May, 1848, he was again married. His second wife, who survives him, was Miss Frances C. Parkinson, of Nashua, New Hampshire.

About this time he accepted an invitation to take the place of Dr. Caleb Tenney, as agent of the Massachusetts Colonization Society. In this service he continued about seven years. He was greatly interested in the enterprise. But he longed for the work of the pastor, and greatly rejoiced when he felt that his health was so far restored as to justify his resuming the office over a small church. He was installed at South Dartmouth, Mass., October, 1855, where he labored and prospered for four years. He then felt it his duty to leave, and labored three years in Grafton, Vt. His next field was Roalindale, a village in West Roxbury, on ground which Theodore Parker had cursed with his pestilent heresies. He here delighted to preach a pure gospel; and though it was a discouraging field, he rejoiced in his work, confident that it was the appointment of the Master.

July 26, 1865, he was installed over the church in North Woburn, his last field of toil. Here, as in all other places where he wrought, souls were converted and God's people strengthened. In the first two years the acting members of the church were nearly doubled. Everything undertaken for the furtherance of the Redeemer's kingdom seemed to prosper till he was laid aside by sickness. He died February 9, 1870, aged sixty-seven years, eight months, and thirteen days.

Mr. Wheeler had a well-balanced mind. Sound common sense was, perhaps, his most marked characteristic. His intellect was clear rather than strong, sagacious rather than profound, practical rather than metaphysical. His affections were warm and generous, and his sympathies tender, pre-eminently qualifying him for domestic enjoyment and for pastoral duties. He was a humble man. Ambition, rivalry, jealousy, never seemed to stain the purity of his virtues. Always open and manly, he scorned artifice and intrigue. His manners were bland, courteous, and dignified; in intercourse he was conciliatory and obliging. In theology he was thoroughly Calvinistic, or Pauline. As a preacher, he was plain, sincere, earnest without passion, winning but pointed, pressing obligation and administering reproof as one who feared God rather than man, and was more desirous of saving souls than gaining golden opinions. His taste was pure, his style chaste, sententious, manly, and sometimes forcible. He was emphatically a devout man. He lived near to God. His daily deportment evinced that he carried with him the conviction, "Thou God seest me." Christ was his reliance and his joy, and the doing of his will his highest satisfaction.

Much suffering was his allotment; his progress through time was a course of discipline never terminating in earthly repose. But the conflict is now past, the dark passages are traversed, and mother and son rejoice over the whole train of divine dispensations which purified while they lacerated the finest tissues of the soul, but which led to a higher Christian life, and finally to a crown.

Some weeks before his death he requested that at his funeral remarks drawn from passages of Scripture, which he named, might be made to the living, pointing them to Christ as the way of salvation; and that the hymns, "My faith looks up to Thee," &c., and "Asleep in Jesus, blessed sleep!" &c., might be sung; a request alike indicative of the spirit of his life and of his enjoyment in approaching his Judge, and the ground of that enjoyment, the blood of Jesus.

S. D. C.

REV. EBENEZER HARVEY SQUIER died of typhoid pneumonia at Scipio, N. Y., Friday, March 4, 1870, aged sixty years, nine months, and seven days.

He was the son of Daniel and Mary (Harwood) Squier, and was born in Rutland, Vt., May 27, 1809. His father died in January, 1858, in his ninety-seventh year. His mother was the daughter of Rev. Eleazar Harwood, the first pastor of the Congregational Church in Pittsford, Vt. He was fitted for college at Phillips Academy, Andover, Mass., and at Burr Seminary, Manchester, Vt. Burr Seminary was then (spring of 1833) just opened for pupils under the direction of Rev. L. Coleman, and Mr. Squier was one of the nearly one hundred students whose names were first enrolled. He was there known, not as a particularly brilliant scholar, but industrious and faithful, and an active, exemplary Christian. In company with other Christian students, a large proportion of whom, like himself, were looking forward to the ministry, he contributed largely in its early days to that high and healthy moral tone which has marked that institution from its foundation. In 1834 he entered Middlebury College, and was graduated in 1838. His class was the largest that was ever graduated from that college, numbering forty members, among whom were Rev. N. C. Locke, D. D., of Alabama, Rev. Byron Sunderland, D. D., of Wash-

ington, D. C., and the Revs. A. Hyde, and F. W. Olmstead, now well known in his native State. After graduation he was two years principal of Fort Covington Academy, N. Y., then entered the Theological Seminary at Andover, Mass., and was there graduated in 1843. He was licensed to preach by the Andover Association in April of the same year at Andover, and began to preach in Hartland, Vt., in March, 1844. January 19, 1846, he was formally invited to settlement by the Congregational church of that place, and February 4th, following, was ordained and installed as pastor, Rev. Benjamin Labaree, D. D., president of Middlebury College, preaching the sermon. After a pastorate of six years he was dismissed, February 10, 1852. He then acted as stated supply at Lewis, N. Y., two years, — 1852 - 54; at Weybridge, Vt., nearly four years, — 1854 - 58; and at Highgate, Vt., six years, until 1864. In each of these places hopeful conversions and additions to the church accompanied his labors, — in Weybridge, fifteen or more, and twelve during his first year at Highgate. After leaving Highgate he resided one year at Middlebury, Vt., and then removed to Cayuga County, N. Y., where, in April, 1867, he accepted an invitation to settle over the Second Presbyterian Church in Scipio, and was installed by the Presbytery of Cayuga in the following December. In 1868 he was prostrated by an alarming form of disease, from which he never fully recovered, and which speedily rendered fatal an attack of pneumonia with which he was seized in the latter part of February, 1870. During this last illness his mind was delirious, and his sufferings intense, yet his soul was at rest in Christ. From his death-bed he sent affectionate messages to his people, and to his brethren in the ministry, and thus passed to his reward. His funeral was attended on Monday, the 7th of March, Rev. S. W. Boardman, of Auburn, N. Y., formerly of Vermont, conducting the service; and his remains were taken to Rutland, his native place, for interment.

Mr. Squier lacked somewhat in energy, and made no claim to greatness. The beaming quality of his character was a life-long, patient, self-denying desire to preach Christ and him crucified. His face in the coffin bore traces of sublimity, the impress of a great moral purpose now fulfilled.

He took much pains with his sermons, and was accounted an instructive and affectionate preacher. His settlements were all with small churches, and on small salaries, but patiently and faithfully fulfilled to the end.

June 23, 1844, he was married to Miss Maria E. Watson, of Benson, Vt., and was greatly blessed in his family. His companion and three children survive him.

A. W. W.

LITERARY REVIEW.

In this country, where every citizen is a sovereign, and where, instead of being governed by precedents, we are often called, in our varying circumstances, to establish new precedents, it is of prime importance that we should make the fundamental principles of government the subject of the most careful study. The fathers of our Republic gave profound consideration to the philosophical principles on which our institutions rest. But the present generation were taught to regard our written Constitution as ultimate, and that an appeal to it should be the end of all controversy, and superficial views of government were beginning to prevail, until the mad attempt to break up the Republic threw us back of the Constitution itself upon those foundation principles on which all our institutions are based. Hence it is specially important at the present time to call the attention of our citizens to the philosophy of government. Politicians need to become statesmen, and the common people need to understand the principles which underlie constitutional and statute law. As an aid in this profound study we welcome a recent volume entitled "The Nation,"¹ which, without parade, and without acquainting the public with even the residence of its author, enters with varied learning and great power upon the discussion of this cardinal theme.

The author's design is "to ascertain and define the being of the nation in its unity and continuity."

In twenty solid chapters he discusses—The Substance of the Nation—The Nation as defined in Theories—The Origin of the Nation as defined in Theories—Its true Origin—The People and the Land—The Institution of Rights—The Realization of Freedom—The Sovereignty of the Nation—Its Constitution—The Nation and its Rights of Sovereignty—Its Normal Powers—Its Representative Constitution—Its Relation to other Nations—The Nation and the Individual—The Nation and the Family—The Nation and the Commonwealth—The Nation the Antagonist of the Confederacy—The Antagonist of the Empire—The Nation the Integral Element in History—and The Goal of History.

He takes as his starting-point the position of Aristotle as the necessary postulate of political science,—that "Man is by nature a political being,"—and maintains that the Nation has its foundations laid in the nature of man,—that it is a relationship, a continuity, an organism, a conscious organism, a moral organism, a moral personality. Thus he links the Nation to the divine purpose and represents "the process of history as a development in the realization of the moral order of the world."

He gives to the Higher Law its full force, by alleging that the Nation itself is a moral person, and as such responsible to God.

In opposition to all theories as to "the social compact," conventional law, and confederation, he maintains that "The Nation is organic, and has therefore the unity of an organism, and in its continuity persists in and through the gener-

¹ The Nation: The Foundations of Civil Order and Political Life in the United States. By E. MULFORD. New York: Hurd and Houghton. 1870. Royal Octavo. pp. 418. \$3.50.

ations of men ; it is a moral organism ; it is formed of persons in the relations in which there is the realization of personality ; it is not limited to the necessary sequence of a physical development, but transcends a merely physical condition, and in it there is the realization of freedom and the manifestation of rights ; it consists in the moral order of the world, and its vocation is in the fulfilment of the divine purpose in humanity in history."

The extensive reading of the author on the subject of which he treats, the amount of erudition displayed in the book, is wonderful. Statesmen and philosophers of wellnigh all lands have been made to contribute their treasures ; and the richness of thought and of language which the author has at command, on a theme so foreign from the studies of most men in our age, is often surprising.

The great value of the book consists in its impressing the mind that God presides over the Nation ; and that, instead of politicians thinking of their constituency and individual men thinking of their mutual rights and claims, all should think of the Supreme Ruler whose moral purpose they are called to fulfil.

The great defect of the volume is the fact that its style is abstract and mystical, so that the common mind will not be able to gain distinct ideas from it, and few scholars will *enjoy* reading it. There are passages which are nearly if not quite unintelligible. Who has a mind sufficiently acute to gain a distinct idea from the following sentence : "The sovereignty of the nation has its institution in the powers in which the government is constituted" ?

The fundamental proposition that the nation is a moral person is itself vague and unsatisfactory. We are aware that the word "person" is used in different senses. When we apply it to an individual man our idea is distinct and unequivocal. In a modified sense of the word the law recognizes a corporation as an "artificial person." Theologians give it an altogether technical and peculiar signification when they speak of three persons in the Trinity. But when the Nation is declared to be a moral person, what can this be but a metaphorical use of the word ?

Our author attempts a definition when he says, "The necessary elements of personality are freedom and justice and wisdom and courage, and the like." "The subsistence of the human personality is in the divine personality, and its realization is in its divine relations, and as with the individual personality, so also with the moral personality of the nation,—its origin and its consistence can be only in God." This we confess is a mysticism which we cannot appreciate, and we cannot but regret that a work of such transcendent merit and power were not somewhat more mundane.

It would have given greater completeness to this work if the author had added a chapter on events in which governments originate. It would have been an improvement also, as it seems to us, had greater prominence been given to the family.

The fundamental principle of this author was presented to the public more than thirty years ago by Mr. Gladstone, who, in a treatise on "The State in its relations with the Church," declared, "A nation having a personality lies under the obligation, like the individuals composing its governing body, of sanctifying the acts of that personality by the offices of religion." This principle Mr. Gladstone made the basis of a defence of the union of Church and State.

Mr. Macaulay, in reviewing the treatise of Mr. Gladstone, said, "His rhetoric, though often good of its kind, darkens and perplexes the logic which it should illustrate. He has one gift most dangerous to a speculator, — a vast command of a kind of language grave and majestic, but of vague and uncertain import." If Mr. Macaulay felt authorized to speak thus of Mr. Gladstone and his style, what possible terms could he employ to characterize the abstract, transcendental, and mystical diction of Mr. Mulford?

THE "Music-Hall Sermons" by Rev. Mr. Murray attracted popular attention in their delivery, and, if we mistake not, will be quite generally read now that they have been issued in a volume.¹ They exhibit to the reader some of the elements of Mr. Murray's power, such as directness, earnestness, independence, and the abounding use of metaphors; but it is only by seeing and hearing him that one can appreciate his physical energy and personal magnetism.

He is not a sensational preacher in the usual signification of the term. He is not ordinarily eccentric, and never impassioned; rarely, if ever, eloquent: and yet he is impressive, sometimes powerful. His descriptions are vivid and beautiful. His comparisons original and striking. For instance: "You might as reasonably expect to grow violets on Charles River flats as to rear a child in holiness in a basement in North Street." "His vernacular the blasphemy which cuts the air like a flying scrap of red-hot iron." "Take the appetite for alcoholic liquor; let it once get its fingers fairly around a man's throat, and it rarely lets go until it flings him aside as a corpse."

The author's boldness in grappling with the most difficult questions in social science is in itself captivating, and his frequent allusions to himself, his own opinions and feelings, although they savor somewhat of conceit, are not destitute of an element of power.

This entire course of sermons gives prominence to the tenderness of God and to "hope for the fallen." This view is not only important in itself, but one which it is particularly desirable for the Orthodox pulpit to present to the populace of Boston, to correct the misrepresentations of our faith and to remove the sad prejudices which have been engendered against us. We regret, however, that Mr. Murray's keen appreciation of the need of disabusing the public mind of the idea that the God whom we worship is inexorable or repulsive led him, by some things which he said, and by omitting to say other things, to foster rather than allay the revulsion of many of his hearers from a true view of divine justice. He seems to have himself a morbid shrinking from the idea of retribution, and asserts that "fear is not a gospel motive." We are unwilling to believe that he was trifling by the use of the word "gospel" etymologically, and asserting that there is no good news in fear, and yet in no serious sense can his declaration be defended. We cannot but ask him, what great difference there is, practically, between believing that there is no hell, and believing that there is a hell which is not to be preached.

He declares that "the true and only practical ground of union is found . . . in oneness of feeling, and not oneness of opinions." "Creeds and formulas as the

¹ Music-Hall Sermons. By WILLIAM H. H. MURRAY, Pastor of Park Street Church. Boston: Fields, Osgood, & Co. 1870. pp. 276. \$1.50.

mainstays of Christian activity are of the past." "As I walk the streets of our city, where vice makes its retreats, . . . as I behold the swarms of children that must be rescued from the condition into which they were born, or perish, . . . I feel that even a Hindoo would be welcome could he aid me to save them from their fate." If he means that we are to unite with those who are not Christians in moral enterprises, this is no new position, but one which temperance and anti-slavery men have maintained for years; but culpably, as it seems to us, he makes the impression that we are to maintain no doctrinal test of *Christian* character.

He says, "I would go farther to find one point of agreement with a good man than to discover five of difference." We would that he had acted on this principle in his allusions to the Puritans. When Mr. Palfrey in his *History of New England* declares that, "In politics, the Puritan was the Liberal of his day"; that "the ribald wits of the time so grossly marred the record of the Puritan, that it is difficult even for those who sympathize with his views in religion and politics to recover a just conception of his dignified and manly character"; that "no householder has a more unqualified title to declare who shall have the shelter of his roof, than had the Governor and Company of Massachusetts Bay to decide who should be sojourners or visitors within their precincts"; that "it may fairly be reckoned to the credit of her people, that they desisted from harsh measures, and were reconciled to the existence of dissent, in some proportion to their becoming well organized and safe, while too often it has been observable in other communities, that the stronger they felt themselves, the less freedom they allowed," we marvel that Mr. Murray in his liberal and "agreement" loving spirit found so little ground for any but invidious allusions to the Puritans. We cannot avoid the conviction that to conciliate the opponents of Orthodoxy he fell into their error of being liberal only towards those who are lax in their opinions. The weakest position taken in these sermons is in the remedy proposed for the vices which prevail in the city. In contrasting the efforts of city missionaries with those of the police, he selects the least efficient of the former instrumentalities and the exceptionally favorable persons among the latter, — a mode of comparison which his sense of justice would never tolerate in another. He fails to recognize Christian men and women employed by the City Missionary Society, whose intellect surely would not suffer in a comparison with that of city officials, and who have had from twenty to thirty years' experience in their work. It is evident that he has associated with the police officers more than with the missionaries, and made himself more familiar with the doings of the former than with the Christian work of the latter.

Considering the youthfulness of the author, and his comparatively slight opportunities to appreciate the history and the present condition of the religious issues before the public mind in this Puritan city, we should view leniently his mistakes while we concede his abilities and in the main commend his spirit.

WE scarcely know which most to admire, the genius to search out, arrange, and correctly to set forth the lineage of a great family for "twenty generations" in all its wide-spreading branches, or the patience and hard work requisite to such a herculean labor. The Peck family are highly favored in having one of their own members who has been endowed with both the genius and the patience essential

to give one of the best genealogies¹ it has been our good fortune to examine. Every page bears evidence of careful research and of unusual success. Ten years of unremitting toil, three thousand letters and one thousand printed circulars, besides many thousands of miles of wearying travel, have given the great Peck family a history of which they may well be proud, and of which they should at once possess themselves. If he be "cursed," as saith inspiration, who "setteth light by his father or his mother," of what punishment shall he be counted worthy who not only setteth light by, or careth little for, not only his father and mother, but all his "kith and kin," near and remote, and so fails to appreciate the work here completed for his use and benefit? This book is well printed on good paper, and admirably illustrated with lifelike steel engravings, coat of arms, copies of wills, &c. It contains eleven thousand names. Every copy should be sold forthwith, and a new and enlarged edition called for. Antiquarians will have it; public libraries cannot dispense with it; and every one who has a drop of Peck blood in his veins should possess it.

It is seldom we find more within so small a compass than is contained in the four hundred and fifty closely printed pages of the Churchman's Year Book.² Of its accuracy we cannot speak, but from its full page of errata and evident care in arrangement we think it to be quite reliable in its varied details. It opens with the "Kalendar" for the year with the "Daily Lessons"; then follows the list of the Presidents of the United States, rates of postage, calculations for the Easter, the "Calendar" of the Jews, history of the general conventions from 1784 to 1868, statistics of progress, digest of canons, diocesan history alphabetically arranged, occupying from page 147 to 406 inclusive, missionary and general institutions, and alphabetical list of the clergy. The activity and zeal of this branch of the great Christian family are rewarded with very gratifying success.

"FOR the purpose of teaching,³ one illustration is worth a thousand abstractions"; so says E. Parton Hood, and no one can question its truthfulness. But to find the illustration, the fitting one, and to know just when and how to intro-

¹ A Genealogical History of the Descendants of John Peck, who emigrated with his Family to this Country in 1638; and Records of his Father's and Grandfather's Families in England; with the Pedigree extending back from Son to Father for Twenty Generations; with their Coat of Arms and Copies of Wills. Also an Appendix, giving an Account of the Boston and Hingham Pecks, the Descendants of John Peck, of Mendon, Mass., Deacon Paul, of Hartford, Deacons William and Henry, of New Haven, and Joseph, of Milford, Conn.; with Portraits of Distinguished Persons from Steel Engravings. By IRA B. PECK. Boston: Printed by Alfred Mudge & Son. 1868. pp. 442. \$ 5.00.

² The Churchman's Year Book, with Kalendar for the Year of Grace 1870. Compiled by WILLIAM STEVENS PERRY, D. D. Hartford: Church Press Company. 1870. pp. 450.

³ New Cyclopædia of Illustrations, adapted to Christian Teaching; embracing Mythology, Analogies, Legends, Parables, Emblems, Metaphors, Similes, Allegories, Proverbs; Classic, Historic, and Religious Anecdotes, etc. By Rev. ELON FOSTER. With an Introduction by Rev. STEPHEN H. TRING, D. D. New York: W. C. Palmer, Jr. & Co. 1870. pp. 704. \$ 5.00.

done it, is not always easy. The first difficulty is in great part met by the noble book before us. The compiler has shown both ability and skill in gathering and using the materials of which this work is composed. He quotes from more than five hundred different authors; and how many were examined from which he does not quote he does not tell us. "The aim of this work," he says, "has been to furnish a treasury of illustrations so complete that the preacher or teacher need not look in vain for some apt analogy, fable, simile, proverb, or anecdote with which to make clear, or impress any subject he may wish to discuss." He has given 6,275 illustrations; and in these he says, "nature and art, literature and science, sculpture and painting, eloquence and imagination, astronomy and geology, mythology and history, legend and anecdote, parable and metaphor blend their most fascinating strains in the enforcement of the lessons of the Christian religion." The copious index at the close of the volume is in many ways a valuable addition to the contents of this book. It is convenient and eminently suggestive of useful topics for sermons, speeches, or addresses, and at once refers to valuable hints for their substance or illumination. Of all this class of works that has fallen under our eyes this stands clearly at the head. Every minister, and every Sabbath-school superintendent and teacher would be greatly aided in their work by the possession and frequent perusal of this "New Cyclopaedia of Illustrations."

THE Geography of the Bible is little understood, and to a correct understanding thereof there have been but few helps. And yet very many passages cannot be accurately interpreted without a knowledge of the places where the scenes referred to transpired, their relations and surroundings, such as has been very difficult to obtain. "Studies in Bible Lands"¹ helps greatly to meet this very general want. The substance of the book was delivered in a course of lectures before the Lowell Institute at Boston in 1867. "It is designed to bring to a large class of readers such information respecting the sacred lands as should make the Old Testament a more vivid and intelligible book." It abounds in maps and illustrations. It is an attractive and useful book, and will have a wide circulation.

ALASKA AND ITS RESOURCES² is creditable to its author and its publishers; to the former, by reason of the vast amount of new and valuable information presented; to the latter, because of the sumptuous elegance of the volume in all the details of the printer's art. At the time when Mr. Seward purchased and Mr. Sumner praised that far-off region, public incredulity was great as regarded the value of the territory, and, if we mistake not, Russia was considered to have secured the "best end of the bargain." It was a *terra incognita* to us, and we could not even quote in its favor the couplet, —

"Men are the growth her frozen realms supply,
And souls are ripened 'neath her northern sky."

¹ *Studies in Bible Lands*. By Rev. W. L. GAGE, Editor of Ritter's Comparative Geography of Palestine, &c., &c. With Seventy-two Illustrations. Published by the American Tract Society, No. 164 Tremont Street, Boston.

² *Alaska and Its Resources*. By WILLIAM H. DALL, Director of the Scientific Corps of the late Western Union Telegraphic Expedition. Boston: Lee and Shepard. 1 vol. 8vo. pp. 627. Map and Illustrations. \$7.50.

Seward's diplomacy and Sumner's agreeable compound of rhetoric and facts conquered. The treaty of sale was agreed upon on the 30th of March, 1867, was ratified by the United States on the 28th of May, and exchanged and proclaimed by President Johnson on the 20th of June of the same year. The price paid was seven million two hundred thousand dollars in gold. What we received for this expenditure in addition to that verbal pleasantry "extending the national domain," has been matter of doubt until the appearance of Mr. Dall's work. F. A. Whymper, an English explorer, had written a book of travels in that region (reprinted by Harper and Brothers), but it was meagre where information was desired and needlessly minute on topics with which we were tolerably familiar; besides, the book was too thoroughly English in its tone to be satisfactory to Americans.

A few years ago, when an Atlantic cable was an unsolved problem, the Western Union Telegraph Expedition projected a line of communication with the Old World by wires stretching across Russian America, across or under Behring's Straits down through Asia to the commercial and political centres of the regions beyond. Mr. W. H. Dall, on the death of Mr. Robert Kennicott, succeeded him as director of the scientific corps of that expedition. The explorations and observations in Alaska were through territories new and attractive to the zealous naturalist. The success of the Atlantic cable brought three years of hard labor to a sudden close, for competition was useless. Three million dollars had been expended and the project had to be given up. But we and the world have been the gainers, as Mr. Dall's book amply testifies, and what we now have in this complete form must, otherwise, have been obtained in fragments and through a long course of years. In addition to his personal observations and experiences, Mr. Dall has diligently availed himself of all the material accessible to him, and thus has brought into his volume what must be nearly all that is known relative to Alaska.

The arrangement of the contents is such that the reader can easily turn to any subject on which he desires information. Thus Part I., comprising nearly one third of the book, is chiefly the journal of Mr. Dall's travels and explorations on the Yukon River and the Yukon Territory; Part II. contains an account of the history, geography, inhabitants, and resources of Alaska, while a carefully compiled Appendix, consisting of about one hundred pages, gives a glossary, various tables of population, miscellaneous statistics, meteorology, latitudes and longitudes, vocabularies, natural history, &c. A beautiful map, corrected by the latest surveys, and a full Index give a satisfactory completeness to the book.

Of its contents we have not space to speak in detail. The general impression conveyed by a candid perusal is, that Alaska, while a cold and desolate country peopled by Indians, whom the politest fiction and the most vivid imagination would fail to represent as model American citizens, is rich in resources, the chief of which are lumber, fish, and furs, and that from these the United States may and should draw a rich revenue. Coal, iron, copper, and other ores and mineral products are found, sometimes in promising abundance; but definite explorations and statistics on these latter points are lacking. The fisheries, up to this time, are small, but even in the "day of small things" they indicate what may be expected when Yankee thrift shall be turned in that direction. It is dif-

difficult to obtain reliable statements, but it appears from Mr. Dall's narrative that the "catch" of cod for the autumn of 1869 is reported as 1,082,000 fish, which, at the low average of three and a half pounds each (and the Pacific cod is a larger fish than his kin of the Atlantic coast), would be worth, at five cents a pound, \$189,330 in gold; and yet this is but a beginning in our Alaska experiences. In 1866 10,000 gallons of cod-liver oil were reported by the Shumagin fishermen. Fresh-water fish include salmon, white-fish, pike, &c. Dall estimates that the natives consume 12,000,000 salmon annually. At a single Russian fishing-station 84,159 were obtained in one season, while at the fisheries at Kadiak and Cooke's Inlet, 465,000 salmon are caught annually. At the mouth of the Yukon River 2,000,000 salmon are reported as dried every season, and the true number is probably double. The whale fishery is also extensive, although it has not wholly recovered from the ravages of the pirate Shenandoah, and yet not fewer than seventy American whalers visit Behring Straits annually. Before the purchase of Alaska, refitting in any of the ports was practically forbidden.

The fur-trade exceeds the fisheries in importance. The most valuable skins are those of the sea-otter and the fur seal. "The sea-otter," Mr. Dall says, "is a very large animal; the fur is soft and black, while long hairs tipped with white add to its beauty. When properly skinned the pelt is of an oval form. The tails are always cut off and sold separately. The hair in a first-class sea-otter skin should be nearly even in length all over it, and of uniform color. The length of a full-sized skin is about six feet, and its breadth nearly four feet. The sea-otter is solitary, and almost exclusively marine in its habits. It is said to come up on solitary rocks or islets to bring forth its young. At other periods it seldom visits the land. It often sleeps on the surface of the water, floating on its back, and is said to clasp its young with one arm in an almost human way. It has black or dark-brown eyes. The teeth are remarkable; those in front are not unlike those of a cat, while the grinders are rounded, bossy, and broad, suitable for crushing bones or the shells of bivalves. It is said to live principally on fish."

The skins were formerly worth in Europe from \$200 to \$500, but they have much declined in value. At present the best quality bring from \$80 to \$100. The natives receive for good skins about \$20 in gold or goods.

The fur-seals are found in immense number, but in order to prevent a diminution, or possible extermination, the Russian government wisely restricted the killing to young males less than five years, and more than one year old. Mr. Dall estimates that 100,000 fur-seals might be safely killed annually, who even indulges the idea that, on account of the large margin for profit, our government might well secure a reasonable proportion toward paying for the cost of the territory. At one time the Russians destroyed 300,000 skins, through fear that the market might be overstocked. Of land furs we find the fox, marten, mink, beaver, otter, lynx, black bear, and wolverine; the beaver is the standard of values, the basis of trade among the Yukon Indians.

It would be pleasant to extend our remarks upon this valuable book, but lack of space forbids, and a few paragraphs of our notice are omitted that we may give Mr. Dall's translation of one of the mournful and mourning songs of the Alaskan Indians. It is not only a curiosity, but is really a touching and valuable

contribution to the literature of the grave. It is the song of a mother hushing her child to sleep, and the music is said to have been slow, soft, and plaintive.

“ The wind blows over the Yukon.

My husband hunts the deer on the Koyukun mountains.

Ahmi, Ahmi, sleep, little one.

“ There is no wood for the fire.

The stone axe is broken, my husband carries the other.

Where is the sun-warmth? Hid in the dam of the beaver, waiting the spring-time?

Ahmi, Ahmi, sleep, little one, wake not!

“ Look not for ukali, old woman.

Long since the cache was emptied, and the crow does not light on the ridge-pole!

Long since my husband departed. Why does he wait in the mountains!

Ahmi, Ahmi, sleep, little one, softly.

“ Where is my own?

Does he lie starving on the hillside? Why does he linger?

Comes he not soon, I will seek him among the mountains.

Ahmi, Ahmi, sleep, little one, sleep.

“ The crow has come, laughing.

His beak is red, his eyes glisten, the false one!

‘ Thanks for a good meal to Kuskokala the shaman.

On the sharp mountain quietly lies your husband.’

Ahmi, Ahmi, sleep, little one, wake not!

“ Twenty deer’s tongues tied to the pack on his shoulders;

Not a tongue in his mouth to call to his wife with.

Wolves, foxes, and ravens are tearing and fighting for morsels.

Tough and hard are the sinews; not so the child in your bosom.’

Ahmi, Ahmi, sleep, little one, wake not!

“ Over the mountain slowly staggers the hunter.

Two bucks’ thighs on his shoulders, with bladders of fat between them.

Twenty deers’ tongues in his belt. Go, gather wood, old woman!

Off flew the crow, — liar, cheat, and deceiver!

Wake, little sleeper, wake, and call to your father!

“ He brings you backfat, marrow, and venison fresh from the mountain.

Tired and worn, he has carved a toy of the deer’s horn,

While he was sitting and waiting long for the deer on the hillside.

Wake, and see the crow, hiding himself from the arrow!

Wake, little one, wake, for here is your father!”

It would be easy to point out some faults in Dall’s Alaska, — faults which experience in authorship would have prevented; but where there is so much to praise it is ungenerous to be hypercritical.

THE subjects of Miracles and of Prophecy are of commanding interest at the present time as involving the most important issues between the friends of the Bible and the negative critics. The former of these subjects was ably discussed by J. B. Mozley, Vicar of Old Shoreham, in his Bampton Lectures of 1865. The

letter is the chosen theme of R. Payne Smith, D. D., in the Bampton Lectures of 1869; and the American public is indebted to Messrs. Gould and Lincoln for a reprint of Professor Smith's Lectures, just issued.¹

In the preface Professor Smith gives a learned exposure of the fact that the critics who would refute the ordinary faith as to the books of Scripture, are able to give us no rational or consistent substitute for that faith, but only ridiculous and contradictory conceits.

The topics which he discusses are as follows: 1. Prophecy a Preparation for Christ. 2. The proper Idea and Meaning of Prophecy. 3. Samuel, the Restorer of Prophecy. 4. The Schools of the Prophets. 5. The ordinary Life and Duties of the Prophets. 6. The commencement of Written Prophecy. 7. The Foundation of Truth laid by the Prophets Jonah, Joel, and Hosea. 8. Specific Prophecies of Christ in Hosea, Amos, Isaiah, and Micah. 9. The Prophecies of Isaiah. 10. The Jewish Interpretation of Prophecy at variance with that taught by Christ and his Apostles. The American reprint has some obvious improvements in arrangement and detail upon the English edition.

Not only is the subject a timely and peculiarly important one, but the treatment of it by Dr. Smith is vigorous and instructive. The style is perspicuous, and ordinarily in good taste. The author has carefully examined the sources of knowledge, and has presented a view of the ancient prophets in their all-important relation to the Messiah. Ministers of the Gospel will find this work a suggestive and valuable aid in their professional studies.

"STEPS OF BELIEF,"² by Rev. James Freeman Clarke, D. D., is a book for thinkers. The author is one of the few who speaks only when he has something to say, who writes only when he has something to write about. We reckon him as both honest and earnest, and although he often takes positions which we think untenable, and, as it seems to us, is not always consistent, we always read his writings with pleasure and profit. In this volume he deals in his manly and direct way with Atheism, Free Religion, and Romanism, holding them in antagonism to Rational Christianity. We might differ from him in the definition of "rational": indeed, we see little use for the word in this connection, for true Christianity is rational, and Dr. Clarke while, of course, contending, as he claims, for the "true," yet intimates that there is a Christianity which is *not* rational. He attacks materialism boldly and well, and in a style original and, because original, quaint: he holds that there are stronger reasons for believing man is essentially soul and his body a chest of tools, than for believing that man is mere body and his mental operations the result of phosphorus in the brain, and his affections the ebullitions of carbonic acid gas. Dr. Clarke does not include Darwinianism in the general head of Atheism, because Darwin does not deny the existence of a First Cause, but only indicates in what manner the Creator proceeded with his

¹ Prophecy a Preparation for Christ: Eight Lectures preached before the University of Oxford in the Year 1869, on the Bampton Foundation. By R. PAYNE SMITH, D. D., Regius Professor of Divinity and Canon of Christ Church, Oxford. Boston: Gould and Lincoln. 1870. Octavo. pp. 397. \$1.75.

² Steps of Belief; or, Rational Christianity maintained against Atheism, Free Religion, and Romanism. By JAMES FREEMAN CLARKE. Boston: American Unitarian Association. 16mo. pp. 311.

work. Herbert Spencer he would call an "imperfect theist" (and so should we?) because Spencer does not believe that we can know anything more of God than that he is. Dr. Clarke argues that our knowledge is imperfect, but is good as far as it goes.

In the second part of the volume Dr. Clarke is more strictly theological. He maintains the authenticity of the Gospels, and in regard to some seeming differences in the narratives he uses this apt illustration; the Evangelists were "so many mirrors placed around Jesus, to reflect his actions and words down through the ages. If you place four mirrors around a statue, each will contain something which the others have, and something which they have not. So the Evangelists, each adding some original trait to the picture, contain also repetitions of each other's story." Here, as in his article in "Old and New" (January, 1870), he holds that Jesus was perfect, but only a perfect man. Thus in "Old and New" he says, "there is nothing claimed in the Gospels for Christ which is inconsistent with the assumption of his being made in all respects like his brethren"; and, in regard to Christ's supernatural birth, he says, "I am willing to consider this whole narration as legendary, not having the historic stamp of the rest of the Gospels." He believes that Christ wrought the miracles ascribed to him, but he also believes that "such a power is latent in the psychological nature of man," and that the miracles of Jesus were not violations of law, but merely anticipations of great discoveries to come hereafter. That is, he looks somewhere in the future for perfect men, as Christ, he thinks, is the one perfect man. If Dr. Clarke would only fix the date! Now to our view this idea of Christ vitiates his whole argument against "imperfect theism" or against materialism. We sometimes think that he is struggling between his true faith in Christ and his faith in human nature, for there is just that reserve of assent or avowed conviction, on either side, that evidences a belief not settled, doubts not solved. While he battles vigorously, and often powerfully, against mere Theists, he is not so far removed in some theories from them, if our Christianity is not supernatural, if Christ is a man, although a perfect one. It is just here that his "rational" Christianity loses its reason. We rejoice at much in this book; it stimulates thought and gives fresh ideas; we only regret that the debatable ground between true religion, as we hold it, and false or no religion should be so trodden by those whose faith swings like a pendulum. It is more and more apparent that there is no middle ground to be taken. Christ and his Christianity are just what they claim to be, or they are utterly worthless.

Dr. Clarke gives a portion of his book to a discussion of the claims of Romanism; and his closing appeal from the "letter" to the "spirit," and his attempt to portray the common faith of Christians of all churches and ages, is excellent. He believes in an ultimate union of all Christians in one church, and his book is intended as an argument in that direction. The great defect of the book is, that its author while preaching Christ does not preach "Christ and Him crucified."

"LIFTING THE VEIL"¹ is a fresh attempt to give such a view of the unseen world as shall afford consolation to the afflicted. It portrays the experience of a young widow whose sorrow was deepened by the loss of a little one whose

¹ *Lifting the Veil*. New York: Charles Scribner & Co. 1870. 12mo. pp. 200.

brief existence had strengthened her ties to the departed, and whose early death opened anew the deepest fountains of grief. The sorrowing one is led by a female friend and by a beloved pastor to such spiritual views of heaven, and to such an appreciation of the Saviour's presence, as to support and comfort the soul. This work is happily free from materialistic tendencies, and may well be commended to the mourner.

DR. T. S. VERDI has succeeded, where many fail, in discussing delicate subjects in a sensible, practical manner, and in making a book that is really useful. By its title¹ the scope of the volume will be seen at a glance, and we feel, after a strict examination, that it conveys valuable, and, it might be said, indispensable, information on subjects where there is either too much ignorance or charlatanism, or a disagreeable mixture of the two. It does not aim to supersede the physician, but, on the contrary, to aid him, by making his patient intelligent. A good physician delights in a sensible patient; and a little practical knowledge on the part of those needing his services is a relief to both parties, and conduces to good results. The publishers' indorsement seems to us none too strong: "It is a book which, once introduced into a family, will become a necessity, — the helper of the family physician, — preparing the mother's mind, by plain and sensible instruction, to understand his directions and the reason for them, so that her intelligence may aid, rather than her ignorant fears obstruct, his efforts to alleviate pain and disease; and during the physician's absence, the ready and efficient adviser of the young wife or the inexperienced mother in time of travail; while the chapters on Medicines, their preparation and administration, on the Physical and Moral Training of Boys and Girls, on Marriage and the Elements to be considered by Parents in the alliances of their Children, and the General Suggestions to Parents concerning the Education and Development of their Offspring, contain facts and ideas which will prove helpful in many a family, and will earn for this little volume an esteemed place in every house it enters."

It reflects credit alike upon Professor Shedd, and upon the professional students whom he seeks to guide, that his "Lectures on Homiletics and Pastoral Theology" have already reached an eighth edition.² It would be a great advantage if the various courses of lectures on Homiletics, which have been delivered in our Theological Seminaries could all be published. The thorough student would delight in making them a study, not simply as compendiums of principles, but also as illustrations of the art of which they treat. The genius of Fitch and of Park, the rhetoric of Phelps, the elegant taste of Hoppin, and the stalwart character of Shedd would furnish a model, each of its kind, truly stimulating. The work before us is remarkable for *plainness, force*, and the resultant *beauty*, which as "firmamental properties of style" it explains and commends. The distinction which the author makes between "subtlety of mind" and "acuteness," representing the former as "perceiving the interior connection or contradiction," and the latter as perceiving "the exterior only," seems to us a fancy. There is,

¹ *Maternity: a Popular Treatise for Young Wives and Mothers.* By T. S. VERDI, A. M., M. D., of Washington, D. C. 1 vol. 12mo. 450 pages. \$2.25.

² *Homiletics and Pastoral Theology.* By WILLIAM G. T. SHEDD, D. D., Baldwin Professor in Union Theological Seminary. New York: Charles Scribner & Co. 1870.

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a disposition in the American pulpit to give too little prominence to studies, and to a biblical mode of presenting truth. Yet we cannot but regard the author as swinging to an opposite extreme when he advocates the theory that "Power in the finite mind is derived, not from the mind itself, but from the objective world of truths and facts to which it is correlated," and maintains that "subjective processes generally are destructive of all energy and vitality in the created mind." "Human reason, therefore, is the subject, or the moving agent, and the Scriptures are the object, or the thing to be known." "The true power, consequently, in the sacred orator, springs from this body of objective verity." "The oratorical power of the preacher depends upon his ability; upon his contemplation of those ideas and doctrines which the Supreme Mind has communicated to the created and dependent spirit; upon his ability to behold them, and receiving through this intuition a fund of knowledge of force of which he is naturally destitute." "In what sense, we may well ask, do we receive through 'intuition' the truths, generally of revelation? And how on this theory could an impressive sermon be preached on natural theology, the evidences of Christianity, or on the nature and office of *Conscience*?"

The lecture in Pastoral Theology on "The religious Character and Habits of the Clergyman" is earnest and eloquent. The volume as a whole is a valuable addition to the library of any preacher.

It seems peculiarly opportune when the public mind is interested in "the Chinese question," that we should be furnished with an American reprint of Dr. Legge's translation of "The Chinese Classics." There will be five or six volumes in the series, the first volume¹ contains what purports to be the teachings of Confucius and of Mencius, preceded by brief biographical notices of these distinguished philosophers, and followed with valuable indexes. The writings are not the direct work of the philosophers themselves, but are the reminiscences derived from their followers and recorded by those who lived at a still later period. The "Analects" of Confucius are fragmentary, and the volume generally is made up of short conversations and proverbial sentences. Confucius is represented in this volume as born 551 before Christ, and as living to 478 before Christ; Mencius, as born 371, and living to 288 before Christ.

These teachings of Confucius respect chiefly the conduct of life as to our social and civil relations, without regard to our future destiny or the higher relations of the soul. They inculcate deep reverence for deceased parents, and many social virtues. Among much that is trivial we find some things suggestive and valuable. Thus "The master said, 'A man should say, I am not concerned that I have no place; I am not known; I seek to be worthy to be known.'" "The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain." "He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor in his dwelling-place does he seek

¹ The Chinese Classics. A translation by JAMES LEGGE, D. D., of the London Missionary Society. Part I. *Confucius*. Part II. *Mencius*. New York: Hurd and Houghton. 1870. Royal octavo. pp. 382. \$3.50.

the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle, that he may be rectified." The sayings of his disciples are intermingled with his own. Thus it is stated that the philosopher Tsang said, "I daily examine myself on three points, — whether, in transacting business for others, I may have been not faithful; whether, in intercourse with friends, I may have been not sincere; whether I may have not mastered and practised the instructions of my teacher."

There does not seem to be an appreciation of any principle higher than fidelity to human relations. Thus the philosopher Yew says, "Filial piety and fraternal submission! — are they not the root of all benevolent actions?" The doctrines of Mencius are republican: "The people are the most important element in a nation; the sovereign, the highest." We are particularly pleased with the following sentence from Confucius: "When we see men of worth, we should think of equalling them; when we see men of contrary character, we should turn inwards and examine ourselves." It is claimed that the golden rule of our Saviour was given in negative form by Confucius. Thus, when asked, "Is there one word which may serve as a rule of practice for all one's life?" he replied, "Is not RECIPROCITY such a word? what you do not want done to yourself, do not do to others." These high-toned sentiments are the exceptions, and no one can read these writings without being impressed with the contrast between them and the sacred Scriptures. Those who would understand the Chinese character, however, will do well to read the "Classics" under the influence of which the Chinese have been reared.

So far as we are aware, Rev. James Kent Stone, D. D., is the only Protestant clergyman who has accepted the invitation of the Pope to "rescue himself from a state in which he could not be assured of his own salvation."¹ But his acceptance is a curious inconsistency, for the Roman Catholic Church denies to him, as to all, the right of private judgment on sacred matters, and yet he claims that he "accepts," that he enters the Catholic fold by reason of conclusions reached by his own investigations, his own reasonings, and his own prayers. He seems to have had little difficulty, and his mind appears to have been in a singularly credulous mood, for we find no new and startling, or perchance convincing, arguments, but a commonplace restatement of the familiar claims of that church. And more, we detect no desire on his part to examine into questions both of history and doctrine recently raised, or to test the truth or falsity of charges against the common honesty of the successive heads of the Catholic Church such as Janus makes, and, to our view, substantiates. Dr. Stone seems to have been honest in his desire to seek after truth, but when his mind was made up to search for it, he was determined to find it in one direction only, and in that he looked at but one side, ignored the scholastic researches of minds as great and as sincere as his own, and, nothing doubting, surrendered himself, body and soul, to what he now believes to be the "True Church." He did not even stop in his

¹ *The Invitation Heeded: Reasons for a Return to Catholic Unity.* By JAMES KENT STONE, late President of Kenyon College, Gambier; and of Hobart College, Geneva, New York; and S. T. D. Catholic Publication Society. 1870. 12mo. pp. 341.

Literary Review.

look in at the door of the half-way house of Ritualism, but doubt-
less Ritualism was only a slower method, a longer road to the same
the "go-by," and, like Caesar, "advenit Roman summam dili-
perusal of the book compels us to look upon Dr. Stone as a be-
ne," and the thousand and one accessories of Catholicism. We do
dence of that careful study and thought which we had a right to
such a man in taking such a step. Nor do we feel sure that our
ends will hold him always in their fresh and loving embraces. One
easily into, may slip as easily out of; one who is so impelled by emo-
impressions is not apt to hold fast, and we believe that ere long Dr.
find that he has not gained that haven of rest for his anxious soul that
ly describes in his book. Should he ever reach the position of a calm
secretary, and others similar, a rough uncovering of sins and delinquen-
the part of the "true Church," which will prove too much even for his
ty.

Stone claims that he leaves Protestantism for Romanism because his con-
rayerful, and private examinations so lead him, and he urges those who
his brethren to examine for themselves, and he thinks they will then follow
But as for him, he has gone where no private judgment is allowed; here-
r he is to submit and not to inquire, and for ourselves we, as yet, prefer to
p outside of any "visible corporation," such as he holds the Catholic Church
be, where freedom of thought and of conscience is not allowed. We deeply
gret Dr. Stone's course, and cannot help thinking that he may yet find a truer

As for the influence of the book, we do not think it will lead many to follow in
church than that he seems to have entered so hastily.
steps of its author. In these days, and on such questions, emotion and easy
credulity cannot take the place of logic. The tone and spirit of the volume are
excellent, kindly and tender, and the publishers have made it a model of typo-
graphical beauty.

ANOTHER book from the Roman Catholic point of view is Dr. Newman's "Gram-
mar of Assent."¹ It is able, because of its author, and it is unconvincing for the
same reason. Dr. Newman, like other men who change their faith, feels called
upon to show that he has done so for good cause, that his mind, instead of being
closed against new views, is constantly open to argument and conviction, and is
ready to change its positions just as often as it can be shown a better course. Still,
he thinks he has found the true resting-place in the Catholic Church, and he is
anxious to show the straight road by which he reached it. He does not lay claim
to undeviating consistency in his religious progress, but he does attempt to prove
that he assents as often and as far as his reason is satisfied. So far so good, and there
is very much in his carefully prepared book to be warmly commended, for many
of his propositions are sound; only we often distrust the methods to which he ap-
plies them. But his theory of "assent" will apply to Protestantism as well as to

¹ An Essay in Aid of a Grammar of Assent. J. H. NEWMAN, D.D. New York :
The Catholic Publication Society.

Romanism, and to a careful mind will lead to the former rather than to the latter if the mind be unbiased by other considerations, and with this radical difference the result: in Protestantism the mind is still left free and untrammelled; it may "assent" or dissent, as mental processes and religious experiences shall suggest; but once in Romanism, freedom of thought is lost in an unconditional submission to the Church in all things temporal and spiritual. On his theory it may be true that "all roads lead to Rome," but where can he find a road leading from Rome, in case he should desire to tread it? Dr. Newman and Dr. Stone reach the same goal by different though similar routes; the former would be logical, the latter is emotional; the former is guided (he thinks) by reason, the latter by impressions, but once within the Catholic Church, it matters little how they came there, and by their own confessions they must forever remain there, for private judgment is at an end and the Church is supreme. Dr. Newman's evident anxiety to show that he has not surrendered his reason to the absolute authority of the Church is proof that he feels conscious of holding that uncomfortable and unscholarly position; and, unconsciously perhaps, but none the less truly, does he show the difficulties which encompass a noble mind and soul in accepting the dogmas of the Church to the utter repudiation of private judgment. The book seems to indicate an uneasy state of mind, as if the author had not yet found rest unto his soul, and felt under the necessity of argumentative props. Superficial readers will not like the volume; it is abstruse, carefully written, closely reasoned, and cannot be read well without attention and thought. It is interesting to psychological students, and by them may be studied with profit, but we do not fear that it will make many converts to Romanism. The book is issued in the elegant style that characterizes all that emanate from the Catholic Publication Society.

THE points at issue between Christianity and modern scepticism were ably discussed last winter in what are familiarly known as the "Boston Lectures." The representations of what Dr. McCosh rather incorrectly calls "Boston theology," running the whole religious gamut from mild dubitations to rank infidelity, had pretty thoroughly monopolized the platform, and had "lectured" and "preached" and "conversed" until they felt that they were masters of the situation, that they could say what they pleased, and no one would answer; indeed, it was boastfully said that no one *could* answer. Out of this need of a thorough and scholarly treatment of philosophical and religious questions grew the course of lectures on Christianity and Scepticism delivered in Boston last winter, and now gathered into a handsome volume.¹

These lectures attracted wide attention not only on account of the topics discussed, but because of the acknowledged ability of the lecturers. The course consisted of ten lectures as follows: 1. The Christian Idea of Progress in Contrast with the Rationalistic, by President Samuel Harris, of Bowdoin College. 2. Positivism, as related to the Development and Destiny of the Individual, by Professor John R. Herrick, of Bangor. 3. The Uncertainties of Natural and Religious Sciences, by Professor Charles M. Mead, of Andover. 4. The Equilibrium of Physical and Moral Truth, by Professor T. D. Woolsey, of New Haven. 5.

¹ Boston Lectures. 1870. Christianity and Scepticism. Boston: Congregational Publication Society. 12mo. pp. 406. \$2.00.

The Sovereignty of Law, by Professor A. P. Peabody, of Cambridge. 6. Miracles, by Professor J. H. Seelye, of Amherst. 7. Rationalism, by Professor George P. Fisher, of New Haven. 8. From Pantheism to Faith, by Professor Egbert C. Smyth, of Andover. 9. The Historical Basis of Belief, by Professor J. L. Diman, of Providence. 10. The Argument for Christianity, Complex and Organic, by Professor Noah Porter, of New Haven.

It is impossible in a brief space to enter upon an analysis of these lectures. That they were able, and that they accomplished great good, that they scattered much fog that had settled upon the minds of timid believers, that they took the conceit out of much of our vaunted "free religion," that they showed that the fundamental doctrines of Christianity had a solid foundation, that they proved that scholarship was not restricted to sceptics, and that Christianity needed not to be apologized for, but had an aggressive as well as a conservative policy, is saying but a part of the truth. The lecturers met the sceptics on their own ground, took up the gauntlet so ostentatiously thrown down, and theologically and scientifically unhorsed not a few of the modern hobby-riders who seemed audaciously sure of their position.

It will be seen that they took a wide range, and it is only fair to say that while all were able, they were somewhat unequal in merit. Nor should we wish to indorse each and every opinion advanced. Thus we could take exception to Professor Diman's views on the historical basis of belief (Lecture IX.), and are not prepared to assent to his proposition that "the resting of Christianity on the ordinary basis of historical facts must be a failure"; that "Scripture derives its whole authority from its vital connection with the Church"; that "the Scriptures are not the source but the product of belief," the authentic and perfect utterances of an already existing faith." Nor, while admiring the beauties of Professor Mead's lecture (Lecture III.), do we admit that it is satisfactory to inquiring, and perhaps sceptical minds to be told that they must not take exception to uncertainties in religious science so long as there are uncertainties in natural science. It is a kind of *tu quoque* argument which may be pleasing in itself, and perhaps satisfying to a sincere believer, but it is not that which meets the stern demand of sceptical and scientific minds. It is of that kind which silences without convincing.

Professor Herrick's lecture (Lecture II.) we consider a model of clear, close, and convincing argument, and Professor Fisher's, while admirable in scholarship and in force, was as especially pleasing to the audience, and the same may be said of Professor Peabody's lecture. But we cannot particularize. As a whole, the book is admirable, and should be read by every clergyman and every intelligent thinking person who would become acquainted with the vital issues of the times between Christianity and scepticism, and understand the grounds of true faith, and be fortified against the attacks of modern rationalism. In compact form it gives to the average reader new ideas and strong ones; it shows that Christianity has a firm foundation, that it and science are not antagonistic, but that both are from the same great Source, and whenever rightly understood are in harmony.

The book lacks an index, and for this omission we see no excuse. Many persons, perhaps the larger portion of those who purchase the book, have not the taste, and oftentimes not the acquirements, for a thorough perusal; but they de-

are, for instance, to obtain an intelligent idea of miracles, and the arguments for and against their authenticity or their nature; they naturally turn to Professor Seeley's lecture on that subject, but miracles are also discussed in other portions of the book, as in Professor Peabody's admirable lecture on *The Sovereignty of Law*, and in other places; but how is the reader to know of this without an index, unless he has mastered the whole volume? We hope future editions will be improved in this respect.

This course of lectures was more especially for scholars, and we are glad to learn that another course is in prospect better adapted to popular audiences.

PROFESSOR SHEDD'S standard *History of Christian Doctrine*¹ appears in a new edition, reduced both in size and price, and consequently should, and we believe will, receive renewed attention from theologians and all interested in ecclesiastical history. As an attempt to write "an account of the gradual construction of all the doctrines of the Christian religion," it is an honor to its author and to American scholarship, and its favorable reception by a discriminating public, its several editions, and now its presentation in a form and at a price to bring it within the reach of all, are so many evidences of its value. Originally published in 1843, it is needless for us at this late date to describe the book, the author's methods, his arguments, and his conclusions: upon these points the verdict has long since been rendered: suffice it to say, that for the library of the clergyman and the student it will for long years to come hold a prominent place, and in many important respects is indispensable. Professor Shedd has few superiors as a close, logical thinker, and this work not only proves this, but shows the carefulness of his studies and the candor of his mind.

"*THE SEAT OF EMPIRE*"² is the title of a new work by Carleton (C. C. Coffin). It contains eleven chapters, with the following headings: 1. From Chicago to Minneapolis. 2. St. Cloud and Beyond. 3. The Red River Country. 4. The Empire of the Northwest. 5. The Frontier. 6. Round the Camp-Fire. 7. In the Forest. 8. Duluth. 9. The Mining Region. 10. A Familiar Talk. 11. Northern Pacific Railroad. No one who has read the graphic letters of "Carleton" (and who has not?) need be told that this is an interesting and instructive volume. And any one who takes an interest in the Northern Pacific Railroad cannot read these pages without feeling his obligations to Mr. Coffin, and perhaps Mr. Coffin's obligations to the road! The work is accompanied with an accurate map of special interest and value.

"*PEACE FOR THE TROUBLED; OR, FRIENDLY WORDS FOR EARNEST SEEKERS*" is a pamphlet of sixty-eight pages, by the Rev. David Peck. It is a prize essay, issued by the Presbyterian Publication Committee, "as a guide to the inquirer." It will be found a valuable aid to pastors in their efforts to lead sinners to Christ.

¹ *A History of Christian Doctrine.* By WILLIAM G. T. SHEDD, D. D., Professor of Biblical Literature in Union Theological Seminary, New York. New York: Charles Scribner & Co. 2 vols. 8vo. pp. 498, 508. \$5.00.

² *The Seat of Empire.* By CHARLES CARLETON COFFIN. Boston: Fields, Osgood, & Co. 1870. 12mo. pp. 232.

EDITORS' TABLE.

"A NATIONAL CONFERENCE."—The article on this subject in our present number will attract attention. Its theme is to Congregationalists the theme of the hour. Our Pilgrim Fathers recognized and developed the scriptural idea of the autonomy of the local church, but they gave less prominence to the idea of unity in the churches of this primitive order. Hence there has been a disposition in their descendants to overlook this unity, and even to deny that our churches, collectively, constitute a denomination. This has been to us a source of great weakness. Our local churches in proximity to denominations which have a sectarian and proselyting spirit, have been absorbed by them, and our individual church-members, not appreciating any bond which unites them to the denomination to which their church belongs, when changing their residence, under local and social influences, have readily united with churches of a different order.

We need a National Conference. *First, as a visible token of our national unity.*

We believe most fully in the autonomy of the local church, but this is not the whole of our polity. We believe in the fellowship of the churches; that in matters of common concernment they should seek counsel, and sustain towards each other the relations of Christian courtesy. This idea of fellowship involves that of unity, and there being this unity, it is fitting that we should have some outward symbol of it. Our State conferences constitute such a symbol within State limits. A National Conference would in like manner symbolize the national unity of our churches.

Secondly. We need a National Conference to DEVELOP and STRENGTHEN our idea of the national unity of our Churches.

We need a higher appreciation of our unity. We need to give greater prominence to this idea than our Fathers gave to it,—greater than we have given to it in the past. Having a symbol of our unity will in itself tend to develop and strengthen our sense of its reality, and it will afford us opportunities to promote the *esprit de corps* of which, as a denomination, we are seriously in want.

Thirdly. We need a National Conference as a means of unifying and energizing our Christian work.

A State Conference can appreciate the demands for Christian labor within its own bounds, but it cannot take cognizance of the circumstances in all parts of the nation, and wisely devise plans, or judge of the plans which are devised, to meet the diversified wants of our whole population. As Congregationalists we should feel as appropriate to ourselves,

"No pent-up Utica contracts our powers,
But the whole boundless continent is ours."

The representatives of our churches need to come together as often as once in two or three years to consult as to the interests of our Zion, and to inspirit

our churches to a comprehension of their responsibilities, and to renewed efforts in meeting them.

As to how such a Conference shall be constituted we would suggest, —

That the National Conference be composed of one delegate from each District Congregational Conference in the land, of two delegates from each State Conference, and two delegates from each national benevolent society which is sustained exclusively by our own denomination; — that it meet every two or three years; — and that, like our district and State conferences, it have no ecclesiastical or legislative authority, but be simply an assembly for prayer and conference, and for stimulating religious zeal.

While it should leave our system of voluntary societies for benevolent and religious purposes intact, it might properly indorse such societies as may meet with its approbation, commending them to the churches, as our State Conferences have often done, and its refusal to indorse a Society should legitimately have an influence with the churches. Its allowing the denominational societies to have a representation in the body will give it an opportunity to understand the doings of such societies, and should entitle it to appoint a special committee to investigate the affairs of any such society, whenever in its opinion there is occasion to do so.

Objections.

First. Some may object that this plan will Presbyterianize our denomination.

This objection, however, is groundless, because by the very constitution of the Conference it is to have no ecclesiastical or legislative authority. There is in it no centralization of power, but simply the consummation of Christian fellowship.

Secondly. Some may object that it looks towards, and will grow into, the centralization of power.

This is the objection which Dr. Emmons and others brought against the General Association of Massachusetts more than half a century ago, and which for so long a time interfered with the full organization of that Association as a State body.

But the fears which were then entertained were never realized, and now to take the ground that we cannot have a national symbol of the fellowship of our churches without its degenerating into an oligarchy, involves the position that a legitimate development of the New Testament church polity is impracticable.

Thirdly. Some may object that this plan ought to be so modified as to do away with our voluntary benevolent societies, and bring all our benevolent operations under the direct control of the Conference.

But this would make the Conference a legislative body. It would mar the devotional aspect of its meetings by giving them a business character. It would so far Presbyterianize our denomination as to interfere with the autonomy of the local church.

Congregationalism is so strongly individualizing in its tendency that the members of our churches will not submit to having a National Conference control by legislation all their charities.

If it be suggested that our voluntary societies dispense according to their *own discretion* the contributions of the churches, this is true, but their constitutions, except in the case of the American Board, put the power to control the Society into the hands of the contributors, and there has never been any independence

of the contributors assumed, or any power abused, except in the case of publication societies, which had accumulated wealth. This exception may furnish an argument for requiring publication societies to sustain themselves by their book trade, without any contributions from the churches, but it does not furnish any argument against benevolent societies which are necessarily dependent on those whose charities they distribute. We may be sure of one thing, the spirit of Congregationalism will never brook, even as to its charities, a centralized government. If our benevolent operations should be brought under the control of a National Conference, on the same principle we should subject our theological seminaries to similar control, as the Chicago Seminary is now subject to the Convention of the Congregational Churches of the Northwest, and as the Presbyterian theological seminaries are subject to the General Assembly; the next step may have reference to our colleges, or to our religious newspapers, on the principle adopted by those who advocated the starting of "The Advance" under ecclesiastical control. And we may well ask "Whereunto this would grow?"

To begin with subjecting our benevolent operations directly to a National Conference would be entering upon the high-road to a hierarchy.

It is useless to attempt to conceal the fact that the present demand for a National Conference is to a great extent the result of the perceived advantage which denominations with a stronger government than ours, and with sectarian zeal, have gained over us, and we fear that those who are most zealous for a National Conference, after they have secured it, will be disappointed in the result. We do not want, and will not have, ecclesiastical domination, whatever the advantages which it might secure to us. As Congregationalists we cannot consistently become sectarian. We may and ought to become more denominational in our feelings, but a genuine denominational interest is no match for sectarian zeal, and a National Conference can never cope, in the line of power, with a Presbyterian Assembly, an Episcopal Convention, or a Papal Ecumenical Council.

Without expecting too much from a National Conference, let us have it, for the good which it will legitimately do us, as a visible token of our national unity, as the means of developing and strengthening in our minds the idea of our unity, and also as the means of unifying and energizing our Christian work, but let us trust for growth and future triumph to the principle of liberty which our polity involves, to the simplicity of our forms, to our intellectual culture, to our sympathy with man in all the diversity of his condition, to our high standard on morals, to the prominence which we give to the preached word, to our appreciation of revivals, to the earnestness of our piety, to our cultivation of a self-sacrificing spirit, and to the strength of our faith in God, who worketh in us both to will and to do, and to whose gracious power all hearts are subject.

THE MEMORIAL YEAR. — The Executive Committee of the Convention called at the Broadway Tabernacle in New York City, have made commendable progress in instituting measures for the effective observance of this Pilgrim Jubilee. Having issued a pamphlet of thirty-nine pages, giving memoranda, historical, chronological, &c., respecting the Pilgrims, they have now prepared a beautiful "Jubilee Memorial Record," with a wood-cut of the landing at

Plymouth. This Record is designed for the enrolment of the entire membership of each Congregational Church, congregation and Sabbath school, with provision for the further use of it as a pledge of subscription to such objects as may be selected by each. It is hoped that a copy of these Records will be deposited in a fire-proof apartment in the Congregational House, and thus prove of great historic interest to the generations which shall come after us.

The Committee have also issued an elegant "Jubilee Memorial Medal" of about the size and weight of a silver dollar, containing on its obverse a group representing the landing of December 21, 1620, and on its reverse an open clasp Bible, with a dove hovering over it, and the legend "Whose faith follow." Heavily electro-silvered, or electro-gilt, it is a "shining mark" which may well attract the attention of the children, and interest them in the memory of the Pilgrims. By special memorial gifts it is desired this year to secure the payment of all debts due by local churches, an increased endowment of our Theological Seminary, and the erection of the Congregational House in Boston. The Lord prosper so worthy a purpose.

FUTURE PUNISHMENT.—We notice in the English Independent the following statement, taken from an address before the Hampshire Congregational Union: "With regard to doctrinal teaching, there is one question which is every day pressing more and more to the fore front. . . . The subject I refer to is that of the Bible doctrine of future punishment, especially as regarded in the light of the Calvinistic theology. The question, as it seems to my own mind, which lies at the very foundation of biblical theology is: Does the Bible teach that man is naturally and inherently immortal, or is immortality (eternal life) to be sought after and obtained only through Christ, and a 'patient continuance in well-doing'? If, on honest and diligent investigation, it be found that the Bible does not teach that man is an inherently immortal being, the chief support of the doctrine of the eternity of future punishment, and with it that of the eternity of moral evil, would be taken away, and the terrible denunciations of the Bible concerning the future of the impenitent and unbelieving, shielded from the illusive glare of a doctrine perhaps (as it may turn out) imported from the speculations of the ancient philosophers, or some other equally dubious source, would have their due effect upon the careless and ungodly and sceptical, which at present those declarations of Scripture fail to exercise. It is surely a gratifying fact to us all that this question is no longer a test of fitness to minister in the Congregational churches. The Congregational Union of England and Wales has nobly set the example to county unions of 'comprehension,' by not only continuing on its roll of membership those who avow their disbelief in the doctrine of the eternity of evil and of torment, but by admitting with open arms the minister of a Union church who has for many years been identified with a disbelief in that doctrine."

Here is melancholy proof of what we have had sad indications of before, that our English brethren are far below our standard in maintaining the scriptural doctrine of future punishment.

We are happy to testify that we do not know of a Congregational pastor in this country who is identified with the "disbelief" here spoken of. But in view of the above statement respecting our English brethren, we need to be-

were lest such laxity in doctrinal views shall make inroads imperceptibly among us.

We cannot but feel that the materialistic views of heaven, found now in our popular literature, and the prominence given to "natural affection" and family ties, in the anticipations of heaven, have a tendency to lower our appreciation of spiritual truth, and of the relations which we sustain to the government of God. In funeral services, and in administering comfort to the afflicted, we need caution lest we come under the condemnation of making "the commandment of God of none effect."

PULPIT THEMES. — It has been said that a severe thunder-storm, or tornado, or a destructive fire is a special divine favor to some ministers, affording them an opportunity to give a refreshing variety to their ministrations. We cannot but feel that to make the death of a novelist, how distinguished soever he may be, the subject of a pulpit discourse, indicates a want of appreciation of gospel themes. When the possession of amiable virtues, and the exerting of an elevating moral influence on society, without positive religious testimony, even where there are no counteracting habits, leads ministers of the Gospel to express hope of the person's preparation for heaven, there is occasion to review the record of the interview of our Saviour with the young moralist in the Gospel, and seriously consider our Lord's declaration, "One thing thou lackest." We can remember when an habitual disregard of the Sabbath, the common and free use of alcoholic drinks, and separation from a wife who was free from the suspicion of crime, were regarded as having some bearing on the question of personal moral character. The present sensitiveness of the secular press to any application of evangelical tests of character to our public men should arouse the ministry to a sense of responsibility as to the fulfilment of the prophecy, "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

"**THE CATHOLIC WORLD.**" The *Galaxy* recently had successive articles entitled "Ten Years in Rome," and we are not surprised that the *Catholic World* has at length spoken in regard to them. It is said upon good authority, that at Baltimore and Washington the Roman Catholic press has been much censured for supineness in this matter. The style and quality of the reply in the *Catholic World* will only attract greater interest to the articles. It is mainly a personal attack. Rome knows no arguments but the violence that inferentially indicates conscious weakness. The reviewer tries to disguise the hostility he evidently feels by an assumed hilarity which is more grotesque than mirthful. He assumes that the lecturer at Plymouth Church, the Rev. Dr. Keatinge, and the writer in the *Galaxy* are one, and says his name "smacks far more of the green isle than of England." The writer of an article in a magazine representing the Irish phases of Romanism, and entirely supported by Irish money and interest, should be more careful than to insinuate that any Irish name is apt subject for merriment. He then arrays five categorical charges against Dr. Keatinge.

1. "No English youth or clergyman of that name ever was received into the college of the Propaganda at Rome."

By reference to the *Galaxy* of January, 1870, it will be seen that Dr. Keatinge

does not say that he was "received" in the sense here implied, i. e. as a resident student of that college. But as the Propaganda is the head reception depot for all ecclesiastics not intended for other colleges, he was received there *pro tem* as an guest. As such, of course, his name does not appear on the list of alumni.

2. "During the last twenty-five years there never was an officer of the Roman Court, or an English or Irish ecclesiastic connected with it, of that name. The *Est* is regularly published every year. This name has never figured there. Officers of twenty years' standing in the Vatican have no recollection of him."

Every one knows that Father Hecker is great at assertion, or what the New-Englander appropriately calls "brazen sophistries." So that to any one initiated into the style of Romanist reasoning this assertion is not surprising. It is very unfortunate for the reviewer that it goes for nothing. He doubtless considered he was safe in making it, because peradventure Dr. Keatinge had very little evidence to rebut it. The reverse may be true. He stands accredited as "a devoted priest, of great learning, remarkable abilities as a linguist and preacher," &c., by no less than five cardinals, Jesuits of high position, and Monsignori, or else his credentials are false. Only the names of *chiefs* of departments appear in it, and Dr. Keatinge's was a subordinate one. This policy of denying everything is common to Roman controversialists. In this very journal (p. 539) it is said: "It is however naturally, politically, and religiously impossible for priests, bishops, and prelates to combine and make any human being believe a lie or to palm off a false miracle for any purpose whatever." This could only have been written by a very ignorant or a very daring Romanist. Why, "Janus" conclusively shows that the entire edifice of Papal pretension is based on "a lie." As to "false miracles," any one who has been in Italy knows that they are of constant occurrence. As to whether ecclesiastics will not "combine" for this purpose, let this story from Edmond About's *Rome Contemporaine* answer: "A Jew in Rome gained a livelihood by cultivating the ground. To violate the existing law in so flagrant a manner he needed an accomplice. He found a Christian who, in consideration of a certain sum, consented to lend him his name. But the rogues of the neighborhood were not long ignorant of the fact that the harvest belonged to the Jew, and they commenced a systematic pillage. A holy marauding party was organized against the Israelite, and each one thought his salvation depended on active robbery. The Jew solicited the Count de Goym the favor of having a guard bound by oath to defend him who could, occasion requiring it, make a statement to the courts on his behalf. The Count repaired to Cardinal Antonelli. The Cardinal did not disguise his opinion that it was monstrous to cause any Christian to be sworn to protect a Jew; nevertheless at such powerful intercession it could not be refused. He promised to select the guard and cause him to be sworn. Three months passed, and the pillage went on still faster. The Hebrew dared not complain, and the French commandant never thought of him again. One morning the Jew reappeared and informed him that nothing had been done. The Count returned again to the Vatican, and the guard was nominated on the spot, the Count returning home with the paper, which he presented to his *protégé*. Unhappily the nominated guard had never been heard of for six years past. The Jew was about to return to the general to inform him of the deception, but the Roman police, always vigilant, ordered him to

stay at home, and to make no complaint to any one, under severe penalties." Take another instance. Dr. De Sanctos, just dead, was an eminent ecclesiastic at Rome, who afterwards became a Waldensian pastor. *He never was able to get testimony respecting himself from Rome*, and Cardinal Antonelli denied the letters which he is well known to have written him to induce a return to Rome. So great a mind as Dr. John Henry Newman's may become warped by the expediency theories of Rome, how much more, then, a small obscure reviewer! The great controversialist, unable to refute Dr. Achilli, resorted to defamation of character, and was sentenced to pay a thousand pounds and costs. So that if "his brother Englishmen, who are officers of the court," do not *choose* to remember him, it does not affect our point. The celebrated Waldensian pastor rested his case on the same evidence as Dr. Keatinge does, *testimonials in the known and authenticated handwriting of eminent officials, and attested further by official seals and postmarks*. But if no such evidence had been forthcoming, the accurate and minute information he possesses on Roman affairs, perfectly satisfactory to even Roman Catholics themselves of a liberal mind, not interested in making out a case for the newspapers, is evidence enough. The internal evidence of truth possessed by Holy Writ is admitted to be a strong point; surely this applies to purely human affairs also.

3. "During the same period, no person of that name has filled the office of librarian or assistant-librarian of the Index Expurgatorius, or of the Congregation of the Index. . . . We may add the other insignificant fact that no such library is known to exist at all."

This reviewer is evidently a sincere Romanist, and consequently believes in the theological dictum of Deus and Signori, that "it is lawful in certain cases to prevaricate." The arguments under head 2 answer the first part of this statement. As to there being no library of the Index, the statement is absurd. Containing as it does the most secret records of the Inquisition, &c., it is not generally accessible, and then only to trusty persons, of which the reviewer has evidently not been one. The Library of the Index was computed at ninety thousand volumes, half of them manuscript. Whenever the public has broken open the Inquisition, the Dominicans have denied that there were archives.

4. "The late Cardinal d'Andrea never had a secretary of that name. This is the assurance unanimously given us by the friends and intimate acquaintances of the Cardinal, and by the members of his household who had lived with him for twenty years."

Probably these are all sworn adherents of Antonelli, against whom it is dangerous to say anything, especially to the advantage of a declared enemy. It is rather incredible that the whole body of the *Young Rome* party should indorse Dr. Keatinge and testify to his connection with Cardinal d'Andrea if this were not so, and with every right-minded person their word is of more value than that of a few interested and prejudiced domestics, if even they said as they are reported, under no compulsion or pecuniary inducement. Rome is the land of false witness, and where a man's life may be bought for a dollar his word may be bought for less. The reviewer goes on to say that the Cardinal had no secretary, then he admits that he had one, although he was *called* a chancellor. This is mere quibble.

5. "No exclamation that the writer met in Rome could remember ever having heard of such an ecclesiastic."

This memory of a devout Romanist is a queer thing. Father Bottata and Archbishop Manning are trying to correct the memory of ages by a want of memory in themselves respecting Pope Honorius. So far from being unknown at Rome, we learn that Dr. Keatinge actually corresponds with a Monsignor in high official capacity at the Vatican. Here the personal charges against Dr. Keatinge end. They are just such as are brought against any convert from Rome of any note or capacity. But whether true or false does not concern us so much as the effort made by the "World" to throw doubt upon his revelations. Whether these are true mostly concerns us.

The reviewer proceeds to demolish as far as he is able the article in the *Galaxy* of December, 1869, on "Cardinal d'Andrea." He tells, of course, the Popish version of the story, very plausibly got up, but by no means the first that has been told. The very suspicious nature of the Cardinal's death, his known opposition to Antonelli and the Jesuits, and his strong sympathy for liberty and right, at once aroused surmises of assassination. A story had to be told to meet the numerous inquiries on all sides. But it is a fact that, despite all that has been said in Roman Catholic organs, and the bare-faced assertions of the *Catholic World*, unsupported by any evidence but the *ipse dixit* of the writer, these ideas are fixed in the minds, not of Protestants only, but of liberal Catholics:—

I. The Cardinal d'Andrea was a foe to Jesuitism and the existing order of things in Rome, and as such was the enemy of Antonelli.

II. That the policy of Antonelli since 1849 warrants the belief that he would not hesitate at extreme measures any more than did Bedini, who was his chosen agent to this country.

III. That in fear of such measures, the Cardinal d'Andrea fled to Naples. The reviewer admits as much.

IV. That the circumstances attending the Cardinal's death having been so variously reported by Catholic journals, presumed as well informed as the *Catholic World*, doubt and suspicion were aroused in the public mind abroad, which inquiry on the spot developed into moral certainty, and in the opinion of those who know the history of Clement XIV. and numerous others, Rome resorted to extreme measures.

All these facts remain unaccounted for by the *Catholic World*.

The animus of the article is evident. Take one or two instances.

The writer denies the existence of a plot against Antonelli, by saying "the plan itself was not dreamed of in well-informed circles." Doubtless no one makes a conspiracy the subject of gossip who is in any way implicated in it. And yet the hostility of Antonelli remains to be accounted for. If the writer means by *well-informed circles* Cardinal Antonelli's, he ought to know, if he knows anything about the matter, that that statesman does not make a confidant of every penny-a-liner who chooses to "interview" him. The plot of the *Sarpedesti* is matter of history, yet "well-informed circles" of the conspirators, of which Antonelli and De Angelis were two, would give a casual inquirer very little information about it.

Again, he says Cardinal d'Andrea *resigned* his office of Prefect of the Index

from ill-health. The forced resignation of the Cardinal was a part of the reprisals of Antonelli.

Further, that it could not be true that "to his counsel it was due that no revolt occurred on the withdrawal of the French," because the Cardinal was dead. It is perfectly true that dead men influence the conduct of others long after their own departure.

It is not said that Cardinal d'Andrea was "born in Rome," &c. It is very natural that the Jesuits and mendicant friars should try to disguise the antipathy of the Cardinal toward them; but what lover of Italy ever loved or even tolerated these her greatest foes? The Cardinal, as a true reformer, hated the greatest foes of reform. That the French are "witnesses of Rome's serfdom" no one will deny who has been there. The proofs are too numerous to need repetition. It is also possible for a man to "relish amazingly" private theatricals, without having them in his own house. Turning to the article in the "Galaxy," we find that this is not stated. The story of Madame C—— excites the reviewer's wonder, and he calmly disposes of it by saying "the police never got wind of the double tragedy." He implies that "slow, decorous Rome" is unused to such things. — *Per contra, vide About's Rome Contemporaine*, pp. 130, 131.

Again, he supposes that the Cardinal never possessed any but *scarlet breeches*, and that his valet had but one suit of clothes, which if gone could not be replaced by others. He tries to dismiss the story of the picture as fiction, by asking what become of the spy's nose. Why, any one has seen a child flatten his nose against a window, and this picture being a panel (as we are credibly informed), nothing could be easier. This item of information takes the point off of what was intended to be a smart thing; "if he had had the presence of mind of a little boy ten years old, he would have ventured to draw the bottom of the painting a few inches out from the wall." Such minute points as a change of dinner-hour, and of wine, are dwelt on as an evidence of inaccuracy. Whereas, a person designing a deception would have been more careful of details, and refreshed himself with "files of newspapers," &c., as this writer says he has done. The chain of testimony cannot be broken by such arguments. The Romanists must have deemed his statements worth reply, or why get so excited about it? If he be a mere inventor, the best way is to consign him to oblivion by contempt, instead of arraying against him the ablest Roman Catholic writers in the country, and thus conceding the force of his statements.

We have no occasion to indorse Dr. Keatinge, nor have we yet seen the conclusiveness of the positions taken by the Papal press against him. Our criticisms have a broader bearing than mere personality.

CONGREGATIONAL QUARTERLY RECORD.—1870.

CHURCHES FORMED.

1870.

AMITA, Ia., April 22, 19 members.
AVOCA, Ia., June 12, 9 members.
BAXTER SPRINGS, Kan.
BUFFALO, Ia., May 1, 16 members.
CROWWELL, Ia., March 23, 12 members.
DELAWARE, Ill., April 12.
ELK RIVER, Kan., April 22.
ELMWOOD, Mo., 8 members.
GLENBEULAH, Wis., April 24, 9 members.
GRAND RAPIDS, Mich., 2d Cong'l, May 22, 8 members.
HALE, Wis., 6 members.
JALAPA, Neb., March 23.
LEBANON, Mo., June 10 (colored), 6 members.
LYNDONVILLE, Vt.
MIDDLEFIELD, Ia., March 27.
MONT-CLAIR, N. J., June 8, 82 members.
NORFOLK, Neb., 10 members.
OTTLAND, Kan.
ORANGE, N. J., May 4.
POMONA, Kan., 17 members.
SEATTLE, W. T.
SEWARD, Ill., 40 members.
ST. MARY'S, Kan., 8 members.
TALLEYRAND, Ia., June 8.
WEFTA, Kan., June 1.

MINISTERS ORDAINED.

1870.

BLACK, J. S., over the Olive St. Ch. in Nashua, N. H., March 31. Sermon by Rev. Hugh Elder, of Salem, Mass. Ordaining Prayer by Rev. William L. Gaylord, of Nashua.
BINGHAM, Charles M., over the Ch. in Udina, Ill., June 16. Sermon by Rev. Joseph E. Roy, D. D., of Chicago.
DEMERITT, JOHN P., to the work of the Ministry in Albany, Vt., May 31. Sermon by Rev. William H. Lord, D. D., of Montpelier. Ordaining Prayer by Rev. Edward P. Wild, of Craftsbury.
DICKINSON, SAMUEL F., to the work of the Ministry in Elgin, Ill., June 9. Sermon by Rev. Samuel C. Bartlett, D. D., of Chicago Seminary. Ordaining Prayer by Rev. Simon J. Humphrey, of Chicago.
DOUGHERTY, JAMES G., over the Ch. in Chillicothe, Mo., June 3. Sermon by Rev. Minot J. Savage, of Hannibal.
FICKE, HERMANN, over the German Cong'l Ch. in Dubuque, Ia., April 14. Sermon by Rev. Henry Hess, of Fort Atkinson.
GULICK, THOMAS M., to the work of the Ministry in North Manchester, Conn., May 15. Sermon by Rev. Theodore J. Holmes, of East Hartford. Ordaining Prayer by Rev. Reuben S. Kendall, of Vernon.
JOHNSON, H. C., to the work of the Ministry in Berea, O., May 2. Sermon by Rev. Thomas K. Noble, of Cleveland.
LADD, Rev. GEORGE T., to the work of the Ministry, May 26.
PARK, CHARLES W., to the work of the Ministry in Amherst, Mass., June 16. Sermon by

Rev. Egbert C. Smythe, D. D., of Andover Seminary. Ordaining Prayer by Rev. William A. Stearns, D. D., of Amherst College.
PATTERSON, WEBSTER, to the work of the Ministry in Lynn, Mass., April 28. Sermon by Rev. Charles K. Palmer, of Salem. Installing Prayer by Rev. Edward A. Lawrence, D. D., of Marblehead.
PIERSON, ISAAC, to the work of the Ministry in Hartford, Conn., March 30. Sermon by Rev. Egbert C. Smythe, D. D., of Andover Seminary. Ordaining Prayer by Rev. Horace Bushnell, D. D., of Hartford.
ROSE, HENRY T., over the 1st Ch. in Lombard, Ill., May 29. Sermon by Rev. Franklin W. Fiske, D. D., of Chicago Seminary. Ordaining Prayer by Rev. John C. Webster, of Wheaton College.
SNELL, M. PORTER, to the work of the Ministry in North Brookfield, Mass., May 10. Sermon by Rev. J. Halsted Carroll, D. D., of Brooklyn, N. Y. Ordaining Prayer by Rev. Wm. A. Stearns, D. D., of Amherst College.
SNOW, BENJAMIN P., to the work of the Ministry in North Yarmouth, Me., May 10. Sermon by Rev. Jacob J. Abbott, of Yarmouth. Ordaining Prayer by Rev. George A. Putnam, of Yarmouth.
STINSON, HENRY A., over the Ch. in Minneapolis, Minn., May 26. Sermon by Rev. James W. Strong, of Faribault.
TREAT, CHARLES R., over the Union Ch. in Marlborough, Mass., March 30. Sermon by Rev. Selah B. Treat, of Boston. Ordaining Prayer by Rev. William A. Houghton, of Berlin.
WOLCOTT, WILLIAM H., to the work of the Ministry in Shoreham, Vt., May 11. Sermon by Rev. Willard Child, D. D., of Crown Point, N. Y.

MINISTERS INSTALLED.

1870.

ADAMS, Rev. FRANKLIN W., over the Plymouth Ch. in Lathrop, Mo., May 24. Sermon by Rev. L. F. Kenyon, of St. Joseph.
ALDRICH, Rev. JEKEMIAH K., over the Union Cong'l Ch. in Groton, Mass., June 1. Sermon by Rev. Henry M. Dexter, D. D., of Boston. Installing Prayer by Rev. Elihu Loomis, of Littleton.
AYER, Rev. JOSEPH, over the Ch. in Voluntown and Sterling, Conn., May 11. Sermon by Rev. Thomas J. Shipman, of Jewett City. Installing Prayer by Rev. Bennet F. Northrop, of Griswold.
BALDWIN, Rev. DAVID J., over the Ch. in Kokomo, Ind., June 4. Sermon by Rev. E. Frank Howe, of Terre Haute.
BELDEN, Rev. WILLIAM W., over the Ch. Bristol, Conn., June 1. Sermon by Rev. Nathaniel J. Burton, of Hartford.
BRIGHAM, Rev. LEVI, over the Ch. in Troy N. H., May 4. Sermon by Rev. William Brigham, of Wellfleet, Mass. Installing Prayer by Rev. Zedekiah S. Barstow, D. D., of Keene.

- BURTON, Rev. NATHANIEL J., over the Park Ch. in Hartford, Conn., March 28. Sermon by Rev. L. Clark Seelye, of Amherst College. Installing Prayer by Rev. Robert G. Vermilye, D. D., of Hartford Seminary.
- CARTER, Rev. CLARK, over the Ch. in Great Falls, N. H. Sermon by Rev. Alexander McKenzie, of Cambridge, Mass.
- COOK, Rev. SILAS P., over the Ch. in Windsor, Vt., March 28. Sermon by Rev. Joseph A. Leach, of Keene, N. H.
- DICKINSON, Rev. WILLIAM M., over the Ch. in Walpole, N. H., June 2. Sermon by Rev. William S. Karr, of Keene.
- FAIRFIELD, Rev. E. B., D. D., over the Ch. in Mansfield, O., May 19. Sermon by Rev. James H. Fairchild, of Oberlin College.
- HAINES, Rev. T. V., over the Ch. in North Hampton, N. H., April 27. Sermon by Rev. George M. Adams, of Portsmouth. Installing Prayer by Rev. Erasmus D. Eldridge, of Kensington.
- HILL, Rev. GEORGE E., over the Ch. in Southport, Conn., March 22. Sermon by Rev. David Murdoch, D. D., of New Haven.
- HOOKER, Rev. EDWARD C., over the Ch. in Stockbridge, Mass., June 10. Sermon by Rev. Mark Hopkins, D. D., of Williams College. Installing Prayer by Rev. Gabriel H. De Bevoise, of North Brookfield.
- HOWE, Rev. E. FRANK, over the Church in Terre Haute, Ind., May 4. Sermon by Rev. Samuel C. Bartlett, D. D., of Chicago Seminary. Installing Prayer by Rev. Merrick A. Jewett, D. D., of Terre Haute.
- JOHNSON, Rev. JAMES G., over the Ch. in Rutland, Vt., April 21. Sermon by Rev. L. P. Hickok, of Schenectady, N. Y. Installing Prayer by Rev. Matthew H. Buckham, of Burlington.
- KITCHEL, Rev. CORNELIUS L., over the Ch. in Guilford, Conn., April 13.
- LAIRD, Rev. JAMES, over the Church in Hollis, N. H., May 26. Sermon by Rev. Horace James, of Lowell, Mass. Installing Prayer by Rev. S. Leroy Blake, of Concord.
- LEAVITT, Rev. GEORGE K., over the Stearns Chapel in Cambridgeport, Mass. Sermon by Rev. Kinley Twining, of Cambridge. Installing Prayer by Rev. Daniel E. Cady, of Arlington.
- LOUNSBURY, Rev. HENRY A., over the Ch. in Shirley Village, Mass., April 20. Sermon by Rev. William J. Batt, of Leominster. Installing Prayer by Rev. Daniel Phillips, of Detroit, Mich.
- MARTYN, Rev. SANDFORD S., over the Ch. in New Hartford, Conn., June 9. Sermon by Rev. George H. Gould, of Hartford.
- MCNEILLE, Rev. ROBERT S., over the East Cong'l Ch. in New Haven, Conn., May 12. Sermon by Rev. Oliver E. Daggett, D. D., of Yale College.
- MILLER, Rev. SIMEON, over the Ch. in South Deerfield, Mass., April 12. Sermon by Rev. John M. Greene, of South Hadley. Installing Prayer by Rev. John W. Lane, of Whately.
- PAINE, Rev. John C., over the Ch. in Groveland, Mass., April 20. Sermon by Rev. Eden B. Foster, D. D., of Lowell.
- PELTON, Rev. GEORGE A., over the Ch. in Candor, N. Y., May 19. Sermon by Rev. Stephen S. N. Greeley, of Oswego. Installing Prayer by Rev. Thomas K. Beecher, of Elmira.
- RANKIN, Rev. JEREMIAH E., D. D., over the 1st Cong'l Ch. in Washington, D. C., April 20. Sermon by Rev. Richard S. Storrs, D. D., of Brooklyn, N. Y. Installing Prayer by Rev. Seth Sweetser, D. D., of Worcester, Mass.
- REED, Rev. MYRON W., over the 1st Ch. in New Orleans, La., March 28.
- ROGERS, Rev. HENRY M., over the Ch. in South Glastenbury, Conn., April 22. Sermon by Rev. Theodore J. Holmes, of East Hartford.
- SKEELE, Rev. JOHN K., over the Ch. in Hatfield, Mass., May 4. Sermon by Rev. Edward S. Dwight, of Hadley. Installing Prayer by Rev. Charles H. Bullard, of Hartford, Conn.
- TELLER, Rev. HENRY W., over the Ch. in Hadlyme, Conn., April 19. Sermon by Rev. Enoch F. Burr, D. D., of Lyme.
- TEWKSBURY, Rev. GEORGE A., over the Ch. of the Pilgrimage in Plymouth, Mass., April 10. Sermon by Rev. James H. Mosess, of Boston. Installing Prayer by Rev. Asa Bullard, of Cambridgeport.
- WHITE, Rev. JAMES C., over the Oakland Ch. in Chicago, Ill., May 17. Sermon by Rev. Aaron L. Chapin, of Beloit College, Wis.

MINISTERS DISMISSED.

1870.

- ABBE, Rev. FREDERICK E., from the 1st Ch. in Abington, Mass., June 14.
- AMSDEN, Rev. S. H., from the Ch. in Alstead, N. H., April 27.
- ANGIER, Rev. MARSHALL E., from the Ch. in Haydenville, Mass., June 1.
- ATWATER, Rev. EDWARD E., from the Devonport Cong'l Ch. in New Haven, Conn., June 14.
- BARNARD, Rev. PLINY F., from the Ch. in Walthamstown, Vt.
- BOYNTON, Rev. CHARLES E., from the 1st Cong'l Ch. in Washington, D. C., April 20.
- DE FOREST, Rev. HENRY S., from the Ch. in Des Moines, Io., July 1.
- DICKERSON, Rev. ORSON C., from the Ch. in Boonsborough, Io., March 7.
- DORMAN, Rev. LESTER M., from the 1st Ch. in Manchester, Conn., May 10.
- FOX, Rev. DANIEL W., from the Ch. in South Royalton, Vt.
- GLEASON, Rev. CHARLES H., from the Ch. in Hebron, Conn., May 8.
- GRANT, Rev. HENRY M., from the Ch. in Webster Groves, Mo., June 1.
- GREEN, Rev. JOHN M., from the Ch. in South Hadley, Mass., May 26.
- HIDDEN, Rev. EPHRAIM M., from the Ch. in Great Falls, N. H., April 27.
- HOLIDAY, Rev. HENRY M., from the Ch. in Tolland, Conn., May 31.
- HYDE, Rev. CHARLES M., from the Ch. in Brimfield, Mass., May 31.
- JESSUP, Rev. LEWIS, from the Ch. in South Adams, Mass., June 7.
- LAIRD, Rev. JAMES, from the Ch. in Guildhall, Vt., April 13.
- LANE, Rev. JAMES P., from the Free Ch. in Andover, Mass., April 19.
- LIGGETT, Rev. JAMES D., from the Ch. in Leavenworth, Kan., May 29.
- LIGHTBODY, Rev. THOMAS, from the Ch. in Milburn, Ill., March 22.
- MANWELL, Rev. BENJAMIN F., from the Ch. in Mattapoisett, Mass., May 1.
- MARTYN, Rev. SANDFORD S., from the Ch. in Newington, Conn., April 27.
- MCARTHUR, Rev. HENRY G., from the Ch. in Griggsville, Ill., May 1.
- MERRILL, Rev. GEORGE E., from the 1st Ch. in Henrietta, N. Y.
- MERRILL, Rev. ORVILLE W., from the Ch. in Anamosa, Io., April 4.
- OSBORNE, Rev. CYRUS P., from the Ch. in Bristol, R. I., June 7.
- PICKETT, Rev. CYRUS, from the Ch. in Enfield, Conn., April 26.

BRANCH, Rev. A. JUDSON, from the Ch. in West-
minister, Mass., May 4.
 MAWELLE, Rev. ELLI N. D. D., from the Ch. in
Saratoga Springs, N. Y., June 7.
 STONE, Rev. TIMOTHY D. D., from the Ch. in
Amherst, Mass., May 25.
 THURBER, Rev. EDWARD D., from the Ch. in
Walpole, Mass., May 2.
 THURSTON, Rev. JOHN E., from the Ch. in New-
bury, Mass.
 TILLOTSON, Rev. GEORGE J., from the Ch. in
Putnam, Conn., July 1.
 TOLMAN, Rev. SAMUEL C., from the Ch. in WE-
mington, Mass., June 1.
 WINES, Rev. C. MAURICE, from the Harvard
Ch. in Brookline, Mass., April 2.
 WOOD, Rev. WILL C., from the Ch. in Lancaster,
Mass., May 11.
 WOODWORTH, Rev. WILLIAM W., from the Ch.
in Richertown, Mass., May 4.

THOMPSON — BURGESS. In Dedham, Mass.,
June 1, Rev. Augustus C. Thompson, D. D.,
of Boston Highlands, to Miss Miriam Mason
Burgess, of Dedham.
 TUCKER — MERRILL. In Plymouth, N. H.,
June 22, Rev. William J. Tucker, of Man-
chester, to Miss Charlotte H. Rogers, of
Plymouth.

MINISTERS DECEASED.

1870.

BALDWIN, Rev. THOMAS, D. D., in Orange, N. J.,
April 10, aged 65 years.
 BECKWITH, Rev. GEORGE C., D. D., in Boston,
Mass., May 12, aged 70 years.
 CLARK, Rev. G. H., in Cambridge, Minn., March 26.
 HAYENPORT, Rev. WILLIAM, in Pau, France,
May 20.
 EVERETT, Rev. CORNELIUS B., in Philadelphia,
Penn., March 25, aged 81 years.
 FOSTER, Rev. ABSON, in Geneva, N. Y., April
15, aged 78 years.
 HAWKS, Rev. BOSWELL, in Goshen, Mass., April
10, aged 82 years.
 HOYT, Rev. WILLIAM A., in Shawatha, Kan.,
June 8.
 MITCHELL, Rev. JOHN, in Stamford, Conn., April
25, aged 76 years.
 PIERCE, Rev. R. in Goodburgh, O.
 PORTER, Rev. CHARLES E., in Boston, Mass.,
April 10, aged 65 years.
 WHITON, Rev. SAMUEL J., in Westford, Conn.,
May 22.

MINISTERS MARRIED.

1870.

MIGNON — PAGE. In Johnson, Vt., Rev. W. D.
Mignon, of Gibertville, Mass., to Miss Mattie
J. Page, of Johnson.
 CARTER — PEAKE. In Boston, Mass., May 16,
Rev. Chas. Carter, of Great Falls, N. H., to
Miss Emma H. Peake, of Boston.
 OSBORN — MERRILL. In Pembroke, N. H.,
Rev. J. Fisher Osborn, Missionary to
China, to Miss Mary Merrill, of Pembroke.
 PELZER — JONES. In Fredonia, N. Y., June
15, Rev. Homer T. Fuller, of Postville, Wis.,
to Miss Amoretta Jones, of Fredonia.
 RAY — HUBBARD. In Amherst, Mass., May
11, Rev. Frank L. Nash, of Sacramento, Cal.,
to Miss Mattie G. Hubbard.
 RICE — BALLANTINE. In Amherst, Mass.,
June 10, Rev. Charles W. Park, of the Mal-
den Mission, to Miss Anna B. Ballantine.
 RYAN — HOLMES. In Janesville, Wis., June 1,
Rev. Alfred B. Ryan, to Miss Adelaide A.
Holmes.
 SISK — WOOLWORTH. In Plainfield, N. J., June
1, Rev. W. S. Sisk, of Edwardsville, Ill., to
Miss Maggie S. Woolworth, of Plainfield.
 TERRY — HITCHCOCK. In Boston, Mass., May
16, Rev. Cassius M. Terry, of New Bedford,
to Miss Emily Hitchcock, of Amherst.

MINISTERS' WIVES DECEASED.

1870.

MERRILL, Mrs. ELEANOR, wife of the late Rev.
Joseph M. Merrill, Boston, Mass., April 2.
 PARSONS, Mrs. ELIZA S., wife of Rev. John T.
Parsons, N. J., May 1.
 PIERCE, Mrs. ALLIE D., wife of Rev. George, of
Putnam, N. J., March 2.
 TITCOMB, Mrs. ELIZA W., wife of Rev. Philip, in
Plymouth, Mass., June 1, aged 40 years.
 WHITNEY, Mrs. ABBY A., wife of Rev. C. H. H.
Whitney, Cambridgeport, Mass., aged 47 years.

AMERICAN CONGREGATIONAL ASSOCIATION.

BUSINESS MEETING.

THE Seventeenth Annual Meeting of the American Congregational Association (agreeably to notice in the *Congregationalist and Recorder*) was held May 24, 1870, at 12 M., in their rooms, No. 40 Winter Street.

The meeting was called to order by the President, Hon. E. S. Tobey, and prayer was offered by Rev. Francis Horton, of Barrington, R. I.

The minutes of the last Annual Meeting were read and approved.

The Annual Reports of the Directors, of the Library Committee, and the Treasurer were read and referred to the Board of Directors for publication.

The following officers were chosen for the ensuing year:—

President.

HON. EDWARD S. TOBEY, Boston.

Vice-Presidents.

Rev. GEORGE E. ADAMS, D. D., Brunswick, Me.
 Hon. WILLIAM W. THOMAS, Portland, Me.
 Rev. NATHANIEL BOUTON, D. D., Concord, N. H.
 Hon. WILLIAM C. CLARKE, Manchester, N. H.
 Rev. HARVEY D. KITCHEL, D. D., Middlebury, Vt.
 Rev. JACOB IDE, D. D., Medway, Mass.
 Rev. SETH SWEETSER, D. D., Worcester, Mass.
 Hon. SAMUEL WILLISTON, Easthampton, Mass.
 Rev. THOMAS SHEPARD, D. D., Bristol, R. I.
 Hon. AMOS C. BARSTOW, Providence, R. I.
 Rev. LEONARD BACON, D. D., New Haven, Conn.
 Hon. WILLIAM A. BUCKINGHAM, Norwich, Conn.
 Rev. JOSEPH P. THOMPSON, D. D., New York City.
 Rev. RAY PALMER, D. D., New York City.
 Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.
 Rev. ISRAEL W. ANDREWS, D. D., Marietta, O.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.
 Rev. NATHANIEL A. HYDE, Indianapolis, Ind.
 Rev. JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.
 Rev. SAMUEL C. BARTLETT, D. D., Chicago, Ill.
 Rev. JOHN J. MITER, Beaver Dam, Wis.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.

Rev. JESSE GUERNSEY, Dubuque, Iowa.
 Hon. CHARLES G. HAMMOND, Omaha, Neb.
 Rev. GEORGE MOOAR, D. D., Oakland, Cal.
 Rev. HENRY WILKES, D. D., Montreal, Que.

Directors.

Hon. EDWARD S. TOBEY, Boston.	EZRA FARNSWORTH, Esq., Boston.
GARDNER GREENE HUBBARD, Esq., Boston.	SAMUEL D. WARREN, Esq., Boston.
Rev. RUFUS ANDERSON, D. D., Boston.	SAMUEL JOHNSON, Esq., Boston.
Rev. AUGUSTUS C. THOMPSON, D. D., Boston.	Rev. EDWIN B. WEBB, D. D., Boston.
JOHN FIELD, Esq., Boston.	Hon. RUFUS S. FROST, Boston.
Rev. ALONZO H. QUINT, D. D., New Bedford.	J. RUSSELL BRADFORD, Esq., Boston.
	WM. C. STRONG, Esq., Brighton.
	Rev. H. M. DEXTER, D. D., Boston.

Corresponding Secretary and Librarian.

Rev. ISAAC P. LANGWORTHY, Boston.

Recording Secretary.

Rev. DANIEL P. NOYES, Boston.

Treasurer.

JAMES P. MELLEDEGE, Esq., Boston.

Auditor.

JULIUS A. PALMER, Esq., Boston.

On motion of Rev. Daniel P. Noyes, the following Resolutions were moved, and after free and earnest remarks they were unanimously adopted.

1. *Resolved*, That this Association recognizes with gratitude the interest so warmly manifested by both clergymen and laymen of all parts of the country, in the erection, during this Jubilee year, of a Congregational House in Boston.

2. *Resolved*, That we are profoundly impressed with the conviction that, in connection with the indispensable gifts of the wealthier members of our parishes, it is the duty and privilege of every Congregationalist to bear a part in this work, and that earnest efforts should be made by the pastors, deacons, and other influential members of our churches, to secure some contribution to this object—be it ever so small—from every member of their congregations, old and young, and that the names of all such givers should be entered upon a permanent record, to be kept forever in the archives of the Association.

Adjourned.

DANIEL P. NOYES,
Recording Secretary

**SYNOPSIS OF THE ACCOUNT OF THE AMERICAN CONGREGATIONAL ASSOCIATION WITH J. P. MELLEDDGE, TREASURER,
FOR THE YEAR ENDING MAY 20, 1870.**

<i>Dr.</i>	<i>Cr.</i>
To J. A. Howard, Rent of Rooms, 1 year	\$ 1,500.00
" Salary of Corresponding Secretary and Librarian; of the Assistant Librarian; Travelling Expenses, Postage, Express, Stationery, &c.	8,008.75
" Welch, Bigelow, & Co., Printing	27.87
" Coal	43.00
" Brewster, Sweet, & Co., Registering United States Bonds	122.50
" Nathaniel Ridd, Engraving, &c.	21.26
Balance due Amer. Cong. Association May 20, 1870	8,729.29
	<u>\$ 8,450.46</u>
	By Balance Account last year
	" July Coupons (\$49,000 U. S. Bonds)
	@ 86½% Premium
	" January Coupons
	@ 21½% Premium
	" Rent from American Peace Society
	" " Western College "
	" " American and Foreign Christian Union
	" " Home Evangelization Committee
	" Trustees of Phillips Academy for use of room
	" Sundry Life-Memberships
	" Contributions and Donations
	" Interest on Temporary Loan
	<u>\$ 8,450.46</u>

BOSTON, May 20, 1870.

J. P. MELLEDDGE, Treasurer.

Boston, May 23, 1870.

The subscriber has examined the above account, and finds it correctly cast and properly vouched, and a balance in the hands of the Treasurer of twenty-nine dollars and twenty-nine cents. Also the funds of the Society to be

Cash loaned on demand \$ 8,700.00
Invested in United States Stocks 49,000.00

In all, fifty-two thousand twenty-nine dollars twenty-nine cents.

ALPHEUS HARDY, Auditor.

CONGREGATIONAL HOUSE.

THE Directors of the American Congregational Association, in presenting their SEVENTEENTH ANNUAL REPORT, congratulate their friends upon the pleasing fact that from all sides the word is, "Rise up and build." So general and so strong is this feeling that it seems to be no longer an open question. The conclusion is foregone. The alternative is not *now* or *never*, but *now*. Postponements to give place to other and pressing calls are no longer deemed admissible.

The preliminary Convention of March 2, at New York, indorsed the plan of building a Congregational House at Boston as one of the three great objects for Memorial offerings this Jubilee year. But leading men of that Convention, out of New England, in the discussions, pronounced it THE object above all others as coming naturally and necessarily into the foreground, and as demanding liberal gifts. The great Memorial Convention at Chicago took similar ground, and unanimously commended the object as of great national importance; and the Triennial Convention, consisting of pastors and delegates from the Congregational churches in Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, and Kansas, recommended, unanimously, that the churches represented in that Convention raise this year the sum of FIFTY THOUSAND DOLLARS in aid of this object. Pastors, intelligent members of the churches, and many others, near and afar off, are urgent for the immediate erection of the Congregational House. The Directors neither ask, nor can they expect, a more cordial indorsement of the great object they have in view, or more frequent or hearty words of encouragement.

To aid in creating, fostering, and rightly directing this favorable public sentiment has occupied very much of the time of the Corresponding Secretary for the year now closing. To help make this favoring sentiment available for practical purposes, small but neat certificates of life-membership have been prepared, and a copy — with a printed circular explaining the same, and urging their acceptance at a sum of not less than one dollar each, to constitute the giver a life-member of this Association — has been sent to the Congregational churches throughout the United States, and favorable responses are beginning to reach the Secretary's desk.

Contemporaneously with this service, the Library has received from him and his devoted assistant much attention. The accompanying report of the Library Committee will give all needed particulars on this topic.

There has been considerable delay in issuing the circulars above referred to, for the purpose of adjusting some very important questions arising out of the connection or grouping under one roof all our affiliated Congrega-

clubs, trustees of colleges and theological seminaries, and "the thousand and one" smaller gatherings of this sort, for which there are now no suitable provisions; and for these purposes alone this object appeals especially to Boston givers.

Not only does Providence mark this city as the spot where the Congregational House should stand because it was the early home of the Pilgrims, and is confessedly the place whence have gone forth the principles of Christian and civil liberty as from no other in the wide world, but the same Providence plainly indicates this FIFTH JUBILEE YEAR of the landing of the Pilgrims as the time when this proposed monument to their memory should be reared, and when those who live within easy reach, and many in plain sight, of the same should make immediate, and, if need be, self-sacrificing efforts to lead the way by most liberal memorial offerings.

But this object appeals to all our Congregational churches, as a common interest centres in it. The strengthening of our own churches in this city, the perpetuity and extension of our polity here, the increase of our moral and Christian forces at this focal point of the denomination, is of incalculable worth to all lesser centres, whither the lines of Christian influence run hence. Raising the fountain at all gives necessarily increased power to all the outflowing streams. Every substantial good to the metropolis of New England is a substantial good to all New England, and so to all our churches wherever found. Every added element of Christian power to this Home of the Pilgrims will give increased power to every Congregational church in the land. In some respects the nearer, geographically, the outlying churches are, the more immediately they will share the benefits of the Congregational House at Boston. But the difference is hardly more than appreciable. For distances that once seemed impassable are now reckoned of little moment. Indeed, so conscious of this fact are our remotest churches, that the most urgent calls for the Congregational House come from them. One of the very first contributions our present Secretary received was from a Congregational missionary in India; another was from a Congregational missionary in Colorado. The call for a "Home," a place to which interested inquirers may be directed to find the principles and history of Congregationalism, and to which all Congregationalists shall belong, comes from Kansas, Missouri, and the Pacific coast with more importunity than from any other part of our great field. However long the lines out upon which these pioneer brethren may run, they want to be sure that the other end has a firm hold upon a fixed centre; that, when asked where they came from, or to what they belong, or where Congregationalism is, they shall no longer be embarrassed for a specific and satisfactory answer. The contemplated Congregational House, with its Library, for their purposes the completest in the world, with the offices of all the benevolent societies which

sustain them in their varied services and wants, will afford instruction when called for, sympathy and encouragement always, and will afford a satisfactory reply to all inquirers.

Again, when New England embraced all our Congregational churches, a neighborhood feeling created a sort of a tie, though there was really not much fraternal intercourse between the remotest churches. Now there are more Congregational churches out of New England than in it. And already they are found, not only at the far South, but on the Pacific coast; and in Asia, Africa, and the islands of the sea they will be found; and it is too obvious to need argument, that, if they are held in fellowship, in the absence of all organic bands there must be a centre of correspondence, there must be moral and social bonds, made stronger and stronger, as they will be by

intercourse through this Congregational House. Besides, we are in a constructive age, when great objects or purposes are being represented and symbolized by fitting monuments or structures, and all leading Christian denominations and associations are erecting their large and imposing edifices, each for its own benefit. If Congregationalists alone should fail to meet this acknowledged want of all, and of themselves particularly, would it not become a serious question whether they can keep themselves in the foreground of Christian workers as in the past, and as the good of the world demands. This object appeals with peculiar significance, therefore, to every Congregationalist wherever found, as every one is interested in the perpetuity and enlargement of his own denominational forces. All see that if there be weakness or indifference at the centre, the circumference quickly and keenly feels the deficiency. So, on the other hand, vigor and energy and new impulses and united action at the old Homestead, towards which all eyes are turned for signals of progress, enterprise, and zeal, will fly with lightning speed to the extremes, carrying moral and Christian impulses that will be every way helpful and inspiring. Hence the responsibility of aiding in this great work of erecting the Congregational House is upon all our churches, upon all the lineal and ecclesiastical descendants of the Pilgrims, wherever found.

It will at once be seen, that, to realize the object herein named, generous contributions must be received. Our Treasury now has sixty-six thousand seven hundred and forty-four dollars and twenty-nine cents at command or reliably pledged. It will be passing strange if a goodly number of the highly favored of Boston and of Massachusetts do not make princely donations this Jubilee year, another of which they can never expect to see, — gifts in amount not less, surely, than they have made to other objects having no stronger claims, nor promising greater immediate or permanent usefulness. These large donations are indispensable as the initial point of success, as evidence of the appreciation of the object by those who will have the larger

share of its benefits. And then there are numbers in Boston and New England, and not a few out of New England, who will want to give not less than one thousand dollars each. One hundred such, it would seem, could readily be found. Out of a membership of three hundred thousand, it would be strange if every three hundred did not furnish at least one who would love to honor his Master in a gift to the amount of one thousand dollars to rear this lasting memorial structure during this Jubilee year.

Then the lesser sums, ranging from one dollar to hundreds, if only they can come from the many, as well as these larger sums from the few, will quickly make up the sum-total, and no one will be oppressed, and then very quickly the work of our hands will "be established upon us," and the Congregational churches will have a name and a place never before enjoyed.

For a gift of ten thousand dollars and upwards the name of the donor, at his option, or that of any other one he may select, — a deceased companion, child, or parent, — will be placed at the head of an alcove with his likeness, if it can be secured, for the sake, not only of perpetuating his memory, but to show to posterity his appreciation of the principles and polity the founders of our civil and religious institutions suffered so much to establish.

For a gift of one thousand dollars, and less than ten thousand, the name of the donor will be placed at the head of a section, or sweeping over as many sections as he gives thousands.

For a gift of one hundred dollars, and less than one thousand, the name of the donor will be duly honored.

To every person giving not less than twenty-five dollars, a certificate of Honorary Life-Directorship will be given, entitling the holder to all the privileges of the Library for life, and access to all the meetings for discussion and business, and participation in the same, together with the privilege of voting, *if a member of a Congregational church.*

To every donor of a sum of not less than one dollar, a little certificate of Life-Membership will be given, as a pleasant souvenir of this Jubilee year, having a small engraving of the Mayflower at its start and landing. This gives the holder all the privileges of the Library FOR LIFE, and of all the public meetings of the Association, together with that of voting, *if a member of a Congregational church.* And the same certificate will be given to any person, not a member of a Congregational church, who gives a sum not less than one dollar, entitling the holder to all the privileges named above, *except that of voting.*

Now, while the larger gifts are indispensable, and are confidently looked for, and will be eagerly sought, the smaller are in like manner indispensable; and that not only for their aggregate amount, but also for the value of the names of the givers upon our books. This Jubilee year must bring us many thousands of them. Why may we not have the entire membership of every

Congregational church and congregation? There are some, quite likely, in every congregation, who would feel a gift of one dollar a burden, but in every church there are some, and in most churches a goodly number, of persons who could and would give three, five, ten, or even fifty dollars to secure a life-membership of the Association to every member of their own church. The number of the givers is important to create a universal interest in the *denominational House*, — where our principles, polity, and history are recorded and preserved; whence our Sabbath-school books and papers are issued, and our great benevolent societies do the work the churches employ them to do in their name. All thus giving will feel more at their ease in visiting this *Household of the denomination*, and will be conscious of a right to the privileges they there enjoy.

To secure this result, so desirable and important, the Directors must earnestly solicit the hearty co-operation of the pastors of our churches. It is taken for granted that they are interested in this object, as they will the most enjoy its benefits directly, and can best appreciate its provisions. It is well enough known here that neither the larger nor the smaller donations will come unsought. To send agents through all the churches would be both tedious and expensive. If, therefore, each pastor will give his people the leading facts in the case, appoint a suitable canvassing committee, and request them to return the names of the donors, designating which are honorary and which life members, enclosing the money in draft or postal order to the undersigned, the certificates will be at once filled out and returned, and the names will all be duly recorded. Such a presentation as each pastor can readily make on the many topics that both the object herein named and this Jubilee year suggest, and the canvassing of the parish for subscriptions, and the distribution of the suggestive certificates of life-membership, will awaken new interest in the principles and polity of the Pilgrims, and secure their more just appreciation.

That pastors and others may see at a glance some of the more important objects to be accomplished by the Congregational House, the Directors will here repeat in a few words what has been before named, and may be found substantially in their Fifteenth Report. They wish to erect a good, fire-proof structure, large, accessible, and central, in this home of Congregationalism, to accomplish these among many other important objects, namely, to gather within its walls all the books, pamphlets, engravings, prints, manuscripts, and other mementos of the Pilgrim and Puritan Fathers, that will illustrate their principles and polity, together with anything and everything that will make this the best biblical, theological, exegetical, ecclesiastical, and historical library in the world; to furnish commodious rooms, now very much needed, for the officers of affiliated benevolent societies, at reasonable rents, all under the same roof, both for their own convenience and that of those who

bring in their annual contributions, thus securing a better mutual understanding, heartier co-operation, and economy in working; to create a centre of denominational and Christian correspondence with every part of the world such as now nowhere exists, and for which there would be then here peculiar facilities; to make a "Home" for three thousand Congregational ministers and three hundred thousand Congregational Christians, who have not, and never had, a place on earth they could call HOME, where brother can meet brother, where laborers upon the extreme frontiers, coming from their wide fields, can meet, take each other by the hand, look each other in the face, report success, compare views, give and receive suggestions, learn each other's trials and wants, and go again, quickened and refreshed, to their chosen toil; to arrange for and help on in the great work of giving a Christian literature to Sabbath schools and the entire world, especially as Congregationalists can so much more fittingly do this than any other one branch of the great Christian family; to collect, adjust, and spread before the public such facts and statistics as shall reveal more fully and satisfactorily than has ever yet been done the moral wants of our own country and of the world, and what has been done and is doing to meet them; to cultivate and develop the forces of the Congregational churches, aiming to direct them more and more in the channels best adapted to the highest usefulness; to give larger and better opportunities for social and Christian intercourse in circumstances adapted to harmonize conflicting views, unify and strengthen the ministry, and thus the churches, creating more denominational self-respect, and in this way more fully securing the respect of others; and thus awaken a deeper interest in the great principles of Christian and civil liberty, which underlie all our free institutions. All the considerations which have given importance to this subject in former days are now pressing the more urgently year by year as our denominational lines are going forth unto the ends of the earth, and centrifugal forces are rapidly increasing. What can be done to multiply and strengthen the moral ties that can alone unite us should be speedily done, and no reasonable outlay can be counted dear that will accomplish an object so inestimably desirable. The deeds and principles of the founders of our churches are before the public, and as a denomination we must declare ourselves for or against them this year. To be silent is to betray indifference. And they are not mere words and professions, but *deeds*, that are now called for; not good cheer, but generous gifts. Let them come from every quarter, God grant they may come! To Boston, New England, American Congregationalists the Directors of the American Congregational Association make this earnest and affectionate appeal. Let the love they bear to a redeeming Saviour, let the respect with which they cherish the memories of the noblest, grandest ancestry that ever left so rich a heritage to their

desires, but the desire they have, as strong as his wish, that these institutions, unimpeded, may be given to their children and their children's children to the latest generation, constrain them to make immediate and generous pecuniary offerings to this true Irving Pilgrim movement. The Congregational Union, to be announced to Christ and his Church for all coming time."

The following is the Report of the Library Committee.

The Committee on the Library respectfully presents the following Report:—

The By-Laws direct that the Library Committee shall, previous to each annual meeting, examine the Library and all the property of the Association, and report its condition to the Board. This Report will, therefore, embrace the general facts relating to the Library.

1. As to size. An actual count of the bound volumes in the Library, made last week, as they now are upon the shelves, gave the following numbers:—

Regular series, 11,147.

Duplicates additional, 1,451.

The numbers one year ago were as follows:—

Regular series, 9,687.

Duplicates additional, 1,152.

Showing an increase of 1,440 volumes in the regular series, and of 299 duplicates.

As to pamphlets, unbound.

There have been received during the year, by donation, 3,902. This does not refer to pamphlets received by exchange; the number of duplicates disposed of and other pamphlets received therefor being about equal; although, of course, greatly to the advantage of the Library, as well as to those with whom the exchange is made.

The number of pamphlets in the Library is not accurately known, no count having been made at this time. But an estimate, based upon a partial count, gives over 35,000, not including duplicates. The duplicates, by similar estimate, number 15,000 more.

These large additions to the Library have come without cost of a dollar, except for express charges. The largest single donation was from the heirs of Mrs. Samuel Hubbard, being 672 bound volumes, including biblical, exegetical, historical, and other works. The entire list of donors is as follows:—

	Vols.	Pam.
Abbott, Rev. Edward, Cambridgeport		78
American Board of Commissioners for Foreign Missions	1	100
American Education Society	6	6
Anderson, Rev. Rufus, D. D., Boston	1	
Arms, Rev. H. P., D. D., Norwich Town, Conn.		3
Atwood, Rev. E. S., Salem	2	
Ayer, Rev. Charles L., Plainville, Conn.	21	100
Barstow, Hon. A. C., Providence, R. I.	6	1
Bartlett, John R., Esq., Providence, R. I.	14	10
Bassett, Rev. E. B., Warwick, Manuscripts	5	2
Beckwith, Rev. George C., D. D., Boston	8	
Board of Trade, Boston	6	5

	Vols.	Pam.
Boon, Allen F., Boston	3	
Brigham, William, Esq., Boston		2
Brooks, William G., Esq., Boston, Newspapers, Portraits	46	56
Burgess, The Misses, Newton Centre	61	79
Burnham, Rev. A. W., D. D., Keene, N. H.	52	240
Burnham, Samuel, No. Cambridge	1	4
Bush, Rev. Charles P., Rochester, N. Y.		1
Butler Hospital, Providence, R. I.		13
Campbell, W. H. W., Norwich, Conn.	10	
Channing, William F., Providence, R. I.		15
Chapin, J. B., Providence, R. I.	3	3
Choate, David, Esq., Essex		347
Clapp, J. B., Boston	4	18
Cobb, Rev. L. H., Springfield, Vt.		1
Congregational Publishing Society	2	
Copp, Rev. J. A., D. D., Chelsea	1	
Crosby, Prof. Alpheus, Salem		3
Cudworth, Rev. W. H., East Boston	1	
Cushing, Deacon Andrew, Boston	1	6
Davis, Colonel W. W. H., Doylestown, Pa.	1	1
Denison, Rev. John	1	
Durant, Augustus, Melrose	2	2
Edwards, Rev. Jonathan, Dedham		1
Eggleston, Rev. N. H., Williamstown		1
Furber, Mrs. D. L., Newton Centre	5	6
Gerould, Rev. Samuel L., Goffstown, N. H.	5	50
Gilman, Rev. E. W., Stonington, Conn.	2	5
Gould, Edward, Portland, Me.	12	
Green, Samuel A., M. D., Boston	3	396
Green, Samuel D., Chelsea	1	
Green, Thomas, Chelsea	1	
Head, General Natt, Concord, N. H.	6	4
Hodges, Rev. R. M., D. D., Cambridge		1
Hooker, Rev. H. B., D. D., Boston	3	
Hooper, Mrs. N., Beverly		400
Howe, Rev. E. G., Waukegan, Ill.		215
Hubbard, Gardiner G., Esq., Boston	48	292
Hubbard, Mrs. Samuel, Heirs of, Boston	672	92
Huntington, E. B., Roxbury	3	
Ide, Rev. A. W., West Medway	4	
Johnson, Mrs. Samuel, Boston	1	174
Johnson, Samuel, Esq., Boston	1	
King, Deacon —, Billerica		3
Kingman, Abner, Esq., Boston	7	189
Kingsbury, Rev. W. H., West Woodstock, Conn.	3	11
Labaree, Rev. John C., Randolph		6
Laurie, Rev. Thomas, D. D., Providence, R. I.		6
Lawrence, Rev. John, Reading	1	
Leavitt, T. H., Boston	1	
Lewis, Mrs. Wales, Groton	1	
Loring, F. W., and C. F. Atkinson, Boston		1
Mandell, Rev. William A., Cambridge		1
Marvin, T. R., and Son, Boston	3	3
Massachusetts Historical Society	2	
McEwen, Rev. Robert, D. D., New London, Conn.	85	158
Means, Rev. James H., Dorchester	3	39
Melledge, James P., Esq., Boston	2	

Merrill, Rev. T. A., Barnstable	1	1
Metcalf, Hon. Theron, Boston	1	1
Nichols & Neves, Boston	1	1
Payson, The Misses, Ellersieck	1	1
Oliver, Rev. Benjamin, Ferrisburgh, Vt.	1	1
Osborne, Rev. Cyrus P., Bristol, R. I.	1	1
Palmer, Mrs. I. H., Saffield, Conn.	1	1
Paine, D. H., Norwalk, O.	1	1
Perry, General A. J., Washington, D. C.	1	1
Petersen, William, Roxbury	1	1
Frenchard, Rev. George, Boston	1	1
Nice, R. E., New Haven, Conn.	1	1
Nich, Rev. A. B., D. D., Beverly	1	1
Richards, Rev. James, D. D., East Boston	1	1
Robbins, Rev. Chandler, D. D., Boston	1	1
Robinson, Mrs. S. W., Morrisville, Vt.	1	1
Rouse, Mrs. Frances S., Grinnell, Ia.	1	1
Rowell, Rev. J., San Francisco, Cal.	1	1
Sargent, Moses H., Boston	1	1
Secretary of State, Mass.	1	1
Sharp, James T., Dorchester	1	1
Sherman, Rev. Charles S., Naugatuck, Conn.	1	1
Snow, E. M., M. D., Providence, R. I.	1	1
Sprague, Rev. William B., D. D., New York	1	1
Stackpole, J. Lewis, Boston	1	1
Stackwell, S. N., Boston	1	1
Stoddard, Deacon Charles, Boston	1	1
Stone, Mrs. Mary, Chelsea	1	1
Talcott, J. M., Providence, R. I.	1	1
Taylor, George H., M. D., New York	1	1
Taylor, Samuel H., LL. D., Andover	1	1
Temple, Rev. J. H., Framingham	1	1
Tenney, Rev. E. P., Topsfield	1	1
Thompson, Rev. A. C., D. D., Boston	1	1
Timlow, Rev. H. R., East Cambridge	1	1
Vaill, E. M., Worcester	1	1
Vaill, Mrs. Joseph, Palmer	1	1
Vinton, Rev. John A., South Boston	1	1
Ward, Thomas W., Shrewsbury	1	1
Wardwell, W. H., Boston	1	1
Warren, Rev. L. P., D. D., Newton Centre	1	1
Wells, Walter, Portland, Me.	1	1
Wiggin, John K., Boston	1	1
Winthrop, Hon. R. C., Boston	1	1
Wood, Bartholomew, Newton Centre	1	1

2. The process of cataloguing the bound volumes has gone on as fast as the various duties of the Assistant Librarian have allowed, and considerable progress has been made. Nearly all the bound volumes are now catalogued, and a beginning has been made upon the pamphlets, taking first those most nearly allied to various sets in the list of bound volumes. Another year will doubtless complete the work as to the volumes; a longer time will be requisite for the pamphlets.

3. The system of exchanges is fully established by the Librarian with other libraries; — the Boston City, Athenæum, Massachusetts Historical Society, Harvard College, Antiquarian, Essex Institute, New Bedford City, Yale College,

Pennsylvania Historical Society, Brown University, and Presbyterian Historical Society have been in this connection the past year. The indefatigable labor of the Librarian in this particular deserves mention.

4. *Needs.* It is hardly worth while to say that the *first need is a suitable Library Building.* This is so fully understood, for the general prosperity of the Association, that its mention here is sufficient.

The Library, as a special need, wants *money* to be used in *binding.* Donations for this purpose would make available much that is now hidden. Not a volume has been bound the past year.

Money is more *imperatively* demanded to enable the Librarian to avail himself of opportunities to purchase works, such as local and denominational histories, as they are offered for sale. These opportunities are *rare,* and such works drop out of sight. The already very valuable collection of the writings of the early New England fathers, such as the Mathers (of which the Library has forty-four bound, without reckoning the unbound), needs to be increased whenever the coveted books are available.

The Library is already very creditable. In certain departments it is very valuable. It is rich in denominational history, American and especially New England periodicals, ecclesiastical minutes (in which this library is unequalled), denominational newspapers, and local history.

The Committee refers with pleasure to the known efficiency and ability of the Librarian and Assistant Librarian. The Librarian is remarkably successful in efforts to increase the Library, and has that thorough knowledge of bibliography essential to this position. The Assistant Librarian is well known to every regular visitant of the rooms as thoroughly conversant with all parts of the Library, and thoroughly qualified in her department. The rooms, it is well known, are open every day, and all parts of the day, and the Committee is glad to testify the perfect order and system which the Library displays, and the good condition in which this property is now found.

Respectfully submitted.

A. H. QUINT,
DANIEL P. NOYES, } *Committee on the Library.*

BOSTON, MASS., May 24, 1870.

For the Treasurer's Report see page 448. Donations of books have been frequent and generous. See List of Donors on pages 457 - 459.

All which is respectfully submitted,

In behalf of the Directors,

ISAAC P. LANGWORTHY,
Corresponding Secretary.

AMERICAN CONGREGATIONAL UNION.

BUSINESS MEETING.

The Seventeenth Annual Business Meeting of the American Congregational Union was held at the Academy of Music, Brooklyn, N. Y., on Thursday, May 12, at half-past three o'clock, P. M.

Alfred S. Barnes, Esq., Vice-President of the Society, occupied the chair. Prayer was offered by Rev. C. Cushing of Boston. The Annual Report of the Board of Trustees was presented by the Rev. J. M. Manning, D. D., Corresponding Secretary.

The Treasurer read a summary of his Annual Report for the year ending May 1, 1870. On motion, it was

Resolved That the Annual Report of the Board of Trustees, and of the Treasurer, be accepted and published under the direction of the Board of Trustees.

On motion, the President appointed a committee to nominate officers of the Society for the ensuing year.

The committee reported the following named gentlemen for the several offices of President, Vice-Presidents, and Trustees, all of whom were duly elected:—

OFFICERS FOR 1870-71.

President.

REV. LEONARD BACON, D. D., New Haven, Conn.

Vice-Presidents.

Rev. JOSEPH P. THOMPSON, D. D., New York.

ALFRED S. BARNES, Esq., Brooklyn, N. Y.

Rev. RICHARD S. STORRS, Jr., D. D., Brooklyn, N. Y.

Rev. HENRY M. STORRS, D. D., Brooklyn, N. Y.

Hon. BRADFORD R. WOOD, Albany, N. Y.

Rev. THOMAS WICKES, D. D., Jamestown, N. Y.

Rev. O. E. DAGGETT, D. D., New Haven, Conn.

Hon. WM. A. BUCKINGHAM, Norwich, Conn.

Rev. EDWARDS A. PARK, D. D., Andover, Mass.

Rev. MARK HOPKINS, D. D., Williamstown, Mass.

Rev. ISAAC P. LANGWORTHY, Boston, Mass.

Rev. J. M. MANNING, D. D., Boston, Mass.

Hon. EMORY WASHBURN, LL. D., Cambridge, Mass.
 Hon. REUBEN A. CHAPMAN, LL. D., Monson, Mass.
 Rev. JOHN O. FISKE, D. D., Bath, Maine.
 Rev. B. P. STONE, D. D., Concord, N. H.
 Rev. H. D. KITCHEL, D. D., Middlebury, Vt.
 Hon. JOHN B. PAGE, Rutland, Vt.
 Hon. AMOS C. BARSTOW, Providence, R. I.
 Rev. J. M. STURTEVANT, D. D., Jacksonville, Ill.
 S. B. GOOKINS, Esq., Chicago, Ill.
 Rev. JULIUS A. REED, Davenport, Iowa.
 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.

Trustees.

Rev. WM. IVES BUDINGTON, D. D.	Rev. GEORGE B. BACON.
Rev. MILTON BADGER, D. D.	Rev. J. CLEMENT FRENCH.
Rev. RAY PALMER, D. D.	Rev. C. H. EVEREST.
Rev. CHRISTOPHER CUSHING.	S. NELSON DAVIS, Esq.
HENRY C. BOWEN, Esq.	CHARLES GOULD, Esq.
ALFRED S. BARNES, Esq.	A. S. HATCH, Esq.
JAMES W. ELWELL, Esq.	JAMES H. STORRS, Esq.
N. A. CALKINS, Esq.	WM. HENRY SMITH, Esq.
WILLIAM ALLEN, Esq.	H. H. VAN DYKE, Esq.
SAMUEL HOLMES, Esq.	DWIGHT JOHNSON, Esq.
ROBERT D. BENEDICT, Esq.	Rev. G. B. WILCOX.

Officers appointed by the Board of Trustees:—

Corresponding Secretaries.

Rev. RAY PALMER, D. D., 49 Bible House, New York.
 Rev. CHRISTOPHER CUSHING, 16 Tremont Temple, Boston.

Treasurer and Recording Secretary.

N. A. CALKINS, 146 Grand Street, New York.

The meeting then adjourned.

N. A. CALKINS,
Recording Secretary.

THE SEVENTEENTH ANNUAL REPORT OF THE TRUSTEES OF THE AMERICAN CONGRESSIONAL UNION.

MEMORIAL ADDRESS.

The Trustees of the American Congressional Union, in presenting to you this annual report, have the honor to state that the work of the year has been characterized by a steadily growing efficiency and substance of the operations of this favorite Association. The success which has attended the efforts of the co-operating churches and individuals in the various States, in regard to the raising of funds, and the securing of new members, has been accomplished. The sum of \$100,000 has been raised, and 10,000 new members added to the ranks of the Union. The financial condition of the Association is such as to enable it to prosecute its work with confidence and assurance. The Trustees have the honor to announce that they have secured the services of a competent and experienced business manager, who will be able to conduct the financial affairs of the Association with the most skill and efficiency. The Trustees also have the honor to announce that they have secured the services of a competent and experienced business manager, who will be able to conduct the financial affairs of the Association with the most skill and efficiency.

In our annual reports, we have always endeavored to give you a full and accurate statement of the work of the year. We have the honor to announce that we have secured the services of a competent and experienced business manager, who will be able to conduct the financial affairs of the Association with the most skill and efficiency. The Trustees also have the honor to announce that they have secured the services of a competent and experienced business manager, who will be able to conduct the financial affairs of the Association with the most skill and efficiency.

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cases, it is not the greater and more conspicuous acts of an individual Christian, so much as the lesser and hardly noticed useful words and deeds of every day, that give its chief value to his life, so it is, to a very considerable extent, by unimposing and often not widely known good offices on behalf of ministers, churches, and the common Christian cause, that the Union fulfils its end. It seeks to lose no opportunity of strengthening the hands of pastors, especially in the missionary fields, and of helping forward the plans and efforts of those who are laboring to build up our institutions of Christian learning. As in former years, it has rendered valuable aid to churches in want of suitable pastors, and to ministers desiring to find churches in which their services are needed; this both in the East and in the West. Through its extensive correspondence it has done not a little, it is believed, to develop and sustain fraternal feeling between brethren in the widely separated sections of our country by giving to those stationed in each more or less intelligence as to what has been projected or accomplished in the others. A very considerable amount of this sort of work needs constantly to be done.

More than in any former year the rooms of the Union at the Bible House in New York have been visited by those representing our churches and interested in their growth. Our table is furnished with some of the best of the religious journals that circulate among the Congregational ministers and churches. A brother visiting the city can here enjoy a quiet hour in reading, or, if he chooses, in writing his letters home. In the room No. 49 the Clerical Union of Congregational ministers of New York and vicinity has continued to meet on the second Monday of each month, and the attendance has been uniformly good, and the exercises rich in interest. This meeting furnishes opportunity for the interchange of brotherly greetings and the discussion of such important practical questions as the exigencies of the hour press on the attention of those whose vocation it is to give direction to popular thought. During the last year a movement looking to a closer sympathy in Christian work originated in this fraternal circle, which has resulted in the establishment of a social conference of churches in this neighborhood at regular intervals. The meetings already held have been eminently successful; and this gathering of ministers and delegates from the churches for consultation and fellowship is likely to be fruitful of good in many ways, as it is designed to be a permanent arrangement. The sooner such conferences are organized among neighboring Congregational churches all over our country, the better. The closer the contact and sympathy between the several bodies of believers, the more orderly and effective will be their working for the common ends.

As it was one of the original objects of the Union, specified in its constitution, to provide "parochial and pastoral libraries," a little has been done the

past year in the way of contribution to the libraries of home missionaries and other pastors of feeble churches. One hundred and fifty copies of the Congregational Quarterly for 1869, and nearly one hundred of the same for 1870, furnished by the publishers at a reduced price, were paid for by the Union and given to such ministers. As it is the aim of the Union to further, as

far as it may have the power, all the interests of our denomination, and as the liberal support and effective working of our chief religious quarterlies must have a most important bearing on these interests, a plan has been projected, and will soon, it is hoped, be consummated, by which a larger circulation of these valuable journals may be attained, to the great enriching of the ministry and churches, and in a way to add also to the resources of the Union. The details of this arrangement will be announced at an early day, if no unforeseen obstacle arises.

Some progress has been made during the year as regards the securing of lots on which churches may be built on the great railroad thoroughfares of the West. A very liberal spirit has been manifested by those who have the management of these lines of travel, so far as they have been conferred with on the subject. It is not deemed desirable to take up lots beforehand, to be held in trust till they are needed, for this reason, among others, that it is not possible to tell, at the very beginning of new towns, where it may be desirable to place the church when the time to build actually arrives. A lot chosen long beforehand might be found, when wanted, to be in a position altogether unsuitable. It is, however, a great thing to have the pledge of the directors of important roads that good lots for churches shall be freely given when they are actually needed. As the building of churches is sure to be of great advantage to these corporations in various ways, it may be pretty certainly anticipated that their pledge will be made good.

CHURCH-BUILDING.

Every year's experience renders more manifest and urgent the duty of aiding the new churches in the vast regions that are so rapidly becoming settled, as well as weak churches in some of the older States, in erecting houses of worship. The waste of labor and expense incurred when ministers are sent as pastors to church organizations that have no places of worship is painful to contemplate. Years of weakness, and often the total loss of the opportunity when success was possible, are in many cases the inevitable result of such a state of things. On the other hand, given a dozen or two faithful Christian men and women at any important point, *together with a sanctuary*, and it is nearly certain that the influence of the gospel of Christ will soon become effective, and will permanently pervade and fashion the community.

A noble work in this department has been accomplished the past year. Not only is the number of churches that have been assisted large, but an unusual number of these are churches located at specially important points. Some of these have received grants larger than the ordinary amount. This, however, has been because, in those cases, individual friends or churches have given us the extra sums with instructions to make them special grants. While it is not possible for the Union, in view of the great number of present and prospective applications, to adopt a higher scale in the amount of its appropriations, until the contributions for this purpose are much more liberal than at present, there are in some positions churches whose relative importance is so great, and their need of ample church accommodations so immediate and pressing, that the Board esteem it most fortunate when personal friends or interested churches give for their benefit special additional sums. These are always applied according to instructions, the Union giving at the same time its ordinary amount of aid.

The entire number of applications on the table of the Board during the year has been over one hundred.

The whole number of churches to which grants have been paid within the year is sixty-six.

The number of churches to which the Union stands pledged by vote, at the commencement of another year, is thirty-four.

The churches to which grants have been paid as above are distributed among the States as follows:—

Maine 1	Wisconsin 6
New Hampshire 1	Iowa 9
Vermont 1	Missouri 10
Massachusetts 2	Kansas 3
Rhode Island 1	Nebraska 2
New York 6	Colorado Ter. 2
New Jersey 1	Wyoming Ter. 1
Ohio 2	Dacotah Ter. 1
Illinois 7	California 6
Michigan 2	Louisiana 2

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The Board are glad to have it in their power to state that up to the present time no church applying whose case was such as to make it fairly a candidate for aid, according to our fixed principles of action, has been turned away without assistance. It has, however, been found necessary in many cases to grant sums less than those asked for and really needed. The past year has been one in which the raising of money at the East, for religious and educational purposes, generally has been very difficult; and

at the same time it has been one in which the nations of the Western States have been generally sustained because of the very low price of wheat. That we have been able to go through the year without serious embarrassment. The generous offer of Mr. Henry C. Brown, of New York, to give five thousand dollars, if at the end of the year fifty thousand should be made up, had certainly not a little influence in stimulating the liberality of the churches; and it is a great encouragement to the Board to have realized, the last year, the sum of over fifty thousand dollars without any extraordinary appeals or agencies.

What is most of all needed to the effective action of the Union in aiding our rising churches, and the general development of the Congregational system throughout the whole country, is a habit of regular, steady, and generous contributions to its funds by all the Congregational churches, such as an intelligent conviction of the vital importance of its work must produce. We are glad to be able to state that the number of churches which give the Congregational Union a prominent place in their list of objects for which collections are in its monthly lists, is steadily increasing. Prudence and leading laymen are coming more and more fully to comprehend what a grand work is accomplished in planning, literally by the hundred, Congregational churches, with an educated ministry, and with a New England atmosphere about them, in all the new regions of our country. We have but to follow up this work with vigor, for a few generations, to see results over which heaven and earth will unceasingly rejoice.

RESPONSES FROM OUTEREN AIDERS.

A distinguished Western minister writes as follows:—

—I came here yesterday to preach the sermon at the dedication of the Congregational church in this new town. The place is so recent that I did not know its locality on the Des Moines Valley Railroad. It is twenty-two miles from Des Moines, a village of nine hundred people, most of whom have been here but a few months. One citizen told me that he came here four months since, and during that time about seventy-five buildings have been erected. More business is done here than at any other point between Des Moines and Keokuk. The Congregational church is the best in the town, a very neat and convenient house, 32 feet by 54 in size, — with a tower and spire; the whole planned by the minister, who has done considerable work with his own hands. The spire he framed, and it does credit to him. He has also advanced funds for the expense of building, out of the proceeds of his own property, to the amount of something over \$400. It was found to-day that about \$450 was needed, in addition to all subscriptions, to meet all bills and leave the house free of debt. It was very bad weather, and all were not present who were relied upon to give; but those who were lifted the amount, subscribing most of it and assuming the balance. So after a sermon on Our Privileges, from the words 'We are His people, the sheep

of His pasture,' the house was dedicated to the worship of God, to the joy of the people. It has cost them about \$ 3,000, including the \$ 500 pledged by the Union. They are not many,—twenty-eight members in all; but now having 'a local habitation' as well as 'a name' will grow and do great good in this thriving town.

"We can but feel the deepest interest in such a struggling and deserving people, and rejoice that there is a Society which can help them in their time of need, and give them a chance to grow and do their Master's work. Your benefactions in this case were well bestowed."

The pastor of another church writes us these earnest words:—

"The response to the 'Application' from us for help in our church enterprise has come, all satisfactory. Thank you and the Committee over and over again for the favor; and above all we thank God for the existence of such a Society as the Congregational Union, and that the hearts of his people sustain it. This church-building work never will be fully appreciated until in heaven we count the number saved through its instrumentality."

From another letter:—

"The Congregational Society in Woodville, to which I have ministered the past two years with the aid which the Congregational Union was pleased to bestow, have succeeded in completing their house of worship. It is a beautiful edifice, plain, neat, and commodious. But for the aid of your Society, I do not think they would have accomplished the undertaking. It cost a great effort; but it has placed them upon a living basis. During my labors with them their membership has more than doubled, and they design henceforth to be self-sustaining. A thousand thanks to your Society for the aid granted."

Still another voice:—

"I have received from N. A. Calkins, treasurer, \$ 500, which has been paid over for the debt of our beautiful little church, and we are now going on finely with our new and young pastor. He takes hold of the work well, and seems to like it much, and believes he is in the place where his Master wants him to work. There is great interest in the church. The Lord is with us, and he is blessing us. Those who were hostile look on with wonder and amazement. They don't see how this is done. But by the grace of God we *will* go forward. We know the way will open when we get to the edge of the sea. I am now convinced, and can't help believing, that the Home Missionary Society and the Congregational Union are doing more good than any other benevolent societies I know of."

And another:—

"You can hardly have any idea of the power there is in \$ 500 to lift up a little church and set it upon a hill where its light will be seen. This church was organized three years ago with eight members,—two on profession,—without any minister,—here where the devastations of war had been most com-

plete, and where the elements around were very unpromising. But, by the blessing of God, the church now numbers forty-three, most of whom have been added by profession. Since I came here last April, seventeen have united; only one by letter; and with our new church, the first built since the war and the best in the county, we have a prominent position. It has looked pretty dark some of the time, but in every emergency the Lord has raised up help for us."

More to the same effect: —

"I send you a draft of \$ 20, to aid in the work of church-building in the West. This is from a lady who does not wish her name to appear. I am glad thus to be able to encourage you in your labors, which seem to grow with the growth of our ever-expanding country. The Congregational Union and the American Home Missionary Society must gird themselves for a vigorous advance upon the rising West, for there is no time to be lost. It seems to me all-important that the treasuries of these societies should be replenished at this time when such momentous interests are trembling in the balance. The work already done by the Union is one that Eternity alone will reveal to us in all its bearings; and multitudes of newly gathered churches will reach out their hands for your encouragement as years roll around. May your heart rejoice in the glorious results of a work so auspiciously begun."

Such a minister as the following extract presents is sure to work well on the spiritual temple: —

"We received your letter announcing to us the action of the Trustees of the Congregational Union in granting us \$ 400 to finish our meeting-house.

"The church accepts, with grateful feelings, the donation, and will try to meet the conditions. We have just finished plastering the house, and are making preparations to seat and paint it. We hope, by God's blessing, to have it done by the first of March next. The church-members have done nobly so far, and many in the community are kindly disposed towards us. There is a real necessity for a house. Now we can worship in it this winter. I saw the necessity, and I took my hoe and made mortar and carried it, for twenty days, and now may God make it a blessing to us, and a place where many souls shall be turned to him. May God give us wisdom and his spirit to direct, and may his blessing rest richly upon the Congregational Union."

We will quote one more letter: —

"We have seemed to be long about our work. Almost a year is gone since the little dash of sunlight over your signature gave us heart to undertake in good earnest our task of building a meeting-house. Still we have not been idle; we have worked hard, and feel that the result achieved at last is no slight one. We have a good building, and are thankful, more than we can say, to all our friends who have helped us, and especially to Him without whose aid we feel sure we never should have surmounted one in a hundred of our difficulties. We feel sure the Lord has been on our side, all along through, and we believe as 'The Lord hath been mindful of us, he will bless us. To his name be all praise.'"

THE CONGREGATIONAL CHURCHES.

It cannot be expected that the Congregational churches will thoroughly fulfil their mission until their ministers and members clearly understand the special work to which God providentially has called them. The Pilgrim Fathers represented certain views of Christian truth and of church organization and life. They went back through the corruptions of ages to the apostolic idea of a Christian church. They held that according to primitive thought and practice such a church was constituted wherever any company of believers associated themselves in an orderly manner for fellowship, edification, co-operative Christian work, and the maintenance of the peculiar Christian ordinances; and that each local church so formed was complete in itself and free to administer its own affairs. Our Congregationalism is the legitimate development of this conception with due provision made for maintaining confidence and communion among the ministers and members of these separate organizations, so as through a certain comity, established by common consent, to give them all needful collective unity.

What, then, is the significance of Congregationalism? What things do the Congregational churches represent to Christendom? They represent spiritual Christianity and wholesome Christian liberty. They stand a living protest against the substitution of forms and rites for the simple truths of the New Testament, as the means of recovering men to God; and against tyranny over the conscience, whether ecclesiastical or secular, under any pretence whatever. Positively, it is their mission to maintain and teach sound Christian doctrine as set forth in the gospel, and to vindicate a Christian liberty free from all trammels and all restraints, except such as are commanded by the spirit of Christianity itself, and a wise discretion directed in its exercise by the law of love. To propagate a Christianity at once evangelical and free, — this is the high calling of every Congregational church, and of our whole family of churches collectively considered. It is indeed a noble calling, and one that brings with it most solemn obligations. To reach the high position now occupied by the Congregational churches — in which with an open Bible, they have a thoroughly educated ministry, collegiate and theological institutions of a high order, a traditional catholicity, an impulse towards healthful progress, and freedom to advance in all directions whither the discovered paths of truth may lead — has cost generations of self-sacrificing effort and even abundant tears and blood. It is not a matter of course by any means, that these things because they have been once secured will not be lost again. All history shows that great organic churches, possessing as they do vast power, tend steadily towards the assertion and exercise of ecclesiastical dominion over individual faith and practice; so that while it may be admitted to have some important advantages, they still involve

a little peril to those rights of free thought and action, the full and explicit recognition of which is essential to the most effective and salutary influence of Christianity on the world. They can only exist and work with safety to the common Christian cause, under the force of a public opinion that shall hold their dangerous tendencies in check, and help to keep them pervaded by a truly liberal spirit. Just in proportion as the Congregational churches are true to their historic development, to the general spirit of the fathers of New England, and to the great principles of Christian truth and liberty to which these churches owe their origin and moral power, they help to perpetuate such a public opinion. Who can doubt that the great organic Presbyterian church in this country — one of the most liberal and efficient branches of the Church catholic — is to-day freer, purer, more flexible and progressive, and every way richer and better, for the very large infusion of Congregational blood which as a body she has received? Does not the emphasis with which the Congregational churches maintain the supremacy of the spiritual over the sensuous and æsthetic in Christianity and the priesthood, and the essential equality of all true believers in Christ, render it more difficult, in the yet more compact and stringent Episcopal organization, to gain ascendancy for ritualism, or to exercise ecclesiastical authority in an arbitrary manner? Similar questions may be asked in relation to other justly honored Christian churches, such as the Methodist, the Reformed, and the Lutheran, the answer to which would be equally obvious to all. No candid person will deny that the influence of Congregational New England has been felt, and is now felt, as a modifying force to a greater or less extent, in all the organically compacted evangelical churches. Nor has it been less influential in the State, as stimulating effectively the love of civil freedom and of absolute equality as regards the rights of citizenship.

If such are the facts of the case, what can be plainer than that the Congregational churches owe it to their Christian brethren of other communions, to their country, and to Christ, to do their utmost to aid their brethren and children in carrying with them and establishing permanently, wherever they make their habitations, the religious institutions which embody and represent the evangelical doctrines and spirit and the large-minded catholicity of their fathers? Is there not need of a more definite purpose and of a closer co-operation in the prosecution of this work? Is it not a great practical mistake to scatter our efforts, and expend our strength and resources in a random and desultory way, instead of seeking the energy to be found in concentration, method, and sympathetic combination?

It is sometimes said by some of our friends of other names, that our lack of organization into one compact ecclesiastical body is necessarily unfavorable to our success. We think they are mistaken. Without a real interest, a true enthusiasm in the work of covering the face of our country with

sound and healthy Christian churches, and carrying a pure Christianity to all the people, no ecclesiastical machinery could make us effective workers. With warm hearts, an earnest purpose, and a genuine ardor, no want of such machinery will be felt. There is no unity so real, none that gives such moral power, as the unity of souls inspired by love to Christ, and glowing with a common earnestness in the one great purpose to help forward his holy kingdom among men.

On the other hand, it is sometimes objected among ourselves that to urge the Congregational churches to greater zeal in the planting of new religious institutions of their own faith and polity all over the opening States and Territories of our country, is to stimulate a sectarian spirit, to do just that which we have been educated to condemn in others. But this objection evinces a great want of clear ideas as to the principles of our churches, and the results produced by the healthful dissemination of them. An open Bible; an educated ministry; freedom of thought under responsibility to God alone; churches subject to no ecclesiastical domination, but at liberty to manage their own affairs, and each allied to others only in the comities of Christian love and the preservation of fraternal fellowship; a catholicity that acknowledges as brethren all of every name that are vitally in Christ; a gospel of spiritual truth and life, and not of sensuous ritualism, — these are the things for which the Pilgrim Fathers deemed it worth the while to sacrifice and suffer, — these are the constitutive principles and views of the Congregational churches. Are these good things? Have the churches framed in accordance with these conceptions practically demonstrated their value? Has New England been made by them the mother of strong Christian men and women, of truly liberal ideas, of thorough education, of salutary progress? If so, then it is clearly the solemn Christian duty of those who have received such benefits, as a rich inheritance from godly ancestors, to repay the debt they owe by extending them to the utmost of their power. There need be nothing sectarian in this. The obvious truth is that it is impossible, in the nature of the case, to compact Congregational churches into a sect; just as impossible as it is to make a cable by linking together grains of sand. Individual Congregationalists may doubtless imbibe a sectarian spirit, and, contrary to the principles which they avow, may act in a sectarian way. But no Congregational church, remaining such, can become an integral part of a sect, the very notion of which is that of a body, or association, in which many local churches are more or less closely compacted by acknowledged organic ties, which unite them for governmental ends. A Congregational sect is a plain contradiction in terms.

The danger of Congregational churches, in fact, lies all the other way. Christian liberty has its perils as well as ecclesiastical and spiritual bondage.

Churches counted by thousands and scattered over a country so vast as ours, which hold themselves bound to assert and vindicate their independence as local organizations, will be nearly certain to lose their interest in each other, to imbibe sectional prejudices, to fall into dissimilar ecclesiastical usages, to become in many cases estranged from one another, and to grow weak for want of the power which depends on combination, unless appropriate means are used to counteract the natural tendency to such results. But if ancestral and historic associations be fostered among these churches from generation to generation; if the sympathies which should be engendered by a common faith and a common love of Christian liberty be cherished; if acquaintance with each other, and a recognition of each other as one in the fellowship of Christ and in devotion to spiritual Christianity and simplicity of worship be maintained; and especially if the habit of co-operating with each other in all forms of mutual helpfulness and in all labors for the advancement of Christ's cause and glory be established and made permanent, we believe there will certainly be realized not only an enduring Christian unity, but also a denominational power for good such as no ecclesiastical compactness could bestow. This is what we are to desire and seek, — Christian liberty, with purity, unity, and strength.

Whether the time has not arrived when some new provision should be made by which mutual acquaintance, common counsels, and fraternal conference and discussion may be secured in relation to the great interests of our churches and the Master's cause, is a question which it may be well to raise. If there was ever any danger that a triennial national conference, constituted so as fairly to represent the churches of all sections, together with the religious organizations which are the immediate and special channels of our own benevolent activities, might usurp authority over the churches, that day has now certainly gone by. The several States are adopting, one after another, the conference system, and find that it is working admirably. May it not, now be well to look the matter of a national conference to be held statedly, at intervals of say two, three or five years, directly in the face? We suggest the matter to the wise thought of ministers and churches.

CONCLUDING REMARKS.

It only remains that we commend once more, and with renewed earnestness, the general work of the American Congregational Union, and especially its greatest and most pressing work, at the present moment, of aiding the new and feeble churches in providing themselves with houses of Christian worship, to all who bear the name and honor the memory and love the spirit and the principles of the Pilgrims.

We desire to fix the attention of intelligent and wealthy men and women

in the churches on the fact that, by the giving of so small a sum of money as five hundred dollars to the Treasury of the Union, any person may be instrumental in establishing a Christian sanctuary, in which the pure gospel of Jesus Christ will be preached to the saving and the spiritual training and comfort of many souls through coming generations. Who, in the bestowment of money for the good of the country and the promotion of Christ's cause during his or her own life; who, in the final disposition of his or her property, so that it may perpetuate a good name and influence when earth has been left behind, can do anything better than to provide a place where the words of eternal life shall perpetually be spoken to weary and heavy-laden souls, and the high praises of God shall be sung joyfully by old and young on each returning Sabbath-day?

On this memorial year, when with special rites and generous offerings it is proposed to honor the memories of the Pilgrim Fathers, and to kindle in all our churches a new enthusiasm for their faith and their noble aims, we trust that their care for the house of God will be specially borne in mind; and that the Treasury of the Union will receive from individuals and churches more liberal gifts than in any former year. Let the Congregational Union, as an association working especially for the extension of our own churches, and the complete development of our own liberal and liberalizing church polity, have a very prominent place in the thoughts, the prayers, and the contributions of Congregationalists everywhere. At least seventy-five thousand dollars should come into the Treasury before the close of this commemorative year.

By order of the Board of Trustees.

RAY PALMER,
CHRISTOPHER CUSHING, } *Secretaries.*

SUMMARY OF TREASURER'S REPORT.

The American Congregational Union in Account with N. A. Calkins,
Treasurer.

Cr.

1870.	By Balance in Treasury May 1, 1869		\$ 15,217.90
May 1.	Contributions received during the year ending May 1, 1870:—		
	From Maine	\$ 782.64	
	New Hampshire	2,377.94	
	Vermont	1,421.51	
	Massachusetts	12,006.17	
	Rhode Island	722.22	
	Connecticut	14,231.63	
	New York	10,869.53	
	New Jersey	791.32	
	Pennsylvania	60.50	
	Maryland	69.25	
	Virginia	6.00	
	Ohio	571.18	
	Indiana	45.85	
	Illinois	2,821.80	
	Michigan	379.64	
	Wisconsin	521.89	
	Minnesota	149.44	
	Iowa	606.65	
	Missouri	1,612.63	
	Kansas	209.65	
	Nebraska	46.50	
	California	17.70	
	Oregon	8.50	
	Tennessee	11.00	
	Interest on Balance in Treasury	246.18	
	Year Books sold	2.00	50,624.98
	Total Resources for the year		\$ 65,842.88

Dr.

1870.
May 1. To Appropriations paid to Congregational Churches to aid in building Houses of Worship, as follows:—

At Wilton	Maine		\$ 500.00	
" "	"	(Special)	750.00	\$ 1,250.00
" South Seabrook	New Hampshire	(Loan)	500.00	
" "	"	(Special)	3,681.09	4,131.09
" Ripton	Vermont		500.00	
" "	"	(Special)	1,500.00	2,000.00
" Tyngsborough	Massachusetts		500.00	
" "	"	(Special)	1,327.44	
" Packardville	"	(Special)	2,338.02	4,165.46
" Woonsocket	Rhode Island		400.00	400.00
" Brooklyn	New York	Puritan Church	(Special) 500.00	
" "	"	Park Cong. Church	(Special) 438.55	
" East New York	"		500.00	
" Napoli	"		400.00	
" Woodville	"		400.00	
" Smyrna	"		300.00	2,588.55
" Jersey City	New Jersey	2d Cong. Church	(Special) 525.29	525.29
" Springfield	Ohio		350.00	
" Thompson	"	(Special)	450.00	800.00
" Algonquin	Illinois		500.00	
" Chicago	"	Park Church	(Loan) 500.00	
" Earlville	"		450.00	
" Greenville	"	(Special, Loan)	1,000.00	
" Ludlow	"		500.00	
" Odell	"		400.00	
" Wyand	"		500.00	3,850.00
	Amount carried forward			\$ 19,955.29

Amount brought forward				\$ 19,656.89
To	Hubbardston	Michigan	(Loan)	\$ 500.00
"	Clio	"		200.00
				700.00
"	Menasha	Wisconsin	(Special, Balance)	150.00
"	Mt. Sterling	"		400.00
"	Plattville	"		500.00
"	Sharon	"		500.00
"	Stockbridge	"		450.00
"	Tomah	"		350.00
				2,350.00
"	Atlantic	Iowa		400.00
"	Big Rock	"		400.00
"	Dubuque	"	German Church (Balance)	200.00
"	Durant	"		300.00
"	Jamestown	"		400.00
"	Mt. Pleasant	"	Hickory Grove Church	200.00
"	Prairie City	"		500.00
"	Shell Rock Falls	"		400.00
"	Extra	"	(Special)	618.50
				3,418.50
"	Breckenridge	Missouri		300.00
"	Dawn	"		200.00
"	Elleardville	"	(\$1,270 Special)	1,770.00
"	Hamilton	"		400.00
"	Lebanon	"	(\$100 Special)	600.00
"	La Grange	"		400.00
"	Neosho	"		500.00
"	Pleasant Mount	"	(Balance)	100.00
"	St. Joseph	"	(Loan)	1,000.00
"	Windsor	"		400.00
				5,670.00
"	Burlington	Kansas		350.00
"	Olathe	"		500.00
"	Oswego	"		500.00
				1,350.00
"	Lincoln	Nebraska		400.00
"	Milford	"		400.00
				800.00
"	Denver	Colorado Territory	(½ Loan)	1,000.00
"	Boulder City	"	(Special)	568.21
				1,568.21
"	Cheyenne	Wyoming Territory	(½ Loan)	1,000.00
				1,000.00
"	Yankton	Dacotah Territory	(Special)	295.00
				295.00
"	Antioch	California		400.00
"	Cloverdale	"		500.00
"	Eden Plain	"		300.00
"	Lockeford	"		400.00
"	Rio Vista	"		450.00
"	Stockton	"		500.00
				2,550.00
"	Algiers	Louisiana		400.00
"	Gretna	"		500.00
				900.00
Total Amount paid to 66 Churches				\$ 40,247.19
To	Amount paid on account of Pastors' Libraries			300.00
"	Salaries of officers and Clerk		\$ 7,850.00	
"	Rent of Rooms in New York and Boston for offices		350.00	
"	Travelling Expenses of Secretaries		622.08	
"	Printing Annual Reports, Circulars, and Blanks		435.96	
"	Postage, Telegrams, Revenue Stamps, Stationery, and Expressage		215.06	
"	Engraving Steel Plate for Life-Members' Certificate		350.00	
"	Filing out Life-Members' Certificates, and Mailing		44.92	
"	Office Expenses for Furniture, Repairs, etc.		80.25	
"	Legal Fees		15.24	
"	Anniversary Meeting in Boston		17.50	10,457.01
"	Amount pledged to 34 Churches		12,275.00	
"	Balance in Treasury, not appropriated		1,533.68	14,808.68
				\$ 65,842.86

Examined and found correct,

A. S. BARNES,
JAMES W. ELWELL, } Auditing Committee.

New York, May 12, 1870.



Engraving of Isaac Parsons.

Isaac Parsons.

Experimental Results

CONCLUSIONS

REFERENCES

1. J. H. Van Vleet, "The effect of temperature on the rate of growth of the rainbow trout, *Oncorhynchus mykiss* (Walbaum)", *Journal of the Fisheries Research Board of Canada*, vol. 17, pp. 105-114, 1960.

2. R. W. Metcalfe, "The effect of temperature on the rate of growth of the rainbow trout, *Oncorhynchus mykiss* (Walbaum)", *Journal of the Fisheries Research Board of Canada*, vol. 17, pp. 115-124, 1960.

3. J. H. Van Vleet and R. W. Metcalfe, "The effect of temperature on the rate of growth of the rainbow trout, *Oncorhynchus mykiss* (Walbaum)", *Journal of the Fisheries Research Board of Canada*, vol. 17, pp. 125-134, 1960.

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5. J. H. Van Vleet, "The effect of temperature on the rate of growth of the rainbow trout, *Oncorhynchus mykiss* (Walbaum)", *Journal of the Fisheries Research Board of Canada*, vol. 17, pp. 145-154, 1960.

Received for consideration, June 15, 1960



James H. ...

THE
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WHOLE No. XLVIII. OCTOBER, 1870. VOL. XII. No. 4.

ISAAC PARSONS.

THE subject of this sketch was a fair representative of a class of Christian ministers, now almost entirely passed away from the New England churches, whose memories the present generation cannot well afford to let die. They were men of rare qualifications for their times, being thoroughly educated, imbued with a strong sense of the value of sound learning, devout and strictly Christian in sentiment, patient of labor, difficulties, and the hardships of their work and life. We are now eating of the fair fruits from the tree of their culture. The civilization of this age in every property and feature of it is what has been furnished to us from their hands rather than from our own.

Rev. Isaac Parsons was born in Southampton, Mass., August 28, 1790. His father, Isaac, a farmer by occupation, was the fifth lineal descendant from Cornet Joseph Parsons, the youngest of the original settlers of Springfield, Mass., one of the witnesses to the deed granting the plantation now Springfield to the whites, July 15, 1636, and also one of the twenty-one planters who in 1654 settled Northampton. The mother of Rev. Isaac Parsons, Mindwell (Kingsley) Parsons, was a native of Northampton. Of a numerous family of children, Mr. Parsons was the youngest, and his childhood was passed under the very choicest kind of influences for the formation of right character, both of his parents being persons of sound judgment, industrious habits, and great simplicity of Christian life and manners. Intelligent Christian farm-life furnishes the best training which a

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boy can receive, as it not merely keeps him supplied with employment suited to his capacities, but inculcates continually, in practical forms, lessons of thoughtfulness and care, and thus inures to habits of patience, industry, and thrift.

Such were the influences, in full force, under which young Parsons was reared, and the life of his manhood and strength was precisely what should be expected from such a primitive culture. At the age of fourteen years, during a religious awakening of much interest in Southampton, his attention was turned with ardor and earnestness to his own spiritual state, and the result was the entertainment thereafter of a comfortable hope that he had passed from death unto life. Thus began a new Christian experience that continued to grow more prolific of comfort to himself and those about him till the day of his death.

The district school, not far from his father's house, on which he was a regular attendant, gave him at an early age a desire for knowledge which itself did not furnish the means of supplying. He was therefore sent to the academy in Westfield, Mass., with a view to preparation for college. How long he continued in Westfield is not known. Having completed his preparatory course, under the instruction of Rev. Moses Hallock, of Plainfield, he entered, with several of his fellow-students, Williams College in the autumn of 1806. He remained at Williams two years, acquitting himself well, both in his studies and deportment. On account of a grave difficulty which had arisen in the college, affecting for the time its general welfare, young Parsons, with five of his classmates, thought it best for them to transfer their relations to some other college. Accordingly, at the close of the second year in their course they took an honorable dismissal from Williams, and having passed the remainder of the autumn and the following winter in pursuance of their studies, joined, at the beginning of the last term in the Sophomore year, the class in Yale College which was graduated in 1811. This class was above the average in ability, and Mr. Parsons held in it a high position in his rank as a scholar and in the esteem of his instructors and classmates. In proof of this statement it needs only to be mentioned, that, on the occasion of the return of his class to their Alma Mater to receive the degree of A. M., he was appointed by the Faculty to deliver an English oration, and that some weeks before his graduation he had been offered and had accepted the position of Principal of the Hopkins Grammar School in Hartford, a position at that time regarded as a stepping-stone to a tutorship in Yale. He taught in Hartford but a single year, although his connection with the school and his residence in that city were in the highest degree pleasant to himself and acceptable to the patrons of the school.

Thoughts of the Christian ministry, continually at work within his

mind, moving him to covet earnestly the sacred office, gave him no rest until all other pursuits had been abandoned, and his time and attention wholly given to preparation for it. He entered the Theological Seminary at Andover in the autumn of 1812, and continued to be a member of it through a full course of study. In his senior year he received a license to preach the gospel, from the Andover Association. Six Sabbaths he supplied the pulpit in Weston, now Warren, Mass., and four in Worcester, in the pulpit made vacant by the removal of Dr. Samuel Austin to the Presidency of the University of Vermont, and occasionally in other places. On leaving the neighborhood of Andover, after having passed a term there as resident licentiate, and presenting himself before the churches as a candidate for a pastorate, he received within the period of a few weeks invitations to preach in three places, — Northampton and Williamstown, Mass., and Woodbury, Conn. He went to Northampton only; in which place he supplied the pulpit for seven Sabbaths, or until the restoration of the health of the pastor, Rev. Solomon Williams.

At the end of this term of labor in Northampton he was induced, by the earnest solicitations of his uncle, Rev. Elijah Parsons, pastor of the church in East Haddam, Conn., to appear before the people of that place. The infirmities of age were at that time beginning to bear heavily on the pastor, reminding him that the time for him to demit the active duties of his office was near at hand. It was very natural that an aged pastor, worn out in the service of a people whom from his youth, in obedience to the Great Master's call, he had chosen as the recipients of his labors, the subject of his tenderest affections and most earnest prayers, should be exercised with a strong desire to commit them as a spiritual charge into the hands of one whom he loved, and most highly esteemed and trusted. With these feelings toward his people and his youthful kinsman, the saintly uncle sought to cast, in the true spirit of the prophet, his own mantle on his nephew. His wishes were gratified, and the people were particularly pleased with the arrangement.

Mr. Parsons was ordained and installed as colleague pastor of the first church in East Haddam, October 23, 1816. This sacred relation continued unbroken for a period of only six months less than forty years, closing April 23, 1856.

The ministry of Mr. Parsons was able, intelligent, dignified, and successful.

He gave his people sound instruction in Christian doctrine and morals. He made plain to all the way of life through Jesus Christ, enforcing upon their understanding and hearts all the more important lessons of life, with a clearness and cogency of argument that no common mind could fail to perceive, and no honest mind consent to resist.

Adopting the opinion, from the beginning of his ministry, that no small share of the sacred office is comprised in the functions of the teacher, he most earnestly sought to give his people a correct and full understanding of the way of Christian life before he attempted to move them to walk in it. The motto which uniformly regulated his ministrations of the Word, through the entire length of his pastorate, was: *first, knowledge, then action.*

The pursuance of this course enabled him to come before his people on all occasions with well-chosen and well-discussed themes, and with a mind also aglow with earnestness to inculcate upon them all the lessons of life which he gave.

The evidences of the strength and dignity of his ministry are conspicuously manifested in the steady and healthful growth of the church while it was under his care, and in the good fruits borne by it. At the date of his ordination, the membership of the church was less than one hundred; at the date of his dismission it was one hundred and ninety. Eight seasons of special revival were enjoyed by his people during this period, resulting, together with the annual gatherings, in an accession to the church of four hundred and forty-nine persons. But mere members are not the only evidences of the ability and success of his ministry; under it the church steadily advanced in intelligence, in the possession of the means of usefulness, and in zeal at almost every kind of work properly included within its mission.

All the principal enterprises in moral reform and social progress, at home and abroad, were, through his commendation and advocacy, adopted by his people as the proper work of a local church.

The charities of the church, too, raised for the advancement of true Christian civilization, were increased more than fourfold; while the prayer-meeting and Sabbath-school were most faithfully employed as the divinely appointed means of the conversion of souls and the edification of the body of Christ.

For the formation of a right estimate of the strength of Mr. Parsons's ministry, it will be needful to call to mind the peculiarities of the times in which it began, and in which the first quarter of it at least was exercised.

From the close of the war, 1812 - 1815, until the complete national triumph of the Democratic party in the election of General Jackson to the presidential chair in the autumn of 1828, marks a period in the history of Connecticut, of anxiety and trial as severe to the Congregational churches and clergy as has ever been experienced by them. It was the period in which was fought and won the great battle for the overthrow of the primitive charter of the State, and, with it, of the standing order of things, both political and religious. Those engaged in the strife were, on the one side,

the old Federalist party, earnestly supported by almost every member of the Congregational order, clerical and lay; and on the other, the rising democracy of the State, largely augmented and animated by a sudden accession to their ranks of the entire Episcopal order, as well as of the Baptist and Methodist, who had hitherto regarded themselves injured by a government that had been administered in favor of the standing order.

The battle was for a time sharp and bitter, and the victory decisive. The old charter was thrown away, and the present constitution of the State adopted. The amount of hate and spiteful treatment received and borne by the Congregational churches, and especially by their pastors, who were known to be potent defenders of what they deemed to be their rights, is to be measured only by the capacities of the irreligious portion of their opponents, and by the extent in jealousy and ill-will to which sectarian zeal and bitterness may sometimes carry those who in all other respects are good Christian people. With their defeat, the floodgates of political vituperation and abuse were fully opened upon the clergy of the hitherto standing order, and they received the full volume of it in a spirit becoming their culture and piety. Dr. Lyman Beecher, at that time pastor of the church in Litchfield, and who, as a prominent actor in those scenes, would be likely to receive a full share of the odium cast on his brethren in the ministry, most graphically describes his feelings at that defeat in these words: "They slung us out as a stone from a sling. It was a time of great depression and suffering. It was the worst attack I ever met in my life, except that which Wilson made. I worked as hard as ever mortal man could, and at the same time preached for revivals with all my might and with success, till at last, what with domestic afflictions and all, my health and spirits began to fail. It was as dark a day as I ever saw. The odium thrown upon the ministry was inconceivable. The injury done to the cause of Christ, as we then supposed, was irreparable. For several days I suffered what no tongue can tell, *for the best thing that ever happened to the State of Connecticut*. It cut the churches loose from dependence on State support. It threw them wholly on their own resources and on God."*

Mr. Parsons, who was only on the second year of his ministry in East Haddam at the time this political tornado swept over the State, bore the shock with Christian manliness and dignity. He keenly felt the odium of it, as did Dr. Beecher and the Congregational clergy generally, and pursued very much the same course to prevent the evils which they feared would inevitably flow from it. He addressed himself to his pulpit and pastoral work with all the zeal and energy he could summon, and the result was most animating and hopeful. For during the first five years of his

* Autobiography, Vol. II. p. 344.

ministry the Great Head of the Church honored his labors with two seasons of special revival, and added more than fifty souls to the membership of the church.

But Mr. Parsons was not merely an able preacher and successful pastor; he was a most vigilant and sagacious watchman on the walls of Zion. Though never a partisan in theological controversy, he was led by both agreement in opinion and ministerial sympathy and association, to act with that portion of the clergy in Connecticut, who founded the Pastoral Union in the year 1833, and he continued to be a member of it until his death.

He also held the honorable position of Trustee of the Theological Institute of Connecticut, from the year 1837 to 1853, and performed valuable service in the Board. His official connection with this Institute made the period of his life covered by it the more especially pleasant to himself, as it brought him again into frequent intercourse and co-operation with the distinguished evangelist, Rev. Asahel Nettleton, D. D., whose warm personal friendship he had shared from an early period of their ministry.

Very few men of his times in this Commonwealth, if any, were possessed of a keener discernment between truth and error, between what is Christianity and what is not Christianity, although the latter may currently go under the name of it and be employed by many well-meaning men for the conversion of souls and the advancement of the Redeemer's kingdom. And although he was very modest, and diffident almost to a fault, he yet defended the truths and exposed the errors of his times with a boldness and strength, and to an extent not common to his contemporaries in the ministry.

Among the vows of consecration which he took on himself at the time of his ordination, we find distinct mention of a determination to devote some portion of all the available fragments of time, each year, to writing for the press. This thoughtful purpose was faithfully carried out until the infirmities of age terminated his ability to execute it. In the first full year of his ministry he prepared for "The Panoplist" a series of papers on theological themes, which obtained for him the highest premium for the best prose composition contributed to that volume, — a prize which he ever after held in very high esteem as having come from the hand of that eminent servant of God, Jeremiah Evarts, Esq. The other periodicals to which he was either a frequent or an occasional contributor were "The Youth's Guardian," "The Christian Spectator," "The Pilgrim," "The Religious Intelligencer," "The Connecticut Observer," "The Evangelical Magazine," "The Watchman," and the "New England Puritan." He also published a valuable memoir of Rev. Joseph Vail, pastor of the church in Hadlyme, together with several historical discourses and occasional sermons, of much local interest.

The domestic relations of Mr. Parsons were, from their beginning to the end, uncommonly felicitous. This important circumstance of his life, ex-

empting him from the anxieties and cares which waste a large share of the available strength of so many men, contributed very largely, without doubt, to the formation of the high character which he sustained as a Christian gentleman and minister.

On the 21st day of January, 1819, he was united in marriage with Miss Sarah Budd Lyon, of New Haven, a young lady of good natural talents, and of the finest culture and accomplishments. This happy union continued till his death, yielding him through each of the years of his laborious life a rich revenue of help and comfort which no other source of earthly good could have supplied.

They had four children who attained to mature years, one son and three daughters; and in the good providence of God it has been the joyful privilege of both parents to see all their children filling useful stations, having families of their own, and performing the duties of life with honor to themselves and fidelity to God. Rev. Henry M. Parsons, the only son, was graduated at Yale in the class of 1848, and has held from the beginning of his ministry the honored position of pastor to the first church of Christ in Springfield, Mass. The eldest daughter, the former wife of Dr. Swift, Colchester, is not living. The second daughter is the wife of Rev. Warren C. Fiske, a minister of the Congregational order in Connecticut. The youngest daughter married a Mr. Cove, and now resides in East Haddam.

Mr. Parsons died at East Haddam, Conn., August 21st, 1868, when only seven days short of 78 years of age.

The termination of the life of this venerable servant of God was strikingly befitting the general character of it. As he loved to live in the harness, so he was permitted to die in it. On the very day in which he was attacked with the complaint that in a few days closed his career on earth, he was found faithfully occupied with the Great Master's work, going about among the people whom he had not forgotten to love, and speaking to them affectionately of the common salvation.

DAVIS S. BRAINERD.

LYME, Conn.

BANGOR THEOLOGICAL SEMINARY.¹

THE year 1820 was, on several accounts, a remarkable year. This was the two hundredth anniversary of the landing of the Pilgrims at Plymouth. It was the year when Maine from being a Territory became a State. It was the year when the great Sandwich Islands Mission was sent forth, which has resulted in transforming a heathen and savage people into a civilized and Christian nation. This was the year when Colby University in this State was instituted, and when *the First anniversary of the Bangor Theological Seminary was celebrated*. It was fifty years ago; and we are here to celebrate the Semi-centennial Anniversary of this Institution.

The founders of this Seminary were led to undertake its establishment from a deep conviction of its *necessity*. This is evident from the following passage in one of their earliest publications: "In an almost continuous range of settlements, extending from the Connecticut to the St. Croix River, there are at least 200,000 souls either entirely or in a great measure destitute of well-instructed religious teachers. This numerous and rapidly increasing population must waste away for successive generations in all the darkness of religious ignorance and the guilt of sin, unless immediate, extraordinary, and vigorous exertions shall be made to enlighten and save them."

This scene of wide-spread moral desolation could not be viewed with indifference by such as understood the value of religious institutions. The affecting necessities of so many of their fellow-creatures became the theme of frequent conversation and prayer to benevolent individuals in the then District of Maine, and led at length to the adoption of measures calculated to afford relief.

As early as 1810 an association was formed in Portland called "The Society for Promoting Theological Education." It was designed to afford aid to indigent young men in obtaining an education for the gospel ministry, with a view principally to the supply of the newly-settled parts of Maine. This was one of the earliest education societies in the United States. It was incorporated in 1812, soon after which vigorous measures were taken to carry into effect the principal object of the society.

After much thought and a somewhat extended correspondence, not only in this country but in England, it was concluded that this object could not

¹ Historical Address delivered at the semi-centennial anniversary of the Theological Seminary at Bangor, Me., July 27, 1870, by ЕНОСН POND, D. D., Professor of Ecclesiastical History.

be attained without the establishment of a literary and theological institution. Accordingly a committee was appointed by the directors of the Society, with instructions to establish as speedily as possible the proposed Seminary. Through the efforts of this committee a charter was obtained from the Legislature of Massachusetts in February, 1814, designating certain individuals as "Trustees of the Maine Charity School,"—for this was then, and is now, the legal title of the Institution,—and clothing them with the most ample powers. It may be questioned whether an instrument of more liberal import or of greater value was ever given to a public institution.

By the provisions of the charter the number of Trustees is limited to fifteen, who are to have perpetual succession, with power to fill vacancies in their Board. They may hold property to an amount sufficient to produce a clear annual income of fifteen thousand dollars. They may establish a Seminary for literary and religious purposes, on any principle, and to any extent which seems to them necessary in order to carry into effect the design of the founders, and are vested with all the powers and privileges possessed by trustees of the most favored literary and benevolent institutions in New England.

On the ground of this charter the Trustees are competent, whenever they shall have the means, to establish not only a Theological Seminary, but an English or Classical School, a Teachers' Seminary, or even a College,—anything of the kind which can be conducted with an income of fifteen thousand dollars a year.

The first meeting of the Trustees was held in Montville, Waldo County, at the house of Major Samuel Moor, in May, 1814,—when Rev. Edward Payson was elected President of the Board, Rev. Eliphalet Gillet, Vice-President, Rev. Kiah Bailey, Secretary, and Samuel E. Dutton, Esq., of Bangor, Treasurer.

The founders of the proposed Seminary might have located it in the western and more thickly settled part of Maine; but they determined—in military phrase—to *march to the front*, and plant it in the midst of those spiritual wastes which it was intended to build up. Accordingly, a temporary arrangement was effected between them and the Trustees of Hampden Academy; and the Seminary was opened at Hampden in October, 1816. During the first year it was under the immediate instruction and government of Mr. Jehudi Ashmun, the late devoted and deeply-lamented Colonial Agent at Liberia.

The Seminary was originally founded on the plan of the English Dissenting Institutions. It was intended chiefly for them who, in consideration of their age or other circumstances, wished to enter the ministry without a collegiate education. The prescribed course of study was literary

and classical, as well as theological, and was expected to occupy four years. The studies of the first two years were to be chiefly classical; those of the last two years were professional,—including systematic and pastoral theology, ecclesiastical history, homiletics, etc.

In June, 1817, the Seminary was regularly organized according to this plan, and the several departments of instruction were filled. The Rev. Abijah Wines, of Newport, N. H., was appointed Professor of Theology, Mr. Jehudi Ashmun, Professor of Classical Literature, and Mr. Ebenezer Cheever, Preceptor of the Preparatory School.

It does not appear that the Seminary owned any buildings or lands in Hampden. The students boarded and studied in private families, and recited in some part of the Academy building. But, in 1819, a lot of land containing about seven acres, favorably situated in Bangor, was given to the Seminary by the late Isaac Davenport, Esq., of Milton, Mass. This land—now so green and beautiful, covered with Seminary buildings and gardens, walks and trees—was then pretty much in a state of nature, and was not, probably, of great value. It has since become of inestimable importance to the Seminary.

In the autumn of 1819—the year in which this plat of ground was secured—the Seminary was removed from Hampden to Bangor. There were several bids for the Seminary among the towns, particularly Hampden, Castine, Brewer, and Bucksport; but Bangor bid the highest; and this circumstance, together with the donation of land, induced the Trustees to plant it here.

Bangor, though so favorably situated at the head of navigation on the Penobscot River, was then comparatively a small place, containing only about 1,200 inhabitants. There was no meeting-house in the town, and never had been. The people were blessed with an excellent minister,—the Rev. Harvey Loomis,—who preached first in a hall, over a store at City Point, and then in what was afterwards called the Old Court-house.

The same year in which the Seminary was removed to Bangor, Professors Wines and Ashmun resigned their places, and were no longer connected with the Institution. After leaving the Seminary, Professor Wines labored some twelve years in connection with the Congregational church and society on Deer Island. In the last years of his life, his reason became impaired, and he died in the Asylum at Somerville, Mass., in 1833. Professor Wines was chiefly distinguished as a theologian of the Hopkinsian stamp. He was a plain, direct, and pungent, though not eloquent preacher. He had a high sense of the sacredness of the ministerial office, and of the importance of decision and fidelity in the execution of it. Though a man of plain and simple habits, he had a large heart. He detested everything mean, sordid, or covetous. He cast his bread upon the waters, hoping—

whether it returned to him or not — that it might be a means of salvation to perishing men.

The career of Mr. Ashmun, after leaving the Seminary, is so well known, and his character has been so fully exhibited by his eloquent biographer, Dr. Gurley, that little need be added here. Suffice to say that, after various enterprises and vicissitudes, he embarked for Africa in June, 1822. On his arrival at Liberia, he became principal agent for the colony; in which office he continued to labor — through evil report and good report, but with an unshaken confidence in the goodness of the cause — for about six years. Worn out, at length, with toils and anxieties, and with repeated attacks of disease, Mr. Ashmun returned to this country in the summer of 1828. But he came home to die. He survived only a few weeks, and his remains lie interred at New Haven, Conn. A simple but beautiful monument has been erected over them by the Managers of the American Colonization Society, bearing the simple name of "*Ashmun*." This monument will perish; but *the name of Ashmun never*. It is indelibly engraven on the heart of Africa.

By the resignation of Professors Wines and Ashmun, the Seminary was bereft of both its instructors. But the vacancies were soon supplied. In March, 1820, the Rev. John Smith was inaugurated Professor of Theology, and Rev. Bancroft Fowler as Professor of Classical Literature; and the Seminary went into operation in its new location, Bangor.

The Institution had received, as I have stated, a desirable plat of ground, but it had no buildings as yet, either for teachers or pupils. The Professors lived each in his own hired house, and the students studied and boarded as they had done at Hampden, in private families. For a time they met for recitations and worship in the old court-house, and then a room was hired for them in a brick house on Main Street belonging to Mr. Alexander Savage. It stood on the spot now occupied by Dr. J. C. White's elegant new block of stores.

On the 2d of August, 1820, was the first anniversary of the Seminary in Bangor, when six young men received diplomas and went forth into the world as ministers of Christ. Only two of them are now living. The venerable Elijah Jones, more than forty years pastor of the church in Minot and for many years a Trustee of the Seminary, was one of them.

The first building erected for the Seminary in Bangor was called a chapel. It was occupied by the preparatory school, and also for recitations and worship by the theological students. It was built in 1823, and stood on the south side of Hammond Street, in what is now Vice-President Hamlin's garden. It was a great convenience to the infant Seminary; but after several years it took fire and was consumed.

The next building erected was called the "Commons House," and was finished in 1827. It was intended as a boarding-house for students, and

also to furnish them with studies and dormitories. It continued to be so occupied for about ten years, — until the large brick edifice was erected, — when the “Commons House” was remodelled and made into two Professors’ houses. It has been occupied by two of the Professors and their families to the present time.

In 1825 Professor Fowler resigned his office and returned to the labors of the ministry. He was a ripe scholar, had been a tutor in two colleges, and a pastor at Windsor, Vt., before coming to the Seminary. After leaving the Seminary he was settled and dismissed three times. He was a good writer of sermons, but his manner in the pulpit was not agreeable, and therefore, as a preacher, he was not popular. He did not pass with the public for what he was worth. He died at Stockbridge, Mass., April 5, 1856, having sustained an excellent Christian character to the last.

Professor Fowler was succeeded by the Rev. Geo. E. Adams. He had been a teacher in the Seminary for a year or more, and was elected to the Professorship of Sacred Literature in 1827. He continued in office about two years. In December, 1829, much to the regret of the Trustees and of all the friends of the Institution, Professor Adams resigned his place and entered on the duties of the pastoral office at Brunswick, where — I had almost said — he still remains; where, could the wishes of his friends prevail, he *would* remain to the end of his days.¹

The late Dr. Smith continued in office as Professor of Theology till his death, which occurred in the spring of 1831. He was a sound and able divine, a clear-headed, warm-hearted, devout, and good man. He was a native of Belchertown, Mass., a graduate of Dartmouth College, and a student in theology of the late Dr. Emmons of Franklin. He was greatly respected wherever known; and the Trustees of the Seminary have left upon their records a merited testimonial of his worth. His end was remarkably peaceful. His only anxiety on leaving the world was for his beloved Seminary, and the last intelligible words that he was heard to utter were those of prayer on its behalf. “God bless the Seminary. Thou wilt bless it and keep it; I give it up to Thee. I can do no more for it. Thou canst do all things.”

These anxieties of the dying Professor were not altogether without reason. He knew the situation in which he was about to leave the Seminary. Without an instructor, he presumed, of course, that the students would soon be scattered; and when they should again be collected, and the course of instruction be resumed, no one could tell. He felt, however, that to leave it in the hands of God was infinitely safe. He could trust it there, and he *would* trust it nowhere else.

The Seminary had now been in operation more than a dozen years, and

¹ Dr. Adams is about to remove to Orange, N. J.

the principal changes through which it had passed have been briefly sketched. Its greatest embarrassments all the way had been of a pecuniary character. It is painful to read the records of the Trustees, and see to what straits they were often reduced. The struggle, at times, was one of life or of death. In December, 1830, the Trustees voted "that unless means for the future support of the Seminary shall be obtained before the first of September next, it will then be expedient to suspend instruction in the theological department, until such means shall have been secured." Nevertheless, the Seminary was not suspended. The course of instruction was continued till the decease of Dr. Smith; and, up to that time, more than sixty young men had received diplomas, besides a considerable number who had left the Institution before their term of study was closed. The greater part of these have finished their course. But some are still with us, — are with us here to-day, — occupying important stations in the church, — an honor to their profession and to the Seminary, and blessings to the world. *Seri in caelum redeant.*

I have said already that this Seminary was instituted on the plan of the Dissenting Colleges in England, having a four years' course of study, — the first two chiefly classical, and the last two theological. Up to the year 1827 the Seminary had been conducted on this plan, but in that year it underwent an important change. The classical department was separated from the theological; the terms of admission to the Seminary were raised; and the course of study and the period of it were made similar to those of the older Seminaries in the United States. Indigent students, who before had been supported from Seminary funds, were now received as beneficiaries of the American Education Society. Many excellent individuals, who before had stood aloof from it, and doubted as to the wisdom of its operations, from this time became its decided friends.

In this year, also, another change took place. The Trustees of the Seminary invited the General Conference of our churches to send a committee year by year to visit the Institution, to look into its affairs, to attend its anniversary exercises, and to make report as to its condition and prospects. The invitation was accepted, and from that time to the present a Board of Visitors has been regularly appointed. This arrangement we have regarded as one of great importance. It connects the Seminary with the churches, and brings it under their direct supervision. Should anything wrong be done at the Seminary, or any error or irregularity be tolerated, the case would be at once reported to the churches, where it might be corrected.

The death of Dr. Smith, in the spring of 1831, left the Seminary without an instructor, and for several months (aside from the Classical School) there was no public instruction here. But in the autumn of this same year

(1831), the Rev. Alvan Bond, of Sturbridge, Mass., was elected Professor of Sacred Literature; and before winter he was on the ground with his family, and commenced giving instruction in that department.

In the following spring the Rev. Enoch Pond, of Cambridge, Mass., was elected Professor of Theology, and entered upon his duties in June, 1832.

The prospects of these new Professors, at the time, were not flattering. The Seminary was without funds, though not without debts; the library consisted of but a few hundred volumes; and the students were chiefly scattered. But the Institution had a good charter, it was favorably located, and the necessity for it was deeply felt. And some things took place almost immediately to give encouragement. The late Mrs. Phebe Lord, of Kennebunkport, — a name never to be spoken but with honor, — gave a thousand dollars to increase the library; and, at its annual meeting in June, 1832, our General Conference voted to raise \$ 30,000, in four annual instalments, to increase the Seminary funds. This money was chiefly paid, and with it our large and commodious brick edifice was erected for the convenience of students, and the current expenses of the Institution were borne.

A principal anxiety of the new professors at this time was on the question of students. Under the previous administrations no college graduates had been connected with the Seminary, and it was feared that they would turn from it in future. But this anxiety was soon relieved. In 1833 several college students entered; and, in the autumn of 1834, out of a class of nineteen, seven were graduates of Bowdoin College. Among the graduates who first entered were Henry Storer, Franklin Yeaton, Cyrus Hamlin, Benjamin Tappan, Jr., Ebenezer G. Parsons, Samuel C. Fessenden, Albert Cole, and Charles C. Taylor. I mention the names of these brethren that I may express to them publicly, or to such of them as are still living, the obligation which the Seminary is under to them for the stand which they took on this occasion. They did it certainly under some sacrifice of feeling. They did it from a sense of duty, and for the public good, and they actually did more to advance the interests of the Seminary, *at that time*, than though they had given us thousands of dollars. They set an example which had influence; they turned the incoming tide in our favor; and, from that time to this the question of students has given us but little trouble.

The only circumstance which, at this period, seemed to cast a cloud over the prospects of the Seminary was the failure of Professor Bond's health; which, much to his own sorrow and that of the Trustees, constrained him to resign his office. This event took place in the spring of 1835. He was afterwards settled in the ministry at Norwich, Conn., and has proved himself to be a most faithful and devoted pastor. He still lives to labor for Christ, though not in the active duties of the ministry.

The vacancy occasioned by Professor Reed's resignation was soon and happily filled. In June, 1835, Rev. Leonard Wood, Jr. of New York, was elected Professor of Sacred Literature, and entered on the duties of his office in the autumn. The year 1835 was signalized by the largest subscription to the fund of the Seminary that had ever been made. In conformity with a resolution of the General Conference of our churches, passed in June, 1835, an effort was made to raise one hundred thousand dollars, to be paid in four annual instalments, for the purpose of completing the endowment of the Seminary. This proposition was met with unexpected liberality. One gentleman in Bangor subscribed between sixteen and seventeen thousand dollars; another, seven thousand; another, four thousand; several, two thousand; and many more in Bangor, Portland, and other places subscribed a thousand dollars each. Within six months after the resolution was passed, the whole sum, and more than all, was subscribed.

The friends of the Seminary supposed, at that time, that its endowment was complete, and that its pecuniary embarrassments were at an end. But subsequent events soon showed the instability of human affairs, and how little dependence can be placed upon the brightest earthly prospects. This great subscription was raised in a time of speculation and of high priced and seeming prosperity. In the pecuniary reverses which followed, and the consequent depreciation of almost all kinds of property, many individuals who had subscribed liberally and in good faith, found themselves unable to meet their engagements, or even to pay their honest debts. The subscription, therefore, was greatly impaired, and the seminary was thrown back into necessities and straits.

Of the subscription of 1835, not much more than a third was ever realized. And what was paid came not promptly at the time specified, so that it could be calculated on and invested. It was paid irregularly, as individuals were able, and as property could be sold and converted into money. Still the subscription was a great blessing to the Seminary. It enabled the Trustees to erect and furnish buildings, to make additions to the library, and to meet the current expenses of the institution during the years of pecuniary revulsion and distress which followed the expansion of 1835. Without it, it is hard to see how the Seminary could have been kept in operation during those distressing times.

Until the year 1836 there had been but two Professors in the Seminary, — one of Theology and one of Sacred Literature. In July of this year the Rev. George Shepard, of Hallowell, was elected Professor of Sacred Rhetoric. The supposed endowment on which he was appointed failed; but the Professor did not fail. He entered upon his duties the succeeding autumn, and was an inestimable blessing to the Seminary. In the same year (1836) a

large and commodious boarding-house was erected, containing not only accommodations for board, but rooms for the convenience of students in case of sickness.

At this time a change was made in the manner of boarding students, — one which has since been copied by several other institutions. Instead of hiring a steward to take charge of the new house, and board the students at a price, the whole was put into the hands of the students to manage it for themselves. They hire a matron to do their work, make their own purchases, regulate their bill of fare, and assess the expense. This plan has worked admirably from year to year. The boarders have none to complain of now but themselves.

Up to this time, almost from the first, there had been a Classical School in connection with the Seminary, where students were prepared for theological studies without a collegiate education. As it had been sustained at considerable expense to the Seminary, and as the necessity for it had comparatively ceased, it was no longer continued.

In August, 1839, Professor Woods was induced to resign his office, and accept the Presidency of Bowdoin College. On the same day on which his resignation was accepted the Rev. Daniel Smith Talcott, of Newburyport, was chosen his successor. Professor Talcott soon entered upon the discharge of his duties, and was inaugurated at the anniversary of 1840. I hardly need say that he has continued in office — greatly to the comfort of his colleagues and the credit of the Institution — to the present time.

I have said that the endowment of the professorship of Sacred Rhetoric, — made in 1835 - 36 — failed. The subscriptions were not paid, and could not be. Owing to this cause, in part, but more to the personal celebrity of Professor Shepard, he was repeatedly assailed with invitations to remove to more imposing and lucrative positions. The most formidable of these assaults was made in the spring of 1847, when he was urged by the offer of a very large salary to become pastor of the Pilgrim Church and Society in Brooklyn, N. Y. Professor Shepard had pledged himself to go, unless his professorship could be speedily and solidly endowed; and a large committee had come from Brooklyn to see that the separation was effected. Under these circumstances, it was necessary that the friends of the Seminary should bestir themselves, and so they did; and in the course of one week a sufficient amount was raised, chiefly by the liberality of friends in Bangor, to endow the professorship. I have ever regarded those subscribers, and especially the Hon. George W. Pickering, who, almost without solicitation, pledged and secured \$5,000, — as entitled to the credit of *saving the Seminary!* For if Professor Shepard had resigned at that time, the other professors would have done the same, and the Seminary, to all human appearance, had been irrecoverably ruined. But the subscription was raised

and the Institution was saved. And only two years afterwards (in 1849), another subscription of \$34,000 was raised, for the purpose of endowing the other two professorships. In the same year, too, legacies to the amount of \$12,000 were received from the late Waldo family of Worcester. The sum of \$8,000 — making \$20,000 in all — had been previously received from that excellent family. One of our professorships now bears, and some one of them we hope may ever bear, the honored name of Waldo.

In the summer of 1859 the Seminary chapel was dedicated. This had long been needed, and has proved an inestimable blessing to the Seminary. It was erected, at an expense of more than \$12,000, through the efforts of a society of ladies in Bangor. In reporting to the General Conference this great achievement of the ladies, the visiting committee for 1859 say: "God bless the ladies of Bangor who started this enterprise, and the ladies throughout the State, and elsewhere, who have been helping to move it on! They are entitled to all the credit of this noble undertaking. 'The Corban Society' shall be held in remembrance wherever Bangor Seminary is known. Many daughters have done virtuously, but these have excelled them all."

In the autumn of 1854 Professor Pond, having discharged the duties of two professorships, viz. those of Systematic Theology and of Ecclesiastical History, for more than twenty years, requested that he might be released from one of them, and as he earnestly desired, while he lived, to see the professorship of Theology satisfactorily provided for, he proposed himself to relinquish that, and to confine his instructions in future to the department of History. His proposition was acceded to, and in the spring of 1855 the Rev. Samuel Harris of Pittsfield, Mass., was elected to the chair of Theology. This appointment was accepted, and at the following anniversary Professor Harris was inaugurated. At the same time Professor Pond was formally transferred to the department of History, and constituted President of the Faculty.

The departments of instruction were now satisfactorily filled, and things seemed likely to move on without embarrassment. But one serious mistake had been made, and this resulted ere long in difficulty. Professor Harris had been appointed to the chair of Theology, while as yet the professorship was not endowed, though it was expected that it soon would be. But this expectation was not realized, and the Seminary was running continually in debt. This course of things went on until the years 1862 and 1863, when the amount of indebtedness became alarming, and it was evident that something effectual must be done. And something was done. A subscription was opened which, in connection with legacies and certain large donations, entirely cleared the Seminary of debt and completed the endowment of the several professorships, as the salaries then were. A

legacy of \$10,000 was received from the estate of the late Dr. Jacob Hayes, of Charlestown, Mass., which was appropriated to the professorship of Sacred Literature. A legacy of \$3,000 was received from the estate of the late Mr. Hiram Fogg, accompanied with a donation of \$10,000 from his brother, William Fogg, Esq., of New York, both which sums were appropriated to the professorship of Sacred Rhetoric. The sum of \$16,000 was received from Richard P. Buck, Esq., of Brooklyn, N. Y., which was appropriated to the professorship of Theology. In consequence of these bequests and donations, it was decided that these professorships should, in all future time, bear the names of those who had so liberally contributed for their endowment.

In the mean time \$15,000 had been received from the late Ichabod Washburn, Esq., of Worcester, to increase the fund for the assistance of indigent young men.

The Seminary was now placed in a more favorable position than ever before. Its debts were paid; its professorships were filled and endowed; the number of students was increased; and its prospects, in general, were encouraging.

But subsequent events showed that trials were still before us. In the summer of 1866 Professor Harris was appointed President of Bowdoin College, and concluded, after a protracted struggle, to accept the appointment. He continued his instructions here till the spring of 1867, and then left for Brunswick. It was a sore trial to his colleagues and to the trustees to part with him; but his convictions of duty were clear, and naught remained to us but to give him our blessing and *let him go*.

Scarcely had we passed this trial when another and greater affliction befell us. In the spring of 1868 the honored and beloved Professor Shepard, who had for months exhibited marks of decrepitude, was suddenly removed by death. Although it had been evident to us for some time that his work was done, the shock was a severe one and many tears were shed. I have not time here to dwell upon the character of Dr. Shepard, nor is this necessary. His works remain; and he has left a memorial in the hearts of all who knew him which can never be effaced.

I have only to say further, that the vacancies occasioned by the removal of Dr. Harris and the decease of Dr. Shepard have been satisfactorily filled. In our distress we sought direction from God, and our prayer was heard. We accept the successors of the eminent men who were removed from us as a treasure from the hand of God, which we greatly appreciate and which we hope may long remain.

I cannot close this long and, I fear, tedious detail, without recording our obligations to certain individuals, no longer with us, who loved the Seminary from the first, and who never ceased to pray and labor for it so long

as they lived. Among these were Fathers Sewall, Sawyer, and Fisher, whose portraits adorn our chapel, and whose memory is dear to all our hearts. Then there was the Rev. Kiah Bailey, whose wife's charity-box received the first money that ever was given to Bangor Seminary. Then there was the late Rev. David Thurston and Dr. Tappan, who were always with us on occasions like the present, to counsel, to sympathize, and to bless. Among the departed *laymen of this city* there are some whose names must not be omitted. There was the late Judge Dutton who was chiefly instrumental in procuring for us the grounds on which our Seminary buildings stand; also the late Mr. John Barker, who was a laborer for the Seminary more than fifty years ago, who was a liberal donor, and who started the great subscription of 1835. But especially would I mention the late Deacon Eliashib Adams, who was a trustee of the Seminary for almost forty years, who was its Treasurer for a considerable part of this time, who never wearied in planning and laboring for its interests, and whose death was probably hastened by too great an effort on its behalf. The names of these and other benefactors must never be forgotten so long as the Seminary in Bangor has a being.

On a review of the whole, it may be thought and said that the calls of the Seminary for money have been loud and frequent, — frequent sometimes almost to satiety; and the question arises, Has it been a *paying* concern? Is it worth what it has cost? In reply to these questions I admit that the Seminary has swallowed up a good deal of money. It could not be otherwise. It could not be instituted and carried forward for half a century without money. Especially will this be apparent when it is considered that we exact no rent or tuition fees. We derive no income from our students. On the contrary, the greater the number of students the greater our expenses. This shows that in carrying forward the Seminary from year to year there must be money.

Still we have not actually received so much money as many persons perhaps suppose. Amidst many noble promises and liberal subscriptions, we have received not a few that were worthless. I say *worthless*, for unfulfilled promises and unpaid subscriptions, however well intended, will not go far towards meeting the necessary expenses of a seminary.

I admit, however, that we have needed, have called for, and have received a good deal of money. Our friends have ever been liberal in responding to our calls; and now I ask, in my turn, Has this money been wasted? Have we not something left to show for it? Here is, in the first place, a solidly established theological institution, — with most of the necessary appurtenances, — out of debt and in good working order, — in a situation, if suitably cared for, to go on to other generations, — with grounds, buildings, furniture, and library, worth more than \$ 70,000.

And here are funds, safely and profitably invested, for the support of professors and the aid of needy students, to the amount of \$150,000. Nor is this all. Here are our more than five hundred alumni, — ministers of Christ, — who received their professional training here, and have gone forth into different parts of our State, into other States, and not a few of them to heathen lands, publishing the salvation of the gospel, and exerting themselves, in a thousand ways, to elevate and bless their fellow-men. When that venerable Roman matron, the mother of the Gracchi, was asked to show her treasures, she pointed to her sons and said, "These are my jewels! These the treasures that I have to show!" So we, when asked for the fruits of our labors here, would point first of all, and above all, to our *sons*. Patrons and friends of the Bangor Seminary, are not *these* an equivalent for all you have given us? What richer reward can you ask than they?

I said, in the commencement of this address, that it was a *felt necessity* which moved the founders of this Institution to establish it, and put it in operation. And the necessity for it, we may be sure, has not ceased. It is as great now as it was then. Yes, notwithstanding all we have done, *the necessity for it is as great now as ever*. The larger part of this great State of Maine is still a missionary field. More than half of our incorporated towns and plantations are to-day without a competent ministry and the appointed means of grace. And if all these were supplied, what a field is opening before us in the vast regions of the West? That broad land lying between the Mississippi and the Pacific Ocean, already traversed by the iron horse, and soon to be crossed by railroads in every direction, and filled up with human beings, — how is this vast country to be evangelized, and these immortals to be furnished with the bread of life? And then the myriads in heathen lands who are groping in midnight darkness, and perishing for lack of vision, and for whose salvation we are expected to bear our part, — what is to be done for them? Rely upon it, my friends, the necessity for this Institution is as urgent now as it ever was. And if, under the pressure of this necessity, our fathers established it fifty years ago, shall we not sustain it now? Shall we not respond to its future calls, and carry it forward by every method in our power, that it may meet the wants of the age in which we live, be an ornament to our State and a blessing to the world.

From the first, this Seminary has been a child of providence and prayer. It originated in prayer, and has been sustained all the way by the prayers of God's people. Those dying aspirations of Dr. Smith are but the echo of petitions which, for fifty years, have been going up for it from thousands of hearts. And these prayers have been heard, and they will be heard. Our narrative has shown us how often, in dark, distressing times, when

ruin threatened and seemed inevitable. God has interposed for the Seminary, and raised it up, and put it upon a course of increased usefulness. And shall we distrust God's care of it now? No, my friends, whatever else we distrust, we will never cease to rely upon God, to implore his mercy, and to trust his grace.

Of those who were alive and active in the founding of this Seminary, almost none remain. They are all gone. And at the end of the next fifty years, although the Seminary, I trust, will be here, and in a far more flourishing condition than it is at present, yet where, my friends, shall we be? How few of us shall any longer have a part or interest in it, or in aught else that is transacted beneath the sun?

For myself, you all know, as I do, that my labors for the Seminary are almost ended. It has pressed heavily on my heart and hands for nearly forty years, till all my interests have become identified with it: but my work in connection with it is almost done. I cheerfully commit it to the care of the beloved brethren who come after me, and more especially to the care and providence of God. My last prayer for it will be that of my venerable predecessor above alluded to: '*God bless the Seminary! Thou wilt bless it and keep it. I can do no more for it. Thou canst do all things. I give it up to Thee.*'"

BENEVOLENCE A FOUNDATION OF VIRTUE.

[From an Essay on the Nature and Foundation of Moral Virtue and Obligation. By Thomas Clap, President of Yale College. Published in 1765.]

I READILY concede that *Benevolence* or a Disposition to *do Good* and *promote the Happiness* of others, is one very *good Principle*, and an Imitation of the *Goodness* of God. But this cannot be the *sole* Foundation of all moral Duty and Obligation, because this would be an Imitation of *one* of the divine Perfections *only*, exclusive of all the Rest; and every moral Agent is obliged to imitate the divine *Justice* and *Truth* as well as the divine *Goodness*. To conceive of *Justice* and *Truth* only as *Parts* or subordinate Means of *Goodness*, is to confound our *clear* and distinct Ideas of the divine Perfections. If we conceive of *Justice* and *Truth* only as *subservient* to *Goodness*, then the *Justice* of God's *Rights of Dominion* over us consists *only* in its Advantage to us: and the *Justice* of any Punishment inflicted by God consists *only* in this, that it is for the *Good* of the Creatures; and there is no Evil in God's declaring a *Falshood*, but only as it may bring *Misery* upon the Creatures. Which Suppositions evidently confound our *clear* Ideas of the divine Perfections, and all *Morality*.

THE CHRISTIAN USE OF MONEY.¹

THE last Association assigned to me, for discussion at our present meeting, the theme of *the Christian use of Money*; or, the *use of money that befits a Christian man, and which he is obligated to make*. It is a question of the use of power laid alongside of the gospel of Christ and the profession of the disciple. For money engages our discussion in this theme simply as a representative of power, — a power omnigenous; it answereth all things. It is an expression of force accumulated and capable of being wrought in any direction. It commands the brain and muscle of men, and can be coined into all forms and products of human skill or labor. It is a universal minister. Objects of desire, material or immaterial, addressing taste, appetite, or passion; the appointments of pride or pleasure; the achievements of art, science, or literature; the luxury of dress, furniture, architecture, or equipage, — into all these it is convertible, as well as into forces that subdue the physical world, pierce the mountains, span rivers, permeate continents and oceans with highways and telegraph systems, and scatter thoughts as star-showers or unite them as one consciousness through the earth. The steam-engine, the railway, the press, the telegraph, — as also schools, colleges, charities, hospitals, missions, — are at its behest. An agency that is capable of being wrought into directions so manifold, — what is the *Christian use* of it?

It is important to answer this question rightly, as this power is committed to us in stewardship, and will require a strict account at last; and as there is prevalent a sad want of a sense of responsibility for its use.

Our trust is of a power brief and returnless, with double-edged consequence to ourselves and the church of God and the world. The factor of Christian civilization or of social corruption, the architect of a Babylon or a City of Light, it works for man as an Ariel or a Mephistophiles, a seducing devil or the portal angel of everlasting habitations. As we use or abuse, it exalts or degrades, brings glorious gifts of faculty and fruit, or entangles in temptations and snares, and pierces the soul through with many sorrows. Would that over the entrance to every workshop, farm, and factory, and on all ledgers and balance-sheets, could be written the solemn question of the Master, "What shall it profit a man if he gain the whole world and lose his own soul?"

A general and comprehensive answer to the question before us is not far to seek. A Christian use of money is the supreme devotion of it all to God.

¹ Delivered before the Missouri State Congregational Association at Sedalia, October, 1869, by TRUMAN M. POST, D. D., of St. Louis. Published by request of the Association.

It is not a question of greater or less consecration, — how much we shall give to God and how much we shall retain for ourselves. Such an inquiry we have no right to raise. All is the Lord's. Our inquiry can relate only to the manner and media of this devotion. What I expend on myself is to be in furtherance of it, not a diversion or subtraction from it, any more than my contribution to foreign or domestic missions. Withdrawment from this use, for any object, is a robbery of God, — an embezzlement and perversion of intrusted funds. Myself is but one instrument or medium to the supreme end. It is my duty to bestow upon myself just so much (no more, no less) as shall make me the most effective instrument and medium for the glory of God. As elements of efficiency to this end, I must consult for the health, strength, longevity of my body, as the organ of my work on earth ; in like manner, for the vigor and soundness of my mind ; for the proper culture and competency of reason, imagination, taste, affections, and will ; and also for social influence through speech, position, reputation ; — for all these, as elements of efficiency for the Divine glory, money is to be used in furtherance, where it is requisite. It is its Christian use to minister, if practicable, food, dress, recreation, education, books, furniture, home, and all appliances, best suited to the main object ; to arm my entire personality with the highest power possible for glorifying my Maker and Redeemer.

The general principle regulative of such uses is obvious, but the application of it in detail involves questions often the most complicated and difficult in Christian regimen and ethics. The discussion of these transcends the limits of this occasion. They admit of no invariable, precise rule, but must be met by constant, ever-present, ever-vivid consciousness of the general principle. As in all Christian life, so in these matters, each must be a law to himself.

Our present inquiry was designed, I suppose, in its assignment to me, to relate more to uses for what we term "benevolent objects," works of Christian beneficence and evangelization, charities, institutions, missions, and the like. These are wont to be spoken of as eminently objects of Christian uses of money. They are, however, by no means peculiarly so.

In regard to these, our discussion will resolve itself into the inquiries, How? What? When? To what?

1st. How? i. e. with what spirit, — from what motives, in what manner, shall we give?

2d. What shall we give? i. e. how much, or what proportion of our capital or income?

3d. When shall we give? i. e. how often and at what periods?

4th. To what? i. e. to what objects and agencies is it one's duty especially and selectively to contribute?

First, then, it is of vital importance that we give with a right spirit and

motive; not simply as such giving is pleasing to God and beneficial to our own character, but as it opens also an enduring fountain of beneficence. "God loveth a cheerful giver." There is a fitness and beauty in a gladness to give for the honor of God and the good of men. Such giving is a means of grace. Moreover, the cheerful giver is a perpetual giver. We are to give from motives that appeal to love more than self-interest. "Godliness is great gain." But godliness sought for gain is not godliness. The motive vitiates the thing. We are to give with grateful devotion, not mercenary calculation. God may return, and does often return, our benefactions in kind. But this is not to be regarded as a common law, or to be relied on as a motive for giving. We must give from a sense of right and reason, as a matter of self-sacrifice and at the same time of privilege and gratitude; and also with intelligent principle and system, not of mere caprice, impulse, or passion. Thus we shall not only give more, and more effectively, but we shall better establish a practical reason in the economy of life; and our benefactions will be worth more to the enterprises we aim to support, and which can be supported only by regular and systematic contributions. Contributions levied from motives other than the above may at times be raised, of much larger amounts, by a species of moral force; but such tillage destroys the soil, and is miserable economy in the long run. Indeed, it may be posited as a general axiom that the spirit of a gift is of more consequence than the amount, though indeed often measurable by it. The cheerful and grateful spirit is a perpetual life-fountain to beneficence. It moreover commits over its gift, however small, to divine husbandry that can effectuate it to a vast fruitage. The criminated waste of spikenard at the feast in Bethany, through the glad, grateful, and loving spirit that delighted to pour it out on the feet of the Blessed, has breathed its fragrance through all the world.

We are to give as stewards, trustees of certain properties and for certain ends; bound sacredly to use them to the highest productiveness for those ends; soon forever to surrender our stewardship, and to be responsible in strict and thorough account to the omniscient Giver and Judge.

Second, how much shall I give, or in what proportion? To this question, obviously, no precise answer can be given absolutely or relatively. No invariable ratio can be assigned more than an invariable sum. Our duty in this matter can be formulated into no exact equation. It would be diverse from the genius of Christianity, if it could be. Individual responsibility and personal probation for care and candor of inquiry attach here, as everywhere in the Christian life, and cannot be evaded through some precise invariable formula. To have the heart right is the royal law here as elsewhere. This secured, mistakes will not be wide or fatal. Infinite are the varieties of conditions, circumstances, and relations that must affect

the question as to the amount and proportion in different cases. Still, we may arrive at some considerations and principles which may aid us indirectly in answering the question, How much shall I give?

First, then, the question for the Christian, as I have noted before, is not one properly between self and God,—how much he may bestow on self, how much devote to God. He gives all to God, or he is no Christian. There is no proper conflict in nature and motive, between bestowments on self and other objects.

Through all alike, as a means, the glory of God is to be sought as the supreme end. My self-culture and self-care are to be stimulated and regulated by this end as much as my charities or my religious gifts. Questions of food, raiment, dwelling, furniture, education, travel, and the like, must be determined by the question of my greatest personal subserviency to the Divine glory; how I, my own personal self, may become the most effective factor for the same. I have no right as a Christian to raise any other issue. There is, however, a danger of misjudgment on this issue constantly to be guarded against, arising from the fact that, lest we should neglect ourselves, our first exclusive and vital charge, God has made our self-care and self-culture, in the main, agreeable and pleasurable to us. And this pleasure will mislead us, unless we are on our guard, in questions between serving God's glory through bestowments on ourselves and on objects aloof from ourselves,—as, for example, between expending on a church edifice or a charity and on our own homes or our own persons. Pleasure, pride, avarice, ambition, worldliness, appetite, may all be served in our ministry to self, when all the time that ministry is justifying or eulogizing itself as a ministry to God. We need to be watchful constantly against the seduction of self in all questions of this kind.

If we seek for a general principle in such questionings, it is as true as it is obvious and trite to state that all transcending of the limits of a competency in provision for the present and future support of myself, my family, and my business, is an excess. But what is a competency? Who ever exactly found or defined it? If I say, as I do with truth, it is what is reasonable, suitable, sufficient, decent, the same outcry is raised against the indefiniteness of the terms. They are all relative words. Reasonable, suitable, sufficient, for what? Vaguely uttered, they are all elastic enough to be the portals to boundless covetousness; and we are urged with the clamor, "A rule! give us a rule!" But it is clear God has given no precise rule, nor does the nature of the case admit one. Nor is it of the genius of Christianity to attempt to formulate men into righteousness, or to define them out of selfishness, or to hedge out the Devil by the Rule of Three. Yet a competency—that is, a reasonable support—yields to the careful and candid a reasonable ascertainment in his own case. Certainly,

it will be of benefit both to the soul and the life to inquire, each for himself, what it means. Competency, a relative term used for limitation, as above, can have no other correlative than the glory of God. What is best adapted to promote that glory?

A reasonable or competent support for self or family, in the present or the future, must have respect ever to the question of the highest power to advance the Divine glory through ourselves and our households. And this question of power must have respect to that of health, faculty, and culture of body and mind, as also to that of social relation, influence, through example, taste, propriety of position, and the like.

What bestowments on myself will most promote the supreme end of my being is a question which must be answered, in the light of these inquiries, in candor and prayerfulness, by each before his God. We cannot divest ourselves of this responsibility. What we need here, as everywhere in Christianity, is not so much formulary as life. There is in these things what is reasonable, suitable, competent. You must find it out, each for yourself. God puts you on this proof. All of your property or income beyond a competent support, thus defined, of yourself and your family, and a provision for the proper prosecution of your business, is to be given away. This is a principle of the Christian life. It is of its essence and definition. To determine where this principle will draw the line in the uses of your property, though we can give no universal, exact rule, we can suggest considerations which may aid in the individual solution of individual cases. Keep ever before you God, who gives you all you have, in trust, to be utilized for him, and ask what he would have you do with it. Look on yourself, your family, your business, as all consecrated to him. In regard to yourself, inquire how you can keep body and mind in highest and most enduring faculty of service for him, and how invest yourself with the widest and most potent influence for leading others to glorify him. Inquire how you can so expend for your family that they will be most able, and likely in the highest degree practicable, to promote the same end. Inquire what provision for yourself now and in age, and for your family now and in the future, is requisite to these objects, as well as what arrangements for your business will best conduce to the same supreme purpose. Beware that selfish aims or gratifications, that pride, covetousness, love of pleasure or the world, do not come in to bias your decision.

Take a stand-point down the future, — beyond death, beyond time, on the heights of eternity, and beside God's throne. Contemplate this body — to which you may be in danger of sacrificing the soul — as soon to lie down in the grave with corruption and the worm, but previously, for a brief time, as the organ of the soul and its instrument for the Divine glory. Contem-

plate the world around you as all passing away to the land of silence and oblivion, with its show, vanity, and pride. Contemplate souls as on the paths of everlasting destiny, to be directed and moulded for that destiny, for a brief period, in this passing scene.

But while the question before us is one that can be properly answered **only** in the light of the spiritual and eternal world, it is one that remands **us** for its solution to the realms of nature. It belongs to the domain of **natural laws**. We are not to tempt God. We are to expect no miracle. **We** are remitted to the common conditions and forces of this present world. We are to make provision for the probable years of age, against **common liability** to sickness and helplessness, and for the common **demands** for healthful treatment of body and mind, according to the common laws of our present being. Whatever plan or measures of action **we** may adopt, we are to expect these laws to govern in their results as in **the case** of other men and common life. It is reason and duty you should **make** a suitable provision for yourself and family and your business by **inquiring** the probable length of your days and the probable necessities for the most effective service of God; and also the probable wants of your family, in order to their best support and culture for the most effective **working** for the Master; and moreover what amount of business it is best you should undertake in the furtherance of the same cause. You are required to use the same measures to secure such provision as other men, and, neglecting to do so in all ordinary cases, you "forsake the faith and are worse than an infidel."

These principles are true. But disastrous mistakes are committed in the **professed** application of them; indeed, the life of most of the Christian world seems one immense, terrible mistake in this direction.

In the first place, the idea of a competency is allowed to expand with **expanding acquisition**, till it becomes wide and insatiate as the grave, and swallows all life up. Men do not keep it checked by that of the spiritual or eternal world; and without that check perpetual acquisition begets perpetually new desires. Each new gratification breeds a new want, and calls it necessity. This process goes on absorbing time and power till there is **generated** a terrible craving of money for itself, and that by the law of our moral constitution. Men forget they cannot escape the invasion of this **disease** on the soul from the constant study of acquisition, by a mere effort of the will, any more than they can repel the plague, when exposed to its **contagion**, by mere volition. They forget, also, that contentment is richer than all wealth; that the power to restrict or deny desire is the princeliest of estates; and that for endowing with faculty to glorify God there are **elements** of power immeasurably superior to money,—elements of power which are often sacrificed in the pursuit of wealth, but which no wealth can bestow;

that character, earnest piety, love to God, love to man, a soul aglow with generosity, strongly self-ruled, and instant in prayer, that patience, faith, a clear and sober reason, — that these are all factors in the kingdom of God transcending all wealth.

How often do our churches find in the ranks of the poor their most effective members even for the temporal prosperity of the church? Men lose sight of the fact that "man lives not by bread alone"; that money is not the sole or chief reliance for the life that now is; that health and faculty of body and mind, a pure and honored character, a disciplined and illumined intellect, the favor of the good, and especially the love of God, — that these are resources for an earthly future far surpassing the bequests of any material estates, as a means to true success, to excellency, happiness, and beneficence.

Moreover, though we are remanded to natural laws and common sense in providing for a subsistence, still we believe a special providence, working all things for good, waits around those who love God. A natural law rallies men to the aid of one that sacrifices himself for others. We are assured, also, that to those "seeking first the kingdom of God and its righteousness, all other things shall be added."

Self-sacrifice is, in truth, the great power, as it is the great law, of Christianity. For the forming of a powerful Christian character we must give till it costs. This is the condition alike of power and of happiness. God could do without our almsgiving or evangelizing if he chose; but we could not do without them, could not be saved ourselves without them. There is a vast truth in the saying of the Great Self-sacrificer, — "He that saveth his life shall lose it," and "He that loses it for my sake, the same shall find it." He is of this the great Exemplar. God selected not the rich men of the world, but a Galilean peasant, for its Regenerator. Culture to self-sacrifice is the great discipline to beneficence. The spirit we breathe and the example we set is of more efficiency than money.

Indeed, the qualities and habits of character which no wealth can buy — which, in truth, can be had only from the want of wealth — are the mightiest of forces in both spiritual and temporal realms. The subjective influences, the reflex effects of the right use of money, are of far more consequence, as a needed power for beneficence, than all its direct effects in disbursements.

Again, as I owe to benevolent uses everything beyond a competent provision for myself, my family or dependents, and my business, I am compelled, as a Christian man, to attach some intelligent estimate to these demands.

Provision for the family, what is it? A suitable support in the present, a suitable education and provision for the probable future. This is undoubtedly due from the man, and especially the Christian man. To

reader such, if in our power, is clearly among the holiest of obligations. But what is such a support? What such provision and education? What is suitable and adequate in the premises? The duty is clear and solemn, but the terms are vague, susceptible of indefinite expansion, capable of absorbing all our property and all life. A sharp, rigid rule is especially desiderated here, also, to cut off excesses wont to increase as enlarging desire and ambition wait on enlarging wealth. Here, also, we are remitted to natural laws, and are to expect no miracles. In this case, as in that of personal expenses and provision, no precise rule of amount or proportion is possible. It must vary with cases, conditions, pursuits, and spheres. The only safeguard is in modes of feeling and thinking that set the purposes and affections of the mind rightly, the habitual presence of these views of life and being and of the supreme aim that shall truly gauge all time objects. A true scale of values must be constantly present in the mind. All desires must take counsel of a sober reason and consecrated purpose and a supreme love to God, and also of the present terrible necessities of ignorance, want, woe, and sin. The mind must habitually walk with God and dwell amid the solemn destinies of eternity. Certain considerations and modes of thinking must be familiarly present, as we all need to be perpetually on our guard against the ever-expanding greed of selfish or family pride, luxury, or ambition. We must disabuse our minds of the idea that the best provision for a family is an establishment or a fortune. If we take the term to import that which is most likely to secure the highest beauty, strength, and beneficence of character, and the largest happiness, experience demonstrates that in general nothing is more fatal to all these interests than the inheritance of large wealth; and, on the other hand, nothing more favorable than a condition which necessitates exertion, sagacity, prudence, labor, and self-denial. Those from the latter condition usually constitute incomparably the higher type of manhood and womanhood. From them, too, spring the most potent influences and movements for the benefit of church and society. They are the great motors and factors of public enterprises, educational, eleemosynary, and religious. A provision, therefore, that puts one beyond this condition becomes a positive mischief. It destroys the great motive power,—the innervating force of most lives.

The best provision to be made for children is culture, intellectual, moral, and physical, to the highest health, power, and excellency; habits of industry, economy, patience, and beneficence; sound and pure principles of self-regimen and of social intercourse and action, and especially a heart right toward God. No bequest of wealth can compare at all with this, and life can present nothing better. And such a provision, though unpurchasable, yet lies within the scope of those in very moderate circumstances; in a measure,

even with the poor. If your child is to enter on a profession or into business life, it devolves on you, if practicable, to furnish him with a fitting education and outfit, and to aid, it may be, in setting him up in business. Beyond this, and such qualities of character as are indicated above, the inheritance of an Attalus could substantially add nothing.

The command, too, to pray for "daily bread" seems to forbid long cares or anxious and laborious forecastings and sollicitudes about the future; and to assure us that He who gives to-day will be with us to-morrow and evermore. It commands us, while using all proper diligence to secure the answer to our prayer, to rest in quiet faith in Him to whom we offer it. We are to remember that He will live with our children, and our richest bequest is example and principles that shall lead to lives pleasing Him. And though provision for children is a duty, yet here, sometimes, a higher law enters. Stronger duties may outweigh; higher interests may compel to forego it. No provision in the shape of property may be possible. In such cases we must cheerfully commit our children to God, assured that he for whose sake we are constrained to omit making provision for them will care for them when we are gone. The best guaranty for a child is such a commitment, made necessary, not by our rashness or remissness, but by the necessities of His own Cause.

But how many parents sacrifice every other provision in their power to that of mere money! How melancholy the course of those who rob their children of their society, their instruction, their prayers, their example, indeed, of their entire self-hood, in order to furnish them a splendid pecuniary provision, a magnificent establishment, a large fortune. You rob your child of yourself. You think to pay him back in money. Vain hope! In the great and true scheme of being you send him forth worse than a bankrupt and beggar. You bequeath to him with your money worldliness, indolence, moral weakness, vices, often enmities and envyings toward those nearest allied by nature, and an impossibility, save with God's especial help, of saving his soul.

How much better provision would be made for children by moderating your desire and effort for acquiring wealth to leave to them, and giving the time and care thus absorbed to personal intercourse with them, directed to the enlightenment, amelioration, and elevation of their character, to the implanting of right principles, the culture of right feelings, the formation of right habits! How much better were it, through a large devotion of your gains to works of benevolence, to bequeath them the example of beneficent action, and the enlistment in their behalf, through memory of your benefactions, of the grateful favor and sympathy of mankind in the years to come!

On the contrary, by the course of hoarding for them, do you not bring a

triple curse, namely, on yourself, on your child, and on society, which suffers both from your example and your withdrawal of benefactions due to it? How much might the Christian uses of money be enlarged by true views of the due and best provision for families!

But men fall into another similarly grave and disastrous error, in regard to making due provision for their business. They profess, as is due, to aim to glorify God through their business. In order to this end, business must be successful, and in order to its success, usually it requires, in its outfit of stock and furniture, an investment of capital; and to a certain extent pecuniary success is in proportion to the amount of capital thus invested; and thus, under the pretext of increasing their power for glorifying God in their business, men may go on increasing the amount of invested capital to the accumulations of a Stewart or a Rothschild. But there are limits imposed on this ratio of increase of power in proportion to increase of invested capital, in two ways.

1st. Your power for glorifying God depends by no means chiefly on the amount of your acquisitions. It rests more on the character and habits you form, and the example you set, and the spirit and influence you diffuse.

In the distribution and uses of your wealth yourself must be the organ; and this organ you may corrupt, mar, or paralyze by your manner of acquisition. When you have acquired the fortune, you may have lost the faculty of right intelligence, right feeling, right action, requisite to its right use. You may have enthroned over your soul the despotism of an avarice that will not allow you to part with it. You may have wrought by your spirit and example more mischief than you can ever compensate by its right subsequent use; you may have lost opportunities of doing good which no benefactions hereafter can recall, and may have allowed miseries to accumulate now forever past your power of relief. You may have, in truth, gained the world, but lost your soul. Remember that to keep the organ of all your purposed benefactions — your own soul — right, is your first great duty to God, yourself, and your fellows. There is not, cannot be, any absolution from this duty. If your continued acquisition and engrossment in business forbid this, you have gone to excess. Cast off some of your weight, for you too are in the race for immortality. Throw overboard some of the freight to save the voyage. Cut loose from some of your wealth, and deliver your own soul. Cast it into the treasury of the Lord. It will tend both to save your gains and yourself.

A second limitation is found in your business faculty, — in the limitation of business you can transact successfully. All have not the faculty of Stewarts or Rothschilds. How many are ruined by too great an expansion! They break, or their business breaks, under inordinate burdens. Their ambition to do "a great business" bankrupts them. They become

overwrought, lose their self-containment, self-handling, and self-guard. Their vision is disordered; they become perplexed by the detail or confounded by the vastness of their operations; the calmness of reason is gone; the passion for gain is stimulated to a gambling delirium.

Now in the constant temptation to expand business with expanding acquisition, one should pause and inquire, How much business can I manage with safety to my own physical, intellectual, and spiritual health? How much in consistency with personal duties I owe to my family, my friends, the church, and society? How much ought I to devote to my business in hopes of future faculty of beneficence, in the view of present suffering, of agonies that cry for immediate relief, and the hastening perdition of immortal souls? How much, in view of the loss of a moral income of excellency and happiness from immediate bestowment? How much, in view of my precarious life and its passing opportunities? How much, in view of the risk to which I may be committing the Lord's money? How much, in consistency with my own faculty to conduct my business safely?

Now, could questions of this kind be weighed by every one in the prosecution of business, what a vast increase would be added to the Christian uses of money in this land, and how great an enlargement in the money power as well as the spiritual graces of the church! We are never to forget that the gold and silver of the world is the Lord's, and that his mode of converting them to his use is mainly by converting human souls. Pause, then, and inquire how long or how high you will roll up your accumulations. Fix some rational limit, or the wealth of Californias will increase to you the desire and seeming necessity of expansion. Be assured the appetite will grow with what it feeds on.

Ideas and truths are mightier than money, and the money required for their planting and diffusion through the press, railways, steamships, or missions will be more readily secured by the direct proclamation and personal exemplification of these truths than by any addition to the money-making power on the part of Christians. The Lord wants hearts more than dollars, love more than sacrifice. The power, even of giving, is more in hearts than in purses. Character is power, prayer is power; so is example. The Lord can make a handful of corn on the top of the mountains shake with fruit like Lebanon. The widow's mite has been a richer pecuniary benefaction than the gifts of all the Peabodys; and it will go on at compound interest to the world's end. Remember that Christ the Lord, in order to save the world, became, not rich, but poor. Finally, in balancing ledgers, balance the moral as well as material accounts, — that of the Day of Judgment as well as of the First of January.

The principle above announced, — devoting to charitable and religious uses all beyond a competent provision for the proper support of myself, my

family or dependants, and my business, — being applied by my best reason and conscience in the sight of God, and with a heart aglow with Christian love, to my capital and my income, the question of *time* remains. Shall I give concurrently with the acquiring of such competence, or nothing until such competence is certainly secured? The latter principle, it is not too much to say, would wellnigh dry up the fountains of all public benevolence. So few are there who obtain what they feel to be a competence, and such is the expanding nature of that idea as we advance toward it, and such the multiplication of desires that persuade us they are necessities with an increase of means, that we may be certain that with the postponement of giving until the certain acquirement of such competency, most men would never give at all. While thus deferring, moreover, man grows hard and covetous, and forms habits of shutting the hand and the heart against appeals for charity, which will not afterward be relaxed. His example, also, will tend to shut up the liberality of others, presenting a plea, which, with the varying ideas of competency with different men and different times, will be ever at hand to minister to men's miserliness, and stave off forever all claims for benevolent causes. Such a course, moreover, foregoes the privilege, as it attempts to evade the duty, of a daily trust in God, which is evidently designed to be the economy of the Christian life on earth. It aims to stretch to an unwarrantable future the petition our Master commanded us all ever to utter, "Give us this day our daily bread." We are not to attempt to put ourselves beyond this necessity of daily trust for daily support. It would be most disastrous for our character, our spiritual strength and our happiness could we do so. We are to rely on the same Divine goodness which has sustained us thus far, for the continuance of the common courses and gifts of nature and Providence that have been to us a competent provision in the past, and to regard a reliance on such consistency in God's administration of the world, together with that continuance of our own faculties of body and mind agreeable to nature and probability, as constituting a most rational provision for the future.

We are not, therefore, to defer giving till provision for the future is reduced to the form of acquired property, but are to regard bestowment for charitable uses as belonging to our budget of living expenditures; as part of the "daily bread" for which we are to provide and for which to pray.

The same method of reasoning applies where a man owes debts. If he has property in possession adequate to pay them, his indebtedness will simply affect the question of amount in his giving. If he absolutely has not the ability to pay, he has nothing to give. All, already, belongs to his creditors. But a probable ability to pay one's debts may be based on other things than on property or actual possession. A reasonable presumption of the continuance of life and faculty and the ordinary favor of Providence,

as it furnishes an element in competent provision for self-support, so it is often the security on which credits are given, and is regarded by creditors as the most important in provision for solvency.

If from any cause one's ability to give be reduced to a very little, it is very important to give that little, for the sake of the principle, the habit, the example, the reflex influence on self, and because most of benevolent objects are sustained by gifts individually small. The inquiry we are conducting admonishes that we be very wary of incurring debts which shall abridge or destroy our power of bestowment for charitable or religious uses. No man has a right to mortgage all the future to meet pecuniary obligations, if it is practicable to avoid it. Especially should one be cautious of jeopardizing the Lord's money, or staking his ability to pay his dues religious uses, on any ambitious business venture. The plea of debt as a rebutter of that for charities, can easily, may purposely, be gotten up any time in the sheer service of avaricious or ambitious gain.

It is one that may be kept up forever.

The above discussion will show (what it is important all should understand) how impracticable it is to fix any universal, precise ratio or definite sliding-scale, to determine what portions of one's income should be given to uses religious or charitable, — and they are essentially the same. All should understand that God throws the responsibility on them individually, to try them and prove them, and as a means of growth in grace.

The tithes required of the Jew under the Old Testament regimen might be in some cases (as of the poor) excessive, and others far too small; for the ability to contribute a certain portion of one's income, without distress or sensible embarrassment to business interests, increases with the increase of the income in almost a geometric ratio. For example, a man with an income of ten thousand dollars could give away one thousand, or two thousand even, with far less difficulty than one with annual profits of one hundred dollars could part with ten. The rich evidently ought to contribute for religious charities far more in proportion to their property or their gains than the poor, or those in moderate circumstances. It is a sad fact that directly the reverse of this is the usual case. If the average of Christians should contribute a tithe even, the Church could cover the globe with missions and religious institutions in a single generation. But if the tithe were exacted under the Mosaic institute with no system of missions or call to missionary expenditure, is not a far greater average demanded by Christianity, which, beside the maintenance of the institutions of a Christian civilization already founded, is in its nature one continual and universal mission, with the number, amount, and exigency of appeals for religious uses of money indefinitely multiplied?

When shall I give? Give when you have it; when God gives it to you

to give. This power is precious and may be brief, and should not be perilled by the hazards of future business success. Certain portions or proportions of your gains belong to God's charities. Have you a right to risk them in the chances of your business, any more than any other deposit? As a trustee, have you a right to use them for your own benefit? Are you not bound to deal with them as with any other fiduciary moneys in your hands, committed for keeping or for definite uses, or collected for remittance?

Give early. The gift bears moral interest. The withholding is a curtailment of good. What is given works, propagates, multiplies itself in its results immediate, or in establishing agencies of future beneficence, and acquires power for good often in a geometric ratio of time. This the gift loses by withholding, and for this the withholder is liable. The misery he might relieve is all the while passing beyond his reach. What an income is thus forfeited by delay, never to be recovered, yet strictly to be accounted for, which might have gladdened the days and years as they passed, but which lost, turns for time and eternity to a regret and remorse! This is true if the ability of giving is still continued, and with late or dead hand we are still permitted to bestow what was due years earlier. Of this usufruct you rob yourself; you rob the poor; you rob God. But there is, moreover, grave peril that you will lose the power. You are jeopardizing the capital — another's capital — all the while, in the risks of business, and also in risks of your own disposition to give.

Give concurrently — *pari passu* — with your gains, according as God prospers you, and when he prospers you; laying by in store from his gifts, from week to week, or at frequent periods, in this measure. Do this or you may never give at all. Not only may that which you retain in your business ventures or incidents be lost, you are also likely to lose the will to give. If you retain what is due to benevolent uses you will be likely to build on it in business enterprises, or in your scale of expenditure for living, as though it were your own. It will enlarge your wants. They will grow on the mind like the greed of the horse-leech. Moreover, this giving systematically and synchronously with your gains, is your only guard against covetousness, that meanest of mean passions, a miserable miserliness, that rusts through the entire moral nature; a fatuity, a snake-charm, a diabolic possession of the soul. Nothing can protect from this curse of perpetual gaining, or strife for perpetual gain, but a similar perpetual giving. The hand that is constantly clutching, must be constantly opening, or its clutch will grow to spasm or paralysis. The constant ministrations to habits of acquisitiveness must be counteracted by constant culture of habits of generous and charitable bestowing, or the soul will shrivel in both capacity of excellence and enjoyment. The Midas finds all changed to gold, and he is encrusted, starved, and stifled in his riches.

What is rightly given changes the nature of the residue and consecrates it to a power of enjoyment unknown before, enjoyment only possible for a genial, benevolent, man-loving, and God-loving soul.

By giving frequently and as God hath prospered you, you will in the end give much more and with less disturbance to any other interest. On the margin of each year's budget of expenditures are a multitude of optional or dispensable items, which perpetually solicit all moneys not immediately required in livelihood or business. Secure your charities against embezzlement by these, through prompt giving, and you will be astonished at the amount secured from mere worthless or frivolous or luxurious expenditures. Give with a system of times as well as amounts. Thus you will not only increase amounts, but values; meeting the necessities of plan and system which must attach to all extensive and permanent charities. Give on the Sabbath, in the sanctuary, as a fitting part of worship in the Lord's House; as a practical test of sincerity and truth, and a practical culture and expression of Christian consecration and love. Give while you live that you may be certain of giving, and not be baffled and thwarted by executors, administrators, courts, or heirs. Be your own executor. So shall your benefactions be more fully subjected to your intelligence, and your purposes shall become more surely effective, and they shall bring you pleasure in the vision of their results.

But if by anything you are precluded from previous giving, give by will. Let charities blossom and fructify from your grave. Work on through your property in after times. Convert it into voices and influences for good, through the ages. In the foundation or endowment of missions, charities, and educational institutions, what a glorious power is offered you beyond your brief mortal life! What a field for grand and lasting fruitage is opened in this our New World, where there is so much need, and where a germ, planted now, will expand to an *Igdrasyl* — a world's life-tree — for the future. Rescue all you can from the grave. Let your bestowments of wealth bless, not only in the direct line of your benefaction, but as examples stimulating like gifts in others. How much better such bestowments than provision for posthumous pride, the ostentation of sepulchres, or bloated fortunes left to paralyze, probably demoralize, your children; that shall make it wellnigh impossible for them to be good or happy, by removing all necessity of culture or labor or self-denial, or shall load them with worldly cares and pleasures, so as to make it, in natural law, more difficult than for a camel to go through a needle's eye, for them to enter into the kingdom of heaven; which may as in the anger of God descend to your children with no blessing of heaven accompanying, and attach to your homes as a cleaving curse; which may poison the affections of brothers and sisters, and sow discords, shames, and sins over your grave.

Bethink you when death tears you away from your wealth, and you go naked and alone to eternity, — it may be from fortunes that might be converted into many perpetual beneficent lives after you are dead, — to stand before God, and give an account of your stewardship, and when he shall inquire: "What have you done with that wondrous power for perpetual good, I gave you, when on earth?" O, bethink you, what shall be your answer in that awful hour, before your Benefactor, your God, your Saviour, and in the presence of your children and heirs that shall stand with you there.

To what shall I give? is another question that follows. Of course no one can answer this question with specifications sharply definitive, exclusive or inclusive, amid the infinitude of objects soliciting benefactions. General principles of selection only can be assigned.

1st. Between the spiritual and temporal, if both cannot be alike aided, the former claims especial regard from the Christian, both as being the more important and permanent interest in itself, and because aid rendered there is more productive; the relief more thoroughly curative and preventive; and because interests of the spiritual order must in general look exclusively to the spiritual class, i. e. the Christian, for appreciation and support. They are little regarded or estimated by the world. In the general, we should give the preference to charities that are remedial and reformative, stimulative of self-help, and tending to remove the causes of the necessity of charities, — to those that address themselves to the disease itself, more than to its symptoms. This preference by the Christian must be stronger in proportion both as the interest is important, and as it is of a nature to be appreciated alone by one spiritually allied to the kingdom of Christ. The most living functions of society are often least palpable, and therefore least likely to engage the sympathy of the uncultured or the worldling. Such spiritual interests are committed to the church as an exclusive charge. If the church neglects them none will take them up. For these, therefore, Christians must care primarily, not however neglecting others. The spiritual is often most effectually aided by benefactions to the temporal. Temporal charity often most effectually opens the way to spiritual truth. Prominence and conspicuousness of material charities has often given the precedence in power and influence to churches of defective or perverted dogma. Superior visible and material charities, alone, enabled Rome to react against the triumph of Protestantism in the seventeenth century, and recover a large portion of her lost empire.

2d. Universally, other things being equal, most, relatively, is due from you to interests that are exclusively committed to you, and in proportion as they are thus committed by any arrangement of Providence.

3d. Therefore as a common rule — other things being alike — give the most where you have the most knowledge, because "knowledge is power,"

and power is commitment. This, however, is an argument for endeavoring to increase knowledge. Ignorance through carelessness does not exempt from responsibility. Some objects, moreover, are so important that though imperfectly known, they are entitled to take precedence of others more thoroughly understood.

4th. Between the near and far, the former has naturally the precedence because of the advantages of superior power and knowledge and economy in reference to it; the same amount of money or service being effective of greater results; and because proximity and power are God's commitment of interests.

5th. Yet a distant and vast possibility may at times outweigh a nearer, but minor certainty; a remote necessity, a proximate convenience.

Moreover, this preference should not be to the entire neglect of the distant, —

Because charity, though like the sun shining universally in the inverse proportion to the distance, cannot withdraw its beams entirely from the remote, without quenching light at its centre.

And because some objects imperatively demanding aid are so far remote from the view and interest of the masses that they are in danger of entire neglect because of their being more removed from sight, and because of their appealing less to our self-care or self-love, as, for example, Foreign compared with Domestic missions.

6th. I need not subjoin that priority in time amidst objects equally important is due to the more critical and urgent. The greater needs, distress, or desolateness may often claim the first place in benefactions for the distant. The giving to the distant, moreover, may often be for the culture of the more Christ-like charity and beneficence, and thus will yield a richer moral income and reflex beneficence in the end.

7th. Give in consciousness of other causes so far as to have your charity proportionate, and that none of those having claims on you be neglected entirely, and so that benevolent societies that must act systematically, can rely on your systematic giving.

8th. I need not add the maxim of common sense, that, other things being equal, precedence is to be given to agencies that are most wise and prudent, and that promise the greatest effectiveness to your gifts.

Such are some of the considerations, directive and stimulant, in regard to the Christian use of money, applying themselves to individual reason, conscience, and affection, instead of exact and universal formulas. The capital rule is, *Keep the mind and heart aright.* With whatever increased wealth the Father may surround you, never forget it is not your own, nor held in perpetual tenure. Be ever mindful of your stewardship, and of the final outcome. Think how soon you depart alone, naked as you came, and never

to return; and that others — probably strangers — will, in their turn, possess what you now call your own; that chance and accident attend constantly on your possessions here, and soon all will drift like the waters of the ever-flowing river, forever away. What you give to beneficence, what you convert into fountains and forces for spiritual good, what you invest in the kingdom of God, — this is all that you can save. A friend of mine, whom God permitted in the days of his affluence to found an educational institution that shall make the shades of Monticello sacred and sweet with his memory as long as spring shall hear the carol of birds and the music of maidens mingle in its classic seclusion, — that friend, passing under the walls of that institution in the days of pecuniary reverses that seemed ready to sweep all his estate away, looking up to it, gratefully exclaimed, “Thank God, so much is saved.”

The same law of reckoning will come to us all soon, when we shall feel death unclenching the hand that now grasps property, it may be too tenaciously, or when we pass those portals that open into the silent land where there “is no work, knowledge, or device” further practicable for us, beneath the sun. Will it not be sweet then to think you have left here proxies and agencies that shall work on for you to the coming of the Lord?

Let us think how much we owe to Christ, — our all, ourselves. And now he it is that stands pleading behind the Cause; making himself one with the poor, the wretched, the ignorant, the lost. Think of the millions that are perishing; hear their cry sounding strangely like the voice of the Son of God, coming on your ears in the still hour. What a cloud like a night! and lo! like a cloud from the skies they pass forever away. Weigh time's purchasable pleasures against souls, against eternity. Place all merely selfish care and culture, — the ministrations to pride or earthly pomp or glory, — the garniture of the body that is soon to lie down with corruption and the worm, over against heaven's eternal splendors, the crown that shall outshine the stars, the joy of a saved soul and God glorified. Hear perpetually the exhortation of our Lord, “Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and thieves break through and steal; but lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.” And, “I say unto you make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.” And again, the exhortation of the Spirit, through the words of the apostle, to Timothy, “Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in

good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Estimate the value of your money in the kindly and honoring thoughts of the benefited; in the blessings of those "ready to perish"; the present recollections of sorrows relieved and sins and sicknesses cured; in memories of self-sacrifices that shall come as good angels to your dark hours; in the honor of Christ, the salvation of souls, and the everlasting love of God. More beautiful than all the miracles of art shall be the vision of faces from which tears have been wiped away, sweeter than all music the voices whose sighing has changed to song, that shall come to you from the years that are gone. Look upon this world as a passing scene, the universe as a scheme which is soon to be all dissolved. See all time's shows fast passing into the shadows of the eternal grave. Look on your children and families as soon being alone without you in this time-field of trials, dangers, deaths; as soon beyond this Vanity-Fair, standing with you before the awful Judge; as soon with you far away on the courses that never return. Then think what provision best befits this life for yourself or your families. With such thoughts answer to yourselves the questions, — How, and what, and when, and to what, shall I give, in fulfilment of my stewardship of my Lord's money?

I may not close this discussion without notice of that large class who will put in the plea of nothing to give, or nothing worth the trouble of regulating; who think to themselves, "These considerations urged in this discussion are for the rich. But I am not rich. My contributions are nothing, or at least are so insignificant that it is of little consequence how, or what, or when, or to what, I give. The blessings or curses attending on the Christian or unchristian use of money have to me no significance. I am shut out from the prizes of beneficence." For such it were well often to reflect on the parable of the servant with one talent, and to be admonished, also, that the great majority of benefactions in the Church, the larger part of the money given for the kingdom of God comes from the comparatively poor; those who have little to give, or who are prone to regard their gifts as insignificant; so that in truth the main question of the Christian uses of money relates to this class. For their encouragement it is written, "Let a man lay by in store as God hath prospered him"; and, "God accepteth a man according to what he hath, and not according to what he hath not." Our poverty may abound to the riches of Christ, not only for us in our own souls, but for effectiveness in moving forward the kingdom of God in the world without. The poor woman that gave her mite gave more than all the rich, not only in proportion to what she had, but in pecuniary enrichment to the kingdom of God. The Master will not make light of your

offerings. And for the entirely poor, let it be ever remembered, there are other and richer and mightier gifts for the Lord than money. You have nothing to give? You have love, honor, faith, and truth. These are precious beyond all gold. You are of no account because you are poor? How often have we seen those with little beyond a true heart to give to the cause, that were of more value, even to the temporal prosperity of the Church, than many millionnaires; and have known them to make more friends to "receive them into everlasting habitations," than many that dwell in palaces.

Far away, forever, be the pride of wealth from the Church of Christ. Be it ever remembered that its Founder — the Lord of Glory — became poor for our sakes; that the world was redeemed by one "who, when on earth, had not where to lay his head." His is the gospel not only to the poor, but by the poor and through the poor. The apostles were poor. The martyrs and confessors have been poor. Christendom has been built mainly by poor men.

Multitudes of God's poor have shed a light around their path more than the glitter of gold. It is a grand thing to have money, if God gives it, to be able to feed the hungry, clothe the naked, to shelter the orphan, to build churches, found institutions, sustain missions, and to raise up and send forth educators and evangelizers of mankind; to work on through pecuniary endowments after one is dead, multiplying to the Great Judgment those who at that judgment shall rise up and call you blessed. But it is grander still to be Christlike in soul. A loving heart, in God's economy is worth more than all wealth. Among the most potent and sweetest of names in Christian work among men, are many — as, for example, those of a Dix, a Nightingale, or a Howard — who had little money to bestow.

There are some natures appearing from time to time in this world that seem especially touched and radiant with Divine Love. Names sweeter than music; their memory a gladness and a fragrance, a power and a blessing beyond all riches; names which come to men in their best moods, when they are purest, highest, holiest; whose thought wanders through hospitals, hovels of want and haunts of the pestilence; whose idea hovers like a blessed angel over the couches of the sick, the wan and desolate; persons to whom it is a delight, beyond all luxuries, to bless others, to make them pure and happy. More than all riches it is to them to soothe and remove suffering. For this the foul breath of the fever-ward is preferred to the perfumed airs of the parlor or the boudoir; the groans of wounded and dying men attract more than the magic of a Mozart or a Mendelssohn, and the pale and bloated faces of the hospital more than walls adorned with most cunning and beautiful art.

Such spirits haunt the earth's night, looking out from its profoundest

shades like stars seen only in the darkness, — highest, sweetest, holiest of things, — an Alcyone or a Sirius in the silent deeps of its mighty skies. Above all the splendor and eclat of wealth is the sphere of such souls, even in the realm of power, in the economy of Him who chooseth “the weak things of the earth to confound the mighty.”

Such are the souls that, star-like, gleam out only through earth's shadows. But let none of the Lord's poor think they are shut out from the prizes of beneficence. The million that, silent, patient, loving, shine on in quiet deeps to God, but never to this world, — for them waits the crown of Heaven's gold, if not that of earth's. That God with whom they walk and work in holy secret, meek and solitary, with no note of man, with look to him only, — in the light and love of that God they shall forever live, forever shine. Yea, in case of these it often seems the law is, the loftier the more obscure; the more removed from earth's light the nearer God's throne; even as in the midnight heavens there are stars that never blaze to the earth as of appreciable magnitude, but beyond Alcyone or Sirius climb nearer the precincts of the unapproachable glory: a multitude that no man can number, hanging like a soft star-mist on the roof of the visible heaven, hiding their individuality in a suffusion of sweet radiance which alone shows where they walk nearest the sapphire blaze. So I have thought at times, higher even than the radiance of souls that shine to our vision through the earth's glooms, is the sphere of those who, apart from all earth-lights, from all eclat or thought of eclat, shine on to God only, in profound shadow forever unvisited of earthly voice or vision, — “the little ones” in whom the Divine glory dwells, veiled in obscurity from mortal sight, but “whose angels do always behold the face of our Father in Heaven.”

I bring out this thought, then, in conclusion. Wealth, if bestowed, is the gift of a precious power from God that may be made glorious by right use. But a right use, a Christian use will never be made of it till its true relations to other and higher forces of power in the church are rightly understood.

Let those that are rich in this world be reminded that “they trust not in uncertain riches, but in the living God.” Their riches pass “like a flower of the field,” in precious but brief trust, given not for pride or elation, but for Christian use. Character is power for eternity, has the beauty and life of its divine spirit on it. As productive of this power in the possessor or others, wealth turns to value. Used for selfish ends, it will bring shame and sorrow here and in the day of God. A Christian use glorifies God, and glorifies the soul; and prepares friends that, when the possessor shall “fail,” and go alone to “the eternal mansions,” “shall receive him to everlasting habitations.”

CENTRAL CHURCH, BOSTON.

THE above engraving represents the new edifice of the Central Church, Boston, situated at the corner of Berkeley and Newbury Streets, one block west of the Public Garden, and upon the lands laid out by the Commonwealth.

This church is comparatively a modern organization. It was gathered in 1835 in the "Odeon," formerly the Federal-Street Theatre, in Federal Street. The room had ceased to be a theatre, and was then used for lectures and concerts, Abner Kneeland, among others, occupying it from time to time. Among those prominent in the organization of the church were

Deacons Daniel Safford, William J. Hubbard, Daniel Noyes, John C. Proctor, and Hon. Thomas A. Davis, all of whom are now deceased.

The first pastor, Rev. William M. Rogers, deceased in 1851. Its second pastor, Rev. George Richards, resigned in 1860, and its third pastor, Rev. John E. Todd, in 1869. Its present pastor, Rev. John De Witt, was installed December 1, 1869.

This Society erected its first church edifice on Winter Street in the year 1840, and occupied it till 1864, when it was sold. The site is now occupied by stores. Its Grecian front, in granite, was for a quarter of a century a familiar object on the street. A prominent feature was the massive Corinthian columns, in solid granite, with highly ornamental capitals, and very graceful proportions.

The new edifice was erected during the years 1863 to 1868. The church occupied the main building November, 1867; completing the tower and spire in 1868. The edifice, during its progress, attracted much attention and interest. From its size, elevation, great variety of parts, and details, it has more of a cathedral effect than any other church in this part of the country. The lot of land upon which it is built is bounded on three streets, and contains about two fifths of an acre (17,360 square feet), purchased of the Commonwealth at a cost of \$42,420.

The edifice itself covers about one hundred and fifty-five by an average of eighty, or more than twelve thousand five hundred feet. The walls, at the highest point, reach an altitude of eighty-five feet above the curb-stone to the top of the crosses on each gable, while below the curb-stone the foundation-walls, of solid block stone, are fourteen feet in depth. The whole structure rests upon about twelve hundred piles, driven originally twenty-nine feet in length. Between the piers supporting the clear-story there are inverted arches, and also a system of arches over the whole area of the church, which support the floors. In the foundation of the tower, upon the block-stone base, solid concrete, to the depth of several feet, has been used, and upon this rests an inverted dome which terminates under the four walls of the tower. The circuit of the walls of the building, including the tower and the buttresses, exceeds in length six hundred feet, varying in thickness from one foot ten inches to four feet. The buttresses are from two to seven feet in depth. It has four stone porches, groined and roofed with stone, which for solidity of construction are not excelled in a church edifice in this country. The red stone in the building is from New Jersey, the white from Ohio.

The general outlines of the building are in harmony with the gothic of the thirteenth century, the period regarded as the most perfect of that style, though it cannot be classed with any one period as they are laid down by Willis. It is built of Roxbury stone, laid in broken ashlar. This material,

on account of the variety of color afforded, varying from a deep orange to a light cream tint, slightly intermingled with purple, gives to the wall-surface almost the effect of mosaic, assisted materially by the treatment and introduction of the Jersey red and Ohio cream-colored stones, which are systematically arranged to produce a more striking effect than if a monotone had been adopted. This is especially seen in the manner in which the construction of the arches is shown by the different colors of their component parts, the lighter material being used for the ornamental portions, thus producing the greatest effect of light and shade.

The practice of using different-colored material externally is a characteristic feature in the mediæval gothic of northern Italy. The color of the Roxbury stone is natural. Every inch exposed to view in the walls of this building is a natural face. The ledge is found split by natural cleavages. From these cleavages the face-stones are taken with the fixed color of ages upon them. The general effect is, that when laid in the building, especially when pointed, as here, in a color harmonizing and not separating the stones, the edifice has the appearance of antiquity from the first.

The plan of the building consists of nave, aisles, and transepts, with a tower on the southeast corner. This, with three porches, makes the body of the church, which in the interior is one hundred and twenty-one feet from rear of the chancel to the front entrance, by about seventy-five feet in width. The arches which carry the clear-story walls are supported by brown stone columns with Ohio stone capitals carved. Above these capitals are richly foliated corbels, on which rest the bases of shafts, which rise to the capitals of stone which carry the arch principals of the open timbered roof. These support a system of longitudinal arches which carry the purlins and smaller timbers. At the crossing of the transept and nave the main principals intersect each other diagonally. The roof and walls are treated in polychrome. The planes of the roof are colored in ultramarine blue, bordered by gold color and vermilion. The timbers are colored dark oak, with the details picked out in color, and their larger surfaces are ornamented. The cornice is elaborate in its construction, and ornamented with arabesque work also picked out in color. The clear-story walls to the sills of the windows have a ground color of red, with a lighter red figure. The shafts of columns are maroon, the caps and bases picked out in color, as also the details of the arches and cusps. Over the chancel recess is an illuminated cross, in which figure is the motto from the corporate seal of the society, *In cruce spes* (hope in the cross). The details of the chancel arch are brought out in color, and on the ceiling of the apsidal termination are three monograms and emblems. In the centre, the *Agnus Dei* (Lamb of God); on the right, a monogram of the Trinity; on the left, *I. H. S.* (Jesus, Saviour of men); all on a blue ground, with a rich border. Upon a simi-

lar ground, over the chancel panels, is the inscription, "The Lord is in his holy temple, let all the earth keep silence"; beneath, in the centre panel, on two tablets, the Commandments. On the level of the springing of the chancel arch is a zone of blue, encircling the church, upon which, lettered in gold color, are the Beatitudes. Below this, to the wainscoting, the walls are treated in olive-stone color.

The lower portion of the chancel is one half of a sexagon, the rear portion being occupied with two tablets containing the Commandments, while two tablets on the left and two on the right are occupied with full-length pictures of the four evangelists, after the style of mediæval church painting.

The building is lighted in each transept, commencing below, with four windows, arcaded. Above these are two large double-bayed mullioned windows, with transoms, and crowning all a Catharine-wheel window, eleven feet in diameter. There are twenty-nine clear-story windows, ten feet by three; seven aisle windows, sixteen by eight, with a smaller one, making in all fifty-four windows in the body of the church alone. The mullions and tracery of all the windows are of Ohio stone, and all are filled with stained glass of grisaille patterns, the heads of the side windows being ornamented with ecclesiological emblems. The body of the church is wainscoted in black-walnut about five feet high, panelled and corniced. There are no galleries. The organ is in a loft, appropriately constructed of black-walnut, and is supported by ten black-walnut columns, with elaborate carved capitals. The pews and all the furniture are of black-walnut. The chapel, connected with the church by lobbies on each side of the chancel, is twenty-four by ninety, and most of its ceiling twenty-four feet high. It has seats for four hundred persons. The ceiling, span-timbered, supports the floor of a room above, about twenty-four by sixty, which is for the accommodation of the societies of ladies connected with the church for sewing for the poor, and other benevolent purposes. Upon a floor to the north, below the level of the upper floor, are rooms for the pastor, and an infant class-room.

- The western entrance is through a triple door-way. The piers are of Jersey and Cleveland stone, and they have appropriate bases and richly carved capitals. The arches of this and the tower door-way are cusped and decorated with crosses and arabesques, while the gables have richly ornamented diapered panels, as a groundwork for monograms and emblems. In the centre is a monogram, — the Saviour, — at the left, Alpha, and at the right, Omega, so as to read "Jesus Christ, the beginning and end." Upon the tower door gable is the cross surmounted by the crown. The design contemplates sculpture for the tympani of the arches over the doors; the raising of Lazarus, the healing of the sick, the resurrection of

our Lord. The doors are all ornamented with iron hinges, the porches paved with encaustic tile. The tower and spire has an altitude of two hundred and thirty-five feet, all of stone. The belfry story is very ornate.

Its clustered gables and pinnacles, all decorated with finials and crockets cut in solid stone, gracefully connect tower and spire by a pleasing outline, and form one of the most unique features of the building.

The entire cost of the edifice, including land, is about \$325,000.

The church seats twelve hundred and fifty persons, having two hundred and thirty-eight pews. The appraised values of the pews range from \$50 to \$2,000. One hundred and eighteen of these (being only two less than the whole number of pews upon the lower floor of the old place of worship in Winter Street) are valued at \$900 and under, down to \$50. These valuations, considering the large lot of land and character of the building, are quite low, and are attained by liberal arrangements of the society, by which not more than three fourths the cost of the building and land are assessed upon the pews.

Although the church is 121×75 , and eighty feet in height, it is found that a clear, sustained, and natural voice at a moderate pitch is well heard in all parts, — requiring no greater exertion of the speaker than an ordinary sized church or hall. It is unusually well adapted to the production of the best effects of music by reason of its height and lofty open arches.

The architects were Messrs. R. and R. Mitchell Upjohn, of New York, and the building committee, — Henry Edwards, chairman; Benjamin E. Bates, Joseph H. White, William O. Grover, Joseph B. Tilton, Charles Rollins, and Thomas H. Russell.

The annual expense of sittings in this church is about the average of church sittings in the prominent churches of Boston. The cost of dwelling-houses in the vicinity of this church is from \$30,000 to \$150,000 each, so that the cost of this church relatively to the private dwellings in its neighborhood is probably less than the more moderate cost of churches of former times to the private residences of that day.

THOMAS H. RUSSELL.

BOSTON.

‘OUGHT OUR PRESENT SYSTEM OF PUBLIC EDUCATION TO BE SUSTAINED.’¹

It is proposed in this paper to discuss the more limited question involved in the general one, — Should the daily reading of the Bible be required in the Public Schools?

And this hinges upon the still deeper one, — Shall any moral and religious instruction be given in our Public Schools? Or shall there be no recognition of God and of religious truth in them?

To promote the highest welfare of the people is the great object for which civil governments are established; for which laws are enacted and administered. The preamble to the Massachusetts Bill of Rights declares that “The end of the institution, maintenance, and administration of government is to secure the existence of the body politic, to protect it, and to furnish the individuals who compose it, with the power of enjoying in safety and tranquillity their natural rights and the blessings of life.” The common maxim, “The safety of the people is the supreme law,” embodies and expresses the grand principle which underlies all legitimate government. The state is not the mere creature of agreement and compact, to be just and only what men choose to make it. It is a divine institution. Its powers are derived from God, and are to be used in accordance with his will. To secure and promote the highest interests of its subjects is the charter of its authority, the compend of its duties. Here is the basis upon which all laws are founded. The power of taxation, of establishing and maintaining public schools, rests here. Whatever is *essential* to the highest good of the people, the state is under the most solemn and imperative obligation, to humanity and God to require and sustain. The necessities of self-preservation demand this.

In a republic, where the people are the source of all power, and by their representatives determine the laws, the policy, the whole administration of the state, a certain amount of intelligence is confessedly essential. But mere intellectual knowledge is not sufficient. The principles of morality and religion, — not the dogmas of sects, not creeds and confessions of faith, — but the broad fundamental principles upon which morality and religion rest, must be inculcated also. They are no less essential to the state. And this has been widely acknowledged.

Guizot, while minister of public instruction in France, wrote to the teachers: “It is absolutely necessary that popular instruction should not be confined to the development of the intelligence; it should embrace th

¹ Read by appointment before the Alumni at Andover.

whole soul; it should awaken the *conscience*, which ought to be elevated and strengthened according as the *intelligence* is developed."

Franklin, in 1789, published a plan for the improvement of the free blacks, which embraced schools where, as he said, "a deep impression of the most important and generally acknowledged moral and religious principles" might be made.

The Bill of Rights of Massachusetts declares "the happiness of a people, and the good order and preservation of civil governments, essentially depend upon piety, religion, and morality." The Constitution of Ohio says, "Religion, morality, and knowledge being essential to good government." The Congress of the United States has made a similar declaration. In 1785 a resolution was passed, the preamble of which reads, "Whereas true religion and good morals are the only solid foundations of public liberty and happiness." And in the "Ordinance of 1787," which is the fundamental law on which the States of the great Northwest were erected, we read, "Religion, morality, and knowledge being necessary to good government and the happiness of mankind." These statements and legislative acts affirm the vital connection between the mental and religious culture of the people and the stability of civil government.

There needs intelligence to understand what will be for the welfare of the country, and then there is no less need of moral and religious principle leading the people to do what is right despite the clamor of sect or of party. An ignorant man, who can be made the dupes of schemers as he is, forgets as a corrupt man bent on mischief. The constitution must be observed as well as the interests. Confusion that goes fact with or extends to others, and the free institutions of the country preserved as bases upon the moral integrity of the people. The sanctions of religion are the safeguards of the State, because they enforce the obligation of good citizenship, i. e. the great truths of a personal God, and of accountability to him, are found the strongest motives to civil conduct, and to the discharge of social duties. There are but two principles of power in government. The one is the virtue of the people, which gives it vitality from the precepts of religion and the Gospel of Christ; the other is the power of the layman. Upon the prevalence of morality and religion depend the masses things for the destiny of the country. Says the "Safety of the people is the supreme law," then the primary and paramount duty of the State is to furnish the means of mental and moral instruction, and to secure the power of doing the great body of the people to do their

Now this obligation the State recognizes by establishing public schools sustained by taxation, which are designed for the instruction of secular instruction, but for the education of a citizen, right power, whose exercise is requisite to good citizenship. The object is to make intelligent and good

men, and so safe and useful citizens. The State does not care for the moral and religious condition of the individual, except as it stands related to his social and civil duties. She uses education and religion for her own ends, and inculcates them for the welfare of the body politic. The State does not leave it to individuals, or families, or communities to provide the mental and moral instruction necessary to her safety. She dare not do this, for she would thus imperil her own existence, because many are indifferent to knowledge and to virtue, and would allow their children to grow up ignorant and immoral. That this is the purpose of the State is evident from the whole history of public schools.

This Commonwealth as early as 1647 established a system of public instruction based upon taxation to support it. And she was the first to do this. Schools had indeed been founded in Scotland, in Holland, and among the Dutch colonies on this continent, but they were not strictly public nor free. They were more or less parochial. Massachusetts took the lead in establishing free public schools sustained by taxation. The records of the Colonial Legislature of 1647 contain the following preamble and act, which show the purpose for which the system was founded:—

“It being one chief project of Sathan to keep men from the knowledge of the Scriptures, as in former times, keeping them in unknown tongues, so in these latter times by persuading from the use of tongues, that so at least the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers, to the end therefore that learning may not be buried in the graves of our forefathers in Church and Commonwealth, the Lord assisting our endeavor:

“It is therefore ordered by this Court, and by authority thereof. 1. That every Township in this jurisdiction, after the Lord hath increased them to the number of 50 householders, shall then forthwith appoint one within their Towns, to teach all such children as shall resort to him to write and read, whose wages shall be paid either by the parents or masters of such children, or by the inhabitants in general by way of supply, as the major part of them that order the prudentials of the Town shall appoint.

“2. And it is further ordered that when any Town shall increase to the number of 100 families or householders, they shall set up a Grammar School, the master thereof being able to instruct youth so far as they may be fitted for the University. And if any Town neglect the performance hereof above one year, then every such Town shall pay 5 pounds per annum to the next such school till they shall perform this order. (In 1671 the penalty for neglect was raised to ten pounds per annum.)

“3. Forasmuch as it greatly concerns the welfare of the country, that the youth should be educated, not only in good literature, but in sound doctrine, this Court doth therefore commend it to the serious consideration and special care of our Overseers of the College, and the Select Men in the several Towns, not to admit or suffer any such to be continued in the office or place of teaching, educating, or instructing youth or children in the College or schools that have mani-

stated themselves unsound in the faith or scandalous in their lives, and have not given satisfaction according to the Rules of Christ."

Thus, as Mr. Boutwell when Secretary of the Board of Education said, "A public duty was admitted in the education of the whole people at the public expense, without regard to any of the distinctions that are found in social life. An individual right was recognized,—the right to intellectual and moral training at the public expense." The grand doctrine, then, is this, that the State shall provide for the intellectual, moral, and religious instruction of all her children.

And so the Constitution of Massachusetts makes it the duty of "all instructors of youth to exert their best endeavors to impress on the minds of the children and youth committed to their care and instruction, the principles of piety and justice, and a sacred regard to truth; love of their country, humanity, and universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance; and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded." Chief Justice Shaw is quoted as saying that "the public school system was designed to provide a system of moral training." This is evident from the fact that school committees are to employ only teachers of good moral character, and are required to remove from the schools any scholars whose character and example endanger the morals of other pupils.

Nor does Massachusetts stand alone in laying the principles of morality and piety at the foundation of her school system. Other States do the same. The United States government have done it. It is sufficient to refer again to the "Ordinance of 1787," the organic law of the Northwest.

"ARTICLE III. Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

That is, Congress solemnly declared that in all the magnificent domain then opening to civilization, the future seat of American empire, schools and education should be forever encouraged as the means of inculcating that religion, morality, and knowledge which are necessary to good government and the happiness of mankind.

This article was substantially embodied in the Constitution of Ohio, and the Superior Court of Cincinnati recently held that the provision was mandatory in its nature; and that the action of the Cincinnati School Board, forbidding all religious instruction in the schools, was illegal and must be perpetually restrained.

The State thus recognizes her obligation to furnish the means of mental and moral culture to all her children. And to enable her to discharge this

ation she establishes free schools, taxes the property of the people to maintain them, and directs that those general principles of morality and piety be taught in them which are essential to the safety of the government and the welfare of the people.

Is it asked what morality, what religion, are to be inculcated? There need be no hesitation in replying: Christian morality, and the Christian religion. This is a Christian nation. This is a Christian government. The divine origin and truth of Christianity are admitted. While the adherents of other beliefs have protection and full equality as citizens, the truth of their religious systems is not legally admitted.

In opposition to this view, great stress is laid upon the fact that the United States Constitution avoids all recognition of Christianity. This is doubtless owing to the personal influence of Mr. Jefferson. But at the same time the general government does fully recognize the Christian religion in *indirect* ways, — in the employment of chaplains, in the cessation from business on the Lord's day, in the appointment of religious services for special purposes, as of thanksgiving. In 1778 Congress passed a resolution appointing a day of fasting and prayer to Almighty God, "That it may please Him to bless our schools and seminaries of learning, and make them nurseries of true piety, virtue, and useful knowledge." Is there no national recognition of Christianity here?

A large number of the State constitutions do make formal acknowledgment of God and of religion. In our own Commonwealth the Preamble to the Constitution says: "We therefore, the people of Massachusetts, acknowledging with grateful hearts the goodness of the great Legislator of the Universe, and devoutly imploring His direction, do agree upon," &c. The second article in the Bill of Rights declares that "It is the right as well as the duty of all men in society, publicly and at stated seasons, to worship the great Creator and Preserver of the Universe." Thus the idea of a personal God is the corner-stone of the State. The daily sessions of the Legislature, the terms of the Courts, are opened with prayer to Him, and the Bible is recognized as a revelation of His will. Judicial oaths are administered upon it. It is exempt from levy under civil process. It is furnished to prisons and houses of reform. Christianity is the recognized religion of the State. Blasphemy is punished as a crime. So the morality and religion which the State declares essential to its welfare is Christian morality, and the Christian religion. A secularized education did not enter into the thought of the founders of the republic. We owe our free institutions to Christianity, and they will not outlive the religion which gave them life. France, under the lead of philosophers and encyclopædists, tried the experiment of a civilization which had no Bible and no God in it, and her boasted republic speedily became a pandemonium.

The State, then, establishes schools as the means of inculcating that religion, morality, and knowledge which are necessary to good government and the happiness of mankind. As an obvious and essential aid in this work the Bible is ordered to be read in them. The State uses it as one of the agencies by which to teach the broad general principles of morality and piety in which all Christians agree, and by which, in part, she discharges her obligation to give the young moral as well as intellectual training.

The law in Massachusetts, and which probably conforms substantially to the legal requirements of other States, is this:—

“The School Committee shall require the daily reading of some portion of the Bible, without written note or oral comment, in the public schools, but they shall require no scholar to read from any particular version, whose parent or guardian shall declare that he has conscientious scruples against allowing him to read therefrom; nor shall they ever direct any school-books calculated to favor the tenets of any particular sect of Christians to be purchased or used in any of the public schools.”

It is a little difficult to see where the “teaching theology” and the “inculcating sectarian dogmas,” of which we hear so much, come in under this law. It requires simply the reading each day of a portion of God’s word, without exposition, commentary, or remark; yet reminding the scholar each day of a Supreme Being whose eye is upon him, and whose law he is bound to obey.

When it is urged that the State recognizes Christianity, and that the Bible is to be read in the schools as a means of moral and religious instruction, we are sometimes startled by the apparition of Church and State.

It is important to remember the distinction which has been pointed out. In this country the State uses religious truths and motives to promote its own welfare. Religion is never an end to the State, but only the means to an end. As Judge Hagans says: “It is the political value of religion, morality, and knowledge which the State proposes to secure for its varied purposes, and that only.” The State is not necessary to religion. That is the Old World theory; and so governments patronize the Church and make it a creature of their own. But religion is essential to the welfare of the State, and to this end she protects its worship and respects its institutions. She gives no preference to any sect, but for her own safety recognizes and teaches the broad general truths on which all Christian denominations stand. England goes upon the assumption that religion needs the State, and so has a national church, with all its evils. France, in her revolutionary orgasm, adopted the principle that the State does not need religion, and so banished it and destroyed the republic she strove to establish. America, while forbidding all national church establishments, asserts that religion is necessary to the State, and hence recognizes it and teaches its

principles in her schools. And she employs the Bible as one means to this grand end.

But there are two theories of education which deny this whole ground.

One is that the State has nothing to do with religion or religious truths, and so that the education which it gives must be exclusively secular, consequently that any religious instruction violates the rights of those who reject Christianity. Now, if it be true, as the wisest statesmen and the best legislators affirm, that instruction in morality and religion is *essential* to the welfare of the State, then the only question is as to what rights an individual conscience has when it opposes itself to the well-being of society. Right is a sacred thing. A man's conscience is to him the highest rule of conduct. He must follow it, if need be, to the stake. But if it come in conflict with the laws of the State it must give way. Society cannot surrender what it believes essential to its welfare because of the conscientious scruples of individuals. So the Quaker must pay a penalty for refusing to do military duty. The Jew must regard the Christian Sabbath. The Mormon must respect the civil law of marriage. And "if religious instruction in the schools be essential to that public education which makes good citizens, then no man's conscience can be allowed to stand in the way of giving that instruction. There are necessary limits to this right of conscience. The safety of the people is the supreme law."

A second theory, which denies the ground assumed here, is the Roman Catholic one, that the State has no right to educate except under the direction and for the benefit of the Church. The *Tablet* says, "The instruction of children and youth is included in the sacrament of orders, and the State usurps the function of the spiritual society when it turns educator." And so, under the plea of conscience, Rome seeks to break up our public schools that she may establish sectarian schools under the control of her priests. The crusade is not against the Bible only nor chiefly, but against the *school system*. Authorize, as Massachusetts and some other States do, the substitution of the Douay for the Common Version, even banish the Bible wholly from the schools, and the clamor would not abate. Rome must have, not the simple text, but the interpretations of the Church. Her errors for the most part are matters of inference, and are found in foot-notes at the bottom of the page. She indeed translates "repent," "do penance," but her chief doctrines,—such as the supremacy of the Pope, the real presence, Purgatory, the intercession of saints, and the power of absolution, are based upon translations substantially the same as our own. Papists will not allow children or adults to read the naked Word. They must have the interpretations and glosses of the Fathers,—the teachings of concurrent tradition. With them the question is not so much the reading of the Bible as the establishing of separate schools.

Some say let us give up the Bible in the schools so as to take away all cause of complaint from the Catholics, and thus place ourselves on vantage-ground in opposing their attempts to break up the public school system. This is specious, but mistaken. All just cause of complaint is taken away by allowing them to read from their own version those Scriptures which they and we alike receive. And by surrendering the Bible the commanding position is abandoned that the State, for its own safety, must require that the great principles of morality and religion be taught in the schools, else they will become godless and sources of moral corruption and death. By giving up the Bible a formidable weapon is placed in the hands of the Papists. Their professed objection to the schools now is, that they are godless. Banish the Scriptures and you make them "godless" indeed, and give a force to the Romish argument which it has not now.

It is said, "Reading the Bible in the schools is a perfunctory and useless form." Certainly this is not necessarily so. All modes of religious instruction, in the family, the Sabbath school, the sanctuary, tend to become formal. Shall we, therefore, abandon them?

Another argument appealing to our fears is used. "You better let the Bible go, for by and by somebody else will be in the majority, and your children will have to read the Douay version, or an infidel treatise." This shows a little of cowardice. There seems slight faith in the power of truth and the providence of God in it. It were better to do right and take the consequences of right doing. We are responsible only for duty and not for results. They are in the hand of God. But we are not going back to the mummeries of Rome, nor are we about to deny our ancestral faith at the bidding of English rationalism or of German infidelity. This is a Christian nation, and we mean to train up our children in the knowledge and the practice of Christian truth.

The daily reading of the Bible should be required in the public schools, because it teaches in the purest form, and with the most authoritative sanctions, those great truths of morality and religion which are essential to the welfare of society. It lays the broadest and deepest foundation for the sense of obligation as a man, as a citizen of the State. The idea of God and accountability is necessary to the sanctions of an oath. It is needful to any just sense of civil responsibility. The duty to be industrious, sober, truthful, humane, obedient to the law, has here its firmest basis. Every virtue which adorns humanity, every grace which enriches human character, everything "pure and lovely and of good report," are inculcated and enforced in the Divine Word by precept, by narrative, by poem, by recorded lives, by all the modes in which truth can mould the affections and shape the conduct. Its sentiments, its imagery, its diction, in purity and beauty are unapproached in the entire records of the language. The

Authorized Version has done more for the permanence and purity of the English tongue than any other book. It is the highest model of literary excellence. King James's translation is in effect the work of a century. It embraces all that is valuable in the labors of Tyndale and Matthews, of the translators of the Geneva and the Bishops' Bibles. So that it is the ripened fruit of the scholarship and literary culture of an hundred years, embracing the Elizabethan age.

Why should such a book be banished from our schools? Especially when great numbers of children seldom hear it read elsewhere? We are indebted to the Bible for manifold social, civil, and religious blessings. It is one of the grand forces which have made Massachusetts what she is. She owes much of her power for good to it. Let it be retained as one of the strongest and most salutary of the elements in our system of public education. Its silent influence over the mind and heart we fail to appreciate. It moulds the character and shapes the life by a power unseen save in gracious results.

A distinguished pervert to Papacy thus writes: "Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives in the ear like a music that can never be forgotten, — like the sound of church-bells, which the convert hardly knows how to forego. Its felicities seem to be almost things instead of words; it is a part of the national mind, and the anchor of national seriousness; the memory of the dead passes into it; the potent traditions of childhood are stereotyped in its verses; the power of the griefs and trials of a man is hidden beneath its words."

Then if the Bible is banished, all our school-books must be expurgated, and everything distinctively Christian stricken out.

My deepest convictions compel an affirmative answer to the question, — Should the daily reading of the Bible be required in the public schools?

D. R. CADY.

ARLINGTON, *Mass.*

A BUSINESS TRAIT OF THE PILGRIMS.

THE Forefathers of New England appear in early history both as men of business and men of religion. As business men, they expected to pay a full equivalent for all they received; as religious men, they chose a religion which was costly to them in many ways.

Edward Winslow, afterwards Governor of the Plymouth Colony, in an enumeration of "three things which are the bane and overthrow of plantations," mentions this as the first, — "the vain expectation of instantaneous profit without work." Nearly all the projects of colonization which had been formed up to this time for the New World were flagrantly of the stamp thus characterized. The Spanish colonists expected sudden wealth by every means rather than the appropriate labor. They would get it by treachery, murder, the enslavement of the Indians, — by some easy stroke. Captain John Smith, of the Virginia colony at Jamestown, described his fellow-settlers as made up of forty-eight needy gentlemen and four carpenters. "I entreat you," he wrote, addressing the Council at London, "rather send thirty carpenters, husbandmen, gardeners, fishermen, blacksmiths, masons, and diggers of trees and roots than a thousand such as we have."

But the Plymouth colonists indulged in no such "vain expectation." They desired profit. They appreciated acquisition and wealth. But all their experiences and their theories of life had bred within their souls the conviction, if a man would eat, he should and must work.

As a class, they belonged to the working-men of their native land. There, even in the days before they knew persecution, no gain had been possible to them except through industry. But after they espoused religious views adverse to those of the majority, their lot was hard, very hard. It was difficult to get work. If they bought anything they expected to pay a larger price than others for it. They could not get passage out of England to Holland without immense sacrifice. On arriving at Amsterdam, that strange city, they were homeless and without resources. Accustomed to till the soil, they found themselves in manufacturing and commercial cities. If they were to gain a living in Leyden, they must learn new trades and take the small wages of new hands. Such men as Bradford and Brewster, of the few who could hardly be said to belong to the working-classes, learned trades, — the one as a silk-dyer and the other as a printer. All of them, whatever their class or previous manner of life, took up the burden of these new and straitened circumstances — competing with the Dutchman at his own business and on his own soil — in the same spirit. Bradford alludes in a few significant words to this stress of their life in

Holland, when he says, "Old age began to steal upon them, and their great and continued labors, with other crosses and sorrows, hastened it before the time." Especially does he show how this expectation concerning life was woven into the very fibre of the children as well as the parents: "For many of their children, who were of the best disposition and most gracious inclinations, having learned to bear the yoke in their youth, and being willing to bear part of their parents' burden, were oftentimes so overpressed by their heavy labors, that, though their minds were free and willing, yet their bodies bowed under the weight, and became decrepit in early youth, the vigor of nature being consumed in the bud." How thoroughly these men were understood to belong to the class which expects to give an equivalent for all it seeks appears in the additional statement, that "though most of them were poor, yet there were none so poor but, if they were known to be of the English congregation, the Dutch tradesmen would trust them in any reasonable amount, . . . and this because they had found by experience how careful they were to keep their word, while they saw them painful and diligent in their respective callings."

If, during this early discipline at home and their residence in Holland, they had been impelled to pay full price for all they secured, they expected to have to do the same in order to get to America, and in order to live, when there. The trading company under whose auspices they were obliged to go out virtually exacted, as Laban did of Jacob, the labor of seven years for sending them forth. On one occasion, when the company sent them supplies, an advance of seventy per cent was charged the colonists. At another time, money having been lent them, instead of six per cent, the regular usury in England, forty-five per cent was required.

On arrival, we all know they could not have expected to secure any substantial advantages from the country without giving a full equivalent. No harvests were to be raised off that thin, rocky, rooty soil without work. Many of us, after long residence by the deep bottoms of the interior, or in the rich valleys of the Pacific slope, have climbed those hills at Plymouth and in its neighborhood, and noted how uneven, hillocky, rough, even now, are the fields which lie about. The sight— with a full tide in the Bay, the busy manufacturing village below, the signs of small, but careful and friendly culture here and there, and the associations of two hundred and fifty years inspiring one— was beautiful to us; but we could not help feeling that for those men and women who landed houseless in freezing and bleak December there could have been nothing attained except by unremitting and wasting toil. We need not wonder that they worked on Christmas day; what we should admire is that they could afford to rest on the Sabbath. When there were only seven men well enough to care for the sick, there was work to do, we may be sure. What should we expect

other than that in the early spring, one of these seven, and he the Governor, should come out of the field, where he had been planting, and lie down to die in the delirium of over-work and over-care?

Surely it was incidental to such a schooling that the Forefathers should be men who expected to give a full equivalent in money, or handiwork, or exchange, or thought, for all they sought to secure from each other or their fellow-men. Even the corn which they accidentally uncovered, and of which they took, when they made their first experimental tour around the hills of Truro, was paid for afterwards; they had taken particular pains to find the Indian owner, that they might pay him.

But it was not schooling only, or chiefly, which gave this character to the Pilgrims as men of business. They had in their make-up at the outset, and all this schooling tended to confirm it, this principle of life. In their view it was not fit that a man, bearing God's image, should lie about waiting for something to turn up to his advantage. If the man wants anything, let him up and earn it. Let him try to deserve what he receives. They scorned to be beggars. They disliked dependence. They grumbled not if they were not uniformly successful. They did not sit down and wonder and complain that others did not wait upon them. They were not forever scheming how to get along without effort, how to get things without paying for them, or by paying for them less than they were worth; but by economy, industry, forethought, self-denial, study, patience, to be able to acquire good things at their full price.

We have said that the Forefathers were men of business and men of religion. They were business men in their religion. If they had the spirit which led them to expect the advantages of the present life only at the full price, they had the same sort of feeling respecting the advantages of the eternal life.

It was a staple point in their theological training, — indeed, they felt it in the very quick of their grateful affections, — that eternal life is a gift of grace. They had no idea that anything they might do would be of equivalent worth with the everlasting favor of God. But they saw just as clearly that no sinner could actually receive the Divine gift through the bleeding hands of the Redeemer without that instant being impelled to assume a service which should comport with the value of the gracious gift. Whenever any one of these Pilgrims had begun to debate the question of receiving the religion of the Puritan, one great objection confronted him at once, — it will cost so much. Take, for instance, the case of Bradford! When he was but a child he came to himself and knew that he needed the provisions of redemption. But he had in prospect a comfortable estate. His uncles, who had care of him, would scoff at his singular views. Those views, if he should adopt them, would make his residence in England un-

comfortable, probably dangerous. They would involve his companionship thenceforth with a small and despised set of men. Yet he came to a deliberate and intelligent resolution to accept of the contemned religion. In answer to his uncles, he writes, "I am not only willing to part with everything that is dear in this world for this cause, but I am also thankful that God has given me a heart to do, and will accept me so to suffer for him." This young Englishman has had revealed to him the worth of his God; he is willing, nay, he is even thankful, to receive that worth at whatever price its reception may involve.

Especially when the religion of the Pilgrims figured itself to them as the Lord's warring kingdom in a hostile and evil world, did they expect to bear their full share in its charges. It was a great part of their religion to pray for that kingdom's extension. To extend it in the wide, waste continent of the New World was one principal motive to them to undertake the costs of their emigration. They were not so mean, so loosely put together, as to sit praying for that which they would not take pains to secure otherwise. Robert Cushman was among the foremost furtherers of the colony. "I confess," wrote he, "I know many in England having notable endowments and might do great good, . . . and yet through fleshly fear, niceness, straightness of heart, &c., sit still and look, and will not hazard a dram of health, nor a day of pleasure, nor an hour of rest, to further the knowledge and salvation of the sons of Adam in the New World. . . . Now what shall we say to such a profession of Christ to which is joined no more denial of a man's self!" Robert Cushman and his fellow-pilgrims had no such conception of religion. When men said, "This enterprise is perilous and difficult," their answer was, "All great and honorable actions are accompanied with great difficulties, and must be both undertaken and overcome with answerable courage." They knew that their religion would cost them heavily; but in the eyes of their appreciation it would be worth more than it should cost themselves.

This trait in the Pilgrims' character, that they expected neither the small nor the large advantages of this life or the next without proportionate, equivalent exertion, lay at the foundation of their success, and has made New England business and New England religion the wholesome and thrifty and sterling things they have been for two hundred and fifty years. Our Jubilee year should teach anew the grand lesson.

On all sides we hear the remark made by sober and thoughtful observers that there is a marked degeneracy among the younger men of business. They shirk work. They are eager to get property, but they are more eager to get it without labor or painstaking. They are willing to sit in a counting-room two hours, perhaps three, a day at leisure; to ride or walk about, watching the rise and fall of stocks, of bonds, of gold, of real estate; they

are ready to embark, once in a while, in a short, quick, intense voyage for the golden fleece; some of them will sit at a bar and sell cigars or liquors; multitudes invent in gambling lotteries; an army of them infest government offices for clerkships and what not, or run in the city wards or county precincts for the gifts of the dear people. What a great many find to do, and how they manage to keep up so good appearances with so little known occupation, is a suspicious mystery. The number of persons who live outright on the public, who accumulate debts in one place after another, without presuming to offer payment, is appallingly large. So, also, on the one hand, while the capitalist is seeking to make money by sheer luck or niggardness, the laborers attempt to get by law the same wages for eight hours which they were wont to receive for ten. Obviously, there is a strong and increasing tendency to try to get the common rewards and even the great prizes of life without work. Such a tendency is destructive. It saps the foundations of families, societies, and states. It is the broad road to immorality and crime.

The question was asked several years ago of one who had had long experience in London missionary labors, "To what cause would you attribute the unfathomable amount of vice and crime which are known to prevail here?" The answer was, "Not Sabbath-breaking, intemperance, or any one of the stock causes to which it is customary to refer everything bad in the community; but I think the main source is the unwillingness on the part of men to give a fair equivalent for what they seek." This was a searching answer. The sons of the Pilgrims should be among the quickest to feel its truth. We should violate one of the laws of political economy if we insisted on paying high prices when we could just as honorably and easily pay low ones. Still, I have a kind of respect for that absurd and eccentric parishioner, who used to say that he always sold his cherries, and had done so for twenty years, for the same low price, "for that was all they were worth." Do we not all rather approve of that type of men which, instead of always scheming to get what is wanted at under prices, is appreciative of good things and inclined to pay well for them? This is the true Pilgrim type of men of business. It may not be the type which is oftener represented in the novel and on the flippant stage and platform. But no one who knows the heart of New England life has failed to discover this, the original type, in all the handsome cities and beautiful towns which the fathers have transmitted or the sons have successively planted along the pathway of American empire.

Beyond question, if this trait of the Forefathers has a lesson for our times in respect to business, it has a lesson with respect to religion. The demand is strong for an easier religion. Much is said, indeed, of having a more liberal faith. But, a little oddly, that phrase means, not a faith which

is disposed to believe and love and give all it can, but precisely the opposite, — a faith which wants to get all the largess of Christ as cheaply as possible. Religion must not cost the men of these days much money, time, thought, study, prayer; it must not abridge their pleasures or gains. It is a good thing, but it must be had cheap. If investments are to be made in it, let it be in nights of great excitement, when it is going cheap and is given away. Then a good many will run their risk. But to take fast hold of instruction, to keep it as one's life; to buy the truth and sell it not, even if everybody else is selling; to maintain the self-restrained, self-denying, "painful" life, is old-fashioned, Puritanic. It costs less to repudiate, to "fall from grace." It is cheaper to have a shorter creed. Appreciation is an expensive luxury.

The story of our fathers calls us back from this drifting. It would stiffen up and ennoble our political and our religious economy by a higher principle. Instead of the maxim, pay as little as possible, haggle and chaffer to get the price of the thing you want reduced to its lowest possible figure, the example of the Pilgrims would rather teach to approve, appreciate the things which are excellent, and be glad to give all you can for them.

"THE Plymouth Colony has furnished her full proportion of talent, genius, learning, and enterprise in almost every department of life; and, in other lands, the merits of the posterity of the Pilgrims have been acknowledged. . . . In one respect they present a remarkable exception to the rest of America. They are the purest English race in the world; there is scarcely any intermixture even with the Scotch or Irish, and none with the aboriginals. Almost all the present population are descended from the original English settlers. . . . The fishermen and navigators of Maine, the children of Plymouth, still continue the industrious and bold pursuits of their forefathers. In that fine country, beginning at Utica (N. Y.), and stretching to Lake Erie, this race may be found on every hill and in every valley; on the rivers and on the lakes. . . . And in all the Southern and Southwestern States, the natives of the 'Old Colony,' like the Armenians of Asia, may be found in every place where commerce and traffic offer any lure to enterprise; and in the heart of the gigantic [West], like their ancestors, they have commenced the cultivation of the wilderness, like them, surrounded with savage beasts and savage men, and, like them, patient in suffering, despising danger, and animated with hope." — BAYLIES'S *Hist. New Plym.*, IV. 148.

FIRST CHURCH, MIDDLETOWN, CONN.

The First Church of Middletown, Conn., was organized November 4, 1668. The colony was planted here in 1650. The next year public worship began to be steadily observed. The song of the pilgrim band while walking the shores of praise along the banks of the Connecticut, like the Jews when they removed from their home altars, was: "If I forget thee, O Jerusalem, let my right hand forget her cunning." From 1651 to 1667 Mr. Samuel Stow was preacher to the congregation. It does not appear that he was ever ordained. The initiatory steps were taken looking to his settlement, but difficulties and dissensions of so serious a nature arose that the proceedings were stayed. The General Court was invoked to afford aid, and by its authority the preacher was removed.

Mr. Stow never obtained a settlement. He spent the close of his life in Middletown as a private citizen. The council which organized the church was constituted of messengers from Hartford, Windsor, Farmington, and Northampton. Four clergymen and six laymen were present. The articles of faith then adopted have remained, with no material amendment, during the entire existence of the church. The members were enrolled in the beginning. The Ecclesiastical Society, coextensive with the town at that period, united with the church in requesting Mr. Nathaniel Collins to take the pastoral charge of the church. He was ordained and installed on the day the church was organized. The terms of the call promised him an assistant if he should find his work no laborious. He never exacted the fulfilment of the promise. His ministry was one of great harmony and prosperity. His pastorate continued a little more than sixteen years, when he died. He was born in Cambridge, Mass., and graduated at Harvard, 1660. Cotton Mather says of him: "The church of Middletown, upon Connecticut River, was the golden candlestick from whence this excellent person illuminated more than the whole colony; and all the qualities of most exemplary piety, extraordinary integrity, obliging affability, joined with the accomplishments of an extraordinary preacher, did render him truly excellent." He had one son, Rev. Nathan Collins, pastor of the church in Enfield, Conn., from 1697 to 1756, when he died aged seventy-nine years. Down to 1662 the public religious services were held under the inviting protection of a branching elm, which long stood the pillar and guardian of the village. The first church edifice was built of logs. It was twenty feet square, ten feet from sill to plate, and was enclosed with palisades, for a safeguard against the Indians. This house stood eighteen years, and accommodated a population drawn from an area now represented in

thirty different congregations. In this house Mr. Collins was ordained, and preached eloquently for two years. Worshippers were liable to the attacks of the red men. The sachem of the neighboring tribe resided at a little distance, and could rally his warriors at any hour. So, while the gospel of peace was proclaimed in-doors, the faithful sentinel kept watch for the foe at the door.

It was the custom of the church to *ordain* deacons; to give certificates of membership to those members that might be from home for a limited time, as a passport to privileges where they might sojourn; and to regard the baptized children of the church as actual members, and entitled to privileges.

Following the death of Mr. Collins, the church remained vacant more than four years. Mr. Noadiah Russell, having received and accepted a unanimous call, was ordained October 24, 1688. He was twenty-nine years old when settled. He was born in New Haven, youngest child and only surviving son of William and Sarah Russell. He lost both his parents when about five years old. His father designated by will the person to be his guardian, and requested "that his son be devoted to God in the way of learning, being likely to prove a useful instrument in the good work of the ministry." He entered Harvard College in 1677. His available funds were early exhausted. He held the title to real estate of considerable value in New Haven, but was not of age to dispose of it. This, however, was his only source of revenue. The General Court was petitioned in his behalf for liberty to sell. This was its decree: "The Court do judge it more advantageous to the said Noadiah that his house and lands be sold for the bringing him up in college learning, than to leave his learning and enjoy his house and land; he being likely to prove a useful instrument in the work of God." On his graduation he was appointed tutor in the college, where he remained two years, prosecuting his theological studies at the same time. Many invitations were extended to him to settle in the work of the ministry. At the end of his "try all" period, in Middletown he had a unanimous vote. In addition to the stipulated salary, the society promised to provide a house for his use, and subsequently made him a donation of land. To meet the salary, the town vote "gives him one hundred pounds clean, current county pay yearly, and it warns the inhabitants, when they shall think it is the most convenient season, to bring to him his supply of wood, and it is expected that every one that hath a team shall bring one load, and such as have no team shall assist by cutting, so that as much as possible can be done in one day; but there shall be no compulsion heaped upon any one." His pastorate continued twenty-five years, and terminated with his death, which was an occasion of profound sorrow throughout the colonies. There were published many memorials of him in the quaint style of the day; this, for example:—

“ His virtue rare, in this our cloudy night,
 As stars in azure sky, they shined most bright.
 His speech was sweet, and aspect well might win,
 But greater, richer beauty lay within.
 His head with learning, prudence, holy art;
 Firm faith and love, humility his heart,
 Peaceful and meek, but yet with courage stout,
 Engaged the fiend and did him sorely rout.”

In 1680 a new church edifice was built. The vote of the town authorizing the erection decided that the building should be 32 × 52, fifteen feet stud. In that small edifice all the inhabitants of the town worshipped twenty-five years, and most of them a much longer time. Educational interests were under the watchful eye of the ministry then. Noadiah Russell exerted his share of influence in that direction. He was one of the ten original founders of Yale College; an active member of the synod of twelve clergymen and four laymen that met at Saybrook, September 20, 1708, and sent forth to the world that platform of doctrine that has exerted so wide-spread an influence upon the churches.

William Russell, the oldest son of the former, was called to succeed his father in the pastorate during the second year of the vacancy. He was ordained June 1, 1715. The record of that transaction is as follows, in the main:—

“ William Russell, being formerly called by a unanimous vote to the work of the ministry by the people of the First Society, was at their desire ordained pastor of the church by the Rev. Mr. Timothy Stevens, and Mr. Thomas Buckingham, and Mr. Stephen Mic, and Mr. Nathaniel Chauncey, their messengers approving.”

Mr. Russell, junior, was a graduate of Yale College. He studied theology with his father, and was distinguished in the ministry as a man of rare excellence. Endowed with eminent talents, possessed of varied learning, his influence as a preacher was very great. He had profound religious thought and a true spiritual life. Dr. Trumbull says, “ He was a gentleman of great respectability for knowledge, experience, moderation, and pacific measures on all occasions.” Whitfield pronounced him “ an Israelite indeed, who has been long mourning over the deadness of professors.” During his ministry a new church edifice was erected, and, inasmuch as the parish had been divided, — Upper Middletown (now Crummer) and East Middletown (now Portland) forming separate congregations, — the new church was removed considerable distance southward from the old site. There was a warm contention in reference to locality. They finally resigned the decision to lot. The stake was struck according to agreement, when lo! the designated spot was just where not one of the contestants desired it. But

firm was the conviction that the ordering was of God, that all parties quiesced as gracefully as possible. This church edifice was sixty feet long, forty wide, two stories high, furnished with spacious galleries. In later years it was enlarged by the addition of eighteen feet to each side. As thus complete, one of the pastors has delineated it: "It was almost sixty feet square, of ancient appearance, and very ill accommodated for the advantage of the preacher; the shape, the beams and pillars, and the entire architecture, position, and structure of the several parts being such as very much to obstruct rather than in any manner to assist the voice." William Russell preached in that building during his entire pastorate of forty-six years to a day, during which time more than three hundred joined the church. The entire period from the ordination of the father to the funeral of the son being three quarters of a century. Their sepulchres and their monuments are side by side on the bank of the Connecticut, but the moulding influence of their life-work in the church, and State, and the republic of letters cannot be defined.

The next pastor of the church was Enoch Huntington, ordained in 1762. He was early distinguished for ripe scholarship, and was a very popular preacher. He had been a successful teacher of youth prior to ordination, and instructed during his ministry in the classics and theology. Many clergymen, prominent in their day, were trained by him. He continued to labor in the ministry until broken by the infirmities of age. At his request an effort was made to settle a colleague, but it proved unsuccessful, and he died in full charge, at the close of a pastorate of forty-seven and a half years. In his old age he saw a new church edifice erected, the one now standing, at the age of seventy years, on the most eligible site on Main Street. On the occasion of the erection of this building a new site was chosen, and as the decision by lot had been so unsatisfactory on the former occasion, they concluded, at this time, to make their appeal to the courts. The new house was regarded as a model of perfectness in its day. The church was furnished with the square pew, with no arrangement for heating except the hand stoves. And so great was the objection to any other mode of heating that, when many years later an effort was made to introduce permanent stoves, the Society gave liberty to individuals to do so at their own expense. After a fair trial the stoves became as popular as the preacher, and were maintained at the expense of the congregation. As the prisoner notched his stick to keep note of time, so religious societies mark progress by their votes. In 1811 it was voted that the treasurer take notes for the sum at which each pew shall be bid off; payable in six months from date, on interest after due. In 1814 the galleries were ordered to be altered so as to accommodate the singers. The same year a committee of eighteen persons were appointed to keep order in the gallery. Query,

How much had this church vigilance-committee to do in keeping the galleries empty in later years? The choir was easily introduced in the place of congregational singing, and the music was said to have been very fine. In 1771 the elder President Adams had occasion to worship in the congregation. He is reported to have said: "I heard the finest singing that I ever heard in my life. The front and side galleries were crowded with rows of ladies and ladies who performed all their parts in the utmost perfection. A row of women, all standing up and playing their parts with perfect skill and judgment, added a sweetness and springfulness to the whole which absolutely charmed me." An organ was introduced to aid the service of song in 1845, and became an object of attention at the annual meetings. "Voted, That the preludes and interludes in the organ be dispensed with," ten for, nine against. This vote shook the foundation of things. A special meeting of the Society was called to deliberate in regard to the obnoxious resolution, and finally the Society rescinded it. Since which time preludes and interludes have been at the discretion of the organist! Mr. Huntington was somewhat of a poet, and an elegant Latin scholar. As a fellow of Yale College he had favorable opportunities for intercourse with literary men. To add to all his natural endowments and other acquisitions, he seems to have been eminently holy, which made his work prosperous in the Lord. He was succeeded by Rev. Dan Huntington, a native of Lebanon, an Alumnus of Yale, and who had been pastor in Litchfield before coming to Middletown. He was installed September 20, 1809, and was dismissed January 22, 1816; the first instance, during the long existence of this church, in which a pastor had not died in office. Mr. Huntington's preaching was thought, by some of his hearers, to have been modified by those views in theology which placed his later years on the side of the Unitarians, though his dismissal does not seem to have been occasioned by any such considerations.

Mr. Chauncy A. Goodrich was the next pastor. He was ordained July 24, 1816, and was dismissed on account of enfeebled health, December 23, of the following year. He entered immediately upon the duties of professor in Yale College. He was greatly beloved during his short pastorate, and subsequently gave a long life to the interests of the church and the college with which he was connected.

Mr. John R. Crane, a native of Newark, N. J., a graduate of Princeton College and Andover Seminary, was the seventh pastor of the church. He was ordained November 4, 1818, and continued to hold the place until his death, which occurred August 17, 1853, leaving an honored and successful pastorate of nearly thirty-five years. He holds a place in the list of worthies in the "Annals of the Pulpit," by Dr. Sprague, where it is recorded of him: "He was eminently devoted to the interests of his flock, and enjoyed in a high

degree their confidence and good-will." Early in his ministry the Sabbath-school cause was awakening attention in the community. Before other congregations took hold of the work it was begun here. Individuals from other denominations came in to help, there being no work of the kind at home. At first the school was held independently of the church in the lecture-room, and was eyed with a good deal of suspicion. At length the parish took up the matter and voted, "That this church approve of the Sabbath school now kept in the lecture-room, and that for the accommodation of said school, the intermission between the two services on Lord's day during the winter be the same as in the summer." Other changes were made, from time to time, to facilitate this department of Christian work, though the congregation has never deemed it wise to give up one of the sermons for the school.

The First Church of Middletown was the pioneer in those public educational movements which finally resulted in the free-school system, and is now offering the graded system to all the larger villages and cities with such happy results on society at large.

There was a watchful eye toward the public weal in another direction. The religious society of that day, church, and State generally being identical, was an industrial hive which would not tolerate drones.

This record exhibits the spirit of the hour: "Whereas A. is now residing at B.'s, and he has been warned out of town by the selectmen because not received as an inhabitant, the said B. hath entered into an obligation, his heirs, executors, administrating, in a recognizance of one hundred pounds current pay of this Colony, that he the said A. shall not be chargeable to this town from this time." After a few months' vacancy in the pulpit, following the death of Dr. Crane, he was succeeded by his son, who had been connected with the legal profession until a short time previous. He was ordained June 11, 1854, under a very strong opposition, which greatly weakened the numbers in the congregation, and discouraged many who remained, and inflicted a wound in the church which is far from being healed at this late day. He was dismissed, himself discouraged, April 15, 1856. All the persons here named as once pastors of this church have gone to their reward. With three exceptions, all died while pastors. With two exceptions, they sleep with the flock to which they broke the bread of life. In two instances father and son sleep side by side. The writer of this sketch is the only surviving ex-pastor of that church hoary with the age of more than two hundred years. May the coming years be as honorable and serviceable to the cause of Christ as the past have been!

JEREMIAH TAYLOR, D. D.

WEST KILLINGLY, Conn.

GOD IN THE OLD TESTAMENT.

It has been common for a long time for unbelievers to institute invidious comparisons between the God of the Old Testament and the God of the New. One would suppose that the latter was an entirely different being from the former. We are told that the God of the Old Testament was the product of the imaginations of men filled with traditions of heathen deities, which they embodied in a monster, severe, unrelenting, wrathful, passionate, cruel, — shocking the noble and exalted ideas which are indigenuous to our nature, and crossing our natural estimate of what is right and just.

We are told that if such a being was ever needed by our uncivilized ancestors to hold them in check in their lawlessness, it was time long ago to have him vacate his throne, and yield his place to one more in keeping with the advancing civilization of the ages. We certainly cannot live under such an administration now; for he was as ignorant and narrow as he was severe and tyrannical.

His account of the creation would not be considered a respectable paper to be read in a scientific convention of to-day. He was simple enough to think the earth was flat and stationary, and the heavens hung with lights for the convenience of man; and of the light which modern science throws upon the time and manners of creation, and the wonders of modern discovery in all that relates to the earth and heavens, he was most profoundly ignorant. In his dates as to the origin of the earth and of man he is some millions of years in error; and the story of Eden, together with constant erroneous allusions in later writings addressed to the credulity of men, show that he was possessed of a degree of assumption which may well strike modern men with astonishment.

Furthermore, he was not humane. He ignored almost the whole of mankind, selected an insignificant people as his own, and governed them so rigidly that they often broke away from his grasp, and utterly refused him the loyalty he sought.

If such a God as this was to be endured in the ancient times of ignorance, when thought moved slowly and locomotion was limited, and faith was childish, he can no longer rule over men of the nineteenth century, — the age of railways, and steamboats, and telegraphs, and tunnels, and ship-cannals, when Reason asserts her ability and right to answer all questions which can be proposed.

Why, even Christianity is now left behind, and its narrow claims to be the only true religion are no longer tenable. It must take its place in the

long procession as only one of many religions, and its author be classed in the halls of science as a Galilean peasant, whose narrow Jewish prejudices unfitted him for anything more than a local reformer, who must give place in history to wider and wiser men.

After listening to such sentiments as these, we seem to hear, breaking in upon the modern infidel assemblies, the voice of the Almighty proposing such questions as these for their consideration: Where wast thou when I laid the foundation of the earth? Who shut up the sea with doors? Have the gates of death been opened unto thee? Hast thou perceived the breadth of the earth? Where is the way where light dwelleth? Hast thou entered into the treasures of the snow? Hath the rain a father? Canst thou bind the sweet influences of Pleiades or loose the bands of Orion? Who can number the clouds in wisdom? Who provideth for the raven his food? Gavest thou the goodly wings unto the peacock? Hast thou given the horse strength? Doth the hawk fly by thy wisdom? Doth the eagle mount up at thy command? Hast thou an arm like God? Canst thou thunder with a voice like him? *Shall he that contendeth with the Almighty instruct him?*

These questions, so sharply drawn, are not the vague, indistinct impressions made by nature upon a sensitive mind, but inquiries made by a personal Being, who shows himself familiar with the earth and heavens, with bird and beast. No less a personage is he than the God of the Old Testament himself.

Now we admit that in the records of the ancient Scriptures we find, here and there, formidable difficulties in harmonizing events with the Divine benevolence and the spirit of the Author of Christianity. It is true that in those early times "penalties hung low" over the heads of transgressors. There seems occasionally to be severity in the treatment of men by the Almighty, such as in the summary punishment of our first parents; the flood; the destruction of the cities of Canaan; the crushing blows which came down on individuals and communities for seeming trivial acts of disobedience. But, after all, we firmly claim that the candid reader finds much in every part of the Old Testament to favor the belief that God was tender, affectionate, discriminating, long-suffering, merciful to the well-disposed; and often very lenient towards the wicked, showing rather a disposition to win them by promises and encouragement than to visit upon them deserved punishment.

Let us look upon the God of the Old Testament in the light thrown upon him from almost every page of the Hebrew Scriptures, and see if the features are not softened, and the hitherto stern countenance tempered to beauty and attractiveness by mercy and love.

Hardly had the taste of the forbidden fruit left the mouths of Adam and

Ever before the promise was given which was a gleam of light across the heavens made dark by sin. The master and servant pair were first supplied with clothing by the hand-work of God. The first murderer was protected against the vengeance of his fellow-men by a mark set on him by God, which man dared not disregard. The flood was brought upon the world only when the earth was filled with violence, and a watching of one hundred and twenty years was given — long enough, it should seem, for all men to repent and return to obedience if they would. When the sat was won was time, lest fear of another flood should make the race unhappy a promise was given that in other floods should visit the earth, while the law hung peacefully on the earth about as a brilliant seal to the promise.

Hagar fleeing from the cruelty of Sarah is spoken kindly to by God, comforted and sent back to her master's house, and afterwards, when she and her child were near perishing, God appeared to her with sustenance for the body and promise for the soul.

God visits Abram and promises of his hospitality with all the genial familiarity of a personal friend. They covenant together like man and man. When Abram pleads to Sojourner, God remits the Divine One is yielding to every request, and who made a sign that if Abram had reduced the number from ten even to two of our the old world, not have escaped its perishing doom. When Abraham sent his aged servant to Mesopotamia to obtain a wife for Isaac from among his own kinsmen, God favored the purest and best, answered the prayer of the servant and the father, Isaac, and his various relatives to his satisfaction.

God remembers his covenant with Abraham, Isaac, and Jacob, concerning their posterity, when the people were slaves in Egypt, and we move by the growing and heavy burden of poverty to such a state. Even if seemed to judge upon Egypt, a other a second the release of the Israelite is shown great abundance of material and spiritual requests of the king, and removal of the plague, a gift him a opportunity, a concern to the departure of Israel, while the wonderful deliverance of the Israelite from the Egyptian state is the yet greater deliverance to ward Canaan, God examining the kindness, gentleness, and tender regard for the weak, who characterized the setting of the feet, and the trust wandering. Joshua pleads all deliverance, and on what contrast with sin, and not to be made as the.

The first was the cause of the wilderness was bitter, and when the were numerous, the gave direction, and a man in which sweet. When the reach the end of the journey, the Egypt, crowding out the inch, or of the surface, they were by set, quite all, and to supply their want. When the people were in the desert, the refreshing stream.

Even in the giving of the law its stern requisitions were tempered with appeals to their gratitude and promises of great blessings to the obedient. "I am the Lord which brought thee out of the land of Egypt" was the preface, and the dutiful child was to have a long and happy residence in the goodly land flowing with milk and honey. In keeping the Sabbath, they are only doing what God imposed upon himself; and while declaring that he visited iniquity upon man, he must say in close proximity, that he equally showed mercy to thousands of the loving and obedient. When the great Lawgiver found the people bowing down to a golden calf while yet the thunders rolled over the hills and the lightning flashed before their eyes, and was disposed to destroy them, how quickly did he respond to the earnest plea of Moses to spare them.

We see in the character of the laws given for the government of the Jewish people the qualities in God which we are aiming to exhibit, but which are usually withheld from the God of the Old Testament.

The two degrees of murder are laid down with all the discrimination which marks the most modern and enlightened legislation. Damages to be awarded between man and man for injuries done are noticeable for a strict regard to equity and right. In a personal altercation, the injured party was to be made as good as before at the expense of the injurers. If a man was gored by an ox, the point must be established whether or not the owner knew this to be a habit of the offending ox. Restitution must be made if a beast feed in, or a fire burn, a field belonging to another. A stranger must be well treated, "for ye were strangers in the land of Egypt." No widow or orphan must be deprived of any right, for "I will surely hear their cry." Money must be lent to the poor without interest. A garment pledged must be returned before sundown. No gift must be taken by a judge lest it cause him to err in judgment. An enemy's beast must be returned as if it was a friend's.

Every seventh year the land must lie idle that the poor may eat. If a man was too poor to bring a lamb, he might bring for his offering a pair of turtle-doves or two young pigeons. If too poor to afford these, a little fine flour was accepted in their place. In time of harvest, the corners of the field were not to be gleaned, nor all the grapes gathered in the vineyard; but some were to be left for the poor and the stranger. The wages of the laborer must be paid at the close of every day. The deaf and the blind were protected from injury by special enactments. Men were to rise up before the hoary head, and honor the face of the old man. Places of refuge were provided for those who had unwittingly taken the life of another, that they might be protected from private revenge. An animal, if found straying, must be returned to its owner. A battlement must be built around the roof of a house, lest any fall to the ground while walking there.

Even-handed justice was to be dealt to poor and rich, small and great, alike. The fatherless, widow, and stranger were specially cared for. The hand was to be opened wide to the needy, and all his wants were to be met by giving or lending.

Such regulations as the above do not look like disregard of human life and human comfort. The most wide-hearted and loving of modern reformers, who feel that they must throw away the Bible as an antiquated book, certainly ought to be satisfied with such humane precepts as we have quoted. These are only specimens of the ore found in this abandoned mine.

See also the condescension of God in submitting himself to a test of his veracity. When Gideon was directed to go against the Midianites under God's promise that he should be successful, he required proof that the promise would certainly be fulfilled. A fleece was laid upon the ground, and the dew fell upon the fleece and not upon the ground. Then, as if to make assurance doubly sure, the experiment was reversed, and the dew falls upon the ground and not upon the fleece. How meekly does the Almighty submit to this exaction! He also exhibits the same willingness afterwards in saying, "Come now, and let us reason together," and "Bring all the tithes into the storehouse and prove me now herewith." A man would be indignant if you doubted his word, and required him to prove the sincerity of his promise.

How gently, but effectively, does God rebuke David for his sin in the case of Uriah. With what fatherly tenderness he fed Elijah in the wilderness, and when, in a fit of despondency, the prophet laid himself down to die, how was he aroused by a gentle touch and invited to a repast spread by a divine hand, in the strength of which he went many days. Hezekiah's prayer to God on his bed of dangerous illness did what modern scientific skill has often failed to do, — added fifteen years to his life. How willing was God, after all his trouble in getting Jonah to fill his appointment as preacher at Nineveh, to remit the punishment of their sins when they repented, for not only were there many people there, but also "much cattle."

The estimation in which the God of the Old Testament has been and is now held by good men is an additional proof that he is worthy of their love and honor. Were he such a being as he is sometimes represented to be, it would be impossible for good men to address him and speak of him in such terms of familiarity, friendship, and endearment. Listen to some of their glowing words as He is present to their thoughts: —

O God, thou art my God! My soul panteth for thee. The Lord is my shepherd. The Lord is thy keeper, thy shade upon thy right hand. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, carry them in his bosom, and gently lead those that are with young. When my father and my mother forsake me then the Lord will take me

God in the Old Testament.

He is a strength to the poor and needy in his distress, a refuge from storm, a shadow from the heat, a judge of the fatherless and oppressed, father of the fatherless and a judge of the widows.

Blessed is he that considereth the poor : the Lord will deliver him, keep him alive, make all his bed in his sickness. He that hath pity on the poor lendeth to the Lord. The Lord will plead his cause. He giveth food to the hungry, looseth the prisoners, opens the eyes of the blind, raiseth those that are bowed down. He giveth to the beast his food, to the young ravens which cry. Let the sighing of the prisoners come before thee. Oh ! deliver not the soul of thy turtle-dove unto the multitude of the wicked.

If it be not enough to hear such utterances from his most intimate friends, listen while he speaks for himself, and see if these are the words of a hard-hearted tyrant : —

Speak ye comfortably unto Jerusalem. Since thou wast precious in my sight thou hast been honorable, and I have loved thee. I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. Ephraim, my dear son, I do earnestly remember him still. I will surely have mercy on him. I am the Lord which exercise loving-kindness judgment, and righteousness in the earth ; for in these things I delight. For I know the thoughts I think of you ; thoughts of peace and not of evil. Thy Maker is thy husband. I will feed my flock, I will seek that which was lost, bind up that which was broken, strengthen that which was sick. I dwell in the high and holy place, with him also that is of a contrite and humble spirit.

Such expressions as these, of which the Old Testament is full, prove beyond question that there is a side of the Divine Being entirely overlooked or strongly perverted in the arguments of the unbeliever. That such representations of God are not the deceptions of the human imagination in a past age is clear from the fact that, while the whole history of the ancient dispensation is before them, many of the best minds of the present day see and appreciate these softer elements in the Divine character, so that the most spiritual Christian turns as often as anywhere else to the Old Testament for the nourishment of the soul, as his well-worn Bible will abundantly show.

The choicest of the flock who follow Jesus in the bright sunshine and beneath the bland skies of the new dispensation as gladly follow Jehovah to graze in the green pastures and to lie down by the still waters of the old. The aged pilgrim, drawing near the close of life, not only dwells much upon the scenes of his childhood, but seems instinctively to turn to the earlier revelations of God to men, and patriarchs and prophets are among his most cherished companions, and like them he walks with God.

The charges often made of impurity on the part of the God of the Old

Testament cannot be proved. Not the slightest impurity of thought or design can be shown. The sanitary regulations made for the Jews, which were required by cleanliness and purity, are as pure as any medical treatise ever written. The commands given to the Jews relating to certain habits and practices, so far from showing a want of purity in the Author, show just the opposite. The degraded condition of the nations surrounding them made these directions necessary, thus showing the desperate depravity of the human heart, against which a holy God endeavors to guard his people. These laws are as pure as any on the statute-books of the most enlightened nations forbidding crime.

It is true, the old Testament, in describing men, tells an unvarnished tale even of the faults and sins of good men. Its ingenuousness in recording such instead of covering them up argues the transparency of a pure mind, which, while it records, condemns. The imagery drawn from the licentious practices of God's people which abounds in some of the prophets is plainly used by a God of severe purity to impress upon the wicked his sense of their vileness, and the greatness of his mercy in going out after them to allure them back to the paths of virtue, and in opening to them again his arms and his heart of love.

We therefore claim, with great assurance, that upon a careful examination of the Old Testament with the New, it will be found that the God of the Old is the God also of the New; that it is one administration under varying forms; that Christianity is but the blossoming out of the ancient religion, the culmination of the mercy of God; and that God's justice, though held in abeyance so far as the speedy and more manifest visitations of it are concerned, is the same as of old, and will, by and by, send a "sorer punishment" upon those who reject the Gospel than was visited upon those who broke the Law.

D. E. SNOW.

BOSTON.

"THEY who truly fear thee, and work righteousness, although constrained to live by leav in a forrain land, exiled from countrie, spoyled of goods, destitute of freinds, few in number, and mean in condition, are for all that unto thee (O gracious God) nothing the less acceptable: Thou numbrest all their wandrings, and putttest their tears into thy bottels: Are they not written in thy book? Towards thee, O Lord, are our eyes; confirm our hearts, & bend thine ear, and suffer not our feet to slip, or our faces to be ashamed, O thou both just and mercifull God."

— JOHN ROBINSON'S *Just and Necessarie Apologie*, 72.

MINISTERIAL CHANGES.¹

THE subject of changes in the pastoral office is one whose bearings should be well understood by ministers and people. And as there are things to be said on both sides of the question, we come at the truth by candidly balancing these opposing considerations and giving each its due weight. The question may be viewed in its bearing upon the people and upon the pastor. In favor of these changes as they bear upon the people it may be said : —

That they more readily relieve themselves of an unpopular or unprofitable pastor. They are not doomed as in former years to continue a connection which is manifestly to their disadvantage, and thus lay the foundation for lasting discord among themselves.

It may be said also that there is something in human nature which is charmed with novelty; hence a new man is desired, a new voice, new address, and new ways of presenting truth. It is evident that this newness of style, manner, and countenance goes a great way in arresting attention, and also in enforcing truth. This is especially so with the less intelligent portion of every congregation. Hence the Methodists, after many years of trial, have not seen fit to alter their policy in this respect. There is a certain class of men, and some of considerable character, who do all the good they are capable of doing in two or three years. *They* evidently should rotate.

It is further said that the people get more instruction and better discourses when they hear the best sermons that a man is capable of writing. If a minister brings to a people the experience and labor of some other field he can do them more good in a given time. This, however, is very doubtful, though some allege the fact.

Opposed to these changes, so far as the people are concerned, it may be said : —

That when a people are attached to a minister it is hard and sometimes cruel for him to tear himself away from them. It leads them, to suspect, in many cases, that all his professed attachment to them was untrue, and when another minister comes he is held in abeyance for a long time before he is received into their confidence and love. This is not so much the case in cities, where little is expected of a minister but to preach well; but in our country churches, where the pastor is the better part of the minister, this is pre-eminently true. How often do we hear good people say, and these people are the salt of every church, "I was very much attached to

¹ From the unpublished MSS. of the late Rev. PLINY B. DAY, D. D., of Hollis, N. H.

my first pastor, and when he was torn away I tried to love my second as well as I could, and when he left I was determined not to love another." When good people are driven to this it is a great calamity. It is a great loss to the cause of Christ. If there is anything which should be sacred in connection with our office it is the love existing between pastor and people. The change likewise imposes a very severe task upon the best members of the church to obtain a successor who will be acceptable to the people. If any persons are to be pitied next to the candidates themselves, they are the committee of the church who are to look up and introduce these candidates.

The habit of frequent changes in the pastoral relation encourages any dissatisfied member in a society to stir up an opposition to a good minister so as to effect his removal. He knows these removals are common, and that the people will consent to it if he can show a large minority who will vote it expedient for him to remove to some other field. Though not useful here, they kindly say he may be in another place.

Another evil of the system of changes is that it deprives some churches of a stated pastor no small part of the time.

There are churches within the knowledge of us all that have been destitute of a pastor one half the time for the last five years. During this time religion is usually at a low ebb.

Thus, too, by this system the church is deprived of that efficiency in the ministry which it might otherwise have. The pastor can lay no large plans for usefulness when he thinks it doubtful whether he shall remain. The moment he makes up his mind that he shall soon leave, let the cause be what it may, he will lay his plans to reach only to the end of his ministry. If that end is to be reached in six months, he will plan for only six months, not knowing what order of ministrations will be adopted after that. He will not grapple with any difficult work that needs to be done, but will turn it over to his successor.

Thus much at least may be said in regard to these changes as they bear upon the *people*.

What is their bearing upon the ministry?

It may be said, first, that these changes give time to recuperate a constitution worn down with severe pastoral labor. It is undoubtedly a great relief in a feeble state of health to change location, and to be able to use the productions of past years. It saves much wear of the nervous system to feel that one can in an emergency take an old discourse and make it acceptable to the people. Especially one feels at ease when he is abroad on extra duties. He is not continually anxious and studying how he shall meet the demands of the Sabbath. Such anxieties often take away much interest from these occasions. In conferences and councils and general

associations many ministers are sometimes painfully thoughtful of their home duties. A few good sermons, the result of former labors, held in reserve will greatly relieve one from this embarrassment.

2. A minister will sometimes work with new stimulus in new relations. He leaves behind difficulties which were preying upon him, and takes hold of his work with renewed vigor. He sees new faces, has new plans to lay, the people make their demonstrations of love and regard to a new pastor which they withhold from the old, and this awakens new energies, and causes him to put forth greater exertions. Sometimes a people who have a long time enjoyed the labor of a useful pastor feel that he of right belongs to them, and it matters not whether they express their regard or not, he will stay. He feels the want of some manifestation of this kind to encourage and strengthen him. He has it in a new field. He accordingly makes use of these fresh manifestations of interest to do them good.

A people sometimes appear wonderfully poor under a pastor of long standing, — cannot raise his salary, can give but sparingly to the cause of Christian benevolence, can make no needed repairs on a church or parsonage; but let there be a new and worthy incumbent, they suddenly grow rich, and are liberal in all these directions. This is largely owing to the power of new associations and the love of novelty. And this same retiring pastor will go into a new field and have the same demonstrations made for him there. So much, then, comes of a change.

But there is another side to this question, so far as the pastor is concerned. And first and mainly he cannot carry his *influence* with him, if he has acquired any considerable amount, into another field. It is a thought too often overlooked that "it is but little that any man can do by his own efforts to sway the public mind independent of the estimation in which he is held. It is one's established character that is the right arm of his power. One may *amuse*, he may even instruct, without a reputation for piety and true worth, but he can seldom deeply move minds in a religious direction unless he has the confidence of the public. This confidence does "incomparably more than all his personal labors, than all his instruction, and arguments, and persuasions put together." "Taking this away is like depriving Samson of his locks." "But confidence is not one of the natural attributes of man. He was not born with it. It is gradually and slowly and sometimes toilsomely acquired."¹ One must live in a community for a long time, be seen every day under a great variety of circumstances, both of prosperity and adversity, to secure the confidence of a people. He must be tempted, tried, perplexed, and go straight through all the emergencies of pastoral life before an intelligent people will give him

¹ Dr. H. Humphrey, Doctrinal Tracts.

their confidence. When once obtained his opinion is law, a wish expressed is a command. He leads them as with a cord of respect and love.

When a pastor leaves a people to go beyond the reach of his influence in this respect, he surrenders a power which he may never regain. He may be eloquent, he may be instructive, he may gain renown, but he can never have that secret power he once had with the people, at least, for years. It will be a long time before his opinions will be quoted as authority. I regard this consideration as among the very first that can be urged against frequent removals in the ministry.

Then, again, when a minister changes his field of labor too frequently he is tempted to be remiss in study. He finds a stock of sermons on hand, and if he is not a lover of study, as, unfortunately, not all are, he will fall back upon them. He will lose his habits of application, and grow weak intellectually and inefficient as a pastor.

But one of the greatest objections to these changes is the effect it has on the people in producing the conviction that some sinister motive is at the bottom. The people are feeling, to no small extent, that the ministry has become a mercenary profession; that its incumbents are bought and sold like those in the trades, and that the greatest salary, or the popular parish, or a locality in the city, are the main motives which govern the profession. This is a great misfortune, because it takes away that dignity and sacredness with which the profession is really invested. It gives men of the world a just occasion to say ministers are like other men in conduct and motive. They go where they have the loudest call; so do we. They seek popularity, their pecuniary interest; so do we. They do not make allowance for all the considerations which affect the minds of ministers, because they do not see them. But, looking upon what is outside and apparent, they judge ministers by themselves. I think this is a growing impression in the community, and a sad one. The fact is, the ministers should be a living example of all they preach, and stand before the world like their Divine Master, illustrations of the blessed doctrines they teach. They do more in this way, a thousand times, than they do by their eloquent preaching. A good minister's influence for the cause of Christ in any community is more out of the pulpit than in it. He may there excite admiration, he may give instruction, but a worthy life, a demonstration of Christianity in his example, is even more effective than these. This is a mirror in which a people may see the truth, see it acted out and applied to all the practical duties of life. What the people want most is an embodiment of truths standing before them constantly. They want to see wisdom, self-denial, devotion, faith, hope, cheerfulness, endurance, and patience, all acted out in real life. They obtain more good from this than from all the discussion of religious truth.

The following may be regarded as good reasons for a minister's removal from one field of labor to another, namely, —

When his *health* may require it. He may find great relief in a change when he finds himself unable to write only a part of the sermons required.

When his *salary* is inadequate, always considering that strict economy must accompany any salary to make it competent, considering, also, whether the people are doing all they can to aid him, so as to claim, on his part, a corresponding sacrifice.

When there are such difficulties in the parish as to make it sure that his usefulness will be permanently impaired.

When the *health* of his family requires a change.

When in good judgment he can fill a wider and more important field of labor. Such may be good reasons for a change.

The following are reasons against such changes : —

When a minister's ambition leads him to want a better place for personal reputation.

When he has a little trial which he hopes to be rid of.

When he is actuated by the novelty of a change.

When he desires to be near a city to enjoy its advantages.

THE Mayflower on New England's coast has furled her tattered sail,
And through her chafed and moaning shrouds December's breezes wail ;
Yet on that icy deck, behold a meek but dauntless band,
Who, for the right to worship God, have left their native land ;
And to this dreary wilderness this glorious boon they bring, —
A Church without a Bishop, and a State without a King !

Those daring men, those gentle wives, say, wherefore do they come ?
Why rend they all the tender ties of kindred and of home ?
'T is *Heaven* assigns their noble work, man's spirit to unbind ;
They come not for themselves alone, — they come for all mankind ;
And to the empire of the West this glorious boon they bring, —
A Church without a Bishop, and a State without a King !

Then, Prince and Prelate, hope no more to bend them to your sway, —
Devotion's fire inflames their breasts, while freedom points their way ;
And in their brave heart's estimate, 't were better not to be,
Than quail beneath a despot where the soul cannot be free ;
And therefore o'er a wintry wave those exiles come to bring
A Church without a Bishop, and a State without a King !

And still their spirit, in their sons, with freedom walks abroad ;
The BIBLE is our only creed, our only sovereign, GOD !
The hand is raised, the word is spoke, the joyful pledge is given, —
And boldly on our banner floats, in the free air of Heaven,
The motto of our sainted sires, and loud we'll make it ring, —
A CHURCH WITHOUT A BISHOP, AND A STATE WITHOUT A KING !

REV. CHARLES HALL, D. D.

SUPERIORITY OF THE CONGREGATIONAL CHURCHES.

GOVERNMENT is the problem at which the peoples of the earth are now at work; and they will not stop until they have reached the true solution. Respecting civil government it is with them wholly a matter of experiment. The regal form is worn out by long trial; the divine right to compel the many to support and obey the few who were born to rule is a dogma fit for the ignorance of Dark Ages, but not for that coming period of human rights and liberties, the dawn of which has already risen upon us. Our own Republic seems ordained of God to be the guiding star of the nations into that "government of the people, by the people, and for the people," which we are proving to be the freest, the most united, the strongest, the purest, and the most efficient of all forms of government. Kings and emperors learn hard, to be sure; but the people are strong, and will soon compel them to yield their thrones to popular governments.

In ecclesiastical government there is, however, no need of experiment; for God has given us both the idea and the model of the Christian Church; and all the churches have to do is to return to this divine idea and model. The round of ambitious experiments, in which for sixteen centuries the churches have wandered, has not proved that human ideas and models are, in the particulars for which the Church was instituted, superior to the divine. Here we might rest the argument, in a previous number of this Quarterly (January, 1869), on the question, *Will the coming Church be Congregational?* but for the absurd claims that human ideas and models of the Christian Church are better than the divine. These claims, though not directly made, are ever assumed when the scriptural polity of the churches is either rejected for some other or opposed as loose and efficient. It becomes necessary, therefore, in order to correct false views and practices, to show in several particulars the superiority of the divine idea and model of the churches over all others.

1. *This divine idea and model give the greatest measure of liberty to the churches.* For by them each local church manages its own affairs as it pleases, — adopts its own creed, elects its own officers, administers its own discipline, works and worships in its own way, — subject only in the more important matters to the advice which the fellowship of the churches imposes; but subject always, in all its doings, to the revealed will of its risen Head, Christ Jesus. Greater liberty than this no organization can possess. As one citizen or nation is independent of other citizens or nations, so is each church of Jesus Christ independent of all others; but as no man or nation can rightfully sever all connection with others without cause, so also of the

church ; it can rightfully withhold Christian fellowship only from those congregations which, having denied the faith, are become synagogues of Satan. Its liberty is not that of isolation, of strict independency, but of Congregationalism. Neither is its liberty without law, which is license ; but it is a liberty under law, which is true freedom.

2. *This divine idea and model give also the greatest measure of unity to the churches.* Unity may be either internal or external or both ; either voluntary or compulsory. There may be a real unity where there are few or no signs of it, as between all true disciples of our Lord. There may be external unity, where there is no oneness of faith and life, as in a church containing infidels and saints. And there may be both external and internal unity, as in the coming Church. Unity may arise also from the action of the one Holy Spirit upon believing hearts, as in the voluntary fellowship of Christian with Christian, and church with church ; or it may be only the unity of sheer force, of compulsion, as in the Papacy in its palmy days. Now the greatest measure of unity is found where the internal unity of the spirit freely develops itself into external signs of Christian fellowship, where no compulsion, but that of life and love, is used to make the kingdom of God one. The compulsion of sword and fagot can never secure unity in the Church of God, for it is foreign to the idea of the Church, and, moreover, it has been tried sufficiently and failed. If the Church of Rome, armed with supreme spiritual and temporal power, revered and obeyed by peoples and rulers even unto bloody wars in defence of the faith, could not compel the Church to be one organic body ; certainly now, when the spirit of liberty is abroad in the world, when no people and few rulers fear the wrath of any ecclesiastic, though he claim to sit in the chair of Peter, and to "be the gate-keeper of Heaven," no church organization can hope to compel a universal assent to its dogmas or participation in its communion. The history of all centralized church organizations proves conclusively that no compulsion but that of the grace of God in the heart can ever make a united church. Compulsion is the enemy of Christian liberty. Where one is the other cannot be. Compulsion has failed to make the churches one. Hence whatever unity the churches of Christ possess must be internal, and its outward signs voluntary ; a spiritual union of all believers freely expressing itself in appropriate outward signs of fellowship, counsel, and co-operation. This is the oneness for which Christ prayed, of which the apostles wrote, after which the renewed heart has longed in all lands and ages. This is the unity of the apostolic churches ; the only unity which the household of faith has ever enjoyed, or ever can enjoy ; that true unity which does not seek to lord it over any portion of God's heritage, and which, therefore, does not drive any into opposition, in order to enjoy their liberties.

But this internal spiritual unity longs to manifest itself in outward signs of union; and there is ample room for it to do so in friendly conferences and advisory councils, which are the simple meetings of the churches themselves through their delegates, and which are destitute of all ecclesiastical authority. In them the Christian heart fitly and fully expresses the oneness of the kingdom of God, the brotherhood of the saints. In them Christians counsel with Christian, church with church, respecting things of mutual interest; recognizing no master but Christ; for all they are brethren. Agreeing on all the grand essentials which constitute an assembly a Christian church, and allowing to each church perfect liberty in other things, there is no room for alienations, strifes, divisions; there is no bar to Christian union, for all are one and equal; there is no bar to the expression of this unity, as often and on as large a scale as may be desired. For these meetings may be stated, or occasional; local bodies, or state, or national, or oecumenical; thus exhibiting, now by a part, now by the whole, as often as occasion or the impulse of fellowship may require, the unity of the kingdom of God on earth. In this way the idea of unity is fitly and fully realized, the longing of the renewed heart for fellowship is satisfied, and the prayer of our blessed Saviour is answered.

This perfect measure of unity is enjoyed by the Congregational churches alone. Other denominations have marred both the liberty and the unity of the body. These churches have preserved both, by building symmetrical upon the divine idea and model of the church.¹ And were this idea and model to become universal, the one body of Christ could exhibit its unity in ecumenical conferences and councils without detriment to the liberty of the weakest local church. No other, however, but advisory meetings of the universal body of Christ can be held, without endangering the

¹ As this statement may sound strange, perhaps boastful to some, let us verify it by facts. The departure from the liberty of the Apostolic idea towards the Papal rent the body into the Greek and Roman divisions. The Papacy, forbidding all reformation of abuses and errors, drove off the Protestants into separate and hostile organizations. These latter bodies, approaching, but not reaching, the true idea of the Church, have split into manifold divisions. The English Church, repelling reformation, drove off Puritan and Methodist. Schism has followed schism, till there are now in existence, of Presbyterians, *ten* separate independent organizations in the United States and *five* in Scotland; of Methodists, *eight* in the United States and *five* in Great Britain. The Lutherans and Baptists too, not holding liberty in non-essentials and unity in essentials in even scale, as already shown, have fallen into divisions. But the Congregationalists in this country are not now and have never been divided into parties or conflicting bodies, but are one body in Christian fellowship and counsel and co-operation, as their benevolent institutions, missionary societies, local and State conferences, local and national councils, abundantly prove. The Unitarian apostasy does not conflict with this statement, as will be shown in due time. And what is true of the Congregationalists in this country is substantially true of those in England and Wales, if I mistake not.

liberties of the churches; but these, allowing to each and every local body its full measure of liberty, express at the same time and in the highest possible degree, the oneness of the whole body.

3. *This divine idea and model give also the greatest measure of strength to the churches.* For all those purposes which church government and Christian union were ordained to secure, the churches founded upon the teachings of the New Testament are the strongest. To elevate the few and oppress the many, to compel men by sword and fagot into silence or submission, to stop the mouth of reformers, and thereby to shield all abominations from the searching word of God, to lord it over God's heritage, these are not the objects for which the Master gave authority to the churches, and for these neither the apostolic churches nor their modern successors have ever been strong; but for growth in grace, for doing the work of the Lord, for evangelizing the world, for promoting true liberty and purity, for presenting an unbroken front to the enemy, for Christian fellowship and unity of the whole body, — these are the duties laid by the Master upon the churches, and for these the apostolic churches and their successors are the strongest. The proof of this is found in the fact that the idea and model of these churches are from God, and they therefore must be the best for all the ends for which they were given, and also in the facts of church history.

That the apostolic churches were the strongest for the purposes for which they were established no one can doubt, without reflecting on the wisdom of their Head and Founder. It is equally true that they declined in piety and power as they departed from their primitive ideal. And when corrupted their wrong idea and the centralized governments springing from it were strong, not for reformation, but for crushing out in blood all attempts to bring them back to their pristine idea and purity. From that day no reform could be carried, but by rending off the part reformed, so strong for evil and weak for good are these centralized organizations.

When the apostolic churches were revived again in the Congregational, they were found united and equally strong for good. They have been likened, indeed, to a rope of sand; and such they are for oppression and wrong-doing; but for all that is good, this rope of sand of the Lord's making is stronger than the Papal or Episcopal or Presbyterian cable that snaps asunder at every strain. This rope of sand, bound together by the almighty power of the Holy Ghost, is the divine ideal of the churches; and it is the strongest for good and the weakest for evil of any form of polity that can be conceived; while the monarchic and the aristocratic forms are strong for evil and weak for good, in the degree in which they depart from it. The history of other polities, with their manifold divisions, compared with this, with its early and late unity, with their corruptions

and opposition to reforms, compared with its ease of reformation and consequent purity, is ample proof of this.

4. *This idea and model give also the greatest measure of purity to the churches.* Purity is the outgrowth of Christian love in the heart, fostered by liberty and the fellowship of watch and care. Its opposite and enemy is the remnant of depravity remaining in the renewed heart, fostered by policy and interest. Under the faithful application of the truth grace will master depravity in whatever form it may threaten the Church, and make the body pure; but when policy withholds or perverts the truth the Church will inevitably become corrupt in faith and practice. Therefore in the spiritual declines which have dimmed the purity of every church, policy must not have power to stop the mouth of the reformer, or to repress in any way the revivals kindled by the Spirit of God; for, if it has, purity is lost. There must be liberty, or there cannot be purity. Since "evil communications corrupt good manners," there must be also the fellowship of watch and care, not only among the membership of the local church, but also among the churches themselves. When necessary to purity, one church or more than one must admonish another, try to reclaim it, and, if it persist in denying the faith, or in walking disorderly, withdraw fellowship from it. This apostolic course of discipline has been found to give purity where mere policy in centralized organizations would have given, first, silence, then corruption. For the great corruptions which have dimmed the glory and paralyzed the life of the churches have been shielded by policy. Policy is the dry rot of all centralized church organizations. The abominations of the Papacy have been nurtured and shielded by it. All attempts at purification have been smothered or drenched out in blood by it. History tells how heroically earnest and holy reformers, having the seal of the Spirit upon them, contended for purity in faith and practice, and how gloriously they perished in the vain effort. They were not able to rend, and therefore not able to reform, any part of the huge organization in which "the Man of Sin" has enthroned himself. The Reformation succeeded only by discarding the idea of one organic church, and separating entirely from the Romish communion. So the rankest infidelity is shielded by policy in another hierarchical church. To deal with it is to cast it out, and to cast it out is to rend the Church in twain. The unity of the body will be broken, its beauty tarnished, its political power lessened, its income diminished. So corruption is borne with till the lump is leavened. Those who attempt reform will fail; for policy opposes purity, and policy carries off the prize of power, while the Church dies of corruption. The history of all organizations founded on the monarchic and aristocratic ideas of the Church is the history, to a greater or less extent, and in proportion to their departure from the divine idea, of policy overriding purity.

Under the baleful influence of policy these organizations attempted to stop all discussion and resolutions adverse to "the sum of all villainies,"—a bishop refusing to put to vote an antislavery resolution! Under the baleful influence of policy, one of these national organizations, when our national existence was at stake, and the hand of God was upon us in terrible judgments for the sin of slavery, had neither condemnation of the sin which God was punishing, and which its bishops were defending, nor word of cheer and support for the government under whose protection they had lived and enjoyed the widest liberty. Loyal men, indeed, protested; but policy, not loyalty, ruled the majority. Their sympathies were not with republics, but with monarchies. Under the baleful influence of policy, a national religious society, whose business it is to teach by suitable publications our duties to God and men, refused to publish the utterances of God himself against the sin of slavery. These are but specimens of what policy, enthroned in the idea of organic church unity, has done against the purity of the churches. It would have prevented, if it could have done so, all reforms. The majority it has actually suppressed. Those that have succeeded have generally been compelled to rend the Church or go down, too, in blood. Now that the spirit of liberty is working so mightily, ecclesiastical as well as civil rulers yield, rather than endanger their comfortable positions, or rend the body; but now, as in the past, the spirit which animates and governs these centralized organizations is policy, and policy has ever been, is now, and ever will be, the enemy of purity in the churches.

In the churches of the divine idea and model, policy has little room for mischief. A man or church may be controlled by it; but neither of them can silence the preacher of the whole truth. If coldness come upon the churches, and heresy and corruption creep in, the faithful few that remain steadfast in the faith can neither be silenced nor compelled to abide in an apostate or corrupt church. Thus the surrounding apostatizing churches could not compel the Old South Church of Boston to deny its Saviour, or to receive into its pulpit an apostate minister. Neither could the apostatizing churches prevent the withdrawal of those who would not deny their Lord, and the establishment at their very doors of orthodox churches. Thus, in the Unitarian defection, the liberty of the divine ideal worked for purity. So also did the fellowship of Christian watch and care involved in the idea of the brotherhood of all believers. For the churches which stood fast in the faith sympathized and counselled with those driven out;¹ and

¹ The parishes, under the system adopted by the fathers of New England, hold the church buildings and funds, join with the church in calling pastors, raise and pay salaries &c. These parishes are distinct legal bodies, composed of church-members and non-church-members. Under this system it happened that apostatizing parishes refused

thus they all watched over and cared for one another, as brother for brother, each and all bearing unequivocal witness against corruption in faith and practice by withdrawing fellowship from such as walked disorderly. Under no other than the apostolic form of church government could this apostasy have taken place with so little damage to the number, the faith, and the efficiency of the churches.¹ If it be said that under other forms of polity, the apostasy itself would never have taken place, then we cite similar apostasies under the Presbyterian form in England and in Ireland; the present infidelity and ritualism in the Anglican Church which are neither disciplined nor sloughed off; the fact that no form of government is proof against coldness and apostasy. Spiritual decline cannot be fenced out by polity or by creed. But the purity of the churches, tarnished or lost by these spiritual declensions, depends for its recovery upon *the ease and safety of reforms within the church itself*. A centralized organic church, once corrupted and holding the ecclesiastical axe over the head of every reformer, remains corrupt, or is rent by the attempt to cast out the unclean spirits. But with the liberty and unity of the Congregational churches reforms are safe and easy. As the Spirit of God moves a member or a pastor, he has the liberty to show the others their sins; as a church is quickened into life, it may, without permission from any body, but in obedience to the Master's commands, labor in every possible way to bring the others back again to purity. Thus liberty favors purity, and that measure of liberty allowed and enjoined by the divine idea and model secures the greatest measure of purity to the churches.

5. *This divine idea and model give also the greatest measure of efficiency to the churches.* We should naturally conclude that the church polity which is at the same time the freest, the most united, the strongest, and

to join in settling orthodox pastors over churches with which they were connected. This compelled the evangelical members of the church, sometimes a part of the membership, sometimes the whole, to withdraw, leaving meeting-house and funds behind, and to organize themselves anew as a church of the Lord Jesus. Thus they were driven out.

¹ As intimated here, the apostatizing churches were sloughed off by the withdrawal of fellowship from them, *individually*. Each at its fall was rejected. Only fifteen apostatized without a division of their membership. Eighty-one churches divided, about three fourths of the whole membership remaining true to their Master and leaving house and funds behind as they went out; and about one fourth only of the church-members staying with house and funds and parish to form the Unitarian society; while thirty churches, true and faithful, entangled in a dead-lock with an opposing parish, left their house and funds behind and came out bodily, with every member true, to serve their Lord. There was strictly no division of the body, but a sloughing off of dead members. Under a less free polity there is reason to believe, from the teachings of history, these dead members would have been retained till the whole body were poisoned, or, attempting to remove them, far greater damage would have befallen the churches.

the purest, would also be the most efficient. When we consider, too, that God chose this very polity for his churches, it would be ascribing folly unto the Almighty to call it inefficient. This no one would do. Hence, when the efficiency of the Congregational polity is arraigned, it is regarded as only one of the many experiments tried in the solution of the problem of church government; in which certainly the efficiency or inefficiency of the polity is held to be a fair test. On this ground let us examine the efficiency of the polity which we adopt, to see whether it bears marks of a divine origin.

Society is organized most efficiently for all its legitimate ends when those constituting it are divided into families, each independent of the control of each and all the rest, each seeking chiefly its own welfare, each on friendly intercourses with its neighbors, and each and all subject to the laws which God has ordained for their government. Communism even with the apostles worked badly, and has ever failed; and Socialism, from the speculative Plato to the practical Robert Owen, has fared no better; for the divine unit of society is the family, and upon this the perfect social fabric is yet to be built. Again, experience proves that the very best and only sure way of provisioning a great city is to leave it wholly to private enterprise. "For instance, let any one propose to himself the problem of supplying with daily provisions the inhabitants of such a city as London,—that 'province covered with houses.' Let any one consider this problem in all its bearings, reflecting on the enormous and fluctuating number of persons to be fed,—the immense quantity of the provisions to be furnished, and the variety of the supply (not, as for an army or garrison, comparatively uniform),—the importance of a convenient distribution of them, and the necessity of husbanding them discreetly, lest a deficient supply, even for a single day, should produce distress, or a redundancy produce, from the perishable nature of many of them, a corresponding waste; and then let him reflect on the anxious toil which such a task would impose on a board of the most experienced and intelligent commissaries, who, after all, would be able to discharge their office but very inadequately. Yet this object is accomplished far better than it could be by any effort of human wisdom through the agency of men who think each of nothing beyond his own immediate interest, who are merely occupied in gaining a fair livelihood; and with this end in view, without any comprehensive wisdom, or any need of it, they co-operate, unknowingly, in conducting a system which, we may safely say, no human wisdom directed to that end could have conducted so well,—the system by which this enormous population is fed from day to day,—and combine unconsciously to employ the wisest means for effecting an object the vastness of which it would bewilder them even to contemplate."¹

¹ Archbishop Whately, *Bacon's Essays, with Annotations*, p. 321.

Thus it is seen that the divine way of feeding great cities lies through private enterprise, untrammelled by any general supervision. God has so made man that self-interest, even when reaching unto selfishness, surpasses all human wisdom in a work "the vastness of which it would bewilder them even to contemplate." Any attempt of a board of commissaries to interfere with and regulate this work would but mar the efficiency of the forces which, without interference, accomplish it in the best possible manner.

Now, why does not the same principle hold good in supplying the world with the bread of life? If London does not need a board of commissaries, why does it need a bishop? If private enterprise is the best possible agency for provisioning large cities, why are not local churches, untrammelled by the authority of presbytery, conference, bishop, and pope, by any kind of ecclesiastical authority, the most efficient agents in evangelizing the world? It may be said that London does not go hungry, but it does go unevangelized. Has it no bishop? Has it no archbishop near at hand, to superintend the work of evangelization? Indeed, have not the centralized churches, with their courts and bishops and popes, had time enough, in the long centuries during which they have superintended this work, to prove their utter inefficiency in preaching the gospel to every creature?

Reasoning from these cases, parallel in the one vital point of independent action, to the churches of Jesus Christ, we should conclude, from similar reasons, that the local churches, — the co-ordinate and independent units, the initial points of all spiritual activities, in the visible kingdom of heaven, — each inspired by the unifying Spirit, and all obedient to the revealed will of God, would attain the highest possible degree of efficiency in that very work which their departing Lord commissioned them to do. And this conclusion is put beyond question by the early and late history of the churches. What could be more efficient than the first Christian Church which, when "scattered abroad, went everywhere preaching the word," even unto Antioch and Cyprus? The early churches were confessedly Congregational in their polity, and yet their efficiency in spreading the gospel is known and read of all. The palmiest days of the hierarchical forms of church government can present no parallel with it. Even now, since the swaddling-bands in which the hierarchy had carefully wound every local church or congregation are beginning to burst asunder, under the influences which came in at the Reformation, the churches are returning again to their early activity in labors for others; and here the movers in the work are the local congregations, and not the shepherds whom false theories of the Church have elevated to power, to superintend the several folds. Of all the reformed churches, those that by careful searching came

at length to revive the true scriptural polity, stand in defence of civil and religious liberty, in works of charity, in missionary labors, in all kinds of benevolent institutions, and schools of learning and of reformation, in opposition to social and political evils, in efforts for the equality and rights of men, in the application of religion to all the affairs of men, in freedom from the corrupting restraints of policy,—in these several particulars, those churches which have adopted both the divine idea and model stand pre-eminent; thus proving, in our own day, and under strong internal and external trials, the superior efficiency of the scriptural polity.

The coming church will be free, united, strong, pure, and efficient; and these qualities all combine in largest measure in that idea and model which Jesus Christ showed unto his chosen apostles, and which they embodied in the churches they gathered. To this divine idea and model of the Church the tendency of the age is leading believers. By this same idea and model will the doctrine of the Church be settled. When that time shall come there will be one idea of the Church, one polity of the churches, one Lord and Head over all.

A. HASTINGS ROSS.

SPRINGFIELD, Ohio.

“IN all that concerned religion no innovator was ever bolder than Calvin, and at the same time less revolutionary. None was ever more scrupulously indifferent to all other aims than the propagation of the Gospel, the organization of the Evangelical Church, and the reformation of man’s moral nature.

“He had too deep a knowledge of human nature not to know the secret aspiration, hidden grief, and ignoble strife which vex and torment the soul, and are found in every social condition, the most exalted as well as the most humble.

“He was one of those rare great men who are rich both in heart and intellect, and who can no more look with indifference at the fate of an individual than at that of a kingdom, and who feel for the joy and sorrow of the human heart as well as for the storms that agitate a nation. He was as deeply interested in the faith and sorrows of one simple woman as in those of all Christendom, and could apply himself as eagerly to the enlightenment of a single conscience as to the moral reformation of a whole city.”—*GUIZOT’S Life of Calvin.*

COLLEGE ALUMNI AND MINISTERS.

Year.	Amherst College.		Bowdoin College.		Dartmouth College.		Harvard College.		Middlebury College.		University of Vermont.		Williams College.		Yale College.		Total.			
	Alumni.	Ministers.	Alumni.	Ministers.	Alumni.	Ministers.	Alumni.	Ministers.	Alumni.	Ministers.	Alumni.	Ministers.	Alumni.	Ministers.	Alumni.	Ministers.	Alumni.	Ministers.		
1816			11	12	24	11	60	10	17	9	12	1	16	8	61	17	191	58		
1817			33	3	42	20	67	14	18	10	4	2	16	7	61	16	207	69		
1818			19	5	29	16	81	15	18	13	4	2	21	9	67	19	238	79		
1819			11	3	25	8	62	3	19	7	7	3	13	3	29	7	175	53		
1820			12	3	24	8	57	14	22	12	9	4	20	9	58	13	202	63		
1821			21	6	26	12	59	6	23	12	5	1	15	6	69	27	218	72		
1822			24	3	29	9	26	9	26	15	3	0	13	4	77	22	251	77		
1823		1	13	3	35	13	62	9	18	9	8	3	1	72	24	240	68			
1824		14	13	3	29	6	68	16	24	18	9	1	15	7	68	19	245	84		
1825			37	7	26	8	60	10	17	13	4	2	22	6	71	25	271	85		
1826			24	3	45	22	69	6	18	14	4	3	39	23	101	31	312	115		
1827			32	4	40	10	44	8	14	8	13	4	19	9	80	25	277	101		
1828			20	7	40	20	52	12	19	11	4	2	38	8	82	31	275	115		
1829			28	5	33	8	58	13	18	8	7	0	19	11	77	16	279	86		
1830			32	29	5	31	10	48	9	13	3	4	26	9	69	15	243	78		
1831			27	6	28	10	65	5	15	9	9	6	17	4	81	32	295	104		
1832			38	10	38	10	71	15	27	9	5	1	18	9	53	22	272	84		
1833			26	15	30	8	55	6	22	10	3	0	25	16	87	29	286	104		
1834			29	20	29	9	50	7	26	14	2	1	30	12	65	22	276	95		
1835			29	27	10	50	16	55	4	34	18	4	17	6	75	24	304	106		
1836			19	26	9	47	15	39	5	28	15	7	12	30	11	81	22	295	98	
1837			53	42	12	39	13	47	5	22	7	18	6	18	5	103	30	329	120	
1838			42	19	31	11	67	9	40	14	24	6	23	8	70	27	332	105		
1839			32	25	4	61	19	62	5	37	15	22	6	35	14	94	22	343	117	
1840			44	20	11	53	16	45	9	21	9	14	4	25	7	102	30	335	106	
1841			32	14	34	10	76	12	44	5	6	2	32	11	78	20	326	75		
1842			25	13	30	6	85	18	56	7	14	3	16	5	34	14	105	29	335	95
1843			21	14	48	5	75	19	67	8	8	2	25	4	30	8	90	31	370	96
1844			29	13	46	5	60	12	61	1	7	2	16	5	33	9	104	25	355	72
1845			30	11	86	8	62	9	61	1	13	4	24	8	37	11	73	11	395	63
1846			25	11	34	9	28	8	64	7	11	3	21	2	31	9	82	16	397	64
1847			18	9	30	7	47	7	62	8	14	7	24	4	38	13	125	18	399	73
1848			30	17	34	7	52	10	62	12	10	3	22	5	42	7	87	13	339	74
1849			22	17	23	3	41	7	78	5	7	1	16	5	62	16	94	23	343	77
1850			25	9	30	6	46	13	66	6	9	1	14	3	32	4	79	24	361	66
1851			41	18	22	2	44	4	63	4	15	3	19	2	37	9	98	18	394	69
1852			42	12	15	1	62	9	88	8	9	1	12	5	51	15	93	14	372	65
1853			42	19	24	6	49	13	89	8	16	4	26	5	37	13	106	20	388	88
1854			37	12	34	3	57	8	91	5	10	2	27	4	62	20	90	16	417	73
1855			53	22	35	6	51	7	82	9	6	2	20	6	53	16	91	22	391	80
1856			46	16	33	8	59	15	92	5	12	6	23	10	40	14	97	23	402	86
1857			44	25	50	14	61	8	96	4	19	6	16	5	54	16	107	25	417	103
1858			51	24	39	4	57	10	91	6	18	3	24	4	54	10	101	17	435	87
1859			46	16	36	8	68	10	92	11	9	6	21	1	43	15	105	22	420	89
1860			47	19	54	4	65	12	107	11	20	7	12	0	47	12	108	21	469	86
1861			49	17	49	5	58	8	79	8	19	5	25	7	55	19	97	10	431	79
1862			55	19	37	7	56	4	96	5	17	3	14	2	51	15	98	17	435	72
1863			42	10	38	3	53	4	117	7	11	2	10	3	47	15	122	18	440	61
1864			33	10	30	4	49	3	96	3	11	4	12	3	48	10	111	10	395	47
1865			62	12	20	1	41	6	80	0	15	3	7	4	40	4	99	7	373	37
Total.	1,625	754	1,475	307	2,233	554	3,330	396	862	267	692	167	1,769	520	4,311	1,041	16,340	4,100		
First Decade.	53	31	189	39	303	125	630	106	201	118	64	21	140	69	943	180	2,238	688		
Second Decade.	378	218	271	75	350	119	551	93	207	104	65	20	229	112	770	247	2,820	699		
Third Decade.	374	191	348	85	507	144	551	55	190	73	166	47	297	98	907	353	3,458	946		
Fourth Decade.	346	146	281	50	477	80	745	72	107	37	201	41	435	125	946	183	3,539	730		
Fifth Decade.	475	168	386	68	569	80	910	60	151	45	194	39	460	139	1,045	160	4,183	757		

The period selected for the foregoing table does not include the last five years, so as to allow time for graduates in the latest years included in the table to enter the ministry.

From this tables it appears that the largest class which was graduated in the fifty years embraced in the tables is that of 1847 in Yale. Reckoning by decades, there has been a steady advance in the whole number of Alumni from these eight New England colleges, but the last half of the period there has been a sad decline in the number who have devoted themselves to the gospel ministry.

The percentage of ministers for the five decades is as follows :—

	Amherst.	Bowdoin.	Dartmouth.	Harvard.	Middlebury.	University of Vermont.	Williams.	Yale.
Decade.	per cent.	per cent.	per cent.	per cent.	per cent.	per cent.	per cent.	per cent.
1st	58	21	41	16	58	33	40	29
2d	57	27	34	16	60	31	50	32
3d	51	24	24	10	37	25	33	27
4th	42	18	18	9	25	20	28	19
5th	35	15	14	6	29	23	28	16
Total Period.	46	21	24	11	42	24	33	24

Thus it is seen that Amherst College has a larger percentage of ministers among its graduates than any other of these colleges, and that in the number of ministers which it has educated within this period it is second only to Yale.

The percentage of ministers in the sum-total of the alumni for each of these decades is as follows :—

1st decade	30 per cent.
2d "	35 " "
3d "	27 " "
4th "	20 " "
5th "	18 " "

The percentage of ministers for the whole period is 25.

These facts may suggest that recently it has become more common for persons to obtain a liberal education who do not enter professional life, but they also show that there has been a decline in the number of students who have entered the ministry. The Congregationalists now have five hundred more churches than they have available ministers. Of the reasons and the remedy for this state of things we do not propose now to speak. We simply present the facts, which surely call for the most serious and prayerful consideration.

CHRISTOPHER CUSHING.

BOSTON.

CONGREGATIONAL NECROLOGY.

Mrs. LOIS EASTMAN (PORTER) CURTIS, widow of Rev. Joseph W. Curtis, late of Hadley, Mass., died in that town on the 12th of May, 1868, aged sixty-seven years. Born February 8, 1801.

She was the daughter of Dr. William and Mrs. Charlotte (Williams) Porter, and great-granddaughter of the first Jonathan Edwards, having her birth on the lands purchased by her ancestor, Samuel Porter, in 1658, and on which the family residence has been for more than two hundred years. She passed most of her life in her native village. She was trained in the faith of Edwards, and under the ministry of Dr. John Woodbridge. Her personal appearance was attractive, and she was possessed of a well-cultivated mind. Early in life she made profession of her faith in Christ.

It is not strange that she was early sought as the wife of a devoted missionary, then on Mission Ridge, since famous as Lookout Mountain. With a struggle of intense anxiety she was led to decline the offered hand and to remain with her beloved parents. Showing piety at home her duty seemed plain, and November 7, 1827, she was married to Deacon Nathaniel Coolidge, a merchant in Hadley. Coworking with her parents, her husband, and her pastor, her influence was delightfully felt in the family, in the academy, and in the town. April 9, 1835, while speaking in a religious meeting of "seeing heaven open," Mr. Coolidge was prostrated by a paralytic stroke, and was carried home to die. November 27, 1836, she was married to Rev. Joseph W. Curtis, who, with broken constitution and four motherless children, had returned from his missionary labors in Ohio to pass the remainder of his life in New England. She took him and his family to her own home. Chastened by the loss of her first husband and his only daughter, a young lady of rare attractions, and by the early death of the three children of her second marriage, she devoted herself untiringly to her ministry of care. Never were the duties of a step-mother met with more admirable meekness, prudence, wisdom, and kindness.

Rev. Mr. Curtis, having suffered as an invalid twenty years, died March 10, 1857. One of his sons was graduated at Amherst, and another at Williams College.

Surviving her own parents, her two husbands, and six of their children, she waited cheerfully all the days of her appointed time, while many trained in her house and under her teachings and prayers rise up and call her blessed. Full of good works, full of faith in her divine Lord and Saviour, she fell asleep, exchanging her earthly dwelling, which had been her charmed home for thirty-three years, for a home not made with hands, eternal in the heavens. Her only surviving step-son, Hon. Joseph S. Curtis, of Green Bay, Wisconsin, hastened to her dying-bed from his distant home to honor her in death as he had delighted to honor her in life.

J. P.

REV. JAMES NOYES died in Had-lam, Conn., October 11, 1868, in the seventy-first year of his age. He was born in Wallingford, Conn., December 8,

1798. His father, Rev. James Noyes, was pastor of the Congregational Church in that place during the long period of forty-six years. His mother was Anna (Holbrook) Noyes. Under a wise and pious training the son became early impressed with a sense of his sinfulness in the sight of God and of his need of reconciliation to him, but did not regard himself the subject of a saving change till some months after he entered Yale College in the year 1815. Owing to serious illness he left college before he had completed the second term of the first year. Subsequently, as health permitted, he prosecuted the earlier studies of the college course under private instruction, and in 1819 entered Union College, Schenectady, N. Y., where he graduated in 1821. He entered at once upon his theological studies at Andover, Mass., remaining there through the regular three years' course.

He was licensed to preach by the Andover Association in September, 1824. He was ordained as an evangelist September 30, 1824, by an ecclesiastical council, convened at the house of Rev. Mr. Eaton in the second parish of Boxford, Mass. During parts of the years 1824 and 1825 he labored as a Home Missionary in Vermont and New Hampshire, subsequently also in East Hampton, Montville, and Hamden, Conn. A large addition was made to the church in the latter place as the fruit of his labors. He also preached in Goshen, Mass., for several months during the year 1828, where a revival of religion crowned his ministry.

July 1, 1829, he was installed as pastor of the Congregational Church in Middlefield, Conn. He continued there nearly ten years, having been dismissed at his own request, on account of the failure of his health, January 1, 1839. During his ministry in Middlefield, September 11, 1833, he married Miss Esther I. Walkley, of Haddam, Conn. After leaving Middlefield he was employed for three years or more as a teacher in North Haven and in Haddam.

In August, 1843, he became pastor of the Congregational Church in Burlington, Conn. Here he remained nearly three years, having been dismissed September, 1846. After the close of his ministry in Burlington his home was in Haddam, where he was employed more or less in teaching. During these years also, as his health permitted, he supplied neighboring pulpits as opportunity offered. Commencing some time in 1850, he preached for the space of a year and a half in Hadlyme, also a year in Milton, including parts of 1852 and 1853. A few years after he supplied for a year or more in Hamburg, and for shorter periods in several other churches in the vicinity of his home. He loved the gospel ministry, and, as far as his health allowed, he served his Master in it with great acceptableness, fidelity, and usefulness.

His sermons were scriptural in matter, correct in doctrine, methodical, and carefully written. He aimed not at singularity, or originality even. His sermons were not speculative, but wholly practical, designed to affect directly the heart and the life. But though an unpretending preacher, he possessed an uncommon facility of rhetorical expression. Most of his written sermons would give evidence of this fact; indeed, it appeared in his unstudied, extemporaneous addresses, and even in his ordinary conversation. Words fell easily from his pen and from his lips. His character was so eminently transparent and guileless, that there could be no diversity of judgment as to his perfect integrity. Benevolence was his great comprehensive excellence. His love was indiscriminate. He loved the

evil and the good, if not with equal affection, yet in striking resemblance to Him "who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He had the deepest sympathy with men in all their varied trials.

His love of children was remarkable. He seldom met a child anywhere without showing his interest in him by some endearing words and sympathizing attentions. His courtesy and politeness were proverbial. None who knew him can ever think of him without associating with him the manners and bearing of a Christian gentleman. He had the charity that "thinketh no evil,"—the charity that covereth the multitude of sins. He looked upon all with a friendly eye.

He was pre-eminently social. It was his delight to meet his friends in free, familiar intercourse, and all felt an undisguised pleasure in meeting him. His face was always bright, his smile of gladness irrepressible, and his greetings most frank and cordial.

He was stricken down with paralysis three years before his death, and during that long interval was nearly helpless. This period, however, was spent in much reading and reflection, in sweet resignation and patience, in cheerful intercourse with his friends, and in calm and abiding hope of heaven. He has left a wife and two children, a son and daughter, to mourn his departure.

J. L. W.

Miss ELIZABETH COBURN, daughter of Daniel P. Coburn and Rebecca (Parham) Coburn was born in Tyngsborough, Mass., November 21, 1845, and died November 24, 1869, aged twenty-four years. In childhood she manifested such pleasing traits that her mother expressed the wish that she might remain always a child. When nearly eighteen years of age she entered Abbott Academy at Andover, from which she graduated in 1867. At the school she excelled in composition, and ranked very high in some of the studies for which she had a special taste. During the first year occurred the religious change which later was to give her life its special significance. She united with the Congregational Church in West Dracut, May 5, 1867. At this time there was no evangelical preaching in her native place. Having completed her course at the Academy she returned to her home. From the September succeeding her graduation, largely through her influence and that of her sister, religious meetings were held weekly in her native town, conducted for a time by Henry F. Durant, Esq., which resulted the following April in the organization of an evangelical church and in the erection of a house of worship which was dedicated in October, 1868. To the success of this enterprise she gave her heart and her prayers. The obstacles were not small, but her courage and faith were greater. Her firm health gave her great executive power. The records of Heaven are not open to us, but if we could read them we might find that her "strong crying" to God had moved his heart to give many spiritual favors which proved welcome to God's people where she lived. It was not strange that when the foundations for future Christian work were all completed by the installation of a pastor, tears should moisten her eye as she took his hand at the close of the service and gave as it were her "right hand of fellowship" and co-operation; he far from suspecting that she, then the youngest of his church, would be the first to be summoned above. With this

church she united at its organization and became a teacher in its Sabbath school. The salvation of her pupils was the burning point of her religious work. With unusual faithfulness she labored with them and prayed for them. She said that "she thought her prayers for them would be answered." In a letter written the August preceding her death, she says of her class, "I cannot tell how much I have become interested in them. If any one had told me when they chose me for their teacher that I should love those boys so, I should have hardly thought it possible. It seems as if *God had given me a special spirit of prayer for them.* I think of them *so often and pray for them so earnestly.* *Do pray for them and for me too.*"

She was reserved, but it was reserve that did not repel. Her demeanor was the product of thoughtfulness regulated by Christian principle. Discretion was a prominent quality. She knew when speech as well as when "silence was golden." Her self-control was marked. Says her sister, "She thought it a duty to be pleasant and cheerful. She did not believe in complaining, but in striving to overcome, and she was acting upon that idea. Everything she prayed for she wanted to live up to."

Miss Belcher, of whom she took instruction in painting not long before her sickness, wrote, "I was filled with a new sense of her loveliness, her living piety, and her quiet earnestness."

An acquaintance wrote after her death, "She seemed to me one of the most earnest, sincere, humble Christians I ever knew. In the very last letter I had from her she said that she had been unusually anxious through the summer for people to become Christians. For herself, she said, she did not know what she wanted me to ask," (pray for,) "except that she might be filled with the fulness of Christ."

Her disease, typhoid and rheumatic fever, deprived her largely of the use of her reason during the last of her sickness, yet in her delirium her thoughts were much upon religion and her Sabbath-school class.

Her life was remarkably pure and beautiful, her consecration unusual. Strength, culture, piety, — what other armor did she need to fight life's battle till the going down of the sun at threescore and ten! But her virtues were to be acquired for a short conflict. Ready to live, she was ready to die. "She has earned her reward early." May her influence in its "twilight" be as long and as powerful for Christ as it would have been if she had remained till advanced age to serve him!

C. S. B.

Mrs. MARY WATSON died in Wethersfield, Conn., December 24, 1869, in the eighty-eighth year of her age. She was the widow of William Watson, of Hartford, and daughter of Rev. John Marsh, D. D., for fifty years pastor of the First Church in Wethersfield. Her mother was Annie Grant, of East Windsor. The subject of this sketch in her youth became a member of the church under her father's care, and upon her marriage, in 1806, she united with the First Church in Hartford. Not long after the death of her husband in 1836 she returned to her early home, where she ever afterward resided. Though not without the discipline of sorrow in that bereavement and the loss of her youngest son in 1849,

hers was a serene and benignant life. For these many years she was a centre of affectionate and admiring regard from her children, sisters, and many friends old and young. The beauty of her person, which made her youth especially attractive, was remarked by strangers in her old age, and seemed to be wonderfully restored to her countenance in the repose of death. It was a fit expression of her character, which was a symmetrical assemblage of all womanly virtues and Christian graces. All who knew her acknowledged this unconscious yet crowning charm of her disposition and manners. The charity that with the quickness and delicacy of an instinct "sought not its own," but cared "for the things of others," making her, like her Divine Pattern, choose not so much "to be ministered unto" as "to minister." We add this testimony — one of the most unquestionable that can be borne to a Christian lady — that she ever drew to herself the affections, we might say the homage, of domestics and dependants. And as her long life was beautiful, so was her death. In loving and confiding discipleship to Christ she waited all the days of her appointed time, not impatient but ready, and in entering the valley knew the Lord as her Shepherd, and feared no evil and did not want. "Blessed are the pure in heart, for they shall see God."

O. E. D.

DEACON RICHMOND WALKER, who died at Taunton, Mass., January 20, 1870; was born in Taunton, June 19, 1793, son of James, son of Elisha, son of James, son of Peter (and Hannah Hutchinson daughter of Edward, of Boston), son of James who came to this country in 1635, settled in Taunton 1640-3, and became prominent and useful in the civil and religious affairs of the town and Colony. Deacon Walker's mother was Deborah, daughter of Gershom Holmes, of Taunton. He was wont to ascribe the most potent and permanent of his early religious impressions to the counsels of an aged grandmother, with whom, over seventy years of age, he was accustomed in his boyhood to walk to church over three miles. His parents did not, till after the period of his youth, make a profession of religion. He had few educational privileges, spending his youth chiefly on the farm and in the brickyard. At the age of twenty his religious impressions ripened into deep conviction, such a sense of sin, and guilt, and spiritual need overmastering his thought and soul, that he could not throw it off. There came no relief from his soul-agony, till he accepted the pardon proffered in an atoning Saviour. Then a new world dawned upon him. Nature seemed glorified, and in the morning of his manhood he started forth a "new man" in Christ Jesus, never to lose, in the nearly sixty years afterward, the impression of that travail and birth-hour; never to falter in his faith, never to loosen his grasp of the great truths relative to sin, atonement, and salvation wrought into his soul and life by this "religious experience." He united with the church December 4, 1814, which his parents had joined four years earlier.

A few years later the conflict began between the evangelical and the Arminian elements in this ancient church; a large number of the members had departed from the faith of its founders. His religious experience indicates which side he would espouse. Yet, when the difference became irreconcilable, and those who kept the faith delivered by the fathers were unwilling to listen to the utterances of a pulpit without the "mystery of godliness" and the marrow of the gospel, he was con-

strained by social considerations to remain, even though most of his dearest Christian friends went out in 1821 to form the Trinitarian Congregational Church. Reviewing this passage in his life only a short time before his death, he said, "I have never doubted its wisdom; I waited, when I would gladly have gone, that I might take my father and mother with me. With religious convictions less deep than mine, with numerous social attachments to the elderly people of the congregation, had I left them they would never, I think, have followed me, but have gone to *sleep* there." Three years later, in spite of the most assiduous efforts to get them committed to the party of defection, he took them with him to the new church, joining March, 1824. His aged father became a venerable patriarch, with whom, for a quarter of a century after, the Bible was so dear and so familiar, that few persons have ever had such large portions of it enshrined in the memory.

Deacon Walker's religious experience and the times of struggle concerning Christian doctrine through which he passed — that battle-period in the theological history of New England — were a prophecy of his subsequent character and life, his firmness and fearlessness wedded to patience and wisdom. Possessing an unusually strong mind, quick to apprehend, and of sharp discrimination, he became especially interested in the sermons and works relating to the issues then agitating the churches. Presentations of doctrine, theological discussions and debate, such as only the most cultured and most intellectual could appreciate and enjoy, were strength and inspiration to him. The new church, small in number, with powerful social influences arrayed against her, was necessarily put into an attitude of defence. He accordingly equipped himself for the maintenance of her doctrines, the vindication of her protest against the apostasy then spreading over the Pilgrim Commonwealth. By regular attendance upon her services, availing himself of every privilege to hear the truth, delighted most when it was most logically and pungently enforced, he outgrew, in no small measure, the deficiencies of his early training and became an able defender of the truth. Though living over three miles from the sanctuary, he, only in the rarest instances of violent storms and impassable roads, was absent from the Sabbath services, often returning to the meeting in the evening and making it his custom, maintained with a remarkable uniformity during a period of nearly twenty-five years, of attending the weekly prayer-meeting. Many a time in the cold, in the heat, over rough roads in starless nights, he travelled this long distance to refresh his heart in social worship, and to help keep vigorous the piety of the church.

Thus his Christian experience kept pace with his mental development; his heart was strengthened and inspired by heavenly hope, as his mind grasped and enshrined the vital truths of God's word. In 1837 he was chosen deacon, and for a third of a century worthily and wisely performed the duties of the office. His pastor (Rev. E. Maltby), in his funeral discourse, gave this tribute, "this church owes much of its purity, uninterrupted harmony and prosperity to his wisdom and fidelity, and I cannot forbear to ascribe much of the success that may have been in connection with my ministry of forty-five years to this worthy and lamented brother."

He identified himself with the temperance reform at its very dawn, and during his whole life was deeply interested in its measures and success. A member of

the State Legislature in 1852-53, when the Prohibitory Law was first enacted, he was one of the committee that reported the bill. Hon. Mr. Keyes, of Dedham, an opponent, said, "he was one of the only two men who pursued a straightforward, uncompromising, and perfectly consistent course in the advocacy of this measure." In the great issues of public and national affairs his was always a wise and fearless patriotism. Making it a point to thoroughly understand these issues, he was ready and able in any presence to vindicate the policy of freedom and righteousness.

His philosophy of reform and remedy for evils and wrongs had no element of haste or rashness, unwisely pulling up the tares and wheat together. By the clearness of his convictions and steadfastness of his character unable to drift, he could be patient and bide his time till Providence should furnish the opportunities for the surest and truest success. Unlike many who have been adherents of the conservative type of theology, he was earnest, active, and in the front ranks of all the wise reformatory movements of his generation.

It was chiefly in his religious character and influence that his life was noteworthy. There was a rare blending of tenacious conviction with kindness and wisdom. In different cases, requiring calmness, insight, prudence, fearlessness, his counsel and co-operation were especially valuable. Courteous, affable, considerate of the lowly, and sympathetic with the suffering, by a genuine urbanity toward all classes, he won the highest respect of all. In him was reproduced in an unusual measure the qualities and excellences which distinguished the good men of our earlier history. Perhaps by no one in the community was there so marked a representation of the Pilgrim spirit and faith. As his life had been steadfast, so his end was serene.

He married Abigail Presbrey, of Taunton, December 2, 1819, who died October 12, 1825, leaving one son, Rev. J. B. R. Walker, now of Hartford, Conn. He married also Mary Seabury, of Taunton, December 13, 1826, who died May 7, 1864, aged sixty-six years, leaving one daughter, now the wife of William R. Davenport, Esq., of Taunton.

W.

REV. AARON FOSTER was born in Hillsborough, N. H., March 19, 1794. He was son of Aaron and Melitabel (Nichols) Foster, the eldest of ten children, eight sons and two daughters. His maternal grandmother was a sister of Rev. Aaron Bancroft, D. D., of Worcester, Mass. He was related to the distinguished historian, Hon. George Bancroft.

In his boyhood and early youth he worked on a farm with his father; but, of a thoughtful and studious turn, he became qualified to teach a district school at the age of seventeen. In his twentieth year, he set out on foot, like many a noble New Hampshire boy, to seek his fortune, going in a westerly direction. He reached Schoharie, N. Y., thirty-two miles west of Albany, where he taught school about six months. There he found a little church organized about two years before by a missionary from Connecticut; and, boarding in one of the families that belonged to that church, where a prayer-meeting was held, he became interested in his personal salvation, united with the church, and, as he said, "was baptized into the sacred name of the Father, the Son, and the Holy Ghost."

At once he felt a desire to be himself a missionary. Accordingly, with the earnings of his school at Scobarie, he entered Kimball Union Academy, at Plainfield, N. H., fitted for college, and was graduated at Dartmouth in the class of 1822. In scholarship "he was solid, but not brilliant"; he ranked among the first third of his class. From Dartmouth he went to the Theological Seminary at Andover, Mass. There he was marked as an earnest, humble, devout Christian; very meditative, and original in his views. In his third year at the seminary he became much interested with others in the subject of Home Missions, and particularly in the question of providing for the support of pastors in churches to be organized in new settlements all over our country. He was one of a band of brethren who met often to pray and confer on that subject. In February, 1825, he wrote and delivered a rhetorical address in the chapel, in the presence of Rev. Dr. Porter and the students, on that subject. He advocated the formation of a National Domestic Missionary Society, for the aid and support of permanent pastors. His address was earnest, eloquent, and highly approved; and though himself unconscious of the result, that address became an important link in the chain of events that issued in the organization of the American Home Missionary Society in New York, May 12, 1826.

Mr. Foster was ordained as an Evangelist at Rutland, Vt., October 19, 1825. On recommendation of Rev. Dr. Porter, went to South Carolina in the employ of the Charleston Missionary Society; was stationed in Laurens District three years; installed pastor, in 1828, of the Presbyterian Church in Pendleton, S. C., the residence of Hon. John C. Calhoun. His ministry, of four years in this place was very successful, "many servants and whites" being added to the church. His situation becoming uncomfortable, in those days of nullification, he resigned, and, returning to New England, he acted as an agent a little more than a year for the Massachusetts Missionary Society, in connection with the secretary, Rev. Dr. Storrs, collecting funds, and on the Sabbath supplying a little church in Millville, in the town of Mendon, Mass. In 1833-1837 was stated supply of a church at Fort Covington, Northern New York, then at East Constable, 1837-1843, where, his health failing, he cultivated a farm, preaching only once on the Sabbath. In 1844 he was associated with his brother-in-law, Rev. George C. Beckwith, D. D., as agent of the American Peace Society; next he supplied the Robinson Church at Plymouth, Mass., five years, — 1845-1850. On the one hundred and forty-seventh anniversary of the landing of the Pilgrims he preached two memorial discourses, which were printed.

February 13, 1850, he was installed pastor of the church in East Charlemont, Mass., with a salary of four hundred dollars. The church was small; but here he was happy, and labored with great acceptance and success twenty years. As the fruit of a revival in 1868 twenty-three were added to the church.

While pastor at East Charlemont he was a delegate to the World's Peace Convention, in London, 1851, and a member of the Massachusetts Constitutional Convention, in Boston, 1853. He published a summary of his experiences and observations while in Europe (1851) in forty-nine letters (in the Greenfield Republic), addressed to the young people of Franklin County, Massachusetts.

As a pastor, Mr. Foster was greatly esteemed and beloved; he had the goodwill of all his people, and they much more of his; for he was devoted to their

welfare, temporal and spiritual, and fully sympathized with them in all their trials. In temper he was kind, obliging, cheerful, and happy. In sermons, prayers, and memorable sayings he was unique and original.

Mr. Foster was peculiarly happy in his domestic relations. August 12, 1829, he married Miss Dorothy A., daughter of Dr. Roswell Leavitt, of Cornish, N. H., who survives him. Their children were six, — one son, who died in infancy, and five daughters, four of whom still live, — three married. His home was eminently the abode of peace, comfort, and hospitality. The circle of his acquaintance was large, and his correspondents numerous.

Living as a Christian, enjoying every day "the good-will of his Saviour," he could say, "so it is that a large part of my devotional meditations are praise and thanksgiving." His end also was peace. His health began visibly to fail in the fall of 1869, but he continued to preach at least once on the Sabbath till his twentieth anniversary, when he designed to make a farewell address and resign his pastorate. But he was unable to do it. Still hoping to recruit, he set out on a journey, reached Geneva, N. Y., the residence of his son-in-law, Rev. Henry S. Kelsey, and there gradually failed, till life closed, April 10, 1870, aged seventy-six. In his last sickness his reason was clear, his views of his Saviour and eternal realities bright and joyous. "I am nearing," he said, "the dark river, but my dear Saviour is my light and joy." "O, how I have loved the Saviour; how my soul has delighted in him!" He took a tender leave of his family, all of whom were with him, by turns, sent affectionate messages to his brothers and sisters, and waited in patience his end. "Almost home!" "Jesus, come quickly!" "Now he comes!" So this dear servant of Christ entered into the joy of his Lord.

On Tuesday following his death funeral services were attended at the house of Rev. Mr. Kelsey. His remains were then conveyed to Mount Auburn Cemetery, Massachusetts, and placed in a receiving-tomb until May 24, when the final interment was made, with proper observances, in a family lot purchased several years ago.

Before death he expressed a wish that on his tombstone might be inscribed "I AM THE RESURRECTION AND THE LIFE."

N. B.

Mrs. ELIZA (SAFFORD) PARSONS, wife of Rev. John U. Parsons, died in Portland, Me., May 6, 1870, in her sixty-eighth year. She was born in Kennebunk, Me., November 29, 1812, and married December 15, 1844.

Many hundreds of the sisters in the churches with whom Mrs. Parsons wept and prayed in times of revival will be interested to know a few facts in her history.

She was the daughter of William and Louisa (Knowlton) Safford. In early childhood the family attended the Unitarian meeting; but when the Union Church was formed, the mother, trained to Orthodoxy in Ipswich, and all her children went with the new society. This daughter embraced the Saviour and united with the church before she was sixteen years of age, and while at home she was active in every good work. Early in her Christian history she read the Memoirs of J. B. Taylor and embraced his views of the higher Christian life and

made, as she believed, a new and *full* consecration of herself to God in Christ, and from that hour, until she was taken up, she never had one doubt of her acceptance with him. She made no parade of her consecration. She was the farthest possible from the thought of sinlessness; but she *rested wholly and constantly in Christ*. When a bride she was exposed to such peril at sea as occasioned the captain to call her husband up to pray at midnight; but she was perfectly calm and cheerful.

From the time of her marriage she was called to a missionary life, in which she greatly delighted. During a residence of eight years (1845-53) in Georgia she was accustomed to attend the Presbyterian camp-meetings and other protracted services, and labor in the sisters' meetings and with awakened sinners, so that Dr. Hoyt, of Athens, gave her the name of "The Little Preacher." And during the last years of her life, as long as she was able to accompany her husband, who was laboring as an Evangelist, she always conducted the daily sisters' meeting, and in them the spirit of inquiry uniformly began. Many are the stars that will be found in the crown of her rejoicing.

She was called to drink of the cup of affliction: Five times in succession she stood by the crib, the coffin, and the grave of her only child, not only without a word of murmuring or repining, but with the most cheerful acquiescence in the will and providence of God.

Of slender form and nervous temperament, she was still firm and resolute in duty. When no longer able to accompany her husband, she preferred to be alone with her books and her Redeemer, and spent much of her time in prayer for the Holy Spirit to rest upon his labors.

Her constant "assurance of hope" is the more remarkable from the fact that the last seventeen years of her life were a constant warfare with diseases, — usually productive of gloom and despondency. But they never clouded her vision of heaven. And when, under the influence of a severe influenza, they settled upon her vitals past relief, she continued perfectly triumphant. For twelve weeks she walked by the brink of the river, and her testimony was, "I have no ecstasies; I do not expect any; but *my peace is as a river*." Unable to converse much the last of the time, she desired solid books and religious papers to be read to her nearly all the day. She disposed of all her things as mementos to friends, and made every arrangement for her burial. Her chamber was more like a bridal than a dying chamber. The last few days she lay as quiet as an infant, and it was expected would so "fall asleep." But after her eyes were fixed and her tongue palsied so as to be almost immovable, she began with great earnestness to try to speak. It was evidently the vision of the "other shore," for by careful listening she was heard to say, "Farewell — to earth." "Rest — for — the weary." "Sweet — rest — in heaven." "Farewell."

J. U. P.

LITERARY REVIEW.

MIRACLES PAST AND PRESENT,¹ by William Mountford, is a book that could have been written only at a time of great mental activity on supernatural topics. Its very existence is a concession to the simple religion of the Bible, an admission that the miraculous elements of the Scripture record cannot be set aside with impunity, but must be examined with care before adverse conclusions are announced. We read the book as it originally appeared in the *Monthly Religious Magazine*, in a series of articles, and became much interested in the author's views. While in some points he lacks the clearness of statement and close argument which are to be found in some portions of the discussion on miracles in the *Boston Lectures on "Christianity and Scepticism,"* we think in others he more successfully meets some of the objections of sceptics, for he turns much of the sceptic's reasoning against him, and with the very views and positions which the sceptic holds shows the probabilities of miraculous events as recorded in the Bible. Thus he uses modern Spiritualism in a way to strengthen his argument without admitting any of the absurdities accredited to it by its devoted adherents. He also well shows the weak logic of those who—their arguments being stripped of verbal gloss—claim that they would not believe a miracle although they should behold one, because, forsooth, a miracle is contrary to nature, and is, therefore, not to be believed. To such persons the query comes with force, "if a man cannot trust his eyes and ears, how can he rely on his doubts? and how does he know but doubting his senses may be an unworthy, untrustworthy act?" Our author, in this connection, shows the inconsistency of Renan's argument, if such it can be called, against miracles, and well condenses the Frenchman's smooth sentences thus: "A miracle is not to be regarded, because it never could have happened; and because even if, perchance, it had happened, there never could have been any people who could have been believed about it." The absurdity of such a position is evident enough when it is squarely presented, and yet it is the position really held to-day by many who think themselves intelligent and logical doubters. Similarly weak is the very common demand that a miracle be wrought under some specified conditions as a test of genuineness. Now miracles in their very nature are not at the ordering of any man as to time and place, nor does science so treat subjects less foreign to its domain than miracles. Are we to disbelieve in earthquakes because they do not occur at a time and place known beforehand, and would a miracle coming "to order" be a miracle? Of course not, for thus coming, it would by that very fact part with something essential to its miraculous nature. And further, as to tests, neither astute scholarship nor science is necessary to the attestation of all miracles. Scientific disputations would avail little with the five thousand whom Jesus fed, as opposed to their common sense and their hunger satisfied; and yet Strauss declares that he cannot believe in a miracle until he has had a solution of the philosophical views which he entertains against the possibility of such a thing; that is, seeing

¹ *Miracles Past and Present.* By WILLIAM MOUNTFORD. Boston: Fields, Osgood, & Co. 1870. 12mo. pp. 518. \$2.00.

would not be believing, and physiological evidence that his hunger had been appeased, would be rejected; that is, a fact proved by different senses would not be believed until he had been convinced against his will that it was reasonable, having also first determined that it must be unreasonable!

We have not space to follow the arguments of Mr. Mountford, although there are some points to which we should like to take exception at some length. As to the phenomena of modern "Spiritualism," he takes stronger ground than we are prepared to, and yet he sustains his theories with ability. Amid the vast mass of spiritualistic humbug he finds what he deems to be facts and principles. He holds that there is intercourse with the spirit-world, "but as to the spirit to be talked with, there can be no absolute certainty"; that is, if we rightly understand him, he believes in the existence of both good and bad spirits; the latter he calls "impostors," on the biblical ground that "Satan himself is transformed into an angel of light." He also asserts that his personal experiences satisfy him "that some spirits have power to come into the realm of nature some little way," and he argues that by a reasonable admission of what he claims to be facts in these phenomena, "certainty is restored as to the familiar spirit of the Old Testament, and as to the nature of the unclean spirits mentioned in the New Testament, as to the history of the woman of Endor," &c., &c. Also that thus may be understood that sentence, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to wandering spirits, and the instructions of demons." By these brief hints it will be seen what use he makes of these phenomena; that is, as showing man's susceptibility as to the spiritual world, and, indirectly, the truth of miracles. One point more, and we close the book. In referring to the argument that miracles are unreasonable simply because spirit cannot act on matter, he says, "That a spirit cannot do anything for men to know of, and cannot give a 'sign,' seems to some persons to be absolutely certain, because, as they think, spirit cannot possibly touch, nor handle, nor know of matter; and yet they believe that they, individually, are body and spirit united. They cannot tell how anger clinches for a man his fist, nor how their own thoughts become words; and yet they are certain that spirit can never affect matter in any way; and they are certain of this, notwithstanding that they do not even know what a spirit may be. And yet, actually, by its immortal nature, a spirit may have endless aptitudes and appliances, and powers of self-adjustment."

It is perhaps noteworthy and encouraging that this book comes from the Unitarian ranks, and that, while open to criticism in several points, it has so much that is excellent, suggestive, and oftentimes conclusive, and is pervaded with a truly reverential spirit.

THE same general commendation we have given to the previous volumes of Dr. Cowles's commentaries apply to his Notes on Proverbs, Ecclesiastes, and the Song of Solomon.¹ The notes show the results of sound scholarship rather than the details of technical knowledge, and for this reason are eminently adapted for

¹ Proverbs, Ecclesiastes, and the Song of Solomon. With Notes, Critical, Explanatory, and Practical. Designed for both Pastors and People. By REV. HENRY COWLES, D. D. New York: D. Appleton & Co. 1870. 12mo. pp. 363. \$2.00.

the general reader. We detect no attempt to establish any pet theories, but rather an honest desire to bring out the true meaning of the text. The Notes on Proverbs are peculiarly appropriate for the young, and occupy two thirds of the volume; the Introduction to Ecclesiastes is quite extended, covering the questions of authorship, the special aim of the book, its style, the alleged scepticism and epicureanism of the author, and the practical value of the book. Dr. Cowles holds that Solomon was the author of Ecclesiastes; conjectures, and with much ingenuity of argument, that he wrote somewhat specifically for those with and before whom he had especially sinned; that he wrote for those whose training had been under the darkness of the outlying lands, and that he adapted his thoughts and their expression to their intellectual and moral state; as to the style and dialect, so different from the style and dialect of Proverbs, Dr. Cowles thinks they are directly traceable to the peoples other than the Jews, with whom Solomon had been, for years, in close contact; as to alleged scepticism and the comparatively low moral tone of inferences drawn from great truths, the views of a future life and God's moral government over men, it is argued that while the book may be intended to give the changeful hues of his own thoughts running back through his life, he still at the end "comes out with true and stanch faith in both the future life and the just moral government of God." As to Solomon's epicureanism, that is, a supreme regard for present sensual pleasure, it is to be borne in mind that he wrote for pleasure loving and seeking men, that he took pains not to offend or repel them, and that he condemned the gross abuse of the good things of this world and not their legitimate use.

In regard to the Song of Solomon, Dr. Cowles frankly says that he began his labors upon it with two difficulties; (1.) whether the scope and aim of the book admit of being satisfactorily determined; (2.) whether a book so thoroughly Oriental in its conceptions and imagery can be read and studied with profit by a people so unlike as we are in our sense of delicacy and propriety, and in our poetic conceptions. He then comes to the great question whether the book is a mere delineation of human love, or is it an allegory designed to represent the love of God to his covenant people. After a candid discussion he inclines to the latter belief with good reasons for so doing. A single quotation will suggest a valuable train of thought which those who read the "Song" will do well to observe: "We must not impute to them (the people of the East) indelicacy of mind and impurity of heart because their tastes and standards of judgment differ from our own; . . . a fair translation of this book should aim to give its spirit rather than its precise letter; for obviously it should labor to make the book to us what it was to Solomon and his first readers,—equally chaste and delicate in its allusions, equally far from liability to unhallowed associations." With this view Dr. Cowles has introduced a new translation in which Oriental warmth is somewhat tempered.

As a whole, this threefold commentary gives us much pleasure, and we can cordially recommend it to the Christian public and to the biblical student.

WE are happy to announce to our readers that "The Reign of Law,"¹ by the Duke of Argyll, after passing through five editions in England, has been issued

¹ *The Reign of Law.* By the DUKE OF ARGYLL. First American, from the Fifth London Edition. New York: DeWitt C. Lent & Co. pp. 462. \$ 2.00.

by American publishers. Some portions of this work appeared originally in the *Edinburgh Review*, in *Good Words*, and in *Addresses to the Royal Society of Edinburgh* while the author was President of that body. The general scope of the volume appears from the titles of its successive chapters, as follows: "The Supernatural; Law: its Definitions; Contrivance a Necessity, arising out of the Reign of Law; Apparent Exceptions to the Supremacy of Purpose; Creation by Law; The Reign of Law in the Realm of Mind; and Law in Politics."

The publication of this treatise not only excited great interest in the minds of philosophers of different schools, but it called forth adverse criticism from the friends of Mr. Darwin's "Theory on the Origin of Species," and also from the advocates of the "Positive Philosophy," as well as the advanced partisans for "Free Will." The fifth English edition, of which the American is a reprint, has an increased value from verbal modifications, additions, and notes in which the author meets the objections urged by his critics. The primal design of the work is to show that law prevails alike in the realm of matter and of mind, and it involves the position that miracles themselves constitute no exception to this rule, that they are not, strictly speaking, a suspension or a violation of law, but the expression of a Higher Law by means of which God makes extraordinary indications of his presence.

The author shows himself learned on the theme of which he treats, and displays remarkable power of analysis. His thoughts are clear, and he knows how to give them clear expression. His forte is in defining terms, which in all philosophical treatises is of the first importance, as it is the most difficult of attainment. It is a satisfaction to read an author who, instead of deluding himself and beguiling you with words which convey an idea which he does not intend, proves his mastery of language by saying what he means. It is, moreover, refreshing to follow the reasonings of a mind which has sufficient breadth and grasp to have no fear for religious truth, and no jealousy of science, but is ready to welcome the light from what source soever it may come, and follow that light whithersoever it may lead.

In the advocacy of freedom the author is satisfied with the exclusion of compulsion, while he declares that "all attempts to deny that the will is determined by motives are futile." When he treats of the will as a separate power he strictly confines it to "what may be called the executive of the mind." In this sense of the word he speaks of the will as that which "determines,"—thus: "That on which the will finally determines to act may always be called, and is always properly called, a motive."

When he speaks of the will as "determined by motives" he uses the word "motives" in a very broad sense, for in alluding to "*everything* that determines the conduct of a man," he says, "*if* we knew *all* the motives which are brought by external agencies to bear upon his mind, and *if* we knew all the other motives which that mind evolves out of its own powers, and out of previously acquired materials, to bear upon itself; and *if* we knew the character and disposition of that mind so perfectly as to estimate exactly the weight it will allow to all the different motives operating upon it,—*then* we should be able to predict with certainty the resulting course of conduct."

If the word "motives" is used to include "the character and disposition of

mind," and if we can speak of the mind as allowing greater or less weight to the different motives operating upon it, it would seem to us better to speak of the mind as determining its volitions in view of motives rather than of motives as determining the will.

This work is a valuable tribute to science as well as to morals, and a debt of gratitude is due, not only to the distinguished author but also to the American publishers whose enterprise has brought it within the reach of those who will be interested and profited by its perusal.

Among the American reprints of foreign works we welcome an edition of "The Early Years of Christianity," by E. DE PRESSENSE, D. D. In the Preface to the English edition the author gives the following reasons why the subject of his treatise is of special interest at the present time: Because retracing the history of primitive Christianity is the best method of defence against the shallow scepticism which assails us; because we are witnesses of an unparalleled triumph of ecclesiastical authority, which takes advantage of all the ground left at its disposal by the general indifference; and because before Protestants there are serious questions for solution, both in the domain of theology and in that of the Church.

The plan of the author will be completed in four volumes on the following topics: I. Apostolic Era. II. Martyrs and Apologists. III. Doctrine and Heresies. IV. The Church Worship and Christian Life. The first volume is divided into three books. The first treats of the period from Pentecost to the Council of Jerusalem. The second, of the Apostolic Church up to the death of St. Paul, from A. D. 50 to 65. The third, of the period of St. John.

The author has recourse, so far as is possible, to original sources, and discusses with ability the various questions involved in the beginnings of the Christian Church. We cannot indorse all his sentiments. He represents Christ in his divine nature as the subject of a certain subordination to the Father from all eternity, and, modifying the Anselmian view of the atonement, he presents "the redemptive act as essentially one of obedience," and maintains that immersion was the apostolic mode of baptism. The evangelical spirit of the author, his vivid and picturesque style, and his ripe scholarship invest with special attractiveness this work on a theme in itself of the utmost importance.

THE tenth volume of Lange's Commentary (seventh of the New Testament series), comprising Galatians, Ephesians, Philippians and Colossians, reaches us as our last pages are going to press. To the intelligent reader, and especially to all biblical students, little else is necessary than the mere announcement of the volume. Praise has long since done its work, and the Commentary, taken as a whole or in its details, presents an accuracy and breadth of scholarship, a candor and a thoroughness, a recognition, appropriation, and examination of the latest investigations, which are very cheering amid the flood of superficial thought and writing which degrades the very idea of classical attainments.

¹ The Early Years of Christianity. By E. DE PRESSENSE, D. D. Author of *Jesus Christ: his Times, Life, and Work*. Translated by ANNIE HARWOOD. The Apostolic Era. New York: Charles Scribner & Co. 1870.

In this volume the Commentary on Galatians is by Otto Schmoller, translated by C. C. Starbuck, and edited by Rev. M. B. Riddle, D. D.; that on Ephesians, by Karl Braune, translated and edited by Dr. Riddle; that on Philippians, by Karl Braune, translated and edited by Rev. Dr. Horatio B. Hackett; that on Colossians, by Karl Braune, translated and edited by Rev. Dr. Riddle.

We wish every pastor could own a set of these Commentaries; the volumes make a library of themselves, and with them at hand, the student would find much less occasion to purchase other theological books. As we have before suggested in the Quarterly, parishes, churches, Sabbath schools, and individuals can greatly cheer their pastors' hearts and benefit them in their studies and in their pulpits, by presenting them with these volumes. The good results would be mutual. People demand much of ministers in these days, but they are not sufficiently conscious that books and periodicals and papers, tools absolutely necessary, cost large sums of money, and if the regular salary is all expended for food and clothes, how shall the pastor's library be supplied? and if it is not supplied, how is he to present to his hearers topics in their freshness and vitality?

"SALVATION¹ is a great and important theme" for any one. To treat it properly, and so as to secure readers in these days of imperious demands for quite different topics, requires no ordinary tact and skill on the part of an author. "The Song of the Redeemed" is written with ability, with an excellent Christian fervor, and is adapted to awaken and cherish the right feeling in its readers. The analysis of the great theme is exhaustive and methodical. It is divided into thirteen sections, as follows: Salvation the Theme of our Song; The Great Salvation; Neglect of Salvation; Salvation to the Uttermost; All invited to Salvation; Difficulties of Salvation; Salvation by Grace; Faith and Works essential to Salvation; The Means of Salvation; The Time of Salvation; The Joy of Salvation. The Author of Salvation; Salvation urged. Felicitous quotations from evangelical poets somewhat abound; the style is lucid, with more exclamations than many would prefer; and the entire work is, perhaps, more nearly a rhapsody than an argument; is better calculated to quicken a Christian and lead a sincere inquirer to Christ than convince and convert a sceptic. The views of truth presented are sound and scriptural. The sweet and attractive face of the author is a fitting introduction to the precious theme of which he writes. The publishers have done their part with their well-known admirable skill and good taste.

EVERY lover of Christian biography will rejoice to see "The Life of Arthur Tappan."² Few of the princely merchants of the metropolis of our nation have been more widely or more favorably known. He stood firmly and manfully in the foreground of reformers. Amiable, genial, kind always, but as immovable as the hills when he took his position. He was among the earliest and most devoted and consistent of the Abolitionists of 1830, and onward till

¹ The Song of the Redeemed, Salvation to God and the Lamb. By Rev. J. W. HARSHA, A. M., late Professor in Westminster College. Philadelphia: J. B. Lippincott & Co. 1870. pp. 482.

² The Life of Arthur Tappan. New York: Hurd and Houghton. Cambridge: Riverside Press. 1870. pp. 432. \$2.00.

his death. He was earnest and self-sacrificing in the cause of temperance, being a prohibitionist from principle. He entered warmly and earnestly into the work of reforming the fallen women of his city, and endured great reproach, obloquy, and even persecution from those whose vile passions and viler conduct he felt compelled to condemn and oppose. Mr. Tappan could never be charged with being a man of one idea. He was the patron and benefactor of every good cause that commended itself to his conscience and judgment. When prosperous in business he gave liberally to the great objects of Christian benevolence. His brother, Lewis Tappan, Esq., had a delicate task in arranging the ample materials for this interesting book, but he has acquitted himself well; and in no instance has the partialities of the endearing relationship carried him, in what might seem like eulogy, beyond that which facts would abundantly justify. We hope this valuable book will have a wide circulation. It is well printed and bound, and has an admirable steel engraved likeness of its subject.

"THE BIBLE HAND-BOOK"¹ is a valuable summary of geographical and archæological facts connected with the sacred Scriptures. It gives a brief history of the Bible, the Geology of Bible Lands, Chronology, Table of Events, Geography, Allotment of the Twelve Tribes, an Account of Patmos and the Seven Churches of Asia, the Biography of Jesus, Paul, Aaron, Abraham, Joseph (son of Jacob), Joseph (husband of Mary), Luke, Mark, Moses, Solomon, and the twelve Apostles, a table of the Money, Weights, and Measures, with Illustrations of Dress. The Geography is arranged alphabetically, and fills 160 pages. The maps and engravings add to the attractiveness as well as value of the work. The author has endeavored to avail himself of the results of the latest research and of the most thorough scholarship. To those who cannot afford to buy Dr. Smith's Bible Dictionary, or could not appreciate it if they did, this smaller compendium will prove of great interest and importance.

INASMUCH as there is no probability that any biography of Nathaniel Hawthorne will ever be published, we are very grateful for the "Passages" from his note-books that have been issued in book-form; and in truth, with the addition of a few dates and bald facts in genealogy and biography, these "passages" give us a better idea of the man in his various moods, of his peculiar characteristics, of the general drift of his mental life, than any conventional memoir. The volumes before us² are exactly what they claim to be, and in so far, the reader has no occasion for fault-finding; the contents consist of "passages," and these passages are from every-day "Note-Books." There is no careful elaboration of thought and expression, there is no system preconceived and followed out, there is no attempt at rhetorical effect, but we find the precise impressions which men and circumstances, places and events, made upon the mind and heart of one of the

¹ The Bible Hand-Book, for Sunday Schools and Bible Readers, with one hundred and fifty Engravings, and twenty-five Maps and Plans. By ALBERT L. RAWSON. Second Edition. New York: R. B. Thompson & Co. 1870. Royal octavo. pp. 256. Sold by subscription for \$1.50.

² Passages from the English Note-Books of Nathaniel Hawthorne. Boston: Fields, Osgood, & Co. 2 vols. 12mo. pp. 410, 393. \$4.00.

keenest and best observers known to our literature. The volumes have been edited with fidelity, and sometimes we feel that some passages might have been omitted with propriety; but in these days when biographers aim to ignore all but the best things concerning their subjects, it is refreshing to find one, and that one so nearly related by family ties, conscientiously endeavoring to present a true picture. And further, a genuine "note-book" is not to be read or judged like the carefully prepared "works" of an author; for the memoranda thus made are either transcripts of impressions, or data for future reference and examination,—very often for rejection. Thus in our own "note-book" may be found divers heterodox statements, and references to divers sceptical authors; these are for use and not indexes of personal belief! In these volumes the reader should continually bear in mind Mrs. Hawthorne's remarks in the Preface: "Throughout his journals it will be seen that Mr. Hawthorne is *entertaining* and not *asserting* opinions and ideas. He questions, doubts, and reflects with his pen, and, as it were, instructs himself. So that these Note-Books should be read, not as definite conclusions of his mind, but merely as passing impressions often. What *conclusions* he arrived at are condensed in the works given to the world by his own hand, in which will never be found a careless word."

To one of Mr. Hawthorne's tastes, acquirements, and abilities, anything more incongruous than a consul's duties can scarcely be imagined, and yet we find many of the best things in these volumes the direct outgrowth of these duties; and so with his custom-house salt-measuring years of earlier home life, and it will ever be a question in his life, as in that of scores of authors before and since Charles Lamb went late to, and came away early from, the East India House, whether the dull routine of labor was not the needed balance, without which life would have been mainly in vain.

For pictures of English life, for insight into character, for bits of rare gossip and observation, for a genial outflow of heart, coupled with a keen criticism always uppermost, we rank these books best of their kind, and the "kind" very good; only it is rare that man's note-books are worth printing! these are, and we thank the editor for the conscientious fidelity with which she has prepared for the admirers of her lamented husband, and for the public generally, such a literary treat and such a correct self-drawn portraiture.

SKETCHES of California life in the days of early mining have been numerous, and sometimes good, but we have read nothing that approaches in genuine ability "The Luck of Roaring Camp, and Other Sketches,"¹ by Francis Bret Harte, editor of that excellent magazine, published at San Francisco, The Overland Monthly. There is a naturalness, a vivacity, a sparkle to his descriptions, a picturesqueness and a verbal strength which impress the reader with the belief that actual scenes are being narrated, that the characters are real, that the writer has seen and experienced that which he describes. Those early days in California history were peculiar, and are not to be judged by conventional standards. The mixed population, the greed for gold, the unnatural excitements, the absence of law and order, the rapid alternations of poverty and riches,—these and a hundred

¹ The Luck of Roaring Camp, and Other Sketches. By FRANCIS BRET HARTE. Boston: Fields, Osgood, & Co. 1870. 12mo. pp. 256. \$1.50.

other causes not elsewhere to be found produced a state of society such as we are not likely to see again. Now that order has come out of the chaos, and California has become more like other and older States, we are forgetting the scenes of a few years ago, and therefore this book has a peculiar interest and a certain kind of value. The roughnesses of camp and mining life, the rude language, with its constant tendency to profanity, shock sensitive nerves, and are repulsive features of the book; but without them the book would not be true to its subject, and if we would know what were every-day scenes in California, we must not shrink from the faithful representation. In such a book much of religion is not to be expected; as the miners emphatically served Mammon, the serving of God was little thought of,—and this is according to Scripture; but we regret an occasional “fling” by the author at religious matters, as if religious teachers must of necessity be hypocrites or natural fools. Unless he has been singularly unfortunate in his acquaintance, the author must have found even in the wild scenes of California life some exemplifications of Christianity, and why not have given with his marvellously graphic pen such a character, instead of McSnagley?

WE have received from Messrs. Fields, Osgood & Co. a copy of that fragment of “The Mystery of Edwin Drood,”¹ which will remain a “mystery” in a sense which the author little imagined, from the unfinished condition in which it was left by his sudden and sad death. A melancholy interest will ever attach to this work as the last from his fascinating pen.

To this publication there are added some uncollected pieces and a copy of Mr. Dickens's will. We have no disposition to invade the sanctities of private life, or engage in any unseemly discussion of the destiny of one whom God hath suddenly called to his final account; but we cannot refrain from saying that it will forever remain a foul blot on Mr. Dickens's reputation for *morality*, that together with this last product of his genius, in which he holds up to obloquy the professing philanthropists who have a “propensity to ‘pitch into’ their fellow-creatures,” and whose “fighting code” empowers them “to bore their man to the ropes,” “to hit him when he is down, hit him anywhere and anyhow, kick him, stamp upon him, gouge him, and maul him behind his back without mercy,” there goes forth to the world bound within the same covers, a copy of his will, evidently written for the public eye, in which he gives his own wife, the mother of his children, to use his own classic expression, a “kick.”

We have testimony that when this will was first made public, the feeling in England was that the attempt to injure his wife's social position by the invidious distinction made between her and her sister, to go out to the world after his death, was an act of extreme meanness. And it is a significant fact that recent English papers represent the members of the family, who were alienated by his life, as now restored to relations of peace and harmony.

PATIENCE is soon exhausted in reading Noethen's History of the Catholic Church.² It is a model of assumption and misrepresentation, and how a man of

¹ The Mystery of Edwin Drood, and some Uncollected Pieces. By CHARLES DICKENS, with Illustrations. Boston: Fields, Osgood, & Co. 1870. pp. 210. 50 cents.

² A Compendium of the History of the Catholic Church, from the Commencement of

education and candor can put his name to it as author is one of the mysteries which Romish policy alone can explain. It is plausible, if one has no other sources of knowledge; it classifies all Catholics as saints, all Protestants as sinners; presents as fact what a tyro knows is fiction or conjecture; it distorts where it cannot by craft conceal; it makes claims in religion, science, and the arts which are simply absurd, and narrates as veritable history the stupendous humbugs on which much of the Catholic Church is based, such as the discovery and preservation of the true cross, the crown of thorns, miracles, etc. The burning and beheading and persecutions of the martyrs it coolly lays at the doors of the civil authorities, just as the Catholic World treats the dark deeds of the Inquisition, as if in those times the civil authorities were not the servants of the Church. It charges the Protestants with civil wars, bloodshed, and all those sanguinary years of terrible conflict with Romanism, and utterly ignores or denies any severity or persecution on the part of the Catholics.

In one chapter is a queer though unintentional illustration of the silly weakness of the infallibility dogma. This dogma, as expounded by the best authorities, means that on religious matters, doctrine, and practice, Popes never have and never can make mistakes. But this history is compelled to admit that Clement XIV. did suppress the Jesuits; but as they were afterward restored, which Pope was right and which wrong, when both are, by the new dogma, infallible? In the chapter pertaining to Catholicity in the United States there is an ignoring of all influences save that of the Catholic Church that would be amusing were it not so boldly dishonest. In regard to the colored race here, the candid author asserts that "our holy Mother the Church has raised the African race from a condition of unbelief and ignorance, and brought them to a knowledge and practice of the saving truths of Christianity."

The only reasonable supposition in regard to this book is that it is written for Catholics only, for those who are not likely to see other books.

Sir James Mackintosh says of Henry VIII. in substance, that he was the ideal of perfection in wickedness, so far as the infirmities of human nature would permit; so of this history, — it is the ideal of perfection of misrepresentation, so far as the infirmities of human nature will allow.

"COMPANIONS OF MY SOLITUDE"¹ is just the book, and therefore good, that we should expect from Arthur Helps, the author of "Friends in Council," etc. His "Companions" are his thoughts, and with such he must generally have been in very good company. Instead of allowing his quiet musings to run to waste, as is too customary, he has carefully written out the best, and introduces them to us, as showing how in solitude he is not alone, and how his private hours are for profit to himself and his readers. Let us see how his companions talk, for thus we can judge best of their character. Says one:—

"As regards charity, a man might extend to others the ineffable tenderness which he has for some of his own sins and errors, because he knows the whole

the Christian Era to the Ecumenical Council of the Vatican, etc. By REV. THEODORE NOETHEN. Baltimore: John Murphy & Co. 1870. 12mo. pp. 587.

¹ Companions of my Solitude. By ARTHUR HELPS. Boston: Roberts Brothers. 1870. 16mo. pp. 276. \$1.50. *

history of them : and though, taken at a particular point, they appear very large and very black, he knew them in their early days when they were playfellows instead of tyrant demons."

Another : "The virtuous, carefully-tended and carefully brought up, ought to bethink themselves how little they may owe to their own merit that they are virtuous, for it is in the evil concurrence of bad disposition and masterless opportunity that crime comes."

Another : "Where a man's business is, there is the ground for his religion to manifest itself."

This for the advocates of "woman's rights" : "Government, to be sure, is not a fit thing for women, their fond prejudices coming often in the way of justice. Discretion also they would want (need?). not having the same power, I think, of imagination that men have, nor the same method. . . . Why is it that a man cook is always better than a woman cook? Simply because a man is more methodical in his arrangements, and relies more upon his weights and measures."

And so we might multiply quotations : but these will give a fair representation of the book, and perhaps induce our readers to cultivate a closer acquaintance. Occasionally there is an opinion from which we dissent, as when he falls into the careless error—for we do not think Helps to be unfair by intention,—far from it—of including under the word "Puritanism" all the disagreeable traits of human nature. When one is belaboring a "Puritan" with verbal cudgels we feel like saying to him, first, "Put yourself in his place," and then express your honest views. In brief, we say of this volume that it is full of practical thoughts on important topics admirably expressed, and cannot be read either as a whole or in parts without both pleasure and profit.

THE new and cheap edition of Froude's *History of England*, issued by Messrs. C. Scribner & Co., is now completed.¹ This interesting and valuable work covers the period from the Fall of Wolsey to the defeat of the Spanish Armada. No less than six volumes are devoted to the reign of Elizabeth. The series of twelve volumes contains all that is to be found in the library edition, and is furnished at the low price of \$1.25 a volume. The paper is good and the type clear, and the public may well be congratulated on having so important a work brought within the reach of a large proportion of appreciative readers. The last volume contains an Index to the entire work, filling about seventy pages, which adds greatly to the value of the series.

"THE STRUGGLE IN FERRARA,"² is a well-told story of the Reformation in Italy, adhering, we judge, closely to historic facts and data, and presenting a vivid picture of Romish intrigue and persecution, of the workings of that most horrible of all horrible institutions, — the Inquisition, — and detailing the gradual extinction of Protestantism in that duchy. The Italian Inquisitors had a

¹ *History of England*. By JAMES ANTHONY FROUDE, M. A., late Fellow of Exeter College, Oxford. Vols. XI. and XII. New York: Charles Scribner & Co. 1870.

² *The Struggle in Ferrara. A Story of the Reformation in Italy*. By WILLIAM GILBERT. Philadelphia: J. B. Lippincott & Co. 1871. 8vo. pp. 145. \$1.50.

theory that as the ignorant classes were greatly influenced by example, the populace would not long hold to the doctrines of the Reformation, if the Reformation could be extirpated among those who were wealthy and educated, and to these the Inquisitors gave their careful and diabolical attention. Such books are not pleasant, but yet are profitable, and their circulation is greatly to be desired in these easy-going times, when Protestants are inclined to sit with folded hands while Romanism pushes on its plans with ever-increasing vigor. Numerous illustrations add to the general attractiveness of the book.

"MISTAKEN"¹ is, technically, a religious novel, and therefore unsatisfactory, because there is too much religion for the fiction, too much fiction for the religion, and so it fails of thoroughly pleasing the reader. The author's aim seems to be to show how the commonly received doctrinal truths of the Bible are inconsistent with reason and with right ideas of God; to show that we have a right to understand all the mystery of godliness, and finally that only in the writings of Swedenborg is there a true solution of our doubts; that is, the book is very shrewdly in the interests of Swedenborgianism, and the author shows no inconsiderable ability, but we must confess that her ability to raise difficulties is greater than her power to solve them. And thus it ever is with those who endeavor to explain what God has not seen fit to reveal. Great as is man's curiosity, there are some things which will not be understood fully in this world; and if "a God understood is no God at all," as a distinguished writer has said, we may as well be content to rest on faith on those subjects where finite reason fails.

THE ILLUSTRATED LIBRARY OF WONDERS, published by Scribner & Co., is continued with commendable promptness, and the amount of valuable and interesting information that is presented in the handsome volumes is remarkable. The subjects are well chosen, the descriptions plain, and so far as we can judge accurate, the illustrations numerous and good, and the typography unexceptionable. The last volume—"Lighthouses and Lightships,"²—is one of the most attractive yet issued, but the omission of all reference to lighthouses on our own coast, and to our system, is unfortunate, but perhaps what might be expected in an English book. It is not an English trait to accord merit to others, or to admit that others can do that which it may profit them to know. This series of "Wonder" books is worthy of high praise, and is a valuable acquisition to the libraries of old and young.

MRS. URBINO has favored the public with a translation from the French of a work entitled, "The Princes of Art."³ The introductory portion is devoted to

¹ Mistaken; or, The Seeming and the Real. By LYDIA FULLER. Philadelphia: J. B. Lippincott & Co. 12mo. pp. 286. \$1.50.

² Lighthouses and Lightships: a Descriptive and Historical Account of their Mode of Construction and Organization. By W. H. DAVENPORT ADAMS. Illustrated. New York: Charles Scribner & Co. 1870. 12mo. pp. 323. \$1.50.

³ The Old Masters, The Princes of Art: Painters, Sculptors, and Engravers. Translated from the French by MRS. S. R. URBINO. Boston: Lee and Shepard. 1870. 12mo. pp. 337. \$2.00.

"The Fine Arts, Architecture, Sculpture, Painting, and Engraving," giving brief historic, explanatory, and descriptive comments on each. The rest of the work is of a biographical character, treating of individual artists who are worthy of the title of princes. The selection is judicious, the illustrative anecdotes are in good taste and impressive; and the entire work is valuable not only for the information which it gives, but also for its suggestive character. To the multitude of readers who have no recourse to larger and more elaborate works in this line this volume will prove of special benefit.

Among the curiosities of literature is a volume entitled, "New Primary Object Lessons."¹ It was first issued in 1861, and has now advanced to the fifteenth edition. After the preliminary statement of a few "Principles on which Object Teaching is founded," it begins with "Home Training of the Senses," and then proceeds to "School Lessons," under the following general headings: "Form, Color, Number, Size, Drawing, Time, Sound, Primary Reading, Qualities of Objects, Object Lessons, Human Body," and ends with "Moral Training." The new edition is "entirely rewritten, reillustrated, and enlarged," and the fact that it has attained to a fifteenth edition is presumptive evidence of its originality and merits. The character of the work may be judged of from the motto, "Present to children things before words, ideas before names. Train them to observe, to do, and to tell."

JUVENILE LITERATURE. — Books for the young are so numerous that we can give only brief mention to a few among the best. "The Elm Island Stories,"² by Rev. Elijah Kellogg, are excellent. Their atmosphere is wholesome, their influence good, and the narratives are exceedingly interesting without being unduly exciting. Mr. Kellogg has rapidly made himself a great favorite with the boys, and as this series came out, volume by volume, the interest in the stories increased, and now that the six are completed we have a set the possession and perusal of which will be a pleasure and profit.

Another series is called "The Proverb Series,"³ and the appropriateness of the title will be apparent by reference to the names of the different volumes. We have read each book and can commend them as safe and sound and interesting, very well adapted to convey useful lessons, and fortunately free from excep-

¹ Calkins's New Object Lessons. Primary Object Lessons for training the Senses and developing the Faculties of Children. A Manual of Elementary Instructions for Parents and Teachers. By N. A. CALKINS, Author of "Phonic Charts," and "School and Family Charts." New York: Harper and Brothers., 8vo. pp. 442. 1870.

² The Elm Island Stories. Complete in Six Volumes. 16mo. 24 Illustrations. Per volume, \$ 1.25. Lion Ben of Elm Island; Charlie Bell, the Waif of Elm Island; The Ark of Elm Island; The Boy Farmers of Elm Island; The Young Shipbuilders of Elm Island; The Hard-Scrabble of Elm Island. Boston: Lee and Shepard.

³ The Proverb Stories. By Mrs. M. A. Bradley and Miss Kate J. Neely. Six Volumes. Illustrated. Per volume, \$ 1.00. Birds of a Feather; Fine Feathers do not make Fine Birds; Handsome is that Handsome does; A Wrong confessed is half redressed; One Good Turn deserves Another; Actions speak louder than Words. Boston: Lee and Shepard.

tionable scenes or language. The volumes in this, and in the before-mentioned series, are sold separately, if desired.

The sixth and last¹ of "The Lake Shore Series" is before us, a fitting close of a thrilling fiction. It requires the genius of no ordinary writer to preserve the unity and yet keep up the variety of incidents needed to hold the attention of the reader through a succession of volumes so closely allied as these are. But the success of the author has been complete. His last volume will be seized upon and devoured as eagerly as have been its predecessors. He tells us in his Preface that he "has endeavored to show that fidelity to duty prospers even in this world, and that evil-doing brings pain and misery." This book needs no commendation from us.

In regard to Oliver Optic's books we desire to say a few words, because some editors seem to mistake the intention of both author and publishers, and denounce the books as not suited to Sabbath-school libraries! To which it may be replied, they were not intended for Sabbath-school books any more than Greenleaf's Arithmetic was intended for a Sabbath-school text-book, nor have their publishers ever advertised them as such, and thus criticism of this kind, whether made through ignorance or malice, is simply absurd. But further, we do believe that their moral influence is good. The influence of any story that depicts vice and its results, and virtue and its rewards, in true colors, that never panders to an evil passion and constantly holds up for imitation the good and the true, can be only good. For instance, Oliver Optic's last story, "Plane and Plank," is one of the best temperance tales ever written, and while, as in all his books, he does not obtrude the "moral," the whole tone is elevating. We will quote a few sentences just to prove our position correct, that while this popular writer secures in a wonderful manner the interest of the young, he does not neglect their best welfare. The father of "Phil" is a drunkard, who at last reforms. In one of the conversations is this scene. Says Phil:—

"I shall pray to God to save both you and me from the horrors of intemperance."

"Philip, I have resolved most solemnly a hundred times to drink no more; but I did not keep my promise even twenty-four hours."

"Is your mind so weak as that?"

"Mind! I have no mind, my son. I have n't a particle of strength, either of body or mind."

"You must look to God for strength," said Mrs. Greenough, who had listened in silence to our conversation.

"I have, madam; but he does not hear the prayer of such a wretch as I am."

"You wrong him, Mr. Farrington," replied the widow, solemnly. "He hears the prayers of the weakest and the humblest. You have no strength of your own; seek strength of him. My husband was reduced as low as you are. For ten years of his life he was a miserable drunkard; but he was always kind to me. Hundreds of times he promised to drink no more, but as often broke his promise. I became interested in religion, and then I understood why he had always failed."

¹ The Lake Shore Series. Bear and Forbear; or, The Young Skipper of Lake Ucyga. By OLIVER OPTIC. Illustrated. Boston: Lee and Shepard; New York: Lee, Shepard, and Dillingham. 1871. pp. 311.

I prayed with my husband, and for him. He was moved, and wept like a child. Then he prayed with me, and the strength of purpose he needed came from God. He was saved, but he never ceased to pray.'

"That is hopeful, madam; but I am afraid I am too far gone. I have no wife to pray with me,' said my father, gloomily.

"I will pray with you.'

"Throwing herself upon her knees before a chair, she poured forth her petition for the salvation of the drunkard, with an unction that moved both him and me. I heard my father sob, in his weakness and imbecility. He was as a little child, and was moved and influenced like one.

"You must pray yourself, Mr. Farringford,' said she, when she had finished.

"You must feel the need of help, and then seek it earnestly and devoutly.'

"I thank you, madam, for all your kindness. I will try to do better. I will try to pray,' said he.

"She left the room, and went into the kitchen to prepare the soothing drinks which the excited nerves of the patient demanded.

"I will reform, Philip. I will follow this good lady's advice. Give me your hand, my son,' said my father.

"O, if you only would, father! This world would be full of happiness for us then. We could find my mother, and be reunited forever.'

"God helping me, I will never drink another drop of liquor,' said he, solemnly, lifting up his eyes, as I held his trembling hand."

Afterward Phil left his father, and went to meeting; he says: "I was deeply impressed by the prayers, the singing, and the sermon. In the afternoon I stayed at home with my father, and Mrs. Greenough went to church. I read the Bible and the library book I had obtained at the Sunday school to him, and he was as much interested as I was. In the evening I went to the prayer-meeting; and when I retired I felt more like being good and true than ever before. . . .

"It was but the old story, that he who sins must suffer; and his experience made me resolve anew to be always true and faithful to the truth and the right; for if the conscience can sting here, in the midst of the allurements of the world, what will it not do in the hereafter?"

It occurs to us that we have seen books professedly published for Sabbath-schools that contained less religion and good morals than the single page we have quoted.

"THE CHARLEY ROBERTS SERIES" consists of three volumes,¹ which can be placed with safety in the hands of the young. The moral tone is good, and the narrative sprightly, and as a whole they are on a higher plane of ability and merit than is usual in children's books.

"TWELVE YEARS WITH THE CHILDREN"² is a volume of anecdotes designed to interest the young in foreign missions, by Rev. William Warren, D. D., who has

¹ The Charley Roberts Series. Three Volumes. 12 Illustrations. Per volume, \$1.00. How Charley Roberts became a Man; How Eva Roberts gained her Education; Charley and Eva's Home in the West. Boston: Lee and Shepard.

² Twelve Years with the Children. Mottoes and Echoes, in Morals and Mission Work. By W. WARREN. Portland: Hoyt and Fogg. 1869. 12mo. pp. 325.

for some years been a district secretary of the American board for Northern Vermont, New Hampshire, and Maine. The moral and religious character of the work commends it to those for whom it was written.

"HELPS," technically so called, are too often hindrances, and in no department of Christian labor is this so frequently true as in Sabbath-school instruction. There is no lack of magazines, papers, exercises, books, schedules, etc., etc., but in these there is too often, and perhaps generally, a woful lack of brains and appreciation of what is really wanted. No book of suggestions and directions to superintendents, teachers, and scholars can be of much worth unless downright hard labor has been expended upon it, and mental laziness is a besetting sin with authors as with other people.

Mr. Shute, the New England Agent of the American Union, whose rooms at 40 Winter Street are thoroughly supplied with Sabbath-school literature, sends us two works by James Comper Gray, which, after examination, we are prepared to indorse and to recommend as "Helps." One is "The Class and the Desk,"¹ in two volumes (Old Testament and New Testament). This is not intended to furnish full material for those who use it; but rather to aid by suggestions systematically arranged. These exercises are good illustrations of what the author aptly calls "sanctified ingenuity," and for those who suffer from the three-fold lack of time, books, and knowledge they are admirably adapted for practical and effective use. The volume on the New Testament contains one hundred and twenty lessons for the "class," and forty-seven for the "desk," or superintendent. The volume on the Old Testament contains one hundred and forty-four lessons; and in each series we find a wealth of thought and fulness of annotation, and a careful system that can only be the result of much hard labor by one whose enthusiasm was amply sustained by his ability.

The other book to which reference is made above is "Topics for Teachers,"² in which we find a well-executed endeavor to combine the substance of a Bible Encyclopædia, a Concordance, and Text-Book in one systematic work, and so arranged that teachers, scholars, or readers can study and consult its pages with profit and pleasure. Vol. I. treats of Nature and Man; Vol. II. of Art and Religion. The discussion of subjects is such as to give a completeness to each, and to supply the lack of an extensive library, so that the person who possesses the book will have in compact form all essential information on the topics under investigation. We are free to say that these books please us better than any we have ever seen.

THIS Jubilee year of the Pilgrims is, and very properly should be, abundant in literature bearing upon their history and church polity. Our own pages bear evidence of this, and so do the columns of our denominational papers. A series

¹ The Class and the Desk, a Manual for Sunday School Teachers. By JAMES COMPER GRAY. London: James Sangster & Co. 2 vols. (sold separately). 12mo. pp. 292, 294. \$1.75 per volume. For sale by E. Shute, 40 Winter Street.

² Topics for Teachers, a Manual for Ministers, Bible Class Leaders, and Sunday School Teachers. By JAMES COMPER GRAY. London: Elliot Stock. 2 vols. 12mo. pp. 289, 303. \$3.00. For sale by E. Shute, 40 Winter Street.

of articles by Rev. Dr. Dexter, originally printed in the *Congregationalist and Recorder*, entitled "The Church Polity of the Pilgrims the Polity of the New Testament," has been published in a neat little volume by the Congregational Publishing Society, and we are glad to recommend it as a compact, and at the same time comprehensive and clear, presentation of the subject, and its thorough perusal cannot fail to be a positive benefit to those Congregationalists—and they are too numerous—who are ignorant of many of the fundamental principles of their denomination. Hon. R. A. Chapman, Chief Justice of the Supreme Court of Massachusetts, furnishes an admirable introduction to the book, in which in his lucid style he enunciates some vital truths bearing upon the relations of the teachings of the Bible to man's civil and religious freedom and elevation, and thus, to Congregationalism as a system. And here we heartily praise the *Pilgrim Memoranda* edited by Dr. Dexter, copies of which have been sent, we believe, to all our clergymen. It is a *Chronological Glance at Prominent Facts of Interest*, in connection with the *Pilgrim Fathers and their History*, and gives in the compass of a few pages what has heretofore been scattered through many, and some of them very rare books. The denomination and the public are under obligations to Dr. Dexter for thus giving a portion of the results of his thorough investigations into our civil and ecclesiastical history. It is fortunate there are some men whose tastes and facilities combined enable them to pursue such studies, else history would be but "confusion worse confounded."

It is refreshing to see our Western friends so much in earnest to gather fruit for posterity, the experiences and reminiscences of the early settlers of their own region. The *Firelands Pioneer*¹ has reached its tenth volume, a well-filled pamphlet of 119 pages, embellished with a fine steel engraving of Daniel Tilden, M. D., one of the Western Reserve Pioneers. Every antiquarian will find much of interest and value in this unpretending record.

A NEW edition—the seventh—of "Sabbath Songs for Children's Worship"² is good evidence that this is proving itself to be one of the best of the multitude of Sabbath-school singing-books. It has less of trash and more of merit than any book of its kind with which we are acquainted, and both words and tunes will stand the test of hard usage, besides which it has many new features of decided merit which give it peculiar claims to approbation.

"THE ART REVIEW," intended to be an exponent of art for the people, is a very creditable quarterly issued at Chicago, and sent to us through the courtesy of L. A. Elliot, of this city, a popular dealer in engravings and works of art.—"The Williams Review," published in the interests of Williams College, is well edited and beautifully printed. The number before us contains articles by President Hopkins, Professor A. L. Perry, Edward Everett Hale, Professor W.

¹ The *Firelands Pioneer*. Published by the Firelands Historical Society, at their Rooms in Whittlesey Building, Norwalk, Ohio. Sandusky, Ohio. 1870. Vol. X. pp. 119. 50 cents.

² *Sabbath Songs for Children's Worship*. By LEONARD MARSHALL, JOHN C. PROCTER, and SAMUEL BURNHAM. Boston: Lee and Shepard.

R. Dimmock, and interesting miscellaneous matter. — "The Manual of the First Congregational Church in Franklin, Mass. (organized February 16, 1738)," is a model for imitation in its arrangement, completeness, and typography. We do not remember to have seen one more pleasing in all the essentials of such a book. Why will not all our churches secure proper manuals, not only that they may have in compact form the prominent points in their history, but also for simple convenience? — "The Manual of the First Church in New Haven, Conn.," just issued, enters rather more into detail than the one above mentioned, and is very satisfactory in all its parts. — "A Memorial of Deacon Samuel W. Boardman (born November 27, 1789, died May 13, 1870)," has been prepared by his son, Rev. S. W. Boardman, D. D.; it is a filial tribute to one who labored earnestly for peace among men. — A good book for the family and the Sabbath school is "The Steps of Jesus," a narrative harmony of the four Evangelists, in the words of the authorized version, by Robert Mimpriess. For those who desire to see the "harmony" of Gospel narrative, this little book is excellent; our only remark is that no "harmony" or arrangement, or compilation, or commentary should be allowed to diminish our reading of the Bible itself. Published by M. W. Dodd. 75 cents. For sale by E. Shute, 40 Winter Street. — A good map of Palestine is very helpful in the study of the New Testament. Rev. W. L. Gage, of Hartford, Conn., has carefully prepared a RELIEF map which shows the surface of the country around about the Holy City, and gives a better idea of the topography of that sacred region than any simple projection upon paper could possibly do. By remitting one dollar to the author, as above, any one can secure this map in frame, 9 × 11, in good condition and without further cost. — As the successive numbers of Hurd and Houghton's edition of "Smith's Bible Dictionary" have appeared, we have expressed our hearty praise of its superior excellence, and in so many different ways that whatever we may now say will only be in the line of repetition. The great work now draws near completion, and it will be an honor to the editors and publishers. The rich scholarship of Professor Hackett and Ezra Abbot is apparent throughout the work, and so many and important are the additions and corrections that this American edition must and should take precedence of all others. The typography and paper are admirable, and in all that pertains to a standard work this is entitled to the first rank. We congratulate editors, publishers, and the public on the near completion of the book, and cordially wish that a copy could be in every house in the land for reference and study.

EDITORS' TABLE.

In our April issue, pages 326, 327, are some extracts from a communication by the Rev. John A. Vinton, in relation to the landing of the Pilgrims. He says "that no landing was effected on what is now proudly called 'Forefathers Day,' except for purposes of exploration." And again, "but there was no such affair as has commonly been imagined to have taken place on the 21st or 22d of December, 1620." Others have made the statement publicly of late that the Pilgrims did not land on the 11th (21st) of December. We refer to this matter to affirm our conviction that the usage is well founded, and that according to universal custom, in all analogous cases, the landing of the Pilgrims was on December 21st, 1620, or that event has no date. The ten men selected and "of themselves willing to undertake it" did land that day, and explore, and were well pleased, and returned to the ship with the good news; and as soon as possible went back to the work of laying out streets and erecting temporary dwellings; and not until the 31st of March were *all* placed on shore. But then they had their comfortable dwellings, and much of their summer's crop planted. Had not the Pilgrims landed until then? Must they all have been on shore before they can be said to have been in possession? We celebrate our independence on the 4th of July, going back to 1776, but had we achieved it? Not a tithe as nearly as the Pilgrims landed on the 21st. Those ten men were *the* Pilgrims, if any ten could have been. No more were needed, surely, to represent all. They settled the question of their future home on that memorable day, and no other day is like it in all our wonderful history, and let none hesitate to observe it from any fear of a mistake in the day. They must be strangely credulous and inconsiderate persons who have "commonly imagined" that all the men, women, and children, sick and infirm, of the *Mayflower* were huddled upon that bare rock, and were left upon that bleak shore, without shelter or protection, until houses could be built. They must be few who have ever dreamed such folly. When Colonel Fremont, with his few untrained and ununiformed soldiers took possession of California, and set up the stars and stripes, that was *the* day when our Government took possession, but not a single civil officer was there. We firmly believe in Forefathers' Day, the 21st of December, *the* day when the Pilgrims made their explorations in the harbor, set their feet upon the historic rock, surveyed the hills and valleys of "Patuxet," and decided upon their future home.

In the same communication there is an error — of the type, probably — in the date of the signing of the "compact." It was on the 11th of November, according to all the copies we have seen, and not on the 15th.

In closing this volume of the Quarterly, the Editors feel justified in asking the attention of their patrons to the variety and excellence of the articles published in its pages during the year. They believe that every article has been not only of interest, but of direct value to the denomination, and largely to the public, while in statistics, biography, and historical memoranda it has fully sustained its peculiar and honorable reputation. It has been the aim, and will be increasingly

CONGREGATIONAL QUARTERLY RECORD.—1870.

CHURCHES FORMED.

1870.

ALTON, Ill., 1st Church, July 29, 50 members.
 BROWNSDALE, Minn., July 31, 12 members.
 CHEROKEE, Io., 15 members.
 CHICAGO, Ill. (Holland).
 CHIPPEWA, Wis., Sept. 7, Memorial Church, 18 members.
 DOUGLAS, Minn., Aug. 27, 12 members.
 ELLSWORTH, Kan.
 ERIE, Ill., July 11.
 HERSEY, Mich., July 24, 8 members.
 LAKEVILLE, Io., July 11, 12 members.
 LUDINGTON, Mich.
 MARSHFIELD, Mo., Aug. 5, 6 members.
 NEWINGTON, N. H., Sept. 8, 16 members.
 ORIENT, Io., June 19, 5 members.
 OSAWKEE, Kan., June 15, 25 members.
 OTLEY, Io., July 10, 10 members.
 PARKER, Kan.
 PATRIOT (near), Ohio.
 SENECA, Mo., 6 members.
 WEST INDEPENDENCE, Ohio, 18 members.
 WOODLAND, Cal., June 22, 18 members.

MINISTERS ORDAINED.

1870.

BASCOM, GEORGE S., to the work of the Ministry in Ottell, Ill., June 29. Sermon by Rev. Flavel Bascom, D. D., of Hinsdale.
 CAMERON, JAMES, to the work of the Ministry in Blanchard, Me., June 15. Sermon by Rev. Leander S. Coan, of Brownville. Ordaining Prayer by Rev. Francis N. Peloubet, of Attleborough, Mass.
 CHAMPLIN, OLIVER T., to the work of the Ministry in Fairmount, Minn., July 10. Sermon by Rev. Richard Hall, of St. Paul.
 CODINGTON, GEORGE S., over the Ch. in Lacon, Ill., July 1. Sermon by Rev. N. A. Prentiss, of La Salle. Ordaining Prayer by Rev. H. Vallette Warren, of Granville.
 CROSS, W. H., over the Ch. in Tomah, Wis., June 29. Sermon by Rev. Nathan C. Chapin, of La Crosse.
 EVANS, DANIEL A., over the Welsh Cong'l Ch. in Audensick, Penn., June 19.
 FULLERTON, JEREMIAH E., to the work of the Ministry in Cumberland Mills, Westbrook, Maine, Sept. 8. Sermon by Rev. John O. Flake, D. D., of Bath. Ordaining Prayer by Rev. Henry O. Thayer, of Woolwich.
 GILBERT, HENRY B., to the work of the Ministry in Pottersville, Pa., Sept. 6. Sermon by Rev. Edward Taylor, D. D., of Binghamton, N. Y. Ordaining Prayer by Rev. Samuel Johnson, of Newark Valley, N. Y.
 HALL, RUSSEL T., over the Ch. in Pittsford, Vt., Sept. 8. Sermon by Rev. George L. Walker, D. D., of New Haven, Conn. Ordaining Prayer by Rev. Aldace Walker, D. D., of Wallingford.
 HARRAH, CHARLES C., to the work of the Ministry

in Monroe, Io., Aug. 3. Sermon by Rev. William W. Woodworth, of Grinnell.

HOYT, JAMES P., over the Ch. in Sherman, Conn., July 28. Sermon by Rev. J. B. Bonar, of New Milford. Ordaining Prayer by Rev. William H. Dean, of Bridgewater.
 JACKSON, GEORGE H., to the work of the Ministry in New Orleans, La., June 25. Sermon by Rev. John Turner, of New Orleans.
 JAMES, N. B., to the work of the Ministry in New Orleans, La., June 25. Sermon by Rev. John Turner, of New Orleans.
 JEWETT, HENRY E., to the work of the Ministry in Redwood, Cal., July 12. Sermon by Rev. E. G. Beckwith, of San Francisco. Ordaining Prayer by Rev. George Mocar, D. D., of Oakland.
 JONES, ENOCH, to the work of the Ministry in —, Ohio.
 KINGSBURY, EDWARD P., over the Ch. in Dunstable, Mass., June 22. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Ordaining Prayer by Rev. Leonard Luce, of Westford.
 LEAVITT, JONATHAN G., over the Churches in Patten and Island Falls, Me., June 27. Sermon by Rev. Horace James, of Lowell, Mass.
 LOGAN, ROBERT W., to the work of the Ministry in Brunswick, Ohio, Aug. 30. Sermon by Rev. William H. Brinkerhoff, of Pierpont.
 MAY, OSCAR G., over the Ch. in Marseilles, Ill., June 21. Sermon by Mr. George S. Codington, of Lacon.
 SPAULDING, WILLIAM A., over the Ch. in New-castle, Me., Aug. 9. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary. Ordaining Prayer by Rev. Charles Packard, of Waldoborough.
 TELLEB, HENRY W., over the Ch. in Essex, Conn., July 7. Sermon by Rev. Zalmon B. Burr, of Weston.
 WINSOR, RICHARD, to the work of the Ministry in Medway Village, Mass. Sermon by Rev. Luther H. Guilck, of Hartford, Conn. Ordaining Prayer by Rev. N. G. Clark, D. D., of Boston. A missionary to the Mahratta field.

MINISTERS INSTALLED.

1870.

BARNARD, Rev. PLINY F., over the Ch. in West-hampton, Mass., June 30. Sermon by Rev. Gordon Hall, D. D., of Northampton. Installing Prayer by Rev. John E. Blabac, of Huntington.
 BARTEAU, Rev. SIDNEY, over the Ch. in Zumbrota, Minn., June 23. Sermon by Rev. William B. Dada, of Lake City.
 BOARDMAN, Rev. JOSEPH, over the West Cong'l Ch. in Drent, Mass., Sept. 1. Sermon by Rev. John M. Greene, of Lowell. Installing Prayer by Rev. Eden B. Foster, D. D., of Lowell.

- BONAR**, Rev. J. B., over the Ch. in New Milford, Conn., June 30. Sermon by Rev. David Murdock, D. D., of New Haven. Installing Prayer by Rev. Daniel D. T. McLaughlin, of Morris.
- CLARK**, Rev. ANSON, over the Ch. in West Salem, Wis., Aug. 24. Sermon by Rev. Enos J. Montague, of Oconomowoc.
- CLARK**, Rev. T. J., over the Ch. in Northfield, Mass., Aug. 17. Sermon by the Rev. George Lyman, of South Amherst. Installing Prayer by Rev. Henry B. Hooker, D. D., of Boston.
- FRINK**, Rev. B. MERRILL, over the 1st Cong'l Ch. in Saco, Me., June 30. Sermon by Rev. Samuel Harris, D. D., of Bowdoin College.
- GAYLORD**, Rev. JOSEPH F., over the Ch. in Worthington, Mass., Aug. 3. Sermon by Rev. Gordon Hall, D. D., of Northampton. Installing Prayer by Rev. John H. Blabee, of Huntington.
- GRAY**, Rev. D. B., over the 2d Ch. in Oakland Point, Cal., Aug. 9. Sermon by Rev. Eli Corwin, of San Francisco.
- GREENE**, Rev. JOHN M., over the Ch. in Lowell, Mass., July 20. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Installing Prayer by Rev. John P. Cleaveland, D. D., of Ipswich.
- HOLMES**, Rev. HENRY M., over the Ch. in Benson, Vt., June 28. Sermon by Rev. Milton L. Severance, of Orwell.
- KNOSE**, Rev. WILLIAM H., over the Ch. in Deep Water, Conn., July 28. Sermon by Rev. F. N. Zabriskie, D. D., of Claverack, N. Y. Installing Prayer by Rev. Salmon McCall, of Saybrook.
- LYMAN**, Rev. ALBERT J., over the 1st Ch. in Milford, Conn., Sept. 7. Sermon by Rev. Oliver E. Daggett, D. D., of Yale College. Installing Prayer by Rev. Leonard Bacon, D. D., of New Haven.
- MOREHOUSE**, Rev. DARIUS A., over the Ch. in Essex, Mass. Sermon by Rev. Eden B. Foster, D. D., of Lowell.
- MORRILL**, Rev. STEPHEN S., over the Ch. in Henniker, N. H., Sept. 1. Sermon by Rev. Frederick D. Ayer, of Concord. Installing Prayer by Rev. John K. Young, D. D., of Hopkinton.
- SLEEPER**, Rev. WILLIAM T., over the Ch. in Sherman, Me., June 26. Sermon by Rev. Horace James, of Lowell, Mass. Installing Prayer by Rev. Franklin D. Austin, of Presque Isle.
- SMITH**, Rev. IREM W., over the Ch. in Tolland, Mass. Sermon by Rev. Elias H. Richardson, of Westfield.
- STRONG**, Rev. J. H., over the Ch. in Soquel, Cal.
- WAINWRIGHT**, Rev. GEORGE W., over the Ch. in Chippewa, Wis., Sept. 7. Sermon by Rev. A. O. Star, of Menomonee.
- CLARK**, Rev. EDWARD W., from the Ch. in Claremont, N. H., June 21.
- DODGE**, Rev. BENJAMIN, from the Ch. in North Abington, Mass., June 23.
- FISK**, Rev. PERRIN B., from the Ch. in Peacham, Vt., August 1.
- HAZEN**, Rev. HENRY A., from the Ch. in Lyme, N. H., Sept. 8.
- HOWARD**, Rev. ROWLAND, from the Ch. in Farmington, Me., Aug. 9.
- MOOAR**, Rev. GEORGE, D. D., from the 1st Ch. in Oakland, Cal., Aug. 4.
- NORTHRUP**, Rev. BENNET F., from the Ch. in Griswold, Conn., June 28.
- PARKER**, Rev. ALEXANDER, from the Ch. in Nevada City, Cal., Sept.
- RAY**, Rev. BENJAMIN F., from the Ch. in Hartford, Vt., July 11.
- RICHARDS**, Rev. GEORGE, from the 1st Ch. in Bridgeport, Conn., Aug.
- ROOT**, Rev. EDWARD W., from the Ch. in Westery, E. I., June 30.
- SWALLOW**, Rev. JOSEPH B., from the Ch. in Groton, Conn., June 28.
- THACHER**, Rev. ISAIAH C., from the Ch. in Gloucester, Mass., Aug. 18.
- TUPPER**, Rev. MARTYN, from the Ch. in Hardwick, Mass., Sept. 1.
- WHITTLESBY**, Rev. ELISHA, from the Ch. in Waterbury, Conn., July 14.
- WICKES**, Rev. THOMAS, D. D., from the Ch. in Jamestown, N. Y., Aug. 24.
- WILLIAMS**, Rev. CHARLES H. S., from the Ch. in Concord, Mass., June 21.

MINISTERS MARRIED.

1870.

MINISTERS DISMISSED.

1870.

- BACON**, Rev. JAMES M., from the Ch. in Essex, Mass., June 30.
- BINGHAM**, Rev. JOEL S., D. D., from the Ch. in East Boston, Mass., Sept. 6.
- BRADFORD**, Rev. DANA B., from the 1st Ch. in Randolph, Vt.
- DUTTON — SWEET**. In Auburndale, Mass., Sept. 24. Rev. Horace Dutton, of Northborough, to Miss Martha G. Sweet.
- EVANS — ROBERTS**. In New York, July 26, Rev. Daniel A. Evans, of Audenreid, Pa., to Miss Margaret Roberts, of Liverpool, England.
- HADLEY — PAGE**. In Meredith, N. H., March 29. Rev. James B. Hadley, of Campton, to Miss Eliza M. Page, of Lowell, Mass.
- HOOD — CLARK**. In Parma, N. Y., Aug. 3. Rev. George A. Hood, of Chester, Pa., to Miss Mary E. Clark, of Parma.
- HOOKE — ATWATER**. In Brooklyn, L. I., Rev. Edward T. Hooker, of Middletown, Conn., to Miss Susan C. Atwater, of Brooklyn.
- LEWIS — HURD**. In Bristol, Conn., June 21, Rev. Everett E. Lewis, of Bethel, Vt., to Miss Ellen A. Hurd, of Bristol.
- MAGOUN — EARLE**. In Waterbury, Conn., July 5. Rev. George F. Magoun, D. D., of Grinnell, Io., to Miss Elizabeth Earle, of Waterbury.
- MERRILL — MERRILL**. In Washington, D. C., Sept. 6. Rev. Charles H. Merrill, of Haverhill, N. H., to Miss Laura H. Merrill, of Washington.
- RYDER — BUSINELL**. In Oberlin, Ohio, June 29. Rev. William H. Ryder, of Watertown, Wis., to Miss Mary E. Bushnell.
- SPAULDING — DAVIDSON**. In Bucksport, Me.,

July 29, Rev. **WILLIAM A. SPANGLING**, of Newcastle, to Miss Georgia Davidson, of Buckport.

TWINING — **GRIDLEY**. In Clinton, N. Y., Aug. 25, Rev. Kinsey Twining, of Cambridge, Mass., to Miss Mary E. Gridley, of Clinton.

WARREN — **JACKSON**. In Andover, Mass., July 28, Rev. William H. Warren, of St. Louis, Mo., to Miss Mary A. Jackson, of Andover.

WINBOR — **SANFORD**. In Medway, Mass., Sept. 7, Rev. Richard Winbor, to Miss Mary Sanford, of Medway.

MINISTERS DECEASED.

1870.

ADAMS, Rev. **SOLOMON**, in Auburndale, Mass., July 20, aged 73 years.

CLAGGETT, Rev. **WILLIAM**, in Washington, N. H., Aug. 2, aged 74 years.

GRAY, Rev. **A. R.**, in Coventry, Vt., Aug.

HAND, Rev. **RICHARD C.**, in Brooklyn, L. I., aged 68 years.

LORD, Rev. **NATHAN**, D. D., in Hanover, N. H., Sept. 9, aged 78 years.

MOSE, Rev. **GROSVENOR C.**, in Emporia, Kan., July 13, aged 61 years.

PAGE, Rev. **M. B.**, in Nashua, Io., Sept. 6, aged 28 years.

PATRICK, Rev. **JOSEPH HOMER**, in West Newton, Mass., June 19, aged 78 years.

PETTIBONE, Rev. **PHILO C.**, in Chicago, Ill., Sept. 10.

WESTON, Rev. **ISAAC**, in Cumberland Centre, Me., June 26, aged 88 years.

MINISTERS' WIVES DECEASED.

1870.

AVERY, Mrs. **KELIZABETH B.**, wife of Rev. Henry, in Jacksonville, Fla., Sept. 1.

CRANE, Mrs. ———, wife of the late Rev. William W., in Hart, Mich., Sept. 7.

CROSS, Mrs. **FRANCES A. J.**, wife of Rev. Joseph W., at Hampton Beach, N. H., July 20, aged 60 years.

DAVENPORT, Mrs. **KELIZABETH**, wife of the late Rev. William, in Winthrop, Me.

GALLUP, Mrs. **EMILY T.**, wife of Rev. James A., in Madison, Conn., May 3, aged 40 years.

SANFORD, Mrs. **CAROLINE W.**, wife of Rev. Enoch, in Raynham, Mass., Sept. 16, aged 72 years.

STRATTON, Mrs. **MARY S.**, wife of Rev. Samuel F., in Morris, Ill., Sept. 2, aged 24 years.

STUBGESS, Mrs. **MARY**, wife of Rev. Frederick E., in Machias, Me., July 4, aged 25 years.

WATTS, Mrs. **SARAH J.**, wife of Rev. Lyman S., in Barnet, Vt., July 24, aged 31 years.

WRIGHT, Mrs. **SARAH**, wife of the late Rev. Peres, in Fownal, Me., June 10, aged 80 years.

AMERICAN CONGREGATIONAL ASSOCIATION.

THE accessions to the shelves and tables and floor of the Library have been large and valuable since the annual meeting. Through the kindness and patient efforts of Samuel Burnham, Esq., of this city, the remnants of a theological library once belonging to the Cheshire (N. H.) Theological Institute have been donated to the Association by the surviving members of the Institute. There were 575 volumes, many of them of decided value, numerous pamphlets, and all useful here. With these came a number of valuable works from the private library of Rev. Z. S. Barstow, D. D., of Keene, N. H. From many sources smaller acquisitions have been secured. These all have an intrinsic worth, and every one is a new appeal for the speedy erection of the Congregational House. There is now no convenient opportunity for arranging the books and pamphlets, so as to make them the most useful, nor is our building as completely fire-proof as the increasing value of this Library absolutely demands.

The Directors of this Association are deeply impressed with the importance of making the most of the remainder of this Memorial Year, in securing liberal offerings for 'THE CONGREGATIONAL HOUSE.' As it is to be a denominational house, it is to be reasonably supposed that all of the denomination will wish to have a share in its erection. Movements are now in progress to raise, in Boston and immediate vicinity, by large subscriptions, at least \$100,000 in addition to the \$66,000 now at command. Outside of this limited circle it is earnestly requested that all our Congregational churches will take up one generous and general collection; and for many reasons this year seems the fitting time, even though it may not be every way the most convenient time. The Directors, by unanimous vote, have decided to address the pastors of all our churches, entreating them to preach on the third Sabbath of November, the 20th, on some subject suggested by this Memorial Year, especially presenting the great and pressing importance of the Congregational House now, and arranging for a collection or subscription in this behalf at that time. This day is chosen chiefly because it is within one day — the 21st — of the exact anniversary of the signing of the "Compact," in the cabin of the Mayflower, THE GREAT EVENT in the history of that extraordinary company. That little instrument is, confessedly, the germ of every constitution which recognizes a civil government of the people, by the people, for the people. It is more than desired that every pastor will regard this invitation as especially directed to him. Every facility will be afforded him for the intelligent presentation of the subject to his people, that is in the power of the undersigned. If by any means the time named cannot be thus used, it is hoped that before the 31st of March, 1871, when our Memorial Year will end, — as on that day, 1621, the last of the Pilgrims left the cabin of the Mayflower, — this subject will be presented, and a hearty response will be made. It does not seem possible that any church, small or large, rich or poor, could excuse itself, or ask to be excused, from *one contribution* for this national, general, Congregational object, of value to all, and in which all will want to bear a part. If those on whom rests the chief responsibility of directing in relation to this building seem to any one too urgent, it is only because their position compels them to see the great need of such a building, and that the time has fully come when Congregationalists throughout the land should join heart and hand, saying, "let us rise up and build." Each church will please consider itself especially called upon and appealed to for that "ONE GENEROUS CONTRIBUTION," and also that the way will be open for a repetition of this appeal, until that "one generous contribution" does come. For any further particulars, address

ISAAC P. LANGWORTHY, *Cor. Sec.*,
40 Winter Street, Boston, Mass.

AMERICAN CONGREGATIONAL UNION.

INSTEAD of sending out to the churches simply an Annual Report of its receipts and operations, the Congregational Union has this year issued a Manual embracing, with the customary Report, the chief matters of interest connected with its work. This Manual gives in detail the principles on which the affairs of the Union are conducted, and the methods adopted to attain the greatest possible security as to permanent results. No pains have been spared to give to our legal forms the highest accuracy and excellence, and the attention of business men is especially invited to the practical workings of this Association. The Manual gives also the list of churches aided in the erection of their houses of worship ever since our denomination entered systematically upon their work. Including what was accomplished by means of the Albany Fund, we have helped to build 671 sanctuaries,—having paid for this purpose \$ 322,436.51.

In addition to this, the following sums have been paid to aid in erecting houses of worship since May 1, 1870 :—

	Congregational Church,	Amity,	Iowa,	\$ 400.00
	"	Belle Plain,	"	400.00
	"	Fort Dodge,	"	300.00
	"	"	" (special)	105.00
	"	New Providence,	" (loan)	500.00
	"	Prairie City,	" (special)	196.00
	"	Webster City,	"	400.00
	"	Plattsmouth,	Nebraska,	400.00
	"	Eureka,	Kansas,	350.00
	"	Boulder,	Colorado Territory,	500.00
	"	Mazzeppa,	Minnesota,	350.00
	"	Essex,	Michigan, (loan)	200.00
Colored	"	Greenville,	Louisiana,	200.00
2d	"	Jersey City,	New Jersey, (loan)	500.00
Park	"	Brooklyn,	New York, (special)	1,000.00
	"	Sherman,	Maine,	500.00
	"	"	" (special)	427.62
				\$ 6,728.62

The calls for assistance are multiplying, and are already in excess of our means. We hope that the interest excited in the principles of the Pilgrims, by the Jubilee observances of the present year, will give a new impetus to the work of the Union.

The special objects which it has been proposed to advance by the Jubilee offerings affect, more or less directly, the Union and the ends which it seeks to promote. A Congregational House will give a centre and an efficiency to the denomination. The present and prospective demand for ministers cannot be met without increased endowments for our theological seminaries. And there is no other obstacle which stands so directly in the way of the success of the Union as our church debts. Those who are burdened with the unpaid bills on their own house of worship, naturally are indisposed to do much to help others in their struggles in church-building. The Union, therefore, has a peculiar interest in having all church debts paid. Still, we hope that the special enterprises of this Jubilee year will not divert funds from our treasury, but rather indirectly help on our work. We need a hundred thousand dollars to meet the exigencies of this year.

RAY PALMER, D. D., *Corresponding Secretary,*

49 Bible House, New York.

CHRISTOPHER CUSHING, *Corresponding Secretary,*

16 Tremont Temple, Boston, Massachusetts.

N. A. CALKINS, *Treasurer,* 146 Grand Street, New York.

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NOTE.—This Index includes all the names of persons mentioned in this volume, except the names of ministers given in the General Statistics (p. 84), and which are indexed alphabetically on pages 155-175; the officers of General Associations and Conferences, page 176; the members of Brookfield Association, page 275 *et seq.*; and the students in Theological Seminaries, pages 291-295, who are arranged alphabetically in each class.

The reader is reminded that a particular name frequently occurs more than once on a page, and that the same name is spelled in various ways.

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