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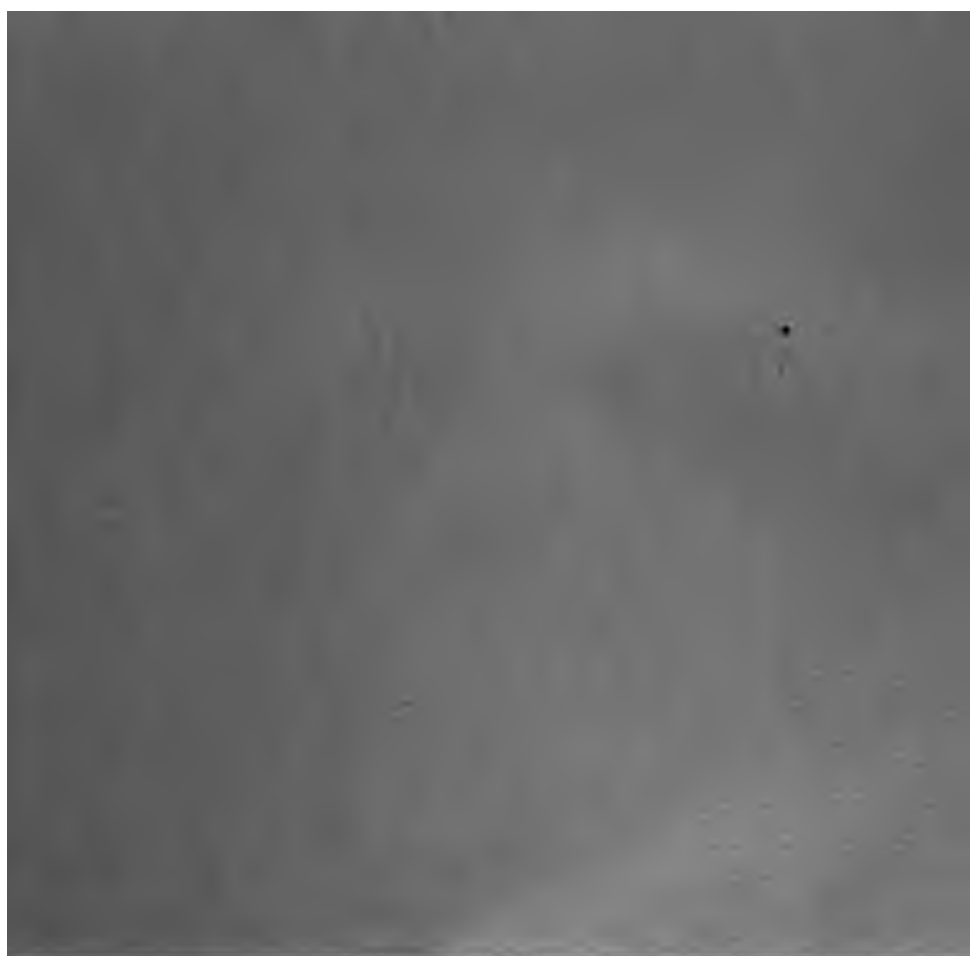
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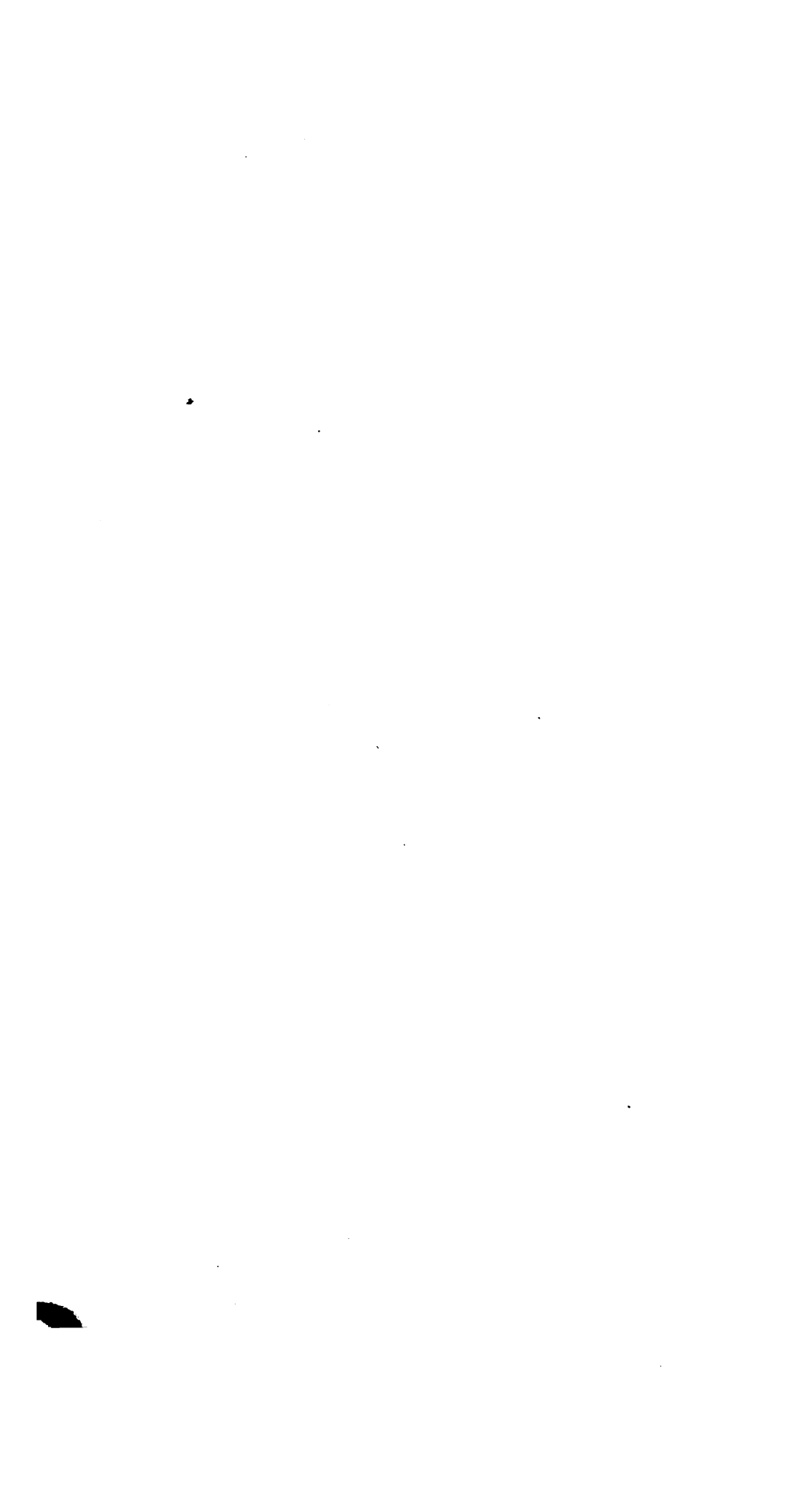












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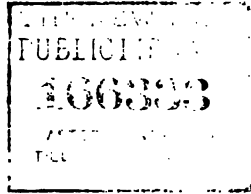
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SAMUEL HARVEY TAYLOR.

ON the eighteenth day of January, 1755, "the Trustees of the Presbyterian Church and Congregation of the city of New York," passed a vote, inviting "the Reverend Mr. MacGregor, Presbyterian minister of Nutfield, alias Londonderry, in the Province of Massachusetts Bay, in New England," to "take upon him the ministerial charge of this church and congregation." They offered him a salary of "two hundred pounds per annum and the further sum of thirty pounds per annum for house rent." They also "further agreed that this church and congregation be at the full charge of his removal from the place of his present residence and habitation, to be paid on his arrival here, to the amount of any sum not exceeding fifty pounds."

At this meeting of the Trustees, Rev. Aaron Burr, President of the College of New Jersey, presided, by appointment of the Presbytery of New York. "On the Lord's day, being the 19th January, 1755, after evening service, the heads of families being desired to stay, affirmed the call '*nemine contradicente*,' as also the act of the Trustees, relating to Mr. MacGregor's salary and house rent, and the expense of his removal to New York, the Rev. Mr. Burr presiding; and within two or three days, the number of the names subscribed to the call appeared to be one hundred and fifty-six."

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SECOND SERIES. — VOL. IV. NO. I.

I

This flattering invitation was given by what has since been named the Wall Street, and now the First Presbyterian Church in New York City. Mr. MacGregor was deeply affected by this "unanimous call from an honorable and wealthy society in the metropolis of one of the most considerable of the British Colonies." He felt the inducement to live in a place "where a minister may be in a much better capacity to purchase books and have more leisure to study them" than could be found at Londonderry; for in this place "the temporal support allowed is not one third part of what is proposed in the other place"; yet he says: "When I consider that Londonderry is a place of great importance to the interest of religion, particularly to that of the Presbyterian persuasion in New England; perhaps of as great as New York is to the same interest in that and the more southern Colonies; that Presbytery is comparatively weak in New England to what it is in New York, and so is less able to provide for important vacancies to their satisfaction; that there is something in the peculiar circumstances of my congregation which renders it quite improbable that they would continue united in case I should leave them; that besides the general relation I stand in to the church of God as a minister, I am under a special tie to the congregation in Londonderry, and so am more particularly bound to see to and promote the interest of religion among them; these are some of the considerations which have turned the balance with me in favor of Londonderry, so that I think it my duty to return the call of New York."

The township which the New York trustees called Nutfield has discontinued its rivalry with the commercial emporium; still it receives fresh honor from the genius and the disinterested piety of its early pastors. The incident just narrated is only one among many occurrences, attesting the power of a self-denying clergyman to shape the character of a people. For more than a hundred years the ancient township of Londonderry has felt the influence of its first pastor, Rev. James MacGregor, and also of his son, Rev. David MacGregor, who could not be moved from his pastorate by the solicitations of President Aaron Burr. From that township a hundred young men have gone through the college into professional life, many of them into stations of eminent usefulness.

One of these men was Samuel Harvey Taylor. His favorite subject of thought was the perpetuity of influence, the long-continued power of a good or a great act. He loved to reflect on the good which he had received from the life of James and David MacGregor, from the Andersons, Livermores, McKeens, Bells, and Pinkertons, who were the founders of Londonderry, New Hampshire, and moulded the character of the town. He was born in that part of the town now called Derry, on the third of October, 1807. His father, Captain James Taylor, was for a long time a deacon of the church in Derry, as the subject of this notice was a deacon of the Seminary Church in Andover. At the age of eight years, Samuel Harvey was called to bear certain responsibilities which are not ordinarily borne by persons under the age of twelve. When fourteen years old, he took the chief care of two large farms in his native town. Such facts as these betray the secret of his subsequent career. They illustrate the words of one of his favorite poets: "*Adeo in teneris consuescere multum est.*" He early learned the art of government. At the age of eighteen he was thrown from a wagon, and received such a physical injury as inclined him to pursue a literary life. "Here I began my education," he was accustomed to say, when in his later years he passed the spot at which he turned from the farm to the school. He entered Pinkerton Academy, an institution which has long adorned his native town, and after two years of academic study he became a member of the sophomore class in Dartmouth College. There is a peculiar interest in noticing the impression which a teacher, after the lapse of a score or two of years, retains of his former pupils. If the pupils were faithful, he forgets every imperfection which he once observed in them; if they were unfaithful, he remembers their crudities. Dr. Calvin E. Stowe writes:—

"While I was professor of the Greek and Latin languages and literature in Dartmouth College, now forty years ago, S. H. Taylor was a student in the college, and specially interested in the classical department. He had the same traits of character then which have distinguished him through life. He was twenty-three years old (if I remember rightly), with remarkable maturity, completeness, and symmetry of mind, a moral nature of unsullied purity, a silent, quiet, unobtrusive, but irresistible force of character. He was kind-hearted, benevolent, religious, and unfailingly

true to all his obligations of every kind, as the needle to the pole. He was a friend, always reliable, never failing, never shrinking, never even quavering (though the needle itself will sometimes quiver on its pivot), industrious, indefatigable, always with one object, and only one, before his mind, and that, to do his whole duty, cheerfully and thoroughly, in every position in which he was placed."¹

While a member of Dartmouth College, Mr. Taylor began his religious life. Designing to become the pastor of a church at home, or a missionary to the heathen, he entered the Theological Seminary at Andover in the autumn of 1832. While pursuing his theological studies, he consented to become an assistant teacher of Phillips Academy. During the year 1834-5 he acquired a high reputation in this office. He spent the year 1836-7 as a tutor in Dartmouth College. He received his diploma at Andover, in 1837, and in the autumn of that year became the Principal of Phillips Academy.

The manuscripts which he wrote while a student and instructor at Hanover and Andover, abound with expressions like the following:—

“I have mourned over the bad habits of study which I have contracted, and feel the great importance of correcting these, if possible. It is a difficult task to correct errors of mind or of conduct. Nothing but a fixed and persevering determination will ever insure success. But reform here, like reform in other things, must be undertaken with a determination to effect something: there is a sacred obligation resting upon us to make as much of ourselves as possible. Our duty is never done till we do all that was in our power to do. There are few that come up to this high point. I pray that this may be my aim; then whether I do little or much, I shall have done my duty.”—“Although I am engaged in the study of theology, I steal a few hours each day to devote to heathen authors. I take great pleasure in the study of the Latin and Greek. I do not, however, study them simply for the pleasure they afford. I think that a positive advantage is to be derived from the perusal of such models of excellence as are to be found among the ancient classical writers. When I think that such men as Cudworth, Leighton, John Howe, and Robert Hall drank deeply at these fountains, and owed much of their distinction and usefulness to this circumstance, I must believe that there is something in the literary dust of antiquity worth gathering up.”—“If there is anything pure in a world where sin has left on every spot traces of its own deformity, it is that pleasure which fills the very soul, when we reflect that our exertions have been the means of relieving the distress, supply-

¹ Christian Union, February 15, 1871.

ing the wants, or of improving in any manner the condition of any one of the human family. How strong a motive to holy action! How admirably is the wisdom of Deity here displayed! Happiness is made to depend upon virtuous action. The greater the benefits conferred upon others, the greater the amount of our own enjoyment. On this principle alone, if we consulted our own interests, we would constantly seek opportunities of doing good. We would impart, if for no purer motive, at least for the sake of receiving as much again."—"My hours of recitation [during the Dartmouth tutorship] are by far the pleasantest of the day. I love to watch the operations of mind as exhibited by different individuals. I require some one of the class to present, at each recitation, a translation of what had been read a few days before. When this is read, all in the class are allowed to criticise it. They think they have done no justice to the author till they have made him speak in great swelling words. With these I feel bound to wage war. What the author expresses in a single word they think is much more forcible when drawn out into twenty. One of my pupils translated a Greek sentence, thus: 'The arrows of the god continued to do their execution throughout the camp for nine days.' This translation is perfect as far as words are concerned, but who does not feel that it falls far below the simplicity of the original? 'Nine days throughout the camp his arrows flew.'"—"I met with a beautiful letter from Caius Pliny to his friend Fabius: 'Formerly you wrote me no letters. You say you have nothing to write. But write this, *that you have nothing to write*; or only this, as the ancients are wont to begin their letters: *If you are well I rejoice; I am well also*. This is sufficient for me.' How much heart in this! Who would ever question the sincerity of one who wrote in a style like this? Any one who knows aught that is in man knows that such expressions cannot be forged."—"I spend no hour of the Sabbath [at Andover] more pleasantly than the one which is spent in the Sabbath school. And I have taken as much pleasure in preparing for such an exercise as for any in which I have ever engaged. How very desirable it is that we should be able to present truth in a clear and forcible manner, so that it may not only be understood, but felt. There is something truly noble in imparting moral instruction. It is directly calculated to elevate the mind of both teacher and pupil."

Many passages like the preceding, written before Dr. Taylor intended to spend his life as an educator of youth, foreshadow the principles which animated him throughout that life. His paramount aim in all his educational efforts was to promote the religious welfare of the community. He believed that, as a complete education must be a Christian one, it is advisable to put our higher schools under the control of Christian men. These schools must be sustained either by their

respective alumni, or by the State, or by men who feel the impulse of the same religious sentiment. It is very seldom that the alumni of a school are numerous or affluent enough to support it. If a school be under the patronage of the State, it will not be distinctively religious, and will be subject to the fluctuations of political parties. If it be under the control of Christians, who feel the stimulus of the same faith working by love, it will be more apt to receive that generous endowment, without which it will be incapable of imparting a generous culture. It cannot rely on the religious sentiment of the community without the aid of a general love of learning, nor on that love of learning without the aid of the religious feeling; it must rely on a union of the two. Such being the conviction of Dr. Taylor, he labored for the Christian academy as well as the Christian college, and for such a discipline as makes the religious culture paramount to the intellectual.

While he believed that if a single religious denomination be large enough to sustain its own higher schools, it ought to sustain them, and give them such an impetus as comes only from a unity of interest and counsels, he also maintained that a denominational school should not be sectarian.. Perhaps in his own academy he never made a denominational remark which would injure the sensibilities of a Calvinist or Lutheran, Baptist, Methodist, or Episcopalian. In his early life he was a Presbyterian, in his later life a Congregationalist; but his pupils never knew that he preferred one of these denominations to the other. His theological opinions were those of his two instructors, Dr. Leonard Woods and Dr. Bennet Tyler; but he probably never indicated to his pupils that he favored the Old School more than the New. His great aim was to instil into the minds of his scholars those principles in which all Evangelical sects agree; and although he deemed it wise to carry a school upward by the impulse of a religious denomination, he deemed it unwise to push it forward by the zeal of sectarians.

Next to the Christian nurture of young men, their classical education lay nearest the heart of Dr. Taylor. In 1843 he published a "Guide for Writing Latin," translated from the German of John Philip Krebs. "In connection with Pro-

fessor B. B. Edwards, of Andover, he published in 1844 a 'Grammar of the Greek Language,' for the use of high schools and colleges, translated from the German of Dr. Raphael Kühner. In 1846 he published an 'Elementary Greek Grammar,' compiled from a work of Dr. Kühner. Of this grammar twenty editions have been printed, and he was preparing an entirely new edition of it at the time of his death." "In 1861 he published a volume which illustrates his own method of teaching, and is entitled, 'Method of Classical Study; illustrated by Questions on a few Selections from Latin and Greek Authors.'" "In 1870 appeared his last finished volume, entitled, 'Classical Study; its value, illustrated by Extracts from the Writings of Eminent Scholars,' with an Introduction by himself."¹

It was not, however, by the publication of books that he promoted most effectually the cause of classical learning; it was by his skill and enthusiasm in his recitation-room. He made the very number of that room a classical phrase. Thousands of his pupils will never forget "Number Nine." Their parents and children, who never have seen and never will see, have yet heard of "Number Nine." The "Overland Monthly," a periodical published in San Francisco, California, has devoted fourteen columns to a criticism on his course as an instructor.² The author of the criticism unequivocally shows himself to be no friend of Dr. Taylor, and no friend of what the Andover statutes call a "consistent Calvinism." His testimony, therefore, will not be regarded as the result of personal attachment. He writes:—

"Not until our last year before graduation did we come under him as our instructor. It was then that we found him to be the greatest of living teachers. Our race with him over the course of classic lore was not a lengthy [lengthened] one. Yet I can remember how we sat for an hour and three quarters, many a time, and dwelt with real interest and entertainment, during all that time, over five lines of the 'Æneid,' or over two lines of the 'Iliad.' . . . He taught Latin and Greek, it seemed to me, as no one had ever taught it before, or ever would again. How intent and earnest was he, as he took up the first line of Homer, with all the fresh-

¹ Bibliotheca Sacra, Vol. XXVIII, pp. 380, 381.

² Vol. VI. No. 5, pp. 469-476.

ness and curiosity of a new seeker for light, as if he had not gone wearily over and over it again, now for the thousandth time. How lovingly he took it up, syllable by syllable, and word by word, tending each word as carefully as a sweet babe, turning it one side and another, with evident affection, warning us of the curious beauty of its interpretation, the fine philosophy of its derivation, the wise peculiarity of its composition, its singular increment, its unique terminal ending, its quaint and apt office in its place, and the happy burden of its meaning. How fondly did he dwell upon the significance of the aorist, the felicitous adaptation of the infinitive, the peculiar force of the *καὶ γάρ*, the exuberant opulence of verbs in *πρ*! How affectionately did he watch the gayly dancing feet, the sweet whirling waltz, of spondee and dactyl, day after day, in numbered cotillions of hexameter verse! Shame upon us for dreaming he cared for no one, when we saw him daily in sweet and tender alliance with those heroes of elder days, and heard him never so happy of phrase as when he was in the society of pious Æneas, the aged Anchises, old Fidus Achates, the swift-footed Achilles, the matchless Agamemnon, or the wandering Ulysses! What vivid interest did he display in delving amid the undeveloped mines of Virgil's and Homer's lore! How he excited us, who were over-dull, to a curiosity for searching there for what unknown wealth! With what a fine alchemy did he weave the gold of interest and pleasure into those hard, cold lines of languages, dead and as yet untranslated! We studied more and harder than ever before. We stole hours from our hitherto [indulged] listlessness; we cheated our 'old sledge' and 'euchre' of many a happy hour, that we might appear unabashed before him, and show him that we, too, might perhaps some day be able to know of epic heroes, more immortal than dead saints. Verily, although we owe him no debt of love, we do owe him a debt of gratitude, for revealing to us our own strength, and awakening in us unsuspected curiosity, and love of learning, and unknown capabilities."

As a prominent aim of Dr. Taylor was to promote a *Christian* and a *classical* education, so it was his characteristic endeavor to make all education *thorough*. It is a mistake to imagine that he confined himself to a mere grammatical drill; to the memory of the *minutiæ* of language; to mechanical processes which he knew to be useful when subordinate, although belittling when prominent. In one of his unpublished lectures he adopts as his own the following words of an instructor in one of our colleges:—

"I have thought that one reason why the study of the classical languages has not been more attractive to our college students is, that the knowledge of antiquity has not been poured in to render Athens and Rome living realities to them. Let the science and philosophy of ancient days,

the lost arts of the antique world, be made to illustrate their studies, so often imagined to be at variance with, or, at least, to have no common interest in, the past ; let them, as they study their mathematics, have a lecture or two from their classical instructor, and find entertainment, at least, in learning how the quadrature of the circle could employ a prisoner's hours as far back as Pericles ; how conic sections and the doctrine of geometric analysis date back nearly as far as Plato ; let their study in mechanics be introduced by an account of the ancient knowledge in this department ; let them hear that hydraulic engines, wind and water mills are no modern inventions ; above all, let their instruction in government be illustrated by the history, and forms, and philosophy of ascendant and declining Greece, and of the later Roman commonwealth and early empire ; let their study of natural and revealed religion be accompanied by lectures as reverent and suggestive as Mr. Gladstone's 'On the Place of Ancient Greece in the Providential Order of the World,' and there will be no danger that classical studies so pursued will seem useless to any one."

Faithful to his motto, *Qualitas non quantitas*, Dr. Taylor adopted the exhaustive method of teaching. He deemed it better to understand a few books well, than many books ill. He says :—

"The feeling is widely prevalent that the mere *reading* of so many pages of Latin and Greek is the chief thing to be done, while all that gives the best discipline and cultivates the taste, peculiarities in construction or modes of expression, are looked upon as of minor importance. This sacrifices some of the most valuable elements of the study ; it overlooks the roots of the two languages which are the 'footprints of the nations,' and which photograph indelibly their habits, views, and conceptions ; it overlooks the nicer distinctions in the meaning of words, the difference of thought and representation as indicated by different cases, moods, tenses, as well as by all the other more delicate machinery of language, which are designed to mark with delicate precision the picture or view just as it lay in the mind of the author."

Believing, as he did, that a student should exhaust the riches of a single paragraph rather than touch lightly the wealth of a lengthened treatise, Dr. Taylor was dissatisfied with the prevailing system of academical study. He thought that the colleges required too extensive reading of the classics as a condition for admittance to the freshman class. He writes :—

"In itself considered, the amount is not greater than is desirable. But in view of the time usually devoted to the preparatory course, it is much greater than can be properly prepared. As the preparatory course is the first effort in the critical study of language, and is to lay the founda-

tion on which the succeeding superstructure is to be erected, anything which prevents the formation of right habits of study, gives a wrong bias, or interferes with the thoroughness of the work, may prove fatal to the whole. When it is borne in mind how much is implied in the present requirements for college, how many subjects for study are embraced, it will be readily seen that more work is involved than can be properly done in the time generally allotted to it. It is not the mere going over the ground that secures the end sought. Haste, here, emphatically makes waste. It is the last place to try a system of cramming. There must be time to investigate and make the way luminous at every step; to reason and compare, to adjust delicate questions, to discriminate between apparently similar words, modes of expression and construction, and to get clear and well-defined ideas, or there is little real progress or profit. Many a student, driven over ground hurriedly, because so much is a necessary prerequisite for college, with no time to take in the spirit and beauties of what he is studying, without strengthening his memory, quickening his perceptions, refining his tastes, or invigorating his reasoning powers, loses all interest in the study, charges his failure to the classics, while it belongs only to the confused and ill-directed manner of studying them. I do not hesitate to say that, if the time usually devoted to the preparatory course of classical study were wisely given to very much less than the amount required, the benefit to the student in his future studies, and its influence on his future success and usefulness, would be vastly greater than it is as the study is at present conducted. I am also confident that this slow and thorough method at the outset, mastering all forms, the laws which determine them, as well as what they express, reviewing and re-reviewing and reviewing again, making the portions studied as familiar as if in our own language, till every scene described becomes a reality, and the student an actor in it, — that such a method will keep up an unabated interest in the study through the preparatory and collegiate course, and in the end will enable the student to go over vastly more ground with greater pleasure and profit than according to the present system."

In striving to promote, on Christian principles, a thorough classical education, Dr. Taylor placed a high estimate on the academy. In more than one of his manuscripts he quotes the remark of a college professor: "I do not hesitate to utter my deliberate and matured conviction, that more importance should be attached to the preparatory than to the collegiate course of study. I mean, that the destiny of the student, and of the world through him, is more affected by the preparatory course. A failure in this is wont to be so fatal, so ir retrievable, that no pains should be spared to avoid it." One secret of Dr. Taylor's success as an instructor lay in the fact that he was the right man in the right place; he had an enthusiasm in the

work of teaching, in the work of teaching the classics, in the work of teaching an academy. He loved to lay foundations. He labored in his school not because it was *his*, but because it might be a powerful auxiliary to the college. While he toiled for young men in the initial stages of their classical education, he regarded himself as toiling for the universities of the land. Hence, he said much and wrote much on the connection between the academy and the college. If men are rightly trained in the academy, they will elevate the character of the university; and if the university insist on a large and rich scholarship, it will elevate the character of the preparatory school. He insisted that in our colleges the competition should be, not for the largest number of pupils, but for those pupils who are most thoroughly prepared; that our colleges should not admit all who apply, but those only who are fitted for admission. In his own peculiar style he said: "The student in the academy must be aware that the college standard is high, and that he must come fully up to it, or be sent back to the academy in a kind of disgrace. The knowledge of this elevated standard, and of the fact that he will be excluded from college unless he reach the lofty ideal, has a quickening influence upon the boy. It relieves him from his inability to study by lamplight; has a salutary influence upon his weak eyes; mitigates his headache and toothache; cures the sprained ankle which prevents his going up to the recitation-room; and is better than several boxes of pills for the dyspepsia. It is like an electric shock to a palsied limb." Dr. Taylor was wont to quote from one of our college professors, the remark: "*We* complain of our preparatory schools that they fail to do their work well and to do enough of it. Shame be on *us* for such a complaint. As long as their students are admitted to college with imperfect preparation, they will be obliged, in spite of their objections, to yield. If the door is left freely open, of course it will be freely entered. The academy of right should complain of colleges for wresting its work from its hands before it has had time to finish it."

In the preceding remarks we see that Dr. Taylor's ideal of education was a high one. His familiar saying was: "Education is not so much knowledge, as a preparation for knowl-

edge." It is the formation of the mental habits ; it is the discipline of the moral feelings ; it is the acquisition of intellectual and moral power. It ought to be superintended by men who know the avenues to the human mind and heart ; men who combine with a quick insight of the human character, an earnest desire to form that character aright. Hence, he regarded it as a great evil that so much of the instruction given in our colleges is given by young men who are not themselves thoroughly disciplined, and who connect with the business of giving instruction in one department the business of receiving instruction in another ; the labors of a pupil in a law or theological school with the labors of a teacher in the classical or mathematical school. He mourned over the fact that so many subordinate teachers in the academy were not well furnished for their work ; and he deemed it important that there should be a seminary for the training of classical instructors. He has sometimes been thought whimsical in the high estimate which he put on regularity of habit ; the duty of observing stated hours for rising to work and retiring to rest, for repasts and study. It was not merely for his students, during their novitiate, that he insisted on the regular study hours ; but he reasoned thus : Unless a scholar observe these hours in the academy, he will not in the college ; and unless he observe them in the college, he will not in the professional school ; and unless he observe them in the professional school, he will not in his professional life ; he will never be a student. He was wont to say, that in a majority of instances, a boy who remained irregular in Phillips Academy, continued remiss and vagrant through his entire subsequent course ; and those who reformed their habits in later years confessed their error in not forming them well at the academy. In disciplining the boy, he was looking forward to the man. Few teachers have been so provident as he for the future of their pupils.

It has sometimes been asked why he rushed forward with so great celerity in his recitations, plying his scholars with rapid questions, and demanding rapid answers. He desired to cultivate the habit of concentrating the attention on one object. His pupils, during their study hours, must give themselves wholly to their work ; must prepare themselves for a ready

solution of all difficulties ; must foresee the questions and forecast the answers, familiarizing themselves with different forms of statement, and guarding their minds against the possibility of confusion. Therefore, if a pupil while in the recitation-room did not pay constant heed to the business before him, the question would fall suddenly on his ear, and not being answered at once would fly to another. If unprepared, he had no time then to deliberate or repent ; he must speak, or a more attentive pupil would speak for him. Thus he became alert and energetic. Many a lawyer, while examining witnesses before a jury, has thanked the master of "Number Nine" for giving him a grapnel by which he could hold firm and fast the materials then and there to be examined.

As the aim of Dr. Taylor was to discipline the mind, to sharpen the faculties, to cultivate the power of logical and independent thought, of exact, precise, neat expression, he made his recitation-room an intellectual gymnasium. It is interesting to read the reminiscences which his pupils have written of the scenes in that room. The following is a summary of them as given by different individuals :—

The Principal enters "Number Nine." He summons Munroe to read the first sentence. Munroe makes a gross mistake in pronunciation. "*Sufficient ; next, Smith,*" resounds the voice of the principal. But Smith had been inattentive; and being surprised, hesitates in finding the place. "*Next, Brown,*" comes the imperative word. Brown translates the first line, and then follow the interrogatories in quick succession, and the answers must spring forth as rapidly as the questions. "*Dicam ?*" says the principal. "It is" (begins the pupil — but he is suddenly arrested by the exclamation : "*It is — that is superfluous : say where it is made*"). — "Indicative mood, future tense, active voice, first person of *dico, dicere, dixi, dictum.*" While question and reply, like a weaver's shuttle, are passing swiftly between teacher and pupil, the vigilant eye detects a student, who, instead of attending to the lesson, is arranging himself for a half-recumbent position on the settee : "*Pause here,*" cries the heavy voice of the teacher : "*Robinson, when you have adjusted yourself properly, we will proceed. Next, Jones.*" This man is thoroughly at home ; answers rapidly all the questions suggested by the lesson, relating to grammar, history, biography, geography, mythology, logic, rhetoric, poetry, oratory, political economy, morals, religion, etc., etc. "*Next, Wilson.*" This man is indefinite ; gives vague answers, half right and half wrong. "*Have you studied the lesson, sir ?*" "No, sir, I was bothered." — "*Bothered is no word for a student, sir,*" replies the principal, before the vacillating student has time to finish

the sentence. "*Next, White;*" and now comes a recitation peculiar to Phillips Academy, and superior to any which I ever heard in any college or professional school.¹

The recitation is in Sallust. *Magnificus?* is the single word, uttered in an interrogative tone by the Doctor, who neither uses nor tolerates a superfluous syllable. The student quickly translates it by the English "magnificent." "*Next.*" The second translates it, "great." "*Next.*" The third replies, "splendid." "*Next.*" The fourth answers, "haughty." The fifth and sixth are equally unsuccessful in selecting the precise term; and at length, despairing of the right answer, the exact principal utters in the most emphatic tone, suiting the action to the word, and the class will never forget the word, "IM—POS—ING."

"I remember," says Professor Carter, of Williams College, who also alludes to the incident named above, "once, where one of us translated *maxima natu*, the oldest, he said in his own way: 'I once asked a lady the age of her *oldest* daughter. She replied: my *eldest* daughter is fifteen years of age.' He could not have impressed the difference on us more strikingly. His own language was exact and correct. Once, however, he did use the word *guess* in the recitation-room. He had asked the reciter a question, and the reply had begun with 'I *guess*.' 'I guess' came out naturally enough as the introduction to his rejoinder, which was to set the blunderer right. It was a slip of absent-mindedness, and before he had finished his reply he saw it. Looking up with a smile, he said, 'I *think*. We cannot have any guessing here.'"

Mr. John Albee writes, in the "Boston Daily Advertiser": "The intercourse of Dr. Taylor with his class for two or three hours each day was always a stern, unflinching, hard-fought field, in which, though many suffered, many, too, felt the germination of resolutions and purposes which have never forsaken them. Chief of these, perhaps, may be reckoned the determination to do everything *thoroughly*: if to plant a tree, to put it down firm and straight; if to do professional work, to make each effort complete, careful, and vigilant. Under this powerful discipline of his, it is true the weak sank down at once; the mediocre struggled bravely awhile; the few maintained the unequal fight until, like the Indian's slaughtered foe, his strength passed into theirs. If you carried any trophies away, you were sure of the applause of the class; but *his* approbation could only be guessed at. He did not deal in praise and flattery. I think he would have had some suggestions and some counsel to give even to his favorite Cicero and beloved Homer; and it does not seem to me possible that any Greek author whatever could have come unscathed from one of his examinations on the Greek particle. I have known him keep a scholar on his feet half an hour on a few lines of Homer, with such a running fire of questions as seemed impossible to stand under, and when the whole class scarcely breathed for fear of a single mistake of their champion. If

¹ The chief part of the description in this paragraph was suggested by an article in the "Ellsworth American," on Dr. Taylor.

he went through, we all felt joy, and shared the honor; as Ajax's shield covered not only himself but his friends, so his performance saved that day from disaster for all of us.

"The moral effect of all this was astonishing. No doubt, however, it strengthened the strong, and overwhelmed the dunces. But for what purpose are dunces sent to school, if not to find out that they are dunces? Well is it, if they thus early learn to entertain no fruitless hopes. There was a good deal of that material at Andover, which, because it proposed to enter the ministry, thought itself entitled to be treated tenderly, and counting education not the chief thing, made it not even secondary. For such, Dr. Taylor had no mercy, and he did his part towards preventing the divorce of religion and sound learning, both in his school and in many other fields.

"He was a natural leader; he would have made an admirable soldier or president, where there was anything to be done. But he was content to make ladders for others to climb; to fit the characters that came under his hand, for stations higher than his own, but not more noble nor less worthy of admiration and respect. The greatest of his scholars would turn with instinctive deference to him as to a rightful master."

"Every member of my class," writes Mr. William A. Mowry, teacher of the Providence High School, "stood amazed and appalled at the flood of questions which were brought forth to elucidate the *first line* of Homer's Iliad. In Dr. Taylor's 'Method of Classical Study' are more than forty questions upon that line; but I believe that he put more than two hundred to my class in relation to it. One day our recitation commenced with a review of the declension of the compound pronoun ὅστας ἥτις ὅτι. We ought to have learned the lesson well, as we were to recite it for the second time; but we blundered; there was no excuse for us, and we were sent summarily from the recitation-room, with the injunction to prepare ourselves before attempting to recite again. We did so, and never afterwards did we need such a reprimand."

Did not the expeditious and energetic discipline which is described in the foregoing paragraphs discourage some worthy scholars who were slow and timid? Sometimes, probably; but one of Dr. Taylor's pupils¹ has met the inquiry with the following reply:—

"After all that has been said about the late Principal of Phillips Academy, I think that his most remarkable characteristic was his patience with dull scholars who were desirous of improving themselves. He was ready to do anything for any boy who was willing to do anything for himself. I doubt whether he possessed *naturally* and *originally* a rapid mind. I think that his celerity was an attainment. I imagine that a certain slowness of acquisition in his earlier years gave him a great sympathy with

¹ Rev. Wm. Edwards Park.

any slowness of his pupils. He had himself been through the process of severe effort, in which he asked the pupil to follow him. Bright minds with no principle of application he treated severely, but was very tender to those who were dull yet faithful. He had no charity for wasted talent, but really loved those who desired to make a good use of what talent they had. This was apparent, not only in his instructions but also in his discipline. He showed respect only to the good intention. He prized the plainest minds in his school if they were accompanied by an orderly and reliable character. Sometimes, but not often, his ardent love of the right intention proved to be his blind side. He would occasionally forgive the blackest record of a boy who promised well. The restoration of character was to him so great an object that to effect it he would compromise everything. I remember once that an individual, after having been proved guilty of a criminal offence, so wrought upon Dr. Taylor's feelings by his protestations of penitence that he was allowed to remain in the Academy. I thought at the time that the procedure injured the *morale* of the school, especially as other boys who remained proud and obdurate were often dismissed for much lighter offences. I would not say that he was partial; for to be partial is to act without a good reason; but I would say that he would pardon a poor boy who was, on the whole, struggling to do well, when he would punish a rich boy who did not care whether he did well or ill; and he would encourage obtuse scholars who made mistakes which they could not have avoided, when he would reprimand bright scholars who made mistakes which were the obvious result of carelessness."

It is evident from the preceding remarks, that Dr. Taylor made a deep impression on his pupils. This impression resulted from the unity of his character and life. The great majority of men have no distinctive character. They agree with others, repeat what others say, and neither think for themselves nor have any feeling of their own. Dr. Taylor had his own thoughts and his own emotions. He was his own man. There was a concinnity between his mind and his body. His person was commanding, and his voice sonorous. The letters of his pupils abound with expressions like these: "I remember the first time I ever saw him;" "I shall never forget my first impressions of him;" "I trembled when I was first introduced to him;" "It was no small thing to stand before his dread presence." His large and robust form, his heavy tread upon the floor, the deep tones in which he uttered his words of admonition, gave him a kind of power which a thin, spare man, with a tenor voice, would not have acquired. It is commonly said that the body is the handmaid of the soul: *his*

body was his soul's executive officer. He was a man of clear convictions and of decided will; he therefore expressed his thoughts and feelings in clean-cut and definite words. One of his pupils says: "All vague, uncertain, visionary, and vacillating conditions of mind were far removed from him. As I write of him, I seem to feel that I must be precise, unflinching, bold, or I shall hear his voice as of old in the recitation-room saying right in the middle of an ugly sentence of Sallust, without a conjunction to cling to: 'You may sit down, sir; you don't understand it.'" With his sound sense he combined a quenchless enthusiasm in study. His prudence was not fossil wood, and his enthusiasm was not wildfire. His pupils trusted his judgment, and caught so much the more readily his interest in the classics. Like begets like; life produces life; fire kindles fire. A man's scholars are not made enthusiastic by authority nor by reasoning alone; they are sympathetic; they are enlivened by the life, are enkindled by the heat of their teacher. Many of Dr. Taylor's pupils inhaled the breath of his own inspiration. Scores of them have said, "I never knew how to study, until I went into 'Number Nine';" "He was the most exciting teacher whom I ever heard;" "I owe my power of application chiefly to him." One of them says, "It has been remarked of students in college who had been fitted at Andover, that they seemed often to go through the Latin and Greek of the freshman class from the sheer momentum imparted to them in the last year [Dr. Taylor's year] of the preparatory course."¹ He was a man of regular industry. Every morning at six o'clock he was at his study table; every evening before ten o'clock he had left his books in order to gain vigor from sleep for the toils of the next day. Hence, he had stored his mind with such an amount of knowledge, and accumulated such a degree of power, as astonished his pupils. One of them² has thus described the impression which he made by his acquisitions and mental force:—

"Sometimes we shrank from coming under his instruction, because we knew him to be so exact with himself that we could not put him off with any general or commonplace answers. His own mind was stored with such

¹ The Massachusetts Teacher, Vol. XXIV. p. 80.

² Mr. William A. Mowry.

a variety of knowledge, and that knowledge was so constantly manifesting itself, that we sank back in self-abasement at the feebleness of our own efforts and the extent of our own ignorance.

"He may not have been a poet, but he had an exquisite appreciation of poetic images. We can never forget how animated he became over the pictures of pastoral life in Virgil's *Bucolics* and *Georgics*; how graphically he painted the scene in Virgil's *Aeneid*, where '*Hi summo in fluctu pendunt; his unda dehiscens,*' etc., etc., — 'These hang trembling upon the top of the wave; those are plunged into the trough of the sea,' etc.

"He never taught one thing alone. The knowledge of Latin and Greek words was but a small part of what he communicated to his pupils. It has often seemed to me that all the objections which are raised against the study of the classic languages in the abstract, were inapplicable to the study of them in the concrete under the guidance of Dr. Taylor.

"His memory appeared to me as remarkable as any of his other powers. A few months before his death, I visited the Academy and heard him conduct a recitation in Greek. During the recitation he saw a clergyman from Western Massachusetts entering the room. He arose and met the visitor, greeted him cordially and called him by name. Dr. Taylor told me afterwards that when he was an assistant of Mr. Johnson in 1835, he had that clergyman for a pupil; and had not seen him before that day during the last thirty-six years. — One of his scholars informed me that at an early age he entered the *English* department of the academy and remained in it only one term. On the day of his entering the academy he spoke to Dr. Taylor, but did not speak to him afterwards. Several years passed, and he came into the *Classical* department of the academy. While walking from the department to the dormitories he met Dr. Taylor, who recognized him at once and called him by name. These are but specimens of the accuracy with which he remembered the names and the history of his pupils."

The faults of Dr. Taylor were just such as would naturally result from his unity of character and life. Sometimes I have remonstrated with him against certain measures which he had adopted; but I found that he was led to adopt them by the high estimate which he placed on Phillips Academy. This exalted estimate came from his enthusiasm in his work, and this enthusiasm, although impelling him too far now and then, was yet one of his richest virtues. It has happened to me more than once to act as an intercessor for some young man who had been, as I supposed, too severely punished; but I found that the sternness of Dr. Taylor was an outgrowth from the very characteristics to which he owed his eminent success. As he had a vigorous constitution, an intrepid spirit, and an indomi-

table will, he was inclined to reprimand the boy who was irresolute and wavering in the discharge of duty. As he was regularly diligent, he had little patience with the idle. He was by nature inclined to social pleasure ; he was austere with himself, and sternly sacrificed his enjoyment to his duty ; he therefore was very far from flattering those who sacrificed their duty to their pleasures. Every day he studied the lesson of the day for his class ; “ the used key is always bright,” — this was his maxim and one secret of his power ;¹ it was natural, then, for him to feel personally wronged by those pupils who would not study their own lesson as much as he studied it for them. He had made himself ; he demanded of others to make themselves. He had a nice sense of propriety and dignity ; the Greek phrase, τὸ κρέκρον, was often on his lips ; hence, whatever he might have thought of wine-drinking and card-playing in a city parlor, he did not regard them as appropriate to the students on *Andover Hill*, and he sometimes rebuked these practices in words which were not thought to be well balanced. He had a pious regard for the anxieties of parents who committed their sons to his care, and who at the same time requested him to enforce a discipline which the parents confessed themselves unable to maintain. He was faithful to their commission ; he did what they urged him to do, and what his own conscience dictated. More than once he was reproached for adopting the identical regimen which fathers and mothers had advised, but for which they left him to bear the blame. More than once he became a kind of martyr to what he significantly called family *government*. Lamenting as he did the absence of authority in the household, he was exposed to the danger of exercising too much authority in the school. His energetic determination to do what he could in rightly moulding his own character, as well as that of his pupils, inclined him to an excess of severity rather than of laxness. If he was to fail at all, his failure would be in too little mildness rather than in too little sternness. He would have been more than human if, with all his rigid government over himself, he had not sometimes been unduly rigid with his scholars. They would have exercised more than ordinary

¹ The Massachusetts Teacher, Vol. XXIV. p. 79.

candor if they did not suspect him, even when he was innocent, of too much austerity. One fact, however, is noteworthy: the persons who as boys complained most of his discipline were among the loudest in their expressions of gratitude to him when they became men. Another fact is memorable: the pupils who continued to criticise him as too severe were forward in advising their relatives to put themselves under his government. Many of his more recent scholars were the children of men whom he had disciplined. Another fact: the middle and junior classes of the academy, who knew him only as a disciplinarian, were more inclined to criticise him than were the members of the senior class, who knew him as an instructor. Still another fact: the men who were associated with him in the government of the academy had the fullest confidence in the general principles of his administration. Mr. Albert C. Perkins, the accomplished master of the high school in Lawrence, Massachusetts, has expressed, in the following words, the opinion of many who have been assistant teachers of Dr. Taylor:—

“Three years spent in Phillips Academy, while fitting for college, and two years subsequently spent there as a teacher, gave me opportunities to see how he worked; and I give some of the impressions wrought into my mind from daily contact with him during that time.

“He had no doubt that good behavior and sound scholarship should go together. He made frequent and earnest appeals to the honor and truthfulness, the manliness, and genuine courage of his pupils. If his appeals were unheeded, if any had set themselves to defy his authority or baffle his scrutiny, it was soon manifest that power was on the side of right, and that the academy had no nook where artifice could screen itself, or drones could live at ease. There is, in the minds of many, a totally mistaken idea that he was over-severe. If you were to judge of him in this respect from the hasty expressions of those who have been foiled in their attempts to overreach him, I doubt not you might find some ground for the idea to which I have referred. But I have been permitted to take counsel with him concerning some of the most aggravating offenders, who had openly insulted him, and there was never but one question in his mind: How shall something be made of this thoughtless boy? If he could startle into self-consciousness the folly of the wayward, or open by any means the blind eyes of the improvident, his end was gained. It was always with great reluctance, when private appeal and public admonition and careful warning had failed, that he sent transgressors away from his school; and he sought earnestly for some ground of hope that further trial might be suc-

cessful. But he was no trifier; when it was clear to him that harm to the pupil was done by indulging him longer, and injury to the school by an evil example, his decision was prompt and speedily executed. He did not regard the academy as an asylum for vicious youth, and he was right. He had a keen insight into character, and the verdict he gave upon a boy who had been a few weeks in his school seldom needed to be revised. Dishonesty and cunning and ingenious artfulness wilted before him in an instant; the boy who went into his presence armed with a subterfuge, felt an eye upon him that searched him through, and soon learned that he could have no peace till he told the truth. I have never seen kinder consideration for the heedlessness of youth and weakness of inexperience than in him; it is enough to say that no one who went to school to make the highest attainments in learning, ever found anything but help and encouragement from the principal of Phillips Academy. He was a singularly modest man, but never timid. His duty might make him conspicuous, or it might take him to some obscure and hidden work known only to himself. It was all the same to him. His mind was far more intent on his work than on what others might think of it. It was for him to do; the admiration his work might gain was no affair of his. He was affable, and easily accessible. No one ever went to him with a perplexing doubt or heavy burden, but left him relieved and lightened. He made the way easy for honest diffidence, and reassured the faltering with his kind help."¹

There is another large class of facts helping us to answer the question whether the general discipline of Dr. Taylor was too austere: Hundreds of his pupils have been wont to express the deepest attachment to him. The tributes of reverence and love which they paid him at the time of his death were numerous and heartfelt. The alumni of Phillips Academy who were then members of Amherst College, united in saying: "To each of us Dr. Taylor has been more than an earnest and faithful instructor. A year's intercourse in the class-room has endeared him as a friend, whose affectionate interest in our welfare will cause his memory to be cherished more deeply as the years shall increase our gratitude" for his services in our behalf. The alumni who were then members of Yale College united in expressing "gratitude and affection" for their "dearly cherished and honored instructor," and said: "We mourn the loss of one who endeared himself to us all by his eminent virtues, unflinching integrity, and his true Christian example." From a parish in Iowa, an excellent pastor wrote: "At the

¹ *The Massachusetts Teacher*, Vol. XXIV. pp. 78, 81-83.

annual examination of Phillips Academy, Dr. Taylor's face beamed with delight, as one after another of us rose, and, in our answers to his close questioning, did full credit to his instructions. I have had twenty-five teachers since that time, but none to whom I owe so much as to him. And now he is gone,— who will take his place in the hearts of his thousands of pupils?" From a distant town, the mother of one of his pupils wrote: "Was he not the teacher of my two sons, the youngest of whom has 'fallen on sleep'? Was he not also their father's teacher? Was not his name a household word with us,— a synonyme for all that was true and right and noble? At the instant when I first heard of his death, my uprising thought was: '*My darling son has met his teacher; they are together now; how glad my son will be to see him! How will the Phillips band that have passed the river rally around him!*' Three weeks before the death of my son, he handed me his little Testament, and said, with feeling, 'Take good care of that. I read out of it every day, while at Andover, at morning prayers at school; and there are Dr. Taylor's notes and remarks on the margin, taken fresh from his lips.'" Page after page of such testimonies might be cited, illustrating the reverence and love which hundreds of his scholars felt for him. The foregoing paragraphs indicate that the sentiments of other pupils were not so much those of affection as of admiration or respect or fear.

Although Dr. Taylor had a singular unity of character, yet he had some traits which were not ordinarily ascribed to him. He was fertile and ingenious in devising plans for doing good and averting evil. An incident which he has narrated in the Memoir of his father-in-law, is in exact keeping with many of his own contrivances. The Sabbath school at Derry was disturbed by persons who stood in the hall near the open door of the school-room. The superintendent of the school desired to avoid the annoyance of their loud conversation. Shall he shut the door? That might give offence to the parishioners who loved to stand in the hall. Some of them desired to hear what was said in the school while they did not choose to enter the school-room. The pastor said to the superintendent, "Can you not put a spring on the door which will always close it



when it is opened?" Dr. Taylor adds: "To the unreflecting this might seem the merest trifling; but whoever understands the nature of the human mind, its nice susceptibilities, the slight causes which often give it a permanent direction for good or for evil, and that the destiny of individuals is sometimes so delicately poised that a feather's weight might turn the scale, will not regard it as an unimportant circumstance, whether that door were closed by conscious or unconscious agency. The spring was soon put upon the door" and the evil was removed.¹

When Dr. Taylor condescended to indulge his natural love of the ludicrous, he would narrate with real glee some ingenious stratagems of his pupils, some apt and pithy replies to questions which he had deemed unanswerable. He spoke of a retort as more playful than deceitful; or else he frowned at the motive while he smiled at the skill of the young master of sentences. When unbending his mind on a journey, he would describe many interviews like the following, which is narrated by Professor Carter:—

"The dread of his reprimand was so great that occasionally a student was very adroit, and, I suppose, very dishonest, in avoiding it. It was his custom after morning prayers, which he *himself* always conducted in the large room on the lower floor of the stone academy, to read off a list of delinquents, who were 'requested to remain.' After the reading of this list came the majestic bow that waved the rest of us to our recitations or to our rooms. One morning, among the rest, a certain student (who afterwards became famous as a duellist with the broadsword at Heidelberg) was invited to an interview, in which the following dialogue took place: 'Gibson, you were not in your room yesterday, when I called to see you.' This was a serious charge, and there was in the mind of the accused no excuse sufficient to account satisfactorily for the absence. But very coolly he asked: 'Mr. Taylor, would you please tell me whether it was in study hours that you called to see me.' 'Yes, sir,' was the brief answer. 'I never let any one come into my room in study hours, Mr. Taylor,' was the dignified and irreproachable answer of Gibson."

It must not be supposed that Dr. Taylor confined his attention to classical literature or to the routine of Phillips Academy. In 1851, he assisted in editing the History of Londonderry, and prefaced it with a memoir, in fifty-five pages, of Rev.

¹ Memoir of Rev. Edward L. Parker, pp. 40, 41.

Edward L. Parker, who had written the history. In 1865, he published the Memorial of his brother-in-law, Joseph P. Fairbanks, of Saint Johnsbury, Vermont. From the year 1852, to the time of his death, he was an editor of the *Bibliotheca Sacra*. He corrected the proof-sheets of eighteen volumes of this Quarterly, and wrote various anonymous articles for it. For thirty-three years he was a member of the Board of Trustees of Andover Theological Seminary, and the clerk of the Board. For a long time he was also the librarian of the Seminary; a member of the Examining Committee of Harvard College; a member of the Oriental Society; a member and president of the Board of Trustees of Pinkerton Academy, and also of the Adams Female Seminary, in Derry, New Hampshire. He attended the meetings of various associations of teachers, and contributed to them valuable papers. He was active in promoting the interests of Andover, his adopted town, and of Derry, his native town. During a single year he would sometimes write eight or nine hundred letters. Many a widow repaired to him for counsel; many an orphan received from him both spiritual and material aid; he was an almoner to the poor, "and the cause which he knew not he searched out"; not seldom was he called to appraise the estate of a deceased friend; during the last thirty years he has superintended almost every funeral on Andover Hill. His many-sided acquisitions, his love of nature and the fine arts, his natural or acquired celerity of action, are illustrated in the journal which he wrote of his foreign tour. He might have published an exciting volume on the scenes which he witnessed in Egypt, Palestine, Greece, Italy, France, Germany, Great Britain. He left New York on the 7th of March, 1856; in exactly one month after that day, he wrote to his home a familiar epistle on the top of the Pyramid of Ghizeh; and in six months after he had left his academy he was with his new treasures again in his recitation-room.¹

Thirty-five years ago, Dr. Taylor wrote: "I came here with the determination to do what I could. It will be little at most; but I trust that I shall be so guided that I may exert all the strength I have in the most useful way. Oh if there is an

¹ *Bibliotheca Sacra*, Vol. XXVIII, p. 380-387.

individual on earth whom I would envy, it would be the one who, without noise or show, spends the strength which God has given him for the good of others!" Throughout the manuscripts which he wrote at the beginning of his career, his favorite words were: "My duty," "My duty." These were his watchwords through life. That life was a happy, because it was a busy one. So long as young men were his pupils, his "duty" was to correct their faults and invigorate their character. After they had gone from his supervision, he welcomed them to his fellowship, for he loved them, and his "duty" was to manifest his feeling of Christian brotherhood. In the punctual discharge of his obligations, he rose early as usual on Saturday, the twenty-eighth of January, 1871; he attended the morning devotions of the academy, reading and commenting on a part of the fourteenth chapter of Mark's gospel; he conducted at noon the last public devotional exercise of the week, reading the hymn: "Show pity, Lord! O Lord, forgive;" he spent the afternoon in literary services at Boston and Cambridge, and returned in the rail-car to Andover on Saturday evening. Rev. Dr. Wellman, of Newton, sat with him in the car. "I was delighted," he says, "to meet Dr. Taylor. After giving me one of those earnest and warm-hearted greetings peculiar to himself, he engaged in conversation; was very cheerful, so much so that he was congratulated upon his good health and spirits. 'Yes,' he said, 'I am very well. A few days ago one of my former pupils asked me: When shall you begin to grow old?' As I was to preach the next day in the seminary chapel," continues Dr. Wellman, "he expressed a desire that I should have some reference in the selection of my sermons to the students of the academy; and then he spoke earnestly and tenderly, and with great fatherly affection of the boys, and manifested a deep interest in their spiritual welfare. 'My students,' he said, 'need simple, direct sermons, such as a faithful pastor would preach to his own young people, when he wished to secure immediate spiritual results. The students should be made to see that religion is *reasonable*. There must be conviction before there is conversion.' He uttered this last sentence with an earnest gesture, and with great emphasis on the word *reasonable*. During the whole

hour's ride he continued cheerful and highly animated. At the end of the ride he gave me a cordial invitation to take tea with him after the close of my services on the Sabbath. I thankfully engaged to do so. On the next morning the chapel bell rang as usual for public worship; and as we were preparing to attend the service, we were bewildered and stunned by the announcement,—Dr. Taylor is dead.”

For some years Dr. Taylor had been troubled with a rheumatic affection; and this, attacking the heart, was probably the occasion of his decease. He complained on the Sabbath morning of a stricture across his chest; still he prepared himself to explain parts of the first and second chapters of the book of Acts before his large Bible-class. He was importuned to omit this biblical exercise and to remain at home. “My duty is to my scholars;” “My first duty lies with the school,” were among the last words which he ever uttered. He went forth through the deep and rapidly falling snow; he reached his favorite academy; the bell was yet tolling; his pupils were assembling; he walked a few steps into the vestibule, and fell; he uttered not a word. In less than two minutes after he fell, more than a hundred of his pupils were gathered around him; fully two hundred were soon assembled. In about ten minutes he died, in the arms of his son. He had reached the age of sixty-three years, three months, twenty-six days. The time of his death was about twenty minutes after nine o'clock, on the stormy morning of the twenty-ninth of January, 1871. On that day the whole town of Andover was startled with the rumor that the strong man had fallen. On the next morning, the wires of the telegraph were vibrating with the intelligence through the land. Letters and telegrams came back from officers of colleges, judges of courts, lawyers, and clergymen. The speaker of the House of Representatives, at Washington, sent the following telegram to the son in whose arms Dr. Taylor died: “January 31: I have just read with surprise and profound sorrow the announcement of your father's death. Accept of my deepest sympathy in your personal grief, and my appreciation of the great loss which the cause of education has sustained.” Resolutions in honor of Dr. Taylor were passed by the Faculty of Dartmouth College, by associations of

teachers, and by the alumni of Phillips Academy, in various towns and cities of the land. His funeral was solemnized at two o'clock on the afternoon of the second of February, in the large hall of the academy. About thirteen or fourteen hundred persons crowded the hall. A funeral address was delivered; prayers were offered by Professor Taylor, of Andover, and Professor Noyes, of Dartmouth College. Professor Phelps offered a prayer at the house of Dr. Taylor, and President Smith, of Hanover, at the grave. On the Sabbath following, Professor Churchill, of Andover, preached a commemorative sermon in the chapel of the Theological Seminary. In that sermon he said: "I owe to him, — and there are hundreds, yes, thousands, now living, who would eagerly join me in the admission, — I owe to him more than to any earthly teacher besides, more than any amount of gratitude or service on my part could adequately repay." The senior class of the academy, whose affection for their teacher was as generous as it was beautiful, published the funeral address and the commemorative sermon in a costly memorial volume. The alumni of the academy intend to raise a fitting monument to perpetuate his name.

EDWARDS A. PARK.

THE SUPPLY OF MINISTERS.¹

It is an inspired declaration, "Faith cometh by hearing;" and it is not only a significant, but divine, inquiry, "How shall they hear without a preacher?"

In considering our subject, —

First. We will endeavor to gain a correct estimate of the present demand for ministers.

There are but few themes in political economy more instructive than the relation of demand and supply. The laws which it is the province of social science to discover and indicate, prevail, in modified forms, in the province of religious experience. We are told that a demand makes a supply. But this is not true independently of the human intelligence and the human will. The demand must be recognized, otherwise a necessary condition to the laws becoming operative is wanting.

1. The demand for ministers may be viewed primarily with reference to the wants of existing churches.

Our national statistics, as last published, give the number of Congregational churches in the United States as 3,121 and the number of ministers as 3,194, reporting 73 more ministers than churches. In addition to these, there are a few ministers who are not members of any ministerial association, whose names, consequently, do not appear on the list. It may be safe to say that at the time when our statistics were last made up, we had 100 more ministers than we had churches.

But a large proportion of these ministers are not available for the pastoral office. It is to the honor of our denomination that we hold a prominent place as the educators of the nation. About 100 of our ministers are presidents of colleges, professors in theological seminaries, universities, or colleges, or holding other educational positions of high responsibility. Ninety-six are engaged as foreign missionaries. About 165 are secretaries or agents of benevolent societies, editors, evangelists,

¹ This paper was read before the National Council of the Congregational Churches of the United States at Oberlin, Ohio, Nov. 16, 1871

county or city missionaries, or officials in asylums and reformatory institutions. A large number are superannuated. It is creditable to the habits of our ministers, to their knowledge and observance of physical law, and illustrative of the fidelity of God to his promises, that ministers, beyond any other class in society, are favored with long life. Of the 1,638 graduates of Andover Theological Seminary, 515 have been called to their rest. The ages of 487 of these, at the time of their decease, have been ascertained, and their average age was 51 years. This includes the early history of the seminary, when all the graduates were young. The average age of all who died last year was over 68 years. There were ten, or one half of them, whose ages varied from 76 to 90 years. In view of these facts, it is evident that the number cannot be small of our ministers who are too aged to perform regular parochial duties. Others, still, are too feeble in health to meet the responsibilities of the pastoral office. Beside these, a large number have become secularized. In Illinois 8, in Wisconsin 10, in Michigan 16, and in Massachusetts 22, are reported as engaged in business,—56 in these four States; and if other States were equally specific in their reports, more would be included in the same classification. Some have not left the profession, and yet “stand all the day idle,” because no man hath hired them. They may not have given themselves so fully to their work as to keep themselves fresh in it. They may have mistaken their calling; or, as one has expressed it, “when the Lord called somebody else, they answered.” There are not a few whose hearts are in the work, and who would gladly have their hands in it also, but the churches, from a false standard of merit, or from unjustifiable fastidiousness, reject them, and leave them to learn in sadness a new application of the Scripture, “Many are called, but few chosen.”

Thus, in one way and another, the number of available and acceptable ministers is so reduced that 780 of our churches have neither pastors nor stated supplies. Of these, 129 are supplied temporarily by licentiates, or ministers of other denominations; 651 either have transient supplies, or are deprived of the ministry of the word.

On the other hand, it should be stated that many of these

vacant churches are in an interregnum between pastorates, and have regular public worship, many professors and others who are not available as pastors being available as occasional supplies. One hundred and seventy-one ministers are supplying two churches each, and a considerable number of churches are so weak and feeble as to have little more than a nominal existence. Indeed, from 40 to 50 churches, annually, either become extinct, or are dropped from the list.

Still, looking at the subject on all sides, and making allowance for all modifying facts and circumstances, it appears that we have not available ministers enough by some hundreds to supply with pastors our existing churches.

2. *The demand for ministers may be viewed with reference to the commission given to us by the Saviour.*

This commission was addressed originally to the apostles : "Go ye into all the world and preach the gospel to every creature." But this commission was not limited to them. Its obligations are resting on the church to-day. We are not to inquire simply how many existing churches need pastors, how many ministers the existing churches are now calling for, and how many they will liberally support. We are not to rest satisfied with simply supplying the demand in this limited sense, but we are to inquire what are the needs of a perishing world, embracing in our sympathies all for whom Christ died. Expanding our ideas to a comprehension of the divine purposes of conquest, we should rally our forces, and move at once upon the enemies' works.

In this view, what is the demand for ministers? The American Board are needing 40 new missionaries the present year. But, without reference to the foreign field, we are to consider that God is bringing the heathen to us, and that a large proportion of our own population are as truly in need of the gospel as the heathen themselves. Never was there in the history of the world so promising and magnificent a field for Christian work as our own country now presents.

Appreciating the distinction between home missions and church extension, who shall measure the present demand? It is customary in our courts to call in experts as witnesses. With this view the Rev. Dr. Barrows recently addressed to the

superintendents of the home missionary work west of the Hudson, the following inquiry: "How many more Congregational ministers could be employed to advantage in your field, if their support were guaranteed by foreign aid, when needed?" The answers received from about one half of the field give the aggregate number of 229.

We need not anticipate what would be the response from the other half of the field. If the broad domain which the American Missionary Association seeks to conquer for Christ were also taken into view, the demand for men would be greatly augmented.

But it is obvious that figures gained in this way are not in themselves a measure of the legitimate demand, at the present time, for ministers of the gospel. In a practical and judicious view of the subject, we must not only inquire how many places there are where there is work to be done, but also whether the condition of the church is such as to render the occupation of these places practicable. The kingdom of Christ is a vast kingdom, and its highest interests cannot be promoted by giving our exclusive attention to any one department; indeed, we must be careful not to give undue prominence to any one department. The kingdom of Christ in its advancement is a growth, and the disproportionate development of any one member of the body produces deformity, and results in the enfeebling of the other members, and, ultimately, in the destruction of the whole. If we give undue prominence to foreign missions to the neglect of the home work, we shall ere long find that our foreign missions will languish for want of strength at home to support them. So, if we turn our attention exclusively to the question, How many men are needed as preachers? and devote our energies simply to procuring these men, we shall be overtaken with disaster; for in fact, practically, we need no more ministers than we can sustain. A shrewd general, in deciding how much to increase his army, takes into consideration not only how many men can have a chance to fight, but how many men he can equip and feed. Because 500 more men could find enough to do in the foreign missionary work, and 500 more in our own country, it does not follow that we need at once 1,000 more ministers. It is pos-

sible that our officers at the front, when they call imperiously for more men, in deciding how many to call for, do not always consult sufficiently the commissaries in the rear. Still, one way to energize the commissary department, is, to get more men for them to feed. Within rational limits the demand creates a supply.

In the experience of the American Board it has often been found that a new missionary, through his circle of relatives, and by his personal influence, raises up so many new friends to the missionary enterprise, or so intensifies the interest of old friends, as to increase the pecuniary resources of the Board enough to provide for his own support. The same principle is doubtless illustrated in the home field. Still, there is a limit beyond which this principle cannot effectively operate. There is a natural limit to resources as well as to men.

Avoiding all extravagant or visionary ideas, we cannot contemplate our commission from the Great Head of the church in its relations to the present condition of our own country, even under the limitations which the resources of the church and the symmetrical development of Christian forces impose, without having forced upon us the conclusion that there is a present demand for many more ministers, in addition to those who are needed as pastors of existing churches.

Still it is a noticeable fact, that there are men who argue that we have already a surplus of ministers; and there have been men who have reasoned in this way ever since the Christian church existed. This arises from their considering exclusively the wants of existing churches without comprehending the vast plan of the Captain of our salvation in the campaign in which we are engaged. These men draw false conclusions, also, from the fact that there are already many ministers who are unemployed. Because there are such it does not follow that more men are not needed. As well might you tell the military commander that he needs no more men because he never yet brought all his army into an engagement, and because there are already stragglers who have fallen out from his ranks. God has given his church a great work to do, and it is as true now as when Christ was here, "The harvest truly is plenteous, but the laborers are few."

Secondly. Let us consider the sources of the supply of ministers.

Here we look at once to our theological seminaries. Of these we have seven, and they graduated last year 71 students. But last year 56 Congregational ministers died. Thus, taking the difference between these two numbers, we have a gain of 15. Andover Seminary graduated 20 last year, and within the seminary year just 20 of the graduates died.

But besides the supply from our seminaries, we have some students in the theological seminaries of other denominations; we have others who are not numbered among the graduates of our seminaries, having pursued only the shorter, or special course of study; we have some who enter the ministry without ever having been connected with any theological seminary, and we also receive some ministers every year from other denominations.

On the other hand, some of the graduates of our seminaries go as foreign missionaries; others become pastors of churches of other denominations, particularly the Presbyterian; some of our ministers every year are called to join the ranks of those who are devoted to educational, benevolent, or kindred work; some become superannuated, or enfeebled, and others are secularized,—in excess of the numbers in these classes who are removed by death.

Perhaps we may reasonably assume that as many are drawn from, or prevented from entering, the pastoral office in our churches in these various ways, each year, as are added to the number of the ministry from all sources outside of the regular classes in our seminaries. To sustain this assumption, although the entire number of ministers reported the last year was 26 more than the previous year, we have the significant coincidence, that while the difference between the number of students graduated at our seminaries last year and the number of deaths among our ministers shows a gain to the ministry of 15, the number of our churches furnished with pastors or stated supplies exceeded the number of the previous year just 15 also.

It has already been stated that from 40 to 50 of our churches become extinct, or drop out from the list, every year; but it is

also true that more than 100 new churches are organized each year.

The actual gain in the number of churches on the list in the Quarterly last year was 78. If we have some hundreds of churches, now, more than we have of ministers available for the pastoral office, and if the number of our churches increases at the rate of 78 a year, while the increase in the number of those who are available for the pastoral office is only 15 a year, how long will it take us to supply the demand? This is a problem which we may dispose of without studying the higher mathematics, or understanding the *calculus of variations*!

If we increase our energy in the line of church extension, and multiply our new churches at a more rapid rate, then the question as to the supply of the ministry is made only the more serious.

But the question arises, Do the sources of supply afford prospective encouragement? In the middle classes in our seven theological seminaries there were last year 75 students, or 4 more than were graduated last year at these institutions. There were in the junior classes 98, a gain over the number graduated of 27. These will graduate in 1873. It will not require a great deal of energizing in the line of church extension, to advance the ratio of increase in the number of new churches to a correspondence with this prospective increase in the ministry, and leave the formidable problem, already presented, still confronting us.

But let us go back of the theological seminaries, and inquire how the case stands in our colleges. Here we are compelled to say the tendency of things is against us. Amherst, Bowdoin, Dartmouth, Harvard, Middlebury, Williams, and Yale Colleges, and the University of Vermont, our eight New-England institutions, from 1815 to 1865, a period of fifty years, furnished 16,240 graduates, of whom 4,109 became ministers, or about 25 per cent. Dividing these fifty years into decades, the percentage of ministers in the sum total of the alumni is as follows:—

First decade	. . . . .	30 per cent.
Second "	. . . . .	35 " "
Third "	. . . . .	27 " "
Fourth "	. . . . .	20 " "
Fifth "	. . . . .	18 " "

Thus there has been in the supply of the ministry relative to the number of the alumni a falling off in the last forty years of 17 per cent. This falling off in the percentage of ministers is explained, *in part*, by the fact that formerly but few were graduated at our colleges who did not enter professional life; while now, many obtain a liberal education as a preparation for business, or as a personal accomplishment.

Let us, therefore, take another view of the facts. These colleges furnished, in these successive decades, the following number of ministers:—

First decade	688
Second “	988
Third “	946
Fourth “	730
Fifth “	757

Thus it appears that they actually furnished, during the 20 years from 1845 to 1865, 447 ministers less than they did in the 20 years immediately preceding. We do not bring the statistics down to a later date than 1865, because it is necessary to allow time for the graduates of our colleges to pursue a theological course before they can enter the ministry. These statistics include the ministers of all denominations; and when we consider this great *decline* in the actual number of ministers, in connection with the *increase* in the number of churches and the *vast augmentation* of our population, we may well regard the question, as to the supply of the ministry, primary and fundamental. But we shall be reminded that there are colleges outside of New England which are to be included in our sources of supply. These institutions are not yet old enough to enable us to institute, respecting them, such a comparison as the foregoing. But these institutions are subject to essentially the same kind of influences as those which affect the New-England colleges. Moreover, the statistics which we have given as to our theological seminaries embrace students from these new colleges.

Viewing the whole field, taking into consideration all the facts, we can find but very little of promise or of hope. We have been praying, these many years, for an open door. All

the doors of the earth are open, but where are the men who are ready to enter them ?

Thirdly. Let us now turn our attention to the obstacles to the supply of ministers.

1. *Among these obstacles we must mention the small salaries paid to ministers.* We read in the Scriptures, "Ye have the poor always with you," and our churches do not seem to lack in the verification of this statement. Many of our ministers, though they may not be able to say with Paul, "I know how to abound," can prove their apostolic succession by uniting with him in the declaration, "Everywhere and in all things I am instructed . . . to suffer need." This is nothing new. A "Society for the Relief of Aged and Destitute Clergymen" was organized by Unitarians in Massachusetts, in 1849. A committee of this society, in 1854, sent out a circular to each clergyman in the State, to each bishop of the Protestant-Episcopal and Methodist churches, and to many ministerial associations and theological seminaries in other States, asking, among other questions, the following : "What is the average of ministerial salaries in your association ?" In response they received the opinions of 1,500 clergymen. From Vermont came the answer, "So far as we can judge of the whole State, the average salary is about \$450 to \$500." A particular county, "\$350." A bishop of the Protestant-Episcopal church replied, "Of 130 churches the average is \$490. Of these, 29 are in cities with an average of \$1,178; the remaining 100 average about \$300." From the Baptists in Massachusetts came the reply, "Of 20 ministers, average \$372." The Methodists of the same State answered, "Probably from \$200 to \$250." The Methodists in Hampden County, Mass., answered, "Of 63 ministers, the average salary is exactly \$304.60." A Congregational Association in Worcester County gave as their average salary "\$606.25."

From the various replies it appears that the Unitarians received the highest salaries, many of their churches having funds; the Congregationalists the next highest; the Episcopalians much less; the Baptists less than they, and the Methodists least of all. This committee did not succeed in obtaining the exact statistics for the whole of any State.

In 1851, leaving out the salary of the bishop and of two

metropolitan divines, the Episcopal clergymen of the whole State of Massachusetts received on an average only \$375. In all the denominations the salaries were then very low. There has been considerable improvement since that period. At the present time the largest salary received by any Episcopal clergyman in Massachusetts is \$8,000, and the smallest is \$150. The average in that denomination in the whole State does not exceed \$700,—about the sum paid a common day-laborer, and less than is paid a city dressmaker!

In the Presbyterian church, of 2,100 ministers, whose salaries are reported, 622 receive less than \$600; 224 receive less than \$500. And according to the recital given by the Committee on the Sustentation Fund, at the last meeting of the General Assembly, the hardships and sufferings of some of their ministers are pitiable, and in their relation to the churches shameful! If all the facts were known respecting the salaries of Congregational ministers, we fear that the revelation would be the occasion of humiliation.

The Congregational churches in Connecticut give the most thorough statistics in this regard. The average salary of the ministers of our denomination in that State in 1861, was \$812; in 1865, \$933, and in 1870, \$1,335. This is probably a better record than can be shown by any other State. The average salary paid to all the missionaries of the American Home Missionary Society is about \$700. The average salary, however, is a poor test of the real condition of a large part of the ministers, for a small number of high salaries bring up the average, and conceal the sufferings of many who are feeding a "few sheep in the wilderness." Here and there a popular man commands a high salary; but, notwithstanding the improvement which has been made the last few years, it is still true that the mass of the ministers are poorly paid, and this serves to deter young men from entering the ministry.

2. *Another obstacle to the supply of ministers is found in the materialistic tendencies of the age.*

The public mind is occupied with schemes of worldly aggrandizement. Immense fortunes, suddenly amassed, have dazzled the vision of men. The question now is not, simply, "What shall we eat, or what shall we drink, or wherewithal

shall we be clothed?" but how can we become millionaires? Trade, commerce, engineering, speculation, and speculation have presented such brilliant prospects, that the community is wild. The mania pervades not the world's people merely, but the church as well. Those who do not possess wealth assume the appearance of having it. Extravagance is the prevailing vice; and even by many of those who are prominent in the church a family is esteemed according to the style in which they live. Moral philosophy and theology have in large measure been supplanted by physical science. There is a decadence of religious faith, and materialism is regnant. There was a period when the zeal of the church had wellnigh exclusive reference to the soul's existence in the world to come, and was comparatively oblivious of the present needs of humanity. Now the drift is in the opposite direction. A fire which destroys millions of property, and exposes thousands of human beings to physical suffering, moves the whole civilized world, while to exposure to the fires of hell there is comparative indifference. This world hides from public view the next. Our young men feel this. They pre-eminently belong to the present age, and are subject to its tendencies. The ministry looks tame. They are drawn away of their own lust, and enticed.

3. *Another obstacle to the supply of ministers is the present crisis in our system of education.*

We hear much said of "the new education," and of the importance of taking a "new departure" in our educational system. In olden time, education was placed in the hands of ecclesiastics; now there is danger of its passing out even from under their supervision. The present is a transition period. The American college as a religious institution, and the American university as a State institution, are coming into sharp competition. The two systems are distinct. We have, on the one hand, the Christian academy and college; on the other hand, as the outgrowth of the common school system, the high school and the State university. In New England, especially, the university presents its claims not so much as a State institution, but rather as meeting the demand for a broader culture. The discussion of the claims of these two systems would be apart from the province of this paper, but there is

one aspect of the subject which is essential to the completeness of our presentation. The American college is the child of the church, and its primary design was "to supply the churches with a learned, pious, orthodox ministry." The university is Christian only in a generic sense, and its design has primary reference to the interests of the State. The cardinal fact is, that we can never depend upon the university system to supply the church with ministers. The all-important question for us to consider as the servants of the church, is not as to the relative claims of physical science and classical literature, of elective studies and a prescribed curriculum, but rather of an institution under influences which are Christian simply in a generic sense, and one which is under Evangelical control, and hallowed with revivals of religion. More than a hundred years ago, President Clapp, of Yale College, wrote: "Some, indeed, have supposed that the only design of colleges was to teach the arts and sciences, and that religion is no part of a college education." That old idea has new force now, by having already embodied itself in institutions richly endowed. Our young men are within the sweep of its mighty influence, and it is drawing them away from the sacred calling.

4. *Still another obstacle to the supply of ministers is found in the false standards cherished by many of our churches as to qualifications for the ministry.*

The popular demand is for the sensational in public discourse. Eccentricities and extravagancies attract and please. The rage is for rhetoric. Ability to instruct, common-sense, and even spirituality, as qualifications for the ministry, seem in some places obsolete, or at least antiquated. The demand is for young men. The late Prof. Shepard, in his vigorous style, wrote, "The Scriptures say, 'milk for babes,' but the churches call for babes to dispense the milk."

It is not so in other relations. When our government wanted lawyers to argue our cause before the great international court, two men were selected, each of whom is over seventy years of age. When one of these declined the responsibility on account of feeble health, two more were selected, the youngest of whom is fifty-three; and the average age of the four is sixty-four.

The committee of arrangements for this National Council selected as a preacher, a father in the ministry, who, although wellnigh threescore years and ten, has yet the vigor of youth, and whose gray locks we all delight to honor. And yet, with reference to the demands of the churches, we hear it said that the minister who is over fifty has passed the "dead line." The children and youth of the present day not only claim the Sabbath school as an institution peculiarly their own, but are often allowed to decide who shall be the pastors of the churches. Hence it is, that, however the lambs may fare, it is often true now, as in the days of the immortal Milton, that, "The hungry sheep look up, and are not fed."

We would not under-estimate the importance of our churches keeping themselves in sympathy with the young; but we are not yet quite prepared to believe that in order to do so it is necessary for them to make themselves verdant.

In the present state of things, not only are we called to consider how we can induce men to enter the ministry, but also another question, scarcely less important, How can we keep them there?

One other topic claims our attention.

Fourthly. What practical measures shall we adopt for the supply of ministers?

1. *We must take cheerful views of the office of the ministry.*

We should not give undue prominence to the poverty or the privations of ministers. These may be made the subject of comment at proper times and in a proper way, in order to secure relief or promote reform. But if great prominence is given to them, we present the office of the ministry in a mercenary aspect, and deter young men from entering it.

The publishing in our papers of the salary offered when a minister has a call, or is settled, may sometimes gratify pride, and may tend to raise the standard of ministerial support; but it is in one regard prejudicial to the office of the ministry, because it presents it before the public in its commercial aspect. The exhibition of "the shady side" has its uses, but what we most need is to look at its "sunny side."

If many ministers are poor, they are not the only poor peo-

ple in the world, nor are they the poorest. One graduate of Andover Seminary died last year as a town pauper, but it was a rare instance, and not entirely disconnected from personal obliquity. If the poverty of ministers is onerous, it at least saves them from sudden reverses! The careful observer has ample illustration of the truth of the inspired statement, that "a man's life consisteth not in the abundance of the things which he possesseth." There is no lesson which the community needs at the present time more than that of frugality and economy; and the ministers, even though they make a virtue of necessity, have an opportunity to set before their people an example in this regard, and to do it cheerfully. Their condition, so far as this world is concerned, is not altogether a sombre one. If ministers do not live as fast as other men, they make it up by living longer, as the statistics already given prove. Money is to be prized for the advantages which it brings, but many of these advantages are secured to the minister by the exalted character of his profession. In England, in the Established church, there is a society for the collection of second-hand clothing for the use of poor curates. And yet those curates, in their old, threadbare garments, are freely admitted to society from which wealthy artisans and merchants are excluded. This is not the case, to the same extent at least, in this country; but it is true here, that that society from which a godly minister is excluded by his poverty is not worthy to be coveted by anybody. Superstitious reverence for the sacred office has indeed passed away, and a man now is respected more for what he is, than for the office which he holds; and this change is not without its advantages.

There is still sufficient respect for the office of the ministry to secure for a consistent minister great social privileges. There is no other class in the community who, as a whole, obtain companions for life, who have such sterling worth, such varied culture, and so many of the highest graces of womanly character, as are found in the wives of ministers. It is true even now that the children of ministers are respected *as* ministers' children, and this fact helps them into positions of influence and honor. The ministry, from a simply financial view, may not seem specially attractive. It is not desirable

that it should. The sanctity of the office, the highest interests of the church, require that young men should enter upon the work of preaching the Gospel from higher and holier motives.

There is a cheerful view of the office of the ministry. He who fills this office is called to the habitual contemplation of the most exalted themes. If the dwellers among mountains realize, in their own development, the influence of the sublime scenery with which they are familiar, how much more does the true minister feel the expanding and the exalting influence of his communion with God! There is a luxury in doing good, contrasted with which all the pleasures of the worldling are as ashes. And there are no others who have such occasion as the ministers to sing, —

“The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.”

If we would induce young men to enter the ministry, we must take a cheerful view of our office —

“And let our joys be known.”

2. *We should aid in every practicable way young men in preparing for the ministry.*

We should favor the establishment of Christian academies, so that young men may be brought under more positive evangelical influences than can be exerted in a high school supported by taxation. We should endow these institutions so liberally that young men will not be drawn away from them by the free tuition of our public schools. Such institutions as Phillips Academy, at Andover, and Williston Seminary, at Easthampton, in Massachusetts, and the preparatory departments in our western colleges, are as essential to the supply of ministers as our theological seminaries themselves.

Without opposing State universities or any other universities which the general cause of education may seem to demand, we should sustain and richly endow at least one Christian college in each Commonwealth, and to this end we should augment greatly the resources of the College Society.

In selecting an institution for the education of our sons, we

should send them to a Christian college rather than to any university, however ancient or renowned, where the prevailing influences tend to divert them from the ministry, and alienate them from the Christian faith.

We should see that our theological seminaries have all the funds which they need. We should expand and energize the work of the American Education Society. That we must depend largely for the supply of ministers upon young men from families of moderate means, is shown by the fact that the Education Society has already afforded assistance to 5,858 young men. And the work has as yet only begun.

3. *We should endeavor to secure fidelity to the claims of our own denomination.*

We have been more generous than just. Through the American Education Society we have aided in preparing for the ministry young men who belonged to seven denominations.

While cherishing an interest in the church universal, and holding ourselves in readiness to help on its progress, we should feel persuaded that we can accomplish even this most effectually, in the end, by adhering to our own polity, and standing by our own colors. Ministers should seek a settlement in our own churches, rather than be coquetting with outsiders, or even heeding the advances which they may make.

Our churches, while we have ministers unemployed, should consider the obligation to hire them, so far as is practicable, rather than persons belonging to other denominations. Our churches employed, last year, about fifty ministers of other denominations.

Children should be taught the simple, scriptural principles of Congregationalism, and be so trained in them that they will not afterwards wander from the fold.

4. *We should seek out appropriate persons to enter upon the work of preparing for the ministry.*

Parents should inquire whether there are not among their children those whom they should consecrate to this work.

Pastors and teachers should have the same object in view,—selecting *appropriate* persons. Piety, though essential, is not the only qualification to be sought. The present age demands

personal magnetism. It is a peculiar quality. We know that when we approach some people they repel us, towards others we feel indifferent, while there are others still to whom we are instantly and instinctively drawn. What this magnetic quality is we may not be able to analyze or explain, but we know that there is such a thing. In the language of Goethe, "A logician might not see it, but a soul would." In what it consists? the conditions of its exercise? whether it may be cultivated? are questions which, whether in the province of physical science or of psychology, are worthy of the most profound study. This magnetic power, being pre-eminently the demand of the present age, peculiarly qualifies one for ministerial work; and hence, so far as is possible, should be sought for in selecting candidates for the sacred office. We are taught that, "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor." We are all "earthen vessels," but we should guard against unduly multiplying the vessels to dishonor. While there is this need of caution, there is still occasion to seek many new vessels.

5. *We should seek especially revivals of religion.*

A baptism from on high will deliver the churches from parsimony and meanness wherever they exist. It will deliver us all from the materialistic tendencies of the age. It will correct the standards cherished by many of our churches as to qualifications for the ministry. It will keep some ministers from becoming secularized. It will increase the efficiency of all who are in the ministry. It will renew the hearts of our youth, and make our educational institutions the sources whence shall issue streams to make glad the city of our God.

When our Lord declared, "The harvest truly is plenteous, but the laborers are few," He added, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Whatever other measures we may adopt, or what means soever we may employ, we need to feel that a special emphasis is given to prayer, from the fact that it is the only means which our Saviour mentions, *and earnestly heed his injunction to pray.*

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THE CONSERVATIVE ELEMENT IN PROTESTANTISM.¹

OUR Lord said to his disciples, "Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. xxiii. 8-12.)

This Scripture — so artless, yet sublime — teaches that perfect equality, or independence of one another's control, is the right, and the duty, of all Christian disciples. It commands them not to usurp authority, — not to accept it even when it is offered them; and, on the other hand, it bids them not submit to the dominion of any man or body of men. "Call no man master, neither be ye called masters," — expresses the generous and manly sentiment which should ever inspire them. Yet there *is* a Father, and a Master, these words also teach, to whom all the friends of Christ should be in subjection. They are under an authority which is heaven-high; which surpasses immeasurably any human dominion, having its centre in God, both the Son and the Father.

The twofold truth which I have thus traced in our Lord's words, — the doctrine of a human brotherhood and a divine authority in the Christian church, — has been made to have some special claims on our attention at the present time. And it is that portion of the subject which looks Godward, rather than that looking manward, which we, as Congregationalists, may need to consider. There is a feeling in the community — how prevalent I know not, yet uttered from time to time by leaders in other branches of the Protestant church — that the kingdom of Christ, so far as organized on the simple New-England plan, is destitute of a wholesome authority; that, while recognizing the brotherhood of the faithful, stimulating independent thought,

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and sacredly guarding the individual conscience, our system of order fails to overawe and subdue men ; not begetting within them that docility, that mystic faith, those passive virtues and graces, and that profound piety which are needful, and which the soul longs for in its reflective moments. And it has been suggested that we must reorganize our congregational body, — on what plan is not definitely stated, only that it should be very “broad,” and so that it shall be, in many of its externals at least, an imitation of the papal church. By some contrivance of this nature, it is believed that we may secure the authoritative, or conservative, element which we are said now to lack, so as to meet the deep want which is beginning to be felt, and help control the lawless tendencies which are so fearfully on the increase throughout the Protestant world.

This proposal to inaugurate a new ecclesiastical regime, the purpose of which shall be to save us from religious anarchy, seems to me, after giving it such thought as I could, to have originated in fears which are really groundless, while it very strangely and illiberally keeps out of view what is now proposed as the theme of remark, — namely, *The Conservative Element in Protestantism.*

The name *Protestants*, which a single and comparatively unimportant event caused to be fixed on Luther and his friends, has in itself a meaning, a suggestiveness of rebellion against all authority, which does injustice to the moderate spirit of the reformers. What was that against which they protested ? Not ecclesiastical control, but an innovation on the part of the civil authorities. It was a law of the land that the civil power should not have jurisdiction in religious matters. This law had been disobeyed by the German Diet, in issuing a decree against the reformers. From this unlawful edict Luther appealed to a general council of the church, — the legitimate authority on all such questions, — accompanying his appeal with a *protest* against the action of the Diet in thus overstepping its proper limits. It was from this circumstance that he and his followers came to have the name “Protestants” fixed upon them. They were contending for ancient usage, for legitimate authority ; yet they are made to appear as recusants and innovators. They were animated by a genuine conservatism. They stood in the

old ways, and inquired for the ancient paths. The epithet with which they are designated in history was given them by their enemies, and is far from adequately representing them. They experienced the same injustice which in this country has been meted out to men resisting the innovations of corrupt political parties. As the true conservative — he who is striving to restore the government to its original basis — is often called a *radical* here ; so there the true conservatives — those who contended for the ancient religious order — were stigmatized as Protestants. The term cannot now be laid aside ; and that peculiar odium which it once suggested is no longer associated with it. We should remember, however, that a literal definition of the word is not an adequate description of the Christians to whom it has been applied ; that whatever of disregard for constituted authorities it may seem to imply, Protestants, nevertheless, can be, and in the first instance were, order-loving, conservative, and reverent men.

Passing from this struggle with the German States, — which was merely an incident of the Reformation, — if we look candidly at the great struggle with the church of Rome, we shall find the Protestants manifesting a constant regard for the element of authority in religion. It was for this, in fact, that they so earnestly contended. We do not understand them, if we think that they desired to throw off obligation, to break from a wise Christian control, and rush into a state where they should not be responsible to any power. The issue between them and Rome was not, authority or no authority ; but, is Rome the *rightful* authority ? Their battle-cry was not, we refuse to pay allegiance to anything ; but, there is something back of the papacy which only has a right to our allegiance. It matters not that their movement is called a *reformation*. They introduced no novelties. Airy visions did not inspire them. They pointed to no dreamy future, but to the solid facts of history.

They sought to revive the pure doctrine and worship of a previous age. The contest was not for progress in the ordinary sense, but for a return to the practice of apostolic times. However Rome may have viewed them, and whatever history may have said of them, they were animated by a truly conservative spirit. They regarded their antagonist as the great

innovator. It was not their aim to introduce a new form of Christianity, or publish strange things in the ears of the people, but to lead men back from present corruptions to the faith and order of the first believers. There was one Personage and one Volume of teachings for them to obey ; and they dared not bend the knee to any other. Here was the only legitimate authority, girt with awful sanctions, which no one might venture to usurp, and before which all Christians, of whatever name or office, should bow themselves reverently. Did they assail Rome ? It was because she had ceased to pay this homage. Did they seek the overthrow of the papal church ? It was because she had taken the dominion from the King Eternal, and appropriated it to herself. It happened once that a Hebrew king, while engaged in repairing the temple at Jerusalem, found there a copy of the law. The book had been concealed for so long a time as to be nearly forgotten ; and meanwhile, idolatries had been replacing the worship of the true God. The monarch read the volume, was convinced of its authority, and beheld with grief the corruptions around him. Immediately he cut down the groves planted in honor of false gods, destroyed the altars on the high hills, and broke in pieces the images which had been set up. And there was no innovation in this, no casting away of religious obligation ; but, on the contrary, a most genuine conservatism. It was only innovations that he destroyed ; and he did this in order that he might return with his people to the lawful source of authority. In like manner, the reformers, as they were called, looking back of their own times, beyond mediæval darkness and the origin of the Romish church, to that Star which rose above Judea in the days of Herod, beheld in *that* the only and the all-sufficient authority ; and it was their deep, yea, their sublime reverence for this legitimate dominion, which gave them the courage to revolt from a usurped supremacy, the slow growth of ages of worldly ambition, which was demanding their allegiance in opposition to the claims of the heaven-born Master.

Still more absurd appears the charge against Protestantism, that it is a revolt from under fixed religious authority, when we take a view of its principles. Even the right of private judgment, that principle which has a somewhat self-reliant

look, was not exercised by the Protestants in a revolutionary spirit. They regarded it as an obligation which God had laid on them. The matter of religious faith, as they learned from Luther's exhumed Bible, belonged to each man personally. It could not be delegated to any church or hierarchy, without rebellion against the Most High. He had commanded them to call no man master, and would hold them responsible in their own persons for their religious opinions. Plainly, then, they did not show a wayward spirit, but acted obediently and reverently, in contending for this right. "We find ourselves under a divine authority, which was established ages before your claim, and which shall never pass away," said they to the Roman bishops. "This ancient authority has commanded us to examine and know for ourselves, on all points of Christian doctrine. And we must not neglect this great obligation. We tremble at the thought of the Almighty's displeasure. We dare not disobey him, as we plainly shall if we allow you to prescribe for us our faith and practice."

Not only did this principle spring out of reverence for legitimate authority, it was also limited most carefully. Not "what my reason can discover," but "what my reason tells me that God has revealed," was the ground they took. "The *Bible* is the religion of the Protestants," Stillfleet contended in his immortal work; *there* they found the authority, divine and everlasting, before which they bowed every faculty of their souls. Says the distinguished writer whom I have just named, replying to the charge of the papists that the reformers made each man's judgment supreme in matters of religion, "if you mean *discourse* — (that is, private 'judgment'), not guiding itself by Scripture, but only by principles of nature, or perhaps by prejudices and popular errors, and drawing consequences not by rule, but by chance, it is by no means true" that we hold such a doctrine. "But if you mean by *discourse*, right reason grounded on Divine revelation, and common notions written by God in the hearts of all men, and deducing, according to the never-failing rules of logic, consequent deductions from them, — if this be it which you mean by *discourse*, it is very meet and reasonable and necessary, that men, as in all their actions, so especially in that of greatest

importance, the choice of their way of happiness, should be left unto it; and he that follows this in all his opinions and actions, and does not only seem to do so, follows always God." Much more might be quoted of like import with this, showing that Protestantism was a conservative movement in the beginning; that it did not seek to release men from a wise oversight and control; but, on the contrary, to lead them back into the presence of that awful King whose look melts the stoutest heart.

It is for the sake of keeping men near this dread Sovereign, that Protestants have advocated the free circulation of the Scriptures. They have claimed that the revelation of God ought not to be shut away from the common people, thus allowing them to forget Him, and rush unrebuked into worldly follies; and they have said, "let that volume follow men into all their pursuits, — speaking ever in their ears its commands, its promises and threatenings, — that they may at all times be conscious of the overwatching Sovereign, and walk before Him with reverent minds."

In order that this authority might appear more sacred in the eyes of men, Protestantism has taught that the Scriptures alone are divinely and infallibly inspired. Other writers may err. Neither pope, nor house of bishops, nor general council, is without liability to mistake. Men may accept or reject, as their judgment decides, in regard to anything of this nature. But it is God who speaks through the writers of the Bible, — the God whose authority is absolute and supreme; and therefore, when we come to those lively oracles, we should bow like children before them, saying, "Speak, Lord, for thy servant heareth."

The reformers also dwelt much on the dignity of Christ's person as the incarnate Word, thus adding another sanction to the authority of the Scriptures. They did not put a mitred prelate, or Mary of Bethlehem, in the place of Christ; nor did they represent him as a created being; but they pressed the fact of his equality with the Father, reminding men that it was God manifested in the flesh who travelled over Judea, and spoke those words recorded by his disciples. Do you see anything like a spirit of anarchy, any revolutionary tendency, in

this homage paid to Jesus of Nazareth, in this heralding of him as the everlasting Father, whom even the angels worshipped?

That the first opponents of the papal church did not favor recklessness in religion, is evident further from the earnestness with which they insisted on the inability of men to secure Heaven for themselves. They dwelt much on the doctrine of human sinfulness, the scriptural truth that men are lost, dead in trespasses and sins, utterly helpless in their estrangement from God, and needing an Almighty Saviour to take them in his arms and carry them toward Heaven. Did this tend to make men self-reliant, wayward, untractable? Did it not, on the contrary, have a direct tendency to break down their pride, to make them meek and lowly in heart, regardful of the Great Friend who only could save them, willing to submit themselves unquestioningly into his hands?

This centripetal power of Protestantism, holding men back from egotistic recklessness in religion, was increased by the doctrine of justification by faith as preached in all the reformed churches. Absolute trust in the Redeemer, with no dependence on works, penances, ceremonies or sacraments, is the Protestant, as it is also the scriptural way of salvation. Now, any one, who understands the human heart, must see that such teaching as this did not favor a self-reliant spirit. It was directly in the face of pride. It tended to break down the stubborn, rebellious will. It fostered penitence, humility, and every other lowly grace; leading men to surrender themselves absolutely to Christ, to have their will swallowed up in his, to be moulded and guided as he might please.

To compare Protestantism with Romanism, and represent the latter as stronger in the element of authority than the former, is to say that man is mightier than God. For Romanism locates the authority in man and human contrivances, while Protestantism puts *God* at the centre, and on the throne of the redemptive kingdom. What hierarchy can have such power really to overawe and subdue men, as Jehovah Himself,—speaking directly to every heart, giving us a revelation which we must never disobey, declaring unto us that we are beyond human help, that He only can save us, and that it is our constant duty

to lie passively in His hands? We have no occasion to be dissatisfied with our Protestantism; to say that it does not control men, and foster the passive virtues. On the other hand, we should glory in it, as pre-eminently fitted to secure these ends. It has the element of conservatism in the highest degree; and whatever lacks this element is not it, though bearing its name. When you see a wayward child taken from the hands of servants, brought unto the father whom it fears, and set down just beneath his eye, you comprehend the act at once. That child has not been delivered from restraint, but placed under an authority which he trembles to provoke. And so it is in the management of the religious affections. All our efforts and contrivances cannot hold them steadily in due submission; and if we would see them ever meek, reverent and trustful, we must be Protestants, — bringing them continually into God's presence, and leaving and keeping them where they shall feel the glances of his His awful eye.

Having shown that there is a conservative element in Protestantism, and having seen in what it consists, let us now consider some of the consequences of neglecting it in our own religious life. Parallel with the principle of authority runs the principle of liberty. In the same breath which enjoins subjection to God, we are commanded not to be in subjection to men. It is no more certain that we have a Master in heaven, than that we should regard one another simply as brothers and equals. Now, it is the infirmity of some men, that they cannot hold two supplementary and counterbalancing truths in union. If they believe in divine sovereignty, they must reject the doctrine of human freedom. If they accept James on works, they must throw aside Paul on faith. They cannot be reformers without turning their hand against all established institutions. Or, if they reverence the past, they must carry it to that extreme which conserves the bad with the good. Unfortunately, minds of this small grasp have embraced Protestantism; and have claimed to be its special exponents and champions. They have not considered its origin, and what it really was as a movement in the religious world, but have looked rather at the etymological force of its name. They have confounded the meaning of the word with the spirit of the system. Seizing hold of

the element of individual liberty, they have let go the element of subjection to lawful authority. They have protested where they ought to have yielded, breaking irreverently from the divine Master, as well as from human masters. The right of private judgment has been made supreme and final. All limitations have been taken from it. "God must be altogether such an one as our reason says he ought to be. If there is anything in the Bible which does not commend itself to our judgment, that Scripture is an interpolation, — it must be thrown out of the sacred volume. We are sufficient of ourselves to obtain heaven ; and therefore we refuse to accept Jesus as an Almighty Saviour, and to trust ourselves absolutely in His hands. Reason and conscience, as we exercise them, are the sovereign judges. To this tribunal every statement and doctrine must come, — be they the commandments of men, or utterances claiming to proceed from God." Now, this is not Protestantism, whatever the men holding these extreme views may say. They claim only to be the consistent followers of Luther, — the Protestants of the Protestants ; but they have rejected the vital principle of the reformers, — unquestioning submission to the Scriptures. They have broken away from that centripetal force which there is in the doctrines of human dependence and an infallible revelation, and, yielding to the centrifugal force which there is in the doctrine of private judgment, they have shot off from the orbit of genuine, comprehensive Protestantism, into a dreary and conceited individualism. And what are some of the consequences of this devotion to a half-truth, — of this disregard of authority in religion, and exalting over all things the individual judgment ?

It has resulted in a shallow philanthropy. The fact insisted on by sound Protestants, that men have to do personally with a divine sovereign, tends to keep the ideas of a God and an eternal world near the mind. No opportunity is thus given for men to lose sight of the soul's destiny. It is a thought ever pressing into the mind of both preacher and hearer, that we must labor for man's everlasting welfare in order to show him any true affection. But this spurious Protestantism tends to make men oblivious of the unseen world. It teaches the individual that his own judgment is supreme. Feeling that he

does not need the guidance of a higher power, he soon forgets that power, — or at most has only very faint notions of it. Thus, everything but this life, and man as he now is, becomes an unreality. And hence grows the impression that our love for men should be shown in seeking their temporal well-being. To feed the hungry, clothe the naked, warm the cold, free the captives, has been the chief concern. And all this is commendable and scriptural ; but it leaves what is infinitely more important uncared for. The great God, and the life which never ends, are shut out of sight. Religion is confounded with morality ; charity takes the place of faith ; efforts to make men happy here, crowd out all thoughts of their happiness hereafter. Wealth is poured forth freely to found hospitals, asylums, and schools for the education of the intellect ; but those institutions which are for the securing of immortal blessings, receive small support, — resting chiefly on the gifts of the poor and lowly. Man, proud, egotistic, enthroned upon his own reason, — walks unabashed over the claims of his Maker ; and an earthborn literature, a pagan uprightness in business, a philanthropy which feeds the body and starves the soul, blow their trumpets before them, expecting to be honored of us, as the true Christianity, — the successors of the apostles and reformers.

From this humanitarianism, the descent has been rapid to naturalism, skepticism, and indifferentism. From rejecting portions of the Bible, men have gone on till they have altogether discarded it. Clinging to the falsehood that to judge for one's self is the whole of Protestantism, they have struck out a verse here, and a verse there, as certain theories of their own framing required. And from this they have gone on, — cancelling the imprecatory Psalms, lopping off Genesis and the Apocalypse, throwing out the Gospel of John, rejecting the Old Testament and accepting only a small portion of the New. And still, as their own sovereign judgment has dictated, they have whittled down this small residuum, until finally the whole has disappeared ; Christ, the prophets, and the apostles are wheeled into the line of ordinary mortals, the Scriptures go into the rank of other legends, scraps of history and biography,

and snatches of poetry ; a revelation is superfluous as well as impossible ; no man is our master, and there is nothing higher than human reason : and thus the soul exults, sitting upon its throne of egotism, looking round with a savage smile on the ruin it has made, rejoicing in the false and fatal impression that it has only carried out the tendencies of Protestantism. There is universal distrust ; no one is confided in, it matters not with what sanction heralded. A miracle is a self-evident absurdity ; inspiration, except as possessed by all men, is a dream of the superstitious ; the clerical calling is not sacred any more than the legal or mercantile ; public worship is not obligatory, let men say what they will to the contrary ; the Sabbath is a device of man, and we may use it for labor, rest, or pleasure, as at any time shall seem best to us.

I have barely indicated some of the disastrous results which flow from neglecting the conservative element in Protestantism, leaving it for your own minds to complete the picture. And this you will readily do, from what your own observation has taught you. You know only too well and sadly, that there is more than ample ground for all these statements. The fatal experiment has been tried near us and amongst us. It has put lover and friend far from us ; it has taken some of our dearest kindred, brethren in the same church, those who studied with us at the school, the college, the seminary, men who laid their hands upon us, it may be, when we assumed the ministerial office, — our kindest neighbors, acquaintances in business, the young, the amiable, the loved and the longed-for ; it has drawn them into its specious current, and swept them on past the landmarks of truth ; and we have seen them struggling in eddies, dashed upon rocks, hurled down cataracts, or left to moan out their lives on some desolate shoal, weary of existence, but afraid to die ; loathing their error, yet not able to come to the truth.

The recoil from this extreme, if the signs of the times do not deceive me, has already begun ; and there is much occasion for anxiety lest that recoil should be, not in the direction of genuine Protestantism, but toward the despotism of the papal church, or some of its imitations. Be not surprised if only a few of those who have gone out from us ever return into

our fellowship. There are certain laws of the human mind, in addition to the signs about us, from which we may foretell the probable result. One extreme begets another ; and where men have forgotten their true Master, the feeling of dependence exposes them to the nearest imposture. We are conscious of weakness. There is something in us which reaches upward ever, in quest of a stronger arm. We may forget it at times, but we cannot forget it always. In the thoughtful hour, in the solitude of the closet or the mountain, when misfortune sweeps our earthly stays from under us, that sentiment makes itself felt. We are sick of this vaunted liberty. Self is a poor thing to rely on. We want a master ; one to whose will our will may be yielded ; who shall control us, lifting from us the burden of self-direction, and permitting us the luxury of simple obedience without regard to issues. Now, in throwing the conservative element out of Protestantism, and teaching men simple self-reliance, violence has been done to this tender longing of the soul. Ardent intellects have rioted for a time in their much-vaunted freedom of thought. They have deemed it something godlike to burst from all creeds and book-revelations, and ideas of a dread Jehovah sitting in authority above them. They have railed at everything of this nature as cowardly and superstitious, and have rushed on for a time in their fancied independence, exclaiming, " This is manliness ; we stand for the equality of the race ; we heed the voice which speaks within us, not servilely obeying Moses, Jesus and Paul." But in a little while this tempest of egotism has subsided in some of the more reflective natures. They have sighed for an element in their religion which this worship of reason has not secured. Yet they never could go back to the simple Scriptures. They have ridiculed the truths of sin, atonement, redemption and eternal judgment, till dislike of any such doctrines has fixed itself firmly in their minds. And here is another body of ostensible Christians, the papal church, or some half-way house to it, famous for the extent to which it carries the principle of authority. This principle they are seeking, and have long pined for it, and here they can reach it without going back into their old connections. I am far from saying that the effete Errorism about us is on the point of becoming

ritualistic or papal. But many earnest souls, whom a mutilated Protestantism has tantalized and wearied out, are looking in that direction. It is a shorter and easier road than any other to that which they desire. They can reach it without returning to the evangelical position they have left. It is a system in which the element of authority is palpable, — residing not in God, and certain spiritual facts, but in ecclesiastical machinery. It ministers to the artistic taste in its pictures, music, architecture, gorgeous ceremonies and festivals. It has but little to do, practically, with the Bible, leaves Christ and human guilt, and the duties of repentance and faith, more or less in the background. It is a convenient refuge for one who is tired of religious thought, and wishes to lie passive in the hand of a religious master. Thus it is that extremes meet. The tendencies to such a meeting are not few or unacknowledged around us. Our eyes have been closed to what is passing, if we are yet to discover that the men who preach down Puritanism are paving the way for Romanism. They are begetting, in themselves and their disciples, a settled hatred of plain New-England Christianity, and are cherishing a love for the artistic and sensuous in worship, a craving for Sabbaths which shall be holidays rather than holy days, between which and Romanism, or, at least, ritualism, the passage is short and easy. It seems strange and paradoxical ; nevertheless, we have only to lift up our eyes to see that it is true, that those who have rejected the elements of authority in Protestantism, and are preaching individual opinion as the only guide in religion, are, more than any other class of men, helping to bring upon themselves and their countrymen the dismal bondage of the papacy. We have great occasion to thank God, that this reactionary movement is confined to so limited a region, and that it does not take with it the honest hearts of the masses. It is confined to a morbid and disappointed few. There is not life enough in it to make it of much service, wherever it goes. The instincts of the vast body of our countrymen, throughout the land, are still, as they ever have been, strongly Protestant ; and it needs but little care, in pointing out to them from time to time the nature of their religious institutions, to keep them

steady and unflinching adherents to the principles of our forefathers.

We have, then, two systems of error,—absolutism and individualism,—one on either hand. They are alike in many points ; for neither of them gives prominence to the authority of God, the facts of the spiritual world, the person of the Redeemer, human guilt, and the justification of the sinner by faith in Christ. Both locate the religious authority in a creature ; one in each individual for himself, the other in the priesthood, or its “infallible” head. Neither of them stands on a truly evangelical basis ; both of them allow but a secondary place to Biblical doctrine. And yet they are strongly antagonistic ; since one makes the judgment of each man supreme, while the other demands the absolute submission of the individual. Hence, as the Papist becomes weary of his servitude under the hierarchy, and sighs for personal independence, we may expect him to pass into Individualism ; and as the victim of Individualism grows tired of his speculations, and longs for rest under some weighty dominion, we may expect him to seek the position of the Papist. But in this vacillation,—this swinging to and fro of uneasy minds,—there will be no trace of the kingdom of God ; no renewing of the spirit in Him who alone can give peace.

Protestantism is our only hope,—the world’s only hope. Its foundations are laid deep in God and Christ, and the life everlasting. Like Individualism, it preaches liberty, and like Romanism, it preaches authority. But, unlike them both, it makes that liberty, and that authority to centre in God. Individualism brings us to each man’s judgment, saying, “this is the supreme tribunal” ; Romanism takes us to the priesthood, exclaiming, “here is the ultimate authority.” But Protestantism, taking us back of men, whether the one or the many, leads us up to the throne of God, and says, “no man is your master ; but here sitteth One to whom you should pay absolute homage. You are free from me, and free from your own mind’s deceitfulness ; and if you would *secure* that liberty, you must recognize His authority as supreme.” If we are genuine Protestants, grasping the whole of the twofold truth,—the truth which says, on the one hand, “ye are all brethren,”

and on the other, "you have a Master in heaven," — if we can comprehend both parts of this living unity, without the union of which neither part is good for anything, and can preach them both, and show them in our Christian experience, we shall do much towards securing that religious liberty which is without license,—much toward upholding in the church a principle of authority which shall be free from despotism.

It is hardly necessary for me to add here, if I have been understood thus far, that our truest representative of Protestantism is the historical New-England church; the church which our fathers founded in the fear and love of God, and which the Congregational Union is seeking to extend throughout the land. And the more faithfully we can keep to the historical pattern, not relying on external organization, or on architecture and formalism, but getting all our centralizing force in those weighty spiritual truths which it is the office of the pulpit to proclaim, the more certain shall we be of that well-grounded authority, from under which believers shall gradually cease to revolt, till all are one, and the world shall know that Christ was sent by the Father. I do not object to the fellowship of the churches; on the contrary, I hold it to be vastly important. I believe in the association, and in the local and State conference. The National Council also, it seems to me, cannot too soon become a feature of our Congregationalism. We need it for the sake of the *esprit de corps*, — that each local church, and every member of it, may be continually filled with the great wave of zeal and love flowing from the entire body. We need it, too, as a protecting force, — that the claims of charitable societies, seeking our contributions, may be duly accredited, and that they may be reorganized, if necessary, or have leave to withdraw, so that our parishes shall not become the poaching ground of everything which brings a kind word from some tender-hearted, but ill-informed indorser. Yet in all this I would see no authority, however much it might tend to general harmony and efficiency. It must be only a convenience for the time being; itself, like everything else in our Lord's kingdom, worthless, save as subject to the one sole and supreme authority.

There is temptation always, in trying to organize the church more perfectly. Yet we may hope that God will not suffer us

to be tempted above that we are able, but will make a way to escape, so long as we love to retain him in our knowledge. The same is true of forms, liturgies, artistic effects in houses of worship, rites and ceremonies which are more or less scenic in their nature. We have no quarrel with them, save as they become rivals of that, compared with which they are nothing. They are worse than vanity, however pleasing in themselves, the moment they draw away our minds from the one Will which speaks on Sinai and Calvary.

Creeds, platforms, conventions, councils, may beget an external union of Christians. Artificial splendors, the ritual, the choir, the elevating of the host, and festive processions, may keep up an appearance of uniformity. But the only UNION, the only reverence for authority worthy of the name, is that which comes to pass when the souls of believers all bow, intelligently and each for itself, before Him whose is the glory and dominion and power and blessing. Let us preach free thought. Let us encourage the spirit of adventure in science, in letters, in the study and the criticism of the inspired books. But let us at the same time remember, if we would bring solid rest to the weary inquirer, and save men from the two extremes of skepticism and religious bondage, that we must hold up, and press home with all the might God has given us, those great and everlasting truths which revolve around the doctrine of Christ and him crucified. We shall have a true Protestantism, that form of it which came with the fathers from Scrooby and Leyden, and which suffered and triumphed at Plymouth, when the conviction of guilt, eternal judgment, and the need of faith in order to salvation shall pursue men into their daily business and their recreations; when that conviction shall lift over them a force terrible to rebuke and all-powerful to approve; a force, starting from the judgment-seat of conscience, which shall cheer them on with an angel's voice when they toil up the steeps of holiness; but which, as often as they falter, shall point them with awful gesture to Him who sitteth upon His throne in the heavens, — whose eye, like a flame of fire, searcheth the heart and trieth the reins of the children of men, to give unto every one according to his works, whether they be good or bad.

J. M. MANNING.

Boston.

THE NATIONAL COUNCIL.

THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES, was established November 17, 1871. The several preliminary steps,—the proposal by the *Pilgrim Memorial Convention*, at Chicago, in April, 1870; the approval by the several State organizations, and their appointment of committees of conference, and the proceedings of the convention of those committees,—have already been put on record, in detail, in the *Quarterly*.¹ A preliminary committee of seven persons, appointed by that convention, were empowered, under instructions, to prepare a constitution, to select the time and place of meeting, and to issue the call. Without waiting to decide as to time and place, the committee early issued to the churches the letters-missive containing the subject-matter, that delegates might be seasonably appointed; and subsequently issued the supplementary call, to meet at Oberlin, Ohio, November 15, 1871. All the steps had been taken slowly and with the fullest discussion; the several State organizations had been almost perfectly unanimous; the convention of committees had been entirely unanimous in recognizing the voice of the churches; and the response to the call was general. The churches were represented, from Maine to California and Oregon, and from the Lakes to the Gulf. One who entered the church at Oberlin on that stormy morning, saw at once in the large and earnest gathering, that it was a thoroughly representative meeting. The council thus assembled was empowered by the accepted letters-missive, to organize a permanent association of the churches; and, on the third day, after full discussion and some few amendments, the constitution was unanimously and enthusiastically adopted.

At a glance, it is obvious that this is something of a departure from our old methods. It is a departure, however, only in reference to meetings of the churches. Four times in our history have the American churches met in general synods,—in 1637, in 1646, in 1852, and in 1865,—with important par-

¹ *Quarterly*, April, 1871.

tial synods between 1646 and 1852. The theory has been, that national synods would be called only when some pressing exigency demanded it. By the voice of the churches, at Oberlin, it is decided to meet every third year, and oftener if necessity requires. To accomplish this, and also as a formal expression of unity, the churches have associated themselves. The constitution begins :—

The Congregational Churches of the United States, by elders and messengers assembled, do now associate themselves in National Council :

To express and foster their substantial unity in doctrine, polity, and work ; and

To consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ.

An association is therefore formed. But it is not a body *over* the churches ; it is the churches themselves associating. Union in this association is not made a test of good standing. Its sessions will have no more, no less, power, than any of our former synods. Those synods were called, in exigencies, by letters-missive, specifying the particular and limited topics of discussion ; these sessions will be called by letters involving the above-named objects, — or, perhaps more accurately, the *existence* of the National Council effects its first-named object, and its *sessions* are for the second. Former synods dissolved without succession provided for ; the sessions of the Council are to be “stated.” But in all the essentials of the power of the local churches, or the composition of a synod by delegates chosen for that single session, or the proper province and powers of an assembled synod, — there is no change. A unanimous declaration by such a Council will doubtless have great force ; but it will be because it represents the general convictions of the churches, and appeals to reason.

That such an association of our churches is a new step in America, is true. But it is not new to Congregationalism. The English churches have had such a general union for many years. Our local conferences of churches, and our State associations of churches, involve precisely the same principle. In each, the churches meet statedly “to consult upon the common interests” in their respective territories. We have

now merely enlarged the practice of this principle, so that the churches of the whole country may consult upon the common interests of the whole body.

The departure from the "occasional" method of synods, is easily accounted for. With the increase of our denomination, and its spread over territory previously unoccupied by us, the duties of the Congregational churches, in home evangelization and foreign work, have become pressing,—so pressing, that three years can hardly elapse without necessitating new consultation. In this rapidly-growing and changing country, "exigencies" become constant. The churches must be prepared to meet them. Once in three years is none too often for them to review the methods and consider the energy of their Christian work. The time has passed when duty was fulfilled by suffering things to drift.

Nor is it to be overlooked, that the desire for a visible expression of unity has rapidly grown. That unity existed. The last twenty years has drawn the hearts of brethren more and more together. Early suspicions have vanished. Of all the utterances of the accomplished moderator at Oberlin, none was more significant than this: "We stand upon the grave of buried prejudices!" The distinction of "schools" in doctrine still exists; but it has come to be regarded with a spirit of mutual respect and Christian toleration. In the presence of new issues with unbelief, the old war-cries among ourselves have died into silence. We cannot afford, and we have not the heart, to fight each other. In church polity, many have wakened to the fact that the churches abandoned the ultra-independent theory so long ago as the time of John Cotton. The tenet of the *fellowship of the churches* co-existed with the tenet of the *power of self-government in the local church*; the twin tenets which this *Quarterly*, in its beginning, extricated from the half-dozen so-called "cardinal principles of Congregationalism" set forth in the books, expressed with plainness, and has made the doctrines of these volumes; tenets to which all our methods must conform. But while the power of self-government was firmly established, a horror of centralization had, until late years, prevented the due practical recognition of unity. That unity existed in our theories. Congregationalism

is not a system of independent squads. The *Cambridge Platform* says: "A Congregational [*i. e.* a local] church is, by the institution of Christ, a part of the militant visible church." And: "So there may be acknowledged a universal visible church." Dr. Bacon says (*Polity*, 1865): "All the churches ought to preserve church communion one with another; because they are all united to Christ as integral parts of his one Catholic church-militant." That unity has come to be felt, else the Oberlin Council would have been impossible. Groping about for its recognition, the fathers made first, the State organizations, and next, the cumbersome system of an annual interchange of delegates between those several organizations. Had that system been faithfully carried out, as it once was in New England, it would have required, in the year 1871, seven hundred men to traverse the country, except as one delegate might be accredited to several associations, which was possible only in a very limited degree. Of course, this system became a failure, and we have had an imperfect expression of a unity for whose visible form Christian hearts were longing.

To the association of the churches, therefore, public sentiment has steadily moved. No number of men could have contrived this as a scheme, and foisted it upon the churches. It has come without effort. Doubtless the experience of the "Churches of the Northwest" in their triennial convention, prepared the way. The result is a formal and permanent declaration of the unity of the Congregational churches, in the form of a permanent association.

Members of some other Christian denominations seem to apprehend that this organization will lessen the liberty of the local churches. But against this is the explicit declaration in Council:—

They agree in belief that the right of government resides in local churches or congregations of believers, who are responsible directly to the Lord Jesus Christ, the one head of the church universal and of all particular churches; but that all churches, being in communion one with another as parts of Christ's Catholic church, have mutual duties subsisting in the obligations of fellowship.

The churches therefore, while establishing this National Council for the furtherance of the common interests and work of all the churches, do maintain the scriptural right of each church to self-government and administra-

tion; and this National Council shall never exercise legislative or judicial authority, nor consent to act as a Council of reference.

There is, therefore, no departure from the doctrine of the rights of local churches. Nor can there be in practice, if the theory of Congregationalism is rightly understood. Not only as applicable to this body, but to all bodies, to local Councils or organizations, there is this plain principle, viz., that in itself each church has entire control of its *own affairs*. No organization, no body of churches, can order or reverse a single act. No Council can replace an excommunicated member into the church excommunicating him. It can act at all, in such a case, only because his relation to the body of churches has been changed, and therefore it is a matter which concerns all. Mal-administration in a church cannot be overruled by sister churches; but, if the offending church becomes scandalous, the sister churches can admonish, and if that fails, can withdraw the fellowship which they had formerly extended, and which involves them in the scandalous character of such a church. We dwell upon this distinction, not only because it is of constant practical importance, but also because it defines the province of this National Council: (1.) The local church manages its own internal affairs without appeal, — the only apparent exceptions being cases whose official results affect the body of churches, and therefore are *not* exceptions. (2.) All matters of common concern are rightfully to be considered by the body of churches. An observance of this distinction makes our practice clear. Some persons think that some internal acts of a church are not valid without the official consent of a Council, — as the settlement of a pastor. This is a mistake. A church can settle a pastor over itself, by its own act. But it cannot put him into the fellowship of the ministers and churches by its own act; and that is done by a Council, which acts on this matter of “common concern,” and also, but only by request of the church, advises as to his settlement.

Matters of “common concern,” and those only, are therefore, to be considered by the body of churches. The “ecclesiastical Council” acts on the specific subject for which it is summoned. The local conference of churches considers all matters of “common concern” in its territory, but leaving specific acts like ordi-

nations, to special Councils. The State Conference considers the general interests in its wider territory. And the National Council can consult only on the "common concern" of the body of churches as a whole. And that no local difference shall ever get before it, the churches have declared that it shall never act "as a Council of reference."

But it is distinctly understood, that, even in matters of "common concern," this Council cannot *legislate*. It cannot bind any church to accept its recommendations. The result of its consultations must have great moral force, but it is a force which consists in the fact of free consultations and deliberate conclusions. If unanimous, the decisions will carry themselves, because they are the decisions of the churches themselves. If not unanimous, they ought not to have weight. To enforce a recommendation by a legislative majority would be no gain. History tells us that an enforcement by a majority in the Presbyterian church once simply divided the church, and was not enforced, because the minority seceded. *Advice* seems just as good as *legislation* which cannot be enforced.

The relation of this body to the general voluntary societies, and to the mission societies, who have hitherto carried on the works of "common concern," is a delicate subject. Prior to the meeting at Oberlin, it excited no little discussion. It has always been remarkable that the Congregationalists, who pre-eminently insist on the local church power, should be the denomination in whose great mission work, the churches, as such, had not the slightest voice! Societies made up of individuals, voluntarily associating, have assumed the work, asked the churches for funds, and managed, without appeal, all details. But it is easily explained. At the time when the evangelizing work began, had individuals waited for the churches, it would never have been done. The societies have educated the churches up to the present point. There was also the advantage that persons voluntarily associating for a particular work, were persons whose hearts were in that work, and who would be far more likely to act with efficiency and energy, than a mere official board. Besides, the societies have always sought the approval of the State organizations, and they have necessarily been keenly alive to the public opinion which controls the purse.

At the same time, the rules, in some societies, by which any person can become a life member by paying a certain sum of money, are liable to put the control in the hands of a few persons. It would be next to impossible, except under some great popular impulse, to overturn any particular administration which was favored by the people where the office is located. The memorable conflict at New York, in the Tract Society, illustrates this. The locality can flood the meeting with its own residents. The system of the American Board, although it is a "close corporation," is far more accordant with Congregationalism, and far more representative. Two hundred members, chosen from all sections by apportionment, and unable to absent themselves long without forfeiting their membership, represent all parts of the country. The responsibility is specific and imperative. But, in most of the societies, it is impossible for the vast, scattered membership to know comparatively anything of the management of affairs.

The churches, if Congregationalism is correct, ought to attend to these matters of "common concern," *i. e.* the great work of evangelization in its several parts. Over corporations they have no control, but the *work* is *their* work. If the corporations assume the business, they are responsible to the churches. Practically, our societies have always admitted this responsibility. We venture to say that there is not one of the charitable societies which would not submit its affairs to the fullest investigation by a committee appointed by any organization of the churches. In fact, to refuse would be to commit suicide. Nor would they wish to refuse. Muttered complaints of maladministration often need only to have the complainants and the officials brought face to face, and explanation removes the discontent.

How are the churches to attend to these "matters of common concern?"

The only allusion in the constitution is this:

Such Congregational General Societies for Christian work, and the Faculties of such Theological Seminaries, as may be recognized by this Council, may be represented by one delegate each, such representatives having the right of discussion only.

There is here only a hint. But we understand the modifica-

tion to be practically this : On the one hand, the churches are not to ignore, as churches, the work which Christ has committed to their hands ; but will regularly consult in council upon their duties, their responsibilities, their resources, and the methods and energy of what is being done. They must fulfil their responsibilities. On the other hand, the churches in council will not appoint any boards, but will leave the practical business in the hands of those societies, who have so long, so ably, and successfully carried on these affairs. The Council will be the exponent of public sentiment ; the societies will exercise their best judgment in carrying the demands of that sentiment into practical effect. There is great advantage in this middle course ; the Council will not be entangled in mere business details, nor with standing and powerful boards, whose steady tendency is to govern the body which elects them ; and the societies have the moral strength of being recognized agents of the churches. It is useless, also, to disguise the fact that the community is not now satisfied by summary financial statements in annual reports, as it once was. It wants to know whether expenditures are judicious, and expenses economical. We know a committee which has been long attempting to "sort out" and group the items in the financial reports of some Union societies, and are as yet unable to ascertain the working expenses. The scandal in the Methodist Book Concern has affected societies generally. It would be a good thing for the societies, to submit their affairs annually to a thorough inspection by outside and impartial parties. We are confident that ours would stand the most thorough test. And to bring the churches and societies face to face, has an advantage abundantly shown at Oberlin, in the unanimous results on the future Home Missionary policy.

The *doctrinal basis* of union has excited no little comment. It is evident that this basis is somewhat different in form from any previously set forth. It is worth while to see what was done and what it meant.¹

The Preliminary Committee appointed to prepare a draft of Constitution were expressly instructed to insert a reference to

¹ We avail ourselves, in the consideration of this topic, of the substance of an article in the *Congregationalist*, by the same writer.

the Plymouth Declaration of 1865, as the expression of faith. They reported the following paragraph :—

They [the churches] agree in belief that the Holy Scriptures are the sufficient and only rule of faith and practice ; their understanding of the doctrines thereof, and their harmony with other parts of the church universal, being sufficiently expressed in the declaration of faith set forth in National Council at Plymouth in the year 1865.

The declaration thus referred to consisted, mainly, of two parts, (1) a statement of our denominational doctrinal views, and (2), a statement of doctrine in which we are in harmony with other parts of the church. The first was specific, a re-affirmation “substantially” of our old confessions. The second embraced only the general doctrines of the church.

The first sentence of the paragraph reported at Oberlin received some verbal amendments. The second sentence met with decided criticism. Objection was made to a reference to a document not familiar, and which itself referred the reader back to two other documents, — an objection which had force. But the real objection found utterance in a motion to add the words “as follows,” and then quote from the declaration of 1865, the section containing its second statement, viz. ; our harmony with other parts of the church. But this would have taken a part as if it were the whole, and would have made the whole paragraph inconsistent in its parts. Various amendments were offered, and many others were waiting to be in order, when the particular session ended. On re-assembling, it was voted (on motion of the chairman of the preliminary committee which had reported the paragraph) to refer the report and proposed amendments to a special committee, who should also consider any and all proposals which any brother might lay before them. The composition of that committee, Professor Bartlett, Hon. Elisha Carpenter, Hon. C. J. Walker, Rev. Dr. Dwinell, and Rev. Dr. D. T. Fiske, was a guarantee of a judicious result. They reported the following substitute :—

They [the churches] agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice ; their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith commonly called evangelical, held in our churches from early times, and sufficiently set forth by former general Councils.

And this statement was at once and unanimously adopted.

That this literally sets aside our old Confessions, is not apparent. It says that "our interpretation" is in "substantial accordance with the great doctrines of the Christian faith commonly called evangelical"; but this we have always said. The statement is not a creed; it merely indicates a position. It can easily be received as meaning *only*, that our "interpretation" is not limited by the "evangelical" faith, but merely accords with it, and may go beyond it. It is to be remembered that this article does not purpose to define fully the faith of the churches, but the *basis of union*. It is explanatory of the first sentence; viz., that the churches associate themselves in National Council. And, as to the basis of union, we believe that the honest intent of the vote by the Council was to make this union rest on the common evangelical faith, and not on any of the (minor) peculiarities which have distinguished us, as a whole, from other parts of the church catholic. And it implies a re-affirmation of what has been "set forth by former general councils," *so far as* they declare the common evangelical doctrines. We supposed that the phrase "in substantial accordance with," meant that the common evangelical faith and this basis of union were substantially one. If so, it is really a declaration of adherence to the historic faith of the church of Christ, as being a sufficient basis of denominational unity.*

This does not alter the faith of any church. Every one will hold the evangelical doctrines in its own preferred cast. It does not mean a compromise which is to omit everything to which any individual Christian objects. The evangelical doctrines are perfectly well defined. But the denomination declines to commit itself to the defence of any man's peculiarities, —

* It is only right to state that an article by the learned chairman of the committee which reported this amendment, states that the intent of the committee was that the "interpretation" is "in accordance with," "that is, conformed to, moulded and governed by — the evangelical doctrines." He does not regard the intent of the vote to be what we do. We looked rather to the distinction between an *exhaustive* statement of views held by our churches, and a statement of faith sufficient for this practical union; and that, not the former, but the latter, was intended. As an *exhaustive* statement, many members would have steadily opposed it. As a basis of union, they were willing to concede it. And the moderator of the Council has expressed opinions agreeing with the sentiment of this article.



THE UNIVERSITY BUILDING

W. H. WALKER
1880



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Edwards, Hopkins, Emmons, Taylor, Tyler, or anybody else ; or to the defence of any particular Confession as against any other great Confession. Variations from the well-known common faith of the Christian church, are left to their own adherents.

This is a broad, catholic basis. We do not bind ourselves by any provincial creeds or teachers. All the great Confessions are in substantial accord as to essentials. In fact, the "Heads of Agreement" put the doctrinal part of the Articles of the Church of England, the Westminster, and the Savoy, as equally satisfactory. Cotton Mather says our churches "took all the occasions imaginable to make all the world know, that in the doctrinal part of religion they have agreed entirely with the Reformed Churches of Europe. And that they desired most particularly to maintain the faith professed by the churches of Old England." This catholic basis is therefore no novelty. Instead of throwing away the substance of any Confession, we really recognize the essential faith of the Christian church which is in all Confessions. We refuse to be a sect, and we are loyal to the common faith.

This is a great step, therefore, towards Christian union. It tells all Christian people that we will not make our peculiarities a bar to the union of the separated parts of Christ's divided church. We can welcome union on the simple basis of the common faith. Whatever the immediate result may be, an act like this of a powerful denomination must eventually bear fruit, and in the mean time we have the satisfaction of knowing that our churches have done the right thing for Christian union.

It removes difficulties in the way of evangelization. Probably many of us little understand how our laborers have been pelted with hard phrases out of the old Confessions, and especially in localities where union is indispensable to make one efficient church. True, our denomination has never done more than to accept, for *substance*, any Confession ; but that awkward word "substantially," is a very hard word to make people understand, particularly if they do not want to understand it. Doubtless a man, in any church of any denomination, who accepts literally, just as a plain man would understand it, every

phrase in the Westminster, would be a rare specimen. The churches have never proposed to do it. They have never, in any synod, imposed a creed on any man's conscience. But every troubler has felt at liberty to insist that our laborers shall defend every sentence of Confessions which were never adopted by sentences. For ourselves, we can continue to believe and teach that "no mere man since the fall is able in this life perfectly to keep the commandments of God,"—and to hold to this "substantially," that is, just as it means. But we are not at liberty to insist that all persons in fellowship shall hold to this real inability, which the Confession makes "utterly indisposed, disabled, and made opposite to all good." A real inability and a "moral" inability are not causes of division, while the necessity of the work of the Holy Ghost is held by all.

As a matter of fact, we had come to this years ago. We believe that our rapidly-increasing Missouri churches are practically organized on the "common" section of the Declaration of 1865. We think that our Southern work is on the same basis. That is, we organize *Christian* churches on the old Congregational theory that the *Christians* of any locality should form the *church* of that locality. The new Kentucky churches were represented at Oberlin, and are Congregational in form, purely "Christian" in doctrine. As to "Old School" and "New School," this distinction was not at issue in the Oberlin Council; as obsolete, so far as fellowship is concerned, as it is in the Presbyterian church. The distinction was a different one; whether special Confessions of Faith should be re-affirmed as a basis of union, in such parts as distinguish them from the historic faith of the Christian church. The churches in Council decided to *say*, what they have been steadily *doing*.

Possibly some may fear that this basis is too broad for safety. If they do, we can look at the intent of the words "former general Councils." What did they consider to be the common evangelical faith? The Council of 1865 was one of the "former General Councils." What it says of the "common faith" is therefore pertinent. We quote it:

With them we confess our faith in God, the Father, the Son, and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate



Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the church to regenerate and sanctify the soul.

With the whole church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that believers in him are justified before God, receive the remission of sins, and through the presence and grace of the Holy Comforter, are delivered from the power of sin, and perfected in holiness.

We believe, also, in the organized and visible church, in the ministry of the Word, in the sacraments of baptism and the Lord's Supper; in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

We receive these truths on the testimony of God, given through prophets and apostles, and in the life, the miracles, the death, the resurrection, of His Son, our divine Redeemer, — a testimony preserved for the church in the Scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost.

For ourselves, we believe the basis is at once broad, safe, and prophetic of great good to the work of the Master. * If it opens the door to all manner of crude notions, as some intimate, we fail to see it. It by no means intimates that our churches have no peculiarities. The distinction is still clear between an exhaustive statement of all our doctrinal views, and a statement of what we regard as a sufficient *basis of union*. As to ourselves, it does not say that the Declaration of 1865 was not a correct representation. It does not leave us without Confessions, nor as admitting a vague and indefinable sentiment of an "Evangelical" *residuum* which appears after taking out all that any one objects to. The faith of the Christian church is a perfectly well-defined faith, from which heresies have been rejected. And we prefer, as a basis of union, the catholic faith, not modified by provincialism.

It was in the line of catholicity that the Council set forth too

* The recent action of Rev. Mr. Hepworth is significant. At the meeting of New York Congregationalists, at which Mr. Hepworth was welcomed by Mr. Beecher, Dr. Budington, Dr. Storrs, and others, Dr. Budington was moderator, as he was of the Oberlin Council. Mr. Hepworth said: "All at once I said, 'O Christ, now the door is wide open; I think I see it all. I will pray to thee, I will try to be thine own; I will consecrate myself to Thee.' Then, as unto Jesus, even so angels came and ministered unto poor me. There seemed to be a break in the cloud of my life, and I heard a sweet voice say, 'It is all right now,' and I felt right. And, now all I can say to you, is, that I stand with you upon the 'Burial Hill Confession.'"

the paper on the unity of the church, to accompany its constitution.

We have now noticed what may be considered organic in this new organization. We have but little space in which to notice the specific acts which are in the line of its "consultations."

Chief, were the recognition of the several benevolent societies. Papers upon the several parts of the work, which had been prepared by request of the preliminary committee, were read, and referred to committees. Upon the reports of those committees, and after full discussion, action was taken. The *American Board of Commissioners for Foreign Missions* was, of course, indorsed, and its adoption of the work in papal countries, as well as the revived work of women, specially commended. Also, the *American Home Missionary Society*, on whose methods there was a full debate in committee, and an unanimous result; and a recommendation that half a million dollars be annually secured, and a committee of conference with the society be appointed. The *American Congregational Union*, with an estimate of \$100,000 annually; the *American Missionary Association*, with an estimate of \$400,000 annually; the *Society for the Promotion of Collegiate and Theological Education at the West*; the *American Education Society*; the *American Congregational Association*, in its specialty of erecting a Congregational House; and, not least important, the *Congregational Publishing Society*, — were severally recognized and commended to the churches in their respective work. A committee was also appointed to consult with societies as to any possible consolidation; and, until 1874, to consider any new objects which may apply for aid, and inform the churches of their judgment.

The theological seminaries at Bangor, Andover, Yale, Hartford, Oberlin, Chicago, and Oakland, were recognized as "proper constituencies of this body," and were commended to the benefactions of the churches; Oberlin, Chicago, and the Pacific, being particularly mentioned as needing \$100,000 each. The young institutions connected with Howard, Atlanta, and Straight Universities, were also kindly noticed, and recommended to the sympathies of the churches. The whole sub-

ject of ministerial education, and of the supply of ministers, received careful attention. Among other suggestions, was one that those in charge of the seminaries would meet to confer, and that they be requested to pay particular attention to the subject of the "Special Course" of study.

Ecclesiastically, it was suggested that the interchange of delegates between the several State organizations was now needless ; and delegates were appointed to other national Congregational bodies of churches, and to all the evangelical denominations to which there was any hope that it would be welcome. The "Polity" committee of 1865 was urged to complete its work ; and a committee was appointed to examine a brief Manual in preparation by the Publishing Society. An important recommendation was also this :—

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

Resolved, That the churches be urged not to employ unsettled ministers as preachers without such evidence of their good standing in the ministry.

Of a different class of topics, were these : resolutions on Temperance, referring to the Provisional Committee the propriety of petitioning congress ; resolutions as to the Sabbath ; a memorial to congress to print a larger edition of the executive document relating to the work of Dr. Whitman, in Oregon, of which only a few hundred were printed, while many thousands of a flagrantly unjust document had been issued ; an approval of the government's policy towards the Indians ; congratulations on the treaty of Washington, with a memorial to congress in favor of a system of international arbitration : a recommendation that the last Thursday in January be uniformly set apart as the day of prayer for colleges ; approval of an annual compilation of the statistics of the ministers and churches ; and the appointment of a committee to issue an address to the churches expressing " the great need of seeking the blessing of the Holy Ghost upon the ministers and churches for the success of the work of the gospel in the salvation of souls."

Among the acts of the Council, nothing was more significant than its assisting in laying the corner-stone of the building for

the theological school at Oberlin. The few and beautifully simple ceremonies, and the address in the church, were wonderfully impressive. The act itself was significant, as being not only an act of preparation for educating ministers of the word of God, but also as expressive of that unity of faith and practice into which the churches have grown. Appropriately, the building is to be named Council Hall.

This notice of the new organization would greatly lack, if it did not refer to the deep religious feeling continually evident. In addition to the usual devotional exercises, every day was commenced with a prayer meeting, and one evening was entirely devoted to such a purpose. The presence and words of that venerable servant of God, Charles G. Finney, were a power for good. The religious tone of the whole community at Oberlin, which added a charm to its unbounded hospitalities, evidently favored the spirituality of all the sessions. To this spirit in the Council, it was doubtless due that brotherly harmony was perfect even in the most liberal discussions, and that the Council appeared to be a body of men not merely transacting business, but powerfully impressed with the conviction that the sole object was to consult upon the proper ways of doing the will of Christ in advancing his kingdom, and was unanimous in its decisions.

We append the Constitution, Declaration of Unity, and By-Laws.

THE CONSTITUTION.

THE Congregational churches of the United States, by elders and messengers assembled, do now associate themselves in National Council :

To express and foster their substantial unity in doctrine, polity, and work : and

To consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ.

They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice ; their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils.

They agree in belief that the right of government resides in local

churches, or congregations of believers, who are responsible directly to the Lord Jesus Christ, the One Head of the church universal and of all particular churches; but that all churches, being in communion one with another as parts of Christ's catholic church, have mutual duties subsisting in the obligations of fellowship.

The churches, therefore, while establishing this National Council for the furtherance of the common interests and work of all the churches, do maintain the Scriptural and inalienable right of each church to self-government and administration; and this National Council shall never exercise legislative or judicial authority, nor consent to act as a council of reference.

And for the convenience of orderly consultation, they establish the following Rules:—

I. *Sessions.*—The churches will meet in National Council every third year. They shall also be convened in special sessions whenever any five of the general State organizations shall so request.

II. *Representation.*—The churches shall be represented, at each session, by delegates, either ministers or laymen, appointed in number and manner as follows:—

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one half, it being understood that wherever the churches of any State are directly united in a general organization, they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in State organization appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof:—

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is practicable.

4. Such Congregational general societies for Christian work, and the faculties of such theological seminaries, as may be recognized by this Council, may be represented by one delegate each, such representatives having the right of discussion only.

III. *Officers.*—I. At the beginning of every stated or special session, there shall be chosen by ballot, from those present as members, a moderator, and one or more assistant moderators, to preside over its deliberations.

2. At each triennial session, there shall be chosen by ballot a secretary, a registrar, and a treasurer, to serve from the close of such session to the close of the next triennial session.

3. The secretary shall receive communications for the Council, conduct correspondence, and collect such facts, and superintend such publications, as may from time to time be ordered.

4. The registrar shall make and preserve the records of the proceedings of the Council; and for his aid, one or more assistants shall be chosen at each session, to serve during such session.

5. The treasurer shall do the work ordinarily belonging to such office.

6. At each triennial session, there shall be chosen a provisional committee, who shall make needful arrangements for the next triennial session, and for any session called during the interval.

7. Committees shall be appointed, and in such manner, as may from time to time be ordered.

8. Any member of a church in fellowship may be chosen to the office of secretary, registrar, or treasurer; and such officers as are not delegates shall have all the privileges of members, except that of voting.

IV. *By-Laws.*—The Council may make and alter By-laws at any triennial session.

V. *Amendments.*—This constitution shall not be altered or amended, except at a triennial session, and by a two thirds vote, notice thereof having been given at a previous triennial session, or the proposed alteration having been requested by some general State organization of churches, and published with the notification of the session.

DECLARATION OF THE UNITY OF THE CHURCH.

The members of the National Council, representing the Congregational churches of the United States, avail themselves of this opportunity to renew their previous declarations of faith in the unity of the church of God.

While affirming the liberty of our churches, as taught in the New Testament, and inherited by us from our fathers, and from martyrs and confessors of foregoing ages, we adhere to this liberty all the more as affording the ground and hope of a more visible unity in time to come. We desire and purpose to coöperate with all the churches of our Lord Jesus Christ.

In the expression of the same catholic sentiments solemnly avowed by the Council of 1865, on the Burial Hill at Plymouth, we wish, at this new epoch of our history, to remove, so far as in us lies, all causes of suspicion and alienation, and to promote the growing unity of counsel and of effort among the followers of Christ. To us, as to our brethren, "There is one body and one spirit, even as we are called in one hope of our calling."

As little as did our fathers in their day, do we in ours, make a pretension to be the only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists, because, in the present condition of our common Christianity, we have felt ourselves called to ascertain and do our own appropriate part of the work of Christ's church among men.

We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law, that in the wide field of the world's evangelization, we do our work in friendly coöperation with all those who love and serve our common Lord.

We believe in "the holy catholic church." It is our prayer and endeavor, that the unity of the church may be more and more apparent, and that the prayer of our Lord for his disciples may be speedily and completely answered, and all be one; that by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.

BY-LAWS.

I. In all its official acts and records, this body shall be designated as THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

II. It shall be understood that the term for which delegates to the Council are appointed expires with each session, triennial or special, to which they are chosen.

III. The term "Congregational," as applied to the general benevolent Societies, in connection with representation in this body, is understood in the broad sense of societies whose constituency and control are substantially Congregational.

IV. The Provisional Committee shall consist of seven persons by appointment, with the addition of the Secretary, Registrar, and Treasurer, *ex officio*. This committee shall specify the place, and the precise time, at which sessions shall commence; shall choose a preacher of the opening sermon; may select topics regarding the Christian work of the churches, and persons to propose and present papers thereon; shall do any work which shall have been referred to them by the Council; and shall make a full report of all their doings, — the consideration of which shall be first in order of business after organization.

V. The sessions shall ordinarily be held in the latter part of October, or the early part of November.

VI. The call for any session shall be signed by the chairman of the Provisional Committee and the Secretary of the Council, and it shall contain a list of topics proposed by the committee; and the Secretary shall seasonably furnish blank credentials, and other needful papers, to the scribes of the several local organizations of churches.

VII. Soon after the opening of a stated or special session, the following committees shall be appointed: —

1. A committee on Credentials, who shall prepare a roll of members.
2. A committee of Nominations, to nominate all committees not otherwise provided for.
3. A Business committee, to propose a docket for the use of the members. Except by special vote of the Council, no business shall be introduced which has not thus passed through the hands of this committee.

Committees shall be composed of three persons each, except otherwise ordered.

VIII. In the sessions of the National Council, half an hour shall every morning be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer or singing. One evening at least shall be entirely set apart for a meeting of prayer and conference ; and every evening shall ordinarily be given to meetings of a specifically religious rather than business character. And the Council will join in the sacrament of the Lord's supper at some convenient season.

IX. An Auditor of Accounts shall be appointed at every session.

X. The Provisional Committee may fill any vacancies occurring in any committee or office in the interval of sessions, — the person so appointed to serve until the next session.

XI. The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several State organizations. And the Secretary is directed to present at each triennial session comprehensive and comparative summaries for the three years preceding.

XII. The Council will welcome correspondence by interchange of delegates, with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our land. Delegates will be appointed by the Council in the years of its session, and by the Provisional Committee in the intervening years.

RULES OF ORDER.

The rules of order shall be those found in common parliamentary use, not modified by local legislative practice, with the following explicit modifications : —

When a question is under debate, no motion shall be received except the following, namely ; to amend, to commit, to postpone to a time certain, to postpone indefinitely, to lay on the table, and to adjourn, — which shall have precedence in the reverse order of this list, — the motions to lay on the table and to adjourn, alone, being not debatable.

No member shall speak more than twice to the merits of any question in debate, except by special permission of the body ; nor more than once until every member desiring to speak shall have spoken.

A. H. QUINT.

New Bedford.

• CONGREGATIONAL NECROLOGY.

WILLIAM CHOATE died at Derry, N. H., on the 7th of October 1870, in the 86th year of his age. He was born in Essex, Mass., April 18, 1785. He was a descendant in the fifth generation from Sergeant John Choate, who came from England in 1645. The genealogy is as follows: John Choate, born in 1624, and settled in this country in the parish of Ipswich, Mass., known as Chebacco parish, and bought land on Hog Island. He died December 4, 1695. Thomas born in 1671, settled on Hog Island, which belonged to Chebacco parish. He owned the chief portion of the island, and was familiarly known as Governor Choate. Died March 3, 1745. Francis, born September 13, 1701. Died October 15, 1777. William, born in September, 1730. Died April 23, 1785. William 2d, born August 3, 1759. Died January 4, 1835. William 3d, the subject of the present sketch.

The farm on Hog Island remains in the possession of the family, being now owned by Dea. David Choate, of Essex, brother of the late Hon. Rufus Choate, whose father, David, was the brother of William 2d. The parents of William Choate 3d, removed to Londonderry, N. H., soon after his birth. At the age of twenty years, following the example of his father and of his grandfather, William 3d devoted himself to a sea-faring life. His father was opposed to his becoming a sailor, and to deter him from it, told him that he would claim his wages until he was twenty-one years of age. But leaving the paternal roof, with his personal effects in a bundle under his arm, he walked to Newburyport, Mass., and obtained for himself a situation "before the mast," on the merchant ship "Reward." When at the end of three years he returned to his father's house, he brought his earnings in coin, and while in conversation with his father, tossed the treasure on the table, and said: "There, father, are my wages." The tender-hearted parent walked to the window and wiped away his tears, but took none of the money.

He remained on board of that vessel until he became commander of her, sailing to the Mediterranean and the Baltic seas.

In the war of 1812, fearing that his ship would be captured, he made sale of her at Amelia Island, and took passage for the coast of Florida in a French vessel. His fears were not without foundation, for soon after, the "Reward" was taken by a British privateer and burned. Thus ended his career on the ocean. But never did his love for the sea cease, and he always took special delight in

David's vivid delineation in the 107th Psalm, and in those portions of Scripture which describe Paul's voyages on the Mediterranean.

When in England, he was once summoned as a witness at a court over which Lord Ellenborough presided. To the various inquiries of his lordship he answered simply, "Yes, sir," "No, sir." As the term "Sir" in England is thus used in addressing an inferior, a lawyer engaged in the case became excited, and indignantly asked, "What country were you born in, that you presume to answer his lordship "Yes, sir," and "No, sir?" Mr. Choate, nearly six feet in height, with a physique of 180 avoirdupois, an eye black as a coal and sparkling as a fixed star, and a voice clear as a silver trumpet, turned upon the attorney and said, "I was born in a country where there is but one Lord, and that is the Lord in the heavens." The scene was too much for the gravity of Lord Ellenborough, and he shook with laughter until the powder from his wig gave a gray tinge to his judicial robe.

Returning to Londonderry, Mr. Choate engaged for many years in mercantile pursuits, and afterwards, besides conducting the work on a farm, devoted himself to public affairs. He represented the old town of Londonderry two years in the legislature, and the town of Derry, after the division, two years. He was one of the selectmen of Londonderry two years, and of Derry one. He had remarkable powers as a presiding officer, and was elected moderator of the town meeting four years in Londonderry, and fifteen in Derry. He held this office fourteen years in succession. In the most exciting scenes he never lost control of the assembly. When the question arose as to the division of the town, in the midst of an angry debate, at midnight, suddenly every light in the house was extinguished. He was presiding on the occasion, and above the uproar the clarion notes of his voice were heard ordering every man to keep his seat until the lamps should be relighted, and every man obeyed.

When he was teaching a school, a parent came in and angrily called him to account for "whipping his boy." Capt. Choate, as he was familiarly called, ordered the man to take a seat, and so commanding was his air, that the man was overawed, and took a seat. Mr. Choate then put a book in his hand and kept him there to the close of the school hours, and then said to him, "The next time you come to school bring your own book."

For five years he was a director of the Derry Bank. For forty-three years he was a trustee of the Pinkerton Academy, continuing in office until his death. For sixteen years he was treasurer of that institution.

After his decease the trustees entered a minute upon their records in which they say, "Mr. Choate, from its origin, was deeply interested in the prosperity of the institution. He, with another, joint owner with himself, gave the valuable landed property now held by the board, and on which the academy building stands. But his interest in, and his efforts for, the welfare of the academy ceased not with this donation. Always, to the very last, he was its firm and zealous friend, ready to lend his time and labor and influence for its good. As a trustee, he was earnest, faithful, persevering; as treasurer, true to the pecuniary interests of the academy, wise and prudent in his suggestions for the management of its property."

Mr. Choate married Mary Burnett Pinkerton, daughter of Elder James Pinkerton, of Derry, Dec. 28, 1815, who, after nearly fifty-five years of married life, still survives him. Four of their children have died; two daughters remain,—one, the wife of Rev. Christopher Cushing, of Boston. Mr. Choate, his wife, and three daughters made a public profession of their faith in Christ, and united with the First Congregational Church in Derry, on the same day, March 4, 1838. In disposition, Mr. Choate was kind, indulgent and generous. During the last few years of his life his mental powers failed, and in his last days, when he did not recognize even the members of his own family, he gave a striking illustration of the force of early habits, and the permanent influence of early associations; for although it was nearly sixty years since he had been a commander on the sea, and over twenty years since he had acted as a presiding officer, yet again and again on his death-bed he would order the sailors to "fix the rope." Or fancying an assembly before him he would say, "Those who are in favor of the motion will vote yea. Those opposed, vote nay."

The introduction of the subject of religion would sometimes call back his waning powers, and in lucid moments his voice was heard in prayer.

C. C.

THE REV. SETH SHALER ARNOLD died at Ascutneyville, Vt., April, 3, 1871, in his eighty-fourth year. He was born in Westminster, Vt. Feb. 22, 1788, and was the son of Seth and Esther (Ranney) Arnold. His early life was spent on the farm and at the work of a tanner, the craft of his father. While a youth, and before he indulged a hope that he was a Christian, he often expressed his preference for the ministry as his life-work. This preference was encouraged by his parents, and was, doubtless, a leading influence that suggested the subject of a liberal education to his mind. He pre-

pared for college, mostly, under the instruction of his pastor, the Rev. Sylvester Sage. He was graduated at Middlebury College in 1812. While in college he became personally interested in religion. The year after his graduation he taught a select school in Bladensburg, Md., with the exception of the months of July and August, 1813, during which time he was first sergeant of company of volunteers for the defence of Annapolis against British troops. While teaching at Bladensburg, he commenced the study of theology with the Rev. J. Breckenridge, of Washington, D. C.

Returning to Westminster, Vt., February, 1814, he continued his studies with the Rev. Sylvester Sage, by whom he was presented to the Windham Association, for licensure, 27 Sept., 1814.

He spent most of the following winter preaching in Massachusetts. The first Sabbath in May, 1815, he commenced preaching in Alstead, N. H., and was ordained the pastor of the Congregational church in that place 17 June, 1816, which relation continued until 23 April, 1834. His pastorate in Alstead, of eighteen years, was greatly blessed in its general influence, and in three powerful revivals of religion, in 1816, 1819, and 1826, which increased greatly the numbers and influence of the church, and improved very much the moral and civil character of the town. His labors, during this time, were not confined to his own church; he was intimately connected with all of the benevolent and religious movements in the State; was one of the directors of the Home Missionary Society, and often engaged in missionary work in the feeble churches in his vicinity.

After leaving Alstead, he spent two years as a supply for the Congregational church in Gilsom, N. H., and was the means of introducing to them a permanent pastor. In 1836, he removed to Westminster, his native town, partly on account of his own health, and partly on account of the need of his aged father, now approaching his hundredth year, of some one to care for him and take charge of the large farm, which he had managed alone until over ninety years of age. While in Westminster, in charge of the affairs of the homestead, he preached as the wants of the churches in the region called him. Two years he supplied the church in Walpole, N. H., and about the same length of time the church in Westminster. A powerful revival of religion attended his labors in Westminster, and fifty-five were added to the church. To both of these churches, as also the church in Gilsom, he was the means of introducing a permanent pastor. Being himself unable to take the charge of a parish, as a settled pastor, he would not act as a supply, after a minister was found that the church would call as a pastor. The terms, "stated

supply," and "acting pastor," meant, simply, occasional supply, an "interregnum" in a church's history; a state of things that should not, unless in very exceptional cases, be tolerated year after year by a church, or encouraged by a minister. After the death of his father, who reached his one hundred and third year, he was more permanently employed as a minister in Halifax, Vt., four years, from 10 Oct., 1852, to 30 March, 1856; in Roxbury, N. H., two years; in West Townshend, Vt., six years, from June, 1858, to June, 1864. Being now seventy-five years of age, he retired from the ministry, and took up his residence in Ascutneyville, Vt. Here, until a few months before his death, he was an active worker in the cause of Christ, in the Sabbath school, the prayer meeting, and visiting from house to house; occasionally assisting in the public services of the sanctuary. In his Sabbath-school class of young men, numbering from fifteen to twenty, he was greatly blessed. A large number of the class indulged hope of pardoned sin while under his instruction.

As a preacher, Mr. Arnold was instructive rather than sensational. His sermons were always prepared with care, in language simple, such as his hearers would easily understand. For that reason, "the common people always heard him gladly."

As a man, he was of noble form, erect, and dignified in all his actions, courteous in his treatment of all men, a lover of hospitality, prudent of speech, a wise counsellor, a true friend; in all respects a Christian gentleman, and ministerial in all his habits. He was always recognized as a minister. He had no eccentricities to attract notice and make him known. To be known as a faithful minister of the gospel, was all the repute he sought. As such he was known, and is remembered in many places in Vermont and New Hampshire.

Mr. Arnold married Miss Ann House, of Andover, Conn., Jan. 22, 1817. She died Feb. 3, 1841. They had four children.

He also married Mrs. Mary (Davis) Grout, of Acworth, N. H., Nov. 8, 1844. She died May 22, 1847; and he married Mrs. Naomi (Jones) Hitchcock, of Claremont, Mass., Dec. 26, 1854, who survives him.

A. S.

Mrs. CATHARINE (VERNON) MANN, wife of Rev. Joel Mann, was born in Newport, R. I., July 11, 1787, and died in New Haven, Conn., May 20, 1871. Her parents were Samuel Vernon and Elizabeth Almy (Ellery) Vernon. Her father was a merchant engaged in foreign commerce, and for many years, to the day of his death, was president of the Newport Bank. The family mansion, "elaborately finished," says a writer, is now in good preservation, and was made

the headquarters of Count de Rochambeau, admiral of the French fleet which came to our country's aid in the war of the Revolution. There also General Washington was received and made it his headquarters during his residence in Rhode Island in the time of that war. It was owned and occupied by the Hon. William Vernon, the grandfather of the subject of this obituary memorial. He was president of the United States navy board at Boston through that contest for national independence. "His energies," says the same writer, "were directed to the formation of a navy that should battle with the enemy on the ocean, — a gigantic undertaking for that day. He brought his extensive knowledge of mercantile and marine affairs to the aid of the government; and to his unflinching devotion to liberty, personal sacrifices and extraordinary exertions, America, under Providence, owes much of her success upon the sea. His services for years were given to the country without charge."

The Hon. William Ellery, who was one of the signers of the Declaration of Independence, was great-uncle of the subject of this sketch.

Moving from early youth in those social circles in which there was much refinement, Mrs. Mann was an accomplished woman, courteous and kind, large-hearted and benevolent. She was prudent in speech, and eminently discreet in action. Her warm affection and blameless deportment secured cordial friends wherever she resided.

Having experienced the grace of God in a time of religious declension when it was rare for young persons to become members of a church, she made a public profession of her faith and united with what was then the second Congregational church in Newport, of which Rev. William Patton, D. D., was pastor. Ever after she was an exemplary Christian, exhibiting the graces of the Spirit in feeling and action. Her love to Christ and reliance on him excluded doubts and fears. Her conscientious regularity in private prayer showed that her fellowship was with the Father and with his Son Jesus Christ. When trials and bereavements threw dark shadows over her path, divine grace enabled her to exercise patience and submission. The Father of mercies, ever mindful of his children, gave to her soul sweet consolation.

She was married May 12, 1816. As a wife she was provident, faithful, and loving; as a mother, devoted to the welfare and salvation of her children; as a Sabbath school teacher, she was ever solicitous and prayerful for the conversion of those who were favored with her instructions. Many of them were led by her to Christ in the exercise of saving faith.

Her journal is the record of precious experiences which shined out in mild and attractive lustre in daily practice. In the earlier portion of her life, before the cares and duties of a mother and of the wife of a pastor engrossed her attention, she indulged her fondness for reading, and particularly her taste for good poetry. Her own pen has left many poetic effusions emanating from a warm and affectionate heart even in old age.

An acquaintance travelling in Europe and hearing of her decease while among the Alps, wrote thus : " It is some consolation that she lived to a good old age, and that she retained all her brilliant faculties, and the power to express her feelings in such beautiful verse to the very last." Truly she has left a fragrant memory. In all the churches and congregations in which she resided as co-laborer with her husband in the great work of the Christian ministry, for more than fifty years, her worth has been appreciated, and she has had a large share in the affections of the people. Of her seven children, only one survives, — Frederick Barter Mann, who is a practising physician in Brooklyn, N. Y.

The disease which terminated her useful life attacked her in usual health, and did its fatal work in three days. The extreme difficulty of breathing almost precluded speech ; but we needed not a last testimony of her love to Christ, and her experience of the riches of his grace.

J. M.

Deacon BENJAMIN LYMAN, son of Benjamin and Elizabeth (Collins) Lyman, was born in Columbia (then Lebanon Crank), Conn., Oct. 30, 1781. He died in Columbia, Oct. 12, 1871, aged ninety. The place of his death, where he resided from the time of his marriage, June 9, 1803, sixty-eight years, is but a few rods from the place of his birth. His wife, Lydia, who died April 15, 1862, was the daughter of Dea. Samuel Barstow, who died in Columbia, Feb. 27, 1846, at the age of eighty-six, having held the office of deacon of the Congregational church forty-five years. Dea. Lyman united with the Congregational church, Columbia, in the year 1809, and was chosen deacon in 1813, which office he held for fifty-eight years.

He was instrumental in the organization of the Sabbath school, June, 1820, in connection with Rev. Alfred Wright, afterwards missionary for thirty-three years among the Choctaws, who was born in Columbia, March 1, 1788, and died in his field of labor, March 31, 1853. Dea. Lyman was the first superintendent of the school, which position he continued to hold for fourteen years. He then, for many

years, had charge of a large Bible class, and retained a very deep interest in the school till the latest years of his life.

He held the position of chorister for about thirty years, throwing an energy, with accuracy of rendering, into the service of song, in those days seldom surpassed. As a teacher of sacred music, his services were sought by other towns as well as his own. He was, not unfrequently called upon to officiate at funerals by prayer and a few words of consolation or practical instruction. For many years, half a century ago and afterwards, he would often be found in neighboring towns in times of revivals and protracted meetings, entering into the work with his whole heart, and giving efficient aid in seeking the salvation of precious souls. With just the same earnestness he entered into the temperance reform in its earliest stages, and fully kept pace with its steps of progress. On an Independence day, he came before the people with an impressive and well-written temperance address, and often was his voice heard in advocacy of this good cause. He was also one of the quickest to take up the cause of the slave when the name anti-slavery was a different burden from what it was ten years ago.

He was a man of marked characteristics, of strong convictions, and ever ready to act up to them ; of great firmness in the faith, of ardent devotion to the interests of the kingdom of Christ, and of earnest zeal in the work of winning souls.

His last ten years were chiefly spent in the seclusion of his home, under the increasing burdens and infirmities of extreme old age. With but little power of connected thought or of intelligible conversation for months and years, yet the name of Jesus he loved to hear and to speak ; the broken song of gratitude and praise would often come to his lips ; the home-rest was in sweet anticipation, as among his last words came distinctly to the listening ear, "I am going home."

In his family he seemed a very patriarch, walking in the ways of the Lord and in the ordinances of the gospel, and "commanding his household after him." His children, — an unbroken band of five sons and four daughters, — were all present to unite in the last filial duty of mingled sadness and glorious hope. They, with their children and grandchildren, rise up to call him blessed. They praise God for that Christian home, for that domestic altar, for those cherished prayers and divine songs. Here was furnished a happy and successful exhibition of filial reverence and devotion, inspired by an unwavering, faithful Christian discipline.

F. D. A.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

WE sometimes think there are too many books on "The Evidences," technically so called. To many minds a defence, or a proof, is significant of a weakness which demands such treatment; while to others, "Evidences," through some mental obliquity, or by some faulty presentation, only increase doubts. "Evidences" may bear the same relation to Christianity that commentaries do to the Bible; they may, when well done, explain, or they may, as too often, befog and confuse. Men like to doubt, to differ, to argue; some honestly, through love of truth and a desire to understand it; some because they hold it to be intellectual weakness to believe anything without subjecting it to the most rigid tests; others from a predetermination to reject a proposition, regardless of evidence. In religious matters, this doubting is often carried to a ridiculous extent, and evidences and testimonies which on other subjects would be quickly accepted as sufficient, are here discarded. Credulity toward all scientific assumptions, incredulity toward all spiritual propositions, mark the two extreme points of the mental arc. If the same hasty generalization and acceptance of imperfectly-tested principles and results which so conspicuously distinguish the scientific studies of the present day were applied to religious truths, there would be little call for "Evidences," little scepticism, and a general adoption of the fundamentals of Christianity.

Christianity however owes very much to scepticism. A succession of vigorous assaults by those who have doubted or disbelieved, has added greatly to the strength of its position. The word of God itself would doubtless become to many a dead letter, at least in a great degree, were it not for the vitalizing effect of perpetual discussion as to its meaning and authority. At each new onslaught, unbelief, partly perhaps from self-delusion, and partly from mere policy, has raised the cry that the Christian revelation had been, or was about to be, swept away entirely. But somehow, when the smoke and dust of the assault has cleared up, there the citadel has stood unharmed, with greater assurance than ever in the minds of the defenders that it is, indeed, impregnable.

The positivism of Comte is already widely admitted to be a failure, even by those who sympathize with the spirit of its author. Scientific materialism, so-called,—speculative materialism would be a more truthful name,—is also giving signs of weakness, and is faltering under the sturdy blows which it is receiving on all sides. The most eminent scientific men abjure it; and the unphilosophical ill-temper of Huxley, and some others, shows clearly that they are by no means sure that they tread on solid ground.

It is fortunate that at this juncture those who take an interest in the questions involved, especially thoughtful young men and women, are fur-

nished with searching criticisms and able discussions from the Christian standpoint.

One of the recent books which treats of modern scepticism consists of a course of lectures delivered by distinguished English divines before the Christian Evidence Society. These naturally separate into groups.¹ The first three lectures are directed against Materialism, Pantheism, and Positivism, — three systems that are in collision with Christianity; the second group treats of the difficulties arising from the supposed, or assumed, conflict between science and the Bible; the third group deals chiefly with special questions connected with the Bible, — historical points, mythical theories, and the evidential value of Paul's epistles; the two closing lectures treat of Christ's teachings and influence, and the completeness and adequacy of the evidences of Christianity. It will be seen that this is a series of topics of vital importance, and we think them well discussed in this volume. Our only criticism is one of caution, and in the line of our opening sentences: it is not well to lean too much upon the props; let the structure have a firm basis of its own, and do not mistake proofs and evidences for the great truths themselves. There is such a thing as over-proof, a surplussage of argument, a too ready admission of assumed difficulties; let there be a little old-fashioned faith mingled with and upholding our souls, and ever displaying in glowing characters that "the word of the Lord endureth forever."

Still we add: The writers here brought together are men of mark. Such volumes as this, and the Boston Lectures of the last two years, have their mission, and ought to be circulated widely. Mr. Randolph deserves thanks for the admirable style of the volume.

We are glad to see European scholars, as well as American, setting up able defences of the Christian religion against the assaults of its determined enemies. The Bremen Lectures,² in scholarship, in discrimination, in varied ability, will stand side by side the Bampton and the Boston Lectures. They were delivered to large assemblies at Bremen in the early part of this year. The original design was to consider the chief points of the apostles' creed; but a slight variation was found necessary. The authors are men whose names are known in this country, — such as Zöckler, Suthardt, Tischendorf, and others. The topics are: "The Biblical Account of Creation and Natural Science; Reason, Conscience and Revelation; Miracles; the Person of Jesus Christ; the Resurrection of Christ, as a Soteriological Fact; the Scriptural Doctrine of Atonement; the Au-

¹ Modern Scepticism; a course of Lectures delivered at a request of the Christian Evidence Society. With an explanatory paper by C. J. ELLICOTT, D. D. New York: A. D. F. Randolph & Co. 12mo. pp. 544; \$2.25.

² The Bremen Lectures on fundamental, living, religious questions. By various eminent European divines. Translated from the original German by Rev. D. HEAGLE. With an introduction by Alvah Hovey, D. D., President of Newton Theological Institution. Boston: Gould & Lincoln, 59 Washington street. New York: Sheldon & Company, 1871. pp. 308. \$1.75.

thenticity of our Gospels; the Idea of the Kingdom of God as Perfected, and its Significancy for Historical Christianity; Christianity and Culture." The first lecture deals with the sceptical geologists in a masterly way. We have seen no explanations more satisfactory. German freethinkers have their equals among their own Christian scholars; and we welcome this valuable book in our own language.

THE Epistle to the Hebrews¹ is conceded a place in the sacred canon, but has found a less number of expositors than that to the Romans. Mr. Dale has given this epistle careful study, and in his discourses brought to the notice of his readers some fresh and vivid views which deserve and will receive especial attention. He considers fairly, we think, the subject of authorship, and concludes that while the evidence preponderates in favor of Paul, yet it is not decisive. He regards it as addressed to Christian Jews entirely, and hence many of its peculiarities. Those addressed in Chap. vi. 1-7, vv, he considers as surely once converted, but still in danger of apostasy; and in a sense of this danger was an element of their security. He says "Do you ask me whether it is possible for a Christian man to commit a crime, and to sink into a doom like this? I dare not obliterate the tremendous force of this passage by denying the possibility. Far better to leave it as it is,—an awful hypothesis,—to warn us against the danger and the guilt, than venture by fine-drawn speculating to diminish its practical power. If you ask me how I can reconcile the possibility which seems implied in the passage as it stands, with the merciful promises which assure us of God's keeping if we trust in Him, I answer . . . and I answer farther, I would rather be charged by a whole council of theologians with introducing scientific inconsistency into a theological system, than dare to lessen the terror of a divinely-inspired warning, the undiminished awfulness of which may be needed to save some soul from death." The author writes with remarkable candor, and his discourses may be read with interest and profit.

THE fourth volume in the Old Testament series of Lange's Commentary,² has come to hand. It contains Joshua, Judges, and Ruth. The commentary on Joshua was prepared in German by Rev. F. R. Fay, a son-in-law of Dr. Lange, and in English by Rev. George R. Bliss, Professor in Lewisburg University, Pennsylvania. The American translator has added textual and grammatical notes, and variously enriched the book with the fruits of his scholarship. The commentary

¹ The Jewish Temple and the Christian Church. A series of discourses on the Epistle to the Hebrews. By R. W. DALE, M. A. Boston: Gould & Lincoln, 59 Washington street, 1871. pp. 314. \$2.00.

² A Commentary on the Holy Scriptures, critical, doctrinal, and homiletical, with especial reference to ministers and students. By JOHN PETER LANGE, D. D. Translated, enlarged, and edited by PHILIP SCHAFF, D. D. Vol. IV. of the Old Testament, containing Joshua, Judges, and Ruth. New York: Charles Scribner & Co. 8vo. pp. 188, 261, 53. Price, \$5.00.

on Judges and Ruth is by Professor Paulus Cassel, of Berlin, and the English edition by Professor P. H. Steenstra, of the Episcopal Divinity School at Cambridge, Mass., who has made many valuable annotations, general and critical. Of course, Professor Schaff's supervision has been extended over this the same as over the previous volumes of this invaluable work. It is neither expedient nor necessary for us to enter upon any critical review of the book. Of the series, as a whole, it is scarcely possible to speak too highly; as a library of reference and study for the Biblical student, it has no superior, either in comprehensive scope, scholarship, general theological soundness or thoroughness; and in possessing it, a clergyman is pretty well equipped for his work. We have said before, and will repeat the remark, that if individuals, or parishes, or Sabbath-schools, or classes, wish to make a truly valuable present to teacher, superintendent, or pastor, they cannot do better than select Lange's Commentary. Will the hint be taken by any of our readers? In this connection we may say, that for valuable books, really indispensable books for clergymen, we recommend this *Commentary, Alford's Greek Testament* (Lee & Shepard's edition), and *Alford's English Testament* by the same publishers, for those unacquainted with the Greek language, and Hurd & Houghton's edition of Smith's Bible Dictionary. With these aids, a minister's work is greatly facilitated, and his means of usefulness largely increased.

WE simply called attention to the "Portable Commentary"¹ in the October Quarterly, promising a fuller notice in the present issue. It comes from the enterprising publishers to whom our readers are so much indebted for many of the best religious works found in our language. This work was but recently published the other side of the ocean. Messrs. Gould and Lincoln, finding a call for it here, arranged for an edition with their own imprimatur, and imported it in sheets, and have it neatly bound in cloth. It is in two octavo volumes; the Old Testament in the first, 777 pages; the New Testament in the second, 644 pages. The print is quite fine, though very clear and distinct. The text is printed only so far as it is subject to comment, or introduced in proof, or for illustration. No reason or apology is given for issuing this work, as none is needed. It opens with a preface, indeed; but that is simply an introduction to the historical and poetical parts of the Old Testament in the first, volume, and of the New Testament in the second. These are brief but comprehensive and instructive. Each chapter has a few leading words as a heading, suggestive of the line of thought it contains. A succinct sketch is given of each book preceding the notes.

The writers evidently had a definite aim, and entered upon their work

¹ The Portable Commentary. A commentary, critical and explanatory, on the Old and New Testaments. By the Rev. ROBERT JAMIESON, D. D., St. Paul's, Glasgow; Rev. A. R. FAUSSET, A. M., St. Cuthbert's, York, and the Rev. DAVID BROWN, D. D., Professor of Theology, Aberdeen. Two volumes. Boston: Gould & Lincoln, 59 Washington street, 1871. Vol. I., pp. 777; Vol. II., pp. 644. \$6.00.

with abilities and facilities which were an earnest of the success they have achieved. They made themselves familiar with the best productions of the ripest scholars of ancient and modern times, and quotations and references are freely made. While, in so narrow a compass, every verse of the Bible could not be expounded, we have noticed no instance where a difficult, or doubtful, or controverted passage, has been passed over *for this reason*. The writers are what would be called "old school" in theology, but fair interpreters from their standpoint. Their analysis of a book, or a chapter, is often very striking and suggestive. Every reader of the Bible has never observed that the first chapter of Ephesians speaks of God the Father, the second of the Son, and the third of the Holy Spirit; that this epistle has "love" for its leading theme, and Phillipians, "joy."

The writers are very skilful in catching up the thread of some history when its direct course has been broken. So in doctrinal discussions, where the straight line of reasoning has been interrupted, as by one of Paul's long parentheses, they bridge over the chasm with admirable tact, and thus preserve the continuity of the argument. We have been especially pleased that the poetry of the Psalms and the prophets is not spoiled by dry, prosaic commonplaces; but, in fitting phraseology, expositions are given, such as will meet the demands of the most refined taste. In general, the expositions are critical, yet eminently practical. The style is classical, yet perspicuous; elevated, yet not pedantic. The work is remarkable for its conciseness, and still the explanations are satisfactorily full. We heartily commend it to Sabbath-school teachers and scholars, as well as to every expounder, reader and lover of the Bible.

As a help to the study of the New Testament, the little "Text-Book"¹ before us may be heartily commended. The author has exercised untiring patience in analyzing, collating and systematically arranging the chief events recorded in the New Testament. Sabbath-school teachers, and biblical students generally, will find this neat little volume a very great convenience and help. Its contents are indicated on the title-page, which we give in full below.

² THE elegant volume entitled "Christ in Song," edited by Dr. Philip

¹ New Testament Manual; embracing an historical tabular view of the Gospels; tables of the Parables; discourses and miracles of Christ; predictions in the Old Testament, with their fulfilment in the New; classification of the books of the New Testament, with observations on each; biographical sketches; descriptions of places; an important chronological table. With maps, showing the journeys of Jesus and St. Paul, etc., etc. Compiled from the works of the most eminent biblical writers. By STEPHEN HAWES, author of "Synchronology of Sacred and Profane History." Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham, 1871. pp. 175. \$75.

² Songs of the Spirit. Hymns of Praise and Prayer to God the Holy Ghost. Edited by the Rt. Rev. WILLIAM HENRY ODENHEIMER, D. D., and FREDERIC M. BIRD. New York: Anson D. F. Randolph & Co.

Schaff, and published by Randolph & Co., two years ago, was received with great favor. It presented to the lovers of sacred poetry a choice collection of the best ancient and modern hymns to the Redeemer, enriched by many valuable historic notices, and critical, or illustrative notes.

That volume appears to have suggested this, entitled "Songs of the Spirit." The two books correspond exactly in their general plan, and in the style of getting up, and may well occupy the same shelf. Taken together, they afford a striking illustration of the historic identity of Christian experience and life, and of the strong hold which the doctrine of the Trinity has always had on the Christian heart. We are not sure that the real Catholic faith has not been better represented, in the successive centuries down to the present, by the songs of the faithful, than by the various dogmatic confessions. The heart that loves is often truer than the intellect.

It was a far more difficult task to prepare a volume of hymns relating to the Holy Spirit, than of hymns to Christ. Dr. Odenheimer and Mr. Bird have, perhaps, done better, as regards the amount and value of their materials than would have been anticipated. Probably ten respectable hymns to Christ have been written, for every one addressed to the Comforter; yet here we have a volume of more than six hundred pages, filled with sacred song more or less directly relating to the latter. The first three parts are preliminary; containing hymnic prayers for the Spirit, hymns referring to Pentecost, and to the fruits of the Spirit in the soul. Then follow the more immediate addresses to Him in his personal character and work. These are selected from the ancient Latin hymns, and the Italian, the German, Danish, French, English, and American sources. We think the German section of the book the richest, after the Old Latin. It is a little remarkable that the English language has but a moderate number of hymns to the Spirit that are of a high order. Many of the pieces inserted in this volume from the older English writers are rather lyrical pieces for reading, than hymns, in the strict meaning of the word. Yet many of these are gems in their way, and greatly enrich the book. We miss the careful and elaborate editing for which Dr. Schaff's volume was so remarkable; but no one who has that volume will willingly be without this.

There are so few American hymns in the volume that we are the more sorry to see Dr. Ray Palmer's hymn to the Comforter disfigured in the fourth and fifth stanzas by gross typographical errors, — one whole line in the fourth being dropped out and its place supplied by a line brought forward from the preceding stanza; and "help" wrongly read for "health," the true reading, in the fifth.

PHILOSOPHICAL AND SCIENTIFIC.

THERE has recently appeared an essay, in the form of a small volume, by President Porter,¹ portions of which were delivered last summer, as

¹ The Science of Nature *versus* the Science of Man: a Plea for the Science of Man. By Noah Porter. New York: Dodd & Mead, 1871. pp. 93.

an address before the Societies of the Phi Beta Kappa, at Harvard University, and at Trinity College. It claims to be a "Plea for the Science of Man," in opposition to the views advanced by some of the so-called physical philosophers. It opens with what is almost an apotheosis of certain results reached in modern physics. From this the author proceeds to consider the importance of a thorough knowledge of man in order to the right cultivation even of the natural sciences.

This he aims to enforce by an analysis of the conception of science. He shows that, while nature furnishes the materials, *man* arranges them, and *reflecting* man explains them. These distinctions he illustrates from various points of view, reaching the conclusion that the true method of interpreting nature is to be found in the soul as rational, and thus in a valid science of the human mind.

He endeavors next to confirm his position by a notice of various defects in some of the current systems which have been recently propounded. Beginning with the "Positive Philosophy" of Comte, and indicating that, according to his teaching, we have only a relative knowledge of phenomena, he concludes that this contingent physical basis is wholly insufficient for the support of the superstructure, because it virtually makes nothing of man.

From Comte he passes on to notice one who is at once his follower and his critic, viz., John Stuart Mill. It is the author's aim to show that, while Mill contends for the legitimacy of psychological investigation, he yet is deficient in four all-important points. He fails to give a satisfactory view both of mind and of matter, as well as of the process and of the axioms of induction itself.

He proceeds next to notice the position of the cerebralists, that viz., of Bain and his school, who claim that a so-called physiological psychology is the only sure ground for a science of the soul. Without denying any of the truths implied in this system, Dr. Porter tries to evince that the foundation is altogether too narrow and superficial to support a true science of nature.

Advancing from Comte and Mill, and from the cerebralists, he finally notices Herbert Spencer, and finds him also wanting. While recognizing in his writings much that is important, while pleased with him as holding that psychology is fundamental to all philosophy, whether of mind or of spirit, he yet discovers, as he thinks, that these fair promises are sacrificed to the merciless requisitions of a metaphysical hypothesis. No trustworthy or abiding resting-place is found, since he brings in evolution, acting as a movement of differentiation and of integration,—a supposition which not only is not proved, but is left susceptible of almost any meaning, according to the shifting character of circumstances and the wayward changes of a vagrant fancy.

In closing the essay, Dr. Porter, after making a few timely limitations and strictures, urges the study of mind as suited to correct such exclusive tendencies as those he had passed in review, and to render the study of nature more adequate and satisfactory.

After this general presentation of the line of argument carried out by President Porter in the essay under consideration, it may be appropriate to observe that many points brought forward have been fairly considered, and are very well presented. The present effort, like most of the doctor's writings, evinces the results of a rather wide range of reading. While there is no evidence of the profoundest grasp of thought, the views are generally clear and calculated to commend themselves to the judgment of most for whom he writes. This remark suggests, indeed, the author's characteristic excellence, which serves to give him access to many minds, which another of greater depth and breadth of views might fail to reach.

Perhaps it may be fitly added that the title of the book under review, "the Science of Nature *versus* the Science of Man," is unhappy. It implies the existence of an antagonism between the natural sciences and the science of mind. As the essay asserts the very contrary, it is unfortunate that any such conflict should be suggested, particularly in the title, which is supposed to reflect, if not to epitomize, the substance of the volume it designates. It is seldom well, in this way, to suppose or admit any contrariety of the kind in question, since it does not really exist. Indeed, there is essential union between all the different sciences, when properly understood, and to this point prominence should be given, because it is warranted by facts.

It may be proper to say that, in the reading of the book, there has been a constant sense of disappointment. A bound volume, with the title it bears, by Dr. Porter, President of Yale College, suggests, instead of a brief, cursory examination of Comte, Mill, Bain and Spencer, a philosophic exposition, of an exhaustive character, of the relations between the sciences of nature and the science of mind distinctively understood. The book, however, makes no such pretensions, and very likely in this point the fault lies in the reader, rather than in the author of the essay under examination.

For the most part, the style of the volume is lucid, and the language correct. There are, however, occasional inaccuracies, at which, as occurring in the writings of a person occupying such a position as Dr. Porter has long occupied, and especially the one which he now occupies, many, no doubt, will feel surprise. Few would expect to hear him saying, much less to find him deliberately writing, p. 14, "I was not mistaken," when he evidently means, not that he had avoided misunderstanding, but that he was not in error. An instance of a plural subject united to a verb in the singular number, occurs on p. 47, — "does he adhere to the one construction which his formal *definitions*, as well as the whole drift of his philosophy, *requires* him to support." A somewhat different example may be seen, p. 65; which, although scriptural (Prov. 27: 3), is hardly grammatical. "Spencer . . . claims to be more profound than *them* all." One instance more, from many others marked for citation, must suffice. The form of expression used, p. 47, "which of these *alternatives* does he

embrace?" seems to imply that in a given case there can be more than one "alternative." The meaning of course is, "which horn of the dilemma does he take?"

While the views advanced by the author are generally clear and candid, there are occasional instances of crudeness, of partial presentation, and perhaps also of misconception. Thus he says, p. 35, "The Positive Philosophy is properly, if not emphatically, metaphysical." That Comte sometimes introduced subjects of a metaphysical character, occasionally, also, metaphysical elements, is very true; but they are not his system, and they do not make it *metaphysical*; for his system overrides them all. Besides, he ever handles them, according to the laws of a purely physical system, virtually according to antecedent and consequent, cause and effect, and the like, and thus reduces all to the hard mechanism of mere nature. Again, we find Dr. Porter, p. 22, speaking of naturalists as "founding systems on principles." That some would-be naturalists attempt this is very true; but of such he is not speaking. The genuine naturalist does not found, or profess to found or create, a system. His is a more humble task: he simply *recognizes*, or tries to recognize, the divine system in nature, and *expounds* its principles. His work is one of recognition and exposition of a system already founded, and of principles divinely established. This criticism is offered, because a certain "pride of philosophy" seems to be constantly cropping out in the essay under consideration. So the representation made of Socrates, p. 14, while not intentionally wrong, will no doubt appear to the student of Plato, to say nothing of such as have thoroughly studied Socrates in the *Timæus*, as calculated to give at least a one-sided and distorted view of the "father of Greek philosophy."

Again, it may be remarked, that President Porter, while criticising the so-called physical philosophers, for their absorption in nature and lack of a proper estimate of the science of mind, does himself occasionally use language, which, strictly interpreted, would inevitably bind him in the fetters of naturalism. Thus he says, p. 19, "I would even be so audacious as to seek to show that in all these (sciences of nature) *man* must be a *constant quantity*." Now these sciences, in their progress, unavoidably undergo ceaseless changes, and necessitate endless modifications in the elements and agencies concerned in them. So much for the presence of man in these sciences as a "*constant quantity*." But this is not all; the word "quantity" has its definite, *physical* import. If, now, by this term, reference be made to man in his higher and essential potency (and if not this, the clause has no meaning as here used), the very word "quantity" implies that man, theoretically regarded, is wholly comprised in a physical system. Indeed, in another passage, the doctor says this very thing in express words. "We cannot," he writes, p. 93, "have a science of nature which does not regard the spirit of man as a part of nature." Now, while man has a physical constitution, as spirit is he not much more than this? Is it not true, if he be a spirit, and expected as spirit to conquer nature and

exercise lordship over her, that he must be not merely by his physical constitution "a part of nature," but also as a "spirit" superior to her, and of good right, master, even, of his own nature? Verily, if these things be not so, President Porter's book has been written in vain.

But, without noticing many other points fairly open to criticism, it may be finally remarked that this author deserves hearty commendation both for his aim, and for laboring to secure, according to the motto on the title-page, "a larger metaphysics," and particularly for one so broad and deep as to "help our physics." And, though his book has defects, it is no doubt suited to suggest to many minds some new phases of thought, and thus to lead them to more comprehensive views, and so perhaps nearer to the truth itself, than they would otherwise be likely to get. As such it is cordially commended.

THOSE who wish to understand the present issues between the popular forms of infidelity and Christianity, will be gratified with Dr. Manning's new book entitled, "Half Truths and the Truth."¹ The volume consists of nine lectures delivered to the students of Andover Seminary, with an introduction of thirty-six pages. The author presents the relations of clergymen to science and the duties of the church as to those moral themes of which infidels sometimes avail themselves as an aid in the propagation of error. Distinguishing between Pantheism and Positivism, the opposite poles of scepticism, he devotes these lectures to the consideration of the former. As between the transcendental and the empirical philosophy, he supports the former, but maintains that it needs to be guided and supplemented by a Christian faith. The general themes selected for the successive lectures are as follows: "I. Spinoza and other Masters. II. The Nature and grounds of Pantheism. III. The German Succession. IV. The Pantheistic Christology. V. The Culture which Pantheism legitimates. VI. Pantheism in the form of Hero-worship. VII. Pantheism in the form of Self-worship. VIII. Theism with a Pantheistic drift. IX. The Strength and Weakness of Pantheism."

Some may be led to infer from these titles and from the fact that the lectures were prepared originally for theological students, that the volume consists of a series of philosophical disquisitions, which will interest none but persons of speculative taste and culture. This is far from the truth. The lectures are, indeed, scholarly, and evince a wide range of literary and philosophical attainment. There are portions of them which will be fully appreciated only by the most discriminating minds; and yet they are of a remarkably varied character, giving biography, history, philosophy, science

¹ *Half Truths and the Truth.* Lectures on the Origin and Development of prevailing forms of Unbelief, considered in relation to the nature and claims of the Christian system. By Rev. J. M. MANNING, D.D., pastor of the Old South Church, Boston, and Lecturer on the relations of Christianity to Popular Infidelity at Andover Theological Seminary.

Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham. 1872. 8vo. pp. 398. \$2.00.

and literature, in such succession and combination that the volume, as a whole, will interest a great variety of minds. There are portions which are sketchy in their character, personal and popular. Indeed, it might prepare the reader for the actual contents of the book, and possibly save some philosophical minds from disappointment, had the learned author placed in a brief preface to his work the following sentence, found on the 79th page: "I am not assuming the office of an historian of philosophy; but simply sketching the general course of speculative thought, as far as may be needful to show the origin of a class of popular infidelities."

One of the first impressions which the book makes is that of candor, justice, and kindness towards the opponents to Christianity. This spirit we appreciate. It has too often been wanting in the writings of controversialists. It is, ordinarily, only by a conciliatory course that we can hope to influence the rejecters of the truth. And yet we cannot but feel that Dr. Manning, in the introduction to this volume, goes too far in this direction. He defines an infidel as a "person who does not recognize the authority of Christ as final on all questions of religious faith." Distinguishing between this and the etymological meaning, which implies apostasy, he says: "Though the infidel of to-day is one who dwells where Christ is preached, and who, therefore, may have fallen away from the Christian faith into his present state of unbelief, yet his heart does not plead guilty to the charge of treachery. He may have a conviction of honesty and the approval of conscience in what he has done. All this we are ready to grant him."

There may be, it is true, a kind of honesty, and the approval of conscience, in a popular sense, conceded to the infidel, particularly if we take into view only his intellectual faculties. But when we include in our purview his moral instincts, "the infidel of to-day who dwells where Christ is preached" cannot be in the highest sense "honest," nor have the "approval of conscience" in the strictest sense. The author's error seems to be in considering the infidel for the time being simply as possessed of an intellect, without moral faculties. He adds, "If the word 'infidelity' be odious to-day, the odium is in the character of those who have been its advocates. To be an infidel is no more a shame now, than to be crucified was a shame in the time of Christ."

This is not only going further than the truth will warrant, but further than the author himself goes in the body of his work. For he afterwards says, "conscience and the understanding should not be put asunder; and in joining them together, conscience should be assigned the uppermost seat." Again: "In the last analysis, all forms of religious error may be brought to a single source, — the separation of man from God. . . . It is evident, since man came forth from God, that his faculties must have acted abnormally, leading him astray constantly in all his searches after truth, as soon as he had separated himself from God." "All systems of religious error have their genesis in the estrangement of men from God."

Is there nothing "odious," "and is there no "shame," we are constrained

to ask, in "estrangement from God," and in so continuing to exercise our faculties "abnormally" as to perpetuate that estrangement? We may well approach the rejecters of the truth with candor and kindness; but, even for purposes of conciliation, we should never lean so far towards them as to endanger the support of our own centre of gravity. Even he afterwards goes so far in using terms of condemnation as to speak of the "vices of pantheism," and says, "it puts on disguises"; and again "a system of thinking cannot be true which thus fails to endure the test of conscience." Dr. Manning has studied thoroughly the writings of our popular infidel authors, and he spares no pains in giving a fair and clear statement of their views; indeed, to a very great extent (too great, some will think) he allows space in his volume to a presentation of their views in their own language. He proves plainly that Ralph Waldo Emerson, as a philosopher, is no philanthropist; but it is a thankless task to attempt to prove anything from the writings of a man who despises logic.

We should infer from the general manner in which the author speaks of the "fundamental beliefs of the soul," our "necessary convictions" and "immediate cognitions," that he is not a Utilitarian; and yet there is one sentence in his book, viz.: "God reigns over the universe because He is love; it is being the servant of all, as no other can be, that makes him Lord of all," which, in its unqualified character, looks like carrying Utilitarianism to that utmost verge where its weakness is exposed.

The calmness and self-possession with which the author meets every issue are notable. There are no marks of haste or carelessness in the style of the writer; the rhetorical finish of the sentences is admirable. There are sharp analysis and convincing refutation, which will make the book eminently useful. We only wish that the positive presentation of "The Truth" were more extended.

The publisher has done his work with skill and taste, but the proof-reader left an illustration of the importance of even an iota, when, on the 328th page he leaves, "the cat defied," instead of "deified"!

Of late years, books which contained attacks upon Christianity have met with a rapid and extensive sale, while equally able books refuting them have found but a limited patronage. Whether we attribute this discreditable fact to the tendencies of the natural heart to unbelief, to the special decadence at the present time in religious faith, or to the great activity and zeal of the enemies of the truth, the friends of Christianity will commit a great wrong if they allow this timely and valuable book to fail of a wide circulation.

SCIENCE¹ is now being summoned to render aid in the war against revelation, and philosophy to destroy confidence in religion. Professor Bascom has done wisely and well in publishing his Lowell Lectures, in which he so

¹ Science, Philosophy and Religion. Lectures delivered before the Lowell Institute, Boston, by JOHN BASCOM, professor in Williams' College, author of "The Principles of Psychology, Æsthetica," etc. New York: G. P. Putnam & Sons, Publishers, Association Building, 23d street, 1871. pp. 311. \$1.75.

successfully wrests from the hands of captious speculators these natural allies of that Christian scheme whose sole foundation is the Bible. As a metaphysician, the author is a master, taking and ably defending the position that we "find in the mind itself those ideas by means of which it groups and explains the facts of the physical and spiritual world." The "positivism" of Comte, Mill and Spencer, and the "idealism" of Berkeley and his followers, are shown to be unsatisfactory, and contradicted alike by experience and observation. He affirms, unhesitatingly, that the "mind does furnish ideas, and those, too, the essential ones which give order, system, reason, to *all* its actions." He enumerates the "intuitions," and proves that "there is in the mind an independent source of power."

The following are the topics of the different Lectures: Mind, the Seat and Source of Knowledge; Primitive Ideas; the Field of Physical Facts; Resemblance not the sole Connection of Thought; Matter, its Existence and Nature; Consciousness, the Field of Mental Facts; Right, the Law of Intellectual Life; Liberty; life, nature and origin, — the Mind; Interaction of Physical Forces and Spiritual Forces; Primitive Religious Conceptions; Classification of Knowledge; Form of Development.

CHARLES SCRIBNER & Co. have a habit of continually surprising the public by the magnitude and value of their literary ventures; their list of books comprises many of the most important in all the departments of literature, and the selection is made with good judgment, and with a quick apprehension of the tastes of the reader and the student.

They have recently begun the publication of a "*Theological and Philosophical Library*," to be edited by Henry B. Smith, D. D., and Philip Schaff, D. D., of the Union Theological Seminary, New York. The design is to furnish at least one condensed standard work on each of the scientific divisions of Theology and Philosophy, giving the results of the best critical investigations in Biblical, Historical, Systematic, and Practical Theology, and in Philosophy. Some of the works will be translated from the German and other languages; some will be written for this "Library" by English and American scholars, and others will be based upon treatises of various authors. It will be seen that the plan is comprehensive, and if carried out as initiated, our ministers and students can have within reach the choicest productions of the best minds in the most available and practical form.

The first volume, just issued, is a translation of Ueberweg's "*History of Philosophy from Thales to the Present Time*,"¹ and covers the ancient and mediæval ground. To the translation, by Professor Morris, of the University of Michigan, which is very highly commended, President Porter, of Yale College, has made many and valuable annotations bearing

¹ A History of Philosophy, from Thales to the Present Time, by Dr. FRIEDRICH UEBERWEG; translated from the fourth German edition, by GEORGE S. MORRIS, Professor of Modern Languages in the University of Michigan. With additions by NOAH PORTER, D. D., LL. D., President of Yale College. Vol. I. Charles Scribner & Co. 8vo. pp. 487; \$3.50.

especially on the history of English and American Philosophy. It is impossible, in our limited space this month, to give even a clear analysis of this thoughtful and scholarly book. The introduction is in itself a monument of honest labor and careful research, and treats concisely and well of the conception, method, and sources of the history of Philosophy; then follows a critical examination of the Pre-Christian and Oriental Philosophies, of course presenting the systems of the Greeks; and this, in turn, is followed by an examination of the philosophy of the Christian era.

The book is for real students, and is a thesaurus of information carefully gathered and systematically presented. The over-generous use of small type is to be regretted; it not only gives a dreary monotony and crowded appearance to the page, but demands too much of the eyes. In all other respects the book is a model of typography. We hope the reception of this first volume of the proposed series will be such as to justify the publishers in their great undertaking.

MISCELLANEOUS.

¹“THE Christian Marriage Ceremony” is an interesting book. It is valuable, too, as containing not a little curious information, in relation to the institution of marriage. It is a historical and illustrative commentary on the subject, rather than a discussion. Admitting that marriage involves a civil contract,—inasmuch as it belongs to the civil law to determine all questions of inheritance, legitimacy, alimony, and the charge of children in case of separation, and other similar things,—the author still maintains that the ceremony is essentially a religious rite, and has been so regarded among all nations that have advanced towards civilization. It would be difficult to find elsewhere, in a small compass, so much useful information on this subject,—especially worthy of attention at the present time,—as is brought together in this volume. It is handsomely printed, with a three-fold index, which adds materially to its value.

LITTELL'S LIVING AGE continues to give to the public its weekly freight of valuable articles reprinted from the numerous quarterlies and magazines of the Old World. Christian families often inquire where they can find a comprehensive periodical, affording a great variety of matter, and exerting an elevating and Christian influence; to all such we say, you will find it in the issue of Messrs. Littell & Gay, No. 30 Bromfield st., Boston. Price \$8.00 a year.

¹ The Christian Marriage Ceremony. Its History, Significance, and Curiosities: Ritual, Practical, and Archæological Notes; and the text of the English, Roman, Greek, and Jewish Ceremonies. By J. FOOTE BINGHAM, D. D. New York: Anson D. F. Randolph & Co. \$1.75.

EDITORS' TABLE.

THE issue of this number is unpleasantly late. We have this explanation to give: — The statistics of one State came January 1, in manuscript, and those of New York came January 31. The latter came in manuscript, by associations, and had to be copied (for alphabetical arrangement) figure by figure, which took just one night. But beyond, Pennsylvania had to be furnished from figures reported to the New York General Association; the summaries of these two States prepared, largely by addition; the laborious general summaries had to receive the New York and Pennsylvania lines, and to be added up throughout; the list of Ministers, ready except New York, had to be furnished; the list of General Associations completed, and the whole put in type, and corrected and revised. The entire statistics were in type, except as above, and waited. Thirty pages of nonpareil were impossible, till New York came, besides its own pages and those of Pennsylvania. But we decided that the delay was preferable to sending out Tables and List of Ministers without New York, and without Summaries.

We beg not to be understood as complaining of the laborious New York Secretary. He was diligently trying to get the figures from the delinquent scribes and churches in his statistically stony field; and, at the earliest moment he sent us the tables in manuscript, at much cost of labor.

Now and then we see recommendations that these statistics be published in an annual year-book, or almanac. We have no objection. It would pay better. But we suggest that the publisher of such an annual, due December 25th, to be of any use in the market, would get impatient if he had to wait until February 1st for his "copy." We seriously advise our New York brethren to fix the date of collection earlier than August 31st, unless they are able to furnish the figures in *less* than six months thereafter.

While thanking all the secretaries for their cordial help, we are under particular obligations to Rev. E. M. Cravath, for reports of nearly all our Southern churches.

CONCERNING THE CONGREGATIONAL STATISTICS. — The organization of a National Council is a good point from which to perfect our annual statistics. There has been a great improvement in ten years past; there is room for further improvement at once. Our work in compiling for the *Quarterly* for a dozen years (less a vacation of three), has forced us to see defects. Looking at the handsome tables in this issue of the *Quarterly*, one would not imagine the labor it cost, to make them uniform, prepare the summaries of the several States, and compile the list of Ministers. We give due credit to prior labor of the several statistical Secretaries, of which we have ample experience in Massachusetts. The minutes of most of the State organizations are monuments of industry. And yet there are but *seven* whose line of "total" can be copied as being

that of the Congregational churches of the respective State. When our religious weeklies copy the summary given in State minutes, in the supposition that it gives the denominational figures of that State, they are mistaken two times out of three. For *our* tables, which strictly follow State lines, churches have to be transferred from one publication to another; and yet always so *few* as to make it the more aggravating; and *very* aggravating when we have to subtract *Presbyterian* churches.

A wonderful improvement has taken place in the twelve years past. At that time the tables of some States seemed to be purposely contrived to defy every inquirer. Now all the minutes are good (save one that is inexcusable in giving no *totals* whatever). What is now needed, is *uniformity* and *completeness*. The principal defect is in some summaries. A Summary should afford an instant answer to every reasonable question, without the necessity of a single mathematical process on the part of the inquirer.

We commend the summary of *Michigan* as an example. It gives, first, a line of *total* of churches (and reported items) connected with the General Association. Then comes a line "Deduct out State," and then are added to that result, "churches in the State, not associated." The final result is "Total in the State," and is reliable. Thus the *Associational* tables are not disturbed, and yet the result is reached, and that on one page. A very little effort on the part of Secretaries, would secure reports from the few churches which cross State lines in their *Conference* memberships.

We venture to suggest, as particulars of value :

1. A complete list of all the churches in a State, with reports thereof, — the summary furnishing a line of total corresponding exactly with State boundaries.

2. A *uniform arrangement* of items common to all. The following order (which is in our tables) is *almost* universally adopted :

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals		BAPT.				
					Male.	Female.	TOTAL.	Absent.	Aug. 31. 1871.	1870-71.	1870-71.	70-71.	Adults.	Inf. nts.	IN SAB.	6CHs.	
Place and Name.		Name.							Prof.	Letter.	TOTAL.	Death.	Diam.	EXCOM.	TOTAL.		

It would be a great convenience if all would adopt this. Of course, as tables always run up and down (instead of across) the page, there is room for full dates; and, at the end, room for additional items not common to all. Now, some merely reverse adult and infant baptisms, but a few interchange the items entirely. One or two give no *date* of statistical year.

3. When a minister supplying a church belongs to some other denomination, or is a licentiate, the fact ought to be stated, with his name. There should also always be added to the minister's name, "p." or "s.s." or its equivalent.

4. Some States leave blanks where figures ought to be. If "none" is the fact, a cipher "o" should be inserted. Otherwise, it is impossible to

tell whether the church reported. Blanks signify neglect oftener than anything else.

5. A complete Summary is of the highest importance. It should include every item in the tables. It should also include a recent report for churches not reporting, and *state the fact*. There is more failure to insert in Summaries the numbers as to pastors, supplies, etc., than anything else. Few States give the needed information. We have had this year, in half the States, to check off on the alphabetical list, the entire supply of churches, so as to learn how many churches have pastors, how many have stated supplies, how many are supplied by Presbyterians, etc.

6. Benevolent Contributions and Church Expenses ought to be distinguished. Some States report "other objects," which evidently mix with the above. The *number of churches* reporting contributions ought to be stated, so as to have data for a fair comparison of two years. We have to count for the *Quarterly* in four-fifths of the States.

We respectfully suggest that a good Summary ought to answer the following questions :—

I. As to churches :

1. How many now have settled pastors ?
2. How many now have stated supplies, who are (ordained) Congregational Ministers ?
3. How many are supplied by licentiates, or men of other denominations ?
4. How many are vacant ?
5. TOTAL number of churches in the State ?

II. As to ministers :

1. How many are settled pastors of the above churches ?
2. How many (ordained) Congregational Ministers are stated supplies to the above churches ?
3. How many Congregational Ministers in the State not in pastoral service ?
4. TOTAL number of (ordained) Congregational Ministers in the State ?
5. How many licentiates under care ?

III. As to items :

The *total* of each column in the tables, as above.

IV. As to Contributions :

1. How much charitable ; and how many churches report it ?
2. How much for church support, such as (1) current expenses (2), church building, etc. ; and how many churches report it ?

V. Lists of changes, etc., during the year :

1. Of all *churches* entered on the list.
2. Of all churches dropped from last year's list.
3. Of all persons ordained as pastors.
4. Of all persons ordained without installation.
5. Of all persons installed.
6. Of all pastors dismissed.
7. Of all pastors deceased.
8. Of all other ministers deceased.

VI. A list of licentiates under care.

VII. A complete alphabetical (P. O.) list of all Congregational Ministers, either mentioned in the tables as supplying churches, or reported by any local Association.

In fact, if one will look at the Summary of any State in this *Quarterly* say Connecticut, — he will see what a Summary *ought to be*. All the above items (except V and VI) really have the *data* for answers in most of the State reports; but in many it involves much labor to extricate the answers.

Of course, it is hardly fair to allude to typographical, or similar errors. Even our own *Quarterly* sometimes furnishes examples of our own mistakes, which makes us admire the ingenuity which achieved them. Most of the State reports are carefully edited. But we are obliged to wonder who edited a table of nine churches only, which furnishes six errors of addition in the first six columns, and an impossible *total*; gives no date of the statistical year, no list of ministers, no list of officers, and no designation of pastors. We are glad to learn one fact, — that the body has chosen a new secretary.

We suggest one mechanical beauty; the columns of each statistical page ought to correspond precisely with the columns of every other, — the upright lines on one, matching those of another. There is also room in all, to insert the *year of ordination* of each pastor and supply, which is much better than to require a search somewhere else in the book.

We doubt not that the above suggestions will be taken in good part, as being for the general good. We are working for that, and that only. And we desire every one to see how handsomely our printers have done their work, in our annual statistics in this number.

So much of our first number for the year is occupied with statistics, we have less space for that variety which we seek generally to give. And in the present instance, although we have enlarged the number beyond the dimensions of any which we have ever before issued, still the vast amount of statistical matter, and the unusual length of the few articles given, have obliged us to defer to the April number a large amount of necrological and literary matter already in type.

We are confident that publishers of books and our readers desire thoroughness and candor in our literary review; and we have no fears but that our subscribers will be gratified with the size and quality of the number which we now send out to them.

SINCE our last issue, "The Congregational Review" of Chicago has been sold to the publisher of the "New Englander," of New Haven. To our western brethren this is one of the calamities involved in the great conflagration. We remember the "Review" as a neighbor, representing high Calvinism, and charged with the responsibility of conserving the orthodoxy of our denomination. Having taken a detour *viâ* Chicago, it has reached a *new haven*. Query. Has its orthodoxy been toned down as a result of having passed through the fire?

The publisher of the "New Englander" announced that the "Quarterly" had been united with his work. As one half of our editors are graduates of Yale, we will not assume that this is a specimen of the exactness of New Haven scholarship, but are happy to say that our friend, Mr. Kingsley, honorably issued a circular to correct his error, and we wish him abundant success in his consolidated work.

CONGREGATIONAL QUARTERLY RECORD. — 1871.

CHURCHES FORMED.

1871.

- ALLENDALE, Mich., Sept. 27, 16 members.
 ALTOONA, Kan., Dec. 12.
 BACONSBURG, O., Oct. 29, 30 members.
 BATTLE CREEK, Cal., 7 members.
 CEDAR GROVE, Kan.
 EAST BRAINTREE, Vt., Oct. 24, 36 members.
 GRANT, Io., Oct. 1, 8 members.
 INDEPENDENCE, Kan., Oct. 8.
 MARSHFIELD, Me., Sept. 14, 43 members.
 MARVIN, Io., Oct. 26, 14 members.
 KEWELL, Io., Oct. 26, 8 members.
 OLMSTEAD RIDGE, Sept. 9, 41 members.
 ROCKLIN, Cal., Sept. 20, 15 members.
 ROSEVILLE, Cal., Sept. 19, 8 members.
 SARANAC, Mich., Oct. 29.
 SPRINGFIELD, Dak. Ter., 9 members.
 SPRINGVALE, Io., Sept. 27, 22 members.

MINISTERS ORDAINED.

1871.

- ADAMS, BENJAMIN S., to the work of the Ministry in Cabot, Vt., Nov. 22. Sermon by Rev. Charles W. Thompson, of Danville. Ordaining prayer by Rev. Joseph Torrey, of Hardwick.
- ARNOLD, HENRY T., to the work of the Ministry in Lyman, Me., Sept. 27. Sermon by Rev. Albert Cole, of Cornish.
- BAILEY, AMOS J., to the work of the Ministry in Granville, Ill., Oct. 24. Sermon by Rev. John P. Gulliver, D. D., of Knox College.
- BARROWS, WALTER M., to the work of the Ministry in Marshall, Mich., Nov. 1. Sermon by Rev. Jesse W. Hough, of Jackson.
- BRUSKE, A. F., to the work of the Ministry in Nankin, Mich., Oct. 25. Sermon by Rev. Samuel M. Freeland, of Detroit. Ordaining prayer by Rev. T. Towler.
- BUFFUM, FRANK H., over the Windsor Avenue Ch. in Hartford, Ct., Oct. 31. Ordaining prayer by Rev. M. B. Riddle, of Hartford Seminary.
- CASE, HARLAN P., over the Ch. in Shippert, Wis., Sept. 23. Sermon by Rev. Lyman Whiting, D. D., of Janesville.
- CHESTER, WASHINGTON, over the Ch. in Lockeford, Cal., Oct. 3. Sermon by Rev. Albion H. Johnson, of Antioch. Ordaining prayer by Rev. John C. Holbrook, D. D., of Stockton.
- COOPER, THOMAS, over the Ch. in Schenectady, N. Y., Sept. 26. Sermon by Rev. Charles E. Lord, of Chester, Vt. Ordaining prayer by Rev. William A. McGinley, of Gloversville.
- COVEY, J. H., to the work of the Ministry in Cherokee, Io., Nov. 8. Sermon by Rev. David Wirt, of Fort Dodge.
- DRAKE, CHARLES W., over the Ch. in Wapping, Ct., Nov. 23. Sermon by Rev. David H. Thayer, of East Windsor. Ordaining prayer by Rev. George A. Oviatt, of Talcottville.
- DUDLEY, S. M., over the Ch. in Peacham, Vt., Sept. 23. Sermon by Rev. H. F. Fuller, of Peacham. Ordaining prayer by Rev. Lewis O. Braastow, of St. Johnsbury.
- EMERSON, OLIVER P., over the Ch. in Lynnfield Centre, Mass., Sept. 13. Sermon by Rev. Henry B. Hooker, D. D., of Boston. Ordaining prayer by Rev. Charles B. Rice, of Danvers Centre.
- FAIRFIELD, FREDERIC W., over the Ch. in Rio and Wyocena, Wis., Oct. 10. Sermon by Rev. Minor W. Fairfield, of Dartford.
- FRASER, JOHN G., over the 2d Ch. in East Toledo, O., Oct. 11. Sermon by Rev. Cassius E. Wright, of Norwalk. Ordaining prayer by Rev. John M. Fraser, of Lafayette.
- FRENCH, GEORGE H., over the Ch. in Johnson, Vt., Nov. 8. Sermon by Rev. James H. Fitts, of West Boylston, Mass. Ordaining prayer by Rev. James Dougherty, D. D., of Johnson.
- HEYWOOD, THOMAS, over the Ch. in Chenango Forks, N. Y., Sept. 19. Sermon by Rev. George Porter, of Greene. Ordaining prayer by Rev. Edward Taylor, D. D., of Binghamton.
- HOUSE, JOHN H., to the work of the Ministry in Palmsville, O., Sept. 22. Sermon by Rev. O. A. Lyman.
- HUNGERFORD, EDWARD, to the work of the Ministry in Burlington, Vt., Sept. 12.
- JOHNSON, FRANK A., over the Ch. in Lodi, N. Y. Sermon by Rev. A. J. Upton, D. D., of Albany. Ordaining prayer by Rev. C. B. Hurlburt, of Newark, N. J.
- JONES, J. L., over the Ch. in Copperopolis, Cal., Oct. 3. Sermon by Rev. Albion H. Johnson, of Antioch. Ordaining prayer by Rev. John C. Holbrook, D. D., of Stockton.
- MATSON, ALBERT, over the Ch. in Cahoka, Mo., Nov. 9. Sermon by Rev. Cyrus Pickett, of Keokuk, Io.
- MEARS, LUCIEN D., over the Ch. in Sterling, Mass., Nov. 8. Sermon by Rev. Amos H. Coolidge, of Leicester. Ordaining prayer by Rev. Henry B. Hooker, D. D., of Boston.
- MERRIAM, JAMES F., over the Ch. in Farmington, Ct., Sept. 12. Sermon by Rev. Timothy Dwight, D. D., of Yale Seminary. Ordaining prayer by Rev. Myron N. Morris, of West Hartford.
- NEWMAN, Rev. STEPHEN M., over the Trinitarian Ch. in Taunton, Mass., Oct. 7. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Ordaining prayer by Rev. Erastus Maltby, of Taunton.
- OSGOOD, EDWARD A., to the work of the Ministry in Eastport, Me., Oct. 24. Sermon by Rev. Stephen Thurston, D. D., of Searsport.
- OSGOOD, REUBEN D., to the work of the Ministry in Eastport, Me., Oct. 24. Sermon by Rev. Stephen Thurston, D. D., of Searsport.
- PARMELEE, E. H., to the work of the Ministry in Killingworth, Ct., Oct. 13. Sermon by Rev. James A. Gallup, of Madison.

- PEEBLES, DAVID**, to the work of the Ministry in Corpus Christi, Tex., Nov. 30. Sermon by Rev. James Ballard, of Indianola. Ordaining prayer by Rev. Aaron Rowe, of Corpus Christi.
- RODGERS, LEVI**, over the Ch. in Claremont N. H., Oct. 19. Sermon by Rev. Asa D. Smith, D. D., of Dartmouth College.
- ROSS, O. A.**, over the Ch. in Lincoln, Cal., Sept. 19.
- SAWIN, T. PARSONS, Jr.**, over the Ch. in Racine, Wis., Dec. 1. Sermon by Rev. John Allison, of Milwaukee. Ordaining prayer by Rev. Walter S. Alexander, of Racine.
- SCHAUFFLER, FREDERICK A.**, to the work of the Ministry in Lynnfield Centre, Mass., Sept. 13. Sermon by Rev. Henry B. Hooker, D. D., of Boston. Ordaining prayer by Rev. Charles B. Rice, of Danvers Centre.
- SHAY, JOHN H.**, over the Oakwood Ch. in Montebello, Ill., Sept. 16. Ordaining prayer by Rev. — Owen.
- SMITH, HINDS**, to the work of the Ministry in Charlestown, O., Oct. 31. Sermon by Rev. John Morgan, D. D., of Oberlin College.
- STRONG, JOSIAH**, to the work of the Ministry in Oberlin, O., Sept. 8. Sermon by Rev. John Shaw.
- TAYLOR, JAMES B.**, over the Ch. in Groton, Ct., Sept. 27. Sermon by Rev. Stacy Fowler, of Millbury, Mass. Ordaining prayer by Rev. H. M. Field, D. D., of New York City.
- TERRY, CASSIUS M.**, over the Trinitarian Ch. in New Bedford, Mass., Nov. 2. Sermon and installing prayer by Rev. Henry M. Storrs, D. D., of Brooklyn, N. Y.
- THOMPSON, Rev. MITCHELL**, to the work of the Ministry in Corpus Christi, Tex., Dec. 3.
- VOORHEES, LOUIS B.**, over the Ch. in North Weymouth, Mass., Dec. 6. Sermon by Rev. Albert E. Dunning, of Boston Highlands. Installing prayer by Rev. Stephen M. Newman, of Taunton.
- WELLS, G. H.**, to the work of the Ministry in Cornerville, O., Oct. 27. Sermon by Rev. William Wakefield, of Hannar.
- WESTERFIELD, WILLIAM, Jr.**, over the Ch. in Morrisania, N. Y., Oct. 10. Sermon by Rev. Joseph P. Thompson, D. D., of New York. Ordaining prayer by Rev. Samuel H. Virgin, of Harlem.
- WOODRUFF, HENRY C.**, over the Ch. in New Hartford, Ct. Sermon by Rev. Henry B. Elliot, of Litchfield.
- WOODMANSEE, WILLIAM**, to the work of the Ministry in Hart. Mich., Dec. 6. Sermon by Rev. Leroy Warren, of Pentwater. Ordaining prayer by Rev. Alanson St. Clair, of Hart.
- HITCHCOCK, Rev. A. F.**, of Washoe City, Nevada.
- JONES, Rev. S. W.**
- LINDSLEY, Rev. D. P.**, of Meriden, Ct.
- MOORE, Rev. Edson J.**, of Charlton, Mass.
- MUNSELL, Rev. JOHN H.**
- MURCH, Rev. H. G.**, of Lawrence, Kan.
- OFFICER, Rev. M.**
- OTIS, Rev. L. N.**, of Mich.
- SHANNON, Rev. O. J.**
- WELD, Rev. W. M.**, of St. Charles, Minn.
- WESTERFIELD, Rev. WM. J. J.**

MINISTERS INSTALLED.

1871.

- ANDERSON, Rev. EDWARD**, over the Ch. in Jamestown, N. Y., Nov. 23. Sermon by Rev. Thomas K. Beecher, of Elmira. Installing prayer by Rev. Henry M. Higley, of Addison.
- BABB, Rev. THOMAS E.**, over the Ch. in Oxford, Mass., Sept. 20. Sermon by Rev. Albert H. Plumb, of Chelsea. Installing prayer by Rev. William T. Briggs, of East Douglas.
- BAKER, Rev. SMITH, Jr.**, over the 1st Ch. in Lowell, Mass., Sept. 13. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary. Installing prayer by Rev. Owen Street, of Lowell.
- BARTLETT, Rev. LEAVITT**, over the 1st Ch. in Yarmouth, Me., Sept. 14. Sermon by Rev. George Lewis. Installing prayer by Rev. Ezra H. Byington, of Brunswick.
- BATCHELDER, Rev. JOHN S.**, over the Ch. in Webster, Mass., Dec. 6. Sermon by Rev. Charles M. Lamson, of Worcester. Installing prayer by Rev. Hiram A. Tracy, of Sutton.
- BINGHAM, Rev. E. B.**, over the 1st Ch. in Rockville, Ct., Oct. 17. Sermon by Rev. Leonard Bacon, D. D., of Yale Seminary. Installing prayer by Rev. George A. Oviatt, of Talcottville.
- BISSELL, Rev. EDWIN C.**, over the Ch. in Winchester, Mass., Nov. 1. Sermon by Rev. Zachary Eddy, D. D., of Chelsea. Installing prayer by Rev. Stephen R. Dennen, of Woburn.
- BLAKE, Rev. JOSEPH**, over the Ch. in Gilmanton Centre, N. H., Oct. 25. Sermon and installing prayer by Rev. William Warren, D. D., of Gorham, Me.
- CHASE, Rev. HENRY L.**, over the Ch. in Green Mountain, Io., Oct. 6. Sermon by Rev. Jesse Guernsey, D. D., of Dubuque.
- CLARK, Rev. NELSON**, over the Ch. in Rochester, Mass., Nov. 1. Sermon by Rev. Albert H. Plumb, of Chelsea. Installing prayer by Rev. Isalah C. Thacher, of Wareham.
- ORRIG, Rev. HENRY K.**, over the Ch. in Falmouth, Mass., Oct. 24. Sermon by Rev. Samuel E. Herrick, of Boston. Installing prayer by Rev. Henry B. Hooker, D. D., of Boston.
- CRUZAN, Rev. J. A.**, over the Ch. in St. Charles, Ill., Sept. 28. Sermon by Rev. Samuel C. Bartlett, D. D., of Chicago Seminary.
- DRAKE, Rev. ELLIS R.**, over the Central / Ch. in Middleboro', Mass., Sept. 20.
- EDDY, Rev. ZACHARY, D. D.**, over the Central Ch. in Chelsea, Mass., Nov. 3. Sermon by Rev. Hiram Eddy, of Jersey City, N. J. Installing prayer by Rev. Nehemiah Adams, D. D., of Boston.

MINISTERS RECEIVED FROM OTHER DENOMINATIONS.

1871.

- BALCOM, Rev. HENRY A.**
- BALL, Rev. J. A.**, of Arton, N. Y.
- BENNETT, Rev. MATTHEW**, Wis.
- BURR, Rev. ALBERT**, of Gallatin, Mo.
- DAVIES, Rev. GEORGE.**
- EMRICH, Rev. FREDERICK E.**, of Bangor, Me.

- ELLIS**, Rev. THOMAS L., over the Ch. in Paxton, Mass., Sept. 26. Sermon by Rev. George H. Gould, D. D., of Hartford, Ct. Installing prayer by Rev. Amos. H. Coolidge, of Leicester.
- FRKEMAN**, Rev. GEORGE E., over the 1st Ch. in Abington, Mass., Dec. 26. Sermon by Rev. Edmund K. Alden, D. D., of South Boston. Installing prayer by Rev. Ezekiel Russell, D. D., of East Randolph.
- FRENCH**, Rev. S. FRANKLIN, over the Ch. in Tewksbury, Mass., Nov. 1. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Installing prayer by Rev. Caleb E. Fisher, of Lawrence.
- FRISBIE**, Rev. ALVAH L., over the Ch. in Des Moines, Io.
- HAMILTON**, Rev. B. FRANKLIN, over the Elliot Ch., Boston Highlands, Mass., Nov. 9. Sermon by Rev. Zachary Eddy, D. D., of Chelsea. Installing prayer by Rev. James H. Means, of Dorchester.
- HARLOW**, Rev. EDWIN A., over the North and South Chs. in Cape Elizabeth, Me., Nov. 21. Sermon by Rev. Edward Y. Hincks, of Portland. Installing prayer by Rev. William F. Ober, of Portland.
- JAMESON**, Rev. EPHRAIM O., over the Ch. in East Medway, Mass., Nov. 16. Sermon by Rev. John O. Means, D. D., of Boston Highlands. Installing prayer by Rev. Joseph M. E. Eaton, of Medfield.
- KIMBALL**, Rev. JAMES P., over the Ch. in Haydenville, Mass., Nov. 8. Sermon by Rev. William S. Leavitt, of Northampton. Installing prayer by Rev. Pliny F. Barnard, of Westhampton.
- KYTE**, Rev. JOSEPH, over the Ch. in Alfred, Me., Nov. 1. Sermon by Rev. John D. Emerson, of Biddeford. Installing prayer by Rev. Albert Cole, of Cornish.
- LOVE**, Rev. WILLIAM DE L., over the Ch. in East Saginaw, Mich., Nov. 8. Sermon by Rev. Asa Mahan, D. D., of Adrian. Installing prayer by Rev. Simeon O. Allen, of Lansing.
- MARDEN**, Rev. GEORGE N., over the Ch. in Farmington, Me., Oct. 24. Sermon by Rev. George W. Field, D. D., of Bangor. Installing prayer by Rev. Isaac Rogers, of Farmington.
- MANSILL**, Rev. JOHN T., over the Ch. in New Haven, N. Y., Oct. 4. Sermon by Rev. Augustus F. Beard, of Syracuse. Installing prayer by Rev. Edgar Perkins, of Phoenix.
- McELROY**, Rev. ELBRIDGE P., over the Ch. in East Weymouth, Mass., Oct. 25. Sermon by Rev. Theodore T. Munger, of Lawrence. Installing prayer by Rev. James H. Means, of Dorchester.
- MESERVE**, Rev. ISAAC C., over the State St. Ch. in Brooklyn, N. Y., Sept. 28. Sermon by Rev. Merrill Richardson, of New York.
- MOSES**, Rev. JOHN C., over the Ch. in Ellington, Ct., Sept. 13.
- POWELL**, Rev. JOHN N., over the Chs. in Plymouth and Glenbeulah, Wis., Oct. 17. Sermon by Rev. Arthur Little, of Fond du Lac.
- PRATT**, Rev. LLEWELLYN, over the Ch. in North Adams, Mass., Dec. 7. Sermon by Rev. Mark Hopkins, D. D., of Williams College. Installing prayer by Rev. Albert Paine, of Charlestown.
- ROCKWOOD**, Rev. GEORGE A., over the Ch. in Kenesae Falls, N. Y., Dec. 6. Sermon by Rev. R. T. Cross. Installing prayer by Rev. G. Cross.
- ROGAN**, Rev. D. H., over the Ch. in Newton, Io., Nov. 8. Sermon by Rev. William W. Woodworth, of Grinnell.
- ROWE**, Rev. AARON, over the Ch. in Corpus Christi, Tex., Dec. 1. Sermon by Rev. James Ballard, of Indianola. Installing prayer by Rev. Jeremiah Porter, of Brownville.
- SANDERS**, Rev. CLARENDON M., over the Ch. in Waukegan, Ill., Oct. 31. Sermon by Rev. Charles D. Helmer, of Chicago.
- SCOTT**, Rev. NELSON, over the Ch. in East Granville, Mass., Dec. 13. Sermon by Rev. Elias H. Richardson, of Westfield. Installing prayer by Rev. Henry Hopkins, of Westfield.
- SMITH**, Rev. WILLIAM A., over the 1st Ch. in Morris, Ill., Nov. 22. Sermon by Rev. Truman M. Post, D. D., of St. Louis, Mo.
- SOUTHGATE**, Rev. ROBERT, over the Ch. in Hartford, Vt., Dec. 20. Sermon by Rev. William H. Lord, D. D., of Montpelier. Installing prayer by Rev. Jonathan Clement, D. D., of Norwich.
- TOMLINSON**, Rev. J. LOGAN, over the Ch. in Simsbury, Ct., Dec. 7. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford. Installing prayer by Rev. Myron N. Morris, of West Hartford.
- TORREY**, Rev. CHARLES C., over the Ch. in Charlotte, Vt., Sept. 6. Sermon by Rev. Henry B. Smith, D. D., of Union Seminary. Installing prayer by Rev. George B. Safford, of Burlington.
- WALE**, Rev. HENRY A., over the 2d Ch. in Stonington, Ct., Oct. 18. Sermon by Rev. Oliver E. Daggett, D. D., of New London. Installing prayer by Rev. Constantine Blodgett, D. D., of Pawtucket, R. I.
- WATSON**, Rev. CHARLES C., over the Ch. in Hinsdale, N. H., Dec. 13. Sermon by Rev. John P. Watson, of Leverett, Mass. Installing prayer by Rev. Joseph Chandler, of West Brattleboro', Vt.
- WEBB**, Rev. WILSON D., over the Ch. in Rosendale, Wis., Oct. 11. Sermon by Rev. Lorenzo J. White, of St. Paul, Minn. Installing prayer by Rev. Arthur Little, of Fond du Lac.
- WELLS**, Rev. MOSES H., over the Ch. in Lower Waterford, Vt. Sermon by Rev. Lewis O. Brastow, of St. Johnsbury.
- WETHERBY**, Rev. CHARLES, over the Pearl St. Ch. in Nahua, N. H., Dec. 7. Sermon by Rev. George B. Newcomb, of New Haven, Ct.
- WILLIAMS**, Rev. EDWARD M., over the Plymouth Ch. in Faribault, Minn., Oct. 11. Sermon by Rev. Americus Fuller, of Rochester.
- WRIGHT**, Rev. JOHN E. M., over the Ch. in Upton, Mass., Nov. 15. Sermon by Rev. Stephen H. Hayes, of Boston. Installing prayer by Rev. Thomas S. Norton, of Northbridge Centre.
- WYCKOFF**, Rev. J. L. R., over the Ch. in North Woodbury, Ct., Oct. 19. Sermon by Rev. James B. Bonar, of New Milford.

MINISTERS DISMISSED.

1871.

- BORCHERS**, Rev. ERNEST, from the Chs. in North Bridgton and Harrison, Me., Oct. 3.
- CHAPIN**, Rev. FRANKLIN P., from the Ch. in East Amherst, Mass., Nov. 26.

- CORDELL, Rev. JAMES G., from the Ch. in Schenectady, N. Y., Sept. 26.
- CORWIN, Rev. ELI, from the Green St. Ch. in San Francisco, Cal., Sept. 21.
- DODGE, Rev. D. B., from the Olivet Ch. in Bridgeport, Ct., Oct. 31.
- FREEMAN, Rev. JOHN R., from the Ch. in Barkhamsted, Ct., Sept. 12.
- FRENCH, Rev. S. FRANKLIN, from the Ch. in Hamilton, Mass., Oct. 2.
- GRAY, Rev. THOMAS M., from the Ch. in Derby, Ct., Oct. 9.
- HARRISON, Rev. JAMES, from the Bethany Ch. in Chicago, Ill., Nov. —.
- HART, Rev. HENRY E., from the Union Ch. in East Hampton, Ct., Oct. 31.
- HASKELL, Rev. THOMAS N., from the New England Ch. in Aurora, Ill., Dec. 1.
- HAYDEN, Rev. HIRAM C., from the Ch. in Palmsville, O., Nov. 10.
- MCCALL, Rev. SALMON, from the Ch. in Saybrook, Ct., Nov. 13.
- McLAUGHLIN, Rev. DANIEL D. T., from the Ch. in Morris, Ct., Nov. 1.
- NICHOLS, Rev. CHARLES L., from the Ch. in Pownall, Me., Oct. 23.
- PARKER, Rev. CHARLES C., from the Ch. in Gorham, Me., Sept. 23.
- PELOUBET, Rev. FRANCIS N., from the Ch. in East Attleboro, Mass., Oct. —.
- PLUMB, Rev. ALBERT H., from the Chestnut St. Ch. in Chelsea, Mass., Dec. 26.
- RAYMOND, Rev. EDWARD N., from the Ch. in Middleville, Mich., Nov. 1.
- RIGGS, Rev. HERMAN C., from the Ch. in St. Albans, Vt., Oct. 18.
- ROBERTS, Rev. JACOB, from the Ch. in East Medway, Mass., Nov. 15.
- ROCKWOOD, Rev. SAMUEL L., from the Ch. in North Weymouth, Mass., Dec. 6.
- SARGENT, Rev. ROGER M., from the Ch. in Princeton, Sept. 13.
- STRONG, Rev. EDWARD, D. D., from the South Ch. in Pittsfield, Mass., Nov. 15.
- TAYLOR, Rev. JOHN C., from the Ch. in Groton, N. Y.
- THOMPSON, Rev. JOSEPH P., D. D., from the Tabernacle Ch. in New York, Nov. 8.
- TUPPER, Rev. HENRY M., from the Ch. in Waverley, Ill., Sept. 12.
- WETHERBY, Rev. CHARLES, from the Ch. in West Winsted, Ct.
- field, N. H., to Miss Mary E. Lane, of Stratham.
- FRENCH — KILBON. In Worcester, Mass., Sept. 28, Rev. G. H. French, of Candia, N. Y., to Miss Fannie E. Kilbon, of Worcester.
- HOOKER — ROBBINS. In Middlebury, Vt., Sept. 6, Rev. Edward P. Hooker to Miss E. S. Robbins, both of Middlebury.
- LOCKWOOD — WALL. In Oxford, Me., Oct. 19, Rev. George A. Lockwood to Miss Mary G. Wall, both of Oxford.
- MORLEY — JOHNSON. In Mendota, Ill., Oct. 12, Rev. John H. Morley, of Sioux City, Io., to Miss Edith T. Johnson, of Mendota.
- SMITH — DICKINSON. In Appleton, Wis., Sept. 8, Rev. Arthur H. Smith, of South Chicago, Ill., to Miss Emma J. Dickinson.
- WHITNEY — HAYES. In Brooklyn, N. Y., Oct. 18, Rev. Charles H. Whitney, of Harwich, Mass., to Miss Belle H. Hayes, of Brooklyn.
- WOOD — DREW. In Waterbury, Vt., Oct. 11, Rev. Franklin P. Wood, of Acton, Mass., to Miss Abby C. Drew, of Waterbury.

MINISTERS DECEASED.

1871.

- BOUGHTON, Rev. JOHN F., in Oberlin, O., Oct. 3, aged 50 years.
- CLARK, Rev. CLINTON, in Middlebury, Ct., Sept. 23.
- GUERNSEY, Rev. JESSE, D. D., in Dubuque, Io., Nov. 24, aged 49 years.
- HALL, Rev. THOMAS A., in Monterey, Mass., Sept. 17, aged 88 years.
- HAMILTON, Rev. HIRAM S., in Eaton Rapids, Mich., Oct. 20, aged 60 years.
- HART, Rev. JOHN C., in Ravenna, O., Oct.
- HINSDALE, Rev. CHARLES J., in Blandford, Mass., Oct. 17.
- HOLMES, Rev. JOHN M., in Jersey City, N. J., Sept. 20, aged 40 years.
- KIMBALL, Rev. Reuben, in North Conway, N. H., aged 69 years.
- NELSON, Rev. JOHN, D. D., in Leicester, Mass., Dec. 6, aged 85 years.
- NORWOOD, Rev. FRANCIS, in Beverly, Mass., Oct. 6, aged 74 years.
- OLIPHANT, Rev. DAVID, in St. Louis, Mo., Oct. 26, aged 80 years.
- PENFIELD, Rev. THORNTON B., in Madura, South India, Aug. 19, aged 36 years.
- RICHARDSON, Rev. CHARLES, in Cannan, N. H., Nov. 16, aged 70 years.
- SANDERS, Rev. MARSHALL D., in Acton, Aug. 29.
- SMITH, Rev. STEPHEN S., in Worcester, Mass., Oct. 29, aged 74 years.
- SMITH, Rev. W. C., in Urbana, Ill., Sept. 8.
- WEED, Rev. I. M., in Ypsilanti, Mich., Nov. 30, aged 67 years.

MINISTERS' WIVES DECEASED.

1871.

- HOWARD, Mrs. ELLA P., wife of Rev. Rowland B., in Princeton, Ill., Nov. 5, aged 35 years.
- PUTNAM, Mrs. FRANCES H., wife of Rev. Rufus A., in Pembroke, N. H., Nov. 2, aged 75 years.

MINISTERS MARRIED.

1871.

- BASCOM — WHITNEY. In Milton, N. Y., Sept. 19, Rev. George S. Bascom, of Odell, Ill., to Miss Lora E. Whitney, of Milton.
- BATES — WALKER. In Union Village, Vt., Sept. 27, Rev. S. Lysander Bates, of Underhill, to Miss Marion E. Walker, of Union Village.
- BLAKE — LAWRENCE. In Pepperell, Mass., Oct. 25, Rev. S. Leroy Blake, of Concord, N. H., to Miss Isabel M. Lawrence, of Pepperell.
- BRAND — TENNEY. In Troy, O., Nov. 30, Rev. James Brand, of Danvers, Mass., to Miss Juliet H. Tenney.
- BURNS — HARDWICK. In Quincy, Mass., Rev. John A. Burns, of Monmouth, Ill., to Miss H. Eliza C. Hardwick, of Quincy.
- CHAPMAN — LANE. In Stratham, N. H., Sept. 14, Rev. Jacob Chapman, of Deer-

THE AMERICAN CONGREGATIONAL ASSOCIATION.

LAST September, the Directors sent out an appeal to all the Congregational churches — more than 2,000 — that had not given a farthing for the Congregational House, urging “*the one fair memorial gift,*” at the earliest convenient date. More than one thousand of these were accompanied by a manuscript note or letter from the corresponding secretary. Responses began to be returned in money or pledges of collections, when, early in October, the great Chicago disaster shocked the country and the civilized world, and calls for immediate contributions were loud and imperious, and, of course, must be heeded. Appointments that had been made for the presentation of the claims of this Association, in important pulpits, had to be surrendered; and very little could be done for this “House” fund through October, November and December.

Early this year another appeal was issued, in the hope that during January and February some of the lost ground might be regained. But now, the theological seminary and two Congregational churches of Chicago, whose houses of worship were burned, are in the field with most pressing pleas for \$100,000, at once, for their immediate relief; so that the present out-look is not the most flattering.

But the first of May is near at hand. One of the buildings, already purchased, will be upon the hands of the directors, and must be remodelled for occupancy to save from great loss. The other building will be very soon vacated, and the necessity of early and vigorous efforts to put the entire estate into a condition for an income could scarcely be more urgent. The seventy-five thousand dollars now in hand and pledged, will not make the necessary changes. The directors are a *unit* against increasing the debt upon the Association. Twenty-five thousand dollars more will complete what is now deemed absolutely essential to make the alterations that must be made to subserve the convenience of the intended occupants, and secure a remunerative rent from the apartments that can be made available for that purpose.

If the 2,500 Congregational churches that have given nothing would now send us, on an average, but ten dollars each, we should meet the exigency. If one half of them would send us, on an average, fifty dollars each, — and they could easily do so, — we could put all into good shape and commence a sinking fund, which would be an earnest of paying off the two mortgages of one hundred thousand dollars each, at no very distant day, when all our benevolent societies would have their rents free, and so make a great saving to the cause of Christian benevolence. Will not every pastor whose church has taken no collection, and every Congregational Christian who has made no gift to this object, now consider its claims, and send as below, “*the one memorial offering*” from the church or the individual? Let it be extra! Let it cost some inconvenience, if it must! It is only *once* for all.

ISAAC P. LANGWORTHY,

Corresponding Secretary.

BOSTON, 40 *Winter street*, Feb. 9, 1872.

AMERICAN CONGREGATIONAL UNION.

THE National Council at Oberlin, adopted unanimously the following : —
 “*Resolved.* (1.) That as the work of aiding to erect Christian sanctuaries in our home mission fields was inaugurated in the Albany Convention, and was taken up with renewed enthusiasm by the Boston Council, so this first meeting of our Triennial Council ought to work a new epoch of increased efficiency, and enlarged usefulness in the history of this enterprise.

“*Resolved.* (2.) That in the judgment of this Council, the American Congregational Union ought to receive and disburse, within the coming year, \$100,000, thus securing the erection of not less than 200 church edifices where they will be permanent centres of saving influences in our new States and Territories.

“*Resolved.* (3.) That to accomplish this object, it is hereby earnestly recommended to all the churches which are represented in this Council, to take a collection for this cause, with as little delay as possible ; and to give it a prominent place every year on their schedule of stated contributions.”

The Union has paid the following appropriations since those reported in the Congregational Quarterly for October, 1871 : —

Chatham, N. H. (Post-office, Stowe, Me.)	\$400.00
South Royalton, Vt.	\$500.00
Ada, Mich.	\$300.00
Ceresco, Mich.	\$300.00
Cambria, Minn.. First Welsh Church. (Post-office, Butternut Valley.)	\$350.00
Plainview, Minn.	\$500.00
Gilman, Iowa	\$500.00
North Topeka, Kan.	\$400.00
	<hr/>
	\$3,250.00

The Union now has between thirty and forty churches to which pledges of assistance have already been made, and about twenty more which are pleading for help. Some churches and individuals are responding nobly to the appeals made on behalf of this beneficent work.

The churches assisted are bearing fresh testimony to the efficiency of the aid granted them. Thus from one of the last churches aided we have the statement, on the receipt of the appropriation of \$500, “We shall, through the greatest exertion, clear the church and society from all indebtedness up to this date. It could never have been done but for aid from you ; but on the other hand, we should have been loaded down with a debt, interest and all, of some \$1,400 and over.”

Thus we have an illustration of the inspiring influence of the help given by the Union. From seven to nine times the amount of our grant is developed from the resources of the churches receiving aid.

The financial year of the Union ends with the close of April. We need \$50,000 before the 1st of May. Will not the churches appreciate the unanimous action of the National Council, and lift the poor churches from a state of dependence to one of self-support ?

RAY PALMER, *Corresponding Secretary*,
69 Bible House, New York.
C. CUSHING, *Corresponding Secretary*,
16 Tremont Temple, Boston.
N. A. CALKINS, *Treasurer*,
146 Grand Street, New York.

THE ANNUAL STATISTICS
OF THE
AMERICAN CONGREGATIONAL
MINISTERS AND CHURCHES,
COLLECTED IN THE YEAR 1871
BY THE
Secretaries of the Several State Organizations,
AND COMPILED FOR THE PUBLICATION
BY
THE SECRETARY OF THE NATIONAL COUNCIL.

AUTHORITIES AND EXPLANATIONS.

I. AUTHORITIES. The publications of the several General Associations or Conferences in 1871 are reproduced in the following tables, with reports in manuscript from sections where none are printed.

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

II. EXPLANATIONS. 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. But when, in any State, some are marked "p.", and others are not marked, these others are all "s. s."; and so conversely. The two dates following "ministers" denote, respectively, the year of ordination and that of commencing labor with the church mentioned. "Licentiates" are not reckoned as ministers. Churches supplied by "licentiates," or by ministers of other denominations, are reckoned as vacant; but the names of such are inserted in brackets, and the fact and number are mentioned in the Summary of each State. Post-office addresses are to be found in the general alphabetical "List of Ministers" following, and *not* in the tables.

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

As to *Sabbath Schools*: the entire membership at the mentioned date is given *not* the "average attendance," except when specially mentioned.

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

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

THE STATISTICS OF THE CHURCHES.
MAINE.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.			
				May 7, 1871.				1870-71.		1870-71.			70-71.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excom.	TOTAL.	Adults.	Infants.	In SAB. SCH.
Abbot and Gullford	1841	None.		3	9	12	0	0	0	0	0	0	0	0	0	0
Acton,	1781	W. S. Thompson, s.s.	'60	'61	18	36	54	17	0	0	0	1	0	0	0	0
Albany,	1803	[D. R. Atkins, Licen.]	'70	'70	14	29	43	15	0	0	0	0	0	0	0	0
Alexander,	1854	None.			1	2	3	0	0	0	0	0	0	0	0	0
Alfred,	1791	Joseph Kyte,	'62	'71	22	61	83	22	2	2	0	2	2	2	0	0
Alna,	1796	G. B. Richardson, s.s.	'57	'67	11	45	56	16	0	0	0	0	0	0	0	0
Amherst & Aurora,	1830	H. S. Loring, s.s.	'50	'67	7	16	23	5	1	0	1	0	0	1	0	0
Andover,	1800	Henry Farrar, s.s.	'67	'70	33	51	84	15	0	0	0	0	0	0	0	0
Anson,	1804	None.			21	40	61	22	0	0	0	0	0	0	0	0
Athens,	1867	None.			16	30	46	3	0	3	1	0	0	1	0	0
Atkinson,	1842	None.			4	8	12	3	0	0	0	0	0	0	0	0
Auburn,	1820	George Harris, jr.	'69	'69	94	188	282	39	3	7	10	3	6	6	9	3
" West,	1844	None.			65	78	143	63	1	4	5	1	0	0	1	0
Augusta,	1794	None.			77	235	312	69	9	9	4	6	0	10	6	0
Baldwin,	1821	None.			4	11	15	0	0	0	0	0	0	0	0	0
Bangor, 1st,	1811	S. P. N. Smyth,	'63	'70	64	150	244	40	1	1	2	7	6	0	13	0
" Hammond st.	1833	Solomon P. Fay,	'49	'66	98	220	318	45	5	11	16	7	16	0	23	1
" Central,	1847	George W. Field,	'53	'64	91	168	259	40	8	9	17	4	8	0	12	0
Bath, Winter st.,	1795	John O. Flake,	'43	'43	99	253	352	76	3	1	4	6	3	0	9	1
" Central,	1835	William Hart,	'61	'70	60	135	195	53	0	0	0	0	0	0	12	0
Belfast, 1st,	1796	R. K. Harlow, s.s.	'63	'70	21	89	110	15	1	0	1	0	2	2	0	0
" North,	1846	[T. H. Chambers, l. ic.]	'70	'70	12	25	37	8	0	0	0	0	0	0	0	0
Benton,	1858	Benj. A. Robie, s.s.	'66	'70	5	22	27	5	0	0	0	0	0	0	0	0
Bethel, 1st,	1799	[E. S. Jordan, s.s. l. ic.]	'71	'71	47	93	140	9	0	0	0	0	2	2	0	0
" 2d,	1849	David Garland,	'49	'49	22	51	73	12	0	0	0	4	2	0	0	0
Biddeford, 1st,	1790	J. W. Kingsbury, s.s.	'71	'71	23	54	77	23	0	0	0	2	1	0	3	0
" 2d,	1805	John D. Emerson,	'58	'68	71	179	250	13	16	3	18	1	3	0	4	8
" Pavillon	1857	E. P. Thwing, s.s.	'58	'71	36	125	161	36	0	1	1	3	0	0	0	11
Bingham,	1805	[W. H. Rand, Licen.]	'70	'70	19	23	42	7	0	1	1	2	2	0	3	0
Blanchard,	1833	Amory H. Tyler, s.s.	'56	'70	14	29	34	10	1	0	1	0	0	0	4	0
Bluehill,	1772	P. B. Wilcox, s.s.	'51	'71	35	70	105	25	0	0	0	3	2	0	0	0
Boothbay, 1st,	1766	A. J. Smith, s.s.	'66	'68	10	15	25	4	0	0	0	0	0	0	0	0
" 2d,	1848	A. J. Smith, s.s.	'66	'68	20	30	50	17	0	0	0	0	0	0	0	0
Bremen,	1829	None.			3	10	13	1	0	0	0	0	0	0	0	0
Brewer, 1st,	1800	J. W. H. Baker,	'65	'71	43	90	133	30	2	1	3	1	2	0	3	2
" Village,	1843	[C. A. Stone, Licen.]	'71	'71	20	58	78	10	0	1	1	0	0	0	4	0
Bridgton,	1784	E. P. Wilson, s.s.	'71	'69	39	92	131	15	1	5	3	1	0	0	0	0
" North,	1832	None.			12	37	49	11	1	0	1	0	0	0	3	1
" South,	1829	Addison Blanchard,	'63	'68	27	43	70	10	0	0	0	0	0	0	1	0
Bristol,	1796	W. S. Spaulding, s.s.	'48	'70	18	36	54	0	1	4	5	2	1	0	3	1
Brooksville, West,	1826	H. H. Hutchinson, s.s.	'39	'71	36	55	91	8	9	2	11	1	0	0	1	9
Brownfield,	1804	Edwin Tingley, s.s.	'71	'70	19	34	53	5	11	1	12	1	0	0	0	10
Brownville,	1819	Chas. L. Nichols, s.s.	'61	'71	51	96	147	22	0	0	0	2	2	4	0	6
Brunswick,	1747	E. H. Byington, p. elect.	'59	'71	65	188	253	75	8	5	13	0	0	0	6	0
Bucksport,	1803	William Forsyth,	'70	'70	30	93	123	24	0	5	5	2	0	0	0	2
Burlington,	1827	[R. Deering, Licen.]	'70	'70	10	15	25	2	0	0	0	0	0	0	0	0
Buxton,	1763	None.			25	68	93	3	13	0	13	3	0	0	3	10
" Centre,	1763	None.			16	42	58	15	0	2	2	0	4	0	4	0
Calais,	1825	W. Carruthers, p. elect.	'57	'68	47	142	189	9	1	1	2	0	1	1	0	2
Camden, Elm st.,	1805	H. Allen Shorey,	'65	'69	37	93	130	12	3	0	3	3	0	0	3	1
Cape Elizabeth,	1734	E. A. Harlow, s.s.	'63	'71	25	34	59	2	6	4	10	0	0	0	0	0
" Welsh, Ligonis,	1869	Thos. E. Davies, s.s.	'49	'70	12	27	39	0	4	0	0	0	0	0	0	0
Caribou,	1869	Frank D. Austin, s.s.	'48	'67	5	5	10	0	0	1	0	1	0	1	0	0
Carmel,	1853	<i>No ordinances.</i>			1	8	9	3	0	0	0	0	0	0	0	0
Carroll & Springfield	1846	None.			7	10	17	3	0	0	0	0	0	0	0	0
Caseo,	1864	[A. B. Jordan, Licen.]	'70	'70	10	11	21	9	0	0	0	0	0	0	0	0
Castine,	1820	Alfred E. Ives,	'38	'55	18	73	91	12	3	2	5	1	0	1	2	2
Cherryfield,	1833	[Jas. B. Tyler, Licen.]	'70	'70	4	10	14	1	0	0	0	0	0	0	0	0
Clinton,	1858	None.			2	5	7	1	0	0	0	0	0	0	0	0
Cooper,	1820	[A. H. Adams, Licen.]	'70	'70	2	5	7	3	0	0	0	0	0	0	0	0
Cornish Village,	1840	Albert Cole, s.s.	'47	'58	22	43	65	8	1	0	1	2	0	0	3	2
Cumberland,	1793	G. B. Richardson,	'57	'71	33	82	115	15	0	0	0	7	4	1	12	0

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Admt'd		Removals			BAPT.				
				Male.	Female.	TOTAL.	Absent.	May 7, 1871.	1870-71.	1870-71.	1870-71.	70-71.	70-71.				
Place and Name.	Name.	Commenced.						Letter.	TOTAL.	Deaths.	Dismiss.	EXCOM.	TOTAL.	Adults.	Infants.	IN SAR.	Scis.
Dedham,	1841	James Wells,	'49	'58	21	36	57	19	0	0	0	0	0	0	0	0	63
Deer Isle, 1st,	1773	Hiram Honston, s.s.	'50	'68	63	118	181	18	4	1	5	4	1	0	5	2	0
" 2d,	1858	Henry B. Hart,	'60	'69	19	25	44	1	0	0	0	0	0	0	0	0	45
Denmark,	1829	Ed'n. S. Tingley, s.s.	'71	'70	9	29	38	14	9	0	9	2	0	0	2	9	0
Dennysville,	1805	Charles Whittier,	'60	'69	45	68	113	24	0	0	0	1	1	0	0	0	200
Dexter,	1834	[A. Redlon, F.W. Bap.]	'70	'70	10	26	36	12	1	0	1	2	1	0	3	0	40
Dixfield,	1806	John Elliot, s.a.	'31	'67	3	16	19	4	0	0	0	0	0	0	0	0	140
Dixmont & Plym'th,	1861	W. S. Sewall, s.a.]	'39	'64	1	6	7	0	0	0	0	1	0	0	1	0	70
Durham,	1796	[A. Bushnell, Licen.]	'71	'71	12	28	40	7	0	0	0	0	0	0	0	0	50
Eastport, Central,	1819	[W. K. Pierce, Licen.]	'71	'71	15	78	93	21	0	0	0	3	3	0	6	0	69
Edgecomb,	1783	Joseph Loring, s.s.	'33	'65	18	56	74	17	0	0	0	3	1	0	4	0	80
Eliot,	1721	Ben. T. Sanborn, s.a.	'64	'70	15	41	56	7	3	0	3	8	1	0	9	0	60
Ellsworth,	1812	Sewall Tenney,	'31	'35	25	89	114	30	7	2	9	1	1	0	2	6	345
Falmouth, 1st,	1754	John C. Adams, s.s.	'51	'59	31	93	124	19	0	0	0	0	0	0	0	0	120
" 2d,	1830	Wm. H. Haskell, s.s.	'63	'69	30	73	103	28	3	0	3	1	0	1	2	1	50
Farmington,	1814	George N. Marden,	'62	'70	65	146	211	29	15	2	17	2	9	9	11	9	290
" Falls,	1859	[J. L. Merrill, Licen.]	'71	'71	3	9	12	1	0	0	0	0	0	0	0	0	100
Fort Fairfield,	1844	F. D. Austin, s.a.	'53	'67	11	20	31	3	2	0	3	0	0	0	0	0	75
Foxcroft and Dover,	1822	John H. Gurney,	'50	'69	50	126	181	31	5	4	9	3	3	0	6	0	130
Frankfort,	1851	None.			3	12	15	1	0	0	0	0	0	0	0	0	40
Freedom,	1858	[F. S. Schenck, Licen.]	'71	'71	12	12	24	0	0	0	0	1	0	1	0	0	49
Freeport,	1819	John J. Bulfinch,	'60	'70	34	100	134	14	3	2	5	2	0	0	2	3	90
" South,	1857	Horatio Hsley, s.s.	'37	'68	34	76	110	22	3	1	4	0	0	0	0	0	70
Fryeburg,	1775	David B. Sewall,	'42	'59	70	139	209	44	20	0	20	6	5	0	11	12	4
Gardiner,	1835	Austin L. Park,	'64	'64	34	109	143	25	10	4	14	5	2	0	7	8	210
Garland,	1810	Peter B. Thayer,	'48	'48	39	59	98	0	0	0	0	0	0	0	0	0	80
Gilead,	1818	[R. A. Pearce, Licen.]	'70	'70	4	20	24	7	0	0	0	2	0	0	2	0	40
Gorham,	1750	None.			56	161	217	65	1	2	3	4	1	0	5	0	170
Gray,	1803	Ebenezer Bean,	'62	'63	27	51	78	0	1	2	2	4	1	2	3	2	70
Greenville, Union,	1869	James Cameron, s.s.	'70	'70	13	22	35	2	12	0	13	0	0	0	0	11	1
Hallowell,	1791	Chas. G. McCully,	'60	'67	30	126	156	23	0	2	5	2	0	0	7	2	200
Hampden,	1817	None.			22	69	91	25	0	0	3	1	1	0	2	3	160
Harpwell,	1825	None.			16	46	62	21	0	0	5	0	0	0	3	4	30
Harrison,	1825	None.			22	22	44	21	0	0	0	0	0	0	0	0	44
Hiram,	1826	[R. H. Davis, Licen.]	'70	'70	1	7	8	1	0	0	0	0	2	0	2	0	10
Hodgd'n & Linneus,	1845	None.			6	8	14	0	0	0	0	0	0	0	0	0	0
Holden,	1825	Joseph S. Cogswell,	'68	'70	31	62	93	20	1	0	1	2	0	3	0	0	130
Houlton,	1833	None.			4	29	24	9	0	0	0	0	0	0	0	0	75
Industry,	1808	S. Titcomb, s.s.	'55	'68	22	18	40	14	0	0	0	0	1	0	1	0	55
Island Falls,	1859	J. Greenleaf Leavitt,	'70	'70	10	11	21	5	0	2	2	0	2	0	2	0	30
Isle au Haut,	1857	[J. P. Hallowell, Licen.]	'69	'69	1	10	11	5	0	0	0	0	0	0	0	0	25
Jackson & Brooks,	1812	[A. N. Jones, Licen.]	'71	'71	19	47	66	12	0	0	0	0	0	0	0	0	60
Jonesboro,	1840	None.			6	5	11	9	0	0	0	0	0	0	0	0	0
Kenduskeag,	1834	[Ed. G. Smith, Licen.]	'70	'70	18	34	52	10	2	1	3	3	0	3	1	0	80
Ken'b'k Union,	1826	Walter E. Darling,	'62	'66	34	51	85	0	1	4	5	1	1	0	2	0	71
Kennebunkport,	1750	Wm. A. Merrill, s.s.	'62	'71	16	41	57	10	2	0	2	1	0	0	1	0	40
" South,	1858	None.			13	39	52	6	0	0	9	9	0	0	1	0	50
Kittery, 1st,	1714	Samuel S. Drake, s.s.	'34	'68	7	18	25	3	0	0	0	0	2	0	2	0	50
Lebanon,	1765	John Parsons,	'57	'69	22	32	54	20	0	0	0	5	0	0	5	0	80
Lee,	1833	None.			8	16	24	8	0	0	0	0	0	0	0	0	60
Lewiston, Pine st.,	1854	Francis F. Ford,	'57	'71	84	191	275	34	1	2	3	4	14	0	18	1	2270
Limerick,	1795	Thomas N. Lord, s.s.	'37	'70	28	60	88	24	2	0	2	0	5	0	6	2	40
Limington,	1789	Sam'l W. Pearson, s.s.	'70	'69	27	65	92	20	2	0	1	3	0	0	2	0	110
Lincoln,	1851	[J. H. Crosby, Licen.]	'71	'71	2	19	21	11	0	0	0	0	0	0	0	0	50
Lisbon,	1839	None.			3	13	16	0	0	0	0	0	0	0	0	0	40
Litchfield,	1811	Josiah T. Hawes, s.s.	'28	'65	29	39	68	21	0	0	5	0	1	0	1	3	120
Lovell,	1798	[T. D. Childs, Licen.]	'70	'70	47	83	130	26	7	7	0	7	1	0	1	5	150
Lubec,	1818	None.			1	2	3	1	0	0	0	0	0	0	0	0	0
Lyman,	1801	H. T. Arnold, s.s.	'71	'71	37	61	98	14	1	1	1	0	0	0	0	0	94
Machias, Centre st.	1782	None.			51	141	192	0	3	0	3	1	2	0	3	3	2300
" East,	1826	[E. C. Ford, Licen.]	'71	'71	35	79	115	35	1	3	3	3	0	3	2	0	200
Machiasport,	1851	None.			18	24	42	9	0	0	0	0	0	0	0	0	60
Madison,	1826	T. G. Mitchell, s.s.	'46	'51	28	50	78	31	0	0	0	0	3	0	3	0	70
" East,	1855	None.			2	10	12	2	0	0	0	1	0	0	1	0	75
Mechanic Falls,	1840	None.			6	14	20	4	0	0	0	1	2	0	2	0	0
Mercer,	1822	[J. L. Merrill, Licen.]	'71	'71	12	15	27	8	0	0	0	0	0	0	0	0	40
Minot Centre,	1791	Joseph Smith, s.s.	'42	'71	36	82	118	44	0	0	0	0	7	0	7	0	50
Minot, W. & Hebron,	1802	[H. V. Baker, Licen.]	'70	'70	12	25	37	4	0	0	0	2	1	0	3	0	0
Monmouth,	1853	D. Q. Cushman, s.s.	'38	'71	16	23	39	13	0	2	2	0	0	0	0	0	70

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CH. MEMB'RS.				Adm't'd		Removals			BAPT.				
					May 7, 1871.			Absent	1870-71.		1870-71.			70-71.				
					Male.	Female.	TOTAL		Prof.	Letter.	Deaths.	Disin.	Excom.	TOTAL	Adults.	Infants	IN SAB. SCHO.	
Monson,	1821	A. H. Tyler, s.s.	'56	'70	25	36	61	14	4	4	0	0	0	0	0	0	0	85
Naples,	1858	A. B. Jordan, Licen.]	'70	'71	3	13	16	4	0	0	0	0	0	0	0	0	0	50
Newcastle, 1st,	1799	William F. Ober,	'68	'71	14	22	36	12	2	2	0	1	1	0	0	0	0	50
" 2d,	1844	None.		'71	57	125	182	27	28	25	5	5	5	0	0	0	0	160
Newfield, West,	1801	Geo. S. Kemp, s.s.	'56	'64	18	33	51	12	1	1	0	0	0	0	0	0	0	60
New Gloucester,	1763	Wellington K. Cross,	'65	'65	63	120	183	20	3	3	0	0	0	0	0	0	0	175
New Portland, N th ,	1869	G. W. Hathaway, s.s.	'33	'70	5	14	19	0	0	0	0	0	0	0	0	0	0	75
New Sharon,	1801	None.		'71	56	86	142	24	2	2	0	1	1	0	0	0	0	110
New Vineyard,	1828	[Geo. C. Lamb, Licen.]	'71	'71	8	10	18	6	0	0	0	0	0	0	0	0	0	35
Forridgehook,	1797	Benjamin Tappan,	'38	'58	38	87	125	32	3	3	0	3	3	0	0	0	0	169
Northfield,	1836	J. G. Max Baier, Licen.]	'70	'70	5	7	12	2	0	0	0	0	0	0	0	0	0	50
North Yarmouth,	1806	Benj. P. Snow, s.s.	'70	'69	50	70	120	21	0	0	0	3	3	0	0	0	0	150
Norway, 1st,	1804	None.		'70	13	44	57	17	0	0	0	0	0	0	0	0	0	75
" 2d,	1823	Thos. T. Merry, s.s.	'64	'66	12	50	62	16	2	4	6	3	7	0	10	1	1	150
Oldtown,	1834	[C. S. Newhall, Lic.]	'71	'71	14	46	60	27	1	2	0	1	1	0	1	1	0	70
Orland,	1850	T. E. Braastow, s.s.	'65	'69	17	46	63	8	2	2	0	1	1	0	2	2	0	225
Orono,	1826	J. G. Leavitt, s.s.	'70	'71	22	79	92	24	10	3	3	0	0	0	0	0	0	240
Orrington, East,	1834	[C. A. Stone, Licen.]	'71	'71	15	52	67	20	0	0	0	0	0	0	0	0	0	50
Outfield,	1797	C. Morgridge, s.s.]	'31	'70	25	44	69	0	0	0	0	0	0	0	0	0	0	60
Oxford,	1826	G. A. Lockwood, s.s.]	'70	'70	15	34	49	25	2	7	9	1	0	0	1	0	0	94
Parsonsfield,	1795	None.		'70	4	7	11	4	0	0	0	0	0	0	0	0	0	25
Passadumkeag,	1845	[J. W. Brownbill, Lic.]	'71	'71	2	5	7	10	3	2	5	1	2	0	2	2	0	0
Patten,	1845	None.		'71	20	37	57	10	0	0	0	0	0	0	0	0	0	0
Pembroke,	1835	None.		'71	6	13	19	6	0	0	0	0	0	0	0	0	0	0
Perry,	1822	Charles Guild, s.s.]	'64	'71	12	36	48	0	0	0	0	0	0	0	0	0	0	55
Phillips,	1822	None.		'71	12	15	27	15	0	0	0	0	0	0	0	0	0	0
Shipsburg,	1765	James J. Bell, s.s.]	'52	'67	37	95	132	24	0	0	0	7	4	0	11	0	0	52
Pittston,	1812	D. Q. Cushman, s.s.]	'38	'68	6	21	27	9	2	0	2	0	1	0	1	2	2	30
Poland,	1825	None.		'68	9	12	14	0	0	0	0	0	0	0	1	0	0	50
" (Second Parish),	1787	John J. Carruthers,	'19	'46	77	259	336	39	6	16	22	4	0	0	5	4	5	275
" (High street),	1851	William H. Fenn,	'69	'69	95	306	361	52	13	31	44	6	20	0	26	9	8	341
" (Fourth (Aby.)),	1835	Sam'l Harrison, s.s.]	'60	'70	7	15	22	1	1	3	4	0	0	0	1	0	0	44
" (Bethel),	1840	Francis Southworth,	'57	'66	58	71	129	56	0	0	0	0	0	0	1	0	0	6150
" (State street),	1852	Edw. Young Hincks,	'70	'70	95	245	340	45	7	18	25	4	12	0	16	0	0	490
" (St. Lawrence st.),	1858	Abiel H. Wright,	'66	'71	37	53	120	30	4	4	8	0	4	0	4	0	0	200
" (West Cong.),	1862	None.		'70	17	42	59	11	1	7	8	1	3	0	4	0	0	200
" (Plymouth),	1869	Moseley H. Williams,	'68	'70	102	231	333	100	4	6	10	2	26	15	36	0	0	180
Pownal,	1811	Abram Maxwell, s.s.]	'71	'71	27	56	83	22	1	2	1	0	2	3	0	0	0	66
Presque Isle,	1865	[D. W. Hardy, Licen.]	'71	'71	7	11	18	2	0	1	4	0	2	0	2	3	0	50
Princeton,	1858	[J. J. Riard, Licen.]	'71	'71	5	18	23	2	0	0	0	0	0	0	0	0	0	109
Richmond,	1827	Wm. C. Curtis, s.s.]	'63	'68	16	36	52	15	1	0	1	0	0	0	1	1	0	50
Robbinston,	1811	[G. W. Kelley, Licen.]	'69	'69	27	68	95	35	6	0	0	1	5	0	6	4	0	75
Rockland,	1828	Edw. F. Cutter, s.s.]	'33	'63	5	92	97	21	8	2	10	1	0	0	1	8	0	139
Rockport,	1854	[J. S. Chandler, Licen.]	'71	'71	12	31	43	9	0	0	0	0	0	0	0	0	0	50
Ramford,	1803	John Elliot, s.s.]	'31	'59	13	20	33	2	1	0	1	2	0	0	2	1	0	40
Reno, 1st,	1762	Benson M. Frink,	'62	'70	56	154	210	45	1	2	3	3	3	0	6	1	0	160
Sandy Point,	1859	None.		'70	32	49	81	16	2	1	3	0	2	0	2	0	0	100
Sanford,	1786	None.		'70	17	33	50	10	1	0	1	1	0	0	2	1	0	20
" (South),	1786	None.		'70	9	24	33	3	0	0	0	0	0	0	0	0	0	30
Sangerville,	1828	None.		'71	4	11	15	4	0	0	0	0	0	0	0	0	0	50
Scarborough,	1728	Sam'l H. Merrill, s.s.]	'31	'71	24	44	68	20	0	0	0	0	0	0	0	0	0	60
Searsport, 1st,	1815	Jonathan E. Adams,	'50	'66	38	112	150	16	7	2	9	8	1	0	9	0	0	125
" 2d,	1855	None.		'71	6	23	29	3	1	0	1	0	3	0	3	0	0	45
Sedw'k & Br'kav'le,	1793	[G. Dodson, Licen.]	'71	'71	13	23	36	8	2	0	2	0	0	0	0	0	0	60
Sedgwick Village,	1847	None.		'71	7	11	18	5	0	0	0	2	0	0	2	0	0	0
Shapleigh,	1823	None.		'71	2	6	8	2	0	0	0	0	0	0	0	0	0	0
Sherman,	1861	William T. Sleeper,	'54	'70	31	48	79	3	18	5	23	1	0	0	1	16	1	125
Sidney,	1829	None.		'70	5	8	13	10	0	0	0	6	0	0	6	0	0	0
Skowhegan,	1860	W. Woodbury, s.s.]	'68	'70	38	85	121	19	2	0	2	1	5	0	6	2	0	180
Solon,	1842	[W. H. Rand, Licen.]	'70	'70	5	7	12	2	0	0	0	0	0	0	0	0	0	45
" (South),	1806	None.		'70	3	12	15	3	0	0	0	0	0	0	1	1	0	35
South Berwick,	1702	Silvanus Hayward,	'61	'66	28	91	119	33	5	0	5	4	1	0	5	4	1	120
South Paris,	1812	J. B. Wheelwright,	'50	'67	53	100	153	24	0	0	0	1	0	0	1	0	0	150
St. Albans,	1830	Wm. B. Sewall, s.s.]	'39	'64	8	19	27	5	0	4	4	0	0	0	0	0	0	100
Standish,	1834	Samuel Hopkins, s.s.]	'31	'66	3	42	45	17	0	0	0	0	0	0	1	0	0	50
Standish & Ch'th'm, N.H.	1861	Ezra B. Pike, s.s.]	'63	'69	19	30	49	5	0	0	0	0	0	0	0	0	0	80
Strong,	1810	J. Loring Pratt, s.s.]	'67	'66	42	54	96	30	0	1	2	3	0	5	0	0	0	122
Summer,	1802	Anasa Loring, s.s.]	'42	'70	25	55	80	21	2	2	4	1	0	8	1	3	0	70
Sweden,	1817	[T. S. Perry, Licen.]	'70	'70	24	29	53	14	0	0	0	1	0	1	0	0	0	50

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	CH. MEMB'RS.				Admt'd		Removals			BAPT. S.					
				May 7, 1871.				1870-71.		1870-71.			70-71.					
				Male.	Female.	TOTAL	Absent	Prof.	Letter.	TOTAL	Deaths.	Disch.	Excom.	TOTAL	Adults.	Infants	In SAR. SCH.	
Temple,	1805	Simeon Hackett, s.s.	'30	'51	19	46	65	14	0	1	1	0	0	0	0	0	80	
Thomaston,	1809	Javan K. Mason,	'49	'64	22	97	119	20	4	0	4	4	0	0	0	0	233	
Topsham,	1809	[R. D. Osgood, Licen.]	'89	'99	9	22	31	8	3	1	4	4	0	0	0	0	145	
Topsham, 1st,	1789	None.			23	68	91	25	0	1	1	2	2	0	0	0	60	
Trem't & Mt. Desert,	1722	A. R. Plumer, s.s.	'54	'70	34	78	112	30	0	0	0	0	0	0	0	0	100	
Turner,	1803	[Isalah Record, Licen.]	'71	'71	39	76	115	31	0	2	2	1	2	0	0	0	75	
Union, 1st,	1803	Flavtus V. Norcross,	'60	'60	18	47	65	6	0	0	0	1	1	0	0	0	129	
Unity,	1804	None.			5	16	21	5	0	0	0	0	0	0	0	0	25	
Upper Stillwater,	1859	None.		'70	5	17	22	1	0	0	0	2	2	0	0	0	80	
Upton,	1861	[S. W. Dickinson, Lic.]	'70	'70	3	11	14	5	9	5	14	1	0	0	1	0	35	
Vassalboro',	1818	John Dinsmore, s.s.	'52	'70	4	31	35	9	0	0	0	0	1	0	1	0	70	
Veazie,	1838	[G. J. Pierce, Licen.]	'71	'71	16	33	49	31	0	0	0	2	0	0	2	0	90	
Waldoboro', 1st,	1807	None.			45	132	177	88	0	0	0	4	2	0	6	0	166	
" " 2d,	1856	None.			7	10	17	5	0	0	0	1	0	0	1	0	0	
Warren, 2d,	1828	Edwin S. Beard,	'63	'64	43	107	150	35	1	0	1	7	1	0	8	1	92	
Washington,	1817	[A. H. Tibbets, Lic.]	'71	'71	5	18	23	3	0	0	0	0	0	0	0	0	0	
Waterford,	1799	John A. Douglas,	'21	'21	37	69	106	15	1	0	1	4	0	0	4	0	141	
" " North,	1865	Welling'n Newell, s.s.	'56	'70	26	55	81	17	2	0	2	1	0	0	1	2	80	
Waterville,	1828	[Oal. G. Hill, Licen.]	'71	'71	38	96	134	59	0	0	0	0	2	0	2	0	125	
Weld,	1809	[A. Barnum, Licen.]	'71	'71	24	27	51	5	0	0	0	1	1	0	0	2	80	
Wells, 1st,	1701	Lewis Goodrich, s.s.	'50	'68	45	104	149	23	15	3	18	2	2	0	4	10	1120	
" " 2d,	1831	Ben. Southworth, s.s.	'56	'70	30	58	88	14	0	0	8	2	3	0	5	0	80	
Westbrook, 1st,	1765	None.			6	29	35	1	0	0	0	0	0	0	0	0	90	
" " 2d (Sacca.)	1832	Steph L. Bowler, s.s.	'53	'71	38	69	107	6	0	0	0	0	0	0	0	0	175	
" " Warren,	1869	Jer'h Fullerton, s.s.	'70	'70	19	29	48	2	14	2	16	0	0	0	0	10	280	
Whiting,	1833	[A. W. Labaw, Lic.]	'71	'71	4	19	23	1	4	0	4	0	0	0	0	5	70	
Whitneyville,	1836	[Robert Dalg, Licen.]	'70	'70	16	25	41	8	0	1	1	1	0	0	1	0	80	
Wilton,	1818	Jonas Burnham, s.s.	'58	'66	42	51	93	27	3	4	7	2	4	0	6	3	285	
Windham,	1743	Luther Wiswall,	'37	'54	6	43	49	9	1	0	1	0	1	0	1	1	124	
Windsor,	1820	No ordinances.			3	7	10	0	0	0	0	0	0	0	0	0	0	
Winslow,	1828	John Dinsmore, s.s.	'52	'62	17	72	89	24	4	3	7	3	0	0	3	1	215	
Winterport,	1820	None.			15	58	73	12	0	0	0	0	0	0	0	0	80	
Winthrop,	1776	Edw. P. Baker, s.s.	'58	'65	57	115	172	37	5	3	8	5	4	0	9	2	1150	
Wiscasset,	1773	[W. H. Bolster, Lic.]	'71	'71	21	82	103	26	0	0	0	1	6	0	7	0	3107	
Woolwich,	1765	H. O. Thayer, s.s.	'86	'87	29	69	98	6	0	0	0	0	0	0	4	0	92	
Yarmouth, 1st,	1730	Leavitt Bartlett,	'71	'71	52	143	195	18	0	0	0	1	2	0	3	0	7196	
" " Central,	1859	Jacob J. Abbott,	'45	'65	22	55	77	19	4	1	5	2	1	0	3	1	0	70
York, 1st,	1672	Benjamin W. Pond,	'82	'70	21	71	92	21	0	0	3	3	0	0	3	0	70	
" " 2d,	1732	Jos. Freeman, s.s.	'44	'69	14	33	47	13	0	1	1	1	2	0	3	0	40	

OTHER MINISTERS.

Thomas Adams, Winslow.
 Franklin D. Austin, Presque Isle.
 Gilman Bacheiler, Machiasport.
 Silas Baker, Standish.
 Uriah Balkam, Lewiston.
 George W. Barbor, Augusta.
 William M. Barbour, D.D., Prof. Theol. Sem., Bangor.
 Ernest F. Borchers, North Bridgton.
 Charles M. Brown, Southwest Harbor.
 Rufus W. Emerson, Monson.
 Samuel L. Gould, Bethel.
 Henry F. Harding, Hallowell.
 John K. Herrick, D.D., Prof. Theol. Sem., Bangor.
 Albert N. Jones, Brooks.
 Elbridge Knight, Maple Grove.
 John K. Lincoln, Bangor.
 Alphaus S. Packard, Prof. Bowd. Coll., Brunswick.
 Levi L. Paine, Prof., Bangor.

James M. Palmer, Portland.
 George A. Perkins, Teacher, Gorham.
 Enoch Pond, D.D., Prof. Theol. Sem., Bangor.
 Daniel F. Potter, Topsham.
 Henry Richardson, Gilead.
 Isaac Rogers, Farmington.
 John S. Sewall, Prof. Bowd. Coll., Brunswick.
 Jotham B. Sewall, Prof. Bowd. Coll., Brunswick.
 Nathan W. Sheldon, Dover.
 Alfred L. Skinner, Postmaster, Bucksport.
 Uriah W. Small, Cumberland.
 Benjamin Stearns, Lovell.
 Henry G. Storer, Oak Hill.
 Daniel Smith Talcott, D.D., Prof. Theol. Sem., Bangor.
 Frederick E. Sturges, Machias.
 Daniel D. Tappan, Lewiston.
 James B. Thornton, Jr., Oak Hill.
 Stephen Thurston, D.D., Sec. Maine Miss. Soc., Searsport.
 Edward P. Thwing, Portland.

Horace Toothaker, New Sharon.
 Thomas C. Upham, D.D., Kennebunkport.
 Wm. Warren, D.D., Dist. Sec. A. B. C. F. M., Gorham.
 Richard Woodhull, Treas. Theol. Sem., Bangor.

LICENTIATES.

F. H. Allen, Sedgwick.
 Frank Bowler, Greenbush and Olamson.
 E. P. Butler, Marshfield.
 Geo. S. Dodge, West Brooksville.
 Chas. F. Dole, Mercer and vicinity.
 Fred. E. Emrick, Burlington.
 L. W. Hicks, Canaan.
 C. W. Hill, The Forks.
 E. W. Jordan, Durham.
 B. F. Leavitt, Somesville.
 H. H. Leavitt, Hiram.
 Edward Lodewick, Northfield.
 Vincent Moses, Sherman.

Nicholas Pearse, Albany.
John T. Rea, Medway.
Thomas H. Rich, Bangor.
Daniel L. Smart, No. Belfast.
E. N. Smith, Bingham.

J. N. Schenck, Whitneyville.
P. B. Shiere, Cooper.
W. F. Sprague, Upton.
Jesse P. Sprowl, Lovell.
Richard S. Stanley, Lewiston.

Benjamin Stearns, Lowell.
J. E. Walker, Danforth.
C. A. Young, Freedom.
And 45 others, in tables above.

SUMMARY.—CHURCHES: 57 with pastors; 89 with stated supplies; 93 vacant (including 50 supplied by licentiate, and ministers of other denominations). TOTAL, 239. Loss, 2.
MINISTERS: 55 pastors; 75 stated supplies; 40 others. TOTAL, 170. LICENTIATES, 71.
CHURCH MEMBERS: 5,677 males; 13,680 females. TOTAL, 19,357, including 3,808 absent. Loss, 130.

ADDITIONS IN 1870-1: 486 by profession; 259 by letter. TOTAL, 745.
REMOVALS IN 1870-1: 334 by death; 370 by dismissal; 14 by excomm'n. TOTAL, 718.
BAPTISMS IN 1870-1: 900 adult; 146 infant. IN SABBATH SCHOOLS: 22,385. Gain, 193.
REVOLUNT CONTRIBUTIONS (from 204 churches, 203 last year): \$34,378, an increase of \$358. Of the contributions, \$13,000 was for Home Missions; \$500, Am. Home Miss. Soc.; \$17,000 for Foreign Missions, — of which \$1,078 for Mission Schools; \$900 for Woman's Board; \$300 for Morning Star; \$4,000 for American Missionary Association; \$2,000, Am. Bible Society; \$900, Am. Education Society; \$900, American Tract Society; \$500, Seaman; \$500, Am. Colonization Society; \$300, Am. and Foreign Christian Union. Thirty-five churches are officially stated to have made no contributions.

CHANGES.—CHURCHES: *New*, — none. *Dropped* from the list, — one in Bristol, by union; and Chesterville, disbanded.
MINISTERS: Ordinations, 4 pastors, 6 without installation. Installations, 8. Dismissals, 9. Deceased, none.

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

NEW HAMPSHIRE.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CH. MEMB'RS.					Adm't'd			Removals			BAPT.	
					June 1, 1871.			1870-71.		1870-71.		1870-71.		1870-71.		IN SAB. SCHS.	
					Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.	
Aerworth,	1773	None.			45	54	99	33	1	0	1	3	0	0	1	1	110
Alestead, Centre, 1st,	1777	George Spaulding,	'71		10	24	34	13	0	0	0	0	2	0	3	0	63
" New, 2d,	1788	Charles Packard, s.s.	'46	'71	33	50	83	18	19	2	21	0	0	0	3	8	85
" 3d,	1842	None.			5	22	27	0	3	0	3	0	0	0	0	0	82
Alton,	1827	None.			6	20	26	14	0	0	0	1	0	0	1	0	0
Amherst,	1741	J. G. Davis, D.D.,	'44	'44	56	145	201	20	4	4	4	6	5	2	13	0	1,145
Andover,	1811	Howard Moody, s.s.	'43	'69	10	19	29	8	1	0	1	0	0	0	1	1	50
Atkinson,	1772	None.			24	59	83	2	4	7	2	3	0	5	3	9	95
Auburn,	1543	Joshua S. Gay, s.s.	'48	'71	22	44	66	14	0	0	3	1	0	4	0	0	100
Barnstead,	1804	None.			7	13	20	0	0	0	0	0	0	0	0	0	90
" Parade,	1837	W. O. Carr, s.s.	'61	'69	14	26	40	6	0	0	0	0	0	2	0	0	0
Barrington,	1755	Ezra Haskell, s.s.	'69	'69	13	31	44	9	13	3	16	2	0	0	11	0	150
Bath,	1778	Asa Mann,	'44	'67	31	78	109	22	30	1	31	0	0	0	24	3	125
Bennington,	1850	James Holmes, s.s.	'42	'69	16	36	52	12	1	5	6	2	1	0	3	0	100
Bethlehem,	1779	[C. H. Smith, Meth.]			6	3	9	0	0	0	0	0	0	1	0	0	0
Boscawen,	1740	C. Curtice, s.s.	'43	'70	42	74	116	33	2	0	1	4	3	0	7	2	0
Bradford,	1803	None.			8	14	22	13	0	0	0	0	0	0	0	0	0
Brentwood,	1756	W. C. Jackson, s.s.	'35	'70	12	36	48	6	0	0	0	2	0	5	0	2	63
Bridge-water,	1818	None.			1	4	5	2	0	0	0	0	0	0	0	0	0
Bristol,	1826	Silas Ketchum, s.s.	'67	'66	44	70	114	19	49	2	51	2	0	2	38	1	220
Brookline,	1795	F. D. Sargent,	'69	'69	25	41	66	8	4	4	8	1	5	0	6	3	0
Campton,	1774	Quincy Blakely,	'59	'64	33	63	93	18	4	1	5	3	5	8	2	0	150
Canaan,	1833	None.			3	14	17	4	0	0	0	2	0	2	0	0	0
Candia,	1770	None.			73	110	183	7	1	0	1	3	0	0	2	0	170
Canterbury,	1760	James Doldt, s.s.	'43	'69	23	58	81	16	3	2	5	4	2	0	6	3	1
Centre Harbor,	1837	None.			22	36	58	14	3	0	0	0	0	2	0	5	94
Charlestown,	1835	H. H. Sanderson, s.s.	'48	'64	5	22	27	0	0	0	0	0	0	0	0	0	55
Chester,	1731	Charles Tenney,	'44	'71	48	112	160	25	0	0	0	0	3	0	3	0	132
Chesterfield,	1771	None.			5	14	19	4	0	0	0	0	0	0	0	0	0
Chichester,	1701	Mark Gould, s.s.	'67	'64	31	46	77	24	3	1	4	7	0	0	7	0	90
Claremont,	1770	Levi Rodgers,	'71	'71	61	193	254	61	6	12	18	2	8	0	10	3	235
Colebrook,	1812	None.			27	51	78	13	5	2	7	1	2	0	3	4	2
Concord, 1st,	1780	F. D. Ayer,	'61	'67	71	170	241	21	3	8	11	3	5	0	8	1	0

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'rs.				Adm'd		Removals		BAPT.					
				Male.	Female.	TOTAL	Absent	Prof.	Letter.	Deaths.	Disch.	TOTAL	Adults.	Infants.	In SAB. Schs.		
Place and Name.		Name.		June 1, 1871.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.				
Concord, West,	1830	H. B. Putnam,	'68	47	105	152	22	5	1	6	2	2	0	4	4	0	130
" South,	1837	S. L. Blake,	'64	'69	109	239	348	24	48	14	62	6	5	0	11	11	455
" East,	1842	H. R. Howes, s.s.	'70	'71	22	46	68	8	0	0	0	0	0	0	0	0	65
Conway,	1778	E. F. Eastuan,	'71	'71	21	59	80	0	0	1	1	1	1	1	1	0	90
Cornish,	1781	C. M. Palmer, s.s.	'68	'71	32	42	64	12	0	1	7	0	0	0	0	0	85
Croydon,	1778	None.			7	12	19	0	0	0	0	0	0	0	0	0	0
Dalton,	1816	[M. P. Marshall, Meth.]			23	37	60	1	0	0	0	1	3	0	4	4	155
Danbury,	1809	N. Bouton, D.D., s.s.	'48	'66	43	84	127	15	20	2	22	0	0	0	0	0	110
Deerfield,	1766	Jacob Chapman,	'45	'63	8	31	39	2	1	0	1	1	0	0	0	0	60
Deering,	1759	Morris Holman,	'45	'63	50	140	190	30	0	0	0	0	0	0	0	0	159
Derry, 1st,	1719	David Bremner,	'55	'71	23	89	112	13	0	0	0	0	0	0	0	0	85
" 1st Cong.	1837	None.			6	12	18	10	0	0	0	0	0	0	0	0	63
Dorchester,	1828	None.			65	222	290	47	1	6	7	4	5	0	9	1	341
Dover, 1st,	1638	Geo. B Spalding,	'61	'69	11	56	67	21	1	1	1	1	1	1	1	1	129
" Belknap,	1856	John W. Savage, s.s.'	'63	'71	8	11	17	1	0	0	0	0	0	0	0	0	0
Dublin, Trin. Cong.	1827	None.			36	66	102	8	2	0	2	0	2	0	4	4	0
Dunbarton,	1789	G. I. Bard,	'60	'66	21	63	84	16	0	0	0	0	0	0	0	0	150
Durham,	1718	None.			5	16	21	8	0	0	0	0	0	0	0	0	25
Ellingham,	1836	None.			4	30	34	0	1	0	1	0	0	0	1	1	43
Enfield,	1826	V. J. Hartshorne, s.s.'	'65	'66	4	30	34	13	3	4	7	1	0	0	1	1	107
Epping,	1747	J. H. Stearns, s.s.	'44	'67	15	41	56	13	3	4	7	1	0	0	1	1	50
Epsom,	1761	Chas. Peabody, s.s.	'41	'69	23	39	62	7	0	1	3	0	2	0	2	2	50
Exeter, 1st,	1698	Swift Byington,	'52	'71	41	99	140	46	0	0	0	7	3	0	10	0	125
" 2d,	1813	George E. Street,	'64	'71	17	62	79	0	0	3	3	0	1	0	1	1	118
Farmington,	1819	S. S. Kimball, s.s.	'67	'69	11	38	49	0	3	1	4	0	5	1	6	2	150
Fisherville,	1850	Wm. R. Jewett,	'37	'63	40	70	110	31	0	0	6	3	3	0	6	3	182
Fitzwilliam,	1771	John F. Norton,	'44	'68	39	99	138	20	2	0	2	4	3	0	7	1	220
Francestown,	1773	Chas. Secombe, s.s.	'71	'74	130	204	19	0	1	1	4	0	0	0	9	0	333
Franconia,	1814	[J. W. Durgin, F. W. B.]			4	7	11	0	0	0	0	1	0	0	1	0	0
Franklin,	1822	Wm. T. Savage,	'38	'49	43	92	135	39	1	4	5	0	1	0	1	0	175
Gilmanton, East,	1774	None.			6	9	15	9	0	0	0	0	0	0	0	0	0
" Centre,	1826	Joseph Blake,	'41	'71	36	68	104	24	0	0	0	0	4	0	4	0	65
" I. Works,	1830	N. S. Moore, s.s.	'63	'70	23	64	87	35	9	3	12	1	1	0	2	2	90
Gilsum,	1772	Horace Wood, s.s.	'39	'66	12	30	42	8	0	0	0	0	0	0	0	0	55
Goffstown,	1801	S. L. Gerould,	'61	'69	34	107	141	17	4	4	8	1	0	0	1	3	225
Gorham,	1862	G. F. Tewksbury, s.s.'	'38	'69	6	34	40	3	1	1	2	2	0	0	2	0	65
Goshen,	1802	None.			9	19	28	4	2	0	2	1	1	0	2	1	140
Greenfield,	1867	S. H. Partridge, s.s.'	'53	'69	36	72	108	16	0	8	8	2	1	0	3	0	228
Greenland,	1706	Edward Robie,	'52	'52	10	44	54	5	1	0	1	2	0	0	2	0	78
Groton,	1803	[W. D. Thomas, Licen.]			10	15	25	6	0	0	1	0	0	0	0	0	53
Hampstead,	1752	E. W. Bullard,	'38	'70	21	60	81	2	5	1	6	0	0	0	2	4	130
Hampton,	1638	James McLean,	'59	'70	74	139	213	25	0	1	1	5	3	0	8	0	198
Hancock,	1768	A. Bigelow,	'28	'50	46	86	132	31	4	0	4	1	5	0	6	2	200
Hanover, Dart. Col.	1805	S. P. Leeds, D.D.	'51	'61	110	139	249	116	13	3	16	2	8	0	10	5	60
" Centre,	1810	None.			27	53	80	22	0	2	2	2	1	0	3	0	65
Harrisville,	1840	None.			13	32	45	20	1	0	1	1	0	0	1	1	65
Haverhill,	1790	E. H. Greeley,	'49	'69	52	123	175	41	1	1	2	2	4	0	6	0	100
Hebron,	1779	None.			4	13	17	6	0	0	0	1	2	0	3	0	100
Henniker,	1869	S. S. Morrill,	'59	'70	34	94	128	12	10	3	13	0	0	0	7	2	185
Hill,	1815	None.			6	12	18	1	0	0	0	1	0	0	1	0	0
Hillsboro' Centre,	1769	John Adams, s.s.	'41	'61	16	25	41	5	2	0	2	1	0	0	1	1	1
" Bridge,	1839	H. B. Underwood,	'66	'71	15	49	64	7	0	0	0	1	0	0	1	0	105
Hinsdale,	1821	Charles C. Watson,	'67	'71	41	93	134	11	7	0	7	2	2	1	5	4	260
Hollis,	1743	James Laird,	'66	'70	83	147	230	40	3	11	14	4	9	0	13	0	225
Hooksett,	1828	A. Burnham, s.s.	'57	'65	13	33	46	15	0	0	0	0	0	0	0	0	60
Hopkinton,	1757	J. K. Young, D.D., s.s.'	'29	'67	47	118	165	40	1	0	1	7	4	1	12	0	125
Hudson,	1841	None.			13	25	38	12	0	0	0	2	1	0	3	0	60
Jaffrey,	1780	Rufus Case,	'42	'67	31	74	105	24	0	0	0	1	0	0	1	0	130
Jaffrey, East,	1850	None.			14	36	50	5	0	6	6	5	1	0	6	0	106
Keene, 1st,	1738	{ Z. S. Barstow, D.D. Pastor Em.	'18	'18	66	204	270	35	25	7	32	9	1	0	10	12	2
" 2d,	1867	{ W. S. Karr, Joseph A. Leach,	'64	'68	93	175	268	20	24	2	26	6	0	6	18	4	342
Kensington,	1859	E. D. Eldridge,	'38	'64	11	49	60	5	0	2	2	0	1	0	1	0	90
Kingston,	1725	Solomon Bixby, s.s.	'53	'68	9	40	49	8	5	0	5	0	1	2	5	2	80
Laconia,	1824	William F. Bacon,	'67	'71	37	101	138	55	1	1	2	4	4	0	8	1	160
Lancaster,	1794	H. V. Emmons,	'60	'65	38	107	145	24	0	6	6	3	5	0	8	0	219
Langdon,	1820	None.			6	17	23	3	0	0	0	1	1	0	2	0	83
Lebanon,	1768	C. A. Downs,	'49	'49	54	128	182	10	0	6	6	2	2	0	4	0	0165

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.				
					June 1, 1871.				1870-71.	1870-71.	70-71.		SCHS.					
					Male.	Female.	TOTAL	Absent	Prof.	Letter.	TOTAL	Deaths.		Dism.	Excom.	TOTAL	Adults.	Infants
Lebanon, West,	1849	A. B. Rich, D.D.	'46	'71	53	99	152	15	1	4	5	3	2	0	5	1	256	
Lee,	1867	J. W. Lees,	'70	'70	5	29	34	1	0	3	3	0	0	0	0	0	0	118
Lempster, 1st,	1781	J. LeBosquet, s.s.	'36	'71	19	30	49	18	0	0	0	1	0	0	1	0	55	
" 2d,	1837	None.			7	11	18	6	0	0	0	1	0	0	1	0	60	
Littleton,	1803	C. E. Milliken,	'60	'60	40	125	165	23	11	0	11	1	4	0	5	10	1	165
Loudon,	1789	B. N. Stone,	'71	'71	15	45	60	20	2	1	3	2	5	0	7	0	87	
Lyme,	1771	E. M. Kellogg,	'42	'71	104	173	277	58	38	6	44	4	3	0	7	30	2	220
Lyndeborough,	1857	George Smith, s.s.	'53	'71	36	53	89	22	0	2	2	4	2	0	6	0	92	
Manchester, 1st,	1828	C. W. Wallace, D.D.,	'40	'40	142	362	504	95	3	14	17	6	14	0	20	1	4	560
" Franklin st.,	1844	Wm. J. Tucker,	'67	'67	71	192	263	50	6	10	16	3	3	0	6	3	4	588
Marborough,	1778	J. L. Merrill,	'60	'71	50	103	153	28	11	2	13	2	4	0	6	7	2	226
Mason, 1st,	1772	Daniel Goodwin,	'39	'60	32	54	86	16	0	0	0	2	0	0	2	0	88	
" Village,	1847	Geo. F. Merriam,	'65	'65	34	75	109	18	1	1	2	3	0	0	3	1	2	116
Meredith,	1815	None.			17	37	54	6	0	0	0	0	0	0	2	0	55	
Meriden,	1780	E. E. P. Abbott,	'68	'68	58	67	125	61	6	0	6	3	5	0	8	5	4	88
Merrimack, 1st,	1771	C. L. Hubbard,	'68	'68	52	110	162	34	1	6	7	2	1	1	4	0	4	150
" South,	1829	O. H. Campbell, s.s.	'71	'71	2	12	14	0	0	0	0	0	2	0	2	0	28	
Millford,	1788	None.			77	189	266	15	1	9	10	5	2	0	7	1	2	375
Milton,	1815	Frank Haley, s.s.	'63	'69	26	59	85	4	4	0	3	0	1	0	4	3	0	110
Moultonborough,	1777	None.			8	17	25	7	0	0	0	0	0	0	0	0	0	0
Mount Vernon,	1780	S. H. Keeler, D.D., s.s.	'29	'68	52	125	177	38	7	0	7	7	3	0	10	4	3	170
Nashua, 1st,	1685	Fred'k Alvord,	'58	'69	101	327	428	86	8	7	15	2	5	0	7	7	3	235
" Olive st.,	1834	James S. Black,	'70	'70	72	189	261	70	14	14	28	4	5	0	9	6	3	300
" Pearl st.,	1846	Charles Wetherby,	'59	'71	50	134	184	30	0	1	1	0	5	5	10	0	4	140
Nelson,	1781	J. E. Burbank, s.s.	'58	'71	35	54	89	23	0	0	0	3	0	0	3	0	2	95
Newcastle,	1671	Lucius Alden, s.s.	'25	'46	11	43	54	4	11	6	11	1	0	0	1	10	0	200
Newington,	1715	Franklin Davis, s.s.	'47	'64	3	14	17	1	5	10	15	0	0	0	0	3	60	
New Ipswich,	1860	None.			69	133	202	60	6	1	7	4	3	0	7	3	1	120
Newmarket,	1828	Isaac C. White, s.s.	'50	'65	25	45	70	25	4	2	6	0	0	0	2	3	0	140
Newport,	1779	G. R. W. Scott,	'68	'68	83	166	249	11	4	3	7	3	3	0	6	3	1	260
North Hampton,	1739	T. V. Haines,	'61	'70	54	91	145	24	0	2	2	1	0	0	1	0	3	180
Northwood,	1798	E. C. Cogswell, s.s.	'42	'65	33	63	96	12	5	0	5	4	1	2	7	3	2	120
Nottingham,	1840	None.			2	2	4	0	0	0	0	1	0	1	1	0	0	0
Orfordville,	1770	N. F. Carter, s.s.	'67	'69	44	64	108	14	22	0	22	3	2	0	5	14	0	140
Orford, West,	1822	F. B. Knowlton, s.s.	'65	'71	20	50	70	18	8	2	10	1	6	0	7	6	0	101
Ossipee Centre,	1806	None.			15	23	38	31	0	0	0	1	0	0	1	0	0	30
Felham,	1751	Augustus Berry,	'61	'61	24	55	79	10	0	0	0	0	2	0	2	0	0	218
Fembroke,	1737	Lyman White, s.s.	'49	'71	35	85	121	26	0	0	0	4	1	0	5	0	0	124
Feterborough,	1858	George Dustan,	'59	'59	45	101	146	12	4	1	5	0	4	0	4	4	2	250
Piermont,	1803	A. L. Harden,	'61	'61	40	71	111	38	0	0	0	3	1	0	4	0	2	80
Pittsfield,	1789	H. A. Hazen,	'58	'70	41	76	117	21	0	3	3	2	2	0	4	0	1	163
Plainfield,	1804	None.			5	23	28	9	0	0	0	0	0	0	2	0	0	40
Plainstow,	1730	Calvin Terry, s.s.	'46	'69	22	53	75	11	3	2	5	3	2	0	5	2	0	100
Plymouth,	1764	C. Richardson,	'69	'69	34	119	153	28	10	3	13	3	2	0	5	6	0	233
Portsmouth,	1671	George M. Adams,	'51	'63	109	300	409	74	21	11	32	11	12	0	23	14	10	225
Raymond,	1791	Samuel Bowker,	'44	'70	62	91	153	18	2	5	7	5	0	0	5	0	1	155
Rindge,	1765	Dennis Powers, s.s.	'38	'70	61	108	169	19	0	1	1	2	1	0	3	0	0	190
Rochester,	1737	H. M. Stone,	'48	'71	41	103	144	12	5	0	5	4	4	0	8	4	2	150
Rollinsford, S. Falls,	1841	Selah Merrill, s.s.	'64	'70	17	62	79	60	0	0	0	0	3	1	4	0	0	105
Roxbury,	1820	None.			5	10	15	2	0	0	0	1	0	1	1	0	1	50
Rye,	1736	None.			17	49	66	9	0	0	0	2	0	0	2	0	0	75
Salem,	1739	M. A. Gates, s.s.	'58	'70	16	57	73	22	0	0	0	1	2	0	3	0	0	100
Salisbury,	1773	J. B. Cook,	'50	'69	29	53	82	24	0	0	0	0	1	0	1	0	0	54
Sanbornton,	1771	M. T. Rannels,	'56	'68	45	93	138	15	9	4	13	3	1	0	4	8	6	123
Sandwich,	1814	None.			6	13	19	0	0	0	0	0	0	0	0	0	0	0
Sandwich, North,	1832	None.			12	14	26	8	0	0	0	1	0	0	1	0	0	0
Seabrook & H. Falls,	1837	None.			13	24	37	12	0	0	0	0	0	0	0	0	0	75
" South,	1867	[W. A. Rand, Licen.]	'67	'72	12	16	28	0	0	0	0	0	0	0	0	0	0	125
Shelburne,	1818	[D. R. Atkins, Licen.]			0	4	4	0	0	0	0	0	0	0	0	0	0	0
Somersworth, Great																		
Falls,	1827	Clark Carter,	'68	'70	46	135	181	36	2	3	5	2	2	0	4	2	2	260
South Newmarket,	1730	Joseph Bartlett, s.s.	'47	'69	3	8	11	0	0	0	0	1	0	0	1	0	1	50
Stewartstown, West,	1846	— Leach,	'71	'71	7	21	28	8	2	0	2	1	0	0	1	2	1	45
Stoddard,	1787	J. H. Rickett, s.s.	'35	'70	11	31	42	13	0	4	4	2	1	0	3	0	0	50
Stratham,	1746	A. B. Peabody,	'60	'69	15	34	49	7	0	3	3	0	2	0	2	0	0	109
Sullivan,	1792	[J. Fawcett, Meth.]	'61	'71	31	49	80	16	3	0	3	1	7	0	8	2	0	65
Surry,	1837	[Geo. Nims, Licen.]			1	10	11	4	0	0	1	0	0	0	1	0	0	25
Swansey,	1741	Charles Willey, s.s.	'45	'71	23	52	75	16	16	1	17	2	1	0	3	11	0	110
Tamworth,	1792	None.			30	72	102	15	0	0	0	3	0	0	3	0	0	125

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.					
					June 1, 1871.			1870-71.		1870-71.			70-71.					
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Disam.	Excom.	Total.	Adults.	Infants.			
Temple,	1771	Royal Parkinson,	'40	'70	45	83	128	31	4	0	4	2	2	0	4	0	161	
Thornton,	1780	None.			2	4	6	1	0	0	0	0	0	0	0	0	0	
Tilton & Northfield,	1822	T. C. Pratt, s.s.	'59	'70	40	117	157	50	2	1	3	2	1	0	3	1	2	140
Troy,	1815	Levi Brigham,	'37	'70	27	41	68	13	1	1	2	1	0	0	1	1	2	113
Tuftonborough,	1839	None.			1	3	4	0	0	0	0	0	0	0	0	0	0	
Wakefield,	1765	A. Tobey, D.D., s.s.	'32	'71	6	31	37	10	0	0	0	2	0	0	2	0	1	35
Walpole,	1761	W. E. Dickinson,	'60	'70	19	67	86	19	1	3	4	0	1	0	1	1	0	147
Warner,	1772	H. S. Huntington,	'66	'66	31	78	109	13	5	6	11	6	7	0	13	3	0	189
Washington,	1780	H. H. Colburn, s.s.	'60	'71	3	17	20	5	0	0	0	0	0	0	0	0	0	50
Webster,	1804	Edward Buxton,	'38	'37	49	77	126	17	2	1	3	5	3	0	8	1	1	159
Wentworth,	1832	D. S. Hibbard, s.s.	'60	'71	12	50	62	0	4	0	4	3	1	0	4	2	0	116
Westmoreland,	1864	None.			20	54	74	28	0	0	0	2	0	0	2	0	0	0
" Evang.,	1853	[T. S. Fowler, Meth.]	'70	'70	4	20	24	8	0	0	1	1	0	1	2	0	0	75
Wilmot,	1829	C. B. Tracy, s.s.	'30	'68	19	30	49	10	1	0	1	0	0	0	0	0	0	63
Wilton, East,	1825	Daniel E. Adams,	'60	'69	37	85	122	10	2	1	3	2	2	0	4	1	0	175
Winchester,	1736	Elijah Harmon,	'67	'67	60	117	177	41	7	6	13	4	2	0	6	4	2	236
Wolfeborough,	1834	G. A. Emerson,	'69	'69	22	59	81	20	4	0	4	2	0	0	2	4	0	128
" North,	1839	None.			4	12	16	4	0	0	0	0	0	0	0	0	0	0

OTHER MINISTERS.

Amos Abbott, Nashua.
 Nathaniel Barker, Wakefield.
 Almon Benson, Cen. Harbor.
 Jeremiah Blake, Gilmanton Iron Works.
 S. M. Blanchard, Hudson.
 Nathaniel Bouton, D.D., Provincial Historian of New Hampshire, Concord.
 E. R. Catlin, Meriden.
 Erastus B. Craggett, Nashua.
 Edward W. Clark, Claremont.
 Frank G. Clark, City missionary, Manchester.
 John Clark, Plymouth.
 William Clark, D.D., Sec. N.H. Missionary Soc'y, Amherst.
 Liba Conant, Orford.
 Charles Dame, Agent, Exeter.
 Thomas W. Duncan, Nelson.
 Albert W. Fisk, Fisherville.
 Walter Follett, Temple.
 Joseph Garland, Hampton.

Moses Gerould, Concord.
 George Goodyear, Temple.
 James B. Hadley, Campton.
 Jeffries Hall, Chesterfield.
 Thomas Jameson, Greenland.
 Edwin Jennison, Winchester.
 Henry A. Kendall, East Concord.
 Giles Leach, Meredith Village.
 Samuel Lee, New Ipswich.
 Jonathan McGee, Nashua.
 Daniel J. Noyes, D.D., Prof. Dartmouth Col., Hanover.
 Harrison G. Park, Hancock.
 Henry E. Parker, Prof. Dartmouth Col., Hanover.
 Benjamin F. Parsons, Derry.
 Ebenezer G. Parsons, Derry.
 David Perry, Hollis.
 Daniel Pulsifer, Danbury.
 Samuel H. Riddell, Tamworth.
 Thomas E. Roberts, Agent, Keene.
 Heman Rood, Hanover.
 Daniel Sawyer, Hopkinton.

Jacob Scoble, Plainfield.
 Asa D. Smith, D.D., Pres. Dart. Col., Hanover.
 T. P. Smith, No. Wolfeboro'.
 William Spaulding, Hanover.
 George W. Thompson, Strat-ham.
 Samuel Utley, Concord.
 Isaac Willey, Sec. N. H. Bible Society, Pembroke.

LICENTIATES.

Two supplying churches, as in tables above; also,—
 C. W. Fife'd, East Concord.
 George L. Nims, Surry.
 John C. Proctor, Prof. Dartmouth Col., Hanover, 1869.
 Cyrus S. Richards, LL.D., Meriden, 1850.
 Edwin D. Sanborn, LL.D., Prof. Dart. Col., Hanover, 1836.

SUMMARY.—CHURCHES: 73 with pastors; 55 with acting pastors; 58 vacant (including 9 supplied by licentiates or ministers of other denominations). TOTAL, 186. Gain, 1.
 MINISTERS: 74 pastors; 55 acting pastors; 52 others. TOTAL, 181. LICENTIATES, 7.
 CHURCH MEMBERS: 5,611 males; 12,743 females. TOTAL, 18,354.—including 3,393 absent. Loss, 235.
 ADDITIONS IN 1870-1: 663 by profession; 330 by letter. TOTAL, 993.
 REMOVALS IN 1870-1: 863 by death; 321 by dismissal; 15 by excommunication. TOTAL, 699.
 BAPTISMS IN 1870-1: 438 adults; 178 infants.
 IN SABBATH SCHOOLS: 22,033. Loss, 602.
 BENEVOLENT CONTRIBUTIONS (182 churches, 185 last year): \$42,716.58, an increase of \$4,517.55. Of the churches reporting, 36 made no charitable contributions.

CHANGES.—CHURCHES: Shelburne, dropped last year, is replaced. Windham was wrongly inserted last year, but was not included in the total.
 MINISTERS.—Ordinations, 3 pastors. Installations, 13. Dismissals, 13. Deceased, 1 acting pastor, 5 without charge.

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

VERMONT.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.		
				May 1, 1871.			1870-71.	1870-71.	70-71.					
				Male.	Female.	TOTAL	Absent	Prof. Letter.	TOTAL	Deaths.	Excom.	TOTAL	Adults.	Infants	SCHS. IN SAB.
Addison,	1801	None.		2	2	4	0	0	0	0	0	0	0	
Albany,	1818	None.		18	24	42	23	7	6	13	0	2	7	0
Alburgh,	1824	Calvin B. Cady, a.p.	'38 '51	15	33	48	5	2	2	4	0	0	0	64
Arlington, East,	1843	Charles Redfield, a.p.	'59 '68	14	35	49	13	1	1	1	0	0	0	65
Bakersfield,	1811	Geo. F. Wright, p.	'63 '62	44	80	124	21	1	1	2	3	0	5	1
Barnard,	1782	No report.												
Barnet (M. I. F.),	1829	S. G. Norcross, a.p.	'59 '60	17	72	89	30	11	1	12	1	2	0	3
Barnet,	1858	Lyman S. Watts, a.p.	'66 '67	27	82	109	26	6	12	2	8	0	10	4
Barre,	1799	Leonard Tenney, a.p.	'45 '68	48	114	162	44	15	0	15	2	5	0	7
Barton,	1817	S. V. McDuffee, a.p.	'60 '71	32	69	101	20	5	3	8	0	4	0	4
Bellows Falls,	1850	Cyrus Hamilo, p.	'68 '68	21	42	63	14	12	4	16	0	4	0	4
Bennington, 1st,	1762	Isaac Jennings, p.	'43 '53	46	127	173	1	4	6	6	7	0	13	1
" 2d,	1836	O. H. Hubbard, a.p.	'48 '51	48	118	166	14	6	1	7	0	0	0	6
" North,	1868	Henry C. Weston, p.	'69 '69	13	24	37	5	2	5	7	1	5	0	6
Benson,	1790	Henry M. Holmes, p.	'66 '69	62	106	168	27	10	11	10	2	1	13	7
Berkshire, East,	1820	Elias W. Hatch, p.	'66 '66	19	28	47	5	2	1	3	0	4	0	4
Berlin,	1798	Edwin Seabury, a.p.	'40 '70	25	56	81	28	0	2	2	1	0	0	1
" West,	1865	John F. Stone, a.p.	'29 '64	6	12	18	1	4	0	4	0	0	0	0
Bethel,	1817	James Caldwell, a.p.	'37 '71	12	27	39	15	0	0	0	0	0	0	0
Bradford,	1818	John K. Williams, p.	'66 '66	35	117	152	22	3	10	13	4	3	0	7
Braintree,	1794	Amni Nichols, a.p.	'07 '07	19	19	38	6	0	0	0	0	0	0	0
Brandon,	1775	Franklin Tuxbury, p.	'57 '65	69	134	203	32	1	2	8	6	2	0	8
Brettleboro', West,	1780	Joseph Chandler, p.	'46 '45	52	94	146	15	0	5	5	3	4	0	7
" East,	1816	Nathaniel Mighill, p.	'64 '67	87	197	284	53	3	2	5	1	8	0	9
Bridgewater,		No report.												
Bridport,	1790	W. W. Winchester, p.	'51 '67	66	125	191	36	6	2	8	6	6	0	12
Brighton,	1841	J. C. Houghton, a.p.	'68 '60	7	12	19	6	2	2	4	0	0	0	2
Bristol,	1805	None.		27	49	76	14	0	0	0	0	0	0	0
Brookfield, 1st,	1785	Daniel Wild, p.		25	44	69	14	0	2	2	6	0	0	6
" 2d,	1848	Wm. A. Bushee, p.	'60 '68	26	36	62	15	0	0	0	1	1	0	2
Brownington,	1809	Israel T. Otis, a.p.	'35 '69	23	44	67	9	1	0	1	2	0	4	0
Burke,	1807	J. Underwood, a.p.	'26 '69	19	34	53	11	3	1	4	0	0	4	1
Burlington, 1st,	1805	Edw. H. Griffin, p.	'68 '68	107	211	318	60	8	8	16	3	12	0	15
" 3d,	1860	Geo. B. Safford, p.	'58 '60	35	75	110	10	6	5	11	1	4	0	5
Cabot,	1801	B. S. Adams, s.s.	'71 '71	42	80	122	13	0	3	3	2	3	0	5
Cambridge,	1792	Edwin Wheelock, p.	'56 '56	15	21	36	0	0	1	1	2	0	3	0
Cambridgeport,	1868	J. C. McCollom, p.	'69 '67	22	27	49	3	2	3	5	0	0	0	2
Castleton,	1784	Lewis Francis, p.	'64 '53	53	118	171	45	3	3	6	6	0	0	12
Charleston, West,	1844	A. C. Childs, p.	'53 '68	17	50	67	8	3	5	8	1	0	0	1
Charlotte,	1792	Chas. C. Torrey, p.	'55 '71	44	98	142	1	2	6	8	1	1	0	2
Chelsea,	1789	E. E. Herrick, p.	'64 '70	65	117	182	8	14	7	21	3	3	0	6
Chester,	1773	John G. Hale, a.p.	'32 '69	45	99	144	25	4	6	10	3	4	0	7
Chittenden,	1834	None.		2	5	7	0	0	0	0	0	0	0	0
Clarendon,	1822	None.		33	44	77	12	4	0	4	0	0	0	1
Colchester,	1804	Chas. M. Seaton, a.p.	'37 '69	9	55	64	20	0	0	0	0	1	2	0
Corinth,	1820	Caleb M. Winch, a.p.	'53 '69	32	76	108	38	2	4	7	4	9	0	7
Cornwall,	1785	S. W. Magill, a.p.	'37 '67	59	101	160	26	8	5	13	2	2	0	4
Coventry,	1810	F. W. Dickinson, a.p.	'68 '70	44	92	136	12	4	5	9	5	3	0	8
Craftsbury,	1797	Edward P. Wild, p.	'65 '65	53	103	156	12	20	7	27	1	5	0	6
Danby,	1869	Jas. P. Stone, a.p.	'39 '69	7	15	22	3	5	3	8	1	0	0	1
Danville,	1792	C. W. Thompson, p.	'69 '60	36	71	107	31	15	0	15	1	0	0	1
Derby,	1807	John Rogers, a.p.	'61 '68	42	67	109	14	26	1	27	1	2	0	3
Dorset,	1784	Parsons S. Pratt, p.	'47 '56	36	77	113	15	2	2	4	2	0	0	2
" East,	1857	W. W. Foster, Meth.	'70	2	6	8	1	0	0	0	0	0	0	0
Dover, West,	1869	S. H. Amsden, a.p.	'66 '70	13	17	30	4	11	3	14	0	0	0	11
Dummerston,	1779	L. G. Chase, p.	'70 '70	32	82	114	32	4	3	7	0	0	0	3
Duxbury,	1836	None.		9	12	21	13	0	0	0	1	1	0	2
Eden,	1812	None.												
Enosburgh,	1811	Alfred B. Swift, a.p.	'55 '61	52	74	126	28	6	1	7	6	11	0	17
Essex,	1791	None.		34	59	93	21	0	0	0	1	2	0	3
" Junction,	1869	None.		9	18	27	2	2	2	4	1	2	0	3
Fairfield,	1800	Daniel Wild, a.p.	'30 '67	12	21	33	2	7	0	7	2	0	0	2
Fair Haven,	1802	Sidney Crawford, a.p.	'70 '70	23	53	76	3	0	4	4	1	0	0	1
Fairlee,	1838	S. McKeen, D.D. a.p.	'15 '66	15	39	54	10	1	0	1	3	3	0	6
Fayetteville,	1774	David Shurtleiff, a.p.	'69	18	44	62	5	2	2	4	2	5	1	8
Ferrisburgh,	1824	A. B. Lyon, a.p.	'68 '70	18	45	63	6	0	0	0	0	0	0	0

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.		
						May 1, 1871.			70-71.		1870-71.			70-71.		
						Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.	In SAB. SCS.
Franklin,	1817	Jos. R. Munsell, a. p.	'68	13	27	40	3	0	0	0	0	0	0	0	0	57
Georgia,	1793	None.		27	55	82	7	2	2	4	4	4	2	1	1	59
Glover,	1817	S. K. B. Perkins, p.	'60	'58	25	54	79	15	3	0	0	0	0	0	3	150
Grafton,	1785	Earl J. Ward, p.	'68	'68	38	62	100	33	0	0	0	0	0	0	0	100
Granby & N. Vt'y	1828	Joshua Eaton, a. p.	'41	'68	18	27	45	1	1	1	1	1	1	1	1	63
Greensboro',	1804	Azel W. Wild, p.	'64	'64	33	56	89	16	7	2	9	1	7	0	8	173
Guildhall,	1799	None.		22	46	68	28									0
Guilford,	1768	None.		3	9	12	3									0
Halifax, West,	1778	None.		5	10	15	9									0
Hardwick,	1803	Joseph Torrey, p.	'60	'60	52	105	157	22	5	4	9	1	0	2	3	170
Hartford,	1786	Robt. Southgate, p.	'71	'71	63	118	181	28	0	0	0	2	5	0	7	0
" West,	1830	Bezaleel Smith, a. p.	'28	'71	23	36	59	15	0	0	0	1	8	0	9	525
Hartland,	1790	E. Q. Bittinger, a. p.	'60	'69	20	42	62	4	4	2	6	3	2	0	5	0
Highgate,	1811	J. F. Comings, a. p.	'41	'67	32	68	100	33	0	0	0	0	0	0	0	125
Hinesburgh,	1789	Clark E. Ferrin, p.	'51	'66	2	13	15	8	1	1	14	3	0	0	3	5
Holland,	1842	J. T. Howard, p.	'44	'44	2	13	15	8	1	1	2	1	2	0	3	0
" Corners,	1842	T. E. Ranney, a. p.	'44	'67	20	33	53	3	2	1	3	0	0	0	0	30
Hubbardton,	1782	Calvin Granger, a. p.	'34	'64	8	22	30	4	2	1	3	0	0	0	0	80
Hydepark,	1863	J. G. Bailey, p.	'64	'62	9	25	34	5	0	0	0	1	0	1	0	90
" North,	1858	None.		10	13	23	0									0
Irasburgh,	1818	Azro A. Smith, a. p.	'64	'70	30	38	68	13	0	1	1	2	0	0	0	0
Jamaica,	1791	Chas. Burnham, a. p.	'41	'71	12	22	34	2	0	0	0	0	0	0	0	0
Jericho, 1st,	1791	Austin Hazen, a. p.	'60	'64	32	57	89	17	1	1	2	0	0	1	1	195
" Corners,	1836	None.		8	25	33	6	0	0	0	0	0	0	0	0	0
Johnson,	1817	Geo. H. French, p.	'71	'71	40	82	122	29	0	0	0	2	3	0	5	0
Londonderry, South	1809	None.		10	13	23	0									0
" North,	1868	None.		8	21	29	0									0
Lowell,	1816	Fred'k B. Phelps, p.	'70	'70	21	31	52	3	4	2	6	1	1	0	2	3
Ludlow,	1806	Philander Bates, a. p.	'40	'71	20	53	73	12	0	0	0	3	5	0	8	0
Lunenburg,	1802	L. W. Harris, a. p.	'70	'70	44	72	116	26	2	2	2	2	2	4	4	90
Lyndon,	1817	None.		18	60	78	39	0	1	1	0	10	0	0	2	84
Lyndonville,	1870	Ferrin B. Fisk, a. p.	'63	'70	17	32	49	0	18	31	49	0	0	0	0	12
Manchester,	1784	Rufus S. Cushman, p.	'43	'62	67	121	188	21	2	3	6	17	0	23	1	3
Mariboro',	1776	Aug. Chandler, a. p.	'71	'71	8	19	27	12	0	0	0	1	0	0	1	0
Marshfield,	1826	N. F. Cobleigh, p.	'71	'70	8	21	29	2	5	11	16	0	0	0	0	2
Middlebury,	1790	E. P. Hooker, p.	'61	'70	139	253	392	50	5	6	11	5	8	144	3	929
Middletown,	1780	Osborne Myrick, a. p.	'46	'69	17	34	51	17	4	1	5	2	0	0	2	3
Milton,	1804	J. H. Woodward, a. p.	'37	'69	10	32	42	4	2	0	2	1	0	0	2	2
" West,	1853	J. H. Woodward, a. p.	'37	'69	8	13	21	4	2	0	2	1	0	0	1	2
Montgomery,	1817	Sewell Palne, p.	'43	'43	18	33	51	8	0	0	0	2	0	1	0	50
Montpelier,	1808	W. H. Lord, D.D., p.	'47	'47	161	273	434	160	3	7	10	0	4	4	0	4
Morgan,	1823	Jacob S. Clark, p.	'27	'26	12	24	36	12	0	0	0	1	1	0	2	0
Morristown,	1807	D. W. Hadley, a. p.	'70	'70	25	66	91	19	0	0	0	3	1	0	4	0
Newbury,	1764	Samuel L. Bates, a. p.	'64	'71	37	108	145	30	1	1	2	4	6	10	0	4
" West,	1867	R. Dexter Miller, a. p.	'56	'70	14	30	44	0	1	5	6	0	2	1	3	0
New Haven,	1800	G. N. Webber, D.D. a. p.	'55	'70	89	151	240	31	13	0	13	3	0	0	3	0
Newport,	1831	W. C. Somerville, a. p.	'51	'71	42	68	110	35	5	7	12	1	7	1	9	4
Northfield,	1823	Wm. S. Hazen, p.	'64	'63	42	78	120	28	7	3	10	1	1	0	2	5
North Hero,	1866	None.		78	140	218	42	5	0	6	8	5	0	13	2	1
Norwich,	1819	William Sewall, p.	'55	'65	73	111	184	26	14	1	15	2	1	6	3	10
Orwell,	1789	M. L. Severance, p.	'64	'69	19	58	77	11	0	0	0	2	4	0	6	0
Pawlet,	1781	J. P. Demeritt, a. p.	'70	'71	63	156	219	10	2	0	2	8	0	8	1	3
Peacham,	1792	M. S. Dudley, p.	'71	'71	33	86	119	19	4	0	4	2	5	0	7	3
Peru,	1807	Asa F. Clark, a. p.	'42	'68	28	46	74	30	0	0	0	3	1	0	4	0
Pittsfield,	1803	Josiah B. Clark, a. p.	'39	'69	75	114	189	30	2	2	4	3	7	0	10	2
Pittsford,	1784	Russell T. Hall, p.	'70	'70	12	27	39	5	0	0	0	0	0	0	0	0
Plainfield,	1826	None.		7	13	20	5	0	0	0	0	0	0	0	0	0
Plymouth,	1802	Thos. Baldwin, a. p.	'36	'45	12	38	45	6	0	0	0	3	2	0	5	0
Pomfret,	1783	None.		26	60	86	9	1	5	6	2	3	0	5	1	8
Post Mills,	1839	Sereus D. Clark, a. p.	'40	'71	40	72	112	20	0	3	3	0	4	0	4	0
Poultney,	1780	Ovid Miner, a. p.	'36	'69	29	70	96	20	0	0	0	3	2	0	5	0
Pownal,	1776	Amos Foster, a. p.	'25	'66	9	30	39	6	4	1	5	0	0	0	0	0
Putney,	1831	J. Clement, D.D. a. p.	'30	'69	39	63	102	18	0	0	0	3	0	0	3	0
Quechee,	1786	None.		54	104	158	51	2	3	4	2	6	0	0	1	1
Kandolph,	1821	Samuel W. Dike, p.	'69	'68	7	25	32	7	3	0	3	1	0	0	1	3
" West,	1801	Josiah L. Litch, a. p.	'67	'70	27	36	63	20	3	0	3	1	3	0	4	0
Richmond,	1828	Cephas H. Kent, p.	'28	'61	30	66	96	18	0	0	2	0	0	0	0	0
Ripton,	1801	T. S. Hubbard, a. p.	'39	'68	30	66	96	18	0	0	2	0	0	0	0	0
Rochester,	1801	T. S. Hubbard, a. p.	'39	'68	30	66	96	18	0	0	2	0	0	0	0	0

CHURCHES.	Organized.	MINISTERS.	Name.	Ordnained.	Commenced.	CH. MEMB'RS.		Admt'd		Removals			BAPT.		
						May 1, 1871.		1870-71.		1870-71.			'70-71.		
						Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCS.
Roxbury,	1864	Alden Ladd, p.	'65	'63	15	36	51	5	2	0	2	1	2	0	50
Royalton,	1777	C. B. Drake, D.D., p.	'37	'68	49	86	135	47	0	1	5	0	0	1	55
Royalton, South,	1868	S. F. Drew, a. p.	'57	'71											
Esperet,	1786	Joseph Garland, a. p.	'48	'70	23	59	87	4	0	0	2	2	0	0	100
Rutland,	1783	J. Gibson Johnson, p.	'66	'70	147	328	475	100	29	19	48	9	15	6	470
" West,	1773	James R. Bourne, p.	'59	'69	78	126	201	20	0	0	0	0	0	0	475
Salisbury,	1782	(— Utley, lay. pr.)			16	32	48	9	4	0	0	0	0	0	74
Sandgate,	1782	(Sup. by Methodist.)			4	6	10	6	1	0	0	0	0	0	60
Saxton's River,	1825	John G. Wilson, p.	'51	'69	36	66	102	41	1	1	2	0	0	2	1
Sharon,	1782	Geo. H. White, a. p.	'56	'70	25	50	75	12	0	6	18	2	0	0	100
Sheldon,	1816	Amos J. Samson, a. p.	'43	'69	19	31	50	0	0	0	0	0	0	0	80
Shoreham,	1794	Wm. N. Bacon, p.	'59	'64	36	85	121	13	0	0	0	0	0	0	75
South Hero,	1795	O. G. Wheeler, p.	'40	'40	23	54	77	6	2	3	5	1	2	0	100
Springfield,	1781	L. Henry Cobb, p.	'67	'67	120	253	373	35	10	1	2	8	0	0	351
St. Albans, Ist,	1803	None.			80	161	241	26	6	7	13	3	6	0	620
" 2d,	1841	D. B. Bradford, a. p.	'38	'71	18	28	46	11	5	3	8	0	0	4	3
St. Johnsbury, Ist,	1809	E. T. Fairbanks, p.	'66	'67	22	59	81	16	0	9	8	0	0	0	126
" 2d,	1825	C. M. Southgate, p.	'70	'70	103	131	234	71	3	2	5	3	10	0	1335
" East,	1840	J. P. Humphrey, p.	'47	'61	67	76	143	23	12	3	1	0	0	0	206
" South,	1851	Lewis O. Brastow, p.	'61	'70	79	138	217	40	14	4	18	2	4	0	620
Stockbridge,	1827	Chas. W. Clark, a. p.	'61	'71	24	60	74	12	2	0	2	1	0	1	61
Stowe,	1818	B. F. Perkins, a. p.	'65	'70	30	68	98	19	3	3	6	3	0	6	133
Stratford,	1819	None.			11	21	32	8	0	0	1	1	0	2	30
Stratton,	1801	None.			5	15	20	10	0	0	0	0	0	0	9
Sudbury,	1791	H. T. Rusted, a. p.	'41	'59	13	25	38	7	1	0	0	0	0	1	50
Swanton,	1800	E. J. Kanslow, a. p.	'69	'69	44	91	135	27	3	3	10	3	5	0	213
Thetford,	1773	R. T. Searle, p.	'45	'68	72	133	205	28	6	16	2	0	0	2	170
Tinmouth,		None.													
Townshend, East,	1792	F. W. Olmstead, a. p.	'48	'70	45	60	105	7	0	1	1	2	2	0	250
" West,	1850	D. H. Babcock, a. p.	'39	'71	8	40	48	16	0	0	0	2	2	0	60
Troy,	1845	None.			4	11	16	0	0	0	0	1	0	0	50
" North,	1818	David Connell, a. p.	'42	'69	13	40	53	3	0	2	3	0	0	3	60
Tunbridge,	1792	O. S. Morris, a. p.	'48	'68	17	23	40	6	7	0	0	2	2	4	80
Underhill,	1801	E. P. Stone, s. s.	'38	'68	32	45	77	14	0	4	4	2	0	1	129
" North,	1838	None.			3	8	11	1	0	0	0	0	0	0	0
Vergennes,	1793	H. P. V. Bogue, p.	'66	'69	63	129	192	26	1	1	2	2	8	10	0
Vershire,	1787	None.			18	35	53	13	0	0	0	0	0	2	0
Waitsfield,	1796	Jas. H. Babbitt, p.	'68	'68	42	84	126	25	1	3	3	2	1	6	1
Wallingford,	1792	Aldace Walker, p.	'40	'62	31	85	116	19	5	1	6	2	1	0	3
Wardsboro',	1843	Wm. C. Bowen, a. p.	'71	'71	14	28	42	14	0	1	1	1	0	0	60
Warren,		None.													
Washington,	1800	None.													
Waterbury,	1801	Jona. Copeland, a. p.	'43	'67	55	114	166	18	1	4	5	5	5	0	10
Waterford,	1798	Moses H. Wells, p.	'45	'71	43	63	106	35	1	2	3	3	1	0	4
Waterville,	1823	None.			5	18	18	1	0	0	0	1	1	0	2
Weathersfield,	1775	Jos. B. Baldwin, a. p.	'32	'69	32	73	105	52	1	1	2	2	6	3	1
" East,	1838	Sidney Holman, a. p.	'22	'71	9	20	29	4	0	0	0	0	7	1	8
" Ascunecyville,	1809	Franklin Butler, a. p.	'69	'69	18	9	27	0	2	4	6	1	0	0	1
Wells River,	1843	Wm. S. Palmer, p.	'62	'62	43	100	143	22	10	5	15	2	10	0	12
West Fairlee,	1809	Solon Martin, a. p.	'35	'66	34	67	101	21	0	0	0	4	1	0	5
Westfield,	1818	None.			22	38	60	10	0	1	1	1	4	1	6
Westford,	1801	G. P. Byington, a. p.	'68	'69	25	58	83	12	0	4	1	4	0	5	0
West Haven,	1815	None.			6	4	10	0	0	0	0	0	0	1	0
Westminster, East,	1767	None.			18	69	87	11	0	0	0	6	1	0	7
" West,	1799	Alfred Stevens, p.	'43	'43	53	98	151	23	0	0	0	2	2	0	4
Weston,	1799	None.			12	27	39	11	0	0	0	2	2	0	4
Weybridge,	1794	H. D. Kitchel, D.D. a. p.	'39	'67	28	46	74	10	1	0	1	0	0	1	0
Whiting,	1809	H. F. Leavitt, a. p.	'30	'71	1	4	5	0	0	0	0	0	0	0	0
Williamstown,	1795	None.			19	63	82	20	0	5	5	4	8	0	12
Williston,	1813	Josh. L. Maynard, p.	'41	'65	29	57	86	10	4	1	5	0	0	6	3
Wilmington,	1853	A. C. Field, a. p.	'65	'71	27	56	83	22	15	2	17	4	5	0	11
Windham,	1806	Calvin Chapman, a. p.	'42	'70	35	59	94	26	1	4	5	1	1	0	2
Windsor,	1768	Silas P. Cook, p.	'69	'70	62	123	185	47	5	4	9	4	9	0	13
Winooski,	1830	Lester H. Elliot, p.	'66	'66	19	49	68	15	1	2	3	2	3	1	6
Wolcott,	1818	Horace Herrick, a. p.	'44	'65	15	36	51	12	0	0	0	0	0	0	0
Woodstock,	1781	A. B. Dascomb, p.	'62	'67	71	146	217	12	2	3	5	5	4	0	9
Worcester,	1824	A. F. Shattuck, a. p.	'68	'70	10	39	49	11	2	0	2	1	1	0	2

OTHER MINISTERS.

William P. Aikin, Rutland.
Solon Albee, Prof., Middlebury.
Lewis A. Austin, Manchester.
Alanson S. Barton, Middlebury.
Eben C. Birge, Underhill.
Moses B. Bradford, McIndoe's Falls.
Ezra Brainerd, Prof., Middlebury.
James Buckham, Burlington.
Franklin Butler, Windsor.
E. Irvin Carpenter, Sec., White River Junction.
John K. Converse, Burlington.
James Dougherty, D.D., Johnson.
Henry Fairbanks, St. Johnsbury.
Lyndon S. French, Franklin.
H. F. Fuller, Teacher, St. Johnsbury.
Joseph Fuller, Vershire.
Jeremiah Glines, Lunenburg.
Lewis Grout, Agent Am. Miss. Ass'n, West Brattleboro'.

Robert V. Hall, Newport.
Sam'l R. Hall, LL.D., Brown-
ington.
William T. Herrick, Clarendon.
Henry P. Hickok, Burlington.
Harvey O. Higley, Castleton.
James C. Houghton, Burlington.
Isaac Hosford, No. Theford.
Edward Hungerford, Prof. Univ. Vt., Burlington.
Harvey D. Kitchel, D.D., Pres. Coll., Middlebury.
Daniel Ladd, Middlebury.
Joseph Marsh, Theford.
Samuel Marsh, Underhill.
Spencer Marsh, Burlington.
Ulric Maynard, Castleton.
Stillman Morgan, Bristol.
Ammi Nichols, Braintree.
Aaron G. Pease, Rutland.
Amos J. Samson, St. Albans.
Charles S. Smith, Sec. Vt. Dom. Miss. Soc., Montpelier.
Ebon Smith, Middlebury.
Joseph Steele, Middlebury.
John Steele, Middlebury.
George Stone, Troy.

Levi H. Stone, Castleton.
Anrellus S. Swift, Pittsfield.
Samuel G. Tenney, Springfield.
Wm. W. Thayer, St. Johnsbury.
John H. Thyng, Brattleboro', West.
Geo. B. Tolman, Brookfield.
Henry A. P. Torrey, Prof., Burlington.
Geo. N. Webber, Prof., Middlebury.
Joseph D. Wickham, D.D., Manchester.
J. C. Wilder, Charlotte.
R. G. Williams, Castleton.
Stephen Williams, Clarendon.
John H. Worcester, D. D., Burlington.

LICENTIATES.

George N. Abbott, Newbury.
Matthew H. Buckham, Pres. Univ. Vt., Burlington.
Vitellus W. Hardy, Morrisville.

SUMMARY. — CHURCHES: 70 with pastors; 83 with acting pastors; 48 vacant (including 5 supplied by licentiates, or ministers of other denominations.) **TOTAL, 201.** Gain, 2.
MINISTERS: 70 pastors; 84 acting pastors; 53 others. **TOTAL, 207.** **LICENTIATES, 5.**
CHURCH MEMBERS: 6,198 males; 12,314 females. **TOTAL, 18,512,** including 3,351 absent. **Loss, 244.**
ADDITIONS IN 1870-1: 596 by profession; 375 by letter. **TOTAL, 971.**
REMOVALS IN 1870-1: 366 by death; 460 by dismissal; 12 by excommunication. **TOTAL, 838.**
BAPTISMS IN 1870-1: 394 adults; 233 infants. **IN SABBATH SCHOOLS:** 20,940. **Gain, 731.**
BENEVOLENT CONTRIBUTIONS (165 churches, 157 last year): \$45,104.50, an increase of \$1,949.71.
AVERAGE CONGREGATIONS (176 churches, 174 last year): 21,782. **Loss, 288.**
VALUE OF CHURCH PROPERTY (144 churches): \$1,121,092.
CHANGES. — CHURCHES: *New, or replaced on the list, — Lyndonville; Whiting. Dropped from the list, — none.*
MINISTERS: Ordinations, 5 pastors. Installations, 2. Dismissals, 7. Deceased, 4, without charge.
ORGANIZATIONS. — Fifteen Associations of Ministers, and twelve Conferences of churches, which together form the **GENERAL CONVENTION.**

MASSACHUSETTS.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.			Admt'd		Removals		BAPT.								
				Male.	Female.	TOTAL.	1870.	1870.	1870.	1870.	Infants	In Sab. Schs.							
Abington, 1st,	1712	Geo. E. Freeman,	'58	71	55	98	153	14	1	0	1	4	0	0	4	1	4	261	
" 2d, South,	1807	John Thompson, a.p.	'71	83	170	253	25	5	0	5	3	2	2	0	0	6	2	0	220
" 3d, East,	1815	Jesse H. Jones, a.p.	'61	71	68	153	221	21	1	3	4	8	2	1	0	10	1	0	235
" 4th, North,	1839	David Brigham, a.p.	'19	70	24	79	103	15	2	0	2	2	1	0	3	0	0	105	
Acton,	1832	Frank P. Wood, a.p.	'71	71	51	106	157	40	1	0	1	5	12	1	8	0	2	175	
Adams, North,	1827	Llewellyn Pratt,	'71	71	95	175	270	30	3	4	7	3	7	0	10	2	4	275	
" South,	1840	C. E. Stebbins, a.p.	'59	70	36	86	122	21	0	2	2	1	1	1	3	0	0	225	
Agawam, Fee'g H'ls,	1782	C. S. Sylvester, a.p.	'57	'60	16	44	60	7	3	0	3	2	2	0	4	2	1	70	
" Cong.	1819	Ralph Perry,	'44	'44	43	85	128	8	0	1	1	1	1	0	2	0	1	75	
Amesbury, West,	1728	Lewis Gregory,	'68	'68	90	160	256	7	3	6	9	6	9	3	15	2	6	510	
" Mills,	1831	P. S. Boyd,	'65	'71	51	135	189	21	0	1	3	1	0	4	0	0	0	201	
" and Salls' by,	1835	Wm. D. Corken, a.p.	'71	'71	32	71	103	10	1	2	3	3	1	0	4	1	0	1160	

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMBR'S.				Adm't'd		Removals			BAPT.		IN SAB. SCHO.	
					Jan. 1, 1871.	1870.	1870.	1870.	1870.	1870.	1870.	1870.					
Place and Name.		Name.			Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Dismiss.	Excom.	TOTAL.	Adults.	Infants.	
Amherst, 1st,	1739	Jonathan L. Jenkins,	'55	'63	108	278	386	51	6	21	27	10	5	0	15	8	270
" 2d, East st.,	1782	None.			55	141	196	24	1	3	4	3	2	0	5	0	140
" College,	1820	{ Pres. W.A Stearns, D. D.	'31	'54	52	24	76	2	7	12	19	1	12	0	13	3	0
" North,	1826	William D. Herrick,	'80	'67	95	151	246	14	1	0	1	0	2	0	2	1	6
" ch. of South,	1858	George Lyman,	'51	'60	45	76	121	11	5	2	7	6	4	0	10	4	1
Andover, South,	1711	Charles Smith,	'47	'61	81	245	326	63	7	8	15	3	2	0	5	1	6
" West,	1826	James H. Merrill,	'39	'56	76	171	247	41	14	0	14	3	3	0	6	9	0
" Free,	1846	Edwin S. Williams,	'64	'70	45	131	176	50	6	7	18	1	8	0	9	2	3
" Ballard Vale,	1854	Henry S. Greene,	'37	'55	12	43	55	3	1	0	1	0	0	1	0	3	0
" Theo. Sem.,	1865	Professors, a.p.			37	42	79	11	3	3	6	0	3	0	3	1	1
Arlington,	1842	Dan'l R. Cady, D.D.	'45	'56	38	94	132	24	0	3	3	3	0	0	3	0	2
Ashburnham, 1st,	1760	Leo. S. Parker, a.p.	'38	'71	66	105	171	51	0	0	0	0	0	0	0	0	0
" 2d,	1860	None.			7	11	18	3	0	0	0	0	0	0	0	0	0
Ashby,	1776	James M. Bacon,	'46	'70	58	117	175	32	0	3	3	4	10	0	14	0	1
Ashfold,	1763	None.			56	106	162	20	1	1	2	3	2	0	5	0	0
Ashland,	1835	Marshall M. Outter,	'68	'68	42	97	139	25	1	1	2	1	2	0	3	1	1
Athol,	1750	Temple Cutler,	'61	'68	80	174	254	25	43	7	50	3	5	0	8	32	5
Attleboro', 1st, W.,	1712	John Whitehill, a.p.	'61	'68	27	72	99	13	2	1	3	6	2	0	2	1	0
" 2d, E.,	1748	None.			58	175	233	25	0	4	4	7	1	0	8	0	8
Auburn,	1776	Elnathan Davis, a.p.	'36	'60	57	95	152	50	0	4	4	2	2	0	4	0	0
Ayer,	1861	F. J. Fairbanks, a.p.	'64	'72	19	42	61	15	0	5	1	3	0	4	0	0	0
Barnstable, West,	1816	Henry A. Goodhue,	'63	'63	20	49	69	10	0	0	0	1	1	0	2	0	0
" Centreville,	1840	Edmund Squire, a.p.	'67	'69	29	74	103	17	4	2	6	2	3	0	5	3	2
" Hyannis,	1854	None.			10	8	18	5	0	0	0	1	0	0	1	0	0
Barre, Kv. Cong.,	1827	Edwin Smith,	'65	'60	53	129	182	25	0	4	4	3	0	7	0	2	200
Becket,	1758	None.			17	39	56	25	4	1	5	1	1	0	2	4	1
" North,	1849	J. Jay Dana, a.p.	'35	'66	43	69	112	32	1	0	1	3	5	0	8	1	1
Bedford,	1730	Edward Chase,	'63	'69	39	109	148	64	7	0	7	2	1	0	3	3	1
Belchertown,	1737	Joseph W. Lyman,	'71	'71	92	192	284	60	1	1	2	7	13	0	20	0	6
Belmont, Waverley,	1865	Josiah W. Turner,	'37	'66	8	15	23	3	0	0	0	0	0	0	0	0	0
Berkley, 1st,	1737	Jas. O. Barney, a.p.	'24	'68	55	85	140	17	0	1	0	1	0	0	1	1	0
" Trin. Cong.,	1848	J. Auetin Roberts,	'24	'56	9	25	34	0	0	0	0	0	2	0	2	0	0
Berlin,	1779	None.			58	95	153	41	1	3	4	4	0	9	4	1	3
Bernardston,	1834	T. A. Merrill, a.p.	'58	'65	16	35	51	13	1	0	1	0	0	0	0	0	0
Beverly, North,	1715	None.			70	8	22	80	8	0	0	0	1	0	1	0	0
" Dane st.,	1802	O. T. Lanphear, D.D.	'40	'67	81	172	253	6	4	7	11	7	0	15	2	1	420
" Wash'n st.,	1817	Chas. Van Norden,	'66	'68	45	123	168	3	1	4	2	1	0	3	0	0	8
Billerica,	1829	John M. Lord, a.p.	'57	'71	18	50	68	38	2	1	3	3	4	0	7	0	0
Blackstone,	1841	John E. Edwards,	'40	'62	18	34	52	3	1	0	1	0	3	0	3	1	2
Blanford,	1735	None.			32	60	92	6	1	1	2	2	8	0	10	1	2
Boston, Old South,	1669	{ G. W. Blagden, D.D. J. M. Manning, D.D.	'27	'56	106	246	352	18	2	20	9	7	0	16	10		140
" Dorchester, 2d,	1809	James H. Means,	'48	'48	91	239	330	15	4	19	10	7	1	18	4	6	295
" Park st.,	1809	Wm. H. H. Murray,	'68	'68	340	680	1020	250	45	28	73	3	28	0	31	16	6
" Union,	1822	{ N. Adams, D.D. Henry M. Parsons,	'29	'54	124	319	443	0	0	0	3			3	0	0	
" Phillips, South,	1823	Ed. K. Alden, D.D.	'50	'59	126	271	397	60	12	16	28	5	13	0	18	8	4
" Salem and Mariners',	1827	S. H. Hayes, a.p.	'44	'70	50	75	125	24	21	45	2	17	0	19			186
" Berkeley st.,	1827	William B. Wright,	'62	'67	166	341	507	25	24	40	1	20	0	21	12	14	600
" Vil. Dorchester,	1829	Wm. B. Clarke, a.p.	'55	'71	35	82	117	24	2	1	3	3	5	0	8	2	0
" Elliot, Highl'ds,	1834	{ A. C. Thomp'n, D.D. B. F. Hamilton,	'42	'42	125	261	386	160	4	11	15	6	90	0	96	0	13
" Central,	1835	John De Witt,	'65	'69	106	251	356	12	8	20	7	11	0	18	3		370
" Maverick, East,	1836	D. W. Waldron, p.c.	'67	'71	161	353	514	7	6	13	4	13	0	17	3	5	
" Mt. Vernon,	1842	{ Edw. N. Kirk, D.D. Sam'l E. Herrick,	'28	'42	192	391	583	3	7	10	11	23	0	34	1	4	250
" Shawmut,	1845	Edw. B. Webb, D.D.	'50	'60	161	328	489	56	39	12	51	0	11	0	11		10
" Vine st.— Highlands,	1857	John O. Means, D.D.	'51	'57	81	184	265	37	5	11	16	4	14	0	18	1	7
" Trin. Neponset,	1859	Rowland H. Allen,	'65	'70	26	49	75	6	8	10	18	2	2	0	4	2	10
" E. st.— South,	1860	Edward A. Rand,	'65	'67	82	163	245	50	15	32	4	2	2	8	8	5	331
" Chambers st.,	1861	Pastors of Old South.					121		1	11	12			8			456
" Cottage st.— Ward 16,	1867	Fred'k R. Abbe,	'57	'71	13	28	41	3	2	8	10	1	0	0	7	0	1
" Highland,	1869	A. E. Dunning,	'70	'70	38	60	98	3	21	7	28	1	0	0	1		450
" Walnut Av.— Highlands,	1870	Albert H. Plumb,	'58	'72	36	48	84	0	0	84	84	0	0	0	0	0	0

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'rs.				Admt'd		Removals			BAPT.			
					Jan. 1, 1871.		TOTAL.	Absent.	1870.		1870.		1870.				
					Male.	Female.			Letter.	Total.	Deaths.	Disch.	Excom.	Total.	Adults.	Infants.	
E. Bridgewater, Un.	1826	Austin Dodge, a.p.	'86	'70	58	82	140	21	4	4	8	3	4	0	7	3	110
Easthampton, Ist.	1786	Aaron M. Colton,	'40	'53	86	184	270	13	19	17	36	4	5	0	9	12	240
" Payson,	1852	Sam. T. Seelye, D.D.,	'46	'63	126	247	373	35	4	9	13	1	11	0	12	3	380
Easton, Unknown		D.W. Richardson, a.p.	'62	'69	38	98	136	37	0	0	0	1	0	0	1	0	143
Edgartown,	1641	Edson J. Moore, a.p.	'61	'70	33	72	105	0	1	0	1	2	0	0	2	0	75
Egremont, South,	1816	Horace P. Shapleigh,	'69	'69	49	87	136	28	0	5	5	2	5	0	7	0	160
Enfield,	1790	Edward C. Ewing,	'53	'67	63	147	210	32	4	0	4	5	0	0	5	3	453
Erving, Ev. Cong.,	1832	S. L. Hobbs, a.p.	'54	'69	16	21	37	5	3	1	4	1	2	0	3	3	108
Essex, Ist.	1681	D. Allen Morehouse,	'65	'70	39	94	133	5	0	2	2	4	4	0	8	0	1261
Everett,	1861	Albert Bryant,	'65	'69	28	61	89	15	2	5	7	0	4	0	1	4	2220
Fairhaven,	1794	None.			55	162	217	44	7	1	8	5	2	0	7	5	0225
Fall River, Ist.	1816	William W. Adams,	'60	'64	49	157	206	61	2	1	3	2	1	0	3	2	8430
" Central,	1842	Michael Burnham,	'70	'70	112	183	265	45	2	4	6	6	10	0	16	1	403
Falmouth, Ist.	1708	Henry K. Craig,	'55	'71	68	155	223	40	4	0	4	6	2	0	8	0	180
" East,	1821	None.			30	44	74	8	0	1	1	0	0	0	0	0	50
" North,	1833	Caleb W. Piper, a.p.	'42	'69	30	61	91	21	2	0	2	1	0	0	3	0	50
" Waquoit.	1849	Jas. R. Cushing, a.p.	'29	'71	31	73	104	19	1	1	1	1	1	0	1	1	40
Fitchburg, Calv.,	1768	None.			123	234	357	40	2	3	5	3	23	0	26	0	210
" Rollstone,	1868	Leverett W. Spring,	'68	'68	74	126	230	11	5	31	36	2	2	0	4	3	750
Foxborough,	1779	Bernard Paine, a.p.	'67	'71	55	169	224	21	0	2	2	2	10	0	11	0	320
Framingham, Plym.	1701	L. R. Eastman, jr.	'62	'71	79	204	283	26	0	2	2	7	10	0	17	1	4220
" Saxonville, Edw.	1855	Charles Jones,	'35	'70	36	99	135	53	0	3	3	4	3	0	7	0	1101
Franklin,	1737	Luther Keene,	'63	'67	73	147	220	29	0	5	5	3	0	0	8	0	6180
" South,	1855	Josiah Merrill, a.p.	'48	'67	8	25	33	3	1	0	1	1	0	0	1	0	30
Freetown, Assonet,	1807	G. W. Hathaway, a.p.	'33	'71	20	34	54	4	1	0	1	0	0	0	1	1	90
Gardner, Ist.	1786	John E. Wheeler,	'69	'69	84	183	267	44	4	3	7	6	1	1	8	3	3250
Georgetown,	1732	Charles Beecher,	'44	'57	42	115	157	25	0	0	1	2	0	0	2	0	178
" Orth. Memo.,	1864	D. Dana Marsh,	'68	'68	36	86	122	7	14	3	17	1	0	0	0	11	1150
Gill,	1793	E. S. Potter, a.p.	'43	'68	14	42	56	10	4	2	6	2	0	0	2	4	021
Gloucester, West,	1716	C. D. Pigeon, a.p.	'68	'12	13	25	0	0	0	0	0	0	0	0	0	0	50
" Harbor, Ev.,	1829	S. Willard Segur,	'62	'71	55	120	175	26	48	7	55	2	6	0	8	26	8230
" Lanesville,	1830	Teel, a.p.	'71	'71	24	54	78	7									180
Goshen,	1780	Townsend Walker,	'44	'68	17	47	64	0	4	1	5	0	4	0	4	3	070
Grafton,	1731	John H. Windsor,	'58	'68	63	151	214	64	4	0	4	3	4	0	7	2	193
" Saundersville,	1800	Alvan J. Bates,	'49	'68	12	32	48	7	3	4	1	2	0	3	2	2	209
Granby,	1762	Rufus Emerson,	'63	'71	68	137	205	25	9	1	10	2	8	0	10	3	12246
Granville, East,	1747	Nelson Scott, a.p.	'46	'70	20	46	66	5	0	0	4	1	0	5	0	0	40
" West,	1786	None.			24	40	64	13	2	6	8	1	6	0	7	0	1102
Gt. Barrington, Ist.	1743	Everts Scudder,	'59	'67	59	139	198	5	3	8	1	9	0	10	1	5	
" Housatonic,	1841	None.			32	62	94	17	2	4	6	1	6	0	7	1	0143
Greenfield, Ist.	1754	None.			27	52	79	13	1	2	3	1	1	0	2	1	290
" 2d,	1817	Samuel H. Lee,	'62	'67	68	129	197	12	7	17	24	1	9	0	10	3	395
Greenwich,	1749	Edw. P. Blodgett,	'43	'43	39	101	140	33	0	0	0	2	4	0	6	0	150
Groton,	1664	Jeremiah K. Aldrich,	'63	'70	62	153	215	30	4	5	9	5	6	0	11	2	3130
Groveland,	1727	John C. Paine,	'38	'70	33	91	124	0	3	2	5	2	2	0	4	3	1220
Hadley, Ist.	1659	Rowland Ayres,	'48	'48	56	115	171	24	2	2	4	7	9	0	16	1	3140
" 2d North,	1831	Warren H. Beaman,	'41	'41	42	97	139	22	7	3	10	3	2	0	5	3	1185
" Russell,	1841	Edward S. Dwight,	'44	'64	27	70	97	16	0	2	2	7	3	0	10	0	85
Halifax,	1734	William A. Fobes,	'55	'66	23	48	71	4	2	0	2	1	3	0	4	2	0174
Hamilton,	1714	None.			47	77	124	32	0	0	0	4	7	0	11	0	0120
Hanover, Ist.	1728	C. W. Allen, a.p.	'33	'71	10	39	49	14	1	0	1	0	0	0	0	0	280
" 2d, FourCorns,	1854	T. D. P. Stone, a.p.	'43	'71	19	35	54	11	1	0	1	2	1	0	3	0	1
Hanson,	1748	S. L. Rockwood, a.p.	'40	'71	8	20	28	5	0	0	0	0	0	2	2	0	0
Hardwick, Ist Calv.	1736	E. W. Merritt, a.p.	'66	'70	18	47	65	5	1	0	1	0	0	0	1	0	960
" Gilbertville,	1867	Willard D. Brown,	'70	'70	6	19	25	1	0	0	0	0	3	0	3	0	269
Harvard,	1733	George H. Pratt,	'66	'66	38	95	133	27	26	6	32	4	0	0	4	15	0125
Harwich,	1747	C. H. Whitney, a.p.	'71	'71	10	37	47	4	0	0	0	0	0	0	1	0	2105
" Port, Pilgrim,	1855	Henry C. Fay,	'58	'70	13	40	53	6	7	0	9	1	0	1	2	1	200
Hatfield,	1670	John P. Skecle,	'50	'70	78	148	226	14	1	2	3	4	7	0	11	0	8156
Haverhill, West,	1735	Ephraim W. Allen,	'43	'66	40	70	110	23	3	4	7	2	0	0	2	1	008
" East,	1744	None.			5	11	16	3	0	0	0	0	0	0	1	0	066
" Centre,	1833	Charles M. Hyde,	'62	'70	61	159	220	13	0	1	1	7	0	10	0	0	156
" North ch.	1859	R. H. Seelye, D.D.	'43	'60	90	189	279	14	4	7	11	5	6	0	11	1	350
Hawley, Ist, East,	1778	Henry Seymour, a.p.	'43	'70	24	43	67	22	0	3	3	1	8	6	9	0	269
" West,	1825	None.			13	21	34	4	0	0	0	4	0	4	0	0	60
Heath,	1785	None.			8	17	25	0	0	0	0	1	0	0	1	0	0
Hingham, Ev. Con.,	1847	None.			17	33	50	1	1	1	2	0	2	0	2	0	295
Hinsdale,	1795	Ephraim Flint, Jr.,	'67	'67	82	136	218	22	43	8	51	7	4	0	11	19	020
Holden,	1742	Wm. P. Paine, D.D.,	'33	'33	77	169	246	45	1	0	1	9	3	0	12	1	0200

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Adm'to		Removals		BAPT.					
					Jan. 1, 1871.				1870.		1870.		1870.					
					Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Transf.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.		
Holland.	1765	Daniel J. Bliss,	'68	'68	16	28	44	10	0	0	2	2	0	4	0	50		
Holliston, 1st,	1728	Henry S. Kelsey,	'63	'70	140	203	433	25	3	0	3	16	16	3	29	3	305	
Lakeville, 1st,	1759	Chas. E. Cooledge,	'71	'71	20	42	62	17	0	0	0	0	0	1	0	1	90	
" 2d,	1849	John L. K. Trask,	'67	'67	80	184	264	18	64	27	91	1	5	0	6	40	6369	
Hopkinton,	174	George H. Ide,	'69	'69	61	120	181	25	2	2	4	1	1	0	2	1	3245	
Hubbardston,	1770	John M. Stowe,	'55	'70	42	92	134	28	0	2	2	1	1	0	0	0	160	
Huntington, 1st	1778	Ezekiel Dow, a.p.	'45	'68	34	56	90	13	3	3	6	2	2	1	6	2	190	
" 2d,	1846	John H. Bisbee,	'34	'67	25	61	86	14	3	2	5	1	3	0	4	2	95	
Hyde Park,	1863	Perley B. Davis,	'62	'67	57	99	156	16	22	22	1	3	0	1	0	9250		
Ipswich, 1st,	1634	Thomas Morong,	'54	'68	43	155	198	35	5	4	9	7	3	0	10	4	175	
" South,	1747	William H. Pierson,	'68	'68	29	137	166	41	0	2	2	0	0	0	0	0	150	
" and Rowley																		
Linebrook,	1749	Benjamin Howe,	'45	'71	25	35	60	17	0	0	0	1	0	0	1	0	35	
Kington,	1828	Jos. Peckham, a.p.	'42	'42	17	53	70	13	1	0	1	0	0	0	0	0	54	
Lakeville,	1725	Chas. E. Cooledge,	'36	'69	40	60	100	25	0	6	2	0	0	2	5	0	90	
Lancaster,	1839	A. P. Marvin, a.p.	'44	'70	37	84	121	36	0	3	3	3	0	0	0	0	54	
Lancasterborough,	1764	Chas. E. Cooledge,	'58	'63	10	32	42	14	2	2	4	2	0	0	2	2	1	59
Lawrence, Lawr. st.	1847	Caleb E. Fisher,	'43	'59	139	299	438	5	4	9	4	5	0	9	5	0	425	
" Central,	1849	William E. Park,	'67	'67	176	338	514	350	10	5	15	0	0	0	0	0	925	
" Elliot,	1845	Theodore T. Munger,	'55	'71	39	77	116	16	5	3	8	1	4	0	5	3	145	
" South,	1868	Leo. Z. Ferris, a.p.	'65	'70	21	38	59	4	0	3	3	1	2	0	3	0	136	
" Free,	1868	Albert Watson,	'71	'71	24	44	68	3	5	4	9	0	4	0	4	0	95	
Lee,	1870	Nahum Gale, D.D.,	'42	'55	145	272	417	58	6	4	10	8	10	0	18	2	8330	
Leicester, 1st Cong.	1721	Amos H. Cooledge,	'57	'57	94	153	247	42	0	4	4	5	10	0	15	0	1235	
Lenox,	1769	G. M. Smith, a.p.	'59	'66	59	130	189	30	1	1	2	3	11	0	4	1	75	
Leominster,	1822	William J. Batt,	'59	'65	121	233	354	49	43	14	57	11	1	0	32	33	4270	
Leverett,	1784	J. P. Watson, a.p.	'62	'68	37	67	104	16	0	3	7	10	1	0	6	0	139	
Lexingt'n, Hancock,	1808	Edward G. Porter,	'68	'68	14	33	47	4	0	3	2	1	0	0	1	0	65	
Lincoln, 1st,	1747	H. J. Richardson,	'60	'60	26	55	81	14	1	0	1	2	1	0	3	0	123	
Littleton,	1840	None.	'60	'60	21	29	50	9	1	0	1	0	3	0	0	0	80	
Longmeadow,	1716	John W. Harding,	'50	'50	34	95	129	7	8	2	10	1	0	0	2	0	105	
" East,	1829	Albert I. Dutton,	'63	'69	31	71	102	22	22	7	23	2	5	0	7	1	53	
Lowell, 1st Cong.,	1826	Smith Baker,	'63	'71	93	315	408	107	26	21	47	7	17	0	26	13	431	
" Appleton st.	1830	John M. Greene,	'57	'70	63	222	285	80	2	5	7	5	12	0	17	0	329	
" John st.,	1839	E. B. Foster, D.D.,	'41	'66	62	185	247	45	11	5	16	7	7	0	14	6	255	
" Kirk st.,	1845	Charles D. Barrows,	'71	'71	100	208	308	10	10	20	3	7	0	0	10	7	331	
" High st.,	1846	Owen Street,	'43	'57	80	138	218	53	1	0	1	3	9	0	12	1	490	
Ludlow,	1790	Chester L. Cushman,	'59	'66	39	88	127	18	1	0	1	3	9	0	3	0	150	
" Mills,	1867	None.	'66	'66	4	14	18	0	8	0	8	0	3	0	3	10	0	36
Lunenburg,	1835	William H. Dowden,	'63	'70	4	58	98	13	9	12	21	0	2	0	2	4	1150	
Lynn, 1st,	1632	None.	'63	'70	58	161	219	10	14	4	18	4	0	4	7	1	1212	
" Central,	1850	Albert H. Currier,	'62	'65	38	114	152	26	2	11	13	2	9	0	11	2	3283	
" Chestnut st.,	1857	W. Patterson, a.p.	'70	'69	10	42	52	0	0	0	0	0	0	0	0	0	120	
" North,	1869	J. M. Whit'n, P.R.D. a.p.	'65	'69	22	68	90	5	2	4	6	0	0	0	0	1	140	
Lynnfield, Cen. Ev.	1720	Oliver P. Emerson,	'71	'71	22	55	77	13	2	1	4	1	1	0	2	3	100	
" 2d,	1854	Jacob Hood, a.p.	'59	'65	3	18	21	6	3	0	3	0	0	0	1	0	65	
Malden, 1st,	1640	Adison P. Foster,	'66	'71	95	181	276	47	1	15	16	3	9	0	12	0	1468	
Manchester, Or. Con.	1716	Geo. L. Gleason,	'66	'69	54	158	212	29	6	3	2	6	0	8	3	0	1236	
Mansfield,	1838	Jacob Ide, jr.	'56	'56	42	78	120	10	1	0	1	1	0	2	1	7	171	
Marblehead, 1st,	1684	Benjamin K. Allen,	'29	'54	45	292	337	37	2	0	2	2	0	0	0	0	9580	
" 3d,	1855	E. A. Lawrence, D.D.	'39	'68	16	66	82	4	0	0	0	0	0	0	0	0	140	
Marion,	1793	Leander Cobb,	'27	'41	43	63	106	16	2	0	2	6	0	0	8	2	129	
Marlboro' Un.,	1826	Charles K. Treat,	'70	'70	63	154	217	20	7	9	16	0	3	0	3	3	250	
Marshfield, 1st,	1835	Ebenezer Alden, jr.	'43	'50	14	54	68	4	2	0	2	0	0	0	2	0	147	
" 2d, East,	1835	James C. Seagrave,	'51	'70	22	32	54	5	0	3	3	0	0	0	0	0	80	
Mattapoisett,	1736	Edward G. Smith,	'69	'71	45	95	140	30	5	1	6	7	4	0	11	3	515	
Maynard,	1852	W. Hazlewood, a.p.	'69	'70	46	58	104	23	0	0	0	7	9	0	16	0	280	
Medfield, 2d Cong.	1828	J. M. K. Eaton, a.p.	'41	'69	27	87	114	15	0	0	0	4	0	0	4	0	110	
Medford, 1st Tr.	1823	James T. McCollom,	'64	'65	55	134	189	42	9	8	8	1	2	0	3	0	203	
" Mystic,	1847	Solon Cobb,	'64	'69	59	129	179	16	1	7	8	4	6	0	10	1	170	
Medway, 1st, E.,	1714	Eph. O. Jameson,	'60	'71	46	92	138	21	0	0	0	3	1	0	4	0	2110	
" 2d, West,	1750	Jacob Ide, D.D.	'14	'14	100	207	307	17	2	2	4	3	7	0	10	0	2472	
" Village,	1838	Stephen Knowlton,	'28	'65	66	170	236	45	4	3	7	2	5	0	7	3	2160	
Melrose,	1848	David Sanford,	'68	'68	46	99	145	29	2	7	9	6	5	1	12	2	237	
Methuen, 1st,	1729	Thomas G. Grassie,	'67	'67	46	114	160	24	5	7	3	2	0	5	2	4	185	
Middleboro', 1st,	1694	Eph. N. Hidden, a.p.	'41	'70	96	165	262	41	4	3	5	0	4	0	4	4	260	
" North,	1748	H. L. Edwards, a.p.	'57	'68	37	107	144	8	2	4	6	5	3	0	8	2	150	
Middleboro', Cent'l,	1847	Ellis K. Drake,	'68	'71	53	131	184	23	0	0	0	1	2	0	3	0	175	

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Adm't'd		Removals			BAPT.				
					Jan. 1, 1871.				1870.		1870.			1870.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Discon.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.	
Middlefield,	1783	Charles M. Pierce,	'68	'68	43	59	102	18	0	0	0	3	3	1	7	0	100	
Middletown,	1729	Lucian H. Frary,	'69	'69	38	95	133	9	9	4	13	1	1	0	2	6	150	
Milford, 1st Cong.	1741	S. C. Kendall,	'54	'68	71	185	256	40	16	11	27	6	4	0	16	15	373	
Milbury, 1st	1747	Geo. A. Putnam, a.p.	'60	'71	46	105	151	33	1	2	3	6	5	10	1	16	0	1,200
" 2d,	1827	Stacy Fowler,	'62	'66	52	145	197	32	3	18	11	2	3	0	5	1	125	
Milton, 1st,	1678	Albert K. Teele,	'44	'50	39	75	114	32	1	0	1	2	0	0	0	0	68	
" 2d, Railway,	1843	Albert K. Teele, a.p.	'44	'65	8	27	35	8	0	0	0	1	0	0	1	0	115	
Monson,	1762	Charles B. Sumner,	'68	'68	76	162	238	37	0	10	10	3	10	0	13	0	2,200	
Montague, 1st,	1752	Edward Norton,	'64	'64	60	114	174	15	7	8	15	3	6	1	10	5	1,150	
Monterey,	1750	None.			28	70	98	22	0	0	0	3	3	0	6	0	151	
Montgomery,	1797	No public services.			2	7	9	0	0	0	0	1	0	0	1	0	0	
Nantucket,	1711	S. D. Hosmer, a.p.	'56	'62	45	247	282	58	3	5	8	9	5	3	17	2	0	90
Natick, 1st Cong.,	1802	F. N. Peloubet, p.e.	'57	'71	104	201	305	40	1	7	7	8	1	0	9	0	1,467	
" John Elliot, So.	1859	S. C. Strong, a.p.	'54	'68	17	38	55	13	2	1	0	1	0	0	3	1	105	
Needham, Wellesley,	1798	George G. Phipps,	'68	'68	44	87	131	33	3	6	9	3	3	0	6	2	178	
" Grantville,	1847	James M. Hubbard,	'62	'68	24	44	68	13	1	0	1	1	4	0	1	2	74	
" Ev. Cong.	1857	Wm. B. Greene, a.p.	'55	'59	16	27	43	7	0	2	2	0	0	0	0	0	130	
New Bedford, 1st,	1696	Wm. B. Hammond,	'44	'70	11	15	26	8	1	3	4	0	0	0	0	0	100	
" North,	1807	A. H. Quint, d.d.	'53	'64	115	303	418	74	16	7	23	6	4	0	10	7	8,430	
" Trin.,	1831	Cassius M. Terry,	'71	'70	50	84	134	12	4	2	6	2	9	0	11	2	1,223	
" Pacific,	1844	None.			42	130	172	29	6	4	10	2	3	4	9	5	0	241
New Braintree,	1754	John Dodge,	'42	'71	17	70	87	16	0	2	2	0	4	0	4	0	56	
Newbury, 1st,	1635	L. Withington, d.d.	'16	'16	40	130	170	28	1	0	1	5	3	1	9	0	1,141	
" Byfield,	1706	Wm. S. Coggin, a.p.	'38	'68	35	65	100	28	0	0	0	3	3	0	6	0		
Newburyport, N'th,	1768	James Powell,	'69	'69	67	240	297	13	18	25	7	6	0	13	10		220	
" 4th,	1793	Randolph Campbell,	'35	'37	57	154	211	11	3	4	7	8	1	0	9	2	5	
" Belleville,	1805	Dan'l T. Fiske, d.d.	'47	'47	64	168	232	18	2	4	6	2	2	0	4	2	317	
" Whitefield,	1850	S. J. Spalding, d.d.	'46	'51	54	142	196	6	6	5	11	3	1	0	4	2	154	
New Marlboro', 1st,	1744	Sullivan F. Gale,	'69	'69	36	128	164	27	7	4	7	5	3	0	8	5	4,171	
" Southfield,	1794	None.			20	40	60	9	4	1	5	0	1	0	1	4	0	
" Mill River,	1871	Thomas Crowther,	'67	'71	12	26	38											
New Salem,	1845	David Eastman, a.p.	'40	'63	8	34	42		1	0	1	0	1	0	1	0	80	
Newtu'n, 1st Centre,	1664	Daniel L. Furber,	'47	'47	78	145	223	33	3	7	10	5	4	0	9	2	4,180	
" 2d, West,	1781	Henry J. Patrick,	'54	'60	75	136	210	39	3	19	13	4	2	6	3	3	3,320	
" Elliot,	1845	J. W. Wellman, d.d.	'51	'56	133	247	380	59	18	22	40	12	13	0	25	9	10,837	
" Auburndale,	1860	Calvin Cutler,	'62	'67	50	87	137	31	7	7	14	1	2	0	3	2	10,199	
" North Vill.,	1866	Samuel E. Lowrey,	'67	'67	20	48	68	15	11	7	18	1	4	1	6	3	9,177	
" Newtonville,	1866	Joseph B. Clark,	'61	'68	33	60	93	5	4	24	28	1	0	0	1	1	3,173	
Norfolk,	1839	Jesse K. Bragg,	'42	'69	19	38	57	9	0	1	1	0	1	3	4	0	3,80	
Northampton, 1st,	1661	William S. Leavitt,	'45	'67	143	350	493	56	8	7	15	11	14	0	25	1	8,800	
" Edwards,	1833	Gordon Hall, d.d.	'48	'52	101	221	322	12	3	15	18	1	4	0	5	1	0,196	
" Florence,	1861	Elisba G. Cobb,	'60	'66	50	124	180	36	1	9	10	0	13	0	13	1	300	
N. Andover, Ev.,	1834	None.			44	110	154	44	9	2	11	4	4	0	8	2	3,248	
Northborough,	1832	Horace Dutton, a.p.	'68	'70	28	63	91	36	2	3	5	3	2	0	5	1	0,175	
Northbridge, 1st,	1782	Thos. S. Norton, a.p.	'46	'59	23	60	92	16	1	0	1	2	0	0	2	0	1,100	
" Whitinville,	1834	John K. Thurston,	'59	'71	76	131	207	50	1	3	4	2	5	0	7	0	1,295	
N. Bridgewater, 1st,	1740	Henry A. Stevens,	'61	'68	84	167	251	18	1	7	25	3	7	0	10	8	2,306	
" So., Campello,	1837	Charles W. Wood,	'39	'58	78	112	190	16	0	1	1	1	1	2	0	3	0,280	
" Porter, Ev.,	1850	None.			93	175	268	6	7	13	5	5	0	0	10	0	0,350	
N. Brookfield, 1st,	1752	G. H. De Bevoise,	'65	'68	100	191	291	43	3	5	8	5	2	0	7	3	1,805	
" Union,	1854	None.			49	81	121	22	2	3	5	1	4	0	5	0	0,125	
Northfld. Tr. Cong.	1825	Theodore J. Clark,	'42	'70	21	38	59	4	2	2	4	0	4	0	4	2	0	90
North Reading,	1720	None.			11	44	55	4	0	5	5	0	0	0	0	0	90	
Norton,	1832	None.			38	89	127	47	1	0	1	0	0	0	0	0	1,130	
Oakham,	1773	Alpna Morton, a.p.	'44	'71	69	152	218	38	0	0	0	7	2	0	9	0	0,330	
Orange, North,	1843	John H. Garman,	'47	'66	12	23	35	9	7	0	0	0	1	0	1	5	0	60
" Central,	1846	None.			42	99	141	23	2	2	4	4	2	0	6	2	0	
Orleans, East,	1719	Chas. E. Harwood,	'71	'71	20	98	118	15	0	0	0	0	0	0	0	0	0,150	
Otis,	1779	Edw. F. Abbott, a.p.	'70	'70	15	51	66	14	0	8	0	0	2	0	2	7	0	205
Oxford,	1821	Thomas E. Babb,	'69	'71	64	117	181	19	0	1	3	7	0	10	0	0	5,146	
Palmer, 1st,	1753	Theo. A. Leete, a.p.	'45	'70	20	63	73	36	0	3	3	2	4	0	6	0	1,120	
" 2d,	1847	H. M. Fullerton,	'68	'68	39	86	125	26	0	4	4	1	6	0	7	0	1,189	
Paxton,	1767	Thomas L. Ellis,	'59	'71	24	56	80	17	0	1	1	1	1	0	2	0	0,150	
Peabody,	1713	George N. Anthony,	'55	'69	78	206	284	28	1	2	3	1	2	0	3	1	3,694	
Pelham,	1837	No public services.																
" Packardville,	1870	William K. Vail,	'66	'71	9	14	23	0	0	0	0	0	0	0	0	0	80	
Pepperell,	1747	Horace Parker,	'61	'70	101	201	302	44	8	13	21	3	7	0	10	5	3,245	
Peru,	1770	Hiram W. Gilbert,	'41	'69	44	67	111	1	5	1	6	7	1	2	0	3	1	4
Petersham,	1823	Abijah Stowell, a.p.	'44	'68	23	67	90	16	2	1	3	3	4	3	10	1	2	90

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.			
					Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	EXCOM.	TOTAL.	Infants.	IN SAB. SCHO.
Phillipston,	1785	Charles F. Morse,	'60	'71	55	98	153	26	2	1	3	4	0	4	1	204
Pittsfield, 1st,	1764	John Todd, D.D.,	'27	'42	5	12	17	0	0	0	0	0	0	0	0	6,559
" 2d,	1846	Amos G. Beman, a.p.	'40	'70	88	257	345	31	2	3	5	2	5	0	7	4,50
" South,	1850	None.														5,191
Plainfield,	1786	Solomon Clark, a.p.	'41	'58	65	82	147	29	0	1	1	4	11	0	15	0,189
Plym'th, 2d, South,	1738	S. W. Cozens, D.D., a.p.	'32	'68	26	57	83	3	3	0	3	5	0	0	5	2,3
" 3d,	1801	Geo. A. Tewksbury,	'63	'70	71	194	265	60	0	1	1	3	9	3	0	1,85
" 4th, Ch'nville,	1818	R. F. Lawrence, a.p.	'34	'70	55	91	146	7	1	8	7	1	6	8	0	1,7
" 5th,	1862	None.			39	72	111	11	0	0	0	2	0	6	2	0,7
Plympton,	1698	Philip Titcomb, a.p.	'47	'68	21	74	95	17	0	0	0	4	1	0	5	0,96
Prescott,	1828	David Bancroft,	'38	'58	17	29	46	10	0	2	2	0	2	0	2	0,7
Princeton, 1st, C'tre,	1764	None.			45	104	149	24	7	1	8	7	1	6	8	4,164
Provincetown,	1714	None.			13	47	60	0	0	0	0	0	0	0	0	0,120
Quincy. Ev. Cong.	1832	James E. Hall,	'67	'68	34	107	141	20	7	3	10	1	2	1	4	4,295
Randolph, 1st,	1731	John C. Labaree,	'63	'65	43	98	141	12	0	0	0	4	0	4	0	2,02
" 2d, East,	1818	No public services.			17	30	47	5	0	0	0	2	3	0	5	0,0
" Winth'p, E.,	1856	E. Russell, D.D.,	'36	'57	42	93	135	5	0	0	0	3	0	3	0	6,215
Raynham,	1731	Erastus Maltby, a.p.	'24	'70	47	97	144	39	0	0	0	2	3	0	2	0,117
Reading, Old So.,	1770	None.			42	104	146	14	0	0	0	4	3	0	7	1,200
" Bethesda,	1849	William H. Wilcox,	'51	'57	51	158	209	21	3	2	5	4	13	9	17	3,026
Rehoboth,	1721	H. D. Woodworth, a.p.	'60	'70	50	95	145	21	0	0	0	1	1	0	2	0,110
Revere,	1828	Theo. P. Sawin, a.p.	'43	'69	7	27	34	14	3	0	3	1	0	0	1	0,60
Richmond,	1765	Lupton W. Curtis, a.p.	'69	'71	24	50	83	16	0	0	6	3	3	0	6	3,1
Rochester, Centre,	1703	Nelson Clark,	'44	'71	22	66	88	22	0	1	1	3	1	0	4	0,59
" North,	1753	Wm. W. Baldwin,	'70	'70	2	12	14	5	1	3	4	6	0	0	1	0,30
Rockport, 1st,	1755	C. C. McIntire, a.p.	'71	'90	227	317	537	27	936	7	0	0	0	0	7	12,6
Rowley,	1839	Lyman H. Blake,	'67	'69	46	84	130	8	13	5	18	4	2	0	6	9,2
Royalston, 1st,	1766	John P. Cushman,	'60	'70	40	85	125	19	3	3	6	0	13	0	13	2,7
" 2d, South,	1837	Walter Rice, a. p.	'65	'68	47	78	125	10	11	1	12	2	4	0	6	10,0
Rutland,	1720	Henry Cummings,	'51	'66	63	126	189	33	4	5	9	3	2	0	5	4
Salem, Tabernacle,	1829	Chas. Ray Palmer,	'60	'60	54	205	219	31	0	8	17	9	4	0	13	4,299
" South,	1735	B. Emerson D.D. Edw. S. Atwood,	'65 '56	'65 '64	96	294	390	19	2	1	5	2	0	7	13	4,450
" Crombie st.	1832	Hugh Elder,	'68	'68	42	179	221	28	2	8	10	13	4	0	17	0,3
Sally's, R'ky Hill,	1718	Wm. D. Corken, a.p.	'71	'71	4	8	12	2	0	0	0	1	0	0	1	0,0
Sandisfield,	1756	Elbridge Bradbury,	'39	'69	40	106	155	48	3	6	1	3	0	4	2	0,150
Sandwich,	1639	Fred. Oxnard, p.e.	'61	'71	44	118	162	45	2	0	4	1	3	0	4	5,75
" Monument,	1833	None.			5	19	24	5	0	0	0	1	0	0	1	0,20
Saugus Centre,	1732	Francis V. Tenney,	'45	'69	19	37	56	7	4	2	6	0	3	0	3	0,120
Selkuate,	1835	Thos. S. Robie, a.p.	'59	'70	18	54	72	6	0	0	0	0	0	0	0	0,95
Seekonk, (and East Providence,)	1623?	None.			73	99	172	27	7	0	7	3	13	2	18	7,0
Sharon, 1st Cong.	1741	S. Ingersoll Briant,	'68	'68	30	79	109	17	0	0	0	2	1	0	3	0,100
Sheffield,	1735	Mason Noble, jr.	'69	'69	31	107	138	16	4	4	8	3	10	0	13	1,3
Shelburne, 1st,	1770	A. F. Marsh,	'67	'70	60	99	159	7	0	5	5	6	0	6	0	1,160
" Falls,	1850	Edward E. Lamb,	'59	'69	58	117	175	24	17	6	23	3	6	0	9	8,5
Sherborn,	1685	Edmund Dowse,	'38	'38	50	97	147	17	1	0	1	0	0	0	1	3,150
Shirley, Village,	1828	H. A. Lounsbury,	'56	'70	19	55	74	20	3	3	6	0	3	0	3	0,90
Shrewsbury,	1723	E. Porter Dyer,	'39	'67	64	122	186	40	6	4	10	5	0	5	10	3,020
Shutesbury,	1742	None.			22	33	55	7	1	0	1	0	0	0	1	0,62
Somerset,	1861	Leander S. Coan, a.p.	'63	'71	17	28	45	12	9	1	10	1	0	0	1	6,1
Somerville, 1st., E.	1855	None.			103	196	299	1	9	10	4	3	0	7	0	1,512
" No. Winter Hill,	1864	None.			33	55	88	11	5	9	14	1	8	0	9	4,203
Southampton,	1743	Rufus P. Wells,	'46	'69	101	165	266	46	21	5	26	12	11	0	23	11,4
Southboro', Pip'm,	1831	John Colby,	'55	'65	34	75	109	12	0	2	2	1	7	8	15	0,0
" Southville,	1865	Wm. H. Phipps, a.p.	'66	'70	9	25	34	5	0	2	2	0	0	0	0	0,70
Southbridge,	1801	Edwin L. Jaggard,	'62	'69	40	118	164	39	1	9	10	4	3	0	7	1,3
South Hadley, 1st,	1733	J. Henry Bliss,	'69	'71	121	224	345	41	4	13	17	6	13	0	19	2,4
" Falls,	1824	George E. Fisher,	'50	'67	50	99	148	23	4	3	7	4	1	0	5	3,5
" Falls, 1st,	1824	Richard Knight,	'37	'56	44	104	148	41	2	9	11	4	9	1	14	2,8
Southwick,	1773	Timothy Lyman, a.p.	'50	'71	19	55	74	12	0	2	2	2	0	0	2	0,70
Spencer,	1744	None.			63	121	184	18	1	3	4	2	5	0	7	0,0
Springfield, 1st,	1637	Edward A. Read,	'71	'71	155	433	588	105	22	34	56	11	25	0	36	9,9
" Olivet,	1833	Luther H. Cone,	'54	'67	79	187	266	27	10	11	21	5	19	0	24	6,4
" South,	1842	S. G. Buck'gham, D.D.	'37	'47	119	239	358	30	16	21	5	10	0	15	2	10,566
" North,	1846	Richard G. Greene,	'56	'66	145	247	392	74	11	30	41	3	14	0	17	4,3
" Ind'n Orch'd	1848	Stephen Harris, a.p.	'61	'71	16	32	48	22	0	2	2	1	5	0	6	0,86
" Sanford st.,	1864	M. Van Horn, a.p.	'71	'71	19	22	41	4	2	0	2	0	3	0	3	0,42
Sterling,	1852	Lucian D. Mears,	'71	'70	28	54	82	17	2	8	10	0	1	0	1	2,0

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CH. MEMBERS.				Admt'd			Removals			BAPT.			
					Jan. 1, 1871.				1870.			1870.			1870.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disam.	Excom.	TOTAL.	Adults.	Infants.	IN S.A.B.	SCBS.
Stockbridge,	1734	E. Cornelius Hooker,	'60	'70	62	155	217		2	4	6	4	11	0	15	0	14	200
" Curtsville,	1824	George T. Dole, a.p.	'42	'64	21	44	65	16	1	1	2	1	2	0	3	0	2	85
Stoneham,	1729	None.			31	90	121	24	2	3	5	4	4	0	8	2	0	176
Stoughton, Ist,	1744	Thomas Wilson,	'48	'56	40	74	114	14	3	0	3	6	4	0	10	0	1	150
Sturbridge,	1736	M. L. Richardson,	'60	'67	76	158	234	38	0	2	2	8	4	0	12	0	0	139
Sudbury, Union,	1640	Phllander Thurston,	'69	'70	60	130	190	30	2	3	5	8	4	0	7	1	1	185
Sunderland,	1718	David Peck,	'52	'67	108	164	272	10	6	4	10	6	16	0	22	2	12	227
Sutton, Ist,	1720	Hiram A. Tracy, a.p.	'35	'71	56	135	191	32	43	4	47	3	1	0	4	28	5	133
Swampscott, Ist,	1846	Henry W. Jones,	'66	'71	11	47	58		2	4	6	2	2	0	2	0	1	250
Taunton, Ist, West,	1637	Thos. T. Richmond,	'32	'60	33	78	111	5	0	0	0	2	0	0	2	0	2	100
" Trin. Cong.,	1821	Erastus Maltby,	'24	'26	117	314	431	40	0	2	2	6	4	0	9	0	5	330
" Trin. Cong.,	1821	S. M. Newman,	'71	'71														
" Winslow,	1837	Mor'm'r Blake, D.D.,	'39	'55	69	135	204	44	1	2	3	0	0	2	1	3	3	15
" Ev. Cong., East,	1853	Fred. A. Reed, a.p.,	'48	'66	9	24	33	8	0	1	1	0	0	0	0	0	0	100
" Un. Whitenton,	1868	Isaac Dunham, a.p.,	'35	'68	26	49	75	6	4	7	11	0	2	1	3	4	6	200
Templeton,	1832	Lewis Sabin, D. D.,	'36	'37	32	54	86	14	3	1	4	2	3	0	5	1	2	130
Tewksbury,	1735	S. Franklin French,	'64	'71	42	94	136	42	1	0	1	2	0	0	2	0	1	133
Tisbury, Ist, West,	1673	W. H. Sturtevant, a.p.,	'53	'61	32	37	69	0	0	0	0	2	0	0	2	0	0	75
Tolland,	1797	Irem W. Smith,	'58	'70	40	61	101	27										70
Topsfield,	1693	James H. Fitts,	'59	'71	41	113	154	14	1	10	11	3	3	0	6	2	0	160
Townsend,	1734	Geo. H. Moss, a.p.,	'64	'70	72	158	230	32	4	6	10	3	9	0	12	2	1	140
Truro, Ist,	1711	Edward W. Noble,	'49	'49	30	54	84	18	2	0	2	0	0	0	2	1	0	120
" North,	1842	Sup. by Methodist.			3	11	14	4	0	0	0	0	0	0	0	0	0	0
Tyngsborough,	1868	Charles S. Brooks,	'69	'69	12	32	44	13	2	0	2	0	0	0	0	1	0	87
Upton,	1735	J. E. M. Wright,	'52	'71	74	173	247	47	0	0	0	3	1	0	4	0	0	271
Uxbridge,	1730	Thomas C. Blecoe,	'38	'68	44	129	173	47	0	1	1	0	1	0	1	0	1	234
Wakefield,	1645	Charles R. Bliss,	'59	'62	70	141	211	27	15	17	32	1	7	0	8	9	1	250
Walpole,	1626	No report.																
Waltham,	1820	Elnathan E. Strong,	'59	'65	48	135	183	23	2	15	17	2	6	0	8	2	9	190
Ware, Ist,	1751	William G. Tuttle,	'51	'61	40	86	126	26	4	0	4	5	10	0	15	2	0	130
" Ware,	1826	A. E. P. Perkins, D.D.,	'44	'55	95	219	314	46	15	9	24	8	6	0	14	8	4	350
Wareham,	1749	Isalah C. Thatcher,	'45	'70	33	89	122	15	0	4	4	8	0	0	3	0	0	150
Warren,	1745	Samuel J. Austin,	'57	'68	70	131	201	41	0	6	6	3	1	0	4	0	2	260
" West,	1866	E. G. Wicks, a. p.	'70	'70	22	25	47	7	0	1	1	0	1	0	1	0	1	82
Warwick, Tr. Cong.,	1829	Edward B. Bassett,	'57	'69	22	48	70	12	2	3	5	3	2	0	5	0	3	115
Washington, Un.,	1772	None.																0
Watertown, Phillips,	1855	None.			39	105	144	41	4	7	11	1	2	3	6	1	3	120
Wayland,	1828	None.			36	47	83	13	0	2	2	0	10	0	10	0	0	100
Webster,	1838	J. S. Batchelder,	'58	'71	52	122	174	11	12	3	15	1	2	0	3	5	6	290
Wellfleet, Ist,	1730	Samuel Fairley,	'50	'68	74	117	191	18	3	2	5	1	2	0	3	3	2	190
" 2d, South,	1835	J. W. C. Pike, a.p.,	'63	'69	34	56	90	6	0	0	0	4	0	0	4	0	0	90
Wendell, Centre, Ist,	1774	Bra'n'd B. Cutler, a.p.,	'37	'69	13	23	36	12	4	4	8	2	0	0	2	2	1	
Wenham,	1644	Will C. Wood,	'68	'70	30	64	94	14	0	1	1	3	3	0	6	0	1	140
Westborough,	1834	Heman P. DeForest,	'67	'71	97	220	317	45	3	8	11	8	6	0	14	1	1	300
West Boylston,	1796	W. Johnson, a. p.,	'65	'70	48	107	155	29	0	0	0	4	2	0	6	0	0	130
W. Brookfield, Ist,	1717	Richard B. Bull,	'54	'71	110	216	326	34	5	3	8	3	5	0	8	3	2	325
Westfield, Ist,	1879	E. H. Richardson,	'54	'67	98	259	357	23	9	11	23	9	9	0	18	7	1	
" 2d,	1836	Henry Hopkins,	'61	'66	101	174	275	24	17	11	24	4	11	0	15	12	2	363
Westford,	1828	Nathan R. Nichols,			28	79	107	11	0	0	0	3	1	0	4	0	0	75
Westhampton,	1779	Pilny F. Barnard,	'47	'70	84	115	199	28	1	5	6	7	8	0	15	0	0	125
Westminster,	1742	Wm. H. Cutler, a.p.,	'65	'70	57	117	174	23	0	0	0	5	5	1	11	0	2	130
W. Newbury, Ist,	1698	Nath'l Lasell, a.p.,	'69	'69	24	48	72	4	3	0	3	2	0	0	2	3	1	50
" 2d,	1731	None.			36	107	143	22	3	1	4	0	0	0	0	0	1	229
Westp't, Pac. Un.,	1858	Harford P. Leonard,	'63	'68	7	23	30	3	0	0	0	0	0	0	0	0	0	91
W. Roxb'y, S. Ev.,	1835	William S. Hubbell,	'68	'68	29	59	79	16	1	5	6	5	4	0	9	1	2	115
" Central, Jam. Pl.,	1853	None.			71	130	201	51	10	14	24	2	12	0	14	1	6	225
W. Springfield, Ist,	1698	None.			49	125	174	19	1	4	5	8	6	0	14	0	1	230
" Mittenaage,	1850	Henry M. Rogers, a.p.,	'71	'71	20	52	72	17	0	1	1	0	2	0	2	0	0	137
West Stockbridge,																		
" Centre,	1789	L. Pennell (retired),	'33	'54	15	27	42	5	0	0	0	1	11	0	12	0	0	
" Village,	1833	Charles F. Bradley,	'69	'69	33	78	111	12	30	12	62	0	4	0	4	3	0	209
Weymouth, Ist,	1623	Joshua Emery,	'35	'38	43	85	128	5	1	3	4	2	0	0	2	0	0	114
" 2d ch., South,	1723	George F. Stanton,	'66	'70	29	79	108	18	0	3	3	3	0	0	3	0	0	229
" Landing,	1811	None.			45	109	154	9	1	1	2	2	7	5	14	2	1	284
" Union, So.,	1842	Cooley, a.p.,	'71	'71	29	85	114	15	0	0	0	5	4	0	9	0	3	190
" Pilg'm, No.,	1852	L. B. Voorhees,	'71	'71	20	48	68	2	0	1	1	0	0	0	1	0	1	152
" East,	1869	E. P. McElroy,	'70	'71	97	155	252	37	0	0	0	1	0	0	1	0	1	270
Whately,	1771	John W. Lane,	'60	'60	52	93	147	19	0	4	4	6	13	0	19	0	5	110
Wilbraham,	1741	Martin S. Howard,	'56	'68	72	131	203	58	1	4	5	3	8	0	11	1	2	185

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Admt'd		Removals		BAPT.								
				Jan. 1, 1871.			1870.		1870.		1870.								
				Male.	Female.	TOTAL	Absent	Prof. Letter.	TOTAL	Deaths.	Disam.	Excum.	TOTAL	Adults.	Infants	IN SAE. SCHS.			
Wilbraham, South,	1785	E. B. Chamberlain.	'56	'69	40	71	111	25	13	0	13	2	3	0	5	8	0	80	
Williamsb'g, 1st,	1771	William W. Parker,	'58	'69	79	147	226	35	6	10	16	6	10	0	16	3	5	200	
" Haydensville,	1851	Jas. P. Kimball,	'57	'70	36	110	146	43	0	1	1	2	2	0	4	0	1	185	
Williamst'n 1st,	1763	A. Hopkins, a.p.	'69	'69	133	209	342	99	2	3	5	5	10	0	15	2	2	115	
" College,	1834	M. Hopkins, D.D.,	'36	'36	30	3	33	14	0	4	4	0	5	0	5	0	0	0	
" 2d, South,	1836	J. E. Woodbridge, D.D., a.p.	'35	'70	16	27	43	8	2	0	2	1	1	0	2	2	2	0	79
Wilmington,	1733	Benjamin A. Robie,	'66	'71	40	91	131	17	1	1	2	5	0	0	5	0	8	160	
Winchendon, 1st,	1762	W. W. Dow, a.p.	'66	'71	32	50	82	13	4	1	5	1	3	0	4	1	0	80	
" North,	1843	Davis Foster,	'65	'69	62	177	239	27	35	13	48	3	3	0	6	29	0	250	
Winchester,	1840	Edwin C. Biassell,	'71	'118	266	324	74	1	1	2	2	8	0	10	0	4	352		
Windsor,	1772	Benj. Ober, a.p.	'34	'70	15	17	32	13	0	1	1	2	3	0	5	0	0	65	
Woburn, 1st,	1642	None.			198	342	540	101	28	5	33	12	13	0	25	8	4	491	
" North,	1849	L. Thompson, a.p.	'38	'60	18	50	68	10	3	4	7	3	0	0	3	2	0	112	
Worcester, 1st,	1716	Royal B. Stratton,	'48	'67	182	402	584	80	6	10	16	4	17	0	21	3	3	880	
" Calvinist,	1820	Seth Sweetser, D.D.,	'36	'38	74	213	287	28	0	7	4	9	13	0	13	0	0	162	
" Union,	1836	E. Cutler, D.D.,	'50	'55	134	228	362	20	1	7	8	11	11	2	24	0	0	368	
" Salem st.,	1848	Charles M. Lamson,	'69	'71	89	189	278		2	2	4	8	16	0	20	2	0	410	
" Miss'n Chap.,	1862	H. T. Cheever, a.p.	'47	'64	18	28	41	8	1	2	3	0	1	0	1	1	1	218	
" Plymouth,	1869	G. W. Phillips, p.e.	'64	'71	99	153	252	0	12	29	31	1	1	0	2	4	2	450	
Worthington,	1771	Joseph F. Gaylord,	'67	'70	54	96	150	28	8	2	10	2	1	1	4	2	2	200	
Wrentham, 1st,	1692	W. R. Tompkins, a.p.	'56	'66	41	158	199	25	4	3	7	5	6	0	11	2	1	79	
Yarmouth, 1st,	1639	John W. Lodge,	'60	'68	49	119	169	6	2	0	2	1	0	0	1	1	1	2175	
" West,	1840	None.			4	18	22	5	0	0	0	1	0	0	1				

OTHER MINISTERS.

Edward Abbott, Ass't Editor
Congregationalist, Cambridgeport.
George E. Allen, East Somerville.
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Dorus Clarke, D.D., Boston.
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Dana Clayer, Wakefield.
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Jay Clizbe, Amherst.
Asahel Cobb, Sandwich.
Nathaniel Cobb, Evanglist, Kingeton.
Nathaniel Cogswell, Yarmouth.
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Sylvester R. Dole, Charlestown.
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Alfred Emerson, Lancaster.
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Robert W. Fuller, Stow.
Wakefield Gale, Easthampton.
Ebenezer Gay, Bridgewater.
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John W. Haley, Andover.
Ogden Hall.
Charles Hammond, Principal Academy, Monson.
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Rewell Harding, Auburndale.
Ell W. Harrington, North Beverly.

- Timothy A. Hazen, Housatonic.
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 Ed. R. Hodgman, Westford.
 Sidney Holman, Goshen.
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 Elihu Loomis.
 Chas. D. Lothrop, Amherst.
 Leonard Luce, Westford.
 Ephn. Lyman, Northampton.
 Giles Lyman, Winchendon.
 Wm. A. Mandell, Cambridge.
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 Chas. L. Mills, Jamaica Plain.
 Eli Moody, Montague.
 Sardis B. Morley, Pittsfield.
 M. A. Munson, Huntington.
 Ebenezer Newhall, Cambridgeport.
 Daniel P. Noyes, Secretary Home Evang., Boston.
 Calvin E. Park, teacher, West Boxford.
 Edwards A. Park, D.D., Prof., Andover.
 Henry W. Parker, Prof., Amherst.
 Francis B. Perkins, Jamaica Plain.
 Jonas Perkins, Braintree.
 John B. Perry, Univ. Lecturer, Cambridge.
 Austin Phelps, D.D., Prof., Andover.
 Winthrop H. Phelps, South Egremont.
- Lebbeus R. Phillips, Groton.
 John Pike, D.D. Rowley.
 Jeremiah Pomeroy, South Deerfield.
 Thomas S. Potwin, Amherst.
 Francis G. Pratt, Middleboro'.
 Henry Pratt, Dudley.
 Miner G. Pratt, Sec., Andover.
 L. Burton Rockwood, Sec. Am. Br. Soc. N. E. Branch, Boston.
 Augustine Root, 15 Cornhill, Boston.
 William L. Ropes, Librarian, Andover.
 Baalis Sanford, East Bridge-water.
 Enoch Sanford, Raynham.
 Wm. H. Sanford, Worcester.
 Roger M. Sargent, Godfrey, III.
 P. A. Schwarz, Missionary, Greenfield.
 Edwin Seabury, Boston.
 Julius H. Seelye, D.D., Prof., Amherst.
 L. Clark Seelye, Prof., Amherst.
 Alexander J. Sessions, Brookline.
 Wm. S. Smith, West Newton.
 Egbert C. Smyth, D.D., Prof., Andover.
 Chas. V. Spear, Prin. Institute, Pittsfield.
 Milan C. Stebbins, teacher, Springfield.
 Edward Strong, D.D., Pittsfield.
 Increase N. Tarbox, D.D., Sec. Am. Education Society, Newton or Boston.
 Jno. Tatlock, LL.D., Pittsfield.
 John L. Taylor, D.D., Prof. Theol. Sem., Andover.
 Josiah T. Temple, Framingham.
 James P. Terry, South Weymouth.
 J. Henry Thayer, Prof., Andover.
 Wm. M. Thayer, Sec. Mass. Temp. Alliance, Franklin.
 Richard Tolman, Tewksbury (now at Hampton, Va.).
 Samuel H. Tolman, Reading.
 Joseph Tracy, D.D., Sec. Mass. Colonization Soc., Beverly.
 George Traak, Anti-Tobacco-nist, Fitchburg.
 Selah B. Treat, Sec. A. B. C. F. M., Boston.
 James Tufts, Monson.
 William Tyler, Auburndale.
 Wm. S. Tyler, D.D., Prof., Amherst.
 John A. Vinton, Winchester.
 James W. Ward, Lakeville.
 Aaron Warner, D.D., Amherst.
 Oliver Warner, Sec. of the Commonwealth, Boston.
 Israel P. Warren, D.D., New-ton Centre.
 John S. Whitman, Williams-ton.
- John Whitney.
 Daniel Wight, Natick.
 John Wood, Dis. Sec. Am. Tract Soc., Wellesley.
 Samuel Woodbury, Natick.
 Chas. L. Woodworth, Agent Am. Missionary Association, Boston.
 Isaac R. Worcester, Editor *Missionary Herald*, Auburndale.
- LICENTIATES, with date of license.
- George W. Barber, 1868.
 Thomas R. Beeber, 1871.
 William E. Boles, 1860.
 John K. Browne, 1871.
 Joshua Buffum, 1862.
 Horace Bumstead, 1869.
 John M. Champin, 1871.
 Almon T. Clarke, 1871.
 William H. Cobb, 1871.
 Charles T. Collins, 1870.
 Joseph Cook, 1867.
 Samuel H. Dana, 1871.
 Henry M. Dexter, 1869.
 George S. Dodge, 1871.
 Charles F. Dole, 1871.
 Archibald Duff, 1871.
 James D. Eaton, 1871.
 James H. Keob, 1871.
 Joseph E. Flske, 1866.
 Rufus G. Rugg, 1871.
 Omar W. Folsom, 1871.
 Austin B. Garver, 1870.
 James T. Graves, 1869.
 James C. Greenough, 1867.
 Perley M. Griffin, 1871.
 Frederick A. Hand, 1870.
 George A. Jackson, 1870.
 C. M. Jones, 1866.
 J. A. Kellogg, 1870.
 Henry Ketchum, 1871.
 James K. Kibbourn, 1871.
 George W. Kinne, 1870.
 Burke F. Leavitt, 1870.
 D. P. Lindsley, 1871.
 Nehemiah Lincoln, 1871.
 Thomas M. May, 1871.
 William L. Montague, 1836.
 Charles Manning, 1866.
 Albert W. Moore, 1871.
 Nathan R. Nichols, 1869.
 George L. Nims, 1869.
 Samuel Ollershaw, 1871.
 Frederick Palmer, 1871.
 Charles W. Parkhurst, 1871.
 Benjamin F. Parsons, 1863.
 M. H. Pasco, 1867.
 M. Stuart Phelps, 1871.
 Henry D. Porter, 1869.
 Edward K. Rawson, 1871.
 Andrew J. Rogers, 1869.
 Charles H. Rowley, 1870.
 Darius B. Scott, 1871.
 George H. Scott, 1871.
 Anson P. Tinker, 1871.
 Henry M. Tyler, 1863.
 Thomas R. Willard, 1869.
 John Wadhams, 1870.
 Ludwig Wolfson, 1870.
 Robert M. Woods, 1871.
 William H. Woodwell, 1871.

SUMMARY.—CHURCHES: 292 with pastors; 134 with acting pastors; 75 vacant (including 4 supplied by licentiate, or ministers of other denominations). TOTAL, 501. LOSS, 1. MINISTERS: 297 pastors; 134 acting pastors; 179 others. TOTAL, 610. LICENTIATES, 65. CHURCH MEMBERS: 25,132 males; 55,431 females. TOTAL, 80,563,—including 12,517 absent. Gain, 517.

ADDITIONS IN 1870: 2,164 by profession; 2,009 by letter. TOTAL, 4,173. REMOVALS IN 1870: 1,348 by death; 2,049 by dismissal; 78 by excomm'n. TOTAL, 3,475. BAPTISMS IN 1870: 1,126 adult; 1,005 infant. IN SABBATH SCHOOLS: 90,851. Loss, 2,293. AVERAGE ATTENDANCE, 61,443. Gain, 774. BENEVOLENT CONTRIBUTIONS (455 churches, 449 last year): \$339,829.84,—an increase of \$2,010.22.

CHANGES.—CHURCHES: *New*.—Walnut Avenue, in Boston Highlands; Duxbury. *Dropped* from the list.—Trin. ch., Fitchburg, extinct; Mendon, extinct; White Oaks, in Williamstown, as "Independent." Groton, South, is now Ayer; North Chelsea is now Rovey; and Asabet, in Stowe, is now Maynard.

MINISTERS: Ordinations, 9 pastors, 3 without installation. Installations, 43. Dismissals, 53. Deceased, 3 pastors, 5 without charge.

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

RHODE ISLAND.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.		CH. MEMB'RS.		Admt'd		Removals			BAPT.					
				Male.	Female.	Jan. 1, 1871.	1870.	1870.	1870.	1870.	1870.	1870.	1870.					
Place and Name.		Name.								Deaths.	Disem.	Excom.	Adults.	Infants.				
Barrington,	1667	Francis Horton, a.p.	229	56	47	116	163	17	2	0	2	4	2	0	6	0	173	
Bristol,	1687	T. Shepard, D.D., p.	18	35	98	229	327	55	1	3	4	3	7	0	10	0	5,360	
		J. P. Lane, p.	61	71														
Central Falls,	1845	J. H. Lyon, p.	763	77	56	134	190	40	0	5	5	2	3	2	7	0	4,330	
Chepachet,	1846	Charles Scott, a.p.	754	70	6	8	14	8	1	0	1	0	1	0	1	0	1,121	
Kingston,	1820	J. H. Wells, a.p.	51	62	18	42	60	8	0	1	1	0	0	0	0	0	85	
Little Compton,	1704	G. F. Walker, p.	763	77	45	103	148	27	0	0	0	1	2	0	3	0	0,172	
Newpt. Unit'd Cong.	1833	T. Thayer, D.D., p.	37	41	63	144	207	2	2	4	6	4	0	0	4	0	8,248	
" Union Cong.	1859	None.			11	45	56	3	12	2	14	0	0	0	0	7	2,110	
North Scituate,	1834	J. H. Mellish, a.p.	55	71	18	39	57	15	0	0	1	0	1	0	1	0	4,85	
Pawtucket,	1829	C. Blodgett, D.D. p.	70	76	79	243	322	109	0	3	3	6	5	0	11	0	13,203	
		Joseph J. Woolley,	70	71														
2d C.C. of S. King's'n	1857	G. W. Fisher, a.p.	765	78	16	29	45	10	3	2	5	0	0	0	0	0	0,112	
Prov., Beneficent,	1743	J. G. Vose, p.	57	66	142	379	521	69	20	26	46	9	6	15	8	0	11,438	
" Richm'd st.	1743	None.			78	197	275	50	4	13	17	5	7	0	12	0	9,243	
" High Street	1834	None.			97	200	275	62	1	10	11	6	10	0	16	1	4,297	
" Free Evang'l	1843	E. O. Bartlett, p.	763	78	85	227	312	56	11	7	18	2	2	9	3	14	2	8,272
" Elmwood,	1851	None.			29	45	74	24	1	0	1	2	3	0	5	0	1,279	
" Central,	1852	None.			103	251	354	7	0	0	3	10	0	13	0	0	9,323	
" Charles St.,	1865	None.			24	47	71	7	2	5	7	0	4	0	4	0	6,175	
" Pilgrim,	1869	T. Laurie, D.D., p.	742	769	34	82	116	6	17	23	0	2	9	2	6	2	2,516	
River Point,	1849	None.			14	44	58	37	0	0	0	1	0	0	1	0	79	
Slater'sville,	1816	C. R. Fitts, a.p.	766	71	36	119	156	50	4	2	6	0	13	0	13	4	9,396	
Tiverton,	1746	A. L. Whitman, a.p.	734	766	8	30	38	1	0	2	2	1	0	0	1	0	1,100	
Westerly,	1843	None.			53	96	149	34	7	8	15	4	0	0	4	0	0,140	
Woonsocket Globe,	1834	H. E. Johnson, a.p.	759	769	23	59	79	34	2	2	0	2	1	0	1	2	0,133	
" Plymouth,	1867	A. Rawson, a.p.	731	771	19	42	61	8	1	4	5	2	1	0	3	1	2,113	

OTHER MINISTERS. Jonathan Leavitt. Thos. Williams, Providence.
O. F. Otis, Providence. Francis Wood, Barrington.
J. Lewis Diman, D. D., Providence. Sam'l S. Tappan, Providence. Licentiate, W. A. Mowry,
W. T. Doe, Providence. N. W. Williams, Providence. Elmwood.

SUMMARY.—CHURCHES: 9 with pastors; 11 with acting pastors; 5 vacant. TOTAL, 25. MINISTERS: 10 pastors; 11 acting pastors; 9 others. TOTAL, 30. LICENTIATE, 1. CHURCH MEMBERS: 1,199 males; 2,950 females. TOTAL, 4,149,—including 632 absent. Gain, 66. ADDITIONS IN 1870: 114 by profession; 114 by letter. TOTAL, 194. REMOVALS IN 1870: 57 by death; 85 by dismissal; 5 by excommunication. TOTAL, 147. BAPTISMS IN 1870: 31 adult; 72 infant. IN SABBATH SCHOOLS: 5,175. Loss, 448. BENEVOLENT CONTRIBUTIONS (22 churches, 20 last year): \$19,236, an increase of \$2,162.

CHANGES.—CHURCHES: No changes in the statistical year. Since then, Richmond st. and High st., in Providence, were united as "Union ch.;" and a new church organized in Woonsocket, which has installed Rev. Ebenezer Douglass.

MINISTERS: Ordinations, none. Installation, one. Dismissal, one. Deceased, one w. e. ORGANIZATION.—RHODE ISLAND CONGREGATIONAL CONFERENCE, meeting four times a year. One Association of Ministers, meeting four times a year.

CONNECTICUT.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals		BAPT.		IN SAB. SCHS.			
					Jan. 1, 1871.				1870.		1870.		1870.					
					Male.	Female.	TOTAL.	Absent.	Prof.	TOTAL.	Death.	Excom.	TOTAL.	Adults.		Infants.		
Andover,	1749	S. G. W. Rankin, s.p.	'41	'71	16	43	59	8	7	3	10	1	1	0	2	7	0	6
Ashford,	1718	H. B. Hopkinson, s.p.	'52	'69	45	73	118	28	1	0	1	3	0	0	3	0	0	70
" Westford,	1768	C. S. Beaman, s.p.	'39	'69	11	27	38	0	1	3	4	5	0	0	5	0	0	45
Avon, West,	1751	A. Goldsmith, s.p.	'38	'68	42	82	124	5	0	0	2	3	3	2	0	5	0	5
" Avon,	1819	H. G. Marshall, s.p.	'71	'71	41	79	120	12	0	3	3	2	4	0	6	0	0	1
Barkhamsted,	1781	None.			16	35	51	3	1	0	1	1	2	0	3	0	0	6
" Riverton,	1842	None.			14	43	57	21	2	2	4	0	2	0	2	1	0	1
Berlin, Kensington,	1712	A. T. Waterman,	'64	'69	40	84	124	13	4	1	5	5	0	0	5	4	0	2
" Berlin,	1776	Leavitt H. Hallock,	'67	'67	105	183	288	20	8	7	15	3	7	1	11	5	0	10
Bethany,	1763	None.			15	28	43	5	2	1	3	2	0	0	2	0	0	40
Bethel,	1760	Robert C. Bell,	'69	'69	94	189	283	30	2	6	9	4	7	2	13	1	0	7
Bethlehem,	1739	George W. Banks,	'66	'66	50	77	127	14	1	8	9	5	13	0	18	1	0	1
Bloomfield,	1738	Jas. B. Cleaveland,	'52	'67	38	94	132	9	1	2	3	4	1	0	5	1	0	2
Bolton,	1725	Wm. E. B. Moore,	'65	'68	22	47	69	27	0	0	0	6	1	0	7	0	0	2
Bozrah,	1739	T. L. Shipman, s.p.	'26	'71	20	45	74	17	2	1	3	2	1	0	3	2	1	7
" Bozrahville,	1828	A. R. Livermore, s.p.	'43	'70	9	18	27	16	0	0	0	1	4	0	5	0	0	55
" Fitchville,	1854	None.			12	23	35	20	0	0	0	0	0	0	0	0	0	0
Branford,	1640	Elijah C. Baldwin,	'60	'65	86	174	260	6	1	6	7	6	8	0	14	1	0	2
Bridgeport, 1st,	1695	None.			113	241	354	33	4	5	9	5	28	2	35	2	0	4
" 2d,	1830	Edwin Johnson,	'51	'70	133	252	385	36	12	44	56	5	13	0	18	5	0	6
" E. Bridgeport,	1868	John G. Davenport,	'68	'68	38	78	116	313	14	27	3	7	0	0	10	8	2	0
" Otisvt,	1870	None.			11	24	35	0	18	17	35	0	0	0	0	0	0	0
Bridgewater,	1809	None.			28	69	97	23	0	0	1	3	0	0	4	0	0	12
Bristol,	1747	Webster W. Belden,	'70	'70	124	262	386	20	0	16	16	6	3	0	9	0	0	8
Brookfield,	1757	Asa C. Pierce,	'65	'70	34	77	111	17	0	6	6	2	6	0	8	0	0	0
Brooklyn,	1734	Chas. N. Seymour,	'44	'69	46	122	168	22	4	2	6	2	1	0	3	1	0	7
Burlington,	1782	C. Chamberlin, s.p.	'42	'71	25	47	72	8	0	0	0	1	0	0	1	0	0	0
Canaan,	1741	Jos. E. Swallow, s.p.	'48	'70	28	76	104	9	0	0	0	1	5	0	6	0	0	5
" Falls Village,	1858	Jos. E. Swallow, s.p.	'48	'70	19	35	54	8	0	4	4	3	2	0	5	0	0	0
Canterbury,	1711	None.			26	48	74	10	0	0	0	0	2	0	2	0	0	1
" Westminister,	1770	Jos. W. Sessions, s.p.	'33	'68	38	66	104	10	0	0	0	1	2	0	3	0	0	6
Canton Center,	1760	Austin Gardner, s.p.	'60	'69	71	104	175	24	1	3	4	1	1	0	14	1	0	2
" Collinsville,	1832	Alexander Hall,	'64	'67	117	189	306	38	6	15	21	4	3	0	7	2	0	14
Chaplin,	1810	Francis Williams,	'41	'58	54	90	144	20	0	0	0	7	1	0	8	0	0	1
Chatham, Mid. Had.	1740	None.			17	34	51	5	0	0	0	1	0	0	1	0	0	0
" E. Hamp'n, 1st.	1748	Geo. W. Andrews,	'67	'67	59	97	156	9	0	0	0	1	3	0	4	0	0	0
" Mid. Had. L'd'g.	1855	Edw. P. Herrick,	'71	'71	13	25	38	4	0	0	0	1	0	0	1	0	0	0
" E. Hamp'n Un'n	1856	None.			35	58	93	10	0	0	0	0	0	0	0	0	0	1
Cheshire,	1724	John M. Wolcott,	'61	'69	124	231	355	35	52	12	64	5	5	2	22	25	3	3
Chester,	1742	Wm. D. Morton, s.p.	'64	'69	72	126	198	20	13	6	19	5	2	12	19	7	0	2
Clinton,	1667	William E. Brooks,	'67	'67	66	138	234	12	6	3	3	3	3	2	8	0	0	1
Coechester,	1703	Samuel G. Willard,	'48	'68	99	201	306	46	4	3	7	0	4	0	4	0	0	3
" Westchester,	1729	Hiram Bell, s.p.	'40	'64	30	72	102	20	0	1	1	2	0	0	2	0	0	0
Colebrook,	1795	Henry A. Russell, s.p.	'54	'65	15	49	64	3	4	3	7	0	1	0	1	2	0	0
Columbia,	1716	Fred. D. Avery,	'50	'50	63	106	169	11	0	0	0	5	0	0	5	0	0	2
Cornwall,	1740	None.			43	90	133	8	5	3	8	5	2	0	7	3	0	3
" North,	1782	Jesse Brush,	'59	'67	77	125	202	25	0	0	0	1	0	4	5	0	0	0
Coventry, South,	1712	John P. Hawley,	'69	'69	31	90	121	17	0	6	6	6	3	0	9	0	0	2
" Second,	1745	Wm. J. Jennings,	'50	'62	48	95	143	12	0	4	4	7	10	0	17	0	0	1
Cromwell,	1715	None.			39	110	149	21	0	6	0	3	8	0	11	0	0	0
Danbury, 1st,	1696	None.			'65	123	246	389	15	4	9	13	3	7	10	3	0	5
" 2d,	1851	David A. Easton,	'69	'69	43	109	152	20	9	8	17	1	1	0	2	5	8	2
Darien,	1744	Chas. S. Walker,	'71	'71	57	117	174	21	0	5	5	1	7	0	8	0	0	4
Derby, 1st,	1677	None.			45	85	130	3	0	0	0	5	2	0	7	0	0	3
" Birmngham,	1846	John Willard, s.p.	'55	'69	42	123	165	16	0	9	9	1	2	1	4	0	0	3
" Ansonia,	1850	None.			65	100	165	10	9	7	7	0	7	0	7	0	0	7
Durham, 1st,	1710	Henry E. Hart, p.e.			38	69	107	13	5	0	5	4	2	0	6	1	0	2
" Center,	1847	Albert C. Hurd, s.p.	'58	'69	32	65	97	10	14	0	14	0	0	0	6	0	0	6
Eastford,	1778	Sumner Clark, s.p.	'45	'68	43	64	107	32	0	1	1	1	1	1	3	0	0	8
East Granby,	1737	None.			18	34	52	2	0	0	0	0	0	0	0	0	0	0
East Haddam,	1714	None.			69	126	195	21	0	2	4	4	35	4	3	0	0	1
" Millington,	1736	Aaron C. Beach,	'42	'59	32	51	83	2	0	0	0	1	0	0	1	0	1	0
" Hadlyme,	1745	None.			34	63	97	14	7	0	7	1	3	0	4	4	0	6
East Hartford,	1685	Theodore J. Holmes,	'59	'61	90	304	394	40	8	4	12	5	5	0	10	6	0	7
East Haven, 1st,	1711	None.			'47	102	162	254	4	0	8	10	0	0	10	0	0	3
" Fair Haven 2d,	1852	J. S. C. Abbott, s.p.	'30	'70	49	138	187	1	4	2	6	5	3	0	8	2	0	4
East Lyme,	1724	Lent S. Hough, s.p.	'70	'70	28	39	67	10	1	0	1	1	0	0	1	0	1	5

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.	
					Male.	Female.	TOTAL.	Absent.	1870.	1870.	1870.	1870.	Infants.	In SAB. SCH'.	
Place and name.		Name.			Jan. 1, 1871.				1870.	1870.	1870.	1870.			
Easton,	1763	Martin Dudley,	'51	'51	42	80	122	8	1	0	1	2	0	1	99
East Windsor,	1752	David H. Thayer,	'53	'56	62	126	188	8	0	3	3	5	5	0	2 150
" Broad Brook,	1851	L. T. Spaulding, s.p.	'64	'69	32	50	82	17	0	8	8	4	0	6	0 160
Ellington,	1780	John C. Moses,	'71	'71	62	129	191	20	0	1	1	1	6	7	0 175
Enfield,	1853	N. H. Eggleston, s.p.	'71	'71	60	113	173	8	0	2	2	3	3	0	6 0 150
" North,	1855	C. A. G. Brigham,	'51	'55	41	68	109	7	0	0	0	1	1	0	1 0 3
Essex Centrebr'k,	1725	J. B. Stoddard, s.p.	'44	'59	36	57	93	12	3	4	1	1	0	2	2 0 85
" Essex,	1852	Henry W. Teller,	'70	'70	50	95	145	8	0	2	2	1	4	0	5 0 1 25
Fairfield,	1656	Edward E. Rankin,	'44	'66	36	108	144	8	5	0	5	3	11	0	14 1 150
" Greenfield,	1726	R. Piercy Hubbard,	'38	'68	53	113	166	15	2	2	4	2	3	0	5 1 2 125
" Southport,	1843	George C. Hill,	'51	'70	35	88	123	6	5	5	10	5	4	0	9 0 8 74
" Black Rock,	1849	[P. W. Williams, Pre.]	'68	'68	22	41	63	1	0	0	0	1	2	3	0 0 0 87
Farmington,	1652	James F. Merriam,	'71	'71	78	180	258	24	0	2	2	4	6	0	10 0 1 230
" Unionville,	1841	Thomas E. Davies,	'35	'69	65	113	178	30	0	11	11	11	0	12	0 11 250
Franklin,	1718	Franklin C. Jones,	'63	'63	43	79	122	20	0	0	0	2	3	0	5 0 5 403
Glastonbury,	1692	Josiah E. Kirtredge,	'69	'69	76	184	260	7	14	11	25	5	4	0	9 5 5 403
" Backingham,	1731	Jaime Ordway,	'48	'67	36	64	100	2	2	7	9	3	3	1	7 0 0 2 135
" So Glastonbury,	1836	None.			21	75	96	35	0	0	0	0	0	0	0 0 0 112
Goshen,	1740	None.			60	108	168	26	2	1	0	0	0	0	0 0 0 168
Granby,	1759	Thomas D. Murphy,	'68	'68	30	75	105	14	11	0	11	0	0	10	4 0 160
Greenwich, Mianus,	1707	W. P. Hammond, s.p.	'57	'67	26	76	102	10	0	0	0	2	1	0	2 0 0 260
" 2d,	1716	Horace James, p.e.	'43	'71	148	287	435	28	12	5	17	5	3	0	8 2 6 435
" Stanwich,	1755	John S. Bane,	'69	'69	44	106	150	10	37	1	38	4	0	4	21 0 197
" No. Greenwich,	1827	William P. Alcott,	'68	'68	50	88	138	10	6	3	9	2	0	4	0 4 131
Griswold,	1720	F. E. Fellows, s.p.	'58	'71	41	66	107	17	0	1	0	6	0	8	0 0 100
" Jewett City,	1825	J. W. Tuck,	'43	'66	34	81	115	20	0	7	7	1	0	0	0 0 150
Groton,	1705	James B. Taylor,	'71	'71	22	92	114	28	0	1	1	0	0	4	1 2 125
Gulford, 1st,	1699	Cor. L. Kitebet,	'70	'70	111	181	292	17	3	12	15	8	0	10	1 2 200
" North,	1725	William Howard,	'50	'65	43	51	94	6	0	4	4	2	0	2	0 0 110
" 3d,	1843	George M. Boynton,	'63	'68	76	126	202	2	6	14	20	1	5	0	9 1 3 382
Haddam,	1675	Everett E. Lewis, p.e.	'47	'80	80	127	210	10	2	12	3	1	0	4	8 0 98
" Higganum,	1844	Sylvester Hine, s.p.	'48	'68	26	108	134	8	1	2	3	3	4	1	7 0 1 730
Hamden, Mt. Carmel,	1761	J. K. H. DeForest,	'71	'71	28	78	106	6	0	1	1	5	0	7	0 0 1 325
" Whitneyville,	1795	Austin Putnam,	'34	'38	64	109	173	8	42	8	50	3	0	4	24 8 120
Hampton,	1728	Clinton M. Jones, s.p.	'69	'70	40	88	128	20	0	0	1	4	3	0	7 0 0 105
Hartford, 1st,	1638	None.			61	354	645	40	16	19	35	6	33	2	41 5 10 450
" 2d,	1670	Edwin P. Parker,	'60	'60	141	299	440	40	10	15	25	7	5	0	12 0 3 400
" Park,	1824	Nath'l J. Burton,	'53	'70	129	237	366	50	2	60	62	6	29	0	35 0 15 175
" 4th,	1832	C. Maurice Wines,	'66	'70	125	261	389	50	6	21	27	4	1	0	75 4 0 300
" Talcott st.,	1833	Reading B. Johns,	'68	'68	27	79	106	11	11	4	15	3	2	0	5 2 2 90
" Pearl st.,	1832	William L. Gage,	'60	'68	143	229	353	15	10	13	22	5	26	0	31 4 23 387
" Asylum Hill,	1805	Joseph H. Twitchell,	'65	'65	110	157	267	5	14	23	42	4	6	0	10 5 9 236
" Windsor Ave.,	1870	Frank H. Buffum,	'71	'71	25	70	95	0	11	22	33	2	0	2	4 14 216
Hartland,	1768	John B. Doolittle,	'64	'67	18	27	45	7	0	0	0	1	1	0	5 0 0 130
" W. Hartland,	1783	Charles G. Goddard,	'50	'56	15	28	43	8	3	4	7	0	4	0	4 0 2 100
Harwinton,	1737	George Curtiss,	'65	'69	98	139	237	15	1	2	3	6	0	6	1 0 220
Hebron,	1717	None.			51	98	149	17	0	1	1	2	3	0	5 0 2 140
" Gilead,	1750	Albert W. Clark,	'68	'68	33	61	94	5	2	7	1	1	0	2	1 0 1 127
Huntington,	1724	Loring B. Marsh,	'59	'69	41	78	119	7	2	0	2	3	4	0	7 0 0 80
Kent,	1746	[Art'r Crosby, Pre.]	'71	'71	45	100	145	8	9	0	0	4	5	0	9 0 3 205
Killingly, South,	1746	Wm W. Atwater, s.p.	'59	'69	15	26	41	7	0	3	3	1	0	0	1 0 0 50
" West,	1801	Jeremiah Taylor,	'41	'69	104	197	301	51	4	6	10	7	5	0	12 2 0 328
" Dayville,	1849	F. E. M. Bacheiler, s.p.	'71	'71	20	50	70	10	0	1	1	2	0	0	2 0 0 130
Killingworth,	1738	William Miller, s.p.	'45	'69	93	163	256	24	0	2	2	3	4	10	17 0 5 230
Lebanon,	1700	Orio D. Hine,	'41	'56	68	122	190	9	0	3	3	2	0	0	2 0 2 131
" Goshen,	1729	Daniel B. Lord,	'68	'68	25	61	86	4	0	3	3	3	0	0	0 0 1 125
" Exeter,	1773	John Avery,	'68	'68	29	56	85	9	2	0	2	2	6	0	8 0 2 102
Ledyard,	1810	Charles Cutting,	'68	'68	75	93	168	7	0	1	1	2	2	0	4 0 1 178
Lisbon,	1723	R. M. Chipman, s.p.	'35	'71	36	45	81	13	0	0	0	1	1	0	2 0 0 55
Litchfield,	1722	Henry B. Elliot, s.p.	'43	'70	70	174	244	5	6	0	6	3	7	0	10 1 0 130
" Northfield,	1795	E. B. Sanford, s.p.	'69	'71	83	56	89	14	2	0	2	0	0	2	2 0 0 140
" Milton,	1798	Geo. J. Harrison, s.p.	'49	'54	17	34	51	7	0	0	0	1	2	0	3 0 0 2 84
Lyme,	1727	Enoch F. Burr,	'50	'50	38	91	129	13	0	1	1	1	0	0	2 0 0 75
" Grassy Hill,	1757	William A. Hyde,	'33	'67	16	27	43	6	0	0	0	2	2	0	4 0 1 70
Madison, 1st,	1707	James A. Gallup,	'54	'65	159	233	392	35	6	4	10	6	1	0	6 0 6 350
" North,	1757	Francis Dyer, s.p.	'70	'70	40	56	96	11	7	2	9	2	1	0	3 3 3 142
Manchester,	1779	Silas W. Robbins,	'53	'71	84	151	235	2	0	2	2	0	0	0	0 0 0 140
" North,	1851	Edwin A. Adams,	'68	'68	37	69	106	10	3	1	4	8	5	0	13 2 1 173
Mansfield, Centre,	1710	Klah B. Gidden, s.p.	'60	'69	40	109	149	11	10	0	5	15	3	3	0 6 4 3 120

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals		BAPT.		IN SAB. SCHO.			
					Jan. 1, 1871.				1870.	1870.	1870.							
					Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths. Bapt.	Excom.	TOTAL.	Adults.		Infants.		
Mansfield.	1744	Moses C. Welch,	'62	'67	24	56	80	9	3	0	3	2	0	4	1	1	95	
Marlborough.	174	Oscar Blissell.	'56	'71	19	41	60	2	0	0	3	0	0	3	0	0	71	
Meriden, West,	1729	William L. Gaylord,	'60	'70	190	282	472	35	1	20	21	6	14	0	20	0	800	
" Centre,	1848	None.			81	131	212	10	3	6	9	5	2	0	7	2	2,208	
" South,	1853	J. Howe Vorce,	'70	'70	12	22	34	2	0	0	0	0	0	0	0	0	175	
Middlebury,	1769	None.			61	111	172	16	3	1	4	3	5	0	8	2	2,007	
Middlefield,	1808	A. C. Dentson, s.p.	'51	'68	29	72	101	7	7	1	8	0	1	0	1	7	0	
Middletown, 1st,	1663	Agel W. Hazen,	'60	'69	56	191	247	15	8	21	29	5	5	0	10	4	1,407	
" South,	1747	John P. Taylor,	'69	'68	52	129	181	0	10	24	34	3	10	0	13	4	1,735	
" Third,	1773	Edw. T. Hooker, s.p.	'68	'69	50	60	110	10	3	1	4	2	8	6	16	0	1,141	
Milford, 1st,	1639	Albert J. Lyman,	'70	'70	159	361	520	30	18	9	27	5	2	0	2	7	13,893	
" Second,	1741	George H. Griffin,	'70	'65	89	174	254	12	0	3	3	5	8	0	13	0	4,150	
Monroe,	1764	Wm. B. Curtiss, s.p.	'43	'69	35	80	115	10	0	1	1	2	0	0	2	0	7,140	
Montville,	1721	R. B. Snowden, s.p.	'71	'71	29	60	89	10	0	0	0	3	0	3	0	0	2,600	
" Mohegan,	1832	C. F. Muzzy, s.p.	'38	'66	5	13	18	5	0	0	0	2	0	0	2	0	9,611	
Morris,	1768	None.			46	80	126	19	0	1	1	2	1	0	3	0	2,225	
Naugatuck,	1781	C. O. Painter, s.p.	'63	'69	44	126	170	27	1	1	2	2	7	0	9	1	3,200	
New Britain, 1st,	1758	John H. Denison,	'70	'71	145	274	419	30	11	14	25	6	25	0	31	4	4,354	
" South,	1842	Constans L. Goodell,	'59	'59	168	296	464	2	13	29	42	6	21	0	27	5	41,619	
New Canaan,	1733	Jos. Greenleaf, jr.	'71	'71	42	130	172	34	0	0	0	3	5	0	8	0	1,149	
New Fairfield,	1742	None.			17	44	61	3	14	0	14	0	1	4	5	5	2, 86	
New Hartford, 1st,	1828	Sanford S. Martyn.	'68	'70	34	101	135	19	0	6	6	3	3	0	6	0	1,150	
" South,	1848	Henry C. Woodruff,			42	76	118	15	0	2	2	3	4	0	7	0	1,140	
New Haven, 1st,	1639	{ Leonard Bacon, { George L. Walker,	'24	'25	162	415	577	66	15	25	40	11	4	0	15	5	7,251	
" North,	1742	Edward L. Clark,	'61	'67	202	413	615	96	9	12	21	15	13	0	28	3	7,392	
" Yale College,	1753	None.			559	41	600	465	8	15	23	3	27	0	90	2	0	
" Third,	1826	David Murdoch,	'50	'69	120	214	334	25	3	13	16	8	8	0	16	1	6,250	
" Temple St.,	1829	[D.W. Lathrop, Pr'ib.]	'70	'70	21	31	52	2	0	1	1	0	0	3	3	0	1,243	
" Fair Hav., 1st,	1830	Henry T. Staats,	'60	'69	68	206	274	41	3	14	17	4	17	1	22	2	4,134	
" College St.,	1831	James W. Hubbell,	'64	'69	142	289	431	42	30	21	51	12	44	6	12	0	3,229	
" Westville,	1832	James L. Willard,	'55	'55	90	124	214	0	4	6	10	1	15	0	6	3	7,154	
" Howe St.,	1838	George B. Newcomb,	'61	'69	77	222	299	38	8	7	15	0	2	0	2	5	1,850	
" Chapel St.,	1838	John E. Todd,	'60	'69	184	343	527	102	13	15	28	6	28	0	34	3	6,385	
" Davenport,	1892	John W. Partridge,	'71	'71	21	54	75	15	0	3	3	1	2	0	3	0	1,150	
" Howard Av.,	1895	Orlando H. White,	'51	'66	74	141	215	6	10	11	21	1	8	0	9	2	9,418	
" East,	1869	R. G. S. McNellie,	'70	'70	40	75	115	6	27	15	42	0	5	0	5	13	10,550	
Newington,	1722	R. G. Vernilye, s.p.	'43	'70	60	112	172	22	0	0	0	2	5	0	7	0	1,160	
New London, 1st,	1660	Thomas P. Field,	'40	'56	57	167	224	32	7	6	13	4	3	0	7	2	4,320	
" 2d,	1835	Oliver E. Daggott,	'37	'71	115	258	373	52	0	11	11	7	9	0	16	0	4,600	
New Milford,	1716	James B. Bonar,	'70	'70	108	222	330	15	11	7	18	5	4	0	9	9	9,270	
Newtown,	1715	Henry B. Smith,	'46	'67	17	76	93	7	0	0	0	0	2	0	2	0	7,115	
Norfolk,	1760	Joseph Eldridge,	'32	'32	79	179	258	13	4	0	4	7	2	1	10	1	3,960	
North Branford,	1724	Edson L. Clark, s.p.	'59	'67	41	70	111	10	0	1	1	4	3	0	7	0	1,117	
" Northford,	1759	G. DeF. Folsom, s.p.	'60	'69	43	72	115	15	0	0	0	3	4	0	7	0	3,135	
North Canaan,	1769	Isaac P. Powell,	'68	'69	37	81	118	5	2	2	4	4	6	1	11	2	2,207	
North Haven,	1718	Wm. T. Reynolds,	'52	'69	125	197	322	33	2	5	7	5	15	6	26	1	2,900	
North Stonington,	1727	Law. Perrin, s.p.	'45	'71	38	56	94	8	0	0	0	1	1	0	2	0	65	
Norwalk,	1652	Samuel Dunham, s.p.	'70	'70	92	268	360	13	3	5	8	10	4	0	14	1	10,216	
" South,	1836	Homor N. Dunning,	'52	'66	106	198	304	15	6	12	18	3	14	12	29	0	15,325	
Norwich, 1st,	1660	Hiram P. Arns,	'39	'36	64	184	248	32	2	6	11	9	9	0	19	0	5,217	
" 2d,	1760	Malcom M.G. Dana,	'63	'64	129	243	372	20	6	9	15	11	11	4	23	2	5,400	
" Greenville,	1833	Robert P. Stanton,	'48	'56	85	173	258	20	3	6	5	1	1	7	2	10,310		
" Broadway,	1842	Daniel Merriman,	'68	'68	149	284	430	19	4	14	18	8	20	5	33	1	10,559	
" Taftville,	1867	None.			7	12	19	4	1	0	1	0	0	0	0	0	1,160	
Old Lyme,	1693	Davis S. Brainerd,	'41	'41	62	120	182	8	1	3	4	0	1	0	1	1	4,250	
Old Saybrook,	1646	None.			87	151	238	35	3	5	8	9	4	0	13	0	3,135	
Orange, W. Haven,	1719	G. S. Dickerman,	'68	'70	74	116	190	16	0	11	11	3	3	0	6	0	3,190	
" Orange,	1835	William H. Dean, s.p.	'64	'71	38	102	140	8	4	0	4	5	1	0	6	3	1,125	
Oxford,	1745	John Churchhill, s.p.	'40	'69	28	63	91	4	0	0	0	1	0	0	1	0	1,120	
Plainfield,	1705	William Phipps,	'40	'69	14	41	55	4	1	4	5	2	1	0	3	2	7,75	
" Central Vil.,	1816	G. J. Tillotson, s.p.	'31	'70	16	55	71	13	1	7	8	2	2	0	4	0	1,105	
" Wauregan,	1856	S. H. Fellows, s.p.	'59	'59	5	16	21	3	1	1	2	0	0	2	0	0	8,225	
Plainville,	1840	Chas. L. Ayer, s.p.	'59	'69	99	195	294	11	64	5	69	7	8	0	15	27	3,375	
Plymouth,	1739	Elias B. Hillard,	'55	'69	51	108	159	13	1	10	11	4	9	9	3	16	0	6,210
" Th-maston,	1827	Joseph W. Backus,	'52	'67	97	147	244	10	0	11	11	3	6	0	9	0	4,220	
" Terryville,	1826	Henry B. Mead,	'71	'71	92	129	221	16	0	0	4	3	1	8	0	0	6,337	
Pomfret	1715	Henry F. Hyde,	'64	'67	45	90	135	28	0	0	0	4	10	0	14	0	9,122	
" Abington,	1753	David Breed, s.p.	'52	'68	28	72	100	9	0	0	0	2	1	0	3	0	6,60	

CHURCHES.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.					
				Jan. 1, 1871.		1870.		1870.		1870.		1870.						
				Male.	Female.	TOTAL.	Absent.	Prof.	Leav.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.		
Portland,	1721	None.		23	56	79	9	2	6	8	4	1	0	5	0	3120		
" Central,	1851	N. J. Squires, s.p.	'71	23	58	81	13	0	0	0	1	2	0	3	0	0	50	
Preston,	1698	Asber H. Wilcox, s.p.	'65	70	39	73	112	16	0	2	2	3	2	0	5	0	0	150
Prospect,	1798	Charles Pyke, s.p.	'71	41	72	113	20	0	0	0	5	2	0	7	0	0	75	
Putnam, E. Putnam,	1715	None.		15	51	66	23	0	0	0	2	0	0	2	0	0	40	
" Putnam,	1848	Thomas M. Boss,	'70	83	145	228	64	0	5	5	2	9	0	11	0	3	290	
Redding,	1733	None.		53	94	147	19	0	2	2	2	4	0	6	0	3	125	
Ridgefield,	1712	Daniel W. Teller, s.p.	'70	'71	67	136	203	0	2	0	2	2	2	0	4	0	4	160
" Ridgebury,	1768	None.		4	12	16	0	0	0	0	1	2	0	3	0	1	40	
Rocky Hill,	1727	Merrick Knight,	'50	'67	28	106	124	12	2	2	4	5	5	0	10	1	0	134
Roxbury,	1744	David Evan Jones,	'71	'71	65	102	167	32	1	0	1	2	2	0	4	1	0	125
Salem,	1793	None.		22	45	67	18	0	3	3	0	1	0	1	0	1	75	
Salisbury,	1744	Adam Reld,	'37	'37	51	135	186	16	4	4	8	6	3	0	9	2	0	259
Saybrk. Deep Riv.,	1834	Wm. H. Knouse,	'59	'70	73	128	201	18	1	2	3	3	1	0	4	1	2	160
Scotland,	1735	R.S. Underwood, s.p.	'67	'70	54	64	118	0	12	0	12	1	5	0	6	10	2	100
Seymour,	1817	None.		32	60	92	12	4	12	16	1	7	0	8	0	0	128	
Sharon,	1740	A. B. Bullions,	'68	'68	35	107	142	9	1	2	3	8	4	0	12	0	0	150
" Ellsworth,	1802	[A. M'ntg'm'ry, P'rb.]	'71	'71	35	45	80	10	0	0	0	2	0	0	2	0	1	100
Sherman,	1751	James P. Hoyt,	'70	'70	31	62	93	6	7	4	11	5	2	0	7	5	3	100
Simsbury,	1682	J. L. Tomlinson,	'63	'70	53	116	169	24	0	0	2	4	1	0	5	0	3	100
" Tariffville,	1892	None.		2	10	12	4	0	0	0	0	0	0	0	0	0	0	0
Somers,	1727	Charles H. Gleason,	'67	'70	71	163	234	36	8	0	8	3	11	0	14	4	1	132
Southbury,	1733	John Hartwell, s.p.	'59	'71	25	61	86	9	3	0	3	3	3	0	6	2	10	114
" South Britain,	1769	[H. S. Newcomb, P'rb.]	'67	'67	50	76	126	22	1	0	1	6	2	0	8	1	2	70
Southington,	1728	Elisba C. Jones,	'34	'37	130	240	370	15	0	3	3	9	5	0	14	0	5	310
" Plantsville,	1845	Wm. R. Eastman,	'62	'66	94	123	217	6	3	4	7	0	0	0	0	2	4	227
South Windsor,	1690	Geo. A. Bowman,	'48	'66	24	87	111	20	1	1	2	0	6	0	6	1	2	90
" Wapping,	1836	Charles W. Drake,	'25	'60	85	7	0	0	0	0	1	2	0	3	0	0	3	117
Sprague, Hanover,	1766	L. H. Barber, s.p.	'43	'69	33	54	87	23	0	0	0	1	3	0	4	0	2	142
" Eagleville,	1866	John Haskell, s.p.	'71	'71	7	15	22	12	3	5	8	1	6	0	7	3	0	129
Stafford,	1723	None.		1	14	15	4	0	0	0	0	0	0	0	0	0	0	0
" West,	1764	Ira Pettibone,	'34	'67	33	50	83	9	3	0	3	2	0	0	2	2	3	103
" Stafford Sp'gs,	1850	W. S. Hawkes, s.p.	'68	'71	25	45	70	8	0	2	2	0	2	0	2	2	0	148
" Staffordville,	1853	None.		7	24	31	8	0	1	1	0	0	0	0	0	0	2	68
Stamford,	1641	Richard B. Thurston,	'48	'65	77	183	260	35	1	10	11	8	14	0	22	0	4	160
" North,	1782	Josiah Peabody, s.p.	'39	'68	38	84	122	14	2	1	3	1	4	0	5	0	0	200
" Long Ridge,	1842	Stephen Hubbell,	'30	'69	7	17	24	2	0	0	0	0	0	1	1	0	0	45
Stonington, 1st,	1674	Paul Couch, s.p.	'27	'63	31	57	88	13	0	0	0	5	0	0	5	0	0	127
" 2d,	1833	Henry A. Wales,	'66	'71	63	142	205	35	0	0	0	1	3	0	4	0	1	67
" Pawcatuck,	1843	None.		53	96	149	0	7	7	14	4	5	0	9	7	5	170	
" Mystic Bridge,	1852	William Clift,	'44	'69	38	101	139	23	2	5	7	1	1	0	2	1	2	118
Stratford,	1640	William K. Hall,	'62	'66	74	192	266	13	2	4	6	2	0	8	0	0	263	
Suffield,	1698	Walter Barton,	'64	'69	77	163	240	10	15	10	25	5	3	0	8	5	1	194
" West,	1744	A. Alvord, s.p.	'65	'71	21	39	60	8	5	1	6	1	5	0	6	3	1	103
Thompson,	1730	Andrew Dunning,	'42	'50	68	123	191	40	1	3	4	1	1	0	2	1	0	136
Tolland,	1717	G. E. Sanborne, s.p.	'70	'70	34	66	100	34	1	0	1	3	2	0	5	0	1	95
Torrington,	1741	None.		24	40	64	16	0	1	1	1	1	1	0	2	0	0	50
" Torrington,	1762	None.		42	74	116	2	2	3	5	3	0	0	3	1	0	0	100
" Wolcottville,	1832	None.		51	117	168	14	1	4	5	1	11	0	12	0	0	7	150
Trumbull,	1730	Nathan T. Merwin,	'65	'65	66	88	154	15	0	3	3	4	2	0	6	0	0	142
Union,	1738	Samuel I. Curtis,	'32	'43	18	33	51	7	0	0	0	1	0	1	0	1	0	180
Vernon,	1762	A. S. Chesebro', s.p.	'41	'71	42	95	137	18	0	0	0	2	1	0	3	0	3	193
" Rockville, 1st,	1837	Erbert B. Bingham,	'71	'71	62	101	153	28	1	5	6	1	8	0	9	0	0	225
" Rockville, 2d,	1849	Asa S. Fleke,	'60	'65	110	202	312	50	3	30	33	6	13	1	20	2	5	475
" Talcottville,	1867	George A. Oviatt,	'38	'67	70	114	184	15	8	7	15	2	0	0	2	2	10	220
Volunt'n & Sterlg,	1779	Joseph Ayer,	'25	'70	11	40	81	11	1	0	1	2	0	0	2	0	0	77
Wallingford,	1675	Edwin R. Gilbert,	'32	'32	62	203	295	20	10	9	19	6	7	0	13	6	7	312
Warren,	1676	William E. Bassett,	'56	'64	49	64	113	9	2	1	3	3	0	3	1	1	1	173
Washington,	1742	Willis S. Colton,	'56	'66	105	137	242	14	0	1	1	3	1	0	4	0	4	375
" New Preston,	1757	Henry Upson,	'62	'63	36	67	103	22	1	0	1	1	1	0	2	0	1	92
" " Hill,	1757	J. A. Woodhull, s.p.	'69	'69	24	44	68	7	0	1	1	2	0	0	2	0	3	60
Waterbury, 1st,	1680	Jos. Anderson, s.p.	'58	'65	113	253	366	28	5	13	18	4	4	0	8	4	7	290
" 2d,	1852	Ed. G. Beckwith,	'71	'71	103	188	291	32	0	5	5	3	6	0	9	0	0	291
Watertown,	1738	Stephen Fenn,	'54	'68	67	140	207	11	0	0	0	5	3	0	8	0	0	1242
Westbrook,	1728	Geo. A. Bryan, s.p.	'49	'70	59	123	182	27	4	4	8	4	1	0	5	1	5	132
West Hartford,	1713	Myron N. Morris,	'46	'52	102	193	295	25	0	0	0	8	1	0	9	0	0	225
Weston,	1757	Zalmon B. Barr, s.p.	'43	'50	32	68	100	10	0	0	0	0	0	0	0	0	2	60
W'tpt. Gr'n's F'ms	1715	Benjamin J. Relyea,	'46	'61	70	103	173	12	3	1	4	2	1	0	3	0	2	129
" Westport,	1832	Andrew J. Hetrick,	'65	'65	53	98	151	9	0	5	5	5	4	0	9	0	12	215

CHURCHES.	Organized.	MINISTERS.	Ordnahed.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.						
					Jan. 1, 1871.			1870.		1870.			1870.						
					Male.	Female.	TOTAL	Absent	TOTAL	Deaths.	Dism.	Excom.	TOTAL	Adults.	Infants	In SAB. SCS.			
Wethersfield,	1641	Aaron C. Adams,	'39	'68	95	208	303	20	17	6	23	6	3	0	9	3	10	269	
Wilmington,	1728	Edwin Griggs, s.p.	'41	'20	52	72	17	17	0	0	0	6	16	1	19	0	0	98	
Wilton,	1726	S. J. M. Merwin,	'44	'68	59	122	191	11	1	3	4	2	2	8	0	11	1	0	150
Winchester,	1771	Arthur Goodenough,	'65	'70	50	64	114	31	0	1	1	0	0	0	5	0	0	125	
" Winsted,	1790	Thomas M. Miles,	'70	'70	55	127	182	11	12	2	4	6	0	4	0	4	0	1	135
" West Winsted,	1854	None.			72	149	221	12	15	5	9	14	4	6	0	10	3	4	271
Windham,	1700	Adelbert F. Keith,	'70	'70	24	75	99	12	11	4	15	1	5	0	6	3	4	240	
" Willimantic,	1828	Horace Winslow,	'43	'69	55	191	246	15	8	5	13	3	3	0	6	5	4	208	
Windsor,	1630	Gowen C. Wilson,	'61	'67	35	91	126	6	4	2	3	6	0	0	5	0	0	139	
" Pogoanock,	1841	N. G. Bonney, s.p.	'64	'68	17	35	52	6	4	2	6	0	0	0	0	1	1	161	
Windsor Locks,	1844	J. Wickliffe Beach,	'70	'70	26	72	98	10	0	2	2	2	13	0	15	0	0	203	
Wolcott,	1773	Warren C. Fiske, s.p.	'47	'69	40	67	107	13	0	0	0	5	4	0	9	0	0	190	
Woodbridge,	1742	Sylvanus P. Marvin,	'51	'65	55	157	212	14	19	2	21	3	2	0	5	12	4	223	
Woodbury,	1670	Gordon W. Noyes,	'49	'69	59	122	181	13	1	5	6	6	0	0	12	0	0	237	
" North,	1816	J. L. R. Wyckoff,	'71	'82	136	218	22	1	2	3	3	0	0	0	3	1	0	223	
Woodstock,	1690	Nath. Beach, s.p.	'37	'68	43	85	128	6	12	3	15	3	5	0	8	4	1	110	
" West,	1747	C. P. Grosvenor, s.p.	'34	'71	20	69	99	36	1	0	1	2	2	0	4	0	0	50	
" East,	1756	— Phipps, s.p.	'71	'56	85	141	141	30	0	1	1	4	9	0	13	0	0	4129	
" North,	1831	Wm. A. James, s.p.	'71	'43	90	133	11	0	1	1	4	5	0	0	0	0	0	1143	

OTHER MINISTERS.

Samuel H. Allen, Windsor Locks.
 Samuel J. Andrews, Hartford.
 Wm. W. Andrews, Wethersfield.
 Josiah L. Arms, Woodstock.
 Edward E. Atwater, New Haven.
 David R. Austin, South Norwalk.
 Jared K. Avery, Groton.
 Frederick H. Ayers, Long Ridge.
 Edward W. Bacon, Wolcottville.
 William T. Bacon, Derby.
 John G. Baird, New Haven.
 Abraham C. Baldwin, Hartford.
 Henry Barbour, London, Eng.
 Samuel W. Barnum, New Haven.
 Elijah P. Barrows, D.D., Middletown.
 Bro-mon B. Beardsley, Bridgeport.
 Hubbard Beebe, Assoc. Sec. A. S. F. Soc., New Haven.
 Samuel B. S. Bissell, Sec. Am. Sun. Sch Union, Norwalk.
 Joseph C. Bodwell, D.D., Prof. Theol. Inst., Hartford.
 Alvan Bond, D.D., Norwich.
 Jonathan Brace, D.D., Editor, Hartford.
 Eth C. Brace, New Haven.
 Charles E. Brandt, teacher, Farmington.
 Charles H. Bullard, State Missionary, Hartford.
 Horace Bushnell, D.D., Hartford.
 Fred. W. Chapman, Rocky Hill.
 Thomas S. Childs, Prof. Theo. Inst., Hartford.

Augustus B. Collins, Norwalk.
 Erasmus Colton, New Haven.
 Henry M. Colton, teacher, Middletown.
 Nehemiah B. Cook, Ledyard.
 Chauncey D. Cowles, Farmington.
 George E. Day, D.D., Prof., New Haven.
 Guy B. Day, teacher, Bridgeport.
 Henry N. Day, D.D., New Haven.
 William E. Dixon, Enfield.
 Edgar J. Doolittle, Wallingford.
 Lester M. Dorman, South Manchester.
 Wm. T. Doubleday, Goshen.
 Sol. J. Douglas, N. Haven.
 Edward Dunning, N. Haven.
 Timothy Dwight, D.D., Prof. Theol. Sem., New Haven.
 Edward B. Emerson, teacher, Stratford.
 Thomas K. Fessenden, Farmington.
 Geo. P. Fisher, D.D., Prof. Theol. Sem., New Haven.
 Samuel B. Forbes, West Winsted.
 Wm. C. Fowler, LL. D., Durham Centre.
 John R. Freeman, Barkhamsted.
 Daniel C. Frost, Killingly.
 Hiram N. Gates, Minn.
 William H. Gilbert, Dist Sec. Am. Bible Soc., Harford.
 John Greenwood, New Milford.
 Leverett Griggs, n.d., Agent Am. Ed. Soc., Bristol.
 E. Edwin Hall, Fairhaven.
 Henry Herrick, North Woodstock.
 Matt J. Holley, Bridgeport.
 L. Ives Hoadley, New Haven.

Samuel Hopley, City Missionary, Norwich.
 James M. Hoppin, D.D., Prof. Theol. Sem., New Haven.
 Geo. L. Hovey, Bricksburg, N. J.
 Nathan S. Hunt, Bozrah.
 Elijah B. Huntington, Stamford.
 Austin Isham, Roxbury.
 Spofford D. Jewett, Middlefield.
 Henry Jones, Bridgeport.
 Philo Judson, Rocky Hill.
 John I. Keep, teacher, Hartford.
 Reuben S. Kendall, U S. Consul, Strasburg, Alsace.
 Ezra D. Kinney, Darien Depot.
 Rodolphus Landfear, Hartford.
 Ammi Linsley, North Haven.
 Aaron R. Livermore, Goshen.
 Stephen A. Loper, Hadlyme.
 Joel Mann, Brooklyn, N. Y.
 Abraham Marsh, Agent Conn. Bible Soc., Tolland.
 Salmon McCall, Saybrook.
 Robert McEwen, D.D., New London.
 Daniel D. T. McLaughlin, Morris.
 Charles B. McLean, Wethersfield.
 Nathaniel Miner, Salem.
 William H. Moore, Sec., Conn. Home Miss. Soc., Berlin.
 Charles Nichols, New Britain.
 Bennett F. Northrop, Griswold.
 Birdsey G. Northrop, Sec. Conn. Board of Ed., Hartford.
 Wm. Patton, D.D., N. Haven.
 John H. Pettengill, Seamen's Chaplain, Antwerp, Belgium.
 Cyrus Pickett, Cheshire.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	CH. MEMB'RS.				Admt'd		Removals		BAPT.					
				Aug. 31, 1871.				1870-71.		1870-71.		70-71.					
				Commenced.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Diem.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCS.
Union Centre,	1841	C. W. Burt, a.p.	'70	39	64	103	7	2	2	4	0	1	1	2	1	0	142
Union Valley,	1845	C. A. Ruddock, a.p.	'71	8	12	20	2	0	0	0	0	0	0	0	0	0	52
Upper Aquebogue,	1758	T. N. Benedict, a.p.	'70	61	101	162	2	1	1	2	3	4	1	8	0	0	100
Wadham's Falls,		None.															
Wading River,	1784	G. Blodgett, a.p.	'71	35	63	98	30	0	0	0	0	1	0	1	0	1	65
Walton,	'68	Sam'l J. White, a.p.	'68	109	190	299	39	11	5	16	3	8	1	12	1	1	250
" North,	1816	S. N. Robinson, <i>Presb.</i>]	'68	54	66	100	4	22	2	14	0	2	0	2	4	2	215
Warsaw,	1840	E. E. Williams, p.	'67	113	174	287	30										270
West Brook,	1857	S. N. Robinson, a.p.	'70	20	34	54	14	9	2	11	1	0	0	1	1	8	80
West Monroe,	1867	None.		7	11	18	4	2	0	2	1	0	0	1	2	0	40
Westmoreland,	1791	James Deane, a.p.	'67	30	70	100	12	2	1	3	2	2	0	4	2	2	131
West Newark,	1823	Wm. Macnab, a.p.	'69	6	16	22											48
Willaborough,	1833	None.															
Wilmington,	1834	T. Watson, a.p.	'65				8	0	1	1	0	0	0	0	0	0	70
Winfield,	1699	I. R. Bradnack, a.p.	'70	16	36	52											
Woodhaven,	1863	Wm. James, a.p.	'65	34	48	82	22	2	2	4	2	1	1	4	1	12	100
Woodville,	1836	J. B. Preston, <i>Presb.</i>]	'70	20	33	53	1	2	3								184

WELSH ASSOCIATION. — CHURCHES.

			Aug. 31, 1871	'70-71.	1870-71.	'71-71.
Bethany,	1840	None.	10	16	26	
Bethel,	1839	Robert Evans, p.	'71	84	43	77
Deerfield,	1831	W. D. Williams, p.	'33	21	28	49
Fairview,	1846	W. B. Roberts, p.	'71	13	23	36
Floyd,	1834	John R. Griffiths, p.	'66	21	50	71
Holland Patent,	1842	James Griffiths, p.	'69	14	19	33
Jamesville,	1865	Samuel Jones, p.	'64	17	15	32
Middle Granville,	1860	Samuel Jones, p.	'64	22	38	60
Nelson,	1850	H. H. Williams, p.	'64	74	73	147
New York,	1801	W. B. Roberts, p.	'69	16	23	39
New York Mills,	1847	Thomas M. Owens, p.	'70	23	41	64
Ninety-Six,		None.	4	10	14	
Pen Mount,	1832	Sem. Phillips, p.	'66	20	29	49
Plainfield,	1861	Hugh K. Williams, p.	'68	46	43	89
Prospect,	1856	None.	12	14	26	
Rensselaer,	1838	Robert Evans, p.	'70	28	58	86
Richville,	1853	David Jones, p.	'65	37	45	82
Rome,	1851	D. E. Pritchard, p.	'64	24	27	51
Siloam,	1856	W. B. Roberts, p.	'71	14	21	35
Steuben,	1804	Sem. Phillips, p.	'66	20	42	62
Trenton,	1854	James Griffiths, p.	'69	14	20	34
Tug Hill,	1843	Owen P. Jones, p.	'70	18	23	41
Turin,	1843	Owen P. Jones, p.	'70	7	12	19
Utica,	1802	Rhys G. Jones, p.	'67	86	173	259
Waterville,	1852	None.	25	38	63	

OTHER MINISTERS.
 Lyman Abbott, Cornwall.
 Erwin W. Allen, Piteher.
 Milton Badger, D.D., Sec. Am. Home Miss. Soc., New York.
 Leonard W. Bacon.
 Samuel Bayless, Sec. Soc. for poor, Brooklyn.
 Willis J. Beecher, Auburn.
 Henry Belden, Evangelist, Parkville, L. I.
 William A. Benedict, Catakill.
 Asher Bliss, Oroville.
 Silas C. Brown, W. Bloomfield.
 Shearjashub Bourne, in Europe.
 Frederick G. Clark, New York.

A. Huntington Clapp, D.D., Sec. Am. Home Miss. Soc. New York.
 David B. Coe, D.D., Sec. Am. Home Miss. Soc., N. York.
 Ethan B. Crane, Brooklyn.
 E. M. Cravath, Sec. Am. Miss'y Ass'n, New York.
 William Dewey, LeRoy.
 Axel Downs, Riverhead, L. I.
 George R. Entler, PH. D., teacher, Franklin.
 Isaac M. Ely, Chenango Forks.
 Pindar Field, Hamilton.
 John Gibbs, Bell Port, L. I.
 Edward W. Gilman, Sec. Am. Bible Soc., New York.
 Washington Gladden, Associate Editor *Independent*, N.Y.

Anson Gleason, City Miss'y Brooklyn.
 J. F. Griswold.
 Luther C. Hallock, Miller's Place, Long Island.
 William A. Hallock, D.D., Sec. Am. Tract Soc., 150 Nassau street, New York.
 A. D. Hayford, Crary's Mills.
 William D. Henry, Evangelist, Jamestown.
 L. Smith Hobart, Sup't Am. Home Miss. Soc., New York.
 Otis Holmes, Konkankonia L. I.
 Charles Hoover, Flushing.
 James D. Houghton, Oneida.
 Alfred Ingalls, Smithville.

Simeon S. Jocelyn, Williamsburg.
 Wm. H. Kingsbury, Charlton.
 William J. Knox, Augusta.
 Henry Lancashire, Saratoga.
 Daniel Lancaster, New York.
 Joshua Leavitt, D.D. Associate Editor *Independent*, N. Y.
 Benj. C. Lockwood, Brooklyn.
 Henry Loomis, jr., Poughkeepsie.
 Benjamin N. Martin, D.D., Prof. N. Y. Univ., N. York.
 H. H. McFarland, Brooklyn.
 W. McKay, Missy, Brooklyn.
 Darius Mead, New York.
 John Newton, Antwerp.
 Simeon North, D.D., Clinton.
 James Orton, Professor Vassar Coll., Poughkeepsie.

John A. Paine, Associate Editor of *Independent*, N. Y.
 Ray Palmer, D.D., Sec. Am. Cong. Union, New York.
 Simeon Parmelee, D.D. (ordained 1808), Oswego.
 Edward P. Payson, N. York.
 James B. Pearson, N. York.
 Gustavus D. Pike, Sec. Am. Miss'y Asso'n, 59 Reade st., New York.
 Thomas R. Rawson, City Missionary, Albany.
 Eli N. Sawtell, D.D., Saratoga Springs.
 Edward P. Smith, Am. Miss. Ass'n, New York.
 Rollin S. Stone, City Missionary, Brooklyn.
 John C. Taylor, in *Europe*.

William H. Ward, Editor of *Independent*, N. Y.
 Noah H. Wells, teacher, Peekskill.
 George Whipple, Sec. Am. Miss. Ass'n, New York.
 Christopher Youngs, Upper Aquebogue, Long Island.

Welsh.

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

LICENTIATES.

Three mentioned in table above.

SUMMARY.—CHURCHES: 64 with pastors; 112 with acting pastors; 74 vacant (including 84 supplied by licentiates or ministers of other denominations). TOTAL, 250. Loss, 6.
 MINISTERS: 68 pastors; 92 acting pastors; 68 others. TOTAL, 218. Licentiates, 2.
 CHURCH MEMBERS: 9,834 males; 16,673 females. TOTAL, 25,907, including 2,026 (and more) absent. Loss, 108.
 ADDITIONS IN 1870-1: 881 by profession; 799 by letter. TOTAL, 1,680.
 REMOVALS IN 1870-1: 814 by death; 772 by dismission; 42 by excom. TOTAL, 1,128.
 BAPTISMS IN 1870-1: 387 adult; 386 infant. IN SABBATH SCHOOLS: 28,883. Gain, 1,539.
 BENEVOLENT CONTRIBUTIONS (170 churches, 149 last year): \$103,400, an increase of \$41,281.00. FAMILIES (194 churches, 187 last year): 11,443, an increase of 178.

CHANGES.—CHURCHES: New, or replaced on the list.—Bennington; Navy Mission in Brooklyn; Lebanon; Millerton; Moravia; New Lots; Orient; Portland. *Dropped* from the list.—Blue Point; Castile; Clymer; Hollywood; Bethesda, and Church of the Pilgrims, in New York; Ogdon; Parrotville; Russell; Sherman; Wellsburg; Williams' Bridge; and two dropped last year, but erroneously in our Summary. MINISTERS no report.

ORGANIZATION.—Sixteen Associations of churches, united in a GENERAL ASSOCIATION, which also includes eleven Pennsylvania churches. One New York church (Millerton) is connected with a Connecticut Consociation.

NEW JERSEY.

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Admt'd		Removals		BAPT.				
				Aug. 31, 1871.				1870-71.		1870-71.		70-71.				
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	
Chester,	1747	None.		44	99	143	41			2	2		150			
Elizabethport,	1864	S. B. Rossiter, p.	'69 '69	27	59	86	31	14	4	18	3	3	1	216		
Franklinville,	1867	M. S. Platt,	'68 '67	7	8	15	2	3	1	4	1	1		76		
Jersey City, 1st,	1858	G. B. Willcox, p.	'53 '69	90	179	269		16	25	41	6	12	18	8	637	
" 2d,	1870	George Lewis,	'65 '71	7	19	26	2	2	13	15	1	2	3	1	141	
Lodi,	1846	Frank A. Johnson,	'71 '71	13	16	29			13	13					158	
Montclair,	1870	A. H. Bradford, p.	'70 '70	47	65	112	2	0	21	27	2	2	1	193		
Newark, 1st,	1851	Wm. B. Brown, p.	'43 '55	169	338	507	25	4	5	9	6	11	14	31	1	6273
" Belleville av.	1868	C. B. Hulbert, p.	'69 '70	72	124	196	26	18	32	50	5	5	4	4	320	
Newfield,	1867	M. S. Platt, s.s.	'38 '67	5	7	8	2								88	
No. Vineland,	1867	M. S. Platt, s.s.	'38 '67	8	9	17	5								53	
Orange, Val., 1st,	1860	Geo. B. Bacon, p.	'61 '61	76	128	204		16	8	24	2	5	7	2	8	342
" 2d Val.,	1867	None.		18	36	54	14	3	3	2		2	2	4	165	
" East Grove st.	1868	Allen McLean, p.	'68 '68	33	62	95	12	13	9	22	1	2	3	10	214	
" Trinity,	1870	G. E. Adams, D.D.	'29 '70	12	25	37	3		8	8	4	4	4		57	
Paterson,	1836	Geo. Pierce, jr., p.	'63 '67	27	81	108		3	8	11	2	4	25	31	326	
Vineland,	1871	None.		46	71	115	30	2	5	25	30		2		64	

OTHER MINISTERS.

John E. Bray, Elizabeth.
 George Brown, Newark.
 Erasmus Dickinson.
 Hiram Edick, Jersey City.

J. H. Northrup, Millville.
 James B. Pearson, Montclair.
 Daniel E. Rodman, Montclair.
 Luke I. Stoutenburgh,
 Schooley's Mountain.

Michael E. Strieby, D.D., Sec. Am. Miss. Ass'n, Newark, office 59 Reade st., New York city.
 William H. Teel, Woodside.
 John E. Tyler, Vineland.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained.	CH. MEMB'RS.				Admt'd		Removals			BAPT.		IN SAB. SCHO.			
				Sept. 1, 1871.		1870-71.		1870-71.		1870-71.		'70-71.						
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Diam.	Excom.	TOTAL.		Adults.	Infants.	
Mt. Carmel, W.		R. D. Thomas,																
Newport, W.		None.																
North Point, W.		[J. L. Roberts, <i>Loc.pr.</i>]																
Olliphant, W.		L. Williams,																
Philadelphia, —																		
“ Central,	1864	Edward Hawes, p.	'58	'64	77	129	206	26	4	13	17	1	14	0	15	2	4	261
“ Welsh,		None.																
“ Plymouth,	1866	W. E. O. Wright, p.	'68	'68	39	95	134	10	32	12	44	0	2	1	3	10	1	410
Pittsburg, W.		Hugh E. Thomas,					288		15	34	49	8	13	1	22	2	26	90
“ Plymouth,	1859	E. Y. Garrette, p.	'54	'69	55	64	119	4	9	16	25	1	4	0	5	1	4	265
Pittston, W.		None.																
Plymouth, W.		D. E. Evans,																
Pottersville,	1851	H. B. Gilbert,		'70	15	30	45		3	3	6	0	2	0	2	0	0	120
Pottsville,		J. W. Pugh,																
Prentissvale,	1851	Harvey Miles,		'70	17	25	42	11	0	4	4	1	0	0	1	0	2	30
Providence, W.		None.																
Randolph,	1837	None.																
Reading, W.		None.																
Riceville,	1856	None.																
St. Clair, W.		None.																
Shamokin, W.		None.																
Sharon, W.		None.																
Shenandoah, W.		R. D. Thomas,																
Slateford, W.		None.																
Slate Hill, W.		J. Williams,																
Statington, W.		E. Owens,																
Smithfield,	1801	J. H. Nason,		'71	27	41	68	18	1	5	6	2	6	0	8	1	0	100
Spring Brook, W.		None.																
Sugar Grove,	1856	Daniel L. Gear,		'66	17	37	54	5	1	1	2	1	0	0	1	1	2	75
Summit Hill, W.		John V. Jones,																
Ta Maqua, W.		D. Hughes,																
Taylorville, W.		None.																
Townville,	1830	None.																
West Bangor, W.		John Williams,		'69	5	8	66		5	3	8							70
West Spring Creek,	1847	Samuel Rowland,		'69	5	8	13	0	2	3	5	1	0	0	1	1	1	50
Wilkesbarre, W.		None.																
Williamsport,	1867	James A. Daly,		'68	'70	31	52	83	18	7	7	14						175

OTHER MINISTERS.

Burdett Hart, Philadelphia.	David Root, Philadelphia.
Dana Goodsell, Philadelphia.	Micah W. Strickland, Prens-
Edwin W. Rice, editor, Phila-	slavale.
Richard Crittenden, Towanda.	
J.H. Crumb, teacher, Pittsburg.	

[We are almost ashamed to attempt a Summary of a table so defective. We have had reported the names given. For most of the churches not reported above, we are told that they are, in the aggregate, “substantially as last year.” but we resist the temptation to insert the old figures in the table above. But, for a summary, we reckon them as last year, and count increase or decrease only on those now reporting. Of course, the additions and removals should be very much larger, — at least three times as large. We have *promises* for next year.]

SUMMARY. — CHURCHES: 4 with pastors; 39 with acting pastors; 36 vacant (including one supplied by licentiate or ministers of other denominations). TOTAL, 79. Gain, 9.

MINISTERS: 4 pastors; 32 acting pastors; 7 others. TOTAL, 43. Licentiate, one.

CHURCH MEMBERS: 495 males; 700 females; 2,914 not specified. TOTAL, 4,199. Including

87 absent, and doubtless many more; we estimate gain in churches reporting, 201.

ADDITIONS IN 1870-71 (22 churches): 117 by profession; 159 by letter. TOTAL, 276.

REMOVALS IN 1870-71 (22 churches): 27 by death; 85 by dis'l; 9 by exc'n. TOTAL, 121.

BAPTISMS IN 1870-71 (22 churches): 25 adult; 105 infant.

IN SABBATH SCHOOLS: 5,325. Gain in schools reported, 242.

CHANGES. — CHURCHES: *New*, or replaced on the list, — Drifton; Laurel Run; Mill Creek; Mt. Carmel; Newport; Slate Hill; Spring Brook; Taylorville, — all of which are Welsh. Also, Indiana. *Dropped* from the list, — none. MINISTERS: *No report*.

ORGANIZATION. — THE CONGREGATIONAL ASSOCIATION OF WESTERN PENNSYLVANIA includes churches in that section. The Philadelphia churches and Indiana and Williamsport are connected with the GENERAL ASSOCIATION OF NEW JERSEY. Eleven churches are connected with the GENERAL ASSOCIATION OF NEW YORK. Conneaut is connected with the GENERAL CONFERENCE OF OHIO. The Welsh churches are united in two Associations, the EASTERN, and WESTERN.

MARYLAND.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMBERS.				Admt'd		Removals			BAPT.			
				Aug. 31, 1871.				1870-71.		1870-71.			70-71.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Dism.	Excom.	Adults.	Infants.	In S. S. SCHO.	
Baltimore,	1845			63	61	108	13	4	24	28	3	4	6	3	10	217

OTHER MINISTERS.—None.

CONTRIBUTIONS.—CHURCH EXPENSES, \$4,500; HOME AND FOREIGN MISSIONS, \$650; Other Objects, \$1,600. TOTAL, \$6,750.

CHANGES.—None in list. Gain of members, 25. Loss in Sabbath School, 29.

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

DISTRICT OF COLUMBIA.

			Aug. 31, 1871.	70-71.	1870-71.	70-71.									
Washington,	1865	J. E. Rankin, D.D. p. '64	'69	145	168	310	9	42	61	4	9	13	5	14	1,065

OTHER MINISTERS.

John W. Alvord, Treasurer
Freedman's Savings and
Trust Co.
John W. Chickering, jr. Na-
tional Mute College.

Charles W. Denton.
Samuel C. Fessenden.
Solomon P. Giddings.
S. H. Hodges.
William Russell.
E. Goodrich Smith.
Lucius L. Tilden.

Eliphalet Whittlesey, Howard
University.

LICENTIATES.

None reported.

CONTRIBUTIONS.—CURRENT EXPENSES, \$5,743; HOME AND FOREIGN MISSIONS, \$1,502; Other Objects, \$15,000. AVERAGE CONGREGATION, 650.

CHANGES.—None in list. Gain of members, 45. Gain in Sabbath School, 524.

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

VIRGINIA.

			Sept. 1, 1871.	70-71.	1870-71.	70-71.											
Greenwood,	1866	Harvey Hyde.															
Hampton,	1869	Richard Tolman,	'45	'70	5	16	21	13	4	5	9	0	4	0	4	1	100
Herndon,	1868	L. S. Burbank,	'60	'71	14	14	28	5	4	13	17						52
TOTAL: 3 churches, 3 ministers.					29	30	63	18	8	18	28	0	4	0	4	2	247

CHANGES.—CHURCHES: Dropped from the list,—Gulford. Gain of members, 16. Gain in Sabbath Schools, 47.

MINISTERS: None; all being missionary pastors.

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

NORTH CAROLINA.

			Sept. 30, 1871.	70-71.	1870-71.	70-71.												
Beaufort,	1870	Edward Bull,	'69	'69	2	6	7	0	0	0	0	0	0	0	0	0	75	
Dudley,	1870	John Scott, p.	'70	'69	27	21	48	1	12	1	13	1	0	0	1	12	0	100
Janesville,	1871	Edward Bull,	'69	'71	2	3	5	1	5	0	5	0	0	0	0	0	40	
Wilmington,	1870	Henry B. Blake,	'45	'69	6	7	13	1	0	1	1	0	0	0	0	0	200	
TOTAL: 4 churches, 3 ministers.					37	36	73	3	17	2	19	1	0	0	1	12	0	415

OTHER MINISTERS.—None reported.

SUMMARY.—CHURCHES, etc., as above. Gain of members, 22. Loss in Sabbath Schools, 23.

CONTRIBUTIONS.—Dudley, CHARITABLE: \$25.00; for CHURCH EXPENSES: \$286.30.

CHANGES.—CHURCHES: New.—Janesville, organized May 14, 1871. Dropped,—none.

ORGANIZATION.—None. The ministers are missionaries of the AMERICAN MISSIONARY ASSOCIATION.

SOUTH CAROLINA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.					
					Sept. 30, 1871.			1870-71.		1870-71.			'70-71.					
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excum.	TOTAL.	Adults.	Infants.	IN SAB. SCHS.
Charleston, Plym., 1857		James T. Ford,	'57	'69	64	137	201	15	11	5	16	3	3	1	7	0	15	160

OTHER MINISTERS.—Francis L. Cardozo, Secretary of the State. Columbia.
 CONTRIBUTIONS.—For CHURCH POOR, \$30.00. For CHURCH EXPENSES, \$800.00.
 CHANGES.—None in list. Gain of members, 8. Gain in Sabbath School, 15.
 Mr. Ford is a missionary of the AMERICAN MISSIONARY ASSOCIATION.

GEORGIA.

		Sept. 30, 1871.	1870-71.	'70-71.	'70-71.												
Andersonville,	1870 Floyd Snelson,	'71	'71	11	12	23	3	10	0	10	0	2	2	10	3	50	
Atlanta,	1867 C. W. Francis, p.	'67	'67	42	42	84	5	6	1	7	0	1	3	4	5	280	
Macon,	1868 E. E. Rogers, p.	'69	'69	31	32	63	18	15	1	16	1	1	2	15		163	
Savannah,	1868 Robert Carter,	'66	'68	55	63	118	10	47	5	62	4	2	0	6	0	11	170
TOTAL: 4 churches, 4 ministers.				139	149	288	36	78	7	85	5	3	6	14		653	

OTHER MINISTERS.—Philip P. Cory, Atlanta.
 SUMMARY.—CHURCHES, etc., as above.
 BENEVOLENT CONTRIBUTIONS: Atlanta, \$130; Macon, \$30. FOR CHURCH EXPENSES: Andersonville, \$27.10; Atlanta, \$271.88; Macon, \$175.00.
 CHANGES.—CHURCHES: None. Gain of members, 77. Loss in Sabbath Schools, 75.
 MINISTERS: Ordinations, etc., no report.
 ORGANIZATION.—These churches are associated in the CENTRAL SOUTH CONFERENCE which was organized at Chattanooga, Tenn., October 25, 1871, and which includes the churches of Tennessee, Georgia, and Alabama. The ministers are missionaries of the AMERICAN MISSIONARY ASSOCIATION.

ALABAMA.

		Sept. 30, 1871.	'70-71.	1870-71.	'70-71.												
Athens,	1871 H. S. Bennett,	'63	'71	1	10	11	0	11	0	0	0	0	0	6	0	95	
Marion,	1870 G. W. Andrews,	'67	'70	33	33	66	5	49	1	50	0	0	0	44	0	104	
Montgomery,	1869 None.			5	9	14	3	0	0	0	0	2	0	2	3	1	57
Talladega,	1868 John J. Strong.	'70	'70	39	21	60	3	11	7	18	2	1	0	3	10	3	138
TOTAL: 4 churches, 3 ministers.				78	73	151	11	71	8	79	2	3	0	5	53	4	394

OTHER MINISTERS.—J. Silby, Selma. LICENTIATES.—A. Safford, Talladega.
 SUMMARY.—CHURCHES, etc., as above. Gain of members, 66. Gain in Sabbath Schools, 69.
 CONTRIBUTIONS: CHARITABLE, \$107.75. For CHURCH PURPOSES, \$449.45.
 CHANGES.—CHURCHES: New,—Athens. Dropped,—none.
 MINISTERS: None.
 ORGANIZATION.—Connected with the CENTRAL SOUTH CONFERENCE, with Tennessee and Georgia.

MISSISSIPPI.

		Sept. 30, 1871.	'70-71.	1870-71.	'70-71.												
Columbus,	1832 Sam'l C. Peemster, p.	'66	'65	21	23	44	3	3	1	4	1	0	1	2	2	4	100
Hamilton,*	1870 J. F. Galloway,	'71	'70	17	13	30	0	13	1	14	0	0	1	1	13	0	40
Tongaloo,	1870 Ebenezer Tucker, p.	'44	'71	21	14	35	2	19	1	20	0	0	0	0	14	0	120
TOTAL: 3 churches, 3 ministers.				59	50	109	5	35	3	38	1	0	2	3	29	4	260

New Ruhamah church. † Also Editor of *The Christian Republic*.

OTHER MINISTERS — None reported.
SUMMARY. — CHURCHES, etc., as above. Gain of churches, 1. Gain of members, 49. Gain in Sabbath Schools, 85.
CONTRIBUTIONS. — CHARITABLE: Columbus, \$47.50; Hamilton, \$3.77. CHURCH PURPOSES: Columbus, \$170.00.
CHANGES. — CHURCHES: *New*, — Tongaloo. *Dropped from the list*, — none.
ORGANIZATION. — Connected with the SOUTH WESTERN CONFERENCE, which includes also Louisiana and Texas. Hamilton and Tongaloo are assisted by the AMERICAN MISSIONARY ASSOCIATION; Columbus by the AMERICAN HOME MISSIONARY SOCIETY.

LOUISIANA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained. Commenced.	CH. MEMB'RS.		Admt'd		Removals		BAPT.								
				Jan. 1, 1871.		1870.		1870.		1870.								
				Male.	Female.	Prof.	Letter.	Deaths.	Dism.	Adults.	Infants.	In Sab. Schs.						
Algiers.	1869	S. W. Ott,	'69	70	19	47	65	5	12	3	15	1	4	2	7	12	7	80
Fance Pt. St. John's,	1870	Daniel Johnson,	'70	70	22	46	68	0	13	0	13	7	1	1	9	5	13	25
Greenville,	1869	Henry A. Lewin,	'69	'69	6	7	13	1	1	1	2	2	2	2	2	2	2	3
Gretna,	1870	W. F. Ward, p.	'69	'70	70	150	220	14	9	3	12	3	10	13	11	50	80	
Isle Piquant, St.	1870	Israel Cummings,	'69	'70	7	12	19	5	11	0	11	2	0	6	6	1	1	
Luke's,	1870	Isaac Tongue,	'69	'70	18	37	55	10	11	0	11	2	4	1	7	9	0	25
Jefferson City,	1870	S. W. Rogers,	'55	'69	22	43	65	0	11	3	14	0	2	0	2	6	12	45
L. Pelgneur, St.	1869	Nelson Taylor,	'70	'70	35	56	94	0	32	0	32	1	9	0	10	26	15	85
Peter's,	1866	Myron W. Reed, p.	'66	'69	36	42	78	24	1	8	9	1	4	0	5	0	4	400
Lockport,	1869	W. J. Brown, p.	'70	'70	30	60	90	0	7	5	12	4	4	0	8	1	15	100
New Orleans, 1st,	1869	Joseph Dutch, p.	'65	'68	25	45	70	3	2	0	2	0	1	0	1	3	4	300
" M. Brown,	1869	Isaac Williams,	'55	'69	24	31	55	15	12	5	17	3	0	0	3	6	5	70
" Zion,	1869	J. A. Norager,	'66	'66	25	100	125	20	4	2	6	5	1	1	7	0	2	
" Howard,	1869	N. B. James,	'70	'71	25	51	76	6	14	0	14	0	0	1	1	4	10	133
" Central,	1870	Daniel Clay.	'70	'71	30	42	72											
" St. Paul's,	1870																	
Terretonne.																		

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

SUMMARY. — CHURCHES: 4 with pastors; 11 with acting pastors; none vacant (including none supplied by licentiate or ministers of other denominations). TOTAL, 15. Gain, 3. MINISTERS: 4 pastors; 11 acting pastors; 6 others. TOTAL, 21. LICENTIATES, none reported.
CHURCH MEMBERS: 397 males; 769 females. TOTAL, 1,166, including 103 absent. Gain, 181. ADDITIONS IN 1870-1: 129 by profession; 30 by letter. TOTAL, 159.
REMOVALS IN 1870-1: 27 by death; 48 by dismissal; 6 by excommunication. TOTAL, 81.
BAPTISMS IN 1870-1: 92 adults; 141 infants. IN SABBATH SCHOOLS: 1,374. Gain, 693.
BENEVOLENT CONTRIBUTIONS (4 churches): \$849.65. FOR CHURCH PURPOSES (5 churches): \$4,723.35, of which, \$4,000 by the 1st church in New Orleans.
CHANGES. — CHURCHES: *New*, — Fance Point; Isle Piquant; L. Pelgneur; New Orleans, St. Paul's; Terretonne. *Dropped from the list*, — Baton Rouge; New Orleans, St. Andrews. St. James, in New Orleans, is now Central church.
MINISTERS: Not reported.
ORGANIZATION. — The churches (with those of Mississippi and Texas) are united in the SOUTH WESTERN CONFERENCE. Many of the ministers are missionaries of the AMERICAN MISSIONARY ASSOCIATION.

TEXAS.

		Sept. 30, 1871.	'70-71.	1870-71.	'70-71.													
Brownsville, 1st,	1869	Jeremiah Porter,	'81	'68	19	4	2	2	0	0	0	0	0	0	0	0	0	90
" 2d,	1870	Jeremiah Porter,	'31	'68	8	5	8	3	0	0	0	0	0	2	0	0	0	31
Corpus Christi,	1866	Aaron Rowe, p.	'44	'66	8	15	23	4	2	2	4	0	0	0	0	1	2	65
TOTAL: 3 churches, 2 ministers.				11	0	60	11	2	4	6	0	2	0	2	1	2	186	

OTHER MINISTERS. — None reported.

SUMMARY.—CHURCHES, etc., as above. Gain of members, 24. Gain in Sabbath Schools, 76.
CONTRIBUTIONS: Corpus Christi, — CHARITABLE, \$20.25; for CHURCH PURPOSES, \$1,000.
CHANGES.—CHURCHES: *New*, or replaced on the list, — Corpus Christi. *Dropped* from the list, — none.
ORGANIZATION.— In the SOUTH WESTERN CONFERENCE, with Louisiana and Mississippi.

ARKANSAS.

Year before last there appeared to be two churches, viz., Austin, J. L. Herod, a. p., and Bayou-Metoe, — with 71 members. Having been unable to find their existence since, we drop them from the list.

TENNESSEE.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	CH. MEMB'RS.				Admt'd		Removals			BAPT		IN SABB. SCHO.		
				Sept. 30, 1871.		Absent.	1870-71.		1870-71.		70-71.						
Place and Name.		Name.	Commenced.	Male.	Female.		TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.	
Chattanooga, 1st,	1867	Ewing O. Tade,	'61 '66	16	27	43	3	8	0	0	0	0	0	6	0	175	
Union,	1871	Jas. A. Thome,	'38 '71	12	10	22		22	0	0	0	0	0	0	0	60	
Memphis, 1st,	1864	A. E. Baldwin,	'60 '70		47		2	5	7							70	
2d,	1867	W. W. Mallory,	'64 '67	24	61	85	11	24	0	24	2	2	1	5	24	3275	
Nashville, Union,	1867	Henry S. Bennett,	'63 '68	33	31	64	23	18	4	22	0	1	0	1	18	1120	
Pomona,	1871	None.		8	9	17	0		17								
TOTAL: 6 churches, 5 ministers.					93	138	278	37	52	9	100	2	3	1	6	48	5700

OTHER MINISTERS.— C. C. Carpenter, Lookout Mountain; W. C. Condit, Howard Springs; Uriah W. Small, missionary, Pleasant Hill, East Tennessee.
LICENTIATES: — Roberts, Nashville; Prof. A. K. Spence, Nashville.
SUMMARY.—CHURCHES, etc., as above. Gain of churches, 2. Gain of members, 53. Gain in Sabbath Schools, 115.
CONTRIBUTIONS.— CHARITABLE (3 churches): \$111.15. FOR CHURCH PURPOSES (4 churches): \$1,609.25.
CHANGES.—CHURCHES: *New*, — Chattanooga, Union; Pomona. *Dropped* from the list, — none.
ORGANIZATION.— Connected with the CENTRAL SOUTH CONFERENCE, with Georgia and Alabama.

KENTUCKY.

			Sept. 30, 1871.	70-71.	1870-71.	70-71.											
Ariel,	1864	Gabriel Burdett, p.	'64 '67	56	130	186	22	4	0	4	2	1	0	3	8	0	150
Berea,	1853	John G. Fee, p.	'44 '54	79	68	147	28	19	6	25	0	0	0	0	8	1	175
Betheda,	1860	J. A. R. Rogers, p.	'56 '58		9	14	23	3	0	0	0	0	0	0	0	0	40
Newport,	1869	Rob't M. Thompson, p.	'69														
Walnut Chapel,	'71	John Drew,	'71	16	12	28	0	28	28	0	1	1	2	9		32	
TOTAL: 5 churches, 6 ministers.					160	224	384	53	51	6	57	2	2	1	5	20	1397

OTHER MINISTERS.— George Candee, Beren; Edward H. Fairchild, Pres. Berea Coll., Berea; — Grigson, Concord; A. B. Pratt, Bend; A. A. Wright, Berea.
LICENTIATES.— None reported.
SUMMARY.— As above. Gain of churches, 2. Gain of members, 85. Loss in Sabbath Schools, 33.
CHARITABLE CONTRIBUTIONS.— Ariel, \$11.70; Berea, \$300 00.
CHANGES.—CHURCHES: *New*, — Betheda, Brachlin Co.; Newport; Walnut Chapel, Jackson Co. *Dropped* from the list, — South Fork. Camp Nelson seems now to be Ariel.
ORGANIZATION.— United in THE STATE ASSOCIATION OF CHRISTIAN CHURCHES AND MINISTERS OF KENTUCKY.

OHIO.

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT. S.			
						April 1, 1871.				'70-71.		1870-71.			70-71			
						Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Discom.	TOTAL.	Adults.	Infants.	ES. SAB. SUG.
Akron,	1842	Carlos Smith,	'32	'62	75	170	245		20	33	53	2	4	0	6	7	8	322
Alexandria,	1838	David S. Jones,	'61	'71	3	25	28		0	0	0	0	0	0	0	0	0	170
Alliance,	1867	None.			14	20	34		5	6	11	0	5	0	5	0	1	72
Amboy,	1869	Asa W. Sanders,	'69	'71	5	8	13		4	0	4	0	0	0	0	0	0	12
Amherst, South,	1834	Q. M. Bosworth,	'56	'71	19	44	63		1	1	2	3	2	0	5	1	0	75
" North,	1840	Q. M. Bosworth,	'56	'71	25	50	75		0	0	0	0	3	0	3	0	0	75
Andover, West,	1818	Horace W. Palmer,	'47	'70	18	34	52		0	2	2	0	2	0	2	0	0	50
" Centre,	1832	Horace W. Palmer,	'47	'70	11	25	36		0	1	1	0	2	0	2	0	0	50
Ashtabula,	1830	J. Augustus Towle,	'71	'71	32	66	98		1	1	1	9		10	1		85	
Aurora,	1809	Darwin W. Sharts,	'57	'70	13	26	39		1	0	1	0	0	1	1	0	33	
Austinsburg,	1801	Sereno W. Streeter,	'36	'69	47	82	129		2	4	6	2	3	0	5	0	1	130
Bellevue,	1836	Samuel B. Sherrill,	'63	'68	30	75	105		20	3	23	4	9	0	13	7	7	125
Belpre,	1826	James A. Bates, p.	'60	'67	83	120	203		58	3	61	3	9	1	13	25	98	338
Berea.	1855	Henry C. Johnson,	'70	'70	18	28	46		16	5	21	1	0	0	1	8	1	30
" Welsh,	1866	David M. Evans,	'65	'71	8	13	21		1	0	1	0	1	0	1	0	2	60
Berlin Heights,	1862	Levi Loring,	'62	'71	26	47	73				16	0	9	0	9	2	0	60
Big Lick,		<i>No report.</i>																
Bloomfield, North,	1821	John Henry Jones,	'71	'71	19	27	46		1	0	1	1	1	0	2	0	0	50
Bowling Green,	1867	Charles Irons.																
" Centre,	1814	[Sherman Taylor, Pres.]	'71	'71	8	8	16		1	0	1	2	1	0	3	0	0	0
Brighton,	1836	None.			12	19	31		0	5	5	0	0	0	0	0	0	110
Bristolville,	1817	John Henry Jones,	'71	'71	29	44	73		16	1	17	0	4	0	4	0	6	225
Brookfield,	1866	David Davies, p.	'52	'71	72	84	156		14	13	27	118	10	29	0	11	193	
Brooklyn,	1819	None.			15	38	53		4	0	4	0	0	0	0	2	0	50
" Welsh,	1850	None.																
Brunswick,	1819	Robert Logan,	'70	'70	8	14	22		0	0	0	1	0	0	1	0	0	0
Burton,	1808	G. C. Reed,	'65	'70	44	94	138		0	2	2	4	0	0	4	0	2	70
Canfield,	1804	Samuel Manning,	'66	'71	12	34	46		2	1	3	2	3	0	5	1	2	30
" Centre,	1869	<i>No Report.</i>																
Centerville, Welsh,	1859	Enoch Jones,	'69	'69	34	37	71		4	5	9	0	2	3	5	0	3	60
Chagrin Falls,	1835	Geo. W. Walker,	'62	'69	14	33	47		2	3	5	1	0	0	1	0	8	50
Charlestown,	1858	Hinds Smith,	'71	'71	12	22	34		0	3	3	1	2	0	3	0	0	90
Chatham,	1834	Stephen D. Peet,	'55	'69	48	62	110		1	1	2	2	12	0	14	0	7	119
Cincinnati, Storrs',	1832	H. Bushnell,			28	27	55		3	0	3	0	1	0	1	0	0	125
" Welsh,		R. R. Williams,																
" Vine st.,		Henry D. Moore, p.	'42	'69			253		12	14	26	2	6	0	8	4	9	120
" 1st, 7th st.,	1847	Eben Halley, p.	'70	'69			357		15	32	47	118	0	19	13	4	250	
" Columbia,	1867	Daniel I. Jones, p.	'65	'70	33	51	84		22	2	24	0	0	0	0	13	1	265
Claridon,	1827	E. D. Taylor,	'47	'55	55	90	145		8	1	9	3	3	0	6	5	2	225
Clarksfield,	1822	None.			25	36	61		5	4	9	1	5	0	6	5	0	65
Cleveland, 1st,	1834	None.			111	227	338		7	16	23	3	7	0	10	2	5	200
" Plymouth,	1850	S. Wolcott, D.D., p.	'39	'62	75	195	270		15	2	17	3	27	0	50	5	1	200
" Heights,	1859	Thomas K. Noble,	'63	'69	68	130	198		54	13	67	2	19	0	21	31	3	960
" Mt. Zion,	1864	None.			16	21	37		0	1	1	3	11	0	14	0	0	25
" We sh,	1870	John N. Evans,	'69	'68	11	21	32		10	4	14	0	6	2	8	7	1	42
Coalburgh,	1866	None.			23	39	62		7	6	13	1	0	3	4	10	0	60
Collamer,		Charles W. Torrey,	'45	'67	40	51	91		1	2	3	1	1	0	2	0	2	115
Columbia, Centre,	1852	None.			5	7	12		0	0	0	0	0	0	0	0	0	40
Columbus, Welsh,	1837	Rees Powell,	'38	'60			351		21	25	46	2	15	2	19	12	6	284
" Centre,	1853	None.			121	230	351											
Conneaut,	1819	Russell M. Keyes,	'65	'65	26	104	130		7	2	9	3	9	1	13	4	2	94
Coolville,	1841	J. H. Jenkins,	'65	'70	14	39	53		8	0	8	2	7	0	9	0	0	125
Cow Run,	1819	Levi L. Fay,	'43	'70	5	6	11		0	0	0	0	0	0	0	0	0	113
Crab Creek,	1859	John Edwards,	'51	'63	27	56	83		9	2	11	2	6	3	11	1	9	66
Cuyahoga Falls,	1834	E. V. H. Danner, p.	'67	'66	34	95	129		35	1	36	3	4	0	7	18	9	322
Decatur,	1869	J. H. Jenkins,	'65	'71	7	8	15		4	2	6	0	0	1	1	0	0	75
Delaware, Welsh,	1842	John H. Jones,	'38	'63	12	21	33		0	0	0	0	2	0	2	0	2	20
Delta,	1869	None.																
Dover,	1847	Heman B. Hall,	'61	'66	37	48	85		0	0	0	2	0	0	2	0	0	130
East Cleveland,	1843	Justin E. Twitchell,	'61	'70	109	200	309		79	26	105	3	12	1	16	38	8	325
East Toledo,	1849	John G. Fraser,	'71	'70	10	20	30		0	0	0	1	0	0	1	0	0	50
Edinburg,	1823	George T. Ladd,	'70	'69	32	67	99		10	9	19	2	4	0	6	5	0	165
Fairfield, North,	1841	None.			25	45	70		2	4	6	0	2	0	2	1	0	50
Farmington, West,	1834	John C. Burnell,	'57	'71	19	37	56		0	0	0	0	2	2	4	0	0	50

Not reported.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	CH. MEMB'RS.			Admt'd April 1, 1871.	Removals		BAPT.							
				Commen- ced.	Male.	Female.		TOTAL.	Absen- t.	1870-71.		1870-71.		Lk Sab. Scls.			
										Prof. Letter.	TOTAL.	Deaths.	Dis- m.		Excum- m.	TOTAL.	Adults.	Infants.
Fearing,	1851	Levi L. Fay,	'43	'61	14	44	58	27	1	28	1	0	0	1	10	0	67
Fludlay,	1865	Wm. S. Peterson,	'70	'43	43	83	126	29	13	42	4	3	0	7	6	13	230
Fitchville, 1st,	1818	C. S. Cady,	'70	'23	40	63		0	2	2	1	4	0	5	0	0	120
" 2d,	1855	C. S. Cady,	'70	'9	13	22		0	0	0	1	8	0	0	0	0	40
Four Corners,	1846	Samuel F. Porter,	'56	'71	24	40	64	3	1	4	1	1	0	2	0	0	80
Fowler,	1818	None.			1	4	5	0	0	0	0	0	0	0	0	0	0
Freedom,	1828	Isaac Winans,	'60	'24	53	77		0	1	1	2	1	0	3	0	0	170
Gambier,	1818	J. W. Cracraft, D.D.,	'48	'70	10	14	24	0	0	0	0	0	0	0	0	0	70
Garrettsville,	1834	None.			6	20	26	0	2	2	1	3	0	4	0	0	30
Geneva,	1810	Amzi D. Barber,	'41	'64	64	128	192	6	12	18	3	10	13	3	2	5	
Granville, Welsh,	1841	John E. Jones,	'55	'70	30	46	76	11	5	16	2	1	0	3	1	2	65
Greenfield,	1822	None.			34	55	89	2	1	3	0	0	0	0	0	0	100
Gullford,	1838	None.			14	21	35	0	0	0	0	0	0	0	0	0	0
Gustavus,	1852	Henry D. King,	'56	'69	25	54	79	18	5	23	3	2	0	5	5	1	50
Hambden,	1809	None.			17	37	54	0	0	0	2	1	0	3	0	0	112
Harmar,	1840	Wm. Wakefield, p.	'46	'55	40	83	123	6	4	10	2	9	0	11	4	4	175
Hartford,	1818	John B. Dawson,	'60	'70	34	44	78	1	3	4	2	5	0	7	0	0	125
" Croton P. O.	1823	Jos. B. Davison, p.	'66	'69	16	38	54	3	0	3	5	5	0	10	3	1	131
Hinckley,	1828	None.			4	11	15	0	0	0	1	0	0	1	0	0	0
Hubbard,	1866	None.			23	49	82	14	2	16	0	8	0	8	0	7	110
Hudson,	1802	George Darling, p.	'50	'58	51	101	152	1	2	3	7	2	0	9	0	10	234
Huntington,	1837	Ansel Russell Clark,	'29	'58	21	48	69	20	5	25	3	11	0	14	15	1	125
Huntsburg,	1818	E. W. Gaylord,	'71	'49	91	140		0	0	0	0	2	0	2	0	0	0
Ironton, Welsh,	1854	John M. Thomas,	'46	'68	20	41	61	7	3	10	2	7	0	9	0	8	90
" East, Welsh,	1860	John M. Thomas,	'46	'68	17	24	41	4	1	5	1	2	0	8	3	2	50
Jefferson, 1833 &	1859	Wm. F. Millikan,	'53	'71	16	48	64	0	3	3	0	1	1	2	0	0	50
Jerome,	1863	Austin N. Hamlin,	'44	'69	10	18	48	0	3	3	1	0	1	2	0	1	40
Johnsonville,	1814	Milo Hobart,	'61	'71	18	41	59	2	2	4	4	1	0	5	2	0	69
Kelley's Island,	1860	M. K. Holbrook, p.	'68	'68	33	37	70	0	2	2	0	0	0	0	0	0	80
Kent,	1819	Allen C. Barrows, p.	'71	'34	82	116		9	3	12	2	12	0	14	4	1	176
Kirtland,	1819	None.			14	26	40	0	0	0	0	0	0	0	0	0	80
Lafayette,	1834	J. M. Fraser,	'40	'69	15	21	32	1	0	1	3	4	0	7	0	0	75
Lawrence,	1846	Levi L. Fay, p.	'42	'43	29	52	81	16	3	19	1	6	0	7	12	2	90
Lebanon,	1857	None.			13	25	38	0	0	0	2	2	0	4	0	0	45
Lenox,	1845	Wm. F. Millikan,	'53	'71	36	59	95	0	1	1	1	3	0	4	0	1	130
Lexington,	1862	George V. Fry,	'47	'64	21	46	67	2	0	2	5	2	0	7	0	1	110
Litchfield,	1833	No Report.						Not reported.									
Listie Muskingum,	1843	George W. Wells,	'71	'5	8	13		4	0	4	0	0	0	0	0	1	70
Lock,	1834	None.			10	23	33	5	3	8	1	0	0	1	2	0	80
Lodi,	1817	Anson H. Robbins,	'70	'70	18	75	53	6	3	9	1	3	0	4	3	1	142
Lowell & Rainbow,	1858	George W. Wells,	'69	'7	16	23		1	1	2	1	0	0	1	0	0	65
Madison,	1814	E. Smith Barnes,	'41	'70	9	27	36	0	3	3	1	5	0	6	0	0	40
" Central,	1830	J. F. Severance,	'70	'45	95	140		1	1	2	3	12	0	15	1	1	200
Mansfield,	1835	E. R. Fairfield, p.	'70	'157	233	390		5	7	12	3	12	0	15	1	6	310
Mantua,	1812	Pul'tsup. by G. C. Reed, J. C. Hart & D. W. Sharts.			5	19	24	1	0	1	1	0	0	1	0	1	30
Marietta,	1796	T. H. Hawks, D.D., p.	'55	'69	97	136	233	4	8	12	0	11	1	12	1	2	250
" Township,	1859	George W. Wells,	'71	'12	29	41		3	1	4	1	4	0	5	1	2	42
Martinsburg,	1867	Enoch F. Baird,	'54	'68	21	31	52	0	0	0	2	1	0	3	0	0	56
Marysville,	1864	Martin K. Pasco,	'69	'71	30	47	77	0	0	0	0	0	0	0	0	0	130
Mecca,	1822	Joseph B. Davison,	'65	'69	21	41	62	2	2	4	2	4	0	6	1	0	80
Medina,	1819	E. J. Alden,	'59	'70	43	119	162	4	15	19	2	2	0	4	3	1	410
Mesopotamia,	1817	None.			25	39	64	1	0	1	4	1	0	5	0	1	125
Minersville, Welsh,	1856	Thomas C. Edwards,	'71	'70	42	78	120	28	13	41	2	4	0	6	0	15	163
Mineral Ridge,	1829	Heman Geer,	'48	'69	21	43	64	13	5	18	0	3	0	3	6	5	65
Monroe,	1843	Nathaniel G. Fay,	'43	'63				0	0	0	0	0	0	0	0	0	100
Montgomery,	1819	T. H. Delamater,	'56	'69	16	52	68	0	0	0	0	0	0	0	0	0	100
Mt. Carmel, Welsh,	1834	Thomas E. Monroe,	'58	'60	142	256	398	17	10	27	3	6	0	9	6	4	200
Mount Vernon,	1809	None.			4	16	20	0	0	0	0	0	0	0	0	0	0
Napoleon,	1855	Evan Davies, p.	'32	'57	45	49	94	12	1	14	4	2	1	7	0	6	79
Nebo, Welsh,	1813	Henry Matson,	'62	'68	19	33	52	3	1	4	1	1	0	2	1	0	80
Nelson,	1848	Austin N. Hamlin,	'44	'70	14	24	38	1	0	1	1	1	1	3			20
New Albany,	1841	D. S. Jones,															
Newark, Welsh,	1856	William Lewis,	'71	'44	58	102		4	8	12	0	6	2	8	0	10	120
Newburgh, Welsh,	1832	None.			10	17	27	0	4	4	0	1	0	1	0	0	0
Newbury, South,	1803	John C. Thompson,	'45	'70	65	97	162	17	10	27	3	11	0	14	7	0	150

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.		IN SAB. SCHO.
					April 1, 1871.	1870-71.	1870-71.	1870-71.	70-71	Adults.	Infants.				
Place and Name.	Name.			Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.	
New London, Niles.	1866	None.													
North Ridgeville, Norwalk.	1822 1807	William Russell Cassius E. Wright, p.	'99 '71	9 30	23 78	32 108	4 15	1 17	5 32	1 6	4 1	3 10	8 6	1 10	1 157
Oberlin 1st.	1834	John Morgan, D.D.	'37	320	380	700	28	28	56	12	55	0	67	10	0
" 2d.	1860	Hiram Mead,	'68	157	201	358	19	35	54	2	24	1	27	12	8
Olive Green.	1861	None.		22	23	45	3	1	4	0	3	0	3	0	0
Olmsted Falls.	1835	None.		5	5	10	0	0	0	2	6	0	8	0	0
Painesville.	1810	None.		115	285	400	51	8	59	6	13	2	22	18	0
Paint Valley.	1867	Enoch F. Baird,	'52	69	12	14	26	2	0	2	6	0	8	0	0
Palmyra, Welsh.	1832	John J. Jenkins, p.	'65	68	16	27	43	3	1	4	0	2	2	0	1
Paris, Welsh.	1850	William T. Hughes,	'68	68	19	39	58	3	3	6	9	1	1	0	2
Parkman.	1823	None.		1	6	7	0	0	0	0	0	0	0	0	0
Penfield.	1838	Wm. Westervelt,	'68	22	34	56	3	2	5	0	0	0	3	1	0
Pierpont.	1849	None.		7	18	25	4	0	0	0	0	0	0	0	0
Pisgah.	1854	M. W. Diggs,	'57	64	13	22	35	4	4	8	0	0	0	3	1
" Welsh.	1870	John A. Davies,	'35	70	2	8	10	10	0	19	0	1	0	1	0
Pittsfield.	1836	R. Hicks,	'67	70	3	11	14	1	0	1	3	2	0	5	1
Plain.	1835	John Vetter,	'63	70	19	39	58	4	2	6	1	1	0	2	2
Plymouth.	1855	None.		12	11	23	0	0	0	1	1	0	2	0	0
Pomeroy, Welsh.		John Williams,													
Portland, Welsh.		Evan Evans,	'69												
Providence.	1860	Austin N. Hamlin,	'44	67	9	11	20	0	0	0	1	0	0	0	2
Ravitor, Welsh.	1819	Thomas Jenkins,	'70	39	57	96	2	3	5	2	7	0	9	0	1
Randolph, Welsh.	1812	Joseph Meriam, p.	'22	24	19	38	57	2	1	0	1	0	1	2	2
Ravenna.	1822	Edward B. Mason, p.	'62	62	52	113	165	8	17	25	0	5	0	7	4
Rawsonville.	1854	Gideon Dana,	'38	70	5	15	20	0	1	1	0	2	0	4	0
Ri-hfield.	1818	John A. McKinstry,	'42	64	20	54	74	2	0	2	0	0	2	1	1
Ripley.	1851	None.		20	54	74									
Rochester.	1835	Willard Burr,	'60	12	25	37	21	1	22	0	0	6	6	0	2
Rockport.	1859	O. W. White,	'54	69	8	21	29	1	1	2	0	0	0	0	0
Rollersville.		Nathaniel G. Fay,	'43	63											
Rootstown.	1810	Albert Lee,	'71	40	64	104	1	0	1	0	8	0	8	1	1
Ruggles.	1827	None.		21	46	67	2	3	5	1	10	0	11	0	1
Sandusky.	1819	H. N. Burton,	'57	69	74	207	281	45	7	52	3	12	2	18	23
Saybrook.	1847	William W. Foote,	'63	71	21	38	59	4	2	6	1	0	1	3	2
Seville.	1838	None.													
Sheffield.	1818	John J. Gough,	'42	68	24	47	71	0	0	0	2	2	1	5	0
Siloam, Welsh.	1860	John A. Davies, p.	'36	59	12	39	42	2	0	2	0	1	0	1	0
Springfield.	1850	A. Hastings Ross, p.	'61	65	56	110	166	15	3	18	1	4	0	5	6
" Welsh.	1867	David Davies, p.	'52	67	34	47	81	11	14	25	0	20	3	23	2
Strongsville.	1842	Lucius Smith,	'41	66	32	37	69	1	4	5	0	0	0	0	0
Sullivan.	1835	None.		12	28	40	6	7	13	1	1	0	2	3	0
Sylvania.		Robert McCune,	'60	21	34	55	3	3	6	2	0	0	4	1	0
Syracuse, Welsh.	1847	John Loyd,	'51	68	17	25	42	15	6	21	0	0	0	3	0
Tallmadge, Welsh.	1847	David Davies, p.	'52	54	17	32	49	4	5	9	0	5	0	0	9
"	1809	None.		123	173	296	6	9	15	6	16	0	22	0	7
Thompson.	1820	Samuel Manning,	'64	68	24	44	68	0	0	0	2	1	0	3	0
Troedrindalar, W.	1839	Rees Powell,	'38	39				1	1	1					
Troy.		No report.													
Twinsburg.	1822	Andrew Sharp,	'40	69	27	66	98	5	0	5	0	0	0	0	2
Tynrhoa, Welsh.	1840	Evan Davies, p.	'32	57	34	42	76	21	1	22	1	0	0	1	0
Unionville.	1834	E. Smith Barnea,	'41	70	7	33	40	0	0	0	1	3	0	4	0
Vermillion.	1818	S. Bryant,	'70	12	47	59	12	5	17	0	2	1	3	7	0
Vernon.	1803	J. B. Davison,	'66	70	6	16	22	5	4	9	0	0	0	0	2
Wadsworth.	1819	Daniel E. Hathaway,	'68	68	25	40	65	3	7	10	2	2	1	5	1
Wakeman.	1844	None.		75	80	155	3	6	9	1	5	1	7	1	0
Washington.	1853	George V. Fry,	'47	68	15	24	39	1	0	1	2	5	0	7	1
Wauseon.	1861	D. Darwin Waugh,	'60	69	47	108	155	8	18	26	0	1	0	1	3
Wayne.	1832	R. F. Markham,	'45	71	43	73	116	21	5	26	3	3	0	5	7
Wellington.	1834	Larmon B. Lane,	'48	65	49	106	155	4	7	11	3	8	0	11	3
West Millgrove.	1843	[Wm. Miller, U. B.]	'70	16	24	40	8	4	12	2	4	0	6	2	0
West Newton.	1861	None.		22	44	66	1	0	1	0	4	0	4	0	1
Weymouth.	1835	None.		22	44	66	1	0	2	0	1	0	1	0	3
Williamsfield, W.	1816	Albert Fitch,	'58	68	27	50	77	3	1	4	0	1	0	1	0
" Centre.	1839	Albert Fitch.	'58	69	23	25	48	3	1	4	0	1	0	1	0
York.	1833	William B. Orris,	'24	50	50	74	1	0	1	0	9	0	9	1	1
Youngstown.	1846	David S. Davis,	'62	70											

Not reported.

OTHER MINISTERS.

Israel W. Andrews, D.D.,
Pres. Coll. Marietta,
James Anderson, Cleveland.
Geo. Barnum, Wauseon.
Charles H. Churchill, Prof.,
Oberlin.
George Clark, Oberlin.
Henry Cowles, D.D., Oberlin.
John G. W. Cowles, editor,
Cleveland.
R. T. Cross, Oberlin.
Joseph Davison, Oberlin.
L. P. Dabro, Berea.
William Edwards, Syracuse.
John Edwards, Youngstown.
John M. Ellis, Prof., Oberlin.
Thomas Evans, Mineral Ridge.
Jas. H. Fairchild, D.D., Pres.
Coll., Oberlin.

James Grey, Seville.
Chauncey L. Hamlin, Brook-
lyn.
Wm. G. Harrison, Palmyra.
Henry B. Hosford, Prof.,
Hudson.
C. A. Hoyt, Oberlin.
T. J. Jean, Cleveland.
Sylvanus Judson, Sylvania.
Theodore J. Keep, Oberlin.
Lyaander Kelsey, Sec. Ohio
H. M. Soc., Columbus.
Stephen C. Leonard, Oberlin.
Robert Logan, Oberlin.
R. F. Markham, Oberlin.
James McFarland, agt. W. Tr.
and Book Soc., Springfield.
David R. Miller, Oberlin.
Robert Page, West Farming-
ton.
David C. Perry, Barlow.

Chauncey N. Pond, Fin. Agent,
Theol. Seminary, Oberlin.
William Potter, Windham.
Calvin N. Ransom, Lowell.
W. H. Ryder, Prof., Oberlin.
A. S. Shafer, Oberlin.
Fayette Shipperd, Oberlin.
Judson Smith, Prof., Oberlin.
Richard P. Thomas, Spring-
field.
Thomas C. Thomas, North
Fairfield.
C.W. Wheeler, East Cleveland.

LICENTIATES.

J. Z. Mills, Prof., Marietta.
George R. Rossiter, Prof.,
Marietta.
And one other, in tables.

SUMMARY. — CHURCHES: 29 with pastors; 132 with acting pastors; 38 vacant (including supplied by licentiates or ministers of other denominations). **TOTAL, 199.** **Loss, 2.** **MINISTERS:** 29 pastors; 85 acting pastors; 35 others. **TOTAL, 149.** **LICENTIATES, 3.** **CHURCH MEMBERS:** 5,854 males; 10,511 females; 610 not specified. **TOTAL, 16,975,** — including absent. **Loss, 25.**

ADDITIONS IN 1870-71: 1,225 by profession; 703 by letter. **TOTAL, 1,931.** **REMOVALS IN 1870-71:** 239 by death; 741 by dismissal; 70 by excommunication. **TOTAL, 1,050.**

BAPTISMS IN 1870-71: 484 adult; 362 infant. **IN SABBATH SCHOOLS:** 19,405. **Loss, 532.** **BENEVOLENT CONTRIBUTIONS** (157 churches, 141 last year): \$64,019, an increase of \$15,894. **PARISH EXPENSES** (189 churches, 133 last year): \$225,092, an increase of \$55,060.

CHANGES. — CHURCHES: *New*, or replaced on the list, — Big Lick; Braceville; Brunswick; Burton; Cleveland, Welsh; Guilford; Plagah, Welsh. *Dropped* from the list, — Brownhelm; Cambridge; Fort Ancient; Gower; La Grange; Orwell; Portage Centre; Ridgeville; St. Joseph; Metamora is now Amboy; Ridgeville, North, is now North Ridgeville.

MINISTERS: Ordinations, etc. *No report.*

ORGANIZATION. — Eleven Conferences of churches are united in the **GENERAL CONFERENCE** which includes 186 churches, besides the church in Conneaut, Pa. A Welsh Conference has 13 churches. Plagah is connected with the **GENERAL ASSOCIATION** of Indiana.

NOTE. — Reports of the churches of the Medina Conference were received by the Ohio Secretary too late for insertion in his minutes. He has forwarded them to us, and they are inserted in the tables above.

INDIANA.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	CH. MEMB'RS.				Addit'		Removals		BAPT.				
				June 1, 1871.			1870-71.		1870-71.		70-71.					
				Male.	Female.	TOTAL.	Prof.	Total.	Deaths.	Excom.	Adults.	Infants.	IN SAB. SCHOOLS.			
Angola,	1869	None.		8	12	20	1	2	4	6	0	0	0	0	0	
Bloomfield,	1869	H. B. Swift, a.p.	71	5	12	17	4	0	0	0	1	0	0	1	0	30
Booneville,	1839	None.														
Cool Spring Town- ship,	1863	None.		10	15	25	5	0	0	0	0	0	0	0	0	0
Elkhart,	1869	L. R. Royce, p.	759	7	33	40	2	25	7	32	3	0	3	6	0	120
Ft. Wayne, Plym'h,	1870	John B. Fairbank, p.	700	14	24	38	0	2	36	38	1	0	0	1	1	141
Francisco,	1862	T. B. McCormick a.p.	739	2	5	7	2									
Harrison County,	1867	None.					0	0	0	0	0	0	0	0	0	100
Hart Township,	1856	Lewis Wilson, a.p.	749	4	4	8	0	0	0	0	0	0	0	0	0	100
Indianapolis, Ply'h,	1857	J. L. Bennett, p.	771	51	105	156	32	0	8	8	2	10	0	12	0	1,125
" Mayflower,	1869	G. W. Balmun, a.p.	752	15	35	50	17	0	0	0	1	3	0	4	0	300
Kokomo,	1863	Abel S. Wood,	71	20	38	58										50
Liber,	1854	Henry Huddle, a.p.	769	12	11	23	6	1	6	7	1	2	0	3	0	50
Mechanicville,	1855	T. B. M. McCormick, a.p.	739	3	3	6	0	0	0	0	0	0	0	0	0	0
Michigan City,	1835	Everts Kent, a.p.	71	31	36	67	0	0	1	1	0	32	0	32	0	2,140

CHURCHES. Place and Name.	Organized	MINISTERS. Name.	Ordnained.	Commenced.	CH. MEMB'RS.			Admt'd		Retnovals			BAPT.		
					April 1, 1871.			1870-71.		1870-71.			'70-71.		
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Disin.	Excum.	TOTAL.	Adults.	Infants.
Barry,	1846	None.			10	16	26								
Batavia,	1855	Edward W. Root, p.	'50	'70	74	124	198	29	26	55	16	16	15	1	171
Beardst'n, (P.)	'45, (C.)	Levi Fay Waldo,	'44	'70	57	102	160	34	5	8	13	13	2		500
Beverly,	1859	None.			8	14	22								
Big Grove,		None.													
Big Rock,		None.													
" Welsh,	1852	Henry Davies, p.	'67	'68	10	15	25		1	1	3	0	3	8	25
Big Woods,	1842	None.			4	7	11	3	0	0	0	0	0	0	50
Blandinsville,	1868	Alexander Bushnell,	'45		4	2	6		5	5	10				
Bloomingsdale,	1840	[A. J. Bailey, Licen.]			13	34	47	26	1	2	3	11	11	1	53
Blue Island,	1868	None.													
Bowen,	1856	Edward P. Whiting,	'64	'70	32	39	71	10	1	4	5	2	1	3	60
Brenton,	1890	Luman Wilcox,	'24		6	13	19	1	9	9		0			
Brighton,	1867	[I. W. Thombs, Pr. Meth.]	'70		16	29	95	10	2	2	2	2	2	7	65
Brinsfield,	1847	Andrew J. Drake,	'69	'69	47	59	106	16	14	2	16	1	0	4	1
Bristol,	1839	Charles Hibbard,	'69	'71	29	48	77	15	0	0	0	0	0	0	60
Buda,	1856	John Adams Allen,	'46	'71	9	23	29	9							60
Bunker Hill,	1838	Richard Cecil Stone,	'34	'68	62	87	149	18	3	10	13	4	5	7	16
Burlington,	1859	None.			4	4	8		2	2	1		1		70
Burrill,	1856	None.													
Byron,	1837	James P. Stoddard,	'61	'61	37	59	96	17	12	0	12	2	1	4	6
Cambridge,	1851	Joel Grant,	'45	'70	21	57	78	16	2	8	10	2	7	0	9
Canton,	1842	Henry Bates, p.	'43	'67	43	98	141	25	2	2	4	3	7	2	120
Carpenterville,	1864	None.													
Champaign,	1853	T. J. Voluntine, p.	'70	'70	60	106	166		4	7	11	2	12	0	14
Chanderville, P. '36, C. '47		Phineas A. Beane,	'52	'70	29	28	57	9							8
Channah,	1868	Alfonso D. Wyckoff,	'60	'70	17	31	48	23	6	12	18	2	3	0	5
Chenoa,	1867	Henry G. Pendleton,	'40	'67	17	28	45	2	5	10	15				8
Chesterfield,	1848	Elihu Loomis,	'51	'70	14	23	37	8				2	12	1	15
Chicago, Ist,	1851	Edw. P. Goodwin, p.	'59	'67	303	478	781	95	54	95	149	6	26	1	43
" Flymouth,	1852	Wm. A. Bartlett, p.	'58	'68	122	178	297	0	18	33	51	1	19	0	20
" South,	1855	Charles M. Tyler, p.	'57	'67	53	113	166	20	7	33	40	0	13	0	13
" N. England,	1856	L. T. Chamberlain, p.	'69	'69	140	188	328		46	47	93	1	13	14	9
" Union Park,	1869	Chas. D. Helmer, p.	'59	'68	137	269	406	3	13	65	78	3	28	0	31
" Tabernacle,	1867	E. F. Williams, p.	'66	'68	162	318	480	44	26	30	65	3	11	2	16
" Lincoln Park,	1867	None.			22	34	56	24	1	15	16	0	12	0	0
" Scandinavian,	1868	C. Corneliusson,	'67	'67											
" Oakland,	1868	J. W. Cramer,	'71		25	37	60	5	11	25	36	1	43	0	44
" Leavitt Sreet,	1868	None.			22	46	68	3	7	11	18	1	4	0	5
" Park,	1869	Moses Smith, p.	'59	'69	56	79	135	2	6	25	31	2	6	0	8
Clemont,	1859	Wm. E. Holyoke,	'51	'69	8	10	18	0	3	6	9	0	2	0	2
Clifton,	1859	Nath'l P. Coltrin,	'50	'67	12	16	28	5							140
Como,	1851	S. B. Goodenow,	'43	'70	6	17	23	7	0	0	0	0	2	10	12
Concord, P. '44, C. 1848		Edw. B. Tuthill,	'61	'65	54	52	106	15	9	4	13	1	3	4	3
Crescent,	1869	[J. W. Baird, Licen.]			7	8	13	21	1	4	5		2	0	2
Creston,	1856	Geo. S. Codrington,	'70	'71	26	55	81	17				10	10	2	118
Crete,	1839	Samuel Porter,	'59	'68	12	22	34	1	0	2	2	0	0	0	0
Crystal Lake,	1842	Robert Hay,	'59	'70	30	46	76	5	5	6	11	3	9	12	3
Dallas City,	1859	John C. Rybolt,	'52	'70	34	58	92	2	52	3	55	6	6	12	1
Danby,	1862	[J. F. Ellis, Licen.]			7	14	21								
Danvers,	1861	Geo. W. Phinney,	'65	'69	18	22	42	3	6	6		1	1		65
Deer Park,		None.													
DeKalb, Centre,	1854	Lewis P. Atwood,	'55	'70	12	30	42		2	6	8	1	1	2	1
Delaware, Kemper															
P.O.	1870	None.			1	5	6								
Desplains,	1869	James H. Laird,	'60	'69	6	11	17	1	3	2	5	4	0	4	1
Dix,	1863	George Schlosser,	'53	'70	5	6	11						1		5
Dover,	1858	Otis F. Curtis,	'28	'67	38	57	95	19	2	1	3	2	7	1	10
Downer's Grove,	1866	A. L. P. Loomis,	'65	'71	14	27	41	10	2	5	7	0	0	1	1
Dundee,	1841	Dexter D. Hill, p.	'69	'69	45	85	130	13	8	2	10	1	3	2	6
Dunleith,		None.													
Durand,		None.													
Dwight,	1866	J. A. Montgomery,	'66	'66	50	56	106	13	3	7	10	2	4	6	1
Eagle Point,		None.													
Earville,	1867	None.			28	37	65	6	29	3	32	3	5	0	8
East Lisbon,		None.													
East Paw Paw,	1854	Charles C. Breed,	'57	'64	10	10	20	2	0	0	0	0	0	0	0
Eden,	1865	[Wm. Baldwin, Presb.]	'69		14	25	39	22	2	2					40

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Adm'd		Removals			BAPT.		IN SAB. SCHO.			
				April 1, 1871.			'70-71.		1870-71.			'70-71.					
				Male.	Female.	TOTAL.	Prof. Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.		Infants.		
Elgin,	1836	C. E. Dickinson,	'63	54	128	182	19	2	15	17	1	10	0	11	2	2,380	
Elk Horn Grove,		None.															
Elmore,	1847	Benj. F. Haskins,	'51	'62	15	22	37	2			1	1	1			40	
Elmwood,	1834	None.			77	114	191	33	4	4	8	1	7	1	9	190	
El Paso,	1859	None.			16	26	42	12				2	2			100	
Evanston,	1869	E. N. Packard, p.	'70	'69	27	49	76	8	16	10	26	2	0	0	2	11	1
Fairview,	1869	Samuel Dilley,			9	12	21	2	2	1	3					2	
Fall Creek, German	1860	Charles E. Conrad,	'58	'60	11	12	23	5	4	4	2	5	7			4	
Farmington,	1849	Lathrop Taylor, p.	'43	'64	63	100	163	34	2	2	2	11	4	16		2	
Forrest,	1865	None.			23	29	52	6	2	6	8		2		1	3	
Fremont,	1838	Almond R. Fox,	'68	'68												70	
Galena,																	
Galesburg, 1st,	1837	Prof. H. M. Tyler,	'71		119	214	333	54	8	21	29	4	9	13	3	8	
" 1st Cong.	1855	J. P. Gulliver, D.D.	'71		110	173	283	82	4	2	6	11	14	25			
Galva,	1853	Rufus B. Guild, p.	'64	'64	50	101	151	30	1	10	11	1	13	14		2	
Gap Grove,		None.															
Garden Prairie,	1838	None.			8	18	26	1			2	2				1	
Geneseo,	1836	Harry Brickett,	'58	'55	105	223	328	43	1	1	2	26	1	20	0	5	
Geneva,	1849	Wm. H. Brewster,	'38	'71	48	76	124	19	3	3	1	4	5			125	
Granville,	1851	Henry V. Warren,	'59	'57	73	95	168		12	6	18	1	11	1	13	6	
Greenville, 1, '38, 2,	'46	Moses M. Longley, p.	'46	'68	25	35	60	6	1	3	4					75	
Gridley,	1862	John A. Palmer,	'59	'68	7	16	23	5	2	2	4		4			80	
Griggsville,	1837	E. C. Barnard,	'59	'68	70	137	207	29	4	6	10		7	7	4	6	
Hampton,	1852	Almer Harper,	'53		7	13	20	0	0	0	0	0	0	0	0	1	
Harvard,	1858	George B. Rowley,	'44	'69												101	
Henry,	1850	None.			14	35	49	25				1					
Hillsboro, Central,	1859	None.			27	39	66	16	2	1	3		2			100	
Hinsdale,	1866	Flavel Bascom,	'53	'69	17	28	45	9	1	14	15	0	0	0	1	4	
Homer,	1860	Henry C. Abernethy,	'45	'68	13	27	40	2	2	2	4		4	2	1	5	
Hoyleton,	1838	None.			9	13	22	2	2	2	2		6	15	21		
Huntley,		W. W. Curtis,	'71														
Illini, Harist'n P.O.	1868	None.			12	16	28		2	2	2					1	
Jacksonville,	1843	Wm. H. Savage, p.	'67	'69	68	135	203	30	4	10	14	2	1	3	3	1	
Jefferson,	1851	[M. L. Hall, Licen.]	'70		21	32	53	11	1	0	1	0	2	0	2	1	
Jericho,	1838	None.														85	
Kaneville,		None.															
Kankakee,	1854	F. W. Beecher,	'60	'62	14	38	52	3	6	9	1	3	0	4	2	4	
Kewanee,	1855	Nathaniel D. Graves,	'45	'68	76	140	216	31	6	11	16	2	10	12	1	2	
Lacon,	1865	G. S. Codrington,	'70	'70	50	71	121	25	2	2	4	1	2	3		204	
Lafayette,		None.															
La Harpe, 1, 1836, 2,	'38	Darius Gore,	'44	'69	19	40	59	3	2	2	4	2	5	7	1	200	
Lanark,	1840	None.			25	48	73	6	2	6	8	2	7	9	1	4	
Lanark,	1859	L. H. Higgins, p.	'66	'66	19	46	65	7	12	9	21	4	4	8	2	150	
La Salle,	1852	N. A. Prentiss,	'69	'69	24	50	74	9	5	2	7	2	2	1		150	
Lawn Ridge,	1845	A. Doramus,	'69	'70	43	64	107	21	2	4	6		6	6			
Lea Centre,	1843	James Brewer,	'59	'70	21	38	59	19	1	3	4	1	6	7		1	
Lincoln,	1859	H. D. Platt,	'71	'71	21	39	60	9				1	5	6			
Lisbon,	1838	A. W. Curtis,	'71	'71	28	53	81	14	2	4	8	4	16	6		100	
Liste,	1869	[A. J. VanWagner, Lic.]	'71	'71	9	17	26	3	1	0	1	0	4	0	4	0	
Lockport,	1838	H. C. Abernethy,	'45	'67	18	55	73	25	5	2	7	6	1	7	3	3	
Lodi,	1834	None.			4	6	10									120	
Lombard, 1st church																	
of Christ,	1866	Henry T. Rose,	'70	'70	17	26	43	9	1	11	'2	0	1	0	1	0	
Lombard,	1869	Osmer W. Fay,	'67	'69	7	16	23	2	3	3	6	1	3	0	4	2	
Lodiow,	1868	A. E. Everest,	'60	'70	7	10	17	2	6	8	1	1	0	2		144	
Lyndon,		John Gray,	'71													100	
Lyonsville,	1843	F. W. Bush,	'71	'70	36	38	74	2	3	3	6	1	2	0	3	2	
Macomb,	1858	Lemuel Jones,	'65	'70	20	40	60	0	19	10	29	3	3	3	7	1	
Makanda,	1865	None.			6	8	14	4								142	
Malden,	1836	Joseph D. Baker,	'41	'69	44	58	102	12	3	4	7	4	4	2	2	140	
Malta,	1858	C. H. Wheeler,	'70	'70	7	19	26	5	3	3		1	0	1		75	
Manteno,	1862	None.															
Marseilles,	1860	Oscar G. May, p.	'70	'70	23	33	56	2	4	7	11	2	2	4	1	4	
Marshall,	1841	M. A. Jewett,			22	55	77	2	2	2	4	0	0	0	0	80	
McLean,	1858	None.			7	14	21	2	3	5							
Mendon,	1833	Alex. B. Campbell,	'51	'55	40	63	103	7	1	1	2	2	2	4	0	3	
Mendota,	1855	E. H. Baker,	'64	'71	10	33	43	5								200	
Metamora, P. 43, C. 47		None.			17	24	41	4									
Milburn,	1841	[Edw. B. Payne, Licen.]	'71		43	67	110	3	10	4	14	1	5	0	6	3	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals		BAPT.						
					April 1, 1871.			1870-71.	1870-71.	1870-71.	'70-71.								
					Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Disch. Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.			
Moline,	1844	H. Elbert Barnes,	'62	'68	51	96	147	12	2	13	15	1	13	0	14	1	1	130	
Monroe,	1851	None.												0					
Montebello,	1849	John H. Shay,	'70				111		62	5	67	1	9		10	44		75	
Morris,	1848	William A. Smith, p.	'61	'69	27	69	96		1	5	6		7				5	230	
Morrison,	1858	Silas F. Millikan,	'60	'68	41	85	129	13	5	7	12	3	9	1	13	2		110	
Morton,		G. L. Roberts,	'64		19	20	39	3										60	
Naperville,	1833	J. W. Cunningham,	'63	'68	26	71	97	12	10	4	14	0	4	0	4	5	3		
Nebraska,	1858	John A. Palmer,	'68	'68	11	19	30	9										1	75
Neponset,	1855	Geo. W. Colman,	'63	'71	31	56	87	14	1	5	6		13		13			1	100
Newark,	1843	[C. P. Curtis, Licen.]	'71	'71	15	34	49	12	1	1	2	1	6	0	7	1	1	60	
New Milford,	1869	James Vincent,	'42	'69	11	18	29						4						
New Rotterdam,		None.																	
Newtown,	1852	None.			10	12	22												
New Windsor,	1870	None.			2	9	11		2	9	11							100	
Nora,		None.																	
Normal,	1865	D. C. Leonard,	'64	'70	59	115	174	43		11	11		8		8			230	
Oak Park,	1893	G. Huntington,	'64	'70	33	48	81	10	1	6	7	0	14	0	14	1	2	130	
Odel,	1862	Geo. S. Bascom,	'70	'70	23	61	84	12	6	8	14	1	3	1	5	1	2	80	
Okala,	1857	Cyrus L. Watson,	'29	'63	9	25	34	10					1	0	1			60	
Onarga,	1858	M. E. Dwight, p.	'69	'69	25	36	61	15					2	1	0	3		2	40
Oswida,	1855	Sup. by Knox Col.			48	88	136	24	3	6	9	2	18	1	21	2	2		
Otario,	1848	None.	'57	'66	18	28	46	2	1	2	3	1	1		2			100	
Oswego,	1890	Geo. W. Colman,	'63	'71	12	29	41	7	1	1	1	3	3	1	3	1	2	70	
Oswego,	1846	Jona. Wadhams, p.	'71	'71	33	68	101	0	38	0	38	0	5	0	5	28	0	107	
Ottawa,	1871	J. M. Sturtevant, jr. p.	'60	'70	93	180	273		24	21	45	7	17	24	9	4	355		
Owen,	1857	None.																	
Park Ridge,	1858	James H. Laird,	'64	'68	11	23	34	2	9	4	13	0	0	0	4	3		80	
Paw Paw, Indep't,	1865	S. E. Dole,	'63	'70	17	28	45	6	0	1	1	0	5	2	7	0	0	135	
Paton,	1859	Israel Brundage,	'56	'67	43	52	95	20	2	9	9	2	10	0	12	1	1	55	
Plyson,	1836	— Wallace,			40	67	107												
Pocahontas,	1854	George Macardie,	'70	'71	25	50	75		1	1	2		3	3	1		105		
Pokio,	1871	[S. D. Belt, Licen.]	'71	'71	9	7	16											80	
Preoria, Mainst. Co'g.	1847	A. A. Stevens,	'48	'70	47	106	153		8	3	11	1	15	16	4		140		
Peta,	1853	C. B. Thomas,	'62	'69	20	40	60	12		1	1	3	3		2		2	140	
Pilot,	1868	Alfonso D. Wyckoff,	'60	'70	26	30	56	3	1	5	6	1	3	0	4	1		60	
Pittsfield, P. '37, C. '41	1857	W. W. Rose,	'62	'67	83	137	220	44	5	2	7	5	6	3	14	4	3	200	
Painfield, 1, '34, 2, '43	1869	Norman A. Millard,	'61	'69	29	67	96	8	3	4	7	2	10	12	1			87	
Piase,	1857	None.			7	11	18	4	0	0	0	0	2	0	2	0	0	50	
Plymouth,	1836	A. E. Arnold,			42	49	91	10											
Poplar Grove,	1862	None.			15	37	52	2	7	2	9	0	10	9	19	0	2	75	
Port Byron,	1849	Almer Harper,	'53	'61	45	71	116	11	13	1	24	0	2	1	3	2	3		
Prairie City,	1842	None.			15	23	38	2	1	4	5	1	5	6				50	
Princeton,	1831	Rowland B. Howard,	'60	'70	63	140	203		2	12	14	13	19					165	
Providence,	1841	David Todd,	'47	'67	19	29	48	7	2	2	6	3	3	1	1			90	
Quincy, German,	1858	Charles E. Conrad,	'58	'68	7	8	15	3	6	6	6	8	8					2	
1st Un. Cong.	1869	Samuel R. Dimock,	'56	'60	75	166	241		3	5	8	3	6	9	1	2		366	
Rantoul,	1866	Geo. B. Hubbard,	'48	'71	32	34	66		1	7	8	2	0	2				6	100
Richmond,	1843	F. J. Douglass, p.	'39	'69	12	32	44	7	1	2	2	2	4	6	2	4		40	
Richview,	1867	Chas. B. Barton, p.	'41	'68	10	15	25	4	1	1	2	5	5		5			35	
Riky,	1860	None.			8	18	26				4	4	2		2			75	
Ringwood, 1, '48, 1, '59	1859	None.			3	6	9												
Rockford, 1st,	1837	H. M. Goodwin,	'51	'50	96	150	255	60	9	0	18	4	8	1	4	3		250	
" 2d,	1849	Frank P. Woodbury,	'65	'70	107	238	345	26	54	18	72	2	18	20	26	7		300	
Rockton,	1838	Joel G. Sabin,	'70	'70	25	35	60	4	2	6	3	1	4		2			75	
Roscoe,	1843	Joseph L. Graves,	'43	'66	16	52	68	2	4	6	0	1	1	0	0				
Rosefield,	1859	None.																	
Rosemond,	1856	Chas. T. Dering, p.	'70	'70	29	41	70	22	7	7		4	4					142	
Roseville,	1857	James D. Wyckoff,	'59	'69	31	45	76	6	3	3	6	1	8	1	10	1		70	
Sandoval,	1859	Nath. P. Coltrin,	'50	'67	12	14	26					1	1					40	
Sandwich,	1853	Chas. A. Towle, p.	'69	'69	76	108	184	28	5	14	19	1	15	0	16	4	5	230	
Sannamin, Bethel,		William E. Catlin,	'51	'69	9	10	19	1	10	6	16								
Seward,		None.																	
Seward,	1841	Calvin C. Adams,	'49	'69	11	15	26	2	1	1	1	3	4	1				70	
Shelfield,	1854	John Adams Allen,	'46	'68	12	33	45	14	0			3	3					95	
Shirland,	1846	Samuel Penfield,	'49	'68	48	52	100	23	38	9	47	2	2	0	4	29	0	75	
South Pass, Ply'th,	1838	Frederick Wheeler,	'62	'68	11	15	26	1	2	1	3	1	1		1	2		175	
Springfield,	1867	John K. McLean, p.	'61	'67	50	88	138	9	12	13	25	1	10	11	4	5		196	
St. Charles,	1857	J. A. Cruzan, p.	'71	'71	48	72	120	18	2	3	5	1	8	9				125	
Sterling,	1857	Martin Post, p.	'62	'67	74	119	193	15	11	22	35	1	7	8	2	5		200	

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.		IN SAB. SCHO.
						April 1, 1871.	1870-71.	1870-71.	1870-71.	70-71.	70-71.					
Place and Name.						Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Disem.	Excum.	TOTAL.	Adults.	Infants.
Stillman Valley, Sublette.	1858	James Vincent.		'42	'09	27	56	83	7	2	4	0	0	1	2	170
Summer Hill, (C.)	'34, (P.) '37, (C.) '44	None.				13	17	30	15	15	30	0	1	0	1	2
Sycamore,	1840	Chas. E. Marsh, p.		'68	'68	19	42	61	11	1	1	1	1	1	1	85
Tonica,	1837	William Windsor,		'58	'07	27	90	117	16	2	4	6	10	10	30	76
Toulon,	1846	J. C. Myers,		'60	'71	49	75	124	8	1	1	2	16	18	1	180
Tremont,	1846	Robert L. McCord,		'61	'07	63	96	159	19	13	14	27	1	1	2	205
Turner Junction,	1867	G. L. Roberts,		'64	'07	15	20	35	10	1	3	4	1	1	2	125
Twin Grove,	1859	Alexander Thain,		'70	'70	12	28	40	10	1	3	4	1	10	11	80
Udina,	1848	None.				4	3	7	2	2	5	5				40
Utica,	1869	None.				12	24	36	6	5	5					40
Vermillion,	1849	J. T. Hanning,		'66	'70	4	3	7	1	5	6	1	1	1	1	70
Victoria,	1849	None.				10	20	30	9	7	4	11				70
Vienna,	1858	Benj. F. Haskins,		'51	'62	20	29	49	9	7	4	11			2	4
Viola,	1864	None.				10	20	30	2	3	5	8	2	1	3	60
Wabash Co.,	1864	P. W. Wallace,		'65		13	21	34	2	2	2	4	1	15	16	30
Wataga,	1855	Sup. in part, A. Hyde,		'07	'70	22	59	72	13	2	2	4	1	15	16	1
Waukegan,	1843	S. M. Sanders, p.		'07	'70	13	56	69	12	7	5	12	1	12	9	1
Wauonsie Grove,	1864	S. A. Arnold, p.		'71	'71	11	14	25	8	2	2	4	1	1	1	60
Waverley,	1836	Chas W. Clapp,		'70	'70	56	63	119	2	2	2	4	1	3	4	1
Wayne, Centre,	1841	Henry Jacobs,		'70	'70	9	16	25	6	2	8	1	1	1	2	110
West Point,	1839	None.				38	50	88	16				1	12	13	68
Wethersfield,	1860	Samuel Ordway,		'38	'70	102	126	228	7	12	14	26	3	14	0	240
Wheaton,	1840	None.				61	61	122	28	1	0	1	0	3	0	2
Winnebago,	1846	H. M. Daniels, p.		'41	'69	39	52	91	5	10	10	20	4	5	9	209
Woodburn, I,	'38, 2, 1842	Enoch N. Bartlett,		'67	'70	22	31	53	9	14	9	23	0	3	0	120
Woodstock,	1865	A. P. Johnson,		'67	'70	15	19	34	3	13	3	16	0	5	5	74
Wyanel,	1866	Samuel F. Stratton,		'68	'71	32	40	72	5	4	2	4	1	4	1	60
Wythe.	1851	John H. Shay.				32	40	72	5	4	2	4	1	4	1	80

OTHER MINISTERS.

Wm. F. Baker, Prof. Urbana.
 Henry N. Baldwin, Tremont.
 Elihu Barber, Teacher. Lake Forest.
 Samuel C. Bartlett, D.D., Professor Theol. Seminary, Chicago.
 John K. Barnes, Collinsville.
 Edward Beecher, D.D., Galesburg.
 Geo. E. Beecher, Galesburg.
 Lewis Benedict, Lake Forest.
 Jonathan Blanchard, Pres. Wheaton College, Wheaton.
 Wm. S. Blanchard.
 H. L. Boltwood, Teacher, Princeton.
 William B. Bond, Chicago.
 Hope Brown, Rockford.
 E. G. Bryant, Garden Prairie.
 H. Buss, merchant, Creston.
 John W. Cass, cashier, Sandwich.
 Wm. E. Catlin, Forest.
 A. W. Chapman, Minooka.
 Daniel Chapman, farmer, Huntley.
 Wm. B. Christopher, Galena.
 Bethuel C. Church, Normal.
 Nathaniel C. Clark, Elgin.
 H. W. Cobb, Meriden, N. H.
 S. S. Cone, farmer, Wayneville.
 Geo. A. Dickerman, Chicago.

Edmund F. Dickinson, City Missionary, Chicago.
 Samuel Dilley, Galesburg.
 Albert Etheridge, Co. School Supt., Princeton.
 Lucien Farnham, Newark.
 Charles P. Felch, Lacon.
 Franklin W. Flek, D.D., Prof. Theol. Seminary, Chicago.
 Horatio Foote, Quincy.
 Lucius Foote, Rockford.
 Francis L. Fuller, Chicago.
 S. S. Gilbert, Chicago.
 Charles Granger, Paxton.
 John L. Granger, Onida.
 Joseph Gros, Ottawa.
 John P. Guiliver, L.D., Pres. Knox College, Galesburg.
 Henry L. Hammond, Treas. Theol. Seminary, Chicago.
 I. A. Hart, agent, Wheaton.
 Joseph Haven, D.D., Chicago.
 Thomas N. Haskell, Aurora.
 Elias W. Hewitt, Pecatonica.
 William Holmes, South Pass.
 Simon J. Humphrey, Dis. Sec. A. B. C. F. M., Chicago.
 Thaddeus B. Hulbut, Upper Alton.
 Azariah Hyde, agent Knox College, Wataga.
 James T. Hyde, Prof. Theol. Sem., Chicago.
 Elisha Jenney, Galesburg.
 Gideon S. Johnson, in business, Hale.

Joseph R. Kennedy, dentist, Virginia.
 George P. Kimball, Wheaton.
 Cephas A. Leach, Payson.
 Lyman Lemingwell, farmer, Ontario.
 William A. Lloyd, in business, Chicago.
 Charles Machin, Hinsdale.
 Josiah A. Mack, Lombard.
 A. R. Mitchell, Viola.
 John Morrill, Pecatonica.
 James H. Newton, farmer, Maroa.
 Washington A. Nichols, Lake Forest.
 Smith Norton, Evanston.
 Samuel Ordway, Kewanee.
 T. G. Owen, Hamilton.
 Lucius H. Parker, Galesburg.
 Theophilus Packard, Chicago.
 Alvan C. Page, Elgin.
 George C. Partridge, insurance agent, Batavia.
 William W. Patton, D.D., Editor Advance, Chicago.
 Reuel M. Pearson, Polo.
 Andrew J. Pennoyer, farmer, Roseville.
 S. Wallace Phelps, in business, Lombard.
 William G. Pierce, Elmwood.
 Henry D. Platt, Lincoln.
 John L. Richards, Big Rock.
 Marvin Root, Lanark.
 R. C. Rowley, Blandinsville.

Jos. E. Roy, D.D., Agent Am. Home Miss'y Soc., Chicago. George F. Savage, D.D., Sec., Cong. Pub Soc., Chicago. Calvin Selden, Sandwich. Jacob R. Shipherd, In business, Chicago. Edwin G. Smith, Agt. Bible Soc., Morrison.	Isaac B. Smith, Turner. Julian M. Sturtevant, D.D., Pres. Illinois Coll., Jacksonville. Henry M. Tupper, Griggsville. Edward Walker, Burlington. Alpha Warren, Roscoe. James W. West, Gilman.	Charles H. Wheeler, Creston. F. Wheeler, Chicago. LICENTIATES. Seven mentioned in tables above.
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SUMMARY.—CHURCHES: 39 with pastors; 134 with acting pastors; 78 vacant (including 12 supplied by licentiates or ministers of other denominations). **TOTAL, 251.** Gain, 6 (besides 2 due last year).

MINISTERS: 39 pastors; 119 acting pastors; 91 others. **TOTAL 249.** LICENTIATES, 7.

CHURCH MEMBERS: 7,135 males; 12,264 females, 178 not specified. **TOTAL, 19,577,** including 2,295 absent. Gain, 897.

ADDITIONS IN 1870-1: 1,121 by profession; 1,265 by letter. **TOTAL, 2,386.**

REMOVALS IN 1870-1: 193 by death; 1,082, by dismissal; 90 by excommunication. **TOTAL, 1,365.**

BAPTISMS IN 1870-1: 498 adult; 381 infant.

IN SABBATH SCHOOLS: 23,707. Loss, 2,446.

BENEVOLENT CONTRIBUTIONS (203 churches, 206 last year): A. B. C. F. M., \$7,282.25; Am. Missionary Association, \$5,780.07; Am. Home Missionary Soc., \$6,056.63; Am. Cong. Union, \$3,056.84; West Ed'n Society, \$1,160.54; other objects, \$39,640.00. **TOTAL, \$62,956.38,—** a decrease of \$740.95. **CHURCH EXPENSES** (183 churches reported, 174 last year): \$448,195.08,— an increase of \$77,960.62.

CHANGES.—CHURCHES: New, or replaced on the list,— Alton; Ashkum; Evanston; New Windsor; Oak Park; Pekin; Sauamin; Sublette; and two last year, wrongly omitted from total. *Dropped from the list,—* Big Woods; Elk Grove; Upper Alton. Brickton is now Park Ridge.

MINISTERS: Ordinations, etc., not reported.

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

MICHIGAN.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Obtained. Commenced.	CH. MEMB'RS. April 1, 1871.			Admt'd 1870-71.		Removals 1870-71.		BAPT. 70-71.		IN SAB. SCHO.					
				Male.	Female.	TOTAL.	Prof. Letter.	TOTAL.	Deaths. Diam.	Excom.	TOTAL.	Adults. Infants.						
														Absent.				
Ala.	1849	Edwin Booth, a.p.	'70	8	19	27	1	2	6	8	0	15	5	29	1	0	100	
Alama	1847	None.	'71	39	72	111	6	13	7	26	2	7	0	9	10	0	144	
Albion	1854	[A. Mesween, Presb.]	'71	85	209	295	25	0	0	0	0	0	0	0	0	0	600	
Albion Town	1857	[Prof. Lowrie, Meth.]	'70	10	19	29	2	3	3	6	0	0	0	0	2	0	63	
Albion	1857	Elan Branch, a.p.	'70	6	8	14	0	1	2	3	1	0	0	1	0	0	39	
Albion	1858	L. P. Bickford, a.p.	'71	49	58	98	9	7	5	12	2	8	0	10	0	0	2216	
Albion	1854	Arthur H. Dean, a.p.	'63	5	6	11	1	0	0	0	0	0	0	0	0	0	2	0
Albion	1858	H. R. Williams, a.p.	'64	54	111	165	24	13	2	15	1	3	0	4	10	3	320	
Albion	1862	A. B. Allen, a.p.	'70	36	55	91	9	14	4	18	0	2	0	2	8	0	2267	
Albion and Walker	1859	J. R. Savage, a.p.	'71	10	19	29	2	0	3	3	0	0	0	0	0	0	60	
Albion Harbor	1847	H. L. Hubbell, a.p.	'69	98	146	244	41	22	21	43	0	14	0	14	17	2	2250	
Albion	1838	Robt. G. Baird, a.p.	'62	30	56	86	8	4	4	8	0	3	0	3	2	2	150	
Albion	1836	J. V. Hickmott, a.p.	'69	8	6	14	0	0	0	0	1	3	0	4	0	0	58	
Albion	1849	[D. R. Shoop, Presb.]	'71	23	39	62	10	0	1	1	2	5	0	7	0	0	65	
Albion	1854	Wm. H. Osborn, a.p.	'68	25	36	61	6	1	0	1	0	1	0	1	0	2	60	
Albion	1867	C. N. Coulter, a.p.	'71	6	8	14	1	0	0	0	0	0	0	0	0	1	37	
Albion & Johnstown	1865	M. Q. McFarland, a.p.	'69	4	9	13	4	0	0	0	0	0	0	0	0	0	25	
Albion Creek	1836	[W. C. Dickinson, P'b]	'70	102	170	272	39	5	21	26	2	7	0	9	2	4	339	
Albion	1848	M. Q. McFarland, a.p.	'69	27	64	91	12	5	0	5	1	1	1	3	4	1	75	
Albion Harbor	1835	H. P. Welton, Presb.]	'70	41	64	105	6	23	23	46	1	5	0	6	11	1	150	
Albion	1860	J. B. Walker, D.D., a.p.	'70	51	58	109	4	1	3	4	2	3	0	5	0	4	80	
Albion	1848	S. McKinney, a.p.	'71	15	16	31	7	2	1	3	0	0	0	0	0	0	47	
Albion	1855	J. M. Ashley, a.p.	'70	7	11	18	5	2	0	2	2	2	0	4	0	0	60	
Albion	1862	Daniel Berney, a.p.	'62	4	6	10	4	0	0	0	0	0	0	2	0	0	30	
Albion	1838	J. W. Fitzmaurice,	'71	23	30	53	16	0	0	0	1	3	0	4	0	0	25	
Albion	1848	J. R. Bonney, a.p.	'68	2	17	19	1	6	1	7	1	0	0	0	0	6	60	
Albion	1853	None.	'63	5	8	13	0	0	0	0	0	0	0	0	0	0	0	
Albion	1859	J. Van Antwerp, a.p.	'71	12	28	40	5	0	3	3	1	2	0	3	0	0	80	
Albion	1847	Jas. A. McKay, a.p.	'71	28	44	72	3	3	2	5	3	0	0	3	2	4	75	

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Adm't'd		Removals			BAPT.					
				April 1, 1871.				1870-71.		1870-71.			70-71.					
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Discon.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCS.	
Ceresco,	1869	H. A. Read, a. p.	'70	6	14	20	1	2	3	5	0	2	0	12	1	0	40	
Charlotte,	1851	B. F. Bradford, p.	'67	44	106	150	36	8	14	22	0	6	4	16	3	10	227	
Chelsea,	1840	[B. Franklin, <i>Presb.</i>]	'71	42	52	94	4	0	0	0	2	2	6	4	0	0	109	
Chesterfield,	1847	J. S. Kidder, a. p.	'71	15	28	43	10	3	0	3	0	4	0	4	1	0	71	
Clinton,	1853	Wm. C. Porter, a. p.	'71	66	138	204	0	3	4	7	3	3	9	0	12	0	4	296
Clio,	1868	Ward I. Hunt, a. p.	'71	19	36	55	10	5	1	6	0	1	1	2	3	2	86	
Columbus,	1851	Stephen O. Bryant, a. p.	'68	23	47	70	14	0	1	1	0	5	4	2	0	0	69	
Cooper,	1843	G. A. Pollard, a. p.	'70	6	8	14	3	0	0	0	0	0	0	0	0	0	45	
Coopersville,	1866	None.	'70	6	14	20	0	0	0	0	0	0	0	0	0	0	6	
Corinth,	1867	N. K. Everts, a. p.	'70	6	12	17	2	7	2	9	0	0	0	0	4	0	120	
Deerfield,	1870	None.	'70	5	12	17	2	7	2	9	0	0	0	0	4	0	120	
Delta,	1832	N. D. Glidden, a. p.	'66	105	182	287	30	12	13	25	1	22	6	23	0	6	175	
Detroit, 1st,	1844	A. Ballard, D. D., p.	'66	64	140	204	19	12	7	19	4	7	1	12	8	6	250	
" 2d,	1806	S. M. Freeland, p.	'66	64	140	204	19	12	7	19	4	7	1	12	8	6	250	
DeWitt,	1851	None.	'66	29	64	93	6	15	4	19	1	6	0	7	5	21	50	
Dexter,	1836	A. S. Kedzie, p.	'66	21	26	47	7	1	0	1	0	0	0	6	1	1	80	
Dorr,	1857	None.	'71	25	62	87	7	4	11	15	0	2	13	0	15	1	248	
Dowagiac,	1850	B. Moor, a. p.	'69	9	31	40	3	14	1	15	0	0	0	0	0	0	50	
Dundee,	1837	E. Dyer, a. p.	'67	12	12	24	3	0	2	2	0	0	0	0	0	0	9	
E. Gilead & Betha,	1862	C. Kidder, a. p.	'62	67	12	79	0	0	0	0	0	0	0	0	0	0	110	
Eastmanville,	1869	Chas. Doolittle, a. p.	'69	12	11	23	6	0	0	0	0	0	0	0	0	0	100	
Easton,	1850	W. H. Barclay, a. p.	'70	12	14	26	3	1	0	1	0	1	0	1	1	0	207	
East Saginaw,	1857	Wm. De L. Love, p.	'71	72	180	252	20	11	12	23	9	14	0	23	5	16	327	
Eaton Rapids,	1843	J. S. Edwards, a. p.	'70	31	47	78	14	10	5	15	1	6	0	7	10	3	85	
Elk Rapids,	1856	None.	'68	6	8	14	0	0	0	0	0	0	0	0	0	0	50	
Essex,	1848	E. T. Branch, a. p.	'68	6	8	14	0	0	0	0	0	0	0	0	0	0	50	
Farmer's Creek,	1848	None.	'68	6	8	14	0	0	0	0	0	0	0	0	0	0	50	
Flat Rock,	1858	None.	'68	27	48	75	15	3	2	5	0	5	0	6	0	2	140	
Flint,	1867	B. D. Conkling, a. p.	'67	33	97	130	0	4	7	11	0	0	0	0	0	0	227	
Frankfort,	1868	A. H. Fletcher, a. p.	'68	19	23	42	6	0	1	1	0	0	0	0	0	0	120	
Franklin,	1848	J. P. Parmelee, a. p.	'70	23	49	72	4	0	1	1	1	0	0	2	0	0	120	
Frederonia,	1863	J. Verney, p.	'67	15	28	43	2	4	0	4	0	2	0	2	4	0	169	
Fulton,	1866	E. T. Branch, a. p.	'68	5	8	13	0	0	0	0	0	1	0	1	0	0	50	
Gales,	1863	None.	'68	5	8	13	0	0	0	0	0	1	0	1	0	0	50	
Galesburg,	1852	Warren F. Day, a. p.	'69	67	103	170	20	1	7	8	2	4	6	6	2	0	260	
Genesee,	1849	H. Lucas, a. p.	'68	8	18	26	0	0	0	0	0	1	0	1	0	0	70	
Glen Arbor,	1867	G. A. Pollard, a. p.	'71	12	15	27	1	3	1	4	0	0	0	0	0	0	70	
Goodrich,	1855	A. Sanderson, a. p.	'67	19	28	47	8	1	0	1	0	1	0	1	0	0	75	
Grand Blanc,	1833	J. V. Hekmott, a. p.	'69	26	45	71	6	2	0	2	0	1	0	1	1	1	75	
Grand Ledge,	1864	N. D. Glidden, a. p.	'70	6	7	13	2	1	0	1	0	0	0	0	0	0	25	
Grand Rapids,	1836	J. M. Smith, a. p.	'63	160	319	479	0	6	24	30	4	10	9	14	1	10	450	
Grandville,	1839	Chas. Spooner, a. p.	'68	11	27	38	15	0	2	2	1	3	2	9	0	0	40	
Grass Lake,	1835	Geo. Williams, a. p.	'71	51	74	125	8	16	12	28	2	6	0	8	10	2	167	
Greenville,	1852	J. L. Paiton, a. p.	'66	47	75	122	8	3	5	8	1	4	1	9	1	0	220	
Hancock,	1868	P. H. Hollister, a. p.	'71	10	18	28	4	3	2	5	4	2	1	7	2	1	0	
Hart,	1868	Wm. Woodmansee, p.	'71	10	18	28	4	3	2	5	4	2	1	7	2	1	0	
Hartland,	1844	None.	'71	10	18	28	4	3	2	5	4	2	1	7	2	1	0	
Hersey,	1864	(?)	'70	5	7	12	0	2	10	12	0	0	0	0	2	0	75	
Homestead,	1851	John Pettitt, a. p.	'70	11	17	28	5	0	1	1	1	3	0	4	0	1	60	
Hopkins,	1851	None.	'70	28	32	60	8	0	0	0	2	0	0	2	0	0	75	
Hubbardston,	1855	Wm. M. Irons, a. p.	'70	25	38	63	5	12	8	20	0	0	0	0	0	0	160	
Hudson,	1836	None.	'70	34	112	146	0	2	6	8	3	8	0	11	0	0	149	
Ionia,	1868	[E. D. Newberry, <i>Meth.</i>]	'71	15	38	53	4	0	0	0	0	5	0	5	0	0	0	
Ithica,	1866	H. M. Holiday, a. p.	'71	10	14	24	4	0	2	2	0	0	0	0	0	0	55	
Jackson, 1st,	1841	J. W. Hough, p.	'68	118	248	366	8	5	17	22	0	23	0	23	3	6	387	
" 2d,	1867	L. M. Hunt, a. p.	'69	20	38	58	12	5	3	8	1	2	0	3	4	1	140	
Johnstown,	1865	[J. L. Motie, <i>Licen</i>]	'70	14	26	40	2	7	7	14	6	4	0	4	5	0	75	
Kalamazoo, 1st,	1839	Oliver S. Dean, a. p.	'67	113	161	274	28	10	14	24	8	21	39	65	7	8	244	
" Plymouth,	1869	D. N. Bordwell, a. p.	'69	28	53	81	6	13	12	25	0	3	0	3	2	1	175	
Kalamo,	1867	None.	'69	15	28	43	3	2	1	3	0	0	0	0	2	1	64	
Keeler,	1850	None.	'66	11	19	30	0	4	1	5	0	0	0	0	0	0	70	
Laineburg,	1864	Wm. Mulder, a. p.	'71	32	56	88	9	2	1	3	0	2	0	2	0	0	160	
Lamont,	1849	S. P. Barker,	'69	42	64	106	7	3	18	21	0	4	0	4	1	0	168	
Lansing,	1864	S. O. Allen, p.	'71	14	25	39	0	0	0	0	1	0	0	10	0	1	165	
Lawrence,	1837	E. W. Shaw, a. p.	'65	14	12	26	6	2	0	2	3	0	1	4	1	0	64	
Leland,	1865	Geo. Thompson, a. p.	'71	20	29	49	18	5	0	5	1	6	0	7	4	0	68	
Leroy,	1837	Reuben Everts, a. p.	'69	17	32	49	3	2	0	2	0	1	0	1	2	0	98	
Leslie,	1865	J. W. Allen, a. p.	'69	17	32	49	3	2	0	2	0	1	0	1	2	0	98	
Lexington,	1866	None.	'69	17	32	49	3	2	0	2	0	1	0	1	2	0	98	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	CH. MEMB'RS.				Admt'd		Removals.		BAPT.				
				April 1, 1871.				1870-71.		1870-71.		70-71.				
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Diam.	Excom.	TOTAL.	Adults.	Infants.	
Wayland,	1880	Jas. Armstrong, a.p.	'68	14	33	47	0	0	0	0	4	0	4	0	0	
Wayne,	1848	None.		14	37	51	5	6	9	15	1	0	0	1	12	1
Webster,	1860	H. E. Brown,	'71	27	46	73	18	0	1	1	1	0	0	12	0	1
West Elmwood,	1869	Arthur H. Dean, a.p.	'69	5	6	11	0	0	0	0	0	0	0	0	0	0
Wheatland,	1843	Elisha M. Lewis, p.		29	53	82	5	15	5	20	1	4	0	5	14	2
White Hall,	1868	J. G. Schaeffer, a.p.	'71	3	8	11	0	0	0	0	0	0	0	0	0	0
Windsor,	1846	None.		5	6	11	4	0	0	0	1	0	0	1	0	0

OTHER MINISTERS.

<p>T. C. Abbott, Pres. Ag. Coll., Lansing.</p> <p>Amos B. Adams, farmer, Benzonia.</p> <p>James Armstrong, insurance, Wayland.</p> <p>Henry A. Austin, farmer, Pleasanton.</p> <p>Charles E. Bailey, Sec. G. T. Coll., Benzonia.</p> <p>Jas. Ballard, Am. Miss. Association, Grand Rapids.</p> <p>Isaac Barker, retired, Rockford.</p> <p>Alonzo Barnard, mechanic, Benzonia.</p> <p>Edmund W. Borden, in business, Clio.</p> <p>Abram L. Bloodgood, Monroe.</p> <p>Alvin H. Brown, in business, Jackson.</p> <p>William M. Campbell, physician, Vernon.</p> <p>James L. Crane, Adams.</p> <p>Charles Cutler, Wayne.</p> <p>Danforth L. Eaton, farmer, Lowell.</p>	<p>Charles Doolittle, Lamont.</p> <p>Joseph Estabrook, teacher, Ypsilanti.</p> <p>Darius N. Goodrich, Prof., Benzonia.</p> <p>James Gregg.</p> <p>Oramel Hoaford, Sup. Pub. Inst., Olivet.</p> <p>Robert Hovenden, Chelsea.</p> <p>Philo R. Hurd, D.D., Pontiac.</p> <p>Deodate Jeffers, retired, Kalamazoo.</p> <p>G. M. Landon, Monroe.</p> <p>William S. Lewis, farmer, Pleasanton.</p> <p>Asa Mahan, D.D., Pres. Coll., Adrian.</p> <p>Daniel Miller, Glen Arbor.</p> <p>Nathan J. Morrison, D.D., Pres. Coll., Olivet.</p> <p>David S. Morse, retired, Kalamazoo.</p> <p>Henry C. Morse, farmer, Union City.</p> <p>James Nall, merchant, Detroit.</p> <p>Rufus Nutting, retired, Detroit.</p> <p>Orson Parker, Evangelist, Flint.</p>	<p>Roewell Parker, farm Adams.</p> <p>John D. Pierce, retired, Ypsilanti.</p> <p>Samuel Phillips, Disco.</p> <p>Daniel J. Poor, Romeo.</p> <p>Levi Reed, retired, Muskege.</p> <p>Samuel Sessions, farmer, Johns.</p> <p>Guy C. Strong, Grand Rap.</p> <p>Charles Temple, teacher, sego.</p> <p>O. C. Thompson, Port Ho.</p> <p>Leroy Warren, Supt. A. M. Soc. Pentwater.</p> <p>Waters Warren, retired, Tl Oaks.</p> <p>W. P. Wastell, St. Clair.</p> <p>Otis B. Waters, Prof., Benzonia.</p> <p>James S. White, bookseller, Marshall.</p> <p>Wolcott B. Williams, St. Am. Home Miss'y of Charlotte.</p>
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LICENTIATES.

One in tables above.

SUMMARY.—CHURCHES: 10 with pastors; 116 with acting pastors; 48 vacant (including supplied by licentiate or other ministers of other denominations). **TOTAL, 174.** **LOSS MINISTERS:** 10 pastors; 102 acting pastors; 42 others. **TOTAL, 154.** **LICENTIATES, 1.** **CHURCH MEMBERS:** 4,270 males; 7,738 females. **TOTAL, 12,008,** including 1,171 absent. **Gain, 438.**

ADDITIONS IN 1870-71: 684 by profession; 589 by letter. **TOTAL, 1,273.**

REMOVALS IN 1870-71: 124 by death; 501 by dismissal; 62 by excommunication. **TOTAL, 707.**

BAPTISMS IN 1870-71: 374 adult; 236 infant.

IN SABBATH SCHOOLS: 16,631. **Gain, 632.**

BENEVOLENT CONTRIBUTIONS (123 churches, 119 last year): A. B. C. F. M., \$2,593.19; Home Missionary Society, \$2,881.95; American Missionary Association, \$1,173.70; American Congregational Union, \$1,085.15; American Tract Society, \$45.40; Western Education Society, \$371.63; Memorial and other objects, \$69,131.00. **TOTAL, \$82,980.00** an increase of \$66,267.03. **PARISH EXPENSES (136 churches, 137 last year):** \$166,631.00 a decrease of \$41,376.55.

CHANGES.—CHURCHES: New, or replaced on the list,—Corinth; Deerfield; Helen Ludington; Ovid. *Dropped* from the list,—Algonac; Berlin; Cedar Springs; Coolsper; Grand Haven; Lima; New Hudson; Falline.

MINISTERS: Ordinations, etc., imperfectly reported.

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

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Adm'd			Removals			BAPT.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.
Place and Name.	Name.				Aug. 1, 1871.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	
Ironton.	1859	H. H. Hinman, a.p.	'69	2	5	7	1	0	1	1	0	2	0	1	32		
Ixonia, Welsh,	1852	C. D. Jones, a p.	'71	6	13	19	0	0	1	1	0	2	0	0	1	32	
Janeville,	1843	Lyman Whiting, p.	'69	117	247	364	2	26	5	31	0	17	3	25	12	665	
Johnstown,	1845	N. G. Goodhue, a.p.	'69	9	20	29	2	0	0	0	0	0	0	0	0	70	
Kenosha,	1838	H. C. Hitchcock, p.	'69	49	102	151	31	7	7	14	5	13	0	16	2	150	
Kilbourn,	1870	None.															
Kildare,	1870	W. W. Jones, a.p.	'70	6	11	17	1	12	1	13					10	55	
Koshkonong,	1866	T. G. Colton, a p.	'68	30	35	65	16	1	17						3	60	
La Crosse,	1852	N. C. Chapin, a.p.	'57	36	93	129	14	3	12	15	2	9	13	2	5	200	
Lafayette,	1856	None.															
Lake Mills,	1847	S. E. Lathrop,	'71	35	85	120	23	7	2	3	2	6	6	6	3	120	
Lancaster,	1843	S. W. Eaton, a.p.	'47	31	78	109	12	2	2						2	200	
Leeds,	1862	S. B. Demarest, a.p.	'70	8	14	22	6								1	45	
Leon,	1860	Henry Pullen, a.p.	'70	14	21	35	7	3	4	7					0	51	
Liberty,	1840	Roswell H. Snow, a.p.	'60	10	24	30	9	0	0	0	0	2	0	2	0	40	
Lima,	1857	None.		8	11	19	3									25	
Lone Rock,	1868	Simon Spyker, a.p.	'71	5	9	14	1	3	1	5					2	65	
Madison,	1861	C. H. Richards, p.	'67	72	104	226	42	13	7	20	1	13	14	5	8	375	
Magnolia,	1865	None.															
Markesan,	1847	J. H. Cameron, a.p.	'70	11	20	31	8	2	2	4					1	80	
Mauston,	1858	None.		9	7	16	2										
Mazomanie,	1867	M. M. Martin, a p.	'70	13	27	40	3	10	6	16	1	3	4	1	1	100	
Menasha,	1851	G. W. Sargent, a.p.	'70	43	74	117	33	2	1	3	1	2	2	5	2	7	
Menomonee,	1861	J. C. Sherwin, p.	'68	13	30	43	4	5	3	8			1	1	1	90	
Middleton,		None.															
Mill Creek,	1861	None.															
Milton,	1858	Luther P. Frost, a.p.	'71	25	44	69	14		4	4			4	4	1	80	
Milwaukee, Plym'th	1841	John L. Dudley, p.	'68	103	227	330	60	3	3	6	2	10	0	19	0	500	
" Spring St.	1847	G. T. Ladd, a.p.	'71	102	180	282	57	4	9	13	1	18	0	12	5	225	
" Tab. Welsh.	1857	Jno. Cadwallader, p.	'69	10	20	30	0	2	9	11	1	15	1	17	0	45	
" Hanover St.	1860	Ed. S. Huntress, a p.	'71	21	55	76	17	2	2	4	8	5	0	10	0	200	
" Olivet,	1868	John Allison, p.	'68														
Mondovi,	1860	A. Kidder, a.p.	'66	16	22	38	2	9	9	2	4		6	8		95	
Monroe,	1854	No report.															
Mt. Sterling,	1863	Peter Valentine, a.p.	'69	2	8	10					1		1	2		40	
Mount Zion,	1871	N. Mayne, a.p.	'70	14	19	33		30	3	33				9	1	72	
Mukwonago,	1857	None.		4	5	9										75	
Muscoda,	1869	James Jameson, a.p.	'70	3	10	13	1	5	5	10				1		40	
New Chester,	1855	J. W. Perkins, a.p.	'57	12	19	31	2									50	
New London,	1857	N. T. Blakeslee, a.p.	'71	34	57	91	16	2	2	1	5		6	1		162	
Oak Creek,	1863	None.		5	6	11	5									59	
Oakfield,	1848	H. C. Simmons,	'70	32	47	79	19	36	5	41				21	1	120	
Oak Grove,	1857	Milton Wells, a.p.	'69	22	44	66	5	4	2	6		2	1	3	3	100	
Oconomowoc,	1869	H. H. Hinman, a.p.	'69	8	9	17	2	2								45	
Osborn,	1841	E. J. Montague, p.	'46	30	90	129	15	0	3	3	1	6	0	7	0	150	
Oshkosh,	1869	Hugh McLeod, a.p.	'71	9	9	18		1	2	3				1		25	
Palmyra,	1849	W. A. Chamberlain, a.p.	'61	201	202											75	
Peshigo,	1847	None.		19	35	54	18					1	7	8		175	
Pewaukee,	1868	E. R. Beach, a.p.	'71	12	23	36	6					1	2				
Pine River,	1840	Robert Quafie, a.p.	'70														
Platteville,	1861	D. A. Campbell, a.p.	'61	11	27	38	2	3	1	4				1		80	
Plymouth,	1839	J. E. Pond, p.	'61	74	112	186	27	6	5	11	3	13	16	4	16	290	
Prairie du Chien,	1848	J. N. Powell, p.	'70	22	33	55	2									135	
Prescott,	1856	Cephas F. Clapp, a.p.]	'71	13	31	44	15	3	3	1	2		3			260	
Princeton,	1852	W. M. Richards, a.p.]	'68	13	23	36	4						1	3	4	50	
Quincy,	1858	J. H. McChesney, a.p.	'69	2	5	7	2	2	2	1	2		3	1	2	70	
Racine, Welsh,	1848	None.		59	76	135	0	3	4	7	3	6	2	10	0	160	
" Cong'l,	1851	T. P. Sawin, jr., p.	'71	26	51	77	14	1	1	9	5	16	1	22	0	164	
Raymond,	1840	J. U. Parsons, a.p.	'70	35	49	84	8	46	3	49	0	0	0	27	13	124	
Reedsburgh,	1851	Mathew Bennett, a.p.	'71	23	41	64	12	10	3	13	1	1		2	5	159	
Reed's Corners,	1865	W. E. Merriman, a.p.	'67	15	27	42	6	2	1	3	1		1	1		59	
Ridgeway, Welsh,	1853	Evan Owen, a.p.	'63	16	25	41		3	5	8	1	5	3	9		3	28
Rio and Lowville,	1864	F. W. Fairfield, a.p.	'71	16	27	43	4	9	6	15	2		2	2	8	100	
Ripon,	1860	L. J. White, p.o.]	'71	90	185	275	69	4	6	10	5	12	17	17		320	
River Falls,	1862	William Gill, p.]	'63	46	82	128	11	13	13	26			7	1	8	7	135
Rochester,	1840	None.		16	20	36	5	3	0	3	1	0	1	2		75	
Rockville,	1853	None.		1	4	5							1	1		30	
Rosendale,	1848	W. D. Webb, p.	'70	35	60	95	1	4	4		8	2	10		1	150	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals		BAPT.		Sci's.			
					Aug. 1, 1871.			1870-71.		1870-71.		70-71.					
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Discon.	TOTAL.	Adults.		Infants.		
Royalton,	1863	M. L. Eastman, a.p.	'68	19	58	77	14	3	17			5	2	70			
Sextonville,	1867	Simon Spyker, a.p.	'69	11	9	20	2	2	2	1	1	1		120			
Sharon,	1868	Albert A. Young, a.p.	'71	7	23	30	4	1	2	3	1			70			
Sheboygan Falls,	1847	T. A. Wadsworth,		12	32	45	4										
Sheboygan,	1832	O. C. McCulloch, p.	'70	26	52	78	18	6	10	16		2	5	250			
Shopiere,	1844	Harlan P. Case,	'71	38	62	100	18	3	3	1	3	4		2135			
Swissburg,	1848	R. J. Williams, a.p.	'69	21	30	51	10	4	3	7	5	3	3	10	50		
Sparta,	1855	J. M. Carmichael, a.p.	'67	36	85	121	20	2	3	5	1	4	5		2394		
Spring Green, Welsh,		J. P. Jones, a.p.															
Spring Green,	1839	J. Jones, a. p.	'71	20	38	58		8	10	18			1		95		
Spring Prairie,	1832	S. M. Merrill, a.p.	'69	5	10	15					1		1				
Springvale,	1833	J. H. Dixon, p.	'71	17	23	40	1				1	1			50		
Stirling,	1839	[J. M. Mitchell, Pres.]	'70	17	15	32	5	5	5		2	2	2		30		
Stockbridge,	1860	John Keep, a.p.	'70	14	22	36	5	1	4	5	2	2	2		80		
Stoughton,	1831	Robert Sewell, a.p.	'57	8	17	25		2	2	2		2	2	3	70		
Sun Prairie,	1844	None.	'65	37	5	87	18	2	2	1	6	7			2125		
Tomah,	1859	W. H. Cross, p.	'70	27	45	72	5	2	4	6	2	6	8	1	10	75	
Trempealeau,	1837	[D. B. Gordon, Pres.]	'70	35	73	110	21	6	7	13	1	1	1	1	1	1150	
Union Grove,	1844	James Watts, a.p.	'69	49	60	109	8	5	0	5	0	2	2	2	1	185	
Viroqua,	1855	None.		18	34	52	11	7	3	10	3	3	5		130		
Waterford,	1851	None.		6	8	14	0	0	0	0	1	0	0		0		
Waterloo,	1845	None.		18	23	41	14				4	4			1	80	
Watertown,	1845	C. C. Cragin, a.p.	'71	25	86	114	17	2	2	1	3		3		1210		
Waukesha,	1848	Chas. W. Camp, p.	'68	40	76	116	22	0	6	6	14	0	15	0	5	125	
Waupun,	1847	J. M. Williams, a.p.	'66	34	85	119	24	5	5	2	4	6			3	200	
Wautoma,	1853	J. W. Donaldson, a.p.	'69	14	46	60	3	16	9	25	4	4	4		1	150	
Wauwatosa,	1842	Luther Sewell, p.	'45	40	64	104	11	1	0	1	2	2	0	4	1	2	187
Westfield,		None.															
West Salem,	1860	Anson Clark, p.	'67	24	47	71	6	2	2		3	3	1		250		
Wheatland & Ster-																	
ling Union,	1864	[J. M. Mitchell, Pres.]	'70	7	10	17	1	4	1	5						40	
Whitewater,	1840	T. G. Colton, a.p.	'66	68	182	250	25	5	6	11		3	3	3	1	375	
Willow Creek,	1869	Simon Spyker, a.p.	'69	8	13	21	1	1	1					1		40	
Wilmot,	1851	Roswell R. Snow, a.p.	'69	5	14	19	3	2	0	2	1	1	0	2	1	0	50
Windsor,	1858	S. B. Demarest, a.p.	'70	22	34	56	10	3	4	7	3	6	9	4		60	
Woneoc,	1870	W. W. Jones, a.p.	'70	7	6	13	4	2	6	1		1	1				
Wyoena,	1853	F. W. Fairfield, a.p.	'53	17	26	43	8	3	3	11	1	1	7	1		60	
Wyoming,	1840	Jonathan Jones, a.p.	'71	24	39	54	6	1	1	2		6	6		1	75	

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

Alto	Holland,	1858	None.															
Fair	play,	1842	None.		4	12	16	6									60	
Freeseva,		1833	Edw. G. Miner, a.p.	'67	55	125	189	22	11	8	19	2	3	5	3	2	160	
Green	Bay,	1836	Wm. Crawford, p.	'69	44	73	117	19	4	7	11	4	9	13	2	5	400	
New	Wood,		None.															
New	Libon,	1865	Albert O. Wright, a.p.	'71	23	34	57	8	1	1	1	1	2			110		
Pleasant	Hill,	1853	A. Pinkerton, a.p.	'68	22	44	66	3	4	1	5	2	3	5	1		90	
Potosi,		1840	N. Mayne, a.p.	'63	9	25	34	1	2	3		3	3	2	8	110		
Racine,		1839	W. S. Alexander, p.	'66	107	264	371	48	8	33	41	5	5	0	10	4	13	230

Dropped from the Presbyterian list, — Beaver Dam.

OTHER MINISTERS.

John W. Allen, Ripon.	Dexter Clary, Sup't Amer. Home Miss'y Soc., Beloit.	Robert T. Evans.
Elmer H. Benson, Beloit.	Warren Cochran, Baraboo.	Robert Everdell, Fond du Lac.
S. S. Bicknell, Milton.	Elisha W. Cook, Ripon.	Hiram Freeman.
J. S. J. Blaisdell, Prof., Beloit.	Henry Davies.	Elisha E. Hale, Beloit.
Thomas Borland.	Hiram Decker, Beloit.	James Hall, Milwaukee.
John P. Chamberlain, Stock-bridge.	Hiram H. Dixon, Ripon.	J. M. Hayes, West Salem.
Arno L. Chapin, D.D., Pres. Beloit Coll.	Franklin B. Doe, Sup't Am. H. M. Soc., Fond du Lac.	Philip J. Hof, Boscobel.
Henry M. Chapin, Ripon.	Solomon A. Dwinell, Reedsburg.	John Holway.
	Joseph Emerson, Prof., Beloit.	David M. Jones, Arena.
		James Kilbourne, City Mis- sionary, Racine.

Theron Loomis, Menomonee Falls.
 Caleb W. Matthews, Sun Prairie.
 William E. Merriman, Pres. Coll., Ripon.
 Melzar Montague, Sup't Public Schools, Allen's Grove.
 M. Morehouse, Allen's Grove.

Richard Morris, Allen's Grove.
 P. Norcross, Glen Beulah.
 Frank B. Norton, Oakkosh.
 A. Overton, Arena.
 William Porter, Prof., Beloit.
 C. H. Pratt, Bayfield.
 Leonard Rogers, Linn.
 Edward P. Salmon, Beloit.
 J. D. Stevens, Beloit.

Ira Tracy, Bloomington.
 Jeremiah W. Wa'cott, Ripon.
 James H. Waterman, Pewaukee.

LICENTIATES.

One above reported.

SUMMARY.—CHURCHES: 30 with pastors; 104 with acting pastors; 40 vacant (including 6 supplied by licentiates or ministers of other denominations). TOTAL, 174. Gain, 10.
 MINISTERS: 39 pastors; 84 acting pastors; 45 others. TOTAL, 159. LICENTIATES, 1.
 CHURCH MEMBERS: 4,241 males; 8,195 females; 83 not specified. TOTAL, 12,519, including 1,550 absent. Gain, 1,190.
 ADDITIONS IN 1870-1: 792 by profession; 447 by letter. TOTAL, 1,239.
 REMOVALS IN 1870-1: 116 by death; 513 by dismissal; 42 by excommunication. TOTAL, 671.
 BAPTISMS IN 1870-1: 349 adult; 841 infant.
 IN SABBATH SCHOOLS: 18,323. Gain, 3,013.
 BENEVOLENT CONTRIBUTIONS: (130 churches, 127 last year): \$19,387.03, an increase of \$388.21.
 NUMBER UNDER PASTORAL CHARGE: (150 churches, 133 last year): 33,552. Gain, 1,638.
CHANGES.—CHURCHES: *New* or replaced on the list—Baldwin's Mills; Chippewa Falls; Elroy; Freedom; Glen Beulah; Hudson; Kilbourn; Kildare; Mount Zion; Muscodas; Racine, Welsh; Wonowoc. *Dropped* from the list—Necedah; West Royalton.
 MINISTERS: Ordinations, 2 pastors, 5 without installation. Installations, 6. Dismissals, 5. Deceased, 2 without charge.

ORGANIZATION.—The churches are united (with ten Presbyterian churches) in eight District Conventions, and through them, in the PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF WISCONSIN. Three Wisconsin churches belong to the Minnesota General Conference, viz.: Hudson, Prescott and River Falls.

MINNESOTA.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Adm't'd		Removals		BAPT.			
					Sept. 1, 1871.		1870-71.		1870-71.		1870-71.		70-71.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Excom.	TOTAL.	Adults.	Infants.	In Sab. Schs.
Afton,	1838	Alva D. Roe,	'67	'71	5	15	20	9	4	2	6	1	1	2	3	50
Alexandria,	1867	None.			6	14	20	1	4	2	6				1	
Anoka,	1855	Abel K. Packard, p.	'51	'60	31	51	82	17	5	3	3	2	2	7	6	104
Austin,	1857	Jas. T. Graves, p.	'71	'71	25	50	75	5	4	11	15	3	6	9	1	130
Bear Valley,		None.														
Beaver,	1865	Henry Willard,	'58		4	7	11	2	3	3	2			2	1	
Belle Prairie,	1870	Wm. A. Cutler,	'68	'70	3	6	9		2	7	9					25
Bristol,	1867	None.														
Butternut Valley,	1855	Philip Peregrine,	'61		12	14	26	4	1	3	4	2	3	5	4	60
Cannon Falls,	1856	E. W. Merrill, p.	'64	'67	11	16	27	1	2	2	1			3	65	
Ch in Lake Centre,	1865	Oliver P. Champlin,	'70		5	4	9								3	
Caremont,	1860	Charles Shedd,	'42		12	20	32	3	12	2	14				7	135
Clearwater,	1854	Jesse G. D. Stearns,	'43	'68	20	48	68	16	2	0	2			2	2	95
Cottage Grove,	1858	Edwin J. Hart, p.	'56	'67	31	42	73	14	1	7	8			5	3	90
Douglas,	1871	E. W. Merrill,	'64	'70	11	11	22	3	2	9	11			5	5	50
Duluth,	1871	Charles C. Salter,	'59	'70	13	14	27	1	9	20	29	1	1	2	1	80
Egin,	1858	[G. T. Holcombe, Ltc.]	'70		11	14	25	5			0			4	4	
Excelsior,	1853	Chas. B. Sheldon,	'51	'55	36	50	86	9	3	4	7	4	3	1	8	100
Fairmount,	1868	Oliver P. Champlin,	'70		9	9	18		6	3	9			4	4	
Faribault, 1st,	1856	Edmund Gale,	'56	'65	50	80	130	29	3	3	6	3	6	9	1	163
" Plymouth,	1866	E. M. Williams, p.	'69	'70	62	97	159	50	8	9	17	3	8	11	5	210
Glencoe,	1857	Sylvanus H. Kellogg,	'57	'69	5	12	17	1	1	1	1				60	
Glenwood,	1870	A. C. Lathrop,	'43	'71	3	7	10	1	1	10	10				2	20
Granville,	1869	E. W. Merrill,	'64		6	9	15									
Grove Lake,	1867	A. C. Lathrop,	'43	'68	5	5	10								1	12
Gullford,	1860	None.														
Hamilton,	1860	Robt. S. Armstrong,	'56	'69	21	27	48	2	0	1	1			1		112
Hebron,	1864	Philip Peregrine,	'61	'68	12	15	27		2	2	2			4	4	8
High Forest,	1860	None.			3	15	18	6	4	2	6	1	5	0	6	
Hutchinson,	1870	None.			2	4	6		4	2	6					

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CH. MEMB'RS.		Admt'd		Removals		BAPT.	
						Sept. 1, 1871.		1870-71.		1870 71.		70-71.	
						Male.	Female.	Prof.	Letter.	Deaths.	Disam.	Excom.	Adults.	Infants.
udson.	1869	Phillip Peregrine,	'61	'69	5	7	12						
ake City,	1856	William B. Dada,	'56	'67	32	57	89	8	4	4	2	1	5
akeland,	1858	Alva D. Roe,	'67		5	10	15						140
ansing,	1867	Geo. B. Nutting,	'51	'71	9	15	24	1	1	6	7	1	35
enora,		C. W. Marshall,			4	9	13						40
ankato.	1870	Chas. H. Merrill, p.	'70	'70	20	25	45	10	30	30			4
antorville,	1858	N. W. Grover,	'68	'68	11	22	33	9	2	3	3	7	6
marine,	1858	Wm. M. Weld,	'52	'71	6	18	24	2	4	6			2
mazoppa,		None.											1
medford,	1856	Edward Brown, p.	'53	'68	19	29	48	4	3	3	6		1
merion,	1869	Luman C. Gilbert,	'40	'69	7	11	18	7	1	1	3	3	1
Minneapolis,													80
" Plymouth,	1857	Henry A. Stimson, p.	'70	'70	127	182	309	18	18	30	48	8	28
" Vine st.	1867	Prescott Fay,	'57	'69	10	27	46	2	6	2	8	1	37
Monticello,	1856	Oscar M. Smith,	'63	'69	21	27	48	7	6	2	2	1	1
Mower City,	1870	Geo. B. Nutting,	'51	'71	4	3	7						8
Nevada,		None.											40
Northfield,	1856	Unsupplied.			93	121	214	35	8	6	14	2	14
Orono,		No report.											16
Owatonna,	1857	Newton H. Bell,	'68	'71	38	74	112	17	8	6	14	2	10
Paynesville,	1866	Unsupplied.			8	6	14						3
Plainview,	1863	Henry Willard,	'58	'63	19	39	58	3	7	2	9	1	7
Princeton, East,	1861	Luman C. Gilbert,	'40		14	23	37	2	6	6	3	3	2
Princeton,	1856	C. A. Hampton,	'68	'70	5	10	15	1	1	1	1	2	2
Quincy,	1863	Chas. Duren,	'41	'70	13	20	33	1	5	5	10	2	5
Rochester,	1858	Americus Fuller, p.	'62	'66	36	68	104	12	5	9	14	2	24
Rushford,	1869	Wm. W. Snell,	'59		7	20	27	4				1	2
Saratoga,	1856	None.			22	18	40	15	4	1	5	3	1
Sauk Centre,	1867	Alpheus J. Pike,	'59	'68	8	18	26	3	2	2	5	5	1
Sauk Rapids,	1855	Sherman Hall,	'31		8	8	16	1	1	4	5	1	1
Smithfield,	1868	Henry Willard,	'58	'68	10	11	21	2	6	6			5
Somersset,	1856	None.			12	7	19						2
Spring Valley,	1856	Palmer Litts,	'64	'70	27	32	59	3	8	8	2	2	2
St. Anthony,	1851	James Tompkins,	'67	'70	39	77	116	21	13	13	26	2	1
St. Charles,	1859	G. H. Miles,	'60	'66	22	33	55	12	1	2	3	1	3
St. Cloud,	1864	Henry Mills,			9	14	23	1	1	1	2	1	6
St. Paul,	1858	Unsupplied.			32	63	95	32	1	7	8	2	6
Sterling,	1857	None.			16	19	35	2					2
Vernon Centre,	1864	N. A. Hunt,	'64		6	6	12	1					2
Wabasha,	1837	Wm. E. Honeyman,	'65	'71	24	44	68	19	3	4	7	2	5
Waseca,	1871	Edward C. Starr,	'71		20	18	38	2	2	4	3	3	1
Wassota,	1858	Chas. Shedd,	'42		4	14	18	2	2	2			3
Waverley,	1871	Oliver P. Champlin,	'70		5	3	8						1
Winnebago City,	1859	Unsupplied.											3
Winona,	1834	Henry M. Tenney, p.	'68	'70	54	121	175	15	16	26	42	3	9
Woodland Mills,	1867	None.			9	13	22	5	3	8	3	3	4
Zumbrota,	1851	S. H. Barteau, p.	'51	'70	39	62	101	7	4	4	8	1	1

OTHER MINISTERS. — The statistics havin^g been kindly sent us in manuscript (the Minutes being not yet printed), we have no list of "Other Ministers." We insert those of last year whose names are not found elsewhere:

David Andrew, Winona.	N. H. Pierce, connected with	Royal Twitchell, Kingston.
Jeremiah K. Barnes, Winona.	College, Northfield.	
Gabriel Campbell, Prof. State	James W. Strong, Pres. Coll.,	LICENTIATES.
University, St. Anthony.	Northfield.	
Charles Galpin, Excelsior.	John C. Strong, Chain Lake	One in table above.
Richard Hall, Agent Am.	Centre.	
Home Miss. Soc., St. Paul.		

SUMMARY. — CHURCHES: 11 with pastors; 47 with acting pastors; 18 vacant (including 1 supplied by licentiate or ministers of other denominations). TOTAL, 76. Gain, 6. MINISTERS: 11 pastors; 33 acting pastors; 9 others. TOTAL, 53. Licentiate, 1. CHURCH MEMBERS: 1,440 males; 2,117 females. TOTAL, 3,557, — including 450 absent. Gain, 268.

ADDITIONS IN 1870-71: 209 by profession; 273 by letter. TOTAL, 487.

REMOVALS IN 1870-71: 54 by death; 217 by dismissal; 11 by excommunication. TOTAL, 282.

BAPTISMS IN 1870-71: 74 adult; 91 infant.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	CH. MEMB'RS.				Admt'd		Removals			BAPT. &						
				May 1, 1871.				1870-71.		1870-71.			70-71.						
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Discon.	Exprom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.		
Lucas Grove,	1858	D. B. Eells,	'61	'70	16	24	40	11	8	1	9	1	1	2	4	40			
Lyons,	1839	Lucius Curtiss,	'46	'71	21	82	103	10	3	3	3	2	6	10	18	5	147		
Magnolia,	1855	W. H. Haywood,	'40	'70	20	38	58	11	3	5	8	1	0	0	1	1	2	60	
Manchester,	1856	E. R. Stiles,	'64	'69	25	73	98	10	15	6	21	6	0	6	8	4	118		
Manson,	1868	A. V. House,	'60	'70	11	12	23	6	8	14	8	6	0	0	0	0	50		
Maquoketa,	1843	Joseph L. Cook,	'53	'70	16	31	47	8	8	8	8	6	6	2	2	110			
Marion,	1848	John A. Ross,	'54	'64	3	70	100	8	3	4	7	6	6	2	2	115			
Marshalltown,	1868	William L. Bray,	'61	'70	42	74	116	13	22	19	41	9	9	5	4	110			
Mason City,	1858	W. P. Bennett,	'70	'70	23	44	67	2	3	21	24	2	2	2	2	105			
McGregor,	1857	D. R. McNab,	'69	'71	33	8	122	15	6	3	9	1	4	5	4	3	191		
Mitchell,	1857	D. J. Baldwin,	'71	'71	21	41	62	10	2	3	5	1	4	1	1	78			
Monona,	1855	None.		'71	25	54	79	10	23	3	28	1	3	4	20	70			
Monroe,	1865	C. M. Bingham,	'71	'70	20	29	49	4	14	2	16	1	3	4	5	70			
Montana,	1868	None.																	
Monticello,	1860	William Leavitt,	'64	'70	17	41	58	4	13	19	32	4	4	5	8	89			
Mount Pleasant,	1841	W. H. Burnard,	'54	'69	49	66	112	20	2	5	7	14	14	1	1	75			
Mount Prairie,	1871	None.			15	19	34	20	14	34	34	8	8	8	8	45			
Muscatine,	1843	A. B. Robbins,	'43	'43	67	119	186	11	9	9	3	6	1	10	8	300			
" Ger.,	1854	Jacob Reuth,	'69	'69	12	15	27	1	1	1	1	1	1	1	1	4	16		
Nashua,		J. G. Spencer,	'71	'71	6	14	20												
Nevia,	1858	Robert Hunter,	'55	'67	35	32	67	5	3	2	5	0	2	0	2	3	6	50	
New Hampton,	1858	Thomas Bayne,	'47	'71	25	40	65	14	6	6	6	3	3	3	3	70			
New Liberty,	1858	George Smith,	'68	'67	5	10	15	1	1	1	1	1	1	1	1	25			
New Providence,	1865	[J. Arnold, Licen.]	'71	'71	4	9	13	3	3	1	4	2	2	2	2	60			
Newton,	1856	D. H. Rogan,	'71	'71	64	97	161	2	4	4	6	12	2	14	3	125			
New York,	1896	None.			9	13	22	2	2	4	6								
Nora Springs,	1836	J. D. Mason,	'67	'69	10	15	25	2	2	4	7	1	1	2	3	1			
North Lizard River,	1860	A. V. House,	'60	'70	4	5	9	2	2	2	2	2	2	2	2	50			
Oakfield,	1847	J. S. Toft,	'58	'70	2	11	13	1	0	1	1	0	7	0	7	1	0		
Okland & Otisville,	1865	F. Pawkes,	'67	'69	23	27	50	11	7	5	12	4	2	6	5	1	50		
Ogden,	1869	G. W. Palmer,	'67	'69	11	13	24	2	2	2	2	4	2	6	1	1	30		
Onawa,	1858	C. N. Lyman,	'62	'71	9	19	28	3	6	2	8	1	0	0	1	2	0	80	
Orford,	1855	Fayette Hurd,	'6	'68	21	36	57	8	1	1	2	1	1	1	1	4	85		
Orleans,	1863	J. W. Windsor,	'46	'68	4	7	11												
Osage,	1858	T. O. Douglass,	'65	'67	34	60	94	9	9	9	18	2	4	6	8	3	120		
Oskaloosa,	1844	J. E. Snowden,	'71	'89	111	200	38	27	13	40	3	3	3	1	1	105			
" Junction,	1865	David Thomas,	'63	'70	17	23	40	1	6	5	11	17	4	21	2	60			
Otho,	1855	George Bent,	'56	'70	39	47	86	9	1	2	3	2	2	1	4	100			
Otley,	1870	C. M. Bingham,	'70	'71	10	8	18	8	8	8	8					50			
Ottumwa,	1846	Harmon Gross,	'63	'67	35	73	108	13	17	4	21	1	7	1	9	8	99		
Pacific,	1861	M. F. Platt,	'64	'66	15	25	40	3	0	0	0	0	0	0	0	2	40		
Parkersburg,	1839	[L. D. Bynton, Licen.]	'70	'70	11	14	25	2	9	10	19	3	3	7	2	80			
Pine Creek, Ger.,	1858	Jacob Schneider,	'70	'70	17	16	33	5	5	2	7	2	4	6	2	2	80		
Polk City,	1858	A. Parker,	'63	'70	20	24	44	1	1	1	1	1	1	1	1	35			
Postville,	1855	G. F. Bronson,	'51	'69	14	33	47	2	6	1	7	5	5	5	4	1	74		
Prairie City,	1868	None.		'71	28	29	57	7	26	7	33	4	4	10	3	60			
Quasqueton,	1853	Albert Manson,	'41	'64	20	40	60	6	3	3	3	5	5	1	1	60			
Red Oak,	1870	George C. Hicks,	'70	'70	8	7	15									50			
Rockford,	1858	Lyman Warner,	'57	'64	29	40	69	9				5	1	6	6	60			
Rome,	1866	Reed Williamson,	'71	'71	12	15	27	8								40			
Sabula,	1841	None.			17	41	58	12	1	2	3	4	4	4	4	100			
Salem,	1853	J. S. Barris,	'28	'68	19	36	55	3	3	1	4	1	9	4	4	60			
Seneca,	1869	Ozias Littlefield,	'39	'69	5	10	15	2	2	2	2					45			
Seventy Six,	1859	D. B. Eells,	'7	'9	16	18	34	2	2	2	2				1	50			
Shell Rock,	1856	J. D. Mason,	'67	'69	16	18	34					1	1	2		40			
Sherrill's Mand, Ger	1868	[H. Gyr, Licen.]	'71	'71	17	20	37												
Sioux City,	1857	John H. Morley,	'67	'69	21	54	75	1	4	26	30	1	7	0	8	1	3	140	
Stacyville,	1854	Charles Hancock,	'41	'71	6	17	23	1								2	64		
Sterling,	1871	O. Emerson,	'64	'71	2	11	13									30			
St. Mary's,	1871	M. F. Platt,	'64	'71	2	11	13												
Tabor,	1852	John Todd,	'44	'52	113	161	274	25	30	18	48	2	15	2	1	18	21	0	125
Talleyrand,	1870	F. Crang,	'61	'68	28	42	70	10	1	1	2	1	1	2	1	2	80		
Tipton,	1844	Geo. S. Biscoe,	'60	'70	25	45	70	5	1	1	2	2	1	2	1	2	80		
Toledo,	1854	James B. Gilbert,	'60	'69	10	14	24	2	2	2	2								
Troy,	1865	E. C. Downs,	'56	'70	7	10	17	2											
Tyson's Mills,	1868	George Bent,	'56	'70	7	10	17	2											
Ulster,	1858	Lyman Warner,	'57	'64	5	8	13	3				1	1	1	1	1	40		
Union,	1871	[John Arnold, Licen.]	'71	'71	4	2	6	3	3	3	6				2	1	50		
Valley,	1868	A. Lyman,	'47	'71	13	12	25	1	1	1	1				1	1	45		

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS. May 1, 1871.		Adm'd 1870-71.	Removals 1870-71.	BAPT. 70-71.	IN SABB. SCHOOLS.											
					Male.	Female.					TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Discon.	Excomm.	TOTAL.	Adults.	Infants.
Van Buren,	1856	None.			3	6	9	0													
Warren,	1849	None.			5	4	9														
Washington,	1855	Philo Canfield,	'45	'68	31	34	65	10	1	1	1	6	7					1	60		
Waterloo,	1850	A. A. Ellsworth,	'62	'71	70	97	167	13	4	20	24	4	8	2				4	86		
Waukon,	1864	None.			6	10	16														
Waverley,	1863	W. H. Rice,	'71	'71	21	35	56		2	2	2	3	3	2					50		
Wayne,	1854	L. S. Hand,	'70	'70	20	33	53	2	3	1	4	1	7	2					45		
Webster,	1866	F. Crang,	'69	'69	9	16	25	2	9	9											
Webster City,	1855	G. K. Ransom,	'71	'70	31	50	81	11													
Wentworth,	1868	Wm. F. Harvey,	'66	'70	4	11	15	1	2	2									*40		
Williamsburg,		H. S. Clark,	'63	'69																	
Wilton,	1856	Allen C. Clark,	'68	'69	9	16	25	0	6	6	1	3	4					0	60		
Winthrop.	1865	L. W. Brintnall,	'56	'67	30	46	76	3	10	11	1	1	2	2				2	15		
Wittensburg,	1865	None.			72	73	145	15	3	1	4	1	4	5				6	100		
Wooster,	1866	Reed Wilkinson,	'70	'70	8	14	22	1	3	3	6								40		
York,	1848	L. P. Mathews,	'53	'62	21	38	59	6				1	2	3					35		

NOTE.—Installed pastors are not specified in the above list. From other lists there appears to be seventeen. The "sabbath school" gives only the "average attendance."

OTHER MINISTERS.

Abraham V. Baldwin, Newton.	Henry K. Edson, Denmark.	Bennett Roberts, Buckingham.
Ethan O. Bennet, Crawfordsville.	T. W. Evans, Columbus City.	H. P. Roberts, Council Bluffs.
Chas. H. Blaisell, Independence.	W. P. Gale, Stellaspolis.	Robert Stuart, Green Mountain.
Timothy G. Brainerd, Grinnell.	J. B. Grinnell, Grinnell.	Benjamin Talbot, Supt. of Deaf and Dumb Institute, Council Bluffs.
Richard C. Bristol, Denmark.	J. A. Hamilton, Europe.	Edwin Teele, Florenceville.
W. M. Brooks, Pres. College, Tabor.	Amasa H. Houghton, Lansing.	Thomas Tenney, Plymouth.
Henry L. Bullen, Durant.	D. E. Jones, Burlington.	George Thatcher, Pres. State Univ., Iowa City.
Joshua M. Chamberlain, Grinnell.	George F. Magoun, Pres. Iowa College, Grinnell.	Ass. Turner, Oskaloosa.
William L. Coleman, Mitchell.	William H. Marble, Grundy Centre.	Ashbel S. Wells, Fairfield.
Ezra Comly, Tyson's Mills.	James K. Mershon, Newton.	John White, Grinnell.
Orauel W. Cooley, Glenwood.	James E. Morse, Genoa Bluffs.	Loring S. Williams, Fayette.
Joseph C. Cooper, Clintonville.	J. A. Northrop, Otisville.	George H. Woodward,
Moses K. Cross, Waverley.	Leonard F. Parker, Prof. Iowa College, Grinnell.	Johnson Wright, Prof., Tabor.
David B. Dayton, Grinnell.	H. M. Parmelee, Iowa Falls.	
Benjamin A. Dean, Osceola.	Jos. W. Pickett, Des Moines.	LICENTIATES.
Cyrus H. Eaton, Prairie City.	G. G. Poage, Wittenberg.	Otis D. Crawford.
	Giles M. Porter, Garnovillo.	And three in tables above.
	E. D. Preston.	
	G. G. Rice, Council Bluffs.	

SUMMARY.—CHURCHES: 17 with pastors; 146 with acting pastors; 44 vacant (including 4 supplied by licentiates or ministers of other denominations). TOTAL, 207. Gain, 10.
 MINISTERS: 17 pastors; 119 acting pastors; 44 others. TOTAL, 180. LICENTIATES, 4.
 CHURCH MEMBERS: 4,363 males; 6,802 females. TOTAL, 11,165, incl'g 977 absent. Gain, 743.
 ADDITIONS IN 1870-1: 799 by profession; 705 by letter. TOTAL, 1,504.
 REMOVALS IN 1870-1: 79 by death; 533 by dismissal; 64 by excommunication. TOTAL, 676.
 BAPTISMS IN 1870-1: 323 adult; 265 infant.
 IN SABBATH SCHOOLS (average attendance only): 11,823. Gain, 1,894.
 BENEVOLENT CONTRIBUTIONS (140 churches, 132 last year): A. B. C. F. M., \$2,263.05; Am. Home Miss. Soc'y, \$2,932.70; Am. Miss. Ass'n, \$1,735.15; Am. Bible Soc'y, \$1,003.04; Am. Cong. Union, \$863.33; Am. Ed. Soc'y, \$602.45; Am. Tr. Soc'y (Boston), \$79.51; other objects, \$16,487.54. TOTAL, \$26,026.77, — an increase of \$13,844.14. HOME EXPENDITURES (number reporting not stated): Ministers' salaries, \$73,81.25; Sabbath Schools, \$6,022.06; incidentals, \$37,807.99. TOTAL, \$116,911.80, — an increase of \$10,553.91.
 AVERAGE PRAYER MEETING attendance (135 churches, 144 last year): 2,846, a loss of 6.
 AVERAGE CONGREGATIONS (169 churches, 161 last year): 16,748, — an increase of 912.

CHANGES.—CHURCHES: New, or replaced on the list, — Altoona; Avoca; Bloomfield; Cromwell; Florenceville; Gilman; Grove Hill; Jefferson; Logan; Manson; Mount Prairie; Otley; Red Oak; St. Mary's; Talleyrand; Union; Webster. Dropped from the list, — Floyd; Foreston; Newton Township; Plymouth; Rock Grove; South English; Yatesville. Civil Bend now appears as Council Bend.

MINISTERS: ordinations, etc., no report.
 ORGANIZATION.—Eleven Associations of churches are united in a GENERAL ASSOCIATION.

MISSOURI.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals		BAPT.				
					Oct. 1, 1871.		1870-71.		1870-71.		70-71.		70-71.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disem.	TOTAL.	Adults.	Infants.	IN SAB. SCS.
Athens,	1865	None.			8	7	15		3	12	15			1			
Amity,	1865	R. C. Stafford,			9	13	22		7	15	22						35
Barton,	1871	David Callahan,	71	70	41	47	88		1	2	2						124
Bedford,	1870	J. T. Huson,	70	69	5	6	11		10	12	22						65
Bevier, Welsh,	1864	Griffith Jones,	70	70	18	24	42		11	15	3	18					125
" "	1865	W. S. Hills,	70	70	31	31	62		2	7	7						10
Breckenridge,	1866	Oliver Brown,	70	70	32	59	91		16	2	6	8					100
Brookfield,	1865	Charles C. Harrah,	70	71	6	8	14		2	1	1						100
Cahoka,	1865	A. Matson,			5	8	13		3								130
California,	1867	Franklin G. Sherrill,	72	68	43	56	99		3	4	11	15					130
Cameron,	1865	W. A. Waterman, p.	68	67	11	15	26		2	1	1						130
Carthage,	1870	None.			11	15	26		2	1	1						75
Chillicothe,	1865	James G. Dougherty,	70	70	21	44	65		10	2	3	5					45
Dawn, Welsh,	1865	T. W. Davies,	74	69	28	39	67		7	9	16						40
Fairmount,	1867	C. S. Callihan,	74	71	9	9	18		2								90
Gallatin,	1866	None.			12	13	25		2	2	8	10					35
Glenwood,	1869	Samuel Ingham,	71	71	15	20	35		5	7	4	11					2
Greenridge,	1870	John M. Bowers,	70	69	10	13	23			4	4						50
Greenwood,	1867	None.			27	35	62		3	8	4	12					100
Hamilton,	1868	George G. Perkins,	70	70	13	21	34		2	15	17	1					425
Hannibal,	1869	Minot J. Savage, p.	70	71	111	174	285		20	53	35	88					2
Iberia,	1871	Henry Dodd,	71	71	5	7	12										205
Kansas City,	1866	James G. Roberts, p.	70	69	73	67	140		20	7	31	38					100
Kidder,	1864	S. D. Cochran, D.D.	71	71	34	39	73		10	5	1	6					2
Kingston,	1865	Michael J. Callan,	70	70	12	15	27		3	3	1						40
Laclede,	1865	A. A. Whitmore,	70	70	16	16	32		2	7	9	2					80
LaGrange, German,	1869	John Schaerer,	70	70	19	21	40		3	2	2	1					75
Lamar,	1869	Daniel Callahan,	71	70	3	4	7		2	1	1						25
Lathrop,	1870	F. W. Adams, p.	70	70	16	23	39		3	11	19	30					90
Lebanon, 1st,	1869	George A. Paddock,	70	70	13	21	34		3	1	15	16					75
" 2d,	1870	Hardy Mobley,	70	70	1	5	6		1	1	1						75
Macon,	1866	Albert Bowers, p.	69	68	18	24	42		5	3	8	2					75
Marshfield,	1870	[J. A. Adams, Licen.]	70	70	4	11	15		6	1	7						75
Meadville,	1870	Israel Carlton,	70	70	2	5	7										50
Memphis,	1865	Arthur M. Thome,	66	65	11	17	28		10								140
Moniteau,	1867	Franklin G. Sherrill,	70	68	4	8	12		1	2	2						76
Neosho,	1866	Henry D. Lowing,	70	69	23	34	57		7	4	2	6					25
New Cambria, W.	1864	Enoch Jones, p.			17	15	32		1	1	2						125
Ozark,	1869	Zenas E. Feemster,	70	69	4	8	12										50
Pleasant Hill,	1867	A. E. Allaben,			7	6	13		1								125
Pleasant Mount,	1867	Alfred H. Miseldine,	70	67	17	28	45		3								
Pleasant Ridge,	1869	Samuel Ingham,	71	71	7	7	14										
Prospect Grove,	1865	A. Matson,	71	71													
Rehoboth,	1868	[W. G. Dickinson, Lic.]	71	71	5	5	10		2	1	3						55
Sedalia,	1866	Wm. R. Seaver,	70	70	15	27	42		4	8	5	13					110
Seneca,	1870	Henry D. Lowing,	70	69	3	7	10		4	2	6						75
Springfield,	1869	None.			22	37	59		9	8	14	22					150
St. Catherine,	1866	[W. G. Dickinson, Lic.]	71	71	10	12	22		9	1	1						40
St. Joseph, Tab.,	1867	F. L. Kenyon,	70	70	19	28	47		11	4	15	19					50
St. Louis, 1st,	1852	T. M. Post, D.D., p.	74	72	74	148	222		1	10	11	115					183
" Pilgrim,	1866	H. C. Haydn,	70	62	42	76	118		20	3	12	15					220
" Mayflower,	1869	Edward P. Powell, p.	71	71	24	41	65		10								156
" Plymouth,	1869	W. H. Warren, p.	70	69	9	21	30		1	6	7	0					154
Stokes Mound,	1869	J. T. Huson,	70	69	4	4	8										40
Syracuse,	1867	Franklin G. Sherrill,	70	71	6	10	16		15								
Turkey Creek,	1870	Zenas E. Feemster,	70	69	7	10	17										
Union Grove,	1865	Arthur M. Thome,	66	65	21	26	47		4	1	1						40
Utica,	1869	Israel Carlton,	70	68	8	12	20		2	3	3						90
Valley, Welsh,	1867	Griffith Griffiths,	70	68	13	20	33		2	3	3	2					10
Warrensburg,	1867	None.															
Webster Groves,	1866	J. Cruickshanks, p.	70	71	21	33	54		7	1	3	4					65
Weilsville,	1867	Joseph S. Rounce,	70	70	10	15	25		8	1	6	7					80
West Hartford,	1868	G. W. Williams,	70	70	17	14	31		4	8	2	10					3
Windsor,	1868	None.			38	42	80		4	5	14	19					80

OTHER MINISTERS.

George P. Beard, Treas. Normal School, Warrensburg.
 J. C. Beckman, Kansas City.
 A. Brown, Sedalia.
 Albert Burr, Gallatin.
 Isaac W. Cudall, St. Louis.
 Wm. E. Fithian, agent State Temp. Soc., St. Louis.
 Holland B. Fry.
 Robert Furness, Ozark.
 H. M. Grant, *Sterling, N. J.*

George M. Jones, Callao.
 Abiathar Knapp.
 W. Carlos Martyn, *Portsmouth, N. H.*
 John Monteth, State Supt. of Pub. Sch'ls. Jefferson City.
 Charles Peabody, Dia. Sec. Am. Tr. Soc., St. Louis.
 L. M. Pierce.
 Wm. Porter, Webster Groves.
 Edwin D. Seward, Laclade.
 Matthew H. Smith, teacher, Warrensburg.

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

LICENTIATES.

George S. Dodge.
 A. E. Tracy.
 And two in tables above.

SUMMARY.—CHURCHES: 9 with pastors; 44 with acting pastors; 11 vacant (including 3 supplied by licentiate). **TOTAL, 64.** Gain, 8.
MINISTERS: 9 pastors; 83 acting pastors; 21 others. **TOTAL, 63.** **LICENTIATES, 4.**
CHURCH MEMBERS: 1,131 males; 1,605 females. **TOTAL, 2,736,** including 245 absent. Gain, 223.

ADDITIONS IN 1870-1: 221 by profession; 823 by letter. **TOTAL, 544.**
REMOVALS IN 1870-1: 35 by death; 172 by dismissal; 21 disfellowshipped. **TOTAL, 228.**
BAPTISMS IN 1870-1: 67 adult; 79 infant.
IN SABBATH SCHOOLS: 4,348. **Loss, 50.**
BEYOND CONTRIBUTIONS: (44 churches, 89 last year): \$6,173 08, a decrease of \$1,093.22.
PARISH EXPENSES, including church building, support of ministers, etc. (45 churches, 44 last year): \$44,447.10, a decrease of \$8,613 29. **CHURCH BUILDINGS,** 89, and 2 in process of erection, a gain of 37 since October, 1865. **VALUE OF CHURCH PROPERTY** (37 churches reporting): \$256,550.

CHANGES.—CHURCHES: *New,*—Amity; Barton; Iberia. *Dropped* from the list,—none. *Kahoka* is now Cahoka.

MINISTERS: Ordinations, etc., not reported.

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

KANSAS.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.				Admt'd		Removals		BAPT.				
				May 1, 1871.		TOTAL.	Absent.	1870-71.		1870-71.		70-71.				
				Male.	Female.			Letter.	Prof.	Deaths.	Discon.	Adults.	Infants.			
Albany,	1858	Ozro A. Thomas,	'53 '67	36	46	82	1	2	4	6	2	2	2	4	80	
Altoona,	1871	George A. Beckwith,	'62 '70	3	2	5										
Arvonla,	1870	[J. M. Barrows, Licen.]				80									100	
Arvonla, Welsh,	1869	None.		21	30	51	5	6	5	11	2	2	4	2	45	
Atchison,	1858	Levi B. Wilson,	'53 '70	36	50	86	25	4	10	14	3	3		1	124	
Augusta,	1870	Jonathan Copeland,	'44 '69	4	5	9		1	2	3					50	
Barker's,	1871	None.		16	13	29		16	13	29			5		40	
Baxter Springs,	1870	Calvin S. Shattuck,	'49 '70	3	3	6		2	2							
Burlingame,	1861	Leicester J. Sawyer,	'64 '68	16	20	36		2	4	6	2	2		1		
Burlington,	1865	Samuel G. Wright,	'40 '71	15	19	34		4	9	13	1	1			35	
Caploma,	1871	O. A. Thomas.				12				12						
Centralia,	1869	Samuel A. Vandyke,	'55 '70			25		11	6	17		1	1	7	50	
Cottonwood Falls,	1867	None.														
Council Grove,	1861	Lincoln Harlow,	'63 '67	9	10	19				2				2	126	
Diamond Valley,	1869	Lincoln Harlow,	'63 '69	14	15	29	4	3	26	29	1	1	1	3	35	
Douglas,	1871	Jonathan Copeland,	'44 '69	1	6	7									25	
Dry Creek, Welsh,	1871	Henry Rees,	'47 '71													
Elk River,	1870	None.				9				1	1					
Ellsworth,	1870	Elihu Barber,	'50 '70	2	4	6	1	1	5	6			1		12	
Emporia, 1st	1858	Charles T. Melvin, p.	'59 '71	19	35	54	4	4	4	1	7	8		75		
" 2d, Welsh,		Henry Rees,	'47 '69	58	64	122		3	31	34	4	3	1	8	150	
Eureka,	1868	Luther H. Platt,	'66 '69	16	16	32	2	2	15	17	1	1	2	1	75	
Fort Scott,	1869	Joseph C. Plumb, p.	'69 '68	20	28	48	3	2	26	28	1	2	3	1	60	
Fredonia,	1871	George A. Beckwith,	'62 '70	5	8	13				2	11	13			80	
Geneva,	1857	Calvin Gray, p.	'38 '67	20	27	47	3	1	1	4		4			40	
Grasshopper Falls,	1858	Harvey Jones,	'55 '70	23	24	47	5	4	10	14	2	1	3	1	150	
Hiawatha,	1870	Davillo W. Comstock,	'61 '71	4	6	10	2	4	4	1	1	2				
Highland,	1865	Harvey P. Robinson,	'60 '65	13	22	35	5	2	2							
Junction City,	1864	Isaac Jacobus,	'65 '65	9	15	24	11	4	8	12	4	4	1	4	30	
Kanwaca,	1856	None.		5	4	9	3								40	
Lawrence, Plym.,	1854	Richard Cordley,	'58 '67	100	140	240	16	31	22	53	3	12	15	11	3	426

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.	
					Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.
Place and Name.		Name.			May 1, 1871.		1870-71.	1870-71.				70-71.		In SAB. SCHS.
Lawrence, 2d,	1862	None.			8	12	20	8	2	3		1		40
" Pilgrim,	1866	Alb't M. Richardson,	47	70	9	18	27	3	8	13		2		1
Leavenworth, 1st,	1858	Wm. Kincaid, p.	67	70	58	87	145	19	6	7	13	40	1	156
" 5th Avenue,	1866	Robert Brown,	63	65	25	36	61	27	4	6	10	2	2	250
" 3d,	1869	John E. Weir,	50	69	24	36	60	6	12	3	15	15	4	103
" 2d,	1871	None.			24	22	30					16	5	74
Louisville,	1868	Jacob P. Guyton,	69	69	8	14	22							159
Manhattan,	1866	R. Dav'n'rt Parker,	58	67	36	55	91		10	2	16	2	2	69
Milford,	1868	Ellihu P. Ingersoll,	35	70	8	9	17		6	5	2	2	2	143
Mound City,	1867	Lauren Armsby,	46	70	22	24	46	12						69
Muscotah,	1868	Jas. M. Van Wagner,	46	69	8	15	23							100
Neodesha,	1871	George A. Beckwith,	62	70	4	10	14			1	13	14		70
Neosho Falls,	1871	John Scoford,	42	70	12	15	27			12	15	27		75
Ogden,	1860	J. M. Morris, Licen.	70	70	26	26	52		7	14	11	25		
Olathe,	1865	Francis T. Ingalls, p.	70	70	5	15	20		2	1	1	1	6	7
Osawkee,	1870	John M. Cheeseman,	68	70	5	15	20		2	1	1	1	5	5
Osawatomie,	1866	Samuel L. Adair,	41	55	13	25	38		6	1	1	2	1	40
Oswego,	1868	None.			16	22	38		10	1	10	11		3
Ottawa,	1870	James Chew,	53	70	10	8	18		15	3	18			1
Paola,	1867	D. W. Comstock,	61	71	8	9	17							75
Parker,	1870	Samuel A. Hall,	60	70	6	12	18		6	10	8	12		
Petersville,	1869	Calvin S. Shattuck,	49	71	7	8	15		1	1	1			40
Plymouth,	1869	Samuel A. Vandyke,	55	70	7	6	13		2	1	3			
Pomona,	1870	Luther Newcomb,	60	70	7	13	20			7	13	20		1
Quindaro,	1868	Sylvester D. Storrs,	58	69	5	20	25		1	13	14	2	2	3
Reading, Welsh.	1871	None.					20							3
Ridgeway,	1862	Jared W. Fox,	39	60	10	10	20		4	1	1	1		30
Seneca,	1867	William C. Stewart,	57	69	14	11	25		6	9	9			7
Sother,	1871	Isaac B. Smith,	60	71	7	12	19		14	5	19			70
St. Mary's,	1870	Wm. P. Ester,	42	71	6	4	10		1	1	9	10		40
Tennessee Prairie,	1870	Calvin S. Shattuck,	49	70	5	9	14		1	4	4			1
Tonganoxie,	1868	Harry E. Woodcock,	48	68	8	11	19		5	5		1	1	2
Topeka, 1st,	1857	Linus Blakesley,	65	70	60	84	144		30	5	7	12	1	6
Topeka, 2d,	1863	None.					15							2
Topeka, North,	1869	T. G. Jones.	71	71	9	17	26		5	2	13	15		2
Vienna,	1868	Lewis E. Sikes.	70	70	5	12	17		2	2	4	1		50
Virdigris Falls,	1871	Luther H. Platt,	66	69			19		11	10	21			2
Wabauincee,	1857	None.			50	67	123		11	2	4	6	4	1
Wakarusa,	1858	None.			7	4	11							112
Walnut Creek,	1858	Davillo W. Comstock,	61	71	8	17	25		2			5	5	
Walnut Grove,	1869	None.					15							
Waushara,	1870	John Phillips,	71	70	8	10	18		2	1	1			1
Wellsville,	1871	None.					12		4	8	12			
White Cloud,	1867	Horatio W. Shaw,	50	68	10	15	25		2	3	3			65
Wilmington,	1869	John Phillips,	71	70	2	4	6		1	1	1			
Winfield,	1871	None.			7	14	13		8	5	13			
Wyandotte,	1858	None.			22	26	65		9	2	12	14	2	2

OTHER MINISTERS.

Nelson Alvord, farmer, Centra-
 lla.
 Zebina Baker, farmer, Wash-
 ara.
 John A. Banfield, Topeka.
 Lewis Bodwell, Topeka.
 John H. Byrd, farmer, Leav-
 enworth.
 Thomas H. Canfield, editor,
 Independence.
 Thomas Chafer, Paola.
 Alfred Connett, St. Mary's.
 Geo. B. Hitchcock, merchant,
 Petersville.

Samuel Y. Lum, agent Am.
 Bible Soc., Lawrence.
 William A. McCollom, farmer,
 Council Grove.
 Peter McVicar, Pres. Wash-
 burn Coll., Topeka.
 Samuel E. Miner, Burlin-
 game.
 J. Franklin Morgan, Law-
 rence.
 H. G. Murch, carpenter, Law-
 rence.
 J. D. Parker, Wyandotte.
 Rodney Payne, Topeka.
 Lemuel Pomeroy, farmer,
 Muscotah.

Ira A. Smith, Land Agent,
 Topeka.
 Isaac B. Smith, farmer,
 Sother.
 Frank H. Snow, Prof. State
 Univ., Lawrence.
 Wm. Thomas, farmer, Ar-
 vonia.
 William Todd, farmer, Ma-
 dura.
 Robert M. Tunnell, Indepen-
 dence.

LICENTIATES.

Four in tables above.

SUMMARY.—CHURCHES: 6 with pastors; 57 with acting pastors; 15 vacant (including 4 sup-
 plied by licentiates or ministers of other denominations). TOTAL, 78. Gain, 18.
 MINISTERS: 6 pastors; 46 acting pastors; 22 others. TOTAL, 74. LICENTIATES, 4.

CHURCH MEMBERS: 1,062 males; 1,426 females; 247 not specified. TOTAL, 2,725, including 274 absent. Gain, 476.
ADDITIONS IN 1870-1: 274 by profession; 469 by letter. TOTAL, 743.
REMOVALS IN 1870-1: 80 by death; 130 by dismissal; 14 by excommunication. TOTAL, 174.
BAPTISMS IN 1870-1: 91 adults; 65 infants.
IN SABBATH SCHOOLS: 4,306. Gain, 506.
BENEVOLENT CONTRIBUTIONS (45 churches, 30 last year): Home Missions, \$1,403.30; Foreign Missions, \$221.65; Bible Society, \$176.57; Tract Soc., \$42.00; S. S. Soc., \$15.00; Am. Cong. Un., \$924.25; Am. Miss'y Assoc'n, \$119.98; Miscellaneous, \$1,453.39. TOTAL, \$4,356.54, an increase of \$900.52. HOME EXPENSES (55 churches, 40 last year): Salaries, \$24,005.10; Church edifices, \$23,673.41; Current expenses, \$5,792.95; Sabbath School Libraries, \$1,893.96. TOTAL, \$55,965.45, an increase of \$4,098.16.

CHANGES. — CHURCHES: New, or replaced on the list, — Altoona; Arvonia, Welsh; Augusta; Barker's; Caplona; Douglas; Dry Creek; Ellsworth; Fredonia; Leavenworth, 2d; Neodesha; Neosho Falls; Ottawa; Parker; Pomona; Reading; Sother; Viridigra Falls; Walnut Grove; Wellsville; Winfield. *Dropped from the list,* — Chetopa; Rochester; Troy. Lowell is now Tennessee Prairie.
MINISTERS: Ordinations, etc., no report.

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

NEBRASKA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admit'd.		Removals		BAPT.				
					June 1, 1871.				1870-71.		1870-71.		70-71.				
					Male.	Female.	TOTAL.	Absent.	Prof.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCS.
Ashland,	1871	Asa Farwell,	'53	'71	3	5	8	0			8						
Avoca,	1865	None.			5	4	9	3								23	
Hair,	1870	M. Tingley,	'58	'69	4	10	14	0	0	7	7	0	1	0	0	50	
Butler Co.	1869	Amos Dresser,	'41	'69	11	14	25	0	7	1	8	0	0	1	3	0	
Calla,	1869	None.			4	5	9	2	0	0	0	0	0	0	1	35	
Camp Creek,	1868	C. C. Humphrey,	'64	'71	14	24	38	10	0	0	0	0	0	0	0	35	
Cedar Bluffs,	1871	William Giddings,	'71	'70	3	4	7	0	3	4	7	0	0	0	1	32	
Columbus,	1867	John E. Elliott,	'63	'70	8	13	21	0	0	10	10	1	0	0	0	80	
Crete,	1871	Fred. Alley,	'67	'71	12	12	4	0	0	4	4	0	0	0	0	28	
Dorchester,	1871	Fred. Alley,	'67	'71	12	12	5	0	1	4	5	0	0	0	0	0	
Eldred,	1871	William Giddings,	'71	'70	1	3	4	0	0	4	4	0	0	0	0	0	
Elk Horn City,	1870	J. B. Chase, jr.	'65	'70	4	5	9	1	1	8	9	0	0	0	1	30	
Elmore,	1868	None.															
Elmwood,	1870	D. Knowles,	'46	'69	4	4	8	0	0	0	0	0	0	0	0	35	
Fontenelle,	1856	Thomas Douglas,	'67	'70	19	22	41	6	3	1	4	0	4	0	4	55	
Fremont,	1857	J. B. Chase, Jr.	'65	'70	36	40	76	18	4	12	16	1	0	0	1	75	
Greenwood,	1868	D. Knowles,	'46	'69	6	7	13	0	0	0	0	0	0	0	0	45	
Irvington,	1866	J. J. A. T. Dixon,	'56	'71	17	16	33	7	1	0	1	0	1	0	1	30	
Jalapa,	1870	Thomas Pugh,	'42	'70	3	8	11	0	0	0	0	2	0	0	0	25	
La Platte,	1870	R. Gaylord,	'70		0	7	7	0	0	7	7	0	0	0	0	30	
Lincoln,	1866	L. B. Fifield,	'57	'70	15	17	32	9	1	8	9	0	7	1	8	1	
Maple Creek,	1870	Thomas Pugh,	'42	'70	3	2	5	0	1	4	5	0	0	0	0	40	
Milford,	1869	T. N. Skinner,	'51	'69	11	15	26	0	0	2	2	4	0	0	0	42	
Monroe,	1869	John E. Elliott,	'63	'70	1	3	4	0	3	0	3	0	10	0	0	0	
Nebraska City,	1863	None.			18	28	46	0	0	0	0	8	0	8	0	2	
Norfolk,	1870	J. W. Kidder,	'58	'70	6	7	13	3	0	3	3	0	0	0	0	0	
Omaha,	1856	A. F. Sherrill, p.	'70	'69	49	71	120	0	3	25	28	0	5	0	5	1	
Palmira,	1871	Thomas Bell,	'62	'71	10	11	21	0	16	5	21	0	0	0	1	40	
Pepperville,	1869	Amos Dresser,	'41	'69	1	5	6	1	1	1	2	0	0	0	0	0	
Plattsmouth,	1869	B. F. Maxwell,	'71	'71	7	18	25	0			19	0	3	0	3	1	
Schuyler,	1870	John E. Elliott,	'63	'70	2	4	6	0	0	0	0	1	0	0	1	0	
Weeping Water,	1869	S. Barrows,	'25	'70	22	26	48	6	4	16	20	1	2	0	3	3	
TOTAL, 32 chhs. (5 vacant); 19 ministers,																	105

OTHER MINISTERS.
 Samuel N. Grout, Elmore.
 Isaac E. Heaton, Fremont.
 Charles G. Bisbee, Fontenelle.
 John F. Clarkson, Goodland.
 George Davies, Nebraska City.
 E. B. Hurlbut, Omaha.
 L. H. Jones, Bell Creek.
 Charles Little, Crete.
 O. W. Merrill, Sup't of Home Missions, Lincoln.
 Julius A. Reed, Columbus.

SUMMARY. — CHURCHES AND MINISTERS, as above. Gain of churches, 9. Gain of members, 149. Gain in Sabbath Schools, 397.

180 *Statistics.—Nebraska; Dakota; Wyoming; Colorado.* [Jan.

BENEVOLENT CONTRIBUTIONS (13 churches): \$327.50. **HOME EXPENDITURES**: Pastor (18 churches), \$5,346.00; Building and Incidentals (16 churches), \$10,348.90. Three churches have erected houses of worship during the year. **AVERAGE CONGREGATIONS** (29 churches): 1818.

CHANGES.—CHURCHES: *New*,—Ashland; Cedar Bluffs; Crete; Dorchester; Eldred; Elkhorn City; La Platte; Maple Creek; Palmyra. *Dropped* from the list, none. Salt Creek is now Greenwood.

MINISTERS: Ordinations, etc., no report.

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

DAKOTA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.		
					Male.	Female.	TOTAL.	Dec. 1, 1871.	1870-71.	1870-71.	1870-71.	70-71.	70-71.		
Bonhomme,	1871	Stewart Sheldon,		'71	5	6	11		1	2	3				
Canton,	1871	None.					18	10		10					
Elk Point,	1870	Lewis Bridgman,		'71	4	3	7								20
Richland,	1870	Lewis Bridgman,		'71	4	4	8								30
Vermillion,	1870	Stewart Sheldon,		'70			11								25
Yankton,	1868	Joseph Ward, p.	'69	'68	17	31	48	6	1	7	8	0	0	0	1 3 130
TOTAL: 6 churches, 3 ministers.								30	44	103	6	12	9	21	0 0 0 0 1 3 208

NOTE. There are Sabbath Schools at mission stations not reported.

BENEVOLENT CONTRIBUTIONS.—Yankton, \$109.44, an income of \$56.89.

CHANGES.—CHURCHES: *New*,—Bonhomme, Canton. *Dropped* from the list, none. Gain of members, 47. Gain in Sabbath Schools, 95.

ORGANIZATION.—THE ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF DAKOTA was organized in 1871.

WYOMING.

			Oct. 1, 1871.	'70-71.	'70-71.	'70-71.
Cheyenne,	1869	Josiah Strong,	'71		20	1 1 2

CHANGES.—None in list. Loss in members, 2. Rev. J. G. Davis has been dismissed, to go to Japan.

COLORADO.

				Dec. 1, 1871.	'70-71.	1870-71.	'70-71.											
Boulder.	1864	Nathan Thompson,	'65	'65	13	18	31	2	4	4	8	0	0	0	3	3	76	
Central City,	1863	None.			18	16	34	5	0	3	3	1	6	0	7	0	60	
Denver,	1865	Thomas E. Bliss,	'52	'71	20	30	50			37	0				1	7	150	
Empire,	1866	None.			7	5	12	4	0	0	0	0	0	0	0	0	30	
Georgetown,	1868	None.			6	6	12	8	0	0	0	0	0	0	0	0	Un	
Greeley,	1870	None.					25											
TOTAL: 6 churches, 2 ministers.								64	75	164	22	4	7	48	1	6	7	3 326

OTHER MINISTERS.—None.

SUMMARY.—As above. Gain of members, 26. Gain in Sabbath Schools, 148.

BENEVOLENT CONTRIBUTIONS: Boulder, \$37.75.

CHANGES.—None in list of churches.

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

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Organized.	CH. MEMBERS.				Admt'd		Removals			BAPT.		
				Sept. 1, 1871.			70-71.		1870-71.		70 71.		IN SAB. SCHO.		
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.
Cherokee,	1871	J. W. Brier, Sen., s.s.	71	4	10	14		9	6	14				4	45
Chico,	1867	J. M. Woodman, s.s.	68	6	11	17		4	2	6		2		2	90
Clayton,	1868	M. Harker, s.s.	69	11	20	31	3	4	2	6					40
		J. R. Bradshaw, s.s.	71					2	2	1	3	1	5		
Cloverdale,	1869	W. J. Clark, s.s.	71	2	9	11		2							50
Copperopolis,	1864	J. L. Jones, p.	71	4	6	10		2							19
Dixon,	1869	George Morris, s.s.	71	6	5	11		2	3	4		3		3	39
Douglas Flat,	1869	J. L. Jones, s.s.	70	3	5	8		3							36
Dutch Flat,	1864	H. Cummings, s.s.	68	5	7	12	5					2		2	
Eden Plain,	1867	None.		8	12	18									
Eureka,	1861	J. T. Willis, s.s.	69	11	15	36		2	1	7	8				5 111
Folsom,	1859	None.													
Grass Valley,	1853	T. G. Thurston, s.s.	69	29	43	68	19		3	3	3	5		8	362
Hayward,	1865	B. N. Seymour, p.	65	9	13	22		3	4						1 100
Hydesville,	1868	L. W. Winslow, s.s.	66	2	20	22		1	1	1	2				1 60
Lincoln,	1868	O. A. Ross, s.s.	71	3	5	8			2	3	4				
Lockeford,	1862	W. D. Bishop, s.s.	70	11	14	25		12	2	2		9	1	10	1 50
		W. Chester, s.s.	71												
Los Angeles,	1867	L. W. Atherton, s.s.	68	17	29	38		8	3	3	6	1	2	1	85
Mokelumne Hill,	1834	None.													
Murphy,	1866	J. L. Jones, s.s.		1	11	13		3				1		1	40
National City,	1870	None.		3	4	7						1	3	4	30
Nevada,	1861	E. Halliday, s.s.	71	25	54	79	13	5	6	11	1			1	1 135
Nortonville,	1864	John Price, s.s.	76	6	18	19		5	5	5		5		5	3 120
Oakland, 1st,	1860	None.		79	150	229		23	4	15	19		10	10	2 394
" 2d,	1868	D. B. Gray, p.	70	10	34	44		5	7	8	15		3	1	4 127
Oroville,	1856	J. W. Brier, Jr., s.s.		6	23	29		1	1						40
Pacheco,	1871	None.							4	4					70
Pescadero,	1866	G. R. Ellis, s.s.	69	4	5	9						1			
Petaluma,	1864	C. J. Hutchins, s.s.	59	51	94	141		21	4	8	12		6	4	70
Poland,	1867	None.													
Redwood,	1862	H. E. Jewett, p.	69	12	27	39		6	4	4	8	1	3	4	2 100
Rio Vista,	1869	J. F. Powell, p.	69	19	17	36		6	8	4	12	1		1	5 120
Rocklin,	1871	O. A. Ross, s.s.	71	7	9	16			15	16					50
Roseville,	1871	O. A. Ross, s.s.	71	3	6	9			1	8	9				
Sacramento,	1849	I. E. Dwinell, D.D. p.	63	39	111	150		35	4	7	11		5	5	5 275
San Andreas,	1896	None.													
San Bernardino,	1867	Josiah Eates, s.s.	70	7	10	17		7	2	9	2		1	3	1 70
S. Buenaventura,	1869	None.		8	17	25		1	7	7				1	25
San Francisco, 1st,	1849	A. L. Stone, D.D., p.	66	180	278	458		93	12	17	29	1	28	2	37 5 9 360
" 2d,	1862	None.		54	97	151		21	7	8	15	1	9	10	4 420
" 3d,	1863	Wm. C. Pond, p.	68	47	87	134		26	12	9	21	2	8	10	6 10 495
" Green st.	1865	John Kimball, s.s.		37	58	95		19	8	7	15	2	7	2	11 5 5 300
San Mateo,	1864	T. H. Rouse, s.s.	70	9	15	24		7	1	6	7		1	1	2 90
Santa Barbara,	1867	E. M. Betts, p.	69	8	22	30		3	1	4	1	1		2	1 80
Santa Cruz,	1857	S. H. Willey, p.	71	29	52	81		7	3	4	4	2	15	17	3 181
Sonoma,	1871	M. S. Crosswell, p.	71	6	11	17			3	14	17				2 75
Soquel,	1865	J. H. Strong, p.	70	3	7	10		2	1	1			1	1	1 75
Stockton,	1865	J. C. Holbrook, D.D. p.	70	25	65	90		13	5	15	20		1	1	2 4 125
Vallejo,	1879	A. M. Goodnough, s.s.	70	11	14	25		4	3	6	9		3	3	1 104
Wheatland,	1869	J. N. Hubbard, s.s.		5	4	9		3	1	1			1	1	1 22
Woodland,	1870	S. R. Rosboro, s.s.	70	11	20	31			4	10	14		2	2	2 3 42
San Juan Preaching Station, not included in the above reports															101
Estimate for Churches which failed to report				25											

OTHER MINISTERS.

W. C. Bartlett, Editor, San Francisco.
 J. A. Benton, D.D., Professor Pacific Theological Seminary, San Francisco.
 J. E. Benton, Oakland.
 J. S. Berger, Santa Rosa.
 S. V. Blakeslee, Editor Pacific, San Francisco.

P. G. Buchanan, Oakland.
 Eli Corwin, Brooklyn.
 M. Harker, San Francisco.
 E. James, San Francisco.
 J. A. Johnson, Editor, Santa Barbara.
 Martin Kellogg, Prof. State University, Oakland.
 John Kimball, Agent American Missionary Asso., Oakland.

J. M. McLain, San Juan.
 George Moorar, D.D., Prof. Theol. Sem., Oakland.
 J. P. Moore, San Francisco.
 Joseph Rowell, Seamen's Chaplain, San Francisco.
 J. H. Warren, Supt. of Missions of the Amer. Home Missionary Society, San Francisco.

SUMMARY.—CHURCHES: 14 with pastors; 29 with acting pastors; 13 vacant (including none supplied by licentiates or ministers of other denominations). TOTAL, 56. Gain, 4.

MINISTERS: 14 pastors; 27 acting pastors; 17 others. TOTAL, 58. LICENTIATES, none reported.

CHURCH MEMBERS.—861 males; 1,605 females. TOTAL, 2,466, including 410 absent. Gain, 124.

ADDITIONS IN 1870-1: 143 by profession; 227 by letter. TOTAL, 370.

REMOVALS IN 1870-1: 21 by death; 141 by dismissal; 11 by excommunication. TOTAL, 173.

BAPTISMS IN 1870-1: 45 adults; 96 infants.

IN SABBATH SCHOOLS: 5,588. Gain, 432.

BENEVOLENT CONTRIBUTIONS (28 churches, 26 last year): \$6,295.43, a decrease of \$2,757.60.

CURRENT EXPENSES (39 churches, 35 last year): \$57,076.89, an increase of \$2,507.95.

CHURCH ERECTION, payment of debts, etc. (85 churches, 27 last year): \$39,559.41, a decrease of \$11,344.84.

VALUE OF CHURCH PROPERTY (37 churches, 32 last year): \$314,850, a decrease of \$12,950.

CHURCH DEBTS (13 churches, 15 last year): \$19,171, a decrease of \$24,027.35.

CHANGES.—CHURCHES: *New*.—Atlanta; Battle Creek; Cherokee; Pacheco; Rocklin; Roseville; Sonoma. *Dropped from the list*.—Angels; Coloma; Woodbridge.

MINISTERS: Ordinations, 3 (pastors ?) Installations, 3. Dismissals (?). Deceased (?).

ORGANIZATION.—The churches are united in a GENERAL ASSOCIATION, which includes also Reno, Nevada.

DOMINION OF CANADA.

PROVINCES OF ONTARIO AND QUEBEC.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals		BAPTS.		IN SAB. SCHOOLS.	
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excom.		TOTAL.	Adults.	Infants.
Place and Name.		Name.			May 6, 1871.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	1870-71.	
Abbotsford, Q.	1830	H. J. Colwell, p.	350	70	4	6	10	0	0	0	0	0	0	0	0	0
Albion, Ont.	1845	Joseph Wheeler, p.	329	745	30	29	59	0	0	0	0	0	0	0	0	0
Alton, "	1839	Matthew S. Gray, p.	757	71	24	38	62	5	1	1	2	0	0	0	0	0
Belleville, "	1854	Richard Lewis, p.	764	71	11	13	24	0	0	0	0	0	0	0	0	0
Bowmanville, "	1839	Thos. M. Reikle, p.	445	555	13	27	40	11	1	0	1	2	0	0	0	0
Brantford, "	1834	John Wood, p.	581	553	39	83	122	9	1	0	1	3	7	11	0	0
Brockville, "	1843	James Hay, p.	577	66	6	18	24	0	0	3	3	1	3	5	9	0
Brome, Q.	1844	Chas. F. Watson, p.	557	766	8	11	19	0	0	0	0	1	0	0	1	0
Burford, Ont.	1848	Edw. J. Robinson, p.	770	70	21	34	55	2	0	2	0	1	0	1	0	1
Caledon, South, "	1851	None					18									
Churchill, "	1835	Joseph Unsworth, p.	448	553				1	0	0	0	0	0	0	1	22
Cobourg, "	1835	Charles Pedley, "	448	66			68	1	0	1	1	0	0	1		
Cold Springs, "	1840	Charles Pedley, p.	448	66			68	1	0	1	1	2	0	3		
Colpo's Bay, "	1858	None.			70	9	10	19	0	2	2	1	0	0	1	0
Cowansville, Q.	1855	Chas. F. Watson, p.	449	66	19	36	55	6	0	0	5	1	0	0	3	9
Danville, "	1852	Wesley S. Rue, p.	759	70			126	13	0	13	2	3	0	5	4	13
Douglas, Ont.	1868	Robert Brown, p.	762	708	21	23	44	4	0	4	0	0	0	0	0	4
Dunham, Q.	1867	None.														
Darham, "	1837	None.														
Eaton, "	1837	Edwin J. Sherrill, p.	737	37	15	52	67	5	1	0	1	3	2	0	5	1
Edgeworth, Ont.	1840	William Burgess, p.	449	300			18									5
Fergus, "	1869	Enoch Barker, p.	555	59	19	23	47	3	6	0	6	1	1	0	2	10
Fitch Bay, Q.	1859	L. P. Adams, "	740													
Frome, Ont.	1842	J. I. Hindley, B.A., p.	709	80	34	44	78	7	9	0	9	0	0	0	2	2
Forest, "	1863	Jno. Salmon, B.A., p.	702	68	19	16	35	2	0	2	1	0	0	1		Un
Garafraxa, 1st, "	1856	Enoch Barker, p.	555	60	50	57	107	4	6	1	7	1	0	0	1	0
Garafraxa, N., "	1867	Robert Brown, p.	762	67			17	0	0	0	0	0	0	0	0	7
Georgetown, "	1842	Jos Unsworth, p.	748	53	15	19	34	10	0	10	1	0	3	10		6, 116
Glanford, Q.	1844	None.			10	10	20									
Granby, Q.	1830	James Howell, p.	735	67	50	70	120	7	8	2	10	3	6	9	2	11
Guelph, Ont.	1833	Wm. F. Clarke, p.	744	60	36	69	105	9	5	9	14	2	5	0	7	
Hamilton, "	1835	Thomas Pullar, p.	733	58	56	75	131	9	6	19	25	3	2	13	18	
Howick, "	1841	Solomon Snider, p.	749	66			42									
Indian Lands, Q.	1829	W. M. Peacock, p.	769	69	27	20	47	3	0	0	0	2	1	0	3	0
Inverness, Q.	1844	None.														
Kelvin, Ont.	1856	William Hay, a.s.			6	7	13	1	0	1	1	0	1	2		1
Kingston, "	1849	K. M. Fenwick, p.	747	747	33	65	98	7	12	1	13	1	3	0	4	0
Leamark, 1st, "	1852	James Douglas, p.	765	765	25	48	73	2	0	2	1	5	1	7	0	2
Leamark Village, "	1853	John Brown, p.	762	71	10	28	38	2	0	3	3	0	7	0	7	0

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Admt ^d		Removals			BAPT.		IN SAB SCB'S.	
					May 6, 1871.				1870-71.		1870-71.			'70-71.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disen.	Excom.	TOTAL.		Adults.	Infants.
Listowell, Ont.	1862	Ludwick Kribs, Ev.	'41	'69	14	15	29	2	1	4	5	0	0	0	0	2	46
London, "	1837	R. W. Wallace, p. e.			61	99	161	11	17	10	27	2	2	4	8		189
Manilla, "	1845	Rugald McGregor, p.	'39	'57	24	31	55		2	0	2	0	2	1	3		4
Markham and Unionville, "	1844	Daniel Macallum, p.	'52	'68	23	41	64		4	5	0	5	0	5			214
Martintown and Roxburgh, "	1829	None.					40		0	0	0	0	0	0	0	0	0
Meaford, "	1860	None.			7	10	17		2	2	0	2	1	0	0	3	0
Melbourne, Q.	1837	None.			9	16	25		1	0	0	0	0	0	0	3	4
Molesworth, Ont.	1866	Lud. Kribs, Ev.,	'41	'69	6	8	14		2	0	2	0	0	1	1	0	17
Montreal, Zion, Q.	1832	H. Wilkes, D. L.L.D. p.	'32	'36	148	253	401	39	19	24	43	12	42	9	63	4	29
" Eastern, "	1871	C. Chapman, M.A., p.	'52	'70	22	31	53		2	21	16	37	0	2	3	5	0
New Durham, Ont.	1854	E. J. Robinson, p.	'70	'70	12	14	26		3								Un
Newmarket, "	1842	None.															Un
Norwichville, "	1862	None.															Un
Oro, "	1841	J. G. Sanderson, p.	'62	'63	21	33	54		2	1	0	1	1	0	0	1	6
Ottawa, "	1860	Edward Ebbs, p.	'43	'68	23	40	63		12	2	2	4	0	4	0	4	8
Osprey, "	1861	None.															122
Owen Sound, "	1855	Robert Robinson,	'45	'64	11	18	29		6	0	0	0	2	0	2		1
Paris, "	1848	W. H. Allworth, p.	'45	'65	31	68	99		5	16	3	19	2	4	0	6	1
Pine Grove, "	1841	Wm. W. Smith, p.	'65	'69	15	27	42		9	2	0	2	2	0	0	2	7
Quebec, Q.	1840	Henry D. Powis, p.	'53	'57	25	55	80		5	14	0	14	2	10	12	24	7
Rugby, Ont.	1844	J. G. Sanderson, p.	'62	'63	17	20	37		10	1	0	1				0	4
Sarala, "	1848	None.															46
Saugeen, Indian, "		J. Anjeahbo, native p.	'60	'60													
Scotland, "	1835	William Hay, p.	'47	'47	46	84	130		10	1	0	1	2	1	1	4	1
Sherbrooke and Lennoxville, Q.	1835	Archibald Duff, p.	'41	'62	48	64	112		17	3	2	5	3	8	5	16	0
Simcoe, Ont.	1843	Robert Parsons, p.	'50		9	11	20		0	1	3	4	0	0	0	0	0
Speedside, "	1843	M. D. Archer, p.	'53	'71	11	22	33		1	1	2	1	1	6	8		3
St. Andrews, Q.	1838	None.															Un
Stanstead, "	1816	John Rogers, p.	'57	'65	20	25	45										1
Stouffville, Ont.	1842	Benjamin W. Day, p.	'62	'66	26	48	74		0	0	4	1	0	0	1		7
Stratford, "	1846	E. C. W. McColl, B.A., p.	'68	'68	15	8	23		0	2	3	5	1	0	0	1	0
Thistletown, "	1859	Wm. W. Smith, a.s.	'65	'69	5	7	12		3	0	3	3	0	0	0	0	2
Tiverton, "	1856	Neil McKinnon, p.	'47	'56			28										94
Toronto, Zion, "	1834	S. N. Jackson, p.	'66	'71	43	58	101		0	5	5	1	6	1	8		201
" Bond st., "	1849	F. H. Marling, p.	'45	'54	75	112	187		8	24	17	41	5	6	5	14	1
" Northern, "	1868	J. A. R. Dickson, p.	'71				110			2	8	10	0	8	0	8	
Turnberrv, "	1860	Solomon Snider, p.	'49	'66	9	12	21										Un
Vankleek Hill, "	1839	W. M. Peacock, p.	'69	'69	12	21	33		1	3	0	3	0	1	0	1	6
Vespr., "	1867	J. G. Sanderson, p.	'62	'67	12	11	23		0	0	0	0	0	7	7	0	4
Warwick, "	1839	John Salmon, B.A., p.	'62	'68	39	55	94		9	0	9	0	2	0	2	121	Un
Waterville, Q.	1862	George Purkis, p.	'67	'67	18	20	38		3	1	4	0	0	0	0	0	5
Whitby, Ont.	1843	Samuel T. Gibbs, p.	'68	'68	10	29	39		8	2	1	3	0	0	0	0	1
Waterloo, Q.	1870	H. J. Colwell, p.	'59	'70	14	20	34		2	20	1	21	2	0	2	4	3
Windsor, "	1870	None.			8	6	14		1	0	1	0	0	0	1	1	
Wroxeier, Ont.	1865	Solomon Snider, p.	'49	'66	3	5	8										

OTHER MINISTERS.

Thomas Baker, Toronto, Ont.	Hiram Denny, Alton.	J. S. Pattison, Inverness, Que.
Robert Burchill, Georgetown, Ont.	D. Dnnkorly, Durham, Que.	James Porter, Toronto, Ont.
James T. Byrne, Whitby, Ont.	John Durrant, Stratford, Ont.	James M. Smith, Windsor, Que.
John Campbell, W. Arran, Ont.	J. G. Manly, Toronto, Ont.	Arthur Wickson, LL.D., Toronto, Ont.
Wm. Clarke, Paris, Ont.	Anthony McGill, Ryckman's Corner, Que.	
George Cornish, M.A., Prof. Cong. Coll., Montreal, Que.	John McKillican, Danville, Que.	LICENTIATES.
	James Middleton, Salem, Ont.	No report.
	A. J. Parker, Danville, Que.	

SUMMARY.—CHURCHES: 64 with pastors; 6 with acting pastors; 14 vacant (including none supplied by licentiates or ministers of other denominations). TOTAL, 84. Loss 2.

MINISTERS: 54 pastors; 4 acting pastors; 18 others. TOTAL, 76. LICENTIATES: (?)

CHURCH MEMBERS: 1,542 males; 3,413 females; 214 not specified. TOTAL, 5,169, including 255 absent. Gain, 662.

ADDITIONS IN 1870-1: 275 by profession; 149 by letter. TOTAL, 424.

REMOVALS IN 1870-71: 67 by death; 156 by dismissal; 88 by excom'n. **TOTAL**, 311.
BAPTISMS IN 1870-1: 22 adults; 273 infants. **IN SABBATH SCHOOLS**: 6,842. (Incl., 618.
BENEVOLENT CONTRIBUTIONS (57 churches, 62 last year): Denominational objects, \$5,777;
 Foreign and other missions, \$1,997; Benevolent objects, \$7,804. **TOTAL**, \$15,578, an in-
 crease of \$4,946. **LOCAL OBJECTS** (66 churches) \$65,069, an increase of \$10,547.
Seventy-five churches (78 last year), report as follows: **CHURCH PROPERTY**: 81 edifices, with
 20,753 sittings, 43 of the edifices being insured; 16 personages (a gain of 3). **Seventy-four**
churches (67 last year) report 136 regular stations (a gain of 22); 136 regular Sabbath ser-
 vices (a gain of 5); 73 week day services (a gain of 9); 9,317 attendance at chief stations (a
 gain of 655); 14,205 attendance at all stations (a gain of 1,657).

CHANGES.—CHURCHES: *New*, or replaced on the list,—Frome; Lanark 1st; Rugby;
 Waterloo. *Dropped* from the list,—Eden Mills; Howick, 2d; Middleton; Newcastle;
 Oro, 2d; Southwold. **MINISTERS**: *No report*.

ORGANIZATION.—THE CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

NOVA SCOTIA AND NEW BRUNSWICK.

NOVA SCOTIA.		MINISTERS.	Ordained.	CH. MEMB'RS.				Admt'd		Removals		BAPT.					
CHURCHES.	Organized.			Commenced.	Nov. 1871.		1870-71.		1870-71.		70-71.		SCHOOLS.				
					Male.	Female.	Total.	Absent.	Prof.	Letter.	Total.	Deaths.		Disam.	Excom.	Total.	Adults.	Infants.	IN SAB.
Chebogue,	1766	None.			65	6	2	0	2	0	0	0					59
Cornwallis,	1819	Jacob Whitman,		53	63	116	2	58	1	59	2	1	0	3			150
Halifax,	1869	J. Elliot,		19	28	47	5	4	4	8	0	0	0	0			72
Liverpool and Brooklyn,	1766	J. Melvin, C. Duff,		84	124	208	38	3	0	3	6	4	1	11			210
Maitland and Noel,		J. McLellan,				130											180
Margaree,	1822	None.		15	35	50	4	2	0	2	0	0	0	0			75
Milton,	1856	R. K. Black,		19	47	66	10	2	0	2	2	0	0	2			75
Pleasant River,	1846	S. Sykes,		21	25	46	5	0	0	0	0	0	0	0			180
Yarmouth,		A. McGregor,		32	41	73	4	20	0	20	0	1	0	1			70
TOTAL: 9 churches (2 vacant), 8 ministers.				243	363	801	134	91	5	96	10	6	1	17			1071
NEW BRUNSWICK.																	
Cardigan,	1819	None.				8											29
Keswick Ridge,	1823	None.		27	25	52	2	4	0	4	2	0	0	2			105
Sheffield,	1762	William Williams.		28	32	60	1	2	0	2	1	0	0	1			83
St. John,	1844	S. G. Dodd.		35	59	94	15	5	2	7	1	1	0	2			120
St. Stephen,	1846	E. L. Foster.		25	74	99	17	1	0	1	3	3	5	11			160
TOTAL: 5 chs. (2 vacant), 3 ministers.				115	190	313	35	12	2	14	7	4	5	16			438

We had no reports from the above for the previous two years. Comparing with the reports printed January, 1869, we find in Nova Scotia one new church, Maitland; a gain of 256 members, and of 329 in Sabbath Schools: in New Brunswick, loss of 70 members, gain of 60 in Sabbath Schools.

ORGANIZATION.— These churches, except St. Stephen, are united in the CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

JAMAICA, WEST INDIES.

		Aug. 1. 1871.	70-71.	1870-71.	70-71.								
Brainard,	John Thompson,	53	117	170	11	1	12	3	2	3	8		
Brandon Hill,	S. B. Wilson,			80	8	1	9	0	1	1	2		90
Chesterfield,	C. B. Venning,			104	0	2	2	1	4	1	6		120
Eliot,	C. C. Starbuck,			60	7	1	8						85
Manning's Hill,	John Thompson,	25	36	61									
Providence,	S. B. Wilson,			46	0	0	0	0	0	1	1		50
TOTAL: 6 churches, 4 ministers.		78	153	521	26	5	31	4	7	6	17		505

SUMMARY.— As above. Gain of churches, 1. Gain of members, 71. Gain in Sabbath Schools, 87.

BENEVOLENT CONTRIBUTIONS.— Brainard, \$150; Brandon Hill, \$75; Chesterfield, \$192.62; Manning's Hill, \$130; Providence, \$20. Total, \$567.62,—an increase of \$102.69.

CHANGES.— Manning's Hill united with these churches within the year. The ministers of these churches are missionaries of the AMERICAN MISSIONARY ASSOCIATION.

CONGREGATIONAL MISSIONARIES, DECEMBER 1871.

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

GABOON, WEST AFRICA: William Walker.	Royal M. Cole. John E. Pierce. Theodore S. Pond. George C. Reynolds, M.D.	SANDWICH ISLANDS: Titus Coan. David B. Lyman. Elias Bond. John D. Paris. Dwight Baldwin, M.D. William P. Alexander. Lowell Smith, D.D. Ephraim W. Clark. Benjamin W. Parker. James W. Smith, M.D. Daniel Dolo.
SOUTH AFRICA: Elijah Robbins. Hyman A. Wilder. Stephen C. Pixley. Henry M. Bridgman. David Rood. William Ireland. William Mellen. Josiah Tyler. Aldin Grout. Myron Winslow Pinkerton.	WESTERN INDIA: Allen Hazen. William Wood. Henry J. Bruce. Samuel B. Fairbank. Charles Harding. W. H. Atkinson. Spencer R. Wells. Charles W. Park. Richard Winsor.	MICRONESIA: A. A. Sturgis. Benjamin G. Snow. Hiram Bingham, Jr. Joel F. Whitney.
WESTERN TURKEY: Edwin E. Bliss, D.D. Andrew T. Pratt, M.D. William W. Livingston. Ira F. Pettibone. Joseph K. Greene. Julius Y. Leonard. John F. Smith. Geo. F. Herrick. Wilson A. Farnsworth. Lyman Burdett. John O. Barrows. William A. Spaulding.	MADURA, SOUTH INDIA: George T. Washburn. Joseph T. Noyes. William B. Capron. Thomas S. Burnell. James Herrick.	DAKOTAS: Alfred L. Riggs.
EUROPEAN TURKEY: Henry A. Schaeffler. James F. Clarke. Henry C. Haskell. Henry P. Page. William E. Locke.	CEYLON: William W. Howland. Levi Spaulding, D.D. John O. Smith. William E. De Riemer. Thomas S. Smith.	SPAIN: Luther H. Gulick, M.D.
CENTRAL TURKEY: Lucien H. Adams. Giles F. Montgomery. Philander O. Powers. Carnel O. Thayer. Henry Marden.	FOOCHOW, CHINA: Lyman B. Peet. Charles Hartwell.	NOT CONNECTED WITH THE BOARD: Cyrus Hamlin, D.D., Pres. of Robert Coll., Constantinople. Daniel Bliss, D.D., Pres. Syrian Prot. Coll., Beirut. George Washburn, Prof. in Robert Coll., Constantinople. Artemas Bishop, Honolulu, Sand. Isl. Peter J. Gulick, Honolulu, Sand. Isl. Henry H. Parker, Honolulu, Sand. Isl. Simeon H. Calhoun, Syria. William Bird, Syria. Benjamin Labaree, jr., Persia.
EASTERN TURKEY: George O. Knapp. Moses P. Parmelee. Crosby H. Wheeler.	NORTH CHINA: Charles A. Stanley. Henry Blodget. Chauncey Goodrich. John T. Gulick. Mark Williams. Thomas W. Thompson. Isaac Pierson.	
	JAPAN: Daniel C. Greene. Oramel H. Gulick. Jerome D. Davis.	

For method of sending letters, and amount of postage, see cover of *Missionary Herald* monthly.

CONNECTED WITH THE AMERICAN ASSOCIATION:

JAMAICA: Four, as in tables.	SANDWICH ISLANDS: J. S. Green, Makawao. J. P. Green, Makawao.	AT HOME, AND AMONG THE FREEDMEN: Given in the tables.
MENDI, WEST AFRICA: G. P. Clafin.	SIAM: C. B. Bradley, Bangkok.	

SUMMARY I.—CHURCHES, MINISTERS AND REPORTED CONTRIBUTIONS IN 1871.

STATES, ETC.	CHURCHES.										MINISTERS.						Benevolent Contributions reported.
	With Pastors.				Vacant.						In pastoral work.						
	Pastors.	Acting Pastors.	Not Specified.	TOTAL.	Sup. by lic., etc.,	Not Supplied.	TOTAL.	TOTAL CHURCHES.	Pastors.	Acting Pastors.	Not Specified.	TOTAL.	Not in pas-toral work.	TOTAL MINISTERS.			
Alabama,	0	3	0	3	0	1	1	4	0	3	0	3	1	4	\$107.75		
California,	14	29	0	43	0	13	13	56	14	27	0	41	17	58	6,295.43		
Colorado,	0	2	0	2	0	4	4	6	0	2	0	2	0	2	37.75		
Connecticut,	166	77	0	243	5	44	49	292	167	76	0	243	110	353	262,738.86		
Dakota,	1	5	0	6	0	0	0	6	1	1	0	2	0	2	109.44		
District Columbia	1	0	0	1	0	0	0	1	1	0	0	1	11	12	*505.00		
Georgia,	2	2	0	4	0	0	0	4	2	2	0	4	1	5	160.00		
Illinois,	39	134	0	173	12	66	78	251	39	119	0	158	91	249	62,956.38		
Indiana,	5	11	0	16	1	9	10	26	5	9	0	14	8	22	?		
Iowa,	17	146	0	163	4	40	44	207	17	119	0	136	44	180	26,026.77		
Kansas,	6	57	0	63	4	11	15	78	6	46	0	52	22	74	4,356.04		
Kentucky,	3	2	0	5	0	0	0	5	4	2	0	6	5	11	311.70		
Louisiana,	4	11	0	15	0	0	0	15	4	11	0	15	6	21	849.05		
Maine,	57	89	0	146	50	43	93	239	55	75	0	130	40	170	34,378.00		
Maryland,	0	1	0	1	0	0	0	1	0	1	0	1	0	1	?		
Massachusetts,	292	134	0	426	4	71	75	501	297	134	0	431	179	610	339,829.84		
Michigan,	10	116	0	126	10	38	48	174	10	102	0	112	42	154	82,980.04		
Minnesota,	11	47	0	58	1	17	18	76	11	33	0	44	9	53	14,936.73		
Mississippi,	2	1	0	3	0	0	0	3	2	1	0	3	0	3	61.27		
Missouri,	9	44	0	53	3	8	11	64	9	33	0	42	21	63	6,173.68		
Nebraska,	1	26	0	27	0	5	5	32	1	18	0	19	10	29	827.50		
Nevada,	0	1	0	1	0	0	0	1	0	1	0	1	0	1	?		
New Hampshire,	78	55	0	128	9	49	58	186	74	55	0	129	52	181	42,716.58		
New Jersey,	8	7	0	15	0	2	2	17	8	6	0	14	11	25	*13,262.00		
New York,	64	112	0	176	34	40	74	250	58	92	0	150	68	218	103,400.00		
North Carolina,	1	3	0	4	0	0	0	4	1	2	0	3	0	3	25.00		
Ohio,	29	182	0	161	4	34	38	199	29	85	0	114	35	149	64,019.00		
Oregon,	1	7	0	8	0	1	1	9	1	7	0	8	5	13	226.45		
Pennsylvania,	4	26	0	43	1	35	36	79	4	32	0	36	7	43	?		
Rhode Island,	9	11	0	20	0	5	5	25	10	11	0	21	9	30	19,236.00		
South Carolina,	0	1	0	1	0	0	0	1	0	1	0	1	1	2	?		
Tennessee,	0	5	0	5	0	1	1	6	0	5	0	5	3	8	111.15		
Texas,	1	2	0	3	0	0	0	3	1	2	0	3	0	3	20.25		
Vermont,	70	83	0	153	5	43	48	201	70	84	0	154	53	207	45,104.50		
Virginia,	0	3	0	3	0	0	0	3	0	3	0	3	0	3	?		
Washington Ter.,	0	2	0	2	0	0	0	2	0	2	0	2	0	2	*100.00		
Wisconsin,	30	104	0	134	6	34	40	174	30	84	0	114	45	159	19,387.03		
Wyoming,	0	1	0	1	0	0	0	1	0	1	0	1	0	1	*75.00		
TOTALS U. S.	930	1505	0	2435	153	614	767	3202	931	1287	0	2218	906	3124	\$1,150,814.19		
Ont. & Que.,	64	6	0	70	0	14	14	84	54	4	0	58	17	75	\$15,578.00		
New Brunswick,	0	3	0	3	0	2	2	5	0	3	0	3	0	3	?		
Nova Scotia,	0	7	0	7	0	2	2	9	0	8	0	8	0	8	?		
Jamaica,	0	6	0	6	0	0	0	6	0	4	0	4	0	4	567.62		
TOTALS No. Am.	994	1527	0	2591	153	622	185	3306	985	1306	0	2291	923	3214	\$1,166,959.81		

There are also 101 Foreign Missionaries, besides the four in Jamaica.

In the above table, note,—1. Most of the churches "not supplied" have regular public worship, but no one minister engaged for continuous service; generally in the interval between pastorates.

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

3. "Benevolent Contributions" do not include any parish expenses, endowments of colleges, etc. Such items are partially given in the summaries of the several States. Those starred (*) are of last year, and are also small, this year's reports being not separated into items.

SUMMARY II. — MEMBERSHIP IN 1871, WITH ADDITIONS, REMOVALS, AND BAPTISMS DURING THE PRECEDING STATISTICAL YEAR.

STATES.	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.				BAPT'S.		IN SABB. SCHOOLS.
	Males.	Females.	TOTAL.	Absent.	Profes- sion.	Letter.	TOTAL.	Deaths.	Dis- missals.	Excom.	TOTAL.	Adult.	Infant.	
Ala.,	78	78	151	11	71	8	79	2	3	0	5	53	4	394
Cal.,	861	1,605	2,466	419	143	227	370	21	141	11	173	45	96	5,588
Col.,	64	75	164	22	4	7	45	1	6	0	7	4	13	328
Conn.,	16,799	32,519	49,318	5,194	1,084	1,806	2,890	900	1,369	139	2,399	477	902	49,377
Dak.,	30	44	103	6	12	9	21	0	0	0	0	1	3	205
D. C.,	145	165	310	9	42	51	4	9	9	0	13	5	14	1,665
Geo.,	139	149	288	36	78	7	85	5	3	6	14	30	14	635
Ill.,	7,135	12,264	19,577	2,295	1,121	1,265	2,386	192	1,082	90	1,365	498	381	23,707
Ind.,	433	766	1,204	113	75	82	157	16	71	0	87	18	16	1,896
Iowa,	4,363	6,802	11,165	977	799	705	1,504	79	533	64	676	323	265	11,823
Kan.,	1,052	1,426	2,725	274	274	469	743	30	130	14	174	91	65	4,306
Ky.,	160	224	384	53	51	6	57	2	2	1	5	20	1	397
Lou.,	397	769	1,166	103	129	30	159	27	48	6	81	92	141	1,374
Me.,	5,877	13,680	19,557	3,808	486	289	775	334	370	14	718	300	146	22,385
Md.,	62	51	103	13	4	24	28	2	4	0	6	3	10	217
Mass.,	25,152	55,431	80,583	12,517	2,164	2,508	4,173	1,348	2,949	73	3,470	1,126	1,005	90,851
Mich.,	4,276	7,738	12,008	1,171	684	589	1,273	124	501	82	707	374	236	16,631
Minn.,	1,440	2,117	3,557	450	209	278	487	54	217	11	282	74	91	5,175
Miss.,	59	50	109	5	35	3	38	1	0	2	3	29	4	260
Mo.,	1,131	1,605	2,736	245	221	323	544	35	172	21	228	57	77	4,348
Neb.,	303	417	720	68	49	126	202	6	47	2	55	18	16	1,166
Nev.,	2	13	15	0	3	12	15	0	0	0	0	0	0	15
N. H.,	5,611	12,743	18,354	3,393	663	330	993	363	821	15	699	438	178	22,033
N. J.,	670	1,266	1,936	203	103	172	275	25	48	39	112	29	60	3,480
N. Y.,	9,834	16,673	25,807	2,026	881	799	1,680	314	772	42	1,128	337	386	28,883
N. C.,	37	35	73	3	17	2	19	1	0	0	1	12	0	415
Ohio,	5,854	10,511	16,975	?	1,228	703	1,931	239	741	70	1,050	484	352	19,405
Or.,	192	276	468	?	15	15	30	4	14	12	30	6	9	845
Penn.,	495	790	4,199	87	117	159	276	27	85	9	121	25	105	5,325
R. I.,	1,189	2,950	4,149	682	80	114	194	57	85	5	147	31	72	5,175
S. C.,	64	137	201	15	11	5	16	3	3	1	7	0	25	160
Tenn.,	93	138	278	37	52	9	100	2	3	1	6	48	5	700
Texas,	11	20	50	11	2	4	6	0	2	0	2	1	2	186
Ver.,	6,198	12,314	18,512	3,351	506	375	971	366	360	12	888	394	233	20,940
Va.,	29	30	63	18	8	18	26	0	4	0	4	4	2	247
Wa. T.,			41											65
Wis.,	4,241	8,195	12,519	1,550	792	447	1,239	116	513	42	671	349	341	18,323
Wyo.,			20		1	1	2							75
U. S.,	103,470	204,062	312,054	39,147	13,271	10,969	23,343	4,701	9,799	784	15,284	5,797	5,262	368,937
O. & Q.,	1,542	3,413	5,169	255	275	149	424	67	156	88	311	22	273	6,842
N. B.,	115	190	313	85	12	2	14	7	4	5	16			438
N. S.,	243	363	801	134	91	5	96	10	6	1	17			1,071
Jam.,	78	153	621	2	26	5	31	4	7	6	17			505
N. Am.	105,448	208,181	318,858	39,571	13,675	11,130	23,908	4,789	9,972	884	15,545	5,819	5,535	377,793

In the above table, note, — 1. The "totals" of church members, additions, and removals, in several States, and so in the footings, exceed the sum of particulars; because the "total" is occasionally given, with no report of the particulars whose addition makes such "totals." The particulars are slightly less, as reported, than they ought to be.

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

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

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

SUMMARY III.—CHANGES IN THE STATISTICAL YEAR 1870-71.

STATES, ETC.]	CHURCHES.				MINISTERS.							SABBATH SCHOOLS.		CONTRIBUTIONS.				
	No.		MEMB'S.		PASTORATE.			ORDI'NS		DEATHS		LIC.		Gain.	Loss.	Increase.	Decrease.	
	New.	Dropped.	Gain.	Loss.	Ordained.	Installed.	Died.	Dismissed.	Pastors.	Without Install'n.	Pastors.	Others.	The year.					Under care.
														Gain.	Loss.			
Ala.,	1	0	68										1	69		\$55.85		
Ark.,	0	2		71														
Cal.,	7	3	124		4		2							432			2,757.60	
Col.,	0	0	26											148			46.70	
Conn.,	2	0	129		13	14	1	16	13	2	1	8	41	801		39,300.00		
Dak.,	2	0	47		0	0	0	0	0	0	0	0	0	95		56.89		
D. C.,	0	0	45											524				
Geo.,	0	0	77		0												7.00	
Ill.,	10	3	897		3	4	0	6	3	7	0	2	7	2,446			740.95	
Ind.,	1	1	23		1	3	0	1						407				
Iowa,	17	7	743		3	6	1	3	3	4	1	4	4	1,394		13,944.14		
Kan.,	21	3	475		1	1	0	1	1	2	0	2	4	896		900.52		
Ky.,	3	1	85												33		213.60	
Lou.,	5	2	181			2				1				693				
Me.,	0	2		130	4	8	0	9	4	6	0	0	71	193		858.00		
Md.,	0	0	25		0	0	0	0	0	0	0	0	0	0				
Mass.,	2	3	517		9	43	3	53	9	3	3	5	68	2,293		2,010.22		
Mich.,	5	8	438		1				1	2	2	2		632		66,267.03		
Minn.,	6	0	268		1	1	0	2	1	2	0	1		1,000		10,649.66		
Miss.,	1	0	49		1				1	1			4	85			18.73	
Mo.,	3	0	282		1	1		2		1				1	50		1,093.22	
Neb.,	9	0	149		1				1	1				397				
Nev.,	1	0	15		0	0	0	0	0	0	0	0	0	15				
N. H.,	1	0		235	3	13	0	13	3	0	0	6	7		602	4,517.55		
N. J.,	2	1	100		1				1					367				
N. Y.,	8	14		108	1	7	0	2	1	2	0	1	3	1,539		41,281.00		
N. C.,	1	0	22		0	0	0	0	0	0	0	0		5	32	4.50		
Ohio,	7	9		25	1	3	0	1	1	3	0	1		532		15,894.00		
Or.,	1	0	3		0	1	0	0	0	0	0	0		66				
Penn.,	9	0	201		1	1	1	1	1	1	1	1		242				
R. I.,	0	0	55		0	1	0	1	0	0	0	1	1		448	2,162.00		
S. C.,	0	0	8		0	0	0	0	0	0	0	0		15				
Tenn.,	2	0	53										2	115		244.85		
Texas,	1	0	24											76		4.75		
Ver.,	2	0		244	5	2	0	7	5	2		4	5	721		1,949.71		
Va.,	0	1	16											47				
Wa. T.,	1	0	14															
Wis.,	10	0	1,190		2	6	0	5	2	6		2	1	3,013		388.21		
Wyo.,	0	0																
U. S.,	141	60	6,349		813	50	121	6	125	49	48	6	39	219	14,012	6,540	200,239.28	5,157.40
O. & Q.,	4	6	662			2				1				618		4,945.00		
N. B.,	0	0			70	1				1				60				
N. S.,	1	0	256			1				1				329				
Jam.,	1	0	71											87		102.69		
N. Am.,	147	66	7,338		883	50	125	5	125	49	51	6	39	219	15,106	6,540	205,286.97	5,157.40

The above table is incomplete. Eight States only, report their items in a form to be understood. For those not reporting them, we have collated lists of this and last year, or have searched our *Quarterly Record*, in which cases we have assumed the statistical year to have ended with the month next preceding the annual meetings of the respective General Associations. A list of all new churches, and of all churches dropped from the tables, is given with the summary of each State.

Arkansas is dropped from the list this year; Nevada is inserted.

SUMMARY IV.—STATISTICAL SUMMARIES OF THE CONGREGATIONAL CHURCHES IN THE UNITED STATES AS PUBLISHED 1858-1872, FOR THE YEARS 1857-1871.

Collected.	Printed in Jan.	CHURCHES.							MINISTERS.								
		WITH MINISTERS.				VACANT.			IN PASTORAL WORK.				Position not reported.			Foreign Missionaries.	
		Pastors.	Acting Pastors.	Not Specified.	Total.	Sup. by lic., etc.	Not Supplied.	Total.	Condition not reported.	Total CHURCHES.	Pastors.	Acting Pastors.	Not Specified.	Total.	Not in pas-toral work.		Total MINISTERS.
1857	1858	947	592	229	1,768			503	44	2,315	953	562	216	1,731	592	27	2,350
1858	1859	894	690	253	1,837			472	60	2,309	907	617	222	1,746	625	38	2,400
1859	1860	861	594	548	2,003			390	178	2,571	879	523	457	1,858	406	90	2,444
1860	1861	898	694	454	2,046			537	0	2,582	899	618	375	1,892	649	93	2,634
1861	1862	923	1,044	130	2,097			458	0	2,555	931	812	206	1,941	628	199	2,678
1862	1863	890	894	318	2,102			478	0	2,580	904	804	201	1,909	663	116	2,688
1863	1864	835	725	597	2,157			495	0	2,652	838	692	418	1,858	632	203	2,693
1864	1865	878	1,026	198	2,102			506	0	2,668	876	875	145	1,896	753	140	2,788
1865	1866	837	789	433	2,059			605	69	2,773	792	784	310	1,886	875	41	2,802
1866	1867	852	1,032	221	2,105	66	559	625	50	2,789	862	912	171	1,945	859	19	2,823
1867	1868	869	1,224	56	2,149	60	592	653	18	2,825	872	1,079	45	1,996	881	0	2,877
1868	1869	890	1,362	46	2,298	115	538	653	0	2,951	862	1,191	36	2,119	850	0	2,969
1869	1870	903	1,365	58	2,326	112	605	717	0	3,043	900	1,184	46	2,133	935	0	3,068
1870	1871	903	1,438	0	2,341	129	651	789	0	3,121	901	1,269	0	2,170	928	0	3,098
1871	1872	930	1,505	0	2,435	153	614	767	0	3,202	931	1,287	0	2,218	906	0	3,124

Collected.	Printed in Jan.	CHURCH MEMBERS.				ADDITIONS THE YEAR PRECED-ING.			REMOVALS THE YEAR PRECED-ING.			BAPT'S the year preceding		IN SABBATH SCHOOLS.	
		Males.	Females.	TOTALS.	Absent.	Profe-sion.	Letter.	TOTAL.	Deaths.	Dis-missed.	Excom.	TOTAL.	Adult.		Infant.
1857	1858			224,732		6,913	6,892	13,905	3,110	6,076	465	9,651			119,872
1858	1859			215,593		12,812	7,890	21,562	3,303	6,899	440	10,692			297,815
1859	1860	73,739	142,925	209,452	27,691	25,292	9,999	34,354	3,545	8,067	654	12,548	10,529	5,691	228,984
1860	1861	79,833	156,871	235,703	29,048	7,486	7,335	14,821	3,611	6,935	649	11,223	8,099	4,312	242,338
1861	1862	81,196	158,257	235,654	32,189	5,522	6,629	12,151	3,798	6,269	631	10,329	2,151	4,544	246,178
1862	1863	83,738	161,499	257,191	33,269	6,196	6,433	12,626	3,908	5,376	616	9,500	2,464	4,123	250,969
1863	1864	83,251	164,037	260,284	30,854	7,763	6,243	14,378	4,244	6,407	765	10,436	3,336	4,122	257,394
1864	1865	86,571	171,143	262,549	34,098	9,032	6,777	15,806	4,900	5,789	622	11,261	4,022	4,131	277,296
1865	1866	84,712	171,308	253,266	34,244	11,099	7,369	18,442	4,729	6,378	644	11,961	4,074	4,133	272,684
1866	1867	85,731	174,333	257,459	32,981	11,249	8,268	19,594	4,390	5,296	614	13,899	5,221	4,677	286,273
1867	1868	91,145	184,254	278,967	34,056	18,449	10,771	29,638	4,212	9,136	703	14,271	8,398	4,949	313,430
1868	1869	97,000	190,699	291,042	34,915	16,432	11,814	28,249	4,310	10,479	890	15,648	7,809	4,944	329,205
1869	1870	98,165	193,863	299,992	35,964	15,167	12,078	27,373	4,380	10,761	642	15,891	7,694	5,022	336,592
1870	1871	101,591	200,221	306,318	36,399	13,301	11,699	25,137	4,440	10,099	626	15,189	6,353	5,134	361,463
1871	1872	103,470	204,962	312,454	39,147	13,271	10,969	29,543	4,701	9,790	794	15,284	6,767	5,262	368,337

In the above table, the fifth column, churches having ministers "not specified," means that it was not stated whether those ministers were pastors or acting pastors; but it is evident that most of them had acting pastors. The tenth column, "condition not reported," doubtless should be considered almost entirely as vacant churches. The seventeenth column, ministers whose position was not reported, i. e. whether in pastoral work or not, should doubtless be almost entirely added to the column of those not in pastoral work. For several years past we have succeeded in reducing these columns of unknowns to "0."

It will be seen that in the past ten years the net gain of churches is 647, or .253. Net gain of ministers not including foreign missionaries, 446, or .161. Net gain of church members, 57,020, or .223. Net gain in Sabbath Schools, 122,759, or .434.

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

The changes by States are given in SUMMARY II. The main items in the several Summaries harmonize with those in SUMMARY III, as follows:—

CHURCHES.— Last year, 3,121; net increase (141 new, less 60 dropped, as in SUMMARY II), 81; present number, 3,202, as in SUMMARY I.

CHURCH MEMBERS.— Last year, 306,518; net increase (6,349 gain, less 813 loss, as in SUMMARY III), 5,536; present number, 312,054, as in SUMMARY II.

IN SABBATH SCHOOLS.— Last year, 361,463; net increase (14,012 gain, less 6,540 loss, as in SUMMARY III), 7,472; present number, 368,937, as in SUMMARY II.

BENEVOLENT CONTRIBUTIONS.— Last year, \$954,555.76; net increase in States reporting last year (\$200,220.28 increase, less \$5,187.40 decrease, as in SUMMARY III), \$195,081.88; add \$1,176.56 in States not reporting last year; amount reported this year, \$1,150,814.19, as in Summary I.

It is entirely useless to attempt to harmonize ordinations, etc., with the differences in pastorate; or the net gain of members by States, with the difference between "additions" and "removals."

Last year, 2,341 churches made report of their charitable contributions; this year, 2,487. Thus, 715 churches this year gives no knowledge of their contributions, some of which are strong and liberal churches. A fair examination of the condition of the whole, and of their past donations, indicates that a report from these would add at least \$200,000 to the "total." Besides, no account is here taken of legacies, large endowments, etc., while members of one church are said to have given \$150,000 over amount reported.

Moneys raised for PARISH EXPENSES are not sufficiently reported to give a full "total." No New England State reports, neither does New York. In the other States, 848 churches report \$1,155,970.36, — an average of \$1,364.78. But this includes the great mass of our missionary churches, and almost all of our small churches in the South and extreme West. Michigan is perhaps a fair average, out of New England and New York, — \$1,418.64 to each church. In Massachusetts, some Conference reports, both city and country, state expenses; reckoning the Boston Conferences by themselves, and all others on the ratio of the County Conferences reporting, gives a total of \$1,480,000. If we reckon Massachusetts and Connecticut at the same ratio, and all other States by the average of the 848 reporting, but dropping a hundred churches as practically doing nothing, the "total" would be \$5,486,000, — which is rather below than above the facts. TOTAL raised for expenses and charities would be not less than \$6,900,000, not including cost of church building, legacies, or large endowments; an average per member of over twenty-two dollars. Of course, much of this is given by those not church members. Connecticut reports legacies (23 churches), \$133,978.50.

MINISTERS.— The tables show an increase of 30 pastors, and 18 acting pastors; an increase of 27 churches supplied by pastors, and of 67 supplied by acting pastors, with 13 less vacant churches. But of the churches reckoned vacant, 153 are supplied by licentiate and men of other denominations, which is 24 more than last year; and leaves 614 actually unsupplied by a supply engaged for any permanent period, — which is 37 less than last year. The number of ministers not in pastoral work is 906, — 22 less than last year; more than due to dropping names not reported because the men are not connected with any ministerial or ecclesiastical organization. Of the 906, there is the usual proportion of persons engaged in colleges, theological schools and academies; editors, officials of the benevolent societies, and of charitable or State educational institutions, etc., — all of which are doing an essential Christian work. We think that one-third of the whole are thus employed; and many of them supply pulpits habitually, as also do many of them who are "in business." Not a few are aged or disabled men whose services can no longer be had. The net result is, — a lack of ministers, — and a lack of willingness on the part of many churches to employ what we have, with a living sup-

LIST OF CONGREGATIONAL MINISTERS IN NORTH AMERICA.

WITH THEIR LATEST KNOWN POST-OFFICE ADDRESS.

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

The NATIONAL COUNCIL, at Oberlin, adopted the following:

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

The following appears among the BY-LAWS: —

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

In conforming to this rule, the List of next year will be limited to Congregational ministers who are reported in Minutes as supplying churches, and ministers "without charge" who are reported by some organization with which they are connected.

- | | |
|--|--|
| Abbe, Frederick R., Dorchester, Mass. | Alden, E. J., Medina, O. |
| Abbott, Amos, Nashua, N. H. | Alden, Edmund K., South Boston, Mass. |
| Abbott, Edward, Cambridgeport, Mass. | Alden, Lucius, Newcastle, N. H. |
| Abbott, Edward F., Otis, Mass. | Aldrich, Jeremiah K., Groton, Mass. |
| Abbott, Ephraim E. P., Meriden, N. H. | Alexander, Walter S., Racine, Wis. |
| Abbott, George N., South Newbury, Vt. | Alexander, William F., A. B. O. F. M., Sand
wich Islands. |
| Abbott, Jacob J., Yarmouth, Me. | Allen, A. Barker, Alpena, Mich. |
| Abbott, John S. O., Fair Haven, Ct. | Allen, Abraham W., Baiting Hollow, L. I. |
| Abbott, Lyman, Cornwall, N. Y. | Allen, Benjamin R., Marblehead, Mass. |
| Abbott, T. C., Lansing, Mich. | Allen, Cyrus W., Hanover, Mass. |
| Abernethy, Henry C., Lockport, Ill. | Allen, Ephraim W., Haverhill, Mass. |
| Adair, Samuel L., Osawatimie, Kan. | Allen, Erwin W., Pitcher, N. Y. |
| Adams, Aaron C., Wethersfield, Ct. | Allen, Frederick B., Canandaigua, N. Y. |
| Adams, Amos B., Benzonia, Mich. | Allen, George, Worcester, Mass. |
| Adams, Benjamin S., Cabot, Vt. | Allen, George E., East Somerville, Mass. |
| Adams, C. C., Seward, Ill. | Allen, John A., Sheffield, Ill. |
| Adams, Daniel E., Wilton, N. H. | Allen, J. Wing, Leslie, Mich. |
| Adams, Edwin A., North Manchester, Ct. | Allen, John W., Itipon, Wis. |
| Adams, Ephraim, Decorah, Io. | Allen, L. Wheaton, South Braintree, Mass. |
| Adams, Franklin W., Lathrop, Mo. | Allen, Rowland H., Neponset, Mass. |
| Adams, George E., Orange, N. J. | Allen, Samuel H., Windsor Locks, Ct. |
| Adams, George M., Portsmouth, N. H. | Allen, Simeon O., Pontiac, Mich. |
| Adams, Harvey, Fairfax, Io. | Alley, Frederick, Orate, Neb. |
| Adams, John, Hillsboro' Centre, N. H. | Allison, John, Milwaukee, Wis. |
| Adams, John C., Falmouth, Me. | Allworth, William H., Paris, Ont. |
| Adams, Jonathan E., Searsport, Me. | Alvord, Augustus, West Suffield, Ct. |
| Adams, Lucien H., A. B. U. F. M., Central
Turkey. | Alvord, Frederick, Nashua, N. H. |
| Adams, L. P., Fitch Bay, Que. | Alvord John W., Washington, D. C. |
| Adams, Nehemiah, Boston, Mass. | Alvord, Nelson, Centralia, Kan. |
| Adams, Thomas, Winslow, Me. | Ames, Marcus, Lancaster, Mass. |
| Adams, William W., Fall River, Mass. | Amesden, B. M., Manchester, Io. |
| Aiken, James, Dracont, Mass. | Amesden, S. H., West Dover, Vt. |
| Alkin, William P., Rutland, Vt. | Anderson, Edward, Jamestown, N. Y. |
| Albee, Solon, Middlebury, Vt. | Anderson, George, Niagara City, N. Y. |
| Alcott, William F., North Greenwich, Ct. | Anderson, James, Napoli, N. Y. |
| Alden, Ebenezer, Jr., Marshfield, Mass | Anderson, Joseph, South Haven, 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., Marlon, Ala.
 Andrews, Israel W., Marietta, O.
 Andrews, Samuel J., Hartford, Ct.
 Andrews, William W., Wethersfield, Ct.
 Andrus, Ellzur, Pentwater, Mich.
 Angier, Marshall B., Newburyport, Mass.
 Angel, Marcus S., Newaygo, Mich.
 Anjcahbo, J., Saugeen, Ont.
 Anthony, George N., Peabody, Mass.
 Apthorp, Rufus, DeWitt, Io.
 Archer, M. D., Spedside, Ont.
 Armes, Josiah L., Woodstock, Ct.
 Arms, Hiram P., Norwich Town, Ct.
 Armsby, Lauren, Mound City, Kan.
 Armstrong, James, Wayland, Mich.
 Armstrong, Robert S., Hamilton, Minn.
 Arnold, Arthur E., Plymouth, Ill.
 Arnold, Henry T., Lyman, Me.
 Arnold, S. A., Waupunsee, Ill.
 Ashley, J. Mills, Brady, Mich.
 Ashley, Samuel S., Wilmington, N. C.
 Atherton, J. W., Los Angeles, Cal.
 Atkinson, George H., Portland, Or.
 Atkinson, John L., Earlville, Io.
 Atkinson, Timothy, Boston, Mass.
 Atkinson, William H., A. B. C. F. M., *Western India*.
 Atwater, Edward E., New Haven, Ct.
 Atwater, William W., South Killingly, Ct.
 Atwood, Edward S., Salem, Mass.
 Atwood, Lewis P., De Kalb, Ill.
 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 B., Columbia, Ct.
 Avery, Henry, Middlebury, O.
 Avery, Jared R., Groton, Ct.
 Avery, John, Lebanon, Ct.
 Avery, William F., Huntington, Mass.
 Avery, William P., Chapin, Io.
 Ayer, Charles L., Plainville, Ct.
 Ayer, Franklin D., Concord, N. H.
 Ayer, Joseph, Ekonk, Ct.
 Ayers, Rowland, Hadley, Mass.
 Ayres, Fred. H., Long Ridge, Ct.
 Babb, Thomas E., Oxford, Mass.
 Babbitt, James H., Waitsfield, Vt.
 Babscock, Daniel H., West Townshend, Vt.
 Bachelder, F. E. M., Killingly, Ct.
 Bachelder, Giltman, Machias Port, Me.
 Backus, Joseph W., Thomaston, Ct.
 Bacon, Edward W., Flint, Mich.
 Bacon, George B., Orange, N. J.
 Bacon, James M., Ashby, Mass.
 Bacon, Leonard, New Haven, Ct.
 Bacon, Leonard W., New Haven, Ct.
 Bacon, William F., Laconia, N. H.
 Bacon, William N., Shoreham, Vt.
 Bacon, William T., Derby, Ct.
 Badger, Milton, Madison, Ct.
 Bailey, Amos J., Union Grove, Ill.
 Bailey, Charles E., Benzonia, Mich.
 Bailey, George U., Toledo, O.
 Bailey, John G., Hyde Park, Vt.
 Bains, G. W., Indianapolis, Ind.
 Baird, Enoch F., Martinsburg, O.
 Baird, John G., New Haven, Ct.
 Baird, Robert G., Armada, Mich.
 Baker, Abijah R., Rochester, Mass.
 Baker, Ariel A., Ames, Io.
 Baker, Edward P., Winthrop, Me.

Baker, Ephraim H., Mendota, Ill.
 Baker, James S., Otisco, N. Y.
 Baker, John W. H., Brewer, Me.
 Baker, Joseph D., Malden, Ill.
 Baker, Silas, Standish, Me.
 Baker, Smith, Lowell, Mass.
 Baker, Thomas, Toronto, Ont.
 Baker, Zebrina, Washara, Kan.
 Baldwin, Abraham C., Hartford, Ct.
 Baldwin, Abraham V., Newton, Io.
 Baldwin, Abram E., Memphis, Tenn.
 Baldwin, Curtis C., Benzonia, Mich.
 Baldwin, David J., Mitchell, Io.
 Baldwin, Dwight, A. B. C. F. M., *Sandwich Islands*.
 Baldwin, Elijah C., Branford, Ct.
 Baldwin, Henry N., Chesterfield, Ill.
 Baldwin, Joseph B., Weathersfield Centre, Vt.
 Baldwin, Thomas, Plymouth, Vt.
 Baldwin, William O., West Groton, N. Y.
 Baldwin, Wm. W., North Rochester, Mass.
 Bale, Albert G., Melrose, Me.
 Balkam, Uriah, Lewiston, Me.
 Ballard, Addison, Detroit, Mich.
 Ballard, James, Indianola, Texas.
 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, Alanson D., Willaborough, N. Y.
 Barber, Amzi D., Geneva, O.
 Barber, Ellhu, Lake Forest, Ill.
 Barber, George W., Augusta, Me.
 Barber, Luther H., Hanover, Ct.
 Barbour, Henry, London, England.
 Barbour, William M., Bangor, Me.
 Bard, George I., Dunbarton, N. H.
 Barker, Davis R., College Springs, Io.
 Barker, Enoch, Fergus, Ont.
 Barker, Isaac, Rockford, Mich.
 Barker, Nathaniel, Wakefield, N. H.
 Barker, Samuel P., Ludington, Mich.
 Barnard, Alonzo, Benzonia, Mich.
 Barnard, Ellhu C., Griggsville, Ill.
 Barnard, Pliny F., Westhampton, Mass.
 Barnard, S. A., Ludington, Mich.
 Barnes, Erastus S., Madison, O.
 Barnes, Henry E., Moline, Ill.
 Barnes, Jeremiah R., Winona, Minn.
 Barnes, John R., Collinsville, Ill.
 Barnes, Nathaniel H., Napoli, N. Y.
 Barney, James O., Berkley, Mass.
 Barnum, George, Wauseon, O.
 Barnum, Samuel W., New Haven, Ct.
 Harris, Joseph S., Salem, Io.
 Barrows, Aden C., Kent, O.
 Barrows, Charles D., Lowell, Mass.
 Barrows, Elijah P., Middletown, Ct.
 Barrows, George W., Elizabethtown, N. Y.
 Barrows, Homer, Lakeville, Mass.
 Barrows, John M., Arvonia, Kan.
 Barrows, John O., A. B. C. F. M., *Western Turkey*.
 Barrows, Simon, Weeping Water, Neb.
 Barrows, William, Reading, Mass.
 Barrows, William H., Anamosa, Io.
 Barrows, W. M., Marshall, Mich.
 Barstow, Charles, Lebanon, N. Y.
 Barstow, Zedekiah S., Keene, N. H.
 Barteau, Sydney H., Zumbrota, Minn.
 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, Yarmouth, Me.

und W., Ohio, Mich.
 uel M., Kalamazoo, Mich.
 mas (Wis.)
 s M., Putnam, Ct.
 . M., North Amherst, O.
 es R., West Rutland, Vt.
 arjashub, Harlem, N. Y.
 haniel, Concord, N. H.
 iam O., Wardsboro', Vt.
 ert, Macon, Mo.
 n M., Windsor, Mo.
 uel, Raymond, N. H.
 hen L., Saccarappa, Me.
 orge A., South Windsor, Ct.
 S., Amesbury, Mass.
 rles F., Eldora, Io.
 uelis H., Chestnut Hill, Mass.
 orge M., Guilford, Ct.
 D., Parkersburg, Io.
 an, Hartford, Ct.
 J., New Haven, Ct.
 ildridge, Sandisfield, Mass.
 ory H., Montclair, N. J.
 njamin F., Charlotte, Mich.
 na B., St. Albans Bay, Vt.
 es E., McIndoe's Falls, Vt.
 uel B., Frankestown, N. H.
 i., Am. Mts. Ass'n., *Stam.*
 rles E., West Stockbridge, Mass.
 ac E., Bridgewater, N. Y.
 B., Clayton, Cal.
 K., Norfolk, Mass.
 omas G., Grinnell, Io.
 vis S., Lyme, Ct.
 ra, Middlebury, Vt.
 on P., Auburndale, Mass.
 in T., Maple Rapids, Mich.
 i, Alamo, Mich.
 s, Danvers, Mass.
 les E., Farmington, Ct.
 ris O., St. Johnsbury, Vt.
 mas E., Orland, Me.
 ., Elizabeth, N. J.
 n L., Marshalltown, Io.
 Daniel M., Clinton, Wis.
 s C., East Pawpaw, Ill.
 , Abington, Ct.
 el D., Napoleon, Mich.
 vid, Derry, N. H.
 es, Lee Centre, Ill.
 sh, Stockbridge, Mass.
 illiam H., Wheaton, Ill.
 ersoll, Sharon, Mass.
 Winchester, Ind.
 ry, Geneseo, Ill.
 enry M., A. B. C. F. M., *South*
 wis, Elk Point, Dak.
 Jun., Oroville, Cal.
 Sen., Cherokee, Cal.
 am T., East Douglass, Mass.
 arles A. G., Enfield, Ct.
 vid, North Abington, Mass.
 i. Troy, N. H.
 lhard, Winchendon, Mass.
 ren W., Winthrop, Io.
 ard C., Denmark, Io.
 ock, Saticoy, Cal.
 I., Williamsburg, N. Y.
 orge F., Postville, Io.
 les S., Tyngsborough, Mass.
 ard F., Paris, N. Y.
 lam E., Clinton, Ct.
 iam M., Tabor, Io.
 n, Ottumwa, Io.
 edalia, Mo.
 i H., Jackson, Mich.
 les M., Southwest Harbor, Me.

Brown, Edward, Medford, Minn.
 Brown, George, Newark, N. J.
 Brown, H. E., Talladega, Ala.
 Brown, Hope, Rockford, Ill.
 Brown, John, Lanark Village, Ont.
 Brown, Josiah W., Westboro, Mass.
 Brown, Oliver, Brokenridge, Mo.
 Brown, Robert, Garafraza, Ont.
 Brown, Robert, Leavenworth, Kan.
 Brown, Silas C., West Bloomfield, N. Y.
 Brown, Willard D., Gilbertville, Mass.
 Brown, William B., Newark, N. J.
 Brown, William J., New Orleans, La.
 Bruce, Henry J., A. B. C. F. M., *Western*
India.
 Brundage, Israel, Paxton, Ill.
 Brundige, H. A., Cottonwood Falls, Kan.
 Brush, Jesse, North Cornwall, Ct.
 Bruske, A. F., Nankin, Mich.
 Bryan, George A., Westbrook, Ct.
 Bryant, Albert, Everett, Mass.
 Bryant, E. G., Garden Prairie, Ill.
 Bryant, Sidney, Vermillion, O.
 Bryant, Stephen O., Columbus, Mich.
 Buchana', P. G., Oroville, Cal.
 Buck, Edwin A., Fall River, Mass.
 Buck, Samuel J., Grinnell, Io.
 Buckham, James, Burlington, Vt.
 Buckham, Matthew H., Burlington, Vt.
 Buckingham, Samuel G., Springfield, Mass.
 Budington, William I., Brooklyn, N. Y.
 Buffum, Frank H., Hartford, Ct.
 Bulfinch, John J., Freeport, Me.
 Bull, Edward, Beaufort, N. C.
 Bull, Richard B., West Brookfield, Mass.
 Bullard, Asa, Boston, Mass.
 ullard, Charles H., Hartford, Ct.
 Bullard, Ebenezer W., Hampstead, N. H.
 Bullen, Henry L., Durant, Io.
 Bullions, Alexander B., Sharon, Ct.
 Burbank, Justin E., Nelson, N. H.
 Burbank, Lysander, Herndon, Va.
 Burchill, Robert, Georgetown, Ont.
 Burdett, Gabriel, Ariel, Ky.
 Burgess, A. Parke, West Duxbury, Mass.
 Burgess, William, Edgeworth, Ont.
 Burnard, William H., Mount Pleasant, Io.
 Burnell, John C., West Farmington, O.
 Burnell, Thomas S., A. B. C. F. M., *Madura.*
 Burnham, Abraham, Hooksett, N. H.
 Burnham, Charles, Jamaica, Vt.
 Burnham, Jonas, Farmington, Me.
 Burnham, Michael, Fall River, Mass.
 Burpee, Archibald, Chelsea, Mass.
 Burr, A., Gallatin, Mo.
 Burr, Enoch F., Lyme, Ct.
 Burr, Zalmon B., Weston, Ct.
 Burt, Charles W., Union Centre, N. Y.
 Burt, Daniel O., New Bedford, Mass.
 Burt, David, Winona, Minn.
 Burton, Horatio N., Sandusky, O.
 Burton, Nathaniel J., Hartford, Ct.
 Bush, Frederic W., West Lyons, Ill.
 Bushee, William A., Brookfield, Vt.
 Bushnell, A., Blandinsville, Ill.
 Bushnell, George, Beloit, Wis.
 Bushnell, Horace, Cincinnati, O.
 Bushnell, Horace, Hartford, Ct.
 Bushnell, William, East Boston, Mass.
 Butcher, William R., Albany, Or.
 Butler, Daniel, Waverley, Mass.
 Butler, Franklin, Windsor, Vt.
 Butler, Jeremiah, Fairport, N. Y.
 Butterfield, Horatio Q., New York City.
 Buxton, Edward, Webster, N. H.
 Byington, Ezra H., Brunswick, Me.
 Byington, George P., Westford, Vt.
 Byington, Swift, Exeter, N. H.

- Byrd, John H., Leavenworth, Kan.
 Byrne, James T., Whitby, Ont.
 Cadwallader, John, Milwaukee, Wis.
 Cadwallader, Joseph, Chicago, Ill.
 Cady, Calvin B., Alburgh, Vt.
 Cady, C. S., Oberlin, O.
 Cady, Daniel R., Arlington, Mass.
 Cairns, John, Knoxville, Pa.
 Caldwell, James, Bethel, Vt.
 Caldwell, William E., Somerset, Mich.
 Callahan, Daniel, Lamar, Mo.
 Cullan, Michael J., Kingston, Mo.
 Callihan, Charles S., Kahoka, Mo.
 Calhoun, Simon H., Syria.
 Cameron, James, Greenville, Me.
 Cameron, John H., Markesan, Wis.
 Camp, Charles W., Waukesha, Wis.
 Campbell, Alexander B., Mendon, Ill.
 Campbell, D. A., Pine River, Wis.
 Campbell, Gabriel, St. Anthony, Minn.
 Campbell, John, West Arran, Ont.
 Campbell, O. H., Merrimack, N. H.
 Campbell, Randolph, Newburyport, Mass.
 Campbell, William M., Vernon, Mich.
 Candee, George, Berea, Ky.
 Canfield, Philo, Washington, Io.
 Canfield, Thomas H., Independence, Kan.
 Capron, William B., A. B. C. F. M., *Madura*.
 Cardozo, Francis L., Columbia, Ga.
 Carleton, Israel, Utica, Mo.
 Carmichael, John M., Sparta, Wis.
 Carpenter, C. C., Lookout Mountain, Tenn.
 Carpenter, E. G., Corning, Io.
 Carpenter, E. Irving, White River Junction, Vt.
 Carr, William O., Barnstead Parade, N. H.
 Carruthers, John J., Portland, Me.
 Carruthers, William, Calais, Me.
 Carter, Clark, Great Falls, N. H.
 Carter, Nathan F., Orfordville, N. H.
 Carter, Robert, Savannah, Ga.
 Carver, Shubael, North Bergen, N. Y.
 Case, A. M., Burlington, Wis.
 Case, Harlan P., Shoplere, Wis.
 Case, Horatio M., Allen's Grove, Wis.
 Case, Rufus, Jaffrey, N. H.
 Case, John W., Yorkville, Ill.
 Catlin, B. R., Meriden, N. H.
 Catlin, William E., Forest Station, Ill.
 Caverno, Charles, Amboy, Ill.
 Chaddock, Emery G., Union City, Mich.
 Chafer, Thomas, Sumner City, Kan.
 Chamberlain, Charles, Burlington, Ct.
 Chamberlain, John I., Stockbridge, Wis.
 Chamberlain, Joshua M., Grinnell, Io.
 Chamberlain, Leander T., Chicago, Ill.
 Chamberlain, P. B., Walls-Walla, W. T.
 Chamberlain, Edward B., South Wilbraham, Mass.
 Chamberlin, William A., Oshkosh, Wis.
 Champin, Oliver P., Chain Lake Centre, Minn.
 Champin, S. W., Genesee, Wis.
 Chandler, Augustus, Dummerston, 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., Ripon, Wis.
 Chapin, Nathan C., La Crosse, Wis.
 Chapman, Andrew W., Minooka, Ill.
 Chapman, Calvin, Windham, Vt.
 Chapman, Charles, Montreal, Que.
 Chapman, Daniel, Huntley, Ill.
 Chapman, Elias, Santord, Me.
 Chapman, Frederick W., Rocky Hill, Ct.
 Chapman, Jacob, Deerfield Centre, N. H.
 Chase, Edward, Bedford, Mass.
 Chase, Henry L., Green Mountain, Io.
 Chase, James B., Fremont, Neb.
 Chase, L. G., Dummerston, Vt.
 Cheesman, John M., Osawkee, Kan.
 Cheever, Henry T., Worcester, Mass.
 Cheesbrough, Amos S., Vernon, Ct.
 Chester, Washington, Lockeford, Cal.
 Chew, James, Ottawa, Kan.
 Chickering, John W., Wakefield, Mass.
 Chickering, John W., Jr., Washington, D. C.
 Child, Willard, Crown Point, N. Y.
 Childs, Alexander C., W. Charleston, Vt.
 Childs, Thomas S., Hartford, Ct.
 Chipman, R. Manning, Jewett City, 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.
 Claffin, George P., Am. Miss'y Ass'n, *Mad.*
 Claggett, Erastus B., Nashua, N. H.
 Clapp, A. Huntington, New York City.
 Clapp, Cephas F., Prairie du Chien, Wis.
 Clapp, Charles W., Waverly, Ill.
 Clapp, Luther, Wauwatosa, Wis.
 Clark, Albert W., Gilead, Ct.
 Clark, Allen C., Wilton, Io.
 Clark, Ansel R., Huntington, O.
 Clark, Anson, West Salem, Wis.
 Clark, Asa F., Peru, Vt.
 Clark, Benjamin F., North Chelmsford, Mass.
 Clark, Charles W., Gaysville, Vt.
 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, George, Oberlin, O.
 Clark, Henry, Avon, Ct.
 Clark, Henry S., Stellaspolis, Iowa.
 Clark, Isaac, Aurora, Ill.
 Clark, Jacob S., Morgan, Vt.
 Clark, James A., Hillsdale, N. Y.
 Clark, John, Plymouth, N. H.
 Clark, Joseph B., Newtonville, Mass.
 Clark, Josiah B., Pittsfield, Vt.
 Clark, N. Catlin, Kigin, Ill.
 Clark, N. George, Boston, Mass.
 Clark, Nelson, Rochester, Mass.
 Clark, Orlando, Iowa Falls, Io.
 Clark, Philletus, Memphis, Tenn.
 Clark, Sereno D., Post Mills, Vt.
 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., Cloverdale, Cal.
 Clarke, Benjamin F., South Natick, Mass.
 Clarke, Dorus, Boston, Mass.
 Clarke, Edward, Chesterfield, Mass.
 Clarke, James F., A. B. C. F. M., *European Turkey*.
 Clarke, William, Paris, Ont.
 Clarke, William B., Dorchester, Mass.
 Clarke, William F., Guelph, Ont.
 Clarkson, John F., Goodland, Neb.
 Clary, Dexter, Beloit, Wis.
 Clary, Timothy F., Wareham, Mass.
 Clay, Daniel, New Orleans, La.
 Clays, Dana, Wakefield, Mass.
 Clement, Jonathan, Norwich, Vt.
 Cleveland, Edward, Lawrence, Mich.
 Cleveland, James B., Bloomfield, Ct.
 Cleveland, John P., Newburyport, Mass.

- Mystic, Ct.
 P., Menasha, Wis.
 d P., Randolph, N. Y.
 Bowers Prairie, Io.
 S., Somerset, Mass.
 . B. C. F. M., *Sandwich Is-*
land
 Sandwich, Mass.
 . Florence, Mass.
 . Meriden, N. H.
 . Marion, Mass.
 try, Springfield, Vt.
 l, Kingston, Mass.
 edford, Mass.
 on F., Marshfield, Vt.
 el D., Kidder, Mo.
 en, Baraboo, Wis.
 z., Antrim, N. H.
 S., Creston, Ill.
 New York City.
 m S., Boxford, Mass.
 : C., Northwood, N. H.
 en, Baraboo, Wis.
 aniel, Yarmouth Port, Mass.
 alem, Mass.
 , Washington, N. H.
 i M., St. Joseph, Mich.
 uthboro', Mass.
 ornlah, Me.
 l., A. B. C. F. M., *Eastern*
 Servinville, Io.
 am L., Mitchell, Io.
 Delavan, Wis.
 tus B., Norwalk, Ct.
 e W., Neponset, Ill.
 M., Easthampton, Mass.
 s., New Haven, Ct.
 M., Middleton, Ct.
 i G., White Water, Wis.
 S., Washington, Ct.
 iel P., Sandoval, Ill.
 Waterloo, Que.
 J., Highgate, Vt.
 yson's Mill, Io.
 ilo W., Paola, Kan.
 rford, N. H.
 Howard Springs, Tenn.
 as, Dalles, Or.
 l., Springfield, Mass.
 i S., Waynesville, Ill.
 amin D., Hudson, Mich.
 , North Troy, Vt.
 i, St. Mary's, Kan.
 s E., Quincy, Ill.
 i K., Burlington, Vt.
 . Ripon, Wis.
 Danville, Pa.
 i B., Sallabury, N. H.
 . Maquoketa, Io.
 h B., Ledyard, Ct.
 Windsor, Vt.
 les E., Holyoke, Mass.
 Springfield, Mass.
 E., South Weymouth, Mass.
 l W., Glenwood, Io.
 s H., Leicester, Mass.
 W., Lockport, N. Y.
 i C., Cincinnati, Io.
 sa, Schenectady, N. Y.
 than, Augusta, Kan.
 G., Schenectady, N. Y.
 rd, Lawrence, Kan.
 Christopher, Chicago, Ill.
 e, Montreal, Que.
 : D., Hancock, N. Y.
 ooklyn, Cal.
 , Atlanta, Geo.
 Couch, Paul, Jewett City, Ct.
 Coulter, Cyrenus N., Corinth, Mich.
 Covey, J. H., Grant, Io.
 Cowles, Chauncey D., Farmington, Ct.
 Cowles, Henry, Oberlin, O.
 Cowles, John G., Cleveland, O.
 Cowles, John P., Ipswich, Mass.
 Cozzens, Samuel W., South Plymouth, Mass.
 Cracraft, J. W., Gambier, O.
 Craig, Henry K., Falmouth, Mass.
 Crane, Ethan B., Brooklyn, N. Y.
 Crane, James L., Adams, Mich.
 Crane, Jonathan, Matawan, Mich.
 Cragin, C. C., Watertown, Wis.
 Crang, Frederick W., Dutch Creek, Io.
 Cravath, E. M., 59 Reade st., New York, N.Y.
 Crawford, Robert, Deerfield, Mass.
 Crawford, Sidney, Fairhaven, Vt.
 Crawford, William, Green Bay, Wis.
 Crittenden, Richard, Towanda, Pa.
 Crosby, Arthur, Kent, Ct.
 Crosby, Josiah D., New Buffalo, Mich.
 Cross, Gorham, Richville, N. Y.
 Cross, John, Farmington, Io.
 Cross, Joseph W., West Boylston, Mass.
 Cross, Moses K., Waverley, Io.
 Cross, R. T., Oberlin, O.
 Cross, W. H., Tomah, Wis.
 Cross, Wellington R., New Gloucester, Me.
 Crosswell, Micah S., Sonoma, Cal.
 Crowell, Edward P., Amherst, Mass.
 Crowthier, Thomas, Mill River, Mass.
 Cruickshanks, James, Webster Groves, Mo.
 Crumb, John H., Pittsburg, Pa.
 Cruzan, J. A., St. Charles, Ill.
 Cummings, Ephraim C., St. Johnsbury, Vt.
 Cummings, Henry, Rutland, Mass.
 Cummings, Hiram, Dutch Flat, Cal.
 Cummings, Israel, Isle Plaquant, La.
 Cummings, Preston, Holden, Mass.
 Cundall, Isaac N., St. Louis, Mo.
 Cunningham, John, Sweden, N. Y.
 Currier, Albert H., Lynn, Mass.
 Curtice, Corban, Boscawen, N. H.
 Curtis, Asher W., Lisbon, Ill.
 Curtis, Ethan, Camden, N. Y.
 Curtis, Lucius, Lyons, Io.
 Curtis, Lupton W., Richmond, Mass.
 Curtis, William C., Richmond, Me.
 Curtiss, Daniel C., Fort Howard, Wis.
 Curtiss, George, Harwinton, Ct.
 Curtiss, Otis F., Dover, Ill.
 Curtiss, Samuel I., Union, Ct.
 Curtiss, William B., Monroc, Ct.
 Cushing, Christopher, Boston, Mass.
 Cushing, James R., Waquoit, Mass.
 Cushman, Chester L., Amherst, Mass.
 Cushman, David Q., Bath, Me.
 Cushman, John P., Royalston, Mass.
 Cushman, Rufus S., Manchester, Vt.
 Cutler, Brainerd B., Wendell, Mass.
 Cutler, Calvin, Auburndale, Mass.
 Cutler, Charles, Tallmadge, O.
 Cutler, Ebenezer, Worcester, Mass.
 Cutler, Elijah, Greenfield, Mass.
 Cutler, Temple, Athol, Mass.
 Cutler, William A., Belle Prairie, Minn.
 Cutler, William H., Westminster, Mass.
 Cutter, Edward F., Rockland, Me.
 Cutter, Marshall M., Ashland, Mass.
 Cutting, Charles, Ledyard, Ct.
 Dada, William B., Minneapolis, Minn.
 Daggett, Oliver E., New London, Ct.
 Daly, James A., Painesville, O.
 Dame, Charles, Exeter, N. H.
 Damon, John F., Seattle, W. T.
 Dana, Gideon, Raw-onville, O.
 Dana, J. Jay, Becket, Mass.

- Dana, Malcolm McG., Norwich, Ct.
 Daniels, Daniel, Danduff, Pa.
 Daniels, Henry M., Winnebago, Ill.
 Danielson, Joseph, Saugerties, N. Y.
 Danner, Edgar V. H., Cuyahoga Falls, O.
 Darling, George, Hudson, O.
 Darling, Samuel D., Oakfield, Wis.
 Darling, Walter E., Kennebunk, Me.
 Dascomb, Alfred B., Woodstock, Vt.
 Davenport, John G., Bridgeport, Ct.
 Davidson, David E., Grinnell, Io.
 Davies, J., Mill Creek, Pa.
 Davies, Daniel T., Minersville, Pa.
 Davies, David, Brookfield, O.
 Davies, David R., Brady's Bend, Pa.
 Davies, David S., Youngstown, O.
 Davies, Edward, Oriskany Falls, N. Y.
 Davies, Evan, Wales, O.
 Davies, George, Nebraska City, Neb.
 Davies, Henry, Big Rock, Ill.
 Davies, John A., Patriot, O.
 Davies, John D., Dodgeville, Wis.
 Davies, Thomas E., Bangor, Me.
 Davies, Thomas W., Dawn, Mo.
 Davies, W. W., Centralia, Pa.
 Davis, Einathau, Auburn, Mass.
 Davis, Franklin, Newton, N. H.
 Davis, Jerome D., A. B. C. F. M., *Japan*.
 Davis, Josiah G., Amherst, N. H.
 Davis, Perley B., Hyde Park, Mass.
 Davison, Joseph, Oberlin, O.
 Davison, J. B., Hartford, O.
 Dawes, Ebenezer, 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, Chatham, Mass.
 Day, Philemon K., West Avon, Ct.
 Day, Warren F., Galesburg, Mich.
 Dean, Artemas, Vail's Gate, N. Y.
 Dean, Benjamin A., Osceola, Io.
 Dean, Oliver S., Kalamazoo, Mich.
 Dean, William H., Orange, Ct.
 Deane, James, Westmoreland, N. Y.
 De Bevoise, Gabriel H., North Brookfield, Mass.
 Deering, John K., Minot, Me.
 De Forest, Heman P., Westboro', Mass.
 De Forest, Henry S., Council Bluffs, Io.
 De Forest, J. K. H., Mt. Carmel, Ct.
 Delano, Samuel, Stafford, Vt.
 Delamater, Henry T., Morgan, O.
 Dunarest, Sydney B., Windsor, Wis.
 Demeritt, John P., Pawlet, Vt.
 Deming, Alonzo T., Newbury, Vt.
 Demond, Elijah, Westborough, Mass.
 Denison, Andrew C., Middlefield, Ct.
 Denison, Charles W., Washington, D. C.
 Denison, John H., New Britain, Ct.
 Dennen, Stephen R., Woburn, Mass.
 Denny, Hiram, Alton, Ont.
 De Riemer, William E., A. B. C. F. M.,
Ceylon.
 Dering, Charles T., Rosemond, Ill.
 Dewey, William, LeRoy, N. Y.
 De Witt, John, Boston, Mass.
 DeWolf, Ezekiel, New Orleans, La.
 Dexter, Henry M., Boston, Mass.
 Dickerman, George A., Chicago, Ill.
 Dickerman, George S., West Haven, Ct.
 Dickerman, Lysander, Quincy, Ill.
 Dickinson, Cornelius L., Elgin, Ill.
 Dickinson, Edmund F., Chicago, Ill.
 Dickinson, Erastus, Bricksburg, N. J.
 Dickinson, Ferdinand W., Coventry, Vt.
 Dickinson, Henry A., Chester Centre, Mass.
 Dickinson, Henry C., Appleton, Wis.
 Dickinson, Nondiah S., Foxboro', Mass.
 Dickinson, Obad, Salem, Or.
 Dickinson, William E., Walpole, N. H.
 Dickson, James A. R., Toronto, Ont.
 Diggs, Marshall W., Fort Recovery, O.
 Dike, Samuel W., West Randolph, Vt.
 Dilley, Alexander B., Rodman, N. Y.
 Dilley, Samuel, Galesburg, Ill.
 Diman, J. Lewis, Providence, R. I.
 Dimmock, Samuel R., Crete, Neb.
 Dinsmore, John, Winslow, Me.
 Disbro, L. P., Berea, O.
 Dixon, Hiram H., Ripon, Wis.
 Dixon, James J. A. T., Omaha, Neb.
 Dixon, Julian H., Brandon, Wis.
 Dixon, William E., Enfield, Ct.
 Dodd, Henry H., Wet Glace, Mo.
 Dodd, Stephen G., St. John, N. B.
 Dodge, Austin, East Bridgewater, Mass.
 Dodge, Benjamin, North Abington, Mass.
 Dodge, D. B., Bridgeport, Ct.
 Dodge, John, New Braintree, 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., Curtisville, Mass.
 Dole, Sylvester R., Paw Paw, Ill.
 Donaldson, J. W., Wautoma, Wis.
 Doolittle, Charles, Lamont, Mich.
 Doolittle, Edgar J., Wallingford, Ct.
 Doolittle, John B., Hartland, Ct.
 Doremus, Andrew, Lawn Ridge, Ill.
 Dorman, Lester M., Manchester, Ct.
 Doubleday, William T., Goshen, Ct.
 Dougherty, James, Johnson, Vt.
 Dougherty, James G., Chillicothe, Mo.
 Douglas, Francis J., Richmond, Ill.
 Douglas, James, Lanark, Ont.
 Douglas, James, Pulaski, N. Y.
 Douglas, Thomas, Fontenelle, Neb.
 Douglas, Truman O., Osage, Io.
 Douglass, Ebenezer, Woonsocket, R. I.
 Douglass, John A., Waterford, Me.
 Douglass, Solomon J., New Haven, Ct.
 Dow, Ezekiel, Huntington, Mass.
 Dow, James M. H., Boston, Mass.
 Dow, William W., Winchendon, Mass.
 Dowden, William H., Lunenburg, Mass.
 Downs, Azel, Riverhead, L. I.
 Downs, Charles A., Lebanon, N. H.
 Downs, C. E., Troy, Io.
 Dowse, Edmund, Sherborn, Mass.
 Drake, Andrew J., Brimfield, Ill.
 Drake, Charles W., Wapping, Ct.
 Drake, Cyrus B., Royalton, Vt.
 Drake, Ellis R., Middleboro', Mass.
 Drake, Samuel S., Kittery Point, Me.
 Dresser, Amos, Linwood, Neb.
 Drew, John, Walnut Chapel, Jackson Co.,
 Ky.
 Drew, Stephen F., South Royalton, Vt.
 Dudley, Horace F., Morrisville, N. Y.
 Dudley, J. F., West Kauclair, Wis.
 Dudley, John L., Milwaukee, Wis.
 Dudley, Martin, Easton, Ct.
 Dudley, S. M., Peacham, Vt.
 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, Norwalk, Ct.
 Dunkerly, David, Durham, Que.
 Dunning, Albert E., Boston Highlands, Mass.

- ew, Thompson, Ct.
 ard O., New Haven, Ct.
 er N., South Norwalk, Ct.
 Quincy, Minn.
 Williamstown, Mass.
 Stratford, Ont.
 Peterboro', N. H.
 New Orleans, La.
 I., East Longmeadow, Mass.
 Northboro', Mass.
 Durant, Io.
 rd S., Hadley, Mass.
 urret, Onarga, Ill.
 hy, New Haven, Ct.
 l E., Sacramento, Cal.
 mon A., Reedsburg, Wis.
 l, Dundee, Mich.
 r, Shrewsbury, Mass.
 No. Madison, Ct.
 id, New Salem, Mass.
 ard P., North Conway, N. H.
 us R., Boston, Mass.
 us R., Jr., Framingham, Mass.
 gan L., Royalton, Wis.
 iam R., Plantsville, Ct.
 A., Danbury, Ct.
 H., Viola, Ill.
 th L., Lowell, Mich.
 M. K., Medfield, Mass.
 Granby, Vt.
 W., Lancaster, Wis.
 Ottawa, Ont.
 Chelsea, Mass.
 Denmark, Io.
 ury L., North Middleboro',
 Youngtown, O.
 n E., Blackstone, Mass.
 athan, Dedham, Mass.
 Crab Creek, O.
 mas C., Mineral Ridge, O.
 Ham, Syracuse, O.
 Walla Walla, W. T.
 B., Muscatine, Io.
 Boise City, Idaho.
 thaniel H., Enfield, Ct.
 Salem, Mass.
 smus D., Kensington, N. H.
 ph, Norfolk, Ct.
 B., Litchfield, Ct.
 tumford Point, Me.
 Columbus, Neb.
 Halifax, N. S.
 H., Winooski, Vt.
 escadero, Cal.
 Oberlin, O.
 L., Paxton, Mass.
 fred A., Waterloo, Io.
 Olivet, Mich.
 d M., Pomfret, Vt.
 Chenango Forks, N. Y.
 ed, Lancaster, Mass.
 wn, Salem, Mass.
 I., Creighton, Neb.
 vard B., Stratford, Ct.
 n D., Biddeford, Me.
 eph, Andover, Mass.
 eph, Beloit, Wis.
 er, Sabula, Io.
 zer P., Lynnfield, Mass.
 us, Granby, Mass.
 us W., Monson, Me.
 mas A., Wolfeboro', N. H.
 a, North Weymouth, Mass.
 el H., Providence, R. I.
 cob, Bethesda, Ky.
 ury V., Lancaster, N. H.
 n, Alpine, Mich.
- Entler, George R., Franklin, N. Y.
 Ealer, William P., St. Mary's, Kan.
 Estabrook, Joseph, Ypsilanti, Mich.
 Kthridge, Albert, Princeton, Ill.
 Xustis, William T., Jr., Springfield, Mass.
 Evans, B. J., Carbondale, Pa.
 Evans, Daniel A., Audenried, Pa.
 Evans, David E., Hubbard, O.
 Evans, David M., Oak Hill, O.
 Evans, D. E., Plymouth, Pa.
 Evans, Evan, Oakhill, O.
 Evans, E. B., Hyde Park, Pa.
 Evans, E. C., De Peyster, N. Y.
 Evans, F. T., Blossburg, Pa.
 Evans, John M., Cleveland, O.
 Evans, John P., Plymouth, Pa.
 Evans, Robert T., (Wis.)
 Evans, Thomas, Mineral Ridge, O.
 Evans, T. W., Columbus City, Io.
 Everts, Nathaniel K., Corinth, Mich.
 Everdell, Robert, Fon du Lac, Wis.
 Everest, A. E., Ludlow, Ill.
 Everest, Charles H., Brooklyn, N. Y.
 Everett, Robert, Remson, N. Y.
 Everts, Reuben, Leroy, Mich.
 Ewell, John L., Clinton, Io.
 Ewing, Edward C., Esfield, Mass.
 Fairbank, John B., Fort Wayne, Ind.
 Fairbank, Samuel B., A. B. C. F. M., *West-
 ern India*.
 Fairbanks, Edward T., St. Johnsbury Cen-
 tre, Vt.
 Fairbanks, Francis J., Ayer, Mass.
 Fairbanks, Henry, St. Johnsbury, Vt.
 Fairchild, Edward H., Berea, Ky.
 Fairchild, James H., Oberlin, O.
 Fairfield, E. B., Mansfield, O.
 Fairfield, Frederick W., Rio, Wis.
 Fairfield, Minor W., Dartford, Wis.
 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, Andover, Me.
 Farrar, John A., Centre Lisle, N. Y.
 Farwell, Asa, Ashland, Neb.
 Fawcett, J., Sullivan, N. H.
 Fawkes, Francis, Oakland Valley, Io.
 Fay, Henry C., Harwichport, Mass.
 Fay, Levi L., Fearing, O.
 Fay, Nathaniel T., Prairie Depot, O.
 Fay, Osmer W., Lombard, Ill.
 Fay, Solomon P., Bangor, Me.
 Fee, John G., Berea, Ky.
 Feemster, Paul S., Chattanooga, Tenn.
 Feemster, Samuel C., Columbus, Miss.
 Feemster, Zenas E., Galnsville, Mo.
 Felch, Charles P., Lacon, Ill.
 Fellows, Franklin E., Griswold, Ct.
 Fellows, Silenus H., Wauregan, Ct.
 Fenn, Stephen, Watertown, Ct.
 Fenn, William H., Portland, Me.
 Fenwick, Kenneth M., Kingston, Ont.
 Ferrin, Clark E., Hinesburg, Vt.
 Ferris, Leonard Z., Lawrence, Mass.
 Feasenden, Samuel C., Washington, D. C.
 Feasenden, Thomas K., Farmington, Ct.
 Ficke, Herman, Dubuque, Io.
 Field, Artemas C., Wilmington, Vt.
 Field, George W., Bangor, Me.
 Field, Pindar, Hamilton, N. Y.
 Field, Thomas P., New London, Ct.
 Fifield, Lebbeus B., Lincoln, Neb.
 Finney, Charles G., Oberlin, O.
 Fisher, Caleb E., Lawrence, Mass.
 Fisher, George E., South Hadley Falls, Mass.
 Fisher, George P., New Haven, Ct.

- Fisher, George W., Peacedale, R. I.
 Flak, Ell C., Havana, Ill.
 Flak, Franklin W., Chicago, Ill.
 Flak, Perrin B., Lyndonville, Vt.
 Flake, Albert W., Fisherville, N. H.
 Flake, Asa S., Rockville, Ct.
 Flake, Daniel T., Newburyport, Mass.
 Flake, John B., Manistee, Mich.
 Flake, John O., Bath, Me.
 Flake, Warren C., Wolcott, Ct.
 Fitch, Albert, W. Williamsfield, O.
 Fithian, William E., St. Louis, Mo.
 Fitts, Calvin R., Slatersville, R. I.
 Fitts, James H., Topsfield, Mass.
 Fitz, Edward S., Packardville, Mass.
 Fitzmaurice, John W., Bridgeport, Mich.
 Fleming, Archibald, Conestable, N. Y.
 Fletcher, Adin H., Frankfort, Mich.
 Fletcher, James, Danvers, Mass.
 Flint, Ephraim, Jr., Hillsdale, Mass.
 Fobes, William A., Halifax, Mass.
 Follett, Walter, Temple, N. H.
 Folsom, George De F., Northford, Ct.
 Foote, Hiram, Waukesha, Wis.
 Foote, Horatio, Quincy, Ill.
 Foote, Lucius, Rockford, Wis.
 Foote, William W., Saybrook, O.
 Forbes, Samuel B., West Winsted, Ct.
 Ford, Francis F., Lewiston, Me.
 Ford, James T., Charleston, S. C.
 Forsyth, William, Bucksport, Me.
 Foster, Addison P., Malden, Mass.
 Foster, Amos, Putney, Vt.
 Foster, Andrew B., Orange, Mass.
 Foster, Davis, North Winchendon, Mass.
 Foster, Eden B., Lowell, Mass.
 Foster, Edgar L., Milltown, Me.
 Foster, Lemuel, Blue Island, Ill.
 Foster, Roswell, Fremont, Neb.
 Foster, William C., Percival, Io.
 Fowle, Hanford, East Troy, Wis.
 Fowler, Stacy, Millbury, Mass.
 Fowler, Thomas L., Westmoreland, N. H.
 Fowler, William C., Durham Centre, Ct.
 Fox, Almond R., Maywood, Ill.
 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, J., Montreal, Que.
 Fraser, James M., Whittlesay, O.
 Fraser, John G., East Toledo, O.
 Frear, Walter, Honolulu, H. I.
 Freeland, Samuel M., Detroit, Mich.
 Freeman, George E., Abington, Mass.
 Freeman, Hiram (Wis.).
 Freeman, John R., Barkhamsted, Ct.
 Freeman, Joseph, York, Me.
 French, E. B., Hartford, Wis.
 French, George H., Johnson, Vt.
 French, J. Clement, Brooklyn, N. Y.
 French, Lyndon S., Franklin, Vt.
 French, S. Franklin, Tewksbury, Mass.
 Frink, Benson Merrill, Saco, Me.
 Frisbie, Alvah L., Des Moines, Io.
 Frost, Daniel C., Killingly, Ct.
 Frost, Daniel D., Litchfield, Mich.
 Frost, Luther P., Janesville, Wis.
 Fry, George V., Lexington, O.
 Fry, Holland B. (Mo.).
 Fuller, Americas, Rochester, Minn.
 Fuller, Francis L., Chicago, Ill.
 Fuller, H. I., Pochtigo, Wis.
 Fuller, Joseph, Vershire, Vt.
 Fuller, Robert W., Stowe, Mass.
 Fullerton, J. E., Cumberland Mills, Me.
 Fullerton, Robert M., Palmer, Mass.
- Furber, Daniel L., Newton Centre, Mass.;
 Furness, Robert, Ozark, Mo.
 Gage, William L., Hartford, Ct.
 Gale, Edmund, Faribault, Minn.
 Gale, Nahum, Lee, Mass.
 Gale, Sullivan F., New Marlboro', Mass.
 Gale, Wakefield, Easthampton, Mass.
 Gale, William P., Stollapolis, Io.
 Galloway, J. F., Hamilton, Miss.
 Gallup, James A., Madison, Ct.
 Galpin, Charles, Kxeelsior, Minn.
 Gammell, Sereno D., Roxford, Mass.
 Gannett, Allen, Boston, Mass.
 Gardner, Austin, Canton Centre, Ct.
 Garland, David, Bethel, Me.
 Garland, Joseph, Rupert, Vt.
 Garman, John H., North Orange, Mass.
 Garrette, Edmund Y., Pittsburg, Pa.
 Gates, Charles H., Buxton, Me.
 Gates, Hiram N., Detroit Lake, Minn.
 Gates, Matthew A., Salem, N. H.
 Gay, Ebenezer, Bridgewater, Mass.
 Gay, Joshua S., Auburn, N. H.
 Gay, William M., Cummington, Mass.
 Gaylor, Joseph F., Worthington, Mass.
 Gaylor, Reuben, Omaha, Neb.
 Gaylor, William L., West Meriden, Ct.
 Gear, Daniel L., Sugar Grove, Pa.
 Geer, Heman, Monroe, O.
 Gelkie, Archibald, East Granville, Mass.
 Gerould, Moses, Concord, N. H.
 Gerould, Samuel L., Goffstown, N. H.
 Gerry, Elbridge, Oregon City, Or.
 Gibbs, Charles, Cedar Falls, Io.
 Gibbs, John, Bell Port, L. I.
 Gibbs, Samuel T., Whitby, Ont.
 Giddings, Edward J., Housatonic, Mass.
 Giddings, Solomon P., Washington, D. C.
 Giddings, William, Cedar Bluffs, Neb.
 Gidman, Richard H., Lake, N. Y.
 Gilbert, Edwin R., Wallingford, Ct.
 Gilbert, Henry B., Pottersville, Pa.
 Gilbert, Hiram W., Peru, Mass.
 Gilbert, James B., Toledo, Io.
 Gilbert, Sumner C., Merton, Minn.
 Gilbert, S. G., Chicago, Ill.
 Gilbert, William H., Hartford, Ct.
 Gill, William, River Falls, Wis.
 Gillespie, Thomas, Kenosha, Wis.
 Gilman, Edward W., New York City, N. Y.
 Gladden, Washington, *Independent*, N. Y. City.
 Gleason, Anson, Brooklyn, N. Y.
 Gleason, Charles H., Somers, Ct.
 Gleason, George L., Manchester, Mass.
 Gilden, Kiah B., Mansfield Centre, Ct.
 Gilden N. Dimie, Grand Ledge, Mich.
 Glines, Jeremiah, Lunenburg, Vt.
 Goddard, Charles G., West Hartland, Ct.
 Goldsmith, Alfred, West Avon, Ct.
 Goodell, Constans L., New Britain, Ct.
 Goodenough, Arthur, Winchester, Ct.
 Goodenow, Smith B., Como, Ill.
 Goodhue, Daniel, Londonderry, Vt.
 Goodhue, Henry A., West Barnstable, Mass.
 Goodhue, Nathaniel G., Johnston, Wis.
 Goodnough, Algernon M., Vallejo, Cal.
 Goodrich, Cavanaugh, A. B. C. F. M., North China.
 Goodrich, Darius N., Benzonia, Mich.
 Goodrich, John E., Meriden, N. H.
 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.

- ., Sheffield, O.
 H., Schroon Lake, N. Y.
 H., Worcester, Mass.
 Chichester, N. H.
 L., Bethel, Me.
 Davenport, Io.
 n, Hubbardton, Vt.
 les, Paxton, Ill.
 L., Oneida, Ill.
 M., Stirling, N. J.
 mbridge, Ill.
 as G., Methuen, Mass.
 ns, Lansing, Io.
 T., Austin, Minn.
 h S., Roscoe, Ill.
 niel D., Kewanee, Ill.
 ill, Battle Creek, Cal.
 Geneva, Kan.
 akland, Cal.
 yndon, Ill.
 r S., Alton, Ont.
 M., South Salem, N. Y.
 rd H., Haverhill, N. H.
 en S. N., Oswego, N. Y.
 A. M. A., *Sandwich Islands*.
 A. M. A., *Sandwich Islands*.
 L., Richford, N. Y.
 I C., A. B. C. F. M., *Japan*.
 S., Ballard Vale, Mass.
 M., Lowell, Mass.
 h K., A. B. C. F. M., *Western*
- rd G., Springfield, Mass.
 um B., Needham, Mass.
 eph C., Jr., New Canaan, Ct.
 ohn, New Milford, Ct.
 (Mich.)
 a, West Amesbury, Mass.
 d H., Burlington, Vt.
 s H., Milford, Ct.
 iel H., Williamstown, Mass.
 . New York City.
 ith, New Cambria, Mo.
 ith, Valley, Mo.
 R., Floyd, N. Y.
 s, Utica, N. Y.
 tt, Bristol, Ct.
 tt S., Lowell, Mich.
 Concord, Ky.
 . (N. Y.).
 Ottawa, Ill.
 arles P., West Woodstock, Vt.
 A. B. C. F. M., *South Africa*.
 M., Boston, Mass.
 West Brattleboro', Vt.
 N., Elmore, Neb.
 W., Mantorville, Minn.
 W., Hopkinton, N. Y.
 L., Perry, Me.
 3., Galva, Ill.
 ., A. B. C. F. M., *North China*.
 H., A. B. C. F. M., *Spain*.
 J H., A. B. C. F. M., *Japan*.
 J., Honolulu, *Sandwich Isl-*
- Hall, E. Edwin, Fairhaven, Ct.
 Hall, Gordon, Northampton, Mass.
 Hall, Heman B., Dover, O.
 Hall, James, Milwaukee, Wis.
 Hall, James E., Quincey, Mass.
 Hall, Jeffries, Chesterfield, N. H.
 Hall, Martin S., Jefferson, Ill.
 Hall, Richard, St. Paul, Minn.
 Hall, Robert V., Newport, Vt.
 Hall, Russell T., Pittsford, Vt.
 Hall, Samuel A., Parker, Kan.
 Hall, Samuel R., Brownington, Vt.
 Hall, Sherman, Sauk Rapids, Minn.
 Hall, William, Steamburg, N. Y.
 Hall, William K., Stratford, Ct.
 Halley, Eben, Cincinnati, O.
 Halliday, Ebenezer, Nevada, Cal.
 Halliday, Joseph C., Northbridge, Mass.
 Halliday, S. B., Brooklyn, N. Y.
 Hallock, Leavitt H., Berlin, Ct.
 Hallock, Luther C., Miller's Place, L. I.
 Hallock, William A., Jamestown, N. Y.
 Hallock, William A., 150 Nassau St., N. Y.
 Hallowell, Jonas P., Isle-au-Haut, Me.
 Hamilton, B. Franklin, Boston Highlands
 Mass.
 Hamilton, John A., Davenport, Io.
 Hamlen, Chauncey L., Brooklyn, O.
 Hamlin, A. N., Jerome, O.
 Hamlin, Cyrus, Bellows Falls, Vt.
 Hamlin, Cyrus, *Constantinople*.
 Hammond, Charles, Monson, Mass.
 Hammond, Henry L., Chicago, Ill.
 Hammond, William B., Acushnet, Mass.
 Hammond, William P., Mianus, Ct.
 Hampton, C. A., Princeton, Minn.
 Hancock, Charles, Stacyville, Io.
 Hand, Leroy S., Wayne, Io.
 Hanks, Steadman W., Cambridge, Mass.
 Hanning, James T., Marselles, Ill.
 Harding, Charles, A. B. C. F. M., *Western*
India.
 Harding, Henry F., Hallowell, Me.
 Harding, John W., Longmeadow, Mass.
 Harding, Sewall, Auburndale, Mass.
 Harding, Willard M., Boston, Mass.
 Hardy, George, Potsdam Junction, N. Y.
 Hardy, Vitellus W., Morrisville, Vt.
 Harker, M., San Francisco, Cal.
 Harlan, S. D., Indianapolis, Ind.
 Harlow, Edwin A., Portland, Me.
 Harlow, Lincoln, Council Grove, Kan.
 Harlow, Rufus K., Medway, Mass.
 Harmon, Elijah, Winchester, N. H.
 Harper, Almer, Port Byron, Ill.
 Harrah, Charles C., Brookfield, Mo.
 Harrington, Eli W., North Beverly, Mass.
 Harris, George, Jr., Providence, R. I.
 Harris, James W., Evansville, Wis.
 Harris, Leonard W., Lunenburg, Vt.
 Harris, Samuel, New Haven, Ct.
 Harris, Samuel L., New Orleans, La.
 Harris, Stephen, Indian Orchard, Mass.
 Harrison, Charles S., Earlville, Ill.
 Harrison, George J., Milton, Ct.
 Harrison, James, Chicago, Ill.
 Harrison, Joseph, Brooklyn, N. Y.
 Harrison, Samuel, Portland, Me.
 Harrison, William G., Palmyra, O.
 Hart, Burdett, Philadelphia, Pa.
 Hart, Edwin J., Cottage Grove, Minn.
 Hart, Henry B., North Deer Isle, Me.
 Hart, Henry E., Durham, Ct.
 Hart, I. A., Wheaton, Ill.
 Hart, William, Bath, Me.
 Hartshorne, Vaola J., Enfield, N. H.
 Hartwell, Charles, A. B. C. F. M., *China*.
 Hartwell, John, Southbury, Ct.

Howard, H. L., Ashkison, Ill.
 Howard, John T., West Charleston, Vt.
 Howard, Martin G., Wilbraham, Mass.
 Howard, Roland B., Princeton, Ill.
 Howard, William, North Guilford, Ct.
 Howe, Benjamin, Lincolnton, Mass.
 Howe, E. Frank, Terre Haute, Ind.
 Howe, Elbridge G., Waukegan, Ill.
 Howell, James, Granby, Que.
 Howes, H. R., East Concord, N. H.
 Howland, William W., A. B. C. F. M.,

Ceylon.

Hoyt, C. A., Oberlin, O.
 Hoyt, James P., Sherman, Ct.
 Hoyt, James S., Port Huron, Mich.
 Hubbard, Charles L., Merrimack, N. H.
 Hubbard, Chauncey H., Bennington, Vt.
 Hubbard, George B., Rantoul, Ill.
 Hubbard, James M., Grantville, Mass.
 Hubbard, John N., Wheatland, Cal.
 Hubbard, Thomas S., Rochester, Vt.
 Hubbell, Henry L., Ann Arbor, Mich.
 Hubbell, James W., New Haven, Ct.
 Hubbell, Stephen, Long Ridge, Ct.
 Hubbell, William E., East Somerville, Mass.
 Hudson, Alfred S., Burlington, Mass.
 Hughes, D. E., Ta Maqua, Pa.
 Hughes, William T., Parisville, O.
 Hughes, Simeon S., Newark, N. J.
 Hulbert, Calvin B., Newark, N. J.
 Humphrey, Chester C., Nebraska City, Neb.
 Humphrey, John F., East St. Johnsbury, Vt.
 Humphrey, Simon J., Chicago, Ill.
 Hungerford, Edward, Meriden, Ct.
 Hunt, Lewis M., Jackson, Mich.
 Hunt, N. A., Vernon Centre, Minn.
 Hunt, Nathan S., Bozrah, Ct.
 Hunt, Ward I., Ohio, Mich.
 Hunter, Robert C., Nevinville, Io.
 Huntington, Elijah B., Stamford, Ct.
 Huntington, George, Oak Park, Ill.
 Huntington, Henry S., Warner, N. H.
 Huntress, Edward S., Milwaukee, Wis.
 Hurd, Albert C., Durham Centre, Ct.
 Hurd, Fayette, Orford, Io.
 Hurd, Philo R., Eaton Rapids, Mich.
 Hurlburt, Joseph, Fort Atkinson, Io.
 Hurlburt, Thaddeus B., Upper Alton, Ill.
 Hurlbut, Everett B., Omaha, Neb.
 Hurlbut, Joseph, New London, Ct.
 Huson, John T., Bedford, Mo.
 Husted, John T., Kansom, Mich.
 Hutchins, C. J., Petaluma, Cal.
 Hutchins, Robert G., Brooklyn, N. Y.
 Hutchinson, Henry H., West Brookeville, Mo.
 Hutchinson, John C., Richmond, Mass.
 Hyde, Azariah, Wataga, Ill.
 Hyde, Charles M., Haverhill, Mass.
 Hyde, Harvey, Independent Hill, Va.
 Hyde, Henry F., Pomfret, Ct.
 Hyde, James T., Chicago, Ill.
 Hyde, Nathaniel A., Indianapolis, Ind.
 Hyde, William A., Lyme, Ct.
 Ide, Alexis W., West Medway, Mass.
 Ide, George H., Hopkinton, Mass.
 Ide, Jacob, West Medway, Mass.
 Ide, Jacob, Jr., Mansfield, Mass.
 Iams, A., Iowa City, Io.
 Isey, Horatio, South Freeport, Me.
 Ingalls, Francis T., Olathe, Kan.
 Ingersoll, Elihu P., Milford, Kan.
 Ingham, Samuel, Glenwood, Mo.
 Ireland, William, A. B. C. F. M., South

Africa.

Irons, Charles, Bowling Green, O.
 Irons, William, Hubbardston, Mich.
 Isham, Austin, Roxbury, Ct.
 Ives, Alfred E., Castine, Me.

Jackson, George, Baton Rouge, La.
 Jackson, Samuel C., Andover, Mass.
 Jackson, Samuel N., Toronto, Ont.
 Jackson, William C., Brentwood, N. H.
 Jacobs, Henry, Wayne, Ill.
 Jacobus, Isaac, Junction City, Kan.
 Jagger, Edwin L., Southbridge, Mass.
 James, Horace, Greenwich, Ct.
 James, Nathan B., New Orleans, La.
 James, William, Woodhaven, L. I.
 James, William A., North Woodstock, Ct.
 Jameson, Ephraim O., East Medway, Mass.
 Jameson, James, Muscoda, Wis.
 Jameson, Thomas, Greenland, N. H.
 James, E., San Francisco, Cal.
 James, Frederick, North Carver, Mass.
 Jear, T. J., Cleveland, O.
 Jeffers, Forest, South Boston, Mass.
 Jeffers, Deodate, Kalamazoo, Mich.
 Jenkins, J. H., Coolville, O.
 Jenkins, John J., Palmyra, O.
 Jenkins, John L., Castle, N. Y.
 Jenkins, Jonathan L., Amherst, Mass.
 Jenkins, Thomas, Radnor, O.
 Jenney, Elisha, Galesburg, Ill.
 Jennings, Isaac, Bennington Centre, Vt.
 Jennings, William J., Coventry, Ct.
 Jennison, Edwin, Winchester, N. H.
 Jennison, Joseph F., Canton, Mass.
 Jeep, Henry G., Amherst, Mass.
 Jewett, George B., Salem, Mass.
 Jewett, H. E., Redwood, Cal.
 Jewett, John E. B., Pepperell, Mass.
 Jewett, Merrick A., Terre Haute, Ind.
 Jewett, Spofford D., Middlefield, Ct.
 Jewett, William K., Fisherville, N. H.
 Jocelyn, Simeon S., Williamsburg, N. Y.
 Johns, Reading B., Hartford, Ct.
 Johnson, Alblon H., Antioch, Cal.
 Johnson, Alfred P., Woodstock, Ill.
 Johnson, Daniel, Fance Point, La.
 Johnson, Edwin, Bridgeport, Ct.
 Johnson, Frank A., Lodi, N. J.
 Johnson, Gideon S., Hale, Ill.
 Johnson, Henry, Berea, O.
 Johnson, Henry E., Woonsocket, R. I.
 Johnson, James G., Rutland, Vt.
 Johnson, J. A., Santa Barbara, Cal.
 Johnson, Joseph R., Herndon, Va.
 Johnson, Samuel, Groton, N. Y.
 Johnson, Wilbur, West Boylston, Mass.
 Johnston, John, East Ashford, N. Y.
 Jones, Albert N., Brooks, Me.
 Jones, C. D., Ixonia, Wis.
 Jones, Charles, Saxonville, Mass.
 Jones, Clinton M., Hampton, Ct.
 Jones, D. S., Alexandria, O.
 Jones, D. T., Mahanoy, Pa.
 Jones, Daniel I., Cincinnati, O.
 Jones, Darius K., Burlington, Io.
 Jones, David, Richville, N. Y.
 Jones, David E., Roxbury, Ct.
 Jones, David M., Arena, Wis.
 Jones, E. W., Johnson, Pa.
 Jones, Elisha C., Southington, Ct.
 Jones, Enoch, New Cambria, Mo.
 Jones, Franklin O., Franklin, Ct.
 Jones, George M., Callao, Mo.
 Jones, Griffith, Bevier, Mo.
 Jones, Harvey, Grasshopper Falls, Kan.
 Jones, Henry, Bridgeport, Ct.
 Jones, Henry W., Swampscott, Mass.
 Jones, J. A., Florenceville, Io.
 Jones, J. L., Copperopolis, Cal.
 Jones, James, Union Grove, Wis.
 Jones, Jesse H., East Abington, Mass.
 Jones, John E., Granville, O.
 Jones, John H., Bristolville, O.

- Jones, John H., Delaware, O.
 Jones, John V., Summit Hill, Pa.
 Jones, Jonathan, New York City.
 Jones, Jonathan, Wyoming, Wis.
 Jones, Joseph H., Portland, Ind.
 Jones, Lemuel, Macomb, Ill.
 Jones, L. H., Bell Creek, Neb.
 Jones, Owen P., Turlin, N. Y.
 Jones, R. Gweynn, Utica, N. Y.
 Jones, Samuel, Middle Granville, N. Y.
 Jones, Thomas, Emporia, Kan.
 Jones, Thomas R., Ebensburg, Pa.
 Jones, Timothy, Dolafield, Wis.
 Jones, W. L., Benicia, Cal.
 Jones, W. W., Kildare, Wis.
 Jordan, William V., Chapman's Creek, Kan.
 Joyall, William R., East Portland, Or.
 Judisch, Frederick W., Grandview, Io.
 Judson, Philo, Rocky Hill, Ct.
 Judson, Sylvanus M., Sylvania, O.
 Karr, William S., Keene, N. H.
 Kedzie, Adam S., Dexter, Mich.
 Keeler, Seneca M., Madison, N. Y.
 Keeler, Seth H., Mt. Vernon, N. H.
 Keene, Luther, Franklin, Mass.
 Keep, John, Stockbridge, Wis.
 Keep, John R., Hartford, Ct.
 Keep, Theo. J., Oberlin, O.
 Keith, Adelbert F., Windham, Ct.
 Kellogg, Ernest M., Lyme, N. H.
 Kellogg, Martin, Oakland, Cal.
 Kellogg, Sylvanus H., Glencoe, Minn.
 Kelsey, Frank D., Lock, O.
 Kelsey, Henry S., Holliston, Mass.
 Kelsey, Lyander, Columbus, O.
 Kemp, George S., West Newfield, Me.
 Kendall, Henry A., East Concord, N. H.
 Kendall, Reuben S., Strasburg, *Aisace*.
 Kondall, S. C., Millford, Mass.
 Kennedy, Joseph R., Virginia, Ill.
 Kent, Cephas H., Rippon, Vt.
 Kent, Evarts, Michigan City, Ind.
 Kenyon, F. L., St. Joseph, Mo.
 Ketchum, Elias, Bristol, N. H.
 Keyes, Russell M., Conneaut, O.
 Kidder, A., Mondovi, Wis.
 Kidder, Corbin, Orland, Ind.
 Kidder, James W., Norfolk, Neb.
 Kidder, John S., New Haven, Mich.
 Kilbourn, James, Racine, Wis.
 Kimball, Caleb, Medway, Mass.
 Kimball, George P., Wheaton, Ill.
 Kimball, James P., Haydenville, Mass.
 Kimball, John, San Francisco, Cal.
 Kimball, Woodbury S., Greenfield, Mass.
 Kincaid, William, Leavenworth, Kan.
 King, Beriah, Garnaville, Io.
 King, Henry D., Gustavus, O.
 King, Rufus, Amosbury Mills, Mass.
 King, Stephen, Ryckman's Corner, Ont.
 King, William O., South Pass, La.
 Kingman, Matthew, Amherst, Mass.
 Kingsbury, John D., Bradford, Mass.
 Kingsbury, J. W., Biddeford, Me.
 Kingsbury, William H., Charlton, N. Y.
 Kinney, Ezra D., Darien Depot, Ct.
 Kirk, Edward N., Boston, Mass.
 Kirkland, Elias E., Northport, Mich.
 Kitchel, Cornelius L., Gullford, Ct.
 Kitchel, Harvey D., Middlebury, Vt.
 Kittredge, Josiah E., Glastonbury, Ct.
 Knapp, Abiathar, (Mo.)
 Knapp, George C., A. B. C. F. M., *Eastern Turkey*.
 Knight, Elbridge, Maple Grove, Me.
 Knight, Merrick, Rocky Hill, Ct.
 Knight, P. S., Salem, Or.
 Knight, Richard, South Hadley Falls, Mass.
 Knouse, William H., Deep River, Ct.
 Knowles, David, Greenwood, Neb.
 Knowlton, Francis B., Orford, N. H.
 Knowlton, Stephen, West Medway, Mass.
 Knox, William J., Augusta, N. Y.
 Kribs, Ludwick, Listowel, Ont.
 Kyte, Felix, Lumberland, N. Y.
 Kyte, Joseph, Alfred, Me.
 Labaree, Benjamin, West Roxbury, Mass.
 Labaree, Benjamin, Jr., *Persta*.
 Labaree, John O., Randolph, Mass.
 Ladd, Alden, Roxbury, Vt.
 Ladd, Daniel, Middlebury, Vt.
 Ladd, George T., Milwaukee, Wis.
 Ladd, Horatio O., Romeo, Mich.
 Laird, James, Hollis, N. H.
 Laird, James H. B., Chicago, Ill.
 Lamb, Edward E., Shelburne Falls, Mass.
 Lamson, Charles M., Worcester, Mass.
 Lancashire, Henry, Saratoga, N. Y.
 Lancaster, Daniel, New York City.
 Landfear, Rodolphus, Hartford, Ct.
 Landon, George M., Washington, Io.
 Lane, Daniel, Belle Plain, Io.
 Lane, James P., Bristol, R. I.
 Lane, John W., Whateley, Mass.
 Lane, Larmon B., Wellington, O.
 Langworthy, Isaac P., Chelsea, Mass.
 Lanman, Joseph, Windham, N. H.
 Lanphear, Orpheus T., Beverly, Mass.
 Laselle, Nathaniel, West Newbury, Mass.
 Lathrop, A. C., Glenwood, Minn.
 Lathrop, Daniel W., New Haven, Ct.
 Lathrop, S. E., Lake Mills, Wis.
 Laurie, Thomas, Providence, R. I.
 Lawrence, Amos E., Stockbridge, Mass.
 Lawrence, Edward A., Marblehead, Mass.
 Lawrence, John, Reading, Mass.
 Lawrence, Robert F., Ohlintonville, Mass.
 Lawson, Francis, Beloit, Wis.
 Leach, Cephas A., Andover, Mass.
 Leach, Giles, Meredith Village, N. H.
 Leach, Joseph A., Keene, N. H.
 Leavitt, George R., Cambridgeport, Mass.
 Leavitt, Harvey F., Middlebury, Vt.
 Leavitt, Jonathan, Providence, R. I.
 Leavitt, Jonathan G., Orono, Me.
 Leavitt, Joshua, Brooklyn, N. Y.
 Leavitt, William S., Northampton, Mass.
 LeBosquet, John, Lempster, N. H.
 Lee, Albert, Rootstown, O.
 Lee, Hiram W., Munsville, N. Y.
 Lee, Samuel, New Ipswich, N. H.
 Lee, Samuel H., Greenfield, Mass.
 Lees, John W., Lee, N. H.
 Leeds, Samuel P., Hanover, N. H.
 Leete, Theodore A., Thorndike, Mass.
 Lefflagwell, Lyman, Ontario, Ill.
 Leonard, Delavan L., Normal, Ill.
 Leonard, Edwin, South D urmouth, Mass.
 Leonard, Hartford P., Westport, Mass.
 Leonard, Julius Y., A. B. C. F. M., *Western Turkey*.
 Leonard, Stephen C., Rushville, N. Y.
 Leonard, William, East Dennis, Mass.
 Lewin, Henry A., Greenville, La.
 Lewis, Everett E., Haddam, Ct.
 Lewis, Elisha M., Morenci, Mich.
 Lewis, George, Jersey City, N. J.
 Lewis, Richard, Belleville, Ont.
 Lewis, William, Newburg, O.
 Lewis, William S., Pleasanton, Mich.
 Liggett, James D., Leavenworth, Kan.
 Lincoln, John K., Bangor, Me.
 Linsley, Ammi, North Haven, Ct.
 Litch, Josiah L., Richmond, Vt.
 Little, Arthur, Fond du Lac, Wis.
 Little, Charles, Crete, Neb.

Ozias, Seneca, Io.
 mer, Spring Valley, Minn.
 e, Aaron R., Lebanon, Ct.
 n, W. W., A. B. C. F. M., *Western*
 hn, Syracuse, O.
 illiam A., Chicago, Ill.
 illiam E., A. B. C. F. M., *European*
 d, Benjamin C., Brooklyn, N. Y.
 d, George A., Oxford, Me.
 . W., Hinkley, O.
 ober, Oberlin, O.
 Moses M., Greenville, Ill.
 Alpa L. P., Downer's Grove, Ill.
 Aretas G., Greenfield, Mass.
 Elihu, Chesterfield, Ill.
 Henry, Jr., Poughkeepsie, N. Y.
 Eberon, Menomonee, Wis.
 ephen A., Hadlyme, Ct.
 urles, Buckland, Mass.
 etel B., Lebanon, Ct.
 n M., Billerica, Mass.
 omas N., Limerick, Me.
 lliam H., Montpelier, Vt.
 .mass, East Sumner, Me.
 eury S., Amherst, Me.
 eoseph, North Edgcomb, Me.
 evi, Berlin Heights, O.
 Charles D., Amherst, Mass.
 y, Henry A., Shirley Village, Mass.
 illiam De L., East Saginaw, Mich.
 eury D., Neosho, Mo.
 amuel K., Newton, Mass.
 zael, Mt. Morris, Mich.
 ard, Westford, Mass.
 uel Y., Lawrence, Kan.
 uk H., Lawrence, Kan.
 Ham W., Seneca Falls, N. Y.
 Addison, Kellogg, Io.
 lbert J., Milford, Ct.
 harles N., Onawa, Io.
 david B., A. B. C. F. M., *Sandwich*
 phraim, Northampton, Mass.
 eorge, Amherst, Mass.
 ilks, Marlboro', N. H.
 untington, Forest Grove, Or.
 ayson W., Belchertown, Mass.
 imothy, Southwick, Mass.
 izi B., Ferrisburg, Vt.
 nes H., Central Falls, E. I.
 Daniel, Markham, Ont.
 eorge, Peconica, Ill.
 harles, Hillsdale, Ill.
 shah A., Lombard, Ill.
 William, West Newark, N. Y.
 rogrove W., Cornwall, Vt.
 eorge F., Grinnell, Io.
 .aa, Adrian, Mich.
 W. W., Memphis, Tenn.
 raustus, Taunton, Mass.
 William A., Cambridge, Mass.
 G., Toronto, Ont.
 sa, Bath, N. H.
 el, Brooklyn, N. Y.
 Abel, Goffstown, N. H.
 Jacob M., Boston, Mass.
 Samuel, Thompson, O.
 Albert, Quasqueton, Io.
 Benjamin F., Plattsmouth, Neb.
 Villiam H., Grundy Centre, Io.
 A. L., Piermont, N. H.
 eorge N., Farmington, Me.
 Henry, A. B. C. F. M., *Central*
 . R. F., Oberlin, O.
 Francis H., Toronto, Ont.

Marsh, A. F., Shelburne, Mass.
 Marsh, Abraham, Tolland, Ct.
 Marsh, Charles E., Summer Hill, Ill.
 Marsh, D. Dana, Georgetown, Mass.
 Marsh, Dwight W., Owego, N. Y.
 Marsh, Frederick, Winchester Centre, Ct.
 Marsh, John T., New Haven, N. Y.
 Marsh, Joseph, Thetford, Vt.
 Marsh, Loring B., Huntington, Ct.
 Marsh, Samuel, Underhill, Vt.
 Marsh, Sidney H., Forest Grove, Or.
 Marsh, Spencer, Burlington, Vt.
 Marshall, C. W., Lenora, Minn.
 Marshall, Chapman A., Burr Oak, Io.
 Marshall, Henry G., Avon, Ct.
 Marshall, James, Brooklyn, N. Y.
 Martin, Benjamin N., New York City.
 Martin, Moses M., Mazomanie, Wis.
 Martin, Solon, West Fairlee, Vt.
 Martyn, Sanford S., New Hartford, Ct.
 Martyn, William C., Portsmouth, N. H.
 Marvin, Abijah P., Lancaster, Mass.
 Varrin, Elihu P., Wellesley, Mass.
 Marvin, Sylvanus P., Woodbridge, Ct.
 Mason, Edward B., Ravenna, O.
 Mason, James D., Shell Rock, Io.
 Mason, Javan K., Thomaston, Me.
 Mather, Richard H., Amherst, Mass.
 Mathews, Luther P., Colesburg, Io.
 Matsen, Henry, Nelson, O.
 Matson, Albert, Kahoka, Mo.
 Matthews, Caleb W., Sun Prairie, Wis.
 Maxwell, Abram, Turner, Me.
 Maynard, Joshua L., Williston, Vt.
 Maynard, Ulric, Castleton, Vt.
 Mayne, Nicholas, Platteville, Wis.
 May, Oscar, Marselles, Ill.
 McCall, Salmon, Saybrook, Ct.
 McCary, Robert, Indianapolis, Ind.
 McChesney, James H., Grand Marsh, Wis.
 McClenning, Daniel, West Acton, Mass.
 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.
 McCulloch, O. C., Sheboygan, Wis.
 McCully, Charles G., Hallowell, Me.
 McCune, Robert, Sylvania, O.
 McDuffee, S. V., Barton, Vt.
 McElroy, Elbridge P., East Weymouth, Mass.
 McEwen, Robert, New London, Ct.
 McFarland, Henry H., Brooklyn, N. Y.
 McFarland, James, Springfield, O.
 McFarland, Moses Q., Bedford, Mich.
 McGee, Jonathan, Nashua, N. H.
 McGill, Anthony, Ryckman's Corner, Ont.
 McGinley, William A., Gloverville, N. Y.
 McGregor, Alexander, Yarmouth, N. S.
 McGregor, Dugald, Manilla, Ont.
 McIntire, Charles C., Rockport, Mass.
 McKay, James A., Grand Rapids, Mich.
 McKay, William, Brooklyn, N. Y.
 McKeen, Silas, Bradford, Vt.
 McKenzie, Alexander, Cambridge, Mass.
 McKilloan, John, Danville, Que.
 McKinnon, Neil, Tiverton, Ont.
 McKinstry, John A., Richfield, O.
 McLain, Joshua M., San Juan, Cal.
 McLaughlin, Daniel D. T., Morris, Ct.
 McLean, Allen, East Orange, N. J.
 McLean, Charles B., Wethersfield, Ct.
 McLean, James, South Weymouth, Mass.
 McLean, John K., Oakland, Cal.
 McLellan, J., Maitland, N. S.
 McLeod, Hugh, Appleton, Wis.
 McLeod, Norman, Monroe, Wis.

- Adams, Amos, Topsfield, Mass.
 Adams, Donald, McGregor, Io.
 Adams, Robert G. S., New Haven, Ct.
 Adams, Peter, Topeka, Kan.
 Adams, Charles M., Andover, Mass.
 Adams, James, New York City.
 Adams, Henry B., Terryville, Ct.
 Adams, Hiram, Oberlin, O.
 Adams, George J., Howells, N. Y.
 Adams, James F., Dorchester, Mass.
 Adams, Joan J., Boston Highlands, Mass.
 Adams, David O., North Cambridge, Mass.
 Adams, Susan D., Sterling, Mass.
 Adams, William A. B. C. F. M., South
 Africa.
 Adams, John H., North Scituate, R. I.
 Adams, Henry, Parma, Mich.
 Adams, Charles T., Emporia, Kan.
 Adams, J. L., Liverpool, N. S.
 Adams, George F., Mason Village, N. H.
 Adams, James F., Farmington, Ct.
 Adams, Joseph, Sandolph, O.
 Adams, Charles H., Mankato, Minn.
 Adams, S. W., Cannon Falls, Minn.
 Adams, George K., Medina, N. Y.
 Adams, James G., Davenport, Io.
 Adams, James H., Andover, Mass.
 Adams, John L., Marlborough, N. H.
 Adams, Joseph, Cambridge, Mass.
 Adams, Corville W., Lincoln, Neb.
 Adams, Samuel H., Portland, Me.
 Adams, Seiah K., Salmon Falls, N. H.
 Adams, Sherman M., Lyons, Wis.
 Adams, Thomas, Fairfield, Io.
 Adams, Truman A., Bernardston, Mass.
 Adams, William A., Kennebunkport, Me.
 Adams, Daniel, Norwich, Ct.
 Adams, William E., Ripon, Wis.
 Adams, Elbridge W., Hardwick, Mass.
 Adams, William C., S. Buenaventura, Cal.
 Adams, Thomas T., Norway, Me.
 Adams, James K., Newton, Io.
 Adams, Nathan T., Trumbull, Ct.
 Adams, Samuel J. M., Wilton, Ct.
 Adams, Isaac C., Brooklyn, N. Y.
 Adams, James, Elora, Ont.
 Adams, Nathaniel, Brattleboro, Vt.
 Adams, Edward C., Mountclair, N. J.
 Adams, George H., St. Charles, Minn.
 Adams, Harvey, Pottsville, Pa.
 Adams, James K., Boston, Mass.
 Adams, J. L., Marietta, O.
 Adams, M. C. N., Calla, Neb.
 Adams, Thomas N., Winsted, Ct.
 Adams, Joseph D., Phasanton, Mich.
 Adams, Norman A., Plainfield, Ill.
 Adams, Daniel, Glen Arbor, Mich.
 Adams, Daniel R., Oberlin, O.
 Adams, George A., Fort Leyden, N. Y.
 Adams, Robert D., West Newbury, Vt.
 Adams, Rodney A., Worcester, Mass.
 Adams, Samuel, Sherburne, N. Y.
 Adams, Simeon, South Deerfield, Mass.
 Adams, William, Killingworth, Ct.
 Adams, William, West Millgrove, O.
 Adams, Silas F., Morrison, Ill.
 Adams, William F., Lenox, O.
 Adams, Charles K., Littleton, N. H.
 Adams, Charles L., Jamaica Plain, Mass.
 Adams, Henry, Buckingham, Io.
 Adams, Edward G., Geneva, Wis.
 Adams, Henry A., Columbus, Wis.
 Adams, Nathaniel, Salem, Ct.
 Adams, Ovid, Poultney, Vt.
 Adams, Samuel K., Burlingame, Kan.
 Adams, Alfred H., Pleasant Mount, Mo.
 Mitchell, Ammi K., Viola, Ill.
 Mitchell, Charles L., Little Valley, N. Y.
 Mitchell, James M., Wheatland, Wis.
 Mitchell, Thomas G., Madison Bridge, Me.
 Miter, John J., Beaver Dam, Wis.
 Mobley, Hardy, Brooklyn, N. Y.
 Monroe, Benjamin F. (Mich.)
 Monroe, Thomas E., Mt. Vernon, O.
 Montague, Enos J., Oconomowoc, Wis.
 Montague, Melzar, Allen's Grove, Wis.
 Monteth, John, Jefferson City, Mo.
 Montgomery, Andrew, Ellsworth, Ct.
 Montgomery, Giles F., A. B. C. F. M.,
 Israel Turkey.
 Montgomery, John A., Dwight, Ill.
 Moorar, George, Oakland, Cal.
 Moody, Eli, Montague, Mass.
 Moody, Howard, East Andover, N. H.
 Moore, Edson J., Edgartown, Mass.
 Moore, Henry D., Cincinnati, O.
 Moore, Justin P., San Francisco, Cal.
 Moore, Mason, Hartsaville, N. Y.
 Moore, N. S., Gilmanton Iron Works, N. H.
 Moore, William E. B., Bolton, Ct.
 Moore, William H., Berlin, Ct.
 Morehouse, C. M., Evansville, Wis.
 Morehouse, Darius A., Essex, Mass.
 Morgan, David S., Montello, Wis.
 Morgan, John, Oberlin, O.
 Morgan, John F., Oswego, Kan.
 Morgan, Stillman, Bristol, Vt.
 Morgridge, Charles, Otisfield, Me.
 Morley, John H., Sioux City, Io.
 Morley, Sardis B., Pittsfield, Mass.
 Morong, Thomas, Ipwich, Mass.
 Morrill, John, Pocatonia, Ill.
 Morrill, Stephen S., Henniker, N. H.
 Morris, Edward, Centre, Wis.
 Morris, E. J., Bradford, Pa.
 Morris, George, Dixon, Cal.
 Morris, Myron N., West Hartford, Ct.
 Morris, Ozias S., Tunbridge, Vt.
 Morris, Richard, Allen's Grove, Wis.
 Morrison, Nathan J., Olivet, Mich.
 Morse, Alfred, Austin, Minn.
 Morse, Charles F., Phillipston, Mass.
 Morse, David S., Kalamazoo, Mich.
 Morse, Henry C., Union City, Mich.
 Morse, James E., Genoa Bluffs, Io.
 Morse, George H., Townsend, Mass.
 Morton, Alpha, Oakham, Mass.
 Morton, William D., Chester, Ct.
 Moses, John C., Ellington, Ct.
 Mulder, William, Laingsburg, Mich.
 Munger, Theodore T., Lawrence, Mass.
 Munsell, Joseph K., Franklin, Vt.
 Munson, Frederick, Patchogue, L. I.
 Munson, Myron A., Pittsford, Vt.
 Murch, H. G., Lawrence, Kan.
 Murdoch, David, New Haven, Ct.
 Murphy, Thomas D., Granby, Ct.
 Murray, William H. H., Boston, Mass.
 Muzzy, Clarendon K., Norwich, Ct.
 Myers, J. C., Tonica, Ill.
 Myrick, Osborn, Middletown, Vt.
 Nall, James, Detroit, Mich.
 Nason, Elias, No. Billerica, Mass.
 Nason, John H., East Smithfield, Pa.
 Nelson, Sybrandt, Massena, N. Y.
 Newcomb, George B., New Haven, Ct.
 Newcomb, Homer S., South Britain, Ct.
 Newcomb, Luther, Pomona, Kan.
 Newell, Wellington, North Waterford, Me.
 Newhall, Ebenezer, Cambridgeport, Mass.
 Newman, Charles, Lanesboro', Mass.
 Newman, Stephen M., Taunton, Mass.
 Newton, James H., Maroa, Ill.
 Nichols, Ammi, Braintree, Vt.
 Nichols, Charles, New Britain, Ct.
 Nichols, Charles L., Brownville, Me.

- Nathan R., Acworth, N. H.
 Washington A., Lake Forrest, Ill.
 Iward W., Iruro, Mass.
 anklin, Brooklyn, N. Y.
 son, Jr., Sheffield, Mass.
 omas K., Cleveland, O.
 Jacob A., New Orleans, La.
 Flavius V., Union, Me.
 L. P., Glen Beulah, Wis.
 S. Gerard, McIndoe's Falls, Vt.
 neon, Clinton, N. Y.
 Bennet F., Griswold, Ct.
 Birdsey G., Hartford, Ct.
 J. A., Otisville, Io.
 J. H., Millville, N. J.
 dward, Montague, Mass.
 ranklin B., Oshkosh, Wis.
 ohn F., Fitzwilliam, N. H.
 mith, Evanston, Ill.
 tos S., Northbridge Centre, Mass.
 Fm. W., New Richmond, Wis.
 antel J., Hanover, N. H.
 antel P., Longwood, Mass.
 urdon W., Woodbury, Ct.
 eoph T., A. B. C. F. M., Madura,
 W., Litchfield, Mich.
 George B., Lansing, Minn.
 ohn K., Glenwood, Io.
 Rufus, Detroit, Mich.
 jamin, Windsor, Mass.
 llam F., Newcastle, Me.
 er D., Ellington, N. Y.
 Franklin W., East Townshend, Vt.
 amuel, River Head, L. I.
 Jairus, Buckingham, Ct.
 Samuel, Kewanee, Ill.
 nces, Poughkeepsie, N. Y.
 illiam B., Atlanta, Ill.
 William H., Ypellanti, Mich.
 Cyrus P., Exeter, N. H.
 Edward R., East Machias, Me.
 teuben D., Kennebunkport, Me.
 el T., Brownington, Vt.
 F., Providence, R. I.
 , Algiers, La.
 A. A., Arena, Wis.
 eorge A., Talcottville, Ct.
 an, Jenniletton, Wis.
 hn, Waterville, N. Y.
 omas M., New York Mills, N. Y.
 G., Hamilton, Ill.
 ., Slatington, Pa.
 on, Columbus City, Io.
 Frederick, Sandwich, Mass.
 Abel K., Anoka, Minn.
 Alpheus S., Brunswick, Me.
 Charles, New Alstead, N. H.
 David T., Brighton, Mass.
 Edward N., Evanston, Ill.
 Theophilus, Chicago, Ill.
 George A., Lebanon, Mo.
 ah C., Elgin, Ill.
 jamin G., Emerald Grove, Wis.
 eb F., Milton Mills, N. H.
 rry I., A. B. C. F. M., *European*
 se, Atkinson, N. H.
 bert, West Farmington, O.
 rnard, Foxborough, Mass.
 hn C., Groveland, Mass.
 yl L., Bangor, Me.
 well, Montgomery Centre, Vt.
 illiam P., Holden, Mass.
 Charles C. C., Naugatuck, Ct.
 Charles M., Cornish, N. H.
 Charles R., Salein, Mass.
 Edward S., Berkslire, N. Y.
 Edwin B., Chicopee, Mass.
 Palmer, George W., Ogden, Io.
 Palmer, Horace W., West Andover, O.
 Palmer, J. A., Gridley, Ill.
 Palmer, James M., Portland, Me.
 Palmer, Ray, New York City.
 Palmer, William S., Wells River, Vt.
 Pangborn, D. K., South Canton, N. Y.
 Paris, John D., A. B. C. F. M., *Sandwich*
Islands.
 Park, Austin L., Gardiner, Me.
 Park, Calvin E., West Boxford, Mass.
 Park, Charles W., A. B. C. F. M., *Western*
India.
 Park, Edwards A., Andover, Mass.
 Park, Harrison G., Hancock, N. H.
 Park, William E., Lawrence, Mass.
 Parker, Alexander, Springvale, Io.
 Parker, Ammi J., Danville, Que.
 Parker, Benjamin W., A. B. C. F. M., *Sand-*
wich Islands.
 Parker, Charles O., Parsippany, N. J.
 Parker, Edwin P., Hartford, Ct.
 Parker, Henry K., Hanover, N. H.
 Parker, H. H., Honolulu, *Sandwich Islands*.
 Parker, Henry W., Amherst, Mass.
 Parker, Horace, Pepperell, Mass.
 Parker, John D., Burlington, Kan.
 Parker, Leonard F., Grinnell, Io.
 Parker, Leonard S., Ashburnham, Mass.
 Parker, Lucius H., Galeaburg, Ill.
 Parker, Orson, Flint, Mich.
 Parker, Roswell, Adams, Mich.
 Parker, Roswell D., Manhattan, Kan.
 Parker, William W., Williamsburg, Mass.
 Parker, Wooster, Belfast, Me.
 Parkinson, Royal, Temple, N. H.
 Parmelee, Edway, Toledo, O.
 Parmelee, E. H., Jamesport, L. I.
 Parmelee, Henry M., Iowa Falls, Io.
 Parmelee, J. B., Franklin, Mich.
 Parmelee, Moses P., A. B. C. F. M., *Eastern*
Turkey.
 Parmelee, Simeon, Oswego, N. Y.
 Parrey, Porter B., Hersey, Mich.
 Parsons, Benjamin, Smyrna, Mich.
 Parsons, Benjamin F., Derry, N. H.
 Parsons, Ebenezer G., Derry, N. H.
 Parsons, Henry M., Boston, Mass.
 Parsons, John, Lebanon, Me.
 Parsons, John U., Wellesley, Mass.
 Partridge, George C., Batavia, Ill.
 Partridge, John W., New Haven, Ct.
 Partridge, Samuel H., Greenfield, N. H.
 Pasco, M. K., Marysville, O.
 Patch, Rufus, Ontario, Ind.
 Patchin, John, West Bloomfield, N. Y.
 Patrick, Henry J., West Newton, Mass.
 Patten, Moses, Carlsale, Mass.
 Patten, William A., Fort Dodge, Io.
 Patterson, Webster, Lynn, Mass.
 Pattison, J. T., Inverness, Que.
 Patton, James L., Greenville, Mich.
 Patton, William, New Haven, Ct.
 Patton, William W., Chicago, Ill.
 Payne, Joseph H., Bavaria, Kan.
 Payne, Rodney, Topeka, Kan.
 Payson, Edward P., New York, N. Y.
 Peabody, Albert B., Stratham, N. H.
 Peabody, Charles, Epsom, N. H.
 Peabody, Charles, St. Louis, Mo.
 Peabody, Josiah, North Stamford, Ct.
 Peare, L. H., New Orleans, La.
 Pearson, James B., Montclair, N. J.
 Pearson, Reuel M., Polo, Ill.
 Pearson, Samuel W., Limington, Me
 Pease, Aaron G., Rutland, Vt.
 Peebles, David, Victoria, Texas.
 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.
 Peffers, Aaron B., Schodac, N. Y.
 Peloubet, Francis N., Natick, Mass.
 Pelton, George A., Candor, N. Y.
 Pendleton, Henry G., Chenoa, Ill.
 Penfield, Samuel, Shirland, Ill.
 Pennell, Lewis, West Stockbridge Centre, Mass.
 Pennoyer, Andrew L., Roseville, Ill.
 Peregrine, Philip, Judson, Minn.
 Perkins, Ariel E. P., Ware, Mass.
 Perkins, Benjamin F., Stowe, Vt.
 Perkins, Edgar, Phoenix, N. Y.
 Perkins, Francis B., Jamaica Plain, Mass.
 Perkins, Frederick T., Hartford, Ct.
 Perkins, George A., Gorham, Me.
 Perkins, George G., Hamilton, Mo.
 Perkins, James W., New Chester, Wis.
 Perkins, Jonas, Braintree, Mass.
 Perkins, Sidney K. B., Glover, Vt.
 Perrin, Lavalette, North Stonington, Ct.
 Perry, David, Hollis, N. H.
 Perry, David C., Barlow, O.
 Perry, John B., Cambridge, Mass.
 Perry, Ralph, Agawam, Mass.
 Peterson, William S., Findlay, O.
 Pettengill, John H., Antwerp, Belgium.
 Pettibone, Ira, West Stafford, Ct.
 Pettibone, Ira F., A. B. C. F. M., Turkey.
 Pettit, John, Benzonia, Mich.
 Phelps, Austin, Andover, Mass.
 Phelps, Frederick B., Lowell, Vt.
 Phelps, S. W., Lombard, Ill.
 Phelps, Winthrop H., South Egremont, Mass.
 Phillips, Daniel, North Chelmsford, Mass.
 Phillips, George W., Worcester, Mass.
 Phillips, John, Wausahara, Kan.
 Phillips, Lebbeus R., Groton, Mass.
 Phillips, Samuel, Disco, Mich.
 Phillips, Sem, Rosencn, N. Y.
 Phinney, George W., Danvers, Ill.
 Phipps, George G., Wellesley, Mass.
 Phipps, William, Plainfield, Ct.
 Phipps, William H., Cordaville, Mass.
 Pickett, Cyrus, Keokuk, Io.
 Pickett, Joseph W., Des Moines, Io.
 Pierce, Asa C., Brookfield Centre, Ct.
 Pierce, Charles M., Middlefield, Mass.
 Pierce, George, Paterson, N. J.
 Pierce, John D., Ypsilanti, Mich.
 Pierce, John E., A. B. C. F. M., Eastern Turkey.
 Pierce, L. M., (Mo.)
 Pierce, Nathaniel H., Northfield, Minn.
 Pierce, William G., Elmwood, Ill.
 Pierston, William H., Ipswich, Mass.
 Pigeon, Charles D., West Gloucester, Mass.
 Pike, Alpheus J., Sauk Centre, Minn.
 Pike, Ezra B., Stowe, Me.
 Pike, Gustavus D., Brooklyn, N. Y.
 Pike, John, Rowley, Mass.
 Pike, Josiah W. C., South Wellfleet, Mass.
 Pinkerton, Adam, Orion, Wis.
 Pinkerton, Myron W., A. B. C. F. M., South Africa.
 Piper, Caleb W., North Falmouth, Mass.
 Pixley, Stephen C., A. B. C. F. M., South Africa.
 Place, Olney, Hudson, Mich.
 Platt, Henry D., Lincoln, Ill.
 Platt, Luther H., Kureka, Kan.
 Platt, M. Fayette, Pacific, Io.
 Platt, Merit S., North Vineland, N. J.
 Platt, William, Utica, Mich.
 Plumb, Albert H., Boston Highlands, Mass.
 Plumb, Joseph O., Fort Scott, Kan.
 Plumer, Alexander R., Tremont, Me.
 Ponge, George G., Witttemberg, Io.
 Pollard, G. A., Wayland, Mich.
 Pomeroy, Edward N., Bergen, N. Y.
 Pomeroy, Jeremiah, South Deerfield, Mass.
 Pomeroy, Lemuel, Muscotah, Kan.
 Pond, Benjamin W., York, Me.
 Pond, Chauncey N., Oberlin, O.
 Pond, Enoch, Bangor, Me.
 Pond, J. Everts, Platteville, 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., Benicia, Cal.
 Porter, Edward G., Lexington, Mass.
 Porter, George, Greene, N. Y.
 Porter, Giles M., Garnaville, Io.
 Porter, James, Toronto, Ont.
 Porter, Jeremiah, Brownsville, Texas.
 Porter, Noah, New Haven, Ct.
 Porter, Samuel, Crete, Ill.
 Porter, Samuel F., Oriskany, N. Y.
 Porter, William, Beloit, Wis.
 Porter, William, Webster Groves, Mo.
 Post, A. H., North Ferrisburg, Vt.
 Post, Martin, Sterling, Ill.
 Post, Truman M., St. Louis, Mo.
 Potter, Daniel F., Topsham, Me.
 Potter, Edmund S., Greenfield, Mass.
 Potter, William, Garrettsville, O.
 Potwin, Lemuel S., Hudson, O.
 Potwin, Thomas S., Amherst, Mass.
 Powell, Edward P., St. Louis, Mo.
 Powell, Isaac P., East Canaan, Ct.
 Powell, James, Newburyport, Mass.
 Powell, John J., Rio Vista, Cal.
 Powell, John N., Plymouth, Wis.
 Powell, Rees, Columbus, O.
 Powers, Dennis, Rindge, N. H.
 Powers, Henry, Brooklyn, N. Y.
 Powers, Philander O., A. B. C. F. M., Central Turkey.
 Powis, Henry D., Quebec, Que.
 Pratt, Almon B., Bond, Ky.
 Pratt, Andrew T., A. B. C. F. M., Western Turkey.
 Pratt, Charles H., Bayfield, Wis.
 Pratt, Edward H., East Woodstock, Ct.
 Pratt, Francis G., Middleboro', Mass.
 Pratt, George A., Millbury, Mass.
 Pratt, George H., Harvard, Mass.
 Pratt, Horace, Plainfield, Vt.
 Pratt, J. Loring, Strong, Me.
 Pratt, Lewellyn, North Adams, Mass.
 Pratt, Miner G., Andover, Mass.
 Pratt, Parsons S., Dorset, Vt.
 Pratt, Theodore C., Tilton, N. H.
 Prentiss, Norman A., La Salle, Ill.
 Price, John, Nortonville, Cal.
 Prince, Newell A., New Haven, Ct.
 Pritchard, David E., Rome, N. Y.
 Prudden, George P., New Haven, Ct.
 Pugh, John W., Poitaville, Pa.
 Pugh, Thomas, Fremont, Neb.
 Fuller, Thomas, Hamilton, Ont.
 Pullen, Henry, Leon, Wis.
 Pulsifer, Daniel, Danbury, N. H.
 Punclard, George, Boston, Mass.
 Purkis, G., Waverille, Que.
 Putnam, Austin, New Haven, Ct.
 Putnam, George A., Millbury, Mass.
 Putnam, Hiram B., West Concord, N. H.
 Putnam, Rufus A., Pembroke, N. H.

, Prospect, Ct.
 t, Hardland, Wis.
 H., New Bedford, Mass.
 nard L., La Crosse, Wis.
 anville, Que.
 1 A., South Boston, Mass.
 1 A., South Seabrook, N. H.
 1 H., Oldtown, Me.
 rd E., Fairfield, Ct.
 mea, Washington, D. C.
 el G. W., Glastonbury, Ct.
 thy E., West Charleston, Vt.
 ene J., Swanton, Vt.
 in N., Lowell, O.
 rge R., Webster City, Io.
 son, Woonsocket, R. I.
 nas R., Albany, N. Y.
 red C., New Haven, Ct.
 ward N., Middleville, Mich.
 orge C., A. B. C. F. M., *Eastern*

A., Springfield, Mass.
 A., Marshall, Mich.
 les, East Arlington, Vt.
 ck A., East Taunton, Mass.
 J., Breckville, O.
 A, Columbus, N.-b.
 uskegon, Mich.
 W., New Orleans, La.
 C., South Dennis, Mass.
 Emporia, Kan.
 alsbury, Ct.
 as M., Bowmanville, Ont.
 min J., Westport, Ct.
 Muscatine, Io.
 llam T., North Haven, Ct.
 B., Danvers Centre, Mass.
 V., Philadelphia, Pa.
 J., Council Bluffs, Io.
 Royalston, Mass.
 B., West Lebanon, N. H.
 tin, Franconstown, N. H.
 rles H., Madison, Wis.
 1 L., Big Rock, Ill.
 llam M., Princeton, Wis.
 ibert M., Lawrence, Kan.
 yrus, Plymouth, N. H.
 Warren, Easton, Mass.
 lias H., Westfield, Mass.
 ibert B., Cumberland Centre,

enry, Gilend, Me.
 enry J., Lincoln, Mass.
 artin L., Sturbridge, Mass.
 rroll, New York, N. Y.
 athaniel, Rockport, Mass.
 illiam T., Kelloggsville, O.
 omas T., West Taunton, Mass.
 H., Stoddard, N. H.
 1 H., Tamworth, N. H.
 L., Santee Agency, Neb.
 C., Rutherford Park, N. J.
 1 B., Muscatine, Io.
 1 A. B. C. F. M., *South Africa*.
 W., Manchester, Ct.
 st, Buckingham, Io.
 1 P., Council Bluffs, Io.
 1 A., Auburndale, Mass.
 s A., Berkley, Mass.
 s G., Kansas City, Mo.
 Tremont, Ill.
 s, Hemen, N. Y.
 as E., Keene, N. H.
 um B., Sandusky, N. Y.
 n A., Wilmington, Mass.
 , Greenland, N. H.
 S., Scituate, Mass.
 , Burford, Ont.

Robinson, Harvey P., Highland, Kan.
 Robinson, Henry, Guilford, Ct.
 Robinson, William A., Homer, N. Y.
 Rochester, John, Jefferson, Ia.
 Rockwell, Samuel, New Britain, Ct.
 Rockwood, George A., Rensselaer Falls,
 N. Y.
 Rockwood, L. Burton, Boston, Mass.
 Rockwood, Samuel L., No. Weymouth, Mass.
 Rodgers, Levi, Claremont, N. H.
 Rodman, Daniel S., Montclair, N. J.
 Roe, Alvah D., Afton, Minn.
 Rogan, Daniel H., Newton, Io.
 Rogers, Enoch E., Macon, Ga.
 Rogers, Henry M., Mittineaque, Mass.
 Rogers, John, Derby, Vt.
 Rogers, J., Stanstead, Que.
 Rogers, J. A. R., Berea, Ky.
 Rogers, Leonard, Linn, Wis.
 Rogers, S. W., L. Pelgneur, La.
 Rood, David, A. B. C. F. M., *South Africa*.
 Rood, Heman, Hanover, N. H.
 Rood, Thomas H., Westfield, Mass.
 Root, Augustine, Belchertown, Mass.
 Root, David, Philadelphia, Pa.
 Root, Edward W., Batavia, Ill.
 Root, James P., Perry Centre, N. Y.
 Root, Marvin, Lanark, Ill.
 Ropes, William L., Andover, Mass.
 Rosboro, S. R., Woodland, Cal.
 Rose, Henry T., Lombard, Ill.
 Rose, William F., Crystal Lake, Ill.
 Rose, William W., Pittsfield, Ill.
 Rose, A. Hastings, Springfield, O.
 Ross, John A., Marion, Io.
 Ross, O. A., Lockeford, Cal.
 Rositter, George R., Marietta, O.
 Rositter, S. B., Elizabethport, N. J.
 Rounce, Joseph S., Wellsville, Mo.
 Rouse, Thomas H., San Mateo, Cal.
 Rowe, Aaron, Corpus Christi, Tex.
 Rowell, Joseph, San Francisco, Cal.
 Rowland, Lyman S., Saratoga, N. Y.
 Rowland, Samuel, West Spring Creek, Pa.
 Rowley, George B., Norfolk, N. Y.
 Rowley, Milton, Eddyville, Io.
 Rowley, R. C., Blandinsville, Ill.
 Roy, Joseph E., Chicago, Ill.
 Royce, L. R., Elkhart, Ind.
 Ruddock, Charles A., Munnsville, N. Y.
 Runnels, Moses T., Sanbrinton, N. H.
 Russell, Ezekiel, East Randolph, Mass.
 Russell, Frank, Brooklyn, N. Y.
 Russell, Henry A., Colebrook, Ct.
 Russell, Orlando, Dana, Mass.
 Russell, William, North Ridgeville, O.
 Russell, William, Washington, D. C.
 Russell, William P., Memphis, Mich.
 Rusted, Henry F., Sudbury, Vt.
 Ryder, William H., Oberlin, O.
 Rybolt, J. C., Dallas City, Ill.
 Sabin, Joel G., Rockton, Ill.
 Sabin, Lewis, Templeton, Mass.
 Safford, George B., Burlington, Vt.
 Sallenbach, Henry, Lansing Ridge, Io.
 Salmon, Edward I., Beloit, Wis.
 Salmon, John, Warwick, Ont.
 Salter, Charles C., Duluth, Minn.
 Salter, William, Burlington, Io.
 Samson, Amos J., St. Albans, Vt.
 Samuel, Robert, West Cummington, Mass.
 Sanborn, Benjamin T., Elliot, Mo.
 Sanborne, George E., Hartford, Ct.
 Sanders, Asa W., Metamora, O.
 Sanders, Clarendon M., Waukegan, Ill.
 Sanderson, Alonzo, Goodrich, Mich.
 Sanderson, Henry H., Charlestown, N. H.
 Sanderson, John G., Rugby, Ont.

- Sands, John D., Belmont, Io.
 Sanford, Baalls, East Bridgewater, Mass.
 Sanford, David, Medway, Mass.
 Sanford, Elias B., Northfield, Ct.
 Sanford, Enoch, Raynham, Mass.
 Sanford, William H., Worcester, Mass.
 Sargent, Frank D., Brookline, N. H.
 Sargent, George W., Menasha, Wis.
 Sargent, Roger M., Godfrey, Ill.
 Savage, Daniel F., East Charlemonth, Mass.
 Savage, George S. F., Chicago, Ill.
 Savage, John, Walker, Mich.
 Savage, John W., Dover, N. H.
 Savage, Minot J., Hannibal, Mo.
 Savage, William H., Jacksonville, Ill.
 Savage, William T., Franklin, N. H.
 Sawin, Theophilus P., Revere, Mass.
 Sawin, T. Parsons, Racine, Wis.
 Sawtell, Eli N., Saratoga Springs, N. Y.
 Sawyer, Daniel, Hopkinton, N. H.
 Sawyer, Leicester J., Neosho Falls, Kan.
 Sawyer, Rufus M., Anamosa, Io.
 Scales, Jacob, Plainfield, N. H.
 Schaeffer, Josiah G., Whitehall, Mich.
 Schaeffler, Frederick A., Brookfield, Mass.
 Schaeffler, Henry A., A. B. C. F. M., *Euro-
pean Turkey*.
 Scheerer, John, La Grange, Mo.
 Scheuerle, G., Elgin, Io.
 Schlosser, George, Paxton, Ill.
 Schneider, Jacob, Muscatine, Io.
 Schwarz, P. A., Greenfield, Mass.
 Scotford, John, Neosho Falls, Kan.
 Scott, Charles, Cepachet, R. I.
 Scott, George R. W., Newport, N. H.
 Scott, John, Dudley, N. C.
 Scott, Nelson, East Granville, Mass.
 Seoville, Samuel, Norwich, N. Y.
 Sudder, Everts, Great Barrington, Mass.
 Sudder, Henry M., Brooklyn, N. Y.
 Sabury, Edwin, Berlin, Vt.
 Segrave, James C., East Marshfield, Mass.
 Seale, Richard T., Theford, Vt.
 Seaton, Charles M., Colchester, Vt.
 Saver, William R., Sedalia, Mo.
 Seecombe, Charles, Fracestow, N. H.
 Seley, Raymond H., Haverhill, Mass.
 Selye, Julius H., Amherst, Mass.
 Selye, Samuel T., Easthampton, Mass.
 Sagar, S. Willard, Gloucester, Mass.
 Selden, Calvin, Aurora, Ill.
 Sessions, Alexander J., Brookline, Mass.
 Sessions, Joseph W., Westminster, Ct.
 Sessions, Samuel, St. John's, Mich.
 Severance, J. H., Madison, O.
 Severance, Milton L., Orwell, Vt.
 Sewall, David B., Fryeburg, Me.
 Sewall, John C., Brunswick, Me.
 Sewall, Jotham B., Brunswick, Me.
 Sewall, Robert, Stoughton, Wis.
 Sewall, William, Norwich, Vt.
 Sewall, William S., St. Albans, Me.
 Seward, Edwin D., Laclède, Mo.
 Seymour, B. N., Hayward, Cal.
 Seymour, Charles N., Brooklyn, Ct.
 Seymour, Henry, East Hawley, Mass.
 Shafer, A. S., Oberlin, O.
 Shannon, Oscar J., Burnett, Wis.
 Shapleigh, Horace S., South Egremont,
 Mass.
 Sharpe, Andrew, Twinsburgh, O.
 Sharts, D. W., Aurora, O.
 Shattuck, Amos F., Worcester, Vt.
 Shattuck, Calvin B., Lowell, Kan.
 Shaw, Edwin W., Ithaca, Mich.
 Shaw, Ezra D., Sumner Hill, N. Y.
 Shaw, Horatio W., White Cloud, Kan.
 Shaw, Luther, Tallmadge, O.
 Shay, John H., Warsaw, Ill.
 Shedd, Charles, Wasioja, Minn.
 Sheldon, Charles B., Excelsior, Minn.
 Sheldon, Nathan W., Dover, Me.
 Sheldon, Stewart, Yankton, Dak.
 Shepard, Thomas, Bristol, R. I.
 Shepley, David, Providence, R. I.
 Sherrill, A. F., Omaha, Neb.
 Sherrill, Edwin J., Eaton, Que.
 Sherrill, Franklin G., California, Mo.
 Sherrill, Samuel B., Bellevue, O.
 Sherwin, John C., Menomonee, Wis.
 Shipperd, Fayette, Oberlin, O.
 Shipperd, Jacob B., Chicago, Ill.
 Shipman, Thomas L., Jewett City, Ct.
 Shorey, H. Allen, Camden, Me.
 Shurtleff, Daniel, Fayetteville, Vt.
 Sikes, Lewis K., Vienna, Kan.
 Silaby, J., Selma, Ala.
 Sim, Alexander, Franklin, Que.
 Skeele, John P., Hatfield, Mass.
 Skinner, Alfred L., Bucksport, Me.
 Skinner, Thomas N., Milford, Neb.
 Sleeper, William T., Caribou, Me.
 Small, Uriah W., Howard Springs, ~~_____~~
 Tenn.
 Smart, William S., Albany, N. Y.
 Smith, Andrew J., North Boothbay, Me. —
 Smith, Asa B., Rocky Hill, Ct.
 Smith, Asa D., Hanover, N. H.
 Smith, Azro A., Iraaburg, Vt.
 Smith, Bezaleel, West Hartford, Vt.
 Smith, Burrill A., East Hampton, Ct.
 Smith, Carlos, Akron, O.
 Smith, Charles, Andover, Mass.
 Smith, Charles B., Cohasset, Mass.
 Smith, Charles S., Montpelier, Vt.
 Smith, Eben, Middlebury, Vt.
 Smith, Edward A., Chester Depot, Mass.
 Smith, Edward G., Mattapoisett, Mass.
 Smith, Edward P., Brooklyn, N. Y.
 Smith, Edwin, Barre, Mass.
 Smith, Eli G., Morrison, Ill.
 Smith, E. Goodrich, Washington, D. C.
 Smith, Elijah P., Danville, Io.
 Smith, F. P., North Wolfborough, N. H.
 Smith, George, Big Rock, Io.
 Smith, George, Lyndeborough, N. H.
 Smith, George M., Lenox, Mass.
 Smith, George N., Northport, Mich.
 Smith, Henry B., Newtown, Ct.
 Smith, Ira H., Topeka, Kan.
 Smith, Irem W., Tolland, Mass.
 Smith, Isaac B., Sother, Kan.
 Smith, Isaiah P., Berlin, Mass.
 Smith, James A., Unionville, Ct.
 Smith, James M., Monona, Io.
 Smith, James W., A. B. C. F. M., *Sandwich
 Islands*.
 Smith, J. M., Windsor, Que.
 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, Hinds, Charlestown, O.
 Smith, Joseph, Minot, 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, Thomas S., A. B. C. F. M., *Ceylon*.
 Smith, Wilder, Hartford, Ct.
 Smith, William A., Morris, Ill.
 Smith, William J., Aiden, Io.
 Smith, William S., West Newton, Mass.

William W., Pine Grove, Ont.
 bert C., Andover, Mass.
 P. Newman, Bangor, Me.
 loyd, Andersonville, Geo.
 iam W., Rushford, Minn.
 lomon, Wroxbeter, Ont.
 on, Millers' Place, L. I.
 jamin G., A. B. C. F. M., *Micro-*

jamin P., North Yarmouth, Me.
 nk H., Lawrence, Kan.
 well R., Wilmot, Wis.
 J. E., Oskaloosa, Io.
 B. Bayard, Montville, Ct.
 , W. C., Newport, Vt.
 Charles M., St. Johnsbury, Vt.
 Robert, Hartford, Vt.
 h, Benjamin, Wells, Me.
 h, Edward, Cresco, Io.
 h, Francis, Portland, Me.
 George B., Dover, N. H.
 Samuel J., Newburyport, Mass.
 George, Alstead Centre, N. H.
 Levi, A. B. C. F. M., *Ceylon*.
 Lysander T., Broad Brook, Ct.
 William, Hanover, N. H.
 William A., A. B. C. F. M., *West-*

tey.
 rles V., Pittsfield, Mass.
 iam, Cottage Hill, Io.
 Levi P., Portland, Mich.
 udson G., Nashua, Io.
 harles C., Grandville, Mich.
 nge H., Vermontville, Mich.
 verett W., Fitchburg, Mass.
 uel, East Hartford, Ct.
 mon, Ithaca, Wis.
 mund, Centreville, Mass.
 ury T., Fairhaven, Ct.
 I. O., Maysville, Mo.
 harles A., A. B. C. F. M., *North*

George F., South Weymouth, Mass.
 obert P., Greenville, Ct.
 Charles C., A. M. A., Kingston,

ard C., Waseca, Minn.
 anson, Shelby, Mich.
 amuel N., Georgetown, Ct.
 enjamin, Lovell, Me.
 use G. D., Clearwater, Minn.
 elah H., Epping, N. H.
 illiam A., Amherst, Mass.
 harles E., Adams, Mass.
 dilan C., Springfield, Mass.
 n, Middlebury, Vt.
 eph, Middlebury, Vt.
 lfrd, Westminster, Vt.
 ahal A., Peoria, Ill.
 cero C., Crown Point, N. Y.
 enry A., No. Bridgewater, Mass.
 enry M., Kansas City, Mo.
 remlah D., Beloit, Wis.
 oody A., Cohasset, Mass.
 John R., Eaton Rapids, Mich.
 illiam C., Seneca, Kan.
 und R., Manchester, Io.
 enry A., Minneapolis, Minn.
 James P., Byron, Ill.
 Judson B., Centrebroke, Ct.
 illiam, Boscobel, Wis.
 rew L., San Francisco, Cal.
 ., Loudon, N. H.
 ard P., Underhill, Vt.
 rge, Troy, Vt.
 ey M., Rochester, N. H.
 es U., Danby, Vt.
 1 F., Montpelier, Vt.

Stone, Levi H., Castleton, Vt.
 Stone, Richard C., Bunker Hill, Ill.
 Stone, Rollin S., Brooklyn, N. Y.
 Stone, Timothy D. P., Hanover, Mass.
 Storer, Henry G., Oakhill, Me.
 Storrs, 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., Hubbardston, Mass.
 Stowell, Abijah, Peterham, Mass.
 Strassenburg, George, Madrid, N. Y.
 Stratton, Royal B., Worcester, Mass.
 Stratton, S. Fay, Wyandot, Ill.
 Street, George E., Exeter, N. H.
 Street, Owen, Lowell, Mass.
 Streeter, Sereno W., Austinburg, O.
 Strickland, Micah W., Prentissvale, Pa.
 Strieby, Michael E., Newark, N. J.
 Strong, Charles, Angola, N. Y.
 Strong, David A., Coleraine, Mass.
 Strong, Edward, Pittsfield, Mass.
 Strong, Elmathan E., Waltham, Mass.
 Strong, Guy C., Grand Rapids, Mich.
 Strong, J. H., Soquel, Cal.
 Strong, James W., Northfield, Minn.
 Strong, John C., Leech Lake, Minn.
 Strong, John J., Talladega, Ala.
 Strong, Josiah, Cheyenne, Wyo.
 Strong, Stephen C., South 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., Machias, Me.
 Sturtevant, Julian M., Jacksonville, Ill.
 Sturtevant, Julian M., Jr., Ottawa, Ill.
 Sturtevant, William H., West Tisbury, Mass.
 Sumner, Charles B., Monson, Mass.
 Swallow, Joseph E., South Canaan, Ct.
 Sweetser, Seth, Worcester, Mass.
 Swift, Alfred B., Enosburg, Vt.
 Swift, Aurelius S., Pittsfield, Vt.
 Swift, Ellphalet Y., Denmark, Io.
 Swift, H. B., Bloomfield, Ind.
 Sylvester, Charles S., Feeding-Hills, Mass.
 Sykes, Simeon, Pleasant River, N. S.
 Tade, Ewing O., Chattanooga, Tenn.
 Talbot, Benjamin, Council Bluffs, Io.
 Talcott, Daulel S., Bangor, Me.
 Tallman, Thomas, Thompson, Ct.
 Tappan, Benjamin, Norridgewock, Me.
 Tappan, Charles L., Brighton, Ill.
 Tappan, Daniel D., Lewiston, Me.
 Tappan, Samuel S., Providence, R. I.
 Tarbox, Increase N., West Newton, Mass.
 Tatlock, John, Pittsfield, Mass.
 Taylor, Chauncey, Algona, Io.
 Taylor, E. D., Claridon, O.
 Taylor, Edward, Binghamton, N. Y.
 Taylor, James B., Groton, Ct.
 Taylor, James F., Saugatuck, Mich.
 Taylor, Jeremiah, Elmwood, R. I.
 Taylor, John C., Groton, N. Y.
 Taylor, J. G., Augusta, Wis.
 Taylor, John L., Andover, Mass.
 Taylor, John P., Middletown, Ct.
 Taylor, Lathrop, Farmington, Ill.
 Taylor, Nelson, Lockport, La.
 Teel, William H., Woodside, N. J.
 Teele, Albert K., Milton, Mass.
 Teele, Edwin, Florenceville, Io.
 Teller, Henry W., Essex, Ct.
 Teller, Daniel W., Ridgefield, Ct.
 Temple, Charles, Otsego, Mich.
 Temple, Josiah H., Framingham, Mass.
 Tenney, Charles, Chester, N. H.

- Tenney, Edward P., Braintree, Mass.
 Tenney, Francis V., Saugus Centre, Mass.
 Tenney, Henry M., Winona, Minn.
 Tenney, Leonard, Barre, Vt.
 Tenney, Samuel G., Springfield, Vt.
 Tenney, Sewall, Ellsworth, Me.
 Tenney, Thomas, Plymouth, Io.
 Tenney, William A., Astoria, Or.
 Terry, Calvin, Haverhill, N. H.
 Terry, Cassius M., New Bedford, Mass.
 Terry, James P., South Weymouth, Mass.
 Tewksbury, George A., Plymouth, Mass.
 Tewksbury, George F., Gorham, N. H.
 Thain, Alexander R., Turner, Ill.
 Thacher, George, Iowa City, Io.
 Thacher, Isalah C., Wareham, Mass.
 Thayer, Carmel C., A. B. C. F. M., *Central Turkey.*
 Thayer, David H., East Windsor, Ct.
 Thayer, Henry O., Woolwich, Me.
 Thayer, J. Henry, Andover, Mass.
 Thayer, Peter B., Garland, Me.
 Thayer, Thacher, Newport, R. I.
 Thayer, William M., Franklin, Mass.
 Thayer, William W., St. Johnsbury, Vt.
 Thomas, C. B., Peru, Ill.
 Thomas, D. D., Ebensburg, Pa.
 Thomas, David, Oskaloosa Junction, Io.
 Thomas, Hugh E., Pittsburg, Pa.
 Thomas, John G., Ebensburg, Pa.
 Thomas, John M., Ironton, O.
 Thomas, Ozro A., Albany, Kan.
 Thomas, R. D., Shenandoah, Pa.
 Thomas, Richard P., Springfield, O.
 Thomas, T. C., North Fairfield, O.
 Thomas, William, Arvonla, Kan.
 Thome, Arthur M., Memphis, Mo.
 Thome, James A., Chattanooga, Tenn.
 Thompson, Augustus C., Boston Highlands, Mass.
 Thompson, Charles W., Danville, Vt.
 Thompson, George, Leeland, Mich.
 Thompson, George W., Stratham, N. H.
 Thompson, John, South Abington, Mass.
 Thompson, John, Brainerd, *Jamaica.*
 Thompson, John C., Paddy's Run, O.
 Thompson, Joseph P., New York City.
 Thompson, Leander, North Woburn, Mass.
 Thompson, Nathan, Boulder, Col. Ter.
 Thompson, Owen C., Port Hope, Mich.
 Thompson, R. M., Newport, Ky.
 Thompson, Samuel H., Osseo, Wis.
 Thompson, Thomas W., A. B. C. F. M., *North China.*
 Thompson, William, Hartford, Ct.
 Thompson, William A., Reading, Mass.
 Thompson, William B., Acton, Me.
 Thornton, James B., Oakhill, Me.
 Thrall, Homer, Litchfield, O.
 Thurston, John R., Whitinsville, Mass.
 Thurston, Philander, Sudbury, Mass.
 Thurston, Richard B., Stamford, Ct.
 Thurston, Stephen, Searsport, Me.
 Thurston, T. G., Grass Valley, Cal.
 Thwing, Edward F., Portland, Me.
 Thyng, John H., West Brattleboro, Vt.
 Tilden, Lucius L., Washington, D. C.
 Tillotson, George J., Central Village, Ct.
 Timlow, Heman R., Walpole, Mass.
 Tingley, Edwin S., Brownfield, Me.
 Tingley, Marshall, Blair, Neb.
 Titcomb, Philip, Plympton, Mass.
 Titcomb, Stephen, Farmington, Me.
 Titus, Eugene H., Farmington, N. H.
 Tobey, Alvan, Wakefield, N. H.
 Tobey, J. C., Centre Harbor, N. H.
 Todd, David, Providence, Ill.
 Todd, James D., Winnebago City, Minn.
 Todd, John, Pittsfield, Mass.
 Todd, John, Tabor, Io.
 Todd, John E., New Haven, Ct.
 Todd, William, Madara, Kan.
 Tolman, George B., Brookfield, Vt.
 Tolman, Richard, Hampton, Va.
 Tolman, Samuel H., Reading, Mass.
 Tomlinson, J. L., Simsbury, Ct.
 Tompkins, James, St. Anthony, Minn.
 Tompkins, William B., Wrentham, Mass.
 Tongue, Isaac, Jefferson City, Ia.
 Toothaker, Horace, New Sharon, Me.
 Topliff, Stephen, Cromwell, Ct.
 Torrey, Charles C., Charlotte, Vt.
 Torrey, Charles W., Collamer, O.
 Torrey, Henry A. P., Burlington, Vt.
 Torrey, Joseph, Hardwick, Vt.
 Towle, Charles A., Sandwich, Ill.
 Towle, J. Augustus, Astabula, O.
 Towler, Thomas, Northville, Mich.
 Tracy, Caleb B., Wilmot, N. H.
 Tracy, Hiram A., Sutton, Mass.
 Tracy, Ira, Bloomington, Wis.
 Tracy, Joseph, Beverly, Mass.
 Traak, George, Fitchburg, Mass.
 Trask, John L. R., Holyoke, Mass.
 Treat, Charles R., Marlborough, Mass.
 Treat, Selah B., Boston, Mass.
 Trumbull, H. Clay, Hartford, Ct.
 Tuck, Jeremy W., Jewett City, Ct.
 Tucker, Ebenezer, Tongaloo, Miss.
 Tucker, Joshua T., Chicopee Falls, Mass.
 Tucker, Mark, Wethersfield, Ct.
 Tucker, William J., Manchester, N. H.
 Tufts, James, Monson, Mass.
 Tunnell, Robert M., Independence, Kan.
 Tupper, Henry M., Griggsville, Ill.
 Tupper, Martyn, Waverly, Ill.
 Turbitt, Joan, New York.
 Turner, Asa, Oskaloosa, Io.
 Turner, Edwin B., Hannibal, Mo.
 Turner, John, St. Louis, Mo.
 Turner, Josiah W., Waverly, Mass.
 Turner, William W., Hartford, Ct.
 Tutill, Edward B., Concord, Ill.
 Tutill, George M., West 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., East Cleveland, O.
 Twitchell, Royal, Kingston, Minn.
 Tyler, Amory H., Monson, Me.
 Tyler, Charles M., Chicago, Ill.
 Tyler, John E., Vineland, N. J.
 Tyler, Josiah, A. B. C. F. M., *South Africa.*
 Tyler, William, Auburndale, Mass.
 Tyler, William S., Amherst, Mass.
 Tyson, Ira C., Bedford, N. H.
 Underwood, Almon, Irvington, N. J.
 Underwood, Henry B., Hillsboro' Bridge, N. H.
 Underwood, Joseph, East Burke, Vt.
 Underwood, Rufus S., East Hartford, Ct.
 Unsworth, Joseph, Georgetown, Ont.
 Upham, Thomas C., Kennebunkport, Me.
 Upton, Henry, New Preston, Ct.
 Upton, John R., Milford, Io.
 Utley, Samuel, Concord, N. H.
 Valli, Henry M., Portland, Me.
 Valli, William K., Packardville, Mass.
 Valentine, Peter, Mt. Sterling, Wis.
 Van Antwerp, John, Cauandaigua, Mich.
 Van Auken, Helmas H., New Baltimore, Mich.
 Van Dyke, Samuel A., Centralia, Kan.
 Van Horne, M., Springfield, Mass.

- en, Charles, Beverly, Mass.
 ner, James M., Muscotah, Kan.
 stian F., Decorah, Io.
 O. B., A. M. A., Chesterfield, Ja.
 Robert G., Hartford, Ct.
 ames, Frodonia, Mich.
 hu, Tontogany, O.
 James, New Milford, Ill.
 ohn A., Winchester, Mass.
 umuel H., Harlem, N. Y.
 T. J., Champaign, Ill.
 Louis B., North Weymouth, Mass.
 ba H., South Meriden, Ct.
 es G., Providence, R. I.
 Jonathan, Oswego, Ill.
 th, Thomas A., Shoboygan Falls,
 ht, G. W., Chippewa Falls, Wis.
 ram H., Lacona, N. Y.
 l, William, Harmar, O.
 M. M., Elkader, Io.
 Jeremiah W., Ripon, Wis.
 vi F., Beardstown, Ill.
 Daniel W., East Boston, Mass.
 nry A., Stonington, Ct.
 lace, Wallingford, Vt.
 dward, Burlington, Ill.
 lkanah, Forest Grove, Or.
 eorge F., Little Compton, R. I.
 eorge L., New Haven, Ct.
 eorge W., Chagrin Falls, O.
 eorace D., Bridgewater, Mass.
 ames B., Benzonia, Mich.
 ames B. R., Hartford, Ct.
 ownsend, Gosh-n, Mass.
 illiam, A. B. C. F. M., Gaboon.
 illiam, Alderly, Wis.
 Cyrus W., Manchester, N. H.
 atterson W., Rochester Mills, Ill.
 rl J., Grafton, Vt.
 mes W., Lakeville, Mass.
 Wilson, Jr., Laconia, N. H.
 eph, Yannton, Dak. Ter.
 illiam H., Independent, New York
 Putney, Gretna, La.
 Aaron, Amherst, Mass.
 Lyman, Rockford, Io.
 Oliver, Boston, Mass.
 lny F., Aledo, Ill.
 Warren W., Norfolk, N. Y.
 Alpha, Roscoe, Ill.
 l. Vallette, Granville, Ill.
 rael P., Newton Centre, Mass.
 James H., San Francisco, Cal.
 e Roy, Pentwater, Mich.
 Waters, Three Oaks, Mich.
 William, Gorham, Me.
 William H., St. Louis, Mo.
 l, Asahel C., Syracuse, N. Y.
 l, George, Constantinople.
 l, George T., A. B. C. F. M.,
 t.
 illiam P., St. Clair, Mich.
 l, Alfred T., Kensington, Ct.
 l, James H., Pewaukee, Wis.
 l, Thomas T., Monroe, Ct.
 l, William A., Cameron, Mo.
 tis B., Benzonia, Mich.
 lbert, Lawrence, Mass.
 Charles C., Hinsdale, N. H.
 Charles P., Cowansville, Que.
 yrus L., Okala, Ill.
 ohn P., Leverett, Mass.
 Thomas, Wilmington, N. Y.
 mes, Union Grove, Wis.
 man S., Barnet, Vt.
 Waugh, D. Darwin, Wauscon, O.
 Webb, Edwin B., Boston, Mass.
 Webb, Wilson D., Rosendale, Wis.
 Webber, Edwin E., Durant, Io.
 Webber, George N., Middlebury, Vt.
 Webster, John C., Wheaton, Ill.
 Webster, Robert M., Grand Rapids, Wis.
 Weidman, Peter, Waverly, Io.
 Weir, John K., Leavenworth, Kan.
 Welch, Moses C., Mansfield, Ct.
 Weld, William M., Marine Mills, Minn.
 Weller, James, Maine, N. Y.
 Wellman, Joshua W., Newton, Mass.
 Wells, Ashbel S., Fairfield, Io.
 Wells, G. H., Moss Run, O.
 Wells, George H., Montreal, Que.
 Wells, George W., Marietta, O.
 Wells, James, Dedham, Me.
 Wells, John H., Kingston, R. I.
 Wells, Milton, Beaver Dam, Wis.
 Wells, Moses H., Lower Waterford, Vt.
 Wells, Noah H., Peekskill, N. Y.
 Wells, Rufus P., Southampton, Mass.
 Wells, Spencer R., A. B. C. F. M., *Western
 India.*
 Wentz, H. A., Bloomer, Wis.
 West, James W., Onarga, Ill.
 Westfield, William, Jr., Morrisania, N. Y.
 Westervelt, William, Penfield, O.
 Weston, Henry O., No. Bennington, Vt.
 Wetherby, Charles, Nashua, N. H.
 Wheaton, Levi, Beloit, Wis.
 Wheeler, C. W., East Cleveland, O.
 Wheeler, Charles H., Malta, Ill.
 Wheeler, Crosby H., A. B. C. F. M., *Eastern
 Turkey.*
 Wheeler, Frederick, Chicago, Ill.
 Wheeler, John E., Gardner, Mass.
 Wheeler, Joseph, Albion, Ont.
 Wheeler, Orville G., South Hero, Vt.
 Wheelock, Edwin, Cambridge, Vt.
 Wheelock, Rufus A., Mott's Corner, N. Y.
 Wheelwright, John B., South Paris, Me.
 Whipple, George, 59 Roads at., N. York City.
 White, George H., Sharon, Vt.
 White, Isaac C., Newmarket, N. H.
 White, James C., Chicago, Ill.
 White, James S., Marshall, Mich.
 White, John, Grinnell, Io.
 White, John W., Boonsboro', Io.
 White, Lorenzo J., Ripon, Wis.
 White, Lyman, Pembroke, N. H.
 White, Orin W., Rockport, O.
 White, Orlando H., New Haven, Ct.
 White, Samuel J., Walton, N. Y.
 Whitehead, M. S., Indianapolis, Ind.
 Whitehill, John, Attleborough, Mass.
 Whiting, Edward P., Bowenville, Ill.
 Whiting, Lyman, Janeville, Wis.
 Whitman, Alphonso L., Tiverton, R. I.
 Whitman, Jacob, Cornwalls, N. S.
 Whitman, John S., Williamstown, Mass.
 Whitmore, Alfred A., Newton, Io.
 Whitney, Charles H., Harwich, Mass.
 Whitney, Henry M., Beloit, Wis.
 Whitney, Joel F., A. B. C. F. M., *Micronesia.*
 Whitney, John (Mass.).
 Whiton, James M., Lynn, Mass.
 Whittemore, Williams H., Brooklyn, N. Y.
 Whittier, Charles, Dennysville, Me.
 Whittlesey, Eliphalet, Washington, D. C.
 Whittlesey, Joseph, Berlin, Ct.
 Whittlesey, Martin K., Alton, Ill.
 Whittlesey, William, New Haven, Ct.
 Wickham, Joseph D., Manchester, Vt.
 Wicks, E. G., West Warren, Mass.
 Wickson, Arthur, Toronto, Ont.
 Wight, Daniel, Natick, Mass.

- Wilcox, Aaher H., Preston, Ct.
 Wilcox, Philo B., Bluehill, Me.
 Wild, Asel W., Greensboro', 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., West Meriden, Ct.
 Wilkes, Henry, Montreal, Que.
 Wilkinson, Reed, Fairfield, Io.
 Willard, Andrew J., Burlington, Vt.
 Willard, Henry, Plainview, Minn.
 Willard, James L., Westville, Ct.
 Willard, John, Derby, Ct.
 Willard, Samuel G., Colchester, Ct.
 Willcox, G. Buckingham, Jersey City, N. J.
 Willcox, William H., Reading, Mass.
 Willes, John T., Eureka, Cal.
 Willey, Charles, Swanzey, N. H.
 Willey, Isaac, Pembroke, N. H.
 Willey, Samuel H., Santa Cruz, Cal.
 Williams, Benjamin H., Nelson, N. Y.
 Williams, Charles H., Boston, Mass.
 Williams, Edwin E., Warsaw, N. Y.
 Williams, Edwin M., Fairbault, Minn.
 Williams, Edwin S., Andover, Mass.
 Williams, E. F., Chicago, Ill.
 Williams, Francis, Chaplin, Ct.
 Williams, Francis F., Ct.
 Williams, Frederick W., Black Rock, Ct.
 Williams, George, Grass Lake, Mich.
 Williams, George W., West Hartford, Mo.
 Williams, Horace R., Almont, Mich.
 Williams, Hugh R., Plainfield, N. Y.
 Williams, Isaac, New Orleans, La.
 Williams, John, Pomeroy, O.
 Williams, John, West Bangor, Pa.
 Williams, John K., Bradford, Vt.
 Williams, John M., Waupun, Wis.
 Williams, L., Olyphant, Pa.
 Williams, L. S., Glenwood, Io.
 Williams, Mark A. B. C. F. M., *North China*.
 Williams, Moseley H., Portland, Me.
 Williams, Nathan W., Providence, R. I.
 Williams, Richard J., Shullsburg, Wis.
 Williams, R. G., Castleton, Vt.
 Williams, R. G., Cincinnati, O.
 Williams, Stephen, Clarendon, Vt.
 Williams, Thomas, Providence, R. I.
 Williams, W. B., Fayette, Io.
 Williams, William, Sheffield, N. B.
 Williams, William D., Deerfield, N. Y.
 Williams, Wolcott B., Charlotte, Mich.
 Williston, M. L., Flushing, L. I.
 Wilson, Edwin P., Bridgton, Me.
 Wilson, Gowen C., Windsor, Ct.
 Wilson, John G., Dover, Mass.
 Wilson, Levi B., Atchison, Kan.
 Wilson, Levin, Cynthia, Ind.
 Wilson, Lewis, Petersburg, Ind.
 Wilson, S. B., A. M. A., Providence, *Jamaica*.
 Wilson, Thomas, Stoughton, Mass.
 Winans, Isaac, Freedom, O.
 Winch, Caleb M., Corinth, Vt.
 Winchester, Warren W., Bridport, Vt.
 Windsor, John H., Grafton, Mass.
 Windsor, John W., Keosauqua, Io.
 Windsor, William, Sycamore, Ill.
 Wines, O. Maurice, Hartford, Ct.
 Winslow, Horace, Willimantic, Ct.
 Winslow, Lyman W., Hydeville, Cal.
 Winsor, Richard, A. B. C. F. M., *Western India*.
 Winter, Alphaeus, Middlefield, Ct.
 Wirt, David, Fort Dodge, Io.
 Wiswall, Luther, Windham, Me.
 Withington, Leonard, Newburyport, Mass.
 Wolcott, John M., Cheshire, Ct.
 Wolcott, Samuel, Cleveland, O.
 Wolfen, Ludwig, Fergus Falls, Minn.
 Wood, Abel S., Kokomo, Ind.
 Wood, Charles W., Campello, Mass.
 Wood, Francis, Barrington, R. I.
 Wood, Franklin P., Acton, Mass.
 Wood, George I., Ellington, Ct.
 Wood, Horace, Gileum, N. H.
 Wood, John, Brantford, Ont.
 Wood, John, Wellesley, Mass.
 Wood, Will C., Wenham, Mass.
 Wood, W. A. B. C. F. M., *Amednigger*.
 Woodbridge, Jonathan E., Auburndale, ~~Mass.~~
 Woodbury, Frank P., Rockford, Ill.
 Woodbury, Samuel, Freetown, Mass.
 Woodbury, Webster, Skowhegan, Me.
 Woodcock, Harry E., Tonganoxie, Kan.
 Woodhull, John A., New Preston, Ct.
 Woodhull, Richard, Bangor, Me.
 Woodman, J. M., Chico, Cal.
 Woodmansee, William, Hart, Mich.
 Woodruff, Henry C., New Hartford, Ct.
 Woodward, John H., Milton, Vt.
 Woodworth, Charles L., Boston, Mass.
 Woodworth, Henry D., Rehoboth, Mass.
 Woodworth, Horace B., Cheshire City, Io.
 Woodworth, William W., Grinnell, Io.
 Woolley, Joseph J., Pawtucket, B. I.
 Woolsey, Theodore D., New Haven, Ct.
 Worcester, Isaac R., Auburndale, Mass.
 Worcester, John H., Burlington, Vt.
 Worrell, Benjamin F., Ontario, Ill.
 Wright, A. A., Berea, Ky.
 Wright, Abiel H., Portland, Me.
 Wright, Albert O., New Lisbon, Wis.
 Wright, Chauncey D., Avoca, Io.
 Wright, C. E., Norwalk, O.
 Wright, Ephraim M., East Hampton, Mass.
 Wright, George F., Bakersfield, Vt.
 Wright, J., Tabor, Io.
 Wright, John E. M., Upton, Mass.
 Wright, Samuel G., Burlington, Kan.
 Wright, Walter E. C., Philadelphia, Pa.
 Wright, William B., Boston, Mass.
 Wright, William S., Glastonbury, Ct.
 Wyckoff, Alfonso D., Chebanse, Ill.
 Wyckoff, James D., Roseville, Ill.
 Wyckoff, J. L. R., North Woodbury, Ct.
 Wylie, A. McElroy, New York City.
 Yeomans, Nathaniel T., Bristol, N. Y.
 Young, Albert A., Sharon, Wis.
 Young, John K., Hopkinton, N. H.
 Young, Samuel, Chippewa Street, N. Y.
 Youngs, Christopher, Upper Aquebogue, N. Y.

THE NATIONAL AND STATE ORGANIZATIONS OF THE CHURCHES.

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

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

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

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

ALABAMA: See GEORGIA.

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

Officers: Rev. James H. Warren, San Francisco, Registrar and Treasurer; Rev. William C. Pond, Statistical Secretary. (Rev. George Moar, D.D., Moderator; Rev. W. L. Jones, Benilda, Scribe; Rev. D. B. Gray, Oakland, Assistant Scribe.)*

Session of 1872: San Francisco, Wednesday, October 10 (9?), at 10 o'clock, A.M.

COLORADO CONFERENCE OF CONGREGATIONAL CHURCHES.— Organized March 18, 1868.

Officers: Rev. Nathan Thompson, Boulder, Clerk.

Sessions: "First Tuesday in May and November"

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

Officers: Rev. William H. Moore, Berlin, Registrar, Statistical Secretary and Treasurer. (Rev. Davis S. Brainerd, Old Lyme, Moderator; Rev. William J. Jennings, Coventry, Scribe; Rev. Henry G. Marshall, Avon, Assistant Scribe)

Session of 1872: New London, Tuesday, June 18, at 11 o'clock, A.M.

GENERAL CONFERENCE OF.— Organized November 12, 1867.

Officers: Rev. William H. Moore, Berlin, Registrar and Statistical Secretary; Franklin B. Dexter, New Haven, Annalist of the Churches. (Roger Averill, Danbury, and Charles Benedict, Waterbury, Moderators; Rev. Theodore J. Holmes, Scribe; David C. Camp, Hartford, and Rev. Leavitt H. Hallock, Berlin, Assistant Scribes; Wells Southworth, New Haven, Auditor; Rev. Constans L. Goodell, New Britain, Chairman of Standing Committee.)

Session of 1872: Tuesday, November 5; place to be decided by Standing Committee.

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

No report further.

DISTRICT OF COLUMBIA: in NEW JERSEY CONFERENCE.

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

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

Session of 1872: Atlanta, Geo., "second Wednesday of October."

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

Officers: Rev. Martin K. Whittlesey, Alton, Register and Corresponding Secretary. (Charles G. Hammond, Chicago, Moderator; Rev. J. M. Sturtevant, Jr., Ottawa, Scribe; Rev. E. N. Packard, Evanston, Assistant Scribe.)

Session of 1872: Springfield, "fourth Wednesday in May," at 7½ o'clock, P.M.

* Names in parenthesis are those of officers of the sessions of 1871 only. All others are those of persons holding office for a term of years.

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

Officers: Rev. Nathaniel A. Hyde, Indianapolis, Secretary. (Rev. L. R. Royce, Elkhart, Moderator; Rev. D. J. Baldwin, Kokomo, Scribe.)

Session of 1872: Fort Wayne, Thursday, June 6, at 7½ o'clock, P.M.

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

Officers: Rev. Joshua M. Chamberlain, Grinnell, Register. (Hon. J. B. Grinnell, Grinnell, Moderator; T. O. Douglas, Osage, Scribe; John Meyer, Newton, Assistant Scribe.)

Session of 1872: Sioux City, "first Wednesday after the fourth Wednesday of May," May 29, at 7½ o'clock P.M.

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

Officers: Rev. George A. Beckwith, Neodesha, Stated Clerk and Treasurer; Rev. Richard Corley, Lawrence, Statistical Clerk. (Hon. S. M. Adams, Leavenworth, Moderator; Rev. H. E. Woodcock, Tonganoxie, Clerk; Rev. J. Copeland, Augusta, and Rev. F. T. Ingham, Olathe, Assistant Clerks.)

Session of 1872: Fort Scott, date not given in the minutes, but probably "second Wednesday of May," at 8 o'clock, P.M.

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

No report.

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

Officers: Rev. Jacob A. Norrager, New Orleans, Moderator; Rev. Myron W. Reed, New Orleans, Corresponding Secretary; Rev. Stephen W. Rogers, New Iberia, Scribe, and Statistical Secretary.

Session of 1872: New Orleans, "second Thursday of January," at . . . o'clock.

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

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

Session of 1872: Skowhegan, Tuesday, June 25, at 9 o'clock, A.M.

MARYLAND: IN NEW JERSEY CONFERENCE.

MASSACHUSETTS, GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF. — Organized June 29, 1833, as a ministerial body; including also Conferences of Churches, June 16, 1853, by union of the ASSOCIATION and GENERAL CONFERENCE (which was organized September 12, 1860).

Officers: Rev. Alonzo H. Quint, D.D., New Bedford, Secretary; Rev. James P. Kimball, Hydeenville, Registrar; S. T. Farwell, 15 Cornhill, Boston, Treasurer. (Rev. Joshua W. Wellman, D.D., Newton, Moderator; Rev. Edward S. Atwood, Salem, Assistant Registrar.)

Session of 1872: Pittsfield, "third Tuesday of June," at 4 o'clock, P.M.

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

Officers: Rev. Philo R. Hurd, Eaton Rapids, Secretary and Treasurer. (Rev. William Platt, Uren, Moderator; Rev. Warren F. Day, Galeburg, Scribe; Rev. George Williams, Somerset, Assistant Scribe.)

Session of 1872: Detroit, "third Wednesday in May," at 7½ o'clock, P.M.

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

Officers: Rev. Americus Fuller, Rochester, Corresponding Secretary; Rev. Henry A. Atkinson, Minneapolis, Recording Secretary and Treasurer; Rev. Richard Hall, St. Paul, Statistical Secretary. (Rev. James W. Strong, Northfield, Moderator.)

Session of 1872: Lake City, "Second Thursday of October," at 7 o'clock, P.M.

MISSISSIPPI: See LOUISIANA.

MISSOURI, GENERAL CONGREGATIONAL CONFERENCE OF. — Organized October 27, 1866.

Officers: Rev. Edwin B. Turner, Hannibal, Secretary and Treasurer. (Col. J. T. K. Hayward, Hannibal, Moderator; Rev. Franklin W. Adams, Assistant Secretary.)

Session of 1872: Macon, Wednesday, October 16, at 7½ o'clock, P.M.

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

Officers: Rev. James B. Chase, Jr., Fremont, Stated Clerk and Treasurer. (Rev. Amos Dresser, Linwood, Moderator.)

Session of 1872: Omaha, date not given in the minutes, but probably "Second Thursday in June," at 8 o'clock, P.M.

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

Officers: Rev. Franklin D. Ayer, Concord, Secretary; Rev. Henry S. Huntington, Warner, Statistical Secretary and Treasurer; Rev. George Dustan, Peterborough, Secretary of Sabbath Schools. (Rev. Charles A. Downs, Lebanon, Moderator; Rev. G. R. W. Scott, Newport, Scribe; Rev. Albert B. Peabody, Stratham, Assistant Scribe.)

Session of 1872: Bristol, Tuesday, August 27, at 10 o'clock, A.M.

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

Officers: Rev. George E. Adams, D.D., Orange, Moderator; Rev. Walter E. C. Wright, Philadelphia, Secretary; Rev. George B. Bacon, Orange, Treasurer.

Session of 1872: Philadelphia, Pa., Tuesday, October 29, at 7½ o'clock, P.M.

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

Officers: Rev. Edward Taylor, Binghamton, Secretary; Rev. L. Smith Hobart, New York, Statistical Secretary; Rev. A. B. Beard, Syracuse, Treasurer. (Rev. L. Smith Hobart, New York, Moderator; Rev. James Deane, Westmoreland, Scribe; Rev. Charles L. Mitchell, Little Valley, Assistant Scribe.)

Session of 1872: Rochester, Tuesday, October 15, at 3 o'clock, P.M.

NORTH CAROLINA.—No organization.

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

Officers: Rev. A. Hastings Ross, Springfield, Register, Statistical Secretary and Treasurer. (Rev. Hiram C. Haydn, Painesville, Moderator; Rev. Justin E. Twitchell, East Cleveland, Scribe; Rev. J. H. Jenkins, Coolville, Assistant Scribe.)

Session of 1872: Marietta, "second Tuesday of June," at 7 o'clock, P.M.

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

Officers: Rev. W. R. Butcher, Albany, Registrar. (Rev. S. H. Marsh, D.D., Forest Grove, Moderator; Rev. W. R. Joyall, East Portland, Clerk.)

Session of 1872: Portland, "third Thursday in June," at 9 o'clock, A.M. (?)

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 on the second Tuesday in February, at Mercer, Mercer Co., A. B. Ross, Rockdale, Register.—The WELSH ASSOCIATION has become two;—the WELSH ASSOCIATION OF EASTERN PENNSYLVANIA, Rev. E. B. Evans, Hyde Park, Moderator; Rev. D. A. Evans, Audenried, Scribe; and the WESTERN ASSOCIATES OF PENNSYLVANIA, organized at Johnstown, October 23, 1871, Rev. H. E. Thomas, Pittsburg, President; Rev. T. R. Jones, Ebensburg, Vice President; Rev. D. R. Davies, Brady's Bend, Secretary; Ewan Davies, Pittsburg, Assistant Secretary; J. R. Davies, Johnstown, Treasurer; next annual meeting at Brady's Bend, October, 1872.—The Congregational churches of Central Pennsylvania hold a QUARTERLY CONFERENCE; Rev. E. R. Lewis, Pottsville, Permanent Secretary.

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

Officers: Rev. Edward O. Bartlett, Providence, Stated Secretary; Alfred Rickard, Providence, Treasurer. (Rev. James H. Lyon, Central Falls, Moderator; Rev. James P. Lane Bristol, Scribe; S. L. Adams, Central Falls, Assistant Scribe.)

Session of 1872: Peacedale, Tuesday, June 11, at 10 o'clock, A.M.

SOUTH CAROLINA.—No organization.

TENNESSEE: See GEORGIA.

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

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

Session of 1872: Corpus Christi, "first Thursday of October."

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

Officers: Rev. Joseph Chandler, West Brattleboro', Register; Rev. Joseph Wick, Corresponding Secretary; Rev. William S. Hazen, Northfield, Sec Schools. (Rev. Aldace Walker, D.D., Wallingford, Moderator; Rev. Jos Island Pond, Scribe.)

Session of 1872: Brattleboro', Tuesday, June 13, at 10 o'clock, A.M.

VIRGINIA: in NEW JERSEY CONFERENCE.

WASHINGTON TERRITORY. — No organization.

WISCONSIN. — No distinct Congregational organization. The churches at TERLAN AND CONGREGATIONAL CONVENTION OF WISCONSIN. — Organized 1840.

Officers: Rev. Charles W. Camp, Waukesha, Stated Clerk and Treasurer; Montague, Oconomowoc, Permanent and Statistical Clerk. (Rev. Joseph Moderator; Rev. J. F. Dudley, Eau Claire, Temporary Clerk.)

Session of 1872: Whitewater, time left to the permanent officers; hither WYOMING. — No organization.

ONTARIO AND QUEBEC, CONGREGATIONAL UNION OF. — Organized 1853.

Officers: Rev. G. Cornish, Montreal, Chairman; Rev. Edward Ebbs, C Rev. E. Barker, Fergus, Ont., Statistical Secretary.

Session of 1872: Montreal, Wednesday, June 5, at 7½ o'clock, A.M.

NOVA SCOTIA AND NEW BRUNSWICK, CONGREGATIONAL UNION OF. — (

Officers: Rev. S. G. Dodd, St. John, N. B., Chairman; James Woodrow Secretary-Treasurer; Rev. R. K. Black, Milton, N. S., Missionary Secre

Session of 1872: Keewick Ridge, Thursday evening, September 6 (5?).

ORDER OF MEETINGS IN 1872.

Louisiana, etc.,	Thursday, January 11.	Oregon,	Thu
Pennsylvania, West'n,	February.	Maine,	Tue
Colorado,	Tuesday, May 7.	New Hampshire,	Tue
Kansas,	Wednesday, May 8.	No. rco. and N. B.	Th
Michigan,	Wednesday, May 15.	Wisconsin,	(T
Illinois,	Wednesday, May 22.	California,	W
Iowa,	Wednesday, May 29.	Georgia, etc.,	W
Ontario and Quebec,	Wednesday, June 5.	Minnesota,	T
Indiana,	Thursday, June 6.	New York,	T
Rhode Island,	Tuesday, June 11.	Missouri,	'
Ohio,	Tuesday, June 11.	New Jersey,	'
Nebraska,	Thursday, June 13.	Pennsylvania, Welsh,	'
Connecticut Assoc'n.,	Tuesday, June 18.	Connecticut conf'ce.,	'
Vermont,	Tuesday, June 18.	Dakota,	'
Massachusetts,	Tuesday, June 18.	Kentucky, etc.,	'

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Parsons Cooker



James W. Linn

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SOLE No. LIV.

APRIL, 1872.

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PARSONS COOKE.

THE benefactors of our race should not be forgotten. Among those who are justly entitled to this distinction, none occupy a higher place than men who have assisted in the discovery of religious truth, and have been able and successful in its maintenance. The highest interests of mankind, for time and for eternity, depend in no small degree on a knowledge of what the truth is, and on a cordial acceptance of it. Error, whatever shape it may assume, and however plausible or pleasing, can do no man any real good. It can only deceive and mislead, perhaps to one's eternal undoing. But religious truth, when clearly understood, and heartily embraced, involves, as a legitimate consequence, the salvation of the immortal soul. Considerations of this nature have led to the preparation of the ensuing sketch. We propose to speak of an eminent and fearless champion of the Truth.

Parsons Cooke, D. D., was born in Hadley, Massachusetts, February 18, 1800. He was the son of Solomon Cooke, and descendant of Capt. Haron Cooke, who was conspicuous among the early settlers of that vicinity.

He graduated at Williams College in 1822. After leaving college he found it necessary, for the extinguishment of some debts contracted in obtaining his education, to engage for a time in the work of teaching, as principal of Westfield acad-

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emy. He then returned to Williamstown to study divinity with that eminent theologian and prince of preachers, the Rev. Edward Dorr Griffin, then president of the college there. This eminent divine is well remembered by the writer, and by many others, as an able and bold expounder of the Christian revelation. To him it was owing, more than to any other man, that the long captivity of the church was turned in the metropolis of this State. The clearness and power of Dr. Griffin's eloquence was doubtless a reason which impelled Mr. Cooke to place himself under his tuition. He did not undervalue the advantages enjoyed in theological schools, but supposed them overbalanced by the teaching of one who has scarcely, if ever, been equalled among uninspired men in the powerful and clear exhibition of divine truth. It is not too much to say, that without being a servile imitator, Mr. Cooke was a worthy follower of the great American divine. He had not quite completed his theological course, when he was engaged to preach in Ware village, late in the summer of 1825.

The town of Ware is in the eastern part of Hampshire county, Massachusetts, having Greenwich and Hardwick on the north, Brookfield on the east, Palmer on the south, and Belchertown on the west. It remained unsettled many years after the adjoining towns were occupied, the soil being so hard and rough that it was considered unfit for cultivation. So little value was placed on the land, that nearly the whole township was sold by the company to whom it was originally granted, for two coppers the acre. Now, it is one of the most flourishing towns in that part of the State. The population arose, from less than one thousand in 1810, to three thousand three hundred and seventy-four in 1865. Ware river, a large and powerful stream, having its source in the western part of Worcester county, passes through the eastern part of Ware, and affords very valuable water privileges. The advantages it presents for extensive manufactures, the shrewd capitalists of Boston were not slow to discover. A large manufacturing company, with a capital of five hundred and twenty-five thousand dollars, mostly obtained in Boston, was organized in 1822. A cotton and a woollen factory were soon built, and a considerable population collected from various parts of the country.

No provision, however, was made for religious instruction. There was a school-house, but no house, — no arrangement of any sort, — for public worship. There was preaching occasionally in the school-house when a minister happened along. There was a Congregational church about two miles distant, to which the old settlers, who were few in number, resorted on the Lord's day. But the factory people, who greatly outnumbered them, did not go to meeting anywhere. They spent the Sabbath in strolling over the woods and pastures, and in questionable amusements, regardless of higher interests.

There was in Ware village at this time a young man of exemplary piety, whose name was Thomas Thwing. He was a cabinet-maker by trade, and came to the village to work at that or some other business, in April, 1824. He had only a common school education, but he longed to be useful in some way to his dying fellow-men. His heart had long mourned over the miseries of a world lying in darkness and sin. Some time previous he had a strong desire to go out as a teacher and a lay missionary among our western Indians; but the way did not seem to be open. He had lived in Boston ten years before; had attended on Dr. Griffin's preaching at Park Street, and had become deeply impressed with the truth as there set forth. The good providence of God so ordered it, in May, 1825, that Dr. Griffin, on his way to attend the anniversaries in Boston, stopped in Ware over night. Mr. Thwing, learning that his former pastor was in the place, called to see him. After some pleasant conversation, the doctor, understanding the moral destitution of the village, said to Mr. Thwing, "You wanted to go on a foreign mission, but the Lord hedged up your way. *This* is missionary ground. Now let us see what you will do *here*."

This suggestion deeply impressed the mind of the pious mechanic, and he soon acted in accordance with it. He saw around him an irreligious population, perishing without the gospel. He prayed for divine guidance, and obtained it. He went round and conversed with his neighbors about having religious meetings on the Sabbath. At his suggestion, a society was formed to procure and to support preaching. This society was made up from all denominations having representatives in

the place. A committee to procure preaching was formed, consisting of three members. Mr. Thwing was one ; Mr. Thomas A. Dexter, a Unitarian, agent of one of the factories, and Deacon Metcalf, a Baptist, were the others.

This method of operation, as might be supposed, did not work well, and did not last long. The decision was soon made to have orthodox preaching only, with the exception of four weeks. Mr. Thwing, in behalf of the committee, applied to Dr. Griffin, and near the end of summer, he sent them Mr. Parsons Cooke. Mr. Cooke, after preaching in Ware Village four Sabbaths, was engaged for three months.

One Sabbath only of this engagement had passed when he was seized with a severe illness, which brought him to the borders of the grave. This was in September, 1825. The prospect for a time seemed very dark. Mr. Thwing, who then and ever after loved him with all the tenderness of a brother, waited on him with great assiduity. One night, while watching at his bedside, the stillness of midnight was broken by the voice of the apparently-dying man, who, with trembling lips and tearful eyes, repeated from Watts' version of the fifty-first psalm, the following lines :—

“ Show pity, Lord, O Lord, forgive !
Let a repenting rebel live,” etc.

After going through with two stanzas, and two lines in the third, he paused for some time, and then proceeded,—

“ Here, on my heart, the burden lies,” etc.,

continuing at intervals till he had repeated the words,—

“ And if my soul were sent to hell,
Thy righteous law approves it well.”

Again he paused, as if in deep thought ; and at length, with intense emotion, added the remaining stanza, —

“ Yet save a trembling sinner, Lord,
Whose hope, still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair.”

His faithful attendant, Mr. Thwing, then inquired if he found that "sweet promise," that "sure support." He looked up, and, with a countenance beaming with heavenly radiance, answered, "Oh, yes!"¹

In subsequent life, Mr. Cooke often spoke of the solemn impressions he received during this long and severe sickness, and of the great spiritual advantage he derived from it. We cannot doubt that the earnestness with which he afterwards insisted on the great doctrines of the Bible, received at this time a new and controlling impulse. He had himself been on the borders of eternity, and he knew from his own experience that there is no hope for the sinner but in the mere mercy of God through a crucified Redeemer. He rose from what was apparently a dying bed to preach with great fervor and boldness what it most concerns dying men to know.

It was not till the February following that he was able to resume his ministerial duties. Before the completion of his engagement, measures were taken to form a church in Ware village, and to settle him as the minister. A church was organized April 12, 1826, consisting of twelve males and the same number of females. The covenant adopted was that of the churches in the Brookfield Association, and was drawn up by the Rev. Zephaniah Swift Moore, the first president of Amherst College. Of the new church, Mr. Cooke was ordained the first pastor, June 21, 1826, the sermon being preached by his future father-in-law, the Rev. John Woodbridge, D. D., of Hadley. The exercises were held in the vacant story of a new factory building; and the meetings were in the same place until a meeting-house was erected, which was before that year closed. In less than two months after his ordination, a glorious revival of religion commenced, which continued nearly four years. In a little more than five years, he gathered into that church two

¹ I had this touching incident from the lips of Deacon Thwing himself, after the death of Dr. Cooke, and while intending to write this memoir. This excellent man was, with two others, chosen a deacon of the new church in Ware Village, June 8, 1826. He passed the latter part of his life, twenty-seven years or more, beginning in 1837, as a city missionary in Boston. He was eminently spiritual and devoted to the cause of Christ. He died a few years ago. His son, Rev. Edward Payson Thwing (H. C., 1855, Andover Theol. Sem., 1858), has been a pastor in Portland, and in Quincy, and is now in Westbrook, Me.

hundred members by profession, and eighty by letter. That church, from such small beginnings, soon became one of the largest and most efficient churches in the Brookfield Association. As reported in the Minutes of 1871, it contained ninety-five males and two hundred and nineteen female members; total, three hundred and fourteen.

The rapid increase and lasting efficiency of this church resulted, through the divine blessing, from the thorough doctrinal instruction given by Mr. Cooke. The congregation were trained under his ministry to an intelligent acceptance of a sound and thorough system of gospel truth. In a factory village, the population is largely of a floating character, coming and going all the while. This church had a committee to look after absent members, and also to watch, in some degree, over professors of religion residing in the place, still being members of other churches, and to notify those churches of any ascertained delinquency. If all our churches would do the same, it might be well for all concerned.

Mr. Cooke was greatly esteemed by his people in Ware, and his memory, after a lapse of more than forty years, is still held in high honor.

Since writing the foregoing, the compiler has received from a gentleman in Boston, who knew Mr. Cooke at Ware, a letter fully confirming what has been said. He is a gentleman of the highest respectability, well known both in the religious and the commercial world, and his name, if given here, would afford an ample guarantee for the truth of what he says, which is as follows:—

“ I knew Mr. Parsons Cooke intimately, and he was very far from being an ordinary man. In the first place, he was an honest and a true man, and in the next place, he was an able man. In moral courage he had few equals; what he thought to be right and his duty, he dared to do. He was more unselfish than many, and did not calculate, as many would have done, how an engagement in controversy would affect his personal interests. His senior brethren put him forward in his attacks upon Unitarians, a party which at that time had politi-

cal and State matters, appointments to office and the like, pretty much under their own control.

“ He was a different man from what he was taken to be by persons who did not know him well. While he was decided in his doctrinal views, — and some would call him rigid, — he was one of the kindest-hearted men in the world. He attached strongly to himself those who knew him well. His talents and his personal character gave him great power, and enabled him at Ware to build up one of the most intelligent churches and one of the best societies I have ever known.

“ At the time he was settled in Ware, his society was composed of all sorts of *isms* and denominations, and it required a strong mind to mould the discordant elements into the beautiful form they afterwards assumed. The Universalist and the Unitarian elements in the society were pretty strong. He preached what he believed to be the truth without consulting the inclinations of his hearers, and the result was, many of the young men who had been inclined to Universalism became active, working members of his church. From the time of his settlement in 1826, to 1832, there was a revival state in the church and society.

“ Some might suppose that the peculiar views of Mr. Cooke must of necessity hinder a work of the Spirit of God. Such, however, was not the effect. . . . Out of discordant and unlike materials he, by the simple preaching of the gospel, and what some would call doctrinal preaching, built up a united and intelligent church. He implanted principles which are bearing fruit this very day. The Lord blessed his preaching to the salvation of many souls. His ministry at Ware was eminently a success. The doctrines preached by Mr. Cooke make first-rate *underpinning stones* for churches. They did not differ from those used by Paul and the other apostles.

“ I am glad you are preparing a sketch of Mr. Cooke. It should have been done years ago.”

The second year of Mr. Cooke's pastorate at Ware had not expired, when he was brought prominently before the whole religious community as a champion for the truth. In common with others who held the doctrines of the Puritan fathers, he

had marked the stealthy advance of Unitarianism, and the undue influence acquired by its abettors in our civil no less than in our religious concerns. Mr. Cooke was not a man to fold his arms and sit down quietly while such an evil was spreading over the land. He therefore preached a sermon to his people on the day of the Annual Fast, April 3, 1828, on the last clause of Rom. xiii. 1: "The powers that be are ordained of God." Starting from the position that in this country the people are the source of political power, and that if there are abuses of power the people must apply the remedy, he proceeded to show that in this Commonwealth there were gross abuses of political power; that the political influence of the State was employed to promote the interests of a small sect, embracing at the utmost not more than one-fourth part of the citizens; that the three departments of government — executive, legislative, and judicial — had been for many years controlled by individuals of this sect, who had employed this power to promote Unitarianism and to discountenance Orthodoxy.

This sermon was printed, with the suggestive title — "Unitarianism an Exclusive System," and was extensively circulated. It immediately produced a ferment in the body politic. It set men to thinking upon this matter; it made them look around to see if the facts warranted the conclusions here drawn. An answer was attempted in the *Christian Examiner* for July and August, which, however, did not appear till November. The answer was anonymous, but the author was understood to be the *Honorable* Isaac Parker, chief justice of the supreme judicial court of Massachusetts. It was he who pronounced the decision of that court in the celebrated Dedham case, eight years before, a decision founded on the veriest sophistry, and which took from the churches of Massachusetts the right, enjoyed from the first settlement of the country, of controlling their own property. It was probably this circumstance which induced this high civil functionary to commit the indecorum of appearing now before the world as a religious partisan. His answer to Mr. Cooke, of whom he spoke in tones of indecent contempt, as "a young man," "an inexperienced subaltern," and the like, was quite unsatisfactory; the real question in dispute was artfully evaded, and there was a plentiful use of intem-

perate language and of groundless insinuations. To the Orthodox, as a body, he attributed seditious aims, and the design of overthrowing our civil institutions, without alleging a particle of proof.

To this undignified performance Mr. Cooke replied in a calm, temperate, yet earnest manner. After briefly answering Judge Parker's insidious charges against the Orthodox, he proceeded to make good the positions assumed in his Fast Sermon. He produced various instances where the political power of the State, in the hands of Unitarians, had been used in the interest of that sect, and to the prejudice of Orthodoxy; where charters had been refused, where civil rights had been invaded, where gross injustice and partiality had been practised by Unitarian legislatures and magistrates, for the evident purpose of giving undue influence to the self-styled "liberal party." The dishonorable artifices and unfair management resorted to by this party were exposed in terms severe indeed, but warranted by the facts of the case. Mr. Cooke's vindication of his sermon was generally regarded as triumphant, and no rejoinder was attempted. The facts, indeed, were notorious; they could no more be gainsaid than the overthrow of Napoleon at Waterloo.

During his ministry of nearly nine years in Ware, Mr. Cooke gathered three hundred and fifty members into the church. He was dismissed April 13, 1835, and was succeeded by Rev. Cyrus Yale, a native of Lee, Mass., a graduate of Williams, of the class of 1811, a man of sterling character, whose ministry in Ware, however, terminated in August, 1837. Mr. Yale had, before coming to Ware, been nineteen years the pastor of Dr. Griffin's old church in New Hartford, Connecticut, and on leaving Ware was re-settled over the same church.

Mr. Cooke, on leaving Ware, accepted a call from Portsmouth, N. H. The call was to a church which had been formed about six years before, and in that time had dismissed two able pastors, Rev. Jared B. Waterbury and Rev. Joseph H. Towne. It was an off-shoot from the First Church, which from 1815 to 1835, was favored with the ministry of the Rev. Israel Warburton Putnam. The old church was full, and it was hoped that

the new church would not only hold its own, but would increase by additions from the Unitarian Society. This hope was signally disappointed. The ecclesiastical relations of the Portsmouth people were at that time singularly stable. The places made vacant in the old society were not filled; the members of the Unitarian Society would not abandon their young, able, kind-hearted and accomplished pastor, Rev. Andrew Preston Peabody, and the new society did not grow. The enterprise proved an entire failure; no power of man could avert the catastrophe. The new society was soon after disbanded, and re-united with the old.

Rev. Dr. Peabody, just mentioned, now Preacher to the University at Cambridge, and Plummer Professor of Christian Morals, thus conveys to the writer his impressions of Mr. Cooke during his short pastorate at Portsmouth.

“I knew him well, and saw a great deal of him. My wife’s relatives lived in a house adjacent to his in the same block, and were indebted to him for neighborly attentions and kindnesses, which won their most grateful regard. His intercourse with his brother ministers was always kind and genial, and though his fame as an unsparing controversialist preceded him, nothing that he said or did in Portsmouth would have led to the supposition that he ever was or could be severe, or even strenuous, as an antagonist. From what I saw of him at that time, I should have characterized him as a strong, clear-headed, independent man, rather inclined to pet his own individualities; kind-hearted, without being social in the common acceptation of that term; with keen wit, which on provocation would readily become sarcasm; with genuine humor pervading all that he said, and even his manners in society, yet with an underlying gravity and depth of feeling and purpose. I often heard him preach on Sunday evenings, and on one occasion he delivered an address in my church. His delivery was monotonous, with a certain weight and dignity about it, but without grace, and with none of the traits of a popular orator. His sermons were written with masterly ability, with great precision of thought and style, with evidently the most solemn conviction of the truths he uttered, yet without any of the rhetoric of strong feeling.”

Dr. Peabody refers to the peculiar difficulties of the new society, and adds, — “His ministry in Portsmouth was a failure, and it would have been a failure whatever he had been. Yet could it have been a success I think that he was not the man for it. . . . If anything could be done for the new society it would have been by social gatherings, pastoral visitation, and extra-pulpit agencies, for all which Dr. Cooke seemed to have an unaptness; I should think, even, a dislike. His own parish consisted mainly of persons who could not appreciate his ability as a preacher. A quite bitter hostility had sprung up between that and the parent society,¹ so that, of the many appreciative hearers he might have had in the latter, few ever came near him. His extra services were attended very largely by members of mine and other societies, who were not subjects for proselytism, though glad to be instructed and edified by a man of so marked ability. Had he been settled in the old church, I have no doubt that he would have had a successful ministry, and he would probably have remained there for life. His misfortune was in being associated with an enterprise already doomed. But while he accomplished so little, I think that he left with all who had any intercourse with or knowledge of him, the most pleasant memories, and we all felt that could he have stayed with us he would have been an honor and a blessing to our whole community.”

We have been the more willing to allow so much space to Dr. Peabody's letter, because, in addition to its very kind and generous spirit towards one who had been a thorn in the side of the Unitarian body, it reveals a prime element of ministerial success, which seems to have been wanting in Dr. Cooke, and, unhappily, has been wanting in many otherwise able and excellent ministers. There is a power in the social element, in making one's self personally attractive, in being able at once to become a pleasant and genial companion, in being able to talk on any subject, in being able to meet everybody on their own ground, for the lack of which no amount of ability in the pulpit can compensate. We have all known and felt the immense difference between the man who can mix in general society, who can make himself at home anywhere; who, with-

¹ Both of them professing to be orthodox. — J. A. V.

out lowering his own dignity, can descend to your level, and, while talking himself, can help you talk ; and the man, we will not say morose, but reserved and distant, and speechless except on his own favorite and, too often, hackneyed themes. Men of deep religious feeling may yet be frank and free and cheerful. Payson, Nettleton, the missionaries Stewart and Goodell, and other faithful ministers of Christ, could be fluent and free in conversation, could interest a mixed company, could enjoy a hearty laugh, without any derogation of ministerial usefulness, and even with much advantage to their sacred calling.

But to return. Dr. Cooke's ministry in Portsmouth was not only unsuccessful, but very short ; only six months, we are informed, from beginning to end. It was, we believe, the only failure in his whole life. But though disappointed here, a long and prosperous ministry was in reserve for him elsewhere. He preached his first sermon in Lynn, March 6, 1836, and was installed pastor of the First Church in that enterprising town, soon to become a city,¹ on the 4th day of May following.

The First Church at Lynn has had a remarkable history. It is one of our oldest churches, being the fifth in the colony of Massachusetts in the order of time. It is, indeed, the oldest church, now holding the doctrines of the first settlers, and remaining in the place of its origin. The early ministers, Whiting, Cobbet, and Shepard, especially the first two, *par nobile fratrum*, were men of sound religious character, inculcating the necessity of regeneration, and preaching Christ and him crucified as the only sure foundation for a sinner's hope. Their relations with their people, extending through a period of more than eighty years, were harmonious and happy. The results of their ministry were seen in the elevated Christian character of their people. The succeeding ministers, during nearly a hundred years, were of a different character. Their ministry was of a different spirit, and they taught a different set of doctrines. Their teaching was of the sort commonly known as Arminian. At first, the departure from the old paths was scarcely observed, and no note of alarm was sounded.

¹Lynn was incorporated as a city April 10, 1850.

"While men slept, the enemy came and sowed tares." But when the "great awakening" of 1741 extended to this place, it found in the minister, Mr. Henchman, a most decided and powerful opponent. The issue was most disastrous to the interests of vital religion. He found there, in 1720, when he commenced, a flourishing church and society. When he died, December, 1761, there were but eighteen male members of the church, two of whom were slaves. The church continued to dwindle in numbers, till, in 1791, only five male members were left and twenty-one females. The decline continued many years longer, till the church scarcely had even a name to live. During eleven years of Mr. Thacher's ministry, only one person was added to its communion. For ninety-eight years, 1720-1818, the pall of death hung over it. At the end of that period only two families in the church sustained family prayer. During many years later its life trembled in the balance, and several times the question was seriously debated whether it were not best to disband.

But God, in his wonder-working providence, had determined that the church should yet live. In March, 1818, a call was given by the church to Mr. Otis Rockwood, an Andover student. The parish were about equally divided. After several meetings it was voted, by only twenty-six out of fifty, to concur in the call of the church. Mr. Rockwood was ordained, July 1, 1818.

Mr. Rockwood was a man of thoroughly evangelical views, and of great excellence of character. He might have been settled as colleague with Dr. Morse at Charlestown, where everything would have been pleasant; but his own convictions of duty impelled him to throw himself into the gap at Lynn, and to sacrifice himself for the life of this struggling church. He was well aware of the difficulties to be encountered, and prepared in the strength of the Lord to meet them.

Mr. Rockwood preached plainly, frequently, and earnestly the doctrines of the cross, of which the people knew so little, yet hated so intensely. Opposition soon awoke, and all possible efforts were made to impede him in his work. Four months had not elapsed from the time of his settlement, when vigorous measures were taken to form a new society; at first

nominally Episcopal, but ending, three years after, in avowed Unitarianism. This secession so weakened Mr. Rockwood's society, that at a regular meeting, called for the purpose, it was seriously debated whether it were not best to break up and the general conviction was that this issue could not long be avoided. To prevent a disaster so unhappy, Mr. Rockwood relinquished one third part of his salary, which was only six hundred dollars in all, on condition that the society would make further effort to live; and by the blessing of God the society did live! This was the turning point in its history.

In 1831, the church shared in the great revival of that year and large additions were made to its number. But the great exertions which the pastor made in the revival, so impaired his health that he thought it necessary to ask a dismission which took place June 6, 1832.

Passing over the brief ministry of the scholarly and eloquent Peabody, its duration only two years and a half, a ministry cut short thus early by declining health, we come now to the settlement of Rev. Parsons Cooke, May 4, 1836. At that time the population of the town was increasing with a rapidity it had never before known, and the society was, in its external affairs, prosperous. The house of worship was found to be too small; none, not already supplied, could obtain pews; and the resolution was taken to build a larger house, — larger than any other in Essex county. The vote was unanimous; at least, no opposition was openly made. No serious difficulties were expected. It was a year of unprecedented commercial expansion. Fortunes were made in a day. The debt of the United States had just been paid off, and money was so abundant that people knew not what to do with it.

When the house was about half done, and it was too late to retreat, the commercial revulsion of 1837 occurred. For a time it seemed as if everybody must fail. Many of the members of the parish, on whom reliance was placed to carry the burden, were reduced to virtual poverty. The aggregate property of the whole society, leaving out a very few individuals was not sufficient to pay the debt contracted for the house. The expense of the building, based on estimates of the year

before when prices were high, rose vastly above all calculation. Few had the means of buying pews, and after the sale the society found a debt resting upon them of nearly twelve thousand dollars.

The full pressure of the burden was not felt till 1840, when it came to be realized that THE DEBT MUST BE PAID, — not only the interest, which, in addition to the other expenses, had been paid with great difficulty, but the principal also; or the society would go under. Mr. Cooke now felt that if this state of things continued he must leave. Not only so, — what a burning shame it would be for an orthodox society not to pay its debt, — to wrong its creditors out of many thousand dollars! How the enemy would triumph! The debt must be paid; yet it seemed utterly impossible.

Mr. Cooke, for the only time in his life when he meddled at all in parish matters, now took hold of the work of getting clear of the debt with his accustomed energy. He preached on the subject; he conversed with individuals. Every effort was made, so it seemed, that could be made, but the debt was removed only in part. In 1847, there still remained seven thousand five hundred dollars to be paid. Many were getting discouraged, feeling that the debt never could be paid. Mr. Cooke again came forward in a discourse one Friday evening, urging the immediate extinction of the debt, and promising to give more, in proportion to his means, than would be required of others. He asserted, at the risk of being called delirious, that the debt could be paid by voluntary effort. God crowned the almost hopeless endeavor with complete success. Necessity, absolute, dire necessity, compelled the effort; all took hold; and after eleven years of incessant struggle and suffering, the First Church and Society in Lynn was free from debt, and a vast tide of reproach and insult was turned away.

The effort cost much self-sacrifice, but it cemented the bonds of union between the members of the church and society, and between them and their pastor. There was not, and had not been, a ripple of discontent.

But while there was peace within, storm and tempest raged without. Indeed, storms came from different quarters. The injudicious efforts in behalf of the temperance cause known as

the Washingtonian movement, or drunkards reforming drunkards, began about 1840. This movement in Lynn was made the occasion of attempts to divide and distract the First Society. The insane fury of the "Comeouters" was directed especially against that society and its pastor. The Garrisonian abolitionists were determined to rule or ruin. The slang and coarse vituperation of newspapers, essentially infidel, was cast upon him without measure. One Saturday evening Mr. Cooke had a visit from a noted Comeouter, who demanded permission to address the congregation on the morrow, — his speech, of course, to supersede the sermon. Of course the request was denied. On the morrow the man was present in the meeting house, determined at all events to address the congregation, and actually commenced a speech. Repeatedly required to be silent, he refused, and was by four strong men carried out of doors. Claiming Lynn as especially their own ground, the Comeouters were greatly vexed and chagrined at this and similar failures, and both in their meetings and newspapers, vented the coarsest abuse of the minister and his flock. The purpose was avowed, and steadily pursued, to annihilate the First Church. But their violent dealing came down upon their own heads.

Mr. Cooke found in Lynn a great deal of hostility to what he deemed the essential features of the gospel; a great want of earnest, vital piety; and a great deal of infidelity, immorality, and of coarse, vulgar rowdyism. Accustomed to trace effects to their causes, he was led to inquire for the cause of the peculiar state of things around him. He was led to conclude that it was largely owing to a multitude of spurious conversions. A process had been going on for sixty years, which, as he supposed, had tended exceedingly to debauch the moral sentiments of the people. A system had been at work, which, by its peculiar and powerful machinery, had led many people to believe themselves converted, and fair candidates for heaven, when their subsequent lives proved, even to the satisfaction of the supposed converts themselves, that it was all a delusion. The consequence very naturally was, these persons, and many others also, were led to doubt, and at length to deny, that there is any such thing as regeneration. They had been through the whole operation, and found there was nothing in it. It

was only a momentary excitement of the passions, a strong gust of feeling, produced by loud and vehement appeals ; and when the occasion was past, they were in no better state than before. Denying the reality of what orthodox people call regeneration, they of course denied the corruption of man by nature, the special agency of the Holy Spirit, the purpose of God to save a part of mankind, and other kindred doctrines ; and were not long in reaching the conclusion that as there is no essential difference among mankind produced by divine grace, all are going to the same place, and all will eventually be saved.

Mr. Cooke felt it to be his duty to oppose, to the extent of his power, this pernicious system. It was, in his view, a very serious matter to have a large portion of the people divested of their faith in the gospel, and put beyond its influences. For nearly twenty years he had stood in perfect silence, watching the operations of the system, witnessing its baneful results, not knowing what was best for him to do. He found that letting the thing alone only increased its power. Silence on his part did no good, for other people were not silent. A cautious policy is not always wise. What more can our enemies ask, than that we should make no resistance ?

Mr. Cooke at length was convinced that as there is a time for silence, there is also a time to speak. He knew he should incur obloquy and reproach, but this made no difference with him. He expected to encounter a storm of opposition, but he was prepared to meet it. It was to him a most painful duty, but a duty still. He sought light and direction from above. He looked forward to a dying bed, and considered what he would then wish had been his course.

For publishing his "Centuries," he has been maligned and vilified as few other men have been. He acted in the fear of God, and with an earnest desire to save the souls of men from the dangers which he saw industriously spread in their way. Is it an offence to warn men of approaching danger ? Is wrong, when I see a man walking on a railroad track, and a train of cars hastening to tear him in pieces, to tell him that he must get out of the way ? Mr. Cooke did no more. As in the one case, so in the other ; the only question should be, Is the danger real ?

The facts were too plain, too notorious, to be denied. No real reply was ever made to his statements; no attempt to disprove his arguments; all that was assayed in answer was sheer misrepresentation and personal abuse.

After leaving Ware, the whole subject of Unitarian encroachment, and the threatening attitude assumed by the so-called "liberal party," bore with increasing weight upon the mind of Mr. Cooke. He saw other dangers, too, threatening the cause of vital religion. A controversy had arisen among the Orthodox themselves, in relation to that deeply interesting subject, REGENERATION. What is regeneration? What makes it necessary? How is it effected? Are there means of regeneration? if so, what is their influence? Has God any agency in this great work? if so, what and how much?

A theory had of late been advanced that in the affair of regeneration God exerts no direct, immediate influence on the human soul; and that the change is to be referred, for the most part, if not solely, to the action of second causes, operating according to established laws. The theory was well expressed by one of its most distinguished advocates, when he said, "If I were as eloquent as the Holy Ghost, I could convert sinners as well as he."

Not all the adherents of this theory would be willing to use this language; "some spake on this manner, and some on that manner"; but all were understood either to evade or to deny the doctrine of special grace.

It is not our purpose, at this late day, to revive a controversy so trying and painful at the time. We only wish to vindicate the memory of a dear, departed friend, who, as we believe, has been grossly misunderstood.

It was, we believe, an unquenchable zeal for the truth, and irrepressible love for the souls of men, which induced Mr. Cooke to assume in this case a polemic attitude. Silence is duty sometimes, but not always. We are told of a city in ancient times ruined by silence. There had been numerous alarms, caused by no real danger. The public authorities issued a decree that in future no alarm should be given.

length the enemy came, and, meeting no resistance, destroyed the city and all its inhabitants.

Dr. Cooke felt it his duty, at the juncture already referred to, to raise an alarm. There was no medium of communicating with the public which fully met his desires, and he determined to have a paper of his own.¹ He wished to speak, not to a select, narrow circle, through the monthly or quarterly review, but from week to week, directly to the people. It was a very bold undertaking, for any man having the charge of an important church, in a large town, to assume the risk of such an enterprise. But he thought that duty required it of him. The PURITAN was commenced at Lynn in 1840. The leading aim was religious ; but it was also to be a vehicle of interesting information, and of useful discussion on practical themes of human life. Dr. Cooke was the editor of the religious department, and James R. Newhall of the secular. It was soon found that Lynn was too narrow a field of operation. In January, 1841, the paper was removed to Boston, with the title of the NEW ENGLAND PURITAN, and with Rev. Messrs. Dorus Clarke and Jonathan Edwards Woodbridge as associate editors. To borrow the language of another, "The paper took at once a high position. It exceeded anticipation. It became one of the ablest productions of the kind in the land. It united a measure of the strength of the stately review with popular intelligence and discussion, in a manner, perhaps, which no other of the excellent weekly periodicals of the religious press in the United States has surpassed. It combated error with a strong and unflinching hand. It reproduced the spirit and life of Puritanism with the necessary adaptations to the taste of a new generation, and the progress of an advanced age. The journal has exercised a wide and happy influence on the Christian community. It has raised the importance of doctrinal belief to a higher estimation. It has strengthened the tone of religious sentiment. It has counteracted superficial tendencies ; it has inculcated large principles ; it has suggested practical measures ; it has tended to lay firm theological foundations. It was a safe paper to be read in Christian families. It was so correct in sentiment, so

¹ From 1837 to 1840, he was a frequent contributor to the Boston Recorder.

wise and cautious in its counsels, so thoughtful in its manner so pervaded with a sober, considerate piety, that it was a most welcome and faithful aid to the ministrations of a sound pulpit the observance of a New-England Sabbath, and the maintenance of a Puritan family religion.”¹

In May, 1849, the New-England Puritan was united with the Recorder—established January, 1816, the oldest religious newspaper in the world—under the title of the PURITAN RECORDER. Dr. Cooke’s connection with it as editor continued till 1862, when severe bodily illness compelled him to relinquish it. The leading articles were written by him during many years. They were the fruits of the mature studies of a mind that moved in a wide range. There was nothing superficial, nothing inconsiderate. Nothing was said for mere effect. There was not much that was smart and startling, there was nothing inept or unbecoming. The paper was full of thought. It was conducted on right principles. The aim was not to make money, but to do good on the largest scale. Unlike some modern papers, its course was never directed by the popular current; its sails were never trimmed to the popular breeze. It was throughout independent and straight-forward. The editor, though abundantly misrepresented and slandered, never descended to personal recrimination. He would not purchase the friendship of men by becoming the echo of their errors or their follies. “He would make no improper concessions whatever might be the cost of the refusal. The independence of the paper was maintained at some expense of its popularity. But its influence on the community was so much better for the loss.” “The discussions which Dr. Cooke furnished on the great questions which agitated the country, especially in the years immediately preceding our late civil war, were perused with deep interest and satisfaction, and are considered by competent judges to rank among the most sound and judicious which have issued from the public press.”¹

The services he rendered during the twenty-two years

¹ Rev. Milton P. Braman’s Sermon, occasioned by the death of Rev. Parsons Cooke, D. D.

² *Ibid.*

his editorial life were invaluable. They were special and peculiar. In his deliberate judgment, the times demanded the discussion of important principles in a manner suited to influence the popular mind. He felt himself called on to stand forth in defence of the great truths of the Christian scheme, whether openly assailed or secretly undermined. He had seen the fatal effects of the clandestine introduction of Unitarianism; it had begun by simply *omitting* the distinguishing features of the gospel. He thought he perceived a similar tendency in the new theories so industriously disseminated at a later day. New theories of old truths often involve new and unsound doctrines. The "new departure" seems to many very slight, scarcely perceptible, and very harmless; but though beginning at a small angle, the line it pursues diverges continually from the "old paths."

All tendencies of this nature he felt bound steadfastly to resist, and he did resist them with all the energy of his discriminating, logical mind. His maxim was — "*obsta principis.*" He believed that the theories which he combated, if followed to their legitimate consequences, would lead to a subversion of the peculiar doctrines of the gospel, and by consequence, to the ruin of many immortal souls. His efforts were not in vain. His influence was widely and happily felt in strengthening the attachment of our churches to the faith of the New-England fathers. Many ministers have been encouraged and sustained by his example and influence in preaching the doctrines of the gospel. We fully believe that much is due to him that we have not already had another division in our churches and in our ministry similar to that which occurred half a century ago. His influence is still powerfully felt in this direction. It is a conservative influence, operating silent and unseen.

Some have regarded the subject of this memoir as unduly inclined to assume a polemic attitude: as eager for dispute and controversy. This is wholly a mistake. No man was ever more genial and kind in temper, or more generous in impulse. Though often engaged in controversy, it was under the strong conviction of duty. It was because, as he supposed, fidelity to his Divine Master required it. It was from the impulse of

genuine benevolence guided by Christian principle. It was from love to the souls of men, and a deep sense of the danger to which they are exposed in consequence of their acceptance of error. It was love to the Lord Jesus Christ, and an earnest desire that every hindrance to the prosperity of his kingdom might be removed.

He was often severe on his opponents, but it was the severity of argument and of truth. He was not eager for dispute, and never engaged in it but from what seemed necessity. He was, as it were, driven into it. He was often violently assailed and outrageously misrepresented; his own name was coupled, by his adversaries, with every offensive epithet, but he never allowed himself to retaliate. We may add, that in every controversy in which he was engaged he was triumphant, and this simply by the force of the arguments he knew so well how to wield. In a logical encounter he was never worsted.

Dr. Cooke, it may be readily granted, was not free from human imperfection and frailty. He may have been indiscreet in some instances; but that his supreme desire was to perform his duty to Christ and the souls for whom Christ died, we have not the shadow of a doubt. It is not for ministers and others who are content to see error coming in like a flood without an effort to retard its course; it is not for those editors who are afraid to risk their popularity by a single remonstrance against false doctrine, — to blame Dr. Cooke for his resolute and persistent maintenance of Scriptural truth.

All objections to controversy must proceed on the ground, either that there is no such thing as truth; or, that the truth cannot be known by us; or, that the truth, if known, is of little or no value. Those who are inclined to blame Dr. Cooke, are welcome to adopt either of these positions.

Why did God give us the Bible, why did he institute the Sabbath and the ministry, if not that we may know the truth and be sanctified by it and made meet for heaven?

Error is always the opposite of truth, and must always have an opposite tendency and influence.

The doctrines of the Bible are *truths*; they are not mere presumptions, speculations, or theories. They are always expressions of some *fact*; of facts which we need to *know*, in

order to our highest good. To deny a fact, or to doubt its existence, does not make it any less a fact. So absurd is it to doubt or deny any doctrine of the Bible.

Dr. Cooke thought he knew what the truth is, respecting God and the method of salvation. Why should he not? Is it presumption to believe what God tells us? He was, to be sure, a high Calvinist, and he thought the God of truth taught him to be such. A wise man once said, "Moderate Calvinism and moderate Arminianism amount to the same thing." It is a common saying, "The truth will bear its own weight." What if he was a high Calvinist? Let us see the man who can by sound argument prove this to be wrong. And let us see the evidence that even high Calvinism ever lowered the intelligence, the morality, or the thrift of any people.

The distinctive quality of Dr. Cooke's mind was *strength*. It was formed to grasp the most profound truths, to investigate themes requiring most intense study and reflection. Logical, discriminating, keen, endowed with great comprehension and force of intellect, it was easy for him to penetrate deeply into a subject; to eliminate the true; to reject the false; to separate the solid from the specious; to discover true principles and relations. He was fond of study, and would sit eight hours in severe thought without leaving his seat. His thirst for knowledge, for knowledge of the highest and best kind, was intense. Everything like sham and mere pretension was to him unutterably loathsome. For this reason he could not endure those methods and forms of promoting religion which do not impress the mind with truth, or exert an abiding influence. He had no taste for fiction, and never read even the most admired romances. The works of Edwards and Fuller, on the contrary, were his delight. The stern metaphysics of the "Inquiry into the Freedom of the Will," held him as spell-bound. He had little acquaintance with general literature. His reading was almost exclusively confined to English and American authors, within the line of his profession, though not limited to men of his own religious views. With the exhaustive Biblical criticism of Germany, he had but little opportunity for acquaintance. But so far was he from

undervaluing it, we are informed, that one time he had commenced the study of the German language, and pursued it for a while with enthusiastic industry and zeal. Conscious of his own strength, and firmly persuaded that he held the truth in his grasp, he was singularly fearless and independent in maintaining his opinions. He never faltered in the utterance of what he believed, or rather knew, to be gospel truth. Some men, who are sincere believers, are yet afraid, or at least they hesitate in the avowal of unpopular doctrines. Some ministers who admit their truth, never preach these doctrines save in remote allusion or innuendo. It was far otherwise with Dr Cooke. What God says in the Bible he was not afraid to utter before the people. He never had misgivings about preaching the *whole* truth. He never withheld a doctrine because it was unpopular. He never curtailed it to satisfy the timid. It was remarked at his funeral that he dwelt much on the doctrine of the divine sovereignty. He preached it often, where some good ministers would have shrunk from so doing. Why should not the doctrine be preached? If true, it is a truth of the utmost value, comforting and supporting to the good, terrible only to wicked men.

“As a preacher,” says one¹ who knew him intimately, “he had one grand quality, which was ‘conspicuous by its frequent absence,’ and that was, ‘the gift of continuance.’ He always stopped when he had got through, and generally before his hearers wanted to have him. He never had an endless succession of ‘last words’ and ‘conclusions.’ He was a strange too, to those ‘conclusions wherein nothing is concluded.’ His perorations were short and close, forcible and practical. He had clear and well-defined views of religious truth, and ably and boldly defended his own convictions.”

In the pulpit he was argumentative and logical, rather than rhetorical. It was his practice to reproduce some portions of his public discourses in the columns of his paper. His style was not ornate, his voice was not musical, or well modulated. His delivery was rapid, his voice pitched on a high key, and with little variety. Of the graces of oratory he had comparatively none. Yet he was held in high repute as a preacher

¹Rev. Dorus Clarke, D. D., of Boston.

both in Lynn and elsewhere. His bodily frame was large, massive, robust, and capable of much endurance. His form was symmetrical, his personal appearance dignified and commanding. He was considerably above the common stature. His habits were sedentary, — the cause, no doubt, in part at least, of his last protracted and painful illness. He visited his people very little, devoting most of his time to study and writing. Yet he was popular, in the best sense of the word. His people were strongly attached to him. He was an industrious and faithful minister, and had great influence, both at home and abroad. His ministry in Lynn, — twenty-eight years in length, — was fruitful in good results, and eminently successful.

The degree of Doctor of Divinity was conferred on him by his Alma Mater in 1849.

He was married, June 5, 1826, to Hannah Starkweather, of Williamstown, who died July 2, 1852. By her he had no children. His second wife was Mary Ann (Woodbridge) Hawley, a widow, of Bridgeport, Ct., daughter of Rev. John Woodbridge, D. D., of Hadley, Mass. By her he had one son, born October 27, 1855. On being asked what name he had given to his little son, "the name of Parsons, my own name," he replied, "with all the odium which is attached to the appellation." We are pleased to hear that the good people of Lynn have thought of being at the expense of this young man's education.

Dr. Cooke was an affectionate husband, a kind father, a sympathizing friend. Memories the most fragrant and tender cluster around his name. His temper was genial, his spirit unselfish, his impulses most generous. A grateful remembrance of his able and useful ministry in Lynn will long continue.

During his ministry there, two other churches were formed from his, — the Central Church, in 1850, and the church in Chestnut street, in 1857, besides the Swampscott Church, which, in 1846, took most of its members from the First Church. The church last named had, by last year's minutes, 58 male and 161 female members. Total, 219.

His last illness was protracted and severe. It was a disease of the urinary organs. It afflicted him during nearly five years ; the last two being years of great suffering, and even of agony. During those two years he was compelled to resign his ministerial and editorial duties into other hands. To the honor of his people let it be said, that during this time they supplied the pulpit, and paid him a portion of his salary, and after his death paid all his debts and funeral charges. He endured his sufferings with great resignation and patience.

Four days before his death, in a watchful anxiety for the souls of his people, he dictated and with trembling hand signed the following testimony of a dying pastor :—

“LYNN, Feb. 8, 1864. As I am about to close my ministry and my life, I have one thing to say to my people: That all the support that I find in a dying hour are the doctrines of grace I have preached, which centre in Jesus Christ and him crucified, and are to my heart a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief; and these I would commend to the acceptance of all with my dying breath.

“PARSONS COOKE.”

He died on Friday, February 12, 1864, wanting but six days of being sixty-four years old. His funeral was attended on the Monday following. His large church was filled to overflowing with citizens of Lynn and strangers from abroad. The services were conducted by Rev. Dr. Samuel M. Worcester, of Salem, Rev. Dr. Nehemiah Adams, of Boston, and Rev. Benjamin R. Allen, of Marblehead.

A commemorative sermon was preached in the church which had so long resounded with his voice, by Rev. Milton P. Braman, formerly of Danvers, February 21, 1864.

Not long afterwards a granite monument was erected to his memory, at a cost of about one thousand dollars, on which his dying words, as given above, were inscribed.

His publications are numerous. Among them we may name,—

Modern Universalism Exposed, in an Examination of the

writings of Rev. Walter Balfour. Lowell, 1834. 12mo. pp. 247.

A History of German Anabaptism.

The Divine Law of Beneficence.

Recollections of Dr. Griffin.

A Century of Puritanism, and a Century of its Opposites, etc. Boston, 1855. 12mo. pp. 444.

The Second Part of Cooke's Centuries; being a Defence and Confirmation of the First. Boston, 1855. 12mo. pp. 299.

Besides the foregoing, which were all in book form, he published about twenty pamphlets, sermons, addresses, tracts, etc., of which only the following are recollected:—

A Sermon at the Dedication of the Meeting House belonging to the East Congregational Church and Society, in Ware, January 24, 1827.

His Fast Sermon, April 3, 1828, already mentioned; of this sermon there were two editions, and perhaps more.

Reply to the Christian Examiner, 1829.

Address at the Laying of the Corner Stone of the Meeting House of the First Calvinistic Society in Hardwick, September, 1828.

Remonstrance against an Established Religion in Massachusetts, 1831.

Review of a Discourse delivered at Townsend, by Nathaniel Thayer, D.D.

An Address to the Ware Village Temperance Society, July 4, 1829. Sermon at the Installation of Rev. Jonathan E. Woodbridge, as Pastor of the Church in Ware Village, May 2, 1838.

Sermon before the Pastoral Association of Massachusetts, May 25, 1841.

JOHN ADAMS VINTON.

Winchester, Mass.

THE LUTHERANS.

IN the history of Protestantism the Lutheran Church has always claimed for itself the prestige of priority and numbers. Notwithstanding this majority over all other Protestant churches combined, still its success in the past has not been such as to place Lutheranism in the front ranks of enterprising Christian denominations in the United States. Nor are the reasons for this partial failure, as often stated, either correct or conclusive. They are not found in the fact that the Germans are more ignorant, besotted, selfish, and less enterprising, virtuous, patriotic, than other immigrants. On the contrary, statistics are a unit. But their love of "The Fatherland," and devotion to their native language, which has been enshrined alike in the grandest daring and research of metaphysical inquiry and theological thought, the sublimest creations of poets and the highest feats of oratory, have led them with even a strange and blind unanimity to attempt to foster German peculiarities in an English nation. Wherever they settle in sufficient numbers, they organize immediately a church and school. Usually, a regulation is adopted declaring that the services shall always be conducted exclusively in the German language. The almost universal result has been, and will be, that as their children grow up and go out into society, coming in contact with those speaking the English language, they lose their relish for the mother tongue, form new associations, and unite with other churches. This is especially true of all enterprising and aspiring young men, who hope to engage in large business, or to take any part in the government of the nation. The business, the law, the legislation of the country being English, the country *itself* being English, the English language is a necessity. This acquired, and "the old German meeting-house" is abandoned. It was even attempted for many years of its early history, in this country, to preserve the church entirely German. It is needless to say the most disastrous of consequences followed to the denomination. To-day, any person of observation can point to numerous churches among the Congregationalists, Presbyterians, and even Methodists,

whose most enterprising, devout and energetic members were originally Lutherans.

In no other instance has this been the case. The Irish, as well as other immigrants, have a language of their own different from that of the country, which is quickly abandoned, while they readily assimilate to an American church similar to that with which they were connected in Europe. Had the German become the language of our country, the Lutheran church would have been its largest denomination. This failing, notwithstanding "The Independent" has predicted that in a few years, by its large immigration, owing to the vast representation it has in almost every nation of continental Europe, it may be expected to outnumber any other Protestant denomination in the United States, such success, for the foregoing reasons, is impossible. It may not be desirable.

It should not be forgotten that the class of immigrants bearing the Lutheran name differ greatly in character. We think the two names "Lager Beer Lutherans" and "Pietistic Lutherans," comprehensive; although some add a third, "Rationalistic Lutherans." The first and the last, however, too naturally coalesce in beer-guzzling to admit of separate classification. Those generally from countries under the influence of what has received the name of the "Pietistic Reformation," are ornaments to their profession, and an honor to the Christian religion. This class make excellent citizens. They are noted for their industry, thrift, and virtue. Their "Teutonic frugality," although in these days of extravagance somewhat depreciated, is commendable to all. Of the other class, not so much may be said that is favorable. Yet with all their failings, their "Restaurants" and "Beer Gartens," it is a fact, that among them "fewer abandoned sots," and "lost women" are found, than among the immigrants from any other nation,—than even among Americans themselves, "to the manor born."

After what has been said in regard to the number of those bearing the Lutheran name, it is important to notice their numerous divisions, more especially in this country. The leading bodies are in order, as follows: The General Synod, General Council, Joint Synod of Missouri, Joint Synod of Ohio,

Southern General Synod, with ten other separate ecclesiastical bodies, besides a number of independent congregations having no relation to other churches whatever.

These last transact all business wholly within themselves, are usually less exemplary in life than is becoming those who have put on Christ, and are largely saturated with rationalism. To say the least, their attitude to the cause of Christ and humanity is deplorable.

The Joint Synod of Missouri, in company with the Joint Synod of Ohio, constitute the ultra Symbolists of the Lutheran Church. These two bodies together represent more than 100,000 church members. Of all Christians holding to be Protestant, they differ least from the Romish church. They affirm that the body and blood of Christ are materially present in the sacrament of the Lord's Supper, although in an incomprehensible manner; hold to baptismal regeneration; likewise countenance various rites and ceremonies, the clerical gown, private confessional, and some of them, the use of candles and images, pictures and crucifixes. These, in connection with many of the smaller bodies, are bitterly exclusive, and have no communion whatever with other denominations.

The General Council, and the Southern General Synod (not yet reconstructed) are of kindred proclivities, and occupy an intermediate position between the General Synod and the Missourians. They ignore the progressive spirit of the one and court the regressive spirit of the other. In fact, they have their quarrel, almost, just as to which has the greater veneration for the Fathers. But not possessing the ability to

"divide

A hair, 'twixt north and northwest side,"

we shall not attempt to give their ecclesiastical whereabouts in the great body of Lutherans. Let it suffice, that their position is not yet wholly defined, although possessing strong liturgical and exclusive tendencies. This will be clearly seen by reference to their discussion on "the four points" in the first meeting of the General Council, convened in 1868, and again at their last General Council in 1870. These four points are, belief in Millenarianism, opposition to secret societies, non-exchange of pulpits with ministers of other denominations, and

close communion. All these points are accepted by them, with some very indistinct modifications.

The following extract from a tract largely distributed by them, under the name of "Kanzel-Gemin-Schaft," clearly indicates their feeling:—

"The admission of ministers of other denominations into Lutheran pulpits, is a proclamation that the distinguishing doctrines of our church are of small account; not sufficient to render those who reject them unsafe spiritual guides. To many of our Western pastors, who in a great measure depend upon Lutherans emigrating from the East for the increase and establishment of their congregations, this subject is of great practical as well as doctrinal importance. Lutherans who are conscientiously attached to the doctrines of their church, on moving West, at once seek a Lutheran church, and unite with it; but those who by exchange of pulpits and other devices have been practically trained to believe that they can be about as well guided in the way of truth by a minister of another denomination as by a Lutheran minister, are apt to be influenced by other considerations. Necessarily, it is not a matter of conscience with them; hence, if the Lutheran Church happens to be weak, or uninfluential, or unfashionable, and the Lutheran stranger thinks his worldly interests can be better secured by uniting with some other communion, he is very apt to leave the church and join the ranks of other denominations. If the consciences of our people were bound to the doctrines of the church, such things would not happen."

The attitude of these Lutherans, representing a membership of more than 150,000, toward the Christian reforms of the present day, is, indeed, hostile; while, without a doubt, the great majority of the General Council, and those occupying a kindred position, are good people, their devotion to "the Fathers'" creed worship, and persistent attachment to the forms and ceremonies as taught and practised in the past, have led them too eagerly to insist upon "tithes of mint, anise, and cummin," to the neglect of "justice, mercy," and "charity, which is the bond of perfectness."

Of the *General Synod*, we have nothing better or more commendable to record than that it is most heartily denounced by other Lutheran bodies. "Its name is cast out as evil," on account of its liberality, temperance, protracted meetings, and especially, "radicalism." It is condemned as being "new measured," for having left "the old landmarks," and, greatest of all

crimes, for being "un-Lutheran." In a word, it is "un-churched," according to their testimony.

This body of Lutherans represents over 600 ministers, above 1,100 churches, and nearly 100,000 members. It has, under its auspices, four theological seminaries, six colleges, a number of female seminaries, academies, and benevolent institutions, periodicals and reviews. It receives the word of God as the only infallible rule of faith and practice, maintains in theory the independence of individual churches, designates its General Synod as wholly an advisory body, insists on the divine obligation of the Christian Sabbath, etc. It rejects the ceremonies of the mass, the private confessional and absolution, baptismal regeneration, and the corporeal presence of Christ in the Lord's Supper.

It is often charged upon all Lutherans as holding the doctrine of consubstantiation. An eminent writer * says, —

"The charge that the Lutheran Church holds this doctrine has been repeated times without number, although her theologians, without a dissenting voice, repudiate both the name and the thing in whole and every one of its parts.

"There are those in the Lutheran Church in this country who rigidly insist on the real substantial presence of the true body and blood of Christ, and that the body and blood are received by the mouth; and they are unwilling to acknowledge, or associate with, as Lutherans, any who do not profess the same faith. This, however, has never been, nor is it now, the spirit of the General Synod of the Lutheran Church."

So far are the General Synod Lutherans from such a spirit, that its ministers and members have alike identified themselves largely with all the progressive movements of the day. In the anti-slavery agitation that so terribly wrenched and tore the very heart of the church and the nation, it wrote a gallant history. In the vital questions of the present time, — the maintenance of the Sabbath, Christian unity, temperance reform, the public school system, and the divinity of Jesus Christ, — it strikes hands heartily with those of the true and good and brave of every church in the foremost ranks.

Such is a brief outline of the Lutherans in the United States. Let those who cannot commend and fellowship all

* Professor Brown, Gettysburg Seminary.

that appropriate the name of *Lutheran*, still remember there is at least a respectable portion of those who bear that name who are earnestly laboring, struggling, and praying for larger liberty and clearer truth, that shall overturn the barriers, prejudices, and schisms of the past, and reorganize the Christian world "in the unity of the Spirit and the bonds of peace."

THE GENERAL SYNOD LUTHERANS AND THE CONGREGATIONALISTS.

Under the above heading we propose tracing, as briefly as possible, the points of similarity between these two branches of the Christian church, to show the feasibility of an organic union, as a "consummation devoutly to be wished." And first, let it be distinctly understood that this is by no means a new thought or suggestion. It cannot claim to be more than among the first public expressions of "a dream of what might be," that has long agitated the minds of many of the active, working, and energetic men of the Lutheran church. Let me not be misunderstood. There are, of course, many whose ears have never been opened to the crying demands of the age, whose eyes have not seen all around them the tokens of the goings forth of a wonderful Providence. Men of such antediluvian heads and hearts, of course, would oppose such a movement. Their reason would be not that it is wrong, or impolitic, but the boy's reason, — "fear of being laughed at." A wink from an old Lutheran, a shrug of the shoulders, an exclamatory oh! would weigh more than all high principle or noble prospect. Such men cannot be calculated upon as of the number who favor unity. They may even never harmonize with the movement, for such men never hear argument. Yet, for such men, the onward, rapid, rumbling advance of the chariot wheels of progress, heard all over Europe and America, must not be checked.

DOCTRINE.

As a reason for the organic unity suggested, we notice, first, the *identity of doctrine*. Of course, if there be antagonism here, then there is no further need of discussion. Doctrine is that which gives shape and form to an ecclesiastical body. It

is the *germ* that determines the nature of the tree, whether shall be lordly and grand, reaching out great giant arms in the air and sunshine and rain, brawny and muscular in contact with weather and storm, or crawl along the ground in abject posture, full of knots and crooks and thorns. Thus ever its received and practised principles, — its *doctrines*, give structure and character to a church. They are not unimportant, “the stuffed skin of truth,” but the truth itself, vital being, — live! Let no principle be sacrificed.

That we may better insure order and brevity, and at the same time comprehensiveness, we have selected, so far as respects the Congregationalists, as the basis of our comparison account of its conciseness, the platform of the Congregational Conference of Ohio, which we believe would be readily received anywhere throughout the Congregational churches.

This we will follow up with references to acknowledged Lutheran authorities.

“We believe that there is only one living and true God, self-existent and infinite in every perfection, the Creator, Preserver and Governor of the universe; that God is revealed in the Scriptures as the Father, Son and Holy Ghost; that these three are in essence one, and in all divine attributes equal.” — *Doc. Basis Cong. Church.*

“Our churches teach that there is one divine essence which is called and is God, eternal, incorporeal, indivisible, infinite in power, wisdom and goodness, and yet there are three persons of the same essence and power and are co-eternal, — the Father, Son and Holy Ghost.” — *Augsburg Confession.*

“That the Scriptures of the Old and New Testament are the word of God, given by inspiration, and are the only infallible rule of faith and practice.” — *Doc. Basis Cong. Church.*

“Resting on the word of God as the sole authority, — on its infallible warrant.” — *General Synod's Constitution.*

“Acknowledging the word of God as the only infallible rule of faith and practice.” — *East Ohio Synod's Constitution.*

“The great and leading principle of the Lutheran church is, that the Holy Scriptures are the only source whence we are to draw our religious sentiments, whether they relate to faith or practice.” — *Mosheim Ecc. Hist., Vol. IV., p. 208.*

“That man was first created in a state of perfection, from which he fell by transgressing the divine commands; and that in consequence of disobedience, the hearts of all men, until renewed by divine grace, are without holiness, and wholly alienated from God.

"That man as a sinner deserves the curse of God, which is eternal death; that he can make no atonement for his sin, nor in any way deliver himself from the just penalty of the law."—*Doc. Basis Cong. Church.*

"The state of integrity, or innocence, was that first and most happy condition of man, in which he was created in the image of God. This image was a natural perfection, consisting in a beautiful conformity to God, . . . with which our first parents were born, that they might truly acknowledge and devoutly worship their Creator, lead a holy life, and obtain a glorious blessedness."—*Schmucker's Lutheran Manual*, p. 57.

"Since the fall of Adam, all men are born with a depraved nature; that is, without the fear of God or confidence toward Him, but with sinful propensities."—*Aug. Con., Art. IV.*

"That men cannot be justified before God by their own strength, merit, or works, but that they are justified gratuitously for Christ's sake through faith."—*Aug. Con., Art. IV.*

Going a step farther on this subject, Dr. Schmucker, than whom no man in the Lutheran Church speaks with more authority, says, in relation to Imputation,—

"On this subject our divines agree substantially with the great body of New-England theologians"; and quotes Dr. Woods, of Andover, as follows: "Exceptionable language has, in some instances, been used, and opinions which I shall think erroneous, have sometimes been entertained on this subject. But the orthodox of New England, at the present day, are not chargeable with the same fault. The imputation of Adam's sin to his posterity in *any* sense, which those words naturally and properly convey, is a doctrine which we do not believe."—*Luth. Man., p. 64.*

"That God has by the death of his Son provided an ample atonement for the sins of the world; that salvation is freely offered to all, and that all who will truly repent and believe in Christ shall be saved; and that those who reject the gospel will perish through their own impenitence and unbelief.

"That the hearts of men are so desperately wicked and averse to God and holiness, that if left to themselves, they will, with one accord, reject the offers of pardon through Christ, and perish; but that God, in the sovereignty of his love, and to magnify the riches of his grace, has, from all eternity, purposed to bring an innumerable multitude to repentance, and finally to glory; and that all who are saved will owe their salvation to the mercy of God alone, and not to any works of merit of their own.

"That without a change of heart, effected by the agency of the Holy Spirit, no one can be an heir of eternal life; and all who have been thus renewed will be kept by the power of God through faith unto salvation."—*Doc. Basis Cong. Church.*

"Our churches teach that the Son of God truly suffered, was crucified,

died, and was buried, that he might reconcile the Father to us, and be a sacrifice for the sins of men." — *Aug. Con., Art. III.*

"The work of Christ may be regarded as the vicarious endurance of incalculable sufferings, and the exhibition of perfect righteousness, by which full atonement was made, and salvation purchased for the whole world, to be offered to them *on condition made possible by divine grace* to all who hear the gospel. This may properly be termed the Lutheran view of the atonement." — *Shmuck. Luth. Man., p. 78.*

"This system regards man as incapable of performing the conditions of salvation prescribed in the gospel (repentance and faith) without the gracious aid of God; that this *necessary aid* consists in means of grace, and invariably accompanying influences of the Holy Ghost. . . . If, notwithstanding the drawings of the Father by his Spirit, his Word and his providence, the sinner still continues to pursue his course of iniquity, he can no longer be said of him, 'He *cannot* come unto Jesus'; but the language of the Saviour more accurately describes his case when he said to the Jews, 'Ye *will not* come unto me that ye might have life.'" — *Id.*

"Through the instrumentality of the means of grace, the Holy Spirit giver, who, *when and where it pleases God, produces faith* in those who hear the gospel message, viz.: that God, for Christ's sake, and not on account of *any merit in us*, justifies those who believe that on account of Christ they are received into (the divine) favor." — *Aug. Con., Art. V.*

"The fact that God bestows the light of the gospel upon one nation, while another is neglected; that some . . . are converted to the faith, while others like them are left in their infidelity, *must* be attributed to the secret and inscrutable judgment of God. In like manner, it must be acknowledged that some things relating to the order, mode, time and degree of the call, God orders by his absolute or *sovereign will*." — *Luth. Man., p. 105.*

"He sanctifies . . . those who believe in him by sending into their hearts the Holy Spirit, who governs, consoles, quickens and defends them against the devil and the power of sin." — *Aug. Con., Art. VI.*

"That Jesus Christ has a true Church in the world consisting of those who are friends to and believers in Him, and that all such, on a visible profession of their faith, have a right to its sealing ordinances (baptism and the Lord's Supper), and to the baptism of their offspring." — *Doc. Basis Cong. Church.*

"The visible church is the collective body of those who profess the Christian religion, consisting of all those who have been admitted to membership by baptism, and have not been excommunicated. Of this society our Lord and Saviour Jesus Christ is the true and only head." — *Lutheran Formula.*

"Those only have a right to its ordinances who are obedient subjects of divine grace." — *Id.*

"Baptism ought to be administered to children." — *Aug. Con.*

"That the Christian Sabbath is an institution of divine appointment, and its observation of perpetual obligation." — *Doc. Basis Cong. Church.*

"This General Synod . . . maintains the divine obligation of the Christian Sabbath."—*Doc. Basis Gen. Syn.*

"That Jesus Christ will appear at the end of time to raise the dead and judge the world; and that all shall then receive a sentence of just and final retribution,—the wicked be doomed to everlasting punishment, and the righteous received to life everlasting."—*Doc. Basis Cong. Church.*

"Our churches also teach, that, at the end of the world, Christ will appear for judgment; that he will bestow upon the pious and elect eternal life and endless joys, but will condemn wicked men and devils to be punished without end."—*Aug. Con.*

What consummate identity here appears! Not only are the principles the same, but the very words themselves, in many instances, are repeated. Left to the arbitrament of unbiased reason, the unanimous judgment would be, "How complete and full the agreement!" No discord or jar disturbs the melody of these two harmonious voices. From such identity and harmony, under the prayer of the great Head of the church himself, that "all his disciples may be one, to the end that the world may believe," can any one "show reason why these two should not be wed?"

POLITY.

From this brief consideration of the marked and wonderful identity of doctrine, comprehending not one point only, but the entire range of theological belief, in systematic order, we now proceed with unwearied steps to survey in like manner the ecclesiastical polity of these two denominations, so closely knit in religious life and faith.

"What is a church? A church is a local society of believers, united by covenant in obedience to the will of Christ, for the observance of ordinances, the edification of its members, and the propagation of the faith."—*Dr. Wolcott's Congregationalism, proofs and catholicity.*

"What the church is,—the church is properly a congregation of saints and true believers."—*Aug. Con., Art. VI.*

"The spirit of Christianity leads its possessors to social intercourse with each other; and as such a connection is essential to the accomplishment of the object of the Christian church, and as such relations can exist only among persons of contiguous residence, therefore, Christians living near together have, from the time of the apostles, *formed themselves* into societies for the better attainment of the objects of the Christian institution, viz.: to have the word and sacraments administered in

their purity, to give an adequate support to the pastor who ministers unto them, to provide for the perpetuation of an able and faithful ministry, and to endeavor to propagate the gospel to the ends of the earth." — *Form of Gov.*

"The most simple elements of a church are happily specified in the articles of our confession now under consideration, where it is represented as an association of professed believers, among whom the word of God is correctly taught, and the sacraments properly administered." — *Schmucker, Luth. Man., p. 123.*

"The fundamental doctrine of the Congregational polity is that the local church is complete in itself, vested with all needful powers of discipline and government; the only ecclesiastical body established by Christ and his apostles; dependent upon him, and sustaining relations of friendship, counsel and cordial fellowship with other churches, but independent of them in the final decision of all questions affecting their individual duties." — *Dr. Wolcott.*

"But our position is not that of isolated and simply independent churches; we belong to a sisterhood of churches, which is the second essential feature of Congregationalism." — *Id.*

"Neighboring churches unite in conferences for religious services, and for reports of benevolent operations. There are State organizations, made up of representatives from local associations, meeting annually, but not interfering upon the independence of the churches." — *Congregationalism in New Amer. Cyc.*

"The whole church, as a body, — that is, the minister and all the members of each individual church, in some cases personally, and in others by the church council as their representatives, — possess the power to execute church government and discipline; i. e. to receive new members, to censure or exclude unworthy ones, etc." — *Schmucker, Pop. Theo., Chap. 14.*

"We find each of these churches (the primitive) spoken of as a church of Christ, — not as part of a church, or as having only a part of the privileges and duties belonging to his church on earth. Nor do we find that those churches were bound together by any external, stated bond of union; nor that in the apostolic age the churches were connected into synodical associations as at present, much less into different denominations, on the ground of differences in doctrine or form of worship. Hence, if the inspired apostles knew what was essential to the valid organization of a church of Christ, as well as their uninspired successors do, it is obviously preposterous to suppose that anything essential was left wanting by them; or that churches by associating into synods, or denominations, are, in any sense, more perfectly churches of Christ than was each such individual local church in the apostolic age; or that they, in the sight of God, possess any higher privilege or authority; still, on the ground of human expediency, synods and general synods may be and are highly useful, if they do not impose a yoke on individual churches, but as in our American Lutheran system of government, act chiefly as advisory bodies. The principle of such union for advisory counsel and cooperation is given u

in the primitive council held at Jerusalem ; and the churches in any age are at liberty to employ it as far as experience proves it useful and safe."

— *Schmucker's Luth. Church in America*, p. 191.

"The Lutheran system embraces all those principles and precepts of permanent obligation which are contained in the New Testament, and such other regulations as are dictated by reason, best adapted to the genius of our free republican institutions, and calculated most successfully to advance the cause of Christ. The fundamental features are: 1. Purity of ministers; 2. Coöperation of ruling elders as *representatives* of the church; 3. Union of the churches within the limits of a synod for the regular purpose of review and government; 4. Special conferences for the purpose of holding stated protracted meetings; 5. An *advisory union* of all the different synods in the general synod." — *Schmucker's Pop. Theo.*

From the foregoing, it is clear that the local churches are free and independent in theory; the ultimate and only sources of ecclesiastical power in the Lutheran church as really as in the Congregational. The only difference is in the mere mode of developing the fundamental principle. Both denominations hold and declare the same inalienable rights for the local society. This is all,—the Lutheran churches have delegated some of their privileges to the district synods; yet, as is stoutly maintained, with the power to recall them again at pleasure.

By these statements, taken from approved authorities, it will be seen that no formidable barrier in doctrine or polity intervenes between the Congregationalists and the General Synod Lutherans. In doctrine they are one already, so that it requires no divinely-commissioned messenger to pronounce the solemn word. In polity, the difference is only that of a figment. To use the words of Rev. Mr. Ross, himself a Congregationalist:

"In polity, to make the two bodies one, would require no surrender of principle either on their or our part; a change in the development of principle would be all. While a union of our churches with the Presbyterian would involve a surrender of principle in them as in us, none is involved in an organic union of our churches with the Lutheran, of which we are speaking."

Dr. Schmucker, in his *Lutheran Manual*, says, "These churches (the Congregational) differ in very few points of doctrine or ecclesiastical government from the Lutheran church in America."

Rev. A. R. Howbert, president of the board of directors of Wittenberg

college, says, "The Congregationalism of our church causes it to take well among the people when it is first introduced."

These and numerous other hearty expressions and testimonies that might be introduced, show conclusively the sentiment prevailing, and the hope, not unborn, that an organic union is desirable,—is demanded. May we not urge,—by the great currents that control the activities of our times; by the irreversible spirit of the age that is tending most surely to concentration, observed in the governments, religion, education, business, and population of the world; by the lesson taught *in these* as to God's purposes respecting a divided church; and above all, by the prayer of Christ that all his followers may be one, to the end that the world may believe,—a fair and Christian consideration of this most important subject of an organic union between the General Synod Lutherans and the Congregationalists.

IRA C. BILLMAN.

Omaha, Neb.

THE SAVAGE AND THE SCIENTIST.

TO-DAY, utter unbelief of religion is to be found mainly in those two classes of human beings who stand, as to the exercise of the natural faculties, at the opposite poles of human nature; surrounded equally in both cases, as to the spiritual faculties, with arctic barrenness, silence, and death. At the one extreme stands the lowest savage, utterly wanting in spiritual thought and belief, because, while his natural faculties are only so far brought into play as to preserve his life and perpetuate his race, his spiritual faculties are, if possible, still less active. At the other extreme stands the eminent scientist, who, as to his spiritual faculties, and all that they would teach, is just where the savage is, because his natural faculties are exercised with an intensity, and the exercise itself and its results are loved with a passionate and exclusive devotion, which leave nothing of interest, nothing of power, nothing of life, to his spiritual faculties. And he knows nothing and believes nothing of what they would tell him. In one half of his nature, how far beyond the savage! In the other half, how entirely the same!

THEOPHILUS PARSONS.

HANOVER CHURCH, BOSTON.

ITS ORIGIN.

THE "Origin and Records of Hanover Church" is the title of an old folio now before us, the opening entry of which is January 19th, 1825. Its five hundred and fifty pages are filled with a record of all the transactions of the Hanover, afterwards Bowdoin Street Church, in Boston. The entries are written in a fair hand, full and minute, extending over a period of thirty-eight years. It discloses a history of one of the most remarkable church enterprises of modern times. Although as a general fact, sketches of local churches fail to excite public interest, except with those who have been in some way personally connected with them, it is thought that the present is an exceptional case, and that a little attention to the peculiar mission and efficient work which this church performed, may be both interesting and instructive to the present generation. It never had an infancy. It came into existence in the full strength and vigor of manhood. The time and manner of its birth were peculiar. For more than a quarter of a century it was, to say the least, one of the most active, successful, and important Congregational churches in New England; and yet, in less than forty years from its origin it was entirely disbanded. It is rare that an individual assists in the formation of such a society, and lives to see it accomplish its mission of grace, and die in season for him to become its biographer.

Of the twenty-three brethren who originally united in the formation of this church, six are known to be still living, to wit: —

Rev. Rufus Anderson, D.D., of the A. B. C. F. M.; Jacob Bancroft, Esq., now of the Old South Church, Boston; Alvah Kittredge, Deacon of the Eliot Church, Boston Highlands; Wm. G. Lambert, Deacon Broadway Tabernacle Church, New York; Julius A. Palmer, Deacon Mt. Vernon Church, Boston; Joseph Thayer, Elder in a Presbyterian Church, Springfield, Illinois.

It has occurred to the writer that if the memories of these men, quickened as they might be by such records as are before

him, could be transcribed for the benefit of the present generation, and those who may come after it, the narrative might promote the advancement of evangelical truth and active benevolence in the churches of this day.

What was the special mission of Hanover Church? What were the peculiar circumstances of its origin? Why its brief existence? Perhaps it may appear that this church had an important service assigned it in the preservation and extension of Christian truth; that having "finished the work given it to do," its decline and dismemberment were natural, and therefore no occasion of discouragement to the people of God who labor to advance his cause. It was called into existence by the exigencies of the times. The first entry on its records is the following circular note:—

"Sir: You are invited to attend a meeting at the house of Mr. Hubbard, in Bumstead Place, on Wednesday evening next, at half-past six o'clock, to consult upon the expediency of erecting a house for public worship in the north part of the city."

(Signed)

SAML. H. WALLEY.

SAML. HUBBARD.

JOHN TAPPAN.

Jan. 15, 1825.

In response to this invitation, there met together on the 19th of January, 1825, thirty representative men, brethren beloved, whose names were more familiar to the past generation than to the present. Among them were Jeremiah Evarts, Benj. B. Wisner, William Phillips, Samuel Green, Samuel T. Armstrong, David Hale, the signers of the circular, and others from the three orthodox churches of the city. The circular was signed by one member of each of the three churches. The deliberations of this meeting resulted in a subscription to build a new church edifice, and in the recommendation to certain individuals selected for the purpose from the other churches, to organize themselves into a fourth Evangelical Congregational Church in Boston.

In order to understand the history of this organization, it is necessary to revert to the excitement which then existed in the Christian community in and around Boston, which resulted

finally in a complete division of the Congregational churches of Massachusetts into the Unitarian and Orthodox denominations. This period of bitter controversy, which lasted more than a quarter of a century, has passed away, never, it is hoped, to return. We would not revive it, nor needlessly awaken memories of it, which might better slumber forever. But there are always lessons in the history of the past, which the present and the future cannot well dispense with. The interesting history of Hanover, afterwards Bowdoin Street Church, cannot be understood without some knowledge of the spirit of the times in which it originated, and the spiritual warfare of that period, in which most of its members were active participants.

It may be an advantage to the young people of the present day to know what their fathers endured, when the spirit of sectarian controversy was infused, not only into their religious faith and worship, but also into the most important business and social relations; when a young man, aspiring to rise in mercantile pursuits, was told "on Change" by a liberal Christian merchant, that if he wanted position, credit, capital, etc., he must become a Unitarian; or when a young lady was forbidden to marry the man she loved, by her parents or her conscience, because he was not Orthodox. A candidate for civil office, in those days, was available or otherwise, according as his religious views might coincide or not, with those of a majority of his constituents.

In treating of the history of Hanover Church, I will, therefore, first of all, speak of

ITS TIMES.

At the beginning of the present century, Unitarianism had not been avowed as the belief of any Congregational church in New England. As late as 1812, "King's Chapel," originally Episcopalian, was the only church which openly declared itself Unitarian. Its liturgy had been altered and its worship adapted to the liberal sentiments of its rector, the Rev. Dr. Freeman; though to this day it retains otherwise the form of worship common in the Episcopal Church.

In Boston, and some other parts of New England, the preaching of evangelical doctrines had been extensively discon-

timed and the enforcement of moral duties substituted in its place. Considerable alarm prevailed among many who still clung to the faith of the Puritans, believing, as they did, that the great relaxation of religious zeal, and looseness of doctrinal belief were leading to infidelity and irreligion. Among the early symptoms of division was the unwillingness of some of the evangelical clergy to exchange pulpits with the liberals. Whether a minister who maintained the opinion that a belief in the "incomes of the cross" was essential to salvation, could consistently admit into his pulpit another who had ceased to regard these incomes, became an exciting theme of dissension. An illustration of this strife occurred in the second church of Dorchester, in 1812. John Codman had been ordained there in 1803 as its first pastor. It was a wealthy church, with more of the aristocracy and of the liberal element than was usually found in churches without the city. Soon after the settlement of Dr. Codman, dissatisfaction with his *evangelical teaching* arose; and as before his settlement he had been careful to state his theological views, and what the character of his preaching would be, the fact that he did not unreservedly exchange with the Boston Association, and as the character of his preaching, was made the basis of proceedings to remove him from his place. After a struggle of three years, during which several ecclesiastical councils were held, and the peace of all the neighboring churches disturbed, the members of Dr. Codman took the matter into their own hands, and at a meeting called for the purpose, voted that he had forfeited his office and that they would not allow him to preach any more in their meeting-house. On the next Sabbath (Nov. 27th, 1812), Dr. Codman and his friends found eight sturdy men posted on the pulpit stairs to prevent him by force from entering his pulpit and preaching. He, however, did preach from a stand in front of the pulpit, and the disturbance of the services on that Sabbath was so prejudicial to the cause of the opposition, that it was thought prudent to discontinue it, and the opponents withdrew to organize themselves into a separate society.

The same year that this disturbance occurred in Dorchester, there was quite an excitement among the churches of Boston

and vicinity, occasioned by the appearance in London of a publication by the Rev. Thomas Belsham, a leading Unitarian of Great Britain, of some letters written by Rev. Dr. Freeman, of King's Chapel, and Thomas Wells, Jr., a book-publisher of Boston. These letters on the "Progress of Unitarianism in America," represented that while this system was not openly avowed to any considerable extent, the ministers preferring to "lead their hearers by a course of rational and prudent sermons, to embrace it," there was still "a very extensive spread of its tenets." "The great majority who are Unitarians are, perhaps, of those sentiments without any consciousness of being so." says one of the writers. The publication and comments of the evangelical press upon these statements opened the great pamphlet controversy which continued for about ten years, and was participated in by several of the professors at Andover and Cambridge, with some of the leading pastors of both parties. Dr. Channing first published a letter denying indignantly that the ministers of Boston were *such* Unitarians as Mr. Belsham, or that they were in the practice of concealing their true sentiments from their people. But he admitted that these disputed topics were not introduced into the pulpit, and protested strongly against all theological controversy, deprecating any division of the denomination. To this letter, Dr. Worcester of Salem replied, contending that to preach only those truths about which there was little or no dispute was not preaching the whole gospel. The prevalent preaching of the liberal clergy, he assumed, was indistinct and unfaithful; the difference between them and the orthodox was so great that ministerial exchanges and Christian fellowship ought not to be continued.

Perhaps modern ecclesiastical history furnishes few controversial writings in which the subjects in dispute are discussed with more earnestness, ability, and courtesy, than in some of these letters of Channing, Stuart, Woods, Ware, Worcester, and others. The subject of the Trinity was not the only or the main matter of discussion. Is man in his natural state a sinful, ruined, and so a helpless being? Must he be renewed by God's spirit to holiness of heart? Or has he, in himself, moral goodness and natural dignity upon which to build a pure

life and a perfect character? Was Jesus a created being, who came only to teach the will of his Father, and by his pure example win men to holiness and duty, or was this lost race redeemed by the incarnation of the Divine Word, and are his atonement and mediation the only ground of the forgiveness of sin? Is conversion of the heart, or the education of the mind, the surest way to purity of life? Are the Scriptures to be interpreted according to their obvious meaning and received as an authoritative revelation, or are they semi-apocryphal, interpolated, or mere human compositions, and not the infallible Word of God?

These and kindred topics, embracing the vital elements of the Christian life were the engrossing themes. The controversy extended to the magazines and newspapers, but was not confined to the press. It spread to every fireside, and resounded from almost every pulpit in New England. Ordinations and other public occasions were embraced by the clergy of both parties for attack or defence. At the ordination of Rev. Jared Sparks, in 1819, at Baltimore, Dr. Channing took occasion to give a more definite shape to "Unitarian Christianity,"—not so much by a positive declaration of its faith as by a protest against the system of belief termed "evangelical," which was represented in such colors as made it appear shocking, not only to the Unitarians, but, because regarded as a gross caricature, to the "evangelicals" also. This sermon gave a fresh impulse to the separation of the denomination into two divisions. No doubt it was the means of adding much to the numerical strength of the Unitarian party; perhaps not much to its moral power.

Away from Boston and its immediate vicinity, there were few Unitarian churches then; but there was much opposition to the evangelical party which controlled most of the country churches, on account of the tax which, under the old constitution, all who did not join some other religious society were compelled to pay to the Congregational order. When it was known that Christian ministers of culture and high position, led by Dr. Channing, were renouncing Calvinism and the strong doctrines of the Puritans which these opposers hated, they commenced organizing into new societies, to oppose the

old churches and divide them. The devout and gifted Unitarian leaders could not have been flattered at the discovery that their name was assumed in the country parishes by many of the looser classes of society who had never professed an interest in religion of any kind ; who had been more earnest in opposing than in supporting divine worship, and more given to scoffing than to prayer.

A decision of the supreme court, made by Chief Justice Parker at Dedham, in 1820, which annihilated the corporate existence of churches, and placed all the property of a church, including its charity fund and communion ware, at the disposal of a majority of the parish or town voters, stimulated the movement for separation, and carried consternation into the evangelical circles.

It appears from a document before us, that within twelve years from the promulgation of this decision, eighty-one of the evangelical churches of Massachusetts separated from the religious societies, or parishes, with which they had been connected, and were obliged to give up their interest in the same, and build themselves new meeting-houses. Of these eighty-one, forty-six had been driven from their houses of worship by town or parish votes, or by measures equivalent to such votes ; and thirty-five had been constrained by conscience to secede in their individual capacity, and become organized as distinct churches.

We will not further pursue this subject, which is but incidental to our history. The sketch that has been given presents a very imperfect view of the stirring events of the period ; but it may suffice to show that the Hanover Church came into existence in a time of religious revolution which gave character and efficiency to its mission. As we proceed, it will be seen that it bore no inconsiderable part in the controversies of its day.

ITS PASTOR.

On the first day of March, 1826, the new stone meeting-house in Hanover street was dedicated. Professor Stuart, of Andover, preached the dedication sermon. On the twenty-first day of the same month, Rev. Lyman Beecher, D. D., was in-

stalled as pastor of the new organization which had taken the name of Hanover Church. President Humphrey, of Amherst College, preached the installation sermon.

Lyman Beecher was the son of a blacksmith in New Haven Ct. He was born in 1775. His mother died two days after his birth, in consequence of which, an aunt, the wife of a thrifty farmer in a neighboring town, took him to bring up. In boyhood he worked on the farm; but his shrewd uncle discovered in him so little aptitude for the plough, and so many indications of a gifted mind, that he suggested to him, and to his father, that he should obtain an education. By a division of the expenses of his support between the uncle and the father, it was soon arranged for him to quit the field and prepare for college. When eighteen years of age he entered Yale. Dr. Dwight became president the second year after he entered college, and took a special interest in developing the mind of the green young student. That was a dark period (1793 to '97) in the moral history of our country. The reign of terror in France had sent its pestilential vapors across the sea. French infidelity was current in all the bar-rooms, and was infusing itself into the schools. Young men who wished to be accounted smart were proud to be called by the names of Rousseau, Voltaire and D'Alembert. Boys read Tom Paine's works with as much avidity as they now do their books from the Sabbath school libraries, and discussed his arguments in their little clubs. President Dwight commenced his administration by meeting this flood of scepticism boldly, and encouraging free discussions among the students,—a large majority of whom were avowed sceptics on such themes as the divine existence and the authority of the Bible.

Young Beecher, though not then personally interested in religion, entered warmly into these discussions. He wrote dialogues and prize essays against Tom Paine and infidelity and thus early developed and cultivated the power of argument and satire, which made him so formidable a controversialist through life. Before his graduation, in 1797, he had joined the college church and made up his mind to study for the ministry. His first settlement in 1799 was over a Presbyterian church in East Hampton, Long Island. There he had a successfu

ministry of about ten years, and left because he could not support and educate his increasing family upon a salary of four hundred dollars. Although his origin was so obscure, and his settlement so remote as almost to preclude association with other churches, and with his ministerial brethren, he had, before he was thirty years old, become known and distinguished as a preacher of uncommon power, both among Presbyterians in New York, and Congregationalists in Connecticut. From the commencement of his ministry, he labored zealously to promote revivals of religion, and was successful to a remarkable degree, not only in building up the church over which he was pastor, but in assisting other pastors in New York and Connecticut to build up theirs.

He opposed those statements of hyper-Calvinism which seemed to trench on the free-agency of man, and that philosophy which explained the doctrines of the evangelical system in such a manner as to give countenance to the cavils of the sceptic, and a semblance of reason to the arguments of opposers. He was a pioneer in all the moral reforms of the period. His discourse on duelling, which was preached during the excitement occasioned by the murder of Alexander Hamilton by Aaron Burr, was published and extensively circulated throughout the country, and had great influence in turning the public sentiment of the north against that infamous practice. His six sermons on intemperance have probably had a larger circulation and more influence on that cause than any other publication in the English language. His temperament was such, that whenever a subject of great moment absorbed his attention, it was in his own phraseology "as a fire in the bones; my mind kept heating, heating, heating, till I had a chance to strike." And when he did strike, the power of sharp logic, bold language, and moving eloquence, was overwhelming.

His first visit to Massachusetts was in 1817, to preach the ordination sermon of Rev. S. E. Dwight, at Park-street Church, Boston. He had watched from his distant home the development of Unitarian sentiments in the metropolis of New England, and the controversy that was rising there; and he improved this opportunity to pitch into the battle with all the eagerness of a war-horse who hears the first blast of the trumpet. The

ordination sermon, entitled "The Bible a Code of Laws," was published and had a wide circulation. It urged upon pastor and people the responsibility of looking to the Bible *alone* for a knowledge of the divine law, and accepting its evangelical teachings with implicit faith, however assailed by human philosophy, or by cavils of the unsanctified heart. A few years later he preached at Worcester an ordination sermon on "The Faith once delivered to the Saints," which became one of the most effective publications in the Unitarian controversy. The letters of Stuart and Channing had been published. Wood and Ware had completed their debate. Although orthodoxy had defended itself with great ability against the objections to trinitarian doctrines, or what its opponents chose to represent as such, all these objections were brought out and stated again with great clearness and assurance by the Unitarians. By contrasting the two systems in this discourse, and showing that the liberal system could not be "the faith once delivered to the saints," Dr. Beecher put that system to the awkward work of defending itself, and changed the base of the controversy.

About the time this sermon was delivered at Worcester Dr. Beecher was invited to spend several weeks in Boston to assist the pastors of Old South, Park Street, and Union churches, who were greatly overworked at that time by the special religious interest in the city. These three churches were much increased in membership and strength by these revivals, extending through the years 1823 and 1824, and Messrs. Wisner, Green, and Dwight, their pastors, were frequently aided by other distinguished ministers. It was under the stimulus of this revival that the project originated of organizing a fourth orthodox church¹; and it was natural that brethren, who had become affiliated by coöperation in such a revival, and such a controversy, involving the vital truths of Christianity, should look for a leader to one so preëminently adapted as Dr. Beecher to carry forward the designs of the founders of Hanover Church. His removal to Boston, and connection as pastor with the new organization, was consummated in the winter of 1826; and from that period, for the

¹ In Boston proper; the Phillips Church had already been formed in South Boston

space of six years, he filled the most prominent position in New England as a preacher, a controversialist, and a promoter of revivals of religion. His labors were incessant during these years and abundant in results. In private he was genial, affectionate, and kind-hearted. In controversy he never made personal enemies, but always maintained pleasant social relations with those from whom he differed in opinion. The "Universalist Trumpet," edited by Rev. Thomas Whittemore, made attacks on his ministry almost every week, but he always met the editor with a smile; and when he was about to leave Boston, Mr. Whittemore called for a friendly interview, and expressed deep regret at his removal. Theodore Parker, too, then just rising into notice, often went to him to engage in frank and earnest religious conversation, and the discussion of theological topics. His opponents always found him a sincere and conscientious friend. He approached them with the earnestness of one who believed the eternal welfare of all mankind depended on their reception of the truth, as God has revealed it in his Word. In "The Faith once delivered to the Saints," he says, "If we could believe that the truth of God, as a whole, could be misunderstood and rejected, consistently with that moral renovation of the heart which is indispensable to communion with God and admission to heaven, we might hold our peace; but if, as we believe, all the qualifications for heaven have ceased from the heart of man, and all the means of their restoration lie in the system of revealed truth, and the efficacy given to it by the Holy Spirit, how can we behold our fellow-men, our friends and neighbors, moving onward to the confirmed state of a miserable eternity and not be deeply affected?"

ITS MEMBERSHIP.

At the time of the formation of Park-street Church in 1809, it was not usual for lay-brethren to exercise their gifts, as they now do, in religious meetings. Vestries and chapels were not provided then, but the minister conducted all the services himself in the meeting-house, except the singing. In boyhood I heard one of the original members of Park-street Church state, that when the brethren who engaged in that enterprise met from time to time to confer on the state of religion in the

city, and take the preliminary steps for the formation of a new church, none of them could be induced so far to overstep what was then deemed the bounds of propriety, as to open a meeting with prayer. But in 1825, there had been a great change in the estimation in which familiar religious exercises, conducted by laymen, were held. Sabbath-schools had become common, and prayer-meetings were an institution which no evangelical church could neglect. Vestries, or chapels, were beginning to be almost as essential to a parish as the church edifice itself; but there was a great want of cultivated religious talent among young men, and a disinclination to aid in conducting these services which does not exist at the present day. In the selection of brethren to compose the Hanover Church, special reference was had to their qualifications and readiness to engage in the Christian work and worship which were becoming so important in the churches of the city. The aim at the outset was to form a church which might edify itself in its social meetings without a pastor, and in which all the brethren were to take their part, when called, to lead in devotional exercises. Female assistance was not estimated then as it now is. Maternal prayer-meetings and separate organizations of the sexes for religious work were not common at that period. Our zealous sisters, now, would regard it unchristian, as well as discourteous, to find such a resolution as the following, which is copied from the minutes before us, on the record of any church:—

“Resolved, That it is inexpedient to invite any ladies to unite with us except the wives and daughters of the associate brethren.”

As this was but an organization of the church militant, involving much toil and sacrifice and strife, the brethren thought it their duty to go into the war at first alone, and only eleven wives and sisters united at the beginning. As if by way of reprisal, however, the ladies came in disproportionate numbers, after the organization was completed, and the doors were thrown open. During the first four years of the church's existence, it appears from these records that one hundred and thirty males and two hundred and thirty-three females were added to its membership; and in later years, a noble class of

women, filled with the love of Christ, and devotion to his cause, were found uniting with these "associate brethren" in prayers and sacrifices, and laboring for the enlargement of this church, and the extension of the kingdom of their common Master. Among them was one who became the wife of the veteran missionary, Dr. Myron Winslow; and another who gave her heart and hand to the enthusiastic Lyman, who, with his associate, Munson, was murdered by the savages of Sumatra, whom they went to instruct and save.

Dr. Beecher's ministry in Hanover street was a time of great activity in all the orthodox churches of the city, not only in the way of additions to their membership, but also in colonization, and the formation of new churches. Thus we find on the records of Hanover Church, Aug. 24th, 1827, seventy-five members dismissed to join in the organization of Salem Church; and again Sept. 9th, 1827, twenty-five members dismissed to join in the organization of a church to occupy the new meeting-house just erected in Cambridgeport. Scarcely a month passed without the record of more or less dismissals of members to unite with other churches.

This seems to be the appropriate place to notice briefly some of the leading members of this church on whom Dr. Beecher mainly leaned for counsel and support, while it worshipped in Hanover street.

Rev. RUFUS ANDERSON, D.D., needs no introduction to our readers. It seems surprising that he ever could have given so much attention and care to any local church, with all the pressure of responsibility upon him which was involved in his being at the same time the principal executive officer of the American Board of Commissioners for Foreign Missions. His constant attendance on the stated prayer meetings of the church, his careful examination of subjects and measures upon which the brethren sometimes differed in opinion, the punctuality and accuracy with which matters of business referred to him were executed, and the wise counsels which were ever dropping from his lips, justly entitled him to the position of leader of the enterprise, next to the distinguished pastor.

Deacon DANIEL NOYES was a graduate of Yale College, and in early life a teacher,—at one time principal of Bradford

academy. After his settlement at Boston in business he united with the Union Church, and became one of its most active members. At the formation of Hanover Church he was elected senior deacon, and was, throughout Dr. Beecher's ministry, the member on whom he most relied for counsel and aid in the revival work of the church. He was a model deacon, gentle in manners but ardent in spirit, and self-sacrificing in toil. His last years were spent in Andover as treasurer of the Theological Seminary where he died in 1852.

DEACON WILLIAM G. LAMBERT was a merchant in large and extensive business relations. His practical skill was invaluable in managing the pecuniary affairs of the church, and he was gifted in conducting its devotional exercises. To his accurate clerical habits we are indebted for the volume of records which are before us, the earlier pages of which are filled with his clear and beautiful handwriting. Besides the duties appertaining to the office of deacon, he acted as clerk, and was always on one or more of the most important standing committees, probably giving more time to the affairs of the church than any other member. For many years he has been a partner in one of the largest dry goods commission houses in the city of New York, and is now an active deacon in the Broadway Tabernacle Church.

Hon. THOMAS A. DAVIS had been brought up to worship in a society which boasted of a liberal ministry; but in 1823, he removed and connected himself with Park-street Church, and engaged with ardor in its Sabbath school and other religious work. His cultivated mind and systematic habits gave him influence, especially with young men, to whose welfare and improvement he was much devoted. He gave his time, money and labor freely to the enterprises of Hanover Church from the beginning. After he was well established in business, the interest he took in the social and commercial enterprises of the age, brought him into public life. He represented Boston several years in the legislature, was connected with different branches of the municipal government, and at the time of his death, in 1846, was mayor of the city of Boston.

Besides these, there were many names, among the original members, of distinguished merchants, mechanics and profes-



sional men, who were ever ready to bestow their time, money, labor and prayers to the enterprise. The remarkable increase of members, immediately after the church was opened, brought an unusual amount of educated and sanctified talent to the work.

Rev. JOHN C. HOLBROOK, D. D., — a name well known in all the churches east and west, — was a partner in a large and enterprising publishing house on Washington street when he connected himself with Hanover Church, of which he became an active and influential member.

HON. AMASA WALKER, LL. D., who joined at an early period, became a leader of the young men in their associations for personal improvement and moral reform. He has been a lecturer on political economy in Amherst College for several years, a member of congress, secretary of state for Massachusetts, has held other public offices, and occupied seats on several boards of management of benevolent societies. His speeches and writings have had an extensive circulation, and are often quoted in the commercial journals of the day.

HON. SAMUEL H. WALLEY united with this church in 1827 when his warm heart and ready hand were at once enlisted in its work. His peculiar tact for infusing life and spirit into Sabbath-school and devotional meetings, and for conducting business meetings in an orderly manner, was of great benefit to the young men. Most of his years have been spent in managing the Suffolk Savings Bank, and the Revere Bank in Boston, of the latter of which he is now president, — positions which require great integrity and financial ability. He has been much in public life; he succeeded John Quincy Adams as representative to Congress in his district; he served eight years in the Massachusetts legislature, two of which he was Speaker, and filled several other important offices in the commonwealth. He has been president and director of several benevolent societies, and a member of the board of visitors of Andover Theological Seminary for many years.

There were many lawyers of eminence enrolled as working members of this church, and several distinguished physicians. There were, likewise, young men on the roll of its members, many of whom studied for the ministry, and have lived to

become known and honored in their work; among them *Henry Ward Beecher*, who first made profession of his faith by joining this church in 1830.

But our object is not to commemorate men. We have referred to a few individuals to show that the enterprise was sustained from the beginning by men of talent, education and culture, as well as piety. Although it was more common then than it is now for the more refined, wealthy and fashionable classes to treat with neglect, and sometimes with scorn, such direct efforts to save the souls of men, as this church was engaged in, yet there were those sustaining it who commanded the highest respect of the community, and the highest positions in civil and social life.

It may be seen from these facts, for the encouragement of young men, that there is no incongruity between the early exercise of their gifts in the prayer meeting and the Sabbath school, and the application of the same talents, matured by such exercise, to public use in the halls of congress, and the highest offices of trust and honor.

ITS WORK.

Of nine churches in Boston which had been founded on the platform of the Pilgrims, only one remained true to their faith in 1809. This was Old South, founded in 1669. The other eight were First Church, Chauncy Place, 1630; Second Church, Hanover Street, 1650; Brattle-street Church, 1699; New North, 1714; Federal Street, 1727; Hollis Street, 1732; New South, 1719; West Church, 1737. Park-street Church organized that year, 1809, and Union Church in 1822, added two to the number of Evangelical Congregational Churches. Before the formation of the fourth there had been an awakened interest in all the region around to preserve not only the pure doctrines of the fathers, but the vital life of the churches. Revivals of religion, which had not been common in our denomination for years before, seemed to attend the efforts of pastors and the churches who were striving to restore the wastes of Zion and maintain the preaching of the doctrines of the cross. The means most signally blessed were clear and logical statements based on the Holy Scriptures, respecting the ruin,

accountability, and free-agency of man ; the justice, mercy, and love of God as manifested in redemption ; the incarnation, atonement, and intercession of the Divine Redeemer ; the power of the Holy Ghost to renew the depraved heart of the inner and restore it to holiness and life. Whatever may be the case now, the people in those days needed instruction rather than exhortation, and it required ministers of the strongest intellect as well as the most fervent piety to dissipate the mists of error, and break the chains of indifference to religious truth which had bound the community so long. Such men were Humphrey, Beecher, Payson, Nettleton, Taylor, Tyler, Edwards, and many others whom God raised up for the emergency. To turn the Unitarian controversy to practical account by infusing into the churches a true knowledge and belief in the fundamental doctrines of grace was the avowed purpose of the associate brethren of Hanover Church and their pastor, and it was their aim to do this by uniting their prayers and labors to extend such revivals of religion as had been the chief means of bringing their church into existence.

Immediately after his installation, Dr. Beecher, in addition to the stated ministrations of the Sabbath, commenced preaching a course of evening lectures, doctrinal and expository, with a view of awakening a revival interest. They attracted crowds, and though addressed mainly to the head, reached the heart of many a listener. In his autobiography he says : " I kept watch from the first among my hearers. They told me of a young lady that had been awakened. I found her out, conversed with her, and she was converted. Then I heard of another, and followed her with the same result, and so went on watching and picking them out, talking with them singly and praying with them, till I had found twelve. I visited them and explained what an inquiry meeting was, and engaged them, if one was appointed, to agree to come. I never would risk a blank attempt. Finally my soul rose to it. I preached to the church ; explained to them the state of interest, that they might be ready, and gave out the invitation for an inquiry meeting. There were fifteen the first week, twenty the second, thirty-five the third, and the fourth time three hundred. One of the deacons in surprise met me at the door, exclaiming, ' It's a

mistake. 'They've misunderstood the notice. You must explain.' I did explain, but only one person left. I parcelled out the room to ten brethren to see every person, make inquiries of their state and bring to me the report. They brought back reports of awakenings and conversions. Oh, that was glorious! It lasted all the winter. The work never stopped for five years."

The church was in full sympathy with its pastor through all these years. Its weekly prayer meeting had from the beginning been led by the deacons. The pastor said of it: "I had tried everywhere to make the church do something in the prayer meeting; it was the hardest thing I ever tried. But this went through. Oh, how well it went! 'Twas the best church I ever saw." The inquiry meetings were usually appointed on the same evening as the church prayer meeting, and the pastor would go from one to the other to relate the progress of the work, exhort to special and more earnest prayer, often mentioning cases of peculiar interest and new-found hope, and requesting more of the brethren to go in and assist him in conversing with the inquirers.

When the revival appeared to be declining, the fact was announced to the church, to awaken new zeal, and call forth more prayer. Often a day was set apart for fasting and humiliation, which was strictly observed. There was one other means frequently resorted to, viz.: personal visitation of the members of the church, when all would be called upon and talked with respecting their spiritual state, in the same manner as they were who attended the meetings of inquiry. I find the following entry on the records of the church:—

"Nov. 10, 1828. A meeting of the brethren was held at the vestry to adopt such measures, as might in the circumstances seem expedient for quickening the members of the church and producing greater activity in the cause of Christ. After full discussion it was

"*Voted*, That a committee, consisting of twenty brethren, be appointed to visit the members of the church individually, to carry into effect the above object." The remembrance of some of those visitations, when parents, children, and servants were assembled in a private parlor to converse and unite in prayer

with the visiting committee, will not be forgotten by many on this side the grave. We have no means of computing the ingathering of members to the churches during these years. The fruits were largely gathered into the sister churches of the city and the adjoining towns. But by the records of Hanover Church we find that in the year 1827 alone, one hundred and thirty were added by profession, and forty-eight by letter. This was probably the most favored year of the five.

The period from 1825 to 1835 is remarkable in the ecclesiastical history of Massachusetts. It was during this time that the dissensions and controversies of previous years culminated into a complete division of the denomination. This event was attended with revivals of religion and progress in every Christian enterprise. Especially in Boston and its vicinity was there great increase of evangelical life. Methodism, which did not begin to plant itself here till about the commencement of this century, had attained such a position in 1825 as to make its power felt in the revivals which were changing the sentiments of the whole community. The Baptists, who had during the coldness and darkness which hung over the churches for years, kept the fires burning on their altars, fed and tended by the sainted Stillman and the immortal Baldwin, had now made great accessions to their ministry in such preachers as Sharp, Wayland, Malcom, and others. At the same time, church extension was the order of the day in our denomination. In all the vicinity around Boston, the good people were stirred to establish and maintain evangelical preaching; and wherever this could not be done in the old churches, there was division, and the formation of a new society. Both parties accepted the conclusion, that henceforth there must be two distinct denominations, where only one had existed before. By common consent the one was termed orthodox or evangelical, the other liberal, or Unitarian. Not that the first disowned their faith in the "one only living and true God," or their obligation to extend charity and liberality to those who differed from them in opinion; or that the other admitted any want of soundness in their views of Christian doctrine, or any non-conformity to the spirit and teachings of the gospel in their practical life. But these names, although not fully expressive of the

separate opinions of each division, are perhaps as significant of their views as Methodist, Puritan, Pietist, or other epithets by which religious sects are generally distinguished from each other.

Although Unitarians have continued in the Congregational order, so far as church polity is concerned, let it be remembered that the Congregationalism which came down to us from the Pilgrim Fathers is in no way accountable for the existence of Unitarianism. Its elements have found their way, to a greater or less extent, into every denomination, and, as a matter of fact, were formally developed in New England first in the Episcopal church. The defection of Dr. Freeman, the public avowal of Unitarianism by King's Chapel, and the alteration of its liturgy, occurred several years before any Congregational society assumed the name. Who can say what separations might not have occurred long ago in that ancient church from which we hear of so many divisions into high and low, ritualistic and evangelical, — separations which would have been peace itself, as compared with present discords, had her government been such that the voice of the people could be heard and regarded? Or, if the Presbyterian church was under a government as free as ours, and as well adapted to the exigencies of the times, would she not separate herself from the rationalism, the formalism, the scepticism, which, especially in Great Britain and on the continent of Europe, is paralyzing her influence, and hindering her noble work for the salvation of the world? Congregationalism, in separating itself from Unitarianism, did but come out from the conflicts which are still disturbing other denominations within themselves, and hindering the efficiency of their Christian work.

But to return to Hanover Church. While its pastor and those associated with him were diligent in their efforts to increase its membership, and promote its spiritual growth, they were not unmindful of the many enterprises for the moral, social and intellectual advancement of society which sprang up at that period, and have since been blessings to mankind. It was, indeed, "a day of small things"; but many of those "small things" became mighty movements under the pioneer guidance of such men as Dr. Lyman Beecher and his associ-

ates, among ministers and laymen. Up to the year 1826, the cause of temperance had only proclaimed itself through organizations for the suppression of intemperance. In that year, Dr. J. Edwards, of Andover, suggested to a few Christian men that this work of death, which was so alarmingly on the increase, could be stopped if all temperate people would entirely abstain till time and Providence had removed the drunkards, and then we should have a sober world. A band of Dr. Edward's friends organized the American Temperance Society on the basis of a teetotal pledge. Into this movement Dr. Beecher and the leading members of Hanover Church entered heartily; and if we may not say that this was the origin of the temperance reform, we may say that it gave impulse and character to its earlier movements, without which the efforts to promote temperance might have been as unsuccessful as had been those long made for the suppression of intemperance. The work, originating with Christian men, was nurtured and sustained for years mainly in the family, the Sabbath-school and the prayer-meeting, much like other missionary work. In later years, it was allowed to become the special care of associations, from which the religious element was left out; and later still, the political element has been taken in, till the silent Christian work of fifty years ago has become the most noisy and exciting topic of the present age.

In the course of the year in which Hanover Church was organized, one of its members made a visit to Savannah, Ga., and, while there, had several interviews with Lowell Mason, who was then engaged in secular pursuits in that city. From this acquaintance resulted the removal of Mr. Mason to Boston the succeeding year, and his subsequent decision to devote himself exclusively to musical instruction and the publication of psalmody. There had been up to this time little cultivation of musical talent in our churches, and the common singing-schools afforded but meagre opportunity to our young people for learning the sacred art. Mr. Mason's labors in connection with Hanover Church resulted in an entirely new system of instruction in music, and eventually in the formation of the Boston Academy of Music, through whose agency the Pestalozzian system was introduced into the public schools of the

city. Since that time, the rudiments of music have become a popular branch of study in common schools, and a great revolution in the worship of the sanctuary has resulted from a more general acquaintance with the service of song. But as these measures were mainly perfected in the years immediately after Bowdoin-street Church had taken the place of the Hanover Church, it would be more pertinent to describe them in detail under the heading of Bowdoin street in another article.

In conclusion, we will barely allude to the benevolent, educational, and more secular work undertaken by the band of Christians whose history we have been considering, as our article is already extended beyond reasonable limits. The acts of the "Hanover Association of Young Men," would of themselves make an extended paper. It was the custom, in those days, for the common to be covered on public occasions with booths and refreshment stands, on which were exhibited all sorts of intoxicating drinks, enticing to a general carousal, alike the besotted and the unguarded youth, who went out for a pleasant holiday excursion. A committee of this association went quietly around and obtained signers to a petition to the mayor and aldermen to abate the nuisance. More than two thousand citizens affixed their names; and when the petition was carried to the mayor, the elder Quincy, and explained, he replied, with characteristic promptness, "It shall be done!" It was done so effectually that our beautiful common has never been polluted since by such scenes.

State street, Exchange street, and Congress street were placarded at almost every door with brokers' advertisements or lottery tickets. A committee of this association made such a collection of the statistics of crime which was the result of this species of gambling, as startled the community. One of their number lectured on lotteries, and his statements of facts illustrating the terrible extent of the evil, were taken to the legislature and secured the passage of the law prohibiting, under severe penalties, the sale of tickets. Since that, there has been no lawful sale of lottery tickets within the limits of this Commonwealth.

Popular lectures for both sexes were unknown at the time of the formation of Hanover Church. The only course of lit-

erary or scientific lectures in Boston then, was one given by the Massachusetts Charitable Mechanic Association, to which only its own members and other gentlemen were admitted. A committee of the Hanover Association took up the subject, and by means of public discussion through the press, and in other ways, awakened an interest to substitute for theatrical and other amusements of doubtful moral tendency, the system of popular lectures, which has become so prominent a feature in the intellectual advancement of our times. Availing themselves of the interest which had sprung up in some parts of the country in favor of the formation of lyceums, correspondence was entered into with gentlemen from abroad, and communication had with persons of influence at home, which led to the formation of the "Boston Lyceum," the first institution of its character, we believe, in this Commonwealth, and certainly the first to introduce public lectures for both sexes in the city of Boston. These are but examples in which this church, through its pastor and members, did its pioneer work. Whether or not the organization of twelve young men in Dr. Beecher's study into the Hanover Association was in any way suggestive to Christian philanthropists of later years, of that noble institution, "The Young Men's Christian Association," it is not for me to say.

In about four years after the dedication of the church edifice in Hanover street, it was consumed by fire, and the congregation was dispersed until another house of worship was erected in Bowdoin street. This house was dedicated on the 15th of May, 1831, and from that time the church assumed the name of Bowdoin Street, instead of Hanover. Now its actual existence has terminated. In another paper we may consider the causes of the close of its mission, showing that its decline was natural for the altered time of its existence, as its early prosperity had been a legitimate growth from the circumstances of its origin. But its spirit lives among us to-day; and to its organization the Congregational churches of Boston, and this entire Commonwealth, and even the pioneer churches of the western country, owe more than they can possibly realize.

JULIUS A. PALMER.

Boston.

REV. AUSTIN DICKINSON.

HIS SERVICES TO AMHERST COLLEGE IN ITS EARLY HISTORY.

AUSTIN DICKINSON was a son of Azariah and Mary Dickinson, and was born in Amherst, Mass., February 15, 1791. His mother was the daughter of Joseph and Sarah Ingraham Eastman, of Amherst. Descended from pious parents, he was early instructed in the great principles of the gospel, and had a profound reverence for the word of God. Being of a thoughtful turn of mind, he made rapid progress in English and classical studies, and developed, in his youth, much ability in English composition. He graduated at Dartmouth College, in the class of 1813, at the age of twenty-two.

He was, in many respects, an uncommon man. Plain in his personal appearance, modest and retiring in his manners, he was a fine scholar, an able preacher, broad in his views of truth and duty, bold in his plans, energetic and persevering in whatever he undertook, and seldom failed in accomplishing his object.

He was deeply interested in the founding of an academy and college in his native town, and ready to do anything in his power to further their interests.

When a member of college, he was in the family of Rev. Zephaniah Swift Moore, who was then a professor at Dartmouth, and formed a very high opinion of him as a man, and as an officer of the college.

After his graduation, in poor health, he read law with Hon. Samuel F. Dickinson, in Amherst, was much interested in the prosperity of the academy, and was instrumental in procuring Mr. Joseph Estabrook, a graduate of Dartmouth College of the class of 1815, as its preceptor, who was very successful in that position for several years, and afterwards a liberal contributor to the college, and its first professor of the Latin and Greek languages.

Mr. Dickinson subsequently taught in the family of General Mason, in the District of Columbia, and studied theology in Princeton, N. J., and with Rev. Dr. Perkins, of West Hartford, Conn. In February, 1819, he was licensed to preach the

gospel, by the Hartford North Association, and soon after returned to Amherst.

At this time, the topic of absorbing interest with the trustees of the academy and the good people of Amherst, was the founding of the college, the procuring of a president, and the completion of the subscription of \$50,000 as a "charity fund," with primary reference to aiding young men in their studies preparatory to the ministry. In all these objects Mr. Dickinson was deeply interested. His intimate acquaintance with Rev. Dr. Moore, then president of Williams College, and his high appreciation of his qualifications for the presidency at Amherst, when the college should be established, led him to use his influence to have him obtained for that position; and we have the testimony of Mrs. Moore, after her husband's decease, that that influence was very great, if not decisive. She said to Mr. Dickinson, "If it had not been for your influence with my husband, we never should have been in Amherst."

In 1820 and 1821, Mr. Dickinson was occupied in important enterprises at the South, and he did not return to engage in direct efforts for the college till the summer of 1822.

The institution was now in operation, with Rev. Dr. Moore at its head, but struggling for means to meet its current expenses, and without a charter. Mr. Dickinson at once identified himself with its interests, and soon became the leading mind in devising ways and means to meet its necessities, procure a charter, and "give it a name and a place among the colleges of the land." To this work his energies were devoted for nearly three years, till a charter was obtained.

His first direct effort was to raise by subscription \$30,000, to be paid in five equal annual instalments. He drew up the subscription paper in Dr. Moore's study, and with his brother, Rev. Baxter Dickinson, immediately commenced the work in Amherst; and in addition to previous liberal subscriptions, more than one-tenth of the proposed sum was subscribed in that town. The subscriptions were extended in different parts of the State, and eventually the full amount was subscribed.

But the work of procuring a charter, in which Mr. Dickinson took a prominent part, required a long and hard struggle.

Their first application to the legislature for a charter, in

January, 1823, was indignantly rejected. Strong opposition came from all parts of the State; it came especially from the friends of Williams College on the west, and of Harvard on the east. Some did not want another college in the State, but more did not want one so distinctively evangelical.

But Mr. Dickinson's heart was fixed upon the permanent establishment of the college, and the securing for it a charter. With Rev. Dr. Moore, he consulted the Hon. Daniel Webster, — who had then but recently made his memorable plea, in behalf of Dartmouth College, before the Supreme Court of the United States, — and other prominent men, laying the whole case before them; and they were encouraged by receiving from these gentlemen the assurance that such an institution as Amherst, with such an amount of funds secured, and with such a number of students, was fully entitled to receive a charter from the State. At this time, the leading men of the federal party in politics, which was then in power, and to which most of the best friends of the college belonged, were decidedly opposed to the college, and seemed determined to make the most strenuous efforts to prevent its receiving a charter.

Harrison Gray Otis, of Boston, a man of wealth and high social position, was nominated as their candidate for governor the ensuing year. William T. Eustis, of Roxbury, who had been defeated at the last election by seven thousand one hundred and twenty-five votes, was nominated as the republican candidate for governor, and Levi Lincoln, of Worcester, for lieutenant-governor.

Mr. Dickinson ascertained that Mr. Eustis and Mr. Lincoln, if they could be elected, would favor the college. To secure their election, he conceived the idea of inducing a large body of the federal party, who were among the true friends of the college, to change their votes for that year, from one political party to the other; and he was the leading man in planning and executing the campaign which accomplished this object.

He personally visited the candidates and many other influential men in different parts of the State. He visited the professors at Andover, and many prominent clergymen; he wrote letters to individuals, and many stirring appeals for the press, and was the efficient, though unknown, agent who touched the

chords which vibrated through the State, brought every friend of the college to the polls, and secured the desired result. Messrs. Eustis and Lincoln were elected by a majority of four thousand two hundred and thirty-two.

A few days after the election, it is said Mr. Otis, met Mr. Eustis on "Boston Neck," as they were taking their morning ride, with the salutation, "Good-morning, Mr. Eustis; I am riding out." The reply was, "Good-morning, Mr. Otis; I am riding in." — "How are you pleased with your new party, Mr. Eustis; for I understand you have joined the Orthodox —"? "I am not fully initiated," replied Mr. Eustis; "but I believe in the "doctrine of election."

This election, however, was but one step toward securing a Charter. Eighteen months of hard labor, and many disappointments, were still before the friends of the college. In June, 1823, they renewed their application for a charter, and secured a favorable report from the joint committee; but its consideration was postponed till the next session.

Soon after this, the institution was called to mourn the loss of their esteemed president. Rev. Dr. Moore died June 30, 1823. This was a stunning blow. He was in all respects adapted to his position, beloved by the students, and had the entire confidence of all the friends of the college. His sudden death seemed a mystery, and some were disheartened. At this time the prejudice against the college in many quarters was intense.

When Dr. Moore's death was announced at Andover, the late Rev. Professor Gibbs, referring to the subject, said, "The question is whether they can get a successor?" The Rev. Dr. Bacon, then a member of the senior class, in response, said, "The question is whether they ought *to have a successor?*" Such was the prejudice against the college, and the feeling as to its being allowed to have an existence.

It was in these circumstances, and in this state of public feeling, that the trustees at Amherst were called to decide upon a successor to Rev. Dr. Moore. It was soon decided to tender the appointment to the Rev. Heman Humphrey, of Pittsfield. He was thought to be the best man for the position; but he was in the heart of Berkshire County, the home of Williams'

College. The whole population of the county were opposed to the institution at Amherst. He was the pastor of a large and united church and congregation, to which he was greatly attached, every member of whom was opposed, even to his entertaining the question of leaving them. His experience and success as a pastor had given him full confidence in his adaptation to the work of the ministry, which he loved, and had no desire to leave; and his labors had recently been greatly blessed.

In these circumstances, he was to be approached with the request to become the president and responsible head of an institution which had no legal existence, and against which there was a deep-seated prejudice in his own county, while hostility to its evangelical character prevailed in other parts of the State.

This mission was intrusted to Mr. Dickinson. On him rested the responsibility of so presenting the subject to Dr. Humphrey as to remove these obstacles, and induce him to tear himself away from one of the most desirable pastorates in the State, and accept the appointment. How well he performed his mission the result shows. The appointment was accepted, and Dr. Humphrey was soon inaugurated. This gave new courage to the friends of the college. His inaugural address inspired great confidence. It was widely circulated, and read with deep interest by the professors and students at Andover, and in other institutions, and by influential men over the State.

With this new accession of strength, and the great increase of students (one hundred and twenty-six in all), the way was open to go again to the legislature for a charter in January, 1824.

Mr. Dickinson, who in modern times would have been called a "lobby member" while he kept himself "behind the curtain," was almost ubiquitous by his personal influence, and through the press, in meeting objections and bringing the claims of the college before the members of the Senate and the House of Representatives.

The report of the joint committee of the previous session in favor of a charter was taken up and ably discussed in the

Senate. Among the speakers in favor of the college was the Hon. Samuel Hubbard, of Boston, who, after an extended and convincing argument in favor of granting a charter, in the language of Mr. Dickinson, "made such an appeal for orthodoxy as the pillars of the Senate chamber never before witnessed."

He said, "Who are the orthodox? A numerous, candid, liberal, enlightened portion of citizens, not sufficiently known to others. All that is great and good in our land sprang from orthodoxy. In the persons of Luther and Calvin and their associates, it brought about the Reformation in the 16th century, and introduced a new era of liberty and light into our world. Orthodoxy, in the person of Knox, rescued Scotland from popish dominion and superstition. The spirit of orthodoxy animated the Pilgrims, whom we delight to venerate as our Forefathers. It has founded all our colleges, and is itself founded on a Rock; and when the final tempest shall sweep away all that rest upon the sand, the orthodox, together with all other Christians, will rise in safety and shine forever."

The Senate was carried, and voted for the charter 22 to 15. Much progress was made in the House, but the bill was lost by a vote of 101 to 89.

In May, 1824, after another State election, in which Mr. Eustis was re-elected governor, and Marcus Morton lieutenant-governor, the application was again renewed.

At this session, Rev. Dr. Humphrey spoke more than two hours before the joint committee, making what was said to be "an unanswerable appeal for the charter." He was followed by Homer Bartlett, Esq., of Williamstown, in opposition, and by Hon. Daniel Davis, of Boston, solicitor general of the State, who made a powerful argument in favor of the charter, which Mr. Dickinson reported and had printed and folded with the report of the committee and distributed to the members of the House.

This gave great offence to the enemies of the college, and "Mr. Fuller, of Boston, moved for a committee to ascertain by whose advice or agency the argument of the solicitor general as counsel before the joint committee on the subject of Amherst College had been folded with the report of the committee and distributed to the members of this House, with power to

send for persons and papers." Consideration assigned for tomorrow, June 9, 1824.

This motion was called up the next day and discussed, but no action was taken. The whole subject of the charter was fully discussed in the House for several days, till the opposition moved for an investigating committee, to proceed to Amherst during the recess of the legislature, and inquire into the finances and all the affairs of the college, and report to the House on the first Monday of the next session, which was carried.

The attention of Mr. Dickinson with the trustees and faculty was now especially directed to the needful preparation for the visit of said committee.

On a careful scrutiny of their finances and all their affairs, it was deemed important to obtain new subscriptions, or guarantees to the amount of \$15,000. In this work, previous to the meeting of the committee, Mr. Dickinson's efforts were highly successful, and with the help of others, the work was accomplished to the satisfaction of the investigating committee.

The committee met at Amherst, October 4th, 1824, and after the most thorough investigation, for two weeks, into all the affairs of the college, returned to the legislature and reported in favor of granting a charter.

In February, 1825, after a further full and warm discussion in the House for several days, a charter was granted by a vote of 114 to 95, to the great joy of all the friends of the college.

The messenger who bore the news to Amherst was taken from the stage-coach by the citizens, and carried into the hotel upon their shoulders. It was an occasion of great rejoicing in the village. The hotel, the college buildings, and the dwellings generally, were illuminated.

Some idea of Mr. Dickinson's fidelity and devotion to the interests of the college, and of what he accomplished, and of the estimation in which he was held, may be derived from the following testimony of those who were contemporaries and eye-witnesses of what he did:—

Rev. Jacob Abbott, who joined the faculty of the college in 1824, and was one of its professors four years, writes, Nov.

2, 1871: "I remember Mr. Dickinson as in personal appearance the most grave and austere man I ever knew, with no thought and no word of interest for anything light or trifling, but wholly engrossed at all times in his deep-laid plans and schemes for the advancement of the college, and to bring public opinion in Massachusetts up to the point of authorizing the legislature to grant a charter. I think it was generally understood at Amherst, during the time that I was connected with the college, and while the question of its legal establishment was pending, that he was the main, and, indeed, almost the sole, reliance of its friends for all the plans formed and measures adopted to promote the success of the undertaking. It was supposed, and I have no doubt with truth, that the trustees, who were generally men engaged in the active pursuits of life, and consequently much occupied with their own affairs, were accustomed to look to him, and to be guided by his judgment in respect to all the measures that were adopted, whether for raising funds, procuring officers of instruction, or for enlightening the public sentiment of the State with reference to obtaining a charter.

"In a word, he devised the measures to be adopted, recommended them to the board of trustees, and they committed to him, so far as any authority from them was necessary, the charge of carrying them into effect. He sought out and named to them suitable men to be appointed as officers of instruction, and was commissioned to conduct the necessary negotiations with them. And all action of a legal or political character connected with the efforts to obtain a charter for the college was understood to be arranged and directed by him, though he was greatly aided in carrying his plans into effect by your brother Jonathan, and other friends of the cause.

"He had, however, so far as I know, no formal or official connection of any kind with the college, and so quiet and unostentatious was his action in all these proceedings, and so entirely was his interest in the work confined to a desire to have it accomplished, without any wish to secure to himself the honor or the consideration due to the one who was the means of accomplishing it, that I am not at all surprised to learn that his name does not appear upon the college records

of those days. And yet, I believe that every person who was conversant with the proceedings through which the college was established would agree with me in saying, if some future generation should ever conceive the idea of erecting a statue to commemorate the founder of the college, the man most deserving the honor would be Austin Dickinson.

“Sincerely wishing you success in your efforts to throw light on the early history of the institution, I am

“Most truly yours,

“JACOB ABBOTT.”

Ex-Professor, Rev. Solomon Peck, D. D., who was connected with the college seven years, referring to Mr. Dickinson's connection with the college, writes, October 16, 1871: “My recollections of him are distinct, though few. He was a man to make lasting impressions, whether of himself as to person, bearing and character, or of the interests which he labored to promote. His features and their habitual expression, sedate, earnest, sometimes bordering on sadness, but occasionally brightening into a smile; his deliberate, measured gait, with brow inclined, as if weighed down with momentous aims and plans; the directness, but kindness of his appeals, and his prolific inventiveness, ever devising new methods of influencing the general mind for good,—all stand out before me at this hour as if I had seen him but yesterday. His power to move others was conspicuous in public addresses, scarcely less than in private intercourse. Unquestionably, he was a *wise master-builder*, and ready to every good work. It was his habit to do what he esteemed auspicious for good, but ever with a studious avoidance of ostentatious publicity, fulfilling to the letter our Lord's injunction, ‘Let not thy left hand know what thy right hand doeth.’”

Such is the testimony of those who had the best means of knowing his character and the value of his services at the most critical period in the early history of the college.

It is due to the memory of Mr. Dickinson to add, that during all these services, he was the confidential adviser of the trustees and the faculty. He carefully revised the constitution of the college, and suggested changes to relieve it from object-

tionable features, and render it more acceptable to the people of the State, which the trustees adopted. He watched with great care and fidelity every movement bearing upon the interests of the college ; was present at five successive sessions of the legislature, when the petition for a charter was before them, and did everything he could to secure the end finally attained.

Besides his invaluable services in securing Rev. Drs. Moore and Humphrey for the presidency, he was equally successful in gathering around the latter his most valued helpers. It was at his instance, and by his direct agency, that Professors Rev. Nathan W. Fiske, Rev. Samuel M. Worcester and Rev. Jacob Abbott, were brought into the faculty ; and it is believed that he was essentially instrumental in securing the services of Professors Rev. Edward Hitchcock and Rev. Solomon Peck.

It will be perceived that an entire change in the faculty occurred during his efforts in behalf of the college. When he commenced his work in 1822, it consisted of Rev. Dr. Moore, President, and Rev. Gamaliel S. Olds and Mr. Joseph Estabrook, professors. When his services terminated in 1825, the faculty was composed of Rev. Heman Humphrey, D. D., President ; Rev. Edward Hitchcock, Rev. Nathan W. Fiske, Rev. Samuel M. Worcester, Rev. Jacob Abbott, Rev. Solomon Peck and Ebenezer Snell, professors.

Thus, in this time, a whole new faculty had been inaugurated ; \$45,000 had been added to the resources of the college ; the charter had been obtained, and the number of students had increased from fifty-seven to one hundred and fifty-two.

Mr. Dickinson was eminently a man of deeds. He marked out his own plans, and had wonderful skill in executing them. He did everything in the most quiet, unostentatious manner. He surprised the synod of East Tennessee in 1821, by being mainly instrumental, in a very short time, of securing in the Southwest a subscription of between \$20,000 and \$30,000 for Maryville College. He also surprised thousands of good people in the South, and elsewhere, in 1822, by establishing in Richmond, Virginia, by a few months' labor, a religious paper, with a weekly circulation of more than three thousand. His habit through life was to influence men unseen. To start a project for good, to be made manifest by the results.

Mr. Dickinson was ordained as an Evangelist at Amherst, Mass., April 19, 1826. Sermon by his brother, Rev. Baxter Dickinson. Ordaining prayer by Rev. Dr. Humphrey.

In June, 1826, he established the "National Preacher" in New York. The first number contained the memorable sermon of Rev. Dr. John M. Mason, "To the poor the gospel is preached." The third number was from his own pen; under his judicious management the work soon obtained a monthly circulation of more than ten thousand. During the first year more than one hundred thousand copies of numbers were issued. Eventually the work went into other hands, and was continued with great usefulness for forty years.

In 1831 Mr. Dickinson visited Europe, and travelled in company with Rev. Dr. Nettleton; attended many pastoral meetings, and visited educational institutions, acquiring much valuable information, and often preached on the Sabbath.

April 26, 1836, he was married in New York to Miss Laura Whittlesey Camp, the eldest daughter of Joel Camp, of New Preston, Conn.

The closing years of his useful life were devoted mostly to the introduction of religious and missionary intelligence into the secular periodical press. He began by preparing brief items of religious and missionary intelligence, interesting to every reader, which the editors of the daily papers cheerfully inserted. At length he issued a half quarto sheet of such items and sent it simultaneously to the press in different cities, and to papers in the country. The work thus commenced was extended, and editors and publishers everywhere found it for their interest, to keep their readers fully advised in regard to religious as well as secular matters. From this humble beginning the work has spread and become almost universal.

Thus in these numerous ways, in addition to preaching the gospel when health would permit, Mr. Dickinson quietly labored for the good of mankind. No one can estimate the amount he accomplished, and which is destined to flow through these various channels of influence.

He died in New York, August 14th, 1849, at the age of fifty-eight and was buried in the cemetery at Amherst. A few friends erected a monument to his memory.

It would be well if the alumni and students of the college who visit his monument, in all future time, could have some just appreciation of the earnest, self-sacrificing spirit with which he toiled to found the institution whose blessings they enjoy.

Amherst being the home of my ancestors, where my paternal grandmother first saw the light 147 years ago, and my father 120 years ago, and myself 25 years before the birth of the college, and having been familiar with the incipient movements for its foundation, and personally acquainted with most of the worthy men who founded it, I have watched with deep interest its progress for half a century, and now esteem it a privilege to present this humble tribute to the memory of one who was permitted to render the institution such important service in its infancy.

Much as it has hitherto done for the cause of science, literature, and religion, my earnest prayer is, that it may be blessed in doing far more in time to come.

ORNAN EASTMAN.

Tract House, New York City.

March 15, 1872.

A WORTHY VIEW OF MAN.

WE are not prepared for a high ideal of manly beauty till we possess a high ideal of man,—till, having brought him up in the worth of character, we show him in feature and act for that which he is. We need not stop to insist, that to enthrone the physical in man, either in the baser form of a rounded and lusty contour, or in the nobler form of bone and sinew, is to overlook the spiritual,—to sink it in the simply organic,—is to make men, not a little lower than the angels, but a little higher than the brutes,—is, not to establish the divine in the flesh, but to smother the divine with the flesh,—is to extinguish the torch which, burning behind the tracery, reveals its divine pattern.

JOHN BASCOM.

CONGREGATIONAL THEOLOGICAL SEMINARIES IN
1871-72.

THE following lists are compiled from the printed catalogues and information in manuscript. We have inserted omitted years of graduation, from various Triennials, and have changed arrangement to secure uniformity of style.

The line "Name and Residence, Graduated," — which is prefixed to the Senior Class at Bangor, is to be considered as designating the names of the students throughout. 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 this list, and it would do them no harm. Andover uses it.

Ad.C.	Adrian College, Michigan.	N.Y.C.	New York College, New York.
Al.C.	Alleghany College, Pennsylvania.	N.Y.U.	New York University, New York.
A.C.	Amherst College, Massachusetts.	O.O.	Oberlin College, Ohio.
B.C.	Bowdoin College, Maine.	Ol.C.	Olivet College, Michigan.
Ba.C.	Bates College, Maine.	O.W.U.	Ohio Wesleyan University, Ohio.
Bald.U.	Baldwin University, Ohio.	Pac.U.	Pacific University, Oregon.
Bel.C.	Beloit College, Wisconsin.	P.C.	Pennsylvania College.
B.U.	Brown University, Rhode Island.	R.U.	Rochester University, New York.
Cal.C.	College of California.	Ri.C.	Ripon College, Wisconsin.
C.U.	Colby University, Maine.	R.C.	Rutgers College, New Jersey.
D.C.	Dartmouth College, N.Hampshire.	T.C.	Tusculum College, Tennessee.
Dick.C.	Dickinson College, Pa.	U.C.	Union College, New York.
Gen.C.	Genesee College, New York.	U.Ch.	University of Chicago, Illinois.
Ham.C.	Hamilton College, New York.	U.E.	University of Edinburgh, Scotland.
H.C.	Harvard College, Massachusetts.	U.M.	University of Michigan, Michigan.
Hel.C.	Heidelberg College, Ohio.	U.P.	University of Pennsylvania, Pa.
Hills.C.	Hillsdale College, Michigan.	U.Vt.	University of Vermont.
Ill.C.	Illinois College, Illinois.	U.W.	University of Wisconsin, Wis.
Ia.C.	Iowa College, Iowa.	Wab.C.	Wabash College, Indiana.
Ken.C.	Kenyon College, Ohio.	Wash.C.Ga.	Washington College, Georgia.
K.C.	Knox College, Illinois.	Washb.C.	Washburn College, Kansas.
Ki.C.	Kings College, Nova Scotia.	Wat.C.	Waterville College, Maine.
L.U.	London University, England.	West.U.	Wesleyan University, Conn.
Mac.C.	Macon College.	Westf.C.	Westfield College, Illinois.
Mad.U.	Madison University, New York.	Westm.C.	Westminster College, Mo.
Mar.C.	Marietta College, Ohio.	Wg.C.	Waynesburg College, Penn.
McG.U.	McGill University, Canada.	Wh.C.	Wheaton College, Illinois.
M.C.	Middlebury College, Vermont.	W.R.C.	Western Reserve College, Ohio.
Mon.C.	Monmouth College, Ill.	W.C.	Williams College, Massachusetts.
N.J.C.	New Jersey College, New Jersey.	Y.C.	Yale College, Connecticut.

I.—THEOLOGICAL SEMINARY, BANGOR, ME.

FACULTY.

Rev. Enoch Pond, D. D., President, Professor Emeritus of Ecclesiastical History.
 Rev. DANIEL SMITH TALCOTT, D. D., Hayes Professor of Sacred Literature.
 Rev. JOHN E. HERRICK, D. D., Buck Professor of Christian Theology, and Librarian.
 Rev. WILLIAM M. BARBOUR, D. D., Fogg Professor of Sacred Rhetoric and Pastoral Duties.
 Rev. LEVI L. PAINE, Professor of Ecclesiastical History.
 THOMAS H. RICH, Assistant Teacher of Hebrew.

RESIDENT LICENTIATES.

None reported.

SENIOR CLASS.

Name and Residence.	Graduated.
John Justin Blair, Portland, Me.	
William N. T. Dean, Fall River, Mass.	
Samuel W. Dickinson, Griggsville, Ill.	
Daniel G. Heath, Farmington, Me.	A. C. 1868
George J. Pierce, Lunenburg, Vt.	
Jotham Sewall, Fryeburg, Me.	W. C. 1868
Era N. Smith, Wareham, Mass.	
Clarendon A. Stone, Laclede, Mo.	K. C.
Arthur H. Tebbets, Portsmouth, N. H.	

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MIDDLE CLASS.

Era Andrews.	
F. O. Bradeen, Buxton, Me.	
John W. Brownhill, South Boston, Mass.	
Thomas M. Davies, Cape Elizabeth, Me.	
H. W. French, Hartford, Conn.	
William E. Spear, Rockland, Me.	B. C. 1870

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JUNIOR CLASS.

James E. Chalmers, Newbury, Vt.	
John E. Chalmers, Newbury, Vt.	D. C. —
F. E. Emerick, Wilton, Me.	
B. F. Grant, Newport, Me.	B. C.
C. E. Harrington, Farmington, N. H.	
Richard W. Jenkins, Cape Elizabeth, Me.	
Benjamin Merrill, Pownal, Me.	
Charles N. Sinnett, Harpswell, Me.	
Simson C. Whitcomb, Hampden, Me.	

(9)

Total, 24.

II.—ANDOVER THEOLOGICAL SEMINARY, ANDOVER, MASS.

FACULTY.

Rev. EDWARDS A. PARK, D. D., Abbot Professor of Christian Theology.
 Rev. JOHN L. TAYLOR, D. D., Smith Professor of Theology and Homiletics (in the Special Course), and Lecturer on Pastoral Theology.
 Rev. AUNTIN PHELPS, D. D., Bartlet Professor of Sacred Rhetoric.
 Rev. ROBERT C. SMYTH, D. D., 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. J. WESLEY CHURCHILL, Jones Professor of Elocution.

LIBRARIAN.

Rev. WILLIAM L. ROPES.

LECTURERS.

Prof. SAMUEL HARRIS, D. D., LL. D., Lecturer on Foreign Missions.
 Rev. INCREASE N. TARBOX, D. D., Lecturer on Congregationalism.
 Rev. JACOB M. MANNING, D. D., Lecturer on the Relations of Christianity to Popular Infidelity.
 ——— Lecturer on Home Evangelization.
 Pres. NOAH PORTER, D. D. LL. D., Lecturer on Intellectual Philosophy.
 Rev. JOSEPH P. THOMPSON, D. D., Lecturer on Egyptology.

RESIDENT LICENTIATES.

Prof. E. A. Grosvenor, Constantinople.	A. C. 1867
H. H. Hamilton, Andover, Mass.	A. C. 1868
David P. Lindsley, Andover, Mass.	—
Wm. W. Livingston, Sivas, Asiatic Turkey.	U. Vt. 1856
Henry L. Talbot, East Machias, Me.	—

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SENIOR CLASS.

Walter Howard Ayers, Canterbury, N. H.	D. C. 1878
Thomas Rissel Beeber, Muney, Pa.	P. C. 1860
John Kittredge Browne, Saxonville, Mass.	H. C. 1860
Almon Taylor Clarke, Wadham's Mills, N. Y.	—
William Henry Cobb, Marion, Mass.	A. C. 1867
John S. Copp, Flushing, Mich.	Hills. C. 1860

Ephraim M. Corey, Hillsdale, Mich. Hills.C. 1868
 Samuel Howard Dana, Portland, Me. Y.C. 1869
 Charles Fletcher Dole, Norridgewock, Me. H.C. 1868
 Archibald Duff, Sherbrooke, Que. McG.U. 1864
 James Demarest Eaton, Lancaster, Wis. Bell.C. 1869
 James H. Ecob, Sidney Plains, N. Y. Ham.C. 1869
 Rufus Cushman Flagg, Castleton, Vt. M.C. 1869
 Omar White Folsom, Hanover, N. H. D.C. 1869
 Perley M. Griffin, Topeka, Kan. Washb.C. 1869
 Theodore C. Jerome, Clinton, N. Y. Ham.C. 1869
 Henry Ketcham, Indianapolis, Ind. W.C. 1869
 James K. Kilbourn Racine, Wis. Bell.C. 1868
 T Melbourne May Bristol, R. I. ———
 Albert Weston Moore, Andover, Mass. D.C. 1864
 Frederic Palmer, Boston, Mass. H.C. 1869
 M. Stuart Phelps, Andover, Mass. Y.C. 1869
 Edward Kirk Rawson, Albany N.Y. Y.C. 1868
 Darius B. Scott, Mainville, Ill. Wh.C. 1869
 Anson P. Tinker, Old Lyme, Ct. Y.C. 1868
 Alfred Edwards Tracy, Bloomington, Wis. A.C. 1869
 Robert McEwen Woods, Enfield, Mass. A.C. 1869
 Wm. Haskell Woodwell, Newburyport, Mass. B.C. 1869
 (28)

JUNIOR CLASS.

Frederick H. Bartlett, Bristol, N. H. ———
 Sidney E. Bailey, Saxton's River, Vt. A.C. 1872
 Edward A. Benner, Lowell, Mass. A.C. 1869
 Marvin D. Blabee, Springfield, Vt. D.C. 1871
 John T. Crumrine, Lindley's Mills, Pa. Wg.C. 1871
 Elisha F. Fales, Jr., Wrentham, Mass. B.U. 1870
 Edward S. Fitz, Chicopee, Mass. A.C. 1871
 Chas. Nelson Flanders, Haverhill, N. H. D.C. 1871
 James Bartlett Gregg, Andover, Mass. H.C. 1869
 M. O. Harrington, Kirby, Vt. A.C. 1869
 John W. Hird, Andover, Mass. Y.C. 1871
 G. Milton Howe, Oxford, Mass. A.C. 1871
 Wm. H. Hubbard, Louisville, Ky. A.C. 1871
 Frank D. Kelsey, Columbus, O. Mar.C. 1870
 Henry L. Kendall, Barrington, R. I. B.U. 1871
 S. Sherberne Mathews, Boston, Mass. ———
 John P. Sanderson Springfield, O. Witt.C. 1869
 Joseph Bartlett Seabury, New Bedford, Mass. A.C. 1869
 Edward B. Sellers, Boston, Mass. Wh.C. 1868
 Charles R. Seymour, Rootstown, O. W.R.C. 1870
 John E. Smith, Oberlin, O. O.C. 1870
 Edwin C. Stickel, Decatur, Ill. A.C. 1869
 Edward George Stone, Warren, Ct. A.O. 1871
 Charles L. Tomblen, West Brookfield, Mass. A.C. 1871
 Edward P. Wheeler, Beloit, Wis. Bel.C. 1870
 (25)

MIDDLE CLASS.

L. Payson Broad, Andover, Mass. Y.C. ———
 C. H. Brooks, Lennoxville, Que. McG.U. 1869
 Henry C. Crane, Norton, Mass. D.C. 1869
 William F. Davis, Andover Mass. H.C. 1867
 Alfred H. Hall, Boston, Mass. H.C. 1867
 William S. Howland, Jaffna, Ceylon. A.C. 1870
 E. Winthrop Jenney Galesburg, Ill. K.C. 1870
 Horace H. Leavitt, Cambridgeport, Mass. W.C. 1869
 Albert Livermore, Spencer, Mass. A.C. 1868
 Edward G. Selden, Norwich, Ct. Y.C. 1870
 Joel M. Seymour, Rootstown, O. W.R.C. 1870
 Roderic Terry, Irvington, N. Y. Y.C. 1870
 Geo. H. Tilton, Hopkinton, N. H. A.C. 1870
 John T. Ward, Evans' Mills, N. Y. Hills.C. 1870
 Charles A. White, Northbridge, Mass. W.C. 1870
 John H. Williams, Dudley, Mass. A.C. 1868
 Newell S. Wright, Alden, Ill. B.C. 1869
 (17)

SPECIAL COURSE.

W. H. H. Collins, Lawrence, Mass. ———
 Robert W. Haskins, New York City. U.N.Y. 1869
 William A. Lamb, New Britain, Ct. ———
 C. P. H. Nason, North Billerica, Mass. W.C. 1863
 Joseph Nee-Sima, Yeddo, Japan. A.O. ———
 Samuel Ollershaw, Manchester, England. ———
 (6) Total, 81.

III. — THEOLOGICAL DEPARTMENT, YALE COLLEGE, NEW HAVEN, CONN.

FACULTY.

Rev. NOAH PORTER, D. D., LL. D., President, and Clark Professor of Moral Philosophy and Metaphysics.

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JAMES E. DAY, D. D., Holmes Professor of the Hebrew Language and Literature and Biblical Theology.
EDSEL HARRIS, D. D., LL. D., Dwight Professor of Systematic Theology.
MES M. HOPPIN, D. D., Professor of Ethics and the Pastoral Charge.
JEROME P. FISHER, D. D., Professor of Ecclesiastical History.
GEORGE DWIGHT, D. D., Buckingham Professor of Sacred Literature.

WARD BACON, D. D., LL. D., Lecturer in Church Polity and American Church History.

RESIDENT LICENTIATES.

(Attending Lectures.)

WALTER LANSING DAY, B. D., Newton, Mass. Y.C. 1867
Daniel Marsh, B. D., Chicago Sem., Grinnell, Iowa. Io.C. 1867
FRANK L. SARGEANT NOYES, B. D., Chicago Theol. Sem., Chicago, Ill.

Charles Newton Fitch, Geneva, O. O.C. 1869
Franklin Solomon Fitch, Geneva, O. O.C. 1870
Charles Winters Good, Tiffin, O. Hel. C. —
Henry L. Griffin, Williamstown, Mass. W.C. 1868

William Dickinson Hart, Lysander, N. Y. O.C. 1870
Frederick Smith Hayden, Milwaukee, Wis. Y.C. 1869
Henry Larned Hutchins, New Haven, Ct. Y.C. 1870

George Clark Lamb, Point Pleasant, Ill. Westf.C. —
Theodore Philander Pruden, New Haven, Ct. Y.C. 1869
John Alun Roberts, Coedpoeth, Wales. BalaC., Wales

William Edward Safford, Evanston, Ill. O.C. 1870
Edward Payson Salmon, Beloit, Wis. Bel.C. —
William Parmelee Sprague, East Bloomfield, N. Y. A.C. 1870
Robert Brown Stimson, Terre Haute, Ind. Wab.C. —
John Thomas, Abercarnald, Wales. BalaC., Wales

(23)

SENIOR CLASS.

Walter Adams, Cleveland, O. Y.C. 1867
Walter Burrows, Troy, N. Y. — — —
Wright Miller, Williston, Vt. Y.C. 1868
Walter Murray, New Britain, Ct. — — —
Walter Norris, Center Brook, Ct. — — —
Austin Rice, New Haven, Ct. Y.C. 1868
Samuel Richardson, Groton, Mass. Y.C. 1869
Walter Shirley, New York City. Y.C. 1869
Alexander Tomlinson, Bedford, Pa. P.C. 1869
Welles, Wethersfield, Ct. Y.C. 1868
Walter Whitcomb, New York City. — — —
Walter Whitney, New Haven, Ct. — — —
Walter) Mad.U. — — —

JUNIOR CLASS.

George Whitefield Benjamin, New Haven, Ct. Y.C. 1864
Edwin Munsell Bliss, Constantinople, Turkey. A.O. 1871
John Carey Boals, Somerville, Tenn. Mac.C. —
Homer James Broadwell, M. D., New Haven, Ct. — — —
Samuel Edwin Busser, York, Pa. P.C. 1871
Andrew Lewis Büttner, Fort Wayne, Ind. Wab.C. 1871
Newell Meeker Calhoun, Bethlehem, Ct. — — —
Henry Smith Carhart, Coeymans, N. Y. West.U. 1869
Franklin Countryman, New Haven, Ct. Y.C. 1870
William Burke Danforth, Royalton, Vt. D.C. 1871
Isaac Dayton Decker, Hope, N. J. Y.C. 1871
George Augustus Parsons Gillman, Laconia, N. H. — — —
William Greenwood, Boston, Mass. A.C. 1871
Aaron Merritt Hills, Mt. Vernon, O. U.C. 1871
Joel Stone Ives, Castine, Me. A.C. 1870
George Cheever Jewell, New Haven, Ct. Y.C. 1871
James C. McNaughton Johnston, New Wilmington, Pa. Westm.C. —
Charles Nelson Jones, Oberlin, O. O.C. 1871

MIDDLE CLASS.

Walter Barnum, Wauseon, O. O.C. 1870
Walter Beech, Andover, O. O.C. 1870
Walter Chandler, New Haven, Ct. Y.C. 1870
Walter Chapin, Seville, O. O.C. 1870
Walter D. Childs, Bainbridge, O. O.C. 1870
Walter Christie, Berlin, Wis. Bel.C. 1870
Walter Martine Dowd, Seville, O. O.C. 1870
Walter Arch Evans, Plymouth, Pa. — — —

George Edwin McLean, Great Barrington, Mass.	W.C. 1871	F. B. Makepeace, Worcester, Mass.	
John Newton McLoney, Eddyville, Iowa.	Io.C. 1871	Henry M. Perkins, Hartford.	(9)
Charles William Mallory, Hamden, N. Y.	A.C. 1871	MIDDLE CLASS.	
James Brackett Mason, East Putney, Vt.	D.C. 1871	F. H. Allen, Salem, Mass.	
Howard Walter Pope, Westville, Ct. Y.C. 1871		E. P. Butler, Essex, Vt.	
Roswell Olcott Post, Logansport, Ind.	Wab.C. 1871	L. W. Hicks, Worcester, Mass.	
Stephen Henry Robinson, West Woodstock, Ct.	D.C. —	W. N. Meserve, Norfolk, Va.	
William Mackintire Salter, Burlington, Io.	K.C. 1871	P. B. Shiere, Providence, R. I.	
Richard Bailey Snell, New Sharon, Iowa.	Io.C. 1870	M. D. Stone, Jaffrey, N. H.	(6)
John Wolcott Starr, Gullford, Ct.	Y.O. 1871	JUNIOR CLASS.	
John Lawson Stoddard, Boston, Mass.	W.C. 1871	W. P. Collins, Hartford.	
John P. Trowbridge, Pomfret, Ct.	A.C. —	J. L. Gamble, Kossuth, O.	
Daniel Morris Woolley, New York City.	Dick.C. —	F. G. Grimes, Keene, N. H.	
(31)	Total, 69.	J. H. Goodell, Hartford.	
		A. J. Hanna, Boston, Mass.	
		J. E. Hurlbut, New London.	
		D. Staver, Dayton, O.	(7)
		Total, 25.	

IV. — THEOLOGICAL INSTITUTE OF CONNECTICUT, HARTFORD, CONN.

FACULTY.

Rev. WILLIAM THOMPSON, D. D., Nettleton Professor of Hebrew and Old Testament Literature.
 Rev. ROBERT G. VERMILYE, D. D., Riley Professor of Christian Theology.
 Rev. JOSEPH C. BODWELL, D. D., Hosmer Professor of Preaching and the Pastoral Charge.
 Rev. THOMAS S. CHILDS, D. D., Waldo Professor of Biblical and Ecclesiastical History.
 Rev. M. B. RIDDLE, D. D., Professor of Greek and New Testament Literature.

RESIDENT LICENTIATES.

Joseph C. Bodwell, jr., Hartford, Conn.
 Vincent Moses, Clymer, N. Y.
 H. Taylor, Hartford, Conn.
 (3)

SENIOR CLASS.

John M. Chapin, Springfield, Mass.
 G. S. Dodge, N. Brookfield, Mass.
 George Dodson, Hartford.
 E. S. Gould, Paxton, Mass.
 D. B. Hubbard, Higganum.
 C. W. Kilbon, New London.
 N. Lee, Heckla Works, N. Y.

V. — THEOLOGICAL DEPARTMENT, OBERLIN COLLEGE, OBERLIN, O.

FACULTY.

Rev. JAMES H. FAIRCHILD, D. D., President, Avery Professor of Moral Philosophy, and Professor of Theology.
 Rev. CHARLES G. FINNEY, D. D., Professor of Pastoral Theology.
 Rev. JOHN MORGAN, D. D., Professor of New Testament Literature and Biblical Theology.
 Rev. HIRAM MEAD, D. D., Professor of Sacred Rhetoric.
 Rev. JUDSON SMITH, D. D., Professor of Church History.
 Rev. HENRY COWLES, D. D., Lecturer on Prophecy.
 Rev. JOHN B. PERRY, Lecturer on Religion and Science.
 JAMES R. SEVERANCE, A. M., Instructor in Elocution.

RESIDENT GRADUATES.

Justus Newton Brown, Oberlin, O. O.C. 1867
 Almon Whitney Burr, Oberlin, O. O.C. 1868
 James Ralph Severance, Oberlin, O. O.C. 1868
 (3)

SENIOR CLASS.

Henry Fairclamb Clark, Berea, Ky. O.C. 1868
 John Thomas Clark, Germantown, O. ———
 Charles Newton Fitch, Madison, O. O.C. 1869

Richard Hicks, Mitchell, C. W. — — —
 Robert William Logan, Oberlin, O. — — —
 Page Flinn McClelland, Mt. Jackson, Pa. O. C. 1866
 Joseph Perry Preston, Oberlin, O. — — —
 (7)

MIDDLE CLASS.

Adelbert Edwin Allaben, Oberlin, O. O.C. 1869
 Josiah Blackman Blakely, Neenah, Wis. R.I.C. 1870
 Berkwell Nelson Chamberlin, Garrettsville, O. — — —
 Kendrick Herbert Crane, North Adams, Mich. — — —
 Levi Judson Donaldson, Heller's Corner, Ind. — — —
 Jacob Frank Ellis, Wheaton, Ill. Wh.C. 1869
 Thomas Havodydd Griffith, West Winfield, O. — — —
 Walter Osgood Hartt, Wheaton, Ill. Wh.C. 1869
 Simon Byron Hershey, Wadsworth, O. O.C. 1870
 Isaac Hughes, West Winfield, N. Y. — — —
 Marshall Medway Long, Fremont, O. — — —
 Wallace Taylor, Oberlin, O. O.C. 1867
 George F. Waters, Lenox, O. O.C. 1870
 (13)

(SPECIAL COURSE.)

Henry Samuel Childs, Russell, O. — — —
 George Watson Jones, Cleveland, O. — — —
 (2)

JUNIOR CLASS.

Dwight Payson Breed, Milton, Mich. — — —
 Austin Hannahs Burr, Oberlin, O. O.C. 1871
 Morritz Ernst Eversz, Oberlin, O. R.I.C. 1871
 Francis Heman Geer, Kelloggsville, O. O.I.C. 1871
 Andrew James Hadley, Oberlin, O. — — —
 Hohanes Harntun, Aintab, Turkey. — — —
 Charles Nelson Jones, Oberlin, O. O.C. 1871
 Edward Byron Payne, Oberlin, O. — — —
 George Stanley Pope, Oberlin, O. Bald.U. 1868
 William Drake Westervelt, Oberlin, O. O.C. 1871
 Leverett S. Woodworth, West Williamsfield, O. B.U. 1871
 (11)

(SPECIAL COURSE.)

John Levi Maile, Johnston, Mich. — — —
 Thomas Davis Phillips, Floyd, N. Y. — — —
 (2) Total. 38.

VI.—CHICAGO THEOLOGICAL SEMINARY, CHICAGO, ILL.

FACULTY.

Rev. SAMUEL C. BARTLETT, D. D., New England Professor of Biblical Literature.
 Rev. FRANKLIN W. FISK, D. D., Wisconsin Professor of Sacred Rhetoric.
 Rev. JAMES T. HYDE, D. D., Iowa Professor of Pastoral Theology and Special Studies.
 Rev. GEORGE N. BOARDMAN, D. D., Illinois Professor of Systematic Theology.
 Rev. TRUMAN M. POST, D. D., Lecturer on Ecclesiastical History.
 Prof. EDWARD M. BOOTH, A. M., Instructor in Elocution.

LIBRARIAN.

Prof. BARTLETT, Librarian.

RESIDENT LICENTIATES.

Jay A. Clisbee, Marshall, Mich. — — —
 Henry Jacobs, Wayne, Ill. — — —
 (2)

SENIOR CLASS.

John W. Baird, Waukesha, Wis. Bel.C. 1869
 Otis D. Crawford, Dubuque, Ia. — — —
 Thomas L. Riggs, Beloit, Wis. Bel.C. 1868
 Henry C. Simmons, Beloit, Wis. Bel.C. 1869
 John G. Taylor, Black Earth, Wis. U.W. 1868
 Thomas Yates, Philadelphia, Pa. — — —
 (6)

MIDDLE CLASS.

Seth A. Arnold, Bel.C. 1869
 A. Wesley Bill, Chicago, Ill. — — —
 Chas. Stearns Billings, Palmsville, O. — — —
 Thos. Lincoln Brown, Appleton, Wis. — — —
 Charles Burritt Curtis, Dover, Ill. Bel.C. 1870
 William Willis Curtis, Dover, Ill. Bel.C. 1870
 William G. Dickinson, Mendota, Ill. — — —
 Jesse Laurence Fonda, Wheaton, Ill. Wh.C. 1868
 Chas. Wilbur Merrill, Cannon Falls, Minn. Bel.C. 1870
 Richard Miller, Winnebago, Ill. Bel.C. 1870
 Geo. William Nelson, Beloit, Wis. Bel.C. 1870
 Homer Joseph Parker, Danville, C.E. M.C. 1870
 Charles Francis Reed, Grinnell, Io. Io.C. 1870
 Augustus Marcus Rice, Mantorville, Minn. U.W. 1870
 Barnabas Walker Root, Sherbro, W. Africa, K.C. 1870
 Dana Sherrill, Lisbon, Ill. Bel.C. 1870
 Arthur Lathrop Smith, Jacksonville, Ill. — — —

Dallas David Tibbets, Ft. Madison, Iowa. Hill.-C. 1870
 Harmon Bascom Tuttle, Roscoe, Ill. Bel.C. 1870
 Allen J. Van Wagner, Musco'ah, Kansas. ———
 Mahlon Willett, Decorah, Iowa. Io.C. 1869
 (21)

JUNIOR CLASS.

Julius Caesar Armstrong, Chicago, Ill. ———
 William Gallagher, Jr., Boston, Mass. H.C. 1869
 Henry Martyn Goodell, Ann Arbor, Mich. U.M. 1871
 Edgar Harland Klimer, St. Charles, Ill. Wh.C. 1871
 Watson Birchard Millerd, Milwaukee, Wis. U.M. 1871
 Horace Hutchinson Robbins, Muscatine, Iowa, Io.C. 1870
 Andrew J. Smith, Lima, Wis. Bel.C. 1871
 Orville Sylvester Smith, Delavan, Wis. Bel.C. 1871
 (8)

SPECIAL COURSE.

SECOND YEAR.

Robison John Funk, Muscatine, Iowa. ———
 William Henry Skentlebury, Chicago, Ill. ———
 James Foster Smith, Belmond, Iowa. ———
 (3)

FIRST YEAR.

Charles Henry Abbott, Andover, Mass. ———
 Enoch Atkins, Lawrence, Kansas. ———
 Ledyard Ely Benton, Lake Mills, Wis. ———

John Beiding Bidwell, Goodland, Ind. ———
 Robert Kirk, Plainview, Minn. ———
 Lewis Thomas Mason, Olive Green, Ohio. ———
 John McDowell, Chicago, Ill. ———
 Gilbert Rindell, Jr., Williamsburg, Iowa. ———
 Andrew Jackson Radolph Smith, Eureka, Kansas. ———
 John Galbraith Templeton, Chicago, Ill. ———
 (10) Total, 50.

VII.—PACIFIC THEOLOGICAL SEMINARY, OAKLAND, CALIFORNIA.

FACULTY.

Rev. JOSEPH A. BENTON, D. D., Professor of Sacred Literature.
 Rev. GEORGE MOORE, D. D., Professor of Theology.

SENIOR CLASS.

George F. S. Morgan, San Francisco.
 John L. Stephens, Petaluma.
 David F. Watkins, Nortonville.
 (3)

MIDDLE CLASS.

Charles Wm. Anthony, A. B., Oakland.
 Granville M. Dexter, San Francisco.
 Joseph H. Merrill, Oakland.
 (3)

JUNIOR CLASS.

John C. Ferguson, San Francisco.
 (1) Total, 7.

SUMMARY.

	Professors, etc.		STUDENTS.							Volumes in Library.	Anniversaries in 1872.
	Lecturers, etc.	Resident Licentiates.	Senior.	Middle.	Junior.	Special Course.	TOTAL.				
Bangor,	5	1	0	9	6	9	.	24	13,000	Thursday, June 6.	
Andover,	7	5	5	28	17	25	6	76	30,000	Thursday, June 27.	
Yale,	6	1	3	12	23	31	.	66	College, etc., 89,000	Thursday, May 16.	
Hartford,	5	0	3	9	6	7	.	22	7,000	June 11th, and 12th.*	
Oberlin,	5	3	3	7	13	11	4	35	College (11,000).	See below.	
Chicago,	4	2	2	6	21	8	13	48	4,500	Thursday, April 25.	
Oakland,	2	0	0	3	3	1	0	7	2,500	See below.	
TOTAL, 7.	34	15	16	74	89	92	23	278			

* Addresses by students, June 11th; inauguration of Professors Childs and Riddle, June 12th, 1872.

TERMS AND VACATIONS.

BANGOR.—The Anniversary is on the Thursday following the last Wednesday in July. There is but one vacation, commencing at the Anniversary, and continuing twelve weeks. The first term of the next Seminary year, will begin on Thursday, September 19, 1872.

ANDOVER.—The first term of the present Seminary year ends on Thursday, March 7, 1872, followed by a vacation of three weeks. The second term commences Thursday, March 28, 1872, and continues until the ANNIVERSARY, Thursday, June 27, 1872. A vacation of nine weeks follows. The first term of the next Seminary year will begin on Thursday, August 29, 1872.

YALE.—There is but one term. The session for 1871-72 commenced on Thursday, September 14, 1871, and will continue until Thursday, May 16, 1872, when the public ANNIVERSARY will be held. The annual examination of the classes, and the meeting of the Alumni, will be held in the same week. The next Annual term will begin on Thursday, September 12, 1872.

HARTFORD.—There is but one term of study, beginning on the first Thursday in October, and continuing until the second Wednesday in June.

OBERLIN.—Same as in College. Fall term began Tuesday, September 5, 1871; ended November 25, 1871, followed by vacation of twelve weeks. Spring term, February 20 to May 11, 1872. ANNIVERSARY of the Theological Society, Friday, May 3, 1872. Summer term, Wednesday, May 15, 1872, to August 7. *Concio ad Clerum*, August 6; Commencement, August 7, 1872. The next year begins with fall term, Tuesday, September 3, 1872.

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.—There is but one term of study, beginning on the third Thursday of August, and ending on the fourth Thursday of May. There will be a recess from the 20th of December to the 3d of January. Public examination and exhibition at the close of each Seminary year. The Seminary was opened in June, 1869.

A. H. Q.

THE THEOLOGICAL SEMINARIES: COMPARATIVE.

In the first volume of this *Quarterly*, we inserted complete list of the Faculty and Students of our several Theological Seminaries for the then current year. Excepting 1862-6, the publication has been continued. We have procured the numbers for those years, by correspondence, as the publication of catalogues was not universal; and we present the following table for the fourteen years:

THE SEMINARIES DURING THE PAST FOURTEEN YEARS.

YEARS.	Professors.	Lecturers, etc.	Resident Licentiates.	STUDENTS.				TOTAL.
				Senior.	Middle.	Junior.	Special Course.	
1858-9,	24	10	15	67	75	99	9	250
1859-60,	24	10	24	68	90	94	9	261
1860-1,	24	7	14	93	100	94	11	298
1861-2,	25	9	18	96	95	81	3	275
1862-3,	23	11	16	90	103	58	1	252
1863-4,	24	9	10	80	53	58	2	193
1864-5,	24	9	19	66	53	43	—	162
1865-6,	22	10	19	53	58	84	10	205
1866-7,	25	10	16	51	98	85	8	243
1867-8,	26	11	9	97	92	65	4	258
1868-9,	31	11	16	87	68	65	18	238
1869-70,	31	9	7	74	72	81	13	240
1870-1,	32	11	18	72	73	98	29	272
1871-2,	34	12	16	74	89	92	23	278

During this period, one new seminary has been opened, viz., Oakland, in 1869. It will be seen that the number of students was greatly lessened during the war; that this year is the third year of a steady increase; but that this year has not reached the numbers in 1860-61. It would be interesting to ascertain, if possible, whether the large number in 1860-61, was the result of the revivals of 1857-8, in turning educated young men into the ministry.

It will be seen that the number of professors and lecturers has materially increased. In 1858-9, 24 professors, an average

of one to every 10 students; in 1871-2, 34 professors, an average of one to every 8 students (slight fractions omitted). Professors and lecturers, in 1858-9, one to every 8 students; in 1871-2, one to every 6 students.

In 1858-9, the ratio of students to the number of churches, was one to nine (and a fraction) churches; in 1860-61, one to eight (and a fraction); in 1871-2, one to eleven (and a fraction). The ratio of students to church membership was, in 1858-9, one to every 941 members; in 1860-61, one to every 851 members; in 1871-2, one to every 1,122 members.

We add a table giving the figures for the year 1835-6, — choosing that year because we happen to have all the catalogues of that year; with the line of the present year: —

THE SEMINARIES IN 1835-6.

SEMINARIES.	Professors.	Lecturers, etc.	Resident Licentiates.	STUDENTS.				TOTAL.
				Senior.	Middle.	Junior.	Special Course.	
Bangor,	2	—	—	7	16	21	—	44
Andover,	3	1	16	18	66	62	—	146
Yale,	4	—	5	16	20	22	—	58
Hartford,	3	—	—	7	9	10	—	26
Oberlin,	3	—	—	16	19	1	—	35
TOTAL, 5.	15	1	21	64	130	115	—	309
1871-2: 7.	34	12	16	74	89	92	23	278

¹ The Oberlin course was then two years (?).

The last two lines above are impressive. In 1835-6, with our denomination, perhaps, half as large as now, we had more students than now. Then, we had 20 students to one professor; now, 8 students. Doubtless we then had one student to every five churches (or even less); now, one to every eleven churches. The figures now given will afford opportunity for reflection.

A. H. Q.

MINISTERIAL MEMBERSHIP IN CONGREGATIONAL
CONFERENCE.¹

THE question, "Can a minister have any other membership in a Congregational conference than that which he derives in virtue of his being the pastor of a church in connection with said conference?" turns fundamentally on the definition which we give to the word "church."

We are, therefore, carried by this question back to the germinal idea of our polity, to the initial point of our departure from all other forms of church government.

In regard to the spiritual, invisible, universal church of God, there is probably no difference in essential idea and definition between us and others; but when we come to the visible church, an essential difference of idea, and consequently of definition, separates our polity from all other forms. Is every particular congregation of believers, duly constituted, a complete, autonomous church? or is the visible church a larger or smaller "union or association" of such separate congregations? As these questions are answered, so must that respecting ministerial membership in conference be determined. If any larger or smaller union of particular congregations constitutes the visible church, then the church-membership of ministers can be had with this union, by whatever name called. Thus, a Presbyterian minister may hold his church-membership with his Presbytery, and not with any local congregation whatever; a Methodist Episcopal minister, with his conference, and not with any particular society; and so, also, with other communions embracing this theory of the church. The idea of the visible church underlying all these forms — Presbyterianism, Episcopacy, Papacy — is, that many particular congregations, as those of a province, a nation, or the whole world, are so united in one association that it may properly be called the church of that province, or nation, or of the world. This idea shapes their legal and common titles; hence, they have, "The General Assembly of the Presbyterian Church in the United States of America," "The Methodist Episcopal

¹ Read by appointment before Miami Conference, Ohio, October 19th, 1870.

Church," "The Roman Catholic Church," "The Greek Church," etc.; the aggregate of particular congregations being called the church, not an assembly, or conference of the churches.¹

Our polity is a protest against this theory of the visible church, and a return to the revealed idea and model. Nowhere in the New Testament is there a union or association of particular churches mentioned, referred to, or called the church or a church. These congregations of believers are called churches, even when belonging to the same province and neighborhood; while the complete autonomy of each and every congregation, its sufficiency of itself to manage all its affairs under Christ, is now, after long contradiction, placed beyond reasonable dispute. Under this scriptural theory, the largest body of believers, in visible organism, that can be called a church, is the local, particular Christian assembly, the *ἐκκλησία*. All unions of these primal bodies are only associations of the churches; having none of the authority, prerogatives, characteristics, or functions of a true, visible church. Of course, the calling of believers into separate churches, under the same head, by the same spirit, and for the same purpose, lays the foundation for a wider Christian fellowship; but only in such forms as leave each individual church in the entireness of its divine rights. Thus, our independency does not become isola-

¹ The idea of the church nearest our own, *on this side*, is thus presented in the Presbyterian form of government.

"A particular church is a number of professing Christians, with their offspring, voluntarily associated together, for divine worship and godly living, agreeable to the Holy Scriptures; and submitting to a certain form of government."

We have italicized the initial point of departure between the Presbyterian polity and our own. Where our polity makes the particular church independent, autonomous, theirs places it under subjection to a certain form of government, which binds it and others into a union where their autonomy is lost. Hence, the candidate for licensure must respond affirmatively to the question, "Do you promise to submit yourself, in the Lord, to the government of this Presbytery, or any other Presbytery in the bounds of which you may be called?" When ordained he must assent to this: "Do you promise subjection to your brethren in the Lord?" (See Chaps. ii. vii. xiv.)

The Lutherans hold a mixed theory of the church, grafting upon the true idea a system of development illegitimate indeed, but conferring upon the synods entire jurisdiction over pastors. (Government, Chaps. iii. sec. iii.)

The Episcopacy is of course at a great remove from our idea of the church; while the Papacy is the ultimate fact of all centralized systems.

tion, but rather the condition of all true sisterly fellowship between the churches, just as equality among individual believers is the condition of all true brotherhood in the kingdom of God. The visible, organic bond that unites the renewed in the particular church, ceases when we go beyond that church into the relation of church to church; but the invisible Christian bond which unites believer to believer does not cease there, but constitutes the ground of Christian fellowship the world over.

The Cambridge Platform, the oldest formal statement of our polity, made in 1648, presents a twofold visibility of the Christian church. The militant church is "visible, in respect of the profession of their faith, in their persons and in particular churches. And so there may be acknowledged an universal visible church." "Besides the spiritual union and communion common to all believers, they enjoy, moreover, an union and communion ecclesiastical — political. So we deny an universal visible church."¹ All true believers, when viewed in relation to their holy living which separates them from the world, constitute, whether church members or not, the universal visible church; but, when viewed in their church relations as members of a visible body, they cannot constitute "an universal visible church." This idea is even more fully stated in these words: "The state of the members of the militant visible church walking in order (*i.e.* as members of some church), was either before the law, economical, that is, in families; or, under the law, national; or, since the coming of Christ, only congregational. . . . Therefore, neither national, provincial, nor classical."²

On this idea of the church our whole polity is built, by which both the form and the functions of a church are denied to associations, conferences, presbyteries, synods, and the like. This idea is embalmed in the titles of our councils, synods, and conferences. Thus, the Cambridge Platform, in 1648, and the Cambridge Confession, in 1680, were "agreed upon," "owned and consented unto by the elders and messengers of the churches," not of the Congregational church. So the National Council of 1865, which re-affirmed both the platform

¹ Chap. ii. 3, 4.

² Cambridge Platform, Chap. ii. 5.

and the confession, was a council of the Congregational churches. In like manner, all special councils, all district and State conferences, all colonial and national synods and conventions, are, as expressed in their titles, gatherings of the Congregational churches. We have no such anomaly as the Congregational church of a district, county, State, province or nation. No such title can be found in the history of Congregationalism.

As already said, this doctrine of the nature of the churches does not make Ishmaelites of the separate congregations; but rather sisters, united into one household of faith, under the same head, governed by the same revealed laws, and working together for the same end. Fellowship is, therefore, not only natural, but even necessary, both for the highest efficiency of the churches, and for the proper exhibition of their real spiritual union. And any fellowship is allowable that preserves the purity in faith and practice, and the autonomy in character required by the New Testament of each particular church of Christ.¹ Under this Scriptural doctrine there have grown up three systems of fellowship, namely:—

The System of Occasional Councils. This is the fellowship of churches "by elders and messengers," for special matters, and as occasion requires. In these councils only such persons can have membership as are expressly invited. No council can properly enlarge itself by electing those not invited to membership in it.²

The System of Ministerial Associations.—These associations primarily are not meetings of churches, but only of the pastors of churches, and other ministers, "for intellectual, spiritual, and professional improvement." All our ministers can belong to these by complying with the conditions of membership; but churches properly have no membership in them.

The System of Church Conferences.—These conferences are primarily the meetings of churches for fellowship in counsel and labors. In the order of development this system is the latest, being born in Maine in 1822; but its growth promises the richest fruitage to our denomination. It has already gath-

¹ See Cambridge Platform, Chap. xv. xvi.

² See Dexter's *Congregationalism*, p. 215.

ered our churches out of their isolation into district and state organizations, and is hopefully moving to unite them all in a stated National Conference. It is respecting ministerial membership in these that we wish to apply the principles already considered. And we will do so under the heads: 1. Pastoral Membership; 2. Associational; and 3. Church Membership.

I. *Pastoral Membership in Conference.*—This membership is secured in virtue of a minister's holding the pastoral relation to some church in connection with the conference. The church is entitled to representation in the body, and its minister is entitled to represent it; not in virtue of his being a minister, for there may be other ministers in the same church, but in virtue of his official relation to the said church.

Here the unsettled question arises, What constitutes the pastoral relation? It is sufficient for this discussion, to say that any minister holding such a relation to a church, that the church regards and treats him as entitled, with or without formal vote, to represent it as its minister, must be received as such by the conference. The question of his installation cannot be raised by the conference. But this minister, whether installed or not, is required, in some conferences, if not in all, like the church he represents, to assent unto the doctrinal basis of the conference to which his church belongs. In enrolling his name as a delegate to the conference, he virtually gives this assent to the doctrinal basis, though no formal subscription be made. As ministerial membership in conference derived from this relation is both natural and unquestioned, nothing further need be said about it.

II. *Associational Membership in Conference.*—The association is, in inception and history, a stated meeting of ministers only; while the conference, in origin and development, is properly a stated meeting of churches only. Now circumstances have, in some instances, led to a change in nature of both the association and the conference; so that a minister without charge or pastoral connection holds an associational membership in conference; that is, he joins the conference as if it were a pure association; or, *vice versa*, a church joins the association as if it were a pure conference. This opening of

the conference to ministers sustaining no pastoral relation to any church, and of the association to churches, is in harmony with our polity, and must be justified or condemned solely on principles of utility. Let us briefly state some of the advantages and the disadvantages of this mixing of the associational and the conference system together.

To the ministry there cannot be that intellectual and professional incitement in these mixed organizations that a pure association affords. For strictly intellectual and professional themes are foreign to them; while questions touching the welfare and work of the churches naturally take precedence to all others. So that as an intellectual and professional gymnasium for the ministry, a mixed conference or association cannot rival a simple association.

On the other hand, our churches may sometimes feel that it is a disadvantage to them to have questions vital to their interests decided by men not in the closest connection with them. They may claim that ministers, having only associational membership in conference, may be either ignorant of the real wants of the churches, or look at matters from a professional point of view; and be, consequently, so far forth, at least, unfitted to have a decisive voice in the conferences of the churches. Still, as all the action of conferences under our polity respecting church matters is advisory solely, this disadvantage can never become a fatal objection to these mixed organizations.

The advantages to the churches from mixing the conference with the association, or *vice versa*, arise partly from the *esprit de corps* which an increase of the body in numbers gives, and partly from the wisdom that other ministers than those sustaining the pastoral relation can bring to the deliberations of the body.

To the ministry, however, important advantages arise from associational membership in conference. So great are they, that associations long established have been merged in conferences, or ceased to exist. Economy in time and money, and expediency in other things, work against the existence of the two systems, under certain circumstances, covering the same territory. It would be inexpedient, for example, to have a

national association of ministers, and a national conference of churches. So it has been found inexpedient to have a state association of ministers and a state conference of churches.¹ Where our churches are few, and scattered over a wide area, — in some district conferences the extreme churches being nearly or quite one hundred miles apart, — the same expediency has joined the two systems by giving ministers an associational membership in a district conference. Where our churches are near together the associational and the conference systems flourish well enough side by side ; but in the Middle and Western States, many of the district conferences are so extended that it seems desirable to unite the two systems into one organization, by allowing, in conference, what we have called associational membership. The best practicable way of avoiding this union of the systems is the holding of a pure association in connection with the conference, on the day before or the day after the meeting of conference.

The chief advantage of this associational membership in district conferences lies, however, in the fact that ministers living or laboring within their boundaries, may thereby have a proper and desirable connection with the denomination. Instead of living in isolation, they can join the conference, as if it were an association, become known, be accredited to other bodies when necessary ; in short, they can have a home in the conference, through which they can retain and increase their interest in Congregationalism. To such, and to the denomination as well, this associational membership in conference is of special advantage. Such membership can be had under our form of government with propriety ; such membership is in fact had in many district conferences ; and such membership in widely extended district conferences should be had, in order to the best working of our polity.

III. *Church Membership in Conference.* — In every centralized system of church government, the minister, or priest, by

¹ The General Convention of Vermont and the General Association of New Hampshire opened their doors to take the churches in, thereby preventing another general organization in those States. The General Association and the General Conference of Massachusetts have united, and a similar union will in due time take place between the General Association and the General Conference of Connecticut.

whichever name called, does or may, hold his church membership, either with some union of particular congregations, as the presbytery, the synod, the conference, and the like ; or, instead, with the whole communion, as a single church. He is not required to join any particular congregation of believers. When, therefore, a man comes to us from any one of these communions, he naturally brings with him some of his old ideas, especially his idea respecting the nature of the church. Hence, he may, and in some instances does, suppose that bringing his credentials to a Congregational conference and joining it, he transfers to it his church membership. This fact is our apology for repeating what must, to many at least, be axioms in our polity.

Neither our principles nor our usages allow church membership in conference, in association, in any body but the particular church, the local congregation of believers. Nothing but these individual churches possesses church functions. The apostles remanded church discipline to the local congregation, with which the Cambridge Platform leaves all church discipline, even that of a pastor. So jealous, indeed, are our churches of this fundamental right, that it is written, in substance, in the constitution of every conference of churches and association of ministers, under our polity, that no conference or association, shall, under any circumstances, "exercise ecclesiastical authority over churches or individuals, or interfere with the government or discipline of the churches, or consent to hear appeals, or give advice in ecclesiastical causes of any kind." Of course no church membership can be had with such bodies. Occasional councils for ordination, installation, dismissal of pastors, and difficult cases of discipline, — being called into existence by the occasion, and dying when their special work is done, — can neither give, hold, transfer, nor sever church membership.

As church membership in conference or association is thus impossible under our polity, two important questions arise ; *first*, In what church ought a minister to hold his church membership ? and *secondly*, Where is the church membership of those who come to us from the presbytery, the synod, the Methodist conference, and similar bodies ? These questions

are so connected with the subject in hand, that the discussion will not be satisfactory without answering them.

1. Pastors should always hold their church membership with the church they serve. They should be members of the body over which they preside. They should be subject to the watch and discipline of the church where they live and labor. This reasonable relation between pastor and people is assumed to exist in all cases by the Cambridge Platform. For it says: "In case an elder offend incorrigibly, the matter so requiring, as the church had power to call him to office, so they have power according to order (the council of other churches, where it may be had, directing thereto), to remove him from his office; and being now but a member, in case he add continuance to his sin, the church that had power to receive him into their fellowship, hath also the same power to cast him out, that they have concerning any other member."¹ For a full and now needed discussion of this point, with the authorities, read Dexter's *Congregationalism* (pp. 146-149). The Cambridge Platform only formulated the practices of the churches of New England. For when John Cotton came to Boston, in 1633, though well known and eagerly sought for by the churches, he was, nevertheless, required to join the **First Church** before he could be elected and installed over it as its pastor.² From that day to this, the usage of our denomination has been in harmony with its principles; and by no one is it held that installation confers church membership. The minister must join the church in the way that other members join, and in no other.

The case of re-installed pastors, acting pastors, or stated supplies, as they are called, is more difficult. So much, however, seems requisite, that, if they hold their places with some degree of permanence, they ought, equally with other members, to bring their letters and join the churches they individually serve.³ In case more churches than one are under the charge of one man, he can join the one where his family resides, or the one that he may choose; but he should join some one of

¹ Chap. x. 6.

² McClure's *Life*, p. 107.

³ Cambridge Platform, Chap. xiii. 6.

them, that he may be an example unto others. When unusual uncertainty attaches to their ministry, or their stay with the church is a short and fixed period, it would seem best for them, as for other members in like circumstances, not to transfer their church membership. Still, were our changing ministers to carry their church membership with them at every removal, their stay might be rendered more stable. But wherever else their church membership may be held, they cannot hold it, with our conferences or associations, but only with some local church.

Other ministers, as secretaries, agents, colporteurs, and those unemployed in any evangelistic work, should hold their church membership with the local congregation most convenient or desirable. In their cases slight considerations may determine the place of membership; but membership in some particular church each one must have, or he cannot be in full connection with the visible church of Christ.

Even those ministers who, either from wrong views of our polity, or from other reasons, have preached to one church or to various churches for many years, without ever transferring their church membership, retain still that membership with the church which last they joined, and are amenable to its discipline. The lapse of time cannot abridge or destroy their church connection with it. No informality in church procedure, as the silent dropping of his name from the church roll, or the disbanding of his church without the previous granting of the proper letter to every member, or the suppression of such letter by the bearer, affects the principle here stated, or modifies the practice arising from it.

Membership thus formally lost, should be recovered again; or, if that be impossible, the minister, like any other Christian in similar circumstances, should join the church *de novo*. This is true of all ministers, whether preaching or not, and of all members.¹

¹ This position follows logically from the doctrine of the church which we hold; but, if any one asks for Scriptural proof that it is the correct position, we offer, — (a.) The Scriptural origin of this doctrine of the church. (b.) Christ's rule of discipline. (Matt. xviii. 15-18.) "Tell it to the church," means the particular church, or local congregation of believers, to which the offender belongs. (Alford, Langé, et al.) If he be a minister, and not a member of a local church, Christ's rule,

In confirmation of this view, we cite the practice of our ordaining and installing councils, in requiring from the candidate a certificate of church membership; the standing rules of some of our churches, requiring their pastor to be a member of the same; the questions often put to candidates by our ordaining and installing councils, respecting their joining the churches they severally serve; and the principles and usages of our polity, as set forth in our standard authorities.

2. Where, now, is the church membership of those who come to us from a presbytery, synod, Methodist conference, and similar bodies? When they transfer their connection from any one of these to our conferences or associations, and make no further use of their letters, both their associational and their church membership ceases with the body they leave, while they attain with us only pastoral or associational membership, as the case may be, but not church membership. They cannot bring to our conference, or association, all the letters contain; for our reception of them on their credentials is not determined by said credentials, but by the nature of our organizations. Not the contents of their letters, but our principles, our idea of the church, our usages growing out of the same, must regulate the matter; and by these their church membership falls out altogether by the transfer.

If, however, they severally held a previous membership in some particular church, that membership is still valid, and each

the only one given in the New Testament, cannot reach him. He must be tried, if tried at all, by a body of which nothing is said, and for which no rules are given in the word of God. The council of Jerusalem (Acts xv.) was not a court for discipline, but a council of the churches for the settlement of a disputed point of doctrine and practice. (c.) Acts xx. 28: "Take heed . . . to all the flock over the which the Holy Ghost hath made you overseers;"—literally "in which the Holy Ghost hath set or constituted you bishops,"—*ἐν ᾧ*, "in which," not "over which," is the Greek, and the hierarchical form of the authorized version should give place to the literal, "since the bishops made part of the flock, while they had the direction of it" (Hackett); "as yourselves a part" (Jacobus). There can be no doubt that Paul regarded the elders, or bishops, he addressed, as integral parts of the church at Ephesus, in other words, as members.

Acts xiv. 23: "And when they had ordained them elders in every church," has no bearing on the subject, as *κατά* has a distributive and not a local force, and may be translated "church by church." Titus was directed to "ordain elders in every city" (*κατά πόλιν*, city by city).

This proof, in the total absence of evidence on the other side, is sufficient.

one can have his transferred from that church to the Congregational church where he lives, or which he serves ; and his transfer to us will then be complete. Otherwise he will be a member of our conference or association while holding his church connection in some other communion under whose discipline he would still continue to be. In case he had no valid previous membership in any local church, then the simple transfer from one of these unions to our conference or association leaves the minister without church membership. To obviate this difficulty, the letter which he brings from the body he leaves, and which represents his church membership, should be presented to the church he wishes to join, as his certificate of church membership, and then to the conference or association. This is entirely satisfactory ; for the said letter is, in the intent of those giving it, a transfer both of the associational and the church membership of the bearer. As such it may be received by us, — the church membership, by the particular church ; the associational membership, by the conference or the association. Thus his transfer is completed. If, however, he neglect to present his letter to some local church, as his certificate of church membership, his particular connection with the visible church ceases. His life may identify him with the cause of the Redeemer, may constitute a profession of faith in his person, and thus connect him with “the church universal visible” ; but he no longer has that “ecclesiastical-political” connection with any particular church which constitutes visible church membership, and renders a man amenable to church discipline. Such a man cannot be tried, convicted, or excommunicated from the church, for he does not belong to any body that can so act in his case.

It is the logical result of our doctrine respecting the church, that no conference, or association, or council, or any other similar body, can exercise church discipline. This belongs to each particular church whose control extends to its own members only. Of course, our conferences and associations have the right, which all bodies possess, of admitting and expelling members, in conformity to the principles and laws of their being ; but expulsion from them, on whatever grounds, whether of heresy or of immorality, is neither depo-

sition from the ministry, nor excommunication from the church.¹ A minister is deposed under our polity by the discipline of the church of which he is a member, with the co-operation of a council, when one can be had, — by the power that constituted him a minister:² he is excommunicated by the church to which he belongs, and by that only. Our polity provides for all such cases without intrusting our conferences or associations with any of the functions of a church.

It has been asserted in high places that “the whole system of Congregational councils and associations (and, on the same grounds, why not conferences?) is a contradiction and repudiation of their (our) own system.” This charge assumes that our system of councils, conferences, and associations, is fundamentally inconsistent with our idea of the church. This we deny, affirming that no one who has learned the alphabet of our polity, and does not bring over to our words and systems the centralized ideas of a system foreign from ours, can honestly make such a charge.

Neither in our system of councils, nor in our system of conferences, nor in our system of associations, either mixed or simple, is there the least departure from the idea of the church first formulated in the Cambridge Platform, though revealed in the New Testament, and always held by our denomination. Never have these systems of fellowship, when adhered to, infringed upon the perfect autonomy, under Christ, of each and every particular church. Indeed, these systems are the legitimate development of our polity, and are, as we work them, in conflict with every other idea of the church. Whenever we have overstepped the logical limits of these systems, either by encroaching on the rights of individuals or of churches, or by impliedly or openly allowing a minister to hold, or to think and say that he holds, or can hold, church membership in a conference or association, we have been open to the charge of repudi-

¹ Dexter's *Congregationalism*, p. 305.

² “And if the church have power to choose their officers and ministers, then, in case of manifest unworthiness and delinquency, they have power also to depose them: for to open and shut, to choose and refuse, to constitute in office and remove from office, are acts belonging to the same power.”

Cambridge Platform, chap. viii. 7. See also Dexter's *Congregationalism*, p. 205
206.

ating our system ; but the repudiation lies wholly in these departures, and none of it at all in the systems themselves. Our strength lies in sticking to our principles, in exhibiting a better, because the revealed, idea of the church, and in departing from it in no particular. In accommodating our polity to any other system, though it be in details only and for the purpose of smoothing the way over to us from them, we both surrender our system in those details, and give other systems an advantage over us which they will not be slow to use. It is suicidal for us to break down our walls in order to let fugitives in ; for, if we do, we shall lose all in the assaults of the enemy which we invite. Rather let us build exactly according to the pattern given us in the New Testament. So shall the whole body of believers on earth the sooner return to the divine idea and model of the Christian church from which so many have departed.

A. HASTINGS ROSS.

Springfield, Ohio.

MINISTERS AND SCIENCE.

It has been too much the fashion to charge upon the clergy this prejudice against science, which I now deprecate. In one view of the case there could hardly be a greater injustice. Whatever may have been true in the past, no class of men are now more tolerant of scientific theories, or give them more respectful attention. Suspicion is not the rule, but the exception, and rarely appears, save in those least enlightened. Every new truth in science is another pillar of theology. It can be shown that even the persecutions of Galileo were not due to the clergy so much as to the jealousy of certain other philosophers ; and a full knowledge of all the facts would, no doubt, prove in similar cases, that wrong has been done in representing Christian ministers as hostile to scientific pursuits. They show an interest in such studies which naturalists have been slow to reciprocate. They have done more than any other class to familiarize the public with the best science of the times.

JACOB M. MANNING.

CONGREGATIONAL NECROLOGY.

REV. LEWIS FRANKLIN CLARK, the son of Oliver and Cynthia (Clapp) Clark, and the youngest of seven children (five sons and two daughters), was born in Southampton, Mass., Sept. 11, 1812 and died at Whitinsville, Oct. 13, 1870, aged 58 years. His father was a highly respectable farmer, who, though not a professor of religion, maintained the worship of God in his family. His mother was an intelligent, genial, Christian woman. Brought up in the nurture of the Lord, and trained on the farm to habits of industry and sobriety, his childhood and youth were without reproach.

In 1830, he became a member of the Sheldon Academy in his native town, then just opening with flattering prospects, and commenced a course of study preparatory to college. In the spring of the following year, during a very quiet but interesting revival of religion at the academy, then under the charge of Mr. William Bradley, an earnest Christian, and afterwards a successful preacher, he became with many of his fellow-students, a subject of renewing grace, and soon after united with the church in Southampton, under the charge of Rev. Vinson Gould. Of this church he continued a member until a short time before his death, when he removed his relation to the church of which he was pastor.

In 1833, he entered Amherst College, and was graduated with honor in 1837, having among his classmates and personal friends such men as Dr. Van Lennup, of Turkey, Dr. Poor, late of Newark N. J., and Dr. Gale, of Lee.

Dependent mainly on his own efforts for the means of pursuing his studies, he taught school in several places in Hampshire County during his academic and collegiate course, and always with success securing in a high degree the esteem and affection of his pupils and patrons. After his graduation he took charge for a year of the academy in Randolph, where he made warm friends.

In the autumn of 1838, he entered the Theological Seminary at Andover, to prepare himself for the Christian ministry; completed the three years' course of study in the seminary, and afterwards taught one or two terms the academy in Southampton, preaching occasionally at the same time. While there, he received and accepted a call to settle over the Congregational Church in Whitinsville, in the town of Northbridge, Mass., and was ordained and installed pastor of the church, June 1, 1842. With a high ideal of the ministerial office and work, he entered upon his labors with grea

self-distrust, conscious of his weakness and insufficiency ; “ a pointer out of duty,” as he wrote to a friend, “ yet very undutiful ; a preacher of righteousness, yet very unrighteous ; a teacher of others, yet very ignorant.”

He was married June 6, 1843, to Miss Nancy Sheldon, daughter of James K. Sheldon, of Southampton, who, with two of his five children, survives.

Regarding the pastoral relation as sacred, and believing that a permanent ministry is best, both for pastor and people, it was his settled purpose, should his relations to his people continue pleasant, and his labors be blest, to remain with them. He meant to make their home his home, and to identify his interests with their interests. And such was his affection for them, — an affection growing with the lapse of years ; and such was his high sense of honor and obligation to them, that he never sought a call to any other place. It was his desire to live with his own people, to die with them, and to be buried with them. And God granted him his desire.

The results of his pastorate of twenty-eight years are a sufficient vindication of his judgment as to the benefits of a permanent, in distinction from a transient ministry. Settled in a small, manufacturing village, of not more than four hundred inhabitants, and over a new and small church of only eighty-four members, meeting for worship in a hall or chapel, the church and congregation steadily increased with the growth of the village, and with the blessing of God upon his labors. A neat and commodious house of worship was soon erected, and afterwards enlarged to accommodate the increasing congregation. Several revivals of religion, more or less general, during his ministry, cheered and encouraged the heart of the pastor, coming, as they did, as the result of God's blessing upon his personal labors, and, for the most part, without aid from other ministers. As the result of one of these revivals, the most general and powerful of all, which occurred in 1858, fifty were added to the church on profession of their faith, more than half of whom were heads of families. During his pastorate he received into the church 334 persons, — 160 by letter, and 174 by profession, an average of nearly 12 a year ; administered the ordinance of baptism to 217 persons — 82 adults and 135 infants ; officiated at 212 marriages, and attended 493 funerals, an average of about 18 a year, nearly one fourth of which were in other places, outside of his parish, where his services on such occasions were often sought for. During all this period the most pleasant relations existed between pastor and people ; harmony prevailed in the church and society ; and the vil-

lage, which increased in this time in population from 400 to 2,000, was noted for its intelligence, sobriety, good order, and thrift. Mr. Clark left at his death a large, well-trained, united, efficient, benevolent church and society, whose liberal charities are known in all the region around as a witness to his wisdom and faithfulness as a minister of Christ.

His mind was of a high order, well-balanced, quick of comprehension, sound in judgment, clear in reasoning, self-reliant, patient labor, persevering, practical. He worked easily, and sometimes under pressure, rapidly, planning and completing a sermon at single sitting. His good sense was united with good taste, and fine, though chastened fancy.

In respect to personal characteristics, he was remarkably genial, open, frank; sincere and truthful in speech and act; firm in his convictions of truth and duty; faithful in friendship; a devoted husband, and a kind father. His genial nature, ready wit, and large store of anecdote and general information rendered him a most agreeable companion; and those who knew him in the freedom of social intercourse, will not soon forget the charm of his conversation. Though sometimes depressed, he always seemed to be, and generally was, cheerful. Kind towards all, and free and familiar in his intercourse with all classes of people, he made many friends, and gained the esteem of all who knew him. During his last sickness, one of his Roman Catholic friends expressed her belief that he would recover, because all the Catholics were praying for him. He took a special and personal interest in the young men who went from his own town to the war; and the death, by wounds received in battle and by disease, of nineteen of the number, was to him a deep grief. In the sacrifices and sufferings of the soldiers, generally, he took an active interest, and gave to them several weeks of hard labor in the service of the Christian Commission.

As a Christian, his piety partook of his personal characteristics. It was calm, cheerful, hopeful. It had more of the sweetness and trusting confidence of the beloved disciple than the fiery zeal of Peter. Without any cant, or pretension, or display, his Christian life was uniformly even and consistent.

As a preacher, he was plain and simple in style and manner, aiming generally to be understood, even by the children of his flock; serious and earnest, never indulging in humorous conceits or unbecoming levities in the pulpit; soundly evangelical in doctrine; bold and fearless in defence of the truth, and in rebuke, when he thought that rebuke was needed, and at the same time always kind

and courteous. While he aimed to declare the whole counsel of God, he made much of the cross of Christ, which was his only hope.

As a pastor, he had more than ordinary gifts. In visiting the sick, comforting the afflicted, administering counsel, and guiding inquiring souls to Jesus, he evinced great wisdom, gentleness, and sympathy, and greatly endeared himself to his people among whom there was scarcely a family, which, during the period of his ministry, had not been visited with sickness and death.

With a sound mind in a sound body, he was able to perform a great amount of ministerial and pastoral labor, and wrote a large number of sermons, besides attending numerous councils, conferences and associations, of which he was one of the most active members, and one of the most constant in attendance. In twenty-eight years he never failed, on account of ill-health, to perform the usual Sabbath services, and was seldom absent from his people more than one or two Sabbaths in a year.

Having suffered severely for several weeks from a painful abscess on one of his fingers, he yet continued to labor until he was compelled by nervous prostration to desist. After a few weeks of rest and recreation at Saratoga, he returned to his people with renewed health and hope, and preached the Sabbath following, the first in September, though suffering from a severe headache, and administered the Lord's Supper. A bilious fever, assuming at length a typhoid form, followed, in the progress of which a new and unexpected malady, Bright's disease of the kidneys, was developed, which terminated his life. His last Sabbath morning's sermon from the text, "As for me I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness," as well as the hymns which he selected for the day, breathing a spirit of tender and chastened sadness, and yet of a calm trust and hope, seem almost prophetic of his approaching end and his peaceful rest. Having made all necessary arrangements, given his last counsels to his wife and children, and sent his last messages to his people, thanking them for their many acts of kindness to him and his family, and commending them to Jesus, he passed calmly and peacefully away.

His funeral was attended from the church where he had so long preached and prayed, by a large concourse of people, including sixteen or eighteen ministers of the gospel, filling the church to its utmost capacity, besides many outside who were not able to get in. The funeral discourse was given by his early friend, who for nearly ten

years was his classmate, seven years his room-mate, and for sixteen years was settled in an adjoining parish, and who pays this tribute to one whom he loved as a brother, and by whose death the world has lost to him as to others some of its brightness and beauty.

Three of Mr. Clark's discourses have been published, — one preached at Falmouth, October 2, 1859, in commemoration of his friend, Rev. William Bates; the second, an historical discourse, delivered in Whitinsville, on the twenty-fifth anniversary of the organization of the Congregational Church in that place, July 31, 1859; and the third, a memorial discourse, delivered July 6, 1868, at the funeral of Mrs. Betsey Whitin, of Whitinsville. C. L.

Rev. SAMUEL PANGBORN SLOAN died at McGregor, Iowa, Oct. 29, 1870, aged forty-one years. He was the son of James and Nancy (Pangborn) Sloan, and was born July 17, 1829, in Highland County, Ohio, his father's farm not being at that time within the limits of any incorporated town. Here the days of his boyhood and youth were passed, until at about eighteen years of age, he entered an academy at South Salem, in his native State. He early developed to an unusual degree both taste and talent for public speaking. In his school days his voice was habitually heard in the lyceums of the region, in popular debate. The temperance question being at that time prominently before the people of his neighborhood, he advocated the principle and practice of total abstinence with all the earnestness and enthusiasm of his boy nature, and was often invited to lecture in the surrounding schoolhouses and villages. On several occasions, he delivered Fourth of July orations to large assemblies gathered from several counties. He spent two years at the Salem Academy, teaching during the winter months to earn the means of support while prosecuting his studies. He then went to Delaware College, Delaware, Ohio, where he remained one year. In both of these institutions he was an earnest, pains-taking student, making the most of his hard-earned opportunities, and was held in high esteem by teachers and fellow-pupils. In the spring of 1850, after his year at the college, Mr. Sloan accompanied an elder brother and his family to Minnesota. Writing from St. Paul to a friend, he said, "I desire to be great. But understand what I mean by greatness, — great only as I am good." In accordance with this sentiment, his whole career seems to have been shaped. "*Great only as I am good.*" This was the law of his ambition to his life's end. Returning to Ohio in the fall, he began in a desultory way to study theology, the Rev. Emilius Grand Girard supplying him with

the necessary books. In the following year he removed with his father's family to Rockford, Illinois. Here he first came in contact with Congregationalism. The writer well remembers with what hearty earnestness he used to say, alluding to this fact, that he had no sooner comprehended the system, than he said to himself, "this is the polity for me." Ever after, though far from any sectarian narrowness, he was a decided Congregationalist. He united with the First Congregational Church in Rockford, and for several months continued his reading and study of theology, aided by Rev. Mr. Porter, who sustained to him the double relation of pastor and theological instructor.

In the spring of 1852, he went to Lane Seminary, where he remained till the completion of his theological course. It will be noticed that Mr. Sloan did not enjoy the advantages of what is known as "a regular collegiate education"; but so well did he use such early opportunities as he did enjoy, and so thorough and comprehensive a student was he in his subsequent professional life, that, in the extent and accuracy of his scholarship, he was in advance of multitudes who have received a college diploma.

• On leaving the seminary, he was urged to take charge of the Pilgrim Church in Cincinnati. He also received a call to the then Home Missionary Church of Winnebago, Ill. In a letter written at this time to the accomplished lady who subsequently became his wife, and who was his beloved and efficient helper in all his ministry he said: "It will not do for us to pray the Lord to send us where He wants us to go, and then consult our own convenience and go where we please. I ought to be willing to stay in Cincinnati, or go to Winnebago, or anywhere, where the Spirit and Providence of God call." Knowing the great need of laborers in the West, his heart turned thitherward, and he believed its promptings and the voice of Providence were in harmony. Accordingly he came to Winnebago, July 1, 1854, and was ordained to the gospel ministry November 14 of that year. On the 17th of August, 1856, he was installed as pastor of the church, and also married, the same day, to Miss Susan Margueritte Grand Girard, with whom he had enjoyed a familiar acquaintance from childhood, and who, in deepest sorrow, survives him. During his Winnebago pastorate, his church became self-sustaining, and was relieved of an embarrassing debt incurred in building a house of worship. A revival of religion of marked power was enjoyed in connection with his labors in the winter of 1857-8, resulting in many conversions, chiefly of adults and heads of families.

In November, 1860, Mr. Sloan was invited to the charge of the church in McGregor, Iowa, to which place he removed at the beginning of the following month, to spend, as the result proved, the remainder of his life. His pastorate in this place covered a period of nearly ten years, though he was not formally installed till February 13, 1868. Considered in respect to the conversion of souls, the growth and prosperity of the church, and the influence exerted upon, and recognized in the community at large, his ministry in McGregor was successful to an extent rarely equalled. In the winter of 1864, a deep seriousness manifested itself among the people, and the pastor held continuous religious services for four or five weeks following "the week of prayer," as the result of which many backsliders were reclaimed, and forty persons were hopefully converted. The fruits of this revival remain to this day in the character and life of many efficient members of the church. Additions on profession of faith were made to the church at this and other times during Mr. Sloan's ministry, numbering in all seventy-four.

At the breaking out of the war of the Rebellion, his great soul was stirred to its profoundest depths with indignation at the treason grasped in deadly hate at the nation's throat, and with sympathy for the cause of the Union, as the cause of God and humanity. His pulpit gave no uncertain sound. With more than the fire even of his wonted eloquence, did he nerve the loyalty and stir the patriotism of his congregation. Said one, then of his flock, who rendered signal service as a soldier, and who now fills the highest civil position in the gift of his State, "Mr. Sloan stiffened all our backbones by the sermons he preached in those days." His heart was with the men his influence had helped to make defenders of the national flag; and in 1862, his church granting him leave of absence, he joined the twenty-first regiment of Iowa volunteers, Colonel (now Governor) Samuel Merrill commanding, as chaplain. He continued in the service until at the end of five months, failing health compelled him to resign and return to his home work.

During his pastorate at McGregor his services were frequently sought for in other places. He received calls from Dubuque, Waterloo, and Des Moines, in Iowa, Memphis, Tennessee, and Princeton, Illinois, and was approached with reference to calls by persons from other places. But his attachment to his people and the absence of what seemed to him decisive indications that God wanted him to go elsewhere, led him to decline all these overtures except that of the church in Des Moines, made a few weeks before his

death. This, in accordance with convictions of duty, induced by a variety of circumstances, he accepted, greatly to the regret and sorrow of his church and congregation ; but in consequence of his sickness, and the uncertainty of its issue, his expected dismission from his McGregor flock was not consummated by the council convened for the purpose, and he died as he had lived, their pastor. His last public service was the expression of the "Fellowship of the Churches," at the installation of Rev. J. S. Bingham, D. D., as pastor of the church in Dubuque, a few days before he went to receive the fellowship of the church triumphant in heaven. Those present on that occasion will not soon forget the rare felicity with which the duty assigned him was performed.

As a minister and pastor, Mr. Sloan has left behind him few superiors. There are those, doubtless, who, in some particular qualities, gifts, or attainments, excel him ; but among the numbers of the sacred profession that the writer has known, he can think of none in whom *all* the gifts and characteristics desirable in a Christian minister were so completely, harmoniously, and delicately combined as in him. He excelled in the pulpit. He excelled equally in pastoral skill and care, and in the social, every-day life of the parish. A man of deep and quick sensibilities, his feelings were always under the control of his judgment and conscience. A man of clear intellectual perceptions and strong reasoning powers, he never suffered his logic to chill the warmth of his imagination, or dull the glow of his affections. A man of positive opinions, and unflinching in his utterance of them whenever and wherever he believed loyalty to truth required it, he was never harsh in spirit or manner, never narrow or bigoted, and was distinguished always by a true and generous charity. A man of singular modesty and unobtrusiveness, he never thrust himself into positions of prominence and responsibility ; but when called, as he often was, by the voice of his brethren and the Providence of God to fill them, he responded as one who, without undue confidence in himself, had learned not to shrink from duty, and who meant to do it well. In the chair of the moderator of the General Association of his State, in the pulpit as the chosen preacher of its annual sermon, and in the councils of the directors of the seminary at Chicago, while never losing his characteristic, unassuming air, he was found equal to the demands of the time and the place. The qualities here indicated, with Christ as emphatically the one ruling power in his heart and life, and the inspiration of all his work, made him a man it was impossible not to love and honor. As a preacher, he commanded a broad scope of

thought and theme, with Christ ever in the foreground. His style was clear and vigorous, the march of his ideas orderly and majestic, but never stilted. He could make a sharp and telling thrust at prevalent evil, as when he said, not very long before his death, "the man who goes into a position of public trust poor, and comes out of it rich, furnishes *prima facie* evidence that he is a scoundrel," and abate no jot or tittle of the dignity and solemnity that belong to the pulpit. His manner was deliberate, but, nevertheless, prompt, earnest, and impressive; and not unfrequently his discourse touched the heights and depths of the most stirring and glowing eloquence. The men are few who can more perfectly command an audience than he did, or more surely interest and instruct them. He was a wise counsellor of his friends and of the churches, and in the associational and social gatherings of his brethren of every sort his presence was always a joy and a blessing. It was no common loss and sorrow which fell upon a multitude of hearts, when, to the list of the dead, was added the now sainted name of SAMUEL P. SLOAN.

J. G.

CHARLES WOOD RITCHIE was born in Washington, Mason Co., Kentucky, Dec. 13, 1801, and died in Burlington, Io., June 29, 1871, aged 69 years. His paternal ancestors came from England, and settled near Philadelphia. His grandfather, David Ritchie, was born in York Co., Penn., Dec. 13, 1745; was the eldest of twelve children, and served in many scenes of difficulty and danger as captain of a military company, against the Indians. He was among the early settlers of Kentucky, where he lived to a good old age, and died in his ninetieth year, Feb. 13, 1835. His son William, the father of the subject of this sketch, was born in York County, Penn., June 21, 1767. He served in Wayne's campaign against the Indians in 1794; married Esther Wood, Oct. 15, 1795, daughter of George Wood, a Pennsylvania German, who was also an early settler of Kentucky, and who had twelve children, most of whom had large families, so that when they all met together at their father's, they numbered nearly one hundred.

William and Esther Ritchie were persons of devoted piety. The former was an elder of the Presbyterian church for nearly forty years. The latter possessed a vigorous mind, rich in Christian knowledge and experience. They had fifteen children, of whom Charles Wood Ritchie was the fourth. Brought up in the ways of piety, he subjected himself in youth to the method and discipline of life taught by Christ, and made a profession of religion in his fifteenth year. To

live in communion with God, to give himself to prayer and the study of the Bible, and to shun evil company, were the settled principles and habits of his youth. From his own experience in that critical period he knew the value of prayer, and earnestly commended it to the young as the great safeguard of virtue and piety.

For a number of years, Mr. Ritchie carried on a large and extensive business in his native place, not without reverses of fortune. In trying circumstances he was strict in his integrity, and enjoyed the general esteem of the community in which he had grown up, and in which he lived for forty years. In 1843, he removed to Iowa, and from that period until his death, was engaged most of the time in active business in Burlington. Few persons are more regular, systematic, careful, and frugal in their habits, or pursue the even tenor of their way with so uniform fidelity, courtesy, and good will to all. Scrupulously conscientious and just, and of benevolent and peaceful disposition, he minded his own business, and kept aloof from all scenes of bitterness and strife. He was a fine example of that balance of character of which the apostle speaks, "Not slothful in business, fervent in spirit, serving the Lord." Amid many cares, and with habits of close attention to details, he preserved spirituality of mind, and never lost his relish for acts of Christian duty, for works of charity, or for services of divine worship.

Mr. Ritchie was among the early members of the Congregational church in Burlington. In its years of feebleness and poverty, he frequently served as a trustee and as treasurer of the society, and by painstaking and care, by the prudence of his counsels, the sincerity and steadiness of his devotion, and the uniform kindness of his spirit, contributed largely to the peace and harmony and prosperity of the congregation. Upon the death of Deacon James G. Edwards, in 1851, he was chosen deacon of the church, and many "are witnesses, and God also, how holily and justly and unblamably" he fulfilled its ministry. Gifted in prayer, which he made a study, as well as delight, and ready to every good work, he maintained special sympathy with the poor and neglected, and often embraced opportunities to speak a word for his Master to the humblest and lowest. For several years, and with great heartiness, he acted as depository of the Des Moines County Bible Society, and helped in promoting the circulation of the Scriptures. Among his last services in the Sunday school was the teaching of a large class of the colored refugees, who were sent to Burlington by the military authorities at St. Louis in the time of the rebellion. Having filled out life with usefulness, he was borne to his grave "as a shock of corn in his season," with a bunch of ripened grain in his hand.

Dea. Ritchie married Elizabeth Sargent, April 21, 1825. She died Aug. 8, 1866. They had ten children, of whom four are now living. He also married Mary Dunn, Sept. 9, 1867, who survives him. w. s.

Mrs. PERSIS LADD TUPPER, wife of the Rev. Martyn Tupper, died at Waverley, Ill., July 17, 1871, aged 67 years. She was born in Stafford, Ct., April 22, 1804, and was married April 13, 1828. She was the daughter of Daniel and Persis (Ladd) Peck. The greater part of her life, after her marriage, was spent in Hardwick, Mass., the scene of her husband's ministry for a quarter of a century. After a few years of his early ministry in Hardwick, Mr. Tupper was called to the church in East Longmeadow. Here she drew around herself many warm friends, and she always alluded to this place and people in after days with the deepest interest. She then removed to Lanesboro', to which place her husband was called to serve in the gospel, and after a few years he was invited and welcomed back again to his former charge in Hardwick, where for eighteen years more, until September, 1870, she was a tried and faithful helper in the work of the Lord. She will be remembered in all these fields of service of longer or shorter duration as a woman of great excellence, gentle, modest and unassuming in her intercourse, self-sacrificing to do others good, and yet firm in all her convictions of right and duty, and in her loyalty to truth and to Christ. Her warm and affectionate social nature, — her cheerful, happy and friendly manner, and the welcome gush of youthful feeling, apparent even when the infirmities of more than threescore years had been fixed upon her, attracted many to her, and made them devoted and long-tried friends. Added to this were her taste and talent for music, which often gave her much advantage as the wife of a pastor. Inheriting no patrimony, and with no income except the small one from professional service, yet, through prudence and carefulness, the united head of the family, was able to educate to a remarkable degree all of their six children, one of whom is an honored minister of Christ among the very people in the midst of whom the lamented mother died. Noble and generous in all her impulses, and yet limited, and perhaps straitened at times in pecuniary resources, by her economical and skilful management in domestic matters, she made much out of a small capital, and thereby bequeathed an example and habits of life to those who were the objects of her toil and affection, worth more than gold.

At an early age she became a Christian, and united with the church in Stafford, under the ministry of Rev. Joseph Knight. She is said

to have been an unusual Christian from the date of her conversion, earnest and active in the service of her Redeemer. In nothing did she joy more than in the vital truths which centre in Christ Jesus. In all her trials which in later years were many and sore, she could say, "Though He slay me, yet will I trust in Him." In 1864, she was called to the great sorrow of her life. Her youngest daughter, of much promise, around whom so many hopes and affections gathered, in the freshness and bloom of her days was stricken down by death just after the day of her graduation at one of our famed ladies' seminaries; and not long after, another daughter, pleasantly married in one of our large cities, was brought home a corpse to be laid by the side of her sister, each in the hope of the better resurrection. While borne down by this repeated, heavy grief, her naturally cheerful spirit was tinged with the sad bereavement; yet amidst it all she could say, "I was dumb, I opened not my mouth, because *thou* didst it." These storms only wafted her nearer the haven into which she has now entered. Her failing health for a long time had led her to look forward more intently toward the better world, and the perfect life in Christ, after which she aspired. Her last sickness, though brief, found her ready. She sank away peacefully, and fell asleep. And, "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." E. P. B.

Dea. JOSEPH LIBBEY died August 27, 1871, at the residence of his son-in-law Wm. L. Alden, Esq., Portland, Me.

He was born at Buxton, Me., Dec. 13, 1793, and came from an ancestry noted for its longevity. Both his parents' ancestors originally came from England; his fathers' through Captain John Libbey, who, with ten sons, came over in 1660, and settled at Blackpoint, Scarboro'; they were of the first settlers in that town; his mothers' emigrated still earlier to Hampton, N. H., of which town they were the first settlers.

Mr. Libbey's father, Francis, was the oldest of five children in the fifth descent from Captain John, and was born in Scarboro', 1761; served in the Revolutionary army; moved to Buxton 1788, where he died at the age of eighty-nine.

His mother, Lucy Moulton, was the fifth in a family of nine, of the fourth generation from William Moulton, the original English emigrant. Her father moved to Scarboro' in the spring of 1775. She was born at Hampton, N. H., 1764; died in Buxton, 1819.

The father was of the industrious, thrifty yeomanry of New England, and his general characteristics are put in one word

“sternness.” The mother was a gentle spirit, known for a quiet fidelity, and a winsome tenderness in the home circle. They had ten children. Dea. Libbey was the sixth; three still survive, no one of whom is less than threescore and ten, while the aggregate of the seven who have died is four hundred years.

Joseph was brought up on the old homestead, doing the usual work of a boy upon the farm till he was sixteen, when he was put under the care of an older brother to learn the trade of a blacksmith. He continued at this business until twenty, when, being injured by a fall from a horse, he had to give up all hard, physical labor. It was at this time that a long-cherished desire for a liberal education was revived, and with a characteristic persistence it was kept alive, till through years of struggle with feeble health, limited means, walking his six miles daily while fitting at Gorham Academy, entering Bowdoin in an advanced year, he graduated in the class of 1821 with high honors. In a letter to a grandson upon his seventieth birth-day, he says: “Having worked my way through, I came out only sixty dollars in debt,”—a chapter, for substance of fact, in the life’s work of many of our ablest and best men.

It was while attending Gorham Academy that Mr. Libbey consecrated himself to Christ. He traced this act instrumentally to the faithful labors of the Rev. Asa Rand, then pastor of the Congregational church there, with whose church he united in 1816. Fifty-five years afterwards, the aged pastor preceded by about three days only this his son in the gospel to the reunion of the redeemed.

It was Dea. Libbey’s design to prepare for the ministry; but his plans failing, he turned his attention to what, indeed, was his life’s work, teaching. After his graduation he went to Portland, opened and for a while sustained a private Latin school; was then elected principal of the public Latin school, and subsequently also of the High school. Into this work he threw the great force of his life; for an uninterrupted course of twenty-eight and one half years, he was found at his post *never tardy, never absent*. With an exact and thorough curriculum, explained and enforced by prompt and exacting methods, he was enabled to so engraft himself into the educational system of the city, that of the hundreds who went out from under his instruction, Portland numbers her most efficient and most useful citizens.

But so constant a draft upon his strength, increased at this time by the sudden death of a son to whom he was most tenderly attached, was too much for his endurance, and with worn out vigor he went back to the ancestral acres at Buxton, trusting to relaxation and out-door

employment to recover his wasted strength. In this he was so far successful that at the end of two years he returned to the city, once more resumed his favorite work, but was called from it, to fill other positions of honor and of trust, by his fellow-citizens. He was successively treasurer of Cumberland County, treasurer of the York and Cumberland railroad, and was on the board of aldermen during the year of the noted anti-temperance riot, in the suppression of which he was faithful and fearless. His last years were given to business, with a success less constant than had crowned those of the teacher, and evidencing that in the school-room lay his true power. During the half century of Mr. Libbey's residence in Portland he was an efficient officer in the Congregational church, and more particularly in the third parish.

Very soon after coming to the city he was chosen a deacon in the chapel church; upon the disbanding of that church in 1824, he united with the Second parish, Dr. Payson's; was of the number who colonizing therefrom, organized the Third church, whose first pastor was the Rev. Charles Jenkins, subsequently a brother-in-law of Deacon Libbey's; its second pastor was the Rev. W. T. Dwight, D. D. From the founding of this church to its union with the "Union," now "Plymouth" church, Mr. Libbey was a deacon therein, and was unanimously elected the senior officer of the new organization: so that from the beginning to the close of his public life, he served the churches in this capacity. It was the testimony of his pastors that in the spirit of the New Testament conception of this high trust, he "magnified his office." To his pastors, to his brethren, among the poor, the afflicted, the bereaved, the spiritually needy, he was ever a watchful, a safe, a welcome friend. For more than thirty years, Dea. Libbey was superintendent of the Sabbath school; for a number of years he voluntarily maintained a Sabbath afternoon service in the jail; when unable to secure the services of a minister, preaching to the prisoners himself.

As might be anticipated from this outline, Dea. Libbey's religious views were decided. His type of theological thinking was such as to hold out clear and strongly the sovereignty of God, the dependence of man. He loved the old methods of expression. He was no innovator upon them. Yet with a tenacity rarely excelled, he would press upon the conscience personal duty with a pungency not easily forgotten, and point to the Saviour with an unreserved appreciation of his fulness.

Thus his religious and his intellectual characteristics followed somewhat the type of his physical, stalwart, firmly-knit frame.

He was not a perfect man ; none were more keenly alive to his own failures than himself ; yet it can be truthfully recorded of him that he was eminently a man that "feared God."

Retaining his mental vigor almost to the last, after a very brief though severe sickness, he quietly slept in Jesus, at midday of the Sabbath, surrounded by those whose watchful care and filial tenderness had so largely contributed to the otherwise solitary pilgrimage of his last two years.

Mr. Libbey was twice married ; first to Rhoda Davis, of Gorham, Oct. 30, 1822. She died early, leaving one son. Her memory was exceedingly precious to him. Sept. 7, 1826, he was married to Lucy Jenkins, of Barre, Mass., a sister of the first pastor of the third parish. She died July 21, 1869. It is to her quiet energy, her unobtrusive fidelity, her gentle carriage, her well-cultured and balanced mind, and, controlling all, her calm, Christian life, that their home owed so largely its blessings, and her husband his growing usefulness. "She hath done what she could." Mr. Libbey had six children, of whom four are still living.

J. H. W.

Mrs. HARRIET AUGUSTA DICKINSON died at Coventry, Vt., Jan. 14, 1872, aged 33 years. She was the wife of Rev. Ferdinand West Dickinson, pastor of the Congregational church in that place. Mrs. Dickinson was born at Bangor, Me., June 17, 1838, and received her education in the excellent series of schools for which that city is distinguished. She was the daughter of John and Electa Lancey. She had a pious mother, and a faithful pastor, the late Rev. John Maltby, under whose influence her religious character was chiefly formed. She gave her heart to the Saviour in early life, made a public profession of religion in 1856, and Sept. 12, 1867, became the wife of Rev. Mr. Dickinson. She went with her husband to his first pastorate, in Turner, Me., and thence to his second, at Coventry, Vermont. Her disposition was amiable, and her character, through life, was without reproach. She endeared herself to the people among whom she dwelt, and was an efficient helper to her husband in every good word and work. Her last sickness was short and exceedingly painful ; but she bore it with sweet submission, and has gone to her everlasting rest. She will be long remembered by a circle of attached friends.

E. P.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

THE students of theology will welcome the second ponderous volume of Dr. Hodge's Lectures.¹ It embraces Part II., Anthropology, treated in nine chapters, under the following heads: 1. Origin of Man. 2. Nature of Man. 3. Origin of the Soul. 4. Unity of the Human Race. 5. Original State of Man. 6. Covenant of Works. 7. The Fall. 8. Sin. 9. Free Agency; and Part III., Soteriology, under fourteen chapters: 1. Plan of Salvation. 2. Covenant of Grace. 3. The Person of Christ. 4. The Mediatorial Work of Christ. 5. Prophetic Office. 6. Priestly office. 7. Satisfaction of Christ. 8. For Whom did Christ Die? 9. Theories of the Atonement. 10. Intercession of Christ. 11. Kingly Office of Christ. 12. The Humiliation of Christ. 13. The Exaltation of Christ. 14. Vocation.

Here is a broad field, and the themes are ably treated. The discussion of these themes leads the author *in medias res*, where there has been, for ages, the sharpest conflict of opinion. But he is calm, deliberate, candid, and kind. We may not always accept, without qualification, his representations of philosophical systems to which he is opposed; and yet we cannot but feel that he means to state them with fairness and accuracy. We may not always adopt the theories which he advocates; yet we cannot but thank him that he does not leave us in doubt as to what his theories are, or give us any occasion to question his earnestness in their advocacy.

In such a brief notice as our limits allow, we cannot enter upon the discussion of principles, but only allude to a few points of special interest, and offer a few hints respecting them.

In describing man's original righteousness, our author says: "There was neither rebellion of the sensuous part of his nature against the rational, nor was there any disproportion between them needing to be controlled, or balanced by *ab extra* gifts, or influence," p. 99.

This language is eminently suggestive of the theory, that man's present native depravity may consist, not in moral guiltiness, but in the want of a proper adjustment of his susceptibilities.

Dr. Hodge maintains, that knowledge, righteousness and holiness may be created; that they were consecrated in Adam; thus he says: "Adam was created in the possession of knowledge," p. 100. And that his use or language may be clear, and unmistakable, he adds: "By knowledge is not meant merely the faculty of cognition, the ability to acquire knowledge, but the contents of that faculty," p. 101. With such a psychological conception we do not see what difficulty he can have in respect to original

¹ Systematic Theology. By Charles Hodge, D. D., Professor in the Theological Seminary, Princeton, New Jersey. Vol. II. New York: Charles Scribner & Co., 1872. Royal octavo. pp. 732. \$4.50.

righteousness, or original sin, nor can we imagine any greater difficulty than is involved in the conception itself. On the same page he adds: "The cognition . . . of moral truths involves the exercise of our moral nature; and the knowledge of God, the exercise of our spiritual and religious nature." *Query.* Did God create exercises? If so, were they man's exercises or God's? If they were man's, must they not have been subsequent in the order of nature and of time to the creation of man himself? If they were God's, must not the knowledge which involves them have been his also?

Dr. Hodge teaches that the permanent states of a man's mind, "his selfishness, worldliness, and maliciousness, his ingratitude, unbelief, and hardness of heart; his want of right affections, of love to God, of zeal for the Redeemer, and of benevolence towards men, are not acts. They are not states of mind under the control of the will," p. 107. He adds: "The greater part of what constitutes our character, as good or evil, is lower not only than the will, but even than consciousness itself," p. 110. He maintains that these permanent states are "innate and hereditary,"—and that their moral character depends "on their nature and not on their origin," p. 111. He speaks of "a sinful character" as "acquired without the creature's personal agency," p. 114. He seems to limit the province of the will to external acts, thus he says: "We are responsible for external acts, because they depend on our volitions. We are responsible for our volitions because they depend on our principles and feelings; and we are responsible for our feelings and for those states of mind which constitute character, because (within the sphere of morals and religion) they are right or wrong in their own nature," p. 275. Here the inquiry is suggested: If our responsibility for external acts and for volitions depends on their origin, why should not our responsibility for permanent states be equally dependent on their origin? He would doubtless answer, because these external acts and volitions are not right or wrong in their own nature. The question then assumes another form. Does not our idea of a permanent state as right or wrong in its own nature involve a conception of that state as directly related to our personal freedom?

Dr. Hodge asserts that man "is a moral agent because he has the consciousness of moral obligation," p. 260. He believes in free moral agency but seems to limit this freedom to executive volitions; thus he says: "A man is free so long as his volitions are the conscious expression of his own mind; or so long as his activity is determined and controlled by his reason and feelings," p. 288. And again; "Free agency is the power to decide according to our character," p. 293. And yet, he admits that this freedom has an essential relation to our character, for he says: "None but free agents can be accountable for their character or conduct." "If we say that man is not a free agent . . . and we believe what we say, we destroy his sense of responsibility," p. 293. Hence, a man cannot have a sense of responsibility disconnected from a belief in his freedom.

But Dr. Hodge discriminates between free agency and ability, and declares that man "does not possess ability to change his moral state by an

act of the will," p. 293. While stoutly maintaining the dogma of inability, he bases the fact of freedom on the testimony of consciousness. He declares that "men since the fall have not power to make themselves holy," p. 292. Thus man has liberty to sin, sins freely, but has no power not to sin.

We confess that this theory leaves in our minds two difficulties. 1st. If freedom has reference only to executive volitions, and these volitions have in their own nature no moral character, why is a belief in such freedom essential to a sense of responsibility for those permanent states in which our moral character consists?

2d. If we have a sense of responsibility for states which we did not originate, and which we have in no sense ability to change, is not that sense of responsibility a delusion?

In treating of the different theories of the will, he includes them under three classes,—necessity, contingency, and certainty. But incorrectly, as it seems to us, he includes the doctrine of the power of contrary choice "under the class of contingency." We do not understand the younger President Edwards to have used the phrase, "power of contrary choice," as involving contingency; at all events, many who hold to such power at the present day are firm believers in the certainty of the acts of the will in man under the moral government of God.

The distinction which the author makes between "self-determination" and "self-determination of the will," is a happy one. There is danger of pushing our analysis so far as to separate the constituent elements of a man unduly in speaking of his moral action. It is not so much the will determining itself, as it is the man determining his will.

This volume shows, on the part of its distinguished author, extensive learning and great labor. As doctrine it is solid food, concentrated, pure pemmican; and if any man has organs strong enough to digest it, we can readily believe that he may go, "in the strength of that meat," longer than Elijah was sustained on the angel's food!

AN able work has been issued by the "Church Press" on "Regeneration in Baptism,"¹ which deserves special attention. Dr. Adams, its author, is a clear thinker and vigorous writer. What he believes he believes with all his heart, and he is not afraid to push his dogmas to their legitimate limits. How much soever a man may differ from us, we have an admiration of one's devotion to his faith. In the preliminary chapter, this author states that there are three separate and distinct systems upon the doctrine of regeneration. These he designates as (1) The Anglican, which he claims is Primitive and Catholic. (2) The Calvinist. (3) The Lutheran or Methodist. He says: "Now we will give the three systems, honestly, and according to our best judgment and knowledge," p. 10.

¹ A new Treatise upon Regeneration in Baptism, by William Adams, D.D., Professor of Systematic Divinity in Nashotah Theological Seminary, Wisconsin. The Church Press, M. H. Mallory & Co., Hartford, Conn., 1761. 8vo. pp. 384. \$2.50.

He then proceeds to give the Anglican and the Calvinistic, but strangely enough, makes no attempt to present the third; is this because his best judgment and knowledge were inadequate?

Like many other churchmen he has a supreme hatred of Calvinism. He inquires wherein absolute predestination differs from "the old pagan idea of 'Fate?'" He alleges that the Calvinistic system "has produced in this land swarms of doubts, uncertainties, unbeliefs," p. 15. As Calvin's design was to substantiate the doctrine of the divine government, it was natural that he should sometimes use language which seems to conflict with human freedom. If Professor Adams is desirous of meeting present issues, it seems to us that good common sense, not to say honesty, should lead him to deal with the modified Calvinism of the present day (modified in phraseology at least) rather than insist on the exact and severe technicalities of Calvin himself. The late Dr. Worcester, the lexicographer, persisted in quoting from the *first edition* of Webster's dictionary as the only exposition of Websterian authority. Literary, and especially religious men, should be above the tricks of trade. Dr. Adams does indeed admit: "It is but fair to say that in this country the system of Calvinism has been modified and softened in many particulars, so that it does not present so harsh and stern an aspect to the popular mind." Why, then, we cannot but ask, does he not treat of Calvinism *as it is*, rather than make a false impression by continuing to deal with dead issues? With what consistency can he complain that "there is in existence the same willingness on the part of those sects to accept as true, against the church, all the odious prejudices, all the accumulated hatred of past times?" p. 24.

To the doctrine of predestination he attributes "the wide-extended non-professorism and infidelity in this land," p. 22.

He objects to Calvinism, that according to its teachings, "sacraments are decent signs used in compliance with the weakness of man, *signifying* but *not conveying grace*," p. 16.

In opposition to this view, he quotes from the Anglican Catechism: "We are made in baptism members of Christ, children of God, inheritors of the kingdom of heaven," and adds: "Here is a means of grace, a sacrament. Here is the time and the place of regeneration set and determined," p. 15. He goes on to prove this position from the various standards of the church, and adds: "What we contend for here is, that any one who will only read the documents we produce, and examine them by the laws of the legal science of evidence, merely as a matter of testimony, must come to the conclusion, that however men may explain it away, or try to evade it, the doctrine of regeneration in baptism is the doctrine of the church, upon the face of all her standards." On this point we fully agree with him. He adds: "That the words of the baptismal service assert that the change of the new birth, or regeneration, takes place at the moment of baptism, then and there, no one who candidly examines them, we think, can deny," p. 56.

As to what the word regeneration means, he is clear and explicit: "Re-

generation is a new birth." It is a *supernatural* and *spiritual* change," p. 114. "It is an organic spiritual life, breathed into the being of man by the spirit of God," p. 127. In view of such teachings as to the doctrines of the church, it must have been an unexpected comfort to this "professor of divinity" to have the sacred "house of bishops" send down to the "house of clerical and lay deputies," about the same time that his own book was published, the following statement of doctrine, with the signatures of forty-eight bishops! "Declaration of the Bishops in Council, October 11, 1871. We, the subscribers, bishops of the Protestant Episcopal Church in the United States, being asked, in order to the quieting of the consciences of sundry members of the said church, to declare our convictions as to the meaning of the word 'regenerate,' in the offices for the ministration of baptism for infants, do declare, that in our opinion, the word 'regenerate' is not there so used as to determine that a moral change in the subject of baptism is wrought in the sacrament."

So much for the unity of "the church!" So much for its historic consistency!

In presenting the doctrines of the church, he says: "Repentance and faith are prerequisites, absolutely necessary in the man as a preparation to his regeneration," p. 120. Putting repentance and faith before regeneration seems like Job's land of darkness, "without any order."

Dr. Adams freely admits "our collects are taken *verbatim*, the most of them, from the sacramentaries of the Roman bishops," p. 33. It is deeply affecting when this grave professor asserts that "very hard it is, when the leaders of the various denominational systems, if they become convinced of their untruth and of our scripturalness, must renounce all their interests, abandon their means of living, and all their social pleasures and connections, as the price of their conversion," p. 25. The abandonment of "*social pleasures*" which is required in order to leave other Christian denominations and join the Episcopal church must be awful!

MR. DRAPER has done well to print a revised edition of Prof. Stuart's able work on the Old Testament Canon.¹ It was originally written in reply to those who discard more or less of the Old and New Testament from the Canon of the Bible, but especially in reply to Prof. Norton's work on the *Evidences of the Genuineness of the Gospels*. The main drift of the book is to show that the Jewish Canon was declared by Christ and his apostles to be of divine origin and authority, and was treated by them as entitled to these claims. The following synopsis is sufficient to indicate the character of the book: Prof. Stuart first defines the Canon, and then treats of its origin; the state of literature among the Jews; continuing the history, he treats of the books of known authors, anonymous books, lost books, manner of preserving the sacred books; genuineness, completion, ancient divisions, and sameness of the Jewish Canon; Canon of the Egyp-

¹ A Critical History and Defence of the Old Testament Canon, by Moses Stuart, Andover. Warren F. Draper. 12mo. 422. \$1.75.

tian Jews ; Jewish estimate of the Scriptures ; testimony of Josephus and others ; New Testament testimony ; appeals of the New to the Old Testament with an index of passages cited ; doubts and difficulties as to certain books of the Old Testament, and the use to be made of the Old Testament under the gospel dispensation. An appendix is added containing and exhibiting the most important documents to show what were the canonical books of the Hebrews. The testimony of some dozen of the early Fathers and others, and of three of their councils, is embodied in this appendix.

PRESIDENT HOVEY, of the Newton Theological Institution (Baptist), has written an able work on the person and work of Christ, and appended to it a critical examination of Dr. Bushnell's "Vicarious Sacrifice."¹ It is sound, scholarly, and written in a style adapted to average intelligence, and in this latter regard has peculiar claims for recommendation. Too many Christians have, at the best, but vague and unsatisfactory views on the great topic here discussed, not from lack of faith, or disinclination to study and comprehend the theme, but mainly, perhaps, because the technical text-books are for scholars and theologians, rather than the general reader. Dr. Hovey writes with a constant aim at simplicity and clearness, while not slighting any important argument, a position necessary to the full development of his views. He first discusses the deity of Christ, as shown by his own testimony and that of his disciples ; then Christ's humanity, as shown by his own testimony and that of the sacred writers ; he then treats of the unity of Christ under the heads, (1) theory that Christ had no human soul ; (2) theory that Christ had virtually two human souls ; (3) theory that Christ's consciousness embraced the acting of both divine and human faculties ; and (4) the temptation of Christ no objection to this theory. Part Second relates to the work of Christ, (1) the Atonement as related to God, and (2) as related to man. Part Third is an examination of Dr. Bushnell's "Vicarious Sacrifice." It is not necessary that we epitomize this discussion any further than to say that Dr. Hovey earnestly combats the theory that emphasizes but a part of the redemptive work of Christ, while it treats with bitterness another part just as clearly taught in the scriptures, a theory which makes the entire work of the Father, Son, and Spirit, in redemption, to consist in renewing the sinner's character. Dr. Hovey is no mean antagonist, and if he lacks the genius and elegant style of Bushnell, he has a force and terseness of expression, and a grasp of his subject that fully compensate.

We welcome any clear and able presentation of the character and work of Christ. For the more than eighteen centuries that His name has been known in the world, scarcely a decade of years has passed but that some, "have taken in hand to set forth in order a declaration of those

¹ GOD WITH US ; or, the Person and Work of Christ, with an Examination of "The Vicarious Sacrifice" of Dr. Bushnell. By Alvah Hovey, D. D. Boston : Gould & Lincoln. 12mo. pp. 275. \$1.50.

things which are most surely believed among us," concerning this wonderful being; and yet this theme is fresh and glowing, and still invites further research. The "Footsteps of Christ,"¹ by Kirchenpropst Caspers, abounds in stirring passages of both force and beauty in setting forth "Christ for us; Christ in us; Christ before us; Christ through us." Each of these "parts" is divided into numerous sections, all well laden with suggestive and apposite truth, and redolent with a sweet, devotional spirit. As a high church Lutheran he lays firm hold of the great doctrine of justification by faith only, and this makes up very largely the web and the woof of his sturdy volume. The style is peculiarly terse and epigrammatic. The author, naturally enough, gives a place to the sacraments not usually awarded by the great body of Protestants. In condensing the original, the English editor has excluded those chapters "advocating views on Baptism and the Lord's supper not in general harmony with evangelical thought in Great Britain." The first section under Part I. is entitled, "Christ is born to die for us." The text is Gen. iii. 15, "The seed of the woman," etc. The first paragraph is as follows: "This promise fastens the deadly bite of the serpent to the Saviour of sinners. His birth points to his death; His coming into the world points to His going out of the world"; a fair specimen of the author's sententious style. The book can be read only with interest and profit.

LONGFELLOW'S "*Divine Tragedy*" merits as many pages as we can give it lines. It tells the story of the life of Christ, in all the beauty of artistic simplicity, with a tranquillity, a close following of the New Testament narrative, a reverential, trustful spirit, which befit the theme and harmonize with the religious feelings of the believing reader. Beautiful as is the poem in itself considered, it has a higher beauty, a nobler purpose, a completer scope, when judged by its relations to two of Longfellow's poems already published. The "*Divine Tragedy*" is one part of a trilogy founded on the life, character and teachings of Christ, the "*Golden Legend*," and "*New England Tragedies*," with connecting interludes, filling out the poet's grand idea. We can only hint at the arrangement of the work. The "*Tragedy*," last written, but first in order, opens with a prelude, in which an angel is represented as bearing Habakkuk through the air, and concluding his prophetic song in these words, —

"Awake! unto the vision sublime —
The vision that is for a time —
Though it tarry, wait; it is nigh;
In the end it will speak, and not lie."

Then comes the story of Christ, exquisitely, truthfully told, and with a

¹ The Footsteps of Christ, translated from the German of A. Caspers, church provost and chief pastor at Husum; by Adelaide E. Rodham, edited with a preface by Rev. Chas. H. H. Wright, M. A., Chaplain of Unity Church, Boulogne, etc., etc. Edinburgh: T. & T. Clark, 38 George street. 1871. pp. 434. \$2.75.

few characters introduced to give greater effect to the holy central figure. The "Tragedy" is divided into three passovers, and appropriately ends with "The Apostles' Creed." There is to follow it a soliloquy of the Abbot Joachim, in which are musings on theological theories, with the doctrine of the trinity everywhere prominent, and an outlook for a reign of love. "The Golden Legend," is next in order, a poetic representation of the civilization and religious sentiment of the Middle Ages, with its ideas of Christ and his work, a picture of Medieval, or Roman Catholic misconception of the Saviour. Following the "Legend" is in strong contrast, Martin Luther, resisting the false religious belief of his time, and the author of a new, better, and healthier faith. The "New England Tragedies" follows, in which are pictures of extreme Protestantism, — the Puritan idea of Christ and his teachings. Puritan severity and Roman Catholic gorgeousness are thus alike depicted as extremes, neither quite satisfactory as interpreting and illustrating Christ's mission. We will not stop here to consider whether Longfellow has given too rigid, harsh a character to New England Puritanism; but he certainly shows careful candor of treatment, an evident intention to be just, which is in strong and happy contrast with the writings of some modern poets we could name. The ending of the trilogy will be the soliloquy of the Apostle John, who is represented as still on the earth, ("If I will that he tarry till I come, what is that to thee?") earnestly and hopefully watching for the coming of Christ, when all misconceptions shall be scattered by the light of everlasting truth as exemplified in the Divine Redeemer.

Such, in brief, is the scope of the complete work of which the "Divine Tragedy" is so important a part. Let us thankfully rejoice that our great poet has tuned his harp to such exalted themes, that he has no sympathy with the scepticisms of the day, but takes the gospel narrative as God's truth given for the salvation of man. We shall look for the finished work with great interest, and hazard little in saying, that it must prove the crowning effort of Mr. Longfellow's genius. The "Divine Tragedy" is published in two styles, to suit the purses of purchasers.

PHILOSOPHICAL AND SCIENTIFIC.

A SMALL volume has just been issued with the title of "The Infinite and the Finite,"¹ which although it represents the Swedenborgian faith, makes an interesting and profitable study for speculative minds. The author, Professor Parsons, of Harvard University, is a clear thinker and admirable writer. He uses the English language with skill. We notice, however, one sentence as follows: "to whoever thinks it is obvious" — where he endeavors to make one word both the object of a preposition and the subject of a verb, which is as vain as to attempt to make one bank check do double service.

¹ The Infinite and The Finite. By Theophilus Parsons, Boston: Robert Brothers, 1872. 12mo. pp. 186. \$1.00.

The professor's idea of God is closely allied to that of the pantheist ; s he says : " He created from himself, and is himself the substance of that is," p. 5. He distinguishes between this idea and pantheism by intaining that " God, the cause, exists as prior to the created universe, l remains as distinct from it after creation as before."

He holds that " creation is a constant work ; and that the support, the ltenance in being of what has been created, is a continual creation of p. 11. This view is nearly allied to Dr. Emmons' theory of divine ciency.

The author presents in a lucid manner the distinction and the difference ween natural and spiritual goodness, and then afterwards practically founds this distinction by declaring that our spiritual faculty " recog- es natural goodness, recognizes it as goodness, and rejoices in the ef that it is, in its own way and measure, a preparation for happiness eafter," p. 122.

He says truly : " We live in an age characterized by a marvellous activity . success of the natural faculties, and an equal torpor and debility of spiritual faculties," p. 53.

On human ability, he teaches that man " has power over himself, ower of self-determination, which, as to all spiritual things, and that belongs to his spiritual character and destiny, is complete l perfect," p. 90. Our spiritual freedom he represents as more fee and free from limitation than our physical or natural freedom.

He represents Calvin and Edwards as maintaining not only prede- sation but also " the absence of human freedom." He says : " It s always been the great problem of religion to reconcile a perfect pendence upon God with the free will and free agency of man," and is : " They have not been reconciled," p. 115. He then modestly asserts et this can be done," and proceeds to reconcile them by maintaining

o propositions. 1st. " That our life is God's life always and incessantly en to us." 2d. " That this life is so given that it becomes and is in our own," p. 116. This " reconciliation " may be satisfactory to a itic, but to our mind it leaves the truth " worse confounded." It is a

ous fact that while he sees no reconciliation between dependence and dom in the distinction which Edwards makes between necessity and ainty, so far as our experience in this life is concerned, but has recourse

o mystical unity between God's life in man and man's oneness, yet eference to our experience in heaven, he adopts Edwards' distinction econciliation, and seems satisfied with them. Thus he says, our pre-

tion for heaven " is effectual when such a character is built up within hat while our freedom will always be perfect, we shall always exercise eedom in choosing good, not because *we must*, but because *we will*."

ey who are there, are there because they are so reborn into newness eart and life ; and their character is governed and determined by such Ciples and motives, that it is only necessary for them to see these two s, to make it certain that they choose the better," p. 130.

His ideas of inspiration are explicitly stated thus : " The wisdom of God

took possession of the writers, and suspended for a time their personality and freedom," p. 144.

In presenting his Swedenborgian idea of "correspondences," he says: "Heat is but the form which Divine Love puts on, when it comes down into nature and operates there." "Wisdom and Light," "these two correspond, all to all, and each to each, with precise and scientific exactness."

"Water corresponds to what I may call truth;" "Clouds correspond to and represent the letter or literal sense of this Word."

Without further notice of the vagaries of the book, we will simply add that we have given elsewhere in this number of the Quarterly, an extract on "The Savage and the Scientist," taken from this book, which in its vividness and truthfulness will interest every reader.

It is somewhat difficult to criticise a man who is wiser than the Almighty, and who assumes to correct the Inspired Word in explaining God's dealings with his creatures. Rev. Dr. Bartol, in his "*Radical Problems*,"¹ acts the oracle whose utterances are final, and leaves no opportunities for dissent either captious or honest. The book is in many respects a nondescript; no continued purpose runs through its pages; it is the perfection of scrappiness; the paragraphs have no logical connection, and could change places without detriment to the sense; ideas seem to have been written down as they arose in the mind of the author, without any attempt to construct a train of thought, and in this predominating feature the book is *sui generis*. There are beautiful thoughts, a broad humanity, a loving, genial spirit, often deep insight into many important themes scattered through the volume; but with all this the reader cannot resist the feeling that the author scarcely knows what he believes, only so far that in some way everything of this world, — good, bad, and indifferent, — is to have a happy ultimatum; that sin is, on the whole, rather a beneficent provision, and works out good results to the sinner. In fact, Dr. Bartol relieves the Lord of a great deal of responsibility, kindly explains what the Bible had left as mysteries, and (if we could only pin our faith to him!) puts an end to all our doubts and fears as to the future. We must make an exception; he is kind, benevolent, hopeful and helpful to all — except Calvinists! These poor deluded mortals seem to rise up at his every step, merely to be mercilessly knocked down by an epigram, or discomfited by a sharp assumption; and although he finally saves all in a beatific hereafter, we feel a trifle anxious lest he has left us out of his radical heaven to grope our way by the light of the Bible, — a book which, notwithstanding its many errors and short-comings, he generously patronizes!

There are some real gems in the book: the chapter on Father Taylor is one of the sweetest tributes we ever read, and his recital of his experiences as a convalescent is very beautiful; but the volume as

¹ *Radical Problems*, by C. A. Bartol. Boston, Roberts Brothers. 16mo. pp. 407. \$2.00.

entirety is unsatisfactory, and for the reason that it is like a ship at sea without compass or rudder.

THE TO-MORROW OF DEATH¹ is an interesting book of profitless speculation, and one which could have been written only by a Frenchman. The author claims to explain the future state by scientific processes; he marshals astronomy, chemistry, etc., to his aid, and certainly in a fascinating manner develops his theory of the future condition of the soul. But we never read so wild a book, — one which continually presents the query whether the writer is perpetrating a four-hundred page joke, or whether he is in downright earnest; we think the latter, because there is an earnestness and enthusiasm about the argument which cannot be denied or overlooked. In brief, man, when he dies, goes first to his own proper planet, — and all planets are inhabited, — and he keeps on dying in various ways until he finally reaches his real heaven, — the sun; this for the good man; the wicked ones and infants return to earth and keep on returning after each death until they are all right, and then they hasten to the sun as their eternal home. It is true that the book has a certain sort of fascination, but it has no value save as a literary curiosity, a specimen of speculation run mad. The translator, Mr. Crocker, of the "Literary World," has the ability to give us something of lasting merit, and we hope he will do so.

EDUCATIONAL AND LITERARY.

"YESTERDAYS WITH AUTHORS"² is one of the most charming books we have read, — a book that leads on from page to page with a fascinating interest that increases until we turn the last leaf and long for more. Mr. Fields is a fortunate man in at least two respects: he has enjoyed the intimate acquaintance, or stronger, the warm friendship, of many of the eminent authors of this generation, and he has the rare faculty of being able to relate his reminiscences with a grace, an elegant ease, a genial personality, a scholarly and poetic taste such as few possess. A "man of letters," in the best sense of the phrase, with high culture, and carefully regarding the dividing line between justifiable revelations and the sacredness of personal privacy, he has given the public a book of rare merit, — one which every literary person can read with unmixed pleasure and entertainment. Dickens, Hawthorne, Thackeray, Miss Mitford, breathe and talk in a most confidential, cosey manner, and we gain a new insight into their lives and characters; and then Mr. Fields spins the thread of his narrative so delicately that the whole book seems to meet our warmest desires, to disarm our criticism, to make us thankful that authors and

¹ *The To-morrow of Death; or, the Future Life according to Science.* B. Louis Figuier. Translated from the French by S. R. Crocker. Boston: Roberts Brothers. 16mo. pp. 400. \$2.00.

² *Yesterdays with Authors,* by James T. Fields. Boston: James R. Osgood & Co. 12mo. pp. 352. \$2.50.

chronicler are so well fitted to each other. Much of the book originally appeared in the "Atlantic Monthly," but there is a large amount of new matter in the volume, adding greatly to its interest and value. But it is needless to say more, for our readers will want to purchase the book and read and enjoy it at their leisure. We only cordially welcome and praise it, and hope Mr. Fields will not lay aside his pen for many years to come.

THE multiplication of books of quotations and extracts from standard authors is one of the many evidences that it is not possible to read all that is written, and that it is comparatively little of any one's writings that will hold a permanent place in literature. The really good things that are written, true gems of thought, are few, and it is well that there are those who have the time and taste to winnow the wheat from the chaff. Mr. Ballou has done this well in his "Treasury of Thought,"¹ a volume of extracts from ancient and modern writers, judiciously selected and well classified. There are many books of this kind, some of them of rare value; such as "Many Thoughts of Many Minds," first and second series, etc., etc., and it is not unfair to presume that Mr. Ballou has availed himself of the labors of others in the same field, as is perfectly proper. But his own labor must have been great and long-continued, and governed by excellent judgment, for his book is admirable in its details, candid, careful, and thorough, and puts the reader in easy acquaintance with the thoughts of the best writers of all ages. Time was when quotations were evidences of wide reading; but with such literary labor-saving machines as this, any one can appear learned, for he has at command the wise sayings, the best thoughts, of standard writers, all in one volume and at a cost that would cover the expense of the "works" of only a single author. As a book of reference, or for miscellaneous reading, this "Treasury," is to be highly commended, and we hope it will have a large sale. The industrious editor can scarcely expect anything like adequate pecuniary compensation for his labor, but he can have the satisfaction of knowing that he has placed the literary public under lasting obligations, and furnished a valuable work for readers and thinkers.

The "Humorous Readings"² of Prof. Monroe have been widely circulated, and have prepared the way for his "Public and Parlor Readings," which has abundant assurances of an equally cordial reception. With few exceptions these miscellaneous selections are found in no other compilation. They are largely drawn from the most popular living authors, such as Hugo, Lowell, Charles Reade, Longfellow, Beecher, Mrs. Stowe, Gough,

¹ A Treasury of Thought; An Encyclopædia of Quotations from Ancient and Modern Writers, by Maturin M. Ballou. Boston: James R. Osgood & Co. 8vo. pp. 579. \$5.00.

² Public and Parlor Readings. Prose and poetry for the use of reading clubs and for public and social entertainments. Miscellaneous. Edited by Lewis B. Monroe. Boston: Lee & Shepard, publishers. New York. Lee, Shepard & Dillingham. 1872. p. 352. \$1.50.

Whittier, Lucy Larcom, Alcott, O. W. Holmes, etc., etc., — one hundred and twenty-one selections. They are both entertaining and useful. We are glad to see that a third volume, to complete the series, will consist of "fresh and sparkling dialogues and brief dramas."

To find reading for our youth that shall attract and interest them, without vitiating their tastes and corrupting their morals, is no easy matter. In the "Hand-book of Literature,"¹ if not everything that could be desired, there is very much to command the attention and enrich the minds of those for whom this well-filled and well-printed volume is designed. The lively and eminently instructive historical introduction is a valuable paper in itself, and may be profitably studied by many whose school-days have long since passed away. The brief biographical sketch of each author introduces the reader at once to the distinguished writer; so that, in an easy and indirect way, he becomes acquainted with the eminent literary characters, the gems of whose productions are before him. We deem the selections very felicitous, in the main, and the book ought to have the widest circulation. The writer has given us only British authors in this volume. He begins with Chaucer, and comes down to Alfred Dommett. In the next volume American writers will appear.

MISCELLANEOUS.

WHATEVER Rev. J. G. Wood may be as a clergyman, he is an enthusiastic naturalist, and his numerous and bulky books show great industry, and, so far as we are able to judge, accuracy of statement. Perhaps no man of the present generation has done more to popularize the science of natural history than Mr. Wood; his writings are far from technical mysteries, and at the same time are exact in description; his style is easy and pleasing; his enthusiasm unbounded; and the practical manner in which he "puts" his information is of great value to the reader. His "*Homes without Hands*," "*Bible Animals*," and his large three volume work, have been long familiar to us, and now we welcome a new contribution, "*Insects at Home*,"² a royal octavo, with more than seven hundred engravings. The book is simply a popular account of insects, their structure, habits, and transformation, and seems to us, on cursory examination, to be admirably fitted for general use and instruction.

A good feature of the book is the anatomical chart drawings, by which the student can trace easily the different portions of an insect under examination. Young entomologists have generally found their text-books radi-

¹ A Hand-book of English Literature. Intended for the use of high schools, as well as a companion and guide for private students and for general readers. By FRANCIS H. UNDERWOOD, A. M. British Authors. Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham, 1871. pp. 608. \$2.50.

² *Insects at Home*; being a popular account of Insects, their Structure, Habits, and Transformations. By the Rev. J. G. WOOD. 700 illustrations. New York, Charles Scribner & Co., 8vo. pp. 670. \$5.00.

cally deficient in this respect ; but here “no reader need be puzzled as to the difference between mandible, maxilla, labium, and mentum,” which assertion, taking into consideration our own limited knowledge of natural history, we are not at the present writing prepared to dispute ! It is a good sign of the times that books like this are published and meet with remunerative sale, and both publishers and the public are to be congratulated. It should be said that it is nearly as interesting to the average reader as to the professed naturalist ; we have found it exceedingly attractive, although the loss of a joint or two in a bug’s leg would not excite our scientific wonder, or be to us a test of the accuracy of the author’s descriptions.

THE *Library of Wonders*, published by Charles Scribner & Co., to which we have made frequent reference, met with such a favorable reception, that a new series of books, “equally cheap, convenient, interesting, and valuable,” has been begun by the same firm, viz., a “*Library of Travel, Exploration, and Adventure*.” Each volume will treat of a single country or region, will give the leading points in its history, topography, people, customs, etc., etc., with numerous illustrative engravings, and with such completeness, that the reader can obtain in a small compass accurate and comprehensive knowledge of the subject under consideration. Bayard Taylor edits this series, and the first volume, “Japan,”¹ is creditable to his taste, judgment, and faculty of happy condensation of a surplus of material ; his work is chiefly that of compilation. Mr. Taylor, in his previous writings, has been inclined to ignore or depreciate missionary labors ; we hope in this series he will take a different course.

DISTINGUISHED medical writers have supplied “the profession” with elaborate treatises² upon the symptoms and treatment of the diseases of women. But the work now before us is the first we have seen which clearly points out their *causes*, and the methods by which these *causes* can be reached, and entire recovery be assured. Dr. Taylor’s theory is founded upon a full recognition of what simple gravitation, of what mechanical force, of what chemistry, and all other agencies may have to do in displacing, or keeping in place, the pelvic organs ; and whenever derangement is found, adapts his methods to the work of readjusting these coöperative forces, in the most direct and common-sense way. He first searches for, usually finds, and then removes the cause, and thus the disease. In the books of “the profession,” the student is taught to deal with the symptoms, many of which may be mitigated, or they may not ; but their *causes* remaining, they are sure to return, and often in an aggravated form. Hence,

¹ Japan in Our Day. Compiled and arranged by BAYARD TAYLOR. New York: Charles Scribner & Co. 12mo. pp. 280. \$1.50.

² Diseases of women : their causes, prevention and, radical cure. By GEORGE H. TAYLOR, M. D., author of Paralysis, and other Affections of the Nerves, Exposition of the Swedish Movement-cure, etc. George Marlean, Philadelphia, New York, and Boston, 1861. pp. 318. \$2.00.

so many feeble mothers, and so many married women never mothers, to say nothing of the varied weaknesses of the greater portion of the unmarried.

But the remedial methods set forth in this book based upon the Swedish movement cure, which Dr. Taylor introduced into this country, and has developed and practised with such signal success for fifteen years, are simple, philosophical, appropriate, — diminishing excessive capillary fulness, increasing nutritive processes, restoring a disturbed equipoise between muscular and nervous relations and action, and invigorating the *natural* supports of suspended pelvic organs, always dispensing immediately and permanently with the usually found “*artificial*” supports. And in doing this “there is no tasking of inadequate powers, no crisis to pass, no unnatural and inordinate effort to be made. The restoration seems to the patient to be spontaneous.” Two deficiencies are supplied, viz., the capacities for “*evolving*” and “*directing*” force. In short, the patient is cured, and taught how to keep well.

This work is every way worthy the candid attention of “the profession.” The author is their peer in natural capacity, and in thorough medical research, and his views challenge fair consideration at the hands of those to whose care such vital interests are committed. Technical terms, of which there are a few, are defined in a glossary, and the book may be read with profit by every intelligent woman. The writer of this too brief notice has been compelled, by frequent observation, to accord to the practice set forth in this book, a success never secured by that in which he was educated as a physician, and which is generally adopted by “the *Faculty*.”

ONE who has had a two years’ residence in an insane retreat, as a patient, and been quite restored, has had opportunities for gaining the necessary facts from which to pronounce judgment upon the restorative methods adopted there. But the question naturally arises whether some of the impressions of such a person may not have been gained while in a partially insane state, and therefore be unreliable. The author of “*Behind the Bars*”¹ writes clearly, positively, earnestly, and with apparent candor. The “solitary” system, as against the “social,” is decidedly condemned, — subjecting the slightly deranged to a very similar regime to that of the raving maniac and the idiotic; refusing the visits of friends to convalescents; the treatment of the milder cases more as prisoners than as boarders, both in the matter of lodging and diet, and their retention long after they might go home; refusing “intimacies” between congenial spirits, etc., etc., are strongly reprobated, and represented as too often the rule where they should be the exceptions. The writer believes “the hospital to be of the most honored importance.” It should receive intimate friends. “It should be more than a hospital: it should be hospitable.”

Complaint is made of too much physical restraint. This mode is not adapted to inculcate moral principle. Germany, France and Italy are quoted as being more indulgent. The author, the wife of the Hon. George Lunt, is well informed, and carries a vigorous pen.

¹ *Behind the Bars*. Boston: Lee & Shepard, Publishers. New York: Lee, Shepard & Dillingham, 1871. pp. 356. \$2.00.

BRIEF NOTICES.

MANY of the books here noticed deserve more space than we can give to them ; but if our criticisms are short, they are candid and well considered.

"A POCKET edition of national, political history, in its most compressed form," is Tileston's "Hand-book" of the Administrations of the United States ; comprising a synopsis of the leading political events in American history, from the inauguration of Washington to the present period. It is just such a book as every American citizen ought to have at ready command. From Washington to Grant, it contains the leading historical items of each administration, with cotemporaneous English history, and all in a small, readable, neat volume.

LEE & SHEPARD publish the "Poems of Robert Burns, complete," in a small, compact, well-printed volume, illustrated and neatly bound, and it will be welcomed by all the lovers of that eminent Scottish bard. The notes, the full table of contents, the glossary and the two complete indexes, add very much to its value. They have also recently issued the following, among many other valuable works : "Curiosities of the Law Reporters," 1871 ; pp. 212 ; \$1.50. Well printed and bound, and would interest others than those of the profession. "Bivouac and Battle (Oliver Optic), Upward and Onward Series," 1872 ; pp. 341 ; \$1.25. Every way sustaining the enviable reputation of its author. "The Turning Wheel (by Paul Cobden), The Beckoning Series," 1872 ; pp. 364 ; \$1.25. A story that will be read by all who begin it. "The Young Dodge Club ; Among the Brigands" (De Mille), 1872 ; pp. 328 ; \$1.50. A fair tale, with some thrilling incidents. "Sophomores of Radcliffe (Kellogg), Whispering Pine Series," 1872 ; pp. 281 ; \$1.25. Giving a chapter of a self-sustaining student's life, that is as natural as it is truthful, making a suggestive and useful story. "The American Home-book of In-door Games, Amusements and Occupations ; by Mrs. Caroline L. Smith," 1872 ; pp. 380 ; \$1.50. Parents can receive valuable hints, and children some good instruction, from this well-printed and abundantly illustrated book. "Oliver Optic's Almanac (1872), for Boys and Girls" ; quarto, pp. 72 ; abundantly illustrated and full of instructive and entertaining matter.

"Aunt Madge's Story," is the last of the incomparable juveniles, by Sophie May, a writer who has no peer in her peculiar line. "Infant's Delight," and "Children's Treasure" (Lee & Shepard), are full of good things in prose, verse, and pictures, for the little folks. "Sunday Album," is a child's book of alternate pages of text and illustration well adapted for the sacred hours. "Bits of Travel," by H. H. (J. R. Osgood & Co.) is one of the most charming books ever written. It is sprightly, humorous, beautiful in its descriptions, fresh and fragrant in its views, and, in brief, gives in fascinating language just such "bits of travel" as all can enjoy with the keenest relish. The book is published in dainty style.

EDITORS' TABLE.

IN issuing the present number of the Quarterly we have impressive illustrations of the frailty of human life. The able article on "The Hanover Church" was sent us by Deacon Palmer, not only with the hope of seeing it in type, but also with the purpose of furnishing a sequel which should complete the history of that organization in connection with its new house of worship on Bowdoin street. But before the *proof* was ready to be examined, his spirit was summoned away. He died March 14, aged 68 years. He was prominent among the members of that church, and a power in it; but in his modest recital of its history he does not make his own position appear. The work which he left unfinished must now be committed to other hands.

In the department of necrology, also, the same solemn lesson is taught us. Rev. Dr. Guernsey prepared for us the sketch of Rev. Mr. Sloan, and expressed a deep interest in its publication, little thinking that he would, ere its appearance in print, be uniting with that dear brother in ascriptions of praise around the throne of God.

On the subject of necrology, we would suggest to our contributors the importance of brevity, and would repeat that it is absolutely *essential* that a necrological notice should give the following items:—

1. Name in full.
2. Names of the parents in full.
3. The mother's *family* name.
4. Exact date and place of birth.
5. Dates and places of education.
6. Exact date of marriage.
7. Number of children.
8. Exact date of ordination.
9. Dates and places of service.
10. Exact date and place of death.

We will add, as our necrology is not like an ephemeral obituary, but is designed to be monumental in its character, the authors and friends should not be solicitous or sensitive as to the exact date of the publication of a given sketch. Various considerations which can be appreciated only by the editors may have an influence in deciding what shall be inserted in a particular number of the Quarterly.

THE article in our present issue, on the Lutherans, will be read with interest, especially as the author is a Lutheran minister. He draws freely from Ohio sources as he was until recently a pastor in that State. It is significant that the General Synod Lutherans are the only body, of any other denomination than our own, which sent a delegate to our recent National Council. We hope the time is not far distant when we shall be embraced in the same fold.

The account given in our necrology of Charles Wood Ritchie, shows how good a Congregational deacon can be raised from the German stock.

CONGREGATIONAL QUARTERLY RECORD, 1872.

CHURCHES FORMED.

1871.

CAWKEE CITY, Kan., Dec. 24, 6 members.
 CEDAR NARROWS, O., Dec. 23, 29 members.
 DIXON, Mo., Dec. 31.
 MONSEY, N. Y., Nov. 8, 10 members.
 PEBBLE CREEK, Neb., Dec. 28, 4 members.

1872.

BEECHER, Ill., Jan. 21.
 BLUE RAPIDS, Kan., 20 members.
 CANNON CITY, Minn., Feb. 20, 23 members.
 CHAPIN, Ill., Jan. 17, 15 members.
 CHICAGO, Ill. (Welch), 23 members.
 DOVER CENTRE, Vt., Jan. 3.
 LAC QUI PARLE, Minn., Feb. 11, 7 members.
 LIBERTY FARM, Neb., Jan. 28, 9 members.
 MATTOON, Ill., March 10, 37 members.
 McMINNVILLE (near) Tenn., Feb. 13, 13 members.
 MILLER'S FALLS, Mass., Jan., 25 members.
 MONTEVIDEO, Minn., Feb. 11, 24 members.
 NEWTOWN, Mo.
 PLAINFIELD, N. Y., Feb. 14.
 PLYMER, Wis.
 SPRING RANCH, Neb.
 STRAWBERRY POINT, Minn., Feb. 14, 11 members.
 WALNUT, Ill., Jan. 13, 11 members.
 WARREN, N. Y., Feb. 14.

MINISTERS ORDAINED.

1871.

HICK, GEO. H., over the Ch. in Monsey, N. Y., Nov. 8. Sermon by Rev. Geo. Porter, of Greene. Ordaining prayer by Rev. L. Smith Hobart, of New York City.
 MARSHALL, JAMES, to the work of the Ministry in Brooklyn, N. Y., Dec. 10. Sermon by Rev. William I. Budington, D. D., of Brooklyn.
 WADHAMS, JONATHAN, to the work of the Ministry in Oswego, Ill., Dec. 20. Sermon by Rev. Thomas N. Haskell, of Aurora.
 1872.
 BAKE, H. P., to the work of the Ministry in Rochester, N. Y., Jan. 24.
 BICKFORD, L. FRANK, to the work of the Ministry in Allegan, Mich., Jan. 16. Sermon by Rev. John G. Frazer of East Toledo, O. Ordaining prayer by Rev. Wolcott B. Williams, of Charlotte.
 BODWELL, JOSEPH C., Jr., over the Ch. in Thompson, Ct., Feb. 13. Sermon by Rev. Joseph C. Bodwell, D. D., of Hartford Seminary. Prayer by Rev. Nathaniel Beach, of Woodstock.
 BOWERS, GEORGE, over the Ch. in Warren, N. Y., Feb. 14.
 DAY, RODNEY C., over the Ch. in Lisbon, N. Y., Feb. 22. Sermon by Rev. George B. Rowley, of Norfolk. Ordaining prayer by Rev. George A. Bockwood, of Kenselsaer Falls.
 GRISWOLD, J. B., to the work of the Ministry in Talcottville, Ct., Jan. 23. Ser-

mon by Rev. William L. Gage, of Hartford. Ordaining prayer by Rev. Josiah E. Kittredge, of Glastonbury.
 HARDY, V. M., over the Ch. in Morrisville, Vt., Jan. 31. Sermon by Rev. Benjamin F. Perkins, of Stowe. Ordaining prayer by Rev. James Dougherty, D. D., of Johnson.
 JONES, ALBERT N., over the Ch. in Jackson and Brooks, Me., Feb. 8. Sermon by Rev. Luther Wiswall, of Windham. Ordaining prayer by Rev. Stephen Thurston, D. D., of Searsport.
 KERN, ANDREW, to the work of the Ministry in Muscatine, Io., Feb., 6. Sermon by Rev. Jacob Reuth, of Muscatine.
 LEWIS, EVERETT E., over the Ch. in Haddam, Ct., Jan. 17. Sermon by Rev. Leverett Griggs, D. D., of Bristol.
 MAILLÉ, JOHN L., over the Ch. in East Johnstown, Mich., Jan. 17. Sermon by Rev. Moses Q. McFarland, of Bedford.
 NICHOLS, NATHAN E., over the Ch. in Acworth, N. H., Feb. 1. Sermon by Rev. George R. W. Scott, of Newport. Ordaining prayer by Rev. Charles Packard, of New Alstead.
 POWELL, S. W., to the work of the Ministry in Arena, Wis., Feb. 8. Sermon by Rev. Charles H. Richards, of Madison.
 RAND, WILLIAM H., to the work of the Ministry in Oldtown, Me., Jan. 17. Sermon by Rev. George W. Field, D. D., of Bangor. Ordaining prayer by Rev. John W. H. Baker, of Topsham.
 RICHARDSON, CHARLES A., to the work of the Ministry in Fredonia, Kan., Feb. 14. Sermon by Rev. Albert M. Richardson, of Lawrence. Ordaining prayer by Rev. George A. Beckwith, of Neodesha.
 RIGGS, THOMAS S., missionary to the Dakotas in Beloit, Wis., Jan. 16. Sermon by Rev. George Bushnell, of Beloit.

MINISTERS INSTALLED.

1871.

BOYD, Rev. FLINY S., over the Ch. in Amesbury and Salisbury Mills, Mass., Dec. 27. Sermon by Rev. James Powell, of Newburyport.
 JONES, Rev. ENOCH, over the Welsh Ch. in New Cambria, Mo., Dec. 17. Sermon by Rev. George M. Jones, of Callao.
 MCINTIRE, Rev. CHARLES C., over the Ch. in Rockport, Mass., Dec. 28. Sermon by Rev. George N. Anthony, of Peabody. Installing prayer by Rev. George Gleason, of Manchester.
 MELVIN, Rev. CHARLES T., over the Ch. in Emporia, Kan., Dec. 19. Sermons by Rev. Peter McViekar, D. D., of Topsham.
 PHILLIPS, Rev. GEORGE W., over the Plymouth Ch. in Worcester, Mass., Dec. 23. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing prayer by Rev. Ebenezer Cutler, D. D., of Worcester.
 ROBINSON, Rev. WILLIAM A., over the Ch. in Homer, N. Y., Dec. 13. Sermon by Rev. Harvey D. Kitchel, D. D., of Middlebury College, Vt.

1872.

- BATES**, Rev. S. **LYSANDER**, over the Ch. in Newbury, Vt., Jan. 16. Sermon by Rev. Charles W. Thompson, of Danville. Installing prayer by Rev. Silas McKeen, D. D., of Bradford.
- CASE**, Rev. **HORATIO M.**, over the Ch. in Allen's Grove, Wis., Jan. 31. Sermon by Rev. Lyman Whiting, D. D., of Janesville. Installing prayer by Rev. Dexter Clary, of Beloit.
- CHAMBERLAIN**, Rev. **WILLIAM A.**, over the Ch. in Oshkosh, Wis., Jan. 16. Sermon by Rev. Henry C. Dickinson, of Appleton.
- DE FOREST**, Rev. **HENRY S.**, over the Ch. in Council Bluffs, Io., Jan. 14. Sermon by Rev. George F. Magoun, D. D., of Iowa College. Installing prayer by Rev. Milo N. Miles, of Calla, Neb.
- HARLOW**, Rev. **RUFUS K.**, over the Village Ch. in Medway, Mass., Feb. 13. Sermon by Rev. William B. Wright of Boston. Installing prayer by Rev. David Sanford, of Medway.
- HARRIS**, Rev. **GEORGE, Jr.**, over the Central Ch. in Providence, R. I., Feb. 20. Sermon by Rev. Samuel Harris, D. D., of Yale Seminary, Ct. Installing prayer by Rev. Thomas Laurie, D. D., of Providence.
- IASSELL**, Rev. **RICHARD**, over the Ch. in Kellogg, Io., Jan. 4. Sermon by Rev. William W. Woodworth, of Grinnell.
- LAZEN**, Rev. **T. A.**, over the Ch. in Goshen, Ct., Feb. 7. Sermon by Rev. Alexander Bullons, D. D., of Sharon.
- HUBBELL**, Rev. **WILLIAM S.**, over the 1st Ch. in Somerville, Mass., Feb. 1st. Sermon by Rev. John De Witt, of Boston. Installing prayer by Rev. Uriah Balkam, D. D., of Lewiston, Me.
- HUNGERFORD**, Rev. **EDWARD**, over the Ch. in Meriden, Ct., Feb. 15.
- HUNTINGTON**, Rev. **GEORGE**, over the Ch. in Oak Park, Ill., March 7. Sermon by Rev. Edward P. Goodwin, D. D., of Chicago.
- KIMBALL**, Rev. **WOODBURY S.**, over the 1st Ch. in Greenfield, Mass., March 7. Sermon by Rev. David Peck, of Sunderland. Installing prayer by Rev. Robert Crawford, D. D., of Deerfield.
- MASKER**, Rev. **W. A.**, over the Ch. in Parkville, L. I., Feb. 28. Sermon by Rev. Martin Williston, of Flushing. Installing prayer by Rev. Isaac C. Meserve, of Brooklyn.
- McLEAN**, Rev. **JAMES**, over the Union Ch. in South Weymouth, Mass., Feb. 27. Sermon by Rev. Albert H. Plumb, of Boston Highlands. Installing prayer by Rev. Stephen H. Hayes, of Boston.
- NICHOLS**, Rev. **CHARLES L.**, over the Ch. in Brownville, Me., Feb. 20. Sermon by Rev. Amory H. Tyler, of Monson. Installing prayer by Rev. John H. Gurney, of Foxcroft.
- PELOUBET**, Rev. **FRANCIS N.**, over the 1st Congregational Ch. in Natick, Mass., Jan. 17. Sermon by Rev. John De Witt, of Boston. Installing prayer by Rev. Charles Jones, of Saxtonville.
- PLUMB**, Rev. **ALBERT H.**, over the Walnut Avenue Ch., Boston Highlands., Mass., Jan. 4. Sermon by Rev. George H. Gould, D. D., of Worcester. Installing prayer by Rev. N. Adams, D. D., of Boston.
- SQUIRES**, Rev. **NORMAN J.**, over the Central Ch. in Portland, Ct., Feb. 29. Sermon by Rev. Andrew C. Dennison, of Middlefield. Installing prayer by Rev. (—) Clark, of Portland.
- TAYLOR**, Rev. **JEREMIAH, D. D.**, over the Elmwood Ch. in Providence, R. I., Jan. 24. Sermon by Rev. Thacher Thayer, D. D., of Newport. Installing prayer by Rev. Francis Horton of Barrington.
- THOMPSON**, Rev. **WILLIAM A.**, over the Old South Ch. in Reading, Mass., Feb. 14. Sermon by Rev. M. B. Riddel, D. D., of Hartford Seminary. Installing prayer by Rev. Albert G. Bale, of Melrose.
- WHITON**, Rev. **JAMES M.**, over the North Ch. in Lynn, Mass., Feb. 13. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing prayer by Rev. Geo. W. Blagden, D. D., of Boston.
- WOOLEY**, Rev. **JOSEPH J.**, over the Ch. in Pawtucket, R. I., March 6. Sermon by Rev. Homer N. Dunning, of South Norwalk, Ct. Installing prayer by Rev. Constantine Blodgett, D. D., of Pawtucket.

MINISTERS DISMISSED.

1871.

- BATES**, Rev. S. **LYSANDER**, from the Ch. in Underhill, Vt., Nov. 7.
- DENNEN**, Rev. **STEPHEN R.**, from the 1st Ch. in Woburn, Mass., Dec. 27.
- TAYLOR**, Rev. **JEREMIAH, D. D.**, from the Ch. in West Killingly, Ct., Dec. 29.
- TUPPER**, Rev. **HENRY M.**, from the Ch. in Waverley, Ill., Sept. 12.

1872.

- ALLEN**, Rev. **SIMMON O.**, from the Ch. in Lansing, Mich., Jan. 1.
- BATES**, Rev. **HENRY**, from the Ch. in Canton, Ill., Jan. 19.
- DICKINSON**, Rev. **HENRY C.**, from the Ch. in Appleton, Wis., Feb. 26.
- ELLIOT**, Rev. **LESTER H.**, from the Ch. in Winooski, Vt., Jan. 30.
- HARRIS**, Rev. **GEORGE, Jr.**, from the Ch. in Auburn, Me., Jan. 15.
- HUBBELL**, Rev. **WILLIAM S.**, from the Ch. in West Roxbury, Mass., Jan. 25.
- OBBER**, Rev. **WILLIAM F.**, from the West Ch. in Portland, Me., Jan. 2.
- PIKE**, Rev. **JOSIAH W. C.**, from the Ch. in South Welfleet, Mass.
- POWERS**, Rev. **HENRY**, from the Elm Place Ch. in Brooklyn, N. Y., Jan. 10.
- TELLER**, Rev. **DANIEL W.**, from the Ch. in Hadlyme, Ct., Jan. 2.
- THOMPSON**, Rev. **WILLIAM A.**, from the Ch. in Conway, Mass., Jan. 29.
- WILD**, Rev. **Daniel**, from the 1st Ch. in Brookfield, Vt., Jan. 2.

MINISTERS MARRIED.

- BUMSTEAD—HOIT.** In North Conway, N. H., Jan. 9, Rev. Horace Bumstead, of Minneapolis, Minn., to Miss Anna M. Hoyt, of North Conway.
- CLARK—WOOD.** In Pawtucket, R. I., Jan. 18, Rev. De Witt S. Clark, of Clin-

ton, Mass., to Miss Emma T. Wood, of Pawtucket.
HARMON—SMITH. In Keene, N. H., March 5, Rev. Elijah Harmon, of Winchester, to Miss Eunice M. Smith.
MOORE—WITTER. In Canterbury, Ct., Feb. 14, Rev. William B. Moore, of Bolton, to Miss Maria D. Witter, of Canterbury.
OTTOMAN—PUFF. In Danby, N. Y., Jan. 13, Rev. Henry A. Ottoman, of Hartford, Ct., to Miss Ella A. Puff, of Danby.
TAYLOR—JACKSON. In Boston, Mass., Jan. 1st., Rev. J. B. Taylor, of Bowdoin College, to Miss Julie S. Jackson, of Boston.

MINISTERS DECEASED.

1871.

BRINKERHOFF, Rev. WILLIAM H., in Weymouth, O., Dec. 11, aged 67 years.
CHURCH, Rev. MOSES B., in —, Io., Dec. 28.

1872.

CLARK, Rev. PERKINS K., in Charlemont, Mass., Jan. 4, aged 60 years.
GRISWOLD, Rev. JOHN F., in Brooklyn, N. Y., Feb. 15, aged 78 years.
HOPKINS, Rev. ERASTUS, in Northampton, Mass., Jan. 24, aged 61 years.
HORTON, Rev. FRANCIS, in Barrington, R. I., March 19, aged 68 years.
HOWLAND, Rev. H. O., in Kinderhook, N. Y., Feb. 13, aged 69 years.
JONES, Rev. ELISHA O., in Southington, Ct., March 9, aged 64 years.
PARKER, Rev. LUCIUS H., in Galesburg, Ill., Feb. 29.
RAY, Rev. BENJ. F., in New Ipswich, N. H., Jan. 7, aged 48 years.

ROGERS, Rev. ISAAC, in Farmington, Me., Feb. 18, aged 77 years.
WILCOX, Rev. LUMAN, in Lyman, Ill., January 12.

MINISTERS' WIVES DECEASED.

1871.

KIDDER, Mrs. LORENA, wife of Rev. Corbin, in Orland, Ind., Dec. 24, aged 66 yrs.

1872.

BACON, Mrs. NELLIE M., wife of Rev. James M., in Ashby, Mass., March 2, aged 30 years.
BRADFORD, Mrs. MARY H., wife of Rev. Benjamin F., in Charlotte, Mich., March.
BRUNDAGE, Mrs. MARY S., wife of Rev. Israel, in Paxton, Ill., aged 41 years.
DICKINSON, Mrs. HARRIET A., wife of Rev. Ferdinand W., in Coventry, Vt., Jan. 14, aged 33 years.
HACKETT, Mrs. VESTA H., wife of Rev. Simon, in Temple, Me., Jan. 31, aged 73 years.
HARRISON, Mrs., (—), wife of Rev. Chas. S., in Earlville, Ill.
NASON, Mrs. MARTHA, wife of the late Rev. Reuben, in Mount Pleasant, Io., Jan. 1, aged 85 years.
PLUMER, Mrs. Elizabeth M., wife of Rev. Alexander R., in Tremont, Me., Jan. 23.
SAVAGE, Mrs. —, wife of Rev. William T. D. D., in Franklin, N. H., Jan. 1.
THORNTON, Mrs. CATHARINE, wife of Rev. James B., Jr., in Scarboro', Me., Jan. 2.
VOLENTINE, Mrs. ALICE E., wife of Rev. Thomas J., in Champaign, Ill., Feb. 11, aged 22 years.

THE AMERICAN CONGREGATIONAL ASSOCIATION.

NOTWITHSTANDING the repeated and irrepressible *extra* calls upon the congregational churches, east and west, in behalf of the sufferers by fire in Chicago, a few generous donations in aid of the building fund for the congregational House, have been made. The fund, in money and reliable edges, now amounts to a trifle over eighty thousand dollars. To this ite twenty, possibly thirty thousand dollars must be added before the rectors can be sure of making the absolutely necessary changes in their buildings to fit them for remunerative occupancy, and build merely the *side* of the new fire-proof library. And even *this*, last named, may ve to be deferred, greatly to our regret and loss, unless a more general terest shall be awakened among those who have, as yet, rendered no istance to this pressing object. But up to this extent, at least, the rectors must go, as speedily as possible, after the first day of the next onth.

To the pastors and members of Congregational churches that have not ken "THE ONE, GENEROUS, MEMORIAL CONTRIBUTION," this subject does peal, and must appeal, and will appeal, until it meets a response in *some- ing*, — much, or indeed, little, if so it must be. To this only resort the rectors are driven by the necessities of the case, — such as the wants of ir benevolent societies having offices here, the wants of the library, of e ministry, and of the denomination at large, etc., etc. And they are icensed to urge these appeals with more importunity from the unani- ity with which national councils, conventions, and assemblies, as well as late associations, and conferences, have indorsed and commended this yject to every Congregational church for one fair response: and in addition this they have been cheered by the cordial and hearty good feeling, in eir behalf, which has been expressed by every intelligent person, clergy- an or layman, who has been on the ground, looked at the site, seen our od beginning of library and of plans, and learned our future purposes, id our every-way cheering prospects of untold usefulness when all is mplete and paid for as proposed. And the question, "Why this holding ick on the part of the non-giving?" is as surprising as it is perplexing; hristians of other denominations express amazement at the want of co- eration in a matter to them so plain and so important. They see not y every church, large and small, rich and poor, does not spring to the scue, according to its ability, even at the cost of inconvenience and self- nial, as it is an object in which such momentous interests are involved. at for the disastrous calamities befalling the West last fall and demands r immediate and large aid which supervened, there is good reason to lieve that the most, if not all, that is now needed for speedy use, would ve been ere this, secured. As those demands have been mostly met, *if hoped, it must be believed*, that this long-postponed call will be *now ed* and so silenced: that this begun work will be soon consummated, id our branch of the Christian brotherhood have its own family house, at is old homestead of the Congregational churches.

ISAAC P. LANGWORTHY, *Cor. Sec'y,*
American Congregational Association.

40 WINTER STREET, BOSTON, April 5, 1872.

AMERICAN CONGREGATIONAL UNION.

THE field of usefulness which God in his providence is opening before the churches of our denomination is growing broader and broader day by day. The diversity of kindly offices which come within the province of the American Congregational Union is constantly on the increase. The specific work of church building is pressing more and more severely upon us. The trustees of the union, in accordance with the suggestion made at the meeting of the National Council, have instituted still further means for securing land as sites for churches at the great railroad centres of the Pacific slope; and are encouraged and stimulated by the large proportion of cases now applying for help in which the land is gratuitously furnished. Great advantages are gained by an early start, often by an anticipation of the wants of an incoming population.

The Union has now 53 houses of worship in process of erection, for which pledges have been made of over \$20,000, some \$12,000 in excess of present receipts. Will the churches respond to the call which is made upon them? will they meet the responsibility which God seems to be devolving upon them?

The Congregational Union has paid the following appropriations since those reported in the *Quarterly* for January, 1872:—

Wayne Station,	Ill.,	(1st Cong. church),	\$350
Eastmanville,	Mich.,	“ “ “	400
Ionia,	“	“ “ “	400
Roxbury,	Vt.,	(Union Cong. church),	400
Mayo Maine,	Wis.,	(1st Cong. church),	350
			\$1,900

The Union has hitherto had no means of monthly communication with the churches, and rarely, if ever, has it been remembered at the monthly concert of prayer. We are happy to announce that an arrangement has been made by which one page of “The Home Missionary,” each month, will hereafter be devoted to the work of the Union. This monthly record will, we trust, bring our work closer to the churches, and secure for us an interest in their prayers at the monthly concert. We have every reasonable facility for aiding judiciously the feeble churches in their efforts to build houses of worship. Our system of operation is itself a growth, the result of years of experience, and we need only more numerous and larger contributions from the churches in order to attain the highest efficiency and the most brilliant success. Our work is the work of the churches, and it is for them to determine its limits and its triumph.

RAY PALMER, *Cor. Sec.*, 69 Bible House, New York—

C. CUSHING, *Cor. Sec.*, 16 Tremont Temple, Boston.

N. A. CALKINS, *Treas.*, 146 Grand Street, New York—

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Wm. Williams



THIRD

Congregational Quarterly.

Vol. 1, No. 1. NEW YORK: JULY, 1876. Price, 10 CENTS.

GENERAL WILLIAM WILLIAMS.

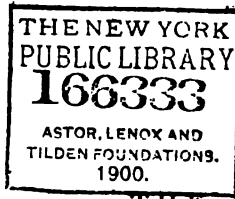
It is a great blessing that the interest in Unitarianism is increasing among those who are helped by acquaintance with the Unitarian faith, and who owe much of their own success to the influence of Unitarianism. And so unconsciously, for a large part of the century, have we been influenced by the lives that have been lived in the Unitarian faith, and which have come to us from them, and which have modified our character, and our own existence. Every Unitarian, therefore, who reads this Quarterly, knows that he will turn out to be a Unitarian, and so we might with propriety speak of the Unitarianism of every mortal, and of the Unitarianism of every nation, like the modeling of the human body by the laws of gravitation, and the molding of the human mind by the laws of logic, and the molding of the human soul by the laws of Unitarianism. We know not in advance what the result will be, but we know that the result will be a Unitarianism, and so we might with propriety speak of the Unitarianism of every mortal, and of the Unitarianism of every nation, like the modeling of the human body by the laws of gravitation, and the molding of the human mind by the laws of logic, and the molding of the human soul by the laws of Unitarianism.

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James
M. Harrison,



THE

Congregational Quarterly.

WHOLE No. LV.

JULY, 1872.

VOL. XIV. No. 3.

GENERAL WILLIAM WILLIAMS.

No truly good life is devoid of interest to mankind. There are those who are helped by acquaintanceship with it. There are others who owe much of their own success to having seen it. And so unconsciously, to a large extent, are we all being affected by the lives that are or have been lived about us. There has come to us from them some secret, nameless influence, which has modified our characters, entered into and colored our own existences. Every human life, too, is an experiment. We know not in advance what shape it will take, nor how it will turn out; and so we regard with the utmost solicitude the beginning of every mortal's career. Each stage in its progress is like the unfolding of a new chapter, and as it develops it increases fear or joy. For this reason I think we all are interested in the narrative of any well-lived life. It is not only instructive, because showing us how one brother-man succeeded in working up into useful and noble form that sacred thing called life, but also as furnishing us inspiration to emulate whatever was worthy in it. Nothing speaks louder than a good life; nothing is more imperishable than a truly useful, consecrated life. The world feels the tonic power of such, and human hearts are anchored to belief in goodness and truth by their influence.

The narrative here offered is not of a life entitled to more notice, perhaps, than many another whose history has not

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been written out ; but it is of one which has connected with it many bright memories, keeping it fresh to-day in the minds of not a few. It was not a faultless, but a faithful life, pulsated all through with earnest feeling and Christian principle. It was given to me to see it in its later stages, to know it intimately in its concluding portions, and I count it a privilege, now that more than a twelvemonth has passed since its close, to record the recollections and gathered fragments of history that may serve to revive its memory in the hearts of many who reckoned the subject of this sketch among their personal associates or friends.

General Williams was born in Stonington, Conn., March 12, 1788. He was the son of William Williams, a self-made man of great business enterprise, and a citizen often honored by various offices of trust. The Williams family originated in England ; and Robert, the ancestor of the American branch, came over to this country in 1638, settling in Roxbury, Mass. The same causes which occasioned the emigration of all the first settlers of New England, led him to turn from his native land, and seek relief from the religious persecutions raging in England by finding a home in the New World. Our subject was the eldest son, and inherited many of his father's traits of character. His mother died when he was quite young, leaving to him only boyhood's dimming memories of one who, nevertheless, lived long enough to make her impress on his early life. From his father came, to some extent, that fondness for mercantile pursuits which distinguished him, that perseverance and tenacity of purpose which contributed so largely to his success. Of his early life few particulars are preserved. At the early age of fourteen he had finished his schooling, the district school and the Plainfield academy having afforded him all the advantages he enjoyed in this line. His decided preference for business led him to abandon the idea of a collegiate education, and the entrance upon some professional pursuit. The opportunities, also, for following his father's occupation doubtless influenced his choice, as well as his nearness to the sea, and his familiarity with ships and the duties of a shipping merchant's vocation. While yet a lad, he began his long business career by taking the situation of a clerk

in a store in his native town. Remaining hardly a full year in this position, he started for New York, making a thirteen-days' passage to the great city, in the sloop "Nancy Sanders." Here he entered the commission house of W. & S. Robinson, and served faithfully about three years, acquiring a good practical knowledge of the business he intended to take up.

Coming to New York a mere country boy, without much knowledge of the world, or of the temptations of city life, it was an early testing of the principles that at home and in school had been diligently inculcated. His after-success turned very largely on the moral and business character he developed during his short residence in New York. Many a youth makes shipwreck of himself and his hopes just at such a juncture. The first home-leaving, whether for the untried experiences of college or business life, is a turning period with most young men. Our subject led a comparatively quiet life in the busy metropolis, living at first with one of the members of the firm employing him, and after that finding a home with a Quaker family from his own town. Down amidst what now is a busy portion of the city, mostly surrendered to shipping interests (*i. e.* Water Street, near Beekman Slip), resided this family of Friends, and, interested in the lad, they doubtless watched over him, and made their house a sort of home to him. In July, 1806, then eighteen years of age, he returned to Stonington, having made himself master of the details of the shipping business, and because needed by his father. By the latter he was despatched as supercargo in one of his vessels bound for Labrador, and thence to Bordeaux. This, his first voyage, consumed two years. It was his first introduction to sea-life, and brought him into that personal contact with sailors which enabled him to appreciate their hardships, and to realize their claims upon the Christian regard and charity of God's people. The warm interest in their well-being he learned thus early to cherish, was ever afterwards retained; and when he became a ship-owner himself, no one sought more earnestly than he to care for the temporal comfort and the moral welfare of his seamen. After his return home from this voyage, he commenced business on his own account in the adjoining town of New London. Soon after, he removed to Norwich, and,

in conjunction with his father, turned his attention to manufactures. He made one or two partially successful ventures in this direction, engaging in the manufacturing of flour on a handsome scale, and afterwards in that of cotton, until the breakdown of all this kind of enterprise in the years 1818-1819.

In the mean time he had married Miss Harriet Peck, youngest daughter of Captain Bela Peck, of revolutionary memory, a man widely known for his energy, prudence, and high integrity, — one of Norwich's most illustrious citizens. Leaving the business, which had terminated unsuccessfully, Mr. Williams returned again to mercantile life, in which he retrieved his previous losses. From 1821 to 1827, he made a number of successful commercial voyages to Europe and South America. In 1828, he engaged in the whaling business in New London, establishing the firm of Williams & Barnes, with which he remained connected until his death.

After he became a resident of Norwich, Mr. Williams attended the Second Congregational Church, and became greatly interested in the preaching of its pastor, Rev. Alfred Mitchell. In July, 1820, he made a public profession of religion, uniting himself with the church.

No extended record remains of his religious experience ; and though he came into the church during a time of unusual religious interest, and when large additions were made to it, yet it was, so far as I can learn, without being the subject of any sudden or striking change. It was rather a quiet, gradual work, which had brought him to this great step. With that constitutional cautiousness which made him appear to others at times to be too deliberate or slow, he waited some months after he entertained the hope that he was a Christian before he connected himself with the church. His wife joined the year before him, while he held off, making full trial of his feelings, and of his desire to become an avowed disciple of Christ, before he ventured to enter into public covenant with the Lord and his people. His own experience, I imagine, conduced to this ; for, as was rather to be expected, the gracious change wrought in him was gradual, though deep. He waited till he was satisfied that it was God's spirit that was leading him,

before he obeyed the heavenly impulse. In after years, when an officer in the church, he would advise young people not to be over-hasty in connecting themselves with the church ; it was better far to wait and test a little the fervor and strength of their new purposes, he maintained, than to take a step which afterwards they might feel their experience did not warrant. But after he became a church member, he gave all diligence to secure his own growth in the knowledge and graces of the gospel. His experience was a sunny one, troubled by few doubts ; his faith and joy were ever equable and increasing in depth. He had long been satisfied as to the truth of Christianity, while his foreign travels had only heightened his estimate of the worth of religion to the individual and to nations. And when his alliance with the church was consummated, he devoted himself to her every interest with a love that throughout his long life knew no abatement. In fact, his feeling towards her was that of chivalrous attachment. He keenly appreciated the honor, and ever recognized the holy obligations it imposed on him, to so live as to bring no reproach upon her, or her great Head. Oftentimes have I heard him bear his personal testimony to the help and protection church membership was to him. When in foreign countries its restraining influence was felt, keeping him from places and liberties which too often professedly Christian travellers feel they need not avoid, because where they are not closely observed, or where greater latitude in practice is permitted. He sought to live abroad, as he was accustomed to at home. He never forgot he was a member of the church of Christ, and gratefully was he wont to recall how the sense of that holy connection helped him to maintain the deportment of a Christian. It is a significant fact, that while he kept a monthly diary for the greater part of his life, jotting down the occurrences of the passing days, he was not given to journalizing upon his own feelings. I have been able to find no extended notice of his experience at certain critical periods in his life. I came across in his journal this pleasant reference to his pastor, written ten years after he united with the church. "His preaching turned our feet into the paths of peace ; his words were to us a well of life ;" and forty years after, he wrote,

in allusion to his union with the church, "precious are the memories of it." His relation to the subsequent pastors of the church was intimate and friendly. To every minister he conceded that respect and proffered that affection that his high estimate of the sacred office prompted, but to his own pastor he always aimed to be a personal friend and helper. My loved and honored predecessor in the pastorate here, Dr. Bond, from an experience of thirty-five years, can bear even fuller testimony than I, to his faithfulness and substantial kindness as a friend. All through the county, his acquaintance with the ministry enabled him to serve not a few, in a way that endeared him to them.

Bereaving sorrows had already more than once shaded over his happy home. His first-born he was called to give up, when but a babe; and in 1831, his third and youngest son, a youth of much promise, died at the age of fifteen, while engaged in studies preparatory to entering college. This was a great blow, and the remembrance of the early blighting of all the fond hopes that centred in this boy, made him very tender towards those similarly afflicted, and gave him at the same time a deep sympathy with youth about his son's age who were prosecuting their studies. There was an unsuspected meaning to the advice he would give such, when counselling them to care for their health. Few guessed what a sorrow prompted the suggestions he made on this point.

Methodical in all his habits, each day's life was carefully planned, and every duty conscientiously performed. I find in one of his numerous monthly journal-books, dated 1830, these rules, in accordance with which he aimed to live. Have,

1. A proper distribution and management of time.
2. A right method of reading to advantage.
3. Order and regulation in your studies.
4. Collect and preserve useful sentiments from books and conversation.
5. Improve your thoughts when alone.

The fourth rule, his journals abundantly show that he diligently observed. For while, as I have said, he has recorded little that relates to his own inner life, his books are full of choice quotations and extracts, culled from the books of the

day, from public speeches of prominent men, from sermons he had read, and from the conversation of those whom he held in high esteem. And so these volumes of little books, in which are garnered up the notes and accounts of a careful and exact business career, are crowded with maxims of worldly wisdom, with selected passages from the Bible, with sentiments from the great writers and philanthropists whose works in whole or in part he had read. A valuable volume of choice excerpts from a great variety of authors and writings could be made, by simply gathering together what usually filled the concluding pages of these monthly journal-books from 1820 down to the close of his life. That he often meditated upon these I think there is no doubt; nay, there is some proof that the rarer and choicer ones he copied into some larger book, for better preservation or more easy access. Thus, though he lived a stirring, industrious life, he endeavored to keep by him thoughts deserving of remembrance with which he met in his necessarily desultory reading. Important occurrences were likewise noted down, and thereby fixed in his own memory the more firmly. Geographical facts and statistics occasionally fill part of pages all along through these record books. Seldom have I seen such a witness to a thoughtful, earnest, and truly noble life on the part of a business man, as these little books afford. In one of them, written in 1829, occur, among others, these extracts: "Seek to overcome evil with good." "It is preferable to suffer injuries than to offer them." "Make little of the censures of men, but avoid unnecessary offence." Quoting from the philanthropist Howard, occurs under another year, this: "Our superfluities ought to give way to other people's conveniences. Our conveniences ought to give way to other people's necessities. Our necessities should themselves be sacrificed to other people's extremities."

Maintaining an active interest in the material progress of Norwich, which had for some years become his settled home, he was instrumental, in 1833, in founding the Merchants Bank, continuing at its head as president for twenty-five years. In his connection with the militia of the State, he rose through the several grades up to the rank of (Major) General, a title

which adhered to him to the last, and by which he was almost universally addressed. Prosperous again in business, his own means, and the yet larger fortune of his wife, enabled him alone and in conjunction with her (for they always were united in their charities) to carry out the benevolent promptings of his heart. With him, giving was a matter, not of impulse, but of principle. He accepted the truth that he held his wealth as God's steward, and scrupulously sought so to use it as to promote the great interests of education and religion. Among the maxims bearing on this, which he noted in his journals, were the following: "Let your wealth be consecrated to moral and religious purposes." "Merchants should be not only gatherers of wealth, but the sources of intelligence." From the commencement of his public Christian life he became deeply interested in the various missionary and religious charitable societies. He not only gave regularly to their support, but took a personal interest in the work they were severally engaged in doing. He looked at their fields of labor with broad views, and came from his own observation to apprehend the great need of their being generously supported. By those who had any acquaintance with him, it is well known that the American Board was his favorite among all the missionary organizations of the times. Its annual meeting was the great religious festival of the year to him, and he seldom failed to attend. Foreign missions stood in his judgment as paramount to every other enterprise; there was a romance about the work that always attracted him, and the heroism of those who consecrated themselves to it was profoundly appreciated. He needed no arguments to convince him of its claims upon the church's gifts and prayers; on the contrary, he never could understand how any should refuse to place it foremost on their list of charities. He took a disciple's view of the work, and had an unshaken faith that it would never fail of success. His one and all-sufficient plea for engaging in it, was the Saviour's last command: "Go ye into all the world and preach the gospel to every creature." That commission he believed was to be literally obeyed; to question about it amounted to disloyalty to Christ. It was the cause which enlisted his every sympathy; he prayed and talked and dreamed over it. He

gave to it his enthusiasm, his wisest counsels, while a corporate member of the Board, and his house never opened its hospitable doors so quick and wide, as when they admitted the missionary of the cross. Some thought he made too much of a "hobby" of the cause; but remembering his years, his calm, dispassionate manner, his cautious spirit, it was admirable to behold his devotion and love. He often told me that had he his life to live over again, he would wish to give himself personally to this work. Among the venerable men that used to gather about the president of the Board at the annual meeting was he, a close listener to every report and address, — ready always with wise suggestions when business matters were to be acted upon by the corporate members. The Mount of Transfiguration for him was the platform at the annual gathering of this society. Few suspected how deep was the joy he experienced then, or how precious the gospel and how near its great Author seemed to him at such times. I write thus warmly on this point, because, with General Williams, the American Board was more than simply a society deemed necessary and worthy of support. It was far more to him; it was the gospel exemplified. In his last years it was remembered with a tenderness of affection that touched those who knew how much he dwelt upon it in his prayers and daily converse.

The financial straits into which occasionally the society came, begot in him a solicitude that found expression in personal efforts to offer and secure for it immediate aid. Many friends in New London County will remember letters received from him, appealing to them to join with him in raising something towards the extinguishment of the society's indebtedness; and when the papers announced the welcome fact, "out of debt," a man who had paid up a heavy mortgage on his own house could not have rejoiced more than he, over the news that the Board's embarrassments were removed. It changed his family prayer for the day into one of devout thanksgiving. For a long term of years he was president of the New London County Society, one of the oldest auxiliaries of the American Board, and it was owing to his fidelity and efforts that its annual meetings were so regularly kept up. The influence

of these meetings was widely felt throughout the county, and they did a good educational work in the way of setting before the people the claims and results of the foreign missionary cause. His own annual reports were good summaries of the year's work by the parent society, and through them all could be seen that deep personal interest in the work, of which I have ventured to speak at such length. No man in this county ever became before the public so identified with any single cause as General Williams with the American Board; and yet I would not convey the impression that he was lacking in interest in the other religious societies. He was one of the vice-presidents of the American Bible, Home Missionary, and Seamen's Friend Societies, and a life member, or director, in nearly all others in the sisterhood of religious and benevolent organizations.

In the Seamen's cause he felt a special interest, and was a generous patron of the society, leaving among his bequests one legacy for the benefit of indigent sailors of the port of New London. He did not rate among the very largest contributors to these societies, which was owing to the fact that his means were neither as large nor available as many supposed, and that he divided up what he had to give among a multitude of objects. And yet in all this he was systematic, giving year by year fixed amounts to all these societies, and always disposing of a regular proportion of his income in such charities. He had, of course, his own views as to the matter of giving, and they were in some respects peculiar. But I have learned to make little account of *how* men give; the all-important thing is to get them to give, and thus break up the selfish spirit which has no limit to its lust for hoarding. All General Williams' bequests to public objects were funded, but this was in accordance with a belief that he had through life entertained, — a belief, however, in which few of his associates or friends shared, but about which he felt strongly, and so from the best of motives, I think, he devised his property in this way. He would have had all others adopt the same method; indeed, he felt that the thing in part to be aimed at, was the endowment of the various benevolent societies, so that after a time they should have a reliable income of their own, and thus be able

to go on with their work, unembarrassed by the fluctuations noticeable in the charitable giving of the Christian public. This undoubtedly was a noble design, not wholly impracticable, though in the judgment of many unwise; yet it was the reason which gave that peculiarity to his bequests which so many have remarked. Had the amounts been severally larger, this would not have been so noticeable; but then the principle would have been the same, and it was the limits of his fortune that obliged the principle to be exemplified on what seemed a small scale. There are men who always condition what they do or give, because they think they gain something additional from others by it, inducing them to act or contribute through the leverage of these very conditions. But as I have already said, we have little occasion to find fault with those peculiar in their methods of giving. Allow all possible credit to those whose hands confer the needed donatives anywhere. The church and the world is suffering from the army of miserly, selfish, penurious persons, who from their abundance dole out an occasional pittance, or, rapaciously intent on accumulating, spend when they do only on self and for self-gratification.

After General Williams had retired from active business, having leisure to devote to other things, he became deeply interested in the district schools of his native State, and particularly those in his own county. He had always been a friend to education, a profound believer in our system of common schools. And while he himself was growing older, he turned to do what he could for the young. "It is favorable to longevity," he wrote in 1855, in one of his journals, "to associate with the young." To these schools there are frequent references, and he felt most strongly that upon them depended the permanence and prosperity of our nation. I find this in his journals, as bearing upon the character of public schools: "A deep moral and religious element should form the basis of all education. Not only the mind, but the heart is to be cultivated. May the common school be a fountain of pure sanctifying morality founded upon the word of God. Not only the rudiments of knowledge, but sincerity, purity, meekness, the real dignity the Bible teaches, should be included in a school

education." This shows where he stood in reference to the question now agitating this country and the world, as to the exact sphere and compass of a common school education. He now took up the practice of visiting the schools, and to this work he devoted himself with an enthusiasm which to the day of his death languished not. It was a field of labor few had entered, and for this reason he prized it the more, for he always sought to work where the laborers were few. He felt that he could do this, and that others would not. Then, too, he had no desire to build on other men's foundations, and the more usual and attractive fields of service he avoided, knowing they would be well cared for. He was content to work alone, in ways not sought by others, and felt, in thus doing, he was interfering with no one, while he was at the same time as usefully engaged as any. He had, also, peculiar adaptations for this service. His age, dignified bearing, position in society, all secured him the respect of teachers and pupils, while his interest in the studies of the young, his clear discernment of the moral and intellectual attainments necessary for success in business, gave weight to his counsels. His advice, too, had behind it the force of his own example, when he commended to the young the principles of abstinence from the use of ardent spirits and tobacco.

From 1850, part of his monthly summary was the statement of the number of schools visited. He thus became personally and pleasantly known to teachers and scholars. His visits were looked forward to by both, and many felt the cheer of his kind Christian words. Lonely, out-of-the-way districts were not overlooked, and his efforts to visit such, and encourage, perhaps, a despondent teacher, or awaken a new ambition in the children, to whom a visitor was a rarity, were not without the happiest influence. Now become venerable in his appearance, with the gentle, courteous bearing that ever characterized him, his very presence in the school-room did good. Then, when he spoke the few earnest words he was wont to, commending to the scholars the committing to memory the ten commandments, the Lord's prayer, and selections from the gospel of St. John, leaving on the desk tracts, testaments, and religious periodicals for distribution, and concluding with

prayer, few could fail to be impressed by the visit. The rewards attending this labor of love soon came back to him, in the wide acquaintance he formed with the youth of his State and county, in the pleasant surprises he met with when travelling about, by being spoken to by self-introduced young men and women, who, remembering his visit to their district schools, kindly spoke to him of the fact, and bore cordial testimony to the value to them of his suggestions. I do not know how better he could have used the time God allowed him in the evening of his life. Men of wealth and position, retired from business, are not often given to this kind of work. He accepted it, not as a mere pastime, but as a mission from the Master; a privilege, too, attended with rewarding results to himself and those to whom he went.

While thus interesting himself generally in educational matters, he joined heartily with other public-spirited citizens in organizing and endowing the "Norwich Free Academy." He stood at the head of its board of trustees till his death, and left to it an ultimately valuable bequest. He was a frequent visitor of the institution, a warm friend of its principal and teachers, and a contributor in many ways to the pleasure and interests of the pupils. His eagerness to be actively engaged in some kind of Christian work led him to devote part of his Sabbaths to mission effort in the vicinity of Norwich. In conjunction with Miss S. L. Huntington, afterwards wife of the missionary, Dr. Eli Smith, he aided in establishing a Sabbath school among the remnant of Mohegan Indians living on the government reservation, some six miles from the city. Out of this school sprang a church, which has to the present time been maintained, affording to these surviving members of the original inhabitants of this section of New England, gospel privileges. In 1851, during a vacancy in the pastorate of this little church, General Williams became responsible for the maintenance of the usual Sabbath services. He was accustomed, in pursuance of this duty, to drive down every Lord's day morning, taking with him whatever clergyman or theological student he had been enabled to secure; or, failing to obtain a regular preacher, to invite some member from his own church to accompany him, and

life ; he had no ambition for office in the low sense in which now it has become current. And yet he had always a deep interest and decided opinions in whatever related to the general government of his own commonwealth. From his very nature, he could not have been other than a cautious, conservative citizen, opposed to very radical measures, and a believer in the utility of compromises to adjust conflicting political parties and policies. He had no sympathy with the Tract Society discussions, for he could not see what good could come from such controversies ; and so he recorded not his opinion on the merits of the question at issue, but his distrust of the wisdom of such a strife, when in his journal he simply wrote, "How much has the cause of freedom and religion gained by these controversies about the Tract Society?" During the war he was lifted up and borne along by the public sentiment of the North, and accepted events as the orderings of Providence. And finally, when the accursed system of slavery was ended, he rejoiced most sincerely that it was done, and came quickly into sympathy with all subsequent plans and efforts for the education and Christian culture of the freedmen. He was never unwilling to learn, and though he could not be forced to receive opinions and adopt courses opposed to those he had maintained, he was open to conviction, especially to the teaching of Him whose hand he discerned in all the affairs of human history. This was due to his Christian principle and faith ; for had he been a politician, nothing could have changed his feelings and views. I think those whom the events of life controvert, and whose opinions give way to a wisdom seen to be above their own, are deserving of much credit. He was by no means a solitary instance of a man educated and broadened in his political view and sympathies by the war. Always loyal, since his soldierly instincts made him thus, he at the close of the struggle was a devout believer in the grand moral gains made, no less than in the civil questions settled.

In March 12, 1860, he reached his seventy-second birthday, and writes, "Praise God for all his mercies. I enter upon my seventy-third year with gratitude to God, and a new dedication of myself to Him, sincerely desiring that He

will show me the way in which I may glorify Him, promote the cause of my Redeemer, the highest interests of my race, and secure my own growth in grace and preparation for eternal life." A good birthday record for one whose threescore and ten years had been accomplished. His heart was still eagerly interested in such works as were in variety and range narrowing before him, because of the infirmities inseparable from age. He showed, however, no signs of laying his harness of toil aside; and though friends frequently feared he was overdoing, what had now become a ruling passion could not be checked; and so he still visited the schools, went occasionally to the church of the Indians, for which he had secured stated preacher, attended the New York anniversaries, and was in his place at the annual meetings of the American Board.

His sun was fast westering, but he felt no regret or sadness as he faced it. There was a mellowness about the veteran disciple, a growing spirit of gratitude, that threw a beautiful light on his last works. He had much to say about the goodness of his heavenly Father, when roaming back in memory he recalled the long years of checkered history through which he had been so mercifully led. And yet he kept up with the times, kept interested in the new questions and duties brought into prominence. His world of thought and labor was that which was about him, that which found its chronicle in the daily papers, in the changed customs and methods, which made it very different from the one in which he began his career, nearly sixty years before. He and his wife were now alone; their children had all gone before them; their oldest son, living to become an enterprising merchant in New London, had suddenly died in the midst of manhood's best years, while those for whom they had acted as guardians, or foster parents, had grown up and settled down in their various homes.

The mansion where for fifty years he had lived was now without the voices of many who still look back to it with only pleasant memories as their temporary abode. It was still the same "open house" that it had been from the first to missionaries and ministers and the wide circle of friends that remained to the old man. And he welcomed with unabated cordiality

all who, remembering him, sought him out in the home where he had spent so many years. At his golden wedding in May, 1862, the old dwelling was thronged with friends, venerable and young, who proffered their hearty congratulations on the half-century of wedded life that had been granted to him and his no less esteemed wife. Then, once again after that, in July, 1870, was it crowded with his associates and fellow-worshippers, when he celebrated his completed fifty years' union with the church in which he had made his first profession of religion, and wherein he had been for nearly half that period a consistent and useful office-bearer.

Fourscore years had now been reached, and though his natural force was unmistakably abated, yet he was still the eager, interested Christian worker. Clinging strongly to life, he sought resolutely to overcome the sense of weakness which now was seriously interfering with his active labors. His journals betrayed as yet no signs that he felt he must soon give up, and lay his armor off. And when after a brief absence in the fall of 1870 he returned unbenefited by the visit to Sharon and Avon Springs, whose waters he fully believed would recruit him, he realized that the end was close at hand. With gratitude to God that he was spared to return to his home, his mind reverted to all the mercies of Him who had preserved and blessed him. It was a joyful ending of a long and active life. No regrets, no temporary doubts threw even passing shadows on his heart. Clear in his trust, delighting to dwell upon the goodness of the Lord, his closing days were full of peace and joy and triumph. Often in prayer himself, and till a morning or two before he died, calling about him his wife and friends for family devotions, he to the last held to the duties which were to him the sign that he was not helpless or useless.

And so came death, unattended with the usual gloom which so often begets in advance only sad forebodings. His death was triumph; it was not sudden, nor yet lingering as with painful approach. The limit spoken of by the psalmist had been passed, and the wearied old man, spent in serving, came to life's close as quietly as if he had only lain him down to a night's repose. He finished his course October 28, 1870, in his eighty-third year. When we bore him to his burial amid

every outward token of the entire community's respect, the scholars of the academy, representing the class to which his latest years had been devoted, filed past his grave, each dropping a spray of evergreen on the casket that held the mortal remains of their friend and benefactor, while last to leave the place of sepulture were some of the Mohegan Indians, who lingering about the grave of their generous friend, cast upon it, amid their dropping tears, the wild flowers they had gathered for the purpose. Such was the sequel of this faithful life. I forbear to add here any personal tribute of my own, such as my affection might naturally enough prompt. I have sought to make this sketch, not a eulogy, but a history. I do not claim that this life deserves memorializing more than many another; it has only seemed to me worthy to be gathered up in some general record, to meet the wishes and refresh the memories of friends, youthful and aged. It was a life, too, which made itself felt in the eastern portion of Connecticut, and through its relation to great public religious enterprises, was seen and felt in even a wider field.

Amid the pressure of other engagements, with the consciousness that this narrative is far from complete, I yet offer it as a fitting chapter for the volumes of this periodical; a life-history worth thus embalming, the remembrance of which will long be cherished by those to whom the name of General Williams was familiar, and who reckoned him among their friends.

M. M. G. DANA.

Norwich, Conn.

THE RISE AND PROGRESS OF THE CONGREGATIONAL POLITY.

A SYSTEM of doctrine or polity completes itself, not by departures, but by growth and legitimate development. It may reach by successive advances a breadth of unfolding in which the germ shall scarcely be traceable in the completed product ; but the seed passes to bud and onward to flower and fruit, not at all by departure, but by the very opposite process, by holding fast to its proprieties and loyally abiding by the law of its nature.

It lacks but little now of three centuries since the New Testament way of churches ordering themselves freely within themselves was reclaimed and revived among the Puritans of Lincolnshire. On its passage from that to this, from Scrooby to Oberlin, the essential idea of Congregationalism has suffered simply the changes incident to growth. It has reported its progress at times with some emphasis, but a review of its successive phases will show that it has adhered with singular fidelity to its vital principles and completed itself thus far by resolutely eschewing departures and yielding itself only too slowly to its own self-developing tendencies.

Too slowly ; for our Congregationalism will be found at every stage of its history to have retained fully its original temper of self-conserving vigilance. It was at the first a protest, a reactionary outburst of the wronged and indignant piety of that age against the despotism which had usurped all churchly power and was crushing all Christian liberty. The Papal polity, only so modified in the Church of England as to square with the policy of the Tudors and with the taste and temper of Laud, had pushed its tyranny to the point where Christian freedom must perish or rebel. It rebelled ; and to this form of the Puritan revolt we owe whatever of ecclesiastical freedom has since been among Christian people.

But so it is that revolts are wont to be passionate and explosive, and fall to be championed in the onset by some sharp-spirited extremist, who goes to his mark "straight like a cannon-ball, shattering that it may reach, and shattering what it reaches." It is work that can scarcely afford to be judicial in

its temper and dispassionate in its methods, or spend itself too much on discriminations and moderations. These must come after to correct and adjust. Let us look considerately, then, upon the poor ill-conditioned Brownism that found itself thrust into the forefront of this battle when it was hottest. It must be confessed it accomplished its agony in many respects ungracefully. In the strain of that fierce wrestle the decorums and proprieties suffered grievously. Looking back on it critically from the cool after-time, men on all sides find much to fault in the behavior of this Brownism, this separatistic phase of Puritanism, beaten white-hot under the hammers of the Prelacy. But could better be expected even of Christian reformers, being still human? Conforming Puritanism, protesting never so earnestly, but at last conforming, had availed nothing. *The extreme opposite alone* could antidote the mischief of which liberty lay dying. And it is quite time that, instead of universal reproach and shamefaced apology, we frankly accept this champion of Christian liberty that was somehow got to the front and stood so well for us in the hour of our need, even this same bald Brownist Independency, this stark come-outerism, that went clear back and sturdily planted itself on first principles of essential popular rights and a Christian democracy. It was the needful agency when such work was to be done. Only this could bite to the sense of an age grown torpid under established ecclesiastical abuses.

That bold figure there in the foreground of the movement, — that same Robert Brown, of Rutlandshire, “a nefarious worshipper of God in his own way,” ultra separatist, so individualizing in his theory as to render it impossible to fellowship and even difficult to quarrel, — this man, after all, deserves to be looked upon with some tenderness and qualified admiration. There was need of this very man, from whom, by the manner of him, surely our own laudable John Brown was lineally descended, raiding so like him on Old Dominions of despotism precipitating so much more than he knew, and the soul of him still marching on. He had been tempered to his task by that special experience that comes from “lying in thirty-two prisons, here and there, as he went testifying through England, “in some of which he could not see his hand at noonday”; and

“narrowly escaping the gallows.” It needed such a man to lead the forlorn hope and save for all after-time the possibilities of Christian freedom. If Cromwell, after a couple of centuries, finds now some candid consideration, not perhaps to the length of absolute approval, but of patient comprehension, it is time that Robert Brown should receive at our hands, at least, the tardy justice of being understood and fairly estimated. We have quite sufficiently heeded Robinson’s injunction “to abandon, avoid, and shake off the name of Brownists, as a mere nickname and brand for making us odious.” The man himself, when candor has done its best for him, will never win upon us much for love, or even for respect, and will probably stand yet, as he has stood, for an exceedingly crooked and rather disreputable ultraist, and little better at last than an apostate from all that was his best. Yet a certain honor is inseparable from his memory. He comes down to us in a clamor of condemnation, all these centuries crying after him as the very chief of impracticables in an impracticable age, with the very spot of *the reformer* on him from head to foot; only recommended to our mercy as one, who, born under a bad star, and falling on evil times, wrought his much-needed work as it was in him to work it, — wrought bitterly the bitter business which no sweet spirit would touch, and left it to time and truth to sweeten as they might. The germ of our deliverance was wrapt up in that unsightly husk, and out of that protoplasmic slime has been developed whatever is beautiful and precious in our New-England way of the churches.

Gradually, but very cautiously, through a whole century that followed, this revolt in the interest of spiritual freedom chastened itself into form and order. It became and remained **I**ndependency. The vital thought that inspired it, the sovereignty and independent self-competency of each covenanted **C**ompany of believers, was held fast as for dear life through all **C**hanges and against all temptations of compromise. Its first and imminent temptation was to accept of some middle system that should split the difference somewhere, as fairly as might be, between a despotic Prelacy on the one hand, as administered by Laud, and radical **I**ndependency on the other. And such a middle ground was at hand in the Presbyterian polity,

pressing itself strenuously on their acceptance, and greatly recommended to them by their sympathy with Puritan Scotland, which under that banner was then doing and suffering so valiantly for the pure gospel. As it stood then in contrast and antagonism with an intense Church-of-England-ism, that busied itself to crush down all spiritual freedom with a spirit and by methods that left little to choose between it and downright Papacy, this Scotch, Puritan, Genevan, covenanting Presbyterianism might well seem fitted to content all true souls. The temptation was exceedingly strong to abandon all nice regards, to accept what could be had so surely, what was so much better, and in so many respects close to the very truth, and the compromise unite all the Puritan forces against the common enemy. This was the hope and endeavor of the whole moderatism of that period, and especially during the memorable conferences of the Westminster Assembly.

But these were not the men to be seduced into doubtful compliances. There was at once clear vision and stern stuff in the Independents of that day. They grasped the differences of things that differed, and held them fast with uncompromising logical stiffness that made them abundantly odious in the eyes of all easy-going and peace-craving good people. That rare reformatory genius that is proof against all blandishment, that holds the central wrong steadily under its gaze, and will make no terms with it for all its seemly accessories, had a remarkable development among those who watched over the infancy of our system. They had a thankless task of it to vindicate the world's most precious interest against wellnigh the whole world's reproach. But they knew their calling and were competent to it. As Congregationalists, we owe a debt of considerable gratitude to the Brownism that defied the Goliath of a tyrannous State-Church, and smote it so lustily in the name of liberty and the Lord, with any sling and rough stones it could lay hand on; and not less to that sturdy Independency which would not be softened into amiable compromises of conformity, or stop short of very truth and right. Scotch Presbyterianism was very good, — so good that if that had prevailed with our fathers we never should have reached anything better; but there was in it an element of unwarranted authority and dan-

gerous restriction that was seen too clearly as a probable seed of mischief to content the reformers of that age.

Providentially, the body of non-conforming Puritanism was split into two portions before it had made any considerable progress in settling the question of church polity. One wing of this body was flung across the ocean to deal with that unfinished problem in a clear field, and build, more at leisure and on new ground, after the pattern that should be shown it in the mount. The other wing was to remain in England, under fire, and build as it could, ever with weapon in the right hand and trowel in the left, and with much rubbish of abuses cumbering every inch of the ground. Manifold errors, strong in their wrong by force of custom and organized into institutions, have entangled and impeded their work. The cause of popular Christian liberty in the old country has proceeded slowly under the civil and social repressions that have beset it. It has been held closely to its primitive protesting character by the posture of warfare it has been driven to maintain. Overshadowed by the State-Church, pushed into corners and ingeniously discountenanced in all ways and on all hands as mere dissenters, our English brethren have felt themselves compelled to take sharp heed to their difference, and stand by it, in order to stand at all.

Accordingly, our polity stands arrested in England in the incompleteness of Independency. It cleaves too rigidly to its original type of absolute disconnection. It nearly isolates each local church, and discourages those formal relations of fellowship between churches which would tend to give them organic weight and force. It has feared to pass on by legitimate progress into Congregationalism, which would gather up these separate factors of independent churches into an effective unity. Much of this jealous care to keep well within the limits of their cardinal principle of local church-sovereignty, has seemed necessary to our brethren there, under stress of circumstances which it is difficult for us fully to appreciate. But, with deference, we venture to claim for our polity a breadth of principle and an organizing capacity, which English Independency has never comprehended. They seem to have contrived fetters out of their very freedom, — to have pushed the doc-

trine of the wholeness and complete sovereignty of each church within itself quite beyond the perpendicular, so that it leans towards isolation and estrangement. An unserviceable separateness holds apart the several groups of believers and defrauds them of that full communion of saints, and those large benefits of church-fellowship, which our system, in its completeness, both warrants and provides. The tactics of Independency are for company-service only, not daring to mass the companies into regiments, and these into divisions, and the whole into an army, lest the parts seem disparaged by the greatness of the whole. Much good skirmishing may be done so, but no army is possible, nor any campaign. Much good church-work is accomplished so; the best and most vital, surely; and the perfection of individual church autocracy may be so attained; but no denomination is possible in that way, no organic whole shall to any effective purpose combine the weight and influence of the constituent churches. Pure Independency is not a denomination, and cannot be; or rather, it is so many denominations as there are churches of that style. We do not put this as a reproach; in one direction, it certainly achieves the ultimate excellence of our Christian democracy. But it is not the balanced and beautiful whole of it. For all the legitimate purposes of a denomination, in the most Christian sense of that term, no constituencies are so apt, none so social and coöperative in spirit, as these same integral and self-sufficing local churches. The capabilities of our system in this direction, Independency disuses; and to this straitening of itself within the just range of its own principles is to be ascribed, in part, the little prevalence of our system in England.

The other wing of the Puritan body, after suitable discipline in the Dutch way, was led out into the wilderness of this New World, to be tempted of the devil, directly in the Salem spiritism, and indirectly in Mrs. Hutchinson and the Quakers and Roger Williams; and, when ripened by due training, to clear and set in order the New-England way of the churches, the Congregational polity. The elements of ecclesiastical order and Christian liberty were never before so sifted and tested by these New-England fathers. The rights of the individual believer, the privileges and functions of the local church, the

lations of these churches to one another, were deliberately reviewed in the light of the New Testament and of their own better experience of an ecclesiasticism framed and handled by the State. They sat down to it in these solitudes to search out the matter, if haply it might be given them to build better on this opportunity of a fresh world to build in. They had "a great hope and inward zeal of laying some good foundation"; and if, as Robinson certified them, "the Lord had more truth and light yet to break out of His holy word," they confidently looked that some rays of that light would help them now in the due ordering of Christ's people. And as the result, they set forward the free church order which had been begun in the old country a whole stage beyond where they found it. They carried over their Independency to Congregationalism.

The transition was effected by no new departure, though by the most significant step of progress which our system has ever made, by simply discovering the real breadth of its own principles, and accepting itself as larger by a whole blessed half than it had hitherto believed. Carefully guarding, as ever, all the franchises of the individual, and the sovereignty, integrity, and complete self-competency of the local church, they added the doctrine of church fellowship, and provided for an intimate personal relationship of the churches by a scheme of intercommunion and helpful sympathy, counsel, and co-operation. Congregationalism is a large and happy advance on Independency by so much as it recognizes the privilege and obligation of these kindred companies of like faith to clasp hands for mutual edification and multiplied strength. It cared well that each church should remain as independent as Independency itself could wish, self-sufficing and whole within itself for all the purposes of a Christian church, exempt from all human authority, and ultimately the supreme judge and sole doer of all that is judged and done in its proper field. But it went on to complete itself as a system by organizing these Christian democracies into a comprehensive civic fraternity, and so extended the wholeness of the one into the oneness of the many, the body of the Lord.

This system was first formulated in the Cambridge Platform of 1648. The Council which sat on that occasion was itself

a realization of the fellowship which our system craves. It was virtually national in its scope. It comprehended as a unity all there then was to be comprehended, as the churches of the three Colonies of Massachusetts, Connecticut, and New Haven were present and assisted in forming that religious constitution. In 1708, Connecticut provided in her Saybrook Platform for a closer fellowship of the churches in a scheme of councils, consociations, and a General Association. This was at once carried into effect in that colony, and with some variations has been adopted in the several States as Congregational churches have come into being.

From the first, this craving for a more complete and systematic fellowship has been strong among our churches. They have longed for a freedom of union beyond their freedom of severalty. Step by step they have been ever feeling their way to larger fellowships, towards the broadest formal unity that should still save to them the integrity of the churches. That primal interest they have secured, perfectly it would seem, by making it the ground-law and first constitutive principle of every union into which they enter, that it disavows in advance and puts forever out of its range of possible powers any invasion of the well-defined prerogatives of the churches. No appellate jurisdiction, no mandatory intervention in church affairs, no unsought counsel, no binding force of counsel when sought, is permitted to the larger body.

With such securities of liberty, the churches have gone forward, with cautious daring, to compact and organize their Congregationalism, and give it some such breadth of comprehension as befits its spirit. The progress has been natural and healthy. From proving the comforts and helps of communion in groups of neighboring churches, we stretched our fellowships at length to the bigness of States. And still, as if instinct with a unifying energy and conscious of a continental capacity, our system has devised methods of correspondence and representation from State to State, as far as to the fences, and then shoo hands over those, all around. And let it be specially noted what warrant of precedent we have for General Councils, and on what memorable occasions our Congregational tribes have been moved to come together in ecumenical conference. Not

to count the eminent but provincial conventions at Cambridge in 1637, Boston in 1662, and Saybrook in 1708, witness, as truly national in their call and constituency, that at Cambridge, of Platform memory, in 1648; the Albany Convention in 1852; and the Boston Council in 1865. By the grace of God, each of these convocations resulted in a signal step of progress, demanded by the exigences of the times and of the churches.

And so by successive stages we grew up to the conception of a National Congregational Council, as the only adequate formal assertion of the unity of our widely-extending churches in the essentials of our faith and order. Two sentiments have all along contended among us: the one, a salutary dread of authority and a jealousy of extended organizations; the other, a craving for more of visible and effective fellowship among all our churches. This antagonism has held us to slow and deliberate advances. Quite slowly enough we recognized the imperative want that had grown to a demand among us, for some broader and better-defined organ of communion, which should more completely realize the capabilities of our system. The Council at Oberlin is the happy result. There is work given of God to us and to be done by no other, — work calling for concerted action over broad fields, that demands such an instrument as this National Council. It can mass and direct the Christian power and influence of these wide-spread churches, and so wield a force for good, which the Master has lodged with us and will require at our hands.

As to the consistency of this step with the principles of our polity, it is edifying to observe the tender care of us that is felt in all directions. We cannot go far astray with any peace in our own camp, or out of it. An opposition party is certain and salutary in every free government. Many among ourselves, and all the world beside, are on guard for us, with ready alarms, if we seem to Presbyterianize, or in any sort compromise our liberties. We should be thankful, indeed, to those who magnanimously warn us against any approach to themselves. And, on the other hand, we should be more than patient with the bristling apprehensions among ourselves that meet every suggestion of progress in the direction of enlarged unity and completer organization. Consider how much and how well it

means. It is the blessed leaven of Brownism, still in the marrow of us, — the precious original germ of our system. Under God, it wrought our deliverance, and has kept, and still must keep, us true to the freedom wherewith we have been made free. But overmuch of it has all along weakened us for growth and out-reaching enterprise. A little Congregationalism, applauding and nursing its littleness, very free and secure and snugly tucked into its corner, — that for a long time was the style with which it contented us. Not till New England found that her sons and daughters had studded the whole West with kindred churches, did she come to know that what was so good for a corner might be good for a continent. She has learned from her children the worth of her own polity. It will be mutually profitable now, we believe, both for the old New England that still nurses the Puritan fire on the altars where the Fathers kindled it, and for the new New England that is belting the continent with churches that have each a bishop and States composed of kings, to clasp hands at length in this covenanted union of our National Council; and so, watching not less for liberty, and daring far more for fellowship and efficiency, consecrate to Christ and His work this good Congregationalism wherewith He has blest us.

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EXTEMPORE PREACHING—OBJECTIONS AND RULES.

“O, HE is one of those who want everything gilt-edged, you know.” This remark was made to us by one in response to our inquiry about another’s opinion of extempore preaching. It partly explains the prejudice that exists in many, especially cultivated minds, against the practice. They want everything gilt-edged, and wrongly assume that nothing can be so which is in any sense unpremeditated. This prejudice has arisen largely from the fact that, in this country, until quite recently, the only preachers who attempted extempore speaking were a class of men of untutored minds, not given to severe study, and who supposed that if they could speak a certain number of words in a given time, it mattered not whether they uttered ideas, nor whether their words flowed in some even remote compliance with rules of grammatical propriety. We do not argue for such preaching. Very few congregations are so wanting in intelligence as to be satisfied with sound without substance. A good extempore preacher, who will be sure of an audience every Sabbath, must always have something to say worth hearing. Hence, he must be a laborious student,—as much so, at least, as one who writes.

The pews are apt to suppose that the pulpit is not prepared if a manuscript is not in sight, because they suppose that what is said is wholly unpremeditated. But if they can see paper, and hear a rustle of leaves, and catch a glimpse of black lines across a page, they are very comfortable in the thought that the sermon is an elaborate and profound production, whether it utters half the truth of an extempore sermon or not. A clergyman once unintentionally practised a little harmless deception. His brief was somewhat fuller than usual. The congregation, seeing him turn leaves, supposed that the sermon was written. After the service, several commended it as a finely-written production. So much do our eyes sometimes deceive our ears.

It is noticeable that objections to this method of preaching are urged mostly by those who favor an educated ministry; forgetting that education alone justifies extemporaneous address. They seem to suppose that language which is born of the

inspiration of the moment and the occasion, can be neither elegant nor finished. Yet illustrious examples prove the contrary. Many of the orations of Cicero and Demosthenes were not written. Who supposes that Cicero stopped to write that burst of indignation with which he opens his first oration against Catiline? Many living preachers and orators are models of elegance and force, who frequently speak at length without a manuscript.

Objections to this method of preaching also grow out of a misconception of the demands and wants of men. Some can be reached best by this mode of presenting truth. Some are most attracted and most easily moved by it, because of the spontaneous enthusiasm of manner which the extempore preacher naturally throws into the utterance of his thoughts. Preachers, especially those fresh from dogmatic theology, hermeneutics, homiletics, church history, etc., are apt to take their scholastic habits into the ministry and become the slaves rather than the masters of such habits, — to preach as scholars to scholars, rather than as men to men, — under the very erroneous impression that the multitude to whom they are to speak are thinkers and scholars like themselves. It is no discredit to the masses to say that this is not so. This mistake makes many preachers very averse to extempore presentations of truth. But we cannot do everything by calculation and measurement. Some things must be said under the pressure of an enthusiasm that is more accurate in impression than anything uttered with the calm, unimpassioned precision of rules.

The great master of Roman eloquence was accused of violating the rules of rhetoric and oratory. His critics characterized his easy, flowing, vigorous style as tumid and exuberant. *Nec satis pressus, supra modum exultans et superfluens.* Yet his name lives and has authority in the world of letters, while theirs are forgotten.

It is not strange that cultivated minds should revolt from anything which seems low and coarse. But it is a prejudice which assumes that extempore speaking must be of this character. The same objections hold largely against extempore address in conversation, or in those off-hand speeches which every professional man finds sometimes necessary.

It is impossible to write all the thoughts which we wish to express, and perhaps our preaching needs more of the conversational style to bring it nearer to men.

It is peculiar that objections to this art are never urged except in connection with the ministry. Lawyers at the bar, judges on the bench, orators on the floor of legislative halls, and political speakers, are never condemned to the necessity of writing their thoughts; they are expected to weave them into language framed and uttered while the mind is in the swift process of production. The ministry alone is doomed to a manuscript. Doubtless a reason for this is supposed to exist in the superior importance and greater solemnity of the themes they discuss, and the reach of influence their words ought to have. It is true that one should speak with care and great seriousness when discussing interests so weighty. But it is a question whether this cannot be done during the heat of extempore address, and many times with better effect than by the more precise style of written discourse. Perhaps, if we consider a few objections, we shall see.

I. It is objected that extempore address will lead to a loose, inelegant, and inaccurate style, which will be offensive to hearers of æsthetic taste. For the present we shall admit the force of the objection. But the question at once arises, Are all our hearers men of this class? By no means. The larger part raise no question of elegance, but simply require that they may understand the truth. Plain words are to many as the bread of life. That London butcher who preaches to such crowds does not use language with the elegance and precision of Thomas Binney. But what could Mr. Binney do to attract the multitude of butchers who flock every week to hear their companion tell of Christ in words as homely and sentences as ill constructed as the language of their trade? If you should go to the Cornish districts in England and seek to preach the gospel from a manuscript written in the purest and best style of the golden age of our literature, you would soon find that a style which would shock you would have a power to draw those rude, uncultivated miners, which your choice language would lack utterly. Your classic sentences would draw and hold the cultivated in the metropolis, but not the rude in the mines. Shall

we neglect the poor, unlearned masses of humanity that roam in the by-ways of the country, or lurk in the crowded streets of the cities, homeless, Christless? But if we tell the story of the cross to them, in language which will draw them, we shall be liable to the objection we are considering. These are extreme cases, but there are multitudes in our congregations who wait for the truth clothed in only a simple and plain garb. Shall we refuse them bread, and let souls be lost, lest we cultivate an inelegant style? Shall we not rather, if need be, imitate the renowned Spurgeon, who declares, "I will use language which the fastidious gentry condemn as coarse and vulgar, if by its use I can stop men in their career of sin, and lead them to the cross of Christ."

Style is important in the pulpit, primarily, not to please, as the objection seems to assume, but as a means by which the preacher can express his thoughts so as to persuade men. He should cultivate it for this sole purpose. That manner and method which will draw men to the truth and persuade them best, should not find objections in any mind. Oratory should be studied as a means of power, rather than as an accomplishment. The preacher needs, almost more than any other public speaker, to be a finished orator, who, without any tricks of gesture or style, can present the truth in such a way that it will itself draw men. It is manifestly true that the earnestness of manner which spontaneous speaking is likely to foster, has vastly greater power over even cultivated minds, than the dull, unimpassioned reading of a finely-written manuscript.

Good speaking and a poor style will move more men, and move them with more decisive effect, than poor speaking and a good style. It better answers the legitimate idea of preaching. Spontaneous speech is peculiarly adapted to attract the multitude, for it is the method of nature. He must have extraordinary magnetic power, who can habitually keep the attention of his audience while he reads from a manuscript which occupies much over thirty-five minutes. Yet an extemporaneous speaker, with far less magnetism, will easily hold a congregation for three-quarters of an hour. The flashing eye, the beaming face, the earnest gesture, the whole mien of the speaker, chain hearers to the spot, so that they cannot break away from

the fascination. The very defects of style, if there are any, are concealed and counteracted by the fervor which occasions them. We speak of audiences susceptible of emotion; not of those cold, calculating intellects whose frigid accuracy places the preacher in a critical pillory. They make a fatal mistake who suppose that careful thought and finished diction are everything, and good speaking nothing, — who suppose that unless every word is carefully set in a nicely-poised sentence, the truth will not reach the heart. It is possible to polish until the particular truth you are uttering loses its force. Blair says: "It is a poor compliment, that one is an accurate reasoner, if he be not a persuasive speaker also." The persuasive speaker is the man of power. The eloquent pastor of Plymouth Church, Brooklyn, has held his present position for twenty-five years, without any apparent diminution of his power, because he is a persuasive speaker, not because he is an accurate reasoner. His preaching is like the fire and hammer to a flinty rock, while unanswerable logic, unattended by a fervid presentation, would be like the droppings of water. It is relatively a small matter that one's style is poor, loose, inaccurate, if it is made up earnestness of manner to answer the great purpose of saving men. How many exigencies occur in the preacher's experience when he must at once point souls to Christ; shall he wait to frame an elegant sentence before he speaks? Shall he not rather pour out the story of the cross into the open ear before it is closed forever, and that too, if need be, in words that stumble upon each other in their precipitate haste? How does the preacher know that he does not speak every Sabbath to some one just on the brink of eternity? Shall he then fear in the pulpit that method of speech which he would not fear at the bed of death? Deficiencies are well atoned for if the truth is brought home with power.

We have thus far argued on the supposition that the objection in question is a valid one. But it is not more valid against the extempore than the written sermon. How many written sermons have precisely these faults of style, which are more glaring in them than in extempore sermons, because they have the appearance of premeditation. Many are preached every Sabbath, which are far more faulty in this respect, than spon-

taneous speaking would be. The writers would have done better if they had laid the pen aside, and entered the pulpit with their minds full of their themes, to speak under the inspiration of the moment. A written sermon will not of itself fall into and flow through the channel of elegant utterance. Study alone can secure this. The objection in hand seems to suppose, that if a sermon is written, it will of course be in good style; that pen, ink, and paper alone insure elegance. Nothing of the kind is true. A good style is the product of long practice and hard study. The pen does not enter into it at all, only as a mere mechanical instrument; and it is frequently a hinderance, because it is so often and so grossly abused. There seems to be no good reason why the care and pains which insure a correct style in writing, will not insure, to a sufficient degree, the same result in speaking. If extempore speakers offend more, it may be because they have paid less attention to accurate and neat methods of expression. If we take education into account, which is the only ground upon which a good style can be expected, it is possible for speakers to be nearly, if not quite, as accurate as writers. If habits of thought are thrown out of the question, no intrinsic reason seems to exist why it should be supposed that the pen can save one's style. Hard study is its only salvation, and that should be as possible without the pen as with it.

II. It is objected that this method begets a want of order, a rambling, desultory style, or what Hume calls "extreme carelessness of manner." This objection assumes that extempore preaching means preaching without previous meditation. If this were a fact, the objection would hold with force; but it is not so. What we have already said, and would always urge, is that extempore preaching requires premeditation of the most prolonged and laborious kind,—not less so than that required by the written sermon, only in a different way. This desultory manner is occasioned by want of discipline,—a fault with writers as well as speakers, but by no means a necessary one in either case. That which will guard against it in the written sermon, will guard against it in the extempore sermon. If one has not studied the art of speaking and expressing thoughts in a clear and connected manner, the pen will not

likely to correct the evil. If one is so rash as to undertake to speak without having first considered what he wants to say, and how he wants to say it, and marshalled his thoughts so that they will come and go at his bidding, the result will inevitably be, whether he writes or not, an incoherent, desultory manner. Without this severe preparation, one is not prepared to preach at all, and will fail in either method.

Some men seem to suppose that preaching means to bolt out everything that enters the mind, without reference to its fitness. A thoroughly-disciplined intellect will not be troubled with irrelevant ideas, but will pass from one thought to another in an easy, natural way, so that no occasion will be given to complain of confusion or want of arrangement.

It is an obvious fact, that men have been able to speak by the hour together in a most connected, logical way without a manuscript. Every lawyer who pleads a case does this, and does what we claim that the preacher should do. His mind becomes so full of his case that he must speak, and that, too, straight on to the end. The most effective advocates at the bar have been models of logical connection of thought. The same is true of orators in parliamentary discussions. It is also true of some of the most noted preachers of the past and present age. Where there is logical thought, there will be little danger of a disjointed style, even if the pen is laid aside. Extemporaneous speaking is an art which no one should presume to practise, without pursuing a course of discipline even more extended and severe than he would pursue to become a good and logical writer.

III. It is objected that this practice leads to barrenness of material, or an endless repetition. This objection merits precisely the same answer as the previous one. If one has but few thoughts, the pen will not multiply them. If his mind is well furnished, absence of the pen will not diminish his thoughts. It is not the pen that thinks; it is the mind. If that is indolent, a manuscript cannot supply the deficiency. If one writes with freshness and vigor, thought must be back of the pen. This only is necessary to enable one to speak extemporaneously with freshness and vigor. If one has an easy flow of words, and allows this to betray him into idleness,

he will be, indeed, barren of thought, whichever way he preaches. But if one disciplines himself to think and to make due preparation, and continues to learn and reflect while he preaches, he will not be more monotonous if he speaks extemporaneously than if he carefully writes every word which he utters.

IV. But it is objected that this practice is a temptation to idleness. Admit it. Some men have such command of language and such facility of expression, that they write a sermon at a single sitting. Is not this quite as strong a temptation to idleness? It is said, if one finds that he can easily fill up the half hour with mere harangue, he is tempted to neglect studious and thorough preparation, and becomes a mere empty declaimer. Doubtless, there is this danger. It always exists in connection with facility of expression. If one should yield to this temptation, the practice of extempore preaching would be ruinous indeed. But it is a question whether this same inherent tendency to idleness would not make the pen lag, and turn its utterances into mere flippant sentences. If one has not sufficient self-control to resist such temptation, it is doubtful whether writing would add much to his diligence. If his indolence would make him an empty declaimer, it would be quite likely to make him a vapid writer. If he has an inordinate love of sound, it will make little difference whether that sound is or is not accompanied with the use of a manuscript. It by no means follows that a thought is the result of severe study merely because it is on paper. Neither does it follow that it is not the result of severe study because it is not on paper.

If one's habitual love of ease prevails over him so that he cannot resist it, if principle cannot force him to be laborious, he has no part nor lot in the ministry. For the sake of his own soul and those of others who are hungering and thirsting for the bread and water of life, he ought to leave it. Christ called *laborers* into his vineyard. Our conception of the ministry is that it is a sphere for *work* in *any* method that will win souls. That work is by no means done when the *pastor* has been round his parish. The *student and preacher* has labor to do. Brain-work, soul-work, is to be done in that department

of the Lord's vineyard where he is called to labor. His study must be as his Vulcan's shop, where under the seething volcanic fires his mind forges the swift bolts of truth to discharge with electric effect in his congregation on the Sabbath. A conscientious man will not, can not, be a victim of idleness. The objection cannot hold against any preacher who is overwhelmed with the responsibility of his position. An habitual sense of the importance of his office will urge him to work and inspire him to preach, whether with or without a manuscript. He will say with Paul, "Woe unto me if I preach not the gospel"; his mind will be kept active, and his soul full of warmth, by the very responsibility that presses with such weight upon him. How often it happens that, in times of special religious interest, a pastor cannot find time to write. But does he not preach? Yes, as never before. Does he not labor? Never so arduously. Many men have preached for years in the extempore method, without relaxing their diligence in study, or declining in vigor, interest, or variety. Doubtless they may be dull sometimes. But is not this true also of those who habitually read from a manuscript? Many of the most indefatigable workers in the ministry are fine extempore speakers. Some of the most indolent men always read.

V. An objection frequently urged, especially by clergymen, is that it requires a talent which but few possess, — an objection never urged by practitioners at the bar. Whether he has the gift of talking well or not, the lawyer must plead his case, if he pleads at all, without a manuscript. If by this objection is meant that all have not an equally easy and abundant flow of words, we admit it. An equally wide difference exists between the conversational powers of different persons. But no one therefore forbears to converse. All have not the same command of language in writing. But no one need therefore to forbear to write. An easy and an abundant flow of words is a small part of the qualifications for a good extempore speaker. We do not claim that all men can attain prime excellence in this art. We only claim (and this is sufficient for our purpose), that any one who has thoughts can school himself to express them intelligently and well without always writing. It is a question how far natural fluency is really a help, and how

far a hinderance, to one who would be an impressive speaker. One who talks easily and without much effort is liable to find this very gift a snare. A writer, speaking of the younger Pitt, said, "This profuse and interminable flow of words is not in itself either a rare or a remarkable endowment. It is wholly a thing of habit, and is exercised by every village lawyer with various degrees of power and grace." This easy flow of words can doubtless be acquired to a considerable degree. When it is the result of study and effort, it is likely to be of more value than when it is a gift. For they who acquire it are driven out of themselves and their own native resources to rigorous discipline and submission to rules, which they are apt to omit whose native talent gives large promise. They compel their thoughts to obey their bidding, and force their tongues to utter these thoughts in fitting language. Their acquirement is worth much because it cost much. Newton said he could not speak well till he felt that he could not speak at all. It is said that one of the best extempore preachers in this country broke down in his first effort. He determined that he would succeed, and his will conquered. It is said that Lord Palmerston once silenced Disraeli; and the young man took his seat with the remark: "The time will come when you *shall* hear me." It did come. The same sturdy purpose, coupled with a willingness to work and endure discomfiture, and mortification if need be, will help any man to succeed in becoming an extempore preacher.

Notwithstanding this art is cultivated so little among us, we find that our lawyers and legislators can debate, most of them, with considerable power. Among some of the most numerous and popular religious sects, which are not noted for the culture of their ministry, we find preachers enough who can express their thoughts in extempore address, and who in this way wield a powerful influence. Among the ancient Greeks and Romans, fewer were educated, and more in proportion were orators than among us. No one could slight this art and hope for distinction. The majority of their orators were extempore speakers. Two of them, Demosthenes and Cicero, whose works have outlived those of most of their contemporaries, overcame obstacles such as few are forced to contend against, and made

themselves princes in the art for all time. Demosthenes conquered an impediment in his speech which would have baffled any but a most sturdy will. Cicero failed at first through weakness of the lungs, and excessive vehemence of manner which wearied his hearers. But by severest discipline he overcame these obstacles, and made himself master of Roman eloquence. So if any one is determined to succeed, he will master the art of extemporaneous speech, so as to express his thoughts in a clear, connected, and forcible manner.

“If a man would succeed,” said Sir Joshua Reynolds of painting, “he must go to his work, willing or unwilling, and he will find it no play, but very hard labor.” It is work, hard, persevering work, that wins success.

“Destiny is not
Without thee, but within.
Thyself must make thyself.”

Said the brother of Edmund Burke, after the latter had made a display of his marvellous attainments in the House of Commons: “I have been wondering how Ned has contrived to monopolize all the talent of the family; but then again I remember, when *we* were at play he was always at work.” Edmund Burke made himself an orator in days of youthful toil. His brow was baptized with the sweat of solitary study, long, long before it was graced with bay leaves. The brow of the preacher thus bedewed will be crowned with laurels, let him preach as he will.

Two things, doubtless, give rise to this objection. One is a natural aversion to the severe labor which success in this art requires. We have already said enough on this point. Another is, a feeling that one will not attain that measure of distinction which would, indeed, be most gratifying. Probably it is true that only a few can become noted as extempore preachers. It is equally true, that very few attain distinction who habitually read from a manuscript; fewer still attain anything like the distinction they reasonably desire. It is easier to express our thoughts correctly by writing, only because we are more accustomed to this method; not at all because it is more likely to gratify ambition.

But it is to be remembered that the aim of our office is not to gratify our ambition to become distinguished orators, and attain consummate eloquence. It is nobler, to instruct and win souls in such a way that all the glory shall be Christ's. Great eloquence, as the phrase is popularly used, may not be best adapted to this aim of the pulpit. It is quite certain that many men, who can lay no just claim to oratory, are useful and successful preachers. The majority of men who have won distinction in the ministry, have won it, not by superior abilities, but by their simple, self-forgetful discharge of duty. It is not thought necessary, nor expected, that every writer of sermons be noted for eloquence. Neither can it be thought essential that every extempore speaker should attain to such eminence. What we claim is, that the qualities which would justify one in entering the ministry at all, will enable him to present divine truth by extempore preaching, so as to win men to the cross. The advantages to be reaped will repay every one for his labor who puts forth the effort for the sake of souls. He may not be able to satisfy himself as well ; he may be conscious of more defects ; but the earnestness of manner, the kindling of the eye as he warms with his theme, the perfect naturalness of his action will conceal any blemishes, which will be only superficial at best.

In answer to every objection, it may be replied in general, the extempore method is the method of nature. Every faculty of mind is naturally adapted to the spontaneous utterance of its ideas. Our best thoughts are often spontaneous ; why may not the best utterance of them be so ? If, for any reason, it becomes necessary sometimes to resort to artificial methods, still it remains true that it is desirable to cultivate that method which, in the nature of the case, renders our speech most natural, and gives it most ready access to the popular heart.

It remains to suggest a few rules which we have found by trial to be of value.

First. Be an earnest Christian, with your whole soul in your work. Otherwise, though you may be popular and win the applause of men, and have the eloquence of Demosthenes, you will not be a successful minister. One always needs all the armor of faith to save him from defeat.

Second. Begin at once. Gilbert Stuart, a celebrated painter, was once asked how young persons should be taught to paint. He replied, in substance: "Make them begin at once." This is the way to acquire the art of extempore speech. Birds teach their young to fly by making them try their pinions. Strike out boldly and try your pinions on some well-selected theme, and persist in the trial until you succeed. Some say begin by gradual approaches. Read a little and speak a little. But this is about equal to not beginning at all. General Grant's reply was the right one: "I propose to move immediately on your works." Dr. Chalmers cautioned his students particularly against mingling reading and free speaking. This mingling may give variety at the time, but it is expensive. The quickest way to learn any language is to put one's self out of reach of every other.

Third. Choose your theme early in the week with reference to some living interest, and reflect upon it and read with reference to it, as you have moments of leisure. Let your theme relate to some fresh issue that is at present engaging the thoughts of men; or to some personal experience or necessity in your congregation; or let it be in line with your own experience and study. You will thus have a theme upon which you can speak with readiness and from practical knowledge, and your words will command attention, for they will be living words. You will have little difficulty in finding something to say worth saying upon such a theme. Much of your speaking will be the product of personal observation and experience, and long research. In your visits among your people you will find your best themes for extempore address.

Fourth. After having brought your theme into shape, arrange your ideas in a well-defined line of discussion. A thoroughly-digested plan is worth everything. Do not attempt to speak without having first reduced your thoughts to order. Extempore preaching is not talking at random. If you have been faithful in your thinking during the week, you can sit down Saturday evening and arrange your ideas with great readiness. But you must use your brains, and make yourself a wide and various student, a well-rounded man of the present, by unremitting labor.

Fifth. Do not take a scrap of paper into the pulpit with you. Have your theme and plan so thoroughly digested and in your mind, and your line of thought so thoroughly yours, that no helps will be necessary. You will be more self-reliant, and consequently freer and more natural in your action and utterance, than if you depend upon turning back to a paper every few moments to get a suggestion or find your place.

Sixth. Do not prepare your language. If you do you will give your hearers a constant and painful impression that you are laboring to recollect. If you have filled your mind with available knowledge, and have acquired that mastery over yourself which every public speaker must have, you will not want for words, and the language that will come rushing to your tongue when the inspiration of the occasion is upon you, will have vastly more force than any which you may have carefully prepared. After faithful study, your swiftest thoughts will be freshest and best. One aim of extempore preaching, is to secure such freshness and facility of expression, and such readiness of adaptation, as will enable one to bend his theme with the swaying emotions of his audience. If the language has been premeditated, this end will be in a measure defeated. The art of extempore preaching is the art of thinking on the feet. The thoughts which come to you on your feet, and the words which spring to your lips at the moment, are those which you must rely upon for the best effect of spontaneous speaking. It may seem hazardous to do this ; but it will not prove so if you are a faithful student, and a Christian of large and deep experience. You will have a fund to draw from at sight, which will not fail you. The only safe rule is to prepare nothing beyond the general outline. It is better generally not to rehearse your sermon to yourself. Think and read upon your theme as much and as profoundly as you will, but let your first oral development of it be in the pulpit.

Seventh. Put yourself in thorough sympathy with your theme. Fill your soul with its spirit. Without this you are not fit to preach at all. Let your theme arouse you as you study it ; but in such a way that you will be its master, not its slave. In the heat of the moment, when thought is seething in your soul, you will rise to higher flights and produce finer

passages than could be possible if everything had been prepared in the calmness and seclusion of the study. Be your theme ; speak as if your own soul had felt the power of its truth ; go from your knees into the pulpit. Then you will have experience of Christ's direction to his disciples : "But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you."

Eighth. Write diligently and carefully half the sermons you preach. Neither throw the pen away nor use it too much. Be its master, and make it serve you. It will serve you faithfully, if you require it, in giving compactness and logical consistency to your extempore efforts ; and it will itself feel the effects of these efforts in the increased facility with which it will serve you. We are aware that some say, drop the pen entirely. But it is a mistake to suppose that any finite mind can afford to dispense with its discipline. Every speaker, and especially every preacher, needs it constantly. Lawyers, as a class, suffer as much from neglecting the pen as preachers do from neglecting extemporaneous speaking.

We offer this plea because we believe that our preaching needs to assume just the directness which the extempore method, coupled with the written, is calculated to impart. We must know to whom we speak and be able to adjust our language to their wants and capacities if we would reach them. The method of preaching which we have advocated helps to this end, because it is the method of nature. We plead for it, because it places the pulpit down among the pews, so to speak, to talk with them about the themes of the gospel, in that earnest familiar way that wins and convinces. The pulpit can not afford to be always at the sublime height of an elaborate and scholarly manuscript. It gains power by consenting sometimes to speak of these great truths in the language and in the manner of the common people, — in that simplicity with which Jesus spake when the common people heard him gladly.

S. LEROY BLAKE.

CATALOGUE
OF THE
PROFESSORS AND STUDENTS
OF THE
THEOLOGICAL SEMINARY, ANDOVER, MASS.,
JANUARY, 1819.

—♦♦♦—
REV. EBENEZER PORTER, *Bartlett Professor of Sacred Rhetoric.*
REV. LEONARD WOODS, *Abbot Professor of Christian Theology.*
REV. MOSES STUART, *Associate Professor of Sacred Literature.*
—♦♦♦—

RESIDENT LICENTIATES.

THOMAS J. MURDOCK, *on the Abbot Foundation.*
JOHN B. WARREN.
REV. ELIAS CORNELIUS.
LORING D. DEWEY.

—♦♦♦—
SENIOR CLASS.

Names.	Residence.	Graduated.	
Raynolds Bascom	<i>Chester</i>	<i>Williams Coll.</i>	1813
Hiram Bingham	<i>Bennington, Vt.</i>	<i>Middlebury Coll.</i>	1816
Cyrus Byington	<i>Stockbridge</i>		
Rodney C. Dennis	<i>New Ipswich, N. H.</i>	<i>Bowdoin Coll.</i>	1816
Orville Dewey	<i>New York, N. Y.</i>	<i>Williams Coll.</i>	1814
Luther F. Dimmick	<i>Bridgewater, N. Y.</i>	<i>Hamilton Coll.</i>	1816
Louis Dwight	<i>Stockbridge</i>	<i>Yale Coll.</i>	1813
Charles B. Hadduck	<i>Salisbury, N. H.</i>	<i>Dartmouth Coll.</i>	1816
Daniel Hemenway	<i>Bridport, Vt.</i>	<i>Middlebury Coll.</i>	1815
Hezekiah Hull	<i>New Haven, Conn.</i>	<i>Yale Coll.</i>	1814
William P. Kendrick	<i>Hollis, N. H.</i>	<i>Harvard Univer.</i>	1816
James Kimball	<i>Fitchburg</i>	<i>Yale Coll.</i>	1816
Jonas King	<i>Hawley</i>	<i>Williams Coll.</i>	1816
Abner Morse	<i>Medway</i>	<i>Brown Univer.</i>	1816
Henry J. Ripley	<i>Boston</i>	<i>Harvard Univer.</i>	1816
Joseph Sawyer	<i>Wendell</i>	<i>Williams Coll.</i>	1813
Worthington Smith	<i>Hadley</i>	<i>Williams Coll.</i>	1816
Asa Thurston	<i>Fitchburg</i>	<i>Yale Coll.</i>	1816
Joseph Torrey	<i>Salem</i>	<i>Dartmouth Coll.</i>	1816
Aaron Warner	<i>Northampton</i>	<i>Williams Coll.</i>	1815
John Wheeler	<i>Orford, N. H.</i>	<i>Dartmouth Coll.</i>	1816
David Wilson	<i>Hebron, N. Y.</i>	<i>Middlebury Coll.</i>	1816

MIDDLE CLASS.

Names.	Residence.	Graduated.	
Belknap	<i>East-Windsor, Conn.</i>	<i>Middlebury Coll.</i>	1816
Bigelow	<i>Boylston</i>	<i>Brown Univer.</i>	1817
Bird	<i>Salisbury, Conn.</i>	<i>Yale Coll.</i>	1816
Boardman	<i>Norwich, Vt.</i>	<i>Dartmouth Coll.</i>	1815
Boardman	<i>Newburyport</i>	<i>Dartmouth Coll.</i>	1817
Brown	<i>Ashby</i>	<i>Middlebury Coll.</i>	1817
Child	<i>Woodstock, Conn.</i>	<i>Yale Coll.</i>	1817
Clark	<i>West-Hampton</i>	<i>Williams Coll.</i>	1817
Clayes	<i>Bridport, Vt.</i>	<i>Middlebury Coll.</i>	1815
Coburn	<i>Dracut</i>	<i>Middlebury Coll.</i>	1817
Cummings	<i>Albany, Me.</i>	<i>Harvard Univer.</i>	1817
Cushman	<i>Goshen</i>	<i>Williams Coll.</i>	*
Demond	<i>Barre</i>	<i>Dartmouth Coll.</i>	1816
Dunklee	<i>Greenfield, N. H.</i>	<i>Dartmouth Coll.</i>	1817
Goodell	<i>Templeton</i>	<i>Dartmouth Coll.</i>	1817
Gould	<i>New Ipswich, N. H.</i>	<i>Harvard Univer.</i>	*
Hamilton	<i>Conway</i>	<i>Williams Coll.</i>	1817
Hoadly	<i>Branford, Conn.</i>	<i>Yale Coll.</i>	1817
Hollister	<i>Salisbury, Conn.</i>	<i>Middlebury Coll.</i>	1816
Jackson	<i>Providence, R. I.</i>	<i>Brown Univer.</i>	1817
Lathrop	<i>Homer, N. Y.</i>	<i>Hamilton Coll.</i>	1817
Lockwood	<i>Bridgeport, Conn.</i>	<i>Yale Coll.</i>	1817
Loomis	<i>Charlotte, Vt.</i>	<i>Middlebury Coll.</i>	1817
E. Morse	<i>Charlestown</i>	<i>Yale Coll.</i>	1811
Payson	<i>Rindge, N. H.</i>		
Perry	<i>Worcester</i>	<i>Harvard Univer.</i>	1817
Scales	<i>North-Yarmouth, Me.</i>	<i>Dartmouth Coll.</i>	1817
Sherwood	<i>Sandy-Hill, N. Y.</i>	<i>Union Coll.</i>	1817
S. M. Smith	<i>Stamford, Conn.</i>	<i>Yale Coll.</i>	1816
S. B. Storrs	<i>Longmeadow</i>	<i>Princeton Coll.</i>	*
Temple	<i>Reading</i>	<i>Dartmouth Coll.</i>	1817
White	<i>Randolph</i>	<i>Brown Univer.</i>	1817
Whitney	<i>Marlborough, Vt.</i>	<i>Middlebury Coll.</i>	1817
Williams	<i>Wethersfield, Conn.</i>	<i>Yale Coll.</i>	1816
Woods	<i>Addison, Vt.</i>	<i>Harvard Univer.</i>	1817
Woods	<i>Southold, N. Y.</i>	<i>Princeton Coll.</i>	1815



JUNIOR CLASS.

Names.	Residence.	Graduated.	
Arms		<i>Williams Coll.</i>	1818
C. Baldwin	<i>Granville</i>	<i>Middlebury Coll.</i>	1816
Bennett	<i>Framingham</i>	<i>Harvard Univer.</i>	1818
Blaisdell	<i>Hanover, N. H.</i>	<i>Dartmouth Coll.</i>	1817
T. Blanchard	<i>Weymouth</i>	<i>Harvard Univer.</i>	1817
H. Breck	<i>Northampton</i>	<i>Yale Coll.</i>	1818
aldwell	<i>Londonderry, N. H.</i>	<i>Dartmouth Coll.</i>	1817
Chester	<i>Hartford, Conn.</i>	<i>Yale Coll.</i>	1818
in Clement	<i>Danville, Vt.</i>	<i>Middlebury Coll.</i>	1818
iah B. Cook	<i>Westhampton, N. Y.</i>		

ELDERSHIP IN THE EARLY NEW-ENGLAND
CHURCHES.

It is a familiar fact of our New-England history, that many of the early churches planted upon these shores had their ruling elders, so called, who were, for a time, held in great respect. The office, however, soon ceased to exist in most of the churches, though it lingered on in a few until comparatively recent times. It is now entirely unknown in the Congregational churches of this country. The office did not, of course, originate on this side the water. It was brought over from the Old World, being a part of that general system of church government which Calvin had devised, and which was the practice usually among the Reformed churches of the continent, and the Presbyterian churches of England and Scotland.

The office was made as honorable here, at the first, as it possibly can be in a Congregational church, from the fact that it was represented in the person of the worthy Elder William Brewster, of Plymouth. Certainly no church ever had a man better fitted to give dignity to the office or gain respect than he. With his quiet firmness, his calm judgment, his humble and self-sacrificing spirit, whatever place he held would have been in honor by reason of the high and honorable qualities of the man who filled it. Human history affords us no better specimens of genuine manhood than that which is illustrated in the long life of William Brewster. There is no doubt upon his character.

Brewster was chosen ruling elder some three years after he left the Old World. He was chosen in accordance with the ideas that prevailed in the first separatist churches which were formed in England, and which were copied from the Reformed churches. Dr. Sprague, in his learned work, entitled "Annals of the American Pulpit," gives the substance of John Robinson's views on the proper constitution of a Christian church, which, so far as pertains to this point, are as follows: "That any competent number of believers have a right to form themselves into a distinct church. . . . That when thus incorporated they have a right to choose their own

officers; that these officers are pastors or teaching elders, ruling elders, and deacons."

At the same time, it shows the fixed and conservative ideas even of what we might call the radicalism of that age, that Mr. Brewster, having been once chosen ruling elder, must remain in that exact office for life. No man had been more truly the nursing father of the Scrooby church, before its removal to Leyden, than he. He had spent his large property for it. He had suffered imprisonment for it. He had been steadfastly with it in all its toils and trials; and here he was, alone on these wild shores, with a part of the church, and three thousand miles of stormy ocean rolling between it and the other part. He was an educated man,—had enjoyed the culture of the university, and was no mean scholar. At Plymouth he was really the teaching and pastoral elder both. He fed the flock with knowledge and understanding. Under these circumstances, Mr. Brewster writes to Mr. Robinson to inquire whether it would be proper for him to administer the ordinances to this church in the wilderness; and Mr. Robinson writes back, his letter bearing date December 20th, 1623, just three years to a day after the landing at Plymouth, saying: "Touching the question propounded by you, I judge it not lawful for you, being a ruling elder, as (Rom. xii. 7, 8, and 1 Tim. v. 17) opposed to the elders that teach and exhort and labor in the word and doctrine, to which the sacraments are annexed, to administer them, nor convenient if it were lawful."

This answer of Mr. Robinson reveals plainly the tendency in the thinking of those times. The word "rule," as it occurs in those passages of the New Testament which he quoted, and in others, had to the men of that day a meaning which was excessive and which it did not honestly bear. It is better expressed by such words as *lead, guide, direct*, than by the word *rule*, especially with this strong governmental meaning upon it.

But the Congregational system in its revived form was then new, and even Mr. Robinson, who had thought and written so much upon it, and in general so wisely and judiciously, did not see its capacities. He did not think to tell Mr. Brewster,

“Take that question which you have asked me back to the church itself for an answer; for in that church lie the powers, according to our theory, by which you can at once be transformed into a teaching or a pastoral elder, or both, and then you will have the full right, so far as man can confer it, to administer the ordinances.”

The reason why Mr. Robinson did not say this, was not because the Plymouth people constituted only a minority of the Leyden church, for in their far-off separation he had expressly counselled them to regard themselves as “a whole church.” It was not from any jealousy lest another should fill his own place; for on their departure from the Old World, he lamented that some godly minister could not be found to go along with them as their spiritual leader. “Be not loath,” he says in his farewell address, “be not loath to take another pastor or teacher, for that flock that hath two shepherds is not endangered, but secured by it.”

No, it was simply that Mr. Robinson did not seem to see, in the times and circumstances in which he then stood, the flexibility and capability of the system of church polity which he had done so much to explain and commend. His mind was more swayed by the idea of the unchangeableness of the office of ruling elder, than by the fundamental principles of the Congregational system.

Still, at that time, he was all the while expecting soon to come over with the rest of the church, and be the pastor of the reunited flock. Death, however, interrupted this purpose. And so for nine years, Mr. Brewster, in his capacity of ruling elder, was really the spiritual leader of the people, in word and doctrine; but he must not administer the sacraments because he was ruling elder, and could not be anything else. At the end of nine years, the Plymouth people found a man who could be their pastor, in the person of Rev. Ralph Smythe, though he was far inferior, in character and ability, to Mr. Brewster. And now the sacraments, of which the Plymouth church had been so long deprived, might be again administered.

Mr. Brewster held the office of ruling elder until his death in 1644, at the age of 84, though in his later years he labored with the newly-formed church in Duxbury, and was to that

church the same sort of a ruling elder as he had been to the Plymouth church, viz., to all intents and purposes its pastor.

Gov. Bradford, in his brief life of Brewster, makes us see clearly how noble a man he was, and how fit, in every way, to have been the minister in full. He says: "He lived, by the blessing of God, in health, until very old age; and besides that, he would labor with his hands in the fields as long as he was able. Yet when the church had no other minister, he taught twice every Sabbath, and that both powerfully and profitably, to the great contentment of the hearers, and their comfortable edification. . . . He did more in their behalf in a year than many that have their hundreds a year do in all their lives. . . . He was wise and discreet and well spoken, having a grave, deliberate utterance, of a very cheerful spirit, very sociable and pleasant amongst his friends, of an humble and modest mind, of a peaceable disposition, undervaluing himself and his own abilities, and sometimes overvaluing others; inoffensive and innocent in his life, which gained him the love of those without as well as those within. . . . In teaching he was very stirring, and moving the affections, also very plain and distinct in what he taught, by which he became more profitable to the hearers. He had a singular good gift in prayer, both public and private. . . . He always thought it were better for ministers to pray oftener, and to divide their prayers, than to be long and tedious in the same."

Dr. Dexter, in his able work on Congregationalism, in a note, says: "Elder Brewster was the only ruling elder in the Plymouth Colony (as well as church) during the first twenty-nine years of its existence; Mr. Thomas Cushman, the first chosen by them in this country, having been elected in 1649, — five years after Brewster's death. Elder Cushman served the church until his lamented death in 1691. In 1699, the church filled the vacancy by the election of Dea. Thomas Faunce, who officiated until his death, at the age of 99, in 1746, and was the last who sustained the office in Plymouth."

As other churches were formed in the Plymouth Colony, it does not seem to have been the custom to appoint ruling elders among their officers. Dr. Dexter suggests that doubts about the office had probably arisen in the Leyden church before

coming thither. In the year 1649, when, according to the paragraph above quoted, there had been no person in the old colony holding this office but Mr. Brewster, eleven churches already existed on that ground. Mr. Zachariah Eddy, in his history of the church at Middleborough, one of the ancient churches of the old colony, says, "We have never had any ruling elders in this church."

When life began in the Massachusetts Bay, nine years after the settlement of Plymouth, it begun with much more of strength and fulness of volume. The tide of population and wealth speedily poured in, so that in a very few years, what was going on at Plymouth seemed small and humble as compared with the progress and growth about Salem and Boston. In all directions around the Bay, churches were rapidly springing into existence, and *generally*, though not *universally*, these churches had among their officers the ruling elders, sometimes one, and sometimes two, to each church. A church in the Bay was not fully equipped for work, according to the then prevailing idea, unless it had a pastoral elder, teaching elder, ruling elder (or elders), and deacons.

Our fathers used to make some very nice distinctions as to the range and relations of these several offices. Thomas Hooker, in his "Survey of the Summe of Church Discipline," defining the separate spheres of pastoral elders and teaching elders, makes the aim of the pastor's office to be, "to work on the will and the affections," while the appropriate agency of the teacher is, "to informe the judgment and to help forward the work of illumination in the minde and understanding."

It is an interesting but well-known fact, that in the early years, after the settlements in the Bay began, there were on these shores a very large number of able ministers. They had been obliged to leave their own country for non-conformity. They were men, too, of such mark, such high culture, such commanding ability, and they had suffered so much in the common cause, that it seemed almost a matter of necessity to make places for them in the early churches. This fact, doubtless, had something to do in giving shape to our early church organizations. There were able and learned ministers enough here on the ground, — graduates of the English universities, and some

of them great lights in those universities, — so that each church might have a teaching and pastoral elder, and yet the supply would not be exhausted. This was true, however, only for a very few years. Many of these men were in middle life, or past it, when they came hither, and they soon began to drop away by death, and the supply of ministers had to come from the newly-formed school of the prophets at Cambridge.

In the year 1696, when Mr. Cotton Mather, in his *Magnalia*, gives us a list of the New-England churches in the four colonies with their ministers, we find 131 churches, with 121 ministers, — five churches only having the double pastorate, and fourteen without any. Of the 121 ministers, 108 were graduates of Harvard college. Already the old order of things had passed away, and a condition had been reached not contemplated in the beginning.

But at the first, a church in the Bay, to be fully manned, must have the pastoral and teaching elders, and the ruling elder or elders, besides the deacons. At the time when the Cambridge Platform was constructed (this work was begun in 1646 and finished in 1648), these ideas held full supremacy, and in that document the ruling elder had a prominent place assigned him. Dr. Dexter, in his work, from which we have before quoted, embodies the substance of the platform on this point, as follows: "The function of the ruling elder, according to the original conception of the office, was tenfold, namely, (1) to take the initiative in the admission and dismissal of members; (2) to moderate the meetings of the church; (3) to prepare all matters of business for the action of the brotherhood; (4) to exercise a general oversight over the private conduct of the members of the church with a view to see that none walk disorderly; (5) to settle all offences between brethren privately if possible; otherwise (6) to bring offenders to the judgment of the church and executes its censures; (7) to call the church together and dismiss it with the benediction; (8) to ordain those persons whom the membership may choose to office; (9) to visit the sick; (10) to teach in the absence of the pastor and teacher."

This gives us the general outlines of his duties. Though he is called a ruling elder, the platform tells us that he is not

so called "to exclude the pastors and teachers from ruling, because ruling and governing is common to these with the other; whereas, attending to teach and preach the word is peculiar unto the former."

The same essential ideas were current in Connecticut at that time. Trumbull, in the thirteenth chapter of his *History of Connecticut*, says: "It was the opinion of the principal divines who first settled New England and Connecticut, that in every church completely organized, there was a pastor, teacher, ruling elder, and deacons, etc. The business of the ruling elder was to assist the pastor in the government of the church. He was particularly set apart to watch over all its members, to prepare and bring forward all cases of discipline, to visit and pray with the sick; and in the absence of the pastor and teacher, to pray with the Congregation and to expound the Scriptures. The ruling elders were ordained with no less solemnity than the pastors and teachers."

The ruling elder was really the man of general affairs,—a kind of business representative of the church on all occasions. Our fathers held very strongly to the idea of the full round totality of an individual church. It was a little kingdom by itself, which was sufficient unto itself, so far as any earthly power was concerned. We hold the same now, but we do not hold it in the same extreme way that they did. We make more of the communion and intercourse of churches. They went beyond us in their conceptions of the independency, individuality, and isolation almost, of the local church. They having just come out of that ecclesiastical corporation of England, where all the local churches are only parts of one great whole, swung completely over to the opposite extreme, and made *everything*, so to speak, of the local church. Some of their ideas and customs seem very curious to us now. When a minister exchanged with a brother minister of another congregation, lest the new-comer should seem an intruder, treading on ground where he had no right to be, after the devotional services were through and before the sermon, it was made the duty of the ruling elder, speaking for his church, to rise and say, "If this present brother" (pointing back, as we may suppose, to the pulpit) "hath any word of exhortation for the

people, in the name of God, let him say on." In the minister had the right conferred, for the time being to a congregation not his own. And so, likewise, after for much grave discussion in those days whether a regularly-ordained preacher in good standing had authority to administer the ordinances in any other church than his own, even if some neighboring church should ask him to do so.

Each church was a little kingdom of its own. We may well call it a kingdom, for inside of it there were those who ruled and the ruled. The elders were really the government. The platform says, that in one respect, the church was a democracy; but according to the ideas of those who lived in the Massachusetts Bay nothing more than a monarchy. Still there was no fixed uniformity as to officers, and the churches of the Bay. Lechford, in his "Plain Account" written in 1641, says: "Some churches have no ruling elders, some but one, some but one teaching elder; some one ruling and two teaching elders; some one, some two, some three deacons; some hold that one minister is enough for a number of people. No church there hath a deacon as I know."

Of course, many of the churches formed on the Massachusetts Bay were, at the outset, very small. When the church was first organized at Cambridge (then Newtown), and Mr. Shepard was ordained, the elder desired to know of the church what number was needful to make a church. The language of the old narrative, "Some of the ancients conferring shortly together, gave answer that the Lord had not set down any certain rule for the number. Some (they thought) were too few, because, by Matt. 18th, are allowed from three; but that seven might be a fit number, they thought do not mean that the church at Cambridge was so small, but some of the churches must have been small at the necessities of the case.

There was, from the first, a different feeling as to equality among the churches of the old colony than was founded in the Bay. Here there was more or less subordination of the membership to the elders. They called the churches, here as there,

tional ; but there was but little of true Congregational liberty in them at the outset. The platform expressly says : "The Holy Ghost frequently, yea always, where it mentioneth church rule, and church government, ascribeth it to elders ; whereas, the work and duty of the people is expressed in the phrase of obeying these elders, and submitting themselves unto them in the Lord. So as it is manifest that an organic or complete church is a body politic, consisting of some that are governors, and some that are governed in the Lord."

As a simple matter of fact, in the early churches of the Massachusetts Bay, this board of elders, the teaching, the pastoral, and the ruling elder, had things very much in their own way, and the lay members had the pleasure of submitting themselves to the rule that was over them, without any voice, practically, in the matter.

But this order of things began soon to be broken by the very drift of the times. After a few years had passed by, and the churches were multiplied, and the first ministers were dying off, there were hardly ministers enough to give one to each church, and somehow the ruling elder did not fit so well with one minister as he did with two. There was a kind of dignity in the old arrangement, when the three constituted a board of government, and where the two others could control the ruling elder in what he might desire to do contrary to their wishes. But when the minister stood alone with a ruling elder on his hands, he found him in the way, and rather an uncomfortable helper. There was friction. Then the office began to lose its old honor. It was never a salaried office, but stood firm in the first years on its dignity alone. When respect for the office began to fail, it was an undesirable place. Churches often found difficulties in filling it properly. Men were slow to accept it ; and so, in most of the churches, the office ceased within fifty years from the beginning. But in a few of the larger and stronger churches, and especially where the double pastorate prevailed, the custom of having a ruling elder lingered on, and was not, as we have said, entirely unknown until the present century.

But long after this decline was going on, spasmodic but ineffectual efforts were made from time to time to bring back

the old order of things, — the double pastorate and the ruling eldership. This was one of the burdens resting upon the Reforming Synod, as it is called, which met in Boston, in September, 1679, and finished its work in March, 1680. Amid a great variety of subjects considered and acted upon, we find in the result of the synod the following : —

“It is requisite that utmost endeavors should be used in order unto a full supply of officers in the churches, according to Christ’s institution. The defect of these churches on this account is very lamentable, there being in most of the churches only one teaching officer for the burden of the whole congregation to lye upon. The Lord Christ would not have instituted pastors, teachers, ruling elders (nor the apostles ordained elders in every church, Acts 14, 23 ; Titus 1, 5), if he had not seen that there was need of them for the good of his people ; and therefore, for men to think that they can do well enough without them, is both to break the second commandment, and to reflect upon the wisdom of Christ, as if he did appoint unnecessary officers in his church.” This advice and counsel seems, however, to have passed, for the most part, unheeded. In fact, there was a drift of the times that was mightier than mere words, come they from what quarter they might. There were not men enough to be had to fill out the idea of the double pastorate in the churches generally, and it is doubtful whether there would have been found the ability or disposition in the churches to sustain them, if the men could have been supplied. And as we have already intimated, without the double pastorate, the office of ruling elder did not flourish in Congregational churches.

About fifty years after the reforming synod had met, say from 1725 and onward for a few years, there seems to have been another earnest effort, in certain quarters, to restore the office of ruling elder. In an article upon this general subject in the thirteenth volume of the “*American Quarterly Register*,” by Rev. Samuel Sewall, formerly of Burlington, Mass., many interesting facts have been culled out and brought together. He says : “Proposals were made in 1727, but without success, to revive the office of ruling elders in the Old South Church, Boston.” “A like attempt was made shortly after in the New Brick

Church, now Second Church, Boston. In 1735, after much debate, it was determined to have two ruling elders in the church; an office which had become almost obsolete, and which, after this attempt to revive it, sunk forever."

About this same period, a curious piece of history was developed in this connection, in the towns of Framingham and Hopkinton. It appears from various sources of information, to which we need not refer particularly, that in the year 1726, a Captain Edward Goddard removed from Boston to Framingham and connected himself with the church there. He had been a member of the old church in Boston, and he carried up to his new place of residence a large stock of this newly-awakened zeal, in behalf of ruling elders. He thought the machinery of a church was totally incomplete without them. He began to agitate this question in his new place of residence. The Rev. John Swift was at that time pastor of the church in Framingham, and he had no sympathy with Mr. Goddard's views, thinking himself entirely adequate to manage the affairs of his church without the help of a ruling elder. But Mr. Goddard was not to be silenced, and so kept the debate going on until he had drawn off a little knot of disaffected members, who asked dismissal and recommendation to the neighboring church in Hopkinton, of which Rev. Samuel Barrett was then pastor. The number asking admission to the church in Hopkinton at first, was six. This was in 1733. As a collateral fact, it is to be noticed that the church in Hopkinton had chosen and ordained two ruling elders the year before, in 1732. It would seem that Mr. Goddard had agitated the subject there also, and had been successful, though this change at Hopkinton may have come about through other agencies. So matters went on until, in 1733, five members more came with letters from the church in Framingham, and wished "to be gathered," to use the language of that time, with the Hopkinton church. Upon this, the Hopkinton people made a pause, doubting whether they were doing right in taking in so many disaffected members from another town and from a sister church. Upon this question a famous council was convened, which, after two days' deliberation, approved of what the Hopkinton church had

done, — the majority of the members of the council evidently being in favor of the new movement for the restoration of ruling elders in the churches. Upon this, the five persons who had just applied, were admitted, and another was immediately added, making six, and soon after six more, or eighteen in all. This created great disturbance in Framingham, and also in Hopkinton, and led to a temporary division in the Framingham church, as there seems to have been others of the same way of thinking, who did not, however, wish to be compelled to attend meeting at Hopkinton, eight miles away, and over rough, hilly roads. But the unkindest cut of all was, when Rev. Mr. Swift's negro servant, Nero, had his conscientious scruples stirred about this business of the ruling elders, and he came to Mr. Swift, and wanted, as the only proper thing to be done in the circumstances, to be dismissed and recommended to the church in Hopkinton. But this newly-kindled zeal soon passed by, and the subject of ruling elders slept again, never, so far as we are aware, to be revived. Here and there long afterwards, in some of the churches, might have been found a solitary ruling elder. In the North Church, at Salem, according to Mr. Sewall, Hon. Jacob Ashton was chosen ruling elder as late as the year 1826.

The place assigned to the ruling elders in the churches was an elevated seat between the deacon's seat and the pulpit, so as to make an ascending grade from the pews to the pulpit. Compared with modern simplicity, it must have looked quite imposing in one of the ancient meeting-houses, to see this official array in front of the congregation: the deacons' pew, with one, two, or more occupying it; the ruling elder above, generally in his solitary glory; and then, above all, the teaching elder and the pastoral elder in the high old-fashioned pulpit, with the sounding-board suspended over them.

In the ancient houses of worship, provision was sometimes made for the ruling elder in this arrangement of the seats, even where no ruling elder existed, because the people did not know what might happen. In the old meeting-house of South Reading (now Wakefield), built in 1754, there was the elder's seat, and there it remained for more than eighty years, though it was never occupied by the appropriate officer.

There was quite a diversity of views in different churches, as to the exact powers, prerogatives, and honors belonging to the ruling elders. Some held that they stood very near the ministers, in their right to teach and instruct the people in word and doctrine. Some would confine them much more strictly to business affairs, making their right to teach nothing, or dependent only upon some dire exigency, when the minister failed. They were not generally addressed with the title of "Rev.," and yet this designation was sometimes used. When Mr. Solomon Stoddard, a native of Boston, was called to the church in Northampton in the year 1672, he sent his letter of acceptance to the ruling elder, as was usual, but designated him as "Rev. John Strong."

Thomas Lechford, in his "Plaine Dealing," gives us some graphic pictures of the modes and methods of worship, in the early years after the settlement of Boston.

"The publique worship is in as fair a meeting-house as they can provide, wherein in most places they have been at great charges. Every Sabbath, or Lord's day, they come together at Boston, by wringing of a bell, about nine of the clock or before. The pastor begins with solemn prayer, continuing about a quarter of an hour. The teacher then readeth and expoundeth a chapter, then a psalm is sung, whichever one of the ruling elders dictates. After that the pastor preacheth a sermon, and sometimes *extempore* exhorts. Then the teacher concludes with prayer and a blessing. . . . About two in the afternoon they repair to the meeting-house againe, and then the pastor begins as before noon, and a psalm being sung the teacher makes a sermon. He was wont, when I came first, to reade and expound a chapter also before his sermon in the afternoone. After and before his sermon he prayeth."

This testimony has reference to the period at or before 1641, when the Boston churches were but a few years old. It seems to be implied, in the above extract, that the ministers preached from notes or manuscripts, though they might exhort *extempore* at the end. But this evidently had not been the universal or even general practice, on these shores, at the first, if we may believe the testimony of Cotton Mather in his *Magnalia*.

In his life of Mr. John Warham, who came with his church

to Dorchester in 1630, and removed with it to Windsor, Connecticut, in 1635, Mather tells us : —

“I suppose the first preacher that ever preached with notes in our New England was the Rev. Warham, who, though he were sometimes faulted for it by some judicious men who have never heard him, yet when once they came to hear him, they could not but admire the notable energy of his ministry.”

It may be that Mr. Warham's example had been followed and so in 1640 and 1641, Thomas Lechford heard the minister preaching from notes.

But to give one or two items more from Mr. Lechford. “Once a month,” he tells us, “is a sacrament of the Lord's Supper, whereof notice is given usually a fortnight before. . . . Any one, though not of the church, may, in Boston, come in and see the sacrament administered, if he will. But none of any church may receive the sacrament there without leave of the congregation, for which purpose he comes to one of the ruling elders, who propounds his name to the congregation, before they goe to the sacrament.”

In the Presbyterian churches of this country and of the Old World, ruling elders still hold an important place, as they always have. But, practically, these elders in Presbyterian churches are not the same kind of official persons they were in the early Congregational churches. There are usually several of them, constituting a kind of standing board, or committee, who, with the pastor, transact a large proportion of the business of the church, which is by preference intrusted to them by the church, certain questions, however, being always kept in reserve, and coming before the whole church. This is the system of Presbyterianism itself, and this feature of it gives the name to it.

But the fundamental idea of a Congregational church, making it to be so named, is, that it is a little democracy, and that all its business affairs are to be transacted in open meeting. Consequently, the ruling elders of our early churches were a logical inconsistency, and, so long as they lasted, the churches were not, in any true sense, Congregational; and so these ruling elders were soon sloughed off by the inherent powers and tendencies of the system.

Our Cambridge Platform was constructed just when all these early ideas about ruling elders were current and popular, and in some of its features it is utterly uncongregational, besides being inconsistent with itself. Take, for example, the eleventh section of chapter eighteen of the Platform, which is as follows:—

“From the premises, namely, that the ordinary power of government belongeth only to the elders, power of privilege remaineth with the brotherhood (as power of judgment in matters of censure, and power of liberty in matters of liberty), it followeth, that in an organic church and right administration, all church acts proceed after the manner of a mixed administration, so as no church act can be consummated or perfected without the consent of both.”

When our fathers constructed that article, and talked about “the power of privilege remaining with the brotherhood,” and “the power of liberty in matters of liberty,” it may well be doubted whether they understood exactly what they meant. The language is not only cloudy, but it is inconsistent with what is said in other parts of the Platform. For, in another chapter, where they are endeavoring to bring out the full round whole of an individual church, they give to that church ample power to depose and set aside its pastors. But how has this individual church power to depose its pastors, when these pastors themselves, according to the Platform, constitute an upper house, with a veto power on all the acts of the lower, and no church act can be consummated without the consent of both parties? Everything comes at once to a dead-lock; and this is true, not only theoretically, but actually, in many church contentions that have arisen during our New-England history. It is not thirty years ago, in one of our churches, that a pastor, in a state of antagonism with his congregation, threw himself back upon these reserved powers of the Cambridge Platform, and said virtually to his people, “You can do nothing whatever, for I am the other party, and no church act can be consummated without the consent of both, and I say, Nay.” That is probably the last time that the Cambridge Platform has been or ever will be evoked in like manner. In all those features of it, by which this high power is given to the elders, it is to-day

a dead letter, and no longer a practical guide. In many of its articles it utters the voice of clear and enduring wisdom, but is marred throughout by this idea of giving power to the eldership.

Ruling elders may fill their place naturally and efficiently in a Presbyterian church, because they are in harmony with the fundamental ideas of the system. Whether the system is better or worse than ours, is a point we do not propose now to discuss. But it is quite clear that ruling elders were never at home in the Congregational system, and the process of eliminating them from our early churches was an entirely natural and logical one. We never could have had a real Congregational polity while they were allowed to retain their places and fulfil the functions early assigned to them.

I. N. TARBOX.

Boston.

“Now followeth that which was matter of great sadness and mourning unto this church. About the 16th of April, in this year [1644], died their reverend Elder, our dear and loving friend, Mr. WILLIAM BREWSTER; a man that had done and suffered much for the Lord Jesus and the gospel’s sake, and had borne his part in weal and wo with this poor persecuted church about thirty-six years in England, Holland, and in the wilderness. . . . He had this blessing added by the Lord all the rest, to die in his bed in peace, amongst the midst of his friends, who mourned and wept over him, and ministered what help and comfort they could unto him, and he again comforted them whilst he could. His sickness was not long. Until the last day thereof he did not wholly keep his bed. His speech continued until somewhat more than half a day before his death, and then failed him; and about nine or ten of the clock that evening he died, without any pang at all.” — *Extract from Gov. Bradford’s “Memoir of Elder William Brewster.”*

ONE AND ONE ARE TWO ;

OR, THE METHOD OF SCIENCE WITH AN APPLICATION TO RELIGION.

ONE and one are two. Old as the human intellect, ancient as thought, this truth is simply a truth, and ever will be. Men may deny and denounce it ; by argument they may attempt to disprove it ; still it remains a truth, and ever must be so. Influenced by some strange motive, objectors may declare it false, and say, place a figure one on another one, and they do not make a two ; or spell them together with two o's, two n's, and two e's, they do not spell two ; or speak one and one with any manner of utterance, and they do not sound two ; hence, by figures, letters, and sounds, by eyes, ears, and tongue, it is proved, one and one are *not* two ; and yet they are.

Clear as thought and ancient as the universe, age does not change the truth ; time does not tarnish it ; use and repetition do not weaken it ; denial, ridicule, and argument do not destroy it. One and one are two ; instructors teach it to their scholars ; children learn it from books ; the child comprehending it, wakes up to new life, to strengthening intellect, and to rational joy, for it has grasped a truth. Now, with this truth the thinking one is prepared to advance to other truths, gradually and surely progressing from one to another, in proper order, through the whole system of mathematics ; and then with mathematics applied, to go out over other various systems of truth, through the whole universe of God. There is a method in truth, for the truthful mind ; it is from truth to truth on to other truths without limit.

And this is the *method of science*, the scientific method. It is to apprehend some truth or truths, and then, from the apprehended truth, and with it, to advance to the apprehension of other truths, steadily progressing in the comprehension of more and more of truth forever.

To every single truth there are opposed infinite errors ; as one and one are three, are four, are five ; and thus to infinity ; all are errors ; but science has nothing to do with them. To stop and even deny each in detail, would take a whole

eternity of time without the gaining of one single useful idea. Science has nothing to do with errors. Its whole province is simply to obtain and present truth after truth, in the light of which, and of each one, a whole infinity of errors die of themselves.

Error, like darkness, is nothing ; the mere absence of something ; and science is to deal with this something. Darkness is not an entity to be dealt with, used as an instrument of good, or personally destroyed as injurious. A direct attack upon it as an evil is utterly futile. In densest night, no striking, blowing, scolding, or arguing, can in the least destroy the darkness. But let in rays of light, and, quicker than eye can wink, the darkness disappears. So, when truth is received into the mind, error disappears at once ; and in no other manner than by letting in truth can error be destroyed.

With truth pure science deals and with truth alone, enlightening the whole intellect, but never desiring to notice error.

Even in that indirect manner of reasoning called *reductio ad absurdum*, though the method of demonstration differs from the common manner, yet there is, in it, no exception to the one method of science ; for the argument proceeds from admitted truth to truths to be admitted, the whole object sought and attained being truth, and truth alone.

The *history* of science may narrate errors destroyed in the progress of knowledge ; but science itself never stops for them, more than the great centres of light in the heavens stop revolving through the regions of space because of darkness. The course of science is onward from truth to truth ; simply right onward without reference to error, and without limit, forever.

In thus following the simple method of science, astronomers have weighed the worlds in scales and fathomed immensity of space ; for this method is the same whether applied to the axiomatic truths of numbers, or the inductive truths of nature. The intellectual certainty felt in view of the truths apprehended may vary much in degrees, but the method of their apprehension, the scientific method, from truth to truth, is identically the same with respect to all. By following this method, geologists have searched the records of the past

rough immense periods of time, noting the birds that flew in the old air ; the animals that roamed over the old world ; the plants that grew in the old earth ; with old oceans, old continents, old rivers, old storms, and old earthquakes, through myriads of years of the world's early history. Chemists have analyzed the infinitesimals of matter, compared their bulk, measured their relative weights, and determined their various affinities. Comparative anatomists have systematized the bones of animals in all their varying features, till from a single one, and that a fragment, they declare the general character, size, form, diet, and habits of the creature from which it came. The skilled naturalist catches a single ray of light which has sped its rapid course through space, two hundred thousand miles a second, for scores of years of time, and reads the telegram it brings of the matter of the luminous world, solid, liquid, or gaseous at the moment it left, far, far, far away in the vast regions of space.

Error has nothing to do with all this ; 't is useless, worthless, nothing ; and the intellect that stops to grasp it, may grasp forever and never catch a mote. Truth is that which the intellect demands ; for which it hungers ; with which it deals ; on which it lives and grows ; and it is in the successive apprehensions of truth after truth in the love of it and of it alone, that the rational mind advances in knowledge, steadily reaching outward in its comprehension into space as boundless as the universe, and forward progressively in time as limitless as eternity.

Such is the method of science. In utter disregard of error, it deals only with truth. Beginning with simples, it advances to other simples, to compounds, and complex, yet always seeking only for truth. First finding that one and one are two, ignoring all error, it has the way clear to find that one and two are three ; then that, while one and three are four, two and two are also four ; and hence, as these two sums are equal, the original quantities are also equal. But now the field of knowledge widens at every step, enlarging, and increasingly enriched, with more and more of truth onward over the whole system of numbers.

This is only one example, but the method holds exactly the

same in mixed mathematics, in all the pure sciences, in philosophy and art, and in every department of intellectual investigation.

According to this method, the intelligent man, observing two facts in nature,—first, the apparent rising of a ship's mast as it approaches the shore, and, again, the circular shape of the earth's shadow in the moon's eclipse,—concludes with confidence the earth is round. Combining these truths with others, he rationally concludes the earth revolves upon its axis. Then again, with these and other truths, rising in his investigation to other worlds, to moon and sun and stars, and all the vast systems of worlds in the regions of space, he rationally infers each to be a sphere, revolving on its axis, moving in its orbit, influencing and being influenced by all the rest, while all unite in action as one vast, harmonious whole, arranged and controlled according to a most wonderful, mysterious, inexplicable law of gravitation.

Observing this same method, true science stops not with the abstract principles of numbers, or the concrete truths of nature; but, rising to still nobler investigations, and discovering in all arrangements of matter, in the smallest particles, and in all their various unions, in inert masses, in vegetable organizations, in animal structures, and in all their vast arrangements through the universe, out as far as human search can reach,—discovering in all exhibitions of adaptation, design, intelligence, genius, power, corresponding to exhibitions of mind in man, only immensely superior,—true science grasps, as a rational deduction, the great and glorious truth, *There is an intelligent, rational, personal Maker of the universe; there is a God so immensely superior to man as properly to be called infinite in knowledge, wisdom, and power.*

This deduction is directly in harmony with the method of science, and the honest intellect relies upon it as truth, with equally positive confidence as upon the great, clear deductions of astronomy.

But more than this; for such truth involves at once rational possibilities so vast and so all-important in reference to happiness and misery, good and evil, right and wrong, both for the present and for a future, through time how long no human

intellect alone can say, that true science asks, reverently and earnestly, for more information than mere nature alone can give. And now, just here, finding a wonderfully-written volume, purporting to be given by this same infinite Maker, and sustained as such by the evidence of harmony with nature and science and art and history and morals and philosophy and experiment, aided by prophecies and miracles, and all varieties of evidence, both internal and external,— true science takes this volume of revelation called the Bible, as it takes astronomy, and relies on the truth of the only one God and Saviour, Jesus Christ, with a rational confidence and a joyous positiveness of belief compared with which nature alone knows almost nothing.

And this is but observing the true method of science. That method is one and the same in all departments of thought. Ignoring all error, true science receives truth after truth, proceeding from admitted premise to logical conclusions, steadily advancing, by the one same method, through all the fields of knowledge open to human investigation. The very meaning of science is knowing facts as truths in systematic manner, together with their explanations, and with rational deductions as other truths. And the progress of science consists in the increase of this knowing of truths, and of their explanations, and of deductions, reaching outward further and further through the entire great union, as harmony, or a system of truth, ever widening as the universe, endlessly varied as creation, and extending onward in time limitless as existence.

As is the true scientific method, so is the mind of the truly scientific man, — a mind open to receive only truth, hungering for it, searching to attain it, active to acquire it, utterly ignoring error, which in the light of truth disappears from belief. But as a diseased eye in pain may shun the light of day, and seek relief in darkness; so may a man with a mind diseased turn away from the light of truth, and seek relief in constant effort to perceive and point out so-called error. 'Tis most unreasonable, and in conflict with the very method of science. The man of true science, with a healthy mind, will seek only for truth in the one simple, rational method of science. And yet, while the bright rays of truth radiate around him, he may seek to open the dark vaults of error to let in the true

light of science, that, in accordance with the true method, the darkness of the intellect may be dispelled, and all within the mind be bright and joyous.

But now, in the application of the subject, while in this investigation we have found the simple method of science everywhere observed in all the sciences, the arts and philosophics of intelligent men, and holding equally true in religious things ; yet, in respect to this last so vastly important branch of human thought, in this we find a wonderful apparent exception. For in the history of the world it is seen that, in the direction of religion, whole classes of thinkers have distinctly rejected this method of science and aimed their efforts at what they have called errors. This province includes the great, all-important subjects of justice, righteousness, divine teachings, and man's spiritual interests through an endless future. Most strange that in the department of thought involving possibilities of greatest joy and greatest misery ; of greatest attainments and greatest losses ; in respect to truths bearing most forcibly both on man's present welfare and also upon his possible endless future interests, — most strange, that here, in case of things of such immense importance, the efforts of men intellectually should be directed to pointing out only what they call the errors of others !

And this class have dared boastfully to assume to themselves the names rationalists, naturalists, liberalists, as if they alone were liberal, natural, or rational in their investigations. In all the books and papers of this class, in all their lectures and conversations referring to religion, there is not one clear exception to this charge, — they all aim at pointing out what they call errors in others.

In the writings of Rosseau, Voltaire, Hume, Hobbs, Bolingbroke, Tom Paine, Kneeland, and others of this class, the open profession is generally made, that they are to prove that to be false which others assert to be true ; *i. e.* they are to present only what they call the errors of others. They are unscientific, not following the scientific method. They are not rational, being in conflict with reason ; for the very meaning of reason is, the investigating truths to discover other truths ; while they investigate only to discover what they call error. They are

not natural, being in violation of nature, for nature presents truth after truth; but they present only what they call errors. They are not liberal, for the very meaning of intellectual liberality is, freely, without prejudice, to receive the truth; but they, not receiving truth, seek only to perceive and present what they call error. Infidels and sceptics are their true names, yet they seek to hide themselves sophistically under words of noble associations that may give them a popular nobleness they otherwise could never attain. They are in reality *Esop's Donkeys hiding themselves in Lions' skins*.

What has just been said is almost equally true of a somewhat higher intellectual class; as, Strauss, Renan, Colenso, Theodore Parker, Frothingham, and, generally, the whole class who boast they have no creed. A creed is simply a carefully-prepared, concise statement, generally in writing, of the great principles of believed truths. All astronomers have such a creed, which consists of the written statements of the great laws and principles discovered in the progress of their science. In mathematics, the rules of arithmetic, algebra, surveying are the real creed of arithmeticians, algebraists, surveyors, etc. In grammar, chemistry, geology, agriculture, and in every department of systematized truth, there is the creed of that department in written statements of principles of truth received. It is necessary to the progress and almost to the existence of science, that there be a creed. But in religion and theology, in the highest, noblest, most important, and far-reaching of all the sciences,—that here, men of thought and reason should boast that they have no creed and want none, is one of the strangest things in reason. They boast of science, while really playing in this respect the fool.

Truth is never afraid to be written, and when carefully presented in written form, it is perceived more clearly, believed more rationally, and held to more positively. If, in any department of truth, a man claiming knowledge is unwilling to write his creed, he is, in that department, either conscious or ignorant, or else conscious that a rational treatment of truth may prove him in error; for he is refusing one of the necessities of science, and violating a principle of common-sense.

This damaging charge is applicable, in an important sense,

to the whole Unitarian class of religionists. For while they generally assert that they have no creed, which assertion in writing is properly one article of a creed, they also often assert, as a second article in a creed, that one belief in religion is as good as another, if only lived up to. Yet all men know that truth never varies the least to accommodate an erring belief.

As one and one are just two,—not more, not less, by a million-millionth part of a fraction,—so is it with all truth; and it is vastly better to believe the exact truth than to vary the least from it. The least variance is a falsehood, and falsehood believed cannot be as good as truth believed. Yet as to the highest, most important of all truths,—truths which have reference to the souls of men and reach forward into eternity, and truths which refer to the infinite God,—they dare often assert that one belief, if sincere, is as good, or about as good, as another. In all of science, to believe the exact truth is far better than to believe an error, a falsehood, a lie, however slight that error be; how much more so in religion, in things of infinite importance!

A single error believed must, more or less, modify the whole system of which it is a part; for it is an intuition of reason, that all truths are and must be perfectly harmonious. To incorporate a falsehood into a system requires a modification of all the truths believed in that system. The assertion that one belief in religion, if sincere, is as good as another, is false to fact and science; yet those who make it arrogate to themselves the name of "Liberal Christians." They ought to hide their heads in shame before the onward march of modern science, or else have a creed, presenting clearly the great principles of believed truth the same as in all the sciences.

Let self-styled rationalists and naturalists present a clear system of natural religion, with exact definitions of great principles of truth, the same as in all the natural sciences; principles respecting God, man, virtue, morals, righteousness, retribution, spirit, eternity; then, if their system can stand the tests of reason, and be proved superior in truthfulness and blessedness, they may well take the names they now boastfully assume to themselves. But they have not done it. The Orthodox challenge them to do it, but they dare not attempt it. Such a system all

good men would hail with joy, knowing that, if truthful, it would be so much gain to the world; but if erroneous, the light of truth would destroy its darkness as day destroys night. Yet no boasting naturalist or rationalist in religion *dares* to do it. The attempt, rationally made, would so show the falsehoods involved in the system, as to repel the presumptuous author, and drive him back to truth.

One other application of the subject may well be made in reference to a great scientific want in this wonderfully progressive age, affecting religion and also the civil relations of men. This want is that of a clear, exact, exhaustive *philosophy of government*; a philosophy which shall give exact definitions of the true principles which underlie all government, — and this would include those of the divine government, as well as of the human, for they are the same in their underlying principles, varying only in their circumstances. Such a philosophy must present clearly the reasons for the existence of a government, and why it may do numerous things which the individual may not do, as compelling obedience and forcibly taking money called taxes. It must clearly explain and define what is law; what its objects, and how they are attained; what is punishment, what its objects, and how attained; what is crime; what determines the degrees of crime for which degrees of punishment are inflicted; what is the influence of the threat of punishment on the minds of the good, and what on the bad; and what all the other great principles of government, as to which not one man in ten thousand can now give a clear answer.

Daily, among men, are heard expressions of sentiments in conflict with the highest interests of society and of settled government, though counteracted in most of their evil tendencies by the influence of good government, the habit of good general practice, and the force of good common-sense. As to nothing else are commonly expressed more erroneous views than in reference to punishment. One of the most popular preachers and lecturers on the Pacific coast, when in conversation with a friend, had, a number of times, used loosely the word punishment. At length the friend asked him if he would give a clear and scientific definition of punishment. He at-

pted it, but after full twenty minutes' discussion on the sub-
 ject, frankly remarked, "Well, I believe I am not in the habit
 thinking closely on abstract subjects, and I cannot define
 the word ; I should like to hear you do it." Yet this man was
 in the habit of descanting largely to crowded audiences on
 human and divine government, though much more in denun-
 ciation of others' views, than in giving his own ; and still he
 could not define punishment ! We can almost exclaim, shame
 on such pretended Liberal Christianity ! There is no science in
 it, no philosophy, and very little of either moral or intellectual
 honesty. How different the true method of science ! Ignoring
 all error and dealing only with truth, it presents and observes
 great rules of practice ; its mandate is to be correct in facts, be
 logical in deductions, be rational in classifications, be exact in
 definitions, and be systematic in arrangement ; progressing
 from truth to truth through the whole field of investigation.

They only prove their minds diseased who, boasting of them-
 selves in religion as rationalists, naturalists, liberalists, yet turn
 from the light both of nature and revelation, respecting truths
 of the highest, even of infinite importance, and direct all their
 efforts to perceiving and pointing out only what they call errors
 in others. In conflict with the very method of science, adding
 nothing to truth, grasping in chosen ignorance only at darkness,
 they yet lay claim to progressive knowledge ! Real balking
 mules in the train of progress, they still boast of drawing the
 whole load !

Science is knowledge systematized ; and of all sciences within
 the reach of human intelligence, the one the most rationally
 exact, the most intellectually grand, the most practically impor-
 tant, is the science of religion, referring to the highest welfare
 of the present, as also to the highest conceivable welfare of the
 endless future. Here, the man of reason should the most care-
 fully follow the true method of science, and in the unequalled
 freedom of the Scripture, "*prove* all things," but "*hold fast*
 that which is good." Let religion be treated as a pure science,
 so far as treated at all, the same as one treats astronomy ; pro-
 ceeding from truth to truth with no reference to error, ad-
 vancing in regular order from simple facts, where the "way-
 faring man though a fool need not err," on, to other facts and

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higher truths and greater principles and broader views ; on, to clearer promises and livelier hopes and firmer virtues and more perfect character, by the grace of God through Jesus Christ forever.

Such is the method of science, such in itself as universal in its character, and such in its application to religion. And well it may be affirmed that if any one will duly contemplate the great possibilities of the human soul, and then rationally follow this method in his search after religious truths, proceeding honestly from the facts of nature upward to the God of nature, he will, he must, ultimately come to a clear apprehension of the common Evangelical doctrines as presented in the Bible, and to the reception of that volume as inspired revelation from God, and of the whole plan of salvation through Jesus Christ the only Redeemer of man. This will he do as surely as he who in arithmetic begins with one and one are two, and then proceeds in regular order to other truths, must ultimately come to apprehend the wonderful facts of the integral calculus with those of all the higher mathematics.

And to this end, to the clearest perception of the great truths of real religion, as also to the highest state of civil order, the one intellectual want of the age is an exact, exhaustive philosophy of government. This must come ; the method of science demands it, and in time the man will arise to bring out the work. But to do this will require the combination of the powers of a civil jurist like Kent or Story, with the heart and intellect of a theological Taylor or Bacon. And when such a philosophy shall appear, the clearest intellectual and moral light from mere human reasoning, through the method of science, must, from it, shine out over the world of mind, to dispel from men the darkness of sin and ignorance, guiding them to the full blessed truths of the gospel of peace.

SAMUEL V. BLAKESLEE.

Oakland, Cal.

CONGREGATIONAL NECROLOGY.

SYLVESTER HOVEY succeeded Jacob Abbot as Professor of Mathematics and Natural Philosophy in Amherst College in 1829. He was the son of Mrs. Mary (Storrs) Billings, of Conway, by her first husband, Joseph Hovey, of Mansfield, Conn. He was born in Mansfield, December 10, 1797. On the paternal side he was connected with the Williams family of Connecticut, and on the maternal, with the Storrs family of Massachusetts. Preparing for college with Rev. Mr. Hallock, of Plainfield, Mass., and at the Latin Grammar School in Hartford, Conn., he graduated at Yale College in 1819, distinguished, says a classmate, for his scholarship, and receiving, with the approbation of all, the first appointment of the class.

He engaged at once in theological studies at the seminary in New Haven, which he pursued till 1822, when, having received the appointment of Tutor at Yale, he entered upon the duties of the office, and continued to discharge them for three years. He then took charge of the department of Rhetoric and Oratory for another year, during the absence of Prof. Goodrich in Europe. Diverted from theological pursuits, he was never ordained. In 1826 he was appointed Professor of Mathematics and Natural Philosophy in Williams College, which office he held till his appointment to the charge of the same department in Amherst College in 1829. Before leaving Williams he was invited by the Trustees of the Western Reserve College, O., to consider the question of accepting its Presidency, which he declined; and as he tendered his resignation at Williams, President Griffin and some of the Trustees of that institution with tears assured him that it was their intention that he should remain, and in the end fill the same office there. In 1831 he left the duties of his department in the hands of Prof. Snell, and for the purpose of health and other considerations, made the tour of Europe. He spent a year and a half abroad, passed portions of the time in Italy, Germany, England, and the last half year of it in Paris, where he listened to the courses of lectures on Natural Philosophy and Astronomy, by D. F. J. Arago, in the Royal Observatory of France. In Paris at this time he purchased of the Pixii the most important part of the apparatus in the Philosophical Cabinet, and the books which to-day constitute the chief attraction of the College Library. He returned late in the autumn of 1832, and with the new philosophical apparatus resumed his duties in the college. These he continued till the autumn of 1833, when impaired health compelled him

to suspend his labors and seek its restoration in warmer climes. Nov. 14, 1833, he was married to Miss Jane Chester, of Hartford, Conn., who accompanied her husband two successive winters to the West Indies, and who after their return died at Hartford, Jan. 11, 1840. Prof. Hovey died also at Hartford, May 6, a few months later in the same year, with the consumption. Jane Hovey, their child, died Nov. 16, 1841, and thus a family was blotted from the world.

Prof. Hovey was marked for the symmetry and beauty of his mental development and culture. As a scholar, he was accurate and profound. He was never satisfied unless a subject had been traced to its ultimate analysis. His attainments were varied, but peculiarly extensive in the departments of Natural Philosophy and Mathematical science. His mind was highly enriched and polished by the pursuits of elegant literature, and few men could throw a superior charm over the dry details of a scientific lecture, or fix more closely the attention of youth in a mathematical investigation.

He did not limit himself to a single field of inquiry. He became a student of nature. In his rambles for health, the mountain cliff, the flower in the vale, and the painted shell on the sea-shore, were in turn objects of investigation and study. The beauty and the number of the specimens in his private cabinet of shells, which he collected in the West Indies, and bequeathed to the college, bear ample testimony to the industry and zeal and success with which he devoted himself to such pursuits. Many a specimen in mineralogy and geology from those islands he also added to the college cabinet. He allowed nothing in any of the departments of Natural History to escape his attention.

Nor was his mind exclusively directed to these inquiries. His letters from the West Indies, where he spent two successive winters, principally at St. Croix and Jamaica, show with what accuracy and care he observed the social, civil, and religious condition of those about him, and the progress of events since has shown the correctness of his views and the soundness of his opinions.

The subject of his "Valedictory Address" to his class, "Decision of Character," was happily illustrated by him on that occasion, says a classmate, and as happily exemplified in his subsequent life. He successively occupied responsible positions, and in them all discharged the duties with singular fidelity.

As a man, he secured insensibly, but irresistibly, the love of many, the esteem of all. His bland and winning, but dignified manners, commanded admiration. While a professor at Williams, and after-

wards at Amherst College, he had the sincere affections of the students, and never was there an officer in college to whom was paid a more general deference and respect.

His piety was the loveliness of heaven begun below. Serious, without being severe, the solemnity of his deportment shed a hallowed, but no repulsive influence over his character. While engaged in his preparation for college with the Rev. Mr. Hallock, of Plainfield, he became deeply convicted of sin, felt that he was utterly lost, and for a time was in despair of mercy. A letter from his own hand describes this state of mind, and graphically does it unfold the power of the commandment on his conscience and on his heart. Another letter follows it, in which he recounts to his parents the change that had supervened upon his darkness, the preciousness he found in the Redeemer, and the new life of feeling and action to which he felt he had been waked by the truth and the spirit of God. This thorough acquaintance with himself and the power of truth threw its influence over his whole religious character, and made and left its impression upon all with whom he was in contact.

To be in his society; to listen to the gushings of his burning thoughts in the conference-room; to commune with him in private conversation; to follow him to the throne of grace, where he talked with God; to hear him urge salvation from the pulpit upon the acceptance of dying men in those clearly and powerfully wrought arguments and appeals which he carried to the altar, — would, and did often, as we have occasion to know, convince the most sceptical that he was a man whose heart was not here. He believed, and therefore he spoke, and not without effect. It has been said by some that he seldom smiled; but no one that knew him intimately ever thought him austere. He had a keen sense of the comical, the ludicrous; was social, affectionate, kind, courteous, manly. His countenance was often lighted up with the cheerfulness of his glowing soul, and those around him felt that he was a holy and a happy man.

If in Professor Hovey there was less ardor than in some seemingly active Christians, still his religion was characterized by an uncommon depth and strength of principle. This gave him steadiness and uniformity of character, and calmness in all his trials. His afflictions were severe and protracted; yet he was submissive, uncomplaining. He trusted in God, and his confidence was unshaken. To a friend who alluded to the opportunity afforded him in his sickness for self-examination, he said: "I have spent much time of late in surveying the whole field of moral and religious truth, and I have come more firmly than ever to the conclusion, that all rests on a foundation that

can never be moved." I have also examined the grounds of my own personal interest in Christ, the reasons of my own hope in him, and can humbly trust that through his atonement my peace is made with God. *It is on the cross of Christ alone that I rely.* I feel no solicitude as to the result of this sickness, but desire to leave all to the disposal of my God.

The last efforts of his life were made in behalf of the spiritual welfare of some of his absent friends. Among those addressed by letter from his sick chamber, one young man is known to have been brought to repentance by the blessing of God on his kind and faithful admonitions.

When in the West Indies, among those who had resorted thither for the purposes of health and recreation, more than one referred their conversion under God to his calm and effective expositions of the truth, and his tender and touching appeals to the heart and the conscience.

Those who witnessed the serenity of his closing hours, the sweetness of his composure as he lay in the hands of his God, must have felt constrained to desire for themselves the death of the righteous, and that the sun of their own day might go down as calmly and beautifully as his. His example should live. The righteous should be had in everlasting remembrance.

"Admirazione te potius, quam temporalibus laudibus, et, si natura suppeditet, similitudine decoremus." E. R.

Mrs. ELIZABETH ROGERS (JACKSON) BEACH, wife of Rev. Nathaniel Beach, of Woodstock, Conn., died at Providence, R. I., on the 9th of January, 1870, aged 64 years. She was born in Dorset, Vt., Aug. 4, 1805, and was the daughter of Rev. William Jackson, D. D., and Mrs. Susanna (Cram) Jackson. Though trained under the influence of eminently pious parents, and the subject of deep religious interest, at times in early life she was so distrustful of herself that she made no open profession of her faith in Christ till she was past twenty years of age. She devoted herself to the foreign missionary work, with the expectation of spending her life in the Zulu mission of South Africa, but was prevented by a failure of health. But her consecration to the missionary work in Africa was not without good effect, leading her to feel a special interest in the work of missions at home and abroad through her life.

She was married Oct. 11, 1837, and became the mother of two children, of whom one survives her. The following testimony was given to her bereaved husband by a beloved brother in the ministry,

who had been long and well acquainted with her, and who is a very competent judge of character: "No one gave me more strength in my early manhood than Mrs. Beach. Her talk was strength. Her nice taste and cultivated sentiments — never obtrusive, often a little veiled, adding a charm to them — told on one's æsthetic nature. I can never forget those high-toned talks, by the whole hour, which we used to have together. I was refreshed, strengthened, uplifted by them. I remember the grand impression she made on my mind in those interviews with regard to the foreign missionary cause, and the kingdom of Christ on earth. Dear one," he adds, "she suffered. A vitiated physical system threw a heavy task on the nervous system, in which the brain itself was only too kind to take its part of the burden."

This testimony is true. So far from being obtrusive, she was disposed to put others forward and conceal herself, quietly and wisely to *plan* for others to *execute*.

A Christian friend in Woodstock, who often met her in the female prayer-meeting, was deeply impressed with her humility. Her standard of piety was so high as not to be easily reached.

It was derived from the word of God, and the bright illustration of that word in the very godly and consistent life of her father, for whom she always cherished a most profound and affectionate veneration. And, though her life closed under a cloud, her friends entertain not the least doubt that to "the Christian's cross of hope her hopeless hand was clinging."

L. H.

REV. BENJAMIN SAWYER died at Salisbury, Mass., March 26, 1871, aged 88 years, 6 months, 4 days. He was the son of Aaron and Sally (Hodgden) Sawyer. He was born at Boothbay, Me., Sept. 22, 1782. After fitting for college under Rev. Abijah Wines, of Newport, N. H., he entered Dartmouth, and graduated at that institution in 1808. He was ordained to the ministry at Cape Elizabeth, Me., Nov. 22, 1809. His first wife was Miss Mima Wines, to whom he was married Oct. 30, 1810. His pastorate at Cape Elizabeth closed Sept. 15, 1813, and he was subsequently installed, June 19, 1816, at Amesbury, Mass. Jan. 12, 1819, he was married to Mrs. Charlotte Long. There were three children by the first marriage, and six by the second. The Congregational church at Amesbury enjoyed his labors for nineteen years, and he was dismissed from this charge in 1835. After preaching a few months in Lyman, Me., he began his labors with the Congregational church at Rocky Hill, in Salisbury, Mass., November, 1835. This last settlement terminated only with

his life. The subject of this sketch was a man wise in his judgments, open and sincere in his relations to others, even and consistent in his piety. There was a straightforwardness to his life. Rev. Dr. Withington, at his funeral, aptly said that the maxim of his life seemed to be that the shortest distance between two points was a straight line.

As a preacher, our aged brother was clear, forcible, and direct. He felt that he was an ambassador from Heaven ; was commissioned in a very high court, and his message concerned the highest interests of his hearers. This conviction fell upon him like a mantle, giving dignity to his manner and weight to his message.

He preached more than six thousand sermons. Such a long life naturally would abound in occasional services like funerals and marriages. He attended eleven hundred funerals, and officiated at twelve hundred and ninety marriages. The latter number, even for so long a ministry, is very large for country parishes ; but our brother was an attractive centre to those about to enter into covenant with one another, by reason of his advanced years in the ministry and honored standing in the community. The young people came to him from quarters outside his parish, and felt doubly blessed if his voice spoke the benediction.

He was a very agreeable companion, social and approachable, while his retentive memory enabled him easily to recall the past, and set its events before the mind of any auditor. We have heard him speak of that wise usage of a former generation, the "four days' meeting." On such occasions would be gathered the neighboring ministers, — almost all of them transferred higher now ; Milton, that "son of thunder," whose voice would so make sinners quake ; Dimmick, with the persuasiveness of his saintly life ; Withington, with his clean-cutting analysis and convincing logic.

About 1830, there was a great revival in the old church at Amesbury. A large number of middle-aged people, heads of families, began a new life in Christ.

The place of the last settlement of this minister of God was not far from the Amesbury parish, an interval of not much over a mile lying between the two meeting-houses. The parish about the Rocky Hill church at Salisbury was affected by the establishing of the busy mills beyond, and the population sought new centres. Still, the church services were kept up. The last years of his life, our brother did not preach in the winter season. There was a fitness to all the arrangements of the services. The meeting-house at Rocky Hill is one of those quaint old structures fast disappearing from the land, with its huge square frame, its lofty pulpit and "deacons' seat" below, its

sermons. He never could work hastily. Every word must be weighed, every sentence adjusted with the greatest care. While at Andover he frequently spent from three weeks to three months upon a single discourse. His sermons were written and re-written until he could say of some of them, "There is not a word that I can improve." This elaboration was with a view to clearness, simplicity, and strength. The plan of the sermon was meditated long and faithfully before putting pen to paper, and he never was satisfied until he had secured a perfect logical sequence. He said with delight of one sermon, that it was in the form of a complete syllogism, with premises and conclusion following in due order. He was a close student of Terminus, and exemplified in his style the principles of rhetoric taught by that author.

It was a maxim with Mr. Levings that the preacher should attempt three things: to satisfy himself, the demands of his subject, and the mind and conscience of his hearer. In the first of these three he rarely succeeded.

In a discourse upon St. Paul as a preacher, he pursues the following plan: I. *The Subject*; "CHRIST." II. *The Manner*; "IN ALL WISDOM." III. *The Object*; "TO PRESENT EVERY MAN PERFECT IN CHRIST JESUS." He could hardly have better described his own ideal. Near the close of the third division he says: "How blessed would the preacher be if he could hold these two things together as Paul did; Subject and Object; Christ and His people; head and heart; but how is he tossed back and forth between them,—sometimes pursuing the subject with all his mind, till his heart dries up,—sometimes pursuing the object with all his heart, till his mind dries up. With Paul, subject and object were identical. He gave his mind wholly to his subject, and his heart wholly to his object. He had thus all the enthusiasm of the scholar in his subject, and all the enthusiasm of the Christian in his object."

Mr. Levings' sermons were better to be read than heard. They are not sufficiently rough-hewn for the pulpit. They are statues for the niche, rather than for the dome. Yet to many, especially to ministers, they were intensely interesting. Notwithstanding a somewhat faulty delivery, he was a very acceptable preacher, especially to those who desired to grow by profound meditation upon spiritual truth.

He was a very thorough student; he confined himself too much to theology, and mental and moral science, but here his reading was exhaustive. Yet he was a man of comparatively few books, but these were the best. In reading a book of this kind he seemed to spend an amount of labor equal, if not superior, to that of the author in

writing it. He would brood for days over a few pages, perhaps over single expressions, in order to satisfy himself that the truth had been reached and adequately expressed, — not from any slowness of apprehension, but from a strong propensity to exhaust every subject to which he gave his attention. He was never satisfied until he had laid bare the first principles upon which the subject could be seen to rest. During the last years of his life he planned a system of moral science, which he proposed to bring out in twelve sermons, based upon the ultimate distinction between subject and object, which belongs to the very nature of a thinking being.

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As a man he was somewhat eccentric, and towards the end of his life, a recluse. He was affected with deafness, which grew upon him till it became almost total, and in connection with this he was sensitive, and morbidly fearful of causing inconvenience to others. It was for this reason impossible to retain him as a guest for more than a day or two.

At one time, being without employment and somewhat depressed, he met a college friend, who replied in the affirmative to his question, "Are you married?" "I am better off than you," rejoined Mr. L. On reaching his friend's house, however, four children came into the room at intervals, and after inquiring is this yours? and this? and this? he said, "Well, I will take back what I said, — you are better off, much better off, than I."

It is hoped that a small volume of his sermons will be published.

C. C. T.

Rev. THEODORE COOKE was born at Northampton, Mass., Oct. 27, 1815, and died at Stowe, Mass., Aug. 27, 1871, in his fifty-sixth year. He was the son of Enos and Hannah (Clark) Cooke. His early life was quietly passed in his native place. Being of a slender constitution, he was more inclined to thoughtful and studious habits than to rough and noisy sports. In 1838, at the age of twenty-two, he entered Williams College, and graduated in course in 1842. He then connected himself with the Yale Theological Seminary, from which he graduated in 1845. He was in the seminary at the time when Dr. Taylor was in the full tide of his strength, as a theologian and metaphysician, and the writer of this well remembers how keenly alive Mr. Cooke was to the various questions which came up in the lecture-room, and in the discussions among the students themselves.

sermons. He never could work hastily. Every word must be weighed, every sentence adjusted with the greatest care. While at Andover he frequently spent from three weeks to three months upon a single discourse. His sermons were written and re-written until he could say of some of them, "There is not a word that I can improve." This elaboration was with a view to clearness, simplicity, and strength. The plan of the sermon was meditated long and faithfully before putting pen to paper, and he never was satisfied until he had secured a perfect logical sequence. He said with delight of one sermon, that it was in the form of a complete syllogism, with premises and conclusion following in due order. He was a close student of Terminus, and exemplified in his style the principles of rhetoric taught by that author.

It was a maxim with Mr. Levings that the preacher should attempt three things: to satisfy himself, the demands of his subject, and the mind and conscience of his hearer. In the first of these three he rarely succeeded.

In a discourse upon St. Paul as a preacher, he pursues the following plan: I. *The Subject*; "CHRIST." II. *The Manner*; "IN ALL WISDOM." III. *The Object*; "TO PRESENT EVERY MAN PERFECT IN CHRIST JESUS." He could hardly have better described his own ideal. Near the close of the third division he says: "How blessed would the preacher be if he could hold these two things together as Paul did; Subject and Object; Christ and His people; head and heart; but how is he tossed back and forth between them,—sometimes pursuing the subject with all his mind, till his heart dries up,—sometimes pursuing the object with all his heart, till his mind dries up. With Paul, subject and object were identical. He gave his mind wholly to his subject, and his heart wholly to his object. He had thus all the enthusiasm of the scholar in his subject, and all the enthusiasm of the Christian in his object."

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After finishing his studies at New Haven, he supplied pulpits in various places for a time, and in 1847 received and accepted a call from the Congregational church in Stowe. He was ordained to the work of the gospel ministry June 10, 1847. He was dismissed in 1852, and in 1854 went to Monosha, Wis., as a home missionary, where he remained till 1857. He then returned to New England, and took charge of the Congregational church in Woonsocket, R. I. On the 21st of January, 1858, he was united in marriage to Miss Martha E. Hale, of Stowe, a daughter of his former deacon. He remained in the ministry at Woonsocket for nine years, until 1867. His health failing, he went back to Stowe, and engaged, as his strength would allow, in labors upon his farm. For a short time he was employed as editor of the Worcester "Gazette." He remained in Stowe, except during this temporary absence, until his death.

Thus has passed away a man of exceedingly modest bearing, but of genuine intellect and worth. Without showy qualities, and with no art to push himself into public notice, his sermons were marked by a great amount of real thought. While he was settled in Stowe, the writer of this used occasionally to exchange pulpits with him. A sermon preached by him on one of these exchanges, upon God's providence, from 1 Kings xxii. 34, "And a certain man drew a bow at a venture," made a very strong impression upon the thinking part of the congregation, and was often referred to afterwards.

Hon. Oliver Warner, Secretary of State in Massachusetts, was a classmate of Mr. Cooke in Williams College, and gives his impressions of him in the brief statement which follows.

"Mr. Cooke's real intellectual merit would hardly be discovered by a casual acquaintance. His extreme reticence and modesty always kept him from the ready expression of his views, except when in the presence of his intimate friends. But I well remember how clearly and forcibly he always maintained his ground in those discussions which are so frequent in the ordinary intercourse of students engaged in the same course of reading. In fact, he was very fond of argument, and in his disputations always manifested a great clearness of mind, and at the same time a constant fairness in his statements of the views of his opponents.

In short, Mr. Cooke's mental characteristics were clearness, readiness of perception, a continuity of thought, rather than brilliancy or great power of imagination. His intellectual efforts were calculated to interest thoughtful minds, and always, I believe, he proved acceptable as a preacher to those who regard matter more than manner."

Rev. Lyman Whiting, D. D., of Janesville, Wis., who was inti-

mately acquainted with the subject of this memoir, while the latter was settled at Woonsocket, says of him :—

“ His apostolic ancestry was from the thoughtful, unwordy ‘ beloved disciple.’ His sweet and sensitive self-seclusiveness, possibly, diminished his effectiveness upon men. In his carefulness to keep *himself* out of sight, he may sometimes have hidden the image of his Master also. The books he chose were those of a scholar, rather than of a learner abiding among elements, or studious of compends. He had marked ability in discerning and arranging moral evidences. In a public debate at Woonsocket, between Inspiration and Denial of it, he surprised the public through successive evenings, by acute and strong reasons,— which deniers ‘ could neither gainsay nor resist.’ So pure, true, and generous was he in friendship, that, to any one knowing the worth of those qualities, he was indeed a ‘ brother beloved.’ ”

I. N. T.

Mrs. LYDIA MARSHALL DARLING died at Oakfield, Wis., Feb. 2, 1872. She was the wife of Rev. Samuel Dana Darling, who had formerly been pastor of the Congregational church in that town for a period of ten years. She was born in Peterborough, N. H., Dec. 7, 1809, and was the daughter of Isaac and Lydia (Johnson) Marshall. In her eighteenth year, she came to a saving knowledge of Christ, and united with the First Congregational church in Nashua, N. H., under the ministry of Rev. H. G. Nott. She was married April 15, 1840, and was blessed with five children. She performed the duties of a pastor's wife with marked fidelity and acceptance in Cummington, Mass., and in Brookfield and Oakfield, Wis. In the last place mentioned, she spent twenty years of her life. She greatly endeared herself to that people, and was an efficient helper in every good word and work. On a stormy Sabbath, in midwinter, a large crowd assembled in the house of worship to show their respect and love for the departed. It was a sad day for that little church, but they felt assured that their loss was her unspeakable gain. The testimony of all classes was, “ She was a good and useful woman, and we have lost one of our best friends.” Her last sickness was brief, but she was ready for her departure. She fell asleep in Jesus. And, “ if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

F. B. D.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

REV. A. J. GORDON, pastor of the Clarendon Street Baptist Church in this city, has written an excellent book entitled "*In Christ.*"¹ It treats of "the believer's union with his Lord," in an earnest and frequently brilliant style, is pervaded with a humble, teachable, and hopeful spirit, and is strengthened by close logic. The author has in an unusual degree the faculty of putting his thoughts compactly, of condensing large ideas into small compass, and the reader is agreeably surprised on almost every page to find so much expressed in so few words, so many thoughts that are suggestive, and which the author wisely leaves to the reader to follow out to their logical conclusions. He takes his position, establishes its principles, indicates the salient points in the line of argument, announces the "conclusion of the whole matter." But while presenting his views in this outline form, he secures the assent of his reader, and gives him the compliment of being able to fill out the details. We quote one paragraph to illustrate our meaning:—

"For through this 'Emmanuel knot of union,' as one has quaintly called it, those great parts of the Christian life, regeneration, justification, sanctification, and redemption, are drawn up from the realm of the human and the impossible, and made fast to Him with whom 'all things are possible.' So that the question now becomes reversed, and we must ask, How can it be otherwise? If one is in Christ, he must have regeneration; for how can the Head be alive, and the members dead? If one is in Christ, he must be justified; for how can God approve the Head and condemn the members? If one is in Christ, he must have sanctification; for how can the spotlessly Holy remain in vital connection with one that is unholy? If one is in Christ, he must have redemption; for how can the Son of God be in glory, while that which he has made a part of his body lies abandoned in the grave of eternal death?"

The book is to be warmly praised, but we regret that one chapter—IV. "Baptism into Christ"—gives it a denominational rather than a general, broad character, and thus will prevent the wide circulation and reading which, in the absence of this, we believe it would have. We can easily see that from Mr. Gordon's point of view, it was almost a necessity to introduce and maintain the doctrine of immersion; the scheme of his argument demanded it; but, by so doing, he has greatly restricted the number of his readers; for it is now, always has been, and we believe and hope always will be the case, that there is a great multitude of Christians who do not believe that a "believer's union with his Lord" depends in the slightest degree on the amount of water, or manner of its use, in the ordi-

¹ *In Christ*; or, *The Believer's Union with his Lord*. By A. J. Gordon. Boston: Gould & Lincoln. 12 mo. pp. 209. \$1.50.

nance of baptism. There will be but a sparse population in heaven if only those are there who have come under water !

¹ "PAUL of Tarsus" is an interesting book. The unknown writer has given his hero thorough study, has mastered the history of the times in which he lived, has considered the probable influence upon his character and faith of the circumstances or accidents of his life, and in many features has drawn a very attractive and beautiful portrait. The style of the writer is elevated without being pedantic, is perspicuous without being diffuse. The book has no table of contents, no heading to chapters, — of which there are ten, — no index. The running captions on alternate pages give a clew to the topic below. The leading object of the author, as he states it, is to answer the inquiry, "By what means, and under what pressure, have the dogmas of later Christianity been developed from the Pauline original?" The analysis of the subject is quite specific, though not severely if exactly logical, but the continuity is not broken. He absolves Paul from teaching what he calls the Jewish doctrine of future retribution. He says: "And it is clear, notwithstanding the general affirmation of Jewish doctors, that there is not, and must not be, an eternity of punishment." Again, "The Apostle does not dwell upon the lot of the unblest, — does not attempt to describe the condition of those who are cast away. He is not responsible for those theories of endless torment inflicted on unforgiven sin, still less for that scheme of the divine justice and mercy which would, in accordance with no moral sentiment whatever, capriciously condemn some persons to eternal banishment from the sight of God, to the perpetual company of mocking and malignant fiends." We are constrained to ask the writer, "How readest thou?" and also, "Understandest thou what thou readest?" He affirms that Paul did not create an "ecclesiastical magistracy," or establish a clerical order. "It was not his mission to organize a society, but to teach a religion." He also claims for him a total rejection of the Jewish, so of the Puritan idea of the Sabbath, and adds "that the master had taught that the Sabbath had a purely human purpose; it could not be endured that prejudice should enact it into a stringent obligation of religion."

Abating errors of this sort, this work is one of decided merit, and can be read with profit by any one duly fortified against such pleasing delusions.

² THE new volume of Lange's Commentary (First and Second Book of Kings) calls for the same high praise that has been so generously and worthily bestowed on each and all of the preceding volumes of this matchless series of books; and it is of peculiar value because, so far as we know, it is the only satisfactory and scholarly commentary on this portion of the Bible

¹ Paul of Tarsus: An inquiry into the times and the Gospel of the Apostle of the Gentiles. By a Graduate. Boston: Roberts Bros. 1872. pp. 401. \$1.50.

² Lange's Commentary: First and Second Kings. Translated and edited by E. Harwood, D. D., of New Haven, and Rev. W. G. Sumner, of Morristown, N. J. New York: Scribner, Armstrong & Co. 8vo. \$5.00.

in the English language. The editors of this volume have done their work carefully and thoroughly, and have not hesitated to correct obscurities and errors in the German text in many places. It is needless for us to repeat our well-worn praises of Lange's great work. Fourteen volumes have now been published; to express the same commendation fourteen different ways taxes our ingenuity; and, when we think of the volumes yet to come, we shrink from the effort. To say that this commentary is indispensable (or should be) to every biblical student, is to say the simple truth; to affirm that it is a library in itself, rendering needless the purchase of scores of second-class books, is also to affirm a truth; to recommend ministers and students to purchase it, is needless, for it has established its position among the "standards," and all will own it who can afford to, and those who cannot, should be cared for by their friends. It is well to state that each volume is complete in itself, and can be purchased separately.

HISTORICAL AND BIOGRAPHICAL.

A NEW and revised edition of Neander's "History of the Christian Religion and Church"¹ is an important item in the annals of our religious and ecclesiastical literature, for it shows that there are still some who give themselves to thorough research, who are not afraid of hard mental labor, who are not content with superficial, second-hand knowledge, who can read something besides literary scraps, and who have both the brains and the inclination to begin, and follow to its end, a line of continuous and connected thought. It is no child's play to master the five great volumes of Neander's valuable and indispensable work. And of those fortunate persons who own it, too few have an intelligent acquaintance with its contents, or even a clear idea of the principles and plan which governed the distinguished author in his great task. For a few years past, our religious literature has been noted more for its transparent thinness, than for strength and solidity. Modern scepticism has been raking the surface with the sharp but short teeth of science, true and false, and the defenders of Christianity, with here and there an exception, have contented themselves with a useless repetition of old arguments, or skilful evasions of the real points at issue. Original thought, close study into fundamental, developing principles, patient investigation, and careful reasoning, have been severely let alone, either from inability, disinclination, or a weak shrinking from hard work, not, we trust, from any doubts as to the real strength of the Christian's position. The world nowadays wants knowledge in scraps, has not time for thought, eagerly grasps for results without considering how these have been obtained, or indeed whether they are results or only individual, baseless assumptions. In the controlling desire to know a little on all subjects, thoroughness in any one is lost sight of, perhaps never

¹ General History of the Christian Religion and Church; from the German of Dr. Augustus Neander. Translated, according to the latest edition, by Joseph Torrey. Boston: Crocker & Brewster. Five volumes, 8vo. pp. 757, 800, 639, 666, 425. \$18.00.

desired, and, at any rate, never attained. This in general. And so when we find that the public demand justifies a new and revised edition of so critical, scholarly, exhaustive, and expensive a book as this by Neander, we feel encouraged to believe that our scholarship has not "run to seed," that the study-table is not yet deserted.

Of the character of Neander's Church History it is now needless to speak. The book, long years ago, took its permanent place as an authority on the subjects of which it treats; and for those who are unable to read it in the original German, Prof. Torrey's admirable translation leaves nothing to be desired; in fact, it has received the highest praise from the best linguists of the world, and is an enduring monument to his scholarship, patience, and literary fidelity. This edition embodies the results of the translator's final labors in the revision of the second volume, — a revision that is, to a great extent, a re-translation, — and it now conforms to Neander's latest edition, and contains many important alterations and much new matter. Each volume has been carefully revised, the indexes enlarged and improved, while the long and interesting introduction by Ullmann, containing a critical estimate of Neander and his writings, adds greatly to the value of the whole work. While fully sympathizing with the laudable desire of clergymen and literary persons to "keep up" — to use an expressive though inelegant phrase — with modern thought, whether spoken or printed, we feel that there is too strong a tendency to neglect standard books which treat of first principles, books which contain the ripest scholarship, and which discuss great topics with a thoroughness which intimidates modern literary skimmers from attempting any improvement upon them, or any substitute for them. "Hold fast that which is good," in books as in other things; and as one of the foremost among books of this class we rank Neander's Church History.

IN continuation of the series of volumes on the "Missions of the American Board," by the Rev. Dr. Anderson, we have received the first of two volumes on the "Republication of the Gospel in Bible Lands," or the History of the Missions of the Board to "The Oriental Churches."¹ These Oriental missions embrace (1) The Palestine; (2) The Syrian; (3) The Greek; (4) The Armenian; (5) The Nestorian; (6) The Assyrian Missions; (7) The Mission to the Jews; and (8) The Mission to the Mohammedans. The history of the first five of these is given in part, or entire, in the present volume. The author does not, however, attempt "to carry forward the narrative of each mission, separately and continuously, through its entire period." His plan is "to keep the narratives of the several missions distinct; but, by suitable alternations from one to another,

¹ Republication of the Gospel in Bible Lands. History of the Missions of the American Board of Commissioners for Foreign Missions to the Oriental Churches. By Rufus Anderson, D. D., LL. D., late Foreign Secretary of the Board. In two volumes. Vol. I. Boston: Congregational Publishing Society. 1872. 8mo. pp. 426. \$1.50.

to secure for the whole the substantial advantages of a contemporaneous history."

The author does not profess any attempt "to write a philosophical history of missions," but maintains that the time has not yet come for that. He acknowledges that "the directors of missions, and missionaries themselves, have not yet come to a full practical agreement as to the principles that underlie the working of missions, nor as to the results to be accomplished by them."

Having so broad a field and such a mass of material as these various missions furnish, the most that was practicable was for the historian to select the more important events, and give such biographical notices as are of the highest interest. We judge that one of the greatest embarrassments which the reader will find in perusing this history, will arise from its summary and fragmentary character. He will often need to know more than is here given, in order to appreciate the brief statements of the author. The way is prepared for obviating this difficulty by frequent references to the "Missionary Herald," and other sources whence this needed information can be derived. This is all that the historian could do; to write out in detail all the interesting facts and biographical sketches which these missions involve, would make the history too voluminous. The book is written in a clear, strong style, and will command the respect of all who shall give it careful attention. A higher appreciation of the dramatic element on the part of the author would have increased the popularity and power of his work. For instance, in the account of "The Martyr of Lebanon," the general summary with which the record closes only deadens the effect of the thrilling facts which precede it. Some of the general statements at the close might well have been wrought into the early part of the narrative, but the record should have ended as tragically as did the martyr's life. Had the chapter closed with the simple recital of Araad's experience, with perhaps a single sentence of searching application to the reader, it would have left the reader in tears.

The history evinces not only the comprehensive knowledge of the author, but great patience and fidelity in arranging and classifying the facts. It is an occasion for gratitude that the venerable ex-secretary is bearing fruit in his old age of the greatest value to the church, and to the great cause to which he has devoted his life. If the members of our churches would have intelligent views of the missionary enterprise in which God is calling them to engage, they should not fail to render themselves familiar with this series of historical volumes.

A FRESH contribution to ecclesiastical history has been furnished by the Dean of Westminster, in four lectures on the Church of Scotland.¹ To these lectures is prefixed a sermon on "The Eleventh Commandment."

¹ Lectures on the History of the Church of Scotland. Delivered in Edinburgh in 1872. By Arthur Penrhyn Stanley, D. D., Dean of Westminster, Corresponding Member of the Institute of France. New York: Scribner, Armstrong & Co. 1872. Royal octavo. pp. 207. \$2.50.

The special reasons for using this sermon as an introduction were found in the fact that it indicates the spirit with which the author would have the subject of his lectures approached, and in the further fact that he preached it in "Old Greyfriars' Church," and thus revived an ancient custom allowed by the laws of the Church of England and of the Church of Scotland as well, of the ministers of the one denomination preaching in the pulpits of the other denomination.

The title of the volume, the "History of the Church of Scotland," may mislead the public, for the author of the lectures does not profess to give "anything like a complete account of the history of the Scottish Church." The preface is certainly a modest paper, in which the learned Dean says: "I do not pretend to more than a superficial knowledge of the vast literature which covers this field." Yet no one can read these lectures without an admiration of the attainments of the distinguished author. There is much that is suggestive in these pages, and material is furnished for the illustration of important principles. Yet the style of the writer is sometimes involved and burdensome. There are long, cumulative sentences, which make a strong man stagger before he gets to the end.

These lectures are composed, more than any one would naturally anticipate, of personal sketches, or biography. They give illustrations of particular characteristics or tendencies of the Church of Scotland, especially of its liberal aspects, in which the author finds personal gratification. No one who was not himself a latitudinarian would have been likely to have given so liberal a representation of the Church of Scotland as is found in these pages, or have included Robert Burns and Walter Scott among the representatives of that church. Many of his readers will be surprised, we think, at the favorable view which he gives of David Hume. We cannot but feel that the liberal author adroitly attempts either to shield his own laxity, or to extend the influence of liberal sentiments by giving the strongest possible illustrations of liberality to be found in the field which he traverses.

His own devotion to the Church of England prepares him to sympathize with the Church of Scotland as a state establishment. But when he claims that "the special ideas of freedom, of growth, of comprehension . . . are inherent in the very existence of a national church," and speaks of established churches in connection with "the light of reason, and the breath of free inquiry," representing them as "sheltering intelligence," and as embracing "the refined and the thoughtful" (p. 201), he sets up a pretentious claim which the facts of history will hardly sustain. Whatever of criticism these lectures may properly receive, they still cannot fail to interest the intelligent reader. The greatest difficulty which they will encounter with the reading public, is found in the fact that they cannot be appreciated and enjoyed without a good degree of familiarity with Scottish history.

¹ It is not denied that the Puritans were conscientiously and yet impar-

¹ *Life of Henry Dunster, first President of Harvard College.* By Rev. Jeremiah Chaplin, D. D. Boston: James R. Osgood & Co. 1872. pp. 315. \$1.50.

tially severe upon those they deemed heretics. Their experience and observation had taught them no other method of dealing with serious errors in doctrine. They came here to secure their own rights of worship and religious service, and this they honestly supposed must be done by compelling conformity to the established order, if driven to that extremity. The first settlers of Virginia, the Dutch of New York, indeed, Calvin, Zwingle, Knox, Cranmer, and the reformers generally, adopted the same views, and were in the same sense persecutors. Therefore, the Puritans of the Massachusetts Bay Colony were not sinners above all others, in, at last, compelling President Dunster to retire from his position in their only college, where they were educating their own pastors and teachers, after he had not only ceased to believe as they believed, but openly and publicly, before his students and the world, denounced the observance of what they regarded as a solemn and sacred ordinance. We think Dr. Chaplin has wellnigh fallen into the sin of which he complains. From his own showing, there was strong and earnest expostulation with President Dunster, and a cordial desire to retain him, and that he would have been retained if he would have forborne to teach what he knew the authorities did not believe and could not properly accept. Dr. Chaplin must know, as all the world knows, that no President of any Baptist college in this land at this day, who should become a Pedobaptist, and should proclaim against immersion openly and boldly to his students, would be retained in his place one half as long as President Dunster was kept at Harvard after he became a Baptist.

This book is an interesting one historically, and in its statements mainly accurate. It reveals the old spirit of sectarianism, which we had fain hoped was passing away.

ONE of the most interesting books of the season is the *Autobiography and Memoir of Robert and William Chambers*,¹ men of world-wide reputation as publishers of some of the most valuable and eminently practical books in our language, and also writers of no small tact and ability. We have no space for an extended notice, and can only recommend the book as one of deep interest, full of incident, rich in historical and biographical items and sketches, and a wonderful exhibition of what industry, honorable ambition, perseverance, all guided and controlled by sound principles, can accomplish for the intellectual and moral improvement of our race. These two brothers might well be called a "Society for the Diffusion of Knowledge," for the catalogue of their publications is remarkable, from the fact that almost every book has a peculiarly practical value, containing as a whole what one of their issues calls "information for the people." This phrase is the key-note to their life-work; their praiseworthy and successful aim was to tell "the people" what they ought to know, what they wanted to know, on all topics affecting their well-being. In the volume

¹ *Memoir of Robert Chambers; with Autobiographic Reminiscences of William Chambers.* New York: Scribner, Armstrong & Co. 12 mo. pp. 313. \$1.50.

before us, the story is well and simply told, and we rise from its perusal with admiration for the hard but well-directed labor of these brothers, — *par mobile fratrum*, — and with a keener sense of what has well been called “Scotch grit.” The typographical execution of the volume is wellnigh perfect.

We hail with peculiar satisfaction any book that gives us reliable history, genealogy, and biography. And so strong are our sympathies for the usually unrewarded laborers in these lines of toil, that we instinctively shrink from sharp criticism where a close analysis might fully justify it. We opened the well-printed octavo of “Princeton College during the Eighteenth Century,”¹ with the highest anticipations of a rich treat in its perusal, and of adding a valuable treasure to our waiting shelves. But its examination has greatly disappointed our expectations. Before we had finished the long preface we had lost much of our respect for the compiler, notwithstanding his enviable name, from the exclusive claims he puts in for Princeton as the leader, if not the sole leader, of the patriotic spirit in the Revolution of '76; and also as being the pioneer in establishing the other colleges of our country. New-Englanders have some historical data, which have never been questioned, that more than intimate that Harvard and Yale have some pretty decided claims in both of these directions.

But our chief difficulty with this book is the utter deficiency of very much needed and generally available facts, to make the numerous sketches of any considerable value. For illustration, turn to page 257: of Alexander McKnitt it is said that after graduating “he returned to his native State and began the study of medicine.” But not an intimation is given of the State, or the town in which he was born, lived, or died. Again, of the distinguished Oliver Ellsworth, we are not told where he lived or died, only by inference that it was somewhere in Connecticut. Of Joseph Scudder, the father of Dr. John Scudder, the distinguished missionary, it is said that he was admitted to the bar and practised law in two towns of New Jersey. It is to be supposed that he is dead, as he graduated in 1751. But we have neither this fact, nor the name of the place of his permanent residence, etc., etc.; and yet the compiler lives within an hour’s travel of his distinguished grandson, of whom accurate data could have been easily obtained. He strangely omits to name the fact that President Edwards, the younger, was for twenty-six years the pastor of a church in New Haven, Connecticut. These are but samples of the defects in which this book abounds. It is but too apparent that either the compiler undertook a work for which he has not the genius, or has failed, unpardonably, to give this book the time, patience, and outlay absolutely needed to make it worth the publication.

For sale by A. Williams & Co., Boston.

¹ Princeton College during the Eighteenth Century. By Samuel Davies Alexander. An alumnus. New York: Anson D. F. Randolph & Co., 770 Broadway, cor. 9th Street. 1872. pp. 326. \$2.50.

It is a comforting thought that amid all his troubles and trials President Lincoln was spared the knowledge that Ward H. Lamon was to write his biography! Had he apprehended such a calamity, such a post-mortem indignity, he would have clung to life with a threefold tenacity, and begged to be saved from injudicious friends. Mr. Lamon's "Life of Abraham Lincoln,"¹ just issued, is an excellent specimen of what a biography should not be, and we therefore regret its publication. The author has no idea of propriety, no regard for the sacredness of private life, no power of discriminating between what is useful or indispensable to his narrative, and what is to be thrown aside as irrelevant. He has made up his huge octavo on the principle that everything from every source regarding Mr. Lincoln is to be printed, and thus we have a compilation of minute details, a gathering up of village stories and gossip, good and bad, rumors creditable and the opposite, opinions of the "butcher and baker and candlestick maker," the backbiting of jealous persons, and a thorough raking into daylight of matters and things, sayings and doings, which should have been severely let alone, inasmuch as they neither add to the interest or value of the book, nor illustrate Mr. Lincoln's true character. An utter ignorance of the laws of cause and effect is one of the radical faults of the volume. Thus the vagaries, the weaknesses, the mistakes, the misdoings perhaps, of early life, in all their baldness, and in minutest and most repelling detail, are narrated in a way to stamp them as leading characteristics in Mr. Lincoln's life, instead of youthful delinquencies and actions which left no abiding impress, and which should never have been exhumed from the oblivion into which they had apparently sunk. What the people want in the biography of one of its great men, is a narrative of those incidents and causes which enter into the formation of character, a connected account of life and deeds, of guiding principles, motives of action, and the early influences and associations that combine to make the man as he appears before the public. This want Mr. Lamon ignores. His material is abundant, his facilities good, better perhaps than those of any other man, but he has not used them to advantage. He has thought it necessary to put in print every fault and foible in Mr. Lincoln that he has been able to find. To publish to the world incidents and items which serve no purpose save to throw dark shadows on his portrait, petty details of youthful days, which died as soon as born, and which were natural in the circumstances, but which left no effect upon mind or character. We all know that Mr. Lincoln's early life was obscure, and subject to the drawbacks and disadvantages of frontier, backwoods settlements; that his parents were poor, his early associates not the best, his surroundings disheartening, and his chances for improvement small; and that, notwithstanding these adverse circumstances, he rose by his own energies to positions of honor and trust, secured the confidence of the public, and slowly but surely mounted the ladder of fame and usefulness, until

"From the round at the top he stepped to the sky."

¹ The Life of Abraham Lincoln; from his Birth to his Inauguration as President. By Ward H. Lamon. Boston: James R. Osgood & Co. 8vo. pp. 547. \$5.00.

But Mr. Lamon is not content with this simple statement ; he cannot discriminate between those features of his early life which formed in large measure his subsequent character, and those which perished with the using ; he cannot trace through the curious net-work of those early years the undercurrent of circumstances and of personal qualities which ultimately gave to the nation its most beloved President. He is not content that Mr. Lincoln was born in poverty, and that his early associates were rough and uncouth, but there must be squalor, filth, vice, and low life ; frailties and errors are magnified into vices, and the impression he intends to convey, or does convey, is that Mr. Lincoln was a man of low tastes, coarse qualities, and irredeemably tainted with a vulgarity that he never attempted to suppress or eradicate, and that, as a whole, his character was one to be pitied, condemned, or shunned. Nothing in his private life is too sacred to be dragged into public gaze. The theory that everything must be told that can in any way be learned, is thoroughly carried out, and so we have a portraiture which is repulsive in all its essential features.

It would be only too easy to illustrate our meaning by quotations, but we have not space, or rather our space can be better filled. We refer our readers to the mean and unjustifiable implication as to Mr. Lincoln's birth, where the author shrinks from direct assertion, but so skilfully arranges his facts and suppositions that, from them, only one inference is deducible ; to his account of Mr. Lincoln's "love" affairs, narrated with a most offensive minuteness, and which represents him as a heartless scamp, utterly devoid of principle, regardless of his own honor and that of others, and wholly controlled by selfishness ; to the exposure, whether true or false we do not judge, of his family affairs, the circumstances attending his marriage to Miss Todd, and the dreary and saddening picture of domestic infelicities. To our view, this portion of Mr. Lamon's book is especially reprehensible, and if members of the Lincoln and Todd families should in some emphatic way avenge the dead and protect the living, the public would say a loud Amen ! Mr. Lamon labors hard to prove Mr. Lincoln a thorough sceptic, if not a real atheist, and to this end he gathers up all the casual remarks, opinions, and speculations that will bear in that direction, and as studiously keeps out of sight everything of an opposite character. The mind of our martyr-president had its doubts, its fears, its sceptical moments, a common experience to thinking men ; for, as Newman Hall says in one of his sermons, "It takes a man of brains to be a sceptic, and such a man is sure to have his seasons of doubt and of close argument." But these do not indicate the strong undercurrent of religious thought and experience ; and those persons familiar with his later years will be the last to put confidence in Mr. Lamon's atheistic theory, and the country at large has ample evidence of Mr. Lincoln's religious sentiment and belief. But we cannot extend this notice ; the instances here cited will show the manner in which our author has done his work.

We cheerfully admit that the book contains a great deal of new and interesting matter, by reason of the author's intimate acquaintance with his subject, and that no one who would know all of Mr. Lincoln that is to

be known, can afford to do without it. Our point is that it radically fails as a biography, that its theory of construction is wrong, and that it is merely a compendium of material from which a competent biographer can draw valuable aid. As this volume does not cover the latter portion of Mr. Lincoln's career, we have a dismal foreboding that a second will appear at no distant day. If this is to be, we only hope that the author will by that time have learned the proprieties of biographical literature.

PHILOSOPHICAL AND SCIENTIFIC.

THE nature, kinds, laws, and uses of Beauty, are topics well treated in Prof. Day's "Science of Æsthetics,"¹ recently published. The book is not for popular reading, but rather for study and reference, and yet, any intelligent, thoughtful, knowledge-loving person cannot fail to be interested in its contents. There is much that is abstract and speculative in this treatise, but a practical purpose runs through every page. The author takes the tenable position that it is impossible to acquire the power to speak or to write well by the mere study of the rules of grammar, or of rhetorical style, while, on the other hand, the art of discourse is not to be mastered by the study of the nature, laws, and legitimate forms of thought; logic is as necessary as grammar and style, but logic and grammatical form must be united, and here lies the art of the writer and speaker. To embody ideas in perfect form, that is, beauty, the philosophy of form, is something to be learned, and our author has here presented, in a very lucid and thorough manner, the means of acquiring this knowledge. He, in common with all students in this line of learning, has found that our English literature is very deficient in æsthetic treatises, notwithstanding the great demand for suitable text-books. A single paragraph will indicate Prof. Day's controlling idea: "Especial care has been taken to observe the strictest method in the whole development of the study, and to ground the teachings on the firmest foundations of philosophical truth, and to exhibit each part of the system in its exact relations to the whole and to every other part." He has succeeded in his attempt, and we shall expect to find his treatise take its proper place as a standard text-book. It is palpably absurd to "notice" such a book in a few lines; we must ask our readers interested in the subject to purchase and examine for themselves. Typographically, the volume is unexceptionable, and several excellent steel-plates add to its value.

A NEW edition of "The Science of Beauty," by Professor Bascom,² has recently been issued. It is a favorable indication of progress in the

¹ The Science of Æsthetics; or the Nature, Kinds, Laws, and Uses of Beauty. By Henry N. Day. New Haven: Charles C. Chatfield & Co. 12mo. pp. 434. \$2.25.

² Æsthetics; or, The Science of Beauty. By John Bascom, Professor in Williams College. New York and Chicago: Woolworth, Ainsworth & Co. 1872. 12mo. pp. 268. \$1.50.

higher departments of education that this work and Professor Day's are both furnished for the market at the present time. We should naturally expect that a volume on *Æsthetics* would itself display high æsthetic taste; that its style would be characteristically beautiful. This work of Prof. Bascom's does not meet our ideal in this regard. A minister sometimes finds that in the preparation of his sermons, the first part of his discourse is poorly written compared with the last part. As his interest increases his style improves, and in the pressure of his professional labors it is impossible for him to re-write the first part of his discourse after he has attained to the essential glow. Some writers on homiletics suggest that the exordium should be written last.

Whatever may be true of sermons, prepared with comparative haste, we hardly expect to find in an elaborate treatise any marked difference in style between the first and subsequent chapters. And yet, such a difference exists in the work before us. Thus, in the first lecture the author mentions "a *fourth* reason why we should render ourselves susceptible to the impulses which arise from a perception of beauty," without having given any *numerical* designation to the reasons previously mentioned, and without keeping up the numerical order subsequently. It is not æsthetic to put that number four in alone.

On the second page, he uses "nor" twice where the conjunction "or" would be better; and on the third page, he uses "or" in connection with "neither," where he should have used "nor." On the seventh page, he speaks of "the object, beauty," and on the eighth page says, "beauty has no absolute existence, but only exists as the quality or attribute of objects." To be philosophically correct, he must use the word "object" in two senses, — in the one case with reference to thought, and in the other with reference to absolute existence; but whatever may be true of his philosophy, his rhetoric is surely at fault. Strangely enough, most of the instances of careless or inelegant expression which we have noticed are confined to the first lecture. Some parts of the work are admirably written, illustrating the theme of which he treats. The highest quality, however, displayed by this author, is his power of analysis. He is a philosopher and a metaphysician, and, as such, a genius.

His view of a simple idea is thus happily presented: —

"Simples can only be directly known and felt. Any explanation involves a decomposition of the thing explained, a consideration of its parts, and thus an apprehension of it as a whole, or the reference of it to some source or cause whence it proceeded, and in connection with which it is understood. But no simple thing can be decomposed and explained through its parts, or primary thing be referred as a derivative to something back of it, and thus be explained in its course. Nor is the word by which such simple is expressed, capable of any other definition than that of a synonyme."

But the best miss it sometimes; and an analytical mind may perchance be found napping. Thus our author says: "It is the hard rule of winter which gives to the spring a loveliness, not lost even when contrasted with

the luxuriance of the later season. It is the desert desolation of a sordid and selfish heart that imparts such grace to all human virtue, and makes it more rare and enviable than angelic excellence. . . . If ideal perfection were in each instance requisite, character must soon cease to include that which was new, to modify or exclude that which was old. Every happy stroke and correct delineation would be a new limitation from which we could not depart, and our perfection would be lost in the monotony of its own excellence." pp. 35, 36. "Avarice, envy, and malice are not less deformed and deforming; but we need the contrast of their depths to give height to our virtue." p. 37. This looks like making sin the necessary means of the greatest good. The rhetoric in this instance is better than the theology.

The volume contains sixteen lectures, some of them philosophical, others practical, including Landscape-Gardening, Architecture, Sculpture, Painting and Poetry. It is a work which is eminently worthy of the attention of students, and we commend it to the favor of thoughtful minds.

POETIC.

WHEN we noticed Longfellow's "Divine Tragedy" in the April number of the "Quarterly," we did not anticipate the pleasure of another volume from his pen in season for our present issue. But we heartily welcome his "Three Books of Song,"¹ and turn its pages with genuine delight. There is always a quiet enjoyment in reading Longfellow, a placid satisfaction, a soothing belief that each successive page is sure to bring good thoughts, beautifully, delicately expressed. Mr. Longfellow merits the title of a "man of elegant industry," rather than of "elegant leisure." Glancing back only a few years, one is astonished to find how much he has written in that space of time, and so written, too, that it immediately passes into our standard literature, with no word of adverse criticism. His is a remarkably pleasant position, — one rarely attained, and then only by downright hard work. His fame is assured; he need have no anxiety as to the reception of his books, or single poems, by the public; he has but to write, and the seal of approval is ready; the troubles and apprehensions, the harsh criticisms and unkind words, which worry the life out of some authors, have no terrors for him; he is beyond their reach. To few men have such uniform good-will and commendation been given by a critical public, and few men have placed the literary world under such deep and lasting obligations.

As its title indicates, this new volume is in three distinct parts. The first, under the general title of "The Wayside Inn; the second day," contains several poems, some of which have already been published in the "Atlantic Monthly." The second part consists of a poem, over one hundred and fifty pages in length, entitled "Judas Maccabæus." It is a strong, carefully studied and wrought, effective poem, with more vigor, vitalizing

¹ Three Books of Song. By Henry Wadsworth Longfellow. Boston: James R. Osgood & Co. 16 mo. pp. 204. \$2.00.

energy, and cumulative power than we are apt to give the distinguished author credit for possessing. In our opinion, it will prove one of the best of Mr. Longfellow's productions, and add materially to his reputation. Like the "Divine Tragedy," it has a matureness and a dignity, a delicacy of construction, that can come only with the sunset years of a poet's life; if there is less exuberance, there is more of serene beauty; and what is lost of the ardent aspiration characteristic of youth, is more than compensated by the calm assurance of realization; the blossoms were fragrant, but the ripe fruit is the more satisfying. The concluding portion of the volume is a "handful of translations," varying much in merit and interest. As a whole, we like the book, enjoy its perusal, thank the author for his diligent devotion to his muse, and hope that he may for many years to come be our poet of "elegant industry."

THE "Hidden Life"¹ is a charming little poem, giving name to a well-filled volume. The delicate but exact descriptions of the rural life of the farmer boy, who is the central figure, evinces a thorough acquaintance with the details of agricultural processes and the skill and genius of the real poet. Take the following as a specimen:—

"He did plough well, proud of his work itself,
And not of what would follow; with sure eye,
He saw his horses keep the narrow track;
He saw the swift share cut the measured sod;
He saw the furrow folding to the right,
Ready with nimble foot to aid at need;
Turning its secrets upward to the sun,
And hiding in the dark the sun-born grass,
And daisies dipped in carmine, lay the tilth,—
A million graves to nurse the buried grain,
And send a golden harvest up the air."

The remainder of the book contains a great variety of fugitive poems upon topics of greater or less interest, some of them in the best vein of this deservedly popular writer. "A Story of the Sea-shore," "The Gospel Women," sixteen of them, each beautifully characterized in verse; "The Sleeping Jesus," "Concerning Jesus," "The Children's Heaven," are among the gems of this neat volume. The lovers of poetry will find especial interest in its perusal.

IF we fail to see the meaning, the force, and the value of "Within and Without,"² or the pertinency of its title, this does not prove that there

¹ A Hidden Life and other Poems, by George Macdonald, LL. D., author of "Within and Without," "Wilfrid Cumbermede," etc. New York: Scribner, Armstrong & Company, successors to Charles Scribner & Co. 1872. 286 pp. \$1.50.

² Within and Without, by George Macdonald, LL. D., author of "Wilfrid Cumbermede," "Annals of a Quiet Neighborhood," etc. New York: Scribner, Armstrong & Co., successors to Charles Scribner & Co. 1872. pp. 219. \$1.50.

is not sufficient merit in the book to justify its publication. It has striking and brilliant passages, but their meaning is often so obscure that it is very difficult to determine their sense. Then there is a strange mingling of devotion with irreligion, of domestic affection with gross immoralities, and, on the whole, it leaves the impression of a story that might quite as well have been left untold. It is said, however, by the publishers, "to be the longest poem of this popular author, . . . a *thrilling story in verse*. It deals in a graphic and masterly manner with the deepest human passion, is beautiful with imagination, and intensely interesting in plot." Let the reader judge between us.

BAYARD TAYLOR'S "Masque of the Gods"¹ is a poem to be read with care and deliberate thought; and even under these conditions, its meaning is not always clear, or else, as perhaps is true, the lack of clearness is in our own mental vision! It is a poem upon which much labor has been bestowed, and shows a closer thinking, a more careful elaboration, than the author is apt to be credited with. In brief, if we rightly comprehend the drift of the poem, the deities of the pagan world talk of their origin, of what they have been and have done, with a strong undercurrent of misgivings, of conjectures as to their future, and of a dim expectation of some new and mighty power superior to themselves. At last Immanuel appears, and man, whose origin and end the gods have fruitlessly discussed, recognizes Him in language and sentiment as follows:—

"We hearken to the words

We cannot understand. If we look up
Beyond the shining form wherein Thy love
Made holiest revelation, we must shade
Our eyes beneath the broadening wing of Doubt,
To save us from Thy splendor. All we learn
From delving in the marrow of the Earth,
From scattering thought among the timeless stars,
From slow-deciphered hieroglyphs of power
In chemic forces, planetary paths,
Or primal cells whence all Thy worlds are born,
But lifts Thee higher, seats Thee more august,
Till Thou art grown so vast and wonderful,
We dare not name Thee, scarce dare pray to Thee.

"Yet what Thou art Thyself hast taught us: Thou
Didst plant the ladders which we seek to climb,
Didst satisfy the heart, yet leave the brain
To work its own new miracle, and read
Thy thoughts, and stretch its agonizing hands
To grasp Thee. Chide us not: be patient: we
Are children still, we were mistaken oft,
Yet we believe that in some riper time
Thy perfect Truth shall come.

"A VOICE FROM SPACE

"Wait: Ye shall know."

Boston: James R. Osgood & Co. 1872 pp. 48 \$1.25.

We do not like to see Christianity ranked with the religions and superstitions of pagan lands, reckoned as one of a large number of beliefs, although better. It is a radical defect; and while a poetic genius may, and in this instance does, wrap the idea in devout and reverent language, it ignores the great fact that the Christian religion is not one of a class, is not one, even if the highest, in a graduated scale of spiritual experiences; but, on the contrary, stands alone, a *sui generis* system, so to speak, divine in its origin, infinite in its aim and scope, and subject to none of the conditions that encumber systems of human device.

WE noticed with high approval the "New Cyclopædia of Illustrations,"¹ by the Rev. Elon Foster, in the July "Quarterly" of 1870.

We have before us what purports to be a companion volume, or the complement of the first, in poetical illustrations. These are alphabetically arranged, generally brief, taken from six hundred authors, the name given when known, embracing over eighty-six thousand lines and on over three thousand topics. To a class of public speakers this great collection of poetical gems will be a treasure. It is unquestionably the fullest, best arranged, and perhaps the best selected, of any now before the public. All fond readers of poetry will find this book a store-house of the choicest specimens of their favorite authors. The diligence and patience of the compiler are worthy of all commendation. That the second thousand should be called for almost as soon as the first was issued, is proof that his unwearyed patience and diligence are appreciated.

"PANSIES"² is the pretty name of a dainty volume of graceful, pleasing poems, by Mrs. A. D. T. Whitney, well known by her capital books (in prose), "Real Folks," "We Girls," "Faith Gartney," etc. It may be that she would do better to limit herself to prose writing; she is so excellent there, is so sure of success, that ordinary ambition would be content. Still she has real poetic talent, as this collection shows, and a generous public will welcome it, not only because of its own merits, but because the author is already a favorite in another department of literature. There is a tinge of sadness, a minor tone, running through the poems, marring somewhat the pleasure of perusal, for unhappy, pining poets are not agreeable company: but the purity of thought, good taste, and freedom from affectations of genius, which control and pervade the whole book, make us glad that the author has made this little floral divergence from her usual routine of literary labor. The volume is printed and bound in excellent taste.

¹ New Cyclopædia of Poetical Illustrations, adapted to Christian teaching; and embracing poems, odes, legends, lyrics, hymns, sonnets, extracts, etc., by Rev. Elon Foster. A companion volume to New Cyclopædia of Illustrations. New York: W. C. Palmer, Jr., & Co., Publishers, 14 Bible House, Astor place. 1872. pp. 696. \$5.00, cloth.

² Pansies: . . . for Thought. By Adeline D. T. Whitney. Boston: James R. Osgood & Co. 16 mo. pp. 111. \$1.50.

MISCELLANEOUS.

ACCORDING to a recommendation incorporated, in poor taste, into its preface, "The Holy Land,"¹ by Rev. S. D. Phelps, contains "lots of information one don't find in the ordinary books of travellers," and we presume this compliment has in it more of truth than elegance; at least we hope so! This is the eighth edition, and is printed from plates that are too much worn for further creditable use. The book contains much commonplace writing and crude criticism, and this is especially true of that portion devoted to European travel. In the Holy Land, the author is more careful, has his eyes and ears open, and tells his story with ease, and in a way to interest the general, but not critical, reader. We have not taken time to verify his statements and descriptions, but as he has supplemented his own observations by the careful study of the writings of Thomson, Stanley, Porter, and others, it may be taken for granted that the book is fairly accurate. For popular use this volume can be commended, and largely for the reason that there are so few books on the subject within the reach of the great masses of the people; and that it has reached its eighth edition is good evidence that a book of this nature was really demanded. The illustrations are not ornamental, although they may be instructive.

JAMES R. OSGOOD & Co., Boston, have just issued a quarto pamphlet of 124 pages, entitled "Boston Illustrated," giving also some fifty pages of advertisements, having 119 very clever wood-cut engravings of interesting buildings, ancient and modern, of sections of streets, avenues, etc. And with it another pamphlet called "Strangers' New Guide through Boston and Vicinity,"—a capital little record to have always at hand for reference; and all this for fifty cents. The illustrations are worth twice the money, and the historical and descriptive text is accurate.

IN continuation of the "Illustrated Library of Travel, Exploration, and Adventure," we have as a second volume, without numerical designation, "Travels in Arabia."² With Bayard Taylor as the compiler, we have a guarantee that a book of travel shall be one of interest and profit. This volume is composed of seventeen chapters, which are made up principally from the writings of Niebuhr, Burckhardt, Wellsted, Burton, and Palgrave, with fourteen nice wood-cuts illustrative of the subject. Mr. William G. Palgrave, son of Sir Francis Palgrave, the historian, has the honor of furnishing more than half of this volume. He travelled in Central Arabia in 1862-3, and having a thorough knowledge of the Arabic language, with the command of a vigorous and picturesque style as a writer, his narrative is one of special interest. This new volume is commended as a comprehensive view of a comparatively unknown land.

¹ Holy Land, with Glimpses of Europe and Egypt. A Year's Tour. By S. D. Phelps, D. D. New Haven: Chas. C. Chatfield & Co. 12mo. pp. 449. \$1.75.

² Travels in Arabia, compiled and arranged by Bayard Taylor. New York: Scribner, Armstrong & Co. 1872. 12mo. pp. 325. \$1.50.

"AMERICANISMS"¹ is the title of a large volume in which Professor De Vere has endeavored to collect and preserve words and phrases distinctively American, and set forth their origin and signification. In his preface he gives Mr. Marcy, late Secretary of State, the credit of first using the phrase "American Language" in any official document. He mentions also the historic fact that the late Emperor Alexander of Russia, "smarting under the defeat he had suffered in the Crimea at the combined hands of the French and the English, decreed that certain documents should be translated from the Russian into the American tongue." The author admits that there is as yet no American language, — that we speak English; but, he adds, "we talk American." Prominent among the peculiar phrases collected in this volume are "watchwords and nicknames."

It is questionable how far it is desirable to preserve in permanent form these peculiarities of our *talk* in distinction from our speech. Whatever is unauthorized by good usage, may well be ephemeral. Much that is uncouth and low had better be forgotten. There is danger of perpetuating vulgarisms by giving them a permanent record. An Englishman in reading this book might be led to regard that as common with the American people, which is only exceptional. The author says in his preface: "The native of the New World may in dress and appearance, in culture and refinement, pass unnoticed in European society; but no sooner does he open his lips, than his intonation, choice of words, and structure of sentence, betray his foreign birth." This is not altogether true. The difference between the American use of language and the English, in good society, is not so great as the difference between the usage among the common people of different counties in England itself. Indeed, a well-educated American finds that his nationality is first recognized in England more frequently by the shape of the toes of his boots, than by his speech or talk. What is common to England and America in the use of language, is the essential constituent of our language. What is distinctive to either nation is of little permanent value in linguistic science. At the "Coliseum" in Boston, during the Jubilee now in progress, two persons were heard engaged in conversation. One expressed to the other his indignation that everything here is called English, adding: "And they say it so *beastly*." That is English, sure! But who would want a book made up of such "talk"?

We would not imply that the volume of "Americanisms" is made up wholly of vulgarisms. It contains much valuable information. It evinces great industry and perseverance on the part of the author. It will entertain the common reader, and interest those who have a taste for research in its line.

¹ Americanisms: The English of the New World. By M. Schele De Vere, LL. D., Professor of Modern Languages in the University of Virginia. Author of "Studies in English." New York: Charles Scribner & Co. 1872. Octavo. pp. 685. \$2.50.

CONGREGATIONAL QUARTERLY RECORD, 1872.

CHURCHES FORMED.

AURORA, Neb., April 28, 13 members.
 BALA, Mo., Welsh.
 BELLE PRAIRIE, Minn., 9 members.
 BLUE RIDGE, Kan., April 4, 11 members.
 CANNON CITY, Minn.
 CHERRY CREEK, Kan., May 28, 9 members.
 COLUMBUS, O., High St. Ch., March 9, 30 members.
 EAST SELMA, Ala., May 12, 26 members.
 EXETER, Neb., March 31, 12 members.
 FAIRVIEW, Kan.
 FERGUS FALLS, Minn., April 7, 9 members.
 GRANT, Kan., April 5, 12 members.
 GLENCOE, Neb., March 13, 8 members.
 HAMILIN, Kan.
 HILLIARDS, Mich., March, 37 members.
 INDEPENDENCE, Kan., April 30.
 JENKINS MILLS, Neb., March 8, 8 members.
 LITTLE FALLS, Minn., May 11, 9 members.
 LONE TREE, Neb., April 21, 13 members.
 MILLVILLE, Mo., 1st Ch. of St. Charles, May 18.
 MODESTO, Cal.
 NEW MALDEN, Kan., March 21, 30 members.
 OSBORN, Mo., 20 members.
 PARIS, Tex.
 PIERCE CITY, Mo., May 12.
 S. BETHA, Kan.
 SNOW HILL, Mo., May 16, 10 members.
 SPENCER, Io., March 17, 11 members.
 STEPHENSVILLE, Wis., May 15, 17 members.
 STRANGER, Kan., March 27, 34 members.
 YORK, Neb., March 1, 8 members.
 YORK, Mo., May 12.

MINISTERS ORDAINED.

BRIER, J. W., Jr., in Oroville, Cal., April 25. Sermon by Rev. J. W. Brier, of Cherokee. Ordaining prayer by Rev. Hiram Cummings, of Dutch Flat.
 BUMSTEAD, HORACE, over the Vine St. Ch. in Minneapolis, Minn., May 1. Sermon by Rev. James W. Strong, D. D., of Carleton College. Ordaining prayer by Rev. Edward Brown, of Medford.
 CURTIS, W. W., to the work of the ministry, in Huntley, Ill., March 8. Sermon by Rev. Aaron L. Chapin, D. D., of Beloit College.
 GOODMAN, WILLIAM, to the work of the ministry, in West Vigo, Ind., May 12. Sermon by Rev. E. Frank Howe, of Terre Haute.
 HAYWARD, W. T., over the Ch. in Maine, N. Y., May 1. Sermon by Rev. Edwin Taylor, D. D., of Binghamton. Ordaining prayer by Rev. George A. Pelton, of Caudor.
 HURD, A. A., to the work of the ministry in Muscotah, Kan., March 21. Sermon by Rev. Samuel A. Van Dyke, of Centralia.

LINCOLN, NEHEMIAH, over the Chs. in Harrison and North Bridgton, Me., May 16. Sermon by Rev. Edwin P. Wilson, of Bridgton. Ordaining prayer by Rev. Wellington Newell, of North Waterford.
 MATTHEWS, WM. D., to the work of the ministry, in Onarga, Ill., May 14.
 OLDS, H. H., over the Ch. in West Granville, Mass., May 22. Sermon by Rev. Henry Hopkins, of Westfield.
 PORTER, HENRY D., to the work of the ministry, in Beloit, Wis., May 29. Sermon by Rev. Selah B. Treat, of Boston, Mass. Ordaining prayer by Rev. James J. Blaisdell, of Beloit College.
 POTWIN, W. S., to the work of the ministry, in Fayette, Io., May 16. Sermon by Rev. Loren W. Brintnall, of Winthrop.
 PRIOR, ISAAC R., to the work of the ministry, in New York City, May 19.
 SCRIBNER, —, to the work of the ministry, in Louisville, Kan., May 22. Sermon by Rev. M. Officer.
 SIMMONS, HENRY C., to the work of the ministry, in Oakfield, Wis., May 8. Sermon by Rev. E. F. Williams, of Chicago, Ill.
 SMITH, ARTHUR H., to the work of the ministry, in Beloit, Wis., May 29. Sermon by Rev. Selah B. Treat, of Boston, Mass. Ordaining prayer by Rev. James J. Blaisdell, of Beloit College.
 TYLER, HENRY M., to the work of the ministry, in Toulon, Ill., May 6. Sermon by Rev. Lathrop Taylor, of Farmington. Ordaining prayer by Rev. Asahel A. Stevens, of Peoria.

MINISTERS INSTALLED.

CHAPMAN, Rev. JACOB, over the Ch. in Klingston, N. H., May 1.
 COOLEY, Rev. HENRY E., over the Ch. in Littleton, Mass., May 9. Sermon by Rev. Joshua Wellman, D. D., of Newton. Installing prayer by Rev. Leonard Luce, of Westford.
 CROSBY, Rev. ARTHUR, over the Ch. in Kent, Ct., May 24. Sermon by Rev. Howard Crosby, D. D., of New York City.
 CROWTHER, Rev. THOMAS, over the South Ch. in Pittsfield, Mass., May 23. Sermon by Rev. John Todd, D. D., of Pittsfield. Installing prayer by Rev. Nahum Gale, D. D., of Lee.
 HAY, Rev. JAMES, over the church in Brockville, Ont., Feb. 6. Sermon by Rev. Edward Ebbs, of Ottawa.
 HULBURT, Rev. C. B., over the 2d Ch. in Bennington, Vt., May 1. Sermon by Rev. Harvey D. Kitchel, D. D., of Middlebury College.
 JONES, Rev. CLINTON M., over the Ch. in Eastford, Ct., May 8. Sermon by Rev. Henry F. Hyde, of Pomfret. Installing prayer by Rev. Francis Williams, of Chaplin.

- MARVIN**, Rev. ABIJAH P., over the Ch. in Lancaster, Mass., May 1. Sermon by Rev. Joshua W. Wellman, D. D., of Newton. Installing prayer by Rev. William J. Batt, of Leominster.
- MCKRILLE**, Rev. ROBERT G. S., over the Porter ch. in North Bridgewater, Mass., Apr. 26. Sermon by Rev. Edward L. Clark, of New Haven, Ct.. Installing prayer by Rev. Charles W. Wood, of Campello.
- PUTNAM**, Rev. GEORGE A., over the Ch. in Millbury, Mass., April 11. Sermon by Rev. Edmund K. Alden, D. D., of Boston. Installing prayer by Rev. William T. Briggs, of East Douglas.
- RICHARDSON**, Rev. ELIAS H., over the Centre Ch. in Hartford, Ct., April 24. Sermon by Rev. George L. Walker, D. D., of New Haven. Installing prayer by Rev. Aaron C. Adams, of Wethersfield.
- SALTER**, Rev. CHARLES C., over the Ch. in Duluth, Minn., March 12. Sermon by Rev. James W. Strong, D. D., of Carleton College. Installing prayer by Rev. Prescott Fay, of Minneapolis.
- STRONG**, Rev. EDWARD, D. D., over the South Evangelical Ch. in West Roxbury, Mass., May 2. Sermon by Rev. Henry M. Parsons, of Boston. Installing prayer by Rev. Thomas Laurie, D. D., of Providence, R. I.
- TAYLOR**, Rev. WILLIAM M., over the Tabernacle Ch. in New York City, April 9. Sermon by Rev. Henry W. Beecher, of Brooklyn. Installing prayer by Rev. Leonard Bacon, D. D., of Yale Theological Seminary.
- TOLMAN**, Rev. SAMUEL H., over the Ch. in Lenox, Mass., April 2. Sermon by Rev. Edmund K. Alden, D. D., of Boston.
- TWINING**, Rev. KINSLEY, over the Union Ch. in Providence, R. I., May 1. Sermon by Rev. George L. Walker, D. D., of New Haven, Ct. Installing prayer by Rev. James G. Vose, of Providence.
- TWOMBLY**, Rev. ALEXANDER S., over the Winthrop Ch. in Charlestown, Mass., May 2. Sermon by Rev. Zachary Eddy, D. D., of Chelsea. Installing prayer by Rev. George W. Blagden, D. D., of Boston.
- VIRGIN**, Rev. SAMUEL H., over the Ch. in Harlem, N. Y., April 18. Sermon by Rev. William I. Budington, D. D., of Brooklyn. Installing prayer by Rev. Henry M. Storrs, D. D., of Brooklyn.
- WILLISTON**, Rev. M. L., over the 1st Cong. Ch. in Galesburg, Ill., May 17. Sermon by Rev. Joseph E. Roy, D. D., of Chicago.
- ZABRISKIE**, Rev. F. N., D. D., over the Ch. in Saybrook, Ct., April 19. Sermon by Rev. Elbert S. Porter. Installing prayer by Rev. Davis S. Brainerd, D. D., of Lyme.
- BELL**, Rev. ROBERT C., from the Ch. in Bethel, Ct., April 2.
- BELL**, Rev. Samuel, from the Ch. in East Cambridge, Mass., May 29.
- BOURNE**, Rev. JAMES R., from the Ch. in West Rutland, Vt., March 22.
- BRADLEY**, Rev. CHARLES F., from the Ch. in West Stockbridge, Mass., May 14.
- BRIGHAM**, Rev. CHARLES A. G., from the North Ch. in Enfield, Ct., May 5.
- CHAPMAN**, Rev. JACOB, from the Ch. in Deerfield, N. H., May 10.
- OHILD**, Rev. AUGUSTUS C., from the Ch. in West Charleston, Vt., May 22.
- DOUGHERTY**, Rev. JAMES G., from the Ch. in Chillicothe, Mo., April 4.
- FAY**, Rev. HENRY O., from the Ch. in Harwich Port, Mass., March 19.
- FENN**, Rev. STEPHEN, from the Ch. in Watertown, Ct., March 26.
- HARDY**, Rev. GEORGE, from the Ch. in Potsdam Junction, N. Y., May 21.
- HIBBARD**, Rev. RUFUS, from the Ch. in Greenfield Hill, Ct., April 23.
- KNIGHT**, Rev. MERRICK, from the Ch. in Rocky Hill, Ct., March 31.
- LEE**, Rev. SAMUEL H., from the 2d Ch. in Greenfield, Mass., April 2.
- LONGLEY**, Rev. MOSES M., from the Ch. in Greenville, Ill., May 20.
- MERRY**, Rev. THOMAS T., from the Ch. in Norway, Me., April 23.
- MILLER**, Rev. SIMEON, from the Ch. in South Deerfield, Mass., May 21.
- MORSE**, Rev. CHARLES F., from the Ch. in Phillipston, Mass., May 21.
- PAINE**, Rev. SEWELL, from the Ch. in Montgomery, Vt., March 12.
- POST**, Rev. MARTIN, from the Ch. in Sterling, Ill., April 12.
- RICHARDSON**, Rev. ELIAS H., from the 1st Ch. in Westfield, Mass., March 5.
- RICHARDSON**, Rev. MERRILL, D. D., from the New England Ch. in New York City, May 14.
- RUSSELL**, Rev. EZEKIEL, D. D., from the Winthrop Ch. in Holbrook, Mass., May 14.
- SEVERANCE**, Rev. JOHN F., from the Ch. in Madison, O.
- STRATTON**, Rev. ROYAL B., from the Old South Ch. in Worcester, Mass., April 25.
- TWINING**, Rev. KINSLEY, from the Prospect St. Ch. in Cambridgeport, Mass., April 24.
- WILLIAMS**, Rev. EDWIN S., from the Free Ch. in Andover, Mass., June 1.
- WRIGHT**, Rev. GEORGE F., from the Ch. in Bakersfield, Vt., May 14.

MINISTERS MARRIED.

MINISTERS DISMISSED.

- ATKINSON-CLARK**. In Boston, Mass., April 9, Rev. Timothy Atkinson to Miss Eudora Clark, both of Boston.
- BICKFORD - PROSENS**. In Allegan, Mich., March 21, Rev. Levi F. Bickford to Miss Lottie A. Prosens, both of Allegan.
- CUTLER - DENNEY**. In Green Prairie, Minn., May 13, Rev. William A. Cutler, of Little Falls, to Miss Mary A. Denney, of Green Prairie.
- DIXON - REESE**. In Chicago, Ill., May 6, Rev. Julian H. Dixon, of Brandon, Wis., to Miss Esther A. Reese, of Chicago.
- ALLEN**, Rev. L. WHEATON, from the Ch. in South Braintree, Mass., May 14.
- BALLARD**, Rev. ADDISON, D. D., from 1st Ch. in Detroit, Mich., Mar. 28.
- BATES**, Rev. JAMES A., from the Ch. in Beipre, O.

GRISWOLD—FAY. In Worcester, Mass., Rev. J. B. Griswold, of East Hampton, Ct., to Miss Emily E. Fay, of Worcester.
 PAGE—LENNAN. In Metamora, Ill., May 28, Rev. B. Greely Page, of Emerald Grove, Wis., to Miss Amanda Lennan.
 PASCO—GUTHRIE. In Marysville, O., May 21, Rev. M. K. Pasco, of St. Johns, Mich., to Miss Nellie Guthrie, of Marysville.
 RIGGS—ACKLEY. In Granville, O., May 28, Rev. Stephen R. Riggs, of the Dakota Mission, to Mrs. Annie B. Ackley.
 TOLMAN—COWLES. In New Haven, Ct., May 22, Rev. George B. Tolman, of Brookfield Vt., to Miss Sarah E. Cowles, of New Haven.
 WRIGHT—BROWN. In Cleveland, O., April 4, Rev. Walter E. O. Wright, of Philadelphia, Pa., to Miss Helen M. Brown, of Cleveland.

MINISTERS DECEASED.

1871.

LEVINS, Rev. ISRAEL HALL, in Madrid, N. Y., July 20, aged 53 years.
 WILLOUGHBY, Rev. REUBEN, in Little Valley, New York, Oct. 18.

1872.

BOURNE, Rev. GEORGE W., in Woodbridge, N. J., April 23.
 DANA, Rev. GIDEON, in Oberlin, O., May 9, aged 66 years.
 DUNNING, Rev. ANDREW, in Thompson, Ct., March 29, aged 56 years.
 FOSTER, Rev. LEMUEL, in Washington Heights, Ill., April 1, aged 71 years.
 HALL, Rev. JOB, in Orwell, Vt., Feb. 15, aged 69 years.
 HALL, Rev. O., in Newtonville, Mass., May 6, aged 56 years.
 HOPKINS, Rev. Albert, in Williamstown, Mass., May 24, aged 64 years.
 HUNTER, Rev. ROBERT, in Nevinville, Iowa, March 11.
 LORD, Rev. Charles, in New York City, March 29, aged 56 years.
 PEDLEY, Rev. CHARLES, in Cobourg, Ont., Feb. 22.
 ROCKWOOD, Rev. LUBIN B., in Boston Highlands, Mass., May 7, aged 54 years.
 STEELE, Rev. JOSEPH, in Mobile, Ala., April 25, aged 71 years.

TYLER, Rev. JAMES B., in Groton, Ct., May 25, aged 30 years.
 UPHAM, Rev. THOMAS C., D. D., in New York City, April 2, aged 73 years.
 WHITE, Rev. JOHN, in Grinnell, Io., Mar. 23, aged 38 years.

MINISTERS' WIVES DECEASED.

BULFINCH, Mrs. EMELINE T., wife of Rev. John J., in Freeport, Me., March 28, aged 39 years.
 BURBANK, Mrs. DELPHA H., wife of Rev. Caleb, in Stamford, N. Y., April 4, aged 67 years.
 BURNHAM, Mrs. —, wife of Rev. Jonas, in Farmington, Me., April 24.
 CARPENTER, Mrs. Sarah M., wife of Rev. Henry, in Smyrna, N. Y., March 25.
 DARLING, Mrs. L. M., wife of Rev. Samuel D., in Oakfield, Wis., Feb. 2, aged 62 years.
 DOUGLASS, Mrs. LUCY A., wife of Rev. John A., in Waterford, Me., April 23.
 DYER, Mrs. ESTHER A., wife of Rev. E. Porter, in Shrewsbury, Mass., June 2, aged 56 years.
 FARNSWORTH, Mrs. BEBECCA M. T., wife of the late Rev. J. D., in Boston, Mass., April 25.
 FRISBIE, Mrs. —, wife of Rev. Alvah L., in Des Moines, Io., May 15.
 HOLLISTER, Mrs. —, wife of Rev. P. H., in Hancock, Mich., March 6, aged 33 years.
 HYDE, Mrs. ABBY B., wife of the late Rev. Lavins, in Andover, Ct., April 7, aged 72 years.
 JORDAN, Mrs. —, wife of Rev. A. B., in Turner, Me., April 23.
 PARK, Mrs. LUCINDA H., wife of the late Rev. Calvin, D. D., in Stoughton, Mass., May 6, aged 82 years.
 REFFERS, Mrs. CORNELIA P., wife of Rev. Aaron B., in Schodaok, N. Y., March 21.
 SALMON, Mrs. MARY, wife of Rev. John, in Forest, Ont., March 29, aged 29 years.
 SMITH, Mrs. —, wife of Rev. Oscar M., in Monticello, Ill., May 21.
 TAPPAN, Mrs. ELEANOR H., wife of Rev. Samuel S., in Providence, R. I., aged 53 years.

AMERICAN CONGREGATIONAL ASSOCIATION.

BUSINESS MEETING.

THE Nineteenth Annual Meeting of the American Congregational Association (agreeably to notice in the "Congregationalist") was held May 28, 1872, 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. J. W. Chickering, D. D., of Wakefield.

The minutes of the last Annual Meeting were read and approved.

The Annual Reports of the Directors, of the Library Committee, and of the Treasurer, were read, accepted, and referred to the Board of Directors for publication.

Voted: That Art. 4 of the Constitution be amended by inserting the words "Assistant Treasurer" after the word "Treasurer," in the enumeration of the officers of the Association.

Voted: That after the word "Directors," in Art. 7 of the By-Laws, the following clause shall be inserted: "who shall also define the duties and responsibilities of the Assistant Treasurer."

The following officers were then chosen for the ensuing year:—

President.

HON. EDWARD S. TOBEY, Boston.

Vice-Presidents.

HON. WILLIAM W. THOMAS, Portland, Me.
 Rev. NATHANIEL BOUTON, D. D., Concord, N. H.
 Rev. HARVEY D. KITCHEL, D. D., Middlebury, Vt.
 Rev. JACOB IDE, D. D., Medway, Mass.
 Rev. SETH SWEETSER, D. D., Worcester, Mass.
 Hon. SAMUEL WILLISTON, Easthampton, Mass.
 Rev. THOMAS SHEPARD, D. D., Bristol, R. I.
 Hon. AMOS C. BARSTOW, Providence, R. I.
 Rev. LEONARD BACON, D. D., New Haven, Conn.
 Hon. WILLIAM A. BUCKINGHAM, Norwich, Conn.
 Hon. CALVIN DAY, Hartford, Conn.
 Rev. WILLIAM M. TAYLOR, New York City.
 Rev. RAY PALMER, D. D., New York City.
 Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.

Rev. ISRAEL W. ANDREWS, D. D., Marietta, O.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.
 Rev. NATHANIEL A. HYDE, Indianapolis, Ind.
 Rev. JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.
 Rev. SAMUEL C. BARTLETT, D. D., Chicago, Ill.
 Hon. CHARLES G. HAMMOND, Chicago, Ill.
 A. FINCH, Esq., Milwaukee, Wis.
 Rev. WILLIAM E. MERRIMAN, D. D., Ripon, Wis.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. WILLIAM SALTER, D. D., Burlington, Iowa.
 Rev. GEORGE MOOAR, D. D., Oakland, Cal.
 Rev. HENRY WILKES, D. D., Montreal, Can.

Directors.

HON. EDWARD S. TOBEY, Boston.	JAMES P. MELLEDGE, Esq., Cambridge.
JOHN FIELD, Esq., Arlington.	Hon. RUFUS S. FROST, Chelsea.
Rev. ALONZO H. QUINT, D. D., New Bedford.	J. RUSSELL BRADFORD, Esq., Boston.
EZRA FARNSWORTH, Esq., Boston.	WM. C. STRONG, Esq., Brighton.
Rev. H. M. DEXTER, D. D., Boston.	DAVID N. SKILLINGS, Esq., Winchester.
HENRY D. HYDE, Esq., Boston.	Rev. N. G. CLARK, D. D., Boston.
Rev. JOHN O. MEANS, D. D., Boston.	RICHARD H. STEARNS, Esq., Boston.

Treasurer.

SAMUEL T. SNOW, Esq., Boston.

Corresponding Secretary, Librarian, and Assistant Treasurer.

REV. ISAAC P. LANGWORTHY, Chelsea.

Recording Secretary.

REV. DANIEL P. NOYES, Longwood.

Auditor.

JOSEPH N. BACON, Esq., Newton.

On motion, it was unanimously

Resolved, That the thanks of this Association be presented to J. P. Melledge, Esq., for the faithful, efficient, and arduous services *gratuitously* rendered by him as Treasurer of this Association for the last fifteen years, and they sincerely regret that circumstances, in his judgment, make it necessary for him to decline a re-election.

The meeting was then adjourned.

DANIEL P. NOYES, *Rec Sec'y.*

NINETEENTH ANNUAL REPORT

OF THE

American Congregational Association.

IN accordance with an excellent and long-established custom, the Directors of the American Congregational Association submit herewith their Nineteenth Annual Report ; setting forth the condition, the work, the purposes and prospects of the Association as they now present themselves.

At the commencement of the closing year, the Directors found themselves with the care of the two large granite buildings, on the corner of Beacon and Somerset Streets, known as the Club and Gardner estates, which had been purchased at a cost of \$294,000, and upon which \$94,000 had been paid. Both buildings were well occupied and paying a fair rent. The treasury was in no condition to warrant a further outlay. Interest on the two mortgages of \$100,000 each must be paid, and the entire assets of the Association, including what had been paid, cash on hand, subscriptions, and reliable pledges, amounted to \$159,000.

The first and main work of the year, therefore, was and has been to procure funds. This subject has been presented by the Corresponding Secretary in all available pulpits on the Sabbath, at local and State Associations and Conferences where opportunity could be secured, and many an appeal has been made through our denominational papers. Late in the summer, a brief statement was prepared, under the direction of this Board, upon more than one thousand of which a letter was written by the Secretary, and sent to the pastors of the abler churches from which no contribution had been received. Pledges began to come in, giving assurance of speedy responses, and arrangements were being made for appeals to some of our best giving churches, when suddenly the imperious cry for immediate and large benefactions for burning Chicago broke upon the public ear, which admitted of no delay. Naturally, if not necessarily, ours with

many a like claim was pushed aside, and for months very little progress could be made. In December, approaching Forefathers' day, there seemed to be some hope that this cause would now, or early the then coming year, find a place in the larger and hitherto non-responding churches, and strong efforts in this direction were put forth. But just then, in that very month, and at the doors of these very churches, our Secretary met the pastors and agents of the two Congregational churches whose sanctuaries had been burned, and of the Theological Seminary of Chicago, whose appeals were so strong, so persistent, and touching for \$100,000 immediately, to save imperilled interests, that again this object fell into the background, and appointments made had to be given up, and in four instances, where they were fulfilled, and in important churches, the results went to Chicago instead of coming here. Such providential interventions could not be foreseen and so forefended; and again bending to the inevitable, and waiting further developments, seemed the only alternative.

In February, a series of Missionary Conventions were organized in Connecticut, at which each of the eight Co-operative Congregational Benevolent Societies had the opportunity briefly to present itself. Our Secretary attended every one of them, — twenty-six in number, — covering a period of nine weeks, so canvassing pretty thoroughly the entire State, and from which good results are anticipated, foretastes of which have been already received.

The Oberlin Council was attended, and this object was very briefly presented by the chairman of our Finance Committee and the Secretary, and a highly commendatory resolution was unanimously adopted by the Council.

Notwithstanding all these untoward circumstances, some financial progress has been made, as will be seen by the Treasurer's report, herewith appended. The assets of the Association are to-day a trifle over \$181,000, against \$159,000 one year ago to-day. A fraction over \$100,000 has been paid upon the two estates, principal and interest, and the available resources of the Treasury for the necessary changes are \$81,259.

But May 1st came, and with it the possession of the Club-House; and the Gardner House was to be vacated in thirty-five days. Rents ceased, and interest was going along while receipts came slowly in. Plans for the required changes had been prepared, examined, and adopted. Estimates had been made of the entire cost, viz., \$120,000; and now but one open course for this Board presented itself, viz.,

to "rise up and build," just so fast and so far as the means at their possible command would allow.

The conviction forced itself upon this Board that, with such a property on their hands, whose possibilities of untold usefulness, when properly developed, were so apparent, the entire membership of our churches would cry out against them if they did not go forward, and especially, that those who have hitherto failed to give anything would, when they should see the building in possession, and the required changes actually in process of execution, come generously to their aid, and so the indispensable \$39,000 would be supplied by the time it would be absolutely required. Not to go forward was to sacrifice rapidly what had already been gained. Contracts were accordingly made for raising the buildings and placing them on a level and in line, and for some other parts of the necessary work which has already commenced. Gladly would they now close contracts for the completion of the entire structure, and would do so at once if the state of the treasury would allow. They cannot make brick without straw. They can only use the means the churches place at their disposal. They are a unit against increasing the present liabilities of the Association. A brief statement to the foregoing effect has been published by the Building Committee, and this Board entertains the strong hope that speedy and generous responses will be made. Complete and creditable success is within easy reach, if each Congregational church will take a reasonable share of this denominational responsibility. One fair, round gift from those churches, not yet contributing anything, is all that will be required. Less than this it is not easy to see that any church would wish to do. Indifference to this whole enterprise, delay or refusal to aid at all, will be exceedingly embarrassing. The position which the Providence of God is calling Congregational churches to take and maintain, is every way important, and failing to meet this exigency would be inexcusably humiliating. Every church can certainly take ONE collection, and more than this is not sought. There are more than five that have not given anything, to one that has. Two hundred and thirty-two in Massachusetts, and exactly the same number in Connecticut, have taken no collection. It is hard to believe that they will longer withhold this needed aid.

A number of discreet and efficient ladies in Boston and vicinity have kindly offered this Board a public Fair, to be held this coming autumn, with a view to increase the public interest in the contemplated House and its objects; also to promote more intimate ac-

quaintance among the membership of the Congregational churches, and at the same time to add materially to its pecuniary resources. After due consideration, the Board unanimously accepted the generous offer, and appointed an especial committee with full powers to consummate the arrangement. The Fair will open in Horticultural Hall, Boston, October 21, and continue for eight or twelve days, and will be conducted on strictly religious principles, and if cordial co-operation shall be secured, will meet the expectations of its earnest projectors.

Less labor has been bestowed upon the Library the past year, having reference to its increase, than usual. The attention of the Librarian has been absorbed in other lines of effort. In no year, however, has it been so much sought and consulted. For particulars, see Library Committee's report herewith submitted.

Expecting to meet their friends in their own room in the Congregational House at the next Anniversary of this Association, and every way hopeful of the practical sympathies and co-operation of those in whose interests they have been laboring, the Directors cheerfully submit the results of the past year's work, rejoicing to see that this long contemplated enterprise has such favorable indications of a speedy and satisfactory consummation.

REPORT OF LIBRARY COMMITTEE.

THE Committee on Library respectfully present the following Report: —

The interests of the Library have necessarily been subordinate to the interests of the expected building for its safe custody, — but they have by no means been neglected.

The *volumes* are regarded as being in two classes, viz., the regular series, or library proper, and the duplicates. The volumes in the regular series, including *no* duplicates, now number 12,939, — an increase of 602 during the year. The number of duplicates is now 2,353, — a net increase of 236 during the year. The duplicates are nearly as valuable as those in the regular series, inasmuch as they are available for exchanges, by which the regular series is steadily augmented. The *total* number of volumes is 15,292, — an increase of 838.

Among the volumes added, there continue, as heretofore, to be

found a greater or less number of rare and valuable works. Some of the additions are of early writers,—such as the Mathers,—volumes very hard to obtain, and not to be found in some libraries collected at great expense.

No exact numbering of *pamphlets* has yet been made. The *additions* during the year number 5,440. In this department, the Library is very valuable.

The *cataloguing* of the regular series of *bound volumes*, which was in process last year, has been completed. Each title is entered upon a separate slip of paper,—the method now favored by the best librarians. The Association is to be congratulated upon the completion of this important work. The same work has been begun with the *pamphlets*, and will require all the time that can be given consistently with other duties.

The Library is open at all hours during the day, and is consulted to an extent which shows its value. The Committee find that the books are well arranged and most carefully preserved. No suggestions of any action by the Association are deemed necessary, until the expected commodious and safe quarters are completed.

The experience and watchfulness of the Librarian, in securing additions, render his services, not only valuable, but *increasingly* valuable; and in the Assistant Librarian the Association has an official whose faithfulness and ability the Committee believe unsurpassed by those of any such person in any other Library.

Respectfully submitted,

ALONZO H. QUINT, }
 DANIEL P. NOYES, } *Library*
 JOHN O. MEANS, } *Committee.*

BOSTON, May 27, 1872.

DONATIONS OF BOOKS AND PAMPHLETS.

	Vols.	Pam.
Adams, Rev. A. C., Wethersfield, Ct.	2	
Adams, Rev. Thomas, Waterville, Me.		150
Aiken, Rev. Charles A., Princeton, N. J.		1
Alden, Rev. Ebenezer, jr., Marshfield	1	
American Board of Commissioners for Foreign Missions, Newspapers		247
American Home Missionary Society	1	12
American Missionary Association		4
Ames, Pelham W., Longwood	6	8

	Vol.	Pam.
Anderson, Rev. Joseph, Waterbury, Ct.	8	16
Anderson, Rev. Rufus, D. D., Boston Highlands, Newspapers . . .		161
Andrews, Rev. W. W., and Rev. Chas. B. McLean, Wethersfield, Ct.	55	72
Avery, Rev. F. D., Columbia, Ct.	1	
Bancroft, Rev. D., Prescott		6
Barton, Rev. Walter, Suffield, Ct.		1
Bowdoin College		1
Brewer, Fisk P., Chapel Hill, N. C.		18
Buckingham, Rev. S. G., D. D., Springfield	1	
Bulkley, Mrs. Rebecca C., Southport, Ct.		18
Burnham, Samuel, No. Cambridge		6
Butler, Rev. Daniel, Boston	15	21
Button, Dea. Philander, Greenwich, Ct.	3	1
Chapin, Dr. A., Winchester		73
Chapman, George H., Saybrook, Ct.	1	
Chipman, Rev. R. M., E. Granby, Ct.	13	4
Cincinnati Public Library	1	
Clapp, Rev. A. H., D. D., New York City	57	16
Clapp, J. B., Boston	17	74
Clark, Rev. S., Eastford, Ct.	2	10
Clarke, Rev. Dorus, D. D., Boston	1	
Congregational Publishing Society	6	
Congregationalist, Publishers of	6	205
DeWitt, Rev. John, Boston	4	
Drake, Mrs. Nathan, Easton	9	
Durant, Dea. Augustus, Melrose	4	4
Eastman, Rev. L. R., jr., Framingham		104
Essex Institute, Salem		7
Field, Rev. T. P., D. D., New London, Ct.		2
Foster, Rev. L., Washington Heights, Ill.		2
Gale, Rev. N., D. D., Lee	40	4
Gilman, Rev. E. W., New York City, Manuscripts	4	42
Green, Dr. S. A., Boston	5	154
Green, Thomas, Chelsea		4
Hayward, Rev. Silvanus, So. Berwick, Me.	3	
Hobart, Rev. L. S., New York City	18	8
Hodges, Rev. R. M., D. D., Cambridge	1	
Holmes, Rev. James, Bennington, N. H.	27	234
Hovey, Rev. Geo. L., Hartford, Ct.		14
Hoyt, Ebenezer, No. Stamford, Ct.	1	
Huntington, Rev. E. B., Stamford, Ct.		2
Hyde, William, Ware		11
James, Rev. Horace, Greenwich, Ct.	327	1184
Jarvis, Dr. Edward, Dorchester		4
Ketchum, Rev. Silas, Bristol, N. H.		12
Lane, Rev. John W., Whately	3	761
Langworthy, Frank A., New Haven, Ct.		1
Manning, Rev. Abel, Goffstown, N. H.		17

	Vols.	Pam.
Marsh, Miss —, Wethersfield, Ct.	2	25
Massachusetts Historical Society	2	
Mather, Roland, Hartford, Ct.	4	
McKenzie, Rev. Alexander, Cambridge		4
Means, Rev. J. H., Dorchester		24
Means, Rev. John O., D. D., Boston Highlands	1	127
Mitchell, Dr. Jacob, Chelsea	1	
Moss, Rev. George H., Townsend		1
Mt. Holyoke Seminary, So. Hadley		398
Munger, Rev. T. T., Lawrence		22
Norton, Dea. Charles E., So. Berwick, Me.		7
Noyes, Miss G. B., Westerly, R. I.	6	30
Noyes, L. E., Abington		1
Oberlin College, O.		2
Parker, Miss Hannah H., Goffstown, N. H.	10	27
Parker, Rev. Horace, Pepperell		104
Parsons, Rev. E. G., Derry, N. H.		3
Perkins, Rev. F. T., Hartford, Ct.	4	2
Pratt, Mrs. Amos, Easton	8	
Rich, Rev. A. B., D. D., W. Lebanon, N. H.		1
Robinson, Rev. R. T., Winchester	2	53
Rodman, Dr. W. W., New Haven, Ct.	7	
Root, George W., Hartford, Ct.	1	
Stockwell, S. N., Boston, 2 Photographs	2	145
Sylvester, Mrs. George, Easton		3
Taylor, Mrs. George H., New York City	1	119
Taylor, Mrs. T. A., Slatersville, R. I.	13	73
Tewksbury, Rev. George A., Plymouth		1
Thomas, Marcia A., Marshfield		1
Thompson, Rev. J. P., D. D., New York City	3	423
Torrey, Rev. C. C., Georgia, Vt.	2	
Wallace, Rev. C. W., D. D., Manchester, N. H.	9	5
Walley, S. H., Boston	14	19
Williams, Rev. C. H., Boston	46	122
Wolcott, Rev. Samuel, D. D., Cleveland, O.		3
Wood, Bartholomew, Newton Centre		3

AMERICAN CONGREGATIONAL UNION.

BUSINESS MEETING.

THE Nineteenth Annual Business Meeting of the American Congregational Union was held at the Academy of Music, Brooklyn, N. Y., on Thursday, May 9, at half-past three o'clock, P. M.

James W. Elwell, Esq., occupied the chair. Prayer was offered by Rev. Dr. Palmer, of New York. A summary of the Annual Report of the Board of Trustees was presented by the Rev. Ray Palmer, D. D., Corresponding Secretary. The Treasurer read a summary of his Annual Report for the year ending May 1, 1872. On motion, it was

Voted, That the Annual Report of the Board of Trustees, and of the Treasurer, be accepted and published, under the direction of the Board of Trustees.

The attention of the meeting was called to a recent act of the legislature, as follows:—

“AN ACT in relation to trustees and directors of charitable and benevolent institutions.

PASSED March 12, 1872.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. No trustee or director of any charitable or benevolent institution, organized either under the laws of this State or by virtue of a special charter, shall receive, directly or indirectly, any salary or emolument from said institution, nor shall any salary or compensation whatever be voted or allowed by the trustees or directors of any institutions organized for charitable or benevolent purposes, to any trustee or director of said institution for services, either as trustee or director or in any other capacity.”

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 1871-72.

President.

REV. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.

Vice-Presidents.

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. O. E. DAGGETT, D. D., New London, Conn.

Hon. WM. A. BUCKINGHAM, LL. D., 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. CYRUS W. WALLACE, D. D., Manchester, 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, Columbus, Neb.
 Rev. GEORGE F. MAGOUN, D. D., Grinnell, Iowa.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. ANDREW L. STONE, D. D., San Francisco, Cal.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, Ohio.
 Rev. GEORGE L. WALKER, D. D., New Haven, Ct.
 Rev. SAMUEL HARRIS, D. D., New Haven, Ct.
 JAMES SMITH, Esq., Philadelphia, Pa.
 Hon. MARSHAL JEWELL, Hartford, Ct.
 A. S. HATCH, Esq., New York.

Trustees.

Rev. WM. IVES BUDINGTON, D. D.	Rev. GEORGE B. BACON.
Rev. DAVID B. COE, D. D.	Rev. HENRY M. SCUDDER, D. D.
Rev. ALEX. H. CLAPP, D. D.	Rev. C. H. EVEREST.
Rev. CHARLES P. BUSH, D. D.	Rev. G. B. WILCOX.
Rev. H. Q. BUTTERFIELD.	Rev. WILLIAM M. TAYLOR.
HENRY C. BOWEN, Esq.	S. NELSON DAVIS, Esq.
ALFRED S. BARNES, Esq.	JAMES H. STORRS, Esq.
JAMES W. ELWELL, Esq.	WM. HENRY SMITH, Esq.
WILLIAM COIT, Esq.	DWIGHT JOHNSON, Esq.
WILLIAM ALLEN, Esq.	J. B. HUTCHINSON, Esq.
SAMUEL HOLMES, Esq.	CALEB B. KNEVALS, Esq.
ROBERT D. BENEDICT, Esq.	S. B. HALLIDAY, Esq.

Officers appointed by the Board of Trustees:—

Corresponding Secretaries.

REV. RAY PALMER, D. D., 69 Bible House, New York.
 REV. CHRISTOPHER CUSHING, D. D., 16 Tremont Temple, Boston.

Treasurer and Recording Secretary.

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

The meeting then adjourned.

N. A. CALKINS,
Recording Secretary.

STATEMENT OF THE TRUSTEES.

INTRODUCTORY REMARKS.

THE American Congregational Union has successfully held on its way to the close of another financial year. According to the usual custom, the Board of Trustees desire to present to the members and friends of the Union such statements and suggestions as may clearly exhibit the progress and the necessities of its work. They deem this no mere form. Those who contribute to any object of Christian benevolence, must be supposed to have a real interest in it; and they are justly entitled to definite information as to the manner in which their gifts have been expended and in respect to the good accomplished by them. Nothing but a clear knowledge of the facts pertaining to any department of Christian activity can be relied on to sustain the popular interest in it, for any considerable time.

The various organizations for Christian work which are so characteristic of our day, have been the natural outgrowth of that great awakening of the churches to the duty of Christianizing the world, by which the present century has been marked. Each one of them has been born of some newly-discovered want. Each has had its own history and peculiar development. In respect to each, many things have been learned by experience; so it will doubtless continue to be. As benevolent associations are not ends, but means, they will, of course, if worked successfully, be kept from falling into mere routine, and will be constantly adapting themselves to varying circumstances. They will watch for and promptly seize new opportunities. They will bring into play new forces and new methods, and will exhibit both enterprise and flexibility in effective combination. In this way only can they answer the purposes for which they have been formed.

PROGRESS AND PRESENT POSITION OF THE UNION.

The Congregational Union has had a natural and healthful growth. It has been the work of nineteen years to make it what it is. As a centre of intelligence in relation to the interests of our churches, and as a channel of communication, not only between different parts of our own country, but also, to a considerable extent, between ourselves and our English brethren, it has done important service. Especially in the work of aiding to erect houses of worship, it has done a work much greater than even its most sanguine originators dared at first

to hope,—a work the influence of which must reach to coming generations, and materially affect the character and destiny of our country. Its organization and modes of working have from year to year been improved in the light afforded by experience; so that it has won the confidence of the pastors and churches very generally, both at the East and the West. The Christian sanctuaries that have been erected by its aid, scattered from Maine to Oregon, and held to the Congregational faith and order, demonstrate how completely it has become a national institution. That its annual statements and special appeals have made a favorable and deep impression on the minds of the wise and good, is clearly indicated by the legacies which have been left to its treasury, and the important trusts on behalf of churches which it has been urgently requested to assume.

THE NATIONAL COUNCIL.

There are many who are disposed to congratulate our churches upon the organization of "The National Council" as the means of making the Congregational churches of the United States a denomination more distinctively than they have been in the past. Whatever occasion for congratulation this event may afford, inures in no small measure to the credit of the American Congregational Union, for the work of the Union has been potent in the series of causes which have resulted in this national institution. The Council is not a mushroom product, but is the growth of the last twenty-five years. It is the legitimate result of the extension of our churches. As Congregationalism has spread through the land, the importance of the fellowship and co-operation of the churches has been felt more and more deeply. Hence the Albany Convention was held in 1852. The same causes which led to the convening of that assembly, led to the organization, the following year, of the American Congregational Union. When once organized, the Union entered effectively into the series of causes which shaped the final result.

1. Prominent among the causes referred to, we may name the gathering and publication of the statistics of our churches. This work was commenced by the Union in the Year Book for 1854. It was continued in this form six years. In 1860, these statistics were compiled by Rev. A. H. Quint, and published in the "Congregational Quarterly," and the Year Book was discontinued. While the denomination has great occasion to acknowledge its obligations to Dr. Quint for his statistical labors, yet the fact should not be unknown that during the three years that he spent in the army, this service was performed by the secretary of the American Congregational

Union. Thus the Congregational Union may justly claim the honor of collecting and publishing these statistics for six years before the work was undertaken in its present form, and of having furnished these statistics nine years out of the nineteen.

2. Another efficient agent in preparing the way for the National Council was the "Congregational Quarterly." Its influence in this regard can hardly be over-estimated. A leading clergyman in Ohio, speaking recently of this publication, testified: "It has made us a denomination." This periodical was started in 1859 under the auspices of the Union, in connection with other agencies, and a secretary of the Union, in his official capacity, has ever been one of its proprietors and editors. It is published "under the sanction of the Union," and is our official organ. Its influence, in part, therefore, is one of the legitimate fruits of the Union.

3. A third prominent cause in introducing the Council as a permanent institution was the Council of 1865. That was an influential body, and the beneficent effects of its doings have been recognized and deeply felt by the denomination generally.

It is of special historic interest that the conference of State Committees which met in November, 1864, and arranged the preliminaries of that Council, was convened by the trustees of the American Congregational Union. The secretary of the Union was honored with important responsibilities during the sessions of the Council, and with reference to the subsequent publication of its minutes.

In these and various other ways, the Union has borne a conspicuous part in that series of agencies which have resulted in the inauguration of a National Council, the importance of which, in its varied relations to the interests of the denomination, is as yet but faintly realized.

By the National Council at Oberlin, the Union was indorsed, with strong expressions of confidence, in resolutions, sustained by a succession of able speakers, and adopted unanimously, and the recommendation was sent out to the churches that at least one hundred thousand dollars should be given into its treasury the current year.

SPECIALS.

It will be noticed that a portion of the receipts and of the grants of the Union are marked "Special." As this is a comparatively new feature in the work of the Union, its nature and its advantages need to be more fully understood.

1. The Union does not vote as a gratuity over \$500 to any church. It is found necessary, as a matter of experience, to have

some definite limit to the grants of the Union to prevent the churches from cherishing hopes which cannot be realized, or making demands which are excessive. Still there are churches which need a larger sum than \$500. It has been customary in the past for such churches to make appeals to neighboring churches for help to bring them up to the point where they could avail themselves of the offer of the Union to give them \$500 for "last bills." The churches which have thus given aid directly to the neighboring feeble churches have on account of such gifts excused themselves from contributing directly to the treasury of the Union. As their contributions formerly did not appear in the receipts of the Union, and the public had no means of knowing the part which they took in this general work, a great injustice was done them. This bore particularly hard upon the reputation of the Western churches, where the poor were constantly receiving aid, and the richer churches seemed to be rendering no assistance in the work. By reckoning all such contributions, made directly to neighboring churches, as "special," due credit is given in every case.

2. By including these contributions in the receipts of the Union the amount thus given is received by the poor churches on the same conditions with the regular grants of the Union, these churches being required to give the Union a receipt for the same, and is thus secured permanently against alienation.

3. By means of these specials, the exigencies of the feeblest churches are met, not only by furnishing them with more than \$500, but also by allowing them to receive a part of it for the purchase of building materials before they come to the point of paying "last bills."

4. These specials give the Union the advantage of availing itself occasionally of a personal appeal. To give the greatest efficiency to the general cause, it is necessary sometimes to have a magnetic man present his individual work as the means of enlisting the sympathies of the churches.

5. These specials also afford opportunity to present a specific case to a given church, and thus secure a larger contribution than would be made to the general cause. Such is human nature that more interest is felt in the concrete than in the abstract, in the specific than in the general.

6. These specials also allow the Union to avail itself of the advantages of special relations, for the churches needing more than \$500 have an opportunity to make their appeal not only to neighboring churches, but also to personal friends, wherever they may reside.

7. These specials furnish the feeble churches which are in a condition properly to avail themselves of them, the advantage of making their appeal with the indorsement of the Union.

8. These specials afford the neighboring churches an opportunity to express in a practical way their estimate of the claims of a given church.

9. These specials also give the opportunity to the donors to decide for themselves who shall be the recipients of their bounty. Thus, the Union avoids a difficulty sometimes encountered when the churches allege that their interest in a given work is impaired by their being called to give without being allowed any voice in deciding how or where their contributions shall be expended.

The Union makes its special appropriations "in accordance with instructions of the contributors"; when the money is paid by the donors directly to a church, it sometimes occurs that no instructions are given that it shall be credited to the Union. It needs to be understood that the phrase "in accordance with instructions of the contributors," is used by the Union in a technical sense, not to mean necessarily that in every case such specific instructions are actually given, but simply that the responsibility of the grant rests with the contributors rather than the trustees.

Sometimes those who do not understand this subject of specials allege that the Union claims as its receipts what does not properly belong to them. Such persons need to consider —

1st. That a portion of these specials actually pass through the treasury of the Union. Sometimes they constitute the regular contribution of the churches to the Union, or are actually collected by the secretaries. The fact that a sum is marked "Special," simply indicates that the responsibility as to the mode of its appropriation rests with the donor.

2d. That a still larger portion are diverted from the treasury of the Union by this arrangement, which the Union itself favors, and to exclude these contributions entirely from the receipts would be a gross injustice to the Union. They are as truly a part of the same general work, whether the payment be made direct or indirect.

It is doubtless true that a portion of the receipts marked "Special" are given independently of any agency of the Union, and cannot properly be said to have been diverted from the treasury; but it is impossible to tell definitely how large this portion is.

3d. That the including of these specials in the receipts of the Union is absolutely necessary in order to unify the work of church building. It is only by bringing this whole enterprise of furnishing

our feeble churches with suitable houses of worship within the purview of one national organization that it can be carried on in the most discreet and efficient way. When a church receives a regular grant from the Union, it is required to credit to the Union whatever it has received from neighboring churches and Congregational friends. But when a church receives aid from other churches, without applying to the Union for help, the contributing churches need to report their contributions to the Union and instruct the recipients to give a receipt to the Union, otherwise their contributions cannot be permanently secured against alienation or loss. We ask the aid of the churches and of all individuals engaged in this enterprise, that our efforts for its unification may not be in vain.

LARGER RESOURCES THE GREAT WANT.

No intelligent person can doubt that the question whether our vast territory from ocean to ocean is to be filled with a virtuous and cultured population, or with a morally debased and godless people, will depend on what is done for them *while the type of the national character is forming*. Christianity applied with all its elevating forces, — practically and thoroughly applied to the minds and hearts of the masses, — this alone can prevent the ascendancy of the spirit and habits brought by immigrants from the corrupt cities and towns of Europe. It is already seen that a determination exists on the part of some to break down the sanctity of the Sabbath, and the restraints and safeguards by which alone the purity and order of social life can be preserved. The only effectual means of preventing this, is the prompt establishment of Christian institutions and agencies on a scale commensurate with the imperative demand. The house of worship, the Christian ministry, the Sabbath school, the common school, the academy, the college, the theological seminary, — by these it is that social virtue and a true civilization are to be secured. It is not too much to say that the house of worship is early in the order of things, and the necessary condition of success. But one has only to glance at a map of the wide regions that are so rapidly filling up, to see that the work of erecting houses of worship is as yet only begun. The number of appeals for help are every year increasing, and this will doubtless be the case for some generations to come. Of course, every successful church enterprise adds eventually one to the number of contributing churches; and the great States of the interior that are now receiving aid, will ere long co-operate, it may be expected very efficiently, with the East, in extending aid to others. They are now doing well in proportion

to their resources. Illinois, for example, for the year preceding that just closed, gave more for church building than her own weak churches received. The East need not be discouraged, therefore, at the prospect of a steadily continued and at present increasing demand for assistance. The great central States are to bear their share of the burden, and will doubtless do it cheerfully. What is now specially needed, is, that there should be throughout all the Congregational churches a *heartly unity and earnestness of purpose* in the work of planting the Christian sanctuary wherever the way is open. With one liberal contribution each year from the great body of the Congregational churches, the resources of the Union would be such that there would be no longer any occasion for the exceptional and irregular appeals by which pastors and churches are still, to some extent, annoyed ; and the whole work of church building would go on in a thoroughly systematic way, without friction at any point.

PECULIARITIES OF THE WORK OF THE CONGREGATIONAL UNION.

The work of the Congregational Union is complicated and peculiar. It is not the mere raising and paying out of a certain amount of money. This were a simple and comparatively easy matter. Difficult as the raising of funds may be, the *wise expenditure* of them in the building of houses of worship at points counted by the hundred and scattered over the vast regions of our country, is more difficult by far. Of the two hundred and thirty churches aided from the Albany fund and distributed through State committees, several have been transferred to other denominations or have become extinct, and the money, of course, except in two or three cases in which it was without any obligation repaid to the Union, wholly lost to our denomination. Nothing but a constant care and watchfulness, together with legal liens upon the property, could render any grant made to a church secure from loss ; and the committees could not exercise any effectual supervision, and took no securities.

But from the time when the Congregational Union became the channel through which the contributions of the churches were appropriated, the matter was placed on a wholly new basis. Express conditions of grants were settled, and blank forms of application containing them prepared, and a positive obligation taken in every case to refund the money granted should the church enterprise prove a failure, or change its denominational character. Every dollar, therefore, given through the Union may be legally reclaimed, if diverted from its purpose. The Union holds, where loans have been made, in some cases, deeds of the entire property ; in others,

... to make the grant secure. In others ... to refund it ... In several cases ... caused to exist the ...

... work of ascertain- ... of raising ... great and con- ... amount of ... be not lost ... perversion ... purposes, not in- ... committees, over ... must watch; ... seventy to a hun- ... invested in all the ... exactness, but ... \$3,000,000. ... assist churches ... and then leave ... results of what was ...

... OF CHURCH

... churches built by ... purposes are been in one ... other denominations. ... those to whom the ... in some instances ... sense of Christian ... Several Con- ... points, churches ... have been success- ... another denomination by the ... secure from those of ... a "pro- ... words," or in any way credit- ... The Congregational Union has ... enable any church to break ... and we are confi- ...

In view of the liability to loss of property invested in church edi-

ices in new positions, those who have given funds have repeatedly requested the Congregational Union to accept and hold their church property in trust, so as to secure it from alienation. This the Union formerly declined to do, because it had not then requisite organic power. It, however, some time since, obtained a special charter from the legislature of New York which enables it to hold property to any extent that is likely to be desired. It will be seen from the treasurer's report that the Central Congregational church in Philadelphia has entrusted to its guardianship the large amount of thirty-two thousand dollars, in order to make sure its perpetual safety against diversion from its purpose. The Union already hold the deeds of a considerable number of churches, and mortgages on others still, besides the general lien on all that have been aided, given it by the conditions of the grant. The confidence reposed in it as a permanent and reliable institution, is one of the clearest indications of its value to the churches.

CHURCHES AIDED THE PAST YEAR.

At the time of the annual meeting one year ago, the Union stood pledged to so large a number of churches that it was deemed best to decline action on new applications for a season, till time should be allowed for the payment of the grants already voted. When the list of these was sufficiently reduced, the accumulated applications were taken up in order, and during the year various sums have been granted to forty-one churches, and to the amount of sixty thousand eight hundred and eight dollars and seventy-one cents (\$60,808.71). These churches are scattered over the following States: Illinois, four ; Iowa, six ; Kansas, four ; Michigan, seven ; Minnesota, six ; New Hampshire, two ; New Jersey, one ; New York, three ; Pennsylvania, two ; Vermont, two ; Washington Territory, one ; Wisconsin, three. Total, forty-one.

Many of these churches are at points where they will be likely to become centres of influence at an early day. The whole number of applications on the hands of the Board during the year is nearly one hundred. The receipts of the year, including money specially given by individuals or churches, to be applied to particular churches in addition to the ordinary grant of the Union and funds received in trust, amount to seventy-seven thousand seven hundred and thirty-three dollars and sixty-eight cents (\$77,733.68).

THE EFFECT OF THE CHICAGO CALAMITY.

The unprecedented calamities which befell the city of Chicago

and the Northwest within the last year, have, as a matter of course, materially interfered with the raising of money for church building. This not only by the large sums, counted by millions, drawn from the Christian public, but by the losses suffered by great numbers of liberal givers in all the States whose property and credit were involved in Chicago affairs. The New-England church alone is attempting to raise to rebuild its house of worship, chiefly at the East, more than all the Congregational churches of the country give, on the average, annually, to meet the pressing calls of a hundred of the new and scattered churches. The Theological Seminary of Chicago, also, has been collecting funds for its immediate necessities, and recently has decided to make immediate effort to raise \$250,000 more. All this is as it should be. The rebuilding of that church, so important in its position and hopeful in its prospects, and the success of an institution which must be the great fountain whence must largely come the supply of ministers for the Northwest, are both of such moment as fully to justify their appeals for generous aid. Such exceptional cases will doubtless continue to occur from time to time. But ought they not to be regarded and provided for as exceptional? Ought they to be allowed to interfere with the great work of helping the needy churches on a broad scale? Many young churches have begun to build, depending on assistance; and if now the means are not furnished so that they can have it, the result must be not only discouragement and distress, but financial disaster, and in many instances the loss of opportunities never to be enjoyed again. The trustees of the Congregational Union earnestly hope that there will be no diminution of regular stated contributions in aid of the general church building work because of cases that are really exceptional. It will be greatly detrimental to all our Congregational interests, if this general work is retarded for want of funds even for a single year.

DELAY TO ANSWER APPEALS.

The trustees especially desire that the churches making application should understand that the delay, sometimes long and very embarrassing to them, does not occur through any fault of the Congregational Union. The Union is simply the channel through which the contributing churches are wont to respond to the calls of their brethren for aid, by furnishing to its treasury the means for their relief. The officers of the Union faithfully report the wants of those asking assistance, and urge earnestly their claims; but they can only apply to the relief of these wants the money contributed for this

purpose. So rapidly are the new regions filling up with those who must have help to build or suffer a destitution of the means of grace, that it is becoming a serious question whether or not the churches that have sanctuaries *can be moved* to supply the requisite funds. Our duty to our brethren would seem enough to awaken a deep interest in the matter. The economy of establishing on a permanent basis churches that will soon be paying the money back into the common treasury of the Christian cause obviously enforces the obligation. The relation of church building to all other parts of our denominational Christian work and to the progress of spiritual religion in our country, still further presses the appeal. Yet a great number of our churches either fail altogether to contribute to the treasury of the Union or contribute but irregularly. The societies that are the channels through which our churches directly work are not now so numerous but that each of them may have an annual hearing. Ought not this to be faithfully provided for? *If any good objects must be put aside, or attended to on alternate years, ought they to be those that are most vitally connected with our own prosperity and growth?* If all the Congregational churches would enter with enthusiasm into the work which *Christ has assigned specially to them*, and sustain this in all its branches by their steady contributions, there would be little or no delay and trouble because of exhausted treasuries. There has been a great advance in this direction; can it not without difficulty be carried further?

SECURING CHURCH LOTS.

As one of the steps necessary to the future progress of the Christian cause in the new States, the timely securing of lots on the great railroads, two or three years since, received the earnest attention of the board of trustees. The whole subject had been canvassed and satisfactory results attained a year and a half before the meeting of the Oberlin Council, by which it was heartily approved. Since that meeting the board has employed the Rev. Dr. Atkinson, of Portland, Oregon, to make such inquiries and explorations in the North Pacific States as may afford certain grounds of future action in this important matter, and to report to them in due time. It is found, as a general thing, that the managers and owners of railroads are convinced that their own interest demands of them a very liberal policy as regards the granting of lots for buildings. They pledge us all we could reasonably ask.

RESPONSES OF CHURCHES AIDED.

It is not strange that those who have struggled long and made

great sacrifices in order to secure places of worship for themselves and their children should be filled with gratitude and joy, when by their own efforts and the aid of the Union they have been successful.

One church which, in its time of need, received aid from the Union, writes: "Our average congregation is now two hundred; average in Sunday school, one hundred and seventy-five. We have a pastor after God's own heart, we believe. There has been added to our church within a year over seventy new members, mostly on profession of faith. Our village has a population of 3,000. No surrounding farm community. Our church is self-sustaining; pay our pastor *promptly* his salary, \$1,500. Have a Troy bell, weighing 1,200 pounds; seats in church cushioned; have an organ worth \$700. Total amount contributed during 1871 for benevolent purposes, \$557.85."

Another: "The church has been for several years in a comparatively prosperous condition. It has now one hundred and fourteen members, and a Sunday school of about one hundred attending members, well supplied with library and singing books. The weekly prayer-meeting is well sustained,—from fifteen to thirty-five present regularly. There are additions to the church at nearly every communion. We expect a number, mostly children and youth, to come in with us soon,—fruits of a recent awakening. The church and society have raised the past year for parish expenses, reckoning from March 31, 1871, to April 1, 1872, \$1,500, of which \$1,200 was for pastor's salary, and \$100 for Sunday school. Our benevolent contributions have amounted to \$220."

A third: "The church and society are free from debt and more, are financially well off, although some of the members are called to do very liberally. We are almost entirely a farming people, and we are all in moderate circumstances, yet we have three or four members who pay for gospel support \$100 or more each. They do it cheerfully and promptly. You doubtless will infer from this that our spiritual state is favorable. Our church numbers not far from seventy, and our contributions to benevolent objects reach nearly \$200 per year. This, for our circumstances, is something, but not nearly as much as I think it might and should be."

A fourth: "Your society is held in grateful remembrance and occupies a place in our prayers, and we only regret we cannot do more to assist you in your work of love, and trust the day is not far distant when we shall not be obliged to send so small a sum for so noble a cause."



A fifth: "Spiritually the church is more than holding its own. During my connection with the church (now more than three years), we have had some thirty-five accessions to the membership. Many of them from the world. These are much scattered over the county round about, consequently their combined influence is not and cannot be felt upon the world as is desirable; but we are doing what we can to hold up the standard of the cross and make advances on the kingdom of Satan around us. Just now, during the week of prayer, the Lord is giving us some little reviving. We have what is called a large and prosperous Sunday school. I think I can say for myself and the congregation that we are deeply sensitive of our indebtedness to the Congregational Union, and have a heart to 'lend a helping hand to others.' We hope soon to do more for the Union than we have done hitherto. The church is not self-supporting."

A sixth: "I would state that the church never was in so good a condition, both financially and spiritually, as at the present time. Our pastor accepted a call to labor with us in December, 1870, since which time there have been twenty-four additions, and four withdrawals. Last year the average attendance was about seventy-five. We were compelled to receive aid from the Home Missionary Society to help us safely through the year. At our annual meeting in December, 1871, it was voted to sustain the church the present year without calling upon the society if it possibly can be done. Our prospects are good for the future. The Lord has abundantly blessed the endeavors that have been put forth, and we anticipate a large increase of numbers. We desire to praise Him for raising up such true friends as the Congregational Union and Home Missionary Society have proved to us. And we trust that you will remember us, as trying to do what we can for the cause of Christ."

A seventh: "Your letter informing us that the Congregational Union had voted to grant us \$500 to pay last bills on a new and beautiful church edifice was duly received, and they all ask me to express their heart-felt thanks for so generous a gift, and also say that our contribution *this* year shall be much larger than it was last, and that we hope to increase it every succeeding year."

An eighth: "We are glad to hear from those who have helped us in the past; and greatly cheered when our spiritual well-being is sought after. We feel that financially the condition of the church is favorable, although we have passed through a fiery ordeal in the attempt to build a church edifice and then so soon after to buy a house for a parsonage. Since our late pastor left, we have been

without a minister, but have tried to keep the fire burning on the altar. By turns the brethren have read sermons each week, and this with the Sabbath school and prayer and conferences, has proved successful in calling out a good audience when the weather would permit. The average attendance the past year has been some over one hundred, Sabbath school over eighty, which is made up of old and young, all showing love for the cause. I think I am justified in saying that some of our number, in the effort to secure a parsonage, have given one half of all their possessions."

And still another: "When this church was organized, there was but little material here that we could influence, and the prejudices of nearly all were against us; hence, our very slow growth. Now there is a large element which with judicious labor may be worked into our church, and this we are trying to do. Within the last year two railroads have been built through our county, crossing at this place, and they are now running regular trains. Our membership is twenty-six, of whom six were original Congregationalists. Without our church building we should have disbanded long ago."

CONCLUDING APPEAL.

In conclusion, the trustees of the American Congregational Union desire to put in an earnest plea on behalf of the churches endeavoring to build, but unable to struggle through their difficulties without assistance. Will not the pastors and churches enter with real enthusiasm into this fundamental Christian work? Will not some of those to whom God has given wealth avail themselves of the honor and happiness of securing the building of at least one church each year? Will not those who are making a final disposition of their property provide that Christian sanctuaries shall represent them on earth after they are gone to heaven? There is *great need that the treasury of the Union should be promptly replenished*; for without this, many churches engaged in building must suffer great inconvenience and embarrassment from the inevitable delay to pay the grants that have been voted them. We commend the whole matter to the serious consideration of those who desire to help forward the cause of Christ.

By order of the Board of Trustees.

RAY PALMER,
CHRISTOPHER CUSHING,
Secretaries.

SUMMARY OF TREASURER'S REPORT.

*American Congregational Union, in Account with N. A. CALKINS,
Treasurer.*

Cr.

1872.					
May 1.	By Balance in Treasury May 1, 1871,	.	.	.	\$2,706.18
	" Contributions received				
	from California	.	.	.	\$301.00
	" Colorado	.	.	.	30.00
	" Connecticut	.	.	.	7,859.68
	" Illinois	.	.	.	1,625.01
	" Iowa	.	.	.	2,036.92
	" Kansas	.	.	.	1,126.05
	" Louisiana	.	.	.	22.35
	" Maine	.	.	.	361.80
	" Maryland	.	.	.	145.22
	" Massachusetts	.	.	.	11,725.25
	" Michigan	.	.	.	2,426.26
	" Minnesota	.	.	.	1,155.75
	" Missouri	.	.	.	708.92
	" Nebraska	.	.	.	83.30
	" New Hampshire	.	.	.	550.00
	" New Jersey	.	.	.	516.40
	" New York	.	.	.	10,677.30
	" Ohio	.	.	.	1,760.59
	" Oregon	.	.	.	10.00
	" Pennsylvania	.	.	.	32,197.85
	" Rhode Island	.	.	.	146.63
	" Tennessee	.	.	.	40.00
	" Vermont	.	.	.	1,786.34
	" Washington, D. C.	.	.	.	83.70
	" Wisconsin	.	.	.	276.53
	" Wyoming Territory	.	.	.	10.00
	By interest on Funds in Trust Co.	.	.	.	121.14
					<u>\$77,783.63</u>
					\$80,489.86

Dr.

1872.					
May 1.	To Appropriations paid to aid in Building Houses of Worship for Congregational Churches, as follows:—				
	At Braceville,	Illinois,		\$250.00	
	" Crescent,	" "		300.00	
	" Subletta,	" "	(Special)	60.00	
	" Wayne Station,	" "		500.00	
				<u>350.00</u>	
					\$1,400.00
	" Extra,	Iowa,		400.00	
	" Fontanelle,	" "	(Special)	367.50	
	" Gilman,	" "		500.00	
	" "	" "		500.00	
	" Locust Lane,	" "	(Special)	846.00	
	" "	" "		200.00	
	" Stellapolis,	" "	(Special)	60.00	
	" Webster,	" "		350.00	
				<u>800.00</u>	
					3,523.50
	" Fort Scott,	Kansas,	(Special)	134.00	
	" Neodesha,	" "	(Special)	80.10	
	" North Topeka,	" "		400.00	
	" "	" "	(Special)	818.25	
	" Paola,	" "		500.00	
	" "	" "	(Special)	45.00	
					<u>1,977.36</u>
	Amount carried forward	.	.	.	\$8,960.86

<i>Amount brought forward</i>			\$6,900.85
At Ada,	Michigan,	\$300.00	
" "	"	(Special) 493.00	
" Ceresco,	"	307.34	
" "	"	(Special) 180.00	
" Eastmanville,	"	400.00	
" Frankfort,	"	(Special) 40.00	
" Grand Ledge,	"	(Special) 294.55	
" Ionia,	"	400.00	
" Middleville,	"	350.00	
" "	"	(Special) 350.00	
			<u>3,004.80</u>
" Cambria Township,	Minnesota,	350.00	
" Mankato,	"	450.00	
" Paynesville,	"	(Special) 97.00	
" Plainview,	"	500.00	
" St. Cloud,	"	500.00	
" "	"	(Special) 1,123.10	
" Waseca,	"	500.00	
" "	"	(Special) 80.00	
			<u>3,600.10</u>
" Chatham,	New Hampshire,	400.00	
" "	"	(Special) 294.42	
" Newmarket,	"	500.00	
			<u>1,194.42</u>
" Paterson,	New Jersey,	(Special) 5,405.90	
			<u>5,405.90</u>
" Brooklyn, Church of Covenant,	New York,	(Special) 2,376.45	
" " Park Church,	"	(Special) 1,554.64	
" " State Street Church,	"	(Special) 156.46	
			<u>4,087.55</u>
" Mt. Carmel,	Pennsylvania,	400.00	
" Philadelphia Central Church,	"	(Special Trust) 32,000.00	
			<u>32,400.00</u>
" Roxbury,	Vermont,	400.00	
" "	"	(Special) 1,265.00	
" South Royalton,	"	500.00	
			<u>2,165.00</u>
" Olympia,	Washington Territory,	700.00	
			<u>700.00</u>
" Kilbourn City,	Wisconsin,	350.00	
" Mazo Manie,	"	850.00	
" Menomonie,	"	500.00	
			<u>1,700.00</u>
Total amount paid to forty-one churches,			60,808.71
To amount paid to Cong. Church in Leslie, Mich., for Parsonage,		(Special)	\$711.35
To amount paid on account of Pastors' Libraries,			381.90
To Salaries of officers and clerk,		7,756.00	
" Rent for offices in New York and Boston,		856.00	
" Travelling expenses of Secretaries,		403.55	
" Extra Agencies,		58.00	
" Legal Fees,		64.00	
" Printing Annual Reports and Circulars,		443.70	
" Postage, Rev. Stamps, Telegrams, Stationery, and Expressage,		213.48	
" Filling out Life Membership Certificates,		15.60	
			<u>9,810.33</u>
Balance in Treasury,			8,736.57
			<u>\$80,438.96</u>
Amount pledged to forty-four Churches,		\$16,550.00	
" " in excess of funds in Treasury,		7,823.43	

Examined and found correct.

JAMES W. ELWELL, }
 DWIGHT JOHNSON, } *Auditors.*

MAY 9, 1872.





B. H. Ray.





B. F. Ray.

T H E

Congregational Quarterly.

WHOLE No. LVI. OCTOBER, 1872. VOL. XIV. No. 4.

BENJAMIN FRANKLIN RAY.

THE subject of this sketch, Rev. Benjamin F. Ray, died at New Ipswich, N. H., January 7th, 1872. He was born at Burke, in northern Vermont, April 11th, 1824. Like most who do their work so well that after it is finished they are remembered as benefactors, he began life under conditions favorable for producing the highest type of manly character. If the problem be to have one pass his childhood in a home so circumstanced in respect to wealth, or the lack of it, that he will be under the most hopeful influences for nurturing a character sealed against all the little leaks which sink the ship, and fenced against all the little foxes which spoil the vine before the fruit ripens, — a character combining habits of industry in acquiring, frugality in saving, temperance in using, and liberality in giving; also, sound in judgment, fertile in resources, sagacious in planning, and efficient in executing; and if the question be, *which* home shall be chosen, other things being equal, one of affluence, where children are not under the necessity of earning before spending, nor of limiting their hopes of future success to the means and education acquired mainly by their own exertions; or one in which means are so limited that necessity stimulates them to exercise their juvenile capacities, so soon as they have any, in earning and saving, and helping

Entered according to Act of Congress, in the year 1872, by SAMUEL BURNHAM, for the Proprietors, in the Office of the Librarian of Congress, at Washington.

the household, and especially in helping themselves ; none who have turned attention to this problem, as tested by trial, can hesitate to decide in favor of the latter. In such a home, Benjamin F. Ray spent his childhood. He was one of the younger children of William and Martha (Tilton) Ray. His father was a farmer, whose income was too small to admit of any drones in the hive. The son could doubtless go back in memory to the time when he took his first lessons in the alphabet, but not to the time when he took his first lessons in helping his parents and himself, and in gathering up the little fragments of time and other valuables, that nothing be lost.

If the two privileges, that of spending the first fifteen years of one's life in the home of a worthy Vermont farmer, and that of spending the next four years at the best college in our country, admit of comparison, and especially if the latter is not to be connected with the former, the former is by far the more valuable. Its moulding influences ; its comparative freedom from artificial wants ; its preference of substance to show ; its plain republican simplicity in dress, manners, and style of living ; its habits of industry and frugality, stimulated less by the desire of hoarding than by the desire of giving away ; its sturdy integrity, self-respect, and independence, and its public spirit and liberality in sustaining religious, benevolent, and educational institutions ; — these characteristics of such a home combine to make it a school, the educating influences of which, for the first fifteen years of life, are as much to be preferred to those which are characteristic of the millionaire's home, as a good name is rather to be chosen than great riches.

Young Ray was not more than twelve years of age when he began to feel an intense desire for an education. But from the time he was old enough to be of any service on the farm till he was about seventeen, he had no other educational advantage than that of attending annually a brief winter term of a district school. He then obtained the privilege, and by extra effort earned the means, of attending an academy at Lyndon half a term. The winter following, he taught a district school. The next autumn, he attended the academy a whole term. At the age of nineteen, by engaging to pay a fixed price for the remaining time of his minority, he secured, not funds for his

education, but the privilege of using his time, and what he could earn above the price paid for it, in educating himself.

In after years he sometimes, in his modest way, referred to the fact that he started out on his life-campaign with only twenty-five cents in hand as his "sinews of war." But that was *not* all. In addition, he had within himself the resolute, firm purpose to make the most of his talents and opportunities; and that secured to him all the advantages (who can estimate their ractical value?) treasured in the promise: "Whosoever hath o him shall be given, and he shall have more abundance." Taking in hand all his possessions (not a heavy burden), he went on foot to St. Johnsbury. There, finding a chance in a family to pay for his board by work morning and evening, and keeping his eye out to earn, by any kind of honest service, whatever driblets he could without essentially interfering with his course of study, he made a way for himself into the academy. His manly bearing and thoroughness as a student at once attracted the attention and secured the hearty good-will of its very able principal, the late James K. Colby. Another sagacious and large-hearted man at St. Johnsbury, Thaddeus Fairbanks, was not long in spying him out as a young man of rare promise. He soon became a kind, encouraging counsellor and a generous friend to him, and in return received a benefactor's best and most valued reward in being gratefully appreciated and esteemed by him up to the day of his departure.

From the academy he entered the office of Judge E. Paddock, as a student at law. At the end of a year's study he had evinced talents and proficiency which gave such promise of honorable success in that profession, that his distinguished tutor assured him of his readiness to receive him into partnership so soon as he should be admitted to the bar. But just at that stage in the development of his strong powers and manly aspirations, he had reached a point where he saw clearly and felt deeply that the obligation was then upon him to decide once and forever *for what end he would live*. When only four years old, his religious susceptibilities had been deeply wrought upon by lessons from his mother in connection with the death and burial of a young neighbor and friend of the family. These early impressions were never obliterated,

and it is thought that he ever after regarded the seed then sown by the hand of maternal love and faithfulness, as the mustard-seed of the kingdom of heaven within him. It had, at least, enough of power over him to make him, from childhood up, so thoroughly conscientious, truthful, faithful, and pure in all human relations, and so thoughtful and reverent towards God and his claims, that in these respects he had been, up to this time, like the young ruler whom Jesus loved; even if he had been *also* like him, in having underneath his blameless, beautiful, lovely moral exterior, a controlling love for this world, which made him unwilling to give up all for treasure in heaven. But that it had *more* than enough power for this, ought perhaps to be inferred from the fact, when led by Providence to precisely the same point to which the Saviour led that young ruler, — the point at which each was compelled to choose between the path of *self-love* and that of *self-denial*, the path in which the Christian by losing his life saves it, and that in which the worldling by saving his life loses it, — he made *the opposite* choice; thus changing the previous resemblance into a subsequent contrast.

He made this choice at a time and under circumstances which evinced true nobleness of soul. He did not wait till he had squandered the best part of life, till he had consumed the strength which is the young man's glory, before he enlisted in the service of him who became the Author of eternal salvation unto all them that obey him. Neither did he devote himself to his service in consequence of having been disappointed in ambitious plans and hopes; or of having become tired of the world, or unfitted to enjoy its pleasures. Few, indeed, have had larger or more appreciative capacities for all the legitimate sources of happiness this world affords, than he was gifted with, and retained unalloyed and unblunted to the last. Nor was he prompted to take up his cross and follow Christ by any lurking conviction that he was lacking in abilities to gain his full share of either the wealth or the honors of this world.

Life was before him, with no cloud on its future prospects. The difficulties of qualifying himself, without help, for an honorable position, and of actually gaining it, had already been

conquered. Vigorous in body, gifted in mind, courageous in heart, and strong in will, there was not in his native State a place of distinction and honor which, to human view, was beyond his reach, had he made the attainment of it his chief aim. In soundness of judgment, quickness and clearness of discernment, and in ability and tact for taking the lead in planning and executing, he had, among his own generation in that State, few peers, and it is questionable whether he had any superiors. Why, then, when he was just at the point where he had reached the age of manhood, had overcome all his early disadvantages, and was standing a victor, furnished and equipped, on the verge of a most promising and tempting professional career, did he decide to turn from its prospective honors and emoluments, and devote himself to a life of self-denial in the gospel ministry?

To this question, there can be but one answer. He had gained the wisdom which is characteristic of an understanding heart; a wisdom which is far higher and more comprehensive in its scope than that by which the wisest among men of the world who choose their portion in this life, are guided. In the light of that wisdom he saw clearly that the first thing it became him, as a true man, to do, was, to settle finally and unchangeably what he would make the chief aim of his life. As one who would act *reasonably*, he counted the cost before beginning to build. He asked himself, In pursuing *what end* shall I occupy these immortal faculties? How shall I guard against hopes that will terminate in disappointment? against laying up treasures that will be taken away? How shall I avoid spending money for that which is not bread, and labor for that which satisfieth not? He realized that it then became him to settle these questions so clearly and satisfactorily to himself, as to leave no ground for apprehension or fear that there ever could be any exigency in the whole of his future history which would compel him to look back upon the chief and controlling aim of a past life with a conviction that in choosing it he had disregarded the promptings of wisdom,—of an understanding heart. With the intent of making this final choice clearly before his mind, and using all the light accessible to him, and seeking, in prayer, the help offered him from above,

he *did* choose freely, heartily, without reserve and without misgiving, that thenceforward he would devote himself to the service of the Lord Jesus Christ, and occupy all his faculties and powers in doing, according to his will, the works for which he came into this world, — to seek and to save that which is lost.

It would not, in every similar case, follow from such a decision, that one must abandon the legal profession and enter that of the gospel ministry. But he was clear in the conviction that, with his order of talents and constitutional tendencies, he was called to do so. In accordance with a characteristic which distinguished him through life, he followed up this conviction with prompt action. He professed his faith publicly by uniting with the Congregational church of St. Johnsbury, resumed his classical studies with the purpose of finishing what he then lacked of preparation for college; and did what his hands found to do with his might, — now doing service for the Messrs. Fairbanks, now assisting in the academy, and now teaching a winter or a select school, — by way of doing what he could to keep down the inevitable debt which seldom if ever disappoints the reasonable, but not cheering, anticipations of all who undertake to work their way, unaided, through a thorough course of preparation for the ministry.

He entered Dartmouth in 1847. Throughout his college course he was known and esteemed by both the faculty and students, as one whose principles and habits were steadily on the side of whatever was right and manly, and opposed to whatever was not so. There, as in subsequent life, he was large-hearted and open-handed towards others; but he practised such rigid economy towards himself that (as he sometimes reminded one with whom he was wont to live over again his early struggles) he felt sure he did not, during the four years, spend twenty-five cents for anything that could be regarded as a luxury, or even an *unnecessary* expense.

He graduated with an honorable record in 1851. The year after his graduation he spent as assistant teacher in the academy at St. Johnsbury, and by his thoroughness and Christian fidelity won the esteem of his pupils. He entered the theological seminary at Andover in 1852. About the middle of the third year of his course, he found his health giving way

under the burden of a growing debt, in connection with a long, tense strain on his overtaxed powers. For this reason he felt constrained to suspend his studies there, and accept an invitation to become principal of an academy at Litchfield, Maine. He remained in that position until a short time before he was ordained and installed over the Congregational church at McIndoe's Falls, in Barnet, Vt., which occurred the 5th of March, 1856. During his brief, earnest, and successful ministry there, he had repeated invitations to preach in more important fields where a pastor was wanted; and among them, one from the Third Church at Hartford, Conn., through its eminent pastor, Rev. Dr. Bushnell, in anticipation of his own resignation. He did not entertain the thought of actually becoming the successor of so eminent a brother in the ministry, but he improved the opportunity of becoming personally acquainted with him; and there is good authority for stating that the younger brother confirmed, by his personal presence, the favorable impression the elder had, in some way unknown to him, gained through hearsay. By the manner and spirit in which he acquitted himself in public and private, he won his lasting esteem,—a fact of which the latter not unfrequently reminded him in various pleasant ways.

Mr. Ray was dismissed from McIndoe's Falls the 30th of August, 1859. The next December he received a call from the church at Hartford, Vt., and was installed there on the 7th of the following February. Under the divine teaching and guidance, which he sought and followed with a faith as simple and undoubting as that of a little child, how successful he was during his ten and a half years' ministry there, in developing and increasing the power and fruits of religion in that church and parish; how the town looked to him and relied upon him as a wise counsellor and efficient leader in promoting the causes of patriotism, education, and temperance, as well as religion; how firmly he became fixed in the esteem and good-will of that people; how he was sought out for a director in the State missionary, Bible, and temperance societies; how free from assumption and prolixity, and from inapplicable or superfluous words, were his sensible counsels, suggestions, and criticisms, when participating in public discussions, or in the

stated exercises of the White River Association, of which he was a member greatly appreciated and beloved,—all this is now interwoven and fixed in the history of the Congregational churches of Vermont covering that period.

It is not designed to convey the impression that his ministry at Hartford was without its trials. He was too firm and prompt in following up his positive convictions by actions, and too searching and faithful in exposing, and, if need be, rebuking sin and wrong, and especially such sins and wrongs as had acquired the sanction of public custom and acquiescence, to be in danger of that negative, insipid kind of popular favor against which the Saviour cautioned his followers, in saying, "Wo unto you when all men speak well of you." But he was strong and well rooted in that kind of popular favor which is sure to be sooner or later bestowed upon an intelligent, earnest minister, who by manifestations of the truth commends himself to every man's conscience in the sight of God. He had repeated calls to other fields, which he promptly declined. But at one time he judged that the indications of Providence required him to accept overtures from Lyme, N. H. He submitted the subject for consideration to a mutual council empowered to determine whether his resignation should take effect. The result showed that he had misjudged the indications of Providence, somewhat as Elijah did when he underestimated by seven thousand the number who were in hearty sympathy with him. The immediate danger of losing him called out from that quiet portion, who under ordinary circumstances do not strive, nor cry, nor lift up their voice in the streets, a deep and pervading sentiment of blended interest in his ministry and personal attachment, which was embodied in such an energetic protest before the assembled council that they declined to dismiss him.

But there came a time when Providence indicated to him, in a way which he could not misinterpret, that his ministry at Hartford must soon end. A gradual sapping of energy, and a growing sense of weariness and exhaustion in body and mind, were followed by painful symptoms, at first so dubious as to admit of alternations between hope and fear, but soon developing into certain evidences that incurable disease was upon him.

Obtaining medical advice of the highest authority, he was assured that a continuance of his ministry at Hartford would inevitably aggravate his disease and hasten its fatal termination, and that there was ground for hope that his life and usefulness might be prolonged, perhaps for some years, by removing from that to a smaller field, where he would not be under the necessity of preparing new discourses, and the demands upon him would be much less. To this stern necessity he and his parish sorrowfully yielded. He was dismissed July 11, 1870.

He was immediately invited to preach at New Ipswich, N. H. This was an important, but difficult field, having discordant elements of long standing. But two facts decided him, after some misgivings, to venture upon trying it for a year. One was, it afforded the academical advantages his boys were needing; the other and more influential was, among those divided in other matters, there was entire and hearty unanimity in favor of engaging him. He began his stated ministry there at once. From its beginning till it was ended by his death, so admirably did he exemplify the wisdom from above which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy, that there was a gradual but sure elevation in the spiritual tone of the church, and a consequent mellowing of old acerbities, a harmonizing of discordant and alienated feelings, and an approximation towards keeping the unity of the spirit in the bond of peace. It was stated on the day of his funeral, by one in a position to be well informed on the matter, that by his sound, discreet judgment, dignified bearing, kind and conciliatory spirit, and manifest devotion to the appropriate work of his office, he had won the respectful regards of the entire community, and the sincere, hearty love of every member of the church.

In the autumn before his death, he decided that he *must* give up all ministerial work and responsibility. But his judgment was overborne by the intense reluctance of the church and parish to release him. And so he kept his armor on, and earnestly contended for the faith once delivered to the saints, till death mustered him out of service.

As he became fully conscious that the end of his stewardship

was near, there was evinced in his spirit, manner, and looks a calm intensity, which excited in some having intercourse with him a mysterious sense of awe, as if in the presence of human features illumined and hallowed with the *reality* of that habitual expression of intense earnestness with which the imagination is wont to invest His countenance, who said, "I must work the works of Him that sent me while it is day; the night cometh when no man can work." Working, praying, and hoping for a religious awakening in his parish, he repeatedly said, "I know that the excitement of a revival must hasten my death; but how gladly would I die, could I see this church revived and harmonized, and souls saved in New Ipswich."

On the 20th of December, Rev. Robert Southgate was to be installed in the pastorate failing health had compelled him to vacate at Hartford, Vt. The nature of his disease had required him for a long time to live on food that for the most part was extremely unpalatable, and it had now reached a stage in which he was literally starving amid plenty. But weak and wasted as he was, his friends could not dissuade him from going on the long, hard journey, that, as desired, he might be present at the installing services and give the charge to the flock to which he was bound by a love that was "wonderful, passing the love of women." To participate in services by which that flock was wedded to another, must have stirred in him precious memories and sorrowful emotions, such as we may suppose David to have realized when his beloved Michal, for whose sake he had been willing to jeopard his life on the high places of the field, was taken from him and wedded to Phaltiel. In addition to the tax upon his diminished strength and sensitive nerves, consequent upon his listening to protracted exercises in which he felt a deep personal interest, and upon his own effort in giving the charge, he went through the further excitement, not only of greeting almost every individual, old and young, to whom he had there been a faithful and endeared pastor, but of giving to each his farewell benediction, either audibly uttered or invoked in silent prayer, and taking of each, as he well knew, his final leave. Soon as these services, to *him* so full of mingled sorrow and love, were over, he hastened back to New Ipswich as though all prudential considerations and all

thoughts of personal comfort were overmastered by the conviction that he must do with his might whatsoever his hands found to do. He reached home on Thursday evening. Thinking he had special reasons for making thorough preparation to instruct his class of Sabbath-school teachers which was to meet on Friday evening, he rose early the next morning, spent the entire day in close, earnest study on the Scripture lesson, and then the evening in imparting the results of that study. The next day, Saturday, he wrote the whole of a new sermon. On the Sabbath, as usual, he preached in the morning, superintended the Sabbath school at noon, preached again in the afternoon, and took charge of a third service in the evening. His public work was done.

Two weeks more were appointed him in this world. In the last of these weeks, his strength was too far gone to admit of his doing anything more than to passively wait; but the first was mainly occupied in executing final offices of kindness and love in his social and domestic relations, such as writing farewell letters to absent ones to whom he was bound by near and dear ties, and writing out for his young sons instructions, counsels, and way-marks in a course of self-discipline, study, reading, and general training. In this last he was prompted by the love and thoughtful care, not only of a faithful father, but of a devoted husband; desiring to do, and occupying the last particles of his rapidly-waning strength in the *act* of doing, the most and best in his power to lighten the burden of parental care and responsibility so soon to be transferred from him to the bereaved mother, a burden which he was sensible must weigh upon her the more heavily for the reason that, in the past, his own desire to relieve her from care had conspired with her confiding deference to his judgment in preventing her from becoming inured to its weight.

And now, having, alike in health and in sickness, in sunshine and in storm, pressed forward in the path that is as the shining light, that shineth more and more unto the perfect day, he has at length reached its end, and — meet to be a partaker of the inheritance of the saints in light — is waiting for the coming of his Lord. On Sabbath morning, two weeks from the time he last officiated in the sanctuary, just as the bell was calling to

its worship the congregation he had so loved, and for which he had so faithfully labored, the pearly gates were opened, and he entered in, and "found his *rest* at once with his eternal love."

His last utterance that fell on human ears, and with which he finished a beautiful Christian life, was that with which Zerubbabel finished the temple that was to have greater glory than Solomon's, putting on the headstone and crying unto it, "Grace, Grace!" He had gone too far on his way through the valley of the shadow of death to send back any audible response when tokens of recognition were sought by his sorrowing wife and children; but when one took hold of his cold hand and asked if he knew who was present, so vigorous were his spiritual faculties that they gained a momentary victory over the paralyzing power of death, and he distinctly responded, "JESUS!"

Mr. Ray had affections and tastes which qualified him for appreciating and enjoying whatever feminine culture and skill can do to make home, in all its æsthetic and domestic features, pleasant and attractive to both inmates and guests; and to all who enjoyed the privilege of frequenting *his* home, he made it quite manifest that he regarded himself as highly favored of the Lord in having those affections and tastes largely gratified. He was married, Aug. 13, 1856, to Sarah T., daughter of Henry and Emily (Mann) Oakes, and widow of G. C. Cargill. She and her three children survive him. The oldest (Charles G. Cargill) was his step-son; but to him, as to his own, he was one of the kindest and most loving of fathers. The two younger, William Henry and Herbert Fairbanks, are lads of fourteen and ten years.

His remains have been conveyed to Hartford, in accordance with the earnest wishes of his former parishioners, who are taking measures—to do for future generations what they have no occasion to do for themselves—to perpetuate the remembrance of his name and his virtues by a monument of marble.

The foregoing sketch has been written in such fragments of time as could be saved and used after finishing other exhausting labors, and with very limited access to treasures of inter

esting facts and incidents in Mr. Ray's history, stored in the recollections of those for whose benefit he expended, in the work of faith and labor of love and patience of hope, the best part of his life. But using the best opportunities and means he could command, the writer has taken the sorrowful interest of a true mourner in transferring from the vanishing records of human memory to more enduring tablets the impress of a character strong, pure, and lovely,—the character of a friend whom he, with many others, will sadly miss in passing over what remains of life's journey,—a friend, reunion with whom constitutes one of the happy anticipations of the life beyond, where,—

“From sorrow, toil, and pain
And sin, we shall be free;
And perfect love and friendship reign
Through all eternity.”

The following lines, sung at his funeral service, are so beautifully appropriate that they constitute a meet conclusion to this memorial sketch:—

“Go to the grave in all thy glorious prime,
In full activity of zeal and power.
A Christian cannot die before his time;
The Lord's appointment is the servant's hour.

“Go to the grave; at noon from labor cease.
Rest on thy sheaves; thy harvest work is done;
Come from the heat of battle, and in peace,
Soldier, go home; with thee the fight is won.

“Go to the grave, for there thy Saviour lay
In death's embrace, ere he arose on high;
And all the ransomed by that narrow way,
Pass to eternal life beyond the sky.”

ROYAL PARKINSON.

Temple, N. H.

GENESIS. — THE PANORAMIC THEORY.

WHAT may be called the Panoramic Theory of the first two chapters of Genesis, in few words, is this: That its account of the origin of things is not to be taken as a literal history of the method and time of their origination, but as a pictorial representation of the fact, that in the beginning God created the heavens and the earth and the universe. It thus involves no denial of the primal creation, but only that we have a formal relation of how that creation was accomplished.

A few years ago, this theory was ably defended by Mr. Prebendary Quarry, of the Church of England, in a volume entitled, "Genesis, and its Authorship." The book is written from the assumed point of the divine inspiration of the record, "with sincere reverence for the document itself as an integral part of the sacred volume"; and the inconsistencies of the narrative, as a literal account, are relied on to show that it could not have been designed as a literal record, and that we must "remove it altogether from the range of physical interpretation, and the relation to scientific discoveries."

It is not to be denied that there are various difficulties, more or less serious, in the attempt to harmonize and verify the first two chapters of Genesis. They are obvious on the surface of the text, and are of no recent detection; as thus:—

The creation of vegetable life on the third day, ch. i., and on the sixth day, ch. ii., after and not before the creation of man. Also, the creation of winged fowls before that of Adam, ch. i., but after him, ch. ii. Also, the formation of woman simultaneously with man, ch. i., but after him, ch. ii. The universe itself is described as of simultaneous origin, ch. i. 1, and ch. ii. 4, but then we have a second, or sub-creation of firmament, sun, moon, and stars. Besides, vegetable life is made to antedate the creation of the sun, although impossible without the solar light and heat; and light itself is revealed in the order of creation anterior to the existence of the heavenly orbs of our own and other systems of stellar worlds.

A vast amount of industry and ingenuity have been ex-

pended in efforts to adjust these and other discrepancies to a strictly historic and scientific basis. Mr. Quarry regards all these as insufficient. Certainly, they have a common look of special straining to make out a case. Yet this might rather result from inadequate knowledge than from any weakness in the case itself. A prior question, however, is admissible, — whether there is any demand, on critical or religious grounds, for a literal, physically methodical, historical interpretation of this opening section of the Bible? Considerations like the following are relevant to this inquiry :—

Whatever is discoverable by human powers of investigation would not seem to be a proper matter of divine revelation, since such interposition would not be necessary here ; and whatever is not connected with man's moral and spiritual life is not within the province of revealed religion, which is the end and motive of the Bible. Therefore, these secondary and contingent topics may be treated phenomenally, or according to appearances, without lessening the essentially religious value of the record.

The religious bearings of the narrative of creation give it its chief value, and the reason for its introduction here. An exact account of its method might have been furnished. But if furnished, it is rational to suppose that it would be a consistent, self-harmonizing account.

Such an account, however, though possible, might not, on the whole, be desirable at that early date, nor even for us ; for as then it would have been in advance of all contemporary knowledge, it would have had to be accepted simply on faith, and to be reconciled to the gradually-developing science of the race, which it would have hindered rather than helped ; producing, in fact, just such tedious and bitter controversies as are now going on in the alleged conflict of Nature and Revelation.

Hence, it is submitted that the Mosaic cosmogony should be taken, not as explaining the creation "in accordance with physical truth, but as representing the origin of things in such a manner as might be easy of conception, and might beget piety and the worship of the true God in the minds of men."

A problem of this kind can never, perhaps, be worked out to an absolutely certain answer. Therefore it is not a proper

subject for dogmatism. Some other suggestions may aid an approximation to its right solution.

The main and direct purpose of this narrative was to affirm the positive origination of all matter and life by God, in opposition to all prior notions and dogmas, atheistic, pantheistic, or polytheistic. This is the strictly religious value of the record. And it was and ever must be of utmost importance. The Hebrews needed it to save them from the drift, or rather deluge, of Egyptian and other pagan notions of this subject. These all ran in the general direction of the self-existence of material things in a chaotic state ; and in the deification of the elementary forces or qualities of matter, they formed what explanation they had arrived at of the evolution of the cosmos out of the traditional chaos, as well as the objects of the popular worship. The light, or fire worship of the early worlds had this origin. So the Egyptians had conceived of the sun and moon as the two all-controlling deities, under the names of Osiris and Isis. Now, the Mosaic account was an absolute denial of this entire speculation. It carefully singled out these dominant forces or properties of the universe, and said in so many words, that they were made by the Divine Will and word in the beginning, — light, sun, moon, stars, water, air. These, then, were not eternal, nor were they gods. Thus, the idol dogmas and practices of the old nations were condemned and forbidden. And this only historical account of the primal fact of a divine creation is as positive a denial of modern atheism and pantheism as of the ancient polytheism.

This purpose would have been essentially effected had the narrative stopped with the first verse of the book of Genesis ; that is, with the simple declaration of the creative act.

The subsequent amplification would seem to have been for heightening the impression of the divine action in this work, by a series of details addressed to the imagination, magnifying the glory of the great Architect, and exciting adoration of his Being. This would neither exclude nor demand a literal accuracy in the details thus supplemented.

Scholars are as far as ever from agreement whether we have two independent narratives of the creation in Genesis i. and ii. or, in the last, a mere review or summary of the work in a sketchy way, — a bird's eye view, as introductory to the history of

the human family. Weighty authority holds the latter ground, as Lange, and Prof. Taylor Lewis, on Genesis. However this be determined, either result would favor, as already intimated, a phenomenal rather than a literal acceptance of the record.

Especially is this so, when the attention is confined to the strictly cosmological details. Beyond dispute these wear a very unreal aspect. The account is conceived in a highly poetic spirit, even if it be a close transcript of the facts in the case. Besides its general poetic dress, a thoroughly artistic method is easily seen in its structure. Thus, the first three days, culminating in the production of vegetable life, are balanced against the last three days, culminating in the production of human life, and each by carefully-adjusted stages of progress. History is not usually written in this way, simply because facts do not commonly, if ever, follow such a regulated order. But vision, whether the poet's or the seer's, is very apt so to look at things.

If the "chasm" theory be abandoned (which is mostly the case), that is, the notion of an indefinite period elapsing between the date of the creation in the first verse of Genesis, and the account of the fitting up of the present world in six days of the length of our own, in the subsequent part of the first chapter, then the theory of the short, literal six days by which the creation was bounded, must also be given up. So much of literalism, therefore, is generally surrendered. A world-day, then, is not one of our days of twenty-four hours. It then must have been a longer period of alternating light and shadow. The creative days — the *Hexæmenon* — give us no clew to the length of the creative era; they were God's days and not man's, during which the world came into its present form of existence by processes pictured to us in this narrative, possibly historically; but if so, with discrepancies not yet adjusted to our other knowledge by any of the many learned and ingenious theories invented for this purpose.

The seventh day of Jehovah's rest, at the close of this creation week, was a God's day also. The allusion to this in the fourth commandment of the decalogue is to this purport: as, at the ending of his week of creative work thus depicted, the Lord rested through a divine day not yet ended, so man

shall rest, each week of human toil, an earthly day, as a Sabbath: an argument from the divine to the human, the force of which does not depend at all on the lengths of the respective Sabbath days. Rather, as much greater as is God than man, so much longer should his Sabbath day naturally be than ours. So Professor Lewis, in "Scribner's Monthly": "If God's work, God's rest, there mentioned infinitely transcend man's work, man's rest, then the respective times may be thought of, and must be thought of, in a similar manner. The harmony of thought demands that the six days of ineffable working, the seventh day of ineffable rest, should, on the same scale, transcend the short week of man's labor, — the brief day of man's rest, most precious indeed, but chiefly so as a type, or symbol of the eternal." Thus, "The very passage so often brought in objection to the epochal interpretation, is itself most suggestive of the grander scale."¹

It is in abundant proof that the prevailing activity in Christian circles, to square the Mosaic cosmogony with exact scientific and historical fact, is of comparatively modern origin. The best of the Greek and Latin fathers obviously had no such solicitude; nor had many of the yet earlier Jewish doctors. So of later Protestant and other luminaries. The names of Calmet, Burnet, Henry More, Bacon, Cajetan, Aquinas, Bede, stand with those of Augustine, Origen, Irenæus, Maimonides, as expounders and defenders of the view that the creation is pictured in accordance, not with the reality of things, but with their apparent evolution out of their original state. In this freer handling of the record, these masters of sacred learning did not suspect themselves of disloyalty to Scripture truth. It was not with them a resort from present geological objections, for these had not yet arisen. It was the result of scholarly inquiry, and at least an average common-sense. It is possible that, on the same ground, we might also be loyal to the claims of Biblical authority, while obviously it would ease the strain now unpleasantly felt by the defenders of the Bible against current scientific assaults.

It is not a valid argument against this theory that it has been extended to the subsequent sections of the canon of

¹ Vol. iii. pp. 7, 34.

Scripture. Mr. Quarry so treats the account immediately following, of the trial and fall of man ; beyond which, however, he finds, at once, the date of literal history ; while Dr. Hedge does not find this until the time of Abraham. But no conclusive proof, either documentary or verbal, can be found for either of these opinions. On the contrary (waiving here all critical details), it is to be considered, that the narrative of man's trial and fall is a strictly and exclusively religious subject, and not the announcement of a cosmical or physical event. It is in the spiritual and not the material sphere. To be the starting-point of a system of moral administration, as the Bible certainly introduces it, and as the New Testament always recognizes it, an historical statement is demanded, — open, of course, to the use of a fair critical method in dealing with the unessential drapery of the story ; but insisting on, as fair and honest, a method of determining between the essential and unessential, under guidance especially of New-Testament declarations and assumptions.

The Adam of Genesis i. and ii. is obviously the same person whose history is carried onward in the following chapter. He does not appear as a new creation in this latter section of the story, but as the former innocent and happy occupant of that "garden eastward in Eden," which the Lord had planted. So far as this record informs us, he was the original man. But it does not therefore oblige us to hold that the beginnings of his rational manhood and of his physical life were synchronous. There may have been a long period between the date when the Creator formed man "out of the dust of the ground" (whatever that may mean), as an animal creation only, and the day when he breathed into one of these superior physical forms that living inspiration which made him an intelligent human soul. Prof. Lewis elaborates this hypothesis *in ad-denda* to Lange's Genesis, thus :—

"Even the common notion of an outward plastic formation of the body implies the use of a previous nature in a previous material or materials, — that is, a use of them according to such natures. . . . How many steps there were, we cannot know ; but in thus bringing up the human physical through lower structural forms, there may have been outward approximations to the human, long before there was reached that

humanity proper in which nature and spirit unite. . . . This beginning of humanity upon earth was not a physical act merely, or the mere completion of a physical progress. It took place in the spiritual sphere. The true creation of man was not merely a *formation* or an *animation*, but an *inspiration*, as direct, divine inspiration."

This theory may provide for one of the scientific difficulties respecting "the first man"; that is, the seemingly human skulls and other bones which lie too far down under the bottom of the mountains for either the Hebrew or the Septuagint chronology. If such remains shall be finally so verified, they may belong to the race or races of merely physical "anthropoidal forms," whose formation "may have begun in the earliest stages of the *κτίσις*, or world building." Whether we shall provide for other difficulties concerning the "*primus homo*" by adopting the theory of various centres of human races, or by concluding that the Old-Testament chronology is not an integral and necessary part of a religious revelation to mankind, is likely yet to remain for a while an open question. But the tendencies of Christian thought are evidently towards the second of these points.

It may be added, that references to the creation in other Scriptures, as in Job and the Psalms particularly, would seem to show that the grand aim of this opening section of the Bible is to fill the mind with the conception of God as actually forming and adjusting the physical universe according to a plan lying in his own mind, rather than to set forth the precise order and methods of that stupendous work. For such a precisely literal account it is difficult to find a necessity, either physical, ethical, or religious. A strong probability thus is reached, that the Mosaic narrative of the origin of things was given as a grand world-picture rather than world-history; a moving panoramic display of actual, but not thus actually arranged facts, rather than an exact working draft of the Almighty Builder's operations. The fact of creation is set in intense light; the process of creation may well be left in the enfoldings of the bright, yet dark clouds. It would seem that a true spirit of religious reverence would prefer thus to leave this much-vexed subject.

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WHAT A PLAIN MAN FINDS IN HOLY SCRIPTURE
ABOUT THE CHURCH AND ITS OFFICERS.

THE word rendered church is ἑκκλησία

The word rendered synagogue is συναγωγή.

The primary signification of both these words is: a congregation, or assembly, — a body of people, gathered up, and meeting, or met, in one place.

For the assembly (ἑκκλησίαι) was confused. Acts xix. 32. In a lawful assembly (ἑκκλησίαι). Acts xix. 39. He dismissed the assembly (ἑκκλησίαν). Acts xix. 41.

When the congregation (συναγωγῆς) was broken up. Acts xiii. 43.

If there come into your assembly (συναγωγῆν). Jas. ii. 2.

συναγωγή is derived from the verb συνάγω, and we find this used in connection with ἑκκλησία. They assembled (synagogued) themselves with (or in) the church (ἑκκλησία). Acts xi. 26.

And when they had gathered (synagogued) the church (ἑκκλησίαν) together. Acts xiv. 27.

And when they were come to Jerusalem, they were received of the church (ἑκκλησίαις), and the apostles and elders came together (synagogued). Acts xv. 4, 6.

And they came to Antioch, and gathered (synagogued) the multitude (church) together. Acts xv. 30.

Where two or three are gathered together (synagogued) in my name. Matt. xviii. 20.

When the disciples came together (synagogued) to break bread. Acts xx. 7.

When ye (as a church) are gathered (synagogued) together. I Cor. v. 4.

The word *synagogue*, from meaning the congregation of Jews, came to be used for the place of congregating. The word *church*, from meaning the congregation of believers, has come to be used for the place of congregating. Wherever the word *synagogue* (συναγωγῆ) is used in reference to any visible association, or corporate body, of people (Jews), it is applied to a single congregation, or to a single meeting-place of such con-

gregation. Wherever the word church (*ἐκκλησία*) is used in reference to any visible association or corporate body of people (Christians), it is applied to a single congregation, or to a single meeting-place of such congregation. Both *church* and *synagogue* are sometimes used in a generic sense, to embrace all the elect, or all the reprobate; as, the *church* of God,—the *synagogue* of Satan.

If the word church be used for the word synagogue, and the word synagogue for the word church, in reading, such use will not unfrequently materially aid in arriving at a clear understanding of a passage where either occurs. Nowhere is there any such thing as a provincial, or national, or general corporate church or synagogue, or anything equivalent to a universal synagogue or church corporation, as a Greek, or Latin, or Anglican, or Jewish church or synagogue.

There are many passages where the word *ἐκκλησία* has come to be rendered congregation or assembly, by the best authorities. William Tyndale, indeed, as long ago as 1525 to 1530, says: "In the translation of the New Testament where I found the word *ἐκκλησία*, I interpreted it by this word, *congregation*. . . . For wheresoever I may say a congregation, there may I say a church also. . . . Now is *ἐκκλησία* a Greek word, and was in use before the time of the apostles, and taken for a congregation among the heathen, where was no congregation of God or of Christ. And also Luke himself useth *ἐκκλησία* for a church or congregation of heathen people. Thrice in one chapter, even in the nineteenth of the Acts, where Demetrius, the goldsmith, or silversmith, has gathered a company against Paul for preaching against images." In this he only anticipates in some passages the latest and best authorities.

"Tell it unto the *ἐκκλησία*, etc. (congregation)." Matt. xviii. 17.

"In the *ἐκκλησία* (congregation) in the wilderness." Acts vii. 38.

"When ye come together in *ἐκκλησία* (assembly)." 1 Cor. xi. 18.

"Yet in the *ἐκκλησία* (assembly)." 1 Cor. xiv. 19.

"In the midst of the *ἐκκλησία* (assembly)." Heb. ii. 12.

"Call for the elders of the *ἐκκλησίας* (congregation)." James v. 14.

There are other passages where the word ἑκκλησίαι must be understood as meaning assembly or congregation.

“ Tidings came unto the ears of the ἑκκλησίας (congregation). Acts xi. 22.

“ A whole year they assembled with the ἑκκλησίαι (congregation).” Acts xi. 26.

“ And when they had gathered the ἑκκλησίαν (congregation) together they rehearsed.” Acts xiv. 27.

“ And being brought on their way by the ἑκκλησίας (congregation).” Acts xv. 3.

“ And they were received of the ἑκκλησίας (congregation).” Acts xv. 4.

“ Apostles and elders with the whole ἑκκλησίαι (congregation).” Acts xv. 22.

“ When he had saluted the ἑκκλησίαν (congregation).” Acts xviii. 22.

“ Greet the ἑκκλησίαν (congregation) in their house.” Rom. xvi. 5.

“ He that prophesieth, edifieth the ἑκκλησίαν (congregation).” 1 Cor. xiv. 4.

“ If the whole ἑκκλησίαι become together (congregated) in one place.” 1 Cor. xiv. 23.

Let him keep silence in the ἑκκλησίαι (congregation). 1 Cor. xiv. 28.

There was an ἑκκλησίαι (church) at Jerusalem, Acts viii. 11 ; xi. 22 ; at Antioch, Acts xviii. 22 ; at Ephesus, Acts xx. 17 ; Rev. ii. 1 ; at Cenchrea, the seaport of Corinth, Rom. xvi. 1 ; at Corinth, 1 Cor. i. 2 ; 2 Cor. i. 1 ; at Philippi, Phil. iv. 15 ; at Colosse and at Laodicea, Col. iv. 16 ; at Thessalonica, 1 Thes. i. 1 ; 2 Thes. i. 1 ; at Derbe, 3 John ix. ; at Smyrna and Pergamos, and Thyatira, and Sardis, and Philadelphia, Rev. ii. and iii. chapter.

There was an ἑκκλησίαι (church) in the house of Philemon at Colosse, Philemon ii., which must have been distinct from the church at Colosse. And there was an ἑκκλησίαι (church) also in the house of Nymphas, at Laodicea, Col. iv. 15, which was distinct from the church of Laodicea. And there was an ἑκκλησίαι (church) in the house of Aquila and Priscilla, which was not stationary, but which moved with the household, being

now at Corinth and Syria, Acts xviii. 2, 18; now at Ephesus, Acts xviii. 26; 2 Tim. iv. 19; now at Philippi, 1 Cor. xvi. 19; and now at Rome, Rom. xvi. 3, 5. For these churches it was impossible to be other than congregations.

There were ἑκκλησίαι (*churches*) in Lystra and Iconium, and Antioch in Pisidia, and Derbe, Acts xiv. 23, xvi. 5; and in Syria and Cilicia, Acts xv. 41; and in Asia, 1 Cor. xvi. 19; and Macedonia, 2 Cor. viii. 1; and Galatia, 1 Cor. xvi. 1, Gal. i. 2; and Judea, Gal. i. 22, 1 Thes. ii. 14.

"All the *churches* of the Gentiles." Rom. vi. 4. "All the *churches* of Christ." Rom. xvi. 6. "In all *churches*." 1 Cor. vii. 17. "The *churches* of God." 1 Cor. xi. 16; 2 Thes. i. 4. "In all *churches* of the saints." 1 Cor. xiv. 33. "All the *churches*." 2 Cor. viii. 18; xi. 28. "Chosen of the *churches*." 2 Cor. viii. 19. "Messengers of the *churches*." 2 Cor. viii. 23. "Other churches." 2 Cor. xii. 13.

Christ directs a book to be sent to the seven *churches*, "and all the churches shall know that I am he which searcheth the reins and hearts." Rev. ii. 23. "I, Jesus, have sent mine angel to testify unto you these things in the *churches*." Rev. xxii. 16. And he utters a curse upon any one that shall add to, or take away from, the words of the book. Rev. xxii. 18, 19.

An ἑκκλησία or church, then, is a gathered, organized, synagogued assembly, or congregation of professed believers in Christ, having a common place of meeting for worship and church business.

If it were not so, could Paul have said "that which cometh upon me daily, the care of all the *churches*"? 2 Cor. xi. 28. Would he not have said, the care of the whole church? Did Paul mean what he said, or did he mean something else? πασῶν τῶν ἑκκλησιῶν is not ambiguous.

There is a passage in Acts ix. 31, which, in the authorized version, reads, "Then had the *churches* rest throughout all Judea, and Galilee, and Samaria." Some, and perhaps they are among the best authorities, say that this should read *church* instead of *churches*. Be it so, it does not militate against our general propositions. Prior to this there was no church or congregation of disciples outside of Jerusalem. But immediately prior, Acts viii. 1, it is said, "Theré was a great persecution

against the church" (congregation) "which was at Jerusalem, and they" (of the congregation) "were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." These were they that "went abroad everywhere evangelizing; and it was against these that "Saul breathed out threatenings and slaughter." So that when Saul was converted, and began himself to preach, it might well be said that the church, the scattered congregation, had rest. But we find that from the evangelizing of those that were scattered abroad from the church at Jerusalem, churches were organized at Antioch, and elsewhere; for Paul himself says, that when he first went down from Jerusalem to Tarsus, he "was unknown by face to the *churches* of Judea; but they had heard only that he which persecuted *us*," etc., Gal. i. 22, 23; and when he next went, he "went through Syria and Cilicia, confirming the *churches*," Acts xv. 41; and in 1 Thes. ii. 15, he tells the Thessalonians that they were imitators of the *churches* in Judea, which shows how soon churches were formed in Judea outside of Jerusalem.

THUS MUCH OF THE CHURCH; WHAT OF ITS OFFICERS?

So far as the Scriptures are concerned, the only officers mentioned in connection with the synagogue (*συναγωγή*) are the ruler of the synagogue (*ἀρχισυναγωγῶν*), and the minister (*ὑπηρέτη*). The former occurs in Mark v. 22, and Acts xiii. 15, in the plural; and in Mark v. 35, 36, 38; Luke viii. 49; xiii. 14; and Acts. viii. 8, 17, in the singular. The latter occurs in Luke iv. 20.

In Acts viii. 8, 17, *ἀρχισύναγωγος* is rendered chief ruler of the synagogue; but there is no possible or conjectural reason for introducing the word *chief*. Crispus and Sosthenes, at Corinth, were each archisunagōgos, as was Jairus, at Capernaum, who, in Luke viii. 41, is called *ἀρχων* (ruler) *συναγωγῆς* (of the synagogue).

In Luke iv. 20, it is said he closed the book and gave it again to the minister (*ὑπηρέτη*). This is the only case where this word occurs in connection with the synagogue. It is frequently translated officer in other connections. But in reference to the disciples we find Luke (i. 2) says: "Who from the

beginning were eye-witnesses and ministers (*υπηρέται*) of the word." In Acts xiii. 5, it is said, Barnabas and Paul "also had John (Mark) to (as) their minister" (*υπηρέτην*). In Paul's account of his own conversion, Acts xxvi. 16, Jesus said to him, "I have appeared to make thee a minister (*υπηρέτην*) and a witness of these things, etc."; and in 1 Cor. iv. 1, Paul says, "So account of us as of the ministers (*υπηρέτας*) of Christ, and stewards (*οικονόμους*) of the mysteries of God."

The word *υπηρέτης* would seem to be used in very much the same sense as *διάκονος*, to signify a subordinate official person appointed to perform certain ministerial or delegated duties.

The Lord Jesus Christ, when on earth, chose out twelve disciples, whom he called apostles, "that they should be with him, and that he might send them forth to *preach*, and to have power to heal sicknesses, and to cast out devils." Mark iii. These he sent out "to *preach* the kingdom of God"; subsequently he sent out "other seventy also," on a similar mission. In this he seems to have made no distinction in qualifications or authority. Matt. x.; Luke x. When the people came together to hear, they formed congregations, and as such he taught them; and when they were a-hungred, he organized them, and broke bread, and gave to his disciples, who ministered to the multitude. This was simply pastor, assistants, congregated people. After Christ's resurrection, his directions to his disciples were simply, "Go *teach* all nations;" "Go *preach* the gospel to every creature," Matt. xxviii. 19, Mark xvi. 15, "that repentance and remission of sins should be *preached* in his name among all nations," Luke xxiv. 47; "and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts i. 8. The apostolic duty was to teach, to preach, to evangelize. They were the prototypes of all Christian teachers and preachers. There was no indication of delegation of authority to rule, or to assert superiority one over another. On the contrary, any such thing as primacy, or assumption of superiority, was expressly repressed and forbidden. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you; but whosoever will be great among you, let him be your

minister (διάκονος)." Matt. xx. 25 ; Mark x. 42, 43 ; Luke xxii. 25, 26. "But be not ye called Rabbi, for one is you Master, (teacher), and all ye are brethren." "And call no man your *father* upon the earth, neither be ye called masters (leaders), for one is your Master (leader), even Christ ; but he that is greatest among you shall be your servant (διάκονος)." Matt. viii. 8, 9, 10, 11. How can ye believe which receive honor (glory) one of another?" John v. 44. Eoth Christ's words and acts inculcated equality among his disciples, and those whom he intended to preach the gospel, and to teach all nations ; while he expressly forbids, in so many words, the calling any one father in an ecclesiastical sense. A positive prohibition of popery.

Christ said to the Jews, "Behold, I send unto you prophets, and wise men, and scribes," Matt. xxiii. 34 ; and "therefore I will send them prophets, and apostles." Luke xi. 49. And Paul said, "And God hath set (appointed) some in the church ; first apostles, secondly, prophets, thirdly, teachers," 1 Cor. xii. 28, and "he gave some (to be) apostles, and some prophets, and some evangelists, and some pastors and teachers ; for the perfecting of the saints, for the work of the ministry (ministration, *διάκονίαν*), for the edifying (building up) of the body of Christ." Eph. iv. 11, 12.

Prophet, in scriptural sense, means *a revealer of God's will to man*. "Joses, who by the apostles was surnamed Barnabas, which means son of consolation," (or exhortation, or comfort, *παρακλήσεως*). Acts iv. 36 (see John xiv. 26). "The comforter (*παρακλήτης*) which is the Holy Ghost ;" and Acts xi. 23, "He exhorted (*πρόεκελεσι*) them all ;" and Acts xiv. 3, "He that prophesieth, speaketh unto men to edification, and exhortation, and comfort," is a prophet. Acts xiv. 14. And "Judas and Silas, being prophets, exhorted the brethren." Acts xv. 32. "And though I have the gift of *prophecy*, and understand all mysteries, and all knowledge." 1 Cor. xiii. 2. "The tongue of the *wise* useth knowledge aright ; the lips of the *wise* disperse knowledge." Prov. xv. 2, 7. "Because the preacher was *wise* he still taught the people knowledge." Eccl. xii. 9. "Therefore, every *scribe* which is instructed into the kingdom of heaven, bringeth forth out of his treasures things new and

old." Matt. xiii. 52. "Where is the *wise*? Where is the *scribe*? It pleased God by the foolishness of preaching to save them that believe." 1 Cor. i. 20, 21.

The word apostle (*απόστολος*) literally means a messenger; but it has come to be confined essentially to those twelve whom Christ chose, and denominated apostles, including Paul. It occurs eighty times in the New Testament, and is applied forty-one times to the twelve; sixteen times to Paul; fourteen times to Paul and the twelve; twice to Paul and Barnabas; twice in a general sense; twice to messengers of churches; twice to pretenders, and once to Christ himself. Barnabas is called an apostle with Paul in Acts xiv. 4 and 14, and would seem to be so designated in 1 Cor. ix. 5 and 6. The same inference may also be drawn from Gal. ii. 9, where Paul says, "When James and Cephas and John, who seemed to be pillars, perceived the grace given to me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision."

It would seem that there were certain gifts or signs pertaining to the apostles, and not to others. Mark says, iii. 14, 15, "To preach, and to have power to heal sickness and to cast out devils;" and Paul, 2 Cor. xii. 12, "the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." They would seem to possess, collectively, all the *gifts* of miracles, prophecy, tongues, healings, government, teaching, ministrations, which were possessed by others severally, so as to distinguish them as apostles.

But the main duty of the apostles was to teach, to preach the gospel, to evangelize, to gather congregations, and found churches; to bear witness of the truth, and to transmit the knowledge of the truth, imparted to them directly by Christ and the Holy Ghost, to others. At Paul's conversion, Christ said to Ananias, "He is a chosen vessel (instrument) unto me to bear my name before the Gentiles," Acts ix. 15; and Paul said, "It pleased God to reveal his Son unto me, that I might preach him among the heathen," Gal. i. xv. 16; and, "I am appointed a preacher, and an apostle, and a teacher of the Gentiles." 1 Tim. ii. 7; 2 Tim. i. 11. And this being his mission, he says, "Neither went I up to Jerusalem to them which were

apostles before me ; but I went into Arabia, etc., and after three years, I went up to Jerusalem to see Peter, etc. ; but others of the apostles saw *me*, save James, the Lord's brother." Gal. i. 17, 18. And for his ordination for this work, he had the simple laying on of hands of a mere ordinary disciple at Damascus, one Ananias, who put his hands on Saul that he might receive sight and be filled with the Holy Ghost. Acts ix. 17. Years afterwards, the church at Antioch laid their hands on Barnabas and Saul and sent them away, Acts xiii. 3 ; and then Paul, at Ephesus, laid his hands on the disciples, " and the Holy Ghost came on them and they spake with tongues and prophesied," Acts xix. 9, as had been the case with Peter and John at Samaria. Acts viii. 17.

Preaching the gospel is evangelizing (*εὐαγγελίζω*), and such is the word so rendered. The apostles were evangelists, and they ceased not to teach and preach (*εὐαγγελιζόμενοι*) Jesus Christ. Acts v. 42. Stephen was an evangelist. They that were scattered abroad went everywhere preaching (evangelizing) the word. Acts viii. 4. Philip was an evangelist (*εὐαγγελιστής*). Acts xxi. 8. Timothy was an evangelist (*εὐαγγελιστής*). 2 Tim. iv. 5. The gospel is the evangel (*εὐαγγέλιον*), and the preacher of the gospel is the evangelist. The first evangelists had the power of working miracles, or healing, in attestation of the divine character of their mission.

The preaching of the apostles and evangelists made converts, and these converts naturally gathered into congregations ; and as they came together to hear the word, it became necessary for them to organize, that all things might be done decently and in order. At first, in Jerusalem, the apostles were both teachers and ministers, and naturally had the general oversight of all the affairs of the congregated church. The work was divided among themselves. But as the number of the disciples increased, and the labors multiplied, it became necessary for the apostles to have assistance, in the daily ministration (*διακονία*, service). They therefore called upon the church (congregation of disciples) to "choose among them seven men of honest report full of the spirit and wisdom," (such as Christ had designated in Mat. xxiii. 34, as assistant to the apostles, and ministers of the church), to serve (*διάκονσιν*)

tables, while the apostles gave themselves "to prayer and the ministry (diakonia) of the word." Acts vi. 1-4. This, then, was the simple organization: 1st. Ministers of the word, ministers in spiritual things, pastors, teachers; 2d. Ministers of tables, ministers in temporal things, — since called deacons; 3d. The congregation. The seven were chosen. Two of them developed "*gifts*," and under the promptings of the Holy Ghost became evangelists, — Stephen and Philip.

The words *διακονέω*, *διακονία*, and *διάκονος*, are frequently used. "This ministry (*διακονίας*) and apostleship from which Judas fell." Acts i. 25. Barnabas and Saul returned "when they had fulfilled their ministry (*διακονίαν*)." Acts xii. 25. Paul "declared what things God had wrought among the Gentiles by his ministry (*διακονία*)." Acts xxi. 19. "The ministry (*διακονίαν*) which I received from the Lord Jesus." Acts xx. 24. Now I go to Jerusalem to minister (*διάκονων*) unto the saints. Rom. xv. 25. Carrying contributions to the poor saints.

"Who then is Paul, and who is Apollos, but ministers (*δίακονοί*) by whom ye believed?" 1 Cor. iii. 5. "Hath made us able ministers (*δίακονοις*) of the New Testament." 2 Cor. iii. 6. "Seeing then we have this ministry (*διακονίαν*)." 2 Cor. iv. 1. "Giving no offence in anything that the ministry (*διακονία*) be not blamed; but in all things approving ourselves as the ministers (*δίακονοι*) of God." 2 Cor. vi. 3, 4. "Are they ministers (*δίακονοι*) of Christ? I am more." 2 Cor. xi. 23. "The gospel whereof I was made a minister (*διάκονος*)." Eph. iii. 7. "Whereof I am made a minister (*διάκονος*) according to the stewardship (*οικονομίαν*) of God." Col. i. 25.

"So he sent into Macedonia two of them that ministered (*δίακονούντων*) unto him Timotheus and Erastus." Acts xix. 22. "Tychicus, a beloved brother and faithful minister (*διάκονος*)." Eph. vi. 21; Col. iv. 7. "Epaphras, for you a faithful minister (*διάκονος*)." Col. i. 7. "Timotheus, our brother and minister (*διάκονον*)." 1 Thes. iii. 2. "The house of Stephanas have addicted themselves to the ministry (*δίακονίαν*) of the saints." 1 Cor. xvi. 15. "As every man hath received the gift, even so minister (*διακονούντες*) the same one to another as good stewards (*οικονόμοι*). . . . If any man speak, let him speak as the oracles of God; if any man minister (*δίακονει*), let him do it, as of the ability which God giveth." 1 Pet. iv. 10, 11.

“To all the saints at Philippi, with the bishops and deacons (διάκονοις).” Phil. i. 1. “Likewise must the deacons (διάκονοι) be grave,” — “the office of a deacon (διακονείωσαν),” — “let the deacons (διάκονοι),” — “used the office of a deacon (διακονήσαντες).” 1 Tim. iii. 8, 10, 12, 13. “If thou put the brethren in remembrance of these things, thou shalt be a good minister (diakonos).” 1 Tim. iv. 6. “Are not they (angels) sent forth to minister (διάκονειν)?” Heb. i. 14. “I commend unto you Phebe, our sister, a servant (διάκονον) of the church at Cenchrea.” Rom. xvi. 1.

The word *deacon* occurs only in Philippians i. and in 1 Tim. iii. 10. Why it is so rendered in those few specific passages, and not elsewhere, it is hard to tell. There is certainly no inherent or apparent reason for it. There were ministers of Christ, and ministers of the churches, — deacons of the word, and deacons of the work; one for the spiritual, the other for the temporal, concerns of the church or congregation. In time, as was natural, the subordinate officials (νηγέται, διάκονοι) acquired the distinctive name of *deacons*, which was applied to them to designate their official title and status in their respective churches.

It is evident that, as the number of disciples increased in Jerusalem and elsewhere, and the number of congregations and churches multiplied, the apostles became entirely inadequate to the performance of all the spiritual work and pastoral labor (ministry of the word) required by the people, and the progress of the gospel. Hence, it became necessary to have, and to appoint, or to choose, wise men, scribes, pastors, teachers, to take the spiritual oversight of the churches that were gathered by the apostles and evangelists. These would be usually the “grave and reverend seniors,” the most gifted, the most learned, elders or overseers (πρεσβύτεροι-ἐπίσκοποι). The elder of the congregation was like the ruler of the synagogue. The first elders may have been the seventy, or such of them as remained in Jerusalem; or they may have been the remaining five of the seven (of the latter, Stephen was dead, and Philip was at Cesarea). As these men were full of the Holy Ghost and of wisdom, and the two named evinced high powers as preachers, it is reasonable to suppose that the five

remaining at Jerusalem were competent to the ministry of the word, and to "taking the oversight (*ἐπίσκοποι*) of the flock." 1 Pet. v. 2. I am inclined to this because the first mention of elders (*πρεσβύτεροι*) in connection with the church, is in Acts xi. 30: "Then the disciples determined to send relief (*διακονίαν*) unto the brethren in Judea, which they did, and send it to the elders (*πρεσβύτεροι*) by the hands of Barnabas and Saul," where they are spoken of as a body or class already existing, and of the formation of which there is no account. Paul and Barnabas "ordained (*χειροτονήσαντες*), having chosen, who was also chosen (*χειροτονηθείς*) of the churches, 2 Cor. viii 19, then elders (*πρεσβυτέρους*) in every church, etc." Acts xiv. 23. The phrase *apostles and elders* occurs six times in Acts, xv. and xvi., in connection with the church at Jerusalem. "Let the elders (*πρεσβύτεροι*) that rule well be counted worthy of double honor, especially they who labor in the word and doctrine (or teaching)," 1 Tim. v. 17; intimating that some of the elders were occupied in ruling, superintending (*προεστῶτες*) the church, as well as in preaching and teaching. The elders (*πρεσβύτεροι*) among you, I exhort, who am also an elder (*συμπρεσβύτερος*)," 1 Pet. v. 1. "The elder (*πρεσβύτερος*) unto the elect lady." 2 John i. 1. "The elder (*πρεσβύτερος*) unto the well beloved Gaius." 3 John i. 1. The apostles, it would seem, were elders (*πρεσβυτέροι*). In the beginning they were the only presbyters in the church at Jerusalem.

The elders were also called bishops (*ἐπίσκοποι*), overseers. "He sent to Ephesus and called the elders (*πρεσβύτεροι*) of the church, and said, take heed, therefore, to all the flock over the which the Holy Ghost hath made you overseers (*ἐπίσκοποι*)." Acts xx. 17, 28. The elders (*πρεσβύτεροι*) among you, I exhort, — feed the flock, taking the oversight thereof (*ἐπισκοποῦντες*)." 1 Peter v. 1, 2. "And his bishoprick (*ἐπίσκοπη*) that is, office (Ps. cix. viii.), let another take." Acts i. 20. "If a man desire the office of a bishop (*ἐπισκοπή*)," that is, if a man desires an office of oversight. 1 Tim. iii. 1. "A bishop (*ἐπίσκοπος*) must be blameless, apt to teach." 1 Tim. iii. 2. "But are now returned unto the Shepherd and Bishop (*ἐπίσκοπος*) of your souls." 1 Pet. ii. 25. "And ordain elders (*πρεσβύτερους*) in every city, if any be blameless; for a bishop (*ἐπίσκοπος*) must be

blameless, as the steward (*οἰκονόμος*) of God, holding fast the faithful word, that he may be able by sound doctrine (teaching), both to *exhort* and to convince the gainsayers." Titus i. 5-9. There is no distinction between presbyters and bishops, the *πρεσβύτερος* and the *ἐπίσκοπος*. The two are identical. They were overseers of the flock, shepherds, pastors of the congregation; no more, no less. There were diversities of spiritual *gifts* in the early church, but the same spirit. "To one is given the word of wisdom; to another, the word of knowledge; to another, faith; to another, the gifts of healing; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, interpretation of tongues, but all one spirit." 1 Cor. xii. 4-11. But in the organization of the churches there was still the same simplicity. 1st, elders, overseers, or pastors; 2d, deacons; 3d, congregation, or church. I cannot find anything above or beyond this, outside the distinctive body of the apostles, who, as they possessed all the gifts collectively, which others had separately, also, in some sense, were apostles and evangelists and elders and deacons, performing all the duties collectively, as others did separately.

Paul, although an apostle, was a great evangelist or itinerant missionary, and he organized a system of evangelization. The word was promulgated by preaching, and the multitudes were reached only by visitations. Consequently, Paul sent out others to preach the word which they had learned from him, and to organize churches in places which he could not reach. His directions were: "The things heard of me commit to faithful men who shall be able to teach others also." 2 Tim. xxii. 14. Such men, when taught and indoctrinated and "apt to teach," were chosen elders and overseers of the churches. Timothy and Titus were such evangelists and itinerant missionaries, sent out to preach and organize churches. Silas was probably another. But they were not themselves presbyters or bishops. These evangelists, or missionaries, also made known the wants of Paul, and of the poor and persecuted of the churches in Judea and elsewhere, who were largely dependent upon the offerings of the brethren abroad.

While Christ was living, his was "the school of the prophets,"

and the apostles were the students. When he had gone, the apostles became the teachers, and sought pupils wherever they could find those competent and willing to do the work of evangelization. After the churches were established, they accepted such teachers as commended themselves to their judgment.

The first disciples at Jerusalem were Jews, or proselytes, and were of course strongly prejudiced in favor of the Jewish ceremonial law, and they felt that a Gentile convert must also become a Jewish convert. God taught them that He was no respecter of persons, by means of several extraordinary lessons. When Stephen was martyred, and Saul made havoc of the church, the disciples were scattered abroad and the truth began to reach the Gentiles. Philip, under the direction of the Holy Ghost, preached first to the Samaritans, of whom the Talmud said, "No Israelite may receive a Samaritan as a proselyte"; and, second, to a pagan eunuch, who, by the law, could not enter the door of the congregation of the Lord. Subsequently, Peter was sent to preach to Cornelius and his house (who were Romans), at Cesarea. When Peter returned, they of the circumcision contended with him because he went in and ate with men uncircumcised; and the apostles and brethren (the congregated church) met and considered the matter, and, having heard Peter's statement, were content. Afterwards, when Paul and Barnabas had evangelized among the Gentiles (being sent out by the church at Antioch), and had returned and reported of their success, there came down to Antioch certain men from Judea, teaching that the Gentile converts should be circumcised, and observe the ceremonies of the law, and creating dissensions and disputes. As these men came down from the church at Jerusalem, and as that was the first church, and the apostles were supposed to be the fountain of wisdom regarding such things, it was thought best by the brethren of the church at Antioch, that Paul and Barnabas, with others of them, should go up to Jerusalem about the question. Whereupon, the apostles and elders, with the whole church, met to consider this matter. In the case of Peter, it was the apostles and brethren; here, it was the apostles *and elders* and brethren (elders had been chosen between while); but in neither case

was anything done, any more than at Antioch, without the concurrence of the whole congregated church. I cannot see that this was in any sense a council or a synod. Mischief-making Judaizers went out from the church at Jerusalem, and troubled the church at Antioch, teaching that circumcision was a saving ordinance; and the church at Antioch sent up to Jerusalem to know what it all meant, and whether these men had any directions or commandment for it. The Antioch delegates met the whole church at Jerusalem, and told their story. The Jerusalem Pharisees of the church defended the Judaizing teachers; there was a general discussion. Peter then gave his opinion, based upon his former experience. Then Paul and Barnabas related their experience, declaring the miracles and wonders God had wrought among the Gentiles by them. Then James proposed a kind of compromise, to the effect that, in his judgment, the Gentiles need not be circumcised; but, in deference to Jewish prejudices, they should observe certain requirements of the law. His motion, or opinion, prevailed, and was adopted as the judgment of the whole meeting, and was communicated to the church at Antioch, and by them approved. "They rejoiced for the consolation (*παράκλησις*, the exhortation"). Acts xv. 31. Now, James was the representative man of those who cherished all the ceremonies of the Jewish law. He was, himself, a strict observer of those things, and consequently had great influence with these "of the sect of the Pharisees who believed," especially as he was an apostle and (or) the Lord's brother. This appears from what Paul says in Galatians, second chapter, about his subsequent dispute with Peter at Antioch. "For," says he, "before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision." Again, when Paul went to Jerusalem for the last time, and went in and saw James and the elders, and declared what God had wrought among the Gentiles by his ministry, they glorified the Lord; but Jewishly advised him that, inasmuch as many thousand Jews, which believed, were all zealous of the law, and had been told that he taught the Jews to forsake Moses and not circumcise their children, he should publicly perform a vow after the cere-

nials of the law, so as to disarm their prejudices. Acts xxi. 20. Perhaps James was pastor of the church at Jerusalem. If he was James the son of Alpheus, as an apostle he was in no sense above the other apostles, in station or authority. That was forbidden by the express command of their divine Master. If he was James, the Lord's brother, and not an apostle, he certainly could not have been above them, and officially outrank them, so as to be competent to give an authoritative judgment. As an apostle, he was no greater than Peter or John; as an elder, he was less, or the apostleship amounted to nothing. When Paul first went to Jerusalem, after his conversion, he went to see Peter, and abode with him; James he saw only incidentally. It would be idle to think he went to confer with a subordinate. He would naturally go to him who had the highest reputation for knowledge and experience of the gospel. He singles out Peter as the apostle to whom was committed the gospel and apostleship of the circumcision, while he speaks of him with James and John as seeming to be pillars, each equally with the other. Gal. i. and ii. But Paul at no time acknowledged any supremacy or superiority in Peter or James, or any or all the other apostles. On the contrary, he always denied it, and ever claimed himself as equal in rank, office, and condition. He refused to yield his judgment to theirs; indeed, he compelled their judgments to yield to his. James' position as apostle, or the Lord's brother, or both, and as an observer of the ceremonial law, gave him great influence among the Jews "that believed and were zealous for the law," but the decision, when made, was that of the whole church; the authority was, and was acknowledged to be, in the body of the congregation. And when adopted by the church at Jerusalem, it was not binding at Antioch until accepted and adopted by the church there. It was given and received as a pledge that ceremonial observances should not be a test of church-fellowship, and that the churches should be independent of ecclesiastical dictation from others.

There were two kinds of churches in the days of the apostles: the Jewish and the Gentile; the circumcision and the uncircumcision; the ceremonial and the unceremonial. The former claimed to be the church, and undertook to arrogate not only

superiority, but exclusiveness, and to dictate the terms of church membership. They assumed to unchurch the latter, to declare them no churches, and their members no church members, unless conforming to their ways and acknowledging their distinctive claims. They denied the apostleship of Paul, and the clerical rights of his uncircumcised evangelists and teachers. But the apostles refused to recognize or to countenance such claims; and Paul indignantly repudiated all such arrogance. The tests of pastorship and leadership were the gifts manifested in the preachers and elders, and the grace of God given to them; and the tests of church-fellowship, and of the right to church membership, were the wonders wrought among them by God, the manifest grace of God, belief on the Lord Jesus Christ, and repentance unto life. Diversities of gifts, but one spirit; diversities of ceremonies, but one High-priest; diversities of churches, but one head, — the Shepherd and Bishop of the souls of all them that believe.

Thus much we gather from the New Testament as to what was the *ἐκκλησία*, and who were the *πρεσβύτεροι-ἐπισκοποι*, and who the *διάκονοι*; the organization was simple, the officers few. While Christ was on earth, there were the Lord and Master, the apostles and the congregation. Afterwards there were the apostles, the assistants, and the congregation. Then came the elder-bishops, or bishop-elders, the deacons, and the congregation. All else are things which man's wisdom teacheth. And then as regards the rights of the churches, aside from the peculiar position of the apostles, all authority lay in the church, congregation.

Christ was and is the great Shepherd and Bishop of all elect souls. He has no successor. The apostles were a class created, gifted, inspired for a specific purpose, having endowments imparted to them personally, but to no others. Their office and peculiar qualities were temporary, and not intended to be perpetuated. Their office ceased with themselves. They had neither progenitors nor progeny. They were not a corporation, and they had no successors. Elder-bishops, or bishop-elders, and deacons, existed and acted contemporaneously with them, and performed their functions irrespective and regardless of them; they did not succeed them; and when it is claimed

that any ecclesiastic, or church officer, is a successor of the apostles, it must be chronologically, not officially. The whole church machinery was in perfect action during their lives, and so it has continued since. When a pretended hierarchical claim is made about apostolic succession, one is led to ask, What is a succession of that which was expressly forbidden to the original body? What is a succession of that which was never possessed or used by the original head? How can there be an apostolic succession of that which was not apostolic? How can there be a lawful succession of that which was originally unlawful? How can even subsequent legitimate succession cure an original illegitimacy? or how can succession derived from usurpation make the original usurpation good? How can pretending devisees and heirs bridge the gulf, and claim specific estate and descent from those that had no such estate, and left no seed. The Scriptures give us all the light we need. "The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it." Luke xvi. 16. "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. i. 21. "For in the resurrection they are as the angels of God in heaven." Matt. xxii. 30. Then said he (the angel) "unto me see thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Rev. xxii. 9.

St. Paul tells us, Eph. ii. 19-22, upon what foundation God has built his church. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the *apostles* and *prophets*, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." These are the prophets of whom we have spoken in the New Testament, where Christ said, "Behold, I send unto you prophets, etc." "I will send them *prophets* and *apostles*;" and where Paul said, "He gave some *apostles*, and some *prophets*, etc.;" "God hath set some in the church; first,

apostles, secondarily, *prophets*, etc." The ministry of the prophets was as needful as that of the apostles. The one who declared the will of God from internal conviction or inspiration, was as necessary for the founding and building of the church as the one who witnessed the life and death and resurrection and ascension of the Lord.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." "My brethren, be not many masters, knowing that we shall receive the greater condemnation." James ii. 1 ; iii. 1.

The church of the elect, the great body of believers of which Christ is the head ; the church built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, will continue to and through all eternity. The churches, congregations of professed Christians, here, there, everywhere, having one Lord, one faith, one baptism, will continue through all time. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward ; and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Prophets declaring the will of God ; righteous men doing the will of God ; little ones receiving the will of God ; these are all ; and of these are the churches of Christ.

A. B. ELY.

Newton, Mass.

CATALOGUE
OF THE
PROFESSORS AND STUDENTS
OF THE
THEOLOGICAL SEMINARY, ANDOVER, MASS.

FEBRUARY, 1820.

—◆—◆—◆—

REV. EBENEZER PORTER, *Bartlet Professor of Sacred Rhetoric.*
 REV. LEONARD WOODS, *Abbot Professor of Christian Theology.*
 REV. MOSES STUART, *Associate Professor of Sacred Literature.*
 REV. JAMES MURDOCK, *Brown Professor of Sacred Rhetoric and Ecclesiastical History.*

—◆—◆—◆—

REV. AMZI BENEDICT, *Resident Licentiate.*

—◆—◆—◆—

SENIOR CLASS.

NAMES.	RESIDENCE.	GRADUATED.
Horace Belknap	<i>East-Windsor, Conn.</i>	<i>Middlebury Coll.</i> 1816
Jonathan Bigelow	<i>Boylston</i>	<i>Brown Univer.</i> 1817
Isaac Bird	<i>Salisbury, Conn.</i>	<i>Yale Coll.</i> 1816
Elderkin J. Boardman	<i>Norwich, Vt.</i>	<i>Dartmouth Coll.</i> 1815
John Boardman	<i>Newburyport</i>	<i>Dartmouth Coll.</i> 1817
Joseph Brown	<i>Ashby</i>	<i>Middlebury Coll.</i> 1817
Willard Child	<i>Woodstock, Conn.</i>	<i>Yale Coll.</i> 1817
Dorus Clark	<i>Northampton</i>	<i>Williams Coll.</i> 1817
Dana Claves	<i>Bridport, Vt.</i>	<i>Middlebury Coll.</i> 1815
Jonas Coburn	<i>Dracut</i>	<i>Middlebury Coll.</i> 1817
Asa Cummings	<i>Albany, Me.</i>	<i>Harvard Univer.</i> 1817
Ralph Cushman	<i>Goshen</i>	<i>Williams Coll.</i> *
Elijah Demond	<i>Barre</i>	<i>Dartmouth Coll.</i> 1816
John Duncklee	<i>Greenfield, N. H.</i>	<i>Dartmouth Coll.</i> 1817
William Goodell	<i>Templeton</i>	<i>Dartmouth Coll.</i> 1817
Daniel Gould	<i>New Ipswich, N. H.</i>	<i>Harvard Univer.</i> *
Loammi I. Hoadly	<i>Northford, Conn.</i>	<i>Yale Coll.</i> 1817
Edward Hollister	<i>Salisbury, Conn.</i>	<i>Middlebury Coll.</i> 1816
Eleazer Lathrop	<i>Homer, N. Y.</i>	<i>Hamilton Coll.</i> 1817
Peter Lockwood	<i>Bridgeport, Conn.</i>	<i>Yale Coll.</i> 1817
Jacob N. Loomis	<i>Charlotte, Vt.</i>	<i>Middlebury Coll.</i> 1817
Sidney E. Morse	<i>Charlestown</i>	<i>Yale Coll.</i> 1811
Phillips Payson	<i>Rindge, N. H.</i>	
Baxter Perry	<i>Worcester</i>	<i>Harvard Univer.</i> 1817

Jacob Scales	<i>North-Yarmouth, Me.</i>	<i>Dartmouth Coll.</i>	1817
Thomas M. Smith	<i>Stamford, Conn.</i>	<i>Yale Coll.</i>	1816
Charles B. Storrs	<i>Longmeadow</i>	<i>Princeton Coll.</i>	*
Daniel Temple	<i>Reading</i>	<i>Dartmouth Coll.</i>	1817
Elipha White	<i>Randolph</i>	<i>Brown Univer.</i>	1817
Ezra Youngs	<i>Southold, N. Y.</i>	<i>Princeton Coll.</i>	1815

MIDDLE CLASS.

NAMES.	RESIDENCE.	GRADUATED.	
Selah R. Arms	<i>Wilmington, Vt.</i>	<i>Williams Coll.</i>	1818
Benson C. Baldwin	<i>Granville</i>	<i>Middlebury Coll.</i>	1816
Joseph Bennett	<i>Framingham</i>	<i>Harvard Univer.</i>	1818
Silas Blaisdell	<i>Hanover, N. H.</i>	<i>Dartmouth Coll.</i>	1817
Ira H. T. Blanchard	<i>Weymouth</i>	<i>Harvard Univer.</i>	1817
Joseph H. Breck	<i>Northampton</i>	<i>Yale Coll.</i>	1818
Abel Caldwell	<i>Londonderry, N. H.</i>	<i>Dartmouth Coll.</i>	1817
Jonathan Clement	<i>Danville, Vt.</i>	<i>Middlebury Coll.</i>	1818
Nehemiah B. Cook	<i>Westhampton, L. I.</i>		
Baxter Dickinson	<i>Amherst</i>	<i>Yale Coll.</i>	1817
Chauncey Eddy	<i>Lanesborough</i>	<i>Williams Coll.</i>	*
Justus W. French	<i>Hardwick, Vt.</i>	<i>Middlebury Coll.</i>	1817
William Graham	<i>Cincinnati, Ohio</i>	<i>Jefferson Coll.</i>	1816
Samuel Green	<i>Stoneham</i>	<i>Harvard Univer.</i>	1817
Samuel Griswold	<i>Lyme, Conn.</i>	<i>Yale Coll.</i>	1818
James Howe	<i>Jaffrey, N. H.</i>	<i>Dartmouth Coll.</i>	1817
Benjamin Huntoon	<i>Salisbury, N. H.</i>	<i>Dartmouth Coll.</i>	1817
Henry Jackson	<i>Providence, R. I.</i>	<i>Brown Univer.</i>	1817
Thomas Jameson	<i>Dunbarton, N. H.</i>	<i>Dartmouth Coll.</i>	1818
David Kimball	<i>Concord, N. H.</i>	<i>Yale Coll.</i>	1818
Asa Mead	<i>Meredith, N. H.</i>	<i>Dartmouth Coll.</i>	1818
William Mitchell	<i>Saybrook, Conn.</i>	<i>Yale Coll.</i>	1818
Samuel Moseley	<i>Montpelier, Vt.</i>	<i>Middlebury Coll.</i>	1818
Benjamin F. Nealy	<i>Montpelier, Vt.</i>	<i>Yale Coll.</i>	1818
Ebenezer Newhall	<i>New Ipswich, N. H.</i>	<i>Harvard Univer.</i>	1818
Frances Norwood	<i>Gloucester</i>	<i>Dartmouth Coll.</i>	1818
David Page	<i>Hebron, N. H.</i>	<i>Dartmouth Coll.</i>	1817
George E. Pierce	<i>Southbury, Conn.</i>	<i>Yale Coll.</i>	1816
C. Du M. Pigeon	<i>Newton</i>	<i>Harvard Univer.</i>	1818
Ebenezer Poor	<i>Danvers</i>	<i>Dartmouth Coll.</i>	1818
James Prentiss	<i>Roxbury</i>	<i>Harvard Univer.</i>	1815
David C. Proctor	<i>Henniker, N. H.</i>	<i>Dartmouth Coll.</i>	1818
Thomas L. Shipman	<i>Norwich, Conn.</i>	<i>Yale Coll.</i>	1818
Jonathan Silliman	<i>Saybrook, Conn.</i>	<i>Yale Coll.</i>	1817
Horace Smith	<i>Hadley</i>	<i>Yale Coll.</i>	1818
Marcus Smith	<i>Otisco, N. Y.</i>	<i>Middlebury Coll.</i>	1818
Noah Smith	<i>Hanover, N. H.</i>	<i>Dartmouth Coll.</i>	1818
Samuel Spring	<i>Newburyport</i>	<i>Yale Coll.</i>	†
James Swan	<i>Methuen</i>	<i>Harvard Univer.</i>	1818
Stephen Taylor	<i>West Stockbridge</i>	<i>Williams Coll.</i>	1816
Thomas C. Upham	<i>Rochester, N. H.</i>	<i>Dartmouth Coll.</i>	1817
Charles Walker	<i>Stratford, Vt.</i>		
Lyman Whitney	<i>Marlborough, Vt.</i>	<i>Middlebury Coll.</i>	1817
John Whiton	<i>Ithaca, N. Y.</i>	<i>Williams Coll.</i>	1818
Alva Woods	<i>Addison, Vt.</i>	<i>Harvard Univer.</i>	1817

JUNIOR CLASS.

NAMES.	RESIDENCE.	GRADUATED.	
James Abell	<i>Lisbon, Conn.</i>	<i>Yale Coll.</i>	1819
Weston B. Adams	<i>Plainfield, N. H.</i>	<i>Dartmouth Coll.</i>	1818
Rufus Anderson	<i>Beverly</i>	<i>Bowdoin Coll.</i>	1818
Isaac R. Barbour	<i>Bridport, Vt.</i>	<i>Middlebury Coll.</i>	1819
John Barton	<i>Utica, N. Y.</i>	<i>Hamilton Coll.</i>	1819
Stephen I. Bradstreet	<i>Pelham, N. H.</i>	<i>Dartmouth Coll.</i>	1819
Eleazer Brainerd	<i>Haddam, Conn.</i>	<i>Yale Coll.</i>	1818
John C. Brigham	<i>New Marlborough</i>	<i>Williams Coll.</i>	1819
Oren Catlin	<i>German, N. Y.</i>	<i>Hamilton Coll.</i>	1818
John Clancy	<i>Johnstown, N. Y.</i>	<i>Middlebury Coll.</i>	1818
Moses Clarke	<i>Westfield</i>	<i>Harvard Univer.</i>	1819
Stephen Coburn	<i>Dracut</i>	<i>Middlebury Coll.</i>	1819
Jacob Cummings	<i>Thetford, Vt.</i>	<i>Dartmouth Coll.</i>	1819
Calvin Cutler	<i>Guildhall, Vt.</i>	<i>Dartmouth Coll.</i>	1819
Francis Danforth	<i>Hillsborough, N. H.</i>	<i>Dartmouth Coll.</i>	1819
Cyrus Downs	<i>Southbury, Conn.</i>	<i>Hamilton Coll.</i>	1819
Peter S. Eaton	<i>Boxford</i>	<i>Harvard Univer.</i>	1818
Ansel D. Eddy	<i>Lanesborough</i>	<i>Union Coll.</i>	1817
Joseph Fowler	<i>Milford, Conn.</i>	<i>Yale Coll.</i>	1817
Flavel S. Gaylord	<i>Hartland, Conn.</i>	<i>Williams Coll.</i>	1816
Beriah Green	<i>Pawlet, Vt.</i>	<i>Middlebury Coll.</i>	1819
Benjamin Hale	<i>Newbury</i>	<i>Bowdoin Coll.</i>	1818
Jonathan L. Hale	<i>Blandford</i>	<i>Middlebury Coll.</i>	1819
William A. Hallock	<i>Plainfield</i>	<i>Williams Coll.</i>	1819
Carlton Hurd	<i>Newport, N. H.</i>	<i>Dartmouth Coll.</i>	1818
Henry T. Kelly	<i>Hampstead, N. H.</i>	<i>Dartmouth Coll.</i>	1819
William Kirkland	<i>Utica, N. Y.</i>	<i>Hamilton Coll.</i>	1818
Joseph Meriam	<i>Grafton</i>	<i>Brown Univer.</i>	1819
Roswell Mills	<i>Johnstown, N. Y.</i>	<i>Middlebury Coll.</i>	1819
Israel Newell	<i>Durham, Me.</i>	<i>Bowdoin Coll.</i>	1819
Solomon Peck	<i>Providence, R. I.</i>	<i>Brown Univer.</i>	1816
Jared Reid	<i>Colchester, Conn.</i>	<i>Yale Coll.</i>	1817
John Rennie	<i>Newtonards, Ireland</i>	<i>Glasgow Univer.</i>	1817
William Richards	<i>Plainfield</i>	<i>Williams Coll.</i>	1819
Jona. C. Southmayd	<i>Castleton, Vt.</i>	<i>Middlebury Coll.</i>	1817
Daniel G. Sprague	<i>Killingly, Conn.</i>	<i>Brown Univer.</i>	1819
Seneca White	<i>Springfield, Vt.</i>	<i>Dartmouth Coll.</i>	1818
Henry C. Wright	<i>Hartwick, N. Y.</i>		

* Resided at College two years.

† Resided at College three years.

Senior Class 30

Middle Class 45

Junior Class 38

Resident Licentiate 1

Total 114

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CATALOGUE
OF THE
PROFESSORS AND STUDENTS
OF THE
THEOLOGICAL SEMINARY, ANDOVER, MASS.,
FEBRUARY, 1821.

—♦♦♦—

REV. EBENEZER PORTER, *Bartlet Professor of Sacred Rhetoric.*
 REV. LEONARD WOODS, *Abbot Professor of Christian Theology.*
 REV. JAMES MURDOCK, *Brown Professor of Sacred Rhetoric and
 Ecclesiastical History.*
 REV. MOSES STUART, *Associate Professor of Sacred Literature.*

REV. JONAS KING, LOAMMI I. HOADLEY, RESIDENT LICENTIATES.

Senior Class.

NAMES.	RESIDENCE.	GRADUATED.	
Selah R. Arms	<i>Wilmington, Vt.</i>	<i>Williams Coll.</i>	1818
Joseph Bennett	<i>Framingham</i>	<i>Harvard Univer.</i>	1818
Joseph H. Breck	<i>Northampton</i>	<i>Yale Coll.</i>	1818
Abel Caldwell	<i>Londonderry, N. H.</i>	<i>Dartmouth Coll.</i>	1817
Nehemiah B. Cook	<i>Westhampton, L. I.</i>		
Baxter Dickinson	<i>Amherst</i>	<i>Yale Coll.</i>	1817
Chauncey Eddy	<i>Lanesborough</i>	<i>Williams Coll.</i>	
Justus W. French	<i>Hardwick, Vt.</i>	<i>Middlebury Coll.</i>	1817
William Graham	<i>Cincinnati, Ohio</i>	<i>Jefferson Coll.</i>	1816
Samuel Griswold	<i>Lyme, Conn.</i>	<i>Yale Coll.</i>	1818
James Howe	<i>Jaffrey, N. H.</i>	<i>Dartmouth Coll.</i>	1817
David Kimball	<i>Concord, N. H.</i>	<i>Yale Coll.</i>	1818
Asa Mead	<i>Meredith, N. H.</i>	<i>Dartmouth Coll.</i>	1818
William Mitchell	<i>Saybrook, Conn.</i>	<i>Yale Coll.</i>	1818
Samuel Moseley	<i>Montpelier, Vt.</i>	<i>Middlebury Coll.</i>	1818
Benjamin F. Nealy	<i>Montpelier, Vt.</i>	<i>Yale Coll.</i>	
Ebenezer Newhall	<i>New Ipswich, N. H.</i>	<i>Harvard Univer.</i>	1818
Francis Norwood	<i>Gloucester</i>	<i>Dartmouth Coll.</i>	1818

George E. Pierce	<i>Southbury, Conn.</i>	<i>Yale Coll.</i>	1816
Charles D. Pigeon	<i>Newton</i>	<i>Harvard Univer.</i>	1818
Ebenezer Poor	<i>Danvers</i>	<i>Dartmouth Coll.</i>	1818
James Prentiss	<i>Roxbury</i>	<i>Harvard Univer.</i>	1815
David C. Proctor	<i>Henniker, N. H.</i>	<i>Dartmouth Coll.</i>	1818
Thomas L. Shipman	<i>Norwich, Conn.</i>	<i>Yale Coll.</i>	1818
Jonathan Silliman	<i>Saybrook, Conn.</i>	<i>Yale Coll.</i>	1817
Horace Smith	<i>Hadley</i>	<i>Yale Coll.</i>	1818
Marcus Smith	<i>Otisco, N. Y.</i>	<i>Middlebury Coll.</i>	1818
Noah Smith	<i>Hanover, N. H.</i>	<i>Dartmouth Coll.</i>	1818
Samuel Spring	<i>Newburyport</i>	<i>Yale Coll.</i>	
Thomas C. Upham	<i>Rochester, N. H.</i>	<i>Dartmouth Coll.</i>	1818
Charles Walker	<i>Stratford, Vt.</i>		
Lyman Whitney	<i>Marlborough, Vt.</i>	<i>Middlebury Coll.</i>	1817
John Whiton	<i>Ithaca, N. Y.</i>	<i>Williams Coll.</i>	1818
Alva Woods	<i>Addison, Vt.</i>	<i>Harvard Univer.</i>	1817

Middle Class.

James Abell	<i>Lisbon, Conn.</i>	<i>Yale Coll.</i>	1819
Weston B. Adams	<i>Plainfield, N. H.</i>	<i>Dartmouth Coll.</i>	1818
Rufus Anderson	<i>Beverly</i>	<i>Bowdoin Coll.</i>	1818
Benson C. Baldwin	<i>Granville</i>	<i>Middlebury Coll.</i>	1816
Isaac R. Barbour	<i>Bridport, Vt.</i>	<i>Middlebury Coll.</i>	1819
John Barton	<i>Utica, N. Y.</i>	<i>Hamilton Coll.</i>	1819
Stephen I. Bradstreet	<i>Pelham, N. H.</i>	<i>Dartmouth Coll.</i>	1819
Eleazar Brainerd	<i>Haddam, Conn.</i>	<i>Yale Coll.</i>	1818
John C. Brigham	<i>New Marlborough</i>	<i>Williams Coll.</i>	1819
Oren Catlin	<i>German, N. Y.</i>	<i>Hamilton Coll.</i>	1818
John Clancy	<i>Johnstown, N. Y.</i>	<i>Middlebury Coll.</i>	1818
Moses Clarke	<i>Westfield</i>	<i>Harvard Univer.</i>	1819
Jacob Cummings	<i>Thetford, Vt.</i>	<i>Dartmouth Coll.</i>	1819
Calvin Cutler	<i>Guildhall, Vt.</i>	<i>Dartmouth Coll.</i>	1819
Francis Danforth	<i>Hillsborough, N. H.</i>	<i>Dartmouth Coll.</i>	1819
Cyrus Downs	<i>Southbury, Conn.</i>	<i>Hamilton Coll.</i>	1819
Peter S. Eaton	<i>Boxford</i>	<i>Harvard Univer.</i>	1818
Ansel D. Eddy	<i>Lanesborough</i>	<i>Union Coll.</i>	1817
Joseph Fowler	<i>Milford, Conn.</i>	<i>Yale Coll.</i>	1817
Flavel S. Gaylord	<i>Hartland, Conn.</i>	<i>Williams Coll.</i>	1816
Beriah Green	<i>Pawlet, Vt.</i>	<i>Middlebury Coll.</i>	1819
Benjamin Hale	<i>Newbury</i>	<i>Bowdoin Coll.</i>	1818
Jonathan L. Hale	<i>Blandford</i>	<i>Middlebury Coll.</i>	1819
William A. Hallock	<i>Plainfield</i>	<i>Williams Coll.</i>	1819
Carlton Hurd	<i>Newport, N. H.</i>	<i>Dartmouth Coll.</i>	1818
Joseph Hurlbut	<i>New London, Conn.</i>	<i>Yale Coll.</i>	1818
Henry T. Kelly	<i>Hampstead, N. H.</i>	<i>Dartmouth Coll.</i>	1819
William Kirkland	<i>Utica, N. Y.</i>	<i>Hamilton Coll.</i>	1818
James Marsh	<i>Hartford, Vt.</i>	<i>Dartmouth Coll.</i>	1817
Joseph Meriam	<i>Grafton</i>	<i>Brown Univer.</i>	1819
Roswell Mills	<i>Johnstown, N. Y.</i>	<i>Middlebury Coll.</i>	1819
Israel Newell	<i>Durham, Me.</i>	<i>Bowdoin Coll.</i>	1819
Solomon Peck	<i>Providence, R. I.</i>	<i>Brown Univer.</i>	1816
Jared Reid	<i>Colchester, Conn.</i>	<i>Yale Coll.</i>	1817

John Rennie	<i>Newtonards, Ireland</i>	<i>Glasgow Univer.</i>	1817
William Richards	<i>Plainfield</i>	<i>Williams Coll.</i>	1819
Jonathan C. Southmayd	<i>Castleton, Vt.</i>	<i>Middlebury Coll.</i>	1817
Daniel G. Sprague	<i>Killingly, Conn.</i>	<i>Brown Univer.</i>	1819
Seneca White	<i>Springfield, Vt.</i>	<i>Dartmouth Coll.</i>	1818
Henry C. Wright	<i>Hartwick, N. Y.</i>		

Junior Class.

Solomon Adams	<i>Middleton</i>	<i>Harvard Univer.</i>	
Leonard Bacon	<i>Hartford, Conn.</i>	<i>Yale Coll.</i>	1820
Heman M. Blodgett	<i>Randolph, Vt.</i>	<i>U. V. M.</i>	1820
Horace P. Bogue	<i>Paris, N. Y.</i>	<i>Hamilton Coll.</i>	1820
William L. Buffett	<i>Greenwich, Conn.</i>	<i>Yale Coll.</i>	1819
John L. Burnap	<i>Windham, Vt.</i>	<i>Middlebury Coll.</i>	1819
Moses Chace	<i>Lyme, N. H.</i>	<i>Dartmouth Coll.</i>	1820
Benjamin F. Clarke	<i>Granby</i>	<i>Williams Coll.</i>	1820
Stephen Coburn	<i>Dracut</i>	<i>Middlebury Coll.</i>	1819
Henry E. Dwight	<i>New Haven, Conn.</i>	<i>Yale Coll.</i>	1815
Judah Ely	<i>Sharon, Conn.</i>	<i>Williams Coll.</i>	1820
Nathan W. Fiske	<i>Weston</i>	<i>Dartmouth Coll.</i>	1817
Edmund Frost	<i>Brattleborough, Vt.</i>	<i>Middlebury Coll.</i>	1820
Jacob C. Goss	<i>Henniker, N. H.</i>	<i>Dartmouth Coll.</i>	1820
Elnathan Gridley	<i>Farmington, Conn.</i>	<i>Yale Coll.</i>	1819
Orramel S. Hinckley	<i>Thetford, Vt.</i>	<i>Dartmouth Coll.</i>	1819
Joseph Hyde	<i>Fairfield, Conn.</i>	<i>Yale Coll.</i>	1820
Chester Isham	<i>Hartford, Conn.</i>	<i>Yale Coll.</i>	1820
Henry Jones	<i>Hartford, Conn.</i>	<i>Yale Coll.</i>	1820
James Kimball	<i>Bradford</i>	<i>Middlebury Coll.</i>	1820
George P. Kipg	<i>Utica, N. Y.</i>	<i>Hamilton Coll.</i>	1820
Wm. Watson Niles	<i>West Fairlee, Vt.</i>	<i>Dartmouth Coll.</i>	1820
Isaac Oakes	<i>Bricksville, Ohio</i>	<i>Williams Coll.</i>	1820
William Page	<i>Middlebury, Vt.</i>	<i>Middlebury Coll.</i>	1818
Horatio A. Parsons	<i>Northampton</i>	<i>Williams Coll.</i>	1820
Ora Pearson	<i>Rutland, Vt.</i>	<i>Middlebury Coll.</i>	1819
Urias Powers	<i>Croydon, N. H.</i>	<i>Dartmouth Coll.</i>	1818
William Shedd	<i>Boston</i>	<i>Dartmouth Coll.</i>	1819
George Sheldon	<i>Aurora, Ohio</i>	<i>Yale Coll.</i>	1819
Gideon L. Soule	<i>Freeport, Me.</i>	<i>Bowdoin Coll.</i>	1818
Marshall Southard	<i>Lyme, N. H.</i>	<i>Dartmouth Coll.</i>	1820
Joseph P. Taylor	<i>New Haven, Conn.</i>	<i>Yale Coll.</i>	1814
Elijah Thayer	<i>Buckland</i>	<i>Williams Coll.</i>	1820
* John M. Waldo	<i>Griswold, Conn.</i>	<i>Harvard Univer.</i>	1818
John West	<i>Bristol, R. I.</i>	<i>Harvard Univer.</i>	1813
Samuel A. Worcester	<i>Peacham, Vt.</i>	<i>U. V. M.</i>	1819

* Deceased.

SENIOR CLASS,	34	JUNIOR CLASS, . . .	36	} Total, 112.
MIDDLE CLASS,	40	RES. LICENTIATES,	2	

ORGANIC DEVELOPMENT OF CONGREGATIONALISM
VERSUS INNOVATION.¹

The Congregational order was planted on this continent some two hundred and fifty years ago. The original churches were composed of grave and godly men, inured to toil, purified by trial, and trained in the stern school of persecution. Their faith was none the less mighty because it was unmixed with superstition and fanaticism.

The whole boundless continent was theirs. They multiplied with amazing rapidity. They planted schools. They raised up a learned ministry, a ministry that fixed the creed, moulded the culture, and shaped the civil institutions of the people. The communities which grew up under this peculiar nurture gradually coalesced into commonwealths, and these again into a nation, the freest, the most intelligent, the most virtuous, and the most vigorous under heaven.

One would have predicted that a church order having this prodigious plastic force, an order equal to the stupendous work of planting and training a great and free nation, would itself, as a matter of course, become national. This, however, has not come to pass. The Congregational order is, indeed, a flourishing vine which has spread far and wide. The hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars. But why, with such singular advantages, did not the ecclesiastical system of New England become that of the nation?

Well, that is a very large question, which, except in one or two of its aspects, I cannot now discuss. I wish, however, to emphasize the fact that our denomination, which ought to have been numerically first in the country, ranks only as fourth or fifth. Our principles have, it is true, largely leavened sister denominations; but OUR ORDER, in its beautiful and divine simplicity, has not "grown with the growth, and strengthened with the strength," of the nation. Though there has been no gen-

¹ The substance of a discourse delivered before the General Association of Massachusetts, at Pittsfield, June 25, 1872. Text (Rev. iii. 2), "Be watchful, and strengthen the things that remain."

eral apostasy, though, on the contrary, there has been positive progress and a vast numerical increase, there has been *relative* unfruitfulness and loss. At a time when our communicants ought to be reported by the million, they fall below four hundred thousand.

It is, I doubt not, felt by all our thoughtful pastors and laymen, that somehow the working forces of our order have been cramped and obstructed. It is, indeed, the great question with us, at the present moment, how those forces shall be liberated, augmented, and utilized. How shall our order, eminently adapted to the times, and pre-eminently to our own country, be best fitted and equipped for its mission in the kingdom of God?

It may possibly occur to some of my brethren of this venerable Association, that this is a question which might more gracefully, perhaps more wisely, be handled by a preacher whose whole life has been spent in the Congregational body. I beg leave to suggest, by way of needful apology, that a great object, a mountain suppose, when only seen close at hand, is but partially seen. In order to be fairly estimated and truly described, it must be viewed at a distance, and compared with other mountains. The Pilgrim Church was educated not only by persecution in England, but by expatriation and a long sojourn in Holland. It was in the great commercial city of Amsterdam, and under the shadow of the great university of Leyden, that the Pilgrim Fathers wrought out that church order which now seems to me, after a somewhat protracted sojourn in the ecclesiastical Holland of America, the wisest, the most scriptural, the most complete church order in the world. I return to New England with my love for New-England institutions greatly intensified; but, as I venture to hope, with somewhat clearer and larger views. The future of Congregationalism now occupies my thoughts, and I desire to do what I can to make that future prosperous and honorable.

After this perhaps superfluous apology, I approach the question of the hour: What shall be done to make the Congregational order in this land a more efficient instrument for doing the work which Christ has given his church to do?

In order to make Congregationalism a more efficient working system, it is not necessary to add to it any new and foreign elements, but rather to develop and utilize the forces which are inherent, though latent, or partly latent, in the order itself. That order, which in its germinant principles came from Christ himself, and was established by his inspired apostles, includes all the ministries, ordinances, and agencies — except, of course, those which were miraculous and extraordinary — that the primitive churches possessed. All that Christ gave his church at the beginning is ours, even though we lack the faith and courage to claim and use the whole endowment. The church was, in the beginning, completely furnished and equipped for her great work of evangelizing all nations. The original order, however, was soon overlaid and wellnigh suffocated by manifold wrappages, or rather cerements, of human inventions and traditions. Our fathers of the Puritan reformation stripped off those cerements and disclosed, not a mummy, but a still living though torpid body, still divinely beautiful, though pallid and almost breathless. She awoke from the sleep of ages. She came forth from the obstruction and lethargy of ecclesiasticism. She walked abroad free, radiant, joyous, mighty. She breathed upon the nations, and they began to stir with new life. Her puissant limbs exulted in their sunny strength and glorious freedom.

But after a few generations a new danger arose. The devout lovers of “decency” were startled. They longed to swathe again the life-full and lovely form. Many thought that the unbound church should again be constrained into bonds. And some are now busy in devising new robes and graceful draperies for the body of Christ. The novelties, however, which some well-meaning sons of New England recommend as improvements, are of questionable expediency. I submit to your candid judgment the suggestion, —

First, that Congregationalism needs no new faith, and therefore no new creed. I do not deny — nay, I would most earnestly insist — that a clearly-defined and positive system of belief is indispensably requisite to the vitality and aggressive power of the church. Out of nothing, nothing. No faith, no force. The revealed truth of God, heartily believed, is the

church's hiding-place of thunder. It is by the proclamation of **THE GOSPEL** — not of frosty negations — that the church is to conquer.

I go further : I do not hesitate to avow my conviction that the comparative inefficiency of the Congregational body may be clearly traced to the vague, fluctuating, inconsistent views, even in respect to fundamental truths, which prevail in many of our churches. To ascribe this deplorable state of things to our church order, would be not only unphilosophical, but puerile. The doubts which clog the activities of the church are but noxious elements with which the intellectual atmosphere of the age is heavily charged. The genius of our system, which sacredly guards the right of private judgment, allows the full and free expression of every shade of dissent from the historical standards of Orthodoxy. Hence it is that we are not greatly startled, however we may be pained, when a preacher of world-wide celebrity proclaims, in language which reminds us rather strongly of the pioneer Methodist rantèr, that the God of the Cambridge Platform,— an unlearned allusion, doubtless, to the confession of the Boston Synod of 1680,— the "God confessed by the National Council of 1865, on Burial Hill, is not our Father but our Fiend." Hence, too, the same preacher can, without exposing himself to acrimonious criticism, attack the ancient faith of the universal church touching the adorable Personality that stands as a sun at the centre of the Christian system. Hence, too, when another eminent minister of our communion assails, with all the weapons of dialectics and all the force of a splendid rhetoric, the time-honored doctrine of vicarious sacrifice, we do not empty on his venerable head any vials of theological wrath, nor withhold from him the enthusiastic admiration and tender reverence due to his genius, his moral purity, and his life-long devotion to the service of Christ. Such facts are, doubtless, extraordinary. They indicate that we are fallen on new times. It is not strange that many good men loudly call for some new denominational expression of belief in the great doctrines of grace ; and that others demand a new catechism for the more thorough training of our children and youth in the same.

But what would be gained by new symbols? Is it probable

that unity of belief would thus be secured? It rather seems to me that new differences and new schisms would result from fresh definitions. A new creed would prove no bulwark against heresy. It would carry with it no authority as a rule of faith. Dissent would not be punished with ecclesiastical penalties. The new creed would doubtless share the fate of the so-called standards of the reformed churches. Of what account are the Thirty-nine Articles in the Church of England? Ask Dean Stanley, Stopford Brooke, and Bishop Colenso. Did the Belgic Confession, the Heidelberg Catechism, and the canons of the Synod of Dort, save Holland and Germany from the deluge of Arminianism, and the later deluge of Rationalism? Did the Westminster Confession and Catechisms save the Presbyterian churches of England from Socinianism? Did they save the Kirk of Scotland from Moderatism? Did they save the Presbyterian Church in Ireland from Arianism? Did they save the Presbyterian Church in the United States from that most diffusive and active element,—accounted by some poisonous; by others, medicinal; by all, powerful,—the New-England Theology?

Brethren, pardon my boldness; but what we want is fewer creeds, and more faith. The early Congregationalists fought shy of creeds. They indorsed all that seemed to them true in all the Protestant symbols, but they attached little importance to confessions of faith, except such as were made by the individual when he joined himself publicly to the people of God. And even then, the COVENANT was the essential thing. In a later age creed-making became a favorite pastime of speculative divines, and churches sitting at their ease. The passion was carried quite beyond the limits of Christian wisdom, and even of Christian charity. It was sought to condense a whole system of theology—or rather the whole of that vast scheme of thought denominated Calvinism—into a few propositions, called, strangely enough, Articles of Faith. Thus, generation after generation, many consciences were ensnared, many hearts benumbed, and many churches bereft, by the score and the hundred, of their own children. I say it from full conviction: the minute, dry, technical, exaggerated confessions of faith which have so long been in vogue in our churches, have been

a dead-weight which our heaven-born order, with all its vigor, could hardly carry.

When we have, like the church of Rome, new doctrines to confess, we will, like her, put forth a new confession. Till then, we will rely on the living word of God, faithfully interpreted by living pastors and teachers, as the great and sufficient bulwark of our faith. That such pastors and teachers will not fail us, we have ample guarantee in the wisdom, learning, soundness, and piety of the eminent teachers who fill the chairs of our theological seminaries. *There* is the living sea-wall against that flood of Rationalism, or rather Gnosticism, which now threatens to overwhelm the land. Thank God, not a theological professor in our communion has betrayed his trust. All are vigilant, fearless, faithful, steadfast. Some of them, in respect to culture and genius and aptness to teach, rank high among the great theologians of the age. Let us not therefore be over-anxious about the faith of the churches. He who brought us safely out of one great "sea of troubles," when our Congregationalism seemed about to founder amidst the waves of error, will not quit the helm or forsake the still stanch though weather-beaten ship in any future storm.

Secondly, Congregationalism needs no new forms of worship.

I am not about to re-open the old controversy touching the lawfulness of set liturgical forms in public worship. I have no quarrel with Episcopalians, or with their Book of Common Prayer. I freely concede the right of those who find it edifying so to do, to worship God not only with book, but with any innocent accessories of ceremonial pomp. Nay, I look with an indulgent eye on those who are led by a peculiar and refined, though not very manly, culture to delight in tapers and incense and many-colored robes, and all the other paraphernalia of ritualistic symbolism. Granting that men may worship God in any forms not expressly forbidden by the Word of God, I cannot quite sympathize with the intolerant outcry which is raised against the so-called ritualists. I cannot understand the charity which spares a Colenso, and "inhibits" a faithful parish priest because he is overfond of vestments not in the present fashion, and persists in reading his prayers by the light of wax candles, and fills his church with aromatic smoke. I would not abridge

his liberty, nor even hold him up to ridicule. I am not sure, but, viewed from his æsthetic and ecclesiastical stand-point, the ritualist is right. If worship is to be symbolical and spectacular, then I would make it as complete and beautiful of its kind as possible.

But for us, as Congregationalists, to adopt that principle would be simply suicidal. It would be giving up our ideal. That ideal is, that worship is most Christian, most edifying, and most rational, when it is at once perfectly free and perfectly simple. It assumes that the spirit of Christ dwells from age to age in the church, inhabiting and animating the praises of Israel, and making them, not the faint echoes of the worship of ancient saints, but the fresh expression of the love which glows in the hearts of living worshippers.

As a matter of fact, every great outburst of the hidden life of the church, every joyous and "sovereign reviving," has swept away ancient and petrified forms. Thus the larger half of the English people have been carried into the ranks of non-conformity. It is only where liturgies are novelties, and while they are novelties, that they are attractive to the masses. And it is only in a cold, unspiritual church that free prayer ceases to attract. We may be sure, when our people desert us, that it is in consequence of a deplorable spiritual declension in them or in us.

I would suggest the question to those who think that our forms are too few, too simple, and — to use a favorite word with this class of critics — too "bald," whether the very reverse is not true; that is to say, whether our worship has not become too set and mechanical and rigid. Is there any reason why our order of service should be absolutely uniform? Why should the Scriptures *always* be read at a certain stage of the service? Why should there be *three* hymns, neither more nor less? Why should there be *three* prayers, two short ones and one long one? Why should the prayers be of about the same length Sabbath after Sabbath? Why should the preacher *always* take a text? Why, in a word, might there not be more living flexibility and freedom?

It is a general complaint that in our worship the people have no part. But what is the remedy? Not the use of a

prayer-book ; not even the joint recitation of the creed, or the Lord's prayer, much less the hurried antiphonal reading of the psalms. I would not rule out these practices from churches where they happen to be established ; but those who hope that they will sensibly contribute to strengthen the attachment of the people to our order of worship will probably be disappointed. A semi-liturgical service, one would think, would be more likely to engender a taste which nothing short of a full, ornate, and splendid ritual could satisfy.

Can nothing, then, be done ? Yes, much. Let us seek, first of all, *the spirit* of grace and supplication, of thanksgiving and praise. What is primarily needed is life and power, fervor and devotion ; and these are the inspiration of the Holy Ghost. It is well for us that our very system shuts us up to dependence on that quickening Spirit, who alone can help our infirmities, and teach us what to pray for as we ought. It is well for us to know and confess that our order is, without the full and constant influx of life from the Head, an unlovely and noisome corpse which it were well to bury out of sight.

An English journal, not long since, criticising the form of thanksgiving set forth to be read in the churches for the recovery of the Prince of Wales, remarked that the art of writing prayers had been lost for some three hundred years. Perhaps that is true ; but had the critic stepped into Spurgeon's tabernacle, he might have convinced himself that the art of praying was never more flourishing than at the present time. Those who have passed, on the same day, from the tabernacle to Westminster Abbey, from the simple, tender, copious, majestic outpourings of the unsurpliced minister, and the live thunders of congregational praise, to the monotonous, professional intoning of the "excellent liturgy," with all the splendid but wearisome accompaniments, — those who have had this experience, need no argument to convince them of the magnificent capabilities of non-liturgical worship. **LET OUR MINISTERS LEARN HOW TO PRAY, AND LET OUR PEOPLE LEARN HOW TO PRAISE :** there lies the secret of interest and enthusiasm in public worship. Given, a minister who orates in a sentimental or theological style, instead of praying ; and a quartette trilling and shrilling unmeaning strains that fall far below the dignity of the opera, and

serve no purpose except to display two or three tricks of voice in the favorite soprano and the popular basso,—given, I say, a stilted oration instead of prayer, and a miscalled “artistic” musical performance instead of praise, and we need not wonder if good people forsake our churches in sheer disgust, and the gay and worldly leave them as less amusing and scarcely more religious than the Sabbath concert and theatre. Brethren, what we need is not to foster but to abolish novelties. Our psalm-singing fathers understood these things better than their children. The reformation was a mighty outburst of song. Then ALL the people praised God. When I read of the people in the time of Latimer singing by the ten thousand at St. Paul’s Cross, I begin to understand the Reformation. That song,—

The awful jubilant voice,
With a music strange and manifold,
Flowed forth on a carol free and bold ;
Thro’ the open gates of the city afar,
To the shepherd watching the evening star.

Give us back the mighty psalmody of the Reformation, and we will not hanker after surplice or prayer-book.

Thirdly, Congregationalism needs no centralized sectarian organization. Indeed, it is opposed in its very principle to tendency in that direction. It has from the beginning asserted the organic completeness of every local church, and its independence of all ecclesiastical authority beyond its own limits it has always endeavored to maintain. It has, indeed, always sought to maintain fellowship with sister churches, including under that name all true churches of Christ. The Pilgrim Church, while at Leyden, was in full communion with the Reformed Churches of Holland, or, rather, of the Continent. While, however, Congregationalism has always recognized Christian churches of every denomination, it has never, except in courtesy, given that name to the denominations themselves. None but a novice would ever call the aggregate of our churches “the Congregational Church.” Such a union of churches, locally separated, as would make them one church, and subject them to a higher ecclesiastical authority, could only be secured by the annihilation of the vital principle of our order. For

two hundred and fifty years we have constantly adhered to this principle; and it is not too much to say that, during that period, we have stood upon the only catholic platform,—the only platform on which all churches of Christ can stand together.

We have been charged with weakness and looseness of organization. We are not disturbed by the accusation. "Strength of organization," in the language of the day, means, I take it, the spirit of sect organized for proselytism and conquest. Well, long ago, out of full conviction, we declined to be a sect. Sectarian strength is not what we covet.

"Are you, then," some one will ask, "opposed to a closer union of our churches?" God forbid! Our churches cannot love each other too much. They cannot too heartily co-operate in voluntary associations for doing good. Such associations are not only in the very spirit of our order, but are absolutely essential to its largest efficiency. This, I presume, accounts for the fact that so many of the great benevolent societies of the age originated in New England. But associations of that kind are not, strictly speaking, ecclesiastical.

The organization of a Triennial National Council of the Congregational Churches was well calculated to alarm the friends of church freedom and independence. I frankly confess that my own fears were excited by the shout of gladness which went up from all the sects in the land, when that organization was consummated at Oberlin: "Art thou also become weak as we? Art thou become like unto us?" I was soon convinced, however, that the exultation was at least premature. After a somewhat careful study of the proceedings and results of the Oberlin Council, I became fully satisfied that the fathers and brethren of that great convocation were not only preserved from any even indirect violations of the ancient principles of our order, but that they were, in an extraordinary degree, prompted and led by the Holy Ghost. They did not attempt to invest the new institution with legislative or judicial functions; that is to say, they did not assume any *ecclesiastical* power. If they fell into any mistake, that mistake, in my judgment, lay in their setting forth a doctrinal basis. Believing, however, as they did, that that was a part of their legitimate work, their deliverance

on matters of faith, free from all polemical bitterness, from the shibboleths of theological schools, and from narrow provincialisms, strikes me as eminently wise, catholic, and scriptural.

This new departure will, if our course be wisely shaped, ensure a prosperous future. Our churches, scattered over the continent, will be more closely bound together. Their consciousness of unity will be intensified. Their benevolent activities will be unified and methodized. The mighty forces of our system, now to a large extent latent, will be developed, concentrated, and hurled against the centre of the devil's line. On the whole, therefore, I rejoice in the organization of a permanent National Council, especially as it represents that principle of our order so often overlooked by its friends, and denied by its enemies, — the fellowship of the churches.

Let us, however, be vigilant. Danger lies in this direction. Let nothing sweep us into the gulf of ecclesiasticism. If I could make my voice heard by all the churches, I would say to them, "Stand fast in the liberty wherewith Christ hath made you free ; and be not entangled in the yoke of bondage."

I have hitherto considered some of the new and foreign elements which some would add to the Congregational order. I have attempted to show that the proposed additions would not increase the working force of the system, but clog and encumber it. It remains to show how that system, without any innovations, can be brought to the highest possible efficiency.

It will be seen, on comparing the Congregational order, as at present maintained, with the same order as it existed in the early New-England churches, that it has undergone considerable change, and that in the direction of disintegration. Our churches are not now as well organized for work as they were two hundred years ago. The more important ministries and usages have survived ; but some that were very precious, and are now much needed, have been suffered to fall into desuetude.

What was the organization of an ancient New-England church? I know not how it may strike others, but to me such a church looks forth, through the vista of living tradition, "clear as the sun, fair as the moon, and terrible as an army with banners." It had at the head of its administration two ministers of the word and sacraments, a pastor and a teacher, the

former devoted especially to the *spiritual* nurture and edification of the flock, dealing more in tender admonition, exhortation, and counsel than in the didactic, and, if need were, polemic statement and vindication of doctrine, which was eminently the function of the latter. After them came the bench of grave, wise, vigilant "governing elders," who, not usually laboring in word and doctrine, ruled well, taking with the pastor and teacher the oversight of the flock, not as being lords over God's heritage, but ensamples to all. Subordinate to the elders were the deacons, who were the trustees, treasurers, and almoners of the church, managing all its temporalities, and caring especially for the poor. Associated with them were the deaconesses. These were usually godly widows, of high repute for intelligence, discretion, and benevolence, who were set apart to minister to the sick and poor and afflicted, especially of their own sex. Such were the ministries of the church. The order of worship differed little from ours, except that they gave an important place to what they called "prophesying," that is to say, exhortation by laymen under the general sanction and direction of the elders. On one occasion Gov. Winthrop, of Boston, then on a visit to Plymouth, exercised that gift in the course of a regular Sabbath service in the Pilgrim Church.

It is clear from this brief account of the order of the early Congregational churches, that several of the ministries and customs, then deemed essential, survive only in tradition. Now, it will scarcely be deemed rash or presumptuous for me to suggest some reasons why the present state of our Congregationalism demands the speedy restoration of those elements of our order which are now become mere rudimentary organs in the body, or altogether latent.

In the first place, the lost ministries of the Congregational order are now as much needed, nay, more needed, than ever before. Indeed, the churches cannot, and *feel* that they cannot, do without them. Having long ago rejected those ministries, and tried hard for generations to get on without them, our churches at length, by a sort of instinctive sagacity, proceeded to restore them, though imperfectly, under other names. For example, having suffered the scriptural office of "teacher" to fall into desuetude, the void began to be felt, and without

any formal action of the churches it came to be filled by that important functionary, the Sabbath-school Superintendent. At the present time the Superintendent, not usually chosen by the church, and not accountable to the church, is more the pastor of the children and youth than the regular ordained pastor. Our Sabbath-school superintendents are, as a class, eminent for zeal and devotedness to their work ; and the great majority of them are in entire accord with their pastors ; but I do not hesitate to say, that to commit the teaching of the children and youth in our churches to a body of men, however devoted, who are uncalled, unauthorized, unconsecrated, and in most cases destitute of special qualifications, is fraught with danger. At present, the pastor cannot, except indirectly, determine what and how the larger half of his flock shall be taught. In many congregations the Sabbath school quite overshadows the church ; and in not a few, the members of the former are rarely hearers of the preached word. All goes to show that the office of teacher is now even more needed than of old.

Besides, the restoration of this office is necessary to relieve the pastors of a work far beyond their strength. Were the afternoon service on the Lord's day committed to an educated, faithful minister, "apt to teach," that service, which would include the Sabbath school, and conclude with an expository discourse, or doctrinal lecture, would have a special interest of its own, and would be largely attended. There would, in that case, be no demand for the omission of the afternoon service ; and the pastor, refreshed by rest, would be ready to conclude the Lord's day with a devotional service, in which the impressions made during the day should be deepened and utilized.

Again, the New-England churches, forgetting such "shining lights" as Brewster and Strong, suffered the office of "Governing Elder" to die out. What was the consequence ? After a few generations, they chose certain men, under the name of Standing Committees, to do the very work, or a part of the very work, which the elders were appointed to do. These committee-men have usually regarded themselves, not as divinely commissioned "overseers" of the flock, as were the elders of the church at Ephesus, but only as deputies to do certain formal "business," at stated meetings, or at the call of the pastor.

In the lack of the ministry which Christ appointed, such officers have doubtless been useful; but they do not adequately meet the want of the churches. You will, of course, understand that I am not contending for a Presbyterian eldership, — not an eldership which shall vacate either the rights or responsibilities of the brotherhood, not an eldership exercising either legislative or judicial functions, — but an eldership to aid the pastor in the spiritual oversight of the congregation. A pastor, assisted by a board of elders, multiplies himself. He divides the families of his church into sections, putting each one under the supervision of a wise and good man, bound to do a certain amount of visitation, and to report the spiritual state of every household at regular intervals. Thus the whole congregation is, as it were, kept under the eye of the pastor; and thus his inevitable lack of service is supplied. The elders also are ordained to lead the worship of the people in the absence of the pastor, or at his request.

It is this kind of work which is especially needed in all our congregations. I venture to say, that it will never be efficiently and wisely done except in the way the Head of the church ordered at the beginning, namely, through the elders who are made by the Holy Ghost overseers of the flock.

Another ministry which long since disappeared from our churches is that of deaconess. It was held in high estimation by John Robinson, as apostolic in its origin, and of great practical utility. It was recognized as a regular church ministry by the Pilgrims at Amsterdam, at Leyden, at Plymouth. It was indorsed by the Cambridge Synod. It was approved by Hooker and the New-England fathers generally. To what extent it entered into the organization of the early New-England churches, we need not now inquire. It was suffered to die out, and now scarcely a reminiscence of it remains. The very title sounds to most Congregational ears quite strange, and almost ludicrous.

It is both surprising and suggestive that, at this very time, other denominations, especially those most distinguished for culture, conservatism, and scrupulous regard to decorum, are not unsuccessfully laboring to revive this office of deaconess. The Lutherans, in Germany, have already trained and set apart

a large number of intelligent and devoted women to this Christ-like ministry. Dean Howson, and many other eminent clergymen of the Church of England, are earnestly laboring to graft it on the Episcopal order. It would seem that our fathers were some two centuries and a half in advance of their age; nay, that they were more the men of the nineteenth century than their own natural and ecclesiastical descendants. We are just now trying to find woman's true place in the church and in society. The spirit of the age impels us to the inquiry. We find it no longer possible to put by the question, whether women, constituting two thirds of the membership in our communion, have any definite work and ministration assigned them in the church. Well, there *is* a very important work, now to a large extent neglected, which women can do better than men. The methodical visitation of the poor and sick and afflicted, the distribution of alms, the private reading and preaching of the word, the conduct of religious meetings of their own sex, the instruction of the younger women and their guidance in the right way, and certain parts of the great work of foreign evangelization, from which men are excluded by the very constitution of society in all eastern countries: such is woman's work in the church. Were there a class of women consecrated to this work, women chosen and, if need be, supported by the church, such women as were many of our hospital nurses during the war, who carried to the sick and dying food and medicine both for the soul and body; were there such a sisterhood of mercy connected with our churches, how large would be the gains! For one thing, the proselytizing influence of the Sisters of Charity — more dangerous than the Jesuits *because* of their extraordinary sacrifice and devotion — would be neutralized. And then, how sweetly, how persuasively, how irresistibly, would the gospel be preached from house to house, in hospitals and in prisons, by such ministers of grace!

The revival of this office under the new conditions and in the broad spirit of the present age, would meet the aspirations and satisfy the holy ambition of many noble women, to whom the purely selfish and secular — I had almost said, the anti-Christian — agitation now going on in behalf of women's civil and political rights is simply disgusting. Give them a recognized

and authorized service in the church, restore to them that lowly but blessed ministry which has been taken from them, and you will not only fill their hearts with gladness, but bring into effective use some of the most precious gifts which now lie in our communion undeveloped and unavailable.

The office of deacon still survives, but stripped of its most important functions, and reduced almost to an empty name. The loss of the eldership has devolved on the deacons some duties which do not belong to their office ; but of their true original calling scarcely a trace remains. The office has become mainly one of dignity. Is it not generally regarded as the principal duty of the deacon to distribute the consecrated elements in the administration of the Lord's supper ? I know of no reason why he should not perform this service, but it is not proper to his office. It might just as well be done by any other member of the church. The deacon is, indeed, to "serve tables," but the tables are those of the widow and the fatherless, of the poor and helpless. Something, doubtless, is done by most deacons in the way of doling out to the poor the usually insignificant sums which are collected at the communion ; but the duty is in most cases merely nominal. I have yet to know a Congregational church in which the deacons are held responsible for the regular visitation and adequate relief of the needy. And for this I do not severely censure the deacons themselves, who are generally among the best and wisest men in our churches. The fact is, that the office of deacon, which was formerly one of the most vital importance, was early reduced in the New-England churches to insignificance, by the introduction of a parish system, false in principle, secular in spirit, commercial in its administration, and anti-Christian in its tendencies. This is strong language, and I cannot expect that you will assent to it without explanation and proof.

What, then, was the "parish," or "society," of the early Congregational churches ? The churches themselves. There was no financial organization outside the church, with revenues and officers of its own. Who were the trustees, treasurers, financial managers, of the church ? THE DEACONS. Whence did the church derive its revenue ? From taxation ? No. From the renting of pews in the house of God ? No. Such a mode

of raising money would have made the blood of John Robinson and Elder Brewster run cold. They would have denounced it as sacrilege, simony, or something worse. They relied on voluntary offerings on the Lord's day. Under such a system the office of deacon was one of great responsibility, requiring not only integrity, but large experience and wisdom. But in process of time, in fact, very soon after the landing of the Pilgrims, the church was secularized by becoming identified with the state. Thus grew up the parish system, which, with many excellent things, brought some deplorable evils. The offerings were abolished. The control of the purse passed from the hands of the church 'as such. A church could not settle a pastor without the concurrence of a body of men many of whom made no pretensions to piety. Hence the alienation of so much church property during the Unitarian apostasy. The abolition of the establishment unfortunately left the parish organizations intact. The shrewdness and sagacity of financiers became now very precious; and it soon appeared that the most successful method of raising money, at least in many churches, was to let the pews to the highest bidder. This soon wrought a visible change in the aspect and composition of the congregations. The rich had the choice of pews, and of course selected those which were most conspicuous and comfortable. The poor retreated to the corners and the galleries, and many of them retreated from the churches themselves, — some to take refuge in Methodist and Baptist meeting-houses, those denominations not having as yet become rich, and others to cut loose from all churches and all religion.

We are to-day anxiously investigating the causes of the estrangement of the masses of the poor — especially in the large cities — from our churches. I doubt not that this inadequate history reveals one of the most prolific of those causes. What is wanted to make our order attractive to the masses, is to cut loose from that secular and unchristian system which makes a broad and palpable distinction, in the house of God, between the rich and the poor. I am no revolutionist I shudder at the suggestion of rash, divisive, and sudden changes; but the time is come when the wise men among us *must* consider the problem, how our churches are to win back

the masses that are now estranged, if not hostile. The world-wide agitation among workmen is taking on a character of anti-Christianism which may well make us tremble. It is not, I trust in God, too late to save our own country from the horrors of an atheistic, social revolution. Our church order is democratic; let its spirit and administration be also democratic, and we may, by God's grace, be able to direct the great movement of the toiling millions, or at least to moderate and humanize that movement.

Restore the principle of free offerings on the Lord's day; make all welcome to the sanctuary; make every church in effect, though without doing violence to the family principle, a free church; restore to your deacons the functions which have been usurped by secular officers; revive the lost ministries; do this, and you will have realized the idea of a Congregational church. Do this, and you will have equipped the Congregational order for its heavenly, world-wide benign mission. That order, in all its essential elements, is from God. It sprung, full of life and power, from the opened heavens on the day of Pentecost. It is destined, under one name or another, to be the church order of the millennial age, and that mainly because it is, in its inmost principles, unsectarian and universal.

Brethren, I have spoken frankly and with full conviction, relying on your kindly interpretation of what may have been said ignorantly or unskilfully. I have not, I am sure, spoken in a sectarian spirit. I value the Congregational order only as a fit instrument for the all-working Spirit, without whose grace ministries and ordinances, and churches themselves, are no better than a cunningly-constructed steam-engine without steam; or a fair and stanch ship, its sails all spread, without wind; or a beautiful, strong-limbed body without a soul. But as the steam requires an engine wherewith to work out its tremendous force; as the wind requires sails wherewith to propel the ship across the great sea; as the soul requires a body in and through which to live and act; so the spirit of God requires a thoroughly organized church for working out the regeneration of the world. Our church order is somewhat shorn of its full and fair proportions; but it is still, when animated and filled with the Holy Ghost, a mighty instrumentality. And our work is

before us, and calling for us, — our own towns and cities to be evangelized; great States and territories stretching away towards the western ocean to be won and held for Christ; a nation, yea, many nations, to be leavened with God's saving word. It is our work to spread our common Christianity through the world, and in so doing to plant on every continent and island those institutions which make that Christianity the immediate source of civil order, of freedom, of learning, and the arts, — of a rich, manifold, august civilization. For our church order is like godliness, profitable unto all things, having the promise of the life that now is, and of that which is to come. We are bound not only as Christians, but as patriots and friends to social progress, to extend to all the tribes and kindreds of the earth the precious gospel of Christ, embodied and organized according to the order of the apostolic church, and of the godly, far-seeing, heroic fathers of New England.

ZACHARY EDDY.

Chelsea, Mass.

OUR COLONIAL LITERATURE. — For many and obvious reasons the colonial period was not favorable to literature. All the energies of the early settlers were expended in felling trees, providing shelter from the elements, procuring their daily food, and defending their families from the savages. There was no cessation from toil, no respite from danger. The grand scenery of the unbroken forests created no sentiment of admiration in the minds of the colonists. They were not landscapes to be mused upon in poetic revery, but so many acres of stubborn *woods* to be chopped down and burned. . . . There was little scope for the imagination, as an element of literature, in the midst of an all-pervading fear. The few letters sent to friends in Old England, the preachers' notes for Sabbath discourses, and the homely annals kept by secretaries and magistrates, were the principal intellectual performances for a generation. Not that there was any lack of ability and learning among the colonists. The settlers of Boston, in particular, had many well-educated men among their number; but only the clergy had leisure for literary culture, and they were, for the most part, so much occupied with the duties of their calling, that they wrote very few books of general interest. — *F. H. Underwood.*

THE CHURCH IN NANTUCKET, MASS.

THIS church has been reported as organized in 1711, but no foundation for such date appears, and the pastor, Rev. Samuel D. Hosmer, can find no authority for it. The early records are, or were, entirely lost.

A fragment of twelve small quarto pages has lately been placed in our hands, — a record of baptisms, 1728–1749, which, although no place is mentioned, undoubtedly refers to Nantucket. The first entry is but the conclusion of an original record, and it is probable that one leaf is missing at the end. We give this fragment verbatim:—

the Children of Eben^r Calef scil.

Samuel

Mary.

the Children of Hephzibah Coffin

scil.

{ Ephraim
Henry
Jonathan
Ann
Mary.

all these were baptized Sept. 29th, 1728, by the hand of the Rev^d M^r Joseph Baxter, Past^r of the Church at Medfield.

after the above mentioned Persons had owned the Covenant and the unbaptized Persons were baptized, with the children, it was said to them —

You have now given up your names to God, & in a very solemn manner subscribed His holy Covenant, and you are to consider and remember that henceforward the Eyes of the holy & jealous God will be upon you, to mark & observe whether you do keep this Covenant & perform the vows of the LORD which are upon you: — and if you deal falsely in this Covenant, & break this Covenant by living in Sin & neglecting duty, what you have now done will be a witness against you: — But if you do faithfully keep this your Covenant, departing from the ways of Sin, & living in the exercise of Godliness, you shall without fail inherit the Promises: — the good things of this Life will come to you in a Covenant way: in love &

mercy as tokens of the Divine love and favour. — and in the world to come you shall be brought to the possession of an Inheritance which is incorruptible & undefiled & which fadeth not away. and that you may be enabled to keep this your Covenant & perform the vows of the LORD which are upon you we shall now commend you to the

Grace of GOD.

On Sept. 26, 1731. The Rev^d M^r Sam^l Wiswal administered Baptism to the Persons following Scil.

To { Lidia
Mary
Rachel } children of Joseph & Lidia Chase.

To { Hephzibah
James } children of Hephzibah Coffin.

To { Peter
Robert } children of Eb^r Calef.

To { Hephzibah
Susanna } children of Rob^t & Susanna Coffin.

To Joseph son of Tho^s & Patience Brock.

To Sarah daughter of Ann (who is wife to Jonathan) Ramsdel, a member of the Church at Charlestown.

at which time the Covenant was owned by the widow Mercy Coffin in order to the Baptism of her children { Hannah
Mary.

as also by Elisabeth (wife of Peter) Gardner in order to the Baptism of herself and her children { Love
Deborah.

and by Priscilla (the wife of Abel) Gardner in order to her own Baptism.

and the Ordinance was administered to them all.

Deo Sit Gloria.

On Sept. 17, 1732 the Rev^d M^r Brown of Haverhil administered Baptism.

To { Susanna Daughter of T. White
Elisabeth Dauter of Jos. & Elis. Coffin.

On August 24, 1735 the Rev^d M^r Baxter administered Baptism to the following Persons Scil.

Timothy son of Timo. White
 Benjamin son of John & Pris. Gardner
 Joshua of Heph. Coffin
 Edward of Josiah & Elis. Coffin
 William of Tho^a & Patience Brock
 Katherine of [*Rob^t erased*] & Susa. Coffin.

And on Aug. 31.

Margaret of Tho^a & Patience Brock
 Abigail } of Mercy Allen (once M. Coffin)
 Susanna }

And Sept. 7.

The Widow Elean^r Coffin.
 Cromwel Coffin, & his child Susanna.
 Mary of Douglas Black, who then owned the Covenant.
 Lidia the wife of John Coffin Sheriff (both of which at the same
 time owned y^a Cov^t)

and
 their children { Kezia
 Peter
 Jethro
 John
 Lidia
 Deborah
 Parnel.

Sept. 14. Abigail of Cromwel & Ruth Coffin.

Timothy }
 and } of Lois Gardner.
 Mary }
 Elisabeth }
 and } of Joseph Hooten who then owned the Cov^t.
 Sarah }

On July 22 1739 were Baptized Scil.

Richard of John & Lydia Coffin.
 Andrew } of Josiah & Elis. Coffin
 Sarah }
 Andrew } of Tho^a & Patience Brock.
 Janet }
 Elisabeth } of Eben^r Calf [*i. e. Calef.*]
 Eben^r }
 Caleb of Cromwel & Ruth Coffin.
 Joseph of Mercy Allen.

Mary, Phebee & Francis of Joseph Hooten and two children of Mehetable (the wife of Jon^a) Colman a member of the church at Falmouth Scil. Jane and [Blank.] [Blank] of Mercy Allen.

July 12 Mary of Mercy Kidder

July 18 Owned the Covenant and Baptized Scil.

Elizabeth (wife of Samuel) Maxey
 Rachel (wife of Joseph) Colman
 Margaret (wife of Benja.) Chase
 Eunice (wife of Francis) Brown
 Beulah (wife of Joseph) Daws
 Abigail (wife of Cornelius) Morselander
 Hephzibah Jones
 Hephzibah Gardner
 Deborah Baxter
 Christian Ellis.

and at the same time the Covenant was owned by—

George Gardner & Elizabeth his wife, and their child Jeremy was Baptized.

Baptised also

Eunice of Cromwel & Ruth Coffin
 Mehetable of Beulah Daws
 Cornelius of Abigail Morselander
 Sarah of Eunice Brown
 Sarah of Susanna Folger
 William, Eunice & Martha of Douglass Black.

July 25 Owned the Covenant and Baptized Scil.

Israel Luce, Eleanor Long, and Mary Dykes — and at the same time Baptized the children of Mary Dykes Scil.

Phebee, Francis, Sarah, John, Martha, Mary.

By the Rev^d. M^r Worcester of Sandwich.

*Oct^r 31st 1742. Baptized

Mercy of Mercy Allen
 Stephen of Mercy Kidder
 by M^r Worcester.

Aug. 13 1747 The Covenant was owned by Abigail Calef and her child (Peter) baptized

Aug. 16 The Coven^t, was owned by Benjⁿ Coffin 3rd who was then Baptized.

as also by Mary (wife of Henry) Coffin & her child (Elisab.) baptized.

and by Priscilla (wife of Jon^a) Coffin Jun^r and her Josh. baptized.

Baptised also at the same time

Abigail } of Josi. Coffin Esqr
Janet }

Ann } of Tho^s Brock
Elisab. }

Mary of Jn^o & Lydia Coffin

Ephraim } of Susan : Coffin
Jethro }
Jon^a }

Margaret of Eb^r Calef.

Obed of Crom : & Ruth Coffin

Jemima } of Mehetable Colman
Kezia }

George } of Geo : & Elisa. Gardner
Elisha }

Joseph } of Jos. Hooten
Rich^d }

Abigail of Abigail Morselander

Lucy of Mary Burridge once Mary Gabriel

James of Mercy Kidder

Paul } of Elisa. Pease
Noah }

Elisab. } of Content Russel
Judith }
Silas }

Deborah of [blank] Swain

By the Rev^d M^r Hovey of Metapoiset.

Nov: 12 1749 Baptized by Rev^d M^r Newman Scil.

Mary of Timo^r White

James of Josiah Coffin

John of George Gardner

Henry of Mary (wife of Henry) Coffin

Judith of Elisabeth Pease

Mary of Mary Burridge

The above fragment was among the family papers inherited by Hon. John H. White, of Dover, N. H. Mr. White (Bowd. Coll. 1822), now and for many years a lawyer in Dover, was son of Amos White, once an enterprising citizen of that place. Amos was son of Timothy White, who came to Dover from Haverhill, Mass. Timothy, born in Nantucket October 29, 1733, was a soldier at Louisburg and at Ticonderoga. He was son of TIMOTHY WHITE, of Nantucket.

TIMOTHY WHITE was born in Haverhill, Mass., November 13, 1700; graduated at Harvard College in 1720. He was a teacher at Nantucket, and there married, September 27, 1728, Susanna Gardner, who was born at Mendon, January 30, 1712. It was known that at one time he also preached. He is sometimes called "Rev.," but it appears that he was never ordained, which explains the fact that the baptisms were by other persons. He removed to Haverhill, Mass., in 1750, and died there February 24, 1765. He had thirteen children, six of whom survived infancy. His widow died at Ipswich, Mass., October 28, 1789.

The following letter is valuable, as at least showing that no church had been organized in 1727. It renders it probable that the covenant given above was the covenant of the establishing of the church, which must therefore have been organized in 1728:—

BOSTON, Octo. 19, 1727.

R. & D. Sir,

Yours of y^e 21 Septem. I read to the Hon. & Rev. Gentlemen of y^e committee this day, & after consideration had thereof, they came unanimously to y^e following Votes or Resolves,

"That one hundred pounds be forthwith advanced to M^r Timothy White, now ministring to y^e People of Nantuckett, to incourage & bring on his settlement in y^e Work of y^e Ministry there; & Fifty pounds more at the end of two years; upon y^e following conditions,

First that y^e said M^r White do willingly devote himself to y^e service of Christ & souls on that Island; seriously endeavouring by y^e help of God, for y^e space of five years to come, to introduce & establish the settlement of a church state there.

And secondly, That y^e People of Nantuckett, to whom he is & has been ministring, do signify to us their Desire of M^r White's continuing & laboring among them to this end.

Voted, That M^r Colman be desired to write letters both to M^r White, &

also to y^r Brethren at Nantuckett, which may signify to them what may be proper respecting y^r Premises."

Sir, I do therefore in y^r name of y^r committee acquaint you with y^r Votes above, & pray you to take them into your serious consideration.

you see that y^r moneys to be advanced to you are not encumbered with any word of refunding them, provided that the conditions specified be on your part performed by y^r will of God. For y^r performance whereof we expect your very solemn profession & promise in writing, as God shall enable you: And y^r committee have a special confidence in your truth & fidelity by y^r favor of God with you.

Moreover Sir, you must speedily inform y^r principal persons, your stated hearers & contributors, of our desire to know their minds; whether they consent to concur with us in desiring your continuance & labors among them, in order to a settlement with them in the Ministry of y^r Gospel, in God's time. We therefore inclose a Letter, which I pray you to direct unto two or three of y^r Brethren, to be communicated to y^r rest. We know not what names to insert in y^r Subscription, but leave that to you. When you have read, seal it.

If you receive this hundred & fifty pounds, you apprehend (I suppose) that it is all that you must expect from y^r committee; besides y^r making up from March last thirty shillings p Sabbath. And I pray God to bless it abundantly to you, & increase it a hundred fold, in addition to the spiritual and heavenly rewards of Grace here & Glory hereafter.

Sir, Let us hear from you as soon as may be.

I am your affectionate Brother,

BENJ^A COLMAN.

[P. S.] If you undertake y^r service proposed, & it be needful you receive Ordination, that you may baptize, &c, the Ministers incline to encourage it.

D^r Mather tells me, That he hopes if you continue at Nantuckett, that y^r commissioners for y^r Indian service will have some consideration in your favor.

I hope you might receive twenty pounds p annum this way.

This letter is directed thus:—

FOR
M^R. TIMOTHY WHITE,
PREACHER OF THE GOSPEL
NANTUCKETT,
MASS.

The suggestion as to the Indians appears to have been carried into effect. Among Mr. White's memoranda appears the following:—

I preached a Lecture to the Indians at Miacoomit July 12, 1728.

Preached a second time at the same place Aug. 22, 1728.

The Commissionⁿ for the the Indian affairs at Boston, made known to

me Their desire of my taking upon me the charge of a Lecturer to the Indians upon Nantucket: Upon my understanding of which, I sent an answer in the affirmative, and accordingly I began Oct. 3, 1728.

Then follows a record of dates of preaching to the Indians for the succeeding thirteen years, with credits of annual payments, usually £10, but sometimes £25. The last credit is for the year 1748. The number of hearers at each meeting is given, that is "about" or "upwards of." The hearers averaged about forty in number, but sometimes were as many as eighty. He appears to have preached to the Indians about once a month. July 2, 1741, he preached at "Squam," A. M. to the Baptists, P. M. to the Presbyterians."

The earliest commission for the Indian service is not preserved. But a later one is as follows:—

To the Ministers of the severall Indian Congregations on the Island of Nantucket.

This is to signify to you that the Honourable Commissioners of whom His Excellency the Governour is one, from whom you receive your yearly Salaries, have appointed the Rev^d. M^r. Timothy White to preach Lectures to you, to oversee counsell & advise you from time to time as occasion shall require, and to inspect the Schools & Churches & to catechize the Children & such as are proper for it, & you & all concerned are to pay a proper regard to him accordingly.

Pursuant to a vote of the Commiss^{rs} this is ordered to be sent to you

ADAM WINTHROP
Treasurer &c

BOSTON, Nov^r: 17th, 1733.

Mr. White continued also to teach. Memoranda, covering various years, give lists of his scholars, with amount of moneys received from the parents. But as these do not relate to ecclesiastical concerns, we do not copy them.

Mr. White remained in service at Nantucket until into 1750, as appears by a statement given below. The following are of interest:—

BOSTON, 21st June 1748.

REV^d & DEAR SIR,

Some time ago D^r Sewall put into my hands a Letter from yourself, representing the low circumstances of Life your situation in the World had exposed you to, upon which I communicated the same to severall members of the General Court, but found it was beyond their power to help you in a publick Station, w^{ch} I am persuaded they would gladly have done, if they

could ; whereupon I returned y^e Letter to the Doctor, with four pounds cash from myself, to be sent you p the first opportunity (which I now crave your acceptance of). Doct^r Sewall after this communicated your Letter to the Convention of Ministers, who readily voted you Twenty Pounds (old Tenor) out of the Collection, which the Doctor has been seeking an opportunity to send you for some considerable Time, at last he put it into my care, & now by M^r Abijah Folger I have sent you Twenty four pounds, which I wish safe to hand, & pray your Advice of as soon as you can.

I heartily wish you health & prosperity, more especially in your Lord's work and hope that some Door or other may in Time be opened for your Comfort & Relief ; My hearty Service concludes me,

Sir

y^e Very humb. Serv^t

THO^s HUBBARD.

D^r Sewall gives his
Service to you.

[Addressed to]

THE REV^d M^r TIMOTHY WHITE,

P M^r Folger.

ON NANTUCKET.

BOSTON, August 31, 1749.

DEAR SIR,

I was last Monday Evening in company with a number of worthy Gentlemen in town ; when our good Friend John Phillips Esq^r comunicated to us a Letter he had lately received from you, Giving an account of your bad state of Health and of the great Discouragements you were under with respect to your ministry at Nantucket.

We heartily sympathise with you under your bodily Indispositions, & hope, by y^e Blessing of God, in y^e use of proper Means shortly to hear of your Recovery to Health again.

But our greatest Concern was to hear that your other Discouragements were so many and great, that you seem resolved, in a little Time, to take your Leave of y^e poor People in whose service you have spent a great part of your Life already.

We are sensible, indeed, your Services among them have been attended with many peculiar Difficulties ; and that you have been but poorly requited by Man for your laborious Endeavours to serve y^e Kingdom and Interest of our Lord Jesus Cht in y^e place where you are. But remember, Dear Brother, we have a good Master, who will one Day richly Reward the little he enables us to do in his service.

And as you have been long acquainted with that People, and, we hope, have a great Interest in y^e affections of many of them ; we cant but fear your Leaving them in their present state will greatly Dis y^e cause of Cht and his holy Religion, which, we trust, are exceeding dear to you.

Whereupon, dear Sir, if your State of Health will, by any means, admit of it, my Request to you, in y^r name of y^r abovementioned Gentlemen, That you would, at least for some time longer, continue your Preaching, and other good services, for y^r spiritual welfare of that people ; still waiting upon y^r Great and Glorious Head of y^r Chh, for y^r success of your Labours. And I have Leave to assure you from them, That they purpose speedily as God shall enable, to send you somewhat for y^r present Supply of your and your families necessities ; and will endeavour hereafter to use their Interest, That you may have a more comfortable Support than you have yet had, while you continue in y^r services of Cht and Souls, in the place where you have for so many years been bearing y^r Heat and Burden of y^r Day.

I pray God to restore and confirm your Health ; and that he would more abundantly Strengthen, Succeed and Comfort you in y^r Service of his Dear Son.

I am, Dear Brother, yours most affectionately
in our Lord Jesus Cht.

JOHN WEBB.

[Addressed to Mr. White.]

A business letter to Mr. White, from Joseph Rotch, dated "Nantucket, July 3d, 1750," seems to imply that Mr. White had just left Nantucket.

The following letter written by Mr. White, with the address left blank, except "To the Rev^d M^r," may not have been sent :
S^r

In the year 1732, I received a Letter from the Rev^d D^r Colman to Inform me that he had a sett of M^r Baxter's works to bestow upon me in case I look'd upon myself as settled at Nantucket.

To which my Reply was, that tho' I did not think myself to be fixed for Life where I then was yet I should be glad of the Books tho' I were obliged to Return them when call'd for. Whereupon the D^r sent me the Books with the following Instructions :

"These four volumes of y^r Practical works of y^r Rev^d. M^r. Rich^d. Baxter are given by Sam^l. Holden Esq^r. Governor of the Bank of England, "by y^r special Disposition of Benjamin Colman, Past^r. of a Church in Boston to the Presbyterian Congregation at Nantucket now under the Ministry of the Rev^d M^r. Timo^r White on the following Conditions —

"1. That y^r s^d M^r. White & some of the principal members of y^r Congregation do receive them & keep them safe for y^r benefit of y^r Teacher & Society of y^r Presbyterians on s^d Island, & will be responsible for y^m so as to return them in case the public worship, according to the Presbyterian method fails on y^r Island.

"2. It is also y^r Donors Will & Desire that y^r minister for y^r time being & two of y^r members of y^r Congregation shall be counted Trustees for this Gift.

"3. If there be a number of People that tarry at the Place of worship after sermon, one volume shall be kept there for their use if it may be with safety.

"4. The other volumes may be Lent one at a time for three months to any members that desire to borrow them.

"5. The minister or Trustees shall keep an account of y^e Loan and Return of s^d Books.

Now S^r, the Books are yet in my hands, (there being no Preacher upon the Island when I left it and both the Trustees being dead as well as D^r Colman), and there is a variety of Sentiments about the disposition of them.

One is, that the s^d Books ought to be sent back to Nantucket, tho' there be neither minister nor Trustee to receive them.

Another is, that they should be deliver'd up to D^r Colman's successor in that Trust, if such there be, and another is — that Inasmuch as I supplied that Pulpit for more than eighteen years after they were put into my hands, & during this term of years Lived chiefly upon my own means, I am Justified in accounting them my own.

But not being so clear as to what ought to be done in the matter, I should be glad you would, at some convenient season, lay the Case before your association, & favour me with their Tho'ts upon it, which will probably be a Guide to the Proceedings of

Yours

TIMO^r WHITE.

HAV^r. Sept. 13^o 1755.

Among Mr. White's memoranda is the following:—

An account of the money given me for preaching the Gospel at Nantucket, where I began May 9, 1725.

Then follow the amounts yearly, to May, 1750. The result of the pledge made by John Webb, as above, was a "benefaction from Boston," of £57 10 s., in October, 1749.

From these several papers it appears that Mr. White began to preach at Nantucket May 29, 1725; that no church was existing in 1727, but that the church was probably organized September 29, 1728; that Mr. White was never ordained, but continued in regular ministerial service (baptism being by ordained ministers) until May, 1750; and that there was no minister there from that time to 1755, beyond which date these papers afford no light. Mr. White was afterwards called to Narragansett, and to Chester, N. H., but ill-health prevented his acceptance.

The use of these papers is kindly allowed by Hon. John H. White, of Dover, N. H.

A. H. QUINT.

New Bedford, Mass.

CONGREGATIONAL NECROLOGY.

Rev. JOHN CLARK HART died at Ravenna, Ohio, Sept. 16, 1871. He was born at Cornwall, Conn., Dec. 10, 1804. He was the son of Nathan and Sylvia (Clark) Hart. He was the eldest of twelve children, nine of whom are still living, and all of them heads of pious households. He and they came of a godly stock, both parents being devoted Christians, and the father a leading deacon in the Congregational church of that town.

Converted while yet but a lad, he joined the church at the age of fifteen. Preparing for college at an academy in Goshen, he spent two years of his course at Amherst, and the rest at Yale, graduating in the class of 1831. Pursuing his theological studies under private instruction, chiefly in Philadelphia, and for part of the time employed as city missionary there, he was licensed by Presbytery, and was ordained and settled, January, 1835, as pastor of the Presbyterian church in Springfield, N. J.

In this, his first charge, he was manifestly owned of God, and greatly blessed in his labors, which were earnest and very abundant. Precious revivals were enjoyed, the church greatly strengthened, and its divisions healed, many souls gathered unto Christ, and seed sown that is bearing fruit to this day.

Remaining in this field about nine years, he was reluctantly dismissed from an attached and united people, on the ground of the unhealthiness of the climate, and the constant sickness there of his family.

Not long after he received and accepted a call to the Congregational church, Hudson, O., removing thither in October, 1843, and continuing pastor until the fall of 1852.

He then took charge of the church at Rootstown, and edited the "Ohio Observer." In the winter of 1853-4, he supplied the pulpit in Western Reserve College. In the spring of 1854, he commenced his labors with the church at Ravenna, and was dismissed in the spring of 1861. He then supplied the churches in Charlestown and Edinburgh for two years; and in October, 1863, went to Kent, where he preached five years. He supplied the church in Western Reserve College during the winter of 1868-9. His health failing, he was able after this to preach only occasionally.

What has been the fruit and manner of his service may be partly gathered from the following minute, unanimously adopted Oct. 17, by the Puritan Conference, of which he was really the father:—

"Since our last meeting it has pleased the Master to remove by death our fellow-servant and brother in the Lord, Rev. J. C. Hart, one of the original founders of this Conference, and closely identified with its entire history from the first day until now.

"Among all our churches no other minister was better known than he, or more respected, or for better reasons. In the twenty-seven years that he labored in this region, he was the honored pastor for about half that period, first of the church in Hudson and next in Ravenna, while the chief part of the remaining years he spent in serving as their regular minister, first the two churches of Charlestown and Edinburgh and afterwards the church in Kent, as also in supplying for about a year each the church in Rootstown and the pulpit of Western Reserve College while still residing in Hudson, and before accepting the call to Ravenna.

"In all these positions he proved himself a true servant and a good minister of Jesus Christ.

"A man of prayer and true piety, earnest, laborious, forgetful of self in seeking the good of others, caring much for the weaker churches, coveting for himself the hard rather than the easy spots, and willing to take any place and do any work to which the Master might seem to call him, he well exemplified the true spirit of the Christian ministry.

"And in this view and for these reasons, we desire to place upon our minutes this imperfect expression of the honor in which we held his life and character, the affectionate regard with which we cherish his memory and worth, and our deep sympathy with his family in their great bereavement and loss."

During the first few years of his ministry in Ohio, Mr. Hart was connected with the Presbytery under the "Plan of Union," as were the Congregational ministers of this region generally. Nor was it because of any divisive or sectarian spirit that he afterwards left Presbytery and took an active and leading part in organizing our Congregational churches into their present system of local and State conferences, but it was simply because, in his judgment, the measure was loudly called for by the situation of the churches, and as the best means for preserving their life and promoting their prosperity. Some of our churches had never joined Presbytery, and others were withdrawing from it and standing unconnected with anything. Under these circumstances, some tangible bond of union and fellowship among them seemed to Mr. Hart and to others to be a pressing and vital necessity of the hour. And this was the whole motive and reason of his zeal in this thing.

Taking a lively interest in all the churches of the region, he observed and studied their history, and gathered up for use and publication the facts and materials of their early planting and subsequent growth or decay. On all such matters no one else was better informed than he.

In this, as in other things, it was a leading trait in his character to do whatever he attempted thoroughly and well. His sermons were carefully prepared, always full of thought and instruction, and sometimes exceedingly "weighty and powerful." In talents and culture, as well as in the force and range of his thinking, he was much more than ordinary. Had his manner fully equalled his matter, he would have ranked in the popular esteem, as doubtless he did in that of his most thoughtful hearers, as among the best preachers of this region. He was a better writer than speaker, and wrote considerably for the press as well as the pulpit. As editor of the "Ohio Observer," during the two years between his pastorates in Hudson and Ravenna, he filled that post with marked ability and success.

In the "Congregational Quarterly," from July, 1860, to Oct. 1862, he published a series of articles entitled "Congregational Churches and Ministers of Portage and Summit Counties, O.," the fruit of great pains and research on his part, and destined, no doubt, to be of great permanent value in the future.

There also appeared in the "Quarterly" for July, 1863, an article from his pen on "Congregationalism in Ohio," and another January, 1867, on "The Arrangement of Sabbath Services," as likewise one in the "New Englander," Vol. XIII.

He formerly wrote for the "New York Observer," and later for the "Boston Recorder" and the "Congregationalist," and acted as corresponding editor for Ohio of the "Congregational Herald," formerly published in Chicago.

Several of his sermons on different occasions were, by request, printed and published.

He was Moderator of the State Conference at its Third Annual Meeting in Marietta, 1851, a member of the Albany Convention, and placed on the Committee in Ohio for distributing the \$50,000 Fund, as also a delegate to the National Council, Boston, and considered, generally, as one of the leading ministers in the denomination; and none were more watchful for its best interests, or more self-denying in its service than he.

His few latest years were burdened and broken by failing health and by powers exhausted, perhaps by overwork, even more than by advancing age, so that on this account he was mostly laid aside from

preaching. Of all his many trials, — and of these he had his full share, — this was the one that seemed hardest of any to bear, and the most difficult to be reconciled to.

But it pleased the Master to relieve him from it sooner than he feared, and at a time he was not expecting it.

He passed away unconsciously to himself and unable to bear any dying testimony to “the things which he had spoken unto us being yet present with us.” Nor was it needed; for better than his words were the life that he lived and the work that he wrought, and “by which, being dead, he yet speaketh.”

He was married at Cornwall, Conn., June 11, 1834, to Miss Emily J. Burnham, who died in July, 1843. He was married at Akron, O., July 24, 1844, to Mrs. Rebecca R. Moore, daughter of Christopher Starr, of Norwich, Conn. He had five children by his first wife (two sons and three daughters), and one son by his second wife. His eldest son left college in his junior year to enter the army, and died after a year's service, in his twenty-first year. His eldest child, a daughter, and his youngest child, survived him. G. D.

Rev. LUCIUS HUBBARD PARKER, son of Tille Parker and Miriam Wallace, was born at Woodstock, Vt., March 20, 1807, and deceased at Galesburg, Ill., Feb. 29, 1872. He was his mother's second child and first son, the father having five children by a former marriage. About 1810, his parents moved into the dense forest of Alleghany County, New York, where they had some experience in the French and Indian wars. Not far from 1815, the father died suddenly, leaving the mother and eleven children, the oldest not more than fifteen years old, in very straitened circumstances.

When Lucius was eight or nine years old, his mother married again. Some years after, the mother and several of her children were brought into the fold of Christ, and among them this son. Lucius continued at home working on the farm summers, aiding the family, — teaching school winters, till he was twenty years of age. A taunting remark from his stepfather, who was a Universalist in sentiment, changed the life-plan of the young man. “You believe,” said he, “that some will finally be lost?” — “I do.” — “Well, if I believed that, I would quit all business, and go from house to house, warning men to flee from the wrath to come.” This turned his attention to the ministry. He abandoned his purpose of farm-life and home, resolving that if God would set him free from business engagements, he would endeavor to begin a course of study. The way soon opened, and with a mother's encouraging aid he entered it. He began teach-

ing at Middlebury Academy, Western New York, then at Oneida Institute, and afterwards at Rochester. In 1833 he was in Lane Seminary. In 1834, he, with some eighty others, left the seminary on account of "gag-laws" passed by the trustees on the subject of slavery. It was a sore disappointment to the larger part of the young men; but they had started out to be men, and they could not put up with the grandmotherly care of their foster-mother. They spent the winter in the vicinity of Cincinnati, and then, as operations had begun at Oberlin, they went thither. In the summer of 1836, Mr. Parker went to "The Central Evangelical Association of the State of New York," and was "set apart to the work of the gospel ministry by ordination," at Janesville, Onondaga County, July 6th, after which he returned to Cincinnati, and in August (31) was married to Elizabeth T. Holbroke. Two months after, Prof. Finney having received a remarkable letter calling for help from some Christian women at Mineral Point, Wis., he fixed upon Mr. Parker as the proper person for that work, and laid upon his conscience the duty of responding to that call. To excuses and plea of poverty, he replied, "Brother Parker, are you an infidel? Go, and the Lord will provide." Leaving his wife in the family of President Mahan, he started on the long journey on horseback. On approaching Galena, Ill., he began to feel some embarrassment as to how he would be received, which led him to cast himself anew and wholly on his Saviour. That afternoon, dear sisters in Christ had met for united prayer, that God would be pleased to send some one to aid their pastor, Rev. A. Kent, "that they might see salvation." While they were praying Mr. Parker arrived, and they received him as coming from the Lord, and in answer to their prayers. He did not go to Mineral Point, but labored at Galena continuously for five or six weeks, till he was laid aside by lung fever. Near the end of April, 1837, he returned to Oberlin, to resume studies and attend lectures on pastoral theology. In September following, he labored in "the Maumee country," and with great success. Mrs. Parker's health giving way, they sought a healthier location in Wayne, Erie Co., Penn. Our brother had now gone where Congregationalism was very little known, and not at all wanted. Ministerial brethren said "it was all right in New England, but that he could not stay there with his new doctrine." The church to which he ministered proposed to divide. Mr. Parker refused his consent. They said at last, by majority vote, "You agreed to serve us one year, and we will not let you go." The Presbyterian portion, not satisfied, withdrew and organized another very weak church.

Mr. Parker's salary the first year after the division was two hundred and fifty dollars.

About this time David Hale, of the "Journal of Commerce," New York, heard of Mr. Parker and his work, and for five years he provided four hundred dollars for his support, for missionary labor.

In 1843 and 1844, the fifteen or sixteen churches in which Mr. Parker had been laboring found trouble in getting aid from the American Home Missionary Society. Mr. Parker was accused of using an improper influence in converting the churches, or changing their organization.

Friends at Galesburg, Ill., were now pressing Mr. Parker to come to them, and he decided on doing so. Before leaving, he summoned a council of delegates from all the churches and congregations where he had labored, and put them on testimony under oath, before a justice of the peace, as to what he had done to change their organization. There was a two days' session; and at its close even enemies were surprised that so little could be proven against Mr. Parker. A law of liberty was working as a principle, apart and distinct from the operation of the man. The matter was supposed to be cleared to the satisfaction of the American Home Missionary Society, and the reproach rolled away. But it stirs one's indignation to recall the facts.

Mr. Parker removed to Galesburg in 1844, supplying a church there for a short time. Here he excited uneasiness on the part of Christian brethren who were not in favor of his Congregational principles. They wondered how he lived, and when he was going to leave. On the last topic he gave them all the satisfaction he was able, by sending word to those anxious inquirers, saying, "He did not expect to leave Galesburg until his youngest child was educated; and he was not sure that it was yet born." Now, salary ran low again, "a mere pittance," says the wife, "but we knew how to work!" David Hale learned the facts of the case, and again came forward and provided as before. Afterward, the Connecticut Home Missionary Society sustained him for some years.

One cannot speak of his labors in Illinois in detail. Mr. Parker was a missionary evangelist all his remaining years. He gathered a congregation in the school-house, or where he could, had series of meetings, experienced the outpourings of God's spirit, organized a church, and God sent some minister to cultivate the field.

When the Chicago and Burlington Railroad was projected, he was moved with the thought of the new villages that should be strung along its track, and their need of sanctuaries. He went East and laid the matter before Judge Williams, of Hartford. He was kindly received

and introduced to one and another who might be expected to aid. But the old and familiar repulse of "so many applications" drove Mr. Parker to his room. There he spent the entire night in prayer. On the morrow he went to the judge, and told him that he could do more in one day than himself in two weeks, and wished he would take the matter in hand and let him go back to his work. The judge consented, and in less than two weeks sent him a draft for \$1,000. The next year, the Albany convention met. Exactly how many churches the \$1,000, loaned, helped to build is not known; it was over twenty. Mr. Parker seldom helped to build without putting in fifty or seventy-five dollars from his own slender means, once borrowing \$100 at the bank for this purpose, which he had great difficulty in paying.

It was in the pursuit of this peculiar work that the winter of 1872 found him "in a new neighborhood, endeavoring to persuade three or four sorts of Christians that they could unite and agree on supporting the ordinance of worship." He had suffered from pain in his chest. He preached, however, Sabbath morning, Feb. 25th, from these words: "Behold, I come quickly," and returned to his home after service, suffering severely. Monday he was better, and made a few calls. On Tuesday he was purposing to go out of town on business, but increasing illness prevented. He retired to his room and called a physician, saying, "If one of these pains should take me in my heart it would carry me off in a minute." On Wednesday, Mrs. Parker was summoned home by telegraph, and came, very much to his comfort and her own. On the morrow, having been made comfortable, having received a few calls and enjoyed pleasant converse with friends and family, while expecting to rise for a seat in a chair, that his bed might be put in order, he dropped forward, and was gone. His disease was supposed to have been a rheumatic affection of the heart.

"Tranquil amidst alarms,
It found him on the field,
A veteran slumbering on his arms,
Beneath his red cross shield."

Planter and builder of the poor and weak; a resolute, determined man; conscientious and inflexible; not forward and opinionative, yet reformatory; intent on doing the thing that ought to be done, with stern and solemn earnestness and believing prayer,—after twenty-eight years of pioneer labor in Illinois, thirty-six years in all, his brethren bear him to the narrow house, the funeral exercises conducted in Rev. Dr. Edward Beecher's church, by Rev. J. P. Gulliver, D. D., on the Sabbath, March 3d.

Mrs. Parker, the companion and helper in all his labors, survives him ; and their six children (one unmarried), four sons and two daughters ; and children's children, seven. M. K. W.

Mrs. ANN ELIZA (CANFIELD) HOLLISTER, wife of Rev. P. H. Hollister, died at Hancock, Mich., March 6, 1872, aged 33 years. She was born in Dorchester, Mass., Nov. 12, 1837. Her father, Nelson H. Canfield, was a native of New Milford, Conn., and her mother, Ann Witherle, was from Boston. When Anna (so called by her friends) was six years old, consumption came and left her motherless ; and her orphanage was aggravated during the rest of her girlhood by the long absence of her father, who was a sea-captain. In this period she lived several years with relatives in New Milford, where began her school-days and many of her early friendships. There she gained health by rambling among the hills and valleys, and cultivated her strong love for simple nature in the midst of grand and beautiful scenery. There, also, she came under the influence of pious friends, who greatly moulded her religious character.

Her father having married again, and settled upon a farm in Poughkeepsie, N. Y., she united with the First Congregational Church in that place when seventeen years of age. After an experience of doubt and darkness she gained renewed hope by *forgetting herself* in doing good to others for Jesus' sake. With the morning light "she girded herself for the Master's service, and asked, What wilt thou have me to do?" She found four neglected little girls, of vicious parentage, procured clothing for them, and made of them her first Sabbath-school class. The faithful shepherdess watched over these lambs with the tenderest care, but with results unknown on earth. For another class in the same school she labored not in vain, leading several young persons to the Saviour.

In the autumn of 1858, she entered the Hudson River Institute at Claverack, N. Y., to fit herself for the prospective station of a minister's wife. There she was faithful, both as a student and a Christian. Many of the young ladies sought her room for spiritual guidance, and several were hopefully led to Christ. She was married Sept. 2, 1860. In 1861, her husband entered the army and served as chaplain. He subsequently settled at Hancock, Mich., where he still labors with marked success. Few, indeed, have filled the place of a pastor's wife so well as Mrs. Hollister. By the subtle force of her firm and yet gentle character, she quietly moulded others. Older persons trusted her as a leader. She was her husband's best human helper. She placed the office of mother in the first rank. On Sab-

bath afternoons, with the open Bible in her lap, her winning words usually drew and held the group of four little ones closely about her; it was easy for them to talk with "mamma" about the religion of Christ. When taken with consumption, she wrote to a friend, "I cannot leave my children, for I was motherless." When she saw that the disease was heaven's messenger sent to call her away, she cheerfully committed her family to a covenant God, and, longing to depart, joyfully approached the river-crossing. The ladies of Hancock did all that love could for her comfort. Her sick-room was the most cheerful one in the house. When told that the end was near, she said, "O, I am so glad!" The last word from her lips was, "Home!" and soon was she there.

J. A. W.

Dea. JULIUS ABOYNO PALMER died in Boston, Mass., on the 14th of March, 1872. The funeral service was attended on the 16th, at the Mount Vernon Church in Ashburton Place.

Mr. Palmer was born at Little Compton, Rhode Island, June 14, 1803. He had, of course, nearly completed his sixty-ninth year. He was the son of Thomas Palmer, who, during the active portion of his life, was one of the most prominent men in the town, and was for some years a judge of the court of common pleas for the county of Newport. His mother, Susanna Palmer, was a daughter of Capt. Richard Palmer, who in the war of the Revolution commanded a commissioned cruiser, and, having been captured, was a prisoner on board the execrable Jersey Prison-ship, where he contracted the ship-fever, of which he died, in the prime of manhood, soon after his release. Though both of the same name and stock, the relationship between the two parents was not near enough to be recognized.

Like most other children living in the country-towns at that day, Mr. Palmer enjoyed few advantages of education in his boyhood beyond those of the common school. It happened, however, largely through the influence of the pastor of the Congregational church, the Rev. Mase Shepard, and that of his own father, that the teachers employed during the winters were generally students of some college, and some of them are remembered as having been very competent instructors. At one time, when the town school was not in a satisfactory condition, Mr. Shepard and Judge Palmer employed a private teacher, afterwards well known as the Rev. John Sanford, of Dennis, Massachusetts, who devoted his whole time to their two families, a few additional pupils only having been admitted to the circle.

Losing, in the spring of 1817, one of the best of mothers, the boy (for he was then only in his fifteenth year) went, by his own choice, to

Boston and became a clerk, first in the store of the late Deacon Josiah Bumstead, whence ere long he was transferred to the hardware store of Dea. John C. Proctor, with whom, at a later period, he was associated as partner in business for many years.

It was while a member of the family of this earnest Christian man, and under the ministry of the Rev. Sereno Edwards Dwight, of the Park-street Church, that Mr. Palmer was led to positive Christian character and a public profession of religion. Dea. Proctor's house was, at that time, well known as the ever-open resort of ministers and theological students. Mr. Palmer became intimate with many of these, and correspondence and life-long friendships, in some cases, were the results. His natural disposition to self-improvement was doubtless stimulated in this way. At any rate, though confined to business from an early hour in the morning till nine o'clock in the evening, he still found time for no little solid reading and study, — often sitting with overcoat on in his room, in the winter, without a fire, till eleven or twelve o'clock. It was thus that he supplemented the deficiencies of his early education, and became a careful reader, thinker, and writer, and able to acquit himself with credit on all occasions.

On the 12th of November, 1827, Mr. Palmer was married to Miss Lucy Manning, daughter of Jacob Peabody, Esq., of Boston, a lady of excellent character and education, who survives him. They had nine children, eight of whom are now living. His home was well-ordered and happy. It was pervaded always by a healthful Christian atmosphere, and distinguished for quiet hospitalities.

From the time when he united with the church in 1822, to the final failure of his health, his Christian life was calmly and steadily progressive and fruitful in well-doing. Serious in spirit and firm in purpose, he was yet habitually cheerful, and rarely, if ever, lost, under any momentary impulse, the power of acting according to his deliberate judgment. He thus won the confidence of others, and most entirely that of those who knew him best. When it was decided to send out from the Park-street Church a colony to found the proposed new church in Hanover Street, he was of the number designated for the enterprise; and so he was associated in this location, and afterwards in Bowdoin Street, with that rare band of Christian men who sustained Dr. Lyman Beecher in his memorable labors to the end of his ministry in Boston. For a long course of years he was the superintendent of the Bowdoin-street Sabbath school, and when at length he insisted on resigning this position, he continued in the school as the teacher of successive Bible classes of young ladies. The history of these classes almost invariably was that they were, once in a year

or two, organized by bringing together from ten to fifteen young ladies, the greater part of whom did not profess the Christian hope. With these he labored, not merely for their intellectual profit, but directly for their conversion to Christ as well. He met them, at times appointed, in his own library, and conversed and prayed with them personally and together; and when they had become established in Christian character, and passed into the place of teachers, or left the school, he went over the same course with the same general results again. It often seemed to his friends, at this period of his life, that the sphere of his Christian influence and labor was hardly less than that of the average Christian pastor. Many, beyond a doubt, were led by his kind fidelity into the saving knowledge of Christ.

It was at Mr. Palmer's suggestion, originally, that Dr. Lowell Mason, since so well known, was transferred from Savannah to Boston; and in the founding of the Boston Academy of Music, and all the active measures for the cultivation of the public taste and the improvement of music as a part of public worship, Dr. Mason found in him a wise and zealous coadjutor. Very recently these life-long friends met at the house of Dr. Mason, and talked long and tenderly about the scenes and the labors of those years. They are now reunited in the songs about the throne of heaven.

When the Mount Vernon Church was about to be organized, Mr. Palmer deemed it his duty to connect himself with that movement. The leading men who entered into the original organization were many of them his most loved and trusted friends. His record as a member and officer of that church, from the beginning to his decease, is too well known to require particular notice. He loved the church itself, and its honored and faithful pastor, Dr. Edward N. Kirk, with an affection that never waned; and to the Rev. Mr. Herrick, but recently associated with Dr. Kirk as colleague, his heart had already opened warmly. To the last, he manifested the deepest interest in everything pertaining to the prosperity and usefulness of this important church, in whose fellowship and counsels he had so long borne a part. He used the office of a deacon well.

Mr. Palmer never entered, to any considerable extent, into the excitements of political life. He preferred to live in a different atmosphere. Yet he was decided in his opinions on public men and measures, habitually discharged his duty at the polls, and was repeatedly chosen to responsible public positions. He bore a part in the government of the city at one time, and was repeatedly elected to the legislature of the State, first to the house of representatives, and afterwards to the senate. He was connected, also, with the adminis-

tration of various charitable institutions, to some of which he devoted much time and labor, and to all of which he contributed according to his means. Such was his reputation for integrity and wisdom that many trusts on behalf of widows and of children whose parents had deceased, and others of a similar nature, were urged upon him, and accepted and faithfully discharged. He was actively connected with nearly all the great benevolent societies of the day, and the claims of these, in addition to those of his extensive business, left him but little time for recreation or the demands of general society. He was eminently a busy man, yet always ready to serve a friend; and in his own family and among his friends he was companionable and genial to a remarkable degree. He had been several times in Europe, and had travelled extensively in his own country, so that from wide observation, as well as from his native good sense, he was generally broad and liberal in his views of men and things.

On the whole, Mr. Palmer was a Christian layman many like whom are needed in the churches and in the world. The names of such men are the jewels of the church.

R. P.

REV. FRANCIS HORTON died in Barrington, R. I., March 19, 1872. He was the son of Jotham and Robey (Warren) Horton, and was born in Boston, Mass., Nov. 29, 1803. He was early instructed in the Assembly's Shorter Catechism, and was sent to the Sabbath school as soon as that institution was established. He entered the church May 17, 1820, being then in his seventeenth year; and from that time, his thoughts and plans seem to have been directed towards the ministry. To this he was impelled, not only by a desire to be useful, but also by a fondness for study, in which he employed all his leisure. He was prepared for college by the Rev. Enoch Pond, D. D., then a young man, but one whose influence, even at that early day, must have been strong and elevating. Mr. Horton graduated at Brown University in 1828. Circumstances prevented his taking a regular theological course, although it had been his desire to enter the seminary at Princeton. He therefore pursued his studies in private, while ministering in a subordinate manner to the church in Dartmouth, Mass.

He was licensed to preach by the Old Colony Association, and was ordained at Dartmouth, Dec. 2, 1829. His ministry at this place was brief, and closed in October, 1831. After a short interval he was installed at West Brookfield, Mass., Aug. 15, 1832, and continued there until Sept. 15, 1841, upwards of nine years. In this place he had a happy and successful ministry with cheering evidences

of good. So strong was the attachment of his people, that many years after he had left them, they made strenuous efforts to induce him to return.

He was installed first pastor of the church in West Cambridge (now Arlington) May 17, 1843, and remained there about eleven years, being dismissed March 29, 1854. These were years of mingled joy and sorrow, spent in active labor among a kind and sympathizing people. Here he suffered some deep personal afflictions, chief of which was the loss of his wife (Caroline Washburn), to whom he was married Feb. 16, 1831. Here, also, he was bereaved of a lovely daughter, aged twelve years, whose religious character was developed in a remarkable manner, and was made the subject of a touching memoir, published in Boston in 1850. Mr. Horton had nine children, all of them by his first wife. Five, three sons and two daughters, died in early life. Four daughters survive. He was married a second time to Mrs. Abby H. Gibbs, of New Bedford, Dec. 6, 1850. She is still living to mourn his loss.

After leaving Arlington, Mr. Horton was without charge for nearly two years, but became acting pastor of the church at Barrington, R. I., in January, 1856. His last sermon was preached on the 3d of March, 1872, and gave a review of his sixteen years' service here. Before the next Sabbath, he was attacked with pneumonia, and, after an illness of only a fortnight, sunk to rest.

Of the labors of this beloved and faithful servant of God, it is difficult to give a just and adequate account. He was a man of great natural modesty, and sought no praise nor public distinction; but few men have been more useful, or more constantly employed. During his ministry of more than forty years, very few Sabbaths were passed without preaching; and the only vacation, of any length, which was ever granted him, was spent largely in labors among the freedmen at the South in the winter of 1868-9. The closing years of his life were especially fruitful, and happier than any that preceded. The church at Barrington was greatly blessed during his ministry. Large accessions were made to her numbers, and brotherly kindness and harmony prevailed. The charities of the church were largely increased, and great interest awakened in public causes. To the close of his life he maintained the sincere respect and affection of his people, as well as of all the citizens of the town.

As preacher, Mr. Horton was plain and unambitious, excelling rather in extemporaneous than in written discourses. His study, however, was not neglected, and so prompt and diligent was he, that he often had a number of sermons completed in advance. In times

of religious interest he was a judicious adviser, and combined in a remarkable degree the qualities of tact and judgment with warm-hearted zeal. His brethren found him a good counsellor and a kind and faithful friend. With the thoughtful generosity which marked his character, he bequeathed to the church in Barrington the greater part of his library for the use of future pastors, and made some other bequests to benevolent societies which he dearly loved.

As we review his consistent example and pure and stainless record, as we reflect upon his life of unremitted toil, cheered with sweet contentment and the evidence of usefulness, we feel instructed and elevated. Such a life is better worth living, than that of many of the eminent and distinguished. He leaves behind the impressive lesson of daily faithfulness. What will be remembered of him will not be brilliant and startling efforts in speech or action, but the man always at his post, ready to fulfil duty under all circumstances. In this day of fitful and feverish efforts, how healthful it is to contemplate a life of such calm and steady devotion to the truth! The influence of it will continue not only among those who were converted during his ministry, but also among all the churches and communities where he was known. For all great and good influence flows ultimately from character; and it was eminently true of Mr. Horton, that he sincerely believed the doctrines which he preached, and that they were enforced and commended by his daily life.

J. G. V.

Rev. LEMUEL FOSTER, son of Phineas and Hannah (Kilbourn) Foster, died at Washington Heights, Chicago, Ill., April 1, 1872. He was born at Barkhamsted, Conn., Nov. 24, 1799. His parents, both of English origin, were born, — Phineas, at Windsor, Conn., May 14, 1763, and Hannah Kilbourn, at Bolton, Conn., May 17, 1768. Married Sept. 22, 1796, they removed to a farm in Barkhamsted, Conn. Devotedly pious, and members of a Congregational church, God gave to their care and nurture six children, three sons and three daughters. The eldest, Electa, born Oct. 28, 1797; Lemuel, the subject of this sketch, the second; Chester, who became a farmer, and removed to Ohio; Lewis, born Sept. 5, 1807, who studied for the ministry, graduated at Yale College, was licensed in 1833, and settled in Killingly, Conn. There he was blessed with a revival of religion, bringing in many souls to Christ and his church. Soon his health failed, and he died in 1839, at the age of thirty-two. The father died April 7, 1812. Two years after, Lemuel, at the age of fifteen, became personally interested in religion, in a season of revival in the church at Hartland, and joined the church of which his parents had been members.

He now desired to enter the ministry, but duty to the widowed mother and her children detained him at work on the farm in summers, and in teaching winters, after he was seventeen, till he was twenty-one. He then left home and commenced a preparatory course of study. He graduated at Yale College in 1828. At Yale Seminary, in 1831, he was licensed to preach. The same year, May 3, 1831, he was united in marriage with Lydia Cowdery, a native of Hartland, Conn. In 1832, Mr. Foster having been commissioned by the A. H. M. Society for "The State of Illinois," came West with his wife in their own carriage, and arrived at Jacksonville, Ill., October 10th. As was then customary, he joined the Presbytery, and began labor at a settlement about twenty miles north of Springfield. His home was a rough log-cabin, with rafters above and a puncheon floor below, and four panes of glass for light. In the autumn of 1833, having in September of that year received ordination in Sangamon Presbytery, he removed to Bloomington, Ill., then just "laid off" as a town. There he organized a Presbyterian church of eight members, and opened a classical school. The school prospered and became large, and finally a seminary; the building was erected through funds which Mr. Foster collected at the East. The upper portion of the building served as a place of public worship for the church, and the lower, for the school.

In 1838 this charge was resigned, and the winter following was spent at the East. He returned again to Illinois, took charge of a Presbyterian church at Bethel, in Bond County, labored for seven years, and received a rich reward in a precious outpouring of God's spirit. Wishing to avail himself of the printing-press as helper, he accepted a call to the Upper Alton, and labored still in a Presbyterian church. For a long time he had felt desirous of connecting himself with the Congregationalists. Accordingly, taking the line of the Chicago and Alton Railroad, he proceeded to its then northern terminus, at Atlanta, Logan County, near where he first began in Illinois, and not far from the centre of the State. This was in 1854, after twelve years of labor in another denomination. At Atlanta he labored six years, building a fine church edifice and academy. In 1859, he removed to Onargo, where a small church of nine members had recently been organized. Labor was successful. By his munificence the church was enabled to build a house for worship. A church was organized at Stockton through his labors. In the spring of 1863, he removed to Blue Island, near Chicago. Here he found a church of three members. Believing that the Lord had set before him an open door, he heartily began labor. A church edifice was erected. The Sabbath school grew to two hundred members. The

church increased tenfold. In 1869, at the beginning of the year, he relinquished pastoral work, and removed to Washington Heights, Chicago, filling the position of office-editor of a newspaper.

In May, a few days before his death, he was attacked with severe pains in his chest, which were afterwards believed to have been caused by ossification of the heart. His symptoms became serious and his friends were alarmed. The day before he died, to his wife, expressing some fears that he could not long remain with them, he said, "All is well; to-morrow will be the happiest day of my life. There will come a change, a crisis, for it has been revealed to me to-day." He died on the morrow at twelve M., without a gasp or movement of a muscle.

Mr Foster gave liberally, bestowing some thousands of dollars through the channel of benevolent societies. Providing amply for the wife of years, he bequeathed the larger part of his property to the American Missionary Association. He left no children.

M. K. W.

WILLIAM CORY SNOW, fifty-two years deacon of the Beneficent Congregational Church, Providence, R. I., was born in that city Nov. 18, 1794, and died April 26, 1872. His father was John Snow, and his grandfather Captain James Snow, who commanded a company in the Revolution, and was also a deacon in the same church. His mother was Hannah Cory, daughter of Captain William Cory, from whom Mr. Snow received his name. His paternal grandfather, Captain James Snow, was a brother of the Rev. Joseph Snow, first pastor of the Beneficent Church. He had a goodly ancestry, whose upright and pious character gave promise of a holy influence upon after generations. His earliest associations were with the house of God. There he received his education, under the care of the Rev. James Wilson, second pastor of the church, who kept school for many years in the basement of the old meeting-house.

As his father's means were limited, he was placed in a store at the age of thirteen, and at sixteen became clerk in the post-office. Here he proved a diligent and accurate assistant, and began to develop rare powers of mind. In the events of the war with Great Britain he took a deep interest, and was delighted at every success of our army or navy. A record was kept by him of victories on the sea gained by ships in the navy and by privateers. That record embraced the names of the vessels, and the value of their cargoes, to the number of about three hundred, and was afterwards deposited in the archives of the Historical Society. Mr. Snow's youth was spent in faithful, manly toil; and after proving his ability in various posi-

tions as bookkeeper and bank officer, he at length became agent of a large manufacturing company, with which he remained for more than half a century.

He was married to Miss Narcissa Lippitt, Nov. 18, 1816, by whom he had six children, three of whom survive him. After her death he was married to Miss Mary Dexter Nightingale, Dec. 27, 1853, who still survives to mourn his loss.

In the year 1819, he was received as a member of the Beneficent Church, with several other persons, among whom it is a noteworthy fact that there were four sea-captains. At that time, Mr. Snow was the youngest male member of the church, but from the very day that he made his confession of faith, he began to exert an active influence. On the 17th of May, 1820, being then but twenty-five years old, he was elected deacon, an office which he continued to hold until the close of his life. This appointment was a peculiarly happy one in its influence and results. As a speaker, he was fluent and impressive. When he rose, he commanded instant attention, and for years he was the centre of attraction in the social meetings of the church. His language was remarkably correct and well chosen, and the hours spent in preparation for his Sabbath classes enriched his mind with a knowledge of the Bible. His youthful person, his rare mien of dignity, with an easy and cordial manner, gave him great influence over the young. By his example and persuasion, many young men were brought forward and encouraged to take an active part in the service of God. He was a frequent visitor in the homes of the parish, and was especially welcomed in times of sickness and affliction, when his ready sympathy and cheering, consoling manners were a means of great good.

In 1832, Deacon Snow — being at that time clerk of the church — presented an elaborate report of its history from the beginning. With great care and patience he collected such facts as could be obtained from written documents and from personal recollections, and embodied them in a most interesting and valuable record. This report was so favorably received that the church unanimously ordered it to be printed. Many facts and incidents were here gathered which had long slept in obscurity, and which would never have been handed down to posterity but for his patient and loving care.

Deacon Snow was connected with the Sabbath school from its very origin, having been appointed assistant superintendent at its organization. For many years he had a Bible class of ladies, and devoted a great deal of time to the preparation of the lessons. In the autumn of 1849, he gave a deed of laud from his homestead

estate for the erection of a meeting-house, which was afterwards called the "Valley Congregational Church." A Sabbath school was organized about the same time, in which he took the principal charge, and continued to do so until the first Sunday of April, 1872. The children were much attached to him, and it was remarkable that in his advancing years he should have been able to superintend this school for so long a period. For a time preaching was maintained in the church, but of late the building had fallen out of repair, and no one had been found to co-operate in sustaining the enterprise. It had been a fond wish of Deacon Snow that the house should be repaired, the mortgage upon it removed, and that it might again be occupied for divine worship. He had prepared a subscription paper with his own hand, and headed it with \$100, for this object. That subscription has now been completed, and the meeting-house, after undergoing thorough repair, is to become the property of the Beneficent Church. A memorial window will be placed in it, commemorative of Deacon Snow.

Our honored friend did not confine his usefulness to the church, but held many offices of trust in the community. He was a member of the School Committee for twenty-eight years. He was treasurer of the Providence Fuel Society from the year 1835 until his death, and was for sixteen years a trustee of the Reform school. He was often sought as a guardian of the property of others, not only on account of his ability, but from the known uprightness and integrity of his character.

The closing years of his life seem to have been singularly happy. The full vigor of his mental powers enabled him to carry on the duties of his business with all the accuracy and precision of former years. His business enterprises brought him both prosperity and credit, and were unattended with any stain upon his integrity.

His chief joy was in the church of God. Here, from early life to its close, his best affections were centred, and in him were singularly fulfilled both the precept and the promise, "Pray for the peace of Jerusalem; they shall prosper that love thee." At his very first engagement in the manufacturing company, of which he was so long agent, he notified his employers that business must always be so arranged as not to interfere with the regular prayer-meetings of the church. Thus his duties to God were held sacred above all other claims and employments. He was a faithful and unflinching advocate of the cause which he early espoused, and God rewarded him with happiness and favor. "Them that honor me, I will honor." J. G. V.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

"THE ECCLESIASTICAL POLITY OF THE NEW TESTAMENT"¹ is a new volume which well deserves attention for its intrinsic merits. It becomes more interesting and significant, if its origin be taken into the account. It is the work of a learned and able clergyman of the Church of England, who, deeply impressed with the fact, so generally admitted, that the present position of that church is one that puts in jeopardy the best interests of pure Christianity within the circle of its influence, and even portends the overthrow of the establishment itself, has been constrained to lift up his voice in earnest expostulation and remonstrance.

He has had the rare courage — rare at least among the accredited writers of that church — to abjure the authority of ecclesiastical usage and tradition, and to go back of everything of this sort to the apostolic age and primitive Christian teaching and practice; and then unflinchingly to test the ritualistic and high-church pretensions by the criteria thence derived. He finds and declares them wanting. The book is clearly and strongly written, showing a careful study of the subject in its various aspects, and an honest purpose to deal fairly with his theme. His candor lends force to his arguments and facts, and it seems difficult to conceive how any fair-minded reader can fail to go with him to his conclusions. Yet we know very well that those whose false views are chiefly the result of feeling, are not likely to surrender those views to argument, however convincing. The great difficulty in the way of affecting any adequate change in the status of the Episcopal Church, either in England or the United States, lies in the fact that so few of those who are convinced of the deadly heresy involved in the doctrine of priestly and sacramental grace — utterly unknown in apostolic times — can be brought boldly and earnestly to protest against that fundamental error, and to demand unceasingly that it shall be wholly expurgated from the prayer-book which it poisons. The world is beginning to feel deeply that good men have temporized in this great matter too much and too long.

But such works as this by Dr. Jacob, and Archbishop Whately's "Kingdom of Christ," which is written in a similar spirit and reaches the same conclusions, cannot be without an influence on the future. It need hardly be said that both these able writers agree entirely with Congregationalists in regard to the organization and general polity of the primitive churches, make the Episcopate the growth of a later age, deny any apostolical succession, any priesthood or sacrifice in connection with the sacraments, and any divine authority for those distinctive rites and usages

¹The Ecclesiastical Polity of the New Testament. A Study for the Present Crisis in the Church of England. By the Rev. S. A. Jacob, D. D., late Master of Christ's Hospital. New York: J. Whittaker, 2 Bible House.

of their own church that are unknown to the New Testament. The ministry and ordinances of other Evangelical communions they distinctly recognize as no less valid than their own. May the day speedily come when such "Churchmanship" shall universally prevail.

We hope this volume will be carefully read, not only by theological students and ministers, but by many laymen. Congregationalists, not less than those for whom it was especially written, can read it with profit, and will find their views made clearer, and their convictions more firmly settled, by its thoughtful perusal.

CROCKER & BREWSTER, of this city, have published in admirable style an Index to the Hebrew Lexicon of Gesenius,¹ as translated by Dr. Edward Robinson, giving the English words which there occur as translations, alphabetically, with their Hebrew and Chaldee equivalents following them; and to this extent it will be available as an English-Hebrew Lexicon. Professor Green, of Princeton, in his Introduction to this "Index," remarks, with truth, that Gesenius, although not faultless, remains the acknowledged leader in Hebrew lexicography, and there is no prospect of his being soon superseded; and Dr. Robinson has the advantage over any rival translation in superior accuracy and precision, and in incorporating the latest and most mature views of the author, as shown in his *Thesaurus*. Mr. J. L. Potter, a recent graduate from the Theological Seminary at Princeton, has supplied what was lacking in Robinson's labors,—an English-Hebrew Index, which can be profitably used either with or independent of the lexicon of Gesenius. Students in Hebrew will of course make haste to purchase this valuable book.

WARREN F. DRAPER, of Andover, has published in beautiful text, and on excellent paper, a guide to the reading of Hebrew,² for the use of beginners. This "Guide" is by Prof. W. H. Vibbert, and it is intended to meet the difficulties that the student finds in (1) the unaccustomed forms of the letters; (2) the method of reading from right to left; (3) the vowels above, below, and in the line, making virtually three lines to be carried in the eye at once; (4) the vocal and silent *sh'vas*; (5) the doubtful vowels, etc. The author claims that his treatise will give to the student all that is needful to enable him to read the text of the Old Testament, keeping rigorously to the plan of stating all essentials clearly and precisely. It is not a Hebrew grammar, but simply a guide to the reading of the text of the Hebrew Bible; and as such, we should think, from our cursory examination, it must find a ready sale with all who study that sacred and venerable language.

¹ An English-Hebrew Lexicon: being a Complete Verbal Index to Gesenius's Hebrew Lexicon, as translated by Prof. Edward Robinson. Prepared by Joseph Lewis Potter. Boston: Crocker & Brewster. 8vo. pp. 204. \$2.00.

² A Guide to Reading the Hebrew Text; for the use of Beginners. By the Rev. W. H. Vibbert. Andover: Warren F. Draper. 8vo. pp. 67.

JOHNSTONE'S Commentary on the Epistle of James¹ is a carefully-written and scholarly book. The epistle of James has received less attention from the commentators than most other parts of the New Testament. It may have seemed to need less, since it contains less of doctrinal discussion, and is eminently simple and idiomatic in its style. Still it has its difficulties, helps to the true solution of which are likely to be needed by many.

For a critical exposition of the language and scope of this epistle, such as would meet the wants of students, brief annotations would of course have been better than so copious a work as this. Many who would like to give definitiveness to their views as to the meaning of the writer, will not find time to read illustrations so extended. For the benefit of such, however, a new translation of the entire epistle is given at the outset, to which are appended critical notes on the Greek text. But it has been less for critical students than for the much larger number of readers who wish to gather the greatest practicable amount of Christian knowledge and suggestion from the forcible words of James, that these lectures have been prepared. "The author's aim has been," he says, "not to write a mere commentary on words, but to bring the apostle, with his human sympathies and divine inspiration, clearly and fully before the reader, as a friend and counsellor whose statements and appeals have weight and interest for us, as well as for the men of his own time." He has well executed his design. The several lectures exhibit careful thought and sufficient learning, and are rich in practical instruction unfolded directly from the text. Any intelligent Christian who shall each day, at his private devotions, read a chapter from this volume, till he has finished the whole, must find that he has been at once intellectually enlightened and spiritually refreshed. Mr. Johnstone's style is vigorous and clear, and he writes with earnestness. If not remarkable for raciness or originality, he is never vapid. If read at all, he will be read with sustained interest. We wish him many readers, and commend the volume to pastors and biblical students.

PATRICK DONAHOE, of this city, has published a book on extemporary preaching,² which we wish might be read and studied by all our clergymen. The author discusses the utility of the practice, its dangers, and its true idea, with an appreciation of the subject that is refreshing, and in a manner practical and thorough. He starts with the fundamental idea that extemporary preaching is not the expedient of the slothful man to save himself trouble; is not, as is too generally understood, "preaching without preparation"; but that it merely pertains to the "form of words" a speaker will employ in presenting a subject already carefully prepared. Or, in other

¹ Lectures Exegetical and Practical on the Epistle of James; with a new Translation of the Epistle and Notes on the Greek Text. By Rev. Robert Johnstone, LL. B., Arbroath. New York: Anson D. F. Randolph & Co., 770 Broadway.

² The Spoken Word; or, the Art of Extemporary Preaching, its Utility, its Danger, and its True Idea; with an Easy and Practical Method for its Attainment. By Rev. Thomas J. Potter. Boston: Patrick Donahoe. 12mo. pp. 287. \$1.50.

words, extemporization regards only the words and not the matter of a discourse; and an extemporary preacher is one who, having previously and carefully studied and arranged the substance of his sermon, trusts to the inspiration of the moment to supply him with the spoken words in which to give expression to those ideas which are the fruit of patient, thoughtful, and earnest labor. Fenelon gives a definition of an extemporary preacher in these words: "A man who is well instructed, and who has a quiet facility of expressing himself; a man who has meditated deeply, in all their bearings, the principles of the subject which he is to treat; who has conceived that subject in his intellect, and arranged his arguments in the clearest manner; who has prepared a certain number of striking figures and of touching sentiments that may render it sensible, and bring it home to his hearers; who knows perfectly all that he ought to say, and the precise place in which to say it, so that nothing remains at the moment of delivery but to find words in which to express himself." The author of this book recognizes these points, and amplifies them in a lucid manner. He maintains that every good discourse will be the development of one leading idea, and this is possible only by thorough meditation; that order and arrangement of ideas are absolutely necessary; the sermon must have a definite "plan," and this "plan" must be clearly laid out and adhered to. Following these general principles are chapters on different modes of presenting subjects so as to secure the attention of the audience; "how to conclude" a discourse, the dangers of prolonging a sermon, characteristics of a proper pulpit style, etc. Without entering further into the merits of the book, we can most heartily commend it to all who have occasion to speak in public. Its principles are sound, its methods excellent, its instructions, so far as we are able to see, sound and forcible. We esteem it as a work of great practical value, and one to be studied with profit. In past numbers of the "Quarterly" we have treated of the subject of extemporary preaching at some length, and we are glad to find a book in which it is so well presented. It is but just to say that this, and the other publications of Mr. Donahoe noticed in these pages, are issued in very pleasing style,—print, paper, and binding being excellent.

¹ Everybody has heard of the Fulton-street Prayer-meeting, New York. For fifteen years it has been held every day except Sabbaths. A constant attendant has taken notes of these meetings, and two books have been published, giving reports, the first for one year, the second for five years. The same compiler now brings out a completed record for the whole period; not in chronological items, but in twenty-one chapters, each with its subject, as "Influence upon the World," "Remarkable Conversions," "Coming to the Light," "Power of Prayer," "Growth in Grace," etc., each chapter illustrated by the incidents developed at the meetings. No believer in prayer can fail to be deeply interested in this wonderful record. The book

¹ Fifteen Years of Prayer in the Fulton-street Meeting. By S. Irenæus Prime, Author of the "Power of Prayer," "Five Years of Prayer," etc. New York: Scribner, Armstrong & Co. 1872. 12mo. pp. 345. \$1.50.

bears some marks of hasty or careless editing ; for instance, on page 117 we find a " young convert " making the very remarks that on page 73 are made by the " leader " of the meeting ; the two reports are word for word the same. Again, on page 68 is an address of some length, which appears a second time on page 186. While describing so minutely the " man " who originated the Fulton-street Prayer-meeting, why could not the editor have given us his name ? It certainly would be interesting to know who started that grand series of meetings.

¹ That there is needless and deplorable ignorance concerning the great and yet simple truths of Christianity must be admitted. It is equally certain that the masses in our churches will never read our elaborate works on theology. To furnish a book adapted to meet this need, and in such form as to secure a general reading, would be a rich blessing to the church and the world ; with this in view the work before us has been given to the public. It is clear, fair, brief, yet covering most points in our Christian scheme, and is worthy a place in every Christian family.

HISTORICAL AND BIOGRAPHICAL.

A VERY valuable addition has been made to our books of reference, by the publication of an American edition of Cates and Woodward's *Encyclopedia of Dates*.² It is a book of universal reference on chronology, and contains within the compass of its fifteen hundred closely-printed pages a brief epitome of those events which mark the rise, progress, decline, and fall of nations ; it not only records the leading events and incidents in the lives of public characters in all ages of the world, but gives brief entries of wars, battles, sieges, alliances, treaties of peace, geographical discoveries, the settlement of colonies and their subsequent fortunes ; in a word, of all such occurrences as are of general historic interest. The biographical records are of necessity brief, but they generally give the principal events of great men's lives, chronologically arranged ; and where these men happened to be authors, we are supplied with a short list of their principal works. The following are specimens :—

DICKENS, CHARLES, Novelist ; *b.* at Portsmouth, Feb. 1812—marries about 1837—visits America, 1841—visits Italy, 1844—Editor of *Daily*

¹ *Manual of the Christian Faith ; or, Religious Truths generally believed by Evangelical Christians. Designed to facilitate the Instruction of the Young in Families, Sabbath Schools, etc.* By Rev. Whitman Peck, A. M. Warren, Broughton & Wyman, 13 Bible House, New York ; 32 Washington Street, Boston. 1872. 12mo. pp. 247.

² *Encyclopedia of Chronology : Historical and Biographical. Comprising the Dates of all the great Events of History, including Treaties, Alliances, Wars, Battles, etc. ; Incidents in the Lives of Eminent Men and their Works, Scientific and Geographical Discoveries, Mechanical Inventions, and Social, Domestic, and Economical Improvements.* By B. B. Woodward, B. A., late Librarian to the Queen ; and W. L. R. Cates, Editor of " *The Dictionary of General Biography.* " Boston : Lee & Shepard. 8vo. pp. 1496. \$15.00.

News, 1st Jan. 1846—originates *Household Words*, 1850—resides at Gad's-hill, near Rochester, from 1856—originates *All the Year Round*, 1859—visits America, Nov. 1867—discontinues his public readings, March, 1870—*d.* at Gad's-hill, 9th June, 1870. Author: *Sketches by Boz*, 1836—*Pickwick Papers*, 1837—*Oliver Twist*, 1838—*Nicholas Nickleby*, 1839—*Master Humphrey's Clock*, 1840—1—*American Notes*, 1842—*Martin Chuzzlewit*, 1844—*Dombey and Son*, 1847—8—*David Copperfield*, 1850—*Child's History of England*, 1852—*Hard Times*, 1854—*Mystery of Edwin Drood*, 1870.

EDWARDS, JONATHAN, Theologian; *b.* at Windsor, Connecticut, U. S., 5th October, 1703—studies at Yale College, 1716—B. A., 1720—M. A., 1723—tutor of Yale College, 1724—minister at Northampton, Mass., 1727—50—President at Princeton College, 1757—*d.* there 22d March, 1758—*Treatise concerning Religious Affections*, 1740—*Inquiry into the Freedom of the Will*, 1754—*Doctrine of Original Sin*, 1758.

Some of the articles, notably those on Ireland, the Irish Church, Rome, Germany, Paris, the Jews, Wellington, Napoleon, American War, Slavery, Calvin, Knox, Confederate States, etc., extend over a column or more; but in these cases, the information given, instead of being "massed" and "run in," is broken up into several paragraphs, each carefully arranged in chronological order. The same principle is followed up by distributing long articles, where that is possible, under several heads, a process which greatly facilitates the work of reference. The treatment of subjects connected with English and European history is naturally more thorough than that pertaining to our own country, and we detect a leaning towards the Southern Confederacy in reference to men and events connected with the Rebellion; but the intelligent student or reader will easily make all necessary allowance, and we acquit the editors of any intentional unfairness, as we notice no real misstatement, only as favorable a view placed upon secession matters as is possible in the circumstances.

It only remains to add that the book is characterized by the most scrupulous care in its minutest details. Thus, for instance, where there is any doubt as to dates of time and place, both accounts are given, with references at the foot to those writers on whose authority they respectively rest. This plan, it is obvious to all, is the only one which can furnish the student with the means of comparing and estimating the value of conflicting statements; and the names of the authorities there cited will serve to indicate the general trustworthiness of other statements, which are accompanied by no list of such authorities. Indeed, as the authors remark, "no list of authorities in general is given. It would have been almost impossible, and if possible, absurd, and in any event would seem pretentious. Such a list, when unaccompanied by complete references of all dates to the authorities severally responsible for them, is absolutely useless for the purpose of authentication."

Messrs. Lee & Shepard have shown very commendable enterprise and courage in placing this important work before the American public, and we

can assure our readers it is well worth the price at which it is issued. The simple fact that the "London Times" and the "Saturday Review" bestow upon it the highest praise, is sufficient evidence that the book is one of extraordinary merit.

"FATHER" FITTON, of East Boston, has contributed to American Catholic literature an interesting and valuable volume of sketches of the establishment of the Roman Catholic Church in New England.¹ These sketches, which we presume to be correct in their historical statements, and which in their statistical character are interesting and useful to intelligent persons of all denominations, are introduced by a running history of the discovery and exploration of America, and of the missionary labors of the early Jesuits on these shores. The author's argument to prove Catholicism in accordance with our popular institutions, does not strike us as forcible; it is a good specimen of special pleading, but fails to show that the church recognizes the principle that governments should exist by the consent of the governed, while the fact that the church claims temporal as well as spiritual power and authority is only too plainly manifest. Father Fitton has gleaned many interesting facts relative to the self-denying labors of the early Jesuits in this country, but some of his statements in regard to the Pilgrim Fathers, whom he calls "men of iron will, tyrannical and self-righteous," are to be taken *cum grano salis*.

THE friends of the late Rev. John Milton Holmes, of Jersey City, will welcome a volume of Sermons² from his pen, supplemented with commemorative sermons by Rev. G. B. Willcox and Rev. George B. Bacon. The volume is a fitting memorial of a devoted and a much-beloved pastor, who departed this life for a better in the bloom of manhood, and with a brilliant prospect of usefulness in the Master's vineyard. Mr. Holmes "was a sympathetic and successful pastor; but most of all, he was a genuine and largely-gifted Christian man," and this comprehensive estimate by his friend, Mr. Bacon, all his acquaintances will most cordially indorse. A fine photographic likeness adorns the volume.

POETIC.

WATER is not necessarily deep because we cannot see the bottom; it may be muddy. Poetry is not necessarily great because we cannot understand it; it may be weak. Now we will not deny that Robert Browning is a great poet, for there are those who are sure that they can translate him into decently intelligible English, and when translated find him truly delightful, deep, thoughtful, and "suggestive,"—a word which is made to do valiant service, for, like Cornwallis's titular address to Washington, "it

¹ Sketches of the Establishment of the Church in New England. By Rev. James Fitton. Boston: Patrick Donahoe. 12mo. pp. 346. \$1.50.

² A Faithful Ministry. Sermons by John Milton Holmes, for eight years pastor of the First Congregational Church, Jersey City, N. J. New Haven: C. C. Chatfield & Co. 12mo. pp. 363. \$1.50.

— trust with "Snow Bound," or "Tent on the Beach." As the poet himself
 — says, "The colors of my sketch are all very sober, toned down to the quiet
 — and dreamy atmosphere through which its subject is visible." But as a
 — charming description of Quaker life, abounding in beautiful thoughts, and
 — redolent of field, forest, and flower, of home-life, and unaffected piety,
 — and permeated with the gentle spirit of love to God and love to man, this
 — "Pennsylvania Pilgrim" cannot but add another leaf to the poet's garland.
 — In other poems he has portrayed early New-England life. In this he tells
 — us of the Quaker Pilgrims, and we welcome his song. The second part of
 — the book comprises a dozen of Mr. Whittier's minor poems, all of which,
 — we think, have already appeared in print. The volume, as a whole, bears
 — the impress of its master-mind; it contains many sweet and precious utter-
 — ances, it has sufficient merits of its own to secure for it the seal of public
 — approbation; but we feel that it is not in the poet's highest style, nor in his
 — truest inspiration. He has written so well before this, that we are not
 — content with anything less enchanting.

PETER BAYNE¹ is well known to the reading public as a writer of no ordi-
 nary ability. His "Days of Jezebel," in an "Historical Drama," is a poem
 which will be read with interest alike for its poetical, biblically historical,
 and dramatical merits. We have seen few delineations of character more
 nicely drawn than the author has given of this idolatrous, shrewd, fearless,
 murderous queen. Indeed, every action is well represented, and little is
 left to the imagination of the reader to fill up the picture. The book must
 have, as it well deserves, an extensive sale. The publishers, as usual for
 them, have given this work a very fitting attire.

EDUCATIONAL.

THE Roman Catholic view of our common-school system is frankly and
 ably presented in a handsome volume² from the press of Patrick Donahoe,
 of this city. As we dissent radically from the author's premises, so do we
 reject his conclusions; but we accord to him an honesty of purpose, and
 a candid statement of the argument from his position. The subject is one
 that should be discussed dispassionately and thoroughly, for it involves
 the fundamentals of our civil and religious systems, and on its ultimate
 decision will largely depend the weal or woe of our country. The leading
 idea laid down and developed by Mr. Müller, is, that the church is the true
 educator, and that any and all systems of education resting upon other
 foundation are evil and only evil. Protestants and Catholics differ so
 essentially in their theories and practices in educational matters, that it is

¹ The Days of Jezebel, an Historical Drama. By Peter Bayne, Author of the
 Christian Life, Essays in Biography and Criticism, etc. Boston: Gould & Lin-
 coln, 59 Washington Street. New York: Sheldon & Co. 1872. pp. 240.
 \$1.50.

² Public School Education. By Michael Müller, C. SS. R. Boston: Patrick
 Donahoe. 12mo. pp. 415. \$1.50.

wellnigh impossible to find a common standing-ground from which to start a discussion. The former hold to a general system, open to all, supported by taxation, and free from all denominational influences, under the control of the civil government, and inseparably connected with it; while the latter rest the whole subject with the church, and recognize no schools or institutions of learning save those that are originated, supported, and controlled by the church; the church and priest, not the parent and pupil, are to decide, not only what is to be studied, but the methods to be pursued, and this in order that "like people, like priest," may be the grand result.

In opening his discussion, Mr. Müller draws a graphic but truthful picture of the low state of public morals, of the dishonesty and corruptions that are gnawing at the vitals of the nation; but when he says that all this is mainly due to "that wrong system of education introduced into this country about fifty years ago," he takes a position which we believe to be utterly untenable. He defines true education to be, in the words of Plato, "the giving to the body and soul all the perfection of which they are capable"; and this is well; but when he claims that all this is within the proper scope of that general instruction which we maintain is the right and privilege of our children under our form of government, he claims too much. To inculcate sound morals may be the duty of our government through its school system, but not to teach technical religious doctrine. It is true that religion forms the spirit and essence of all true education, and that the Bible is our code of morals; but our Protestant idea is, that the civil government has not, as one of its functions, to teach religion, but that this is the duty of parents and the churches. And here is a radical difference of theory, which no discussion can set aside or obviate. The Roman Catholic system subordinates the civil to the ecclesiastical rule; the church is first, is the supreme authority, and the "state" has no rights save those delegated by the church; and thus, at the very outset, we meet with a difficulty that effectually debars any harmonious action on the subject between Protestant and Catholic. With us, church and state are separate; with the Catholic, there is no "state" independent of the church. Mr. Müller claims that the Catholic church is "the generous, fostering mother of education"; "was the first to establish common schools for the free education of the people," and that the "church has always fought for the liberty to educate her children, not only in the necessary branches of science, but also, and above all, to teach them at the same time their religious duties towards God and their fellow-men." These assertions are correct, or not, according to what we believe "free education" to be. With Mr. Müller and the Catholic church, it is an education directed by the church, and in the interest of the church, and in which the inclination or desire of the learner is ignored. This is a "freedom" of which we, as Protestants, are in blessed ignorance! And the history of Catholic countries illustrates so plainly the principle involved, that argument is unnecessary. It is true that the world is indebted largely to that Church for the preservation of literature through the Dark Ages; but it was a "preservation" in monas-

teries and convents, while the people were in gross ignorance ; and it is noteworthy that Catholic writers always insist that what the educated world calls the "Dark Ages" were "ages" distinguished by learning and intelligence. True, the Catholic church does foster education, but it is only in the line of a marked self-defence and preservation, and not in the interest of the people at large. Else, why is it that the people of Catholic countries are so universally ignorant? Spain, Portugal, Italy, Mexico, etc., are striking commentaries on the "free education" claimed for the church. Our author makes a plausible but unfair (not intentional) presentation of our early colonial schools ; unfair, because he fails to recognize the peculiar situation of the early settlers, or the all-important fact that these schools, which he calls "religious denominational," were supported by taxation, the same as the government itself. As at that time there was but one "denomination," it was natural that whatever there was of religious instruction should be in that line ; but as the colony grew, and new elements entered into society, it was found that a school system based upon a just taxation, and having for its object the general education of the people, and the consequent preservation of free, civil, and religious institutions, must be divested of direct religious instruction ; and we are now endeavoring to solve the difficult problem how to impart sound morals as an integral part of education, and not trench upon denominational prejudices ; how to secularize our schools without making them godless ; how to allow freedom of conscience to parents and pupils, and yet preserve our system as a nursery of good citizenship. The problem is difficult, but not impossible of solution. But then our author urges and assumes that there has been, and is, a settled purpose, a deep-laid scheme, to spread an irreligious education among the people ; that secret societies exist for this purpose ; that our public schools, as now conducted, are for the specific purpose of "bringing about a generation without belief in God and immortality, free from all regard for the invisible ; a generation that looks upon this life as their only life, this earth as their only home, and the promotion of their earthly interests and enjoyments as their only end ; a generation that looks upon religion, marriage, or private property as the greatest enemies to worldly happiness, a generation that substitutes service of this world for religion, a community of goods for private property, a community of wives for private family ; in other words, a generation that substitutes the devil for God, hell for heaven, sin and vice for virtue and holiness of life." When he makes these and similar charges, and sums up the whole as a "diabolical scheme," he presumes too much upon the ignorance and credulity of his readers, and allows his anxiety for the prosperity of his church to warp his judgment and blind his perceptions. Mr. Müller next directs his batteries against the co-education of the sexes, and draws a fearful picture of the vice and immorality caused, as he assumes, by our school system. The facts may be as he states them, but that our "system" is the grand producing cause, or that his parochial or church system will remedy the evil, are, at least, matters for argument. The undercurrent of his argument is, that our system is an usurpation of individual rights by the

state; that the state is incompetent to educate, and that the only true method is that of denominational schools; and he says, that "it is especially the Catholics that do and must insist upon having separate schools: for [note the words] it is the Catholics that have done all in their power to establish and maintain the republican form of government, and it is through the influence of Catholicity alone that our republic can be maintained and increased in power and glory!" There is not an evil in society that he does not trace directly to our school system. He regards it as the fostering mother of all vices; a "seminary of infidelity," a "hot-bed of immorality," and, as a crowning fact, he asserts that "Puritans and Freemasons uphold it simply to possess the means of controlling political and moral opinions."

We have not space to extend these comments, and have indicated only a few of the leading features of the book. We cordially acquiesce in much that it contains: its argument for a religious education is well put, its criticisms of the scepticisms and vices of the present day are sharp, and, in the main, sound: but it is too late in the history of the world to attempt to show that the Roman Catholic church favors the education of the masses, or is the bulwark of civil and religious liberty. We hope Protestants will read the book and acquaint themselves with the principles and tactics of the Catholic church on this great question. Too many of our speakers and writers discuss it without a clear knowledge of the real issues: the time has come when the very existence of our school system is at stake, and it becomes us to know where we stand and why, to be able to give a reason for the faith that is in us; for the Catholics, as in the book under notice, can present an argument so plausible that it may deceive "even the very elect."

SACRED WORSHIP.

We have examined with unalloyed pleasure "The Church Hymn Book, with Tunes,"¹ by Rev. Edwin F. Hatfield, D. D. It has most thoroughly satisfied us in its hymns, its tunes, and its arrangement, while in its typographical appearance it is superior to any similar book yet published. We confess that we began our examination with misgivings; we looked at our long row of church hymn and tune books, each with excellences and each with defects, all fairly good and none really satisfactory; felt that in all probability another practical failure was to be added to the list, and wondered at the temerity of Dr. Hatfield in entering a field where so many masters in music and poetry had but partially succeeded, either in fulfilling their own expectations, or in meeting that horrible condition of things that is a common staple in prefaces and advertisements, — "a felt want."

In this mood we began our examination; and now that we have acquainted ourselves with the book in all its details, and have brought to

¹ The Church Hymn Book, with Tunes, for the Worship of God. New York Ivison, Blakeman, Taylor & Co. pp. 585. \$2.00 (with tunes). \$1.50 (without tunes).

bear upon it the results of some experience and observation, we are ready to give it our unqualified commendation as in all respects the best book of the kind we have ever seen ; and this for several reasons, a few of which we will mention.

Dr. Hatfield has wisely discarded the idea somewhat prevalent, that our books contain too many hymns, and he has given as many (1464) as the reasonable size of a book will allow. The range of hymnology is now so large, the wants of the church, both in the aggregate and individually, are so numerous and varied, the tastes of preachers and hearers so exacting, and the demands of time and place so peculiar, that a small collection of hymns is insufficient, unsatisfactory, and often the source of great annoyance. Recognizing these points, Dr. Hatfield has wisely gathered from the great harvest-field of spiritual songs a collection that is remarkable for its richness, fulness, and adaptation for every reasonable want. The purity of the original text has also been preserved, which means that the editor has dealt honestly with his authors, and "even in cases where the phraseology might possibly be improved, it has been thought best to overcome slight variations from the laws of good taste, in deference to the author's peculiar idioms and shades of thought." Great care has evidently been taken to determine both the authorship and date of each hymn, and with a degree of success that is very gratifying ; and as the names and dates are appended to the hymns, the laudable curiosity of the singer or reader is gratified at a glance.

The arrangement of the hymns is both simple and excellent, and the compact table of contents gives to the preacher an easy guide to his selections. Thus we have hymns of *Invocation, Adoration, Revelation, Salvation, Reconciliation, Commemoration, Aspiration, Tribulation, Self-Examination, Church Relations, Special Occasions, Close of Probation, Glorification, and Doxologies*. Under these general heads are subdivisions, which greatly aid in that perplexing ministerial work of "picking out the hymns."

The musical department of the book was wisely intrusted to Mr. Samuel P. Warren, the organist and musical director of Grace Church, in the city of New York, and consequently is unexceptionable. In number, variety, availability, and general excellence, the tunes seem to us far in advance of those in any other book now in use. Familiar tunes are retained, and those which are new are taken from the best sources, and adapted to genuine congregational singing. There are four hundred and thirty-one hymn tunes, and twenty-three chants. "Every page of hymns has its music symmetrically arranged. At every opening of the book, where the classification admits of it, the tunes are the same metre, and generally one of them is of a familiar character. Ordinarily, therefore, each hymn on the two facing pages may be sung to either of the two tunes ; and each of the tunes is adapted to four, five, or six hymns. . . . The harmonies have been chosen and arranged with a view to simplicity, as well of grandeur and effect in congregational worship. For the same reason, solo and duet passages have, for the most part, been avoided, and the harmonies filled up."

The indexes are good. First, is an *Index of Subjects*, full, systematic, and satisfactory; next follows an *Index of Scripture Texts*, arranged in the order of the books of the Bible; then we have an *Alphabetical Index of Tunes*, remarkable for the thoroughness with which authors, sources, and dates have been sought out; in this respect, it is the best index we have ever seen: *e. g.*

NAME.	METRE.	AUTHOR, OR SOURCE.	PAGE.
Bedford.	C. M.	{ William Wheall. "Wilkins's Psalmody." 1678. Har. William Henry Monk, 1861.	121
Benediction. 3 & 7s., 6 lines.		{ Samuel Webbe, 1740-1824. "Tantum Ergo," from "Short Masses." Arr. William H. Monk, Hymns A. & M., 1861.	114
Mornington.	S. M.	{ Earl of Mornington, 1760. Arr. Lowell Mason, 1822.	89
Ward.	L. M.	{ Scotch Melody. Arr. Lowell Mason, 1830.	210, 384

Following this is an *Index of Chants*; then comes a "*Metrical Index of Tunes*"; then an "*Index of Authors of Hymns*," which, in addition to the reference to the hymns, gives dates of birth and death, thus:—

Adams. Mrs. Sarah Howes (1805-1849), 911.

Baxter. Rev. Richard (1615-1691), 830.

Next, we have an "*Index of Authors of Tunes and Chants*," on the same plan, and then an "*Index to Hymns*," closing with an "*Index to Selections for Chanting*." We are thus particular in noting these good points, for many a good book is next to useless by lack of decent indexes. The editor, publishers, and the public are to be congratulated, and we have no hesitation in recommending "*The Church Hymn Book*" most cordially and unreservedly.

BRIEF NOTICES.

THE Congregational Church in Sanbornton, N. H., observed its centennial anniversary November 12th and 13th, 1871, and the pastor, Rev. Moses T. Runnels, has gathered the sermons and proceedings into a compact volume, incorporating into it much valuable historical and biographical matter. The book has, of course, an especial local value; but there are many persons scattered through the country who can trace their ancestry to old Sanbornton, and to whom these records will be very interesting. We are always glad to see such publications, and we never fail to find something of value in their pages. — The British and Foreign Unitarian Association has issued in very cheap style Priestley's "*Corruptions of Christianity*," with an appendix containing extracts from his writings in evidence that the apostolic and primitive church was Unitarian. These extracts are more curious than convincing, and their republication will not, in our view, prove any more effective against Trinitarianism than did their first appearance.

EDITORS' TABLE.

THE following interesting notice of a curious and rare work has been sent us by Edward Buck, Esq., author of "Ecclesiastical Law in Massachusetts."

CUNEIFORM INSCRIPTIONS. — Biblical students will be attracted by a work in the Boston Athenæum, written by Mr. George Smith, Librarian of Cuneiform Inscriptions at the British Museum. He has collected from the cylinders, inscriptions, and proclamations relating to Assarbanipal all that is extant of that famous king of Assyria, styled "the Great King Asnapper" in the Book of Ezra, ch. 4 and 10.

Assarbanipal reigned from 668 to 627 B. C., but he is often confused with Sardanapalus, his successor, who died 606 B. C., after a reign of twenty years. In warlike deeds he followed his father, Esarhaddon, and his grandfather, Sennacherib, fighting very much the same enemies. He is credited with a siege of Tyre, five expeditions against Elam, the over-running of Karbat and Minnie, countries east of Assyria, the overthrow of Psammetichus I, king of Egypt. The main object of his wars, like that of his ancestors, was to plunder temples and bring troops of captives to Nineveh. On one occasion he had four kings to draw his chariot. Samaria was filled, as Ezra describes, with his captives from Elam; those from Karbat and Minnie he transported to Egypt. His civil works are the restoration of palaces, temples, and walls in Nineveh, built by his grandfather. In building and war he has constant reference to his gods, Assar, Bel, Sin, Vul, Shamas, Nebo, Ishtar of Nineveh, Ishtar of Arbela, Ninip, Nergal, and Nusku.

Mr. Smith has made his translation of the cuneiform text, under the supervision of Sir H. Rawlinson. A chronological essay follows, written by Mr. J. W. Bosanquet, F. R. S. A., which attempts, with great skill, to fix important dates in Syrian and Hebrew history; to clear up doubtful points in the Books of Ezra, Daniel, and Chronicles, that heretofore puzzled scholars.

Here is a specimen of some of Mr. B.'s results: — Esarhaddon came to the throne B. C. 680. Sennacherib reigned from 705 to 681. Hezekiah reigned from 702 to 674, January 11, 689 B. C., about 10 o'clock, A. M., in the time of the annular solar eclipse, corresponding to the decline in Hezekiah's sun-dial, according to Dr. Hinds, the Greenwich astronomer.

Uzziah died, the date of Isaiah's vision, 734. Sargon died, Isaiah, 14 ch. v. 28, 705. The death of Ahabia is fixed at 872, leaving Jezebel a widow, who died some twelve years afterward, aged 60 to 70. Jehu and Hazael began to reign 860. Pul, king of Assyria, invaded Chaldea, 760 (see 2 Kings, ch. 15, v. 19). All these results are obtained by giving full force to the best authorities.

A valuable service would be rendered by a reprint of the English version of the life of Assarbanipal, and the essay of Mr. Bosanquet.

CONGREGATIONAL QUARTERLY RECORD, 1872.

CHURCHES FORMED.

BAKER'S MILLS, Dak. Ter., June, 9 members.
 BLACK RIVER, O., July 23, 9 members.
 BRAINARD, Minn., Aug. 13, 18 members.
 CARL, Io., July 10, 6 members.
 CARSON CITY, Mich., June 29.
 CEDAR COUNTY, Neb., 10 members.
 COLUMBUS, O., Aug. 6, 3d Church, 7 members.
 DETROIT, Minn., Aug. 12, 10 members.
 DOVER, Kan., July 11, 20 members.
 ELM GROVE, Mich., June 12, 11 members.
 ERIE, Dak. Ter., June 30, 9 members.
 GLYNDON, Minn., Aug. 11, 21 members.
 GOMER, Io., Welsh, July 21, 20 members.
 GRUNDY CENTRE, Io., May 28, 22 members.
 HARVARD, Neb., July 14, 8 members.
 HIGH PRAIRIE, Kan.
 HUNTINGTON, West Virginia.
 HYDE PARK, Ill., 47th St., June 19.
 IMLAY CITY, Mich., Sept. 3.
 IRONTON, O., 40 members.
 JAMESTOWN, Ind., June 10, 9 members.
 LANGMONT, Col., July 22, 20 members.
 LEE AVENUE, formerly Reformed Ch., Brooklyn, N. Y., June 26.
 MARILLA, Mich., June 26.
 MORRIS, Ill., East Waupunsee, July 9, 10 members.
 MOKELUMN STATION, Cal., June 25, 8 members.
 NEWTON HIGHLANDS, Mass., July 9, 29 members.
 OSBORNE CITY, Kan., Aug. 4, 26 members.
 PARSONS, Kan.
 PEACE, Kan., Aug. 11, 10 members.
 POTTERVILLE, Mich., June 21, 7 members.
 RICHMOND (Ridgeway Station), Mich., June 27, 10 members.
 RIO, Ill., July 2, 12 members.
 RUSSELL, Kan., Aug. 11, 9 members.
 SARATOGA, Cal., June 2, 10 members.
 SEDGWICK CITY, Kan.
 SHEBOYGAN, Mich., July 28, 20 members.
 SIOUX FALLS, Dak. Ter., July 23, 12 members.
 SOLOMON FORKS, Kan., Aug. 2.
 STANDISH, Mich., 18 members.
 SUTTON, Neb., April 26, 8 members.
 WEST MEDFORD, Mass., June 12, 25 members.
 WHEATLAND FURNACE, Penn., Aug. 11, 52 members.

MINISTERS ORDAINED.

AYERS, WALTER H., to the work of the Ministry, in Winoski, Vt., July 16. Sermon by Rev. John H. Worcester, D. D., of Burlington.
 BAIRD, JOHN W., to the work of the Ministry, in Wauckasha, Wis., May 22.
 BOLSTER, WILLIAM H., over the Ch. in Wiscasset, Me., June 12. Sermon by Rev. John B. Wheelwright, of South Paris.

CHAPIN, JOHN M., over the 1st Ch. in West Springfield, Mass., June 19. Sermon by Rev. T. E. Vermilye, D. D., of New York City. Ordaining prayer by Rev. Robert G. Vermilye, D. D., of Hartford Seminary, Ct.
 DINGWELL, JAMES, over the Ch. in Ashfield, Mass., Aug. 23. Sermon by Rev. L. Clarke Seelye, of Amherst College. Ordaining prayer by Rev. David Peck, of Sunderland.
 DODGE, GEORGE S., over the Ch. in Hebron, Ct., Aug. 16. Sermon by Rev. Minot J. Savage, of Hannibal, Mo. Ordaining prayer by Rev. John Avery, of Exeter.
 ELDERKIN, JOHN, to the work of the Ministry, in Salem, Ct., June 26. Sermon by Rev. Orlo D. Hine, of Lebanon.
 FOSTER, RICHARD B., over the Ch. in Osborne City, Kan., Aug. 4. Sermon by Rev. Sylvester D. Storrs, of Quindaro. Ordaining prayer by Rev. O. A. Thomas, of Albany.
 GROSVENOR, E. A., to the work of the Ministry, in Newburyport, Mass. July 30, Professor at Constantinople, Turkey.
 HUBBARD, D. B., over the Ch. in Staffordville, Ct., Aug. 7. Sermon by Rev. John P. Hawley, of South Coventry.
 HUNTINGTON, C. A., to the work of the Ministry, in Portland, Or., June 23.
 JEROME, THEODORE C., over the Pacific Ch. in New Bedford, Mass., July 2. Sermon by Rev. Mortimer Blake, D. D., of Taunton. Ordaining prayer by Rev. Alonzo H. Quint, D. D., of New Bedford.
 MAILE, JOHN L., over the Ch. in Sheboygan, Mich., July 28. Sermon by Rev. Curtis C. Baldwin, of Benzonia. Ordaining prayer by Rev. Orange H. Spoor, of Vermontville.
 MARSH, GEORGE D., to the work of the Ministry, in Grinnell, Io., July 7. Sermon by Rev. George F. Magoun, D. D., of Iowa College. Ordaining prayer by Rev. William W. Woodworth, of Grinnell.
 PERKINS, HENRY M., over the Ch. in Tremont and Mt. Desert, Me., Aug. 14. Sermon by Rev. T. E. Vermilye, D. D., of New York City. Ordaining prayer by Rev. Stephen Thurston, D. D., of Seareport.
 PERRY, D. B., to the work of the Ministry, in Crete, Neb., July 11. Sermon by Rev. Orville W. Merrill, of Lincoln.
 PIERCE, GEORGE J., to the work of the Ministry, in Portland, Me., Aug. 23. Sermon by Rev. Solomon P. Fay, of Bangor. Ordaining prayer by Rev. Moseley H. Williams, of Portland.
 PIERCE, WEBSTER K., to the work of the Ministry, in Machias, Me., June 12. Sermon by Rev. William Carruthers, of Calais. Ordaining prayer by Rev. Uriah Balkam, D. D., of Lewiston.
 SAFFORD, ALBERT W., to the work of the Ministry, in Cawker City, Kan., Aug. 2. Sermon by Rev. M. Officer. Ordaining prayer by Rev. Sylvester D. Storrs, of Quindaro.

- SCOTT, DARIUS M., to the work of the Ministry, in Park Ridge, Ill. Sermon by Rev. — Johnson.
- SMITH, EZRA N., to the work of the Ministry, in Solon, Me., June 12. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary. Ordaining prayer by Rev. Benjamin Tappan, of Norridge-wood.
- SNELSON, FLOYD, over the Ch. in Andersonville, Ga., May 3. Sermon by Rev. C. W. Francis, of Atlanta.
- SPENCE, A. K., to the work of the Ministry, in Ann Arbor, Mich., July 29. Sermon by Rev. Joseph Estabrook, of Ypsilanti. Ordaining prayer by Rev. Henry L. Hubbell, of Ann Arbor.
- STAFFORD, R. S., to the work of the Ministry, in Amity, Mo., May 31.
- STEWART J. D., to the work of the Ministry, in Sinclairville, N. Y., June 12. Sermon by Rev. Edward Anderson, of Jamestown. Ordaining prayer by Rev. S. T. Anderson, D. D.
- TABOR, R. L., over the Ch. in West Hartland, Ct. Sermon by Rev. Thomas N. Miles, of Winsted. Ordaining prayer by Rev. Nelson Scott, of East Granville, Mass.
- WALLACE, R. W., over the Ch. in London, Ont., May 26. Sermon by Rev. Henry Wilkes, D. D., of Montreal.
- MARSHALL, Rev. HENRY G., over the Ch. in Charlemont, Mass., Sept. 4. Sermon by Rev. David Peck, of Sunderland. Installing Prayer by Rev. Robert Crawford, D. D., of Deerfield.
- MCCALL, Rev. SAMUEL, over the Ch. in East Haddam, Ct., June 5. Sermon by Rev. James A. Gallup, of Madison.
- MCLEAN, Rev. JOHN K., over the 1st Ch. in Oakland, Cal., June 18. Sermon by Rev. Andrew L. Stone, D. D., of San Francisco. Installing Prayer by Rev. William C. Pond, of San Francisco.
- MERRY, Rev. THOMAS T., over the Ch. in Machias, Me., July 25. Sermon by Rev. George W. Field, D. D., of Bangor. Installing Prayer by Rev. Edward R. Osgood, of East Machias.
- MORLEY, Rev. JOHN H., over the Ch. in Slout City, Io., May 28. Sermon by Rev. Joel S. Bingham, D. D., of Dubuque.
- PERKINS, Rev. EDGAR, over the Ch. in Copenhagen, N. Y., Aug. 7. Sermon by Rev. Stephen S. N. Greeley, of Oswego. Installing Prayer by Rev. Alexander B. Dilley, of Rodman.
- FERRIN, Rev. LAVALETTE, D. D., over the Church in Wolcottville, Ct., July 31. Sermon by Rev. Daniel March, D. D., of Philadelphia, Penn. Installing Prayer by Rev. Joseph Eldridge, D. D., of Norfolk.
- PIERSON, Rev. WILLIAM H., over the Winter Hill Church, Somerville, Mass., Aug. 29. Sermon by Rev. Albert H. Plumb, of Boston Highlands. Installing Prayer by Rev. James B. Miles, of Boston.
- PRINCE, Rev. NEWELL A., over the Ch. in Cornwall, Ct.
- ROSBORO, Rev. S. R., over the Church in Woodland, Cal., May 21. Sermon by Rev. Andrew L. Stone, D. D., of San Francisco. Installing Prayer by Rev. Israel E. Dwinell, D. D., of Sacramento.
- SHIRLEY, Rev. ARTHUR, over the Ch. in Conway, Mass., July 3. Sermon by Rev. John J. Carruthers, D. D., of Portland, Me.
- TOWLE, Rev. J. A., over the Ch. in Northfield, Minn., June 28. Sermon by Rev. James W. Strong, D. D., of Carleton College. Installing Prayer by Rev. Abel K. Packard, of Anoka.
- WATSON, Rev. ALBERT, over the Ch. in Albany, Vt., Aug. 22. Sermon by Rev. Azel W. Wild, of Greensboro. Installing Prayer by Rev. Azro A. Smith, of Iraaburg.
- WILSON, Rev. EDWIN P., over the Ch. in Watertown, Mass., July 5. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary, Me. Installing Prayer by Rev. Charles L. Woodworth, of Watertown.

MINISTERS INSTALLED.

- CHAPMAN, Rev. JACOB, over the Ch. in Kingston, N. H., June 7. Sermon by Rev. Charles Tenney, of Chester. Installing Prayer by Rev. Calvin Terry, of Haverhill, Mass.
- DALY, Rev. JAMES, over the Church in Painesville, Ohio, June 18. Sermon by Rev. E. B. Fairfield, D. D., of Mansfield. Installing Prayer by Rev. Carlos Smith, of Akron.
- FERRIS, Rev. LEONARD Z., over the Ch. in Gorham, Me., June 18. Sermon by Rev. Charles Smith, of Andover, Mass. Installing Prayer by Rev. Moseley H. Williams, of Portland.
- FISHER, Rev. GEORGE W., over the Ch. in Peacedale, R. I., July 24. Sermon by Rev. Noah Porter, D. D., of Yale College, Ct. Installing Prayer by Rev. Nathan W. Williams, of Providence.
- HARRAH, Rev. CHARLES O., over the Ch. in Brookfield, Mo., June 20. Sermon by Rev. Minot J. Savage, of Hannibal.
- HILL, Rev. EDWIN S., over the Ch. in Atlantic, Io., June 20. Sermon by Rev. John Todd, of Tabor.
- HYDE, Rev. HENRY F., over the Ch. in Rockville, Ct., July 5. Sermon by Rev. Samuel E. Herrick, of Boston, Mass. Installing Prayer by Rev. Amos S. Chesebrough, of Vernon.
- KEELER, Rev. SENECA M., over the Ch. in West Newbury, Mass., June 13. Sermon by Rev. Pliny S. Boyd, of Amesbury.
- LEE, Rev. SAMUEL H., over the 1st Ch. in Cleveland, O., June 6. Sermon by Rev. E. B. Fairfield, D. D., of Mansfield. Installing Prayer by Rev. Samuel Wolcott, D. D., of Cleveland.
- ADAMS, Rev. EDWIN A., from the Ch. in North Manchester, Ct., Aug.
- ALEXANDER, Rev. WALTER S., from the Ch. in Racine, Wis., July 18.
- ALLISON, Rev. JOHN, from the Olivet Ch. in Milwaukee, Wis., Aug. 18.
- BEAMAN, Rev. WARREN H., from the Ch. in North Hadley, Mass., July 8.

MINISTERS DISMISSED.

BROOKS, Rev. CHARLES S., from the Ch. in Tyngsboro', Mass., July 23.
 CARTER, Rev. CLARK, from the Ch. in Great Falls, N. H., June 24.
 CHILDS, Rev. AUGUSTUS C., from the Ch. in West Charleston, Vt., May 22.
 CLARK, Rev. ALBERT W., from the Ch. in Gilead, Ct., July 23.
 CLARK, Rev. EDWARD L., from the North Ch. in New Haven, Ct., July 15.
 DOOLITTLE, Rev. JOHN B., from the Ch. in Hartland, Ct., June 19.
 EBBS, Rev. EDWARD, from the Ch. in Ottawa, Ont., June 30.
 GRIFFIN, Rev. EDWARD H., from the 1st Ch. in Burlington, Vt., Aug. 12.
 HYDE, Rev. HENRY F., from the Ch. in Pomfret, Ct., June 20.
 JAGGAR, Rev. EDWIN L., from the Ch. in Southbridge, Mass., Aug. 6.
 MARSH, Rev. JOSEPH T., from the Ch. in New Haven, N. Y., July 24.
 PALMER, Rev. CHARLES R., from the Tabernacle Ch. in Salem, Mass., June 13.
 PARKINSON, Rev. ROYAL, from the Ch. in Temple, N. H., June 25.
 PIERCE, Rev. GEORGE, Jr., from the Auburn-st. Ch. in Paterson, N. J., May 12.
 POND, Rev. WILLIAM C., from the 3d Ch. in San Francisco, Cal.
 TIMLOW, Rev. HEMAN R., from the Ch. in Walpole, Mass., July 26.
 UNDERWOOD, Rev. HENRY B., from the Ch. in Hillsboro' Bridge, N. H., July 7.
 WELLS, Rev. JAMES, from the Ch. in Dedham, Me., June 17.
 WOOD, Rev. CHARLES W., from the Ch. in Campello, Mass., June 15.

MINISTERS MARRIED.

ALLENDER — MANWARING. In East Lyme, Ct., June 20, Rev. John Allender, of Prairie City, Io., to Miss Annie E. Manwaring, of East Lyme.
 BLACK — KITTRIDGE. In Nashua, N. H., July 16, Rev. James S. Black to Mrs. Helen M. Kittredge, both of Nashua.
 CROSS — FLETCHER. In West Boylston, Mass., Aug. 30, Rev. Joseph W. Cross to Miss Sarah P. Fletcher, both of West Boylston.
 DRAKE — HINE. In New Haven, Ct., June 4, Rev. Charles W. Drake, of South Windsor, to Miss Alice S. Hine, of New Haven.
 HAMILTON — MCGREGORE. In Derry, N. H., June 4, Rev. H. H. Hamilton, of Andover, Mass., to Miss Helen McGregore, of Derry.
 PIERCE — SWETT. In Portland, Me., June 25, Rev. George J. Pierce, of Portland, to Miss Hannah F. Swett, of Bangor.
 ROSS — HAMMOND. In Lockeford, Cal., June 24, Rev. O. A. Ross to Miss Clara Hammond.
 THORNTON — SMALL. In St. John, N. B., Rev. James B. Thornton, of Oak Hill, Me., to Miss Clara Small.

WILSON — FARNSWORTH. In Bridgton, Me., Rev. Edwin P. Wilson, of Bridgton Centre, to Miss Virginia Farnsworth, of Bridgton.

MINISTERS DECEASED.

1871.

BROWN, Rev. CHARLES M., in Deer Isle, Me., Oct. 29, 1871, aged 77 years.

1872.

ALLEN, Rev. BENJAMIN R., in Marblehead, Mass., June 2, aged 67 years.
 BALDWIN, Rev. WILLIAM W., in Willington, Ct., July 11, aged 72 years.
 BOWEN, Rev. WILLIAM C., in Wardsboro, Vt.
 CHAPIN, Rev. HENRY M., in Minn., Aug.
 CLEVELAND, Rev. CHARLES, in Boston, Mass., June 5, aged 99 years.
 COBB, Rev. LEANDER, in Marion, Mass., Aug. 1, aged 70 years.
 COLTON, Rev. HENRY M., in Middletown, Ct., June 2, aged 46 years.
 CROSSETTE, Rev. ROBERT, in Cincinnati, O., June 24, aged 72 years.
 DEMING, Rev. ALONZO T., in Glyndon, Minn., Sept. 17, aged 38 years.
 DODGE, Rev. JOHN, in New Braintree, Mass., June 19, aged 60 years.
 EMERSON, Rev. BROWN, D. D., in Salem, Mass., Aug. 23, aged 94 years.
 GEIKIE, Rev. ARCHIBALD, in Canada, Ct., July 22.
 HOLMES, Rev. THOMAS H., in Clay, Io., June 4.
 MERRILL, Rev. JOSIAH G., in Lynn, Mass., Aug. 18, aged 85 years.
 TUPPER, Rev. MARTYN, in West Stafford, Ct., July 31, aged 72 years.
 WATTS, Rev. LYMAN S., in Barnet, Vt., June 3, aged 36 years.

MINISTERS' WIVES DECEASED.

BURGESS, Mrs. ABIGAIL B., wife of the late Rev. Ebenezer, D. D., in Dedham, Mass., July 1, aged 82 years.
 CLAYES, Mrs. REBECCA, wife of Rev. Dana, in Wakefield, Mass., July 1.
 DICKINSON, Mrs. MARTHA A., wife of Rev. S. F., in Blue Island, Ill., June 2, aged 34 years.
 HARMON, Mrs. EUNICE M., wife of Rev. Elijah, in Winchester, N. H., Aug. 14, aged 26 years.
 PERKY, Mrs. SARAH B., wife of the late Rev. G. B., D. D., in Groveland, Mass., June 23.
 THURSTON, Mrs. —, wife of Rev. T. G., in Grass Valley, Cal.
 TOWNSEND, Mrs. LAURA M., wife of the late Rev. Luther, in Keene, N. H., aged 57 years.
 WOOD, Mrs. LAURINDA M., wife of Rev. John, in Wellesley, Mass., July 23, aged 62 years.

THE AMERICAN CONGREGATIONAL ASSOCIATION.

THE "building" for a Congregational Home, towards which so many eyes are turned, and on the speedy completion of which so many hearts are set, is rising into its place and assuming the form it is to have when it shall be consecrated to its new purposes. Delay in the raising, and in securing safe foundations in the midst of one hundred and twenty tons of blocking timbers, have put the work back so that the first day of the coming year may fail to find every part occupied by its permanent tenantry. Commendable progress is, however, now being made; and by next Forefathers' Day it is hoped that dedication services may be held, and all our benevolent societies that have offices here, may very soon thereafter take possession of their future rooms.

Our present contracts do not include the finishing of the inside of the library. The present funds of the Association do not justify it. And yet it must be seen by all that it is not only a great risk we run in keeping such valuable books out of a secure place, but we greatly imperil the future growth of the library. If with the eclat of erecting such a building, with such organizations as contemplate coming there, we could show a fitting and secure place for valuable books, pamphlets, manuscripts, and varied memorials of the first settlers of our great country, it would be in itself an appeal and a bid for the best of everything that would present or illustrate their character and history; and assurances have been given that by no means small donations of such valuables are waiting for just such a safe depository. Two or three rivals are now on the track for just these very treasures. We cannot afford to lose them for many more thousands or dollars than are required to finish the inside of our library, whose walls, iron window-sash, frames and shutters are fast going into place. Ten thousand dollars for this purpose would be most appropriately and usefully invested. It does seem that there must be scores of good givers who might wish to honor the Master and help His cause by placing this amount at the disposal of our building committee.

Of the approaching "Fair" in the interests of this Congregational House, know all the readers of the "Quarterly." While there is much to encourage the hope of success, there is still ample room for *all* to do *something*. There are many women who could, like their ancestry in Moses' time, "spin with their hands, and bring that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen," or what is tantamount to this, and thus help on this good work greatly. Any article of usefulness that will sell will be thankfully received. The Executive Committee are now ready to receive goods, or pledges of flowers, fruits, — and eatables generally. Let every one do something. Send goods to J. Greene Jones, 119 Washington Street, Boston, Mass.

ISAAC P. LANGWORTHY,
Cor. Sec. Am. Cong. Ass'n.

Boston, Oct. 1872.

SECOND SERIES. — VOL. IV. NO. 4.

39

AMERICAN CONGREGATIONAL UNION.

THE following appropriations have been paid by the Union since the first of May, 1872:—

Yankton,	<i>Dacotah Ter.,</i>	1st	Cong.	Ch.	\$500 00
"	"	"	"	" (special)	1,575 00
Chebanse,	<i>Illinois,</i>	"	"	"	350 00
Mattoon,	"	"	"	" (2-5 loan)	500 00
Bloomfield,	<i>Iowa,</i>	"	"	"	400 00
"	"	"	"	" (special)	205 00
Lawler,	"	1st	"	"	450 00
Stuart,	"	"	"	"	400 00
Cottonwood Falls,	<i>Kansas,</i>	"	"	"	400 00
Dry Creek,	"	"	Welsh	Cong. Church	300 00
Louisville,	"	"	Cong.	Ch.	400 00
Neodosha,	"	"	"	"	450 00
"	"	"	"	" (special)	81 10
Mount Morris,	<i>Michigan,</i>	"	"	"	300 00
"	"	"	"	" (special)	126 00
Napoleon,	"	"	"	"	300 00
Duluth,	<i>Minnesota,</i>	"	"	"	500 00
Excelsior,	"	"	"	" (special)	400 00
"	"	"	"	"	40 00
Greenwood,	<i>Nebraska,</i>	"	"	"	763 50
Palmyra,	"	1st	"	"	300 00
Gashen,	<i>N. H.,</i>	"	"	"	150 00
"	"	"	"	" (special)	264 31
Paterson,	<i>N. J.,</i>	"	"	"	500 00
Little Valley,	<i>N. Y.,</i>	"	"	"	200 00
Olympia,	<i>Wash. Ter.,</i>			(bal. for ch. property)	154 00
Mukewonago,	<i>Wisc.,</i>	1st	Cong.	Ch.	400 00
					\$10,408 91

It will be seen from the above list that the work of the American Congregational Union in aiding churches in the erection of houses of worship, has been rapidly progressing the last few months. The Union has now on its hands forty-six churches, to which it has pledged \$17,750. The treasury is now nearly exhausted. It will be seen by reference to the Quarterly Record in the present number of the "Quarterly" that the new churches organized the last three months average three a week. Thus the demands which will be made upon the Union in the future seem, when contrasted with present resources, simply appalling!

What shall be done? It is impossible for these churches to become self-sustaining unless they can secure suitable houses of worship. It is impossible for them to obtain such houses without aid from their brethren in the older churches. Only a small proportion of the churches seems to appreciate the urgent demands of this work. Comparatively few make to this cause an annual contribution. The demands are pressing. The cry for help is importunate. May the Lord inspire his churches with renewed zeal, and baptize them with his own spirit of beneficent sacrifice.

REV. RAY PALMER, *Corresponding Secretary,*
69 Bible House, New York.
REV. CHRISTOPHER CUSHING, *Cor. Secretary,*
16 Tremont Temple, Boston.
N. A. CALKINS, *Treasurer,*
69 Bible House, New York.

INDEX OF NAMES.

NOTE. — This Index includes all the names of persons mentioned in this volume, except the names of ministers given in the general statistics, which are indexed alphabetically on pages 192-214, and the students in Theological Seminaries, pages 294-300, who are arranged alphabetically in each class.

The reader is reminded that a given name may occur more than once on the same page.

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