



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



3 3433 06912814 2

T H E

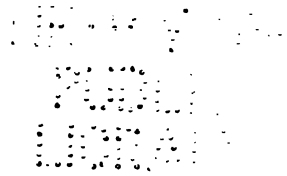
Congregational Quarterly.

VOLUME XVI.—NEW SERIES, VOL. VI.

EDITORS AND PROPRIETORS:

ALONZO H. QUINT.

CHRISTOPHER CUSHING.



BOSTON:
AMERICAN CONGREGATIONAL UNION,
20 CONGREGATIONAL HOUSE.

1874.

THE NEW YORK
PUBLIC LIBRARY
166334
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1900.

ALFRED MUDGE & SON, PRINTERS,
34 SCHOOL ST., BOSTON.

W
O
O
L
F

TABLE OF CONTENTS.

	PAGE		PAGE
A Gospel Sonnet, by Ralph Erskine . . .	81	Fast Life on the Modern Highway, by Joseph Taylor . . .	635
American Congregational Association . . .	494	Fetich in Theology, by John Miller . . .	619
American Congregational Union . . .	96	First Steps in General History, by Arthur Gilman . . .	630
Andover Catalogue, names started on since 1870 . . .	28	Hard Problem . . .	346
An Ecumenical Council of the Congregational Churches, by Rev. A. Hastings Ross . . .	291	Hints and Helps in Pastoral Theology, Rev. Wm. S. Plummer, D. D., LL. D. . .	829
BIOGRAPHICAL SKETCHES:		History of Greece, Prof. Dr. Ernst Curtius . . .	340
Burnham, Samuel (with portrait), by Rev. A. H. Quint, D. D. . .	1	History of Philosophy from Thales to the Present Time . . .	479
Griffith, Walter Scott (with portrait), by Rev. H. H. McFarland . . .	215	History of the Rise and Progress of the Slave Power in America, Henry Wilson, Vol. I . . .	338
Hitchcock, Samuel Austin (with portrait), by Rev. C. M. Hyde . . .	517	Holiday Pictures . . .	347
Storrs, Richard Salter (with portrait), by Rev. I. N. Tarbox, D. D. . .	356	Holly Books . . .	347
BOOKS NOTICED:		Huguenots of France, by Samuel Smiles . . .	629
Acr as the Desert, Rev. S. M. Campbell, D. D. . .	86	Hymns and Songs of Praise for Public and Social Worship . . .	634
Aldine . . .	87	Land of Moab, H. B. Tristram . . .	345
Alhambra and the Kremlin, S. I. Prime, 344		Liberal Education of Women, edited by James Orton, A. M. . .	87
Ancient City, Fustel de Coulanges . . .	343	Life of Charles Sumner, Jeremiah Chaplin, and J. D. Chaplin . . .	485
Antonina, by Wilkie Collins . . .	634	Literary and Social Judgments, W. R. Greg . . .	345
Arena and the Throne, Rev. L. T. Townsend, D. D. . .	86	Little Dot . . .	347
Argument of the Book of Job Unfolded, Rev. W. H. Green, D. D. . .	331	Little Margery . . .	347
Armada!e, by Wilkie Collins . . .	634	Memoirs of Samuel Joseph May . . .	83
Autobiography of Thomas Guthrie, Rev. D. K. Guthrie . . .	341	Memorial Pulpit, Rev. Charles S. Robinson . . .	80
Better Land . . .	346	Mouth of Gold, Rev. Edwin Johnson . . .	86
Bourdaloue and Louis XIV, by L. L. F. Bungener . . .	634	My Miscellanies, by Wilkie Collins . . .	634
Child's Christmas Sheaf . . .	347	My Pet's Picture Book . . .	347
Christian Trumpet, compiled by Pellegrino . . .	332	Myths and Heroes, edited by Rev. S. F. Smith, D. D. . .	346
Commentary on Matthew, Alexander Lange . . .	79	New Terms for Old Truths, Rev. Thomas K. Beecher . . .	76
" " " Lange . . .	78	No Name, by Wilkie Collins . . .	634
" " " Owen . . .	79	Norwich Memorial, Rev. Malcolm McG. Dana . . .	81
Commentary on the Minor Prophets, Lange . . .	330	Notes on the Epistle to the Hebrews, Rev. Albert Barnes . . .	331
Commentary on the Proverbs, Miller . . .	77	Period of the Reformation, by Ludwig Häusser . . .	622
Commentary on the Revelation of John, Lange . . .	621	Personal Recollections of Mrs. Somerville . . .	630
Common-Sense in Religion, J. Freeman Clarke . . .	326	Pet, or Pastimes and Penalties, by Rev. H. R. Haweis . . .	634
Comparative History of Religions, by James C. Moffat, D. D. . .	622	Phineas Finn, by Anthony Trollope . . .	634
Conquest of Mexico, by Wm. Prescott, " " Peru . . .	629	Points of History . . .	333
Earnest Words and True Success in Life, Rev. Ray Palmer, D. D. . .	331	Prophetic Voices concerning America, by Charles Sumner . . .	633
Education Abroad and Other Papers, Birdsey Grant Northrop, LL. D. . .	485	Robbie's Light . . .	347
Evangelical Alliance . . .	621	Seven Historic Ages, by Arthur Gilman . . .	629
Expository Thoughts on the Gospel of St. John, Rev. J. C. Kyle, B. A. . .	330	Sex in Education, Edward H. Clarke, M. D. . .	483
Faithful Ministry, edited by Rev. Geo. B. Bacon, D. D. . .	332	She Spake of Him, Mrs. Grattan Guinness . . .	342
		Soul's Cry and the Lord's Answer . . .	346

	PAGE		PAGE
Speaker's Commentary	380	Editors' Table	91, 351, 490, 639
Sunshine for Rainy Days	347	First "Susquehanna Association," by Rev. D. Williams Patterson	285
Superhuman Origin of the Bible, Henry Rogers	478	Gospel Sonnet	31
Tribune Extras	635	Griffith, Walter Scott	218
Week's Holiday	346	Historical Relation of New England to the English Commonwealth, by J. Wingate Thornton, Esq.	223, 332, 530
Wilson's Kindling Depot	347	Hitchcock, Samuel Austin	517
Women of the Arabs, Rev. Henry H. Jessup, D. D.	86	Hymns and Hymn Singing, by Will C. Wood	588
Work of the Holy Spirit	345	Index of Names	645
Books received	89, 356, 486, 635	Isaac Watts and his Hymns, by Helen F. Clarke	408
Brooklyn Council of 1874, by Rev. H. H. McFarland	446	List of Licentiate Reported	206
Burnham, Samuel	490	Literary Review	76, 326, 478, 619
Congregational History, Dr. Waddington's	420	May a Woman Speak in a Promiscuous Religious Assembly? by Rev. Harmon Loomis	264
Congregational Ministers, List of	183	May Woman Speak in Meeting? by Miss Augusta Moore	279
Congregational Missionaries	172	Names on the Andover Catalogue, started since 1870	28
CONGREGATIONAL NECROLOGY:			
Bingham, Mrs. Naomi Emma (Morse)	71	National and State Organizations of Churches	208
Brigham, Rev. Willard	470	National Benevolent Societies	212
Botes, Mrs. Susan (Lamson)	612	Office of Deaconess in Congregational Churches, by Rev. Joseph Anderson	10
Cross, Mrs. Sophia (Murdock)	317	Our Churches in the United States Census of 1870, by Rev. A. H. Quint, D. D.	49
Cooper, Rev. Joseph Calvin	315	Portland Churches, by Rev. Edward Payson Thwing	259
Currier, Edward Hallam	471	QUARTERLY RECORD:	
Gore, Rev. Darius	69	Churches formed	93, 352, 591, 640
Gould, Rev. David Hill	67	Ministers deceased	95, 353, 593, 643
Hale, Dea. Moses Little	613	Ministers dismissed	94, 353, 592, 642
Holton, Rev. Isaac Farwell	473	Ministers installed	94, 352, 591, 641
Parsons, Mrs. Mary Elizabeth (Dudley)	614	Ministers married	95, 353, 593, 642
Pierce, Rev. John Walter	476	Ministers ordained	93, 352, 591, 640
Porter, Rev. Charles Sommerville	616	Ministers received from other denominations	94
Russell, Mrs. Media (Stimson)	318	Ministers' wives deceased, 95, 353, 593, 643	
Tolman, Rev. Samuel Howe	73	Relation of Religious to Scientific Thought, by Rev. Charles Caverno, Amboy, Ill.,	32
Tupper, Rev. Maryn	64	Speaking or Babbling	576
Windsor, Mrs. Mary Anne (Hill)	320	Storrs, Richard Salter	355
Wood, Dea. Julius	321	Summaries of Statistics	175
Woodhull, Rev. Richard	323	"Susquehanna Association," The First, Woman's Sphere	287
Churches and Pastors by States	97		
Congregational Statistics	214		
Congregational Theological Seminaries in 1873-74, by Rev. A. H. Quint, D. D.,	304		
Deaconess in Congregational Churches, The Office of	10		
Dr. Waddington's Congregational History, by Rev. Henry M. Dexter, D. D.	420		
Ecumenical Council of Congregational Churches	291		

UNIVERSITY OF
PUBLIC LIBRARY
AND
TILDEN FOUNDATIONS
R



Chas. T. Tappan

N. Y.

Samuel Bowdler

Congregational Quarterly

VOLUME 11 JANUARY, 1900 NUMBER 1

SAMUEL BOWEN, JR.

THE BOWEN SYSTEM, one of the editors of the *Quarterly*, has his residence in Cambridge, Massachusetts.

He was born in Andover, N. H., Feb. 21, 1811. His father's name was Samuel, and had been that of Seth Thayer, and his mother's name was Mary, in his youth. The same village was called Andover, N. H., in his own language. He was a member of the Congregational Church of Hills, Kearsarge, N. H., in his youth.

He was educated at the Andover Academy, and at the Andover Theological Seminary, where he graduated in 1834. He was then settled in the Congregational Church of Hills, Kearsarge, N. H., where he remained until 1837. He then removed to the Congregational Church of Hills, Kearsarge, N. H., where he remained until 1840.

He then removed to the Congregational Church of Hills, Kearsarge, N. H., where he remained until 1843. He then removed to the Congregational Church of Hills, Kearsarge, N. H., where he remained until 1846. He then removed to the Congregational Church of Hills, Kearsarge, N. H., where he remained until 1849.

He then removed to the Congregational Church of Hills, Kearsarge, N. H., where he remained until 1852. He then removed to the Congregational Church of Hills, Kearsarge, N. H., where he remained until 1855. He then removed to the Congregational Church of Hills, Kearsarge, N. H., where he remained until 1858.

He then removed to the Congregational Church of Hills, Kearsarge, N. H., where he remained until 1861. He then removed to the Congregational Church of Hills, Kearsarge, N. H., where he remained until 1864. He then removed to the Congregational Church of Hills, Kearsarge, N. H., where he remained until 1867.



General Richardson

THE
Congregational Quarterly.

WHOLE No. LXI. JANUARY, 1874. VOL. XVI, No. 1.

SAMUEL BURNHAM.

SAMUEL BURNHAM, one of the editors of this *Quarterly*, died at his residence in Cambridge, Mass., on Sunday, June 22, 1873.

He was born in Rindge, N. H., Feb. 21, 1833,—born in the parsonage which had been that of Seth Payson, and the home of Edward Payson in his youth. The small village at Rindge is set upon a hill. In his own language on one occasion, "Beyond the line of hills, Kearsarge rises in silent majesty against the still blue sky. Along the east, the range of the New Ipswich hills. Far off to the south, Wachusett rears high its rounded top; and in the dim west, like clouds, the long line of the Green Mountains skirts the horizon." Between the high village and these distant lines, the parsonage looked upon forests, cultivated fields, streams, lakes, and villages. In such a house and amidst such scenery was he born and nurtured.

His father was Amos Wood Burnham, minister at that place from his youth to his old age; who graduated, in 1815, at Dartmouth College (which gave him the doctorate in 1858), and at Andover in 1818. He was ordained pastor at Rindge, Nov. 14, 1821, and remained such till his retirement in 1867. Dr. Burnham was a man of eminent purity of character, an accurate and well-informed scholar, an earnest, logical, and simple preacher, an excellent adviser, and a genial Christian. He

Entered according to Act of Congress, in the year 1874, by CHRISTOPHER CUSHING, for the Proprietors, in the Office of the Librarian of Congress, at Washington.

SECOND SERIES.—VOL. VI. NO. I.

I

Garrett B. ...

enjoyed the fullest confidence of his brethren till he died, full of years, April 9, 1871.¹ His wife was Tirzah Kimball, a woman in rare sympathy with her husband, and who still survives.

The influence of such scenery was added to the influence of such a Christian, scholarly, and sunny household. There were daughters, but Samuel Burnham was the only son.

Samuel Burnham was fitted for college at New Ipswich and Francestown, N. H. He entered Williams College in 1851. Said his classmate, Prof. William R. Dimmock, LL. D., in an address before the *Sigma Phi*,—

I recollect so well, that, on the morning before freshman year began, he was brought by an acquaintance to my room; and our friendship was then commenced, and has continued uninterruptedly all these years. For two years he was with us, strong in body, earnest in his thought, faithful to all duty, affectionate to his friends, bright and playful in spirit,—the wit of our Society and our class. He was the same then that he was when I last saw him in my study, less than a month ago, the true soul, that from the beginning of college life needed no change, only growth; and how he grew!

At the end of sophomore year, a painful and wasting and depressing disease came on. . . . In junior year he came back to us, but only to arrange for a final departure from college, in search of strength in a more genial clime. He was so weak that he walked with difficulty; but his spirits were as bright as ever, and his wit as joyous and free.

Although thus obliged to leave college, but a few years elapsed before his acquirements were so recognized that he was enrolled with his class, that of 1855, as a graduate of Williams College.

The disease which commenced in college afflicted him

¹ Dr. Burnham's father was Deacon Samuel Burnham, — "a man," said Dr. Harris, of Dunbarton, "of sound judgment and tenacious memory, . . . kind to the poor, and a friend to mankind, . . . one of the main pillars of the church." Deacon Burnham's wife, says Rev. Prof. Noyes, "was a woman of uncommon excellence. Her spirit seemed imbued with a most ardent love of God, of souls, and of heavenly things." They had thirteen children, who were brought up "in the nurture and admonition of the Lord." Of the seven sons, four had a collegiate education, of whom two became ministers, viz. Rev. Dr. Abraham Burnham, forty-two years pastor at Pembroke, N. H., who died in 1852, and Rev. Dr. Amos W. Burnham. Eighteen of the descendants of Deacon Samuel Burnham were graduates of college, and seven became ministers. The family was one of the New-England Christian and refined families.

through many years of his life. It was not, indeed, until about 1868, that he could be considered a man of healthful body. All these years he was contending against disease, and doing his work with not infrequent entire pauses from prostration. When, early in this struggle, the physicians doubted of his recovery, and could hold out no better hopes than that he would be an invalid for life, he wrote, "If I get well, to God will be all the praise; if not, I hope and pray that I may be prepared to submit cheerfully to anything he may have in store for me." What was in store was a life of patient endurance; and God prepared him for it by a sunny disposition, an indomitable cheerfulness, a steady persistence, and the grace of his love. "I repeat a belief," says Prof. Dimmock, "that it was nothing but his power of will, and his heroic cheerfulness and brightness of spirit, kept him alive during years of exhausting disease."

It was in college also that his open religious life began. He never said much of his feelings. His experience was always even, cheerful, faithful. On religious subjects he would speak, when needful to speak, with the same naturalness with which he would speak of any other subject. Not apt to make professions or assertions, he enjoyed a good Christian hope, and lived it in his life.

After leaving college, he went to the South, in search of health. He regained it sufficiently to enable him to become for a while a teacher in Rindge, and then to take charge of the High School in Amherst, N. H. This he soon relinquished, and came to Boston, in 1857, where he soon engaged in literary occupations. It was immediately on his coming to Boston that he and the writer were brought into the same family, and at once contracted a friendship, which grew only more warm, more intimate, and more confiding, until the fatal separation.

Mr. Burnham was peculiarly qualified for literary pursuits. He had had only the experience of writing, while in college, for the *Williams Quarterly*, and in some correspondence with newspapers while he was in the South. But he was thoroughly read in a wide range of the best authors, continuing the practice through his life. He had a wonderfully ready perception, broad grasp, and good judgment; was quick, versatile,

and witty; had a refined taste with ability to grasp thoughts of the deepest character; and had a command of language copious, accurate, and rich. With these qualifications, he had an industry which defied disease, and bore all the work that could be put upon him. As he developed, he displayed his natural gifts of imagination, and even of poetic power, but perhaps excelled in the totally different skill of a critic clear and sometimes very keen, but always convincing.

It is doubtful whether, when he came to Boston, his course was perfectly plain to his own mind. But at once engaged in some literary work, he kept on until it became his settled life, and one in which he was thoroughly happy.

Perhaps the first work in which he assisted was the minor one of the preparation, from the author's papers, of a voluminous *History of East Boston*, by Gen. Wm. H. Sumner. It required, however, laborious investigation into Massachusetts history, and perhaps led him, later in life, to some exercise of his ability in such directions, which resulted in various papers before the N. E. Historic Genealogical Society, of which he became a member. The East Boston history finally owed as much of its value, in a literary point of view, as it possessed, to the application of his taste when he was allowed to exercise it. Among other works of this nature, he prepared the sketches of Gov. Andrew and Charles Sumner, for *Massachusetts in the War*, and various articles for Appleton's *Cyclopedia*. Among the latest of his labors was the supervision, under the author, of the publication of Sumner's Speeches, the author confiding to him unusual trust and respect. His review of this work in the *Quarterly*, 1873, shows his comprehensive knowledge and ability.

He was also engaged, when he died, upon a history of the "Old South Church, Boston," for the church. This was, to him, a most congenial work. His sympathy with the old New-England principles and religion found full exercise. He made the most thorough investigation into all records and books which could add even a single item to the narrative. He had substantially completed it to the time of the Revolution, and left much material for the remainder.

But his chief literary work was in connection with period-

icals. It is impossible to estimate accurately the amount of his work. He became a welcome writer to the *Boston Advertiser*, and a contributor to the *Boston Journal*, to the *Springfield Republican*, and, in its early history, to the *Christian Union*, and contributed occasional articles to the *Riverside*, and other periodicals. As his powers developed by exercise, he became more and more in request, and found his profession not only a pleasant, but a lucrative one. It is unfortunate now that his modest name rarely appeared; he was content to leave his ideas to the world, in the mass of thought to which no names are given.

Of his more special services in this direction, he was a year and a half connected, editorially, with the *Congregationalist*, in the temporary withdrawal of the chief editor. He wrote voluminously, week after week, to the great advantage of that paper.

He was the Boston correspondent of the *Publishers' Weekly* for some years, until his death, — a work which his knowledge of current literature made easy.

“It is with the deepest sorrow,” said the *Weekly*, “that we write the announcement of the death of a co-worker, not less loved by all who knew him as a man, than honored by the thousands who saw him only through his work as writer and critic. . . . Well informed and skilled for his versatile work, which was as sound and appreciative as it was keen and witty, conscientious and sincere, he was a true friend of man, and beloved of God. His loss leaves a void in many hearts and in the world's work difficult to be filled; for it is rarely that one dies whose modest name is pregnant with such rich and beautiful associations as is that of Samuel Burnham.”

In 1870, when the editor of *Oliver Optic's Magazine* prepared to go to Europe, Mr. Burnham was employed to take his place during the absence. Says the editor: —

“He entered upon his work in January, and by his genial and pleasant style won the regards of our readers. He retained his position as associate editor till severe illness compelled him to withdraw from his labors. He so far recovered as to be able to resume them for a brief period; but the poem in the July number is his only contribution during the last year. . . . We have known him for many years; and we shall long miss him from his accustomed places. He was a Christian gentleman in the highest and truest sense; and he could better afford to go hence than we could to have him.”

After leaving the *Congregationalist*, he was engaged by the *Watchman and Reflector* as its literary editor. He continued in this position till his death. He contributed not a few articles, and especially originated and continued the column of "Literary Items," whose bright and sparkling lines were copied all over the country. Here, in single sentences, he could dash off a keen and comprehensive criticism or fact, which only a subtle appreciation could have originated. Said the *Watchman*:—

"The weakness of his physical frame was in marked contrast with the brilliancy of his mind, which was in the full meridian of its power. . . . He had a facile and versatile pen, and wrote without effort, and yet never carelessly. His mind was well stored with the fruit of a broad reading, generous culture, and keen observation. . . . The grave has closed upon one of the most cultured and able of writers, one of the noblest of Christians."

Harper's Weekly contained a notice, from which we take the following:—

"In the death of Mr. Samuel Burnham, the Boston newspaper press have sustained a severe loss. . . . Mr. Burnham was a careful and able literary worker, and a most cultivated and genial gentleman. The religious press of Boston will especially miss his sprightly contributions. The story which we copy on another page this week, from the columns of the *Watchman and Reflector*, entitled 'A Ten-Cent Story of a Bazar,' is probably the latest production of this genial and accomplished writer."

It is no violation of confidence, if we add extracts from a letter from Joseph W. Harper, of the "Harper Brothers,"—

"I feel keen personal grief at his death; for I had promised myself the pleasure of a long, strong friendship: and the partly professional acquaintance which I had had with him for years had ripened into the beginning of such friendship last summer at the Vineyard. I was looking forward to the renewal of our walks and talks at the same place in August next, and to the frank, careless exchange of theories and opinions on many subjects which interested us both. I enjoyed his playful wit, his genial criticisms of books and papers and magazines, and his keen perception of men and affairs; and I respected him for his noble qualities of frankness, truth, and manliness,—above all, for his tender reverence for the memory of his father, and for his grateful affection for his wife. His heart was fresh and good."

With the beginning of our volume for 1869, Mr. Burnham became one of the editors and proprietors of this *Quarterly*. Notwithstanding all his other work, he became at once a most

valuable laborer. He had a pride in its success. Although his name rarely appeared in connection with any article, there was no number which did not contain some products of his fertile mind. He had at this time regained his health ; and he brought to the *Quarterly* the strength of his new vigor and the fruits of years of experience. In the apportionment of work, the responsibility for the Literary Review fell largely to him. The increased space given to this department, and the accuracy and vigor of the criticisms, as well as treatment of subjects, were in a large measure due to his accession. These pages attracted the attention of thinkers, and have been approvingly and extensively noticed by the newspaper press. "He abhorred sham and falsehood," it has been truthfully said by the Hon. Marshall P. Wilder, "which he readily detected ; and, although his trenchant pen was keen in its criticism, it was always pointed with justice and truth." It might also be added, that his criticisms were always honest. He never praised what was not deserving of praise ; and he never said a sharp thing merely because it was cutting.

With all these labors, he found time to give poems at the Commencements of some colleges. Three recall themselves to recollection, — at Williams, Madison, and Burlington, in which his playful humor was mingled with a genuine poetic fancy, which were well received.

Mr. Burnham's renewed health gave promise of long success. He rejoiced in it. He was pronounced "well." But, after about three years, he was again stricken down. In loving attendance upon his father, who died of erysipelas, he took that disease. He did not even have the sad privilege of witnessing his father's departure. For weeks he lay prostrate ; and, when he returned to active duty, it was with a worn and wasted frame. But his indomitable courage sustained him. It was a marvel how the resolute will conquered the weakness of his body. He set himself to work, and persevered to the last. He was as cheerful and uncomplaining as ever, — busy among men, and seen at his accustomed places. The final attack was but of short duration ; and in his latest days, just before he died, from his bed he gave directions as to his work for our pages.

His readiness of reply will long be remembered. It was a characteristic of his childhood. When he was a boy of seven years, on an errand one afternoon, he was once passing the shop of a notedly inquisitive newsmonger. "Samuel," the man hailed him, "where are you going?"—"Going past your shop," was the laconic reply. In the old parsonage at Rindge, it was the custom at morning prayers for each member of the family to repeat from memory a verse of Scripture. One sharp, piercing morning, the boy, keeping close to the fire, gave his, "Who can stand against his cold?" His quickness, his ready wit, was always genial. It is doubtful if, in all his life, he ever uttered a witticism which hurt the feelings of a single human being; and it is certain, that, even from college he never said one which violated the most refined taste. It is much to say, but it is believed, that there is not a line in all his immense amount of writing which a friend would be sorry was written. Against the temptations to which all persons of keen wit are exposed, his kindly heart and Christian principle preserved him.

The writer has purposely quoted from others. The warm friendship of sixteen years might seem to color too strongly his estimate of his friend. But in these years, the writer, in the fullest intimacy, never heard a word of unkindness or injustice regarding any being, or saw any act which had the slightest taint of selfishness. The last sight of each other was when the writer was prostrate with fever. Mr. Burnham came, and sat by the bedside for two hours. His heart was warm, his hand cordial; but his face was pale, and his step weak. The gravest forebodings were warranted. In two weeks he was dead.

"God," he once said to a young man whose way seemed dark,— "God will point out the path he wishes you to take. God always makes the *next step* clear. We are apt to trouble ourselves about the future; but we forget that *one step* at a time is all we have to take." This had been his experience. He had had to live by faith, and see one step at a time; and he accepted this method of trust in God. When disappointments came, his expression was, "God wishes me to do something else." And he forthwith did it.

The pastor, Rev. David O. Mears, whom he came to love warmly, truly said :—

“Religion with him was natural. It was for common life. It put no clamps upon his nature, except as a guard from wrong-doing. No one ever heard him boast of superior goodness. He said but little of his daily experience ; yet they who knew him best, best read it.”

He could be firm. An eminent man, whom men delighted to honor, once sent to him, appointing an interview on the Sabbath, to examine a book. An answer was at once returned, “You must excuse me. The Sabbath is a day sacred to me.” He was regular in church, faithful in the Sabbath school.

He was for a time Superintendent of the Sabbath school.

Such was his taste for music, and proficiency in it, that he served the church for a considerable period as organist.

He had a remarkably happy home. He had married, Feb. 22, 1865, Martha N. Clarke, of Franklin. They lived in a modest, but tasteful house. Love for the beautiful adorned it with works of art. The walls of room after room were cased, and filled with the choicer works of writers. In history, poetry, the best fiction, and general literature, his library was rich ; while works illustrated by the best artists were favorites. No deeper mutual affection could exist than existed in that cultured home. It prolonged his useful life, and made him happy ; and friends enjoyed the hospitality of that sunny house.

When it was told him that he could not probably recover, he was startled, but with the same cheerfulness as ever added, “It is all right.” When his life had almost gone, he looked up, and said in his full, rich tone one word : “Beautiful !”

A service was held in the church where he had worshipped ; and then his body was taken to the old burying-ground at Rindge, and lies among the New Hampshire hills, where he was born, and which he always loved.

THE OFFICE OF DEACONESS IN CONGREGATIONAL CHURCHES.

INTRODUCTORY NOTE.

AT the General Conference of the Congregational Churches of Connecticut in 1872, one of the topics discussed was, "Woman's Work in the Church." The paper with which the discussion was opened¹ contained the declaration, "In the office and work of the deaconess I heartily believe, and I fully expect that it will come to be recognized and used." A line of inquiry was thus suggested, along which the discussion might be followed up, with the hope of attaining definite and practical results; and accordingly it was proposed by the writer of this, that a committee be appointed to report on "the office of deaconess,—whether it existed in the apostolic age; whether it is expedient to give it a place in our churches; and if so, with what special functions?" A committee was chosen, consisting of the writer, together with the Rev. Nathaniel J. Burton, D. D., of Hartford, and the Hon. Roger Averill, of Danbury.²

The report of the committee was presented to the General Conference, at its meeting in Middletown, on the 6th of November, 1873. Its reception by the Conference was unexpectedly cordial; for it was "approved, and ordered to be printed," almost without opposition; and the appended resolutions were "adopted" by a nearly unanimous vote. This report is reproduced in the following pages, without alteration or omission. Various notes have been added, however, by the author,—most of them for the purpose of indicating the authorities upon which his statements rest. It is believed that the value of the paper will thus be enhanced in the estimation of students; while its fitness for popular use is not thereby diminished.

The following list of books and articles relating to the subject of the Report will perhaps be interesting to the general reader, and useful to those who may desire to pursue this line of inquiry for themselves:—

"De Diaconis et Diaconissis Veteris Ecclesiæ." By Caspar Ziegler. Wittenberg, 1678.

"Deaconesses; or, The Official Help of Women in Parochial Work and in Charitable Institutions." By the very Rev. J. S. Howson, D. D. London, 1862.

"The Female Diaconate in the Early Church": Article in "Good Words," February, 1863, by John Malcolm Ludlow.

"Woman's Work in the Church: Historical Notes on Deaconesses and Sisterhoods." By John Malcolm Ludlow. London, 1865.

¹ Presented by the Rev. William R. Eastman, of Plantsville, and published with other Conference papers in the "Religious Herald," January 23, 1873.

² See "Minutes of the Fifth Annual Meeting of the General Conference," pp. 20, 21. The question of female representation in Conferences was also referred to the committee, but, for want of time, was not reported upon. The report presented was prepared exclusively by the chairman.

Article "Diakonissa," in Suicer's "Thesaurus Ecclesiasticus"; "Deaconess," in Herzog's "Encyclopædia," in Smith's "Dictionary of the Bible," and in M'Clintock and Strong's "Cyclopædia"; "Widow," in Smith's "Dictionary of the Bible."

"Christian Women as Workers in the Church of God." By Rev. J. B. Waterbury, D. D. Brooklyn, 1873.

"The Diaconate." Article in the "Bibliotheca Sacra," January, 1873, by Rev. G. Anderson. (Vol. XXX, pp. 29-62.)

Of works on General Church History and Church Government, in which the office of Deaconess is discussed, the following may be mentioned: Bingham's "Antiquities of the Christian Church"; Rothe's "Anfänge der Christlichen Kirche"; Neander's "History," and "Planting and Training"; Schaff's "History of the Apostolic Church"; Pressensé's "Early Years of Christianity: Apostolic Era"; Punchard's "View of Congregationalism"; Dexter's "Congregationalism."

The subject is also carefully considered in the various commentaries on the First Epistle to Timothy, — especially by De Wette, by Huther in Meyer's "Kommentar," by Wiesinger in Olhausen's "Biblical Commentary," by Alford, by Ellicott, and by Van Oosterzee and Washburn in Lange.

JOSEPH ANDERSON.

Waterbury, Conn.

REPORT.

To the General Conference of the Congregational Churches of Connecticut:

There are two questions to be reported upon by your committee, each by itself demanding careful consideration: First, whether the office of deaconess actually existed in the churches of the apostolic age; and, secondly, whether it is expedient to give it a place in the churches of the present day. Our answer to the second question must depend to some extent upon our answer to the first; not that we are to copy the primitive churches in a merely mechanical way, or with what may be called a Chinese fidelity to the pattern; but, as Congregationalists, we shall certainly be influenced by apostolic practice, unless we can convince ourselves that what the apostles established was for temporary use. If the office of deaconess had no existence in the days of Paul and Timothy, we shall hardly feel called upon to bring it into being in these days; if, on the other hand, it was an office ordained by apostolic authority, it

behooves us to consider whether we have not made a serious mistake in not retaining it in our ecclesiastical system.

Your committee, therefore, have before them, to begin with, a question in exegesis. We are to ascertain, if possible, the exact meaning and bearing of certain words and phrases in the epistles of Paul.

The word *diakonos*, from which the name "deacon" is derived, occurs in the New Testament thirty times, — usually with the general meaning of "servant," "servitor," or "helper." In four instances, however, it appears to be employed in a technical sense; and, in three of these cases, it is associated with the title *episkopos*, that is, "overseer," in such a way as to show that it designates an officer of a church. The two offices seem to have existed side by side in the churches to which Paul addressed his epistles, — each local church having, first, its band of "overseers" ¹ (also called "elders"), and, secondly, its band of church-servants, who were termed, where the Greek language was spoken, *diakonoi*. The existence of the second office may not be as clearly established as that of the first; but, upon the whole, although it has been seriously called in question of late, there seems to be no good reason for doubting it.² One of the four instances in which the word occurs as an official title is at the beginning of the Epistle to the Philippians (i, 1), where Paul addresses himself "to all the saints in Christ Jesus who are at Philippi, with the overseers and deacons." The second and third instances are in the first Epistle to Timothy (iii, 8, 12), in a passage in which the apostle describes the moral qualifications, first, of the overseers, and then of the deacons; and the fourth is in the Epistle to the Romans, at the beginning of the long list of apostolic salutations with which

¹ In Acts xx, 28, in the common version, *episkopoi* is translated "overseers"; in the other four instances in which the title occurs in the New Testament, it is translated "bishop."

² In the "Baptist Quarterly" for January, 1869 (Vol. III, pp. 40-68), appeared an article by the Rev. J. C. Wightman, in which the attempt was made to prove that "eldership is the only office which has been created by divine enactment. . . . Christ gave no deacons; they are the invention of men. . . . The appointment of committees for special duties is scriptural; while the appointment of deacons is unauthorized" (pp. 62, 63). The article in the "Bibliotheca Sacra" for January, 1873, referred to in our introductory note, is a successful reply to these positions.

the epistle closes (xvi, 1), where Paul writes, "I commend to you Phœbe, our sister, who is a deacon (*diakonos*) of the church in Cenchrea." These are the only passages in which the office is distinctly mentioned by name; although it is supposed to be referred to in two or three other places, particularly in the Book of the Acts (vi, 1-6), in the account of the ordination of "the seven," to "serve tables."¹

The first point to be noticed in respect to these passages in which the word occurs with a technical meaning, is that in one of them (Rom. xvi, 1) — the only one in which the title is used in the singular number — it is applied to a woman; and that in the only other one that throws any light upon the question before us (1 Tim. iii, 8-13), it is apparently used in such a way as to include both sexes. In all the New Testament, there is no one person called a deacon except "our sister Phœbe" of Cenchrea. Now, it will not do to say, because the term is here applied to a woman, that it is used not in a technical, but in a general sense, and that the best rendering is that of the common version, — "*servant* of the church which is at Cenchrea." For, however general the word may be which we select to represent the Greek, it takes on a special meaning almost in spite of us. There is that in Paul's method of designating this Christian woman which gives her an official character in our eyes. Not only had she been a "helper of many," including the apostle himself, — she had ecclesiastical business that called her from Cenchrea to Rome, and was commended to the Roman church in her official capacity.²

The passage in the Epistle to Timothy — at least that part of it which bears upon the question before us — is so ambiguous and difficult that expositors are greatly divided in regard to its interpretation. The apostle, having described the good "over-

¹ The original, in Acts vi, 2, is *diakonein trapezais*: but it is not safe to build an argument upon the use of this verb; for, in the fourth verse, the term *diakonia* is used of the "ministry of the word," and applied to the apostles. See Cremer's "Biblico-Theological Lexicon," *sub voce*.

² That Phœbe was a *diakonos* in the technical sense of the word is apparently the almost unanimous opinion of the commentators and church historians. See Olshausen, Alford, Lange, Cremer, Neander, Gieseler, Schaff, Howson, Ludlow, Punhard, and Dexter. Conybeare, in the "Life and Epistles of St. Paul," and Plumtre, in Smith's "Dictionary of the Bible," express some doubt in the matter.

seer," goes on to specify the qualifications of "deacons." After enumerating certain important characteristics, he adds abruptly, "Women, in like manner, must be grave, not slanderers, sober, faithful in all things." And then he resumes his course of thought, saying, "Let deacons be the husbands of one wife," etc. The occurrence of a sentence in regard to "women," in this list of the qualifications of deacons, seems very strange, even when we keep in view the inartistic style of the epistle as a whole; but it becomes a real problem for the expositor, when he observes the ambiguity of the word translated "women," which in this particular place may mean, according to the different views of interpreters, either women in general, or wives (that is, the wives of the deacons, or, as some think, of the deacons and the overseers), or lastly, women-deacons, or deaconesses. That women in general are referred to seems highly improbable; because such a reference would be utterly irrelevant and out of place. As Chrysostom said, long ago, "Why should he wish to throw in anything about women amidst these remarks?" Equally improbable is it that the apostle refers to the wives of the overseers and deacons together; ¹ for in the next sentence he returns to the deacons in such a way as to indicate that they are the one subject of his discourse throughout the paragraph. We must suppose, then, that he refers either to deacons' wives, or to women who held the office of deacon. There is something to be said in favor of each of these interpretations; and there are objections to both. The arguments on either side are chiefly grammatical, and are of a kind which cannot be easily weighed one against another. It appears, however, that the ancient commentators are unanimous in the belief, that women-deacons are here referred to; and in this opinion the best modern expositors coincide with them. Those writers in whose hands exegesis assumes almost the character of an "exact science" adopt this view with very little hesitation. ² In

¹ This is the view held by Calvin, Estius, Beza, Wieseler, and Schaff.

² That the women here spoken of were deacons' wives is the view which finds expression in our common version, and in the revised translation of the American Bible Union. It was also the view of Luther, Bengel, and Rosenmüller. The strongest recent authority in its favor is Huther, in Meyer's "Kommentar"; who defends it "on the ground, that in one part of the deacon's office (care of sick and destitute) their wives might be fittingly associated with them" (Ellicott). The

the judgment of your committee, the correct position is, that in this passage, as in that which relates to Phoebe of Cenchrea, the official title is used as applying to both sexes ; in other words, that the diaconate in the apostolic churches was not confined to men, but included women also. The apostle speaks throughout the passage of deacons in general ; but, in the sentence under consideration, he refers in particular to *women* who serve in this capacity, describing their qualifications as similar to those of men who hold the same office.

But, in any thorough discussion of the question, there is another passage of this same epistle which demands consideration : it is that in which Paul gives instruction to Timothy in regard to the support of church-widows (1 Tim. v, 3-15). The course of thought in this passage is somewhat confused ; but Paul seems to have in view three distinct classes : first, those widows whom the church is not bound to support, either because their conduct is discreditable, or because they have relatives who ought to aid them ; secondly, those who are " widows indeed," who are desolate and helpless, but devoted to the service of God ; and thirdly, a smaller class, embraced within this last, who are described as " put on the list," or enrolled. The conditions of enrolment in the case of a pious widow were, first, that she must be sixty years of age ;¹ secondly, that she must not have been twice married ; and thirdly, that she must have led a useful and charitable life. The question arises, What is the significance of this enrolment ? What is the " list " on which the names of these devout women are placed ? Evidently, it is not simply the list of those whom the church is to support ; for such conditions as these would, in that case, have

interpretation which makes Paul here refer to deaconesses is supported by all the ancient commentators, as asserted in the text (on the authority of Alford), and amongst the moderns by Grotius, Mosheim, Michaelis, De Wette, Wiesinger, Alford, Ellicott, Wordsworth, Cremer, Noyes (apparently), in his revised New Testament, Ludlow, Dexter, and G. Anderson, in the " Bibliotheca Sacra."

¹ It would not follow, even if we found in this passage a positive reference to deaconesses, that none should be appointed to the office except those who are sixty years of age ; for this limitation has regard to widows supported by the church. Doubtless there were deaconesses who were neither widows nor elderly persons. The Council of Chalcedon, in the year 451, enacted that the deaconess should not be " ordained before her *fortieth* year " ; but of course the churches of the present day need not be bound by any rule in the matter, save the rule of expediency.

no appropriateness. Is it to a list of female elders — a class of church-officers not elsewhere mentioned — that Paul refers? Or is it to the list of the deacons? Here, again, there is considerable diversity of opinion among commentators,—some of them holding that Paul speaks of some special band of widows, sustained at the expense of the church, and set apart for ecclesiastical duties; others insisting that he has in view the deaconship, which was open to suitable persons from all classes in life and of either sex, but to which church-widows were not received except on the conditions specified. The language here used is so ambiguous and vague that no positive argument can be drawn from it.¹

Your committee are free to acknowledge, that neither of these passages, considered by itself, seems conclusive in regard to the existence of a female diaconate in the apostolic age; and yet, taken together, they create a strong impression, in fact a decided presumption, in favor of it. We do not mean that deaconesses existed as a recognized body, bearing a distinct name, but that in the class that had charge of the temporalities of the church, and that were designated as church “servants,” both sexes were included. According to the apostolic conception of the relations of the sexes, the *eldership* consisted exclusively of men. This was the authoritative body in each church; and Paul’s rule, “I suffer not a woman to teach, nor to usurp authority over the man” (1 Tim. ii, 12), was doubtless rigidly enforced. But there was no reason why the functions of the *diaconate* should not be shared by women; while there were some special considerations in favor of a participation of both sexes in the deacon’s work. In the apostolic age, the condition of women in the East was much the same as it is to-day:

¹ In regard to the meaning of the enrolment here spoken of, Van Oosterzee remarks, “We must decide whether it denotes a place on the list of those publicly supported, or an enrolment in the order of church-deaconesses. Almost all the older commentators are of the former opinion; nearly all the recent ones, of the latter.” On the contrary, a majority of the recent commentators seem to adopt the view, that Paul here refers to an order of female presbyters, or, at least, to an order of ecclesiastical widows distinct from the order of deaconesses. This is true of Grotius, Mosheim, De Wette, Wiesinger, Huther, Alford, Ellicott, and Ludlow. Dr. Schaff argues strongly in favor of the interpretation which makes the enrolled widows deaconesses. So also does Prof. G. Anderson, in his article in the “*Bibliotheca Sacra*.” Pressensé holds the same view.

Y 116, 110.1

100001

1874.]

In Congregational Churches.

17

they did not mingle with men in social life, but lived in comparative seclusion. There was then, as there is now, a stringent separation of the sexes ; so that, in many cases in which women required temporal or spiritual aid, it could not have been conveniently rendered except by women. A church, therefore, that desired to avoid all appearance of evil, and to pay a decent regard to prevailing customs, must almost of necessity have included women in its list of deacons. If explicit scriptural proof of the existence of this class were lacking, we should be inclined, with some recent writers, to believe in their existence, on the ground of general fitness and probability.¹

It seems all the more allowable to adopt this view, when the very free constitution of the primitive churches is taken into account. Upon the background of the apostolic age, we are prone to project a picture of the ecclesiastical system which was afterward, developed, filling in an outline which ought to remain vague, with institutions and rites belonging only to a subsequent time. In this way we attribute form and organization to that which was as informal and unorganized as possible. If we bear in mind that the laying on of hands was rather a sign of the bestowal of the Holy Spirit upon the individual functionary than an act of induction into a special class, we shall readily infer that neither the eldership nor the diaconate in the primitive churches existed in the highly organized and strictly limited form in which we naturally conceive of them. The vagueness of the New Testament in regard to church government is the natural reflection of the informal character of the government itself in the primitive times.

Your committee are confirmed in the opinion that women were connected with the diaconate in the apostolic age, by the traces they find of such a connection in the period immediately succeeding the apostles, and throughout the history of the church. In one of the letters of the younger Pliny, written between the years 100 and 110 of our era, deaconesses are

¹ See Pressensé ; also Huther. In the "Apostolic Constitutions," Book III, Chap. XV, we read, "Ordain also a deaconess, who is faithful and holy, for the ministrations to the women. For sometimes thou canst not send a deacon, who is a man, to the women in certain houses, on account of the unbelievers. Thou shalt therefore send a woman, a deaconess, on account of the imaginations of the bad."

72 25

mentioned by name. Writing to the Emperor Trajan in regard to the sect called Christians, Pliny says, "I considered it necessary to ascertain the truth by subjecting to torture two maid-servants who were called deaconesses."¹ In the "Apostolic Constitutions," so called, in those parts of the work which seem to be the most ancient, as well as in those of later date, deaconesses are frequently spoken of.² In the third century, they are mentioned by Tertullian in the West, and by Origen in Egypt. They were referred to in one of the canons of the Council of Nice, which assembled in the year 325, and were recognized in one way or another in subsequent councils, at different periods of the church. In the East, the female diaconate appears to have attained to great importance, especially in the fourth and fifth centuries. All the leading "fathers" of the Greek Church refer to it; and notices frequently occur of individual deaconesses, some of them of high rank and large fortune. The office appears to have continued in the Eastern church until the end of the twelfth century, and in the Western church (under proscription) almost as long,—although the traces of it in the West are far less conspicuous.³ The growth, however, of ascetic notions in the church led to the development of female monachism both in the East and in the West, and to the establishment of other organizations by which the diaconate was stifled and superseded. An order of church-virgins—that is, of maidens who had accepted Christ as their only lover and husband—seems to have existed from an early age; and, in course of time, the order of nuns grew up, who organized themselves into communities or sisterhoods, and maintained themselves by manual labor. Female monachism became one of the great institutions of the church, and proved itself in some respects a great evil; in others, a decided blessing. Fur-

¹ Pliny's Epistles, Book X, epistle 97. The word used by Pliny for deaconesses is *ministra*. "*Ministra* is the term applied to Phœbe, both in the old Italic version and in the Vulgate. Hence, probably, the use of the word 'servant' rather than 'deacon,' by our own translators." (Ludlow, p. 24.)

² In the earlier "constitutions," the term *diakonos*, with the feminine article, is used; in the later, *diakonissa*.

³ The history of the growth and decline of the female diaconate in the early church is related with considerable detail by Ludlow in his "Historical Notes," pp. 14-76.

ther on in the history of the church, other communities were organized, under less stringent vows, and for more distinctively philanthropic ends, — such as the sisterhood of the *Béguines* in Germany and France, and the various sisterhoods “of charity” and “of mercy” — numbered by hundreds — belonging to the Roman Catholic Church in Europe and in America. All these, if they cannot be looked upon as a development from the New Testament diaconate as a germ, must at least be regarded as an attempt to realize, under varied forms, the New Testament conception of womanly service in the churches.¹

With the facts thus plainly before them, your committee proceed to a consideration of the second question submitted to them, — whether it is desirable to establish the female diaconate in the churches of to-day. The office seems to have existed in the apostolic age, with certain assigned functions, and to have performed an important work. Are there conditions and circumstances at the present time which call for its re-establishment? Shall the diaconate be confined exclusively to men, or shall it include both sexes?

In answering this inquiry, we remark, first of all, that it is not desirable to re-establish the female diaconate, if it is to constitute merely a supplement or duplicate of the male diaconate as it now exists in our churches. The office of deacon, whatever it may have been in the apostolic age, is now, in the Congregational and Presbyterian systems, but little more than a dead formality, — a sinecure, to which certain pious brethren are introduced, in recognition of their spiritual gifts, rather than a service demanding thought and energy. The definition of the deacon's functions in Worcester's Dictionary is too nearly correct and exhaustive to be seriously complained of: “In Presbyterian churches, he attends to the secular interests

¹ The standard work in this department of church history is that of Father Hélyot: “History of Monastic, Religious, and Military Orders, and of Secular Congregations of both Sexes.” Paris, first edition, 1714-19; latest, 1858-59. The prominent place held by sisterhoods in the Roman Catholic Church may be inferred from the fact, that, in the bibliographical work of Brunet (Vol. VI, pp. 1181-83), forty-five distinct treatises are described, relating to the history of the Religious Orders and Congregations of Women. A list of houses of Sisters of Charity, in existence twenty years ago, is given in the appendix to a work entitled “Hospitals and Sisterhoods.” London, 1854.

of the congregation ; in Independent churches, he distributes the bread and wine to the communicants." To distribute the bread and wine at the communion is certainly the chief business of Congregational deacons. Besides this, one of them takes charge of the communion collection, and, when occasion demands, disburses a portion of it to some impoverished sister of the church who stands in pressing need of a ton of coal or a barrel of flour. They also seem to consider themselves responsible for filling the void which usually comes to view in the weekly prayer-meeting, as soon as the meeting is "thrown open to the brethren." In olden times, when supplies for the pulpit could not always be obtained on short notice, they were expected to make good the pastor's absence, by reading printed sermons. But, thanks to the railroad and the telegraph, the "deacons' meeting" is now a thing of the past. The chief duty incumbent on the deacons of the present day — the only duty habitually recognized as such — is to assist the pastor at the communion-table. Now, if this is to be the work of the diaconate in the future of our churches, as it has been in the past, there is no need of including women in it. No one would be strenuous about having female members of the church to officiate at the communion ; while, as regards filling the gap in prayer-meetings, we suppose women might do so if they wished, without a vote of the church introducing them into the order of deacons. As to providing the occasional poor sister of the church with coal or bread, this could be done by men as faithfully and as tenderly as by women.¹

As the present state of the diaconate suggests, the great want of the times in ecclesiastical affairs is an internal reorganization of the churches, and, as part of such reorganization, a restoration of their proper functions to the two offices — the

¹In the Conference at Middletown, the account given here, and in a subsequent paragraph, of the functions of the diaconate in the churches of the present day, was the occasion of some sharp criticism. It appeared to a few of the delegates, that an attack was here made upon deacons themselves, and that it was necessary to defend them against the insinuations of the report. Examining these passages anew, in the light of the comments they called out, the writer can discover no reason for retracting or changing a single word. It is the modern conception of the deacons' office that is referred to, — not the men appointed to it. There is no assault made upon their character or their fidelity ; but it is proposed that a larger and nobler work be assigned to them than that which they now perform.

diaconate and the eldership — which have come down to us from the apostolic age. Except to the thorough-going optimist, there is evidently something wrong in the relations of the churches to the world. Our organized Christianity is falling behind ; and this in a way that is to be explained, not by the bare fact of human depravity, but by a recognized failure in duty on the part of the churches. The mass of the unevangelized is steadily on the increase ; and the census returns seem to show that in our own country it is increasing, not only actually, but relatively to the population.¹ Outside of the churches, and unclaimed by the religious bodies, there is a great and growing multitude, — a multitude in which all classes are represented, but consisting chiefly of the ignorant and the poor, — which must somehow be reached and saved, if the Christian church would do the Master's work, and make sure of her own future. The ignorant and the poor — numerous in every community, crowded together in city streets, and scattered along the borders of country parishes — are overlooked, are "left out in the cold," as the phrase goes, by the Protestant churches. But they ought not to be thus left out ; they ought to constitute in every community the chief field of effort of the church or churches there established. Every church of Christ ought to keep this class in view. Whether, in the streets of the metropolis or on the back-roads of Connecticut, they ought to be sought and saved, — the indifferent, the contemptuous, the ignorant, the necessitous, the depraved, the "dangerous classes."

To accomplish this end, to solve the great practical problem of modern Christianity, there must take place, as we have said,

¹ In 1850, when the population of the United States was 23,191,876, there were church accommodations for 14,234,825. In 1870, when the population had increased to 38,558,371, the number of church-sittings had increased only to 21,665,062. In 1850, in a population of twenty-three millions, there were about nine millions for whom there was no room in the churches. In 1870, in a population of thirty-eight millions and a half, there were about seventeen millions similarly situated. Making all necessary deductions for the sick, the aged, and the young, there remains a non-church-going population, the extent of which is appallingly large. If the increase in church-sittings had even kept pace with the increase of the population, there would have been accommodations in 1870 for 23,654,777 ; but the relative decrease in twenty years amounted to nearly two millions. — See "Ninth Census," Vol. I, p. 526.

a reorganization of the churches. The churches of the primitive period were Christian societies for accomplishing a recognized philanthropic work ; the churches of to-day are, for the most part, audiences for the hearing of sermons. A transformation must take place ; the churches must be vitalized anew, and the energies of their members developed and directed by a careful process of organization. We may insist as much as we please upon voluntary individual effort ; but there must be something more than this. In other ages of the world, this might possibly have sufficed ; but it will not suffice in this age. The complicated and never-ending work of a modern church cannot be accomplished in any such random way, any more than it can be accomplished by a single overtasked pastor. We must fall in with the universal modern tendency, and organize. But the churches, instead of creating new organizations outside of themselves, as their practice has been, — tract societies, temperance societies, Sunday-school unions, Christian associations, and what not, — must regard the divine law of parsimony, and organize *themselves* upon a new basis, such as the wants of the age demand. Doing this, they will find that it is, after all, the old basis which the apostles provided.

In this reorganization, the first and most important task will be, not to create new offices, but to revivify those already existing, and clothe them anew with their primitive and proper functions. It is not for us, as a committee, to speak of the eldership in our churches ; but we do not hesitate to affirm that the diaconate, as it exists, is but a dead husk, from which the living kernel has wasted away.² If we restore this office to its primitive place, if we infuse a new life into it, we shall find it an efficient "arm of the service" in the great war of the Lord with the powers of darkness. A church doing its work in the primitive fashion will have in its membership not one or two necessitous persons, but many. Even here, in rich Connecticut, it will be largely a church of the poor. The ignorant, the depraved, the abandoned, outside of its organization, it will con-

¹ See an able article on "Church Organization *versus* Church Government," in the "Christian Quarterly" for January and April, 1873.

² See note p. 20.

stantly keep in view. Its work will be largely humanitarian and social. A constant demand will be made upon it for the supply of material aid ; its temporalities will become more and more important. Feeding the hungry, clothing the naked, visiting the sick and the fallen, conducting industrial schools, finding employment for those who are destitute of it, relieving human want and sorrow, — in short, establishing and operating a system of practical benevolence, — will be a part of its recognized and regular business, not a task left to the fulfilment of independent charitable societies.¹ In any departmental reorganization of a church, this wide field of labor, always existing, always unworked, barely touched by the pastor, would, according to apostolic precedent, be assigned to the diaconate. Here is a sphere which would demand an infusion of new life into the old office, and enlist the varied powers of those who belong to it.

That the diaconate, thus remodelled and resuscitated, ought to include in it both sexes, will be obvious at a glance. It is still true, to a limited extent, that a special demand for the appointment of women to the office is created by the social relations of the sexes. Conditions which existed in the early ages, and which exist to-day in Turkey and India, are also present in a degree in our Western civilization, and always will be. But, irrespective of this fact, the work, as we have hastily sketched it, is a work for which women are peculiarly fitted ; and, furthermore, there are women to do it. In a money-making and intensely busy age, we can hardly expect men to turn aside — for they *will* consider it a turning aside — to philanthropic or evangelistic labor ; but there are sisters and mothers in every church who have leisure for such tasks, and whose Christian love impels them onward. There are those who do a work of this kind even now, without being specially appointed to it, — deaconesses *sine titulo* ; but how much better it would

¹ A recent number of the New York "Evangelist" contains a list of thirty-three different charitable societies and institutions, through which the Protestant Christians of New York accomplish a work of charity and philanthropy which ought for the most part to be carried on by the churches. Where is the scriptural authority for confining the churches to an exclusively "spiritual" work, while the feeding of the hungry and the clothing of the naked are thus delegated to independent organizations ?

be to set them apart by some official act, and throw upon them a sense of delegated responsibility. If every large church had a diaconate numbering twenty or thirty, at least two thirds¹ of them faithful Christian women — not only would the query, What are deacons for? be answered in a practical way, but much would be accomplished towards a solution of the momentous question, How shall the world be saved, and brought to allegiance to Christ?

It will hardly be necessary to point out to Congregationalists the decided difference between such a reorganization of the diaconate as we have proposed, and the movement now on foot in Europe and America by which Orders of Deaconesses, Sisterhoods, Houses of Mercy, and the like, are being engrafted upon the ecclesiastical system of some of the Protestant denominations. These organized "institutes" and "houses" are patterned after the sisterhoods of the Church of Rome rather than after the diaconate as it existed in the apostolic age. They are in harmony with an Episcopal, rather than a Congregational polity. What your committee propose is not a 'collective' diaconate, having a life of its own outside of the churches, but a parish diaconate, which shall be in each case the creature and servant of the local church, and whose official work shall have exclusive reference to a particular congregation. The movement which we refer to, and which has found full record in several recent volumes,² is doubtless a part of that great

¹ Of the 49,758 persons belonging to the Congregational churches of Connecticut on the 1st of January, 1873, 17,016 were males and 32,742 were females. This is about the usual proportion.

² The following are the titles of a few of the more important works, in addition to those already referred to, which have thus far appeared, in relation to Protestant Sisterhoods, or a "collective" diaconate:—

"Sisters of Charity, Abroad and at Home." By Mrs. Jameson. London, 1855.

"The Kaiserwerth Deaconesses and their Establishment." London, 1857.

"Sisterhoods in the Church of England, with Notices of some of the Charitable Sisterhoods of the Romish Church." By Margaret Goodman. London, 1862.

"Six Months among the Charities of Europe." By John De Liefde. London, 1865.

"Ministering Women and the London Poor." Edited by Mrs. Bayly. London, 1870.

"The Service of the Poor: An Inquiry into the Reasons for and against the Establishment of Religious Sisterhoods for Charitable Purposes." By Caroline Emelia Stephen. London and New York, 1870.

modern reform which contemplates the fuller development, and the utilizing for Christian ends, of woman's activity, and in so far is to be looked upon with favor. The associations to which it has given birth have already borne precious fruit in Christian well-doing. But these are not what our churches want; they rather stand in the way of our attaining it. Like the sisterhoods of the Church of Rome, these orders of deaconesses choose their own fields of labor and their own methods; but the diaconate needed by our Congregational churches is one that shall conform to the apostolic pattern, to do that specific parish work which we have attempted to describe.

It ought to be remembered that the establishment of a female diaconate upon this simple and scriptural basis is not without precedent in Congregational history. The early Congregationalists, whose aim was to bring back the churches as nearly as possible to the apostolic pattern, attempted to revive the office of deaconess. Among the "conclusions" published by Cartwright, Travers, and a number of other clergymen, in 1575, there is a passage in reference to "collectors for the poor, or deacons," in which they are spoken of as "deacons of both sorts, — namely, men and women."¹ Browne, in 1582, speaks of the deacon as the "reliever," and of the deaconess as the "widow." In 1589, the Congregational church of Gainsborough, England, had "relievers," or widows, who must be "sixty years of age at least," whose work it was to "minister to the sick"; and, in 1606, the Congregational church at Amsterdam had, in addition to their two "pastors and teachers" and their four "ruling elders," "three able and godly men for deacons," and "one ancient widow for a deaconess, who did them service many years, though she was sixty years of

"Women Helpers in the Church." Edited by William Welsh. Philadelphia, 1872.

"Sisterhoods and Deaconesses at Home and Abroad." By the Rev. Henry C. Potter, D. D. New York, 1873.

There have also appeared numerous pamphlets and articles in periodicals, relating to the same subject, some of them of considerable value.

¹ See Neal's "History of the Puritans," Vol. I, p. 140 (American edition), New York, 1843. The restoration of the office in some of the churches on the Continent was attempted at an earlier date than this. The question was discussed in the Synod of Wesel, in the Netherlands, as early as 1568; and at this time the office already existed among the Bohemian brethren and the strict Anabaptists.

age when she was chosen." The character and functions of this good deaconess are quite fully described in the quaint phraseology of Gov. Bradford: "She honored her place, and was an ornament to the congregation. She usually sat in a convenient place in the congregation, with a little birchen rod in her hand, and kept children in great awe from disturbing the congregation. She did frequently visit the sick and weak, especially women, and, as there was need, called out maids and young women to watch, and do them other helps as their necessity did require; and, if they were poor, she would gather relief for them of those that were able, or acquaint the deacons; and she was obeyed as a mother in Israel and an officer of Christ."¹ In American Congregationalism, the function we have had in view was early recognized in a very marked way, by a reference to it in the Cambridge Platform, which says, "The Lord hath appointed ancient widows, where they may be had, to minister in the church, in giving attendance to the sick, and to give succor unto them, and others in the like necessity."²

Your committee were to report on the "special functions" of the female diaconate, supposing it to be established. These functions have been so fully set forth in the course of our report that it seems needless to dwell upon this particular point. It is not likely that the deaconesses of the future will wield the "birchen rod," as did the good dame of Amsterdam; but, apart from this, their duties will be very similar to those which that "ancient widow" so honorably fulfilled. Human society, in its chief elements, remains the same in all ages. There are the same wants and the same sorrows, the same opportunities for Christian well-doing, and the same proneness to shift the burden of responsibility from our own shoulders to those of others. What we hope to see is, such an organization of the activities of Christian women—who constitute two thirds of our church members—as shall enable them to welcome responsibility, to make prompt use of opportunities, and to find real joy in the holy and beautiful work which awaits them on every side.

¹ See Young's "Chronicles of the Pilgrim Fathers," chap. xxvi.

² Chap. vii, 7. "Congregational Order," p. 113. The Scripture reference is 1 Tim. v, 9, 10.

Your committee offer, in conclusion, the following resolutions:—

Resolved, That the Congregational churches, in order to meet the wants of the time, and to fulfil neglected duties, especially their duty towards the unchristianized masses, require to enter at once upon a work of internal reorganization.

Resolved, That, in the process of reorganization, the churches should aim, not to create new offices, but to resuscitate and utilize those that have come down to us from the days of the apostles.

Resolved, That, if it shall seem expedient to any church, in attempting such reorganization and revival, to enlarge its diaconate, so as to introduce into it Christian women, fitted to do a philanthropic and beneficent work, this will not be a departure from the primitive order, but rather a return to it, and will be fully justified by the needs of modern society and the condition of our churches.

WOMAN'S SPHERE.

THE problem of woman's sphere, to use the modern phrase, is not to be solved by applying to it abstract principles of right and wrong. Its solution must be obtained from physiology, not from ethics or metaphysics. . . .

The loftiest ideal of humanity, rejecting all comparisons of inferiority and superiority between the sexes, demands that each shall be perfect in its kind, and not be hindered in its best work. The lily is not inferior to the rose, nor the oak superior to the clover: yet the glory of the lily is one, and the glory of the oak is another; and the use of the oak is not the use of the clover.

EDWARD H. CLARKE, M. D.

NAMES ON THE ANDOVER CATALOGUE STARRED
SINCE 1870.

THE last issued Triennial of Andover Theological Seminary was published in June, 1870. Since that date, the following deaths have been noted. The year prefixed signifies the class. The mark † designates members of the class who did not complete the course. A few on this list died before 1870. The list gives the name, place of death, date of death, and age.

1810. Ephraim Abbot, Westford, Mass., 21 July, 1870. 90.
Richard S. Storrs, D. D., Braintree, Mass., 11 August, 1873. 86.
He was the last surviving *graduate* of this class.
†Gardner Spring, D. D., New York city, 18 August, 1873. 88.
†Worthington Wright, Buffalo, N. Y., 28 October, 1873. 88.
He was the last surviving *member* of this class.
1811. †Noah Coe, Hartford, Conn., 9 May, 1871. 85.
No *graduate* of this class is living. †John Chandler survives.
1812. †Garrett G. Brown, Waterbury, Conn., 1 October, 1870. 86.
Jacob Ide, D. D., is the sole survivor of this class.
1813. David Oliphant, St. Louis, Mo., 26 October, 1871. 80.
Hezekiah Woodruff, Erin, N. Y., about 1862. 73?
Burr Baldwin is probably the sole survivor of this class.
1815. Ebenezer Burgess, D. D., Dedham, Mass., 5 December, 1870. 80.
Eleazer T. Fitch, D. D., New Haven, Conn., 31 January, 1871. 80.
Cyrus Kingsbury, D. D., Indian Territory, 27 June, 1870. 78.
Nathan Lord, D. D., Hanover, N. H., 9 September, 1870. 78.
Stephen Mason, Marshall, Mich., 8 November, 1870. 82.
1817. Ebenezer B. Wright, Huntington, Mass., 19 August, 1871. 76.
1818. Amos W. Burnham, D. D., Keene, N. H., 9 April, 1871. 79.
Levi Spaulding, D. D., 19 June, 1873. 82.
Ebenezer Washburn, Central College, Ohio, 18 March, 1873. 84.
1819. Daniel Hemenway, Suffield, Conn., 18 February, 1871. 79.
†Charles J. Hinsdale, Blandford, Mass., 17 October, 1871. 75.
1820. Sidney E. Morse, New York city, 23 December, 1871. 77.
Jacob Scales, Plainfield, N. H., 16 October, 1873. 85.
1821. Francis Norwood, Beverly, Mass., 6 October, 1871. 74.
George E. Pierce, D. D., Hudson, Ohio, 27 May, 1871. 76.
Charles D. Pigeon, West Gloucester, Mass., 16 October, 1872. 73.
Marcus Smith, Dunkirk, N. Y., 1 July, 1871. 78.
Thomas C. Upham, D. D., New York city, 1 April, 1872. 73.
Charles Walker, D. D., Binghamton, N. Y., 28 November, 1870. 79.

- †Alfred Chester, New York city, 2 July, 1871. 73.
 †Hinman B. Hoyt, died in 1838.
1822. Daniel G. Sprague, Salem, N. Y., 11 January, 1873. 76.
1823. Solomon Adams, Auburndale, Mass., 20 July, 1870. 73.
 Benjamin F. Clarke, Wellesley, Mass., 16 November, 1872. 80.
 †Horace P. Bogue, D. D., Buffalo, N. Y., 15 January, 1872. 75.
 †John West, Providence, R. I., 4 June, 1870. 75.
 †Henry C. Wright, Woonsocket, R. I., August, 1870. 73.
1824. John F. Griswold, Brooklyn, N. Y., 15 February, 1872. 77.
 Joshua P. Payson, Pomfret, Conn., 29 April, 1871. 70.
 John Sherer, Pleasant Ridge, Ohio, 14 February, 1863. 72.
 †John P. Cleaveland, D. D., Newburyport, Mass., 7 March, 1873. 73.
1825. Charles Boyter, Beverly, N. J., 31 October, 1870. 71.
 Moses B. Church, in Iowa, 28 December, 1871. 73.
 Richard C. Hand, Brooklyn, N. Y., 27 July, 1870. 68.
 Isaac Rogers, Farmington, Me., 14 February, 1872. 76.
 John Todd, D. D., Pittsfield, Mass., August, 1873. 73.
 †Josiah Brewer, Stockbridge, Mass., 19 November, 1872. 76.
 †Pindar Field, Hamilton, N. Y., 24 November, 1873. 79.
1826. George C. Beckwith, D. D., Boston, Mass., 12 May, 1870. 70.
 Peter Kimball, believed to have died in 1871.
 †William Jones, Neenah, Wis., 8 June, 1871. 76.
1827. Leander Cobb, Marion, Mass., 2 September, 1872. 70.
 †Milton Badger, D. D., Madison, Conn., 1 March, 1873. 73.
1829. Robert Southgate, Woodstock, Vt., 6 February, 1873. 65.
 Ira M. Weed, Ypsilanti, Mich., 30 November, 1871. 67.
 †Marcus A. Jones, in Kentucky or Tennessee, in 1837 or 1838.
1830. †James W. Ward, New York city, 31 January, 1873. 69.
1831. Giles Lyman, Winchendon, Mass., 11 November, 1872. 70.
 Benjamin P. Stone, D. D., Concord, N. H., 26 November, 1870. 68.
 †Hosea Kittredge, Mason, Mich., 30 March, 1873. 70.
1832. †Sheridan Guiteau, Baltimore, Md., 10 October, 1872. 70.
 †William L. Keyes, Hillsboro', Ohio, 1850 or 1851.
1833. Charles B. Dana, D. D., Natchez, Miss., 26 February, 1871. 65.
 Job Hall, Orwell, Vt., 15 February, 1872. 69.
 John Holmes, Jordon's Grove, Ill., 19 January, 1854. 45.
 Asa Putney (Warner, N. H., ?), in 1850 or 1851.
 †Erastus Hopkins, Northampton, Mass., 24 January, 1872. 61.
1834. Philander O. Powers, Kessab, near Antioch, 2 October, 1872. 67.
 †Diarca H. Allen, D. D., 9 November, 1870. 62.
 †Charles L. Bartlett, Taberville, Mo., 16 September, 1867. 63.
 †William McLain, D. D., Washington, D. C., 13 February, 1873. 66.
1835. John E. Edwards, Brookline, Mass., 3 April, 1873. 61.
 Ephraim C. High, Streator, Ill., 6 June, 1870. 65.
 Daniel Ladd, Middlebury, Vt., 10 October, 1872. 67.
 †Henry Eddy, North Bridgewater, Mass., 23 September, 1872. 67.
 †Lewis Sabin, D. D., Templeton, Mass., 8 June, 1873. 66.

1836. †Frederick J. Goodwin, D. D., 29 February, 1872. 60.
 †Mark Ives (*starred on the Hartford Catalogue*).
1837. Samuel H. Taylor, LL. D., Andover, Mass., 29 January, 1871. 63.
 †Azariah R. Graves, Oakland, Miss., 5 November, 1871. 63.
1838. †Charles D. Jackson, D. D., Westchester, N. Y., 23 June, 1871. 60.
1839. Daniel H. Babcock, West Townshend, Vt., 14 January, 1873. 61.
 Josiah Peabody, North Stamford, Conn., 20 June, 1873. 67.
 †Thomas P. Emerson, Prairie du Chien, Kan., 1872.
1840. Jonas De F. Richards, Mobile, Ala., 2 December, 1872. 62.
 Leonard H. Wheeler, Beloit, Wis., 25 February, 1872. 61.
 †Charles B. McLean, Wethersfield, Conn., 29 October, 1873. 58.
 †Philo C. Pettibone, Chicago, Ill., 10 September, 1872. 55.
1841. Lewis F. Clark, Whitinsville, Mass., 13 October, 1872. 58.
 James R. Keiser, Chesterfield, Va., 12 October, 1872. 53.
 †Robert McMath, Webster, N. Y., 22 August, 1871. 55.
1842. Charles Lord, New York city, 29 March, 1872. 58.
1843. †Clinton Clark, Middlebury, Conn., 23 September, 1872. 53.
 James J. Hill, Fayette, Iowa, 29 October, 1870.
 †Perkins K. Clark, Charlemont, Mass., 4 January, 1872. 60.
 †Daniel G. Mason, Schwalbach, Germany, 24 June, 1862. 43.
 †Lubin B. Rockwood, Boston, Mass., 7 May, 1872. 58.
1844. †Jackson J. Bushnell, Beloit, Wis., 8 March, 1873. 58.
1845. †George Richards, Bridgeport, Conn., 21 October, 1872. 55.
1848. Levi Wheaton, Beloit, Wis., 8 October, 1872. 55.
1851. Israel H. Levings, Madrid, N. Y., 20 July, 1871. 53.
 Edwin Teele, Florenceville, Iowa, 24 November, 1873. 53.
 James A. Veale, Topeka, Kan., 1 January, 1871. 51.
1852. Samuel H. Tolman, Swanzey, N. H., 6 October, 1873. 45.
 †Eli B. Smith, Louisiana, Mo., 17 September, 1872. 44.
1853. John B. Perry, Cambridge, Mass., 3 October, 1872. 47.
1854. Henry M. Chapin, White Earth Agency, Minn., August, 1872. 47.
1855. Oswald L. Woodford, West Avon, Conn., 21 October, 1870. 43.
 †Benjamin F. Ray, New Ipswich, N. H., 7 January, 1872. 48.
1857. Grosvenor C. Morse, Emporia, Kan., 13 July, 1870. 51.
1860. Alonzo T. Deming, Glyndon, Minn., 17 September, 1872. 38.
1861. †John M. Holmes, Jersey City, N. J., 20 September, 1871. 40.
1864. William F. Snow, Lawrence, Mass., 11 January, 1871. 32.
 Lyman S. Watts, Barnet, Vt., 3 June, 1872. 36.
1865. Rowland H. Allen, Neponset, Mass., 12 September, 1872. 32.
1868. Henry C. Dickinson, Appleton, Wis., 11 March, 1873.
 Webster Patterson, Lynn, Mass., 25 September, 1873. 32.
 †John I. Forbes, Philadelphia, Pa., 26 June, 1871. 27.

RESIDENT STUDENT.

1856. John S. C. Greene, Brookline, Mass., 6 July, 1872.

RESIDENT LICENTIATES.

1837. Nelson Bishop.
 1842. H. Augustus Woodman.
 1848. B. Hohannes der Sahakyan.
 1850. Charles H. Marshall.
 1853. Erastus Chester.
 1861. Francis E. Butler.

Of the *members of classes*, the ages of one hundred and five are given. The *average* is sixty-six years ; which, from the fact that ages are given only in *years*, is doubtless a few months below the exact figures.

In whose Hearts are the ways of them, who passing through the Valley of Baca, make it a Well, the Rain also filleth the Pools.

“ SUCH Heav'n-born Souls are not to Earth confin'd,
 Truth's Highway fills their elevated Mind :
 They bound for *Zion* prefs with forward Aim,
 As *Israel's* Males to old *Jerusalem*.
 Their holy Path lies through a parchéd Land,
 Through Oppositions num'rous and grand.
 Traverfing fcorchéd Deferts, ragged Rocks,
 And *Baca's* wither'd Vale like thirfty Flocks ;
 Yet with unshaken Vigor, homeward go,
 Not mov'd by all opposing Harms below.
 They digging Wells on this *Gilboa* Top,
 The Vale of *Achor* yields a Door of Hope ;
 For Heaven in Plenty does their Labour crown,
 By making silver Showers to trickle down :
 'Till empty Pools imbibe a pleasant Fill,
 And weary Souls are hearten'd up the Hill,
 By massy Drops of Joy which down distil.”

RALPH ERSKINE.

THE RELATION OF RELIGIOUS TO SCIENTIFIC
THOUGHT.

LARGE allowance must be made in the treatment of so vast a theme for what astronomers term the personal equation. There are rocks which we call intrusive. They have forced themselves into the crevices of overlying strata, tilted them in all directions, perhaps inverted them, and metamorphosed everything with which they have come in contact.

We are confronted, in the revelations which science is making, or is assumed to be making, with a body of intrusive thought. It is breaking through old conformable ideas, tilting, flexing, crushing, inverting. Some of it is decidedly Plutonian in character. It not only wants room for itself, but it wants to spread over and burn out everything else.

However, though the injected rocks found room, the old were not annihilated, but at new angles and in new positions still asserted themselves; and time came on with his elements, filled in the gaping fractures, wore off the rough, jagged projections, smoothed, rounded, and polished, till the old and the new embraced each other in all the loving harmony of landscape beauty.

The new *thought* must have its room. There is something of the old that must and will have its existence.

Theism ought to be the common truth of science and of religion.

A rough outline of division of domain, starting from this base, would be somewhat as follows:—

Religion will busy itself with the relations which prevail between moral agents and the Deity, and between moral agents *inter se* regarded as under the personal moral government of the Deity,— science with the divine method of action everywhere else.

Religion should be content with the common postulate— GOD OVER ALL — and find *its* activity in the explanation of the moral and spiritual facts and laws which concern moral beings. Science should assent to the same postulate, and have unhindered privilege to examine and explain all other facts and laws of the universe. The first care of religion, then, is to defend

this first postulate. So far as its interests are concerned, given God, and the rest follows.

There is a tendency, however, in some scientific circles, if not to deny, at least to ignore this first postulate. Certain men of high scientific repute say, there may be a God, but we know and can know nothing about it. They say they never meet Him or any indication of Him in Nature; that they find there nothing but the eternal play of natural cause and natural effect.

If there be a God, however, we ought to see signs of Him in Nature. If we cannot find Him there, we shall have difficulty in preserving his position at the head of religion.

The type of mind that casts God out of Nature will invade religion, and banish him thence also. In fact, it is a very easy process, having got God out of Nature, to get him out of religion. It is only necessary, in order to eliminate God from religion, to spread the mantle of Nature out over religion, — to say that it, too, is one of Nature's processes.

We may look our position then fairly in the face. Given a God-less Nature, and the conclusion will be no God anywhere.

Nor shall we make much headway against some forms of the new body of thought, by attempting to establish the existence of Deity through revelation in the moral line, and by transferring him thence over the material world. We must meet this class of thinkers in the world on which they look and where alone they live. It is true that you can make no man see God anywhere, and perhaps this is as true in moral revelation as anywhere else.

But we can tell what we see in Nature, and the *media* by which we see it. Mind inclined to materialism may thus through our help catch a glimpse of Deity in Nature.

The incoming of the idea of evolution is regarded by some minds as the annihilation of the old idea of a God-made universe.

Revolutions in thought bring to the surface philosophical outlaws, as civic revolutions, social outlaws. The new is welcomed as the total abolition of the old. Nothing of former thought is to be retained.

“Of old things all are over old; —

A world of other stuff”

entirely is to be framed.

A class of our new materialistic philosophers substitute a *Mode* for a *Maker*. They have been unable to retain their faith in a personal Agent under the conception of a method of agency different from that formerly supposed. To them "the heavens" no more "declare the glory of God," "the firmament" no more shows "his handiwork," if they have been elaborated, during slow, revolving cycles of time, from nebulous matter and condition, instead of being spoken into existence and set in place in the twinkling of an eye.

All that the system, *as it is*, wrought out of chaos, as it has been, speaks of thought, plan, purpose goes for nothing after the discovery of one of the great means — gravitation — by which the order is effected.

Everything has found its place in the material universe by gravitation.

"Only this, and nothing more."

seems to be the sum of Herbert Spencer's physical philosophy. But how things *lock* when they get into place, — whether the appearance is as if they were the result of the "fortuitous concourse of atoms," or as though they were wisely, thoughtfully arranged, — for a glance at such a matter he seems to have no aptitude. Mr. Huxley, with something of the air of triumph, expresses the opinion that teleology received its death-blow at the hands of Darwinism.

When Mr. Huxley tells us that teleology is dead, it behooves us to stop and think what such an utterance means. It means no less than this, — that he who is even with the scientific thought of the day no longer looks in Nature for evidence of the existence of God. The statement from such a source carries some weight with it; for Mr. Huxley has been President of the British Association for the Advancement of Science.

Does Mr. Huxley, however, carry with him the main body of scientific thinkers; or is he, after all, only the leader of a coterie who *are* heard in this world for their much, and not remarkably well-considered, speaking?

It is worth while to make some examination here; for it is not best to *assume* that the main body of scientific thinkers are in antagonism to religion. "It is worse than a crime; it is a blunder," to be firing into the ranks of one's friends.

Unless there is the absolute necessity of the truth of the case for it, it is not best to allow opponents of religion, without contradiction, to assume that the leading minds in science are in hostility to vital principles in religion. Young men are led into scepticism by nothing so much as the assumption that theism stands only in ignorance, — that it has not the respect of science.

Since Mr. Huxley proclaimed the death of teleology, three presidents of the British Association for the Advancement of Science have spoken upon this very matter, and also one president of the American Association. It will pay us to look at the testimony these men give. Its importance can hardly be overestimated. It shows us that we mistake the facts when we assume, or allow it to be assumed, that science is atheistic. It shows us that when a man — Mr. Huxley, for instance — tells us that teleology is dead, his utterance loses character as an utterance of science, and becomes merely that of an individual. What Mr. Huxley says may be one thing ; what science says may be quite another. A dictum of the one is not necessarily an established principle with the other. We do not want to confound the two authorities by a mistaken estimate of their weight. President Stokes, of the British Association, in the address for the year 1869, uttered himself as follows : —

“ Admitting to the full as highly probable, though not completely demonstrated, the applicability to living beings of the laws which have been ascertained with reference to dead matter, I feel constrained at the same time to admit the existence of a mysterious *something* lying beyond, — a *something sui generis*, which I regard not as balancing and suspending the ordinary physical laws, but as working with them and through them *to the attainment of a designed end*. What this *something* which we call *life* may be is a profound mystery. We know not how many links in the chain of secondary causation may yet remain behind ; we know not how few.

“ Let us fearlessly trace the dependence of link on link, as far as it may be given us to trace it ; but let us take heed that in thus studying second causes we forget not the first cause,

nor shut our eyes to the wonderful proofs of design which in the study of organized beings especially meet us at every turn."

Sir William Thompson, in that most masterly resumé of the progress of science, constituting his address before the British Association in 1871, concludes as follows :-

"Sir John Herschel, in expressing a favorable judgment on the hypothesis of zoological evolution, with, however, some reservation in respect to the origin of man, objected to the doctrine of natural selection; that it was too like the Laputan method of making books, *and that it did not sufficiently take into account a continually guiding and controlling intelligence.* This seems to me a most valuable and instructive criticism. I feel profoundly convinced that *the argument from design* has been greatly too much lost sight of in recent zoological speculations. Reaction against the frivolities of teleology, such as are not rarely to be found in the notes of the learned commentators on Paley's 'Natural Theology,' has I believe had a temporary effect in turning attention from the solid and irrefragable argument so well put forward in that excellent book.

"But overpoweringly strong proofs of intelligent and benevolent design lie all around us; and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through Nature and the influence of a free will, and teaching us that all living beings depend on one ever-acting Creator and Ruler."

Dr. Carpenter, President of the British Association for 1872, in an article on "Mind and Will in Nature," in the "Contemporary Review" for October, 1872, which may be regarded as supplementary to his address before the British Association for that year, expresses himself thus :—

"When we have once arrived at that conception of force as an expression of will, which we derive from our own experience of its production, *the universal and constantly sustaining agency of the Deity is recognized in every phenomenon of the external universe; and we are thus led to feel that in the material creation itself we have the same distinct evidence of his personal existence and ceaseless activity as we have of the agency of*

intelligent minds in the creations of artistic genius, or in the elaborate contrivances of mechanical skill, or in those written records of thought which arouse our physical nature into kindred activity? . . . Entertaining these views, I need scarcely say how entirely I concur in the following expression of them by Mr. Martineau, with his characteristic power and felicity of language: 'What indeed have we found by moving out along all radii into the Infinite? That the whole is woven together in one sublime tissue of intellectual relations, geometric and physical,—the realized original, of which all our science is but a partial copy. That science is the crowning product and supreme expression of human reason. . . . Unless, therefore, it takes more mental faculty to construe (or, as I should say, to interpret) a universe than to cause it, to read the book of Nature than to write it, we must more than ever look upon its sublime face as *the living appeal of thought to thought.*'"

President Gray thus concludes his address before the American Association at Dubuque, in 1872:—

"An able philosophical writer, Miss Frances Power Cobbe, has recently and truthfully said, 'It is a singular fact that when we can find out how anything is done, our first conclusion seems to be that God did not do it. No matter how wonderful, how beautiful, how intricately complex and delicate has been the machinery which has worked, perhaps for centuries, perhaps for millions of ages, to bring about some beneficent result, if we can but catch a glimpse of the wheels, its divine character disappears.'

"I agree with the writer that this conclusion is premature and unworthy; I will add, deplorable. Through what faults or infirmities of dogmatism on the one hand, and of scepticism on the other, it came to be so thought, we need not here consider. Let us hope, and I confidently expect, that it is not to last; that the religious faith that survived without a shock the notion of the fixity of the earth itself may equally outlast the notion of the absolute fixity of the species which inhabit it; that, in the future even more than in the past, faith in an *order* which is the basis of science will not (as it cannot reasonably) be severed from faith in an *Ordainer*, which is the basis of religion."

It is submitted on this testimony that we are not quite yet under the necessity of acknowledging that science finds no trace of thought in Nature.

This testimony is important, as showing that theologians have their rights in Nature, from which even science may not justly evict them. Workers in the department of science may make discoveries of facts, and formulate expressions of the laws which the facts aggregated denote, but any man may declare what facts and laws *mean* (so far as he can see meaning in them) in their adjustment in the system in which they have place.

We have no right to dogmatize or dictate concerning the discovery or acceptance of scientific facts or laws. What science finds as fact we must accept as fact, no matter what old convictions of ours go by the board.

But as to how facts look when they are put *in situ*, — whether in their connection with their environment they indicate the operation of mind in their arrangement, — if we *see anything*, we have the right to declare it; and even science may not forbid us.

It may seem a little strange how scientists can be antiteleologists. A reason, perhaps the main reason, is, because they are chiefly engaged in investigation, in discovery, in the examination of the causes by which effects are produced. Entranced with the joy of effort in that direction, they forget that effort in any other direction is legitimate, or even possible. Running up along the machinery of Nature, they find no place where matter and natural force cease, and direct divine agency comes into play. They see no evidence of the existence of Deity in the direction in which they look. Instead, however, of peering up the infinitely extended line of causation, if they would *right about face*, and look upon what they have gone over, see its order, its adaptation to ends of beauty or of use, they might, at least, come to understand a teleologist's position. It is not when we look *up* the line of *causation*, but when you look *down* the line of *elaboration*, that the character of the work done becomes apparent, and the intellectuality of the formative agent is disclosed. If a man will look only in one direction, it is not to be wondered at if he is unable to see what

lies in another. It is not in politics or religion alone that men

“Born for the universe” narrow “the mind.”

A reason why Mr. Huxley thinks Darwinism is the death of teleology is because, according to Darwin, the environment of life has been the formative agency by which its species have been elaborated.

But is a purpose less a purpose because a means has been used in its execution? If we discover agencies of adaptation, causes of adaptation, means of adaptation, does that destroy the *fact* of adaptation?

Mr. Huxley seems also to think that purpose cannot be inferred unless an effect be instantaneously wrought. But is thought less thought because time is required to unfold it?

Mr. Huxley further says, that the origin of species by “natural selection,” or by the survival only of those best fitted to their environment, is equivalent to a “method of trial and error” in Nature, and that that destroys the force of Paley’s *argument*. The “trial and error” which natural selection suggests he treats as a new principle, and one utterly subversive of the teleological idea. If Mr. Huxley had been as fresh in his Paley as he ought to have been, before delivering his oracle, he would have remembered, that the consideration of the effect which a “method of trial and error” in Nature would have upon the argument from design, forms the fifth chapter of Paley’s treatise; and that Paley’s conclusion is, that “trial and error” in Nature make no more against the divine existence than “trial and error” in works of human art make against the existence of a human artist. Natural selection in this respect has raised no new difficulty for teleology. The foundations for meeting the teleological difficulties of natural selection were laid long before those difficulties were raised. Theologians have sometimes met difficulties before they have been sprung, as St. Augustine did in maintaining long periods of time for the six days of creation. Metaphysicians have sometimes gone through and blazed out a path for science long before it pushed its slow way over the same track, as Kant not only worked out evolution before Herbert Spencer,

and that unchangeable language is the expression of the truth as it is.

It is a curious fact that were the whole universe which we inhabit in fact ruled in Nature with these laws, it would be the best illustration of the perfection of human life. The only thing that could be worse would be the intention of the maker were to do it. Turning the thoughts inward, he could only find the truth that lay back to the falling away of the world, and the truth of a human world. Given a piece of machinery, whether it be a wheel or a mill, it must work. A wheel must be turned, a millstone must be rolled, a wheel must turn, a millstone must be rolled, and the process assisted to a purpose and the machine must revolve. The great-mill is as much a part of the world as the wheel is the wheel in the case of an antiteleologist. But that ground from the edge of the falling stream, and see the machine as one after another inevitably leading to a point, and the conclusion will have to find words that that point is purpose, and that intellectual agencies have been brought to bear in the construction of a great-mill. On the principles which he employs in Nature to an antiteleologist, looking at a piece of tapestry, he would mean nothing, highly nothing. We could not ask the question, what the figure or a picture of the genius of the fabricator. We might inquire why and how it was produced, what eyes were used to draw the thread, how the threads were arranged in the form and employed in the weaving. And given these conditions, tapestry of that figure was made. There is no need of finding an intellectual agent in any one or in all of these processes. But most people in looking at a tapestry would conclude that intellectual agency had been concerned in its production.

It is a sometimes said that the difficulty with scientists is that they lack spiritual vision. In this matter of the evidences in *Nature of the existence of Deity*, no draught on the religious *Nature is demanded*. All that is needed is, that a man shall employ his intellectual capacities in all the directions in which they were made to run. The position of an antiteleologist argues not so much lack of spiritual vision as lack of intellectual comprehensiveness. It is not religion, merely, which he ignores ; it

is one line of strictly intellectual thought. It is a question for the intellect, and not for the moral perceptions, what the systems that have been so long elaborating in Nature, with so much exactness, and subserving so many uses, signify, — whether or not they look as though *mind* had been behind Nature's forces, operating them by purposed adaptations to purposed ends.

If we admit that life has been differentiated from even one original germ by evolution, that does not negative the fact that the work done bears on itself the stamp of thought. The systems wrought out under the manipulation of natural agencies are methodical, connected, true to an idea.

Evolution has in no way touched the argument from design.

That argument does not rest on the idea that adaptations have no other origin than an instantaneous fiat of the Almighty. It is indifferent to the means used in bringing about an end, and to the time consumed in its accomplishment.

Its force lies in the conception, we view work done, that it has been thoughtfully done.

Mr. Darwin and Mr. Huxley both seem to labor under the misapprehension that teleology is a way of accounting for the origin of things ; that is, of designating the proximate means by which they have been made, and so that it is in antagonism to principles in Nature that they see, or think they see, have had moulding power.

Teleology proposes no substitute for such natural principles. It looks simply on work wrought, to see if there are indications in the adaptations and fitnesses discerned, — that mind presided in their arranging.

Perhaps this matter cannot be better put than it is by Janet, in his critique on Büchner.

“Naturalists persuade themselves that they have cast out final causes from Nature when they have shown how certain effects result necessarily from certain given causes. The discovery of efficient causes appears to them a decisive argument against the existence of final causes. We must not say according to them that the bird has wings in order to fly, but that it flies because it has wings. But in what, I pray you, are these two propositions contradictory? In supposing that the bird has

wings in order to fly, must it not be that the flight results from the structure of the wings; and so, because the flight is a result, you have not a right to conclude that it is not an end? Is it necessary, then, in order that you should recognize an end and a choice, that there should be in Nature effects without cause, or effects disproportioned to their causes? Final causes are not miracles; to attain a certain end, the Author of things must have chosen second causes precisely adapted to the effect desired. Consequently, what wonder that, in studying these causes, you should be able to deduce from them mechanically the effects?

“The contrary would be impossible and absurd. So explain to us as much as you please that, a wing being given, the bird must fly! That does not at all prove that he has not wings *in order* to fly. In good sooth, if the Author of Nature wished that birds should fly, what better could he have done than to give them wings?

“Let us finish by a general observation. In spite of the numerous objections which we have raised against the theory of Mr. Darwin, we do not take sides directly against this theory, of which the zoölogists are the true judges. We are neither for nor against the transmutation of species; neither for nor against the principle of natural selection. The sole, positive conclusion of our discussion is this: So far no principle — neither the action of means, nor habit, nor natural selection — can explain organic adaptations without the intervention of the principle of design (*finalité*).

“Natural selection not guided, submitted to purely mechanical laws, and exclusively determined by accidents, appears to me under another name the *chance* of Epicurus, as sterile, as incomprehensible as it; but natural selection, guided from the beginning by a foreseeing will, directed towards a precise end, by intentional laws, might well be the means that Nature has chosen to pass from one step to another, from one form to another, to perfect life in the universe, and to rise by a continued progress from the monad to humanity. But I ask of Mr. Darwin himself, what interest has he in maintaining that natural selection is not guided, is not directed? What interest has he

in replacing all final cause by accidental causes? One cannot see. Let him admit that, in natural selection as well as in artificial selection, there may be a choice and a direction, and his principle becomes at once quite otherwise significant.

“His hypothesis, while preserving the advantage of freeing science from having recourse for each creation of species to the personal and miraculous intervention of God, would yet not have the danger of banishing from the universe all foreseeing thought, and submitting all to a blind and brutal fatality.”

Mr. Huxley speaks with derision of those who “cannot understand the eye except by supposing that it was made to see with.”

If the argument of design respecting the eye, even as it is used by Paley, were well put before the people, the number of those who could not “understand the structure of the eye, except by supposing it to have been made to see with,” would be vastly increased. Of course very much has been done in science since the days of Paley, of which use may be made in enforcing the teleology of the eye. You can go back with Mr. Huxley to his own Bathybius (Bathalbius would have been a more significant name, though it is still questionable whether there is any Bios in it), and trace up on the principle of evolution, if so it be, the differentiation of nerve, from its simple state of susceptibility to external impression, into the divers kinds fitted to take impressions from divers *media*. Thrown off in one direction, see the nerves whence we derive the sense of tact, which gives us some knowledge of gross matter. These nerves can also take up and interpret mass motions, at the rate of about one hundred feet per second.

In another direction. see the auditory nerves specialized for use in another medium, the air, fitted to take up and interpret motions that proceed in that medium at the rate of 1,090 feet per second.

Now look at the optic nerve, stretching in its capacity out beyond all these gross *media* of earth and air to catch the shimmer, the *αηρηθμον γελασμα*, of that infinitely tenuous sea, the ether, where motions proceed at the rate of 185,000 miles per second.

Very few minds are so unhappily constituted but that they

will see in the case of adaptation across the tremendous gap between the air and the ether the supposed adaptation of a growing mind.

Put the matter in another way. The capacity of the ear to sense the vibrations of the medium in which it is adapted ceases when those vibrations exceed 50,000 per second. But the eye only begins its use as its medium when the vibrations of that medium are 25,000,000 of wavelike times per second.

When you pass from the function of the ear to that of the eye you are compelled not only to go from one medium to another but before the eye begins its functions it must meet a rate of vibration in its medium 500,000,000 times more rapid than that at which sensation dies out in the ear. Now, *how* does it read smoothly enough here. A certain animal happens to be born with impressibility to light. It is of advantage to him in the struggle for existence. He and his posterity inheriting his advantage establish themselves and supersede those not thus impressible. That is smooth reading; and many read without ever discerning over what a gulf they have vaulted.

Evolution cannot turn the point of a teleological conclusion here. To say with Mr. Darwin that our impressibility to motion in the ether, and our beautiful and perfect apparatuses to catch that motion, came about because some primeval animal happened to be born with such impressibility or with improvements in the optical apparatus to render the motions of the ether, all of which constituted an advantage to him in the struggle for existence, is to say nothing against the teleological idea which nervous susceptibility to light and optical apparatuses suggest.

There has been too much of this "better getting on," and of consequent better adaptation within the total environment, to permit us to doubt that there has been an *intent*; that there should be just this "better getting on."

There has been too much of this differentiation of nerves of sensation; too much of conduction of them to useful function across the tremendous chasms which separate the various *media* in which they find service; too much of perfection wrought in the apparatuses adapting these nerves of sensation to useful ends in their several *media*.

Man may have been evolved from primordial mist by laws and forces purely natural. But the mind is to be pitied for its intellectual limitations that is unsusceptible to the conviction that, running from mist to man, there has been an intent that he should feel and hear and see.

Of course the teleological argument may be carried on beyond the mere adaptation of particular organs to their uses.

It runs to the combination of all organs for a general effect. We cannot stop to illustrate here. We can only say with Janet: "In the presence of so many different examples, of a significance so clear, shall we not be permitted to say, as the savants do in like circumstances, that everything comes to pass, *as if* the cause, whatever it may be, which has made the organs in a living being had in view a particular effect which each one of them should produce, and a common effect which they should produce together; in other words, that that cause has had a plan, and has proposed itself an end."

But beyond the adaptation of organs to individual purposes, and beyond their combined adaptation for general effect, is an ideal system which embraces all life.

Science, in the principle of classification, which it has discovered running through all Nature, has very much enlarged the boundaries of the possible application of teleology.

Agassiz's "Methods of Study in Natural History," perhaps better than anything else, shows the new kind of thought which science has opened for teleological use.

Even if we discount from that work all that the author says against the idea of the origin of species by derivation, what remains is inexpugnable as teleological argument. No matter by what *means* the system of life has been elaborated, here it is *as a system* bound together by intellectual ties. It speaks of thought behind the forces which elaborated it.

Mr. Darwin himself says, "Naturalists have long felt the profound conviction, that there is a natural system" in classification.

Under Mr. Darwin's lead, however, we have been so long thinking about the possibilities along the margins of related life, that we are in danger of forgetting the actuality of its comprehensive uniformities. Margins may be indefinable, but *sweeps* of distinction still be clear.

There are diptera with lepidopterous characteristics, suggesting the possibility of passage from one order to the other by genetic connection. Yet the difference between the two orders is so clearly and widely expressed, that practically there is little difficulty in distinguishing between a fly and a butterfly. Entomologists have had no difficulty in recognizing the individuals of two and twenty thousand species as lying within the bounds of the one order, and the individuals of four and twenty thousand species as lying within the bounds of the other. The broad plains of thought, covered and expressed by each order, cannot be deprived of their significance because of an almost imperceptibly narrow belt of suture.

So far as the teleology of classification is concerned, no matter if we admit the principle of evolution. Forms may have been derived from pre-existing forms, by manipulation of environment. That does not nullify the fact, that they have been forms after all, and, as forms, toughly persistent against the manipulation of environment over wide sweeps of space and time.

And the pliancy to circumstance has always been so worked on a systematic line, that from general forms you could prophesy special differentiations, with the certainty that Nature would be held to the work of executing them.

In popular practice, the lowest and plainest ground should be taken in teleological argument. It makes no difference where the idea of God came from. The significant fact is, that the idea, being here, supplies the best reason for the condition of things, such as we find in Nature around us.

Practically it makes no difference what the metaphysical basis of the argument is. The supposition of mind behind the operative forces of the universe may be treated as a working hypothesis.

It is certainly fair to submit the question whether Nature, in its parts and in its combinations, can be as rationally accounted for on any other hypothesis as on that of an intelligent mind guiding and directing its agencies to definite, predetermined ends. Everything is *as if* mind were over it. Let no man say that this is not a sufficient base to command scientific respect.

"No man hath seen" the ether "at any time." Yet Mr.

Tyndall and his *confrere* savants found the whole philosophy of light upon it ; because, to use Mr. Tyndall's own expression, "Everything is *as if* it existed." There is a wider body of induction than that on which the scientific theory of the ether rests, which posits mind behind and in the processes of Nature. Fair catholic intellects see it.

That theologians, then, have rights in Nature, and to what end is apparent. The question arises, What use are they making of these rights? It is said that the masses are *honey-combed* with scepticism, derived from scientific materialism. Now perhaps it is possible to dislodge that scepticism, by pressing sharply forward the moral considerations that lie more specifically in the true domain of religion. But certainly it is well, also, joining issue with that kind of scepticism to show its irrationality. That done, the field will be clear for unreserved attention to the moral considerations of religion.

Christ, as "the wisdom of God and the power of God unto salvation," cannot, to the best advantage, be pressed upon a man, when he is in doubt whether there is any God at all from whom salvation might come.

All Nature lies open at the theologian's feet for his use. The more science discovers, the more material it supplies for his hands. Ministers do not lack the knowledge necessary to meet the unbelief that arises from the scientific quarter.

But is not the failure of the clergy to popularize their knowledge one reason for the scepticism of the masses? Do they not hold it too much as a guild mystery? "*Nos, nos, consules desumus?*"

On all these topics that science forces upon us, we hear essays at ministers' meetings that seem to handle the matter satisfactorily; but how often is the line of thought thus developed put before the people? Is it not too often the clergyman's custom to look into these troublesome matters for himself alone, just to preserve his own balance?

It is not an unknown thing for a minister to say he fears to discuss matters of scientific scepticism, lest he should suggest doubts to minds that would otherwise never be troubled with them. And here let it be said with emphasis, that the timorousness of the clergy ought, in fairness, to be attributed,

usually, to an overweening sensitiveness about personal, moral responsibility, rather than to intellectual cowardice about grappling with this class of difficulties. They are not actuated by the dishonorable motive of fear for themselves, but by the honorable one of fear for others.

The timorous policy is, however, a mistaken one. It underestimates the intelligence and the honest intent of the people; and it assumes a position of conscience-keeper for others, quite at variance with the democratic principles of Congregationalism.

A minister can hardly show authority for trying to save a man by keeping him in ignorance; or, worse than that, by keeping other men in ignorance. We do not well to ignore what is patent and palpable. The world is deluged with books, periodicals, and papers, containing sceptical ideas professedly derived from science. The atmosphere is surcharged with scepticism, and what is in the air might as well be brought to the ground, and examined. The fact that a minister is ready to do it disarms scepticism of one of its most potent weapons,—the claim that religion fears to face the new thought. "Make the church," says the author of "Ecce Homo," "a place not merely of devotion, but also, as Protestant churches should be, of solid, continuous, and methodical instruction."

Painstaking instruction might meet the intellectual difficulties arising from scientific thought; so that, on that ground, nothing should be left to scepticism but the moral obliquity of its irreligion.

CHARLES CAVERNO.

Ambler, Ill.

OUR CHURCHES IN THE U. S. CENSUS OF 1870.

A THICK quarto volume contains that portion of the Census given to "Population and Social Statistics." It is beautifully printed, and is a monument of labor.

We have naturally turned to that part of the volume which gives the statistics of churches, and which occupies fifty-two pages. It is divided into two, each with its distinct title-page, namely :—

[1.] "Statistics of Churches in the United States, (A) by States and Territories; (B) by Denominations."

[2.] "Statistics of Churches in each State and Territory (by Counties)."

The second part is, of course, a rearrangement of the first, but seen at a glance to take but two of the four items given with each denomination in the first set of tables.

The Census gives the number of churches of several denominations decidedly lower than they are given by their own denominational issues. It cuts the "regular" Baptists from 17,535 to 14,474¹; the United Brethren from 3,753 to 1,445; the Universalists "much"; and to "other" Baptists it gives but 1,355, while the single branch called Freewill Baptists (ignored in the Census) reports 1,356, with the figures of 199 more of their kind. On the other hand, it credits the Episcopal Church with 2,835, while their own report claims but 2,752.² As to the Methodists, it is impossible to make any comparison, as the Census reckons all "the branches of the church" under the name "Methodist"; which, in fact, is the precise name of only one "branch," totally independent. Comparisons as to Presbyterians are also impossible; for the exactly opposite reason that the Census divides them into "regular" and "other," with no explanation of this hitherto unknown line of division, and with numbers (6,262 "regular," 1,562 "other") which defy our utmost attempts at grouping.³

¹ On the other hand, the Census gives them in New Hampshire nearly twenty more churches than they had or claimed.

² In Massachusetts, the Census finds 107; the Episcopal official list claims but 92.

³ If the Northern and Southern General Assemblies are reckoned as the "regu-

1. The first part of the document is a list of the names of the members of the committee who have been appointed to investigate the charges against the President of the United States. The names are listed in alphabetical order and include the names of the members of the committee who have been appointed to investigate the charges against the President of the United States.

2. The second part of the document is a list of the names of the members of the committee who have been appointed to investigate the charges against the President of the United States. The names are listed in alphabetical order and include the names of the members of the committee who have been appointed to investigate the charges against the President of the United States.

of difference, we could see reason in it, although our own list of actual "organizations" would have been none the less correct because we and the Census had a different *basis*.

But, in the criticisms with which the Census assailed our accuracy, there are a few tangible points.

The Census says that "the difference is partially accounted for (probably to the extent of between 50 and 60) by the later date (within the same year) of the statistics of the denomination."

Unfortunately for the explanation in our relief, our average date was *earlier* than the Census date, which was June 1, 1870. Our dates of different States varied. States reporting January 1st had 817 churches; April 1st, 622 churches; May 1st, 731 churches; that is, States reporting 2,170 churches reported at times varying from one to five months *earlier* than the Census date, and included not one church organized after their respective dates. And 208 reported on the exact Census date; while only 743 were reported *later* than the Census date. It is thus seen that the *average* was decidedly *earlier* than June 1st, rather than *later*.

If it was assumed that the States reporting latest gained faster than the earlier ones, — we have made a careful examination, and we find the preponderance to be very nearly according to the average date. In fact, we enrolled only 18, all told, of churches organized after June 1st, while we enrolled, among the 2,170 churches, *none* formed between the date of their reports and June 1st. Instead, therefore, of having "between 50 and 60" more churches than the Census found June 1st, by reason of our reporting *later*, we had actually more churches June 1st than we reported that year, because we reported *earlier*. But "between 50 and 60" implies careful examination. It is always best to appear exact.

What makes the attempted explanation remarkable is the fact that the *exact date* of reports was printed at the head of every page of our statistics, and in full view of the writer! So grave a reversal of fact, with its *data* before his eyes, is not promising.

The Census goes into a particular criticism of our reports from three States (and three only), and these we can examine.

Arkansas. — "The *Quarterly* reports 2 churches, the Census none." On the contrary, the *Quarterly* expressly said: "No report. Last year, churches at Austin and Bayou-Metoe." We did not even (a sole instance) put these in our tabular form. We did not feel authorized to drop them, as we had actual reports from those churches the preceding year. It was hardly ingenious in the Census to make a labored argument against our accuracy, by transforming our distinct statement that we had *no* report into "reports," and omitting our evident doubt in the case.

Kentucky. — The Census says that our report claimed 3 churches; but that, on inquiry, the pastors of 2 of them stated that one was "Suppose," the other "Christian" (which every one knows is "Suppose" in fact). The facts were simply these: 1. Those two churches were regularly reported to us on our form of reports. 2. The pastor of one of these was a regular member of one of our Associations; and the other received *ad hoc* reports. 3. The pastor not a member had written to us expressing a desire for recognized affiliation with our denomination. 4. The church the other has disapproved was, with the other churches of its Association, formally represented in our National Council in 1871 by its own chosen delegates; and that church still regularly reports.

The third Kentucky church then called "Camp Nelson," is the only name which the Census mentions in all its criticisms; and its choice was the most unlucky one it could have made for itself. It says that, there being no post-office of that name, "the inquiry could not be prosecuted." Had the office sent only a very brief note to the compiler of the statistics, the inquiry could have been "prosecuted" with perfect ease. Not thinking of so simple an expedient, it says: "It may be assumed that the statement of a church at this place is founded upon a tradition of some local and temporary organization, effected during the war at the large and important camp then formed there."

Now it is difficult to believe, but the fact is, that, when the Census official "assumed" this theory of our "tradition," he had directly before his eyes — exactly where he found the name "Camp Nelson" — the printed statement that that church did

actually make a report on the 10th of December, 1870, and in that report said that Gabriel Burdett was then (December 10, 1870) its pastor; that on that December 10 it had 50 male members and 124 female, 152 of the total being actually resident that day; that, in the twelve months ending that December 10, it had received 8 persons on profession and 1 by letter; had lost 7 by death and 2 by excommunication, and had baptized 8 persons; and that, on that December 10, 1870, it had a Sabbath School numbering 130. All this was on the only page, and in the only lines of the page, in which the name of this church appears; and it was directly before his eyes when he said to the world that "it may be assumed that the statement of a church at that place is founded upon a tradition of some local and temporary organization, effected during the war." Further, had he looked back a year, he would have found the same church reporting in 1869; and, if forward, reporting itself every year till he went to press, and now to this date. A few more such lively "traditions" would be acceptable. The remarkable point in his criticism, it will be seen, is not his ignorance of the real post-office of this church, but his publishing to the world his supposition of a "tradition" of a church dead for five years, in the very face of such statements as were on the page before him. If he looked at the page, he must have seen these statements. If he did not look at the page, how did he know anything about "Camp Nelson"?

Pennsylvania. — This is the stronghold of the Census criticism. "The most important discrepancy" "in the East" is in this State. The careful qualification "in the East," of course implies that there were worse in the West; whereas no other State approaches it. But it is always best to be very precise in criticisms. It looks learned. "The agents of the Census report 40 church organizations. The 'Quarterly' claims 70. . . . In the case of 13 of the churches thus reported by the denomination, the Census received positive information from the postmasters . . . that no such organizations were in existence. . . . Of the 17 remaining to be accounted for, the Census office has been able to obtain no information." Perhaps it might have succeeded better if it had inquired of persons who did know, instead of persons who did not know.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business and for the protection of the interests of all parties involved. The document outlines the various methods and procedures that should be followed to ensure the accuracy and reliability of the records.

The second part of the document provides a detailed description of the accounting system that has been implemented. It explains the various accounts and how they are maintained, and it describes the procedures for recording and summarizing the transactions. The document also discusses the importance of regular audits and the role of the auditor in ensuring the accuracy of the records.

The third part of the document discusses the various methods and procedures that should be followed to ensure the accuracy and reliability of the records. It outlines the various methods and procedures that should be followed to ensure the accuracy and reliability of the records. It also discusses the importance of regular audits and the role of the auditor in ensuring the accuracy of the records.

The fourth part of the document discusses the various methods and procedures that should be followed to ensure the accuracy and reliability of the records. It outlines the various methods and procedures that should be followed to ensure the accuracy and reliability of the records. It also discusses the importance of regular audits and the role of the auditor in ensuring the accuracy of the records.

The fifth part of the document discusses the various methods and procedures that should be followed to ensure the accuracy and reliability of the records. It outlines the various methods and procedures that should be followed to ensure the accuracy and reliability of the records. It also discusses the importance of regular audits and the role of the auditor in ensuring the accuracy of the records.

the churches, although associated as "Congregational," may not always prefix a name. And perhaps it may not be disloyal to the government, if we conjecture that the Pennsylvania "postmasters" were not always selected with a view to their discriminating knowledge of ecclesiastical affairs.

But while the failures of the Census to find these churches may be excusable, it has no right to assail the accuracy of our reports on the ground of its own failures. Its duty was to find all the Congregational churches in Pennsylvania: we found 72; the Census found 40. In failing to find the other 32, the Census failed to do what Congress appropriated public money to have it do.

These three States — Arkansas, Kentucky, and Pennsylvania — were its chosen field for criticism. When it had finished, it said, "Instances of this character could be multiplied; but the foregoing will suffice." In this excellent sentiment, we cordially concur.

We will now notice the numbers of churches given by the Census in our denomination (which the Census ignorantly calls "the Congregational Church," in utter defiance of the fundamental principle which gives us our name) in several States. In comparing with our own figures, we will concede so far as to drop from our number all churches which the Census could say lacked visibility; and we will even drop all churches (except as specially mentioned for special reasons) which had no pastors, and made no report in 1870. When we shall say, "actual reports," we mean reports of membership, etc., given newly *that year* by a *bona fide* working organization on our list. That is, we will endeavor to reckon on the exact principles of the Census, and a little more in its favor than it claims. The first number given is taken from the Census.

California, 40. We had actual reports from 46, and 2 others had pastors.

Illinois, 212. We had actual reports from 204; 8 others had pastors; 11 others were then (and now) on the roll, with memberships from 111 down, only 3 having less than 40 members each.

Indiana, 18. We had 23 undoubted.

Kansas, 43. We had actual reports from 48, and 5 others had pastors.

Louisiana, 9. We had 12, each with a pastor; but we are not sure but that one was organized later than June 1st.

Maine, 231. Of the 241 actual organizations, every one reported, it is difficult to see how the Census could have overlooked more than 5.

Michigan, 159. We gave actual reports from 164, and 3 others had pastors.

Minnesota, 57. We gave actual reports from 64 (sure at June 1), 20 of which had pastors.

Missouri, 57. We gave actual reports from 51, and 2 others had pastors.

Nebraska, 10. The figures of 21, reported June 1st, seem unobtainable.

New Hampshire, 102. We had actual reports from 185. It is hard to see more than 4 that could be lost sight of.

North Carolina, 1. We had 3 reporting their membership, each with a pastor.

Tennessee, 3. We gave names and pastors, of 4.

Vermont, 153. We gave actual reports from 191; 2 others had pastors and one had a minister and 32 members, though not then reporting his figures. But a few of these churches might naturally be overlooked.

Virginia, none. We gave actual reports from 4, each with a minister.

We have thus given the difference in 15 States out of our 39. In these, the Census is deficient 110 churches; while we purposely omit actual organizations destitute of pastors, if they did not make a *new report* that particular year, notwithstanding the fact that many of these have since reported, and that the Census ought to have found them.

On the other hand:—

Alabama, 4. We had but 3; and no other of that date has yet appeared.

Distriet of Columbia, 2. We had but 1.

Georgia, 10. We had but 4; and no others of that date have yet appeared.

New York, 268. We had but 256. The difference, and

probably much more, is due to error in entering independent churches as Congregational.

Rhode Island, 27. *We* could find but 25.

Washington Territory, 2. *We* had but 1.

Ohio is very close. Doubtless there is the same mistake of enrolling independent churches as Congregational.

It should be remembered that in all these cases we gave complete lists, embracing the precise locality of every church. The Census gives none; and therefore we are unable to go into a more particular examination. We guarantee that in every case (natural errors excepted) there was an actual organization. We will do the Census *this* justice: that there were, perhaps, some scores of churches on our list, which, though not extinct, were not deserving of enumeration, on the principle of practical working condition required by the census. But, on the other hand, there were many churches not on our list that year which were actually existing, and many of which have since been enrolled or replaced. Some clerks of conferences omit some churches which fail to report, and especially churches temporarily not connected with the organization. We replace such every year. Although thus temporarily dropped from *our* list, the independent search of the Census ought to have found them. And the Census did credit us with churches which do not belong to us.

We have alluded to the omission in the Census of names of places smaller than a county. This prevents a close comparison of the discrepancies. But the Census presents a set of tables, "Statistics of Churches in each State and Territory (by counties)." In hope of approximating to the fields of discrepancies, we turned to this second set of tables.

The result is, the very name "Congregational" does not appear in a single county in Pennsylvania! The tables appear to be complete; the "totals" are given: but in this subdivision even the "40" allowed us in the first set of tables have been extinguished!

We find also that the same omission of all Congregational churches occurs in Indiana, Maryland, Missouri, New Jersey, North Carolina, Ohio, South Carolina, and Tennessee. It occurred to us to glance at other denominations. We find Bap-

Advent, Unitarian, and Universalist. Neither had a single church ; but it was needful to fill out the page. The statistics, therefore, are compiled, on the plan of taking just enough to fill a page full.

We have doubts whether it is legitimate in United States Census tables to extinguish 198 churches in a single State. On this plan, what examiner could tell how many churches of a given denomination are in any county? One not familiar with denominational statistics would certainly suppose, from the misleading title-page, that we had not a church in Ohio or Pennsylvania. This incompleteness is itself contrary to the principles of statistics. The least that could have been done was to put a correct title-page, and give a note stating the fact of such omissions. But we insist that every denomination, large or small, has as much right to a mention in government statistics of churches as Methodists and Baptists, particularly when those tables purport to be complete. But we have still graver doubts whether a title-page implying completeness ought to cover tables thus cut in two.

A glance at the classification of denominations may be in place.

Some denominational names represent one denomination each ; such as the Congregational, Protestant Episcopal, Roman Catholic, and Unitarian. As to these, there is no need of confusion. The Census says that confusion has sometimes arisen from the common use, in some sections, of the name "Congregational" by the three denominations known as Congregational, Unitarian, and Universalist. We venture to assert that such confusion is extremely limited, and that one added question in instructions to Census takers would have secured exact facts. If such question was not in the list, it was a fault of the office.

We doubt the propriety of just two kinds of Baptists, "regular" and "other." "Regular" is no part of the Baptist official name ; and it is rather invidious to class all others as "other" than "regular." The Freewill Baptists, with a defined faith and complete organization, are swallowed up in "other" ; although they gave lists, in 1870, of 1,356 churches. They certainly are as worthy of notice as 331 Unitarian, 815

* Evangelical Association," or of New Jerusalem. The Free-will Baptist with its quarterly meetings, State organizations, and general U. S. Conference, is certainly large enough, and distinct enough to have a place in government tables.

The Presbyterians are also grouped into "regular" and "other." We can understand what is meant by such terms applied to Baptists, as there is some such usage; but we own our perplexity in deciding what Presbyterians are "regular." There are at least eight distinct organizations of Presbyterians: if the Census had but given us a hint of the grounds of its assignment, it might have officially settled some grave ecclesiastical questions. What a comfort it would have been, had official authority only informed us what particular "school" is regular. Is it the Northern church, the Southern church, or both churches? Is it the true blue United, or the true blue Reformed? Does the line go on the Catechism, or on the Psalms alone? The Census office knew which was regular; else it could not have counted. It ought to have decided this matter beyond future controversy. Besides, it would have enabled us to understand its tables. As it is, this novelty is a mystery, and the old controversy must go on.

The Methodist column is exactly the reverse. The old Methodist Episcopal, the M. E. South, the Methodist Protestant, the Methodist with nothing added, the American Wesleyan, the Free Methodist, the Primitive Methodist, the A. M. E., and the A. M. E. Zion, appear to be hidden under the one name, "Methodist." To have had to preserve all these distinctions would have tended to unsettle the brain of an ordinary Census taker; but certainly some Methodists might have been indorsed as "regular."

Then the Lutherans. There are four large bodies, and a number of other synods, in this country. The distinction of these bodies is ignored, and we think properly, in the Census. But why was not the same rule applied to the Presbyterians?

What we notice is, that there should have been some uniform principle governing the classification. Baptists and Presbyterians are divided, each, into "regular" and "other." The distinction is invidious. The Census has no right to affix such terms. In the case of the Baptists there is an excuse,

because the word "regular" is frequently used by them. But in the case of the Presbyterians, it is an invention, which is fortunately nullified by the complete silence as to its application. But, if these two denominations are divided into these two classes, why was not the same rule applied to Lutherans and Methodists? Why were all "branches" aggregated in the grand total of "Methodists," while Presbyterians were divided, and divided by an unexplained invention? There was evidently no uniform principle applied. Neither the large size of a denomination, nor its completely distinct and organized existence, nor its combination of these with a distinct doctrinal faith, seem to have secured a name in the Census.

It is clear that the Census could not have subdivided itself into all the little distinctions. But, when it recognized some of them, it ought not to have hidden, under the word "other," a denomination which comprised almost all of that "other." The Census might have adopted this rule,—to enroll every denomination which was separately organized, clearly and quickly recognized in its distinctive faith, and readily found by Census takers of proper intelligence. Or, it might have grouped various bodies by a rule, that all bodies evidently branches of one family, although varying in doctrine or in polity, should appear under one name. By the former rule, the Cumberland Presbyterians, the Freewill Baptists, and some others would have had a place, which they have not. By the latter rule, the Presbyterians would have been aggregated, and the Baptists, which they are not. It would have been better to have had some rule on the subject.

Returning to our own denomination, it will do no harm to consider the comparative agencies employed in obtaining information.

The lists of our churches are made up, first, by clerks of local groups of churches, averaging perhaps a dozen in an association. Reports are received from each church. This clerk is a resident, in many cases serving year after year. His group of churches covers but a few miles, and meets twice a year. It is extremely probable that this clerk will know what churches are actually existing. Secondly, a secretary of a State organization receives all these reports, edits them, prints them by associa-

copy and prepares summaries. He adds no name to the list. These summaries then serve the year. In the State the secretary has now served the eighteen years in another seventeen years and in full another in the West seventeen years. These State secretaries are always more familiar with the history of the churches. Thirdly, these printed State reports are sent to the compiler of the national tables, who edits the whole, compares the entire list name by name with that of the preceding year and prepares summaries. He never carries a church from a preceding year, but enrolls only those actually enrolled that year. No "traditions" are entered by either of these clerks. Of course it happens that some feeble churches are kept on the list after they have ceased to manifest a practical working life — because they are still actual organizations; but this is not done long. We drop every year, such as give no sign of recovery, and thus prune the list as fast and as closely as duty to the cause will allow. With such a system of collecting statistics, now matured by us in seventeen years of its actual operation, with permanent resident clerks in all the local conferences, who are men of intelligence, knowledge of the case, and interest in the work, it is safe to presume that our tables have some peculiar guarantees.

On the other hand, the Census office had an immense work to do. Its ecclesiastical items were but a very small fraction of its undertaking. Its result is honorable to the industry and general skill of the office. But it should be noted that a marshal who appointed the Census takers, and who made the subdivisions of territory, "cannot be presumed," says the Census, "to have any acquaintance with the requirements of the work; and he will naturally fail to appreciate the difficulties of enumeration, for the reason that he has had no experience of them;" that the Census takers were inexperienced in this work; that they had sections "not exceeding" 20,000 inhabitants; that they were loaded with a multiplicity of items; that they had but a few weeks in which to do the great work in which they were inexperienced; and that in some districts the compensation "would hardly find food for man and beast." "Probably not less than 2,000 assistant marshals," candidly says the report, "have been kept from throwing up their positions solely by

fear of incurring the penalty fined by the law." "In some districts, . . . but for a rigid refusal to accept resignations, a general stampede would have occurred." The report well says that "any service is conducted at enormous disadvantage when it is performed by unwilling agents."

Under this candid acknowledgment of difficulties, for which the Census office was not responsible, we should not be disposed to complain of its defects. The wonder is, that it succeeded so well. But, when it undertakes to criticise our tables from the results of its own confessedly insufficient system, we acknowledge our surprise. We are perfectly willing, before the minds of all candid people, to place our system of collecting the statistics by permanent and educated clerks, against the hasty method "conducted at enormous disadvantage when it is performed by unwilling agents."

Nor did we suppose that it was made a part of the duty of that office to criticise anybody's publications. We thought its duty was to collect and publish its own results. In addition to that, it has availed itself of its position, with its government moneys, to put into a great permanent official document attacks on the accuracy of other people, to which they can have no adequate opportunity to reply. In doing this it has, in repeated instances, drawn replies which are very damaging to its reputation as a standard.

We repeat the expression of our surprise that the office, in searching for our churches not found by them, did not address a single letter to the compiler. It would have been very natural, if they were in search of information. He could have enabled the office to perfect a list about which there could be no question.

We write this with no disrespect to the able head of the bureau. He cannot be held responsible for the weak criticisms of some subordinate. The difficulties were enormous.

They suggest that, if the Census business is to be continued, a *permanent* national statistical bureau ought to be established, whose officers can profit by their experience, and become so familiar with the work as to avoid some unfortunate errors which at present seriously interfere with the value of the Census.

CONGREGATIONAL NECROLOGY.

Rev. MARTYN TUPPER died at West Stafford, Conn., July, 1872.

He was the second son of Thomas and Martha (Wood) Tupper and was born in West Stafford, Conn., Jan. 6, 1800. His early years were spent in labor upon his father's farm, with scarcely an opportunity to gratify the desire for knowledge and improvement which developed itself in his very boyhood. The aspirations of his youthful nature soon ripened into a determination to acquire a college education, which he kept steadily in view until it was accomplished. In this purpose, home furnished him neither help nor encouragement; and difficulties beset his way, which, to one of his resolute and undaunted spirit, would have appeared insurmountable. From his pastor, however, Rev. Joseph Knight, he received sympathy and aid, as also from Rev. William Strong, then of Somers Conn., in whose family he resided for a season.

At the age of twenty-one, still bent upon securing a liberal education, he started forth from the paternal dwelling with eleven dollars in his pocket, and the home-made suit he wore his only outfit. He directed his course to Princeton, N. J., where he had been told that he could attain the end he had in view with less expense than elsewhere. Such was the extremity to which he was reduced, that his first night's lodging in this place was not paid for under a year. But, dark as was the prospect, with all he had to contend against, he never lost heart.

Maintaining himself by teaching, and such other occupation as he could find, prosecuting all the while his classical studies, befriended by the officers of the college, he was at length admitted to the Sophomore class of Nassau Hall in November, 1823, graduated therefrom with honor in 1826. Having in the mean while been brought under the converting power of the gospel, it became his highest ambition to be a minister of the Lord Jesus Christ. At that time, he was much under the influence of his intimate friend and classmate, James Brainerd Taylor, with whom he entered Yale Theological Seminary the fall of his graduation from college. Here he remained but a year, pursuing at the same time the studies of the various classes.

After teaching for a while in Monson Academy, Mass., he was ordained first pastor of the Calvinistic church in Hardwick, Mass., April 16, 1828. A separation had just taken place from the

church, because of its defection to Unitarianism. It was truly a day of small things with the new church; but the seven years of his pastorate were years of steady growth, increasing prosperity, and abundant manifestations of the divine presence and blessing.

A revival of religion commenced under his labors in 1829, and continued with increased power into the year 1830. Another and yet greater revival was enjoyed in 1831, extending, with abated interest, into 1832. During these years, there was a full attendance upon religious meetings of every character. On one occasion, in the evening, when the religious exercises were closed, so deep was the interest felt that the whole assembly remained, and, with a single exception, refused to leave the room; and the religious services were resumed. On another occasion, at a full and crowded meeting, when those who had purposed to choose Christ and his service as their portion were requested to rise, every individual in the room arose. A prayer-meeting was held at sunrise, which was well attended, persons being present whose residence was two miles distant. The pastor had a Bible-class of young persons, and taught them the doctrines of the gospel. As the result of these revivals, eighty-one were added to the church.

So undemonstrative is the New-England character that he was not aware of the strength of attachment which his people cherished towards him; and a church in the beautiful valley of the Connecticut, near the place of his nativity, being desirous of his services, he asked a dismissal from his pastoral charge. At once the people to whom he had proved so rich a blessing gathered around him, and gave expression to their affection. But, fearing the influence of a step backward, he declined to withdraw his request, and was dismissed April 29, 1835.

Thence he went to East Longmeadow, where he was installed pastor in October, 1835, and remained in charge of the church until September, 1849. May 21, 1850, he was installed pastor of the church in Lanesboro', Mass.; from which he was dismissed May 19, 1852, to accept a unanimous invitation from the people of his first charge in Hardwick to a re-settlement with them. His regret that he had asked a dismissal in 1835 prepared him to accept with joy this renewed expression of their confidence and love. His installation took place June 23, 1852; and here the remainder of his stated ministry on earth was spent.

Sept. 1, 1870, in fulfilment of a previously formed plan, he resigned his charge, and removed to Waverly, Ill., to live with his

children, who had their residence in that place. Here he continued to preach, as opportunity presented, to congregations of different denominations, with great acceptance for a year or more, when his strength gave way. For the last few months of his life, he was a great sufferer.

In hopes of benefit to his health, he revisited New England in the summer of 1872, bearing with him the remains of his departed wife for burial, as she had requested, by the side of her daughters in Hardwick, so long her home.

This errand completed, there seemed to be no further service for him on earth. While spending a few days in company with his daughter, at the house of a former friend, near his birthplace, in West Stafford, Conn., he was suddenly taken worse, and passed away from earth.

He was buried by the side of her whom he had so recently conveyed to her final resting-place, in the quiet cemetery, whither he had often gone during the twenty-five years of his ministerial life in that community, to speak words of tenderness and sympathy to mourning friends by the new-made grave. A commemorative discourse was afterwards preached in the church at Hardwick by Rev. E. P. Blodgett, of Greenwich, from 2 Kings ii, 12, which has been published, and wherein he is spoken of as an instructive, discriminating, and practical preacher; a sympathizing, affectionate, and helpful pastor; characterized by honesty, sincerity, and fidelity in all his conduct; delighting in nothing so much as in the prosperity of Zion and the salvation of souls; taking great satisfaction in directing a soul struggling with spiritual difficulty to the place where he might lay his burden down, and be at rest.

During nearly his entire ministry, he was officially connected with the public schools of the towns in which he lived, doing useful service.

Such were the privations and hardships through which Mr. Tupper passed in obtaining his education, that he entered upon his profession with a shattered nervous constitution. Several times, and once in the sacred desk, he had an attack of an epileptic character. Although this form of disease never recurred in subsequent years, yet the fear of it gave him a life-long solicitude, which led him to avoid crowded assemblies and scenes of special mental excitement. It was the occasion of his refraining from regular attendance upon the meetings of the Ministerial Association to which he belonged. His brethren did not understand this. They loved to have him present, for he was always genial, and his criticisms were sometimes keen and witty. Indeed, he had a vein of humor, which, though rarely in-

dulged, gave, on special occasions, peculiar zest to his off-hand remarks. He was modest and unassuming, scholarly in his habits, and delicate in his sensibilities. Although his advantages were limited, he was a good preacher. He was marvellously discreet in his intercourse with his people ; and they loved him most who knew him best.

His salary was always small ; and he had too much self-respect to give hints as to his wants, or gain favors by a patronizing spirit. Still, in one way and another, he secured to his family high educational privileges ; in which achievement he was aided by the prudence of his beloved companion, and encouraged by her refined taste.

Mr. Tupper was married April 13, 1828, to Miss Persis Ladd Peck, of West Stafford, Conn., who died in Waverly, Ill., July 17, 1871, of whom an obituary notice appeared in the "Quarterly" for April, 1872.

They had six children: four are still living, — Henry Martyn, pastor of the Congregational Church, Ontario, Ill.; Augusta Lomira, wife of Deacon Theo. E. Curtiss, of Waverly, Ill.; James Brainerd Taylor, in the Treasury Department at Washington, D. C.; and Louisa Root, teaching in Waverly, Ill.; two deceased, — Emily Peck, wife of Dr. John C. Norris, of Philadelphia; and Elizabeth Hamilton, who fell a victim to the mysterious malady which prevailed at Maplewood Institute in Pittsfield, Mass., in the summer of 1864. The former died at her home in Philadelphia, Dec. 24, 1866; the latter at Hardwick, Aug. 26, 1864.

c. c.

Rev. DAVID HILL GOULD died at Schroon Lake, Essex County, N. Y., Feb. 16, 1873. He was born in Trumbull, Conn., Feb. 17, 1827. His parents were Jonathan and Sarah (Hawley) Gould, both members of the Congregational church in Trumbull. His middle appellation of Hill was given him on account of his relationship to a distinguished lawyer on his mother's side of that name. His father desired him to become a farmer, as he was his only son; but his own inclinations ran in a different direction, and led him to look forward to the gospel ministry as a profession for life. The poverty of his parents prevented them from giving him a liberal education, had his father favored his seeking it; and it was only by his indomitable persistence in his plan that he was enabled at last to accomplish his desire to become a preacher of righteousness. His mother, a most earnest and devoted Christian, encouraged his aspirations, and helped him by her prayers and counsels.

In addition to his other discouragements, his health was never good; but he was enabled, by study with the able pastors of the church in his native town, to acquire a good knowledge of systematic theology, and in subsequent life, by his studious habits, to maintain his position and standing among his brethren of the ministry, and even to compare very favorably with some who had enjoyed far higher educational advantages. He was emphatically a self-educated man, though he always regretted that he had not been able to avail himself of the privileges of the higher schools of learning.

In the autumn of 1855 he received the approbation of the Essex (N. Y.) Consociation, as a candidate for the pastorate, and was commended to the churches by that body. The same year he commenced his ministerial labors with the Congregational church in Ticonderoga, N. Y., where he continued five years. From thence he removed to Moriah, in the same county, where he labored two years very acceptably, when the sickness of his father called him back to his native place. After his father's death, which occurred soon after the son's return, he settled his estate, and returned again to his people in Moriah, who had patiently waited for him to resume his position among them, after his two years' absence. Six years longer he acted as pastor of this church, nothing occurring to mar the harmony existing between him and his parishioners, when the failure of his health compelled him to change his location.

The little church at the romantic and healthful village of Schroon Lake, in Essex County, now becoming a somewhat noted place of summer resort for health and pleasure seekers, being without a minister, he accepted a call to labor with them. That he might combine open-air employments with the discharge of ministerial duties, he here purchased a small homestead, with a few acres of land, which he attempted to cultivate. The care of the church and farm, however, proved too much for him; and, after a brief sickness, he passed from the toils and trials of life to the rest of heaven. This little church more than doubled in numbers under his ministry.

Mr. Gould was a great lover of books, and left behind him a small but well-selected library, which shows the marks of use. He was a man of few words, an independent thinker, and came to his conclusions after patient and careful thought. It was ever his great concern to teach the truth, and that only. Everywhere he was favorably known, so far as known at all. Though not what is technically called "a revivalist," yet he labored in several interesting seasons of awakening in other churches as well as his own, and by his earnest and faithful efforts won souls to Christ. Among his most prominent

traits of character were an indomitable will and a determined spirit of perseverance to accomplish whatever he undertook in life ; and these helped him to overcome almost insurmountable obstacles in preparing himself for his profession, and in achieving the great work of his life.

In his last hours, faith triumphed over the terrors of death and the grave ; and he spoke with confidence of his Father's house with many mansions, into which he was soon to enter. A brother minister, who was his neighbor, says of him, " Every friend and acquaintance will hold in pleasing remembrance his meek, self-denying spirit, his scholarly habits, and his high and noble Christian and ministerial walk."

He was ordained at Crown Point in the autumn of 1866. Oct. 6, 1857, he was married, in Ticonderoga, to Mary Jane Calkins, a grandchild, on the mother's side, of Rev. Thomas Allen, who was pastor in Pittsfield, Mass., for forty-seven years, a notice of whom was published in the "Quarterly" recently. He left a widow and five children, — Lucia Nellie, aged eleven years ; Sarah Hawley, aged nine ; Willie J. and Mary R. (twins), aged six ; and Frances J., aged four.

He died at his post, as a home-missionary of the New York Home Missionary Society, and was greatly lamented by the church which he was serving.

J. C. H.

Rev. DARIUS GORE died at La Harpe, Ill., Aug. 9, 1873, having nearly completed his fifty-ninth year. He was born at Dudley, Mass., Sept. 24, 1814, and was the eldest son of John and Anna (Carpenter) Gore.

His parents were both members of the Congregational church, as were their ancestors for more than a hundred years before them.

In early life he was the subject of religious convictions, which resulted in his conversion to Christ, at the age of seventeen. He cordially received the doctrines of the Gospel, as held by the Congregational churches of New England ; and their influence in moulding his character and controlling his life was manifest to all who knew him.

By the advice of his pastor and preceptor, he entered on a preparation for the ministry, and fitted for college in his native town. In 1836 he entered college at Amherst, and was admitted to the sophomore class. He held a respectable standing in all the studies of his college course, but excelled especially in mathematics. After his graduation in 1839, he spent one year in teaching, and three years in the Theological Seminary at East Windsor, Conn.

The home missionary field in the Western States was then white, and ready for the harvest. He heard the call for laborers, and hastened to obey. Having received ordination at Sturbridge, Mass., May 15, 1844, he was commissioned by the A. H. M. S., and removed the same season to Illinois.

His first field of labor was Groveland and vicinity, in Tazewell County, where he spent five years. He then labored four years in Warburtonfield, seven in Spencerville, nine in Lamoille, and four in La Harpe, where he closed his earthly ministry of twenty-nine years.

As a preacher, he was instructive, earnest, and faithful. He never tried to attract the multitude by novelties or eccentricities; but "by manifestation of the truth he commended himself to every man's conscience in the sight of God." Though he never drew admiring crowds by sermon and rhetoric, yet his ministry was an effective and useful one. He was a blessing to every church and community in which he labored. He left them stronger and richer in every element of spiritual prosperity than he found them. His usefulness was achieved by patient and untiring industry, and faithful attention to every duty, and to every interest of his people. He was always at his work, and never suffered himself to be entangled with any affairs of this life, so as to distract his thoughts or divide his energies. The work of the ministry was the "one thing" which he did. He thus became a workman that needed not to be ashamed, and earned the approval of his divine Master, "Well done, good and faithful servant."

He was thrice married—first, May 15, 1844, to Miss C. H. Bruce, of Sturbridge, Mass., who died at Groveland, Ill., in October, 1844, only five months after their marriage. Sept. 29, 1846, he was married to Miss E. M. Deane, of East Woodstock, Conn. She was spared to him for only one year, and was a most valuable comforter, counsellor, and helper in every good work. She died in Lamoille, in March, 1847. Feb. 15, 1858, he was married to Miss C. J. McArthur, of Chicago, who still survives him.

Of six children born to him, two daughters are living, educated, and occupying spheres of usefulness.

F. B.

Mrs. NAOMI EMMA (MORSE) BINGHAM was born in Westfield, Mass., June 13, 1802, and died at New Haven, Conn., August 30, 1873. She was the youngest of the twelve children of Jacob and Naomi Morse. Her mother did not survive her birth. Her eldest sister, afterwards the wife of Rev. Lyman Strong, of Colchester, Conn., faithfully performed to her a mother's part. She was educated at the Westfield Academy, and at Albany, N. Y. For several years, in company with an older sister, who was afterwards Mrs. Merrick, she taught in Troy, N. Y. Subsequently she spent some time in Virginia, in the family of her brother-in-law, Rev. Stephen Taylor, then professor in the Theological Seminary in Prince Edwards County, and afterwards, until his death, pastor of a Presbyterian church in Richmond. Returning North for a visit, she was induced, in connection with Mrs. Merrick, then residing in New Haven, to open a school for young ladies in that city, which in 1839 had fewer of such institutions than often since.

This enterprise prospered and grew into the widely known "Young Ladies Seminary in York Square." This after a time passed entirely into the hands of Miss Morse. In connection with this, was the great work of her life. She brought to it several qualifications of a high order. Always courteous, quiet, and self-possessed, firm in her purpose, yet gentle and winning in her manner, she readily gained the confidence of her pupils, and strengthened their resolutions to do well. She was happily, by her own varied experience, fitted to sympathize not only with others, but with those who, from peculiarity in health or temperament, especially needed a mother's care and counsel.

She aimed to fit her pupils for the sober realities of life. Truthfulness and fidelity to duty, in her judgment, were more than learning. To be useful was more excellent for a woman than only to be accomplished. Skilful in reading the motives and in discerning the deficiencies, quick also in appreciating the worth and the honest endeavors of those she instructed, she sought with rare patience and tact to correct the one and develop the other.

Apparently devoid of selfishness, it was her delight to enter heartily into the plans, and to promote, at whatever cost to herself, the welfare of her friends. Her Christian character was built upon firm faith in the Bible, and deep conviction of the value of the gospel. In her eyes, the young lady who had not become a disciple of Christ, lacked one thing of transcendent importance. Her family and school were repeatedly the scene of a blessed revival, for which her Sabbath instructions aided directly to prepare the way. Not a few

... and the ...

... the ... of ...

... the ... of ...

... the ... of ...



Rev. SAMUEL HOWE TOLMAN died at Nelson, N. H., Oct. 6, 1873, aged forty-seven years. He was the only son of Rev. Samuel Howe and Rachel (Damon) Tolman, and was born at Dunstable, Aug. 21, 1826, where his father was pastor of the Congregational church several years.

Mr. Tolman fitted for college at Kimball Union Academy, Meriden, N. H., and graduated at Dartmouth, in the class of 1848, ranking second in the class. After teaching a year, he entered Andover Seminary, and graduated there in 1852. Desiring to pursue his theological studies further, he went to East Windsor, Conn., where he remained nearly a year, and then entered upon active labor as a city missionary at Bath, Me., continuing in this service two years. Aug. 14, 1856, he was ordained and installed over the Congregational church at Wilmington, Mass., where he remained for fourteen years. September 23 of the same year, he was married to Mary J., youngest daughter of Henry and Lydia Melville, of Nelson, N. H.

Believing a change would conduce to his advantage and usefulness, in the spring of 1870 he resigned his pastorate at Wilmington. The subsequent winter he was prostrated by a fever, and never recovered entirely from its effects.

April 2, 1872, he was installed over the church at Lenox, Mass., and entered upon his work there with his accustomed zeal and earnestness. But his strength was unequal to his purpose; and, after a few weeks' toil, he began to show signs of weariness and depression of spirits. A short vacation bringing no relief, he was persuaded to suspend his labors for the winter; and the spring found him somewhat recuperated in strength, and revived in spirits.

But, soon after he resumed his pastoral work, it was evident that his mind was too much impaired to allow him to pursue it; and some symptoms of a diseased brain appearing, he was induced to retire early in the summer to the farm-home of his brother-in-law, at Nelson, N. H., in the hope that, by out-door work, the terrible consequences of a shattered mind might be averted.

In September, there being no improvement, he was advised to send in his resignation of his pastorate at Lenox; which, after some delay, and with extreme reluctance, he did. This act seemed to increase the depression of spirits under which he was suffering. He clung to the people of his charge, and to his ministerial work, with great tenacity.

Returning to Nelson on Monday, after a Sabbath service at Swanzy, he yielded to the imaginings of a diseased mind, and committed the act that deprived him of life,—a result feared by his physi-

cians. This way of passing from out of the darkness to light and happiness seemed to his distorted vision the only solution of his fears. He had struggled heroically, but unsuccessfully, against his disease. His death was a terrible shock to his wife and children. His funeral took place at Nelson, attended by Rev. George Dustan, assisted by Rev. Mr. Holbrook. A large and weeping audience at the church, some of whom had come from neighboring towns, evinced the esteem in which the deceased was held.

Mr. Tolman's social qualities and gifts endeared him to all who knew him. Rev. Mr. Wilcox, of Reading, Mass., who was intimate with him, thus speaks of his character: "As a Christian, I think his most prominent characteristic was thorough conscientiousness. He was a soundly true man, from centre to circumference. There was no sham about him, no veneer-work; but his whole being was in all he did and in all he said. You could not know him without feeling that he was eminently *a man to be trusted*; and, in all my long and intimate acquaintance with him, I never had that feeling for one moment disturbed. As a man, he was one pre-eminently to be loved. His sympathies were quick and tender. He was confiding and affectionate,—as gentle and susceptible almost as a woman. In his home, and among his intimate friends, he shone more than anywhere else. I do not think there was a member of our association more beloved than he was. . . . He is at rest. No one that knew him can ever ask, whether or not he were a truly Christian man. His departure was dark indeed, and sad, looked at from *below*; but, viewed from *above*, it was seen to be the birth, through great suffering, of another soul into our heavenly home."

Prof. Phelps, of Andover, writes, "He always impressed me by his mature sermons and prayers, as being a model pastor in almost all the qualities that go to make up a solid, sensible, and enduring ministry."

He was a sincere friend, and so considerate ever of others' feelings that it was hardly possible for him to have an enemy. Says one who was a member of his family for some time, "I never heard him utter an unkind word. He was ever meek, gentle, Christ-like. It was the extreme sweetness and tenderness of his nature which made his presence by the bedside of the sick and dying so welcome, and gave his words of Christian consolation so much persuasiveness and force."

Several of his occasional sermons were published; and these furnish a scholarly and close treatment of their subjects. He was very conscientious in his pulpit preparations, and in preparing articles

to be read before the association to which he belonged. He preached Christ, and ever evinced a hearty faith in the truth he preached.

His pastoral work was well done. He was permitted to enjoy several revival seasons during his ministry at Wilmington. Naturally hopeful, and of ardent temperament, he brought the full consecration of all his powers to the service of his Master. He cherished till his death a lively interest in everything that pertained to the kingdom of Christ.

His trust in God was cordial and entire ; and he seemed the last man to be daunted by difficulties or discouraged by obstacles. He took great interest in the education of the young, and did very much to elevate the standard of education among his people.

During his ministry at Wilmington, his church was burned ; and it was largely through his personal endeavors that a new, commodious, and tasteful edifice was erected.

His culture and grace of manners, that distinguished him as a Christian gentleman abroad, shone pre-eminently in his home. He seemed to walk in the light that came from the throne of God. He was the centre of love and attraction in his family, by the sweetness and gentleness of his spirit. Says the pastor who succeeded him at Wilmington, "Never has the writer felt the power and attractiveness of the true Christian home-life as he experienced it during the few weeks he was an inmate of his family." An aged mother, who was one of his household for years, and sisters, who were frequent visitors at the parsonage, received such attentions as made their stay with him most delightful.

His companion, an invalid for many years, received unwearied care and watching, and now, with their two children, mourns his loss.

Fragrant was the aroma of the love disseminated through the parsonage, impressing every one within that home.

On learning of his death, the Society at Lenox, with a generous sympathy, passed a vote, allowing the widow of their pastor to occupy the parsonage till the close of the year, and also continuing the salary till April, 1874.

G. D.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

SOME months since, an article appeared in one of our religious papers on "New Terms for Old Truths,"¹ in which the author says: "Suppose a reverent, scientific spirit, considering the works of Nature, has the same thoughts and feelings that Paul had when studying the same works, but spells the author's name *N-a-t-u-r-e*. He thinks the same thing that Paul did when he wrote *T-h-e-o-s*, or that Emmons did when he wrote *G-o-d*. Suppose another man has just the same thoughts and feelings, looking at the same facts, and spells out his idea *f-o-r-c-e*, and another man, having the same ideas, spells out his notion *l-a-w*."

"Is it not conceivable that curious, observant, honest, humble, and reverent men, looking at the 'things that are made,' and inferring from them a grand generalization that shall reduce confusion to order, and make it easily memorable, — is it not conceivable, I ask, that they shall have the same idea under five different words, — *Theos*, *God*, *Nature*, *force*, *law*?"

After comparing the Calvinistic idea of divine decrees with the scientific idea of "inexorable law," the theologian's idea of human "inability" with the scientist's idea of "matter as of itself dead," the New Testament doctrine of "the perdition of ungodly men," and the scientific theory of "combustion," he adds: "An estate of faith is a spiritual experience. . . . So far as man is concerned, *to be in faith* is practically of more importance than to have the right string or pole or edging around which to twine by faith. Ah, woe and alas! when men begin to dispute about the object of their faith, the definition of their God, whom no man by searching hath found out." What he at first propounds as a question, he at last asserts as a fact, declaring "These and other like statements . . . are identifications of the inexorable method and habit of the human mind."

We have no sympathy with those who thus represent the faith of the Christian and that of the believer in mere force, subjectively considered, as identical.

This writer fails to see that, while certain intellectual exercises of the believer in mere force may be identified with certain intellectual exercises of the believer in God, it is impossible to have the same moral exercises towards an impersonal force or law which we may and ought to have towards a personal God. We may fear force, but we cannot reverence it. We may yield to law, but we cannot love it. A personal God we may reverence and love.

This writer also fails to discriminate between those who have no light except what is derived from Nature, — and may be true to the light furnished them, — and those who, familiar with the gospel of Christ, reject that light,

¹ *New Terms for Old Truths*. By Rev. Thomas K. Beecher. *The Advance*. May 8, 1873.

deny the personality of God, and, by admitting only the existence of a law, prove that they love darkness rather than light.

If he includes in Nature man's own nature, he assumes that a man may be true to his moral instincts, and yet reject the revelation which God has made of Himself in His holy word.

The sentiments which he expresses are identical with those of the late Theodore Parker, who says in his "Discourse of Religion" (p. 104), "He that worships truly, by whatever form, worships the only God. He [God] hears the prayer, whether called Brahma, Jehovah, Pan, or Lord, or called by no name at all. Each people has its prophets and its saints. And many a swarthy Indian, who bowed down to wood and stone; many a grim-faced Calmuck, who worshipped the great God of storms; many a Grecian peasant, who did homage to Phœbus-Apollo when the sun rose or went down,—yes, many a savage, his hands smeared all over with human sacrifice, shall come from the East and the West, and sit down in the kingdom of God with Moses and Zoroaster, with Socrates and Jesus." The only difference is in the application made of the principle; the one applying it to ancient Pagans, and the other applying it to modern, sceptical scientists, the latter application being the more objectionable.

The sentiment itself calls to mind the position once taken by a profane swearer, who, when reproved, replied: "There are different ways of expressing our feelings: some men pray, some whistle, and others swear; it makes no difference which mode you adopt, so long as the feelings are the same, and you get relief." We only add, we have ceased to wonder at anything which some people may write; but we have not ceased to wonder at what our religious papers sometimes consent to publish.

AMONG the new commentaries, there comes to us a somewhat ponderous volume on *The Proverbs*,¹ on which an immense amount of labor has been expended. Emanating from Princeton, we assumed that it is of a conservative cast; but, upon examination, we find that while it indicates on the part of the author reverence for the original Scriptures, it is quite independent of King James's version. The author does, indeed, say that "the old version of the Bible ought to be kept as the standard in English speech as long as it is practically possible"; but for this position he gives, not the intrinsic merits of the common version, but the strange reason, that "the same peoples will never unite upon a new" version. He adds: "A Bible in every sect is a state of things that may be almost sure to come." (Preface, p. 3.)

In this age, when the Evangelical denominations, although they find that they can labor in great Christian enterprises most efficiently in their separate capacity, yet cherish towards each other a kindlier spirit and a more

¹ A Commentary on *The Proverbs*; with a new translation, and with some of the original expositions re-examined in a classified list. By John Miller, Princeton, N. J. New York: Anson D. F. Randolph & Co. Large octavo. pp. 651 \$4.00.

genuine sympathy than ever before, it is to our view preposterous that each will ever demand for itself a separate Bible.

The aim of this author is to seek the true sense of the original text. He asserts that "To prefer the work of King James to the actual mind of the spirit is fetich;" and boldly inquires, "Is it not time that our commentaries had become more down-right?" His use of the word "had" in this sentence, and, we may add, his general style as a writer, impress us anew with the importance of retaining at least the general features of the common version as a model of *good English*. We will give one illustration of his style, in justification of our criticism: "He [the author] is conscious of every care, and that he has moved his foot about honestly until he got it planted each time in what seemed finally to fit; and yet the innovation is too large." (Intro., p. 7.) Indeed, so peculiar is his style, that should a person read aloud this entire Introduction, we imagine that his mouth would feel as badly puckered as though he had been eating unripe persimmons.

In his translation, he is such an innovator that in the first sentence of his introduction to this book he admits that "nearly one half of its texts are colored with some entirely new signification."

We will give a few examples of his "original expositions." The verse, "To know wisdom and instruction; to perceive the words of understanding," he translates thus: "To know wisdom and admonition; to put a distinct meaning into discriminated speeches." The next verse: "to receive the instruction of wisdom, justice and judgment and equity" he renders thus: "To accept clear-sighted admonition is righteousness and judgment and right behaviour." For the following verse: "My son, if sinners entice thee, consent thou not," he gives this substitute: "My son, if sinners would make a door of thy simplicity, afford thou no entrance." We do not marvel that he speaks of "Too great innovation being the writer's own suspicion of his work."

He maintains that The Proverbs have a *nexus*, and attempts, as a commentator, to find "a clear thread through the book." He gives a new translation of The Proverbs as well as a commentary on the text.

In such a review as our space allows, we cannot be expected to enter upon a detailed examination of a book like this. Strange, indeed, would it be if so elaborate a volume did not throw new light on some passages in this marvellous collection of wise sayings. The work is not popular in its style: it is designed for scholars; and to the attention of scholars we commend it.

WE have recently received three commentaries on the Gospel according to Matthew. The first and largest work is by Lange.¹ It is called the "Sunday School Edition"; but it differs from the larger work,

¹ The Gospel according to Matthew, together with a General Theological and Homiletical Introduction to the New Testament. By John Peter Lange, D. D. Translated from the German by Philip Schaff, D. D. New York: Scribner, Armstrong & Co. 1873. 8vo. pp. 568. \$3.00.

with which the public are familiar, only by an omission of the Preface and of the General Introduction to the New Testament, hence commencing with the 39th page. In the Introduction, the following topics are discussed: 1. The Distinctive Characteristics of the First Gospel. 2. Matthew the Evangelist. 3. Composition of this Gospel. 4. Theological and Homiletical Treatment of this Gospel. 5. Fundamental Idea and Organism of the Gospel according to Matthew, divided into seven parts. These parts are subdivided into no less than thirty-nine sections. There is a still more minute division of these sections, in some instances, by the use of letters. Each subdivision is treated in the body of the work under three forms: Exegetical and Critical, Doctrinal and Ethical, Homiletical and Practical.

We present the plan of the work thus in detail, to show the elaborate character of the commentary. This Sunday-school edition is all that many ministers will desire for their own use, and too scholarly to suit the tastes of most Sunday-school teachers. It is orthodox, after the old pattern in its phraseology, including "transmitted sin." The mass of material which it gives will confuse some and satiate others. No man who buys the book can complain that he does not get the worth of his money.

THE second of the commentaries on Matthew, referred to, is by the late Dr. Owen.¹ This is a new edition of a work first issued in 1860. Its general style resembles that of Barnes's Notes, with which the public are familiar. But the Commentary is written with more care, and has higher merits, as respects scholarship, than the popular works of Mr. Barnes. Dr. Owen, having spent nearly a quarter of a century in the study of the Greek language,—having published, with copious Notes and Commentaries, a classical series, including a Greek Reader, Zenophon's Analysis and Cyclopædia, Homer's Iliad and Odyssey and Thucydides,—had some peculiar advantages in preparing this commentary on the Greek text of the New Testament. Having spent most of his life as a teacher, he had opportunities for study of which the pastor of a large church cannot avail himself. This volume of his on Matthew does not stand alone, as the author published also a commentary on Mark, Luke, and John, and at the time of his death (April 19, 1869) had nearly completed a similar work on the Acts of the Apostles.

That there should be a call for a new edition of this volume at the present time is a favorable indication, not only as to the merits of the book, but also as to the interest felt by the public in the study of the Scriptures. Particularly is it true when we consider that this is only one of a number of competitors for public favor.

THE third commentary in this enumeration is that of Dr. Alexander.²

¹ A Commentary, Critical, Expository, and Practical, on the Gospel of Matthew, for the use of Bible Classes and Sabbath Schools. By John J. Owen, D. D., LL. D. New York: Scribner, Armstrong & Co. 1873. 8vo. pp. 415. \$1.25.

² The Gospel according to Matthew. Explained by Joseph Addison Alexander. New York: Scribner, Armstrong & Co. 1873. 8vo. pp. 456. \$1.25.

This is also a new edition of a work first published in 1860. A peculiar interest and a sacredness attach to it as the last work of the distinguished author. It is published as he left it, without an Introduction, and as a commentary closing with the sixteenth chapter. An analysis of the concluding chapters is added, to the completion of which the sick man summoned his energies, and which he finished only a few days before his death. There is something peculiarly touching in the unfinished condition of the work; and we cannot but admire the affection and tenderness of friends who have kept it as he left it. Would it not have been a higher tribute to the genius of Raphael, had his admiring pupils preserved the *Transfiguration of Christ* as he left it, untouched?

This commentary, so far as it goes, is much fuller and more elaborate than that of Dr. Owen. Mr. Barnes gives 398 pages on this gospel. Dr. Owen, 415; while Dr. Alexander gives 446 pages on the first sixteen chapters. This peculiarity, together with the scholarly character of the exposition, commends it especially to the attention of ministers who desire something more than the truth made simple. We admire the enterprise of the publishers who issue simultaneously these three commentaries on one and the same book. They are doing a service which, we trust, the public will appreciate and render remunerative.

PUBLISHERS are proving the falsity of the representation that the pulpit is losing its power, by the great number of volumes of sermons which they are issuing from the press. One of the latest books of this kind is entitled, "The Memorial Pulpit."¹ It is intended to be one of a series, and is marked Vol. I. Indeed, these sermons appeared at first in pamphlet form, as a weekly issue, and the series continues. We do not understand why this volume is labelled outside, "Church Work," and inside, "Church Life." It is a new way of identifying work and life. As the author has compiled an admirable Hymnology, we anticipated something poetic and beautiful in this production of his pen: but there is a remarkable want of imagination or fancy in these sermons. The brief Preface is stiff and awkward. The discourses themselves have an artificial structure, as is indicated by their length. The first four occupy just twelve pages each; and the remaining twenty-two just ten pages each. It makes no difference what the subject is, whether meagre or prolific, he has just so much to say about it. We imagine him in the habit of stitching together a given number of sheets, then writing till the pages are filled, and stopping when his paper is exhausted. Although he sometimes may not exhaust his subject, it is quite certain that he is not in the habit of exhausting his hearers. These sermons are not characteristically logical. The reader is not impressed with the sequence of thought. There is no swelling tide of emotion, as the discourse advances. Indeed, there is

¹ The Memorial Pulpit. Church Life: Sermons preached in the Presbyterian Memorial Church, New York city. Embracing 1 to 26, from January to July, 1873. By the Pastor, CHARLES S. ROBINSON, D. D. New York: A. S. Barnes & Co. 1873. 8vo. pp. 312. \$1.50.

nothing oceanic about the sermons. The sentences are short, the style abrupt. If we were to compare the sermons to the sea, in any of its conditions, we should say, they are "short chop." And yet these discourses have merit. They are plain, clear, and practical. The themes selected are gospel themes; the spirit exhibited is Evangelical. The preacher evidently knows to what the Master has called him; and he endeavors to do his Master's work. There is nothing sensational, nothing offensive, about his ministrations. If he lacks genius, he does not lack sense. If he does not show himself a great philosopher, he does give evidence of piety. It is refreshing to know that in a large city such sermons are appreciated; and it is one of the hopeful signs of the times that there is a call for such sermons in print. Dr. Robinson has had opportunity to glean knowledge from both hemispheres; and the various incidents which he weaves into his discourses are interesting and instructive. Each sermon is followed by a hymn or brief poem, occupying a single page. The selections are appropriate, and some of them excellent.

The printer should be more careful as to the use of broken type, and the pressman feel his responsibility as to giving evenness of impression.

May the successive volumes be as useful as are the author's personal ministrations.

HISTORICAL AND BIOGRAPHICAL.

OUR late civil war created a literature peculiar to itself. From the elaborate "History of the Rebellion," by the lamented Horace Greeley, to the lighter narratives and sketches of camp-life, — from the legal treatise of William Whiting, Esq., on "War Powers Under the Constitution," to the most ephemeral lines furnished the newspaper press by the patriotic muse, — every variety of style and of quality in composition has been illustrated and exemplified.

Of the volumes which have been published, few bear any comparison in richness and elegance with "The Norwich Memorial," from the pen of the Rev. Malcolm McGregor Dana.¹

The title may suggest that this is a mere local history; it is a local history, but it is also much more than this. It enters so largely into the war record of the State of Connecticut, and indeed gives so much of the national aspects of the great struggle for freedom, as to be of general interest.

The volume is dedicated to "The brave men of Norwich, who, under the impulse of a noble patriotism, went forth to defend their imperilled country." After a modest Preface, in which the obligations of the writer to various persons who had lent him aid in preparing the work are gracefully expressed, the subject is presented in seventeen sections, the first

¹The Norwich Memorial; The Annals of Norwich, New London County, Conn., in the Great Rebellion of 1861-65. By Malcolm McG. Dana, pastor of the Second Congregational Church, Norwich, Conn. Norwich, Conn.: J. H. Jewett & Company. 1873. Quar. pp. 395.

eleven of which have a chronological aspect, and the remaining six are topical.

The variety of themes of which the author treats is truly remarkable. Before he comes to any record of town affairs, he discusses "The Opening of the War — Threats of Disunion — Action of Congress — Inauguration of Mr. Lincoln — Impressions produced by the Inaugural Address — Hopefulness of the North — Effect of the News of the Bombardment and Surrender of Sumter — 'Battle Sunday' — Proclamation by Pres. Lincoln and Gov. Buckingham." This quotation from the Table of Contents indicates the thoroughness which characterizes the entire work.

Everything of importance which was done by the Town, or its citizens in their private capacity, seems to have been gathered with the most careful industry, and related with marked fidelity. The "Roll of Honor" — "The Complete Roster of Commissioned Officers, Army and Navy" — The "Alphabetical Roll of Norwich Soldiers, with Rank and Date of Enlistment" — and what is given under the head of "Remarks," as to their service and the termination of their connection with the army, — must have cost immense labor, and is of great historic value.

In a "Miscellaneous" section, the author gives a Tabular Statement of National, State, and Town Indebtedness, — Charities of the War (\$69,696,000); Tables showing the Military Population of the United States (5,624,055) and its increase; Number of Men called for by the Government (2,942,748); Number of Enlistments (2,753,723); Number of Deaths in Military Service, — Killed in Battle, 44,238; Died of Wounds and Injuries, 49,205; Suicide, Homicide, and Execution, 526; Died of Disease, 186,216; Unknown causes, 24,184. Total, 304,369.

The noble part that woman took in the charities of the war is honorably portrayed; and every theme appropriate to such a history is presented with a comprehensive grasp and a minuteness of detail which make the volume a model in its line. Could all our Towns have such a worthy record given of what they did to preserve the republic, the materials furnished would be of inestimable value to future generations.

The volume is written in a terse and scholarly manner. Nearly all the sections are introduced with a short poem, selected with great taste; and the entire volume has high literary merit.

The work is embellished with eighteen elegant engravings; and the printer has taken great pains to give the volume a truly artistic appearance.

Rarely do we examine a book in which we find so little to criticize; but we cannot forbear to add, that in this volume the value of the Table of Contents would be greatly augmented if the figures which indicate on what pages the sections commence were given with greater accuracy. When a reader is directed to pages i and xvi for indexes, he is not likely to look for them on pages 393 and 395 of the main work.

If he is directed for the commencement of a section to page 311, he does not expect to find it on page 289. The proof-reader can hardly be excused for such mistakes.

No one who is without experience in statistical labors can appreciate the

amount of labor bestowed on this Memorial volume. The author and publishers are deserving of all honor, not only for the exemplary manner in which they have performed their work, but also for giving all the pecuniary profits of the book to the Sedgwick Post of the Grand Army of the Republic.

THE biography of the Rev. Samuel J. May¹ has attracted considerable attention, and been favorably noticed by the religious press. It is, to a large extent, an autobiography, and some portions of it are written in a fascinating style. It would be difficult to find in the English language anything more pure, simple, and winning than his account of the death of his little brother, and of his own experience in the grief and mystery of that dread providence. Mr. May's public life, as a reformer, was conspicuous. For the promotion of temperance, he labored with all his heart; and in the antislavery agitation, he was a bold warrior. Graceful and attractive as an extemporaneous speaker, quick in retort, he did effective service wherever he went. He was not a logician, like Amos A. Phelps, whose scalpel could dissect the most minute and recondite fibres of sophistry, and yet he was a good reasoner on common-sense principles, and, as a popular orator, swayed the emotions of his hearers. He took a deep interest in education, and labored unwearily for the elevation of our common-school system.

He despised anything which was mean, and his whole soul flowed out in sympathy towards any who were in distress. He hated injustice, but unfortunately he hated what we regard as justice quite as much. To use his own language, inscribed in a lady's album, "his favorite virtue" was "charity." He was "a believer in the final reformation of all mankind." p. 238. He would not perform a religious service with a murderer on the gallows at the request of the official, lest he should seem to be the agent of the State to do what he did not think the State had a right to do. p. 107. He was not only opposed to the death penalty in the State, but also to corporal punishment in the schools, and was an extremist as to "woman's rights."

He would not consent to act as chaplain of a military regiment. His hatred of justice was not confined to earth, but had relation also to the government of God. He declared that the opinions of Theodore Parker were "less shocking, less derogatory to God, less discouraging to man, than the doctrines which are given in the Presbyterian confession of faith, and the thirty-nine articles and creeds of the Episcopal church." p. 193. He speaks of the Universalists as those who "have borne a most faithful and persistent testimony against the greatest of all the abominable doctrines of the orthodox theology." p. 285. Having heard a sermon on "the justice of God in the eternal damnation of the wicked," and being asked, "what do you think of that"? he replied, "I think we ought to ask our God,

¹ *Memoirs of Samuel Joseph May.* Boston: Roberts Brothers. 1873. 12 mo. pp. 297. \$1.50.

whose mercy endureth forever, to pardon us for having listened in silence while our deluded brother blasphemed Him." p. 243.

This volume is disfigured with exhibitions of Mr. May's hatred of orthodoxy. He speaks of "the orthodox system of doctrines and scheme of salvation," as "utterly derogatory to God." p. 117. He caricatures the orthodox as busily circulating, "throughout the community, grievous misrepresentations of the faith and the spirit of Unitarians." p. 80. He represents the church of which he was the pastor, in Connecticut, as "under persecution . . . because of their defection from the faith of the consecrated churches of Connecticut." p. 62. And referring to one of the deacons of his church, he says, "he was declining slowly and sorrowfully to the grave: his heart having been broken by the harsh denunciations and severe treatment he had received from the original church in Brooklyn." p. 63.

He speaks of "the prejudice against the so-called new heresy," as "strong and bitter." p. 65.

He even defends the Unitarians, not only in availing themselves of the title under parish law to property given by an orthodox ancestry to sustain the institutions of the gospel, but also in taking from the churches the sacred vessels of the communion service, because the law did not recognize the churches, in distinction from the parishes, as a corporate body, having rights of property. p. 101. He draws a ludicrous and absurd picture of a personal interview between himself and "an aged believer in the Trinitarian theology," in order to throw the claims of the orthodox into contempt. pp. 270, 271.

There are portions of the book in which Mr. May, at first view, appears to exhibit an Evangelical faith and a Christian experience. But to appreciate these exhibitions, we need to understand that in common with other Unitarians, he sometimes used, within certain limitations, orthodox language, while he personally gave to that language an unevangelical interpretation. How far he could reconcile this to his own mind, with common honesty, we will not attempt to determine. The fact, however, has given occasion to certain apparent inconsistencies in the volume itself. Thus he says, "I urged . . . that teachers should go into their schools in the spirit of Christ, meaning to seek and to save them that are lost." p. 181. Again: "When I came to be the minister of the church in Syracuse, I advised . . . that every person present who loves the Lord Jesus Christ, and who feels his indebtedness to him for all he has done and suffered for the redemption of mankind, should be invited to commemorate his death." p. 93. Again, being visited by "two stern-looking women," who said, "We have come to you with a message from the Lord," and added, "Mr. May, we have heard that you do not believe in the divinity of Jesus Christ": he replied: "You did not hear that from the Lord, for the Lord knows I do." p. 240.

But elsewhere he says, "I do not believe that any other person's merits will ever help me to salvation. I must be saved by my own character, if I am saved at all." p. 240. Again he says, "His favorite male character in

history "is Jesus of Nazareth." p. 287. That Jesus "was, or will be, more than any other man, the Saviour of the world." p. 284. That "when men shall have become holy as Christ was holy, miracles will no longer seem supernatural to them, and that some of them may do even greater works than Jesus did." p. 285.

We do not say that these passages may not be forced into some kind of consistency, making a distinction between divinity and deity, between atonement and at-one-ment, but we do say that, to the ordinary reader, they tend to confuse and delude.

Mr. May speaks of the views held in Connecticut as to the sacredness of the Sabbath, as "superstitious notions," p. 88; and, speaking of a large portion of the Old Testament, says, "What a pity that, instead of spending money and pains to reprint and circulate such material, we cannot, instead, make familiar chosen passages, from whatever source, which should be really inspiring and suggestive." p. 274.

We have entered more largely into an examination of this book because some of our Evangelical papers have given favorable notices of it, and held up the subject of it to commendation as a Christian minister. We have done it with the deeper interest, because the writer was, in his childhood, partially under the ministry of Mr. May, and commenced under his private tuition the study of Latin preparatory for college life. We knew Mr. May, personally, only to love him. We know that, intensely as he hated slavery, he hated not less the Evangelical doctrines of the cross; and when this volume is commended, as it has been by Evangelical editors, it is time for somebody to tone up public sentiment as to the importance of matters of belief.

MISCELLANEOUS.

It is desirable that the title of a book should not only be attractive, but appropriate, and that it should at least suggest something as to its contents. "The Arena and the Throne"¹ has a high-sounding name, but what it is about can hardly be conjectured without a perusal. The cover is ornamented with a crown, a cross, a sword, and something else, neither a warrior's spear nor a shepherd's crook. The author, in a brief preface, says that the subjects discussed were first treated with no thought of publication, and that "they grew into their present shape." We would suggest, that their having the shape of a book is not a *growth*, but the result of artificial pressure. Indeed, the whole volume has the appearance of something which was gotten up with more reference to pecuniary results than to inward convictions. It consists chiefly of four essays, with the following titles: "The Field," "The Defeat," "The Triumph," "The King."

"The Field" discusses the question as to whether this earth only, or all the stellar universe, is inhabitable, and maintains that the material and visible universe exists for the sake of the human race.

"The Defeat" presents Judas, the apostate, as the type of that class of mankind whose life ends in remediless ruin.

¹ The Arena and the Throne. L. T. Townsend, D. D. Boston: Lee & Shepard. New York: Lee, Shepard, and Dillingham. 1874. 12mo. pp. 264. \$1.50.

"The Triumph" gives the history of Job as symbolical of human success.

"The King" represents humanity as crowned, in itself, exalted, and in its union with Jesus Christ, glorified.

Each essay is preceded with quotations of poetry and prose, from a variety of distinguished authors, having more or less relation to the theme of the essay following.

An Appendix, of thirty-five pages, draws liberally on authors who have discussed the various themes treated in the preceding pages.

The book is interesting and instructive, partly scientific, partly philosophical, somewhat biographical, and, withal, religious. It shows in the compiler, industry as a reader, and in the author, a vigorous style and genuine eloquence.

"Across the Desert"¹ is a good Sabbath-school book, and will be found helpful to pastors. It is not an elaborate work, and makes no pretensions above its true merits. Indeed, in the preface, the author takes a modest and unassuming position. He gives a picture of Egypt, and a sketch of the life and times of Moses, with fidelity to the scriptural record and to the varied sources of information at his command. Having had some opportunity for personal observation, he embodies the fruits of his own travel in his representation of the scenes of Moses' life.

The volume contains upwards of thirty illustrations, and presents an attractive appearance.

"The Mouth of Gold"² is a modest volume of poetry, in dramatic form, illustrating the life and times of Chrysostom. It is chiefly in blank verse, and is well written. The portions of the book in rhyme strike us as the most exquisite and remarkable. The imagery in the entire volume is neither hackneyed nor tame, but original and impressive, and betoken a writer in sympathy with his theme.

"The Women of the Arabs"³ is an instructive and useful volume. It is dedicated to the Christian women of America. It gives a sketch of the state of women among the Arabs of the Jahiliyeh, or the "Times of the Ignorance." The degradation of woman in heathen society, as here illustrated, when contrasted with her exaltation under Christian influences, shows the need of modern missions, and, by contrast, the glory of the Christian religion. The volume is intended "as a record of the work done

¹ Across the Desert. A Life of Moses. By the Rev. S. M. Campbell, D. D. With Maps and Illustrations. Philadelphia: Presbyterian Board of Publication. 12mo. pp. 342. \$1.50.

² The Mouth of Gold. A Series of Dramatic Sketches Illustrating the Life and Times of Chrysostom. By Edwin Johnson. A. S. Barnes & Co. New York and Chicago. 1873. 12mo. pp. 109. \$1.00.

³ The Women of The Arabs. With a Chapter for Children. By Rev. Henry Harris Jessup, D. D. Seventeen years American Missionary in India. Edited by Rev. C. S. Robinson, D. D., and Rev. Isaac Riley. New York: Dodd & Mead. 12mo. pp. 372. \$2.00.

for women and girls of the Arab race ; to show some of the great results which have been reached, and to stimulate to new zeal and effort in their behalf." "The Children's Chapter" constitutes more than a third of the book, and makes it appropriate for Sabbath-school libraries. It is beautifully illustrated. As a source of valuable information, as a monument in honor of heroic missionaries, and as a stimulant to missionary zeal, it is worthy of the attention of the Christian public.

AMONG the literature for the times, we have received a volume on "The Liberal Education of Women."¹ It is a reprint of representative articles which have lately appeared in America and England concerning the collegiate education of woman. It brings to view four different experiments now in process: University Examinations, the Lecture System, Mixed Colleges, and Colleges for Women. The compiler, in his introduction, distinguishes between the "mixed theory" and "co-education." He gives Oberlin College as an example of the "mixed theory," where the two sexes are educated at one institution, but not on a common curriculum. The editor has endeavored to make an impartial selection from a large mass of material. He gives thirty-six different articles or sections, and an Appendix, embracing the writings of upwards of thirty different authors. He aims to present both sides of the question, or rather all sides of it. The articles vary much in merit.

The sympathies of the editor are evidently with the so-called "advanced thought" on the subject to which his volume is devoted. One who wishes to know what has been written on the entire theme, will find this volume a compilation worthy of his attention.

LITTELL'S LIVING AGE. — The second weekly number of the new volume of "The Living Age" contains an elaborate and valuable article on The English Pulpit (and preaching in general) from the "Quarterly Review"; part one of a series of entertaining letters on Spanish Life and Character in the Interior, during the summer of 1873, from Macmillan; International Vanities (part one, on "Ceremonial"), from Blackwood; The Sentence of Marshal Bazaine, "Spectator"; The Prussian "Reformation," "Spectator"; part one of "Robert Holt's Illusion"; a poem, translated by Sir John Bowring from the Magyar of Petofi, together with other poetry, miscellany, etc. With fifty-two such numbers, of sixty-four large pages each (aggregating over 3,000 pages a year), the subscription price (\$8.00) is very low.

It is creditable to the improved taste of the community and their appreciation of art, that such a Monthly as *The Aldine*² finds encouragement and support. It is an elegant miscellany of pure, light, and graceful literature, and a collection of pictures, the rarest specimens of artistic skill in black and white. It ought to be regarded sufficiently attractive in itself, independently of the exquisite chromos which are offered as a premium.

¹ The Liberal Education of Women; The Demand and the Method; Current Thoughts in America and England. Edited by James Orton, A. M. New York and Chicago: A. S. Barnes & Co. 1873. 12mo. pp. 328. \$1.50.

² The Aldine. New York: James Sutton & Co., Publishers, 58 Maiden Lane. \$5.00 a year.

BOOKS RECEIVED.

Lee & Shepard, Boston.

- The Ancient City; a Study on the Religion, Laws, and Institutions of Greece and Rome. By Fustel De Coulanges. Translated from the latest French edition by Willard Small. 1874. pp. 529. \$2.50.
- The Arena and the Throne. L. T. Townsend, D. D., author of "Credo," "Sword and Garment," "God-Man," etc. etc. 1873. 12mo. pp. 264. \$1.50.
- Ten-Minute Talks on all sorts of Topics. By Elihu Burritt. With Autobiography of the Author. 1874. 12mo. pp. 360. \$2.25.
- Pronouncing Hand-book of Words often mispronounced, and of words as to which a choice of pronunciation is allowed. By Richard Soule and Loomis J. Campbell. 1873. 32mo. pp. 99. 35 cents.

Congregational Publishing Society, Boston.

- The Pilgrim Series Question Book. National and Union Topics, prepared by the National Committee. 1874. (For Youth and Adults.) By Mrs. William Barrows. Approved by the Committee of Publication. 16mo. pp. 235. 15 cents. Also, *The same* (for children).

J. R. Osgood & Co., Boston.

- Child Life in Prose. Edited by John Greenleaf Whittier. Illustrated. 1874. Small 8vo. pp. 301. \$3.00.
- Literary and Social Judgments. By W. R. Greg. 12mo. pp. 352. \$2.00.
- Common-Sense in Religion: a Series of Essays. By James Freeman Clarke. 1874. 12mo. pp. 443. \$2.00.
- Normandy Picturesque. By Henry Blackburn. Author of "Art in the Mountains," "Travelling in Spain," "The Pyrenees," "Artists and Arabs," etc. With numerous Illustrations. First American from second London edition. 1873. 16mo. pp. 291. \$1.50.
- Sex in Education; or, A Fair Chance for the Girls. By Edward H. Clarke, M. D. 1873. 12mo. pp. 181. \$1.25.

Presbyterian Board of Publication, Philadelphia.

- Across the Desert: a Life of Moses. By the Rev. S. M. Campbell, D. D. With Maps and Illustrations. 1873. 12mo. pp. 342. \$1.50.
- The Tercentenary Book, Commemorative of the Completion of the Life and Work of John Knox, of the Huguenot Martyrs of France, and the Establishment of Presbytery in England. With an Introduction by the Rev. Henry C. McCook. Illustrated. 1873. 12mo. pp. 232. \$1.25.
- The Story of Madagascar. By the Rev. John W. Mears, D. D., author of "The Beggars of Holland," "Martyrs of France," etc. 1873. 12mo. pp. 312. \$1.25.

- Which is the Apostle Church?** An Inquiry at the Oracles of God as to whether any existing form of Church Government is of Divine Right. By Thomas Witherow, Professor of Church History, Londonderry, Ireland. Edited and Annotated by the Rev. R. M. Patterson. 1873. 18mo. pp. 123. 50 cents.
- Thoughts on the Decalogue.** By Thomas Crosby, Pastor of the Fourth Avenue Presbyterian Church, New York. 1873. 12mo. pp. 164. 90 cents.

Dodd & Mead, New York.

- Kit Carson, the Pioneer of the West.** By John S. C. Abbott. Illustrated. 1873. 12mo. pp. 342. \$1.50.
- The Women of the Arabs, with a Chapter for Children.** By Rev. Henry Harris Jessup, D. D., seventeen years American Missionary in Syria. Edited by Rev. C. S. Robinson, D. D., and Rev. Isaac Riley. 1873. 12mo. pp. 372. \$2.00.
- The Cumberstone Conquest.** By the author of "The Best Cheer," "The Battle Worth Fighting," etc. 12mo. pp. 359. \$1.75.
- What Can She Do?** By Rev. E. P. Roe, author of "Barriers Burned Away," "Play and Profit in my Garden." 12mo. pp. 509. \$1.75.

Robert Carter & Brothers, New York.

- She Spake of Him:** being recollections of the loving labors and early death of the late Mrs. Henry Dening. By her friend, Mrs. Grattan Guinness. 1874. 16mo. pp. 323. \$1.25.
- Leaves from the Tree of Life.** By the Rev. Richard Newton, D. D., author of "Bible Wonders," "Nature's Wonders," etc. 1874. 16mo. pp. 320. \$1.25.
- The Healing Waters of Israel; or, The Story of Naaman the Syrian.** An Old Testament chapter in Providence and Grace. By J. R. Mac Duff, D. D., author of "Morning and Night Watches," "Memories of Bethany," etc. etc. 1874. 16mo. pp. 300. \$2.00.
- The Argument of the Book of Job Unfolded.** By William Henry Green, D. D., Professor in Princeton Theological Seminary. 1874. pp. 367. \$2.00.
- The Resurrection of the Dead.** By William Hanna, D. D. 1873. 12mo. pp. 222. \$1.25.

A. S. Barnes & Co., New York.

- Remember Me; or, The Holy Communion.** By Ray Palmer. 1873. 12mo. pp. 102. \$1.50.
- Church Life: Sermons Preached in the Presbyterian Memorial Church, Madison Avenue, corner of Fifty-third Street, New York.** Embracing Nos. 1 to 26, from January to July, 1873. By the Pastor, Charles S. Robinson, D. D. 1873. 12mo. pp. 319. \$1.50.
- Metrical Tune Book,** designed to be used with any Hymn Book, for the Congregation and Choir. By Philip Phillips, author of "Singing Pilgrim," "Song Life," "Singing Annual," etc. etc. 1873. 12mo. pp. 156. \$1.00.

Bigelow & Main, New York and Chicago.

- The Hymnary, with Tunes; a Collection of Music for Sunday Schools.** By S. Lasar. 50 cents each; \$40.00 per hundred.

The Song Evangel. A Collection of Hymns and Tunes (old and new), for Sabbath Schools, Church Services, Prayer Meetings, and Times of Refreshing. Edited by Rev. Edward Payson Hammond.

The Royal Diadem for the Sunday School. By Rev. Robert Lowry, D. D., and W. Howard Doane. 30 cents.

Winnowed Hymns ; a Collection of Sacred Songs, especially Adapted for Revivals, Prayer and Camp Meetings. Rev. C. C. McCabe and Rev. D. T. Macfarlan, Editors. 30 cents.

J. H. Jewett & Co., Norwich, Conn.

The Norwich Memorial. The Annals of Norwich, New London County, Conn., in the Great Rebellion of 1861-65. By Malcolm McG. Dana, Pastor of the Second Congregational Church, Norwich, Conn. 1873. Royal 8vo. pp. 394.

J. Munsell, Albany, N. Y.

The Alchemy of Happiness. By Mohammed Al-Ghazzali, the Mohammedan Philosopher. Translated from the Turkish. By Henry A. Homes, Librarian, State Library. 1873. 8vo. pp. 120. \$2.00.

PAMPHLETS RECEIVED.

Annual Catalogue of the Officers and Students of Beloit College for the Academical year 1873-4. Beloit, Wis., 1873.

Catalogue of the Officers and Students of Amherst College for the Academical year 1873-4. Amherst, Mass., 1873.

Catalogue of the Officers and Students in Yale College, with a Statement of the course of instruction in the various departments. 1873-4. New Haven: Tuttle, Morehouse, and Taylor, 1873.

Vick's Floral Guide for 1874. Published quarterly by James Vick, Rochester, N. Y. 25 cents per annum.

College Days, Ripon, Wis. Nov. 1873. Vol. 6. No. 2.

The Book Buyer. A Summary of American and Foreign Literature. New York: Nov. 15, 1873. Vol. 7. No. 2.

History of the First Church in Cambridge in connection with the Shepard Congregational Society ; with its Confession of Faith, Practical Rules, Ecclesiastical Principles, Standing Rules, Form of Admission, and the Names of Members. Cambridge, 1872.

The Oneness of the Christian Church. By Rev. Dorus Clarke, D. D. Second edition. Lee & Shepard. Boston, 1874.

Massachusetts Institute of Technology. President's Report for the year ending Sept. 30, 1873. Boston: Press of A. A. Kingman. 1873.

The Atlantic Almanac. 1874. Boston: James R. Osgood & Co. 50 cents.

Philip Phillips' International Singing Annual for Sabbath Schools. Every song a gem, and never before published. 1874. A. S. Barnes & Co.: New York and Chicago. 25 cents.

EDITORS' TABLE.

WE regret that, in the article in our October number on "Church and State," there were several typographical errors, the most serious one being on the 526th page, where, in the quotation from the "Federalist," the word "necessity" should have been *security*.

IN our October "Editors' Table," we alluded to this article on "Church and State," and somebody supposes that we assumed to find in that article a belief in the "voluntary association" theory of the origin of the church. Not at all. That article is the extreme opposite of such a theory. Pres. Sturtevant holds the church to be so exclusively a divine institution that it is not even endowed with powers of administration. Nor does our language, rightly read, charge him with the alleged belief. We referred to the "voluntary association" notion as, in our view, the root of the evil which he sees, viz. tyranny. It did not occur to us that it was necessary to say that he did not teach it; his article was too plain to need such a specification.

The "voluntary association" notion becomes tyranny. One sentence of Dr. Emmons is prolific of untold usurpation: "It is essential to every voluntary society to admit whom they please into their number." So it is. But the fallacy is in the assumption that the "voluntary society" can make itself the church of Christ. A "voluntary society" can make tests of admission and rules of government to its heart's content, and it is nobody's business. But when the "voluntary society" assumes that is the church, and makes people believe it, its tests and rules are tyranny.

Dr. Sturtevant sees this tyranny. He makes the church to be divine, and declares that *all* power is reserved by Christ. This divine church cannot exclude a member notoriously wicked. This is anarchy.

The Congregational view is, that the church is a divine institution, *membership* in which is "voluntary"; and that it is endowed with some, but few, powers. Dr. Bacon outlined the extent of church power most clearly, in the platform of 1865: "Church power extends no further than to declare and apply the law given in the Scripture. . . . As no church may add anything to the sum of Christian doctrine, or take anything therefrom, so no church may add anything to or take anything from those rules of Christian living, and those conditions of Christian fellowship, which the Scriptures present."

We consider this a safe platform. It avoids the anarchy of Dr. Sturtevant's view, on the one hand, and on the other reduces the unbounded tyranny of the "voluntary association" into the very limited powers of the Christian charter of the church. We hold, both in regard to *churches*, in their relation to a local *church*, and in regard to a *church* in its relation to *individuals*, that neither must go one step beyond the Scripture statutes.

BY an error in our source of information, we gave in the "Quarterly Record" of our October number, the death of Rév. Harvey O. Higley, of Castleton, Vt. We are happy to learn that he still lives.

We are informed that the report of the dismissal of Rev. Charles C. Watson, from the church in Hinsdale, N. H., in our October number, is also a mistake.

WE owe thanks to all the statistical secretaries for their kind co-operation in our statistical department of this number. Several furnished advance sheets of their minutes, and some took even the trouble to *copy* their entire State statistics, that we might not be delayed. We are indebted, also, to Rev. E. M. Cravatt, Rev. Daniel A. Evans, and Rev. Robert Evans, for special assistance. As to the Welsh churches, Rev. Robert Evans furnished us with advance sheets of "Blwydd-Lyfr Y Cynulleidfawyr yn y Talaethau Unedig, A. M. 1874," which contains complete lists of their churches, ministers, and partial statistics in the United States.

The steady enlargement of space given to our annual statistics is noticeable.

In 1864, they occupied sixty-one pages, equivalent to sixty-eight and one half pages of our present size. This year, one hundred and seventeen pages. Reckoning the then pages in their equivalent now,—in this period the State tables have increased from forty-five pages to seventy-six; the List of Ministers, from twenty pages to twenty-five; the Summaries, from one page to six; and the pages of Organizations, from one to six. The great increase is, of course, partly due to the increase in the number of churches; but an aggregate of more than *thirty pages* of this increase is due solely to the new information which we have been steadily adding. Every improvement we can devise is at once inserted, regardless of labor or cost. It ought to be understood, that our editing is on the foundation of the labor of *thirty-four* statistical secretaries and correspondents in the several States. The result is, the best ecclesiastical statistics in the world.

WE enter upon our sixteenth year with special encouragement. Many of our patrons in renewing their subscription have cheered us with appreciative and generous sentiments. Several have liberally remitted twice the amount of our subscription price, requesting that a second copy may be sent to some needy missionary. With thanks for these favors, we devote ourselves renewedly to the interests of the denomination which we represent.

FOR notice of back numbers of the "Quarterly," which the publishers wish to secure, the reader is referred to page 214 of the present number.

A LETTER from the late Prof. Agassiz will be found on the inset, between the tenth and eleventh pages of the "Advertiser," at the close of our present number, to which a melancholy interest attaches, as it is probably one of the last letters which the great naturalist ever wrote, being written only fifteen days before his death.

QUARTERLY RECORD.

CHURCHES FORMED.

1873.

BATIN, Neb., Nov. 11.
 CHASE, Mich. Sept. 28, 8 members.
 COLFAX County, near Cameron, Mo., Oct. 7, 16 members.
 FREEBORN, Minn., Nov. 2, 15 members.
 GOULDSTOWN, Pa., June.
 LEWISTON, Cal., Nov. 9.
 MINNEAPOLIS, Minn., Sept. 29.
 TOLEDO, O., Nov. 11, Washington St. Ch., 40 members.
 WEAVERVILLE, Cal., Oct. 5, 15 members.

MINISTERS ORDAINED.

1873.

AIKEN, JOHN F., to the work of the Ministry in Pawlet, Vt., Oct. 2. Sermon by Rev. Aldace Walker, D. D., of Wallingford.
 BAILEY, FRANK T., over the Ch. in Canandaigua, N. Y., Sept. 3. Sermon by Rev. J. T. Duryea, D. D., of Brooklyn. Ordaining prayer by Rev. John C. Holbrook, D. D., of Syracuse.
 BREESE, J. T., over the Tabernacle Ch. (Welsh) in Milwaukee, Wis., Nov. 27.
 CHAMBERLAIN, B. N., over the Ch. in Black River, O., Nov. 6. Sermon by Rev. Hiram Mead, D. D., of Oberlin.
 CLEMENTS, JOSEPH, over the Ch. in Wadham's Falls, N. Y., Dec. 2. Sermon by Rev. George W. Barrows, of Elizabethtown. Ordaining prayer by Rev. Myron A. Munson, of Moriah.
 CROFT, C. P., to the work of the Ministry at East Avon, Ct., Oct. 29. Sermon by Rev. J. Logan Tomlinson, of Simsbury. Ordaining prayer by Rev. Alfred Goldsmith, of West Avon.
 CURRISS, C. B., to the work of the Ministry in South Britain, Ct. Sermon by Rev. James B. Bonar, of New Milford. Ordaining prayer by Rev. John Hartwell, of Southbury.
 DANIELS, CHARLES H., over the Ch. in Montague, Mass., Nov. 20. Sermon by Rev. George W. Phillips, of Worcester. Ordaining prayer by Rev. Robert Crawford, D. D., of Deerfield.
 DAVISON, CHARLES, to the work of the Ministry in Abbot, Me., Oct. 21. Sermon by Rev. Amos Redlon, of Kenduskeag. Ordaining prayer by Rev. John H. Gurney, of Foxcroft.
 ELLIS, J. F., over the Ch. in Toledo, O., Nov. 11. Sermon by Rev. James H. Fairchild, D. D., of Oberlin.
 EMMONS, AMZI B., to the work of the Ministry in Mont Clair, N. J., Oct. 23.
 GOULD, EDWIN S., over the Free Evangelical Ch. in Providence, R. I., Oct. 1. Sermon by Rev. George H. Gould, D. D., of Worcester, Mass.
 GRIFFIN, HENRY L., over the South Ch. in New Britain, Ct., Oct. 1. Sermon by Rev. Noah Porter, D. D., of Yale College. Ordaining prayer by Rev. Nathaniel J. Burton, D. D., of Hartford.
 HALL, ROBERT B., over the Ch. in Wolfborough, N. H., Nov. 13. Sermon by Rev. George M. Adams, of Holliston, Mass. Ordaining prayer by Rev. Leander Thompson, of North Woburn, Mass.
 HAND, F. A., over the Cottage-St. Ch. in Dorchester, Mass., Dec. 10. Sermon by Rev. Henry M. Deater, D. D., of Boston. Ordaining prayer by Rev. Albert H. Plumb, of Boston Highlands.
 HARRIS, H. K., to the work of the Ministry in Goshen, Ct., Oct. 28. Sermon by Rev. William E. Bassett, of Warren. Ordaining prayer by Rev. Lavalette Ferrin, D. D., of Wolcottville.
 HUGHES, I. C., over the 1st Ch. in Columbus, O., Oct. 26. Sermon by Rev. David Jones, of Homer.
 KETCHAM, HENRY, over the Ch. in Audubon, Minn., Oct. 23. Sermon by Rev. J. Augustus Towle, of Northfield.
 LOUGEE, S. F., over the Ch. in Tunbridge, Vt., Oct. 2. Sermon by Rev. Samuel W. Dike, of West Randolph. Ordaining prayer by Rev. Cyrus B. Drake, D. D., of Royalton.
 MERKILL, C. W., to the work of the Ministry in St. Charles, Ill., Oct. 29. Sermon by Rev. George N. Boardman, D. D., of Chicago Seminary.
 MESEKVE, W. N., to the work of the Ministry in Oakland, Cal.
 MILLER, ELISHA W., over the Ch. in Hersey, Mich., Oct. 23. Sermon by Rev. Le Roy Williams, of Pentwater.
 SEYMOUR, JOEL M., over the Ch. in Brookfield, Mass., Oct. 8. Sermon by Rev. Joshua Colt, of Salem. Ordaining prayer by Rev. William B. Bond, of New Braintree.
 SPEAR, WILLIAM E., over the Ch. in Dunbarton, N. H., Oct. 16. Ordaining prayer by Rev. Cyrus W. Wallace, D. D., of Manchester.
 TANNER, E. A., to the work of the Ministry in Jacksonville, Ill., Oct. 5. Sermon by Rev. William H. Savage, of Jacksonville.
 TAYLOR, WALLACE, to the work of the Ministry in Oberlin, O., Sept. 30. Ordaining prayer by Rev. Henry Cowles, of Oberlin Seminary.
 TINKER, A. PHELPS, over the High St. Ch. in Auburn, Me., Oct. 16. Sermon by Rev. Edward Y. Hincks, of Portland. Ordaining prayer by Rev. Uriah Balkam, D. D., of Lewiston.
 VAN WAGNER, A. J., over the Ch. in Elmwood, Ill., Oct. 23. Sermon by Rev. James M. Van Wagner, of Sedalia, Mo.
 WIARD, H. D., to the work of the Ministry in Sheldon, Io., Nov. 11. Sermon by Rev. John H. Morley, of Sioux City. Ordaining prayer by Rev. John R. Upton, of Spirit Lake.
 WILLIAMS, MELVILLE C., over the Ch. in Chebogue, N. S., Sept. 10. Ordaining prayer by Rev. Alexander McGregor, of Yarmouth.
 WOLFSEN, LUDWIG, to the work of the Ministry in Markeean, Wis., Oct. 14.

WRIGHT, E. F., over the Ch. in Danby, Vt., Nov. 11. Sermon by Rev. James G. Johnson, of Rutland. Ordaining prayer by Rev. Parsons S. Pratt, of Dorset.

MINISTERS RECEIVED FROM OTHER DENOMINATIONS.

1873.

CAMPBELL, Rev. —, Chicago, Ill.
CASWELL, Rev. J. C., N. Y.
CHANDLER, Rev. D.
FREE, Rev. S. F., New Marlboro', Mass.
HICKS, Rev. JOHN, Galves, N. Y.
JAMES, Rev. C. L.
JONES, Rev. C. J. K., Orient, L. I.
OLDS, Rev. H. H., Mass.
PARTRIDGE, Rev. L. C., Salisbury, Vt.
ROWLEY, Rev. —, D. D., Io.
SMITH, Rev. F. N., D. D., N. J.
SQUIRES, Rev. NORMAN, Ct.
STOCKBRIDGE, Rev. WILLIAM S.
ZABRISKIE, Rev. F. N., D. D., N. Y.

MINISTERS INSTALLED.

1873.

BAILEY, Rev. JOHN G., in Windsor, Mo. Sermon by Rev. Constans L. Goodell, of St. Louis.
BONNEY, Rev. NATHANIEL G., over the Ch. in Falls Village, Ct., Sept. 17. Sermon by Rev. Adam Reid, of Salisbury.
BRAND, Rev. JAMES, over the 1st Ch. in Oberlin, O., Nov. 13. Sermon by Rev. Thomas E. Monroe, of Akron.
BRASTOW, Rev. LEWIS O., over the 1st Ch. in Burlington, Vt., Nov. 3. Sermon by Rev. Edwin P. Parker, of Hartford, Ct. Installing prayer by Rev. William P. Atkin, of Rutland.
BUSWELL, Rev. ALBERT, over the Leavitt St. Ch. in Chicago, Ill., Dec. 5. Sermon by Rev. Edward P. Goodwin, D. D., of Chicago.
CALKINS, Rev. LYMAN D., over the Park St. Ch. in West Springfield, Mass., Dec. 10. Sermon by Rev. Addison K. Strong, D. D., of Harrisburg, Pa. Installing prayer by Rev. Ralph Perry, of Agawam.
CHANEY, Rev. LUCIEN W., over the Ch. in Mankato, Minn., Nov. 8. Sermon by Rev. David Burt.
CHAPIN, R. v. FRANKLIN P., over the 1st Ch. in Weymouth, Mass., Oct. 22. Sermon by Rev. William S. Tyler, D. D., of Amherst College. Installing prayer by Rev. Joshua Emery, of Weymouth.
CROSS, Rev. WELLINGTON R., over the Ch. in Orono, Me., Oct. 28. Sermon by Rev. Ezra H. Byington, of Brunswick. Installing prayer by Rev. Solomon P. Fay, of Bangor.
EDDY, Rev. ZACHARY, D. D., over the 1st Ch. in Detroit, Mich., Oct. 16. Sermon by Rev. Harvey D. Kitchel, D. D., of Middlebury, Vt. Installing prayer by Rev. Samuel M. Freeland, of Detroit.
FRINK, Rev. BENSON M., over the Washington St. Ch. in Beverly, Mass., Oct. 1. Sermon by Rev. John J. Carruthers, D. D., of Portland, Me. Installing prayer

by Rev. Alonzo B. Rich, D. D., of West Lebanon, N. H.
GRASSIE, Rev. THOMAS G., over the Ch. in Appleton, Wis., Oct. 22. Sermon by Rev. Lorenzo J. White, of Ripon.
HALLIDAY, Rev. EBENEZER, over the Green St. Ch. in San Francisco, Cal., Oct. 16.
HARRIS, Rev. STEPHEN, over the Ch. in Phillipston, Mass., Nov. 20. Sermon by Rev. Chester L. Cushman, of Ludlow. Installing prayer by Rev. Davis Foster, of North Winchendon.
HOUGH, Rev. JOEL J., over the 1st Ch. in Danbury, Ct., Nov. 19. Sermon by Rev. Joseph H. Twitchell, of Hartford.
LYLE, Rev. WILLIAM W., over the Ch. in Duxbury, Mass., Nov. 5. Sermon by Rev. George A. Tewksbury, of Plymouth. Installing prayer by Rev. Ebenezer Alden, Jr., of Marshfield.
MERRILL, Rev. C. H., over the Ch. in West Brattleboro', Vt., Oct. 30. Sermon by Rev. Asa D. Smith, D. D., of Dartmouth College, N. H.
POMEROY, Rev. EDWARD N., over the 1st Ch. in West Springfield, Mass., Nov. 18. Sermon by Rev. Richard G. Greene, of Springfield. Installing prayer by Rev. John W. Harding, of Longmeadow.
REED, Rev. ALBERT C., over the Ch. in Flushing, L. I., Oct. 30. Sermon and installing prayer by Rev. William I. Budington, D. D., of Brooklyn, N. Y.
SHAATTUCK, Rev. CALVIN S., over the Ch. in Pierce City, Mo.
WEBB, Rev. STEPHEN W., over the Ch. in Great Falls, N. H., Oct. 15. Sermon by Rev. Albert H. Currier, of Lynn, Mass. Installing prayer by Rev. Alvan Tobey, D. D., of South Berwick, Me.
WILSON, Rev. LEVIB, D. D., over the Ch. in Grasshopper Falls, Kan., Oct. 5. Sermon by Rev. Peter McVicar, D. D., of Washburn College.

MINISTERS DISMISSED.

1873.

BISSELL, Rev. EDW. C., from the First Cong. Ch. in Winchester, Mass., Sept. 2.
BOARDMAN, Rev. M. BRADFORD, from the Ch. in Brimfield, Mass., Oct. 31.
BRADBURY, Rev. ELBRIDGE, from the Ch. in Sandisfield, Mass., Nov. 25.
COIT, Rev. JOSHUA, from the Ch. in Brookfield, Mass., Oct. 8.
GIRARD, Rev. R., from the Ch. in Reno, Nev., Sept. 17.
GRAY, Rev. DAVID B., from the 2d Ch. in Oakland, Cal., Oct. 1.
HERRICK, Rev. EDWARD P., from the Ch. in Middle Haddam, Ct., Sept. 30.
HUBBELL, Rev. STEPHEN, from the Ch. in Long Ridge, Ct., Oct. 28.
LEWIS, Rev. ELISHA M., from the Ch. in Wheatland, Mich., Oct. 28.
MANN, Rev. ASA, from the Ch. in Bath, N. H., Nov. 17.
NICHOLS, Rev. NATHAN R., from the Ch. in Acworth, N. H., Sept. 24.
SEYMOUR, Rev. CHARLES N., from the Ch. in Brooklyn, Ct., Oct. 17.
SCOTT, Rev. GEORGE R. W., from the Ch. in Newport, N. H., Dec. 2.

WILD, Rev. AZEL W., from the Ch. in Greensboro', Vt., Oct. 14.
WILLIAMS, Rev. MOSELY H., from the Plymouth Ch. in Portland, Me., Nov. 24.

MINISTERS MARRIED.

1873.

BAIRD — RICHARDSON. In Broosa, Turkey in Asia, Sept. 17, Rev. John W. Baird, of the European Turkey Mission, to Miss Ellen Richardson, of Broosa.
BROWNBILL — CRAFTS. In South Boston, Mass., Oct. 23, Rev. John W. Brownbill, of South Bridgton, Me., to Miss E. Jennie Crafts, of South Boston.
CARR — NUTTER. In Barnstead, N. H., Dec. 9, Rev. William O. Carr to Miss Laura F. Nutter, both of Barnstead.
CHILDS — LEONARD. In Bridgewater, Mass., Dec. 14, Rev. Truman D. Childs, of Chagrin Falls, O., to Miss Elizabeth M. Leonard, of Bridgewater.
DUDLEY — HALE. In Peacham, Vt., Rev. Myron S. Dudley, to Miss Martha Hale, both of Peacham.
DYER — DYER. In South Abington, Mass., Sept. 23, Rev. E. Porter Dyer, of Shrewsbury, to Mrs. Lavinia C. Dyer, of South Abington.
PARKER — GRISWOLD. In Vermontville, Mich., Nov. 27, Rev. Homer Parker to Miss Adelia C. Griswold, both of Vermontville.
GIRARD — FREE. In Carson City, Nev., Rev. F. B. Girard, of Reno, to Miss Libbie Free.
TINKER — WHITE. In South Weymouth, Mass., Oct. 9, Rev. Anson Tinker, of Auburn, Me., to Miss Martha J. White, of South Weymouth.
VAN DE KRREEKE — BENNINK. In Cambridgeport, Mass., Sept. 30, Rev. Guy Van De Kreeke, of Boston Highlands, to Miss Anna W. Bennink, of Cambridgeport.
VAN NORDEN — MYGATT. In Chazy, N. Y., Oct. 15, Rev. Charles Van Norden, of St. Albans, Vt., to Miss Annet Mygatt, of Chazy.

MINISTERS DECEASED.

1873.

BURPEE, Rev. ARCHIBALD, in Housatonic (Great Barrington), Mass., Dec. , aged 45 years.

ELLIS, Rev. THOMAS L., in Paxton, Mass., Nov. 12, aged 48 years.
FIELD, Rev. PINDAR, in Hamilton, N. Y., Nov. 24, aged 79 years.
HOOKER, Rev. E. CORNELIUS, in Stockbridge, Mass., Dec. 5, aged 42 years.
KINNEY, Rev. EZRA D., in Darien, Ct., Sept. 25, aged 74 years.
MCLEAN, Rev. CHARLES B., in Wethersfield, Ct., Oct. 29, aged 58 years.
PUTNAM, Rev. RUFUS A., in Pembroke, N. H., aged 82 years.
SCALES, Rev. JACOB, in Plainfield, N. H., Oct. 16, aged 85 years.
STEELE, Rev. JOHN B., in Middlebury, Vt., Nov. 29, aged 38 years.
TEELE, Rev. EDWIN, in Florenceville, Io., Nov. 24, aged 53 years.
TOLMAN, Rev. SAMUEL H., in Swansey, N. H., Oct. 6, aged 45 years.
WOOD, Rev. HENRY, D. D., in Philadelphia, Pa., Oct. 9, aged 78 years.
WOODHULL, Rev. RICHARD, in Bangor, Me., Nov. 12, aged 71 years.
WRIGHT, Rev. WORTHINGTON, in Buffalo, N. Y., Oct. 28, aged 88 years.

MINISTERS' WIVES DECEASED.

1873.

DANIELS, Mrs. SUSAN N., wife of Rev. Henry M., in Winnebago, Ill., Oct. 20, aged 48 years.
HALLOCK, Mrs. MARTHA B., wife of Rev. Leavitt H., in Winsted, Ct., Oct. 9, aged 28 years.
KIMBALL, Mrs. D. V., wife of the late Rev. David T., in Ipswich, Mass., Dec. 12, aged 91 years.
MARSHALL, Mrs. LOUISE S., wife of Rev. Thomas, in St. Louis, Mo., Sept. 17, aged 34 years.
OWEN, Mrs. —, wife of Rev. —, in Bowenburg, Ill., Oct. 3.
POST, Mrs. —, wife of Rev. Truman M., in St. Louis, Mo.
RUSSELL, Mrs. MEDIA STIMSON, wife of Rev. Frank Russell, in Jonesville, Mich., Aug. 28, aged 32 years.
SHERBILL, Mrs. LOUISA B., wife of Rev. Samuel B., in New Hartford, Ct., Sept. 28.
WINDSOR, Mrs. MARY ANNE, wife of Rev. John W., in Keosauqua, Io., Nov. 17, aged 68 years.

AMERICAN CONGREGATIONAL UNION.

Quarterly Statement.

THE following appropriations have been paid by the *Union* since those announced in the "Quarterly" for October, 1873:—

San Mateo,	<i>Cal.</i>	Cong. Ch.	\$450 00
Le Mars,	<i>Iowa,</i>	1st " "	450 00
Winthrop,	"	" "	500 00
Cawker City,	<i>Kan.</i>	" " (Special, \$2,222.13)	2,472 13
Sedgwick City,	"	Plymouth " (Special, \$328.91)	728 91
Tonganoxie,	"	1st " " (Special, \$432.00)	832 00
Wellsville,	"	" " "	400 00
Reno,	<i>Nevada,</i>	" " " (Special, \$23.55)	423 55
Bloomington,	<i>Wis.</i>	Blake's Prairie Cong. Church	200 00
			\$6,456 59

By those who have but slight acquaintance with the principles and methods on which the work of the Union is conducted, it is sometimes asked, why it is made a rule of the Union that its appropriation shall pay the "last bills" on a house of worship? We answer briefly, this is necessary to prevent the churches from becoming embarrassed with debt, or exposing themselves to lawsuits, and their houses of worship to sale under the hammer.

Again it is asked, whether there ought not to be provision made for exceptions to this rule? There are cases where aid is needed at the outset in the purchase of materials; and the Union has two methods of meeting such exceptional cases. *First.* In rare instances, it loans the money needed, without interest, taking security on the property, and making the loan a gratuity when all the conditions of an ordinary grant are fulfilled. *Second.* Another method is to allow the church, needing aid, to appeal, *in the name of the Union*, to personal friends, or to churches to which they sustain peculiar relations, for a contribution, which, as a "special," shall be payable at once. When the money is paid, the Union, by its *business forus*, secures it against alienation.

For obvious reasons, the Union cannot encourage many such appeals. In every case, when such an appeal is made, it should be with the approbation of the Union, and in its name. If such cases are met independently of the Union, there is *no security* that the money given may not ultimately pass into other hands, or be lost to the general cause.

The work of the Union is constantly increasing, and its resources need to be greatly augmented. At the commencement of the year, will not the pastors see that this cause is not omitted from the schedule of benevolent agencies adopted by their churches?

RAY PALMER, *Cor. Secy.*, 69 Bible House, New York.

C. CUSHING, *Cor. Secy.*, 20 Congregational House, Boston.

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

THE ANNUAL STATISTICS
OF THE
AMERICAN CONGREGATIONAL
MINISTERS AND CHURCHES,
COLLECTED IN THE YEAR 1873
BY THE
Secretaries of the Several State Organizations,
AND COMPILED FOR THIS PUBLICATION
BY
THE SECRETARY OF THE NATIONAL COUNCIL.

AUTHORITIES AND EXPLANATIONS.

I. **AUTHORITIES.** The publications of the several General Associations or Conferences in 1873, 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 re-arranged 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 here 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 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 generally left in the tables as printed in the State Minutes. — No alterations of figures are ever made (except in correcting errors on proper authority); not even do we insert *ciphers*, leaving reports exactly as they were made; 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 reported last year, and sometimes if it did the year previous); which also often affects the Summaries. — Omissions or insertions of names of pastors or acting pastors, or "other ministers," 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, or the "other ministers"; but the number of the latter is altered by the transfer of names of such ministers reported by a State body from whose territory they have removed to the State where they actually reside. — A blank signifies, invariably, "no report," and is never equivalent to "none."

II. **EXPLANATIONS.** The *States* are arranged in alphabetical order; towns in alphabetical order in each State; and churches in each town according to age.

As to *ministers*: the position of all in pastoral work is designated thus: 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. 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. — The names of *licentiates* ordained since the date of a State report, are erased from that list, and inserted in their proper place, but the original counting is not altered.

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

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

THE STATISTICS OF THE CHURCHES.

ALABAMA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.				
				Sept. 30, 1873.			72-73.		1872-73.			72-73.					
				Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Diam.	Excom.	TOTAL.	Adults.	Infants.		
Athenas, Trinity,	1871	Lindsey A. Roberts,	'72	9	19	28	5	16	1	17	1	0	0	1	14	1	100
Marion, 1st,	1870	Nathan E. Willis, p.	'72	39	42	81	11	15	3	18	0	5	0	5	13	0	110
Montgomery,	1872	George W. Andrews,	'72	8	13	21	1	6	0	6	0	1	0	1	4	0	125
Seima,	1872	G. Stanley Pope, p.	'72	16	30	46	0	14	11	25	2	1	1	4	8	1	95
Talladega,	1868	Henry E. Brown,	'67	49	33	82	17	8	7	16	0	1	1	2	4	0	200
TOTAL: 5 churches, 5 ministers.				121	137	258	34	59	22	81	3	8	2	13	43	2	630

OTHER MINISTERS. — J. Sibley, Selma.
LICENTIATES. — Wilson Callen, Selma. A. A. Safford, Prof., Talladega.
SUMMARY. — CHURCHES, etc., as above. Gain of members, 54. Loss in Sabbath School, 9.
CONTRIBUTIONS (5 churches, 5 last year): CHARITABLE, \$143.00; an increase of \$67.85.
HOME EXPENSES, \$2,552.00; an increase of \$409.85.
CHANGES. — CHURCHES: none in list. MINISTERS: ordinations, 2 pastors.
ORGANIZATION. — In the CENTRAL SOUTH CONFERENCE.

CALIFORNIA.

			Sept. 1, 1873.	'72-73.	1872-73.	'72-73.										
Antioch,	1865	T. Beazley, p.	'72	11	19	30	2	3	5	8	1	4	5	4	81	
Atlanta,	1871	W. C. Merritt, a.p.	'72	7	7	14	2	2	4	2	2	2	2	2	30	
Battle Creek,	1871	Roswell Graves, a.p.	'71	10	32	42	22	1	10	11	7	7	1	7	70	
Bentley,	1865	W. L. Jones, a.p.	1866	None.												
Cache Creek,	1866	None.														
Castroville,	1872	F. R. Girard, a.p.	'72	5	7	12	6	2	1	3	2	2	1	1	12	
Cherokee, Welsh,	1871	O. P. Jones, a.p.	'72	4	17	21	2	1	1	1	10	10	1	1	60	
Chico,	1867	J. M. Woodman, a.p.	'63	6	16	22	6	1	4	5	3	3	5	90		
Clayton,	1863	W. C. Merritt, a.p.	'73	10	17	27	5	1	1	1	1	1	1	40		
Cloverdale,	1869	J. J. Powell, a.p.	'72	7	23	30	3	8	4	12	3	3	5	90		
Copperopolis,	1864	J. N. Hubbard, a.p.	'73	4	8	12	1	1	1	1	1	1	1	40		
Dixon,	1869	George Morris, a.p.	'71	9	9	18	3	3	3	2	2	2	3	45		
Douglas Flat,	1869	None.		3 5 8												
Dutch Flat,	1864	J. W. Brier, Sen., a.p.	'73	1	3	4								8		
Eden Plain,	1867	None.		1 2 3												
Eureka,	1861	J. S. McDonald, a.p.	'72	15	23	38	9	14	1	15	6	1	7	4	135	
Grass Valley,	1853	J. W. Brier, Jr., a.p.	'73	22	42	64	16	1	5	6	1	2	3	1	250	
Hayward,	1865	T. G. Thurston, a.p.	'72	8	11	19	6	2	1	3	2	2	2	50		
Hollister,	1872	None.		9 5 14												
Hydesville,	1868	W. C. Stewart, a.p.	'72	4	23	27	4	2	6	1	1	1	4	60		
Lincoln,	1868	J. B. H. Hewitt, a.p.	'73	1	2	3					1	1	1	60		
Lockeford,	1862	O. A. Ross, a.p.	'72													
Lodi,	1872	O. A. Ross, a.p.	'72	2	7	9										
Los Angeles,	1867	J. T. Willis, a.p.	'71	27	32	59	14	3	14	22	1	1	3	7	120	
Modesto,	1873	J. N. Hubbard, a.p.	'72	4	6	10	3	4	6	10						
Murphy,	1866	None.		3 3												
National City,	1870	None.														
Nevada,	1851	J. Sims, a.p.	'73	16	37	53	13				11	11		150		
Nortonville,	1864	A. Williams, p.	'72	12	14	26					2	2		3	60	
Oakland, 1st,	1860	J. K. McLean, p.	'61	109	201	310	32	12	25	47	1	7	8	1	875	
" 2d,	1868	None.		12 42 54 11 6 4 10 3 3 2 4 150												
Oroville,	1856	J. W. Brier, Jr., a.p.	'71	3	18	21	2				2	1	2	3	50	
Pacheco,	1871	None.		5 5 5												
Pescadero,	1866	J. A. Chittenden, a.p.	'72	3	2	5								25		
Petaluma,	1854	C. J. Hutchins, a.p.	'69	53	94	147	20	4	5	9	2	10	12	4	180	
Redding,	1873	Roswell Graves, a.p.	'73	4	2	6	1	6	6							
Redwood,	1862	H. E. Jewett, p.	'69	16	38	54	6	3	9	12	3	3	6	2	5	120
Rio Vista,	1869	A. F. Hitchcock, p.	'73	17	25	42	8	4	12	7	7	7	7	100		
Riverside,	1872	I. W. Atherton, a.p.	'71	4	6	10	3	1	1	1	1	1	1	45		

166334

COLORADO.

CHURCHES.	Organized.	MINISTERS.	Ordn'd.	Commenced.	CH. MEMB'RS.				Admt'd		Removals		BAPT.		SCHS.			
					Dec. 1, 1873.				1872-73.		1872-73.		72-73.					
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disem.	TOTAL.		Adults.	Infants.	
Boulder.	1864	Nathan Thompson,	'63	'63	17	23	40	5	4	3	7	0	0	0	4	79		
Central,	1863	Theo. C. Jerome,	'72	'73	11	14	25	6	0	3	3	0	3	0	3	60		
Denver,	1864	J. M. Sturtevant, Jr.	'60	'73	31	60	91					0	19	1	20	65		
Empire,	1866	E. B. Tuthill,	'61	'72			5											
Georgetown,	1868	E. B. Tuthill,	'61	'72	10	15	25	10	2	11	13					2	30	
Greeley,	1870	None.			18	21	39	7	0	6	6	1	0	0	1			
Longmont,	1872	None.			10	12	22	2	9	9				2		40		
TOTAL: 7 churches, 4 ministers.					97	135	237	30	6	32	38	1	24	1	26	4	9	329

OTHER MINISTERS.—None.

SUMMARY.—CHURCHES, etc., as above. Gain of members, 64. Loss in Sabbath School, 45. BENEFICENT CONTRIBUTIONS: Boulder, \$41.00; Central, \$100.00; Georgetown, \$36.00.

ORGANES.—CHURCHES: New, — Longmont.* Dropped from the list, — none.

ORGANIZATION.—The COLORADO CONFERENCE OF CONGREGATIONAL CHURCHES.

CONNECTICUT.

		Jan. 1, 1873.	1872.	1871.	1870.	1869.	1868.	1867.	1866.	1865.	1864.	1863.	1862.	1861.	1860.			
Andover,	1749	None.																
Ashford,	1718	A. Montgomery, s.p.	'64	'73	11	35	46	8	0	0	0	3	3	0	0	61		
Westford,	1768	C. C. Beanman, s.p.	'39	'69	10	25	35	2	0	0	0	1	0	0	0	35		
Avon,	1751	A. Goldsmith, s.p.	'38	'68	47	83	130	14	1	6	7	5	1	0	1	2	95	
Avon,	1819	None.			41	54	95	0	6	2	8	3	4	0	7	3	125	
Barkhamsted,	1781	[R. Gidman, Meth.]	'71	'72	15	23	38	7	0	1	1	2	5	0	7	0	40	
Riverton,	1842	P. T. Holley, s.p.	'32	'72	15	41	56	7	0	5	5	0	4	0	4	0	80	
Berlin,	1712	A. T. Waterman,	'64	'69	41	85	126	6	5	5	10	5	2	0	7	3	145	
Berlin,	1775	Jesse Brush,	'59	'73	94	170	264	18	1	2	6	14	1	21	1	2	292	
Bethany,	1763	None.			12	26	38	1	0	0	0	0	0	0	0	0	40	
Bethel,	1760	George F. Waters,	'73	'73	94	160	254	30	2	0	2	7	5	2	14	0	345	
Bethlehem,	1739	George W. Buaks,	'66	'66	50	74	124	8	0	2	2	2	5	0	7	0	100	
Bloomfield,	1738	Jas. B. Cleaveland,	'52	'67	40	88	128	16	2	0	2	4	2	0	6	1	1	95
Bolton,	1725	William E. B. Moore,	'65	'68	22	43	65	19	0	2	2	2	4	1	7	0	1	70
Bozrah,	1739	H. A. Otman, s.p.	'72	'72	53	59	112	17	2	0	2	3	2	0	5	2	30	
Bozrahville,	1828	None.			9	22	31	20	5	2	7	1	0	0	1	3	0	40
Fitchville,	1854	None.			12	23	35	26	0	0	0	0	0	0	0	0	0	
Branford,	1646	Elijah C. Baldwin,	'60	'65	100	182	282	10	20	12	32	0	5	0	14	11	16	345
Bridgeport, First,	1695	Charles R. Palmer,	'60	'72	103	238	341	30	1	9	10	8	4	0	12	0	4	275
Second,	1830	Edwin Johnson,	'52	'70	145	290	435	35	27	18	45	8	7	0	15	13	1	1435
Black Rock,	1849	[F. W. Williams, Pres.]	'66	'66	13	30	43	5	0	0	0	1	3	0	4	0	1	73
Park st.,	1868	J. G. Davenport,	'68	'68	67	120	196	5	24	19	43	1	1	0	2	10	17	350
Olivet,	1870	S. H. Emery, s.p.	'37	'72	16	48	64	2	11	37	48	1	0	0	1	5	7	300
Bridgewater,	1809	John B. Doolittle,	'64	'72	26	62	88	19	0	0	0	2	3	0	5	0	100	
Bristol,	1747	W. W. Belden,	'70	'70	182	314	496	30	6	21	27	9	6	15	1	0	280	
Brookfield,	1757	Asa C. Pierce,	'65	'70	31	74	105	28	2	6	2	0	0	2	2	1	50	
Brooklyn,	1734	Edwin S. Beard,	'63	'73	52	124	176	17	2	3	5	4	4	0	8	1	0	126
Burlington,	1782	C. Chamberlain, s.p.	'42	'71	19	35	54	5	2	0	2	3	2	0	5	0	0	104
Canaan,	1741	None.			26	71	97	11	0	0	0	2	0	0	2	0	0	60
Falls Village,	1858	Nath'l G. Bonney,	'64	'73	20	30	50	8	1	1	2	2	0	0	2	0	2	60
Cantonbury,	1711	Jno. R. Freeman, s.p.	'56	'71	30	52	82	12	0	5	5	1	1	0	2	0	0	70
Westminster,	1770	Jos. W. Sessions, s.p.	'33	'68	35	59	94	54	0	0	0	3	3	0	6	0	1	95
Canton, Center,	1750	None.			60	95	155	23	0	0	0	2	12	0	14	0	0	175
Collinsville,	1832	Leve't S. Griggs, s.p.	'64	'72	113	175	288	63	6	10	16	3	12	0	15	3	3	215
Chaplin,	1810	Francis Williams,	'41	'58	48	88	136	32	0	1	1	2	1	0	3	0	0	115
Chatham, Mid. Had.	1740	None.			11	30	41	2	0	0	0	1	7	0	8	0	1	0
East Hamp'n, 1st,	1748	Burritt A. Smith, s.p.	'65	'71	58	104	162	14	0	2	2	1	1	0	2	0	4	155
Mid. Had. 2d,	1855		'71		15	34	49	8	0	4	0	1	0	1	0	0	3	120
East Hamp. Un.	1856	Jno. B. Griswold, s.p.	'72	'72	32	50	82	15	0	1	1	2	3	0	5	0	0	80
Cheebire,	1724	Jno. M. Walcott, s.p.	'61	'69	115	223	338	22	3	4	7	10	5	0	15	0	1	273
Chester,	1742	Wm. D. Morton, s.p.	'64	'69	67	124	191	20	0	0	0	1	0	2	3	0	2	200
Clinton,	1667	Wm. E. Brooks,	'67	'67	94	136	230	12	4	3	7	1	3	0	4	4	0	244
Colechester,	1703	Samuel G. Willard,	'43	'68	94	206	309	45	6	11	17	3	8	0	11	1	3	237
Westchester,	1729	Hiram Bell, s. p.	'40	'64	33	68	101	16	2	7	9	3	3	0	6	0	1	97

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMBERS.				Admitted to Membership.							
				Jan. 1, 1873.				1872.	1871.	1870.	1869.	1868.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Transf.	Baptism.	Excom.	Other.	Total.	
Place and Name.	Name.														
Colebrook,	1735	Henry A. Russell, s.p.	'64	68	14	56	70	1	5	2	1				
Columbia,	1716	Frederick D. Avery,	'50	'57	58	106	158	9	5	2	1				
Cornwall,	1740	Newell A. Prince,	'48	'72	38	87	125	5	3	6	3				
" North Cornwall,	1782	None.			77	87	164	15	4	2	5				
Coventry, South,	1712	John P. Hawley,	'69	'69	32	99	131	16	0	1	1				
" Second,	1745	William J. Jennings,	'50	'62	44	86	130	11	0	4	4				
Cromwell,	1718	None.			49	112	160	22	10	5	15				
Danbury, First,	1696	J. J. Hough,	'61	'73	123	257	380	20	0	5	3				
" Second,	1851	David A. Easton, s.p.	'69	'72	49	123	171	46	9	3	12				
Darien,	1744	R. Bayard Snowden,	'61	'73	61	128	187	10	25	3	3				
Derby,	1677	None.			46	79	125	0	0	3	3				
" Birmingham,	1846	Chas. F. Bradley, s.p.	'69	'73	46	133	179	16	13	25	4				
" Ansonia,	1850	Charles J. Hill,	'57	'72	86	164	190	15	0	4	4				
Durham, First,	1710	Henry E. Hart, s.p.	'66	'71	39	68	107	11	0	4	4				
" Center,	1847	None.			29	58	87	27	0	0	0				
Eastford,	1775	Clinton M. Jones,	'69	'72	41	65	107	25	0	2	2				
East Granby,	1737	None.			31	34	55	10	12	3	15				
East Haddam,	1714	Salmon McCall,	'53	'72	59	113	172	19	0	3	3				
" Millington,	1736	Aaron C. Beach,	'42	'59	34	51	85	4	1	1	2				
" Hadlyme,	1745	Henry M. Valli, s.p.	'61	'72	36	63	99	9	4	0	4				
East Hartford,	1695	Frank H. Buffum,	'71	'73	94	225	421	37	21	32	4				
East Haven,	'711	D. William Havens,	'47	'47	104	180	254	19	3	1	4				
" Fair Haven, 2d,	1852	J. S. C. Abbott, s.p.	'39	'70	132	205	337	3	139	30	18				
East Lyme,	1724	Lent S. Hough, s.p.	'70	'70	27	46	73	5	3	0	3				
Easton,	1763	Martin Dudley,	'51	'51	39	71	110	10	0	2	2				
East Windsor,	1752	David H. Thayer,	'53	'66	56	112	169	12	1	2	3				
" Broad Brook,	1851	L. T. Spaulding, s.p.	'64	'69	39	52	90	8	2	0	2				
Ellington,	1730	S. Bourne, s.p.	'54	'72	56	110	169	12	0	4	4				
Enfield,	1683	N. H. Eggleston, s.p.	'45	'71	60	119	178	30	13	0	13				
" North,	1855	None.			37	69	103	18	0	0	0				
Essex, Centerbrook,	1725	J. B. Stoddard, s.p.	'44	'69	41	69	110	11	1	4	5				
" Essex,	1852	J. Howe Vorce, s.p.	'70	'71	54	105	159	34	0	3	3				
Fairfield,	1659	Edward E. Rankin,	'44	'66	34	115	149	9	0	5	5				
" Greenfield,	1729	Henry B. Smith,	'47	'73	53	110	165	22	2	0	2				
" Southport,	1843	George E. Hill,	'51	'70	33	67	120	6	0	0	0				
Farmington,	1692	None.			67	157	224	29	1	0	1				
" Unionville,	1841	Thomas E. Davis,	'65	'69	64	146	212	27	49	10	59				
Franklin,	1718	Franklin C. Jones,	'63	'63	39	79	117	18	0	1	1				
Glastonbury,	1692	None.			71	198	269	8	17	4	21				
" Buckingham,	1751	Jakrus Ordway	'45	'67	57	77	134	15	0	3	3				
" So. Glastonbury,	1836	L. B. Marsh, s.p.	'59	'73	16	72	88	28	0	0	0				
Goshen,	1749	Edwin A. Hazen,	'54	'72	60	106	169	32	2	3	5				
Granby,	1739	W. P. Hammond, s.p.	'67	'72	29	59	87	23	0	0	2				
" South,	1872	P. D. Murphy, s.p.	'65	'72	12	25	37	0	6	32	38				
Greenwich, First,	1707	J. S. Bane, s.p.	'69	'73	17	56	73	11	2	2	4				
" Second,	1716	None.			167	287	454	19	24	2	28				
" Stanwich,	1735	J. C. Houghton, s.p.	'73	'73	43	100	143	23	0	1	1				
" No. Greenwich,	1827	William P. Alcott,	'68	'68	71	96	167	5	34	3	37				
Griswold,	1720	J. E. Fellows, s.p.	'58	'71	41	8	109	21	0	0	0				
" Jewett City,	1825	J. W. Tuck,	'43	'69	32	73	105	16	1	2	3				
Groton,	1765	J. A. Woodhull, s.p.	'50	'72	25	100	125	14	1	3	4				
Guilford, First,	1693	None.			111	175	266	21	16	4	29				
" North,	1725	William Howard,	'59	'65	52	57	109	11	15	1	16				
" 3d,	1843	None.			68	121	189	1	5	3	8				
Haddam,	1675	Everett E. Lewis,	'72	'72	30	65	95	5	0	2	2				
" Higganum,	1844	Sylvester Hine, s.p.	'48	'68	28	115	143	9	6	2	8				
Hamden, Mt. Carmel,	1701	J. K. H. DeForest,	'71	'71	29	72	101	4	3	0	3				
" Whitneyville,	1795	Austin Putnam,	'34	'38	69	104	164	15	0	0	1				
Hampden,	1723	George J. Tiltonson,	'31	'73	40	85	125	20	3	0	5				
Hartford, 1st,	1636	Elias H. Richardson,	'54	'72	177	315	492	60	3	7	19				
" 2d,	1679	Edwin P. Parker,	'69	'80	152	300	452	40	7	16	23				
" Park,	1824	Nathaniel J. Burton,	'53	'70	135	243	378	60	2	3	5				
" 4th,	1832	C. Maurice Wines,	'66	'70	129	283	412	150	0	4	4				
" Faircott st.,	1835	None.			20	79	105	3	1	1	2				
" Pearl st.,	1852	William L. Gage,	'60	'68	136	214	350	11	4	14	18				
" Asylum Hill,	1865	Joseph H. Twichell,	'65	'65	124	186	310	21	14	35	49				
" Windsor Ave.,	1870	None.			51	111	162	14	16	22	38				
Hartland,	1798	Lyman Warner, s.p.	'57	'72	16	32	48	10	0	1	1				
" West,	1780	Rodney L. Tabor,	'72	'72	14	29	43	7	1	4	5				

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Orphaned.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.				
					Jan. 1, 1873.			1872.		1872.			1872.				
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Disen.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.	
Harwinton,	1737	George Curtiss,	'65	'69	92	132	224	28	3	4	7	3	9	1	13	1	196
Hebron,	1717	George S. Dodge,	'72	'72	41	88	124	10	0	0	0	2	0	0	0	0	130
" Gilead,	1750	None.			39	57	96	6	2	2	5	3	1	0	4	3	13
Huntington,	1724	Allen Clark, s.p.	'73	'73	37	72	109	9	1	1	12	7	4	0	11	1	120
Kent,	1741	Arthur Crosby,	'72	'72	43	103	146	20	4	3	7	1	1	0	0	0	141
Killingly, South,	1746	Wm. H. Beard, s.p.	'67	'73	17	28	45	7	6	1	7	2	0	0	23	5	60
" West,	1801	None.			107	198	305	50	2	7	9	6	3	0	9	2	3240
" Dayville,	1849	F.E.M. Bachelor, s.p.	'71	'71	19	51	70	19	0	1	1	2	0	0	0	0	210
Killingworth,	1738	William Miller, s.p.	'45	'69	99	156	255	22	18	3	21	9	6	0	18	4	2201
Lebanon,	1700	Orlo D. Hine,	'41	'56	56	86	142	18	0	0	0	5	4	0	9	0	2110
" Goshen,	1729	Daniel B. Lord,	'68	'68	44	71	115	7	0	0	0	3	7	0	10	0	116
" Exeter,	1773	None.			32	59	91	13	0	3	3	4	5	0	9	0	2120
Ledyard,	1810	Charles Cutting,	'68	'68	73	90	163	27	2	0	2	0	1	0	1	0	160
Lebanon,	1723	R. M. Chipman, s.p.	'35	'71	34	42	76	14	0	0	0	2	1	0	2	0	160
Litchfield,	1722	Henry B. Elliot, s.p.	'43	'70	68	171	239	16	4	3	7	6	1	0	7	0	2170
" Northfield,	1795	None.			32	50	82	12	2	1	3	2	3	0	5	0	1100
" Milton,	1798	G. J. Harrison, s.p.	'49	'54	16	31	47	6	2	0	2	2	2	0	4	1	34
Lyme,	1727	Enoch F. Burr,	'50	'50	39	95	134	13	0	0	0	1	1	0	2	0	75
" Grassy Hill,	1757	William A. Hyde,	'33	'67	17	24	41	8	0	0	0	1	0	0	1	0	63
Madison,	1707	James A. Gallup,	'54	'65	154	229	383	28	0	1	11	4	0	16	0	6300	
" North Madison,	1757	Francis Dyer, s.p.	'52	'70	44	56	100	14	5	0	5	1	3	0	4	1	160
Manchester,	1779	Silas W. Robbins,	'53	'71	57	125	182	17	11	5	10	2	5	34	41	3	2110
" N. Manchester,	1851	N. J. Squires, s.p.	'72	'73	40	60	100	10	8	7	15	1	8	0	9	2	4185
Mansfield, Center,	1710	K. B. Glidden, s.p.	'60	'69	39	108	147	12	2	1	3	4	1	0	5	1	1100
" Mansfield,	1744	Moses C. Welch,	'62	'67	25	53	78	7	5	0	5	3	0	0	3	4	1100
Marlborough,	1749	Oscar Bissell,	'56	'71	17	37	54	5	0	1	1	2	0	0	2	0	560
Meriden, 1st,	1729	Wm. L. Gaylord,	'60	'70	183	280	466	16	5	9	14	6	25	334	0	10439	
" Center,	1848	Edward Hungerford,	'72	'80	138	218	356	6	0	13	13	6	2	0	8	0	195
" South,	1853	None.			15	25	40	4	2	3	5	0	0	0	0	0	160
Middlebury,	1796	David Breed,	'52	'72	55	98	153	10	0	0	0	5	4	0	9	0	112
Middletown,	1808	A. C. Denison, s.p.	'51	'68	35	88	123	18	0	4	4	2	2	0	4	0	1147
Middletown, 1st,	1698	Azel W. Hazen,	'69	'69	52	203	255	12	5	10	15	6	7	0	13	2	7308
" South,	1747	John P. Taylor,	'68	'68	59	131	190	12	5	0	15	1	6	1	8	1	1320
" 3d,	1773	John Elderkin,	'72	'73	45	60	105	24	0	0	0	0	0	0	3	0	4100
Milford, 1st,	1639	Albert J. Lyman,	'70	'70	197	415	612	39	9	3	36	5	7	0	16	51	3390
" 2d,	1741	George H. Griffin,	'65	'65	81	185	266	20	20	3	23	6	1	3	9	14	5125
Monroe,	1764	Wm. B. Curtiss, s.p.	'43	'49	35	79	114	10	0	3	3	3	1	0	4	0	160
Montville,	1721	None.			24	56	80	5	4	1	5	3	3	0	8	3	0
" Mobegan,	1832	None.			5	13	18	0	0	0	0	0	0	0	0	0	230
Morris,	1768	R. H. Gidman, s.p.	'67	'72	44	74	118	15	0	2	2	2	3	0	5	0	1100
Naugatuck,	1781	F. T. Perkins, s.p.	'43	'72	36	121	157	31	1	0	1	3	4	0	7	1	2190
New Britain, 1st,	1758	John H. Denison,	'70	'71	164	302	466	45	57	11	68	5	11	0	6	23	3563
" South,	1842	Henry L. Griffin,	'73	'73	178	362	540	8	75	22	97	7	25	0	32	25	4715
New Canaan,	1733	Joseph Greenleaf,	'71	'71	43	132	175	30	9	6	15	8	2	0	10	4	2190
New Fairfield,	1742	E. B. Claggett, s.p.	'46	'71	15	43	58	14	0	1	1	2	2	0	4	0	160
New Hartford, 1st,	1828	Sanford S. Martyn,	'68	'70	41	104	145	19	0	2	2	0	1	0	1	0	3160
" South,	1848	S. A. Loper, s.p.	'27	'72	37	68	105	15	1	0	1	6	5	0	11	0	132
" L. Bacon, emer.,	'24	'25			167	411	578	57	7	23	30	12	14	0	26	2	10300
New Haven, 1st,	1639	None.															
" North,	1742	Edward Hawes,	'58	'73	194	350	544	50	11	4	15	7	26	0	33	4	5450
" Yale College,	1753	Noah Porter, s.p.	'36	'71	63	42	605	482	7	15	22	6	11	0	17	2	10
" Third,	1825	David Murdoch,	'50	'69	125	221	346	20	5	4	9	4	12	0	16	4	5250
" Temple St.,	1829	None.			25	30	55	0	3	0	3	3	1	0	4	0	6113
" Fair Haven, 1st,	1830	Burdett Hart, s.p.	'46	'73	77	234	311	33	26	4	30	3	8	0	11	13	3310
" College St.,	1831	James W. Hubbard,	'61	'69	162	309	471	37	21	20	41	7	11	0	18	9	5250
" Westville,	1832	James E. Willard,	'55	'55	79	131	210	2	8	9	17	4	2	0	6	0	1177
" Ch. of the Red'r,	1838	John E. Todd,	'60	'69	167	308	470	34	13	23	36	7	10	1	27	4	4425
" Davenport,	1862	John W. Partridge,	'71	'71	41	90	131	12	5	5	10	5	3	0	8	0	1228
" Howard Av.,	1865	Orlando H. White,	'51	'66	85	159	244	9	5	11	16	2	6	0	8	2	7382
" East,	1869	R. Piercy Hibbard,	'58	'72	37	82	119	24	5	6	11	0	2	0	2	2	2200
" Taylor,	1871	Henry L. Hutchins,	'73	'73	6	15	24	1	0	1	0	2	0	0	2	0	100
" Dwight Place,	1872	G. B. Newcomb, s.p.	'61	'72	76	178	254	0	3	25	35	0	1	0	1	0	1290
Newington,	1722	R. G. Vermilye, s.p.	'43	'70	58	118	171	22	0	0	0	5	1	0	6	0	162
New London, First,	1650	Thos. P. Field,	'40	'56	58	164	222	47	1	1	2	7	2	1	10	0	1325
" Second,	1835	Oliver E. Daggett,	'37	'71	123	273	396	60	5	5	10	3	7	0	10	3	4397
New Milford,	1719	James B. Bonar,	'70	'70	100	220	320	8	0	3	3	8	8	0	16	0	4292
" Newtown,	1715	None.			22	80	102	12	10	0	2	12	0	2	5	8	105
Norfolk,	1760	Joseph Eldridge,	'32	'32	76	182	258	13	2	6	8	3	2	0	5	2	3300
North Branford,	1724	Edson L. Clark, s.p.	'59	'67	37	69	106	11	0	0	0	3	0	0	3	0	3165

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals		BAPT.						
						Jan. 1, 1873.			1872.		1872.		1872.						
						Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Diam.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.	
uffield,	1694	Walter Barton,	'64	'69	107	188	295	24	6	4	10	4	1	0	5	2	0	225	
	1747	Austin Gardner, s.p.	'60	'73	20	37	57	0	0	1	1	0	0	0	0	0	0	1	80
	1731	Jos. C. Bodwell, Jr.	'72	'72	56	128	184	40	1	4	5	5	1	1	7	1	0	123	
	1717	None			20	42	62	9	0	3	3	2	1	0	3	0	0	65	
	1741	Micha'l J Callan, s.p.	'72	'72	24	38	62	15	0	2	2	0	2	0	2	0	0	95	
ngford,	1762	Merrick Knight, s.p.	'50	'72	40	73	113	14	0	3	3	2	2	0	4	0	0	325	
stville,	1832	Lavalette Perrin,	'43	'72	54	104	158	36	0	10	10	2	11	0	13	0	0	143	
	1730	Nathan T. Merwin,	'65	'75	65	81	146	9	3	0	3	5	3	0	8	0	0	144	
	1738	Samuel I. Curtiss,	'32	'43	17	30	47	7	3	0	3	0	5	0	5	0	0	60	
	1792	A. S. Chesebro', s.p.	'41	'71	44	95	139	9	9	4	13	1	9	1	11	5	0	122	
le, 1st,	1837	Egbert B. Bingham,	'71	'71	46	105	151	22	4	11	15	2	5	0	7	1	0	300	
le, 2d,	1849	Henry F. Hyde,	'64	'72	113	184	297	54	3	6	9	8	14	0	22	1	0	423	
ville,	1867	George A. Oviatt,	'38	'67	70	106	176	21	7	2	9	5	9	0	14	5	0	218	
ter's,	1723	Joseph Ayer,	'25	'70	12	36	48	16	0	0	0	3	0	0	3	0	0	40	
	1675	Edwin R. Gilbert,	'32	'32	94	202	296	10	17	6	23	5	4	12	21	5	0	243	
	1756	William E. Bassett,	'56	'64	46	66	112	10	4	0	4	0	1	0	1	3	4	130	
	1742	Willis S. Colton,	'56	'66	95	139	237	14	0	0	0	3	2	0	5	0	0	365	
eston,	1757	None.			34	63	97	19	0	0	0	0	3	1	4	0	0	84	
Hill,	1757	Henry Upton, s.p.	'62	'73	21	37	58	9	0	1	1	0	0	0	0	0	0	80	
st,	1689	Jos. Anderson, s.p.	'58	'65	110	257	367	28	11	13	24	4	14	0	18	4	0	250	
ld,	1852	Edw'd G. Beckwith,	'71	'71	113	203	316	39	5	20	25	3	6	5	14	4	0	325	
	1738	Geo. A. P. Gilman,	'72	'72	59	126	185	14	0	2	2	3	8	0	11	0	0	165	
	1726	Geo. A. Bryan, s.p.	'49	'70	74	131	205	26	17	0	17	3	0	0	3	2	0	216	
rd,	1713	Myron N. Morris,	'46	'52	108	191	299	35	2	8	10	3	3	0	6	1	0	240	
	1757	[Joseph Nelson, Presb.]	'73	'29	64	93	10	0	0	0	1	0	3	4	0	0	0	50	
Farms,	1715	Benjamin J. Relyea,	'46	'61	88	103	171	10	3	1	4	4	2	0	6	0	0	140	
rt,	1832	[Jos. Sanderson, Pres.]	'73	'55	109	164	11	13	4	17	1	2	0	3	2	14	0	168	
	1641	Aaron C. Adams,	'39	'68	89	212	301	20	0	0	8	3	0	11	0	0	0	335	
	1728	Frederick James, s.p.	'37	'72	20	50	70	17	1	1	2	2	4	0	6	0	0	98	
	1726	S. J. M. Merwin,	'44	'68	61	124	185	15	4	5	9	3	1	0	4	2	1	145	
	1771	Arthur Goodenough,	'65	'70	42	60	102	32	1	2	3	5	1	0	6	1	0	110	
l,	1790	Thomas M. Miles,	'70	'70	45	142	197	35	4	9	13	0	6	0	6	2	0	4170	
insted,	1854	Leavitt H. Hallock,	'67	'73	68	144	212	18	0	2	2	2	5	0	7	0	0	3300	
	1700	Adelbert F. Keith,	'70	'70	28	78	106	13	7	2	9	3	1	0	4	3	0	135	
ntle,	1828	Horace Winslow,	'43	'69	52	181	233	12	0	0	0	4	9	0	13	0	0	160	
	1630	Gowen C. Wilson,	'61	'67	43	103	146	12	10	0	10	0	3	0	3	6	2	140	
nock,	1841	Wm. H. Phipps, s.p.	'66	'73	21	41	62	7	3	0	3	0	0	0	0	2	4	151	
ks,	1844	J. Wickliffe Beach,	'70	'70	24	78	102	14	6	4	10	2	5	0	7	2	1	120	
	1773	Samuel Orcutt, s.p.	'51	'72	33	60	93	20	2	0	2	2	7	0	9	2	0	90	
	1742	Sylvanus P. Marvin,	'51	'65	53	149	202	30	4	0	4	4	0	0	8	1	1	200	
	1679	Gurdon W. Noyes,	'49	'69	57	126	183	9	9	2	11	4	0	0	4	2	0	100	
	1816	J. L. R. Wyckoff,	'71	'71	77	133	210	15	4	5	9	4	5	0	9	2	0	260	
	1690	Nathaniel Beach, s.p.	'37	'68	43	84	127	17	6	5	11	0	2	0	2	2	0	100	
	1747	C. P. Grosvenor, s.p.	'34	'71	33	66	99	29	0	2	2	1	0	0	1	0	0	47	
	1756	None.			56	93	149	33	0	2	2	0	0	0	0	0	0	100	
	1831	Wm. A. James, s.p.	'71	'47	93	140	11	5	0	5	3	4	0	7	2	0	0	135	

MINISTERS.	MINISTERS.	MINISTERS.
Allen, Windsor	A. C. Baldwin, Hartford.	Jesse Brush, Berlin.
ms, Woodstock.	Henry Barbour, London, Eng.	Charles H. Bullard, Dist. Sec.
Atwater, New	Samuel W. Barnum, New Haven.	Am. Tr Soc., Hartford.
Atwater, New	Bronson B. Beardsley, Bridgeport.	Zalmon B. Burr, Southport.
stin, S. Norwalk.	Hubbard Beebe, Assoc. Sec. A. S. F. Soc., New Haven.	Horace Bushnell, D.D., Hartford.
ry, Groton.	Amos G. Beman, New Haven.	F. W. Chapman, Rocky Hill.
ry, Ayres, Long	Samuel B. S. Bissell, Sec. Am. Sun. Sch. Union, Norwalk.	Thomas C. Childs, Prof. Theo. Inst., Hartford.
on, D. D., LL. D., Col. Sem., New	Seth Bliss, Berlin.	Augustus B. Collins, Norwalk. (Ordained Sept. 2, 1818.)
Bacon, editor,	Joseph C. Bodwell, D. D., Hartford.	Erastus Colton, New Haven.
ird, Asst. Sec. of Ed., New	Alvan Bond, D.D., Norwich (Ordained Nov. 19, 1819.)	Nehemiah B. Cook, Ledyard.
	J. Nathan Brace, D.D., editor, Hartford.	Chauncey D. Cowles, Farmington.
	Charles E. Brandt, teacher, Farmington.	George E. Day, D.D., Prof. Theo. Sem., New Haven.
		Guy B. Day, teacher, Bridgeport.
		Henry N. Day, D.D., editor, New Haven.

AUTHORITIES AND EXPLANATIONS.

I. **AUTHORITIES.** The publications of the several General Associations or Conferences in 1873, 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 re-arranged 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 here 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 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 generally left in the tables as printed in the State Minutes. — No alterations of figures are ever made (except in correcting errors on proper authority); not even do we insert *ciphers*, leaving reports exactly as they were made; 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 reported last year, and sometimes if it did the year previous); which also often affects the Summaries. — Omissions or insertions of names of pastors or acting pastors, or "other ministers," 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, or the "other ministers"; but the number of the latter is altered by the transfer of names of such ministers reported by a State body from whose territory they have removed to the State where they actually reside. — A blank signifies, invariably, "no report," and is never equivalent to "none."

II. **EXPLANATIONS.** The *States* are arranged in alphabetical order; towns in alphabetical order in each State; and churches in each town according to age.

As to *ministers*: the position of all in pastoral work is designated thus: 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. 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. — The names of *licentiates* ordained since the date of a State report, are erased from that list, and inserted in their proper place, but the original counting is not altered.

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

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

THE STATISTICS OF THE CHURCHES.

ALABAMA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Admt'd			Removals			BAPT		IN SAB. SCS.				
				Sept. 30, 1873.			72-73.			1872-73.			72-73.						
				Male.	Female.	absent.	Prof.	Letter.	TOTAL.	Death.	Dism.	Excom.	TOTAL.	Adults.		Infants.			
Athens, Trinity,	1871	Lindsey A. Roberts,	72	72	9	19	28	6	16	1	17	1	0	0	1	14	1	100	
Marion, 1st,	1870	Nathan E. Willis, p.	72	72	39	42	81	11	15	3	18	0	5	0	5	13	0	110	
Montgomery,	1872	George W. Andrews,	72	72	8	13	21	1	6	0	6	0	1	0	1	4	0	125	
Selma.	1872	G. Stanley Pope, p.	72	72	16	30	46	0	14	11	25	2	1	1	4	8	1	95	
Talladega,	1868	Henry E. Brown,	72	72	49	33	82	17	8	7	15	0	1	1	2	4	0	200	
TOTAL: 5 churches, 5 ministers.						121	137	253	34	59	22	81	3	8	2	13	43	2	630

OTHER MINISTERS. — J. Sibley, Selma.

LICENTIATES. — Wilson Callen, Selma. A. A. Safford, Prof., Talladega.

SUMMARY. — CHURCHES, etc., as above. Gain of members, 54. Loss in Sabbath School, 9. CONTRIBUTIONS (5 churches, 5 last year): CHARITABLE, \$143.00; an increase of \$67.85. HOME EXPENSES, \$2,552.00; an increase of \$409.85.

CHANGES. — CHURCHES: none in list. MINISTERS: ordinations, 2 pastors.

ORGANIZATION. — In the CENTRAL SOUTH CONFERENCE.

CALIFORNIA.

				Sept. 1, 1873.				72-73.				1872-73.				72-73.			
Antioch,	1865	T. Beasley, p.	72	72	11	19	30	2	3	5	8	1	4	2	5	2	4	81	
Atlanta,	1871	W. C. Merritt, a.p.	72	72	7	7	14	2	2	4					2	2		30	
Battle Creek,	1871	Roswell Graves, a.p.	71	71															
Benicia,	1865	W. L. Jones, a.p.	71	71	10	32	42	22	1	10	11				7	7	1	70	
Cacho Creek,	1868	None.																	
Castroville,	1872	F. R. Girard, a.p.	72	72	5	7	12	6	2	1	3	2			2	1	1	12	
Cherokee, Welsh,	1871	O. P. Jones, a.p.	72	72	4	17	21	2	1	1		10			10			60	
Chico,	1867	J. M. Woodman, a.p.	73	73	6	16	22	6	1	4	5							100	
Clayton,	1863	W. C. Merritt, a.p.	73	73	10	17	27	5	1	1								40	
Cloverdale,	1869	J. J. Powell, a.p.	72	72	7	23	30	3	8	4	12	3			3	5		90	
Copperopolis,	1864	J. N. Hubbard, a.p.	73	73	4	8	12					1			1			40	
Dixon,	1869	George Morris, a.p.	71	71	9	9	18				3	3	2		2			3	
Douglas Flat,	1869	None.			3	5	8											8	
Dutch Flat,	1864	J. W. Brier, Sen., a.p.	73	73	1	3	4											75	
Eden Plain,	1867	None.			1	2	3												
Eureka,	1861	J. S. McDonald, a.p.	72	72	15	23	38	9	14	1	15	6	1	7	4	6		135	
Grass Valley,	1853	J. W. Brier, Jr., a.p.	73	73	22	42	64	16	1	5	6	1	2	3	1			250	
Hayward,	1865	T. G. Thurston, a.p.	72	72	8	11	19	6	2	1	3	2			2			50	
Hollister,	1872	None.			9	5	14	6	8	14								25	
Hydesville,	1868	W. C. Stewart, a.p.	72	72	4	23	27	4	2	6		1			1	4		60	
Lincoln,	1868	J. B. H. Hewitt, a.p.	73	73	1	2	3					1							
Lockeford,	1862	O. A. Ross, a.p.	72	72	2	7	9											60	
Lodi,	1872	O. A. Ross, a.p.	71	71	27	32	59	14	3	14	22	1			1	3	7	120	
Los Angeles,	1867	J. T. Willis, a.p.	72	72	4	6	10	3	4	6	10								
Modesto,	1873	J. N. Hubbard, a.p.																	
Murphy,	1866	None.				3	3											10	
National City,	1870	None.																	
Nevada,	1851	J. Sims, a.p.	73	73	16	37	53	13				11			11			150	
Nortonville,	1864	A. Williams, p.	72	72	12	14	26			2	2							69	
Oakland, 1st,	1860	J. K. McLean, p.	71	71	109	201	310	32	12	35	47	1	7	8	1	7	675		
" 2d,	1868	None.			12	42	54	11	6	4	10	3		3	2	4		150	
Oroville,	1859	J. W. Brier, Jr., a.p.	71	71	3	18	21	2				2	2	1	2			30	
Pacheco,	1871	None.				5	5					2	2	1	2			50	
Pescadero,	1866	J. A. Chittenden, a.p.	72	72	3	2	5											25	
Petaluma,	1854	C. J. Hutchins, a.p.	69	69	53	94	147	20	4	5	9	2	10	12	4			180	
Redding,	1873	Roswell Graves, a.p.	73	73	4	2	6	1	6	6									
Redwood,	1862	H. E. Jewett, p.	69	69	16	38	54	6	3	9	12	3	3	6	2	5		120	
Rio Vista,	1869	A. F. Hitchcock, p.	73	73	17	25	42	8	4	12		7		7				7	
Riverside,	1872	L. W. Atherton, a.p.	71	71	4	6	10	3	1	1	1			1				45	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	CH. MEMB'RS.				Admt'd		Removals		BAPT.							
				Sept. 1, 1873.			'72-73.		1872-73.		'72 73.		IN SAB. SCHOOLS.						
				Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Dismiss.	EXCOMM.	TOTAL.		Adults.	Infants.				
Rocklin.	1871	J. B. H. Hewitt, a.p.	'73	6	7	13	4			1		2	40						
Roseville.	1871	M. B. Starr, a.p.	'72										20						
Sacramento.	1849	I. E. Dwinell, D.D., p.	'49	39	120	159	23	11	6	17	3	2	5	7	11	202			
San Andreas.	1866	None.			2	2										30			
San Bernardino.	1867	Josiah Bates, a.p.	'70	7	11	18	2						1	1	2	50			
S. Buenaventura.	1869	S. Bristol, a.p.	'71	6	13	19	1	3		3	1		1	1	2	690			
San Francisco, 1st.	1840	A. L. Stone, D.D., p.	'40	66	186	301	487	97	16	44	60	2	19	6	26	3	11	690	
"	21.	1862	T. K. Noble, p.	'63	'72	53	116	169	35	4	26	30	1	8	9	1	2	251	
"	3d.	1863	E. P. Baker, a.p.	'58	'72	45	70	115	31	12	2	14	2	24	26	12	2	257	
" Green St.,	1864	E. Halliday, p.	'73	'73	39	62	101	4	6	4	10	6	9				300		
San Mateo.	1864	T. H. Rouse, a.p.	'70	9	21	30	3	1	5	6							2	78	
Santa Barbara.	1867	J. W. Hough, a.p.	'59	'72	11	27	38	4	15	15	3	3	3				8	85	
Santa Cruz.	1857	S. H. Willey, p.	'71	32	60	92	10	1	7	8	1	4	5				8	240	
Saratoga.	1872	G. M. Dexter, a.p.	'72	3	8	11	2	1		1							3	63	
Scott Valley.	1873	J. T. Baldwin, a.p.	'73	15	18	33													
Sonoma.	1871	M. S. Crosswell, p.	'71	6	15	21											1	5	90
Soquel.	1868	J. H. Strong, p.	'70	5	10	15	3		7	7		1	1					83	
Stockton.	1865	M. Post, a.p.	'73	20	51	71	9				2	2	2				2	135	
Susanville.	1873	A. C. Duncan, a.p.	'73	5	9	14		11	3	14							2	90	
Vallejo.	1870	G. F. G. Morgan, a.p.	'72	13	19	32	16		1	1		6	6					50	
Wheatland.	1869	None.		2	5	7												22	
Woodland.	1870	J. H. Merrill, a.p.	'73	6	16	22		3	3	6	2		2	3	1			40	
Yountville.	1873	None.		8	7	15													

PREACHING STATIONS.				PREACHING STATIONS.			
		Com.	Av. At.			Com.	Av. At.
			S. S.				S. S.
Butteville.	J. T. Baldwin.	'73	20	Penryn.	J. B. H. Hewitt.	'73	30
Georgetown.	H. Cummings.	'72	75	Tulare.	A. L. Rankin.	'73	40
Little Shasta.	J. T. Baldwin.	'73	30	Weaverville.	R. Graves.	'73	60
Martinez.	W. J. Clark.	'73	50	Yreka.	J. T. Baldwin.	'73	50
Oakdale.	W. C. Merritt.	'72	20				

OTHER MINISTERS.

William C. Bartlett, editor, San Francisco.	M. Harker, East Oakland.	William Porter, Los Angeles.
John E. Benton, Oakland.	J. A. Johnson, editor, Santa Barbara.	J. A. Moonar, D.D., Professor Pacific Theological Seminary, Oakland.
Joseph A. Benton, D.D., Professor, Oakland.	J. L. Jones, colporteur, San Francisco.	William C. Pond, Financial Agent Pacific Theological Seminary, San Francisco.
James S. Berger, colporteur, Red Bluffs.	Martin Kellogg, Prof. University of California, Oakland.	Joseph Kowell, Seaman's Chaplain, San Francisco.
Samuel V. Blakeslee, assoc. ed. of Pacific, Oakland.	John Kimball, San Francisco.	James H. Warren, Sup't Am. H. M. Soc'y, San Francisco.
C. M. Blake, teacher, Yountville.	Edward S. Lacy, pastor of indep. ch., Seminary Park.	
A. M. Goodnough, S. Vallejo.	J. M. McLain, Placerville.	
D. B. Gray, Oakland.	W. N. Meserve, miss'y of A. S. Union, San Francisco.	
	Charles H. Pope, Prin. Y. L. Sem., Benecia.	

LICENTIATES.

None reported.

SUMMARY. — CHURCHES: 12 with pastors; 41 with acting pastors; 9 vacant (including none supplied by licentiates or ministers of other denominations). TOTAL, 62. Gain, 7.
 MINISTERS: 12 pastors; 39 acting pastors; 21 others. TOTAL, 72. LICENTIATES, (1)
 CHURCH MEMBERS: 955 males; 1,815 females. TOTAL, 2,770, inc'g 431 absent. Gain, 193.
 ADDITIONS IN 1872-3: 165 by profession; 252 by letter. TOTAL, 417.
 REMOVALS IN 1872-3: 24 by death; 164 by dismissal; 6 by excommunication. TOTAL, 194.
 BAPTISMS IN 1872-3: 54 adult; 105 infant. IN SABBATH SCHOOLS, 5,964. Gain, 690.
 BENEVOLENT CONTRIBUTIONS (37 churches, 30 last year): \$12,090.35; an increase of \$6,016.69. CURRENT EXPENSES (40 churches, 37 last year): \$69,523.30; an increase of \$12,387.56. CHURCH ERECTION, payment of debts, etc. (31 churches, 22 last year): \$36,343.35; a decrease of \$6,273.56. VALUE OF CHURCH PROPERTY (42 churches, 33 last year): \$358,715.00. CHURCH DEBTS (15 churches, 14 last year): \$18,620.00, a decrease of \$806.50.
CHANGES. — CHURCHES: *New*, — Castroville; Hollister; Modesto; Redding; Scott Valley; Susanville; Yountville. *Dropped*, — none. Mokelumne appears to be now Lodi.
 MINISTERS: Ordinations, — 1 pastor, 2 without installation. Installations, 3. Dismissals, 3. Deceased, 1 acting pastor.
ORGANIZATION. — The churches are united in a GENERAL ASSOCIATION.

Thanks are particularly due to Rev. H. E. Jewett for sending the tables in "proofs."

COLORADO.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordn'd.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT. S.						
					Dec. 1, 1873.		1872-73.		1872-73.		1872-73.		72-73.							
					Male.	Female.	Total.	Absent.	Prof.	Letter.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.			
Boulder.	1864	Nathan Thompson,	'63	'63	17	23	40	5	4	3	7	0	0	0	4	4	79			
Central.	1863	Theo. C. Jerome,	'72	'73	11	14	25	6	0	3	3	0	3	0	3	0	60			
Denver,	1864	J. M. Sturtevant, Jr.	'60	'73	31	50	81	1	6	7	5	1	0	6	1	2	95			
Empire.	1866	E. B. Tuthill,	'61	'72			5					0	19	1	20		65			
Georgetown,	1868	E. B. Tuthill,	'61	'72	10	15	25	10	2	11	13						2	30		
Greeley,	1870	None.			18	21	39	7	0	6	6	1	0	0	1					
Longmont,	1872	None.			10	12	22	2		9	9		2		2			40		
TOTAL: 7 churches, 4 ministers.								97	135	237	30	6	32	35	1	24	1	26	4	9,329

OTHER MINISTERS. NONE.

SUMMARY CHURCHES, etc., as above. Gain of members, 64. Loss in Sabbath School, 45.

BENEVOLENT CONTRIBUTIONS: Boulder, \$41.00 Central, \$100.00 Georgetown, \$36.00.

CHANGES.—CHURCHES *New*,—Longmont. *Dropped* from the list, —none.

ORGANIZATION.—The COLORADO CONFERENCE OF CONGREGATIONAL CHURCHES.

CONNECTICUT.

			Jan. 1, 1873.	1872.	1872.	1872.
Andover,	1749	None.	11	35	46	8
Ashford,	1718	A. Montgomery, s.p.	'64	'73	41	67
Westford,	1768	C. C. Beaman, s.p.	'39	'69	10	25
Avon, West Avon,	1731	A. Goldsmith, s.p.	'38	'68	47	83
Avon,	1819	None.	41	54	95	0
Barkhamsted,	1781	[R. Gidman, Meth.]	'71	'72	15	23
Riverton,	1842	P. T. Holley, s.p.	'32	'72	15	41
Berlin, Kensington,	1712	A. T. Waterman,	'64	'69	41	85
Berlin,	1775	Jesse Brush,	'69	'73	94	170
Bethany,	1763	None.	12	26	38	1
Bethel,	1760	George F. Waters,	'73	'73	94	160
Bethlehem,	1739	George W. Banks,	'66	'66	50	74
Bloomfield,	1788	Jas. B. Cleaveland,	'52	'67	40	88
Bolton,	1725	William E. B Moore,	'65	'68	22	43
Bozrah,	1739	H. A. Ottuman, s.p.	'72	'72	53	59
Bozrahville,	1828	None.	9	22	31	20
Fitchville,	1854	None.	12	23	35	26
Branford,	1646	Elijah C. Baldwin,	'60	'65	100	182
Bridgeport, First,	1695	Charles R. Palmer,	'60	'72	103	238
Second,	1830	Edwin Johnson,	'52	'70	145	290
Black Rock,	1849	[F. W. Williams, Pres.]	'66	'68	13	30
Park st.,	1898	J. G. Davenport,	'68	'68	67	129
Olivet,	1870	S. H. Emery, s.p.	'37	'72	16	48
Bridgewater,	1809	John B Doolittle,	'64	'72	26	62
Bristol,	1747	W. W. Belden,	'70	'70	182	314
Brookfield,	1757	Asa C. Pierce,	'65	'70	31	74
Brooklyn,	1734	Edwin S. Beard,	'63	'73	52	124
Burlington,	1782	C. Chamberlain, s.p.	'42	'71	19	35
Canaan,	1741	None.	26	71	97	11
Falls Village,	1858	Nath'l G. Bonney,	'64	'73	20	30
Canterbury,	1711	Jno. R. Freeman, s.p.	'56	'71	30	52
Westminster,	1770	Jos. W. Sessions, s.p.	'33	'68	35	59
Canton, Center,	1750	None.	60	95	155	23
Collinsville,	1832	Leve't S. Griggs, s.p.	'64	'72	113	175
Chaplin,	1810	Francis Williams,	'41	'58	48	88
Chatham, Mid. Had.	1740	None.	11	30	41	2
East Hamp'n, 1st,	1748	Burritt A. Smith, s.p.	'65	'71	58	104
Mid. Had. 2d,	1855		'71	'71	15	34
East Hamp. Un.	1856	Jno. B. Griswold, s.p.	'72	'72	32	50
Cheshire,	1724	Jno. M. Walcott, s.p.	'61	'69	115	223
Chester,	1742	Wm. D. Morton, s.p.	'64	'69	67	124
Clinton,	1667	Wm. E. Brooks,	'67	'67	94	136
Colchester,	1793	Samuel G. Willard,	'43	'68	94	206
Westchester,	1729	Hiram Bell, s. p.	'40	'64	33	68

CHURCHES.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.						
					Jan. 1, 1873.			1872.		1872.			1872.						
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Disin.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.			
Harwinton,	1737	George Curtiss,	'65	'69	92	132	224	28	3	4	7	3	9	1	1	196			
Hebron,	1717	George S. Dodge,	'72	'72	41	85	124	10	0	0	0	2	0	0	0	130			
" Gillead,	1756	None.			39	57	96	6	3	2	5	2	1	0	4	13			
Huntington,	1724	Allen Clark, s.p.	'73	'73	37	72	109	9	1	1	2	7	4	0	3	120			
Kent,	1741	Arthur Crosby,	'72	'72	43	103	146	20	4	3	7	1	0	2	0	141			
Killingly, South,	1746	Wm. H. Beard, s.p.	'67	'73	17	28	45	7	6	1	7	2	0	0	5	60			
" West,	1801	None.			107	198	305	50	2	7	9	6	0	2	3	240			
" Dayville,	1849	F.E.M. Bachelor, s.p.	'71	'71	19	51	70	19	0	1	1	3	0	4	0	210			
Killingworth,	1738	William Miller, s.p.	'45	'69	99	156	255	22	18	3	21	9	0	18	4	220			
Lebanon,	1700	Orlo D. Hine,	'41	'56	56	89	142	18	0	0	0	5	4	0	9	210			
" Goshen,	1729	Daniel B. Lord,	'68	'68	44	71	115	7	0	0	0	3	7	0	10	116			
" Exeter,	1773	None.			32	59	91	15	0	3	3	4	6	0	9	212			
Ledyard,	1810	Charles Cutting,	'68	'68	73	99	163	27	2	0	2	0	1	0	1	160			
Lisbon,	1723	R. M. Chipman, s.p.	'35	'71	34	42	76	14	0	0	0	2	1	0	3	60			
Litchfield,	1722	Henry B. Elliot, s.p.	'43	'70	68	171	239	15	4	3	7	6	1	0	7	2170			
" Northfield,	1796	None.			32	60	82	12	2	1	3	2	0	3	6	1100			
" Milton,	1798	G. J. Harrison, s.p.	'49	'54	16	31	47	6	2	0	2	2	2	0	4	1	34		
Lyme,	1727	Enoch F. Burr,	'50	'50	39	95	134	13	0	0	0	1	1	0	2	0	75		
" Grassy Hill,	1757	William A. Hyde,	'33	'67	17	24	41	8	0	0	0	1	0	0	1	0	63		
Madison,	1707	James A. Gallup,	'54	'65	154	229	383	28	0	1	11	2	4	0	16	0	6300		
" North Madison,	1757	Francis Dyer, s.p.	'52	'70	44	56	100	14	5	0	5	1	3	0	4	1	160		
Manchester,	1779	Silas W. Robbins,	'53	'71	57	125	182	17	11	5	16	2	6	34	41	3	2110		
" N. Manchester,	1851	N. J. Squires, s.p.	'72	'73	40	60	100	10	8	7	15	1	8	0	9	2	4	185	
Mansfield, Center,	1710	K. B. Glidden, s.p.	'60	'69	39	108	147	12	2	1	3	4	0	1	5	1	0	1110	
" Mansfield,	1744	Moses C. Welch,	'62	'67	25	53	78	7	5	0	5	3	0	0	3	4	1	100	
Marlborough,	1749	Oscar Bissell,	'56	'71	17	37	54	5	0	1	1	2	0	0	2	0	5	90	
Meriden, 1st,	1729	Wm. L. Gaylord,	'60	'70	183	283	466	16	5	9	14	6	25	3	34	0	10	439	
" Center,	1848	Edward Hungerford,	'72	'80	138	218	356	0	13	13	6	2	0	8	0	0	0	195	
" South,	1853	None.			15	25	40	4	2	3	5	0	0	0	0	1	0	180	
Middlebury,	1796	David Breed,	'52	'72	55	98	153	10	0	0	0	5	4	0	9	0	0	112	
Middletown,	1808	A. C. Denison, s.p.	'51	'68	35	88	123	18	0	4	4	2	2	0	4	0	1	147	
Middletown, 1st,	1668	Azel W. Hazen,	'69	'69	52	203	255	12	5	10	15	6	7	0	13	2	7	308	
" South,	1747	John P. Taylor,	'68	'68	59	131	190	12	5	10	15	1	6	1	8	1	0	320	
" 3d,	1773	John Elderkin,	'72	'73	45	60	105	24	0	0	0	0	0	0	3	0	4	103	
Milford, 1st,	1639	Albert J. Lyman,	'70	'70	197	415	612	39	93	8	66	9	7	0	16	51	3	390	
" 2d,	1741	George H. Griffin,	'65	'65	81	185	266	20	20	3	23	5	1	3	9	14	5	125	
Monroe,	1764	Wm. B. Curtiss, s.p.	'43	'49	35	79	114	10	0	3	3	3	0	1	4	0	1	60	
Montville,	1721	None.			24	66	90	5	4	1	5	3	0	0	8	3	0	100	
" Mohegan,	1832	None.			5	13	18	0	0	0	0	0	0	0	0	0	0	2	30
Morris,	1768	R. H. Gidman, s.p.	'67	'72	44	74	118	15	0	2	2	2	3	0	5	0	1	100	
Naugatuck,	1781	F. T. Perkins, s.p.	'43	'72	36	121	157	31	1	0	1	3	4	0	7	1	2	190	
New Britain, 1st,	1758	John H. Denison,	'70	'71	164	392	496	45	57	11	68	5	11	0	16	23	3	563	
" South,	1842	Henry L. Griffin,	'73	'73	178	362	540	8	76	22	97	7	25	0	32	25	47	715	
New Canaan,	1733	Joseph Greenleaf,	'71	'71	43	132	175	30	9	6	15	8	2	0	10	4	2	190	
New Fairfield,	1742	E. B. Claggett, s.p.	'46	'71	15	43	58	14	0	1	1	2	2	0	4	0	1	60	
New Hartford, 1st,	1828	Sanford S. Martyn,	'68	'70	41	104	145	19	0	2	2	0	1	0	1	0	3	156	
" South,	1848	S. A. Loper, s.p.	'27	'72	37	68	105	15	1	0	1	6	5	0	11	0	0	132	
New Haven, 1st,	1639	L. Bacon, emer., None.	'24	'25	167	411	578	57	7	23	30	12	14	0	26	2	10	300	
" North,	1742	Edward Hawes,	'58	'73	194	350	544	50	11	4	15	7	26	0	33	4	3	450	
" Yale College,	1758	Noah Porter, s.p.	'36	'71	563	42	605	482	7	15	22	6	0	11	2	1	0	0	
" Third,	1823	David Murdoch,	'50	'69	125	221	346	20	5	4	9	4	12	0	16	4	5	250	
" Temple St.,	1829	None.			25	39	55	0	2	0	3	3	1	0	4	0	0	113	
" Fair Haven, 1st,	1830	Burdett Hart, s.p.	'46	'73	77	234	311	33	20	4	30	3	8	0	11	13	3	310	
" College St.,	1831	James W. Hubbell,	'61	'69	162	309	471	37	21	20	41	7	11	0	15	9	6	250	
" Westville,	1832	James E. Willard,	'55	'55	79	131	210	2	8	9	17	4	2	0	6	0	11	177	
" Ch. of the Red'r,	1838	John E. Todd,	'60	'69	167	303	470	34	15	23	36	7	19	0	1	27	4	425	
" Davenport,	1862	John W. Partridge,	'71	'71	41	90	131	12	5	5	10	5	3	0	8	0	1	228	
" Howard Av.,	1865	Orlando H. White,	'51	'66	85	159	244	9	5	11	16	2	6	0	8	0	7	382	
" East,	1869	R. Piercy Hibbard,	'58	'72	37	82	119	24	5	6	11	0	2	0	2	2	2	260	
" Taylor,	1871	Henry L. Hutchins,	'73	'73	9	15	24	1	0	1	1	0	2	0	2	0	0	100	
" Dwight Pl'ace,	1872	G. B. Newcomb, s.p.	'61	'72	76	178	254	0	3	25	0	0	1	0	1	1	0	250	
Newington,	1722	R. G. Vermilye, s.p.	'43	'70	58	113	171	22	0	0	0	5	1	0	6	0	0	162	
New London, First,	1650	Thos. P. Field,	'40	'56	68	164	222	47	1	1	2	7	2	1	10	0	1	1325	
" Second,	1835	Olliver E. Daggett,	'37	'71	123	273	396	60	5	5	10	3	7	0	10	3	4	292	
New Milford,	1718	James B. Bonar,	'70	'70	109	230	330	8	0	3	3	8	0	16	0	4	2	322	
Newtown,	1715	None.			22	80	102	12	10	2	12	0	2	0	5	8	0	105	
Norfolk,	1769	Joseph Eldridge,	'32	'32	76	182	258	13	2	6	8	3	2	0	5	2	3	300	
North Branford,	1724	Edson L. Clark, s.p.	'59	'67	37	69	106	11	0	0	0	3	0	0	3	0	0	165	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT. COMM.						
				Jan. 1, 1873.			1872.		1872.			1872.						
				Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	EXCOMM.	TOTAL.	Adults.	Infants.			
Suffield,	1694	Walter Barton,	'64	107	188	295	24	6	4	10	4	1	0	5	2	0	225	
" West Suffield,	1747	Austin Gardner, s.p.	'60	73	20	37	57	6	0	1	1	0	0	0	0	0	1	80
Thompson,	1731	Jos. C. Bodwell, Jr.	'72	72	56	128	184	40	1	4	6	5	1	1	7	1	0	123
Tolland,	1717	None		20	42	62	9	0	3	3	2	1	0	3	0	0	65	
Torrington,	1741	Micha'l J. Callan, s.p.	'72	24	38	62	15	0	2	2	0	2	0	2	0	0	95	
" Torrington,	1762	Merrick Knight, s.p.	'50	72	40	73	113	14	0	3	3	2	2	2	0	0	3	125
" Walcottville,	1832	Lavalette Perrin,	'43	72	54	104	158	36	0	10	10	2	11	0	13	0	0	143
Trumbull,	1730	Nathan T. Merwin,	'65	'75	65	81	146	9	3	0	3	5	3	0	8	0	5	144
Union,	1738	Samuel I. Curtiss,	'32	'43	17	30	47	7	3	0	3	0	5	0	5	3	1	60
Vernon,	1762	A. S. Chesebro', s.p.	'41	'71	44	95	139	9	9	4	13	1	9	1	11	5	1	122
" Rockville, 1st,	1837	Egbert B. Bingham,	'71	'71	46	105	151	22	4	11	15	2	5	0	7	1	6	500
" Rockville, 2d,	1849	Henry F. Hyde,	'64	'72	113	184	297	54	3	6	9	8	14	0	22	1	3	423
" Talcottville,	1867	George A. Oviatt,	'38	'67	70	106	176	21	7	2	9	5	9	0	14	5	5	218
Volunt'n & Sterl'g,	1723	Joseph Ayer,	'25	'70	12	36	48	16	0	0	0	3	0	0	3	0	0	40
Wallingford,	1675	Edwin R. Gilbert,	'32	'32	94	202	296	10	17	6	23	5	4	12	21	0	6	243
Warren,	1756	William E. Bassett,	'56	'64	46	66	112	10	4	0	4	0	1	0	1	3	4	140
Washington,	1742	Willis S. Colton,	'56	'66	98	139	237	14	0	0	0	3	2	5	0	5	365	
" New Preston,	1757	None.		34	63	97	19	0	0	0	0	3	1	4	0	1	84	
" " Hill,	1757	Henry Upton, s.p.	'62	'73	21	37	58	9	0	1	1	0	0	0	0	0	80	
Waterbury, 1st,	1689	Jos. Anderson, s.p.	'58	'65	110	237	367	28	11	13	24	4	14	0	18	4	8	250
" " 2d,	1852	Edw'd G. Beckwith,	'71	'71	113	203	316	30	5	20	25	3	6	5	14	4	12	325
Watertown,	1738	Geo. A. P. Gilman,	'72	'72	59	126	185	14	0	2	2	3	8	0	11	0	1	165
Westbrook,	1726	Geo. A. Bryan, s.p.	'49	'70	74	131	205	26	17	0	17	3	0	0	3	2	0	216
West Hartford,	1718	Myron N. Morris,	'46	'52	108	191	269	35	2	8	10	3	3	0	6	1	6	240
Weston,	1757	[Joseph Nelson, Presb.]	'73	'73	29	64	93	10	0	0	0	1	0	3	4	0	6	50
Westport, —																		
" Green's Farms,	1715	Benjamin J. Relyea,	'46	'61	68	103	171	10	3	1	4	4	2	0	6	0	2	140
" Westport,	1832	[Jos. Sanderson, Presb.]	'73	'73	55	109	164	11	13	4	17	1	2	0	3	2	14	168
Wethersfield,	1641	Aaron C. Adams,	'89	'68	89	212	301	20	0	0	8	3	0	11	0	0	2	335
Willington,	1728	Frederick Jones, s.p.	'37	'72	20	50	70	17	1	1	2	2	4	0	6	0	1	98
Wilton,	1726	S. J. M. Merwin,	'44	'68	61	124	185	15	4	5	9	3	1	0	4	2	1	145
Winchester,	1771	Arthur Goodenough,	'65	'70	42	60	102	32	1	2	3	5	0	1	6	1	0	110
" Winsted,	1790	Thomas M. Miles,	'70	'70	45	142	197	35	4	9	13	0	6	1	6	2	4	170
" West Winsted,	1854	Leavitt H. Hallock,	'67	'73	68	144	212	18	0	2	2	2	5	0	7	0	3	300
Windham,	1790	Adelbert F. Keith,	'70	'70	28	78	106	13	7	2	9	3	1	0	4	3	0	135
" Willimantic,	1828	Horace Winslow,	'43	'69	52	181	233	12	0	0	0	4	9	0	13	0	0	160
Windsor,	1630	Gowen C. Wilson,	'61	'67	43	103	146	12	0	10	0	3	0	3	6	2	2	140
" Poquonnock,	1841	Wm. H. Philpps, s.p.	'66	'73	21	41	62	7	3	0	3	0	0	0	0	2	4	151
Windsor Locks,	1844	J. Wickliffe Beach,	'70	'70	24	78	102	14	6	4	10	2	5	0	7	2	1	120
Wolcott,	1773	Samuel Orcutt, s.p.	'51	'72	33	99	93	20	2	0	2	7	0	9	2	0	90	
Woodbridge,	1742	Sylvanus P. Marvin,	'51	'65	53	149	202	30	4	0	4	4	0	8	1	1	200	
Woodbury,	1679	Gurdon W. Noyes,	'49	'59	57	126	183	9	9	2	11	4	0	0	4	2	10	100
" North,	1816	J. L. R. Wyckoff,	'71	'71	77	133	210	15	4	5	9	4	5	0	9	2	10	260
Woodstock,	1690	Nathaniel Beach, s.p.	'37	'68	43	84	127	17	6	5	11	0	2	0	2	2	1	100
" West,	1747	C. P. Grosvenor, s.p.	'54	'71	33	66	99	20	0	2	2	1	0	0	1	0	0	47
" East,	1756	None.		56	93	149	33	0	2	2	0	0	0	0	0	0	0	100
" North,	1831	Wm. A. James, s.p.	'71	'71	47	93	149	11	5	0	5	3	4	0	7	2	0	135

OTHER MINISTERS.

Samuel H. Allen, Windsor Locks.
 Josiah L. Arms, Woodstock.
 Edward E. Atwater, New Haven.
 William W. Atwater, New Haven.
 David R. Austin, S. Norwalk.
 Jared R. Avery, Groton.
 Frederick H. Ayres, Long Ridge.
 Leonard Bacon, D. D., LL. D., Prof. Theol. Sem., New Haven.
 William T. Bacon, editor, Derby.
 John G. Baird, Asst. Sec. Conn. Bd. of Ed., New Haven.

A. C. Baldwin, Hartford.
 Henry Barbour, London, Eng.
 Samuel W. Barnum, New Haven.
 Bronson B. Beardley, Bridgeport.
 Hubbard Beebe, Assoc. Sec. A. S. F. Soc., New Haven.
 Amos G. Beman, New Haven.
 Samuel B. S. Bissell, Sec. Am. Sun. Sch. Union, Norwalk.
 Seth Bliss, Berlin.
 Joseph C. Bodwell, D. D., Hartford.
 Alvan Bond, D. D., Norwich (Ordained Nov. 19, 819).
 J. Nathan Bruce, D. D., editor, Hartford.
 Charles E. Brandt, teacher, Farmington.

Jesse Brush, Berlin.
 Charles H. Bullard, Dist. Sec. Am. Tr. Soc., Hartford.
 Zalmon B. Burr, Southport.
 Horace Bushnell, D. D., Hartford.
 F. W. Chapman, Rocky Hill.
 Thomas C. Childs, Prof. Theo. Inst. Hartford.
 Augustus B. Collins, Norwalk. (Ordained Sept. 2, 1815).
 Erastus Colton, New Haven.
 Nehemiah B. Cook, Ledyard.
 Chauncey D. Cowles, Farmington.
 George E. Day, D. D., Prof. Theol. Sem., New Haven.
 Guy B. Day, teacher, Bridgeport.
 Henry N. Day, D. D., editor, New Haven.

William E. Dixon, Enfield.
 E. J. Doolittle, Wallingford.
 S. J. Douglas, New Haven.
 Edward O. Dunning, New 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.
 William C. Fowler, LL.D., Durham Centre.
 Daniel C. Frost, Killingly.
 William H. Gilbert, Dist. Sec. Am. Bible Soc., Hartford.
 John Greenwood, New Milford. (Ordained June 20, 1822.)
 Leverett Griggs, D.D., Agent Am. Ed. Soc., Bristol.
 E. Edwin Hall, Fair Haven.
 Samuel Harris, D.D., Prof. Theol. Sem., New Haven.
 Henry Herrick, North Woodstock.
 Benjamin B. Hopkinson, Wallingford.
 Samuel Hopley, Middletown.
 James M. Hoppin, D.D., Prof. Theol. Sem., New Haven.
 Stephen Hubbell, Long Ridge.
 Nathan S. Hunt, Bozrah.
 Albert C. Hurd, Clinton.
 Joseph Hulbut, New London. (Ordained May 28, 1822.)
 E. B. Huntington, Stamford.
 Austin Isham, Roxbury.
 S. D. Jewett, Middlefield.
 Henry Jones, Bridgeport.
 Philo Judson, Rocky Hill. (Ordained Sept. 26, 1811.)
 John H. Keep, teacher, Hartford.
 Josiah E. Kittredge, Glastonbury.
 Rodolphus Landfear, Hartford.
 Ammi Linsley, North Haven. (Ordained July 10, 1815.)
 Aaron B. Livermore, North Haven.
 C. L. Loomis, Middletown.
 Abraham Marsh, Tolland.
 Robert McEwen, D.D., New London.
 Daniel D. T. McLaughlin, Litchfield.

Nathaniel Miner, Salem.
 William H. Moore, Sec. Conn. Home Miss. Soc., Berlin.
 Charles Nichols, New Britain.
 B. F. Northrop, Plainfield.
 Birdsey G. Northrop, Sec. Conn. Board of Ed., New Haven.
 Elliot Palmer, Portland.
 E. Harvey Parmelee, Killingworth.
 Wm. Patton, D.D., N. Haven. (Ordained June, 1820.)
 Whitman Peck, teacher, New Haven.
 Dennis Platt, South Norwalk.
 Noah Porter, D.D., LL.D., Pres. Yale Coll., New Haven.
 Edward H. Pratt, Sec. Conn. Temp. Union, East Woodstock.
 Alfred C. Raymond, New Haven.
 Henry Robinson, Gullford. (Ordained April 30, 1823.)
 Saml. Rockwell, New Britain.
 G. K. Sanborne, Hartford.
 Elias B. Sanford, Northfield.
 Charles N. Seymour, Br'klyn.
 F. L. Shipman, Jewett City.
 Asa B. Smith, Rocky Hill.
 James A. Smith, Unionville.
 Saml. Spring, D.D., Hartford. (Ordained Jan. 22, 1822.)
 Henry T. Staats, Orange.
 Calv. E. Stowe, D.D., Hartford.
 Thos. B. Sturges, Greenfield Hill.
 Wm. Thompson, D.D., Prof. Theol. Inst., Hartford.
 Stephen Topliff, Cromwell.
 Henry Clay Trumbull, Dist. Sec. A. S. S. U., Hartford.
 Mark Tucker, D.D., Wethersfield. (Ordained Oct. 8, 1817.)
 William W. Turner, LL.D., Sec. Miss'y Soc. of Conn., Hartford.
 Robt. G. Vermilye, D.D., Prof. Theol. Inst., Hartford.
 George Leon Walker, New Haven.
 Joseph Whittlesey, Berlin.
 Wm. Whittlesey, New Haven.
 Moses H. Wilder, W. Meriden.
 Alpheus Winter, Temperance Agent, Hartford.
 George I. Wood, Ellington.
 Theodore D. Woolsey, D.D., LL.D., New Haven.
 W. S. Wright, Glastonbury.

LICENTIATES.

With years embraced in the terms of licenses.

Arthur H. Adams, 1871-5.
 Augustine Barnum, 1872-6.
 Henry B. Beard, 1872-6.
 George W. Benjamin, 1873-7.
 John C. Boals, 1873-7.
 Homer J. Broadwell, 1873-7.
 H. B. Buckham, rel., 1870-4.
 Samuel E. Busser, 1873-7.
 Newell M. Calboun, 1873-7.
 Roswell Chapin, 1872-6.
 George W. Chrystie, 1872-6.
 Abel S. Clark, 1870-4.
 Samuel W. Clark, 1873-7.
 Franklin Countryman, 1873-7.
 William B. Dauforth, 1873-7.
 Quincy L. Dowd, 1872-6.
 Charles W. Fifield, 1870-4.
 Charles N. Fitch, 1872-6.
 James W. Fitch, 1871-5.
 John H. Goodell, 1873-7.
 William Greenwood, 1873-7.
 Frank J. Griswold, 1873-7.
 William D. Hart, 1872-6.
 Frederick S. Hayden, 1872-6.
 Lewis W. Hicks, 1873-7.
 Aaron M. Hills, 1873-7.
 Robert A. Hume, 1871-5.
 John E. Harbut, 1873-7.
 Elijah James, 1870-4.
 Alfred V. C. Johnson, 1871-5.
 Alexander Johnston, 1870-4.
 Caleb B. Jones, 1873-5.
 Thomas C. Kinne, 1871-5.
 George C. Lamb, 1872-6.
 Charles W. Mallory, 1873-7.
 George E. McLean, 1873-7.
 John N. McLoney, 1873-7.
 William N. Meserve, 1873-7.
 Ellaha W. Miller, 1871-5.
 Vincent Moses, 1870-4.
 L. R. Packard, rel., 1870-4.
 Bernadotte Perrin, 1873-7.
 Howard W. Pope, 1873-7.
 Roswell O. Post, 1873-7.
 Theodore P. Prudden, 1872-6.
 Richard A. Rice, 1872-6.
 Rufus B. Richardson, 1871-5.
 John A. Roberts, 1872-6.
 Stephen A. Robinson, 1873-7.
 William E. Safford, 1872-6.
 Jotham Sewall, 1871-5.
 W. D. Sheldon, rel., 1870-4.
 Richard B. Snell, 1873-7.
 John W. Starr, 1873-7.
 Robert P. Stimson, 1872-6.
 John Thomas, 1872-6.
 John P. Trowbridge, 1873-7.

SUMMARY.—CHURCHES: 148 with pastors; 92 with acting pastors; 55 vacant (including 5 supplied by licentiates or ministers of other denominations). TOTAL, 245. Gain, one. MINISTERS: 149 pastors; 91 acting pastors; 113 others. TOTAL, 353. Licentiates, 63. CHURCH MEMBERS: 17,016 males; 32,742 females. TOTAL, 49,758, including 5,638 absent. Gain, 234.

ADDITIONS IN 1872: 1,606 by profession; 1,418 by letter. TOTAL, 3,024.

REMOVALS IN 1872: 911 by death; 1,180 by dismissal; 135 by excom'n. TOTAL, 2,226.

BAPTISMS IN 1872: 688 adult; 749 infant. IN SABBATH SCHOOLS: 49,761. Loss, 191.

BENEVOLENT CONTRIBUTIONS (295 churches, 224 last year): \$273,696.93, a decrease of \$26,925.12. Of the contributions.—Am. Cong. Union (91 churches), \$6,376.80; Am. Ed'n Society (81 churches), \$5,128.62; Am. Missionary Association (108 churches), \$21,865.00; Cong. Pub. Soc. (46 churches), \$1,220.59; Foreign Missions (26 churches), \$59,714.90; Home Missions (200 churches), \$47,896.64; College Society (26 churches), \$7,228.30. Seven churches (of the 295), as reported, gave nothing.

PARISH EXPENSES (289 churches): \$829,175.04,—but of this amount, \$98,914.46 came from avails of funds, including parsonages, the Conn. Home Miss. Soc., and other outside aid. SALARIES of ministers (291 churches): \$421,818, included in Parish Expenses above; Average salary, \$1,448,—lowest, \$300; highest, \$6,200. FUNDS, permanent (222 churches), including value of parsonages (178 in number): \$1,427,632. Four other churches believed to have funds, do not report. LEGACIES, charitable (44 churches reporting): \$139,683.76.

NUMBER OF FAMILIES (295 churches, 294 last year): 31,252, an increase of 605.

CHANGES.—CHURCHES: *New*,—Granby; Dwight Place, New Haven. *Dropped* from the list,—Howe st., New Haven.

MINISTERS: Ordinations, 5 pastors, 5 without installation (including 2 foreign missionaries). Installations, 15. Dismissals, 24. Decensed, one pastor, 2 acting pastors, 4 without charge; also one foreign missionary belonging to Association.

ORGANIZATION.—Fourteen district Associations of Ministers, united in the GENERAL ASSOCIATION. Eleven Consociations and thirteen Conferences of Churches; of which three Consociations and twelve Conferences (comprising all the churches in the State) are united in the GENERAL CONFERENCE.

DAKOTA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained. Commenced.	CH. MEMB'RS.			Admt'd		Removals		BAPT.		IN BAB. SCHS.					
				Oct. 12, 1873.			1872-73.		1872-73.		72-73.							
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Dismiss.	Excom.		TOTAL.	Adults.	Infants.		
Bon Homme,	1871	None.				8												
Canton,	1870	John A. Palmer,	'59 '72			10												
Dell Rapids,		Geo. S. Codrington,	'70 '73			9							35					
Elk Point,	1870	Lewis Bridgman,	'40 '71			5												
Erie,	1872	Lewis Bridgman,	'40 '71			13												
Richland,	1870	Lewis Bridgman,	'40 '71			13												
Sioux Falls,	1872	John A. Palmer,	'59 '72			19												
Springfield,	1871	None.				8												
Vermillion,	1870	Stewart Sheldon,	'54 '70	9	13	22	1	2	4	6	0	1	65					
Yankton,	1868	Joseph Ward, p.	'69 '68	33	47	80	7	1	4	5	1	0	1	2120				
TOTAL: 10 churches, 5 ministers.						42	60	182	8	3	8	11	1	1	0	2	1	2390

OTHER MINISTERS.—A. L. Riggs, A. B. C. F. M., Santee Agency, Neb., is a member of the Association.

SUMMARY.—CHURCHES, etc., as above: Gain of members, 21. Sabbath Schools reckoned as last year. BENEVOLENT CONTRIBUTIONS: Yankton, \$250.

CHANGES.—CHURCHES: *New*,—Dell Rapids. *Dropped* from the list,—none.

ORGANIZATION.—The CONGREGATIONAL ASSOCIATION OF DAKOTA.

DISTRICT OF COLUMBIA.

		Sept. 20, 1873.	72-73.	1872-73.	72-73.											
Washington.	1865	J. E. Rankin, D. D. p.	'54 '66	162	191	353	15	13	2	7	4	0	11	3	10	750

OTHER MINISTERS.		LICENTIATES.
John W. Alvord, Pres. Freed- man's Savings and Trust Co.	Solomon P. Giddings.	Lucius L. Tilden.
William M. Birchard.	S. H. Hodges.	Eliphalet Whittlesey, Prof.
E. K. Catlin.	Danforth B. Nichols.	Howard University.
John W. Chickering, Jr., Na- tional Mute College.	Royal Parkinson.	
Samuel C. Fessenden.	Benjamin W. Fond.	
	William Russell.	
	Edward P. Smith, Com'r of Indian Bureau.	A. L. Barber.
	E. Porter Snell.	Cyrus S. Richards, LL. D., Howard University.

OTHER STATISTICS.—Church edifice,—added 24 pews, making total seats 1,200; added organ, costing \$10,000. CURRENT EXPENSES, \$6,103.72; additional home expenditures, \$11,715.45. Increase in home moneys, \$10,709.17. CHARITABLE: A. B. C. F. M., \$302.37; Am. H. M. Soc'y, \$251.00; Am. Miss'y Assoc'n, \$185.00; Am. Cong. Un., \$115.00; other objects, \$347.80; total charitable, \$1,201.07, a decrease of \$1,861.33.

CHANGES.—None in list. Gain in members, 15. Loss in Sabbath School (relinquishing care of a mission school), 437.

GEORGIA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Adm't'd		Removals			BAPT.							
				Sept. 30, 1873.			1872-73.		1872-73.			'72-73.							
				Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.				
Andersonville,	1868	Floyd Snelson, p.	'71	'71	16	18	34	2	8	0	3	1	0	2	3	2	0	50	
Atlanta,	1867	Enoch E. Rogers,	'69	'73	62	67	129	14	6	5	11	2	1	1	4	4	0	200	
Belmont,	1873	Robert Carter,	'66	'73	8	10	18	0	18	0	18	0	0	0	0	0	0	25	
Byron Station,	1873	Floyd Snelson,	'71	'72	7	7	14	0	12	2	14	0	0	0	0	6	1	45	
Macon,	1868	None			45	44	89	25	3	0	3	0	2	3	5	3	0	125	
Ogeechee,	1872	Robert Carter,	'66	'72	13	21	34	1	4	0	4	1	0	0	1	1	4	40	
Savannah, 1st,	1868	William Jackson,	'73	'73	34	63	97	15	6	20	26	2	1	2	5	3	10	150	
" on Canal, 1872		Robert Carter,	'66	'71	4	10	14	0	1	0	1	0	6	0	6	0	0	20	
TOTAL: 8 churches, 4 ministers.						189	240	429	57	53	27	80	6	10	8	24	19	15	65

OTHER MINISTERS: C. W. Francis, Atlanta; George W. Walker, Atlanta.
LICENTIATE: H. W. Wadkin.

SUMMARY.— CHURCHES, etc., as above. Gain of members, 9. Loss in Sabbath Schools, 42. CONTRIBUTIONS (4 churches, 3 last year): Charitable, \$59.00, a decrease of \$20.00. Home Expenses, \$553.00, an increase of \$87.10.

CHANGES.— CHURCHES: New, — Belmont; Byron Station. Dropped from the list, — none. MINISTERS: Dismissal, one.

ORGANIZATION.— IN THE CENTRAL SOUTH CONFERENCE.

IDAHO.

			Oct. 30, 1873.	1873.	1873.	1873.											
Boise City,	1873	Myron Eells, a.p.	'71	'71	2	8	10	2	2	11	13	1	0	1	0	7	125

BENEVOLENT CONTRIBUTIONS, \$20.00.
This church was organized May 4, 1873.

ILLINOIS.

				April 1, 1873.	'72-73.	1872-73.	'72-73.
Albany,		None.		15	20	35	
Aledo,	1869	Hiram L. Howard,	'64	'73	20	30	50
Albion, Trin.	1849	None.		8	10	18	
Algonquin,	1856	Walter Wells Curtis,	'72	'71	11	25	36
Alton, Ch. of the Redeemer,	1870	Robert West,	'69	'73	24	46	70
Altona,	1857	Henry C. Abernethy,	'45	'72	26	37	63
Amboy.	1854	Charles Caverno,	'64	'71	67	111	178
Anawan,		None.					
Ashkum,	1868	George Schlosser,	'53	'70	14	16	30
Atkinson,	1863	A. J. Drake,	'45	'73	17	29	46
Atlanta,	1854	None.		13	18	31	
Aurora, 1st Ch.	1838	Norman A. Prentiss,	'60	'73	74	182	256
" New Eng. Ch.	1838	Dexter D. Hill,	'69	'72	56	103	159
Avon,	1855	None.		5	10	15	
Barry,	1846	None.		8	12	20	
Batavia,	1835	None.		86	148	234	
Beardstown, p. '45, c. '50		Martin S. Hall,	'73	'73	49	90	139
Beverly,	1859	None.		8	14	22	
Rig Rock, Welsh,		None.		11	15	24	
Lig Woods,	1842	Alex R. Thain,	'70		4	6	10
Blandinsville,	1868	Alexander Bushnell,	'46	'72	17	14	31
Bloomington,	1840	Benj. F. Worrell,	'07	'71	18	34	52
Bloomington,		None.				75	
Blue Island,	1869	Sam'l F. Dickinson,	'70	'72	15	28	43
Bowen,	1856	Thomas G. Owen,	'56	'72	37	46	83
Brighton,	1867	Isaiah W. Thombs,			10	4	2
		Prof. Meth.]	'56	'69	14	18	32
Brimfield,	1847	William Wakefield,	'45	'73	39	47	86

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals		BAPT.		IN SAB. SCHS.
					April 1, 1873.			1872-73.		1872-73.		72-73.		
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Disch.	TOTAL.	Adults.	
Harvard,	1858	[H. G. Woodward, F. W. B.]	'51	'72	19	19	20	0	0	0	0	0	0	123
Henry,	1850	None.			8	12	20	0	0	0	0	0	0	0
Hillsboro,	1859	None.			10	22	32	1	0	0	0	2	0	0
Hinsdale,	1866	J. W. Hartsborn,	'73	'73	18	25	43	9	0	3	2	0	2	60
Homer,	1860	A. B. Brown,												
Hoyleton,	1858	None.			10	14	24	1	7	1	8	0	5	4
Huntley,	1852	Walter Wells Curtis,	'72	'72	12	28	40	0	5	4	9	0	0	0
Illnd. Harrist'n P.O.	1868	A. R. Mitchell,	'55	'71	22	24	46	1	2	0	2	0	1	5
Jacksonville,	1833	Wm. H. Savage, p.	'67	'69	68	149	217	0	19	0	19	3	6	0
Jefferson,	1861	Wm. H. Burnard, p.	'54	'72	24	36	60	12	6	4	10	0	2	4
Joy Prairie, Concord P. O.,	1848	Josiah A. Mack,	'60	'72	50	51	101	22	1	4	5	1	6	0
Kaneville,		None.												
Kankakee,	1854	F. W. Beecher,	'60	'62	117	29	56	0	0	0	0	0	0	0
Kewanee,	1855	James Tompkins, p.	'67	'72	86	132	218	36	21	14	35	1	10	0
Lacon,	1865	J. T. Clifton,	'73	'73	38	53	91	0	0	0	0	2	2	0
Lafayette,	1847	None.			4	12	16	0	0	0	0	0	0	0
Ladharpe, 1, 1836, 2	1838	None.			18	47	65	8	0	2	1	8	0	0
LaMoille,	1840	Mahlon Willett,	'73	'72	22	46	68	6	2	1	3	0	3	0
Lanark,	1859	Lucius H. Higgins,	'66	'66	18	45	63	12	0	0	0	4	4	1
LaSalle,	1852	None.			30	32	82	26	3	4	7	1	1	0
Lawn Ridge,	1848	Andrew Doremus,	'69	'70	43	64	107	20	0	0	0	3	3	8
Lee Centre,	1843	James Brewer,	'59	'70	13	24	37	11	1	1	2	1	11	0
Lincoln,	1859	None.			14	17	31	6	0	0	0	2	11	0
Lisbon,	1858	Asher W. Curtis,	'68	'71	31	50	100	17	0	2	2	3	0	5
Lisle,	1860	<i>Theological Students.</i>			10	17	27	0	1	2	3	1	1	0
Lockport,	1838	A. B. Brown, p.	'73		5	33	58							
Lodi,	1854	None.			4	7	11	0	0	0	0	1	0	0
Lombard,	1869	Osmer W. Fay,	'67	'69	13	23	36	7	4	6	10	0	2	0
Indlow,	1868	A. E. Everest,	'50	'70	10	19	29	3	0	0	0	1	5	0
Lyman,	1869	Henry G. Pendleton,	'40	'72	11	18	29	0	1	5	6	0	1	0
Lyndon,	1856	John Gray,	'53	'71	25	45	70	10	0	1	1	0	2	0
Lyonville,	1843	[J.C. Armstrong, <i>Licen.</i>]	'73		42	48	90	0	0	0	0	1	4	0
Macomb,	1858	Lemuel Jones,	'65	'70	20	44	64	6	16	2	18	2	8	0
Malden,	1867	Jullan H. Dixon,	'71	'73	43	51	94	18	0	4	4	0	5	0
Marshall,	1841	J. T. Graves,	'71	'73	26	88	114	14	17	3	20	2	4	0
Malta,	1858	C. H. Wheeler, <i>Pres.</i>]	'67	'70	10	26	39	0	8	4	12	1	1	0
Marseilles,	1800	Milton Rowley,	'48	'72	23	50	73	0	2	8	10	1	5	0
Mattoon,		A. L. P. Loomis,	'73	'73										
McLean,	1858	None.			6	11	17	2	0	0	0	0	2	0
Mendon,	1833	A. B. Campbell,	'51	'55	37	57	94	6	0	0	0	3	3	0
Mendota,	1855	Ephraim H. Baker,	'64	'71	31	47	78	7	3	9	12	2	2	4
Metamora, P. 1843, C 1847		None.												
Millburn,	1841	W. B. Millard, <i>Licen.</i>]	'73		44	74	118	11	9	0	9	1	2	0
Moline, 1st Cong. Ch.	1844	Henry E. Barnes,	'62	'68	64	100	164	13	0	7	7	0	6	0
Monroe,	1861	None.			5	7	12	0	0	0	0	0	0	0
Montebello,	1849	John H. Shay,	'71	'70			150							
Morris,	1848	None.			27	50	77	12	0	2	2	3	0	6
Morrison,	1858	Edward H. Smith,	'69	'73	35	58	93	17	1	5	6	2	4	0
Morton,		None.			15	20	35	3	6	2	5	0	4	0
Mt. Palatine,	1869	None.												
Naperville,	1833	None.			18	44	62	17	0	0	0	10	0	10
Nebraska,	1858	None.			3	10	13	1	0	0	0	2	7	0
Neponset,	1855	George W. Colman,	'63	'71	27	54	81	11	0	2	2	4	0	4
Newark,	1843	Lucien Farnham,	'30		14	32	46	8	0	0	0	6	0	0
New Milford,	1869	None.												
New Rutland,	1858	Arthur E. Arnold,	'57	'73	15	24	39	5	0	7	7	0	0	0
Newton, (1) 1852 (2) '72		None.			7	9	16	0	0	0	0	0	0	5
New Windsor,	1870	Cyrus H. Eaton,	'51	'71	14	25	39	0	5	3	8	0	0	0
Nora,	1853	Samuel Penfield,	'49	'72	20	29	49	19	0	0	0	2	3	0
Normal,	1865	Delavan L. Leonard,	'64	'70	72	135	207	45	25	10	35	0	12	0
Jak Park,	1863	Geo. Huntington, p.	'64	'70	44	78	122	23	8	17	26	0	4	0
Odell,	1862	John A. Allen,	'46	'72	20	49	69	17	0	5	5	2	8	0
Okalo,	1857	[Wm. Baldwin, <i>Presb.</i>]	'72		13	40	53	19	0	0	0	0	2	0
Olney,		Edward Anderson,	'73				35							
Onarga,	1858	M. Eye'tt Dwight, p.	'69	'69	21	30	51	11	2	6	8	0	0	0
Oncida,	1855	John L. Granger,	'60	'71	40	71	111	17	0	1	1	2	14	4
Ontario,	1848	Henry M. Tupper,	'59	'72	20	31	51	7	4	3	7	0	3	0

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.				
					April 1, 1873.				1872-73.		1872-73.			72-73.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCS.
Orange,	1872	Samuel Dilley,	'69	'72	7	7	14	0	3	0	3	0	3	0	3	0	2	50
Osceola,	1860	None.			14	25	39	13	0	0	0	0	2	0	2	0	0	Un
Oswego,	1846	None.			25	35	60	0	0	0	0	0	2	0	2	0	0	86
Ottawa,	1870	None.			74	176	250	15	2	5	7	5	19	1	25	0	1	0
Park Ridge,	1858	Edwin E. Webber,	'66	'73	7	18	25	0	0	0	0	0	0	5	0	0	0	80
Paw Paw, Indep'd't,	1865	S. K. Dole,	'63	'71														
Paxton,	1859	Israel Brundage,	'66	'67	56	62	118	15	33	9	42	1	4	0	5	22	0	145
Payson,	1836	[S. A. Wallace, Presb.]	'70	'48	81	129	20	9	3	12	3	4	0	7	1	1	1	130
Pecatonica,	1854	Lewis P. Frost,	'72	'72	10	30	40	14	0	2	2	6	0	0	6	0	1	80
Pekin,	1871	Salathiel D. Belt,	'71	'71	15	19	34	3	3	6	9	1	3	0	4	2	0	65
Peoria, Main st. Co'g.	1847	Asabel A. Stevens,	'48	'70	50	111	170	0	13	15	28	1	4	15	20	9	1	225
Peru,	1853	G. S. Bascom,	'70	'72	14	39	53	12	1	6	7	0	8	3	10	1	1	175
Pilot,	1868	Alfonzo D. Wyckoff,	'60	'72	25	24	49	6	0	2	2	0	2	0	2	0	0	85
Pittsfield, p. 1837, c. 1841	1841	William W. Kose,	'62	'67	70	120	190	30	2	6	8	3	0	1	4	0	2	174
Plainfield, 1 1834, 2 1843	1843	Edward Ebbs,	'43	'73	24	56	80	13	2	1	3	2	10	0	12	0	0	80
Plano,	1867	None.																
Plymouth,	1836	J. D. Baker,	'73	'73	36	44	80	6	3	0	3	0	7	0	7	4	0	
Port Byron,	1849	Almer Harper,	'53	'61	43	64	107	11	1	0	1	0	6	0	6	0	0	70
Poplar Grove,	1862	C. Kidder,	'73	'73	15	35	50	7	0	6	6	0	5	0	5	0	0	75
Prairie City,	1842	None.			12	18	30	5	0	0	0	1	1	0	2	0	0	0
Princeton,	1831	Row'd B Howard, p.	'60	'70	65	240	214	23	9	14	23	1	4	0	5	8	1	260
Providence,	1841	David Todd,	'47	'67	14	30	44	3	0	1	1	0	2	0	2	0	1	90
Quincy, German,	1858	Charles E. Conrad,	'58	'58	7	11	28	0	0	0	0	0	0	0	0	0	0	25
" 1st Union Co'g.	1869	L. Dickerman,	'58	'72	62	147	209	23	4	5	9	4	0	14	0	1	1	374
Rantoul,	1858	George B. Hubbard,	'48	'71	32	33	65	1	0	2	2	1	2	0	3	0	4	100
Ravenswood,	1870	William A. Lloyd,	'62	'70	20	20	40	3	4	14	18	0	0	0	0	0	5	120
Richmond,	1843	Francis J. Douglas, p.	'69	'69	13	35	48	10	4	1	5	0	1	0	1	2	0	0
Richview,	1867	Frederick Wheeler,	'62	'72	10	15	25	12	0	1	1	0	4	0	4	0	0	0
Riley,	1850	None.			11	25	36	1	0	0	0	0	0	0	0	0	0	0
Ringwood,		None.																
Rio,	1872	Cyrus H. Eaton,	'51	'72	5	9	14	2	3	11	14	0	0	0	0	0	1	160
Rockford, 1st,	1837	Wildor Smith, p.	'62	'72	87	160	257	60	6	12	18	5	9	0	14	3	3	240
" 2d,	1849	Frank P. Woodbury,	'65	'70	103	242	345	20	13	12	25	1	20	0	21	0	5	400
Rockton,	1838	Joel G. Sabin,	'53	'70	28	40	68	0	4	0	4	0	0	0	3	4	0	65
Roscoe,	1858	Joel G. Sabin,	'53	'73	12	29	41	4	1	1	2	4	0	8	0	1	1	40
Roodhouse,	1873	M. M. Longley,	'46	'70	5	5	10	0	4	6	10	0	0	0	0	0	0	0
Rosemond,	1856	Charles T. Dering, p.	'70	'70	25	40	65	25	5	1	6	1	2	0	3	3	0	110
Roseville,	1851	James D. Wyckoff,	'59	'69	38	50	88	10	2	2	4	1	16	1	18	0	1	95
Sandoval,	1859	Frederick Wheeler,	'62	'73	21	38	59	3	0	1	1	0	0	0	0	0	0	75
Sandwich,	1853	None.			72	114	186	29	17	5	22	1	9	0	10	14	4	175
Saukamin, Bethel,		None.			9	10	19											
Seward,	1841	C. C. Adams,	'49	'69	15	17	32	0	3	0	3	0	2	0	2	0	0	70
Seward,	1670	A. W. Chapman,	'59	'71	20	20	40	4	0	1	1	0	0	0	0	0	0	53
Sheffield,	1854	Wm. Irvin Baker,	'65	'73	11	30	41	11	2	0	2	1	3	0	4	0	0	85
Shirland,	1846	James Hodges,	'38	'73	45	47	92	20	0	0	0	0	1	0	1	0	0	65
South Pass, Plym'h.	1862	[E. L. Davies, Presb.]	'71	'71	16	19	35	2	4	2	6	0	0	0	0	0	4	76
Springfield,	1867	J. H. Barrows, Licen.]	'57	'66	106	163	22	13	8	21	2	8	0	10	7	2	150	
St. Charles,	1839	Chas. W. Merrill,	'62	'72	42	82	124	5	0	7	7	3	5	0	8	0	0	0
Sterling, 1st Con.Ch.	1857	Edgar W. Clark,	'52	'72	76	130	206	20	10	4	14	3	6	0	9	7	9	275
Sullivan Valley,	1858	D. J. Jones,	'62	'72	29	52	81	0	0	1	1	0	0	1	0	1	0	90
Sublette,	1871	Lanson P. Norcross,	'69	'72	16	24	40	1	1	1	0	0	0	0	0	0	0	80
Summer Hill, c. '34,																		
p. '37, c. '44,		Chas. E. Marsh, p.	'68	'68	16	44	60	14	0	0	0	1	4	0	5	0	0	3
Sycamore,	1840	Osmer W. Fay,	'67	'73	29	70	99	11	4	1	5	2	4	0	6	3	1	0
Tonica,	1857	J. C. Myers,	'60	'71	57	97	154	16	22	2	24	3	7	0	10	14	1	260
Tosion,	1846	Robert L. McCord,	'61	'67	58	89	147	19	0	1	1	2	10	0	12	0	5	150
Tremont,	1843	George L. Roberts,	'64	'67	11	23	34	3	0	0	0	5	0	5	0	0	0	100
Turner Junction,	1856	Alexand'r R. Thain,	'70	'70	15	25	40	7	0	0	0	3	0	1	4	0	2	89
Udina,	1848	None.			11	16	27	1	0	0	0	2	0	0	2	0	0	49
Union,		None.			16	22	38	5	0	0	0	0	0	0	0	0	0	60
Utica,	1870	None.																
Victoria,	1849	Benj. F. Haskins,	'51	'62	24	29	53	8	0	1	1	1	3	3	7	0	1	80
Vienna,	1858	None.																
Viola,	1858	None.			11	14	25	1	0	0	0	0	0	0	0	0	0	0
Wabash County,	1864	P. W. Wallace,	'65	'71	13	21	34											
Wataga,	1856	W. W. Wetmore,	'64	'71	17	41	58	3	0	3	3	3	3	0	6	0	2	165
Walnut, Reor. Jan. '72		None.			5	6	11	0	1	2	3	0	0	0	0	0	1	0
Waukegan,	1843	C. M. Sanders, p.	'67	'70	21	59	80	9	4	2	6	1	1	0	2	3	0	100
Wauposie, Grove, 1864		Seth A. Arnold,	'71	'71	33	39	72	10	8	0	8	1	5	0	6	6	0	106

Name	1944-45			1943-44	1942-43	1941-42	1940-41	1939-40	1938-39	1937-38	1936-37	1935-36	1934-35	1933-34	1932-33	1931-32	1930-31	1929-30	
	Admission	Dropouts	Deaths																
[Faded Name]																			
[Faded Name]																			

The following are the names of the persons on [unclear] List

[Faded list of names and addresses, likely a continuation of the membership list from the table above.]

[Faded list of names and addresses, likely a continuation of the membership list from the table above.]

[Faded list of names and addresses, likely a continuation of the membership list from the table above.]

MEMBERS

MEMBERS — 31 with pastors; 142 with acting pastors; 79 without including [unclear] members of other denominations. TOTAL 243. Gain, 2. Members, 142; acting pastors, 79 others. TOTAL 243. Losses, 8. Deaths, 1,357; women, 11,773; 1,345 not specified. TOTAL 2,470, including [unclear] gain, 1,677.

Admission in 1874-5 — 964 by profession; 921 by letter. TOTAL 1,925.

Deaths in 1874-5 — 214 by death; 995 by dismissal; 21 by excommunication. TOTAL 1,210.

BAPTISMS IN 1872-3: 362 adult; 264 infant. **IN SABBATH SCHOOLS:** 24,573. **Loss, 64.**
BENEVOLENT CONTRIBUTIONS (190 churches, 190 last year): \$53,326.43, a decrease of \$3,368.05. Of the total, — A. B. C. F. M., \$10,071.02; Am. Missionary Association, \$4,223.40; Am. Home Missionary Society, \$8,727.05; Am. Cong. Union, \$2,494.29; Western Education Society, \$2,152.55. **CHURCH EXPENSES** (176 churches, 170 last year), \$400,326.19, a decrease of \$14,468.35.

CHANGES.—**CHURCHES:** *New*, or replaced on the list, — Bloomington; Chapin; Chicago, 47th St.; Chicago, Clinton St.; Glencoe; Mattoon; Olney; Ravenswood; Rio; Rood-house; Walnut; Wauponse, East; Wyoming. *Dropped* from the list, — Big Grove; Big Rock; Carpentersville; Chicago, South (by union); Chicago, Scandinavian; Como; Dix; Galena; Fairville; Gap Grove; Lombard. Brenton is now Lyman; Concord is now Joy Prairie.
MINISTERS: Ordinations, etc., no report.

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.

INDIANA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Addit'l Letter.	Removals			BAPT.		IN SAB. SCHO.
					Male.	Female.	TOTAL.	Absent.		1872-73.			'72-73.		
										Prof.	Death.	Dismiss.	Excum.	Adults.	
Angola,	1869	E. Andrus,	'50	'72	12	21	33	2	3	14	17	1	3	1	100
Bloomfield,	1869	None.			4	6	10	2							
Elkhart,	1869	L. R. Royce, p.	'52	'70	10	21	41	5	7	7	2	2	4		115
Ft. Wayne, Plym'th,	1870	John B. Fairbank, p.	'60	'70	15	32	47	7	2	3	5	1	1	2	0
Francisco,	1862	T. B. McCormick,	'39	'67	2	5	7								
Hart Township,	1856	Lewis Wilson,	'49	'56	8	11	19		2	1	3				70
Indianapolis, Ply'th,	1857	None.			69	117	186	25	14	20	34	1	13	14	120
" Mayflower,	1869	N. A. Hyde,	'58	'72	15	34	49	15	1	5	6	1	9	10	1
Jamestown,	1872	None.			4	9	13		2	2	2			1	
Kokomo,	1863	A. S. Wood,	'67	'71	22	47	69	10	6	13	1	3	4	1	60
Libert,	1854	M. W. Diggs,	'57	'63	9	7	16	1	1	1			2	2	25
Mechanicsville,	1855	J. B. McCormick,	'39	'67	2	3	5								
Michigan City,	1835	Everts Kent, p.	'71	'71	39	83	122	41	8	8	1			1	6
Montgomery,	1852	Lewis Wilson,	'49	'56	14	24	38						2	2	165
Ontario,	1840	None.			14	22	36								25
Orland,	1836	None.			30	71	101								
Pleasant Grove,	1855	None.			5	11	16								
Solsberry,	1868	None.			30	39	69	3				1	4	5	2
Terre Haute,	1834	E. Frank Howe, p.	'62	'65	78	165	243	4	4	7	11	3	2	5	2
Vigo, South,	1854	W. Goodman,			6	6	12								
" West,	1849	W. Goodman, p.			34	36	70								40
Westchester,	1840	Joseph H. Jones,	'37	'54	5	10	15	3	2	2	1			1	
Winchester,	1869	None.			4	19	23	6							75

OTHER MINISTERS. Merrick A. Jewett, D.D., Terre Haute. Levin Wilson, Cynthiana. M. S. Whitehead, Indianapolis.
 J. G. Brice, Winchester. Robert McCary, Indianapolis.
 Nathaniel A. Hyde, Supt. Am. Home Miss'ny Soc., Indianapolis, s.s. above. Rufus Patch, Prin. Coll. Institute, Ontario.

SUMMARY.—**CHURCHES:** 5 with pastors; 10 with acting pastors; 8 vacant (including none supplied by licentiate or ministers of other denominations). **TOTAL** 23. **Loss, 2.**
MINISTERS: 5 pastors; 7 acting pastors; 6 others. **TOTAL, 18.** Licentiate, none reported.
CHURCH MEMBERS: 431 males; 899 females. **TOTAL, 1,240,** including 117 absent. **Gain, 6.**
ADDITIONS IN 1872-3: 47 by profession; 65 by letter. **TOTAL, 112.**
REMOVALS IN 1872-3: 14 by death; 39 by dismissal; 1 by excommunication. **TOTAL, 54.**
BAPTISMS IN 1872-3: 11 adult; 7 infant.
IN SABBATH SCHOOLS: 1,491, not including "union" schools. **Loss, 48.**
BENEVOLENT CONTRIBUTIONS: Not reported.

CHANGES.—**CHURCHES:** *New*, or replaced on the list, Jamestown. *Dropped* from the list, — Boonville; Cool Spring; Waterloo City.
MINISTERS: Ordinations, none. Installations, none. Dismissals, 1. Deceased, none.
ORGANIZATION.—Four Associations of churches. The churches are also united in the **GENERAL ASSOCIATION,** which includes also three Illinois churches, viz. Albion, Marshall, and Wabash Co.; one Ohio church, Pisgah; and one Michigan church, East Gilead and Bethel.

IOWA.

CHURCHES.	Organized.	MINISTERS. Name.	Ordnained. Commenced.	CH. MEMB'RS.			Addit'l 72-73.	Removals			BAPT.		
				May 1, 1873.				1872-73.	1872-73.		72-73.		In SAB. SCHO.
				Male.	Female.	TOTAL.			Prof.	Discon.	TOTAL.	Adults.	
Agency,	1865	None.											
Albia,	1869	None.											
Alden,	1866	W. J. Smith,	'44	'68	19	49	68	5	4	4	2	35	
Algona,	1858	None.			20	42	62	1	4	6	10	50	
Almora,	1857	J. L. Atkinson,	'69	'71	4	6	10	2				60	
Altoona,	1869	None.			4	9	14						
Ames,	1865	Ariel A. Baker,	'54	'69	42	60	102	13	5	6	11	4	
Amity,	1865	D. B. Barker, p.	'43	'69	27	28	55	1	7	8	1	4	
Anamosa,	1848	John B. Fiske,	'55	'72	36	67	103	3	12	8	20	1	
Anita,	1870	C. D. Wright,	'68	'70	11	12	23	3				2	
Atlantic,	1869	E. S. Hill, p.	'67	'69	27	30	57	2	3	5	1	1	
Avoca,	1870	C. D. Wright, p.	'68	'70	6	11	17	4		1	1		
Beacon,	1864	None.			1	19	30	1	5	6	3	1	
Belle Plaine,	1863	J. Wadhams,	'71	'72	27	60	87	11	1	4	5	4	
Bellevue,	1847	None.			3	12	15	2				1	
Belmond,	1867	J. D. Sands,	'48	'69	8	14	22	3	5	5	1	1	
Bentonsport,	1843	None.										2	
Big Rock,	1866	A. W. Allen,	'72	'72	20	25	45	9				1	
Blackhawk,	1862	W. Wilkinson,	'42	'72	12	21	33	12	1	1	2	2	
Bloomfield,	1870	None.										4	
Boonsboro,	1866	J. W. White,	'58	'71	17	29	46	2	1	2	3	1	
Bowen's Prairie,	1863	H. S. Thompson,	'65	'73	19	24	43	12				2	
Bradford,	1855	J. M. Hudson,	'66	'72	15	18	33	18				1	
Brighton,	1842	None.			15	25	41	6				2	
Buckingham,	1856	J. B. Gilbert,	'80	'72	59	56	115	20				2	
Buffalo & B. Grove,	1870	L. W. Brintnall,	'55	'70	19	25	44	5	5	1	6	3	
Burlington,	1848	William Salter, p.	'43	'46	75	159	234	20	30	13	43	4	
" Olivet,	1870	Geo. Macardle,			13	14	27	6	2	8			
Burr Oak,	1862	C. A. Marshall,	'71	'70	13	29	42	7	1	3	4	1	
Carroll,	1872	None.					15						
Casey,	1872	[C. E. Wingate, Licen.]											
Cass,	1866	Wm. H. Barrows,	'68	'69	27	36	63	21	1	1	4	5	
Cedar Falls,	1860	Chas. Gibbs,	'58	'70	19	36	55	2	6	8	1	1	
Center Point,	1873	E. C. Downs,	'71	'72	5	7	12						
Central City,	1858	E. E. Webber,	'72	'26	33	58	2	5	1	6		2	
Chapin,	1858	W. P. Avery,	'46	'58	6	12	18	5					
Charles City,	1858	John A. Cruzan,	'71	'73	24	78	132	10	39	8	37	1	
Charlotte,	1867	O. Emerson,	'41	'67	3	8	11	1				1	
Cherokee,	1870	Wm. F. Rose,	'63	'70	12	17	29	3	6	9	1	1	
Chester,	1865	Geo. H. White,	'56	'72	50	48	98	4	26	3	29	8	
Cincinnati,	1869	A. S. Elliott,	'56	'72	19	22	41	5	2	2	3	2	
Civil Bend,	1861	None.			24	29	53	7			4	4	
Clarion,	1872	J. D. Sands,	'48	'71	2	3	5	3	2	5			
Clay,	1843	D. B. Eells,	'61	'72	44	52	96	12	15	3	18	2	
Clear Lake,	1870	A. S. Allen,	'37	'67	7	11	18	2				1	
Clinton,	1866	John L. Elwell,	'71	'71	39	70	109	10	8	21	29	1	
Colesburg,	1846	L. P. Mathews,	'53	'62	12	33	45	10	1	1	4	4	
Columbus City,	1846	None.			4	8	12						
Concord,	1855	None.											
Corning,	1870	E. G. Carpenter,	'68	'71	25	25	50	4	10	4	14	2	
Council Bluffs,	1853	H. S. DeForest, p.	'63	'71	28	59	87	10	3	6	9	1	
Crawfordsville,	1842	L. T. Rowley,	'55	'72			55					5	
Cresco,	1866	E. Southworth,	'67	'71	37	60	97	5	2	3	5	1	
Cromwell,	1870	E. G. Carpenter,	'68	'71	13	17	30	8	11	2	13	3	
Danville,	1839	Elijah P. Smith, p.	'55	'68	52	64	116	12	29	3	23	1	
Davenport, Ger.	1857	Jacob Reuth,	'69	'73	20	30	50					1	
Davenport,	1861	Jas. G. Merrill,	'67	'72	73	119	192	12	17	29	2	10	
Decorah,	1854	H. B. Woodworth,	'62	'72	40	85	125	5	6	4	10	1	
Denmark,	1838	E. Y. Swift, p.	'44	'68	98	143	241	50	3	3	6	3	
Des Moines,	1867	A. L. Frisbie,	'50	'71	81	119	200	20	35	17	52	2	
De Witt,	1842	Rufus Apthorp,	'61	'71	32	60	92	8	4	1	5	1	
Dubuque,	1839	J. S. Bingham, D. D. p.	'46	'70	132	190	322	39	83	5	88	5	
" Ger.	1867	Hermann Ficke,	'70	'68	16	25	41	5				1	
Duolap,	1850	None.			12	20	32	2				1	
Durango,	1847	None.											
Durant,	1856	E. P. Whiting,	'64	'72	38	57	95	10	17	17	2	11	
Dyersville,	1850	W. B. Glover,	'73	'72	4	11	15					4	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained.	Commenced.	CH. MEMB'RS.			Adm'd 1872-73.	Removals 1872-73.	BAPT. 72-73.	SCHS. IN SAB.						
					May 1, 1873.							Deaths.	Dism. Excom.	TOTAL.	Adults.	Infants.	
					Male.	Female.	TOTAL.										
Earlville,	185	None.			14	24	28	5	9	3	12	1	9	10	3	2	00
Eddyville,	1845	None.			13	31	44	12	6	1	7		7	7	4		70
Eldora,	1868	A. Graves,	'73	'73	24	39	63	7	2	12	14	2	7	2	1	1	70
Elkader,		None.															
Elk River,	1854	O. Emerson,	'61	'61	21	29	50	10	2	4	6	1	11	12			40
Exira,	1859	[A. J. R. Smith, Lic.]	'72	'81	8	16	24	2	1	4	5	1	4	1	6	1	60
Fairfax,	1863	Harvey Adams,	'71	'81	26	38	64	2	1	1	1		1	1	2		55
Fairfield,	1839	C. C. Burnett,	'82	'72	45	91	136	15	1	1	2	3	9	12	1	10	90
Farmersburgh,		None.			9	12	21	2									
Farmington,	1840	None.			6	13	19	3									
Fayette,	1855	W. S. Potwin,	'72	'72	21	23	44	7	7	5	12		1	1	1	1	90
Flint Creek, Welsh,	1851	None.					40										20
Florenceville,	1867	C. A. Marshall,	'71	'72	11	15	26										
Fontanelle,	1859	J. W. Peet,	'40	'67	12	12	24	6	2	2		2	2	2			40
Fort Atkinson,	1863	Joseph Hurlburt,	'24	'57	8	12	20	1									
" German,	1867	Henry Hess,	'64	'66	15	15	30					6	6				
Fort Dodge,	1869	Thos. Douglas,	'88	'72	18	32	50	5	5	10	15	2	12	14	1		80
Franklin,	1858	P. B. West,	'73	'73	22	21	43	2	1	1	1	1	7	1	9		40
Garden Prairie,	1870	Ariel A. Baker,	'54	'72	18	16	39	6	3	3	6			1	1	8	55
Garnaville,	1854	B. King,	'57	'71	9	21	30										
Genoa Bluffs,	1856	None.			17	25	42	4	2	3	5		1	1	1		45
Georgetown,	1869	None.															
Gilman,	1870	Samuel J. Buck,	'63	'71	18	18	36						1	1	1		60
Glasgow,	1853	None.			8	9	17	4				3	3	5			90
Glenwood,	1856	John Allender,	'58	'69	34	67	101	12	14	2	16	1	11	12	7	6	95
Golden Prairie,	1869	B. M. Amaden,			7	24	31		2	2		2	1	3	2	1	65
Grand River,	1868	W. B. Bahtell,	'72	'9	7	16											11
Grandview, Ger.	1857	F. W. Judiesch,	'60	'60	37	38	75	3	6	6		2	2	4	4		40
Grant, O'Brien P.O.	1871	John H. Covey,	'71	'71	18	26	44		12	12		2	2	4	4		25
Green Mountain,	1857	Henry L. Chase, p.	'64	'70	54	60	114	9	5	5	10	1	2	3	6		113
Grimell,	1855	W. W. Woodworth,	'42	'70	216	284	500	12	15	30	6	33	39	4	5		535
Grove Hill, Ger.	1871	Peter Wiedman,	'64	'70	10	12	22	4						1	1	3	15
Hampton,	1857	O. D. Crawford,	'72	'72	17	17	34	1	2	4	6			1	1		45
Hickory Grove,	1867	L. T. Rowley,	'73	'73	15	32	49	4	6	6		2	6	8			55
Highland,	1871	B. M. Lane,	'73	'73	3	19	22	1	4	3	7				4		
Hillsboro,	1853	J. S. Barris,	'70	'70	9	11	20	1				6	6	6			45
Independence,	1867	Chas. H. Blasell,	'62	'72	30	54	84	13	8	2	10	1	5	6	7	4	90
Intand,	1855	None.			8	9	17					2	2				
Iowa City,	1866	W. E. Ijams,	'65	'71	48	102	150	22	11	33	1	11	12	7	2		80
Iowa Falls,	1856	D. J. Baldwin,	'65	'73	38	62	100	5	11	5	16		3	3	3	1	80
Irving,	1869	None.															
Jamestown,	1858	Wm. F. Harvey,	'66	'70	32	35	67	1	1	1	1		1	1	1	1	62
Kellogg,	1868	Richard Hassell,	'44	'71	32	42	74	3	3	5	8	1	1	2	1	4	64
Keokuk,	1854	C. Welles,	'72			170		61	5	59				22	1		
Keosauqua,	1844	Jno. W. Windsor,	'49	'71													
Lakeville,	1870	J. R. Upton,	'51	'69	1	11	22	1				8	8				25
Lamoille,	1872	William L. Bray,			4	5	9	4	5	9							
Lansing,	1853	None.			9	21	30										
Lansing Ridge, Ger.	1865	R. Wiedman,	'73	'73	38	32	70	6	3	3	3		3	3	6		60
Lawler,	1871	B. F. Manwell,	'62	'73	8	18	26	7				1	2	3	1	2	
LeClaire,	1849	None.			3	11	14	2	8	8	1		1	5			75
LeMars,	1871	D. D. Frost,	'73	'73	3	7	10	1	2	2	4	1		1			75
Lewis,	1855	A. A. Whitmore,	'46	'73	14	29	43	6	1	1	2	4	6				90
Lima,	1857	W. S. Potwin,			8	9	17										40
Locust Lane, Ger.	1869	Jacob Schneider,	'70	'70	6	9	15	4								1	30
Logan,	1870	Geo. G. Poage,	'35	'69	7	6	13	8				1	2	3			20
Long Creek, Welsh,	1845	Samuel Jones,					85										75
Lucas Grove,	1858	None.															
Lyons,	1839	L. Curtis,	'46	'71	29	92	121	12	2	24	26	1	6	7	3		175
Maguoba,	1855	W. H. Hayward,	'40	'70	21	33	54	29	1	1	1		1	2	2		59
Manchester,	1856	E. R. Stiles, p.	'64	'69	40	85	125	3	9	12	21	5	5	6	2		135
Manson,	1868	A. V. House,	'60	'70	14	15	29	8	21	29							65
Maquoketa,	1843	J. S. Graves,	'72	'23	'33	'56	216	5	21	2	3		5	12	3		97
Marion,	1848	None.			27	70	97	9	2	2	1	4	5	5	1		
Marshalltown,	1868	William L. Bray, p.	'61	'70	43	78	121	23	17	219	4	15	19	3	5		
Marrin,	1871	None.															
Mason City,	1858	W. P. Bennett,	'70	'70	24	68	92	10	4	2	6		4	4	2		85
McGregor,	1857	S. F. Millikan,	'60	'73	42	110	152	23	25	4	29	1	10	11	9	2	164
Mitchell,	1867	None.			28	71	99	5	27	3	30		5	5	13	6	95

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CH. MEMB'RS.					Admt'd		Removals		BAPT.			
					May 1, 1873.					1872-73.		1872-73.		72-73			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Total.	Deaths.	Transf.	Total.	Adults.	Infants.	IN SAB. SCHO.
Monona,	1855	P. Litts,	'66	'72	18	44	57	5		3	3	1	1	2	1	65	
Monroe,	1866	Chas. M. Bingham,	'70	'71	32	41	73	4	28	2	30	4	4	14	1	65	
Monticello,	1869	Wm. Leavitt,	'64	'70	17	46	63	4		4	4			2		87	
Montour,	1855	Fayette Hurd,	'63	'68	21	37	58	12		2	2	1		1		65	
Mound Prairie,	1871	None.			15	17	30	11							1		
Mt. Pleasant,	1841	Robert Nuree,	'73	'73	23	41	64	6									
Muscataine,	1845	A. B. Robbins,	'43	'43	75	142	217	14	5	1	0	4	9	13		725	
" German,	1854	H. H. Sallenbach,	'67	'73													
Nashua,	1866	L. D. Boynton,	'78	'73	9	21	30					2		2		50	
Nevin,	1858	T. H. Canfield,	'72	'72	36	34	70	16	1	3	4		8	7	15	4	
Newell,	1871	A. V. House,	'60														
New Hampton,	1858	Thos. Bayne,	'47	'71	23	24	47					8		3		75	
New Liberty,	1858	None.															
New Providence,	1865	A. D. Kinzer,	'73	'71	6	4	10	2								50	
Newton,	1856	D. H. Rogan,	'59	'71	73	94	167		1	5	6	3	9	12		117	
New York,	1866	W. W. Penwell,															
Nora Springs,	1856	J. D. Mason,	'67	'69	8	9	17	1		2	2		12	12	1	60	
Oakfield,	1867	John S. Toft,	'58	'70	4	12	16		4		4					36	
Oakland,	1865	F. Fawkes,	'67	'69	13	19	32	9				1	7	6	14	50	
Ogden,	1869	Geo. W. Palmer,															
Onawa,	1858	C. N. Lyman,	'62	'71	10	23	33		1	3	4		2	2	3	95	
Orleans,	1859	C. A. Marshall,	'71	'71	7	8	15		2								
Osage,	1858	T. O. Douglas,	'68	'68	34	66	100	18	18	5	23	1	7	3	11	100	
Oskaloosa,	1844	J. E. Snowden,	'71	'76	120	196	15	41	15	56	5		5	10		100	
" Station,	1865	None.															
Otho,	1855	George Bent,	'56	'70													
Otley,	1870	C. M. Bingham,	'70	'71	10	8	18		2		2		2	2	1		
Ottumwa,	1846	None.			35	88	123	18	19	14	33	1	4	5	8	89	
Pacific, City P. O.	1864	M. F. Platt, p.	'64	'66	17	25	42	3								40	
Parkersburg,	1869	L. D. Boynton,	'73	'70													
Pine Creek, Ger.	1858	H. H. Sallenbach,	'67	'73	14	17	31						5	5	1	75	
Pleasant Valley,	1875	Thomas Douglas,	'65	'72	7	8	10		10		10					30	
Polk,	1871	E. C. Downs,	'71	'71	6	7	13						1	1		40	
Polk City,	1858	LeRoy S. Hand,	'68	'72	20	28	48	3	3	7	10	2	3	5	2	1	45
Postville,	1856	None.			15	31	46									50	
Prairie City,	1868	None.			28	33	61	18		2	2			1	1	35	
Preston,	1856	O. Emerson,	'41	'66	15	22	35	3	8	24	27	1		1		50	
Quasqueton,	1853	Charles Dame,	'39	'72	2	45	70	7	8	8	16	2		2	2	5	45
Red Oak,	1870	George Dodson,	'73		8	8	16	1					5	5			
Rockford,	1858	None.			25	39	64	10	1	2	3	1		8	9	1	75
Rockwell,	1873	W. P. Bennett,	'70		6	5	14										
Rome,	1866	None.			13	24	37	9	3	2	5			5	5	45	
S bula,	1841	F. Herbrechter,	'56	'71	12	15	30						5	5	1	70	
Salem,	1865	J. S. Barris,	'28	'68	18	37	55	4	3	1	4		6	4	2	50	
Seneca,	1869	O. Littlefield,	'39	'72	5	9	14										
Seventy Six,	1859	P. B. West,	'73		7	9	16									35	
Sheldon,	1872	H. D. Ward,	'73	'72	8	8	16		7	9	16					30	
Shell Rock,	1856	J. D. Mason,	'67	'69	16	22	38	2					4	4		50	
Sherrill's Mt., Ger.	1849	[Henry Hetaler, Lic.]	'72	'72	15	17	32		1	3	4					70	
Sibley,	1872	Benj. A. Dean,	'56	'72	6	6	11			1	2				1	15	
Sioux City,	1857	John H. Morley,	'67	'69	33	73	106	5	7	12	19		5	5	4	3	50
Spencer,	1872	Wm. L. Coleman,	'47	'72	10	12	22	2		1	1	1		1	1	2	50
Spirit Lake,	1872	J. R. Upton,	'31	'69	7	8	15		3	12	15			2		85	
Springvale,	1871	Alexander Parker,	'63	'71	10	13	23	1								50	
Stuart,	1871	W. B. Bachtell,	'72	'72	7	16	23		4	3	7		1	1	2	100	
Stacyville,	1857	Chas. Hancock,	'61	'71	32	34	66	8	4		4		1	1	2	86	
Sterling,	1854	F. Herbrechter,	'56	'72	5	14	19		1	1			3	3	2	3	86
St. Marys,	1871	M. F. Platt,	'44	'69	4	1	14									30	
Tabor,	1852	John Todd,	'44	'52	108	148	256	42	1	7	8	4	12	3	19	1	156
Tallyrand,	1870	P. B. West,	'73														
Tipton,	1844	Geo. S. Biscoe,	'61	'68	20	37	66	9	2	6	8	1	5	1	7	2	53
Toledo,	1834	None.			20	36	56	10						1	1	54	
Troy,	1855	[J. M. Frey, Licen.]															
Tyson's Mill,	1868	George Bent,	'36	'70	13	16	29		5	7	15		1	1	5	1	30
Ulatex,	1858	None.			3	3	18										
Uni n.	1871	A. D. Kinzer,	'73	'71	7	10	17		4		4					100	
Valley,	1868	None.			11	12	23									Un	
Warren,	1849	None.															
Washington,	1855	None.			20	22	42	14	1	1	2	6	8			50	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.					Adm'd		Removals			BAPT.		
					May 1, 1873.					1872-73.		1872-73.			72-73.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	Excom.	TOTAL.	Adults.	Infants.
Waterloo,	1856	A. A. Ellsworth,	'62	'71	86	103	189	13	14	16	30	21	21	8	5	80	
Waverly,	1865	Judson S. Spencer,	'63	'72	15	34	52	5	1	7	8	4	4			80	
Wayne,	1854	L. T. Rowley,	'72	20	21	41	3	4	4	2	6	8	2		25		
Webster,	1866	Jas. E. Morse,	'70	'72	8	19	27	1	1	1	2	2	2		60		
Webster City,	1855	G. R. Ransom,	'71	'70	35	66	101	4	9	5	14	1	5	6	5	135	
Wentworth,	1868	Wm. F. Harvey,	'66	'70	6	12	18	5	1	1	2	1	1		39		
Williamsburg,		None.			34	25	59		1	1	2	1	3		50		
Wilton,	1856	M. Smith,	'68	'72	15	32	47	12	13	2	15	4	4	8	60		
Winthrop,	1865	L. W. Brintnall,	'55	'67	31	53	84	7	3	3	6	1	2	2	60		
Wittsburg,	1865	None.			48	49	97	13	3	3	2	25	27		60		
Wooster,	1866	None.												4	60		
York,	1848	L. P. Mathews,	'53	'62	10	20	30	2	1	1	2	8	10		30		

NOTE. — The "Sabbath School" gives only the "average attendance."

OTHER MINISTERS.

Ephraim Adams, Sup't Home Missions, Waterloo.	Josiah B. Grinnell, Grinnell.	G. Scheurle, Elgin.
Ethan O. Bennett, Crawfordsville.	Stephen D. Helms, Lima.	Robert Stuart, Green Mountain.
Timothy G. Brainard, Grinnell.	Stephen L. Herrick, Grinnell.	Benjamin Talbot, Sup't of Deaf and Dumb Institute, Council Bluffs.
William M. Brooks, Pres. College, Tabor.	Amasa H. Houghton, Lansing.	Thomas Tenney, Plymouth.
Philo Canfield, Washington.	D. J. Jones, Florenceville.	George Thacher, Pres. State Univ., Iowa City.
Joshua M. Chamberlain, Grinnell.	Edward P. Kimball.	Asa Turner, Oskaloosa.
Allen C. Clark, Bloomfield.	Daniel Lane, Belle Plaine.	Ashbel S. Wells, Fairfield.
Extra Comley, Tyson's Mills.	Addison Lyman, Kellogg.	Loring S. Williams, Glenwood.
J. H. Cooley, Glenwood.	George F. Magoun, Pres. Iowa College, Grinnell.	George H. Woodward, Toledo.
John Cross, Farmington.	Albert Manson, Quasqueton.	Johnson Wright, Prof., Tabor.
Moses K. Cross, Waterloo.	William H. Marble, Grundy Centre.	
David B. Davidson, Grinnell.	Robert McGuigan.	
Truman O. Douglass, Osage.	Thomas Merrill, Oskaloosa.	
Henry K. Edson, Denmark.	James R. Mershon, Newton.	
Thomas W. Evans, Columbus City.	J. A. Northrop, Otisville.	
William B. Gale, Stellanpolis.	Henry M. Parmelee, Iowa Falls.	
John F. Graf, Storm Lake.	John W. Pickett, Des Moines.	
	Giles M. Porter, Garnaville.	J. F. Grawe, Bradford.
	E. T. Preston, Newton.	Henry Hetzler, Sherrill's Mount.
	Geo. G. Rice, Council Bluffs.	A. J. R. Smith, Exira.
	W. H. Rice, Waverly.	O. E. Wingate, Casey.
	Bennett Roberts, Buckingham.	

LICENTIATES.

SUMMARY. — CHURCHES: 12 with pastors; 160 with acting pastors; 45 vacant (including 6 supplied by licentiates or ministers of other denominations.) TOTAL, 217. Gain, 4. MINISTERS: 12 pastors; 126 acting pastors; 51 others. TOTAL, 189. Licentiates, 5. CHURCH MEMBERS: 4,630 males; 7,259 females; 390 not specified. TOTAL, 12,279, including 1,113 absent. Gain, 399. ADDITIONS IN 1872-3: 976 by profession; 604 by letter. TOTAL, 1,580. REMOVALS IN 1872-3: 140 by death; 601 by dismissal; 86 by excommunication. TOTAL, 827. BAPTISMS IN 1872-3: 355 adult; 209 infant. IN SABBATH SCHOOLS (average attendance only): 11,144. Loss, 648. BENEVOLENT CONTRIBUTIONS: not reported this year. (Last year, \$19,085.93. Home Expenditure, last year reported \$121,910.71.)

CHANGES. — CHURCHES: New, or replaced on the list, — Beacon; Carroll; Casey; Centre Point; Clarion; Elkader; Lamolle; Lawler; Orleans; Pleasant Valley; Rockwell; Sheldon; Sibley; Spirit Lake. Dropped from the list, — Bethel; Blairtown; Buffalo Grove (now with Buffalo); Cottonville and Lamotte; Elgin; Hamburg; Jefferson; Jefferson, second; Little Sioux; North Lizard River. Deep Creek and Waterford are supposed to be now Charlotte; Orford to be now Montour; Van Buren to be now Preston. MINISTERS: Ordinations, etc., no report.

ORGANIZATIONS. — The churches are united in twelve local Associations, and also directly in a GENERAL ASSOCIATION.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.		IN SAB. SCHOOLS.	
					May 1, 1873.			1872-73.		1872-73.			72 73.			
					Male.	Female.	TOTAL.	Absent	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.		TOTAL.
Olathe,	1865	None.														
Osage City,	1873	C. D. Jones,		10	10	20	15		15							
Osawatomie,	1866	S. L. Adair,		12	22	35	8	1	6	1	3	1	4			40
Osborn City,	1872	Richard B. Foster,	'72	13	11	24	3	3	24	4	4					40
Oswego,	1868	Fred. A. Armstrong,	'50	2	11	14					10	13	23			30
Ottawa,	1870	James Chew,	'53	22	24	46	10	21	7	28	1					50
Paola,	1867	Alvin B. Jordan,	'71	11	16	27	2	2	2		1		1	6		50
Peace,	1872	John B. Schlichter,	'73	9	9	18		1	17	18						65
Petersville,	1869	Calvin S. Shattuck,	'49	6	10	16		1	1		1		1			75
Plumb Creek,	1873	None.														
Plymouth,	1869	Isaac B. Smith,	'60	8	8	16	3	4	4			1		1		
Pomona,	1870	Luther Newcomb,	'60	12	16	28	2	9	2	11	2	11	13	6		
Quindaro,	1858	None.		5	10	15	5				1		1			25
Reading, <i>Welsh</i> ,	1871	C. D. Jones,		6	6	12										
Ridgeway,	1862	Alfred Connett,	'61	72												
Russell,	1872	Aaron H. Annis,	'58	5	16	21		5	16	21				1	3	60
Sabetha,	1872	None.		13	13	26					3		3			75
Sedgewick,	1873	J. Mills Ashley,	'58	6	6	12		2	10	12						26
Seneca,	1865	George Bent,	'56	4	14	18					2		2			75
Smith Centre,	1873	None.		5	6	11		5	6	11				3		
Sother,	1870	Isaac B. Smith,	'60	12	15	27		4	2	6						40
St. Mary's,	1870	None.		3	4	7	5				1	8	9		1	40
Stranger,	1872	Henry Osborne,	'47	19	17	36	6	5	2	7	1	2	1	4		65
Sycamore,	1873	John M. Cheeseman,	'73	11	9	20		7	13	20						40
Tennessee Prairie,	1870	None.		2	11	6	2				1	2	3			40
Tiblow,	1873	Joseph Mason,	'47	73	6	5	11									42
Tonganoxie,	1868	Henry E. Woodcock,	'48	9	17	26	7	2	4	6						120
Topeka, 1st,	1856	Linus Blakesley,	'65	92	120	212	36	12	9	21	1	26	2	20	8	180
" 2d,	1865	None.		8	10	18	1									
" North,	1870	Thomas W. Jones,	'56	12	25	37	10	3	2	5	2		2	1	1	90
Valley Brook,	1873	Luther Newcomb,	'60	72	3	5	8		6	2	8			5		20
Verdigris Falls,	1870	Luther H. Platt,	'66	8	18	26	2	2	1	3				2		
Vienna,	1868	Lewis E. Sikes,	'47	12	18	30	4	3	8	11		1	1	4		40
Wabaunsee,	1857	None.		52	72	64	120	12	14	4	18	1	3	4	13	9
Wamego,	1871	None.														
Washara,	1867	None.														
Wellsville,	1871	[T. C. Kinne, <i>Licen.</i>]	'73	3	7	10										35
White City,	1873	Robert Furness,	'72	6	15	21		19	2	21					2	8
White Cloud,	1870	None.		6	13	19	1	1	1	1	2		3			80
Wilmington,	1869	None.														
Winfield,	1871	James B. Parmelee,	'72	12	19	31	3	13	13	3		2	2			110
Wyandotte,	1858	James G. Dougherty,	'70	21	44	65	8	3	11	14	3		3	1	3	167

OTHER MINISTERS.

Nelson Alford, farmer, Centralia.	Samuel Y. Lum, Agent Am. Bible Soc., Lawrence.	Leicester Y. Sawyer, Burlington.
John A. Banfield, editor of <i>Educational Journal</i> , Topeka.	Peter McVicar, D.D., Pres. Washburn Coll., Topeka.	Ira H. Smith, Topeka.
Enoch N. Bartlett, Olathe.	J. Franklin Morgan, chaplain State Penit., Lawrence.	Franklin H. Snow, Prof. State Univ., Lawrence.
John H. Byrd, farmer, Leavenworth.	John D. Parker, sup't State Blind Asylum, Wyandotte.	Byvester D. Storrs, sup't of Missions, Quindaro.
Calvin Gray, Geneva.	Rodney Payne, North Topeka.	
Alvin B. Jones, Paola.	John Phillips.	LICENTIATES.
James D. Liggett, Leavenworth.	Lemuel Pomeroy, farmer, Muscotah.	Millan C. Ayres, Hamlin.
	Harvey P. Robinson, Highland.	M. Johnson, Quindaro.
		T. C. Kinne, Wellsville.

SUMMARY.—CHURCHES: 5 with pastors; 79 with acting pastors; 25 vacant (including 3 supplied by licentiates or ministers of other denominations). TOTAL, 102. Gain, 19.
MINISTERS: 5 pastors; 59 acting pastors; 20 others. TOTAL, 84. Licentiates, 2.
CHURCH MEMBERS: 1,484 males; 2,072 females; 317 not specified. TOTAL, 3,873, including 478 absent. Gain, 490.
ADDITIONS IN 1872-3: 362 by profession; 438 by letter; not specified, 92. TOTAL, 892.
REMOVALS IN 1872-3: 43 by death; 253 by dismissal; 30 by excommunication. TOTAL, 326.
BAPTISMS IN 1872-3: 151 adult; 132 infant.
IN SABBATH SCHOOLS: 5,596. Gain, 1,001.
BENEVOLENT CONTRIBUTIONS (70 churches, 46 last year): \$3,801.34, a decrease of \$800.91.
 Of the total,—Foreign Missions, \$383.95; Home Missions, \$1,110.16; Am. Miss. Associa-

tion, \$211.89; Congregational Union, \$1,020.30; Bible Societies, \$375.50; other causes, \$701.64.

HOME EXPENSES (72 Churches, 63 last year): Salaries, \$30,552.43; Church Edifices, \$17,109.09; Incidentals, \$7,861,151; Sabbath Schools, \$2,759.13. TOTAL, \$57,282.16, an increase of \$962.97.

CHANGES.—CHURCHES: *New*, or replaced on the list,—Bethany; Brookville; Cherry Creek; Clear Creek; Dover; Ellis; Gove; Great Bend; Hays City; High Prairie; Hill Springs; Osage City; Osborn City; Peace; Plumb Creek; Russell; Sedgwick; Smith Centre; Sycamore; Tiblow; Valley Brook; White City. *Dropped* from the list,—Osawakee; Wakarusa; Westmoreland.

MINISTERS: Ordinations, etc., no report.

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

KENTUCKY.

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Admt'd		Removals		BAPT.		IN SAB. SCHO.					
				Sept. 30, 1873.	1872-73.	1872-73.	1872-73.	1872-73.	1872-73.	1872-73.									
Place and Name.		Name.	Commenced.	Male.	Female.	TOTAL	Absent	Prof.	Letter.	Deaths.	Disin.	Excom.	TOTAL	Adults.	Infants.				
Ariel,	1864	Gabriel Burdett, p.	'64	'67	60	106	166	33	17	2	19	2	2	6	15	2	80		
Berea,	1853	John G. Fee, p.	'44	'54	85	79	164	77	12	4	16	2	4	0	7	9	3	200	
Bethesda, Bracken Co.	1856	Jacob Emmerich,	'38	'70															
Cabin Creek, Lewis Co.	1850	R. Howard,	'73																
Walnut Chapel, Jackson Co.	1871	John Drew,	'68	'71	5	16	21	2	0	1	1	0	0	0	0	0	0		
TOTAL: 5 churches, 5 ministers.						167	226	393	112	29	7	36	5	6	2	13	24	5	325

OTHER MINISTERS: Edward H. Fairchild, Pres. Berea College.

LICENTIATES: None reported.

SUMMARY.—CHURCHES, etc., as above. Gain of members, 2. Loss in Sabbath Schools, 118.

BENEVOLENT CONTRIBUTION: Not reported.

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

ORGANIZATION.—THE STATE ASSOCIATION OF CHRISTIAN CHURCHES AND MINISTERS IN KENTUCKY. Most of the ministers are on the list of the AMERICAN MISSIONARY ASSOCIATION.

LOUISIANA.

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Admt'd		Removals		BAPT.		IN SAB. SCHO.				
				Sept. 30, 1873.	1872-73.	1872-73.	1872-73.	1872-73.	1872-73.	1872-73.	1872-73.							
Place and Name.		Name.	Commenced.	Male.	Female.	TOTAL	Absent	Prof.	Letter.	Deaths.	Disin.	Excom.	TOTAL	Adults.	Infants.			
Gretna,	1869	W. Putney Ward, p.	'69	'69	120	80	200	25	5	2	7	4	10	14	5	50	75	
Lockport,	1869	Nelson Taylor,	'70	'70	55	75	130	1	21	0	21	2	1	3	21	25	75	
New Iberia,	1871	Hardy Mobley,	'65	'73	45	102	147	18	88	1	89	0	6	1	7	17	10	86
New Orleans, 1st,	1866	Edw'd T. Hooker, p.	'68	'72	13	17	30	3	3	0	3	5	2	0	7	0	0	45
" Greenville,	1869	Thomas E. Hillson,	'73		8	16	23	0	3	0	3	3	1	0	4	1	16	9
" Howard,	1869	Nathan B. James,	'69	'73	11	33	44	4										30
" Morris Brown,	1869	*Samuel S. Ashley,	'49	'73	9	28	37	0	8	1	9	3	0	2	5	0	11	117
" Central,	1872	*C.H. Thomp'n, D.D. p.	'60	'71	52	116	168	6	12	1	13	2	1	4	7	10	21	
Terrebonne,	1870	Daniel Clay,	'70	'70	10	29	39	1	10	0	10	2	0	15	17	10	7	
" Station,	1872	{ Daniel Clay, { Benj. Fields, Licen.]	'73															

* Also acting Pres. of Straight Univ., New Orleans.

† Also connected with Straight Univ., New Orleans.

OTHER MINISTERS: Evans Greene, preaching, Carrolton; Joseph W. Hooley, D.D., Pres. of Straight Univ., New Orleans; Peter P. Proctor, New Orleans. (We believe there are some others, but we have no report of them this year.)

SUMMARY.—CHURCHES: 3 with pastors; 7 with acting pastors; none vacant. TOTAL, 10. Loss, 6. (We believe that the organizations of some other churches are still preserved, but they are not in working condition.)

MINISTERS: 3 pastors; 6 acting pastors; 3 others. TOTAL, 12. Licentiates, one.

CHURCH MEMBERS: 361 males; 541 females. TOTAL, 902, including 48 absent. Loss, 197.
 ADDITIONS IN 1872-3: 150 by profession; 5 by letter. Total, 155.
 REMOVALS IN 1872-3: 21 by death; 21 by dismissal; 22 by excommunication. TOTAL, 64.
 BAPTISMS IN 1872-3 64 adult; 140 infant.
 IN SABBATH SCHOOLS 542. Loss, 455.
 REVOLVENT CONTRIBUTIONS: not reported.

CHANGES. — CHURCHES: *New*, — Terrebonne Station. *Dropped from the list*, — Algiers; Faussee Point; Isle Piquant; Le Peigneur; New Orleans, Zion Church; New Orleans, Jefferson City.

MINISTERS: Ordinations, etc., no report.

ORGANIZATION. — THE SOUTH WESTERN CONFERENCE. Many of the ministers are assisted by the AMERICAN MISSIONARY ASSOCIATION.

M A I N E.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.					Admt'd		Removals		BAPT.					
					May 4, 1873.			1872-73.		1872-73.		72-73.		In SAB. SCHO.					
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Dismiss.	Excom.	TOTAL.		Adults.	Infants.			
Abbot & Guilford, 1841		None.			3	9	12	0	0	0	0	0	0	0	0	1			
Acton, 1781		W. S. Thompson, s.s.	'60	'69	18	38	56	14	0	0	1	0	0	1	0	80			
Albany, 1808		[John E. Smith, <i>Licen.</i>]	'72		15	32	47	16	7	0	7	1	0	0	1	6	70		
Alexander, 1854		None.			1	2	3	0	0	0	0	0	0	0	0	0	0		
Alfred, 1791		Joseph Kyte,	'62	'71	23	61	84	25	0	0	0	0	0	0	1	0	110		
Alna, 1796		John Haskell, s.s.	'50	'72	10	42	52	14	0	0	0	2	0	0	2	0	50		
Amherst & Aurora, 1830		Henry S. Loring, s.s.	'50	'67	7	14	21	5	0	0	1	1	0	2	0	0	100		
Andover, 1800		[Jas. L. Hill, <i>Licen.</i>]	'73		32	63	95	15	0	0	0	1	1	0	2	0	75		
Anson, 1840		None.			20	30	50	28	0	0	0	0	0	0	0	0	30		
Athens, 1837		Wm. S. Sewall, s.s.	'39	'71	13	29	42	2	1	0	1	3	0	0	0	4	107		
Atkinson, 1842		None.			2	4	6	1	0	0	0	0	1	0	1	0	1		
Auburn, 1820		Anson P. Tinker,	'73	'73	90	187	277	36	0	4	4	5	4	0	9	0	250		
" West, 1844		Lewis Goodrich, s.s.	'50	'72	63	86	149	49	0	15	15	1	2	0	3	0	150		
Augusta, 1794		James H. Ecob,	'72	'72	71	234	295	61	12	6	18	12	16	0	28	7	158		
Baldwin, 1821		None.			2	5	7	4	0	0	0	0	0	0	0	0	0		
Bangor, 1st, 1811		Newman Smyth,	'68	'70	49	182	231	45	1	3	4	1	7	0	8	1	210		
" Hammond st., 1833		Solomon P. Fay,	'49	'66	101	220	321	55	1	11	12	5	4	0	9	1	3275		
" Central, 1847		George W. Field,	'53	'64	91	171	262	52	6	2	8	6	5	0	12	4	400		
Bath, Winter st., 1795		John O. Fiske,	'43	'43	101	256	357	83	7	9	16	4	4	0	8	2	7305		
" Central, 1835		Wm. Hart,	'61	'70	47	132	179	56	4	1	5	3	2	0	5	0	150		
Belfast, 1st, 1796		John Alex. Ross,	'54	'73	23	82	105	15	0	0	0	1	1	0	2	0	100		
" North, 1846		[A. G. Fitz, <i>Licen.</i>]	'73		12	24	36	12	0	0	0	1	0	0	1	0	40		
Benton, 1858		[C. D. Crane, <i>Licen.</i>]	'73		5	22	27	0	0	0	0	0	0	0	0	0	70		
Bethel, 1st, 1799		None.			43	89	132	31	0	1	1	0	1	0	1	0	70		
" 2d, 1849		David Garland,	'49	'49	19	40	59	16	0	0	0	4	5	0	9	0	70		
Biddeford, 1st, 1730		Henry B. Hart, s.s.	'69	'73	21	47	68	14	0	0	0	2	0	2	0	4	40		
" 2d, 1805		John D. Emerson,	'58	'68	71	196	267	13	15	1	16	8	9	0	12	11	6325		
" Pavilion, 1857		Andrew J. Rogers,	'73	'73	28	82	110	0	10	5	15	2	2	0	4	7	0	150	
Bingham, 1805		[H. P. Craig, <i>Licen.</i>]	'73		20	28	48	6	0	0	0	2	0	0	2	0	50		
Blanchard, 1833		None.			21	29	50	21	0	0	0	1	0	0	1	0	50		
Buehill, 1772		[A. H. Tibbetts, <i>Licen.</i>]	'72		36	72	108	24	3	0	3	0	1	0	1	2	70		
Boothby, 1st, 1776		None.			10	15	25	4	0	0	0	2	0	0	2	0	0		
" 2d, 1848		Ezra B. Pike, s.s.	'63	'73	17	31	48	16	6	2	8	1	0	1	0	2	4	3	50
Bremen, 1829		[Geo. Hindley, <i>Licen.</i>]	'73		3	8	11	4	0	0	0	1	0	0	1	0	0		
Brewer, 1st, 1800		John W. H. Baker,	'65	'71	43	154	197	40	1	0	1	1	4	0	5	1	0	210	
" Village, 1843		[C. E. Harrington, <i>Licen.</i>]	'73		17	46	63	13	0	0	0	1	1	0	2	0	0	120	
Bridgton, 1784		John T. Rea,	'73	'73	31	80	111	19	0	0	0	3	0	0	3	0	0	90	
" North, 1832		Nehemiah Lincoln,	'72	'71	14	35	49	10	0	3	3	3	0	0	3	0	1	58	
" South, 1829		[J. W. Brownville, <i>Lic.</i>]	'73		27	41	68	15	0	0	0	2	2	0	4	0	0	100	
Bristol, 1798		W. S. Spaulding, s.s.	'48	'70	17	34	51	0	0	0	0	0	0	0	1	0	0	35	
Brooksville, 1826		None.			39	55	94	8	1	0	1	0	1	0	1	0	0	100	
Brownfield, 1804		[N. B. Whittlesey, <i>Lic.</i>]	'73		18	32	50	12	0	0	0	3	0	0	3	0	0	100	
Brownville, 1819		Charles L. Nichols,	'61	'72	50	92	142	17	2	2	4	2	1	0	3	1	1	125	
Brunswick, 1747		E. H. Byington, p.e.	'59	'71	56	185	241	67	8	2	10	10	2	2	14	6	0	235	
Backport, 1803		Wm. Forsyth,	'70	'70	28	92	120	24	3	0	3	2	1	0	3	0	0	150	
Burlington, 1827		Salom Andrews, <i>Licen.</i>]	'73		10	15	25	0	0	0	0	0	0	0	0	0	0	45	
Buxton, 1st, 1763		Solomon Bixby, s.s.	'53	'72	27	74	101	30	3	0	3	2	0	3	5	1	0	75	
" Center, No., 1763		Sam'l S. Drake, s.s.	'34	'72	25	36	61	8	0	0	0	0	1	0	1	0	0	40	
Calais, 1825		W. Carruthers, s.s.	'57	'68	46	152	198	0	8	2	10	1	1	0	2	0	0	180	
Camden, Elm st., 1805		None.			33	94	127	18	2	0	2	1	0	0	3	2	0	150	
Cape Elizabeth, 1734		Edwin A. Harlow,	'63	'71	7	27	34	9	0	1	1	1	1	0	2	0	0	125	

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT.					
					April 1, 1873.				'72-73.		1872-73			'72-73.					
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Death.	Disam.	Excom.	TOTAL.	Adults.	Infants.		
Waukonsie, East,	1872	Seth A. Arnold,	'71	'72	5	10	15	0	10	5	15	0	0	0	0	3	0	50	
Waverly,	1836	Chas. W. Clapp,	'50	'71	51	66	117	0	5	0	5	0	0	0	0	0	0	4	130
Wayne, Centre,	1841	Henry Jacobs,	'70	'70	11	19	30	2	0	0	0	0	0	0	0	0	0	0	70
Station,	1871	Henry Jacobs,	'70	'70	6	15	21	2	0	0	0	0	0	0	0	0	0	0	65
West Point,	1867	J. P. Richards,	'61	'72	6	8	14	0	0	0	0	0	0	0	0	0	0	1	88
Wethersfield,	1839	None.			31	45	76	13	0	0	0	0	7	0	0	0	0	0	0
Wheaton,	1860	J. B. Walker,	'37	'71	105	134	239	0	7	23	29	1	22	0	23	2	2	219	
Winebago,	1846	Henry M. Daniels, p.	'61	'61	47	72	119	19	4	2	6	3	2	0	2	0	0	2	190
Woodburn, (1)'38, (2)'42		Enoch N. Bartlett,	'41	'60	43	53	96	10	14	2	16	0	4	4	8	3	12	100	
Woodstock,	1865	L. V. Price, p.	'73	'72	17	33	50	0	1	0	1	0	0	0	0	0	0	0	65
Wyandot,	1866	None.			13	15	28	4	0	0	0	1	2	0	3	0	0	0	60
Wyoming,	1873	William Walters,			6	8	14	0	0	0	0	0	0	0	0	0	0	0	0
Wythe,	1831	John H. Shay,	'71	'70	40	44	84												

The Welsh officers give us the names of other churches, viz.: Chicago; Coal Valley; Danville. But being without reports, we do not put their names on the list.

OTHER MINISTERS.

Joseph D. Baker, Princeton.	Charles L. Harrison, Earlville	S. Wallace Phelps, Chicago.
Henry E. Baldwin, farmer, Tremont.	Ichabod H. Hart, agent, Wheaton.	James S. Poage, merchant and occ. sup., Aledo.
Elihu Barber, teacher, Lake Forest.	Elias W. Hewitt, Pecatonica.	Martin Post,
Samuel C. Bartlett, D.D., Prof. Theol. Sem., Chicago.	Joseph Haven, D.D., Chicago.	John L. Richards, Big Rock.
Charles B. Barton, Bethel.	Allen B. Hitchcock, farmer, Moline.	William F. Rose, Crystal Lake.
John K. Barnes, Collinsville.	William Holmes, retired, South Pass.	Marvin Root, Lanark.
Flavel Bascom, D.D., Hinsdale.	Simon J. Humphrey, Dis. Sec. A. B. C. F. M., Chicago.	R. C. Rowley, Blandinsville.
Lewis Benedict, Lake Forest.	Thaddeus B. Hurlbut, retired, Upper Alton.	Jos. E. Roy, D.D., Agent Am. Home Miss'y Soc., Chicago.
Jonathan Blanchard, Pres. Wheaton College, Wheaton.	Azariah Hyde, merchant, Galesburg.	John C. Rybolt, Bloomington.
George N. Boardman, D.D., Prof. Theol. Sem., Chicago.	James T. Hyde, Prof. Theol. Sem., Chicago.	Levi P. Sabin,
Henry L. Boltwood, teacher, Princeton.	Elisha Jenney, Galesburg.	Roger M. Sargent, Godfrey.
Hope Brown, Rockford.	Gideon S. Johnson, in business, Hale.	George F. S. Savage, D.D., Agent and Treas. Theol. Sem., Chicago.
Henry Buss, Creston.	Henry C. Johnson, Dallas City.	Calvin Selden, Agent Am. Bible Soc., Aurora.
Daniel Chapman, farmer, Huntley.	George P. Kimball, Wheaton.	Edwin G. Smith, Agent Bible Soc., Morrison.
Henry W. Cobb, Wheaton.	William D. Matthews, missionary, Onarga.	Nath'l Smith, farmer, Sharon.
Nathaniel P. Coltrina, farmer, Centralia.	John Morrill, retired, Pecatonica.	William A. Smith,
Sylvanus S. Cone, farmer, Waynesville.	James H. Newton, farmer, Maroa.	James P. Stoddard, Byron.
Edmund F. Dickinson, city missionary, Chicago.	Washington A. Nichols, Lake Forest.	Richard C. Stone, Bunker Hill.
Albert Ethridge, Princeton.	Smith Norton, Evanston.	S. F. Stratton, Prof. Wheaton.
Franklin W. Flak, D.D., Prof. Theol. Sem., Chicago.	Samuel Ordway, Kewanee.	Julian M. Sturtevant, D.D., Pres. Illinois Coll., Jacksonville.
Horatio Foote, Quincy.	Theophilus Packard, Chicago.	Edward Walker, Burlington.
Francis L. Fuller, Chicago.	Alvah C. Page, Elgin.	Alpha Warren Roscoe.
Henry M. Goodwin, Rockford.	George C. Partridge, insurance agent, Batavia.	Martin K. Whittlesey, Agent A. H. M. S., Jacksonville.
S. Gilbrt, editor <i>Advance</i> , Chicago.	William W. Patton, D.D., Chicago.	Francis F. Williams, Lacon.
Charles Granger, farmer, Paxton.	Charles Peabody, Chicago.	
Joseph Gros, retired, Ottawa.	Reuel M. Pearson, Polo.	
Henry L. Hammond, Chicago.	Andrew L. Penoyer, farmer, and occ. sup., Roseville.	

LICENTIATES.

John H. Barrows, Springfield.
W. B. Millard, Lisle.
Henry J. Parker, Millburn.
B. Edward Payne, Millburn.
C. S. Sumner, Chicago.

SUMMARY.—CHURCHES: 31 with pastors; 142 with acting pastors; 70 vacant (including 15 supplied by licentiate or ministers of other denominations). TOTAL, 243. Gain, 2.
MINISTERS: 31 pastors; 123 acting pastors; 79 others. TOTAL, 233. Licentiate, 8.
CHURCH MEMBERS: 7,352 males; 11,773 females; 1,545 not specified. TOTAL, 20,670, including 2,253 absent. Gain, 1,077.
ADDITIONS IN 1872-3: 904 by professions; 921 by letter. TOTAL, 1,825.
REMOVALS IN 1872-3: 314 by death; 935 by dismissal; 61 by excommunication. TOTAL, 1,310.

BAPTISMS IN 1872-3: 352 adult; 264 infant. **IN SABBATH SCHOOLS:** 24,373. **Loss, 64.**
BENEVOLENT CONTRIBUTIONS (190 churches, 190 last year): \$53,326.43, a decrease of \$3,368.05. Of the total,—A. B. C. F. M., \$10,071.02; Am. Missionary Association, \$4,223.40; Am. Home Missionary Society, \$8,727.05; Am. Cong. Union, \$2,494.29; Western Education Society, \$2,152.55. **CHURCH EXPENSES** (176 churches, 170 last year), \$400,326.10, a decrease of \$14,468.35.

CHANGES.—CHURCHES: *New*, or replaced on the list,—Bloomington; Chapin; Chicago, 47th St.; Chicago, Clinton St.; Glencoe; Mattoon; Olney; Ravenswood; Rio; Rood-house; Walnut; Waupunse, East; Wyoming. *Dropped* from the list,—Big Grove; Big Rock; Carpentersville; Chicago, South (by union); Chicago, Scandinavian; Como; Dix; Galena; Fairville; Gap Grove; Lombard. Brenton is now Lyman; Concord is now Joy Prairie.

MINISTERS: Ordinations, etc., no report.

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.

INDIANA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	CH. MEMB'RS.				Addit'l		Removals		BAPT.		IN SAB. SCHO.
				May 1, 1873.				1872-73.	1872-73.	'72-73.				
				Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Dismiss.	TOTAL.	Adults.	
Angola,	1869	E. Andrus,	'50 '72	12	21	33	2	3	14	17	3	3	1	100
Bloomfield,	1869	None.		4	6	10	2							
Elkhart,	1869	L. R. Royce, p.	'52 '70	10	21	41	5	7	7	2	2	4		115
Ft. Wayne, Plym'th,	1870	John B. Fairbank, p.	'60 '70	15	32	47	7	2	3	5	1	1	2	0
Francisco,	1862	T. B. McCormick,	'30 '67	2	5	7								
Hart Township,	1856	Lewis Wilson,	'40 '56	8	11	19		2	1	3				70
Indianapolis, Ply'th,	1857	None.		69	117	186	25	14	20	54	1	13	14	120
" Mayflower,	1869	N. A. Hyde,	'58 '72	15	34	49	15	1	5	6	1	9	10	1
Jamestown,	1872	None.		4	9	13		2	2				1	
Kokomo,	1863	A. S. Wood,	'67 '71	22	47	69	10	6	16	1	3	4		60
Liber,	1854	M. W. Diggs,	'57 '63	9	7	16	1	1	1			2		25
Mechanicsville,	1855	J. B. McCormick,	'39 '67	2	3	5								
Michigan City,	1835	Everts Kent, p.	'71 '71	39	83	122	41	8		8	1		1	6
Montgomery,	1852	Lewis Wilson,	'49 '56	14	24	38						2		165
Ontario,	1840	None.		14	22	36								25
Orland,	1836	None.		30	71	101								
Pleasant Grove,	1855	None.		5	11	16								
Solsberry,	1868	None.		30	39	69	3				1	4	5	2
Terre Haute,	1834	E. Frank Howe, p.	'62 '65	78	165	243	4	4	7	11	3	2	5	2
Vigo, South,	1854	W. Goodman,		6	6	12								
" West,	1849	W. Goodman, p.		34	36	70								40
Westchester,	1810	Joseph H. Jones,	'37 '54	5	10	15	3	2	2	1		1		
Winchester,	1869	None.		4	19	23	6							73

OTHER MINISTERS. Merrick A. Jewett, D.D., Terre Haute. Levin Wilson, Cynthiana. J. G. Brice, Winchester. Nathaniel A. Hyde, Supt. Am. Home Mis'ny Soc., Indianapolis, s.s. above. Robert McCary, Indianapolis. Rufus Patch, Prin. Coll. Institute, Ontario. M. S. Whitehead, Indianapolis.

SUMMARY.—CHURCHES: 5 with pastors; 10 with acting pastors; 8 vacant (including none supplied by licentiates or ministers of other denominations). **TOTAL, 23.** **Loss, 2.**
MINISTERS: 5 pastors; 7 acting pastors; 6 others. **TOTAL, 18.** **Licentiates, none reported.**
CHURCH MEMBERS: 431 males; 899 females. **TOTAL, 1,240,** including 117 absent. **Gain, 6.**
ADDITIONS IN 1872-3: 47 by profession; 65 by letter. **TOTAL, 112.**
REMOVALS IN 1872-3: 14 by death; 39 by dismissal; 1 by excommunication. **TOTAL, 54.**
BAPTISMS IN 1872-3: 11 adult; 7 infant.
IN SABBATH SCHOOLS: 1,491, not including "union" schools. **Loss, 46.**
BENEVOLENT CONTRIBUTIONS: Not reported.

CHANGES.—CHURCHES: *New*, or replaced on the list, Jamestown. *Dropped* from the list,—Boonville; Cool Spring; Waterloo City.

MINISTERS: Ordinations, none. Installations, none. Dismissals, 1. Deceased, none.

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

IOWA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Addit'l		Removals		BAPT.				
					May 1, 1873.				'72-73.		1872-73.		'72-73.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Disch.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.
Agency,	1865	None.															
Albia,	1869	None.															
Alden,	1806	W. J. Smith,	'44	'68	17	17	34		16	1	17	1					35
Algona,	1858	None.			20	42	62	1	4	6	10		2				100
Almora,	1857	J. L. Atkinson,	'69	'71	4	6	10	2									60
Altoona,	1869	None.			5	9	14										
Ames,	1865	Ariel A. Baker,	'54	'69	42	60	102	13	6	6	11		2				65
Amity,	1863	D. B. Barker, p.	'43	'69	27	28	55		1	7	8	1	4				65
Anamosa,	1848	John B. Fiske,	'55	'72	36	67	103	3	12	8	20	1	6	12	19	7	100
Anita,	1870	C. D. Wright,	'68	'70	11	12	23	8					2				35
Atlantic,	1869	E. S. Hill, p.	'67	'69	27	30	57		2	3	5	1			1	1	90
Avoca,	1870	C. D. Wright, p.	'68	'70	6	11	17	4		1	1						60
Bencon.	1864	None.			1	19	30		1	5	6	3	1	4			89
Belle Plaine,	1866	J. Wadhams,	'71	'72	27	60	87	11	1	4	5	4		4			80
Bellevue,	1847	None.			3	12	15	2							1		35
Belmond,	1867	J. D. Sands,	'48	'69	8	14	22	3	5	5		1		1	2	2	35
Bentonsport,	1843	None.															
Big Rock,	1866	A. W. Allen,	'72	'72	20	25	45	9				1		1			70
Blackhawk,	1862	E. Wilkinson,	'42	'72	12	21	33	12	1		1	1	2	2	4		30
Bloomfield,	1870	None.															
Boonsboro,	1866	J. W. White,	'58	'71	17	29	46	2	1	2	3	1	3	4			50
Bowen's Prairie,	1853	H. S. Thompson,	'65	'73	19	24	43	12				2		2			77
Bradford,	1855	J. M. Hudson,	'66	'72	15	18	33	18									60
Brighton,	1842	None.			15	26	41	6				1	1	2			
Buckingham,	1866	J. B. Gilbert,	'60	'72	56	56	111	20				2	1	3		1	95
Buffalo & B. Grove,	1870	L. W. Brintnall,	'55	'70	19	25	44	5	5	1	6	3	2	5			60
Burlington,	1848	William Salter, p.	'43	'46	75	150	224	20	30	13	43	4	11	15	17	7	200
" Oitvet,	1870	Geo. Macardle,			13	14	27		6	2	8						
Burr Oak,	1862	C. A. Marshall,	'71	'70	13	29	42	7	1	3	4					1	60
Carroll,	1872	None.					15										
Casey,	1872	[C. E. Wingate, Licen.]															
Cass,	1866	Wm. H. Barrows,	'68	'69	27	36	63	21	1		1	1	4	5			60
Cedar Falls,	1860	Chas. Gibbs,	'58	'70	19	36	55	2	6	8		1		1			65
Center Point,	1873	E. C. Downs,	'71	'72	5	7	12										
Central City,	1858	E. E. Webber,	'72	'72	25	33	58	2	5	1	6				2		50
Chapin,	1858	W. P. Avery,	'46	'58	6	12	18	5									20
Charles City,	1858	John A. Cruzan,	'71	'73	24	78	132	10	29	8	37	1	11	12	13	1	162
Charlotte,	1867	O. Emerson,	'41	'67	3	8	11	1				1		1			47
Cherokee,	1870	Wm. F. Rose,	'63	'70	12	17	29		3	6	9	1		1	1	3	40
Chester,	1865	Geo. H. White,	'56	'72	50	48	98	4	26	3	29	3	8	5	15	13	115
Cincinnati,	1869	A. S. Elliott,	'56	'72	19	22	41	5	2	2	2			2			47
Civil Bend,	1861	None.			24	29	53	7				4	4	8			40
Clarion,	1872	J. D. Sands,	'48	'71	2	3	5		3	2	5						12
Clay,	1843	D. B. Eells,	'61	'72	44	52	96	12	15	3	18	2	4	6	8		80
Clear Lake,	1870	A. S. Allen,	'37	'67	7	11	18	2				1	1	2			90
Clinton,	1866	John L. Elwell,	'71	'71	39	70	109	10	8	21	29	1	7	12	20	3	143
Colesburg,	1846	L. P. Mathews,	'53	'62	12	33	45	10	1	1		4		4	1	1	50
Columbus City,	1846	None.			4	8	12										
Concord,	1855	None.															
Corning,	1870	E. G. Carpenter,	'68	'71	25	25	50	4	10	4	14	2	2	3			85
Council Bluffs,	1853	H. S. DeForest, p.	'63	'71	28	59	87	10	3	6	9	1	1	5	7		
Crawfordsville,	1842	L. T. Rowley,	'55	'72			55										
Cresco,	1856	E. Southworth,	'67	'71	37	60	97	5	2	3	5	1	3	4		1	
Cromwell,	1870	E. G. Carpenter,	'68	'71	13	17	30	8	11	2	13	3		3	4		
Danville,	1832	Elijah P. Smith, p.	'55	'68	52	64	116	12	20	3	23	1	4	1	5	17	80
Davenport, Ger.	1857	Jacob Reuth,	'69	'73	20	30	50					1	4	1	5		80
Davenport,	1861	Jas. G. Merrill,	'67	'72	73	119	192		12	17	29	2	10	12	5	5	100
Decorah,	1854	H. B. Woodworth,	'62	'72	40	85	125	5	6	4	10	1	4	5	5	3	196
Denmark,	1838	E. Y. Swift, p.	'44	'68	98	143	241	50	3	3	6	3	13	4	20		
Des Moines,	1867	A. L. Friable,	'50	'71	81	119	200	20	35	17	52	2	9	11	18	6	125
De Witt,	1842	Rufus Apthorp,	'61	'71	32	60	92	8	4	1	5	1		1	3		120
Dubuque,	1839	J. S. Bingham, D. D. p.	'46	'70	132	190	322	39	83	5	88	5	4	9			213
" Ger.	1867	Hermann Ficke,	'70	'68	16	25	41	5				1		1			125
Dunlap,	1847	None.			12	29	32	2									50
Durango,	1847	None.															
Durant,	1856	E. P. Whiting,	'64	'72	38	57	95	10	17		17	2	11	13	7	1	75
Dyersville,	1869	W. B. Glover,	'73	'72	4	11	15				4						60

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained.	Commenced.	CH. MEMB'RS. May 1, 1873.			Admt'd 1872-73.		Removals 1872-73.		BAPT. '72-73.		IN SAB. SCHS.				
					Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL. Deaths.	Dism.	Excom.	TOTAL. Adults.		Infants.			
																1	2	3
Earlville,	186	None.			14	24	38	5	9	3	12	1	9	10	3	2	60	
Eddyville,	1846	None.			13	31	44	12	6	1	7		7	7	4		70	
Eldora,	1868	A. Graves,	'73	'73	24	39	63	7	2	12	14	2		2	1	1	70	
Elkader,		None.																
Elk River,	1854	O. Emerson,	'61	'61	21	29	50	10	2	4	6	1	11	12			40	
Exira,	1859	A. J. R. Smith, Lic.	'72		8	16	24	2	1	4	5	1	1	6	1		65	
Fairfax,	1863	Harvey Adams,	'71	'81	26	38	64	2	1	1	1	1	1	1	2		55	
Fairfield,	1839	C. C. Barcott,	'62	'72	45	91	136	15	1	1	2	3	9	12	1	10	90	
Farmersburgh,		None.			9	12	21											
Farmington,	1840	None.			5	13	18	3										
Fayette,	1855	W. S. Potwin,	'72	'72	21	23	44	7	7	5	12		1	1	1	1	90	
Flint Creek, Welsh,	1851	None.															30	
Florenceville,	1867	C. A. Marshall,	'71	'72	11	15	26											
Fontanelle,	1859	J. W. Peet,	'40	'67	12	12	24	6	2	2		2	2	2			40	
Fort Atkinson,	1858	Joseph Hurlburt,	'24	'57	8	12	20	1										
" German,		Henry Hess,	'64	'66	15	15	30					6	6	6				
Fort Dodge,	1869	Thos. Douglas,	'68	'72	18	32	50	5	5	10	15	2	12	14	1		80	
Franklin,	1858	P. B. West,	'73	'73	22	21	43	2	1	1	1		1	9			40	
Garden Prairie,	1870	Ariel A. Baker,	'54	'72	13	16	29	6	3	3	6			1		8	55	
Garnavillo,	1854	B. King,	'57	'71	9	21	30											
Genoa Bluffs,	1856	None.			17	25	42	4	2	3	5		1	1	1		45	
Georgetown,	1869	None.																
Gilman,	1870	Samuel J. Buck,	'63	'71	18	18	36		1	1	1		1	1	1		60	
Glasgow,	1853	None.			8	9	17	4				3	3	5			30	
Glenwood,	1856	John Allender,	'58	'69	34	67	101	12	14	2	16	1	11	12	7	6	95	
Goiden Prairie,	1869	B. M. Amaden,			7	24	31		2	2			2	1	3	2	1	65
Grand River,	1868	W. B. Bachtell,	'72		9	7	16										11	
Grandview, Ger.	1857	F. W. Judiesch,	'60	'90	37	38	75	3	6	6							40	
Grant, O'Brien P.O.	1871	John H. Covey,	'71	'71	18	26	44	12	12				2	2	4	4	25	
Green Mountain,	1857	Henry L. Chase, p.	'64	'70	54	60	114	9	5	5	10	1	2	3	6		113	
Grinnell,	1855	W. W. Woodworth,	'42	'70	216	284	500	4	12	18	30	6	33	39	4	5	235	
Grove Hill, Ger.	1871	Peter Wiedman,	'64	'70	10	12	22	4						1	1		3	15
Hampton,	1857	O. D. Crawford,	'72	'72	17	17	34	1	2	4	6			1			45	
Hickory Grove,	1867	L. T. Rowley,	'73	'73	15	32	49	4	6	6		2	6	8			55	
Highland,	1871	B. M. Lane,	'73	'73	3	19	22	1	4	3	7							
Hillsboro,	1853	J. S. Barris,	'70	'70	9	11	20	1				6	6	6			45	
Independence,	1867	Chas. H. Bissell,	'62	'72	30	54	84	13	8	2	10	1	5	6	7	4	90	
Inland,	1855	None.			8	9	17					2	2	2				
Iowa City,	1866	W. E. Ijams,	'65	'71	48	102	150		22	11	33	1	11	12	7	2	80	
Iowa Falls,	1856	D. J. Baldwin,	'65	'75	38	62	100	5	11	5	16		3	3	3	1	80	
Irving,	1859	None.																
Jamestown,	1858	Wm. F. Harvey,	'66	'70	32	35	67	1	1		1			1	1	1	62	
Kellogg,	1868	Richard Hassell,	'44	'71	32	42	74	3	3	5	8		1	1	2	1	4	64
Keokuk,	1854	C. Welles,	'72			170			51	5	59				22	1		
Keosauqua,	1844	Jno. W. Windsor,	'49	'71														
Lakeville,	1870	J. R. Upton,	'51	'69	1:	11	22	1					5	8			25	
Lamoille,	1872	William L. Bray,			4	5	9		4	5	9							
Lansing,	1853	None.			9	21	30											
Lansing Ridge, Ger.	1865	R. Wiedman,	'73	'73	33	32	70	6	3	3	3		3	3	6		60	
Lewler,	1871	B. F. Manwell,	'62	'73	8	18	26	7				1	2	3	1	2		
LeClaire,	1849	None.			3	11	14	2	8		8	1		1	5		75	
LeMars,	1871	D. D. Frost,	'73	'73	3	7	10	1	2	2	4	1		1			75	
Lewis,	1855	A. A. Whitmore,	'46	'73	14	29	43	6	1	1	2	4	6	6			90	
Lima,	1857	W. S. Potwin,			8	9	17										40	
Loeust Lane, Ger.	1869	Jacob Schneider,	'70	'70	6	9	15	4									1	30
Logan,	1870	Geo. G. Poage,	'35	'69	7	6	13	3				1	2	3				20
Long Creek, Welsh,	1845	Samuel Jones,					85											75
Lucas Grove,	1858	None.																
Lyons,	1839	L. Curtis,	'46	'71	29	92	121	12	2	24	26	1	6	7		3	175	
Magnolia,	1855	W. H. Hayward,	'40	'70	21	33	54	20	1		1	1		1	2		50	
Manchester,	1856	E. R. Stiles, p.	'64	'69	40	86	125	3	9	12	21		5	5	6	2	135	
Manson,	1868	A. V. House,	'60	'70	14	15	29		8	21	29						65	
Maquoketa,	1843	J. S. Graves,	'72	'72	23	33	56	2	16	5	21	2	3	5	12	3	97	
Marion,	1848	None.			27	70	97	9	2	2	1	4		5			1	
Marshalltown,	1868	William L. Bray, p.	'61	'70	43	78	121	23	17	2	19	4	15	19	3	5		
Mervin,	1871	None.																
Mason City,	1858	W. P. Bennett,	'70	'70	24	68	92	10	4	2	6			4	4	2	7	85
McGregor,	1867	S. F. Millikan,	'60	'73	42	110	152	22	25	4	29	1	10	11	9	2	164	
Mitchell,	1857	None.			28	71	99	5	27	3	30		5	5	13	6	95	

No.	Name	Age	Sex	Race	Religion	Education	Occupation	Income	Assets	Debt	Mortgage	Other	Total	Notes
100	Wm. B. Clarke, ap.	71	M	W				26, 67, 95					2, 3, 0, 0	2,100
101	H. H. Hayes, ap.	71	M	W				54, 126					0, 15, 0, 0	4,140
102	Wm. B. Wright, ap.	67	M	W				171, 373, 540					0, 10, 0, 0	1,410
103	Henry M. Price, ap.	64	M	W				142, 25, 47					0, 0, 0, 0	4,034
104	K. K. Allen, ap.	64	M	W				125, 249, 574					0, 0, 0, 0	4,033
105	H. H. Hayes, ap.	64	M	W				54, 126					0, 15, 0, 0	4,140
106	Wm. B. Wright, ap.	67	M	W				171, 373, 540					0, 10, 0, 0	1,410
107	Henry M. Price, ap.	64	M	W				142, 25, 47					0, 0, 0, 0	4,034
108	K. K. Allen, ap.	64	M	W				125, 249, 574					0, 0, 0, 0	4,033
109	H. H. Hayes, ap.	64	M	W				54, 126					0, 15, 0, 0	4,140
110	Wm. B. Wright, ap.	67	M	W				171, 373, 540					0, 10, 0, 0	1,410
111	Henry M. Price, ap.	64	M	W				142, 25, 47					0, 0, 0, 0	4,034
112	K. K. Allen, ap.	64	M	W				125, 249, 574					0, 0, 0, 0	4,033
113	H. H. Hayes, ap.	64	M	W				54, 126					0, 15, 0, 0	4,140
114	Wm. B. Wright, ap.	67	M	W				171, 373, 540					0, 10, 0, 0	1,410
115	Henry M. Price, ap.	64	M	W				142, 25, 47					0, 0, 0, 0	4,034
116	K. K. Allen, ap.	64	M	W				125, 249, 574					0, 0, 0, 0	4,033
117	H. H. Hayes, ap.	64	M	W				54, 126					0, 15, 0, 0	4,140
118	Wm. B. Wright, ap.	67	M	W				171, 373, 540					0, 10, 0, 0	1,410
119	Henry M. Price, ap.	64	M	W				142, 25, 47					0, 0, 0, 0	4,034
120	K. K. Allen, ap.	64	M	W				125, 249, 574					0, 0, 0, 0	4,033

Statistics — Massachusetts.

CITY OR TOWN.	MINISTERS.	SUNDAY-SCHOOL.					SACRAMENTAL COMMUNION.	BAPTISM.	MARRIAGES.	DEATHS.
		1901.	1902.	1903.	1904.	1905.				
Abington	1	100	105	110	115	120	1	2	3	4
Akron	2	200	210	220	230	240	2	3	4	5
Amherst	3	300	310	320	330	340	3	4	5	6
Ashfield	4	400	410	420	430	440	4	5	6	7
Athol	5	500	510	520	530	540	5	6	7	8
Barnstable	6	600	610	620	630	640	6	7	8	9
Berkshire	7	700	710	720	730	740	7	8	9	10
Beverly	8	800	810	820	830	840	8	9	10	11
Beverly Hills	9	900	910	920	930	940	9	10	11	12
Blackburn	10	1000	1010	1020	1030	1040	10	11	12	13
Black River	11	1100	1110	1120	1130	1140	11	12	13	14
Blackstone	12	1200	1210	1220	1230	1240	12	13	14	15
Blackwell	13	1300	1310	1320	1330	1340	13	14	15	16
Blackwell Harbor	14	1400	1410	1420	1430	1440	14	15	16	17
Blair	15	1500	1510	1520	1530	1540	15	16	17	18
Blairville	16	1600	1610	1620	1630	1640	16	17	18	19
Blissfield	17	1700	1710	1720	1730	1740	17	18	19	20
Blount	18	1800	1810	1820	1830	1840	18	19	20	21
Blountville	19	1900	1910	1920	1930	1940	19	20	21	22
Blountsville	20	2000	2010	2020	2030	2040	20	21	22	23
Blountsville	21	2100	2110	2120	2130	2140	21	22	23	24
Blountsville	22	2200	2210	2220	2230	2240	22	23	24	25
Blountsville	23	2300	2310	2320	2330	2340	23	24	25	26
Blountsville	24	2400	2410	2420	2430	2440	24	25	26	27
Blountsville	25	2500	2510	2520	2530	2540	25	26	27	28
Blountsville	26	2600	2610	2620	2630	2640	26	27	28	29
Blountsville	27	2700	2710	2720	2730	2740	27	28	29	30
Blountsville	28	2800	2810	2820	2830	2840	28	29	30	31
Blountsville	29	2900	2910	2920	2930	2940	29	30	31	32
Blountsville	30	3000	3010	3020	3030	3040	30	31	32	33
Blountsville	31	3100	3110	3120	3130	3140	31	32	33	34
Blountsville	32	3200	3210	3220	3230	3240	32	33	34	35
Blountsville	33	3300	3310	3320	3330	3340	33	34	35	36
Blountsville	34	3400	3410	3420	3430	3440	34	35	36	37
Blountsville	35	3500	3510	3520	3530	3540	35	36	37	38
Blountsville	36	3600	3610	3620	3630	3640	36	37	38	39
Blountsville	37	3700	3710	3720	3730	3740	37	38	39	40
Blountsville	38	3800	3810	3820	3830	3840	38	39	40	41
Blountsville	39	3900	3910	3920	3930	3940	39	40	41	42
Blountsville	40	4000	4010	4020	4030	4040	40	41	42	43
Blountsville	41	4100	4110	4120	4130	4140	41	42	43	44
Blountsville	42	4200	4210	4220	4230	4240	42	43	44	45
Blountsville	43	4300	4310	4320	4330	4340	43	44	45	46
Blountsville	44	4400	4410	4420	4430	4440	44	45	46	47
Blountsville	45	4500	4510	4520	4530	4540	45	46	47	48
Blountsville	46	4600	4610	4620	4630	4640	46	47	48	49
Blountsville	47	4700	4710	4720	4730	4740	47	48	49	50
Blountsville	48	4800	4810	4820	4830	4840	48	49	50	51
Blountsville	49	4900	4910	4920	4930	4940	49	50	51	52
Blountsville	50	5000	5010	5020	5030	5040	50	51	52	53
Blountsville	51	5100	5110	5120	5130	5140	51	52	53	54
Blountsville	52	5200	5210	5220	5230	5240	52	53	54	55
Blountsville	53	5300	5310	5320	5330	5340	53	54	55	56
Blountsville	54	5400	5410	5420	5430	5440	54	55	56	57
Blountsville	55	5500	5510	5520	5530	5540	55	56	57	58
Blountsville	56	5600	5610	5620	5630	5640	56	57	58	59
Blountsville	57	5700	5710	5720	5730	5740	57	58	59	60
Blountsville	58	5800	5810	5820	5830	5840	58	59	60	61
Blountsville	59	5900	5910	5920	5930	5940	59	60	61	62
Blountsville	60	6000	6010	6020	6030	6040	60	61	62	63

- Willard Brigham, Winchendon
 L. Payson Broad, Baldwinsville
 J. W. Brown, Charlton.
 Ann Bullard, Sec. Cong. Pub. Society, Boston
 Daniel C. Burt, New Bedford.
 William Bushnell, M. D., physician, Boston
 C. C. Carpenter, Andover.
 Daniel Butler, Sec. Mass. Bible Society, Boston.
 Elias Chapman, North Reading.
 John W. Chickering, D. D., Agent Mass. Temp. All., Wakefield.
 Dorus Clark, D. D., Boston. (Ordnained Feb. 23, 1823.)
 N. George Clark, D. D., Sec. A. B. C. F. M., Boston.
 Nelson Clark, Rochester.
 Solomon Clark, Plainfield.
 Edward W. Clark, Westboro'.
 T. F. Clary, 86 Devonshire st., Boston.
 Dana Clayer, Wakefield. (Ordnained July 4, 1811.)
 Leander S. Coan, city missy, Fall River.
 Nathaniel Cobb, Evangelist, Kingston.
 Nathaniel Cogswell, Yarmouth.
 Joshua Colt, Sec. Prison Board, Salem.
 Henry Cooley, Springfield.
 William M. Cornell, M. D., D. D., LL. D., Boston
 John P. Cowles, Principal Young Ladies' Seminary, Ipswich.
 Samuel W. Cozzens, D. D., Readville.
 Josiah D. Crosby, Ashburnham.
 Joseph W. Cross, West Boylston.
 Preston Cummings, Leicester.
 Christopher Cushing, D. D., Sec. Am. Cong. Union, Boston.
 Marshall M. Cutter, Cambridge.
 Elijah Cutler, East Charlemont.
 Elijah Demond, Westborough. (Ordnained May 27, 1821.)
 Henry M. Dexter, D. D., Editor of *Congregationalist*, Boston, r. a. New Bedford.
 Benjamin Dodge, insurance agent, Wollaston Heights.
 George F. Dole, Stockbridge.
 Henry L. Edwards, sup't Schools, Northampton.
 Oliver P. Emerson, Lynnfield Centre.
 Abel G. Duncan, W. Hanover.
 Calvin Durfee, D. D., Williamstown.
 Lucius R. Eastman, Evangelist, Boston.
 Alfred Emerson, Lancaster.
 William T. Eustis, Jr., pastor of Ind. ch., Springfield.
 Caleb E. Fisher, Lawrence.
 William A. Fobes, Halifax.
 Andrew B. Foster, Orange.
 Robert W. Fuller, Stow.
 Wakefield Gale, Northampton.
 Ebenezer Gay, Bridgewater. (Ordnained Jan. 7, 1818.)
 E. J. Giddings, Housatonic.
 William B. Greene, Needham.
 Nathaniel H. Griffin, D. D., Williamstown.
 Henry M. Grout, Boston.
 John W. Haley, Andover.
 Charles Hammond, Principal Academy, Monson.
 Stedman W. Hanks, Sec'y Am. Seaman's Friend Society, Cambridge.
 Sewall Harding, Auburndale. (Ordnained Jan. 17, 1821.)
 Eli W. Harrington, North Beverly.
 Phineas C. Headley, Boston.
 L. Ives Hoadly. (Ordnained Oct. 15, 1823.)
 Simon L. Hobbs.
 Edwin R. Hodgman, Westford.
 Sidney Holman, Goshen.
 Isaac F. Holton, editor, Everett.
 Francis Homes, teacher, Cocheset.
 Henry B. Hooker, D. D., Boston.
 John C. Hutchinson, Richmond.
 Alexis W. Ide, West Medway.
 Horace James, Wrentham.
 Henry G. Jesup, Amherst.
 John E. B. Jewett, Pepperell.
 Jesse H. Jones, East Abington.
 Caleb Kimball, Medway.
 Matthew Kingman, Amherst.
 Benjamin Labaree, D. D., West Roxbury.
 Isaac P. Langworthy, Sec'y Am. Cong. Assoc., Boston.
 Edward A. Lawrence, D. D., Marblehead.
 Amos E. Lawrence, Stockbridge.
 Robert F. Lawrence, Malden.
 John Lawrence, Reading.
 Aretas G. Loomis, Greenfield.
 John M. Lord, East Abington.
 Chas. D. Lothrop, Amherst.
 Leonard Luce, Westford.
 Ephm. Lyman, Northampton.
 Geo. Lyman, South Amherst.
 Timothy Lyman, Westfield.
 William A. Mandell, insurance agent, Cambridge.
 Elthu P. Marvin, D. D., Editor of *News*, Boston.
 Anson McLoud, Topsfield.
 Charles M. Mead, Prof., Andover.
 Selah Merrill, Andover.
 Joel D. Miller, teacher, Leominster.
 James B. Miles, D. D., Sec'y Am. Peace Society, Boston.
 Rodney A. Miller, Worcester.
 Simeon Miller.
 Chas. L. Mills, Jamaica Plain.
 Eli Moody, retired, Montague. (Ordnained Aug. 12, 1818.)
 Sardis B. Morley, Pittsfield.
 Stephen S. Morrill, Boston.
 George H. Moses, Townsend.
 Clarendon F. Muzzy, Amherst.
 Ebenezer Newhall, Cambridgeport. (Ordnained Dec. 17, 1821.)
 Edward Norton, Montague.
 Daniel P. Noyes, Pigeon Cove.
 C. C. C. Painter, Hartsville.
 Calvin E. Park, teacher, West Boyford.
 Edwards A. Park, D. D., Prof. Andover.
 W. W. Parker, Williamsburg.
 Ebenezer G. Parsons, teacher, Byfield.
 Francis B. Perkins, Sec. N. E. Branch, American (N. Y.) Tract Soc., Boston.
 Jonas Perkins, retired, Braintree. (Ordnained June 14, 1815.)
 Austin Phelps, D. D., Prof., Andover.
 Winthrop H. Phelps, South Egremont.
 Lebbeus R. Phillips, farmer, Groton.
 John Pike, D. D., Rowley.
 Jeremiah Pomeroy, South Deerfield.
 James Powell, Newburyport.
 Francis G. Pratt, Middleboro'.
 George H. Pratt, Harvard.
 Miner G. Pratt, Andover.
 William L. Ropes, librarian of Sem'y, Andover.
 Ezekiel Russell, D. D., Holbrook.
 Jacob Roberts, Auburndale.
 Baalis Sanford, East Bridge-water.
 Enoch Sanford, Raynham.
 Wm. H. Sanford, Worcester.
 P. A. Schwarz, missionary, Greenfield.
 Edwin S. abury, Boston.
 Julius H. Seelye, D. D., Prof. Coll., Amherst.
 L. Clark Seelye, Prof., Amherst.
 John P. Skeele, Hatfield.
 Charles B. Smith, Cohasset.
 Wm. S. Smith, West Newton.
 Egbert C. Smythe, D. D., Prof., Andover.
 Chas. V. Spear, Prin. Institute, Pittsfield.
 Wm. A. Stearns, D. D., LL. D., Pres. Coll., Amherst.
 Milan C. Stebbins, teacher, Springfield.
 Royal B. Stratton, Worcester.
 Jos. E. Swallow, Great Barrington.
 Increase N. Tarbox, D. D., Sec. Am. Education Society, Newton or Boston.
 Jno. Tatlock, LL. D., attorney, Pittsfield.
 John L. Taylor, D. D., Prof. Theol. Sem., Andover.
 Josiah T. Temple, Framingham.
 J. Henry Thayer, D. D., Prof., Andover.
 Wm. M. Thayer, Sec. Mass. Temp. Alliance, Franklin.

C. B. Thomas, Amherst.
 C. A. G. Thurston, Green-wood.
 Joseph Tracy, D. D., Sec. Mass. Colonization Soc., Beverly. (Ordained June 26, 1821.)
 George Trask Anti-tobacco-
 nist, Fitchburg.
 Charles R. Treat, Boston.
 Selah B. Treat, Sec. A. B. C.
 F. M., Boston.
 James Tufts, Monson.
 William Tyler, Auburndale.
 (Ordained Feb. 24, 1810.)
 Wm. S. Tyler, D. D., Prof.,
 Amherst.
 Rufus S. Underwood, Spring-
 field.
 Daniel W. Waldron, city mis-
 sionary, Boston.
 Aaron Warner, D. D., Am-
 herst.
 Israel P. Warren, D. D., edi-
 tor, Newton Centre.
 John Whitney, Newton.
 Daniel Wight, Natick.
 Worcester Willey, Andover.
 Charles W. Wood, Campello.
 John Wood, Wellesley.
 Jonathan K. Woodbridge.
 Chas. L. Woodworth, Agent
 A. M. A., Watertown.

Isaac R. Worcester, Editor
Missionary Herald, Au-
 burndale.
 Ephraim M. Wright, East-
 hampton.

LICENTIATES.
With date of licensure.
 Frederick H. Allen, 1872.
 William J. Bartlett, 1871.
 Henry W. Blake, 1873.
 William E. Boles, 1860.
 Charles H. Brooks, 1872.
 Joshua Buffum, 1862.
 Edward P. Butler, 1872.
 Edward P. Crowell, Prof.,
 Amherst, re-l., 1873.
 Charles F. Dole, 1871.
 Joseph E. Flake, 1866.
 Edward S. Fitz, 1872.
 George A. Ford, 1873.
 Edw. Grover, Arlington, 1873.
 Alfred H. Hall, 1872.
 Edward C. Ingalls, 1873.
 J. A. Kellogg, 1870.
 Henry Ketchum, 1871.
 D. W. Kilburn, 1872.
 George W. Kinne, 1870.
 William A. Lamb, 1872.
 Horace H. Leavitt, 1872.
 D. P. Lindsley, 1871.
 Albert Livermore, 1872.

Charles Manning, 1866.
 George H. Martin, Bridge-
 water, 1872.
 Richard H. Mather, Prof., Am-
 herst, re-l., 1873.
 William L. Montague, Prof.,
 Amherst, re l., 1873.
 George L. Nims, 1869.
 Frederick Palmer, 1871.
 Charles W. Parkhurst, 1871.
 Benjamin F. Parsons, 1872.
 William C. Peckham, 1873.
 M. Stuart Phelps, 1871.
 Joseph H. Sawyer, 1872.
 George H. Scott, 1871.
 Edward G. Sclden, 1872.
 Peter B. Shiere, 1872.
 Edward P. Smith, 1872.
 S. L. B. Speare, Chaplain
 Mass. State Prison, 1873.
 Mellen D. Stone, 1872.
 Roderick Terry, 1872.
 George O. Travis, 1872.
 Josiah G. Willis, 1871.
 Ludwig Wolfesen, 1870.
 Robert M. Woods, 1871.

LAY PREACHER.

Harrison Prescott, of Newton
 Centre, approved 1872.

SUMMARY.—CHURCHES: 307 with pastors; 127 with acting pastors; 73 vacant (including 3
 supplied by licentiates or ministers of other denominations). TOTAL, 507. Gain, 4.
 MINISTERS: 316 pastors; 127 acting pastors; 193 others. TOTAL, 636. Licentiates, 53.
 CHURCH MEMBERS: 25,481 males; 55,983 females. TOTAL, 81,464, including 13,305 absent.
 Gain, 11.
 ADDITIONS IN 1872: 2,713 by profession; 2,438 by letter. TOTAL, 5,151.
 REMOVALS IN 1872: 1,483 by death; 2,159 by dismissal; 60 by excom'n. TOTAL, 3,702.
 BAPTISMS IN 1872: 1,297 adult; 915 infant.
 IN SABBATH SCHOOLS: 90,496. Loss, 687. Average attendance, 58,405.
 BENEVOLENT CONTRIBUTIONS (453 churches, 446 last year): \$436,359.48, a decrease of
 \$2,119.87.

CHANGES.—CHURCHES: *New*.—Chapel ch., Cambridgeport; Medford, West; Miller's
 Falls, in Montague; Newton Highlands; Lovell's Corner, in Weymouth; Piedmont ch.,
 Worcester. *Dropped* from the list.—Free ch., Lawrence; Monument, in Sandwich.
 MINISTERS: Ordinations, 21 pastors, 6 without installation. Installations, 33. Dismissals,
 36. Deceased, 6 pastors, 13 without charge.
 ORGANIZATION.—Twenty-seven Associations of Ministers, and twenty-four Conferences
 of Churches, are united in the GENERAL ASSOCIATION.

MICHIGAN.

CHURCHES.	Organized.	MINISTERS.	Name.	Ordained.	Commenced.	CH. MEMB'RS.			Adm't'd		Removals		BAPT.		IN SAB. SCHOOLS.			
						April 1, 1873.			1872-73.		1872-73.		'72-'73.					
						Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Excom.	TOTAL.	Adults.		Infants.		
Ada,	1840	Edwin Booth, a.p.,	'70	'70	10	24	34	0	4	1	5	0	3	0	3	2	1	60
Adams, North,	1847	J. R. Stevenson, a.p.,	'48	'72	40	75	115	2	18	3	21	4	2	0	6	8	0	125
Adrian,	1854	Geo. R. Merrill, p.,	'67	'73	88	192	280	0	1	2	3	2	12	0	14	0	0	350
Adrian Town,	1867	[C. A. Reynolds, <i>Meth.</i> <i>Id.</i>]		'71	13	25	41	2	2	1	3	1	0	0	1	1	0	100
Alamo,	1867	None.		'71	6	13	19	0	4	0	4	0	0	0	0	0	0	39
Allegan,	1858	Levi F. Bickford, a.p.,	'72	'71	34	54	88	14	1	4	5	1	4	2	7	1	0	190
Allendale,	1871	Sam'l P. Barker, a.p.,	'62	'71	6	9	15	1	0	0	0	1	0	0	1	1	0	0
Alma,	1871	[N. Z. Otis, <i>Licen.</i>]		'73	5	12	17	1	2	1	3	0	0	0	2	0	0	50
Almira,	1864	None.		'73	5	7	12	3	0	0	0	0	0	0	0	0	0	25
Almont,	1808	H. R. Williams, a.p.,	'64	'64	49	102	151	40	0	1	1	2	7	0	9	1	0	100

Circumstances.	Organized.	MISTAKES.	Orphaned.	CH. MEMBERS.			Adm'd.			Removals.			BAPT.			
				April 1, 1873.			1872-73.			1872-73.						
				Male.	Female.	TOTAL.	Adults.	Prof. Letter.	TOTAL.	Deaths.	Transf.	TOTAL.		Adults.	Infants.	IN HAB. 1873.
Albena,	1862	A. B. Allen, a.p.	96	70	40	70	153	16	10	4	16	2	0	0	1	5300
Alpine and Walker,	1860	John L. Savage, a.p.	41	71	29	27	46	4	1	2	3	0	0	0	0	0130
Ann Arbor,	1847	H. L. Barber, a.p.	41	99	104	137	241	30	2	19	21	31	10	0	1	1120
Arnold,	1829	H. G. Baird, a.p.	50	92	29	57	54	51	1	1	2	13	4	0	0	1150
Atherton,	1826	None.														
Augusta,	1860	H. H. Van Arken, a.p.	44	72	23	29	31	41	0	1	1	0	1	0	0	0
Augusta,	1854	Wm. H. Ashorn, a.p.	39	58	19	41	30	13	3	16	13	2	0	0	0	0
Baker,	1867	C. N. Baxter, a.p.	90	71	15	14	24	31	4	0	4	0	0	0	0	0
Bary & Johnstown,	1855	None.														
Battle Creek,	1837	W. W. Holloway, a.p.	47	73	50	120	200	0	1	5	6	51	6	0	11	1
Bedford,	1848	James L. Crane, a.p.	45	73	15	34	49	7	2	0	2	2	1	0	3	0
Belle Isle,	1871	D. P. Shoop, a.p.	57	77	4	20	14	21	1	0	1	0	0	0	0	0
Benton Harbor,	1866	None.														
Benzonia,	1866	Geo. B. Waters, a.p.	51	71	41	47	128	18	7	2	0	0	0	0	1	1
Bridgeton,	1862	D. Berner, a.p.	50	92	27	50	21	0	14	0	0	0	0	0	0	0
Bridgport,	1868	None.														
Bruce,	1835	H. G. Baird, a.p.	59	92	4	13	4	0	0	0	0	0	0	0	0	0
Brownson,	1866	John R. Banner, a.p.	50	50	2	21	23	21	3	2	5	1	2	0	3	1
Camandaigua,	1857	J. Husted, a.p.	59	79	13	27	40	21	0	0	0	0	4	0	0	0
Cannon,	1847	Wm. Isaacson, a.p.	72	72	25	40	45	0	0	3	3	1	0	1	0	0
Carson City,	1872	Samuel Sessions, a.p.	53	72	4	10	16	0	0	0	0	0	0	0	0	0
Casson,	1869	H. A. Reed, a.p.	70	70	7	21	28	5	2	2	4	0	4	0	0	0
Charlotte,	1851	F. Benoit, a.p.	72	72	35	70	107	13	5	7	13	3	7	0	10	5
Cheboygan,	1872	J. An L. Malt, p.	71	71	4	15	20	0	0	14	23	0	0	0	0	0
Chelsea,	1840	Benj. Franklin, Presb.	70	47	41	61	62	10	1	2	3	1	3	0	4	1
Chesterfield,	1844	S. Kidder, a.p.	43	71	18	29	47	6	10	0	10	0	4	0	4	0
Clare,	1872	A. H. Harris, a.p.	72	72	4	4	10	0	4	6	10	0	0	0	0	0
Clinton,	1835	Joseph Smith, Presb.	72	72	30	112	52	37	0	2	2	1	9	0	10	0
Clio,	1861	W. T. Hunt, a.p.	54	71	16	35	51	16	3	5	4	1	3	0	4	2
Columbus,	1851	S. O. Bryant, a.p.	68	98	21	39	60	10	2	0	2	0	5	0	5	1
Cooper,	184	None.														
Coopersville,	1846	None.														
Coral,	1872	A. S. Worden, West.	72	72	6	9	15	0	5	10	15	0	0	0	0	0
Cortoth,	1870	Nathl K. Everts, a.p.	50	70	10	13	23	2	1	9	9	0	0	0	0	0
Cover,	1870	F. W. Bush, a.p.	71	73	15	19	33	1	4	5	0	0	0	0	0	1
Croton,	1871	Geo. B. Jones, West.	72	72	2	7	9	4	0	0	0	0	0	0	0	0
Delta,	1852	None.														
Detroit, 1st,	1844	Zachary Eddy, a.p.	75	73	98	174	221	30	0	5	5	4	22	0	26	0
" 2d,	1869	S. M. Friesland, p.	61	66	69	145	214	25	2	9	11	6	6	0	12	1
Do Witt,	1851	None.														
Dexter,	1836	None.														
Dorr,	1837	None.														
Downs,	1849	A. S. Kedzie, a.p.	74	72	24	51	75	9	0	4	4	11	0	12	0	0
Dundee,	1837	None.														
E. Grand & Bethel,	1845	None.														
Eastmanville,	1869	Charles Doolittle, a.p.	72	72	10	13	23	0	7	2	9	0	0	0	0	2
East Saginaw,	1857	W. DeLore Love, D.D.	71	71	79	254	302	55	23	22	45	4	9	3	16	10
Easton Rapids,	1843	Philo R. Hurd, a.p.	40	71	30	48	78	10	0	3	3	1	7	2	10	0
Elm Grove,	1872	Charles Barstow, a.p.	72	72	6	7	13	1	2	0	2	0	0	0	0	2
Essex,	1855	Edwin T. Branch, a.p.	49	68	6	4	10	1	0	0	0	1	1	0	2	0
Farmer's Creek,	1848	None.														
Farwell,	1872	A. H. Morris, a.p.	72	72	4	11	15	0	2	13	15	0	0	0	0	0
Fat Rock,	1858	Robert Parsons, a.p.	71	71	34	46	80	15	9	10	1	1	0	2	4	0
Flint,	1867	Edw'd W. Bacon, a.p.	69	72	43	110	153	1	4	9	13	1	2	0	3	2
Frankfort,	1860	A. H. Fletcher, a.p.	74	68	18	24	42	4	0	2	2	0	2	0	2	0
Franklin,	1848	D. W. Comstock, a.p.	61	72	24	48	72	9	0	4	4	0	3	0	3	0
Frederia,	1863	James Verney, p.	68	67	17	34	51	6	3	0	3	1	0	4	1	0
Fulton,	1866	E. T. Branch, a.p.	49	68	4	8	12	0	1	1	2	1	0	0	1	0
Galena,	1863	None.														
Galzburg,	1852	Warren F. Day, a.p.	66	69	68	95	163	23	2	3	5	4	7	0	11	0
Genoa,	1840	None.														
Genoa,	1867	Geo. A. Pollard, a.p.	75	71	13	7	20	3	0	1	1	1	6	0	7	0
Goodrich,	1845	A. Sanderson, a.p.	39	67	18	26	44	11	0	2	2	1	2	0	3	0
Grand Blanc,	1833	J. V. Hickcott, a.p.	50	69	28	50	78	2	0	3	3	1	1	0	2	0
Grand Ledge,	1861	N. D. Giddens, a.p.	49	70	7	18	25	2	1	5	6	0	0	0	0	1
Grand Rapids, 1st,	1826	J. Morgan Smith, a.p.	60	83	164	353	517	75	28	28	56	3	12	116	10	8
" 2d,	1870	None.														
Grandville,	1870	Chas. Spooner, a.p.	69	68	8	12	20	2	3	3	6	1	0	1	1	1
Grass Lake,	1830	Geo. Williams, a.p.	71	67	57	88	146	6	0	4	4	0	2	0	2	0

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordnained. Commenced.	CH. MEMB'RS.			Admt'd		Removals		BAPT.							
				April 1, 1873.			1872-73.	1872-73.	1873.		SChs. In SAB.							
				Male.	Female.	TOTAL.	Absent.	Prof. Letter.	Total.	Transf. Dism.		Excom.	TOTAL.	Adults.	Infants.			
Ralsville, 1849	None.																	
Ransom, 1848	C. S. Warburton, a.p.	'70	'72	32	38	70	8	1	2	3	1	1	2	4	100			
Ray, 1838	None.			7	6	13	3	0	0	0	0	0	0	0	0			
Reed City, 1872	E. W. Miller, a.p.		'73	3	6	9	0	0	9	9	0	0	0	0	35			
Richmond, 1872	S. O. Bryant, a.p.	'68	'72	9	21	30	0	15	15	30	(0	0	0	10	2	70	
Rochester, 1827	S. D. Breed, a.p.		'72	11	54	65	12	3	2	5	1	1	1	1	1	74		
Rockford, 1847	None.			12	37	49	8	0	0	0	0	0	0	0	0	0		
Romeo, 1829	T. B. Hascall, Presb.]		'73	58	125	183	18	5	1	6	4	12	1	17	1	2	171	
Royal Oak, 1842	Samuel Porter, a.p.	'65	'72	17	39	56	4	13	6	19	0	3	0	3	1	1	100	
Saline, 1841	None.																	
Sandstone, 1841	None.																	
Saranac, 1871	D. L. Eaton, a.p.	'48	'72	11	29	31	1	0	10	10	1	0	0	1	0	0	0	
Saugatuck, 1890	Jas. F. Taylor, a.p.	'55	'68	18	31	49	10	0	2	2	0	0	0	0	0	0	2	175
Sebewa, 1870	None.			1	5	6	0	0	0	0	0	0	0	0	0	0	0	
Shelby, 1864	James Watts, a.p.	'57	'73	17	21	38	1	0	2	2	0	0	0	0	0	0	35	
Sherman, 1872	None.			9	8	17	0	6	11	17	0	0	0	0	6	3	45	
Sherw'd & Leonidas, 1896	None.																	
Smyrna, 1868	None.																	
Somerset, 1st, 1858	W. E. Caldwell, a.p.	'63	'71	30	40	70	5	3	1	4	3	1	0	4	1	0	85	
" 2d, 1867	J. R. Stevenson, a.p.	'48	'72	6	19	25	5	0	0	0	1	0	0	1	0	0	4	
South Boston, 1848	Silas McKinney, a.p.	'70	'70	14	19	33	9	2	2	4	0	1	0	1	2	0	62	
South Haven, 1856	Jos. Anderson, a.p.	'69	'72															
Standish, 1872	Elam Branch, a.p.		'72	5	6	11	5	2	9	11	0	0	0	1	2	0	50	
St. Clair, 1841	None.			22	36	58	2	0	0	0	1	9	0	10	0	0	0	
St. Johns, 1860	M. K. Pason, a.p.	'69	'72	35	68	103	19	7	5	12	1	9	2	12	4	0	140	
St. Joseph, 1854	M. M. Colburn, a.p.	'61	'70	28	51	79	7	6	9	15	3	7	15	25	3	0	80	
Summit, 1851	Thos. Towler, a.p.	'53	'71	23	44	67	18	1	0	1	1	1	0	2	0	0	100	
Three Oaks, 1840	Porter B. Parrey, a.p.	'47	'72	12	28	40	6	0	0	0	1	8	0	9	0	0	75	
Traverse City, 1863	O. H. Sroor, a.p.	'61	'72	17	28	45	5	0	0	0	0	0	0	0	0	0	3	0
Union City, 1837	E. G. Chaddock, p.	'60	'70	125	195	320	25	11	2	13	2	6	0	8	5	0	200	
Utes, 1845	D. P. Breed, a.p.	'72	'72	9	39	48	5	6	2	8	1	4	0	5	5	1	130	
Vermontville, 1838	None.			64	94	158	15	0	6	6	1	9	0	10	0	0	9	90
Vernon, 1851	Chas. B. rstow, a.p.		'72	17	27	44	3	11	4	15	0	4	0	4	8	0	100	
Vicksburg, 1865	J. J. Bunnell, a.p.	'65	'72	9	14	23	0	5	5	10	0	0	0	0	0	0	2	85
Victor, 1845	None.																	
Vienna, 1845	Ward T. Hunt, a.p.	'54	'71	11	32	43	3	0	3	3	2	3	0	5	0	1	50	
Wacousta, 1862	None.																	
Watervliet, 1852	None.																	
Wayland, 1860	Benj. Moon, a.p.		'71	13	30	43	4	0	2	2	2	1	0	3	0	0	65	
Wayne, 1848	J. Estabrook, a.p.	'52	'73	12	31	43	4	0	0	0	0	4	0	4	0	2	80	
Webster, 1869	M. Q. McFarland, a.p.	'43	'72	30	58	88	19	14	3	17	2	3	0	5	8	3	65	
West Elmwood, 1869	None.			5	7	12	4	0	0	0	0	0	0	0	0	0	23	
Wheatland, 1843	None.			29	54	83	12	0	0	0	0	2	1	3	0	0	223	
Whitehall, 1868	James Watts, a.p.	'57	'73	1	6	7	0	0	0	0	0	0	0	0	0	0	0	
Whitewater, 1863	C. C. Baldwin, a.p.	'53	'72	4	8	12	0	0	0	0	1	0	0	1	0	0	35	
Windsor, 1846	None.																	

OTHER MINISTERS.

T. C. Abbott, Pres. Ag. Coll., Lansing.
 Amo B. Adams, farmer, Benzonia.
 James Armstrong.
 Henry A. Austin, farmer, Pleasanton.
 Charles E. Bailey, Sec. G. T. Coll., Benzonia.
 Jas. Ballard, Am. Miss. Association, Grand Rapids.
 W. H. Barclay, Easton.
 I. Barker, retired, Rockford.
 Alonzo Barnard, mechanic, Benzonia.
 S. A. Barnard, Lansing.
 E. W. Borden, in business, Clio.
 A. L. Bloodgood, Monroe.
 Alvin H. Brown, in business, Jackson.
 Theophilus S. Brown, Croton.

William M. Campbell, physician, Vernon.
 Edward Cleveland, Lawrence.
 Jonathan Crane, Kalamazoo.
 Edmund Dyer, Pinckney.
 Hiram Elmer, Olivet.
 Joseph Estabrook, Ypsilanti.
 John W. Fitzmaurice.
 Daniel D. Frost, Litchfield.
 James Gregg.
 Dramel Hosford, Prof., Olivet.
 Deodate Jeffers, farmer, Comstock.
 Thomas Jones, Kalamazoo.
 William S. Lewis, farmer, Pleasanton.
 A. Mahan, D. D., ret., Adrian.
 N. A. Millard, Benton Harbor.
 Daniel Miller, farmer, Glen Arbor.
 H. C. Morse, farmer, Union City.
 James Nall, retired, Detroit.

R. Nutting, retired, Detroit.
 O. Parker, Evangelist, Flint.
 R. Parker, farmer, N. Adams.
 Samuel Phillips, Disco.
 J. D. Pierce, retired, Ypsilanti.
 D. J. Poor, teacher, Romeo.
 Chas. Temple, retired, Otsego.
 George M. Tutthill, Agent Am. Bible Soc., Kalamazoo.
 Leroy Warren, Supt. A. H. M. Soc., Pentwater.
 W. Warren, ret., Three Oaks.
 William P. Westall.
 James S. White, bookseller, Marshall.
 W. B. Williams, Sup't. Am. Home Miss'y Soc., Charlotte.

LICENTIATES.

Two, in tables above.

SUMMARY.—CHURCHES: 8 with pastors; 117 with acting pastors; 67 vacant (including 14 supplied by licentiate or ministers of other denominations). TOTAL, 192. Gain, 12.
MINISTERS: 8 pastors; 96 acting pastors; 45 others. TOTAL, 149. Licentiate, 2.
CHURCH MEMBERS: 4,494 males; 8,153 females. TOTAL, 12,647, including 1,488 absent. Gain, 277.
ADDITIONS IN 1872-3: 523 by profession; 571 by letter. TOTAL, 1,094.
REMOVALS IN 1872-3: 175 by death; 497 by dismissal; 42 by excommunication. TOTAL, 714.
BAPTISMS IN 1872-3: 229 adult; 168 infant. IN SABBATH SCHOOLS: 16,906. Gain, 837.
BENEVOLENT CONTRIBUTIONS (133 churches, 118 last year): \$19,791.90, a decrease of \$3,703.82. Of the total, — A. B. C. F. M., \$3,394.14; Am. Home Miss. Soc., \$7,539.31; Am. Miss. Assoc'n, \$1,452.24; Am. Cong. Union, \$1,609.35; Cong. Pub. Soc., \$103.25; Western Educ'l Soc., \$290.50; other benevolences, \$5,415.61. **PARISH PURPOSES** (147 churches, 141 last year): \$186,705.84, a decrease of \$36,385.56. **TOTAL MONIES,** \$206,500.75.
CHANGES.—CHURCHES: New, or replaced on the list, — Carson City; Cheboygan; Clare; Coral; Elm Grove; Farwell; Hancock; Luddington; Marilla; Reed City; Richmond; Sherman; Standish; White Water. *Dropped from the list,* — Easton; Old Wing Mission. **MINISTERS:** Ordinations, 3 without installation. Installations, none. Dismissals, 3. Deceased, none.
ORGANIZATION.— Ten Conferences of churches. The churches are also united in a **GENERAL ASSOCIATION.** East Gilead is connected with the General Association of Indiana.

MINNESOTA.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.			Adm't'd		Removals		BAPT.				
					Sept. 1, 1873.			1872-73.		1872-73.		72-73.				
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Discom.	TOTAL.	Adults.	Infants.	IN SAB. SCHS.	
Alton,	1858	None.		2	10	12	1			2		50				
Albert Lea,	1872	S. F. Drew,	'57 '72	7	12	19	2	1	4	5		70				
Alexandria,	1869	William W. Norton,	'73	3	9	12	1									
Anoka,	1855	Abel K. Packard, p.	'51 '60	30	57	81	11	4	6	10	1	3	106			
Audubon,	1872	J. S. Webber,	'72 '73	2	8	5	1		5	5		20				
Austin,	1857	Henry Ketchum,	'73 '78	33	51	94	8	1	13	14	2	4	6	2	140	
Belie Prairie,	1870	William A. Cutler,	'68 '70	4	5	9					1	1	1	30		
Brainerd,	1872	Edwin S. Williams,	'64 '73	10	16	26		1	5	6	1	1	1	4	63	
Butternut Valley,	1855	Philip Peregrine,	'61 '68	11	14	25					2	2	2	3	40	
Cannon City,	1872	Luman C. Gilbert,	'40 '72	7	12	19			3	3	1		1	1	70	
Cannon Falls,	1856	E. W. Merrill,	'64 '67	12	17	29	2								64	
Claremont,	1860	Chas. Shedd,	'42 '60	14	17	31	6	1	1	1	2	2	4	1	45	
Clearwater,	1859	Jesse G. D. Stearns,	'43 '68	18	44	62	2		1	1	1	4	5		55	
Collins,	1871	Sylvanus H. Kellogg,	'57 '71	10	15	25	5	2	2	4	1	1	2	1	130	
Cottage Grove,	1858	Edwin J. Hart, p.	'56 '67	36	53	89	16	1	1	2	4	4	1	5	55	
Detroit,	1872	J. S. Webber,	'73 '73	6	6	12			1	1	1		1	1	50	
Douglas,	1870	E. W. Merrill,	'64 '69	21	26	47	17	17			1	1	1	1	85	
Duluth,	1871	Charles C. Salter, p.	'59 '70	31	42	73	10	17	11	28	3	3	4	7	130	
Elgin,	1858	None.														
Excelsior,	1858	Charles B. Sheldon,	'51 '55	37	53	90	7	4	1	5	4	1	5	2	100	
Fairmount,	1868	Oliver P. Champlin,	'70 '70	10	11	21	5		2	2						
Faribault, 1st,	1856	None.														
" Plymouth,	1866	Nathan C. Chapin,	'51 '73	55	94	149	31	3	5	8	2	7	9	1	4	175
Fergus Falls,	1872	George A. Hood,	'69 '72	3	7	10	3	3	9	12	3	3	2	4		
Glencoe,	1867	E. G. Wicks,	'72 '72	7	15	22		2	5	5					35	
Glenwood,	1867	A. C. Lathrop,	'43 '67	4	6	10	2	2	2	1	1	2				
Granite Falls,	1872	James D. Todd,	'60 '72	12	9	21	2	19	21			1	1	60		
Granville,	1869	E. W. Merrill,	'64 '68	7	10	17		2	2						55	
Grove Lake,	1867	None.		8	2	5					5	5				
Guildford,	1860	Alfred Morse,	'47 '72	6	7	13	1								50	
Hamilton,	1860	Robert S. Armstrong,	'56 '69	19	26	45	6								75	
Hancock,	1873	Samuel Ollerenshaw,	'73 '72	3	3	6		1	5	6						
Hebron,	1864	Philip Peregrine,	'61 '68	11	11	22					1		1			
High Forest,	1860	None.														
Hudson,	1871	Oliver P. Champlin,	'70 '70	6	7	13										
Hutchinson,	1870	None.														
La C Qui Parle,	1872	O. A. Starr,	'71 '72	3	7	10	3		2	2					25	
Lake City,	1856	John W. Ray, p.	'58 '72	36	91	127	9	23	12	37	3	3	11	3	117	
Lakeland,	1858	Alva D. Roe,	'67 '71	5	10	15	3	2	2	1	1	2	1	2	40	
Lansing,	1867	None.		5	15	20	1									
Leona,	1857	None.		4	8	12										
Little Falls,	1872	William A. Cutler,	'68 '70	3	6	9					10	10	1	1	35	
Mankato,	1870	Lueten W. Chaney, p.	'62 '72	23	30	53	14	3	3	6			10	1	1	125

MISSISSIPPI.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.				Adm't'd		Removals			BAPT.				
					Sept. 30, 1873.				1872-73.		1872-73.			72-73.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disen.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHS.
Columbus, Salem,	1832	Samuel C. Feemeter,	'60	'65	20	24	44	3	2	1	3	0	0	0	1	1	125	
New Ruhamah,	1870	J. F. Galloway,	'71	'70	10	16	26	4	1	0	1	1	1	0	2	1	0	50
Tougaloo,	1870	J. K. Deering,	'51	'73	35	25	60	6	0	3	3	2	0	0	2	0	0	150
TOTAL: 3 churches, 3 ministers.					65	65	130	13	3	4	7	3	1	0	4	2	1	325

* Also editor of *Christian Republic*.
 OTHER MINISTERS: John K. Nutting, Pres. of Tougaloo Univ. Ebenezer Tucker Tougaloo.
 SUMMARY CHURCHES, etc., as above. Gain of members, 31. Gain in Sabbath schools, 129.
 CONTRIBUTIONS CHARITABLE (Columbus, 2 churches last year) \$50.00, a decrease of \$2.50. HOME EXPENSES (2 churches, 2 last year): \$118.00, a decrease of \$25.00.
 CHANGES. — CHURCHES *New*, none, *Dropped* from the list, — none.
 MINISTERS: Ordinations, etc., no report.
 ORGANIZATION. — In the CENTRAL SOUTH CONFERENCE.

MISSOURI.

					Oct. 1, 1873.	'72-73.	1872-73.	'72-73.
Amity,	1871	R. S. Stafford,	'72	'69	10	12	22	
Athens,	1865	Frederick W. Crang,	'34	'73				3 3 1
Barton City,	1871	H. G. Murch,	'73					
Bevier, <i>Welsh</i> ,	1864	None.						
Bevier,	1865	George W. Williams,	'60	'72	15	18	33	2
Billing,	1873	Daniel Callahan,	'71	'73				5
Breckenridge,	1866	Oliver Brown,	'57	'70	31	38	66	7 1 2 3
Brookfield,	1865	Charles C. Harrah, p.	'70	'71	42	86	128	13 23 17 40
Calloka,	1865	Frederick W. Crang,	'34	'73	6	10	16	2 10
California,	1867	Franklin G. Sherrill,	'60	'68	9	11	20	2 6 4 10
Cameron,	1865	W. A. Waterman, p.	'68	'67	50	57	107	34 8 4 12
Carthage,	1870	None.			12	17	29	5 2 7 9
Chillicothe,	1865	None.			10	20	30	3
Dawn, <i>Welsh</i> ,	1865	Thomas W. Davies,	'54	'69				4 0 4 1 3 0 4
Doublin,	1873	W. Moats,	'73					7
Fairmount,	1867	Frederick W. Crang,	'73					
Gallatin,	1866	George G. Perkins,	'57	'72	7	9	16	4 1 1 2 2
Greenwood,	1869	None.						2
Greenridge,	1871	John G. Bailey,	'64	'72	17	18	35	5 2 4 6
Greenwood,	1867	Aaron Brown,	'67	'73	17	18	35	4 3 1 4
Hamilton,	1868	George G. Perkins,	'57	'70	14	25	39	9 1 1 2 2
Hannibal,	1859	None.			115	176	291	10 5 15 17
Hematite,	1872	John Rice,	'73		6	10	16	4 6 10
Iberia,	1871	Henry H. Dodd,	'72					2 2
Joplin,	1873	Jacob F. Guyton,	'73					10
Kansas City,	1865	James G. Roberts, p.	'58	'69	94	95	189	63 10 11 21
Kidder,	1864	Sam. D. Cochran, D.D.	'41	'71	27	41	70	5 24 1 25 3 8
Kingstou,	1865	Oliver Brown,	'57	'72	8	21	29	1 1 2 2
Laclede,	1865	William H. Hicks,	'56	'73	10	12	22	3 1 1 2 3 3
LaGrange, <i>German</i> ,	1839	John Schaeerer,	'65	'69	19	22	41	4 4 4 3 3
Lamar,	1860	Harvey G. Murch,	'73					3 3 11 90
Lathrop,	1870	W. A. Waterman,	'68	'73	10	20	30	5
Lebanon, <i>Ist</i> ,	1869	None.			15	14	29	12
Macon,	1866	A. S. McCornell,	'73		17	25	42	3 2 5 1 5
Marshallfield,	1870	None.			4	14	18	
Meadville,	1870	Israel Carlton,	'63	'70	5	14	19	2 2 4
Memphis,	1865	Arthur M. Thome,	'66	'65	22	34	56	6 32 32 1 7
Monteau,	1867	Franklin G. Sherrill,	'60	'68	8	17	25	1 9 2 11
Mource Township,	1872	George G. Perkins,	'57	'72	2	2	4	1 2
Neosho,	1866	None.			21	40	61	23 1 1 2
Neosho City,	1872	None.			5	11	16	5 5 1
New Cambria, <i>W.</i>	1864	Enoch Jones, p.	'69	'71	15	18	33	0 0 0 0 1 0 1
North Fork,	1873	W. Moats,	'73					1 1 30
Ozark,	1869	Zenas E. Feemster,	'32	'71	1	3	4	
Paulingville,	1872	Joseph S. Rounce,	'62	'72	7	6	13	5 1 6 1
Pierce City,	1872	Calvin S. Shattuck,	'73		4	6	10	

CLASSIFICATION	1911		
	Assets	Liabilities	Net Worth
Fixed Assets	100	-	100
Current Assets	50	-	50
Capital	-	150	150
Reserves	-	50	50
Total	150	150	150

The accompanying schedule shows the assets, liabilities, and net worth of the company as at the close of business on the 31st day of December, 1911.

The total assets of the company at the close of business on the 31st day of December, 1911, were \$150,000, and the total liabilities, including the amount of the bonds, were \$150,000.

The net worth of the company at the close of business on the 31st day of December, 1911, was \$150,000, which is equal to the total assets less the total liabilities.

The figures are subject to audit and the figures are also subject to a full and complete audit.

NEBRASKA

CLASSIFICATION	1911		
	Assets	Liabilities	Net Worth
Fixed Assets	100	-	100
Current Assets	50	-	50
Capital	-	150	150
Reserves	-	50	50
Total	150	150	150

CHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS				Admt'		Removals			BAPT.				
				June 1, 1873.			1872-73.	1872-73.	1872-73.	1872-73.	1872-73.	1872-73.	1872-73.	1872-73.			
id Name.	Name.		Commu- niced.	Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Death.	Dis- miss.	Excom- munic.	TOTAL.	Adults.	Infants.		
Otoe Co.	1868 A. B. Pratt,	'52-'73	10	18	28											50	
	1871 J. B. Chase, Jr.	'65-'71	5	7	12			1	1							28	
	1872 J. E. Lowes,	'73-'72	9	10	19			6	13	19						40	
	1873 Henry Griffith,	'73-'73	3	4	7			4	3	7						30	
	1867 J. E. Elliott,	'64-'70	10	15	25	3		9	9		6		6			1100	
	1872 W. S. Hills,	'66-'72	13	10	23			2	11	4	15					80	
	1872 C. H. Emerson,	'57-'71	3	4	7				7	7						17	
	1871 H. Bross,	'62-'73	9	11	20	3		8	8			2		2		35	
	1870 B. G. Page,	'65-'73	9	11	20	3		7	8	15			1	1	1	3	25
	1871 None.			4	7	11			8	1	9						35
1870 None.			2	3	5												
	J. A. Jones,	'73	10	10	20						1	2	4				
1870 D. Knowles,	'46-'69	5	4	9	1												
1872 T. N. Skinner,	'51-'72	14	13	27			2	9	11					2	3	60	
1872 Thomas Pugh,	'42-'72	6	5	11				11	11			2				30	
1872 A. Maxwell,	'66-'72	9	8	17				1	16	17						40	
1866 J. B. Chase, Jr.	'65-'72	15	22	37	8		1	1	2	1	4		5			40	
Co. 1st,	None.																
	Roswell Foster,	'55-'72	30	39	69	13		7	7	2	11		13			80	
Ger.	1872 H. Mollenbeck,	'72-'72	6	6	12			12	7	12						25	
	1872 A. Warwick,	'72-'72	6	6	12				4	4						30	
ed,	1868 D. Knowles,	'46-'68	9	11	20			1	7	8	2		2			65	
	1872 H. F. Haviland,	'73	16	8	24												
	1872 B. F. Haviland,	'73	13	12	25			11	13	25			2		1		
	1866 Albert Fitch,																
1870 None.			7	9	12												
Junction,	1872 L. B. Fifield,	'57-'72	2	8	10			2	8	10				2		15	
	1870 None.																
	1866 S. K. Dimock, p.	'72	25	35	58			3	30	33	2		2	2	3		
	1873 Amos Dresser,	'41-'73	8	6	14				14	14						30	
re,	1872 L. H. Jones,	'48-'72	9	16	25			1	5	7	12			1	2	25	
reek,	1870 None.		7	2	9												
	1869 H. A. French,	'73-'72	16	22	38			1	12	12			2	2	4	35	
	1870 None.		2	5	7				2	2							
City,	1863 J. G. Taylor, p.	'73-'72	32	59	91	9		38	10	48	2	4	6	25		115	
	1870 J. W. Kidder,	'58-'70	8	15	23	3		3	3	3						40	
	1856 A. F. Sherrill, p.	'70-'69	55	84	139	15		2	15	17	2	12	14			140	
	1872 C. C. Humphrey,	'64-'72	8	10	18			1	2	16	18					20	
	1871 J. H. Rockwell,	'73	10	6	16	4						5	5			20	
	1871 A. Warwick,	'72	2	5	7				1	1	2					25	
th,	1869 None.		7	13	20							10	10			40	
	1872 Henry Bates,	'42-'72	20	18	38	5		3	35	38						60	
	1870 None.		2	3	5												
y,	1872 S. C. Dean,	'56-'72	7	8	15			4	5	9				1	2	60	
	1872 Charles Hibbard,	'70-'73	5	12	17			2	6	3	9					40	
	1871 J. H. Rockwell,	'73	7	7	14				4							40	
Co., 1st,	1872 Thomas Pugh,	'42-'72	5	5	10			3	7	10				2	3	60	
Water,	1860 S. Barrows,	'55-'60	46	45	91	7		19	9	28	2		2			35	
	1873 Fred Alley,	'67-'73	4	6	10			4	6	10						42	
	1872 C. S. Harrison,	'58-'73	12	9	21			9	9	9							

ER MINISTERS.	Warren Cochran, Beaver Crossing.	Orville W. Merrill, Lincoln
Cell, Palmyra.	Reuben Gaylord, Omaha.	D. B. Perry, Prof., Crete.
G. Bisbee, Fontana.	Isaac E. Heaton, Fremont.	Julius A. Reed, Columbus.
	Everett B. Hurlbut, Omaha.	LICENTIATES.
Markson, Hastings.	Charles Lurie, Crete.	No report.

RY.—CHURCHES: 3 with pastors, 43 with acting pastors; 12 vacant (including none led by licentiates or ministers of other denominations). TOTAL, 58. Gain, 15.
 ERR: 3 pastors; 34 acting pastors; 11 others. TOTAL, 48. Licentiates, none (?).
 MEMBERS: 611 males; 776 females. TOTAL, 1,387, including 96 absent. Gain, 503.
 IONS IN 1872-3: 235 by profession; 367 by letter. TOTAL, 602.
 ALS IN 1872-3: 12 by death; 98 by dismissal; one by excommunication. TOTAL, 111.
 MS IN 1872-3: 48 adult; 73 infant.
 BATH SCHOOLS: 2,004. Gain, 511.
 OLENT CONTRIBUTIONS (38 churches, 18 (?) last year): \$1,098.32, an increase of 67. Of the total,—A. B. C. F. M., \$99.35; Am. Home Miss. Soc., \$563.09; Am. Union, \$176.20; Am. Miss. Association, \$97.00; Bible Soc., \$128.63; other objects,

\$46.50. HOME EXPENSES (37 churches, 24 last year): \$19,705.02, an increase of \$9,609.00. Of the total, — pastors, \$9,991.00; Sabbath schools, buildings, etc., \$9,714.02.

AVERAGE CONGREGATIONS (44 churches, 34 last year): 3,029, an increase of 993.

CHANGES.—CHURCHES: New, or replaced on the list, — Beaver Crossing; Bell Creek; Boone County; Clearwater; Creighton; Elmore; Fairfield; Fairview; Franklin County; Fremont, German; Harvard; Hastings; Kearney Junction; Linwood; Osceola; Plymouth; Webster County; Wilber. Dropped from the list, — Avoca; Liberty farm; Papperville (united with Butler County). Jenkins' Mill is now Steele City; Nursery Hill is now Syracuse; Twin Grove is now Cedar Creek.

MINISTERS: Ordinations, etc., no report.

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

NEVADA.

CHURCHES.	Organized.	MINISTERS.	Ordained.	Commenced.	CH. MEMB'RS.			Adm'd		Removals		BAPT.				
					Sept. 1, 1873.	1872-73.	1872-73.	1872-73.	72-73.	IN SAB. SCHO.						
Place and Name.		Name.			Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Discon.	Excom.	Adults.	Infants.		
Reno.	1871	None.			4	16	20	8	2	1	3	0	2	6	0	108

OTHER MINISTERS.—S. R. Rosboro, Reno.

CONTRIBUTIONS.—Benevolent, \$390.00, an increase of \$380.00; current expenses, \$1,200.00; church erection, etc., \$3,500; value of church property, \$2,500.00, subject to debt of \$2,500.00.

CHANGES.—None in list. Gain of members, one. Gain in Sabbath school, 10. This church is connected with the GENERAL ASSOCIATION OF CALIFORNIA.

NEW HAMPSHIRE.

				June 1, 1873.		'72-73.		1872-73.		'72-73.							
Asworth,	1773	None.		55	50	135	51	1	2	3	2	4	0	6	1	122	
Alstead Cen., 1st,	1777	None.		10	25	35	12	1	7	8	0	3	0	3	1	0	60
" New, 2d,	1788	None.		33	55	88	13	0	1	1	0	0	1	0	0	96	
" 3d,	1842	Geo. F. Chapin, a.p.	'66	6	16	22	5	2	0	2	1	2	0	3	0	102	
Alton,	1827	[Andover Students.]		5	21	26	13	0	0	0	0	0	0	0	0	25	
Amherst,	1741	J. G. Davis, D. D.,	'44	45	128	173	23	0	1	1	9	13	3	25	0	3192	
Andover,	1782	Howard Moody, a.p.	'43	10	17	27	9	0	0	0	0	0	4	0	0	50	
Atkinson,	1772	Chas. F. Morse,	'56	30	63	93	22	7	7	14	3	1	0	3	5	107	
Auburn,	1843	Joshua S. Gay, a.p.	'48	20	38	58	9	1	1	2	2	0	4	0	0	60	
Barnstead,	1804	None.		7	13	20	0	0	0	0	0	0	0	0	0	0	
" Parade,	1867	W. O. Carr, a.p.	'61	15	21	36	7	0	0	0	2	0	2	0	0	110	
Barrington,	1755	Ezra Haskell, a.p.	'69	13	29	42	11	0	0	0	2	0	2	0	0	150	
Bath,	1778	Ed. Cleaveland, a.p.	'37	25	65	90	44	0	0	0	3	3	0	6	0	1100	
Bunington,	1859	James Holmes, a.p.	'42	15	31	46	9	0	1	1	0	2	2	0	0	92	
Bethlehem,	1802	None.		5	4	9	0	0	0	0	0	0	0	0	0	0	
Boscawen,	1740	None.		43	74	117	39	0	0	0	1	0	0	0	0	130	
Bradford,	1803	None.		8	12	20	13	0	0	0	2	0	0	0	0	0	
Brentwood,	1756	W. C. Jackson, a.p.	'35	11	45	56	17	0	0	0	2	0	2	0	0	0	
Bridgewater,	1790	None.		1	2	3	1	0	0	0	1	0	0	0	0	50	
Bristol,	1826	Silas Ketchum, a.p.	'67	50	73	123	23	2	4	6	2	2	0	4	2	0	175
Brookline,	1795	F. D. Sargent,	'69	25	43	73	15	0	0	0	1	0	0	1	0	0	
Campton,	1774	Quincy Blakely,	'59	31	60	91	17	0	1	1	2	0	2	0	0	140	
Canaan,	1803	None.		1	16	17	1	0	0	0	1	0	0	1	0	0	
Can Ja,	1770	Geo. E. Lovejoy,	'73	70	138	217	30	36	3	39	5	2	0	7	27	5178	
Canterbury,	1760	James Doidt, a.p.	'43	20	55	75	8	1	0	1	2	3	0	5	1	0	
Centre Harbor,	1838	Jotham Sewall, a.p.	'73	20	36	56	11	0	0	0	1	0	0	1	0	0	
Charlestown,	1754	None.		4	23	27	4	0	2	2	2	0	0	2	0	50	
Chatham,	1861	None.		19	28	47	0	0	0	0	0	0	0	0	0	0	
Chester,	1731	Chas. Tenney,	'44	42	118	160	18	4	1	5	5	3	0	8	1	0	
Chesterfield,	1773	None.		4	12	16	2	0	0	0	1	0	0	1	0	0	
Chichester,	1791	None.		33	48	81	28	2	0	2	3	0	0	8	1	0	
Claremont,	1770	Levi Rodgers,	'71	67	179	246	68	18	8	26	5	0	0	8	1	253	
Colebrook,	1802	L. W. Harris, a.p.	'42	49	77	126	15	0	0	0	0	0	0	0	0	75	
Concord, First,	1730	F. D. Ayer,	'61	79	182	261	19	2	5	7	5	2	0	7	2	0	
" West,	1833	H. B. Putnam,	'63	50	99	149	22	2	2	4	1	3	0	4	1	0	
" South,	1837	S. L. Blake,	'64	115	266	381	30	27	11	38	4	5	0	9	18	3360	
" East,	1842	A. Burnham, a.p.	'57	24	58	82	26	0	1	1	2	2	0	4	0	90	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.				Adm't'd		Removals		BAPT. S.		SCH. IN SAB.			
				June 1, 1873.			1872-73.		1872-73.		72-73.						
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Excom.	Adults.		Infants.		
Troy,	1815	Levi Brigham,	'37	70	25	39	64	9	4	0	4	2	0	6	2	1	113
Tuftonborough,	1839	None.			1	3	4	0	0	0	0	0	0	0	0	0	0
Wakefield,	1785	Sumner Clark, a.p.	'45	72	6	24	30	7	0	2	2	1	3	0	4	0	0
Walpole,	1761	W. E. Dickinson,	'60	70	21	68	89	15	0	0	0	3	0	0	3	0	1
Warner,	1772	M. A. Gates, a.p.	'58	73	23	75	101	10	3	5	8	6	2	0	8	1	0
Washington,	1780	H. H. Colburn, a.p.	'69	71	3	16	19	3	0	0	0	0	0	0	0	0	0
Webster,	1804	E. Buxton,	'36	37	47	71	118	12	0	0	0	1	0	0	1	0	1
Wentworth,	1830	D. S. Hibbard, a.p.	'60	71	10	43	53	16	0	0	0	2	2	0	4	0	0
Westmoreland,	1764	None.			18	51	69	28	0	0	0	2	0	0	2	0	0
Evang.,	1853	None.			3	18	21	6	0	0	0	1	0	0	1	0	0
Wilmot,	1829	C. B. Tracy, a.p.	'50	'88	19	31	50	12	0	1	1	0	0	0	0	0	1
Wilton,	1763; 1823	D. E. Adams,	'60	'60	53	122	173	15	19	13	32	3	0	0	3	13	0
Winchester,	1736	Elijah Harmon,	'67	'67	56	119	173	33	1	4	5	2	4	0	6	1	2
Wolfborough,	1792	Robert B. Hall,	'73	'73	30	55	85	20	4	2	6	2	3	0	5	4	5
North,	1835	[G. S. Bell. <i>Licen.</i>]			7	18	25	3	1	1	2	0	0	0	1	0	47

The Presbyterian churches connected with the several Conferences are as follows:

Antrim,	1768	W. R. Cochrane,	'60	'69	43	129	162	19	5	6	11	5	0	0	5	4	1	200
Bedford,	1750	I. T. Traon,	'62	'69	58	129	187	42	0	3	3	5	1	0	0	0	0	300
Litchfield,	1844	W. D. Hart, a.p.			2	5	7	1	0	0	0	1	0	0	1	0	0	50
Londonderry,	1735	None.			47	122	169	21	0	0	0	5	5	0	10	0	2	176
New Boston,	1768	None.			42	108	154	31	0	0	0	2	0	2	0	2	0	1
Windham,	1743	Charles Packard,	'46	'73	42	95	137	33	0	0	1	1	3	0	4	0	1	207

All of these churches belong to the Presbytery of Boston. The ministers (except Mr. Hart) are members of Associations as well as of Presbytery.

OTHER MINISTERS.

Amos Abbott, Nashua.
E. K. P. Abbott, Meriden.
Lewis A. Austin, Prin. Acad., Meriden.
Nathaniel Barker, Wakefield.
Almon Benson, Cen. Harbor.
Wm. H. Benson, New Boston.
Jeremiah Blake, M. D., Gilmanton Iron Works.
Nathaniel Bouton, D. D., Provincial Historian of New Hampshire, Concord.
David Bremner, Derry.
John Clark, Plymouth.
Wm. Clark, D. D., Sec. N. H. Missionary Soc., Amherst.
Liba Conant, Orford. (Ordained May 29, 1823.)
Corban Curlice, Boscawon.
Charles Dame, agent, Exeter.
Thomas W. Duncan, Nelson.
Albert W. Fluke, Fisherville.

Walter Follett, Temple.
Moses Gerould, Concord.
George Goodyear, Temple.
James B. Hadley, Campton.
Jeffries Hall, Chesterfield.
Henry A. Hazen, Pittsfield.
Edwin Jennison, Winchester.
Ebenezer S. Jordan, Exeter.
Henry A. Kendall, East Concord.
Horatio O. Ladd, teacher, Plymouth.
Giles Leach, Meredith Village.
Samuel Lee, New Ipswich.
Jonathan McGee, Nashua. (Ordained June 13, 1819.)
Nathan R. Nichols, Acworth.
Daniel J. Noyes, D. D., Prof. Dartmouth Col., Hanover.
Israel T. Otis, Exeter.
Jesse Page, Atkinson.
Henry E. Parker, Prof. Dartmouth Col., Hanover.
David Perry, Hollis.

Daniel Pulsifer, Danbury.
Samuel H. Riddell, Tamworth.
Thomas E. Roberts, Keene.
Heman Rood, Hanover.
Daniel Sawyer, Hopkinton.
Asa D. Smith, D. D., LL. D., Pres. Dart. Col., Hanover.
E. P. Smith, No. Wolfboro'.
George W. Thompson, farmer, Stratham.
Samuel Utley, Concord.
Charles Willey, Swanzey.
Isaac Willey, Sec. N. H. Bible Society, Pembroke.

LICENTIATES.

F. H. Bartlett, Bristol.
John C. Proctor, Prof. Dartmouth Col., Hanover, 1869.
Wm. A. Rand, s. s., South Scabrook.
Edwin D. Sanborn, LL. D., Prof. Dart. Col., Hanover, 1836.

SUMMARY.—CHURCHES: 68 with pastors; 61 with acting pastors; 59 vacant (including 7 supplied by licentiates or ministers of other denominations). TOTAL, 188. Gain, one.

MINISTERS: 68 pastors; 61 acting pastors; 47 others. TOTAL, 176. Licentiates, 4.

CHURCH MEMBERS: 5,623 males; 12,801 females. TOTAL, 18,424, including 3,367 absent. Gain, 8.

ADDITIONS IN 1872-3: 530 by profession; 293 by letter. TOTAL, 823.

REMOVALS IN 1872-3: 403 by death; 362 by dismissal; 25 by excommunication. TOTAL, 790.

BAPTISMS IN 1872-3: 328 adult; 153 infant. IN SABBATH SCHOOLS: 22,032. Gain, 400.

BENEVOLENT CONTRIBUTIONS (183 churches, 187 last year): \$39,264.27, a decrease of \$13,778.81.

CHANGES.—CHURCHES: Placed on the list, Chatham. Dropped from the list.—none.

MINISTERS: ordinations, 5 pastors, 3 without installation. Installations, 8. Dismissals, 15. Deceased, one pastor.

ORGANIZATION.—Thirteen Associations of ministers, and eight County Conferences of churches, are united in the General Association, which also includes six Presbyterian churches not in our Summary. Shelburne reports to the GENERAL CONFERENCE OF MAINE.

NEW JERSEY.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	CH. MEMB'RS.				Adm'Ud		Removals			BAPT.			
				Sept. 30, 1873.				1872-73.		1872-73.			72-73.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disem.	Excom.	TOTAL.	Adults.	Infants.
Chatham,	1873	S. Fielder Palmer,	'73 '73	10	4	14		14	14					1	120	
Chester,	1740	Benj. F. Bradford, s.s.	'46 '72	31	86	117	20	15	3	18	2	2	10	14	2	3
Elizabethport,	1864	None.		32	88	120	24	13	6	19	1	3		4	4	
Franklinville,	1867	Merit S. Platt, s.s.	'88 '67	3	6	9	1				1			1		
Jersey City, 1st,	1858	G. B. Wilcox,	'53 '69	86	181	267	71	10	9	19	1	19	20	3	4	
Jersey City, 2d,	1870	George Lewis, s.s.	'65 '71													
Lodi,	1846	Frank A. Johnson,	'71 '71	32	48	80	5	6	1	7	2	3	1	6	4	
Montclair,	1870	Amory H. Bradford,	'70 '70	69	98	167	10	1	14	15	1			1	1	
Newark, 1st,	1851	Wm. B. Brown,	'43 '55	139	293	432	12	12	24	10	20	41	71	4	13	
Newark, 2d,	1868	Geo. M. Boynton,	'63 '72	73	115	188	6	6	27	33	1	22	23	3	7	
Newfield,	1867	Merit S. Platt, s.s.	'38 '67	6	5	11	3			1	1				65	
No. Vineland,	1867	Merit S. Platt, s.s.	'38 '67	5	7	12	6		1	1	2		2		1	
Orange, 1st Valley,	1860	Geo. B. Bacon, D.D.	'61 '61	85	163	248	25	10	35	6	3		9	1	349	
Orange, 2d Valley,	1867	Dana M. Walcott,	'71 '71	18	45	63	13	8	1	9	3	1	1	6	6	
East, Grove St.,	1868	Allan McLean,	'68 '68	36	72	108	12	11	6	17	3	4	1	5	8	
Trinity,	1870	G. E. Adams, D.D., s.s.	'29 '70	15	31	46	6		9	9			1	7	1	
Paterason,	1863	None.		28	85	113	12		7	7	1	3	4	3	375	
Plainfield,	1872	N. E. Smith, D.D.	'45 '72	66	117	183	60	21	81	1			21	6	183	
Vineland,	1871	Irving L. Ueman,	'64 '72	30	56	86	10	15	4	19	1	4	5	6	120	
Warren,	1872	George Bowers,	'73 '70													

OTHER MINISTERS.

David B. Coc, D.D., Sec. Am. H. M. Soc. (office, New York), Bloomfield.	S. S. Hughson, Newark. Edward C. Miles, Montclair. James B. Pearson, Montclair. E. W. Rice, Philadelphia. Daniel S. Rodman, Montclair. Luke I. Stoutenburg, School-ey's Mountain.	Michael E. Strieby, Sec. Am. Miss. Ass'n, Newark, office, 56 Reade St., New York city. Henry W. Teller, Tom's River. Almon Underwood, Irvington.
---	--	--

SUMMARY. — CHURCHES: 12 with pastors; 6 with acting pastors; 2 vacant (including none supplied by licentiate or ministers of other denominations). TOTAL, 20. Gain, one.

MINISTERS: 12 pastors; 4 acting pastors; 10 others. Total, 26. Licentiate, none reported.

CHURCH MEMBERS: 828 males; 1,579 females. TOTAL, 2,407, inc'g 199 absent. Gain, 183.

ADDITIONS IN 1872-3: 182 by profession; 146 by letter. TOTAL, 328.

REMOVALS IN 1872-3: 32 by death; 85 by dismissal; 52 by excommunication, or dropped from list. TOTAL, 169.

BAPTISMS IN 1872-3: 55 adult; 69 infant.

IN SABBATH SCHOOLS: 3,875. Gain, 208. Average attendance, 2,294.

AVERAGE CONGREGATIONS (16 churches, 18 last year): 3,515.

BENEFICENT CONTRIBUTIONS (14 churches, 15 last year): \$14,478, a decrease of \$119. Of the total, — A. B. C. F. M., \$3,220; Am. Home Miss. Soc., \$2,017; Am. Miss. Ass., \$1,292; Am. Chr. Un., \$400; Am. Ed. Soc., \$499; other objects, \$7,050. CURRENT EXPENSES (16 churches, 15 last year): \$48,025, an increase of \$9,737. Paid on debts and property, \$15,435. Total Home Expenditures, \$63,460.

VALUE OF CHURCH PROPERTY (16 churches reporting, 15 last year): \$554,000, an increase of \$107,500. Number of sittings in these 16 buildings, 8,448.

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

MINISTERS: Ordinations, etc., no report.

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

NEW YORK.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Aug. 31, 1873.				72-73.		1872-73.		72-73.			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disem.	Excom.	TOTAL.	Adults.
Albany,	1850	W. S. Smart, D.D., p.	'61	106	237	343	18	8	9	17	4	24	28	5	4
Allegany Miss,	1835	William Hall, a.p.	'34	37	47	84	2	2	2	1			1	2	3
Angola,	1863	[Alb'rt Bigelow, Presb.]	'78	29	30	59	5	2	2	1	6		7		
Amherst,	1819	[J. A. Canfield, Presb.]	'69	44	96	140	14	31	3	34	3	1	4	20	198
Apulia,	1861	[J. T. Willis, Licen.]		10	15	25									
Arcade,	1813	None.		18	33	51	14	3	3	2	4	6	1	1	4
Ashford, East,	1834	[John A. Wells, Presb.]	'73	19	30	49	10	4	4				1	1	4
Ashville,	1820	None.		30	45	75	18	4	4		3		3		70

TABLE		BY		OF		IN	
-------	--	----	--	----	--	----	--

No.	Author	Title	Year	Pages	Price	Notes
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

... ..

... ..

CHURCHES. Place and Name.	MINISTERS. Name.	Organized.	Commenced.	CH. MEMB'RS. Aug. 31, 1873.				Admt'd 1872-73.		Removals 1872-73.			BAPT. 1872-73.		IN SAB. SCH'.		
				Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths. Diam.	Excom. TOTAL.	Adults.	Infants.				
Norfolk.	1817 Geo. B. Rowley, a.p.	'44	'71	23	28	51	1								85		
North Elba.	1853 Thos. Watson, a.p.		'72	2	8	10	3										
North Lawrence.	1852 None.			3	11	14	1										
Norwich.	1814 Samuel Scoville, a.p.	'61	'61	78	211	289	27	4	7	11	7	6	13	2	5	273	
Onondaga.	1806 Jas. S. Baker, a.p.	'65	'73	3	9	12											
Orient.	1785 None.			66	114	180											
Oriskany Falls.	1823 Chas. S. Newhall, p.	'72	'72	11	30	41	5	2	3	5				1	2	65	
Orwell.	1858 B. S. Crosby, a.p.		'72	7	14	21										120	
Osceola.	1853 G. R. Entler, Pr. D. a.p.	'45	'73	7	23	30	1	6	2	8	1			1	3	8	92
Oswego.	1857 None.			91	191	282		3	2	5	3	11	14	2	5	550	
Otto.	1828 [J. G. Willis, Licen.]		'73	57	24	81	11	4	1	5	1	2	3	3			
" East	1834 None.			7	7	14											
Owego.	1850 D. W. Marsh, v. p., a.p.	'49	'71	78	143	221	49	1	6	7	2	11	13	1	3	142	
Paris.	1791 [B. F. Willoughby, Pr.]		'72	19	46	65	2	1	1	2	1	3	3			79	
Parisville.	1823 J. H. Beckwith a.p.	'70	'72	24	39	63	9										
Parkville.	1866 Wm. A. Masker, p.	'70	'71	19	41	60											
Patchogue.	1793 Fred'k Munson, a.p.	'47	'68	51	106	157	10									223	
Ferry Center.	1824 James P. Root, a.p.	'56	'66	26	53	79	3	1	4	6	2	5	7	1	3	150	
Philadelphia.	1868 A. B. Dilley, a p.		'73	17	23	40	5	3	2	5				1		94	
Phoenix.	1837 [J. H. Munsell, Licen.]		'72	32	41	73	13	3	3	4	4	4	8			140	
Pierpont.	1820 None.																
Pitchee.	1815 [Dana W. Bigelow, Pr.]		'72	39	68	107	20	5	4	9	3	2	5	4	1	175	
" North.	1837 [Dana W. Bigelow, Pr.]		'72	10	20	30	2	8	3	11	2		2	6		50	
Poospatuc.	1780 None.			4	6	10											
Portland.	1833 [W. J. Ballard, Licen.]		'72	17	26	43	9	11	11	5	1	1	6			100	
Pt. Ley den & Greig.	1854 W. W. Warner, a.p.	'58	'71	15	34	49	4	6	5	6	1	1	2	4	1	139	
Potsdam.	1858 T. H. Griffith, a.p.	'58	'73	27	58	85	16		5	5	1			1	2	100	
Poughkeepsie.	1837 Jas. C. Beecher, a.p.	'56	'71	80	170	250	68	14	7	21	5	9	14	5	2	440	
Pulaski.	1808 James Douglas, a.p.	'53	'64	62	150	212	10	5	3	8			1	5	2	139	
Randolph.	1839 Chas. Strong, a.p.	'58	'73	37	61	98		10	9	19	1			1		75	
Raymondville.	1828 Geo. B. Rowley a.p.		'71	3	14	17	8									77	
Reed's Corners.	1843 [N. S. Lowrie, Pres.]		'69	7	23	30	7	3	2	5	1	1	2	2	1	160	
Renesselaer Falls.	1842 G. A. Rockwood, p.	'63	'69	39	58	97	7	3	2	5	2	2	4	1	2	135	
Richford.	1823 None.			25	50	75	18										
Richville.	1828 Gorham Cross, a p.	'40	'39	18	30	48		3	1	4	1	1	1	2	2	75	
Rifga.	1809 Henry Benson, a.p.	'44	'71	14	28	42		4	4	2	2	2	4			70	
River Head.	1824 W. I. Chalmers, a.p.	'72	'72	55	101	156			3	3	2	1	5	1		150	
Rochester.	1855 D. K. Bartlett, p.	'65	'65	141	261	402		4	11	15	6	13	19	2	7	250	
Rodman.	1805 Sam'l Johnson, a p.	'56	'73	31	74	105			1	1	4	2	6			150	
Rushville.	1802 S. C. Leonard, a.p.	'34	'70	37	88	125	10	1	2	3	2	2	4			283	
Rutland.	1808 I. R. Bradnack, a.p.	'38	'72	18	37	55	6		6	6				3		100	
Sand Bank.	1852 [J. C. Phelps, Licen.]		'73	10	24	34	8	4	3	7			1	8	2	100	
Sandy Creek.	1817 J. N. Hicks, a.p.		'73	39	72	111	11						3	5		133	
Saratoga Springs.	1865 L. S. Rowland p.	'64	'71	51	92	143	16	6	2	8	4	5	9	3		195	
Saugerties.	1853 J. Danielson, p.	'65	'69	42	70	112	7		2	2	2	2		2		110	
Sayville.	1858 [Chas. Hoover, Pres.]																
Schenectady.	1859 None.																
Schroon Lake.	1829 [D. M. Seward, Pres.]		'73	4	14	18											
Seneca Falls.	1809 None.			32	64	96	11	2	1	3		5	5	1		175	
Sherburne.	1794 Samuel Miller, a.p.	'64	'67	63	122	185	24	14	2	16	2	6	8	5	3	150	
Shinneck.	1751 None.			11	9	20											
Sidney Center.	1851 None.			14	23	37	8										
Stclairville.	1842 J. D. Stewart, a.p.	'72	'71	21	52	73	16	3	6	9	2		3	5	1	100	
Smithville.	1823 None.																
Smyrna.	1824 Charles H. Johnson,			36	69	105	20	1	1	1	1		1	1		190	
South Canton.	1824 D. K. Pangborn, a.p.	'71	'71	21	23	44	10									60	
South Colton.	1862 None.																
South Herman.	1863 None.			24	25	49	23									50	
Spencerport.	1850 C. M. Whittlesey, a.p.		'73	42	108	150	13	1	1	3	5		3	1		180	
Stockholm.	1807 U. Chamberlain, a.p.		'72	24	43	67		8	5	13	2	5	7	3	2	75	
" West.	1825 None.			3	4	7											
Strykeraville.	1825 J. C. Caswell, a.p.	'73	'73	24	40	64		7	2	9	1		1	6	1	60	
Success.	1825 None.			66	89	155											
Summer Hill.	1827 None.			24	38	62		5	5	3	2		5	5		97	
Syracuse.	1853 A. F. Beard, p.	'60	'69	122	249	371	45	11	30	41	6	7	13	7	4	350	
Ticonderoga.	1813 W. B. Danforth, a.p.		'73	10	41	51		6	6	12	2	1	3	3		49	
Triangle.	1819 H. Lyman, a.p.	'36	'73	25	33	58	15							1		84	
Union Center.	1841 C. W. Burt, a.p.	'69	'70	35	59	94	20	2	2	4	5	5	10	1		150	

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Admt'd 1872-73.	Removals 1872-73.	BAPT. 1872-73.	BY BAPT. BODIES.			
				Aug. 31, 1873.	1872-73.	1872-73.							
				Male.	Female.	TOTAL.	Absent.	Prof. Letter.	Deaths. Dism.	Excom. Totals.	Adults. Infants.		
Iron Valley,	1845	D. Dunham, a.p.	'73	8	12	20							
Upper Aquebogue,	1758	T. N. Benedict, a.p.	'46	66	108	174	20	3	1	4	1	1	1
Wadhams Mills,	1821	J. Clements, a.p.	'73	22	45	67		4	1	5	1	8	9
Waiting River,	1784	G. M. Budgett, <i>Presb.</i>	'71	37	69	106		1	2	3	1	2	4
Watson,	1790	Sam'l J. White, a.p.	'42	68	112	179	291	26	9	12	21	7	6
" North,	1816	S. N. Robinson, <i>Presb.</i>	'68	31	68	99	7	3	2	5	2	3	5
Warsaw,	1840	H. F. Dudley, a.p.	'65	73	111	185	276	30	6	6	12	3	7
West Brook,	1857	S. N. Robinson, <i>Presb.</i>	'70	17	29	46	13						
West Monroe,	1857	None.		6	9	15	1						
Weston Island,	1791	James Deane, a.p.	'66	31	70	101	8	1	1	3	5	4	4
West Newark,	1823	None.		5	14	19							
Willoughby,	1853	R. C. Post, a.p.	'73	16	40	56	8	2	3	5	1		1
Wilmington,	1834	Thos. Watson, a.p.	'60	'65	14	16	30	5	1	9	1		2
Windsor,	1799	L. W. Church, <i>Licen.</i>	'73	20	24	44	15	9	9	1	2		3
Woodhaven,	1863	William James, a.p.	'65	'69	22	38	60	13	2	2	2	2	6
Woodville,	1856	J. B. Preston, <i>Presb.</i>	'70	19	37	56							17

WELSH ASSOCIATION:

Bethany,	1840	None.		7	15	22		2	2	1	2	3	2
Bethel,	1839	Robert Evans, p.	'53	'71	27	48	75	6	5	4		4	1
Deerfield,	1831	W. D. Williams, p.	'55	'53			50						3
Fairview,	1846	W. B. Roberts, p.	'59	'71	13	21	34				4	4	
Floyd,	1834	J. R. Griffiths, p.	'54	'60	21	50	71		3	3		3	3
Holland Patent,	1842	None.		10	16	26				1		1	2
Jamesville,	1863	None.		17	16	33		2	8	8			12
Mid Granville,	1860	Griffith Jones, p.			26	40	66		9	7	16	12	7
Nelson,	1850	None.		65	83	148		10	5	15	2	4	6
New York,	1801	None.				42		4	3	7	1	0	5
New York Mills,	1847	T. M. Owens, p.	'68	'70	23	39	62		2	2	9	2	5
Ninety-six,		None.		4	10	14		1	1	1			4
Pen Mount,	1832	None.		12	22	34		1	1	1	2	3	2
Plainfield,	1861	H. R. Williams, p.	'46	'68	40	47	87		3	1	8	9	10
Prospect,	1856	None.		14	17	31				5	5		10
Rensselaer,	1838	Robert Evans, p.	'53	'71	36	67	103		3	2	5	2	2
Richfield,	1850	David Jones, p.	'40	'65	33	41	74		1	2	3	3	4
Rome,	1861	D. E. Pritchard, p.	'53	'64	20	25	45		1	4	5	4	4
Silvan,	1856	W. B. Roberts, p.	'69	'71	15	21	36		1	1	1		4
Steuben,	1804	None.		21	46	67		6	1	6	1		1
Trenton,	1854	James Griffiths, p.	'33	'60	14	20	34						
Tug Hill,	1843	None.		7	11	18		5	1	1	1	1	2
Turin,	1813	None.		7	12	19							
Utica,	1802	R. G. Jones, D.D., p.	'51	'67	101	174	275		3	20	23	2	10
Waterville,	1852	J. A. Roberts, D.D., p.	'72			74		2	1	3	1	2	0

OTHER MINISTERS.

- | | | |
|---|---|--|
| Lyman Abbott, editor, Cornwall. | H. Carpenter, Danby. | Anson Gleason, city missionary, Brooklyn. |
| Erwin W. Allen, merchant, Pitcher. | Shubael Carver, North Bergen. | Henry M. Grant, Smyrna. |
| Leonard W. Bacon, in Europe. | Willard Child, D. D., Crown Point. | Evan Griffiths, New York. |
| Samuel Baynes, Sec. Soc. for poor, Brooklyn. | A. Huntington Clapp, D. D., Sec. Am. Home Miss. Soc., New York. | Luther C. Hallock, Miller Place, Long Island. |
| Edward Beecher, D. D., New York. | James G. Cordell, Schenectady. | William A. Hallock, D. D., Sec. Am. Tract Soc., 150 Nassau street, New York. |
| Henry Belden, Evangelist, Parkville, L. I. | Rthan B. Crane, Brooklyn. | Joseph Harrison, Brooklyn. |
| Asher Biss, Onoville. | Erasmus M. Cravath, Sec. Am. Miss. Assoc'n, New York. | W. Nye Harvey, New York. |
| Lewis Bodwell, Clifton Springs. | Azel Downs, Riverhead, L. I. | Andrew D. Hayford, Cray's Mills. |
| John B. Brodt, Williamsburg. | Isaac M. Ely, Chenango Forks. | William D. Henry, Evangelist, Jamestown. |
| Edw. T. Bromfield, Brooklyn. | Archibald Fleming, Constable. | L. Smith Hobart, New York. |
| Silas C. Brown, W. Bloomfield. | John Gibbs, Bell Port, L. I. | John C. Holbrook, D. D., Sec. N. Y. State Home Mission Soc., Syracuse. |
| A. Parke Burgess, State Temperance Agent, Syracuse. | Henry B. Gilbert, Mott's Corners. | Theodore J. Holmes, Brooklyn. |
| Charles P. Bush, D. D., A. B. C. F. M., New York. | Edward W. Gilman, Sec. Am. Bible Soc., Flushing. | James D. Houghton, teacher, Carthage. |
| Horatio Q. Butterfield, D. D., Sec. Coll. Soc., New York. | Washington Gladden, associate editor <i>Independent</i> , New York. | Alfred Ingalls, Smithville. |

Simeon S. Jocelyn, Williamsburg.
 John Johnston.
 William J. Knox, farmer, Augusta.
 Henry Lancashire, Saratoga.
 Daniel Lancaster, New York.
 Benj. C. Lockwood, Brooklyn.
 Henry Loomie, Poughkeepsie.
 Joel Mann, Brooklyn. (Ordained Nov. 15, 1815.)
 Benjamin N. Martin, D. D., Prof. N. Y. Univ., N. York.
 Henry H. McFarland, Sec., Brooklyn.
 William McKay, city missionary, Brooklyn.
 Darius Mead, New York.
 Harvey Miles, Russell.
 George A. Miller, Syracuse.
 Ovid Miner, Syracuse.
 Chas. L. Mitchell, Brooklyn.
 John Newton, Philadelphia.
 Simeon North, D. D., Clinton.
 James Orton, Professor Vassar Coll., Poughkeepsie.

John A. Paine, associate editor of *Independent*, N. Y.
 Ray Palmer, D. D., Sec. Am. Cong. Union, New York.
 E. H. Parmelee, Evangelist, Killingworth.
 Simeon Parmelee, D. D., Oswego. (Ordained 1808.)
 John H. Pettengill, Brooklyn.
 Gustavus D. Pike, Sec. Am. Miss. Association, 56 Reade street, New York.
 Theodore Pond, Brooklyn.
 Henry Powers, Cambridge, Mass.
 Thomas R. Rawson, city missionary, Albany.
 Rollin S. Stone, city missionary, Brooklyn.
 Henry M. Storrs, D. D., Sec. A. H. M. Society, New York.
 A. D. Stowell, Elmira.
 William H. Ward, editor of *Independent*, New York.
 Asahel C. Washburn, chaplain of Penitentiary, Syracuse.

George Whipple, Sec. Am. Miss. Associa'n, New York.
 William H. Whittemore, Brooklyn.
 A. McElroy Wylie, New York.

Welsh.

J. Clements, Wadhams' Mills.
 W. E. Danforth, Ticonderoga.
 Dwight Dunham, Licklaen.
 Robert Everett, D. D., Editor of *The Centinel*, Romsen. (Ordained 1815.)
 Jonathan Jones, New York.
 Morris Roberts, Romsen.

LICENTIATES.

Thomas Jones, Romsen, Welsh.
 R. C. Post, Willsborough.
 Lewis V. Price, Syracuse.
 Jonathan Tenney, Owego.
 Thomas E. Thomas, Rome.
 W. H. H. Watkins, Syracuse.

SUMMARY.—CHURCHES: 56 with pastors; 106 with acting pastors; 85 vacant (including 33 supplied by licentiates or ministers of other denominations). TOTAL, 247. Loss, 6.
 MINISTERS: 54 pastors; 94 acting pastors; 78 others. TOTAL, 226. Licentiates, 9.
 CHURCH MEMBERS: 9,726 males; 17,723 females. TOTAL, 27,449, including 2,165 absent. Gain, 439.
 ADDITIONS IN 1872-3: 1,066 by profession; 1,006 by letter. TOTAL, 2,092.
 REMOVALS IN 1872-3: 419 by death; 778 by dismissal; 62 by excommunication. TOTAL, 1,259.
 BAPTISMS IN 1872-3: 479 adult; 400 infant.
 IN SABBATH SCHOOLS: 31,280. Gain, 363.
 BENEVOLENT CONTRIBUTIONS (180 churches, 158 last year): \$166,631.10, a decrease of \$10,201.90.
 FAMILIES IN CONGREGATIONS: (151 churches, 190 last year): 10,810; a decrease of 910.
CHANGES.—CHURCHES: *New* or replaced on the list, — Jamesport; Keene Flats; Oseola; Success. *Dropped* from the list, — Bell Port; Brooklyn, Navy Mission; Outchogus; Fire Place Neck; Holland; Java, North; Millerton; Onondaga, South; Speedsville; Thompson's Station.
 MINISTERS: Ordinations, etc., no report.
ORGANIZATION.—Fifteen Associations of churches, united in GENERAL ASSOCIATION, which also includes eight Pennsylvania churches. Four (Barryville, Howells, Lumberland, and Middletown) are connected with the GENERAL ASSOCIATION OF NEW JERSEY.

NORTH CAROLINA.

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMB'RS.				Adm't'g		Removals		BAPT.				
				Sept. 30, 1873.				1872-73.		1872-73.		1872-73.				
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Disan.	Excom.	TOTAL.	Adults.	Infants.	
Beaufort,	1870	John Scott,	'70	'71	8	7	15	13	0	0	0	0	0	0	130	
Dudley,	1870	W. A. L. Campbell,	'73	'71	29	22	51	0	1	0	1	1	1	1	85	
McLeansville,	1871	John Scott,	'70	'71	29	40	69	1	21	5	26	0	0	0	100	
Wilmington,	1870	[D. D. Dodge, <i>Licen.</i>]	'73	'73												
Woodbridge,	1871	Edward Bull,	'69	'69	2	4	6	0	0	0	0	0	0	0	50	
TOTAL: 5 churches, 5 ministers.						74	82	156	14	22	5	27	1	0	1	218

OTHER MINISTERS: Henry B. Blake, supt. schools, Wilmington.
SUMMARY.—CHURCHES, etc., as above: Gain of members, 34. Gain in Sabbath School, 6.
CHANGES.—CHURCHES: Allemanse seems to be now McLeansville.
 MINISTERS: Dismissal, 1.
ORGANIZATION. | None. Assisted by the AMERICAN MISSIONARY ASSOCIATION.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained.	Commenced.	CH. MEMB'RS.			Admt'd		Removals			BAPT.			
					Jan. 1, 1873.			1872.		1872.			1872.			
					Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Dis-m.	Excom.	TOTAL.	Adults.	Infants.	
WELSH CHURCHES, EASTERN ASSOCIATION :																
Alliance,	1867	Thos. D. Phillips, a.p.	'72	72	18	22	40	2	1	6	7	1	7	0	8	70
Austintown, West,	1873	None.														90
Brookfield,	1866	David Davies, a.p.	'52	'71	47	69	116	0	10	13	23	0	41	9	50	112
Church Hill,	1839	None.			22	26	48	0	0	7	7	0	8	1	9	0
Cleveland,	1870	John M. Evans,	'69	'69	14	26	40	0	10	8	18	0	12	0	12	3
Coalburgh,	1866	William Owens,	'71	'71	30	49	79	12	8	20	0	5	2	7	1	0
Crab Creek,	1859	Lot Lake,	'67	'72	27	53	80	5	6	12	0	0	0	0	0	68
Hubbard,	1865	Wm. Powell, p.	'67	'72	30	55	85	5	6	11	2	0	4	3	9	0
Mineral Ridge,	1856	Wm. P. Edwards, p.	'73	'73	39	51	120	1	10	17	0	5	4	9	9	113
Newburgh,	1856	William Lewis,	'69	'71			122	14	4	18	1	6	2	9	6	125
Palmira,	1833	John J. Jenkins,	'68	'68	20	41	61	1	1	8	9	1	1	0	2	80
Parisville,		None.			15	32	47	4	0	3	3	2	2	2	6	0
Springfield,	1867	John T. Lewis, p.	'71	'71	30	45	75	1	8	14	22	2	5	9	16	9
Talmadge,	1847	John T. Lewis, p.	'71	'71	20	38	58	4	2	3	5	1	6	0	7	1
Youngstown,	1846	Lot Lake,	'67	'72	43	69	112	0	0	0	0	0	0	0	1	2

OTHER MINISTERS.

Israel W. Andrews, D.D., Pres. Coll., Marietta.	Mason Grosvenor, Cincinnati.	William H. Ryder, Prof., Oberlin.
George H. Bailey, Toledo.	Henry B. Hoeford, Prof., Hudson.	Archibald S. Shafer, Oberlin.
George Barnum, farmer, Wauseon.	Sylvanus M. Judson, Sylvania.	Luther Shaw, Talmadge.
Elijah P. Barrows, D.D., Prof. Theol. Sem., Oberlin.	Theodore J. Keep, Oberlin.	Fayette Shipperd, Oberlin.
Charles H. Churchill, Prof. Coll., Oberlin.	Lysander Kelsey, Columbus.	Judeon Smith, Prof., Oberlin.
George Clark, retired, Oberlin.	Henry Matson, Nelson.	Richard P. Thomas, Springfield.
Tertius S. Clark, D.D., Cuyahoga Falls.	James McFarland, agt. W.Tr. and Book Soc., Springfield.	John Wilcox, Twineburg.
Henry Cowles, D.D., Prof., Oberlin.	Henry Moore, Martin.	Isaac Winans, Freedom.
John G. W. Cowles, editor, Cleveland.	Robert Page, West Farmington.	
Joseph Davison, Hartford.	Stephen D. Peet, Ashtabula.	LICENTIATES.
William Edwards, Syracuse.	David C. Perry, Barlow.	Josiah B. Blakely, Oberlin.
John M. Ellis, Prof., Oberlin.	S. W. Pierson, in railroad office, Palmyrville.	R. K. Davis, Marietta.
Evan Evans, Portland.	Chauncy N. Poud, Fin. Agent, Theol. Seminary, Oberlin.	John E. Higgins, Oberlin.
Thomas Evans, Mineral Ridge.	Lemuel S. Potwin, Prof., Hudson.	Edward K. Hughes, Church Hill.
Jas. H. Fairchild, D.D., Pres. Coll., Oberlin.	L. R. Powell, Alliance.	Frank D. Kelsey.
James Gray, Seville.	Calvin N. Ransom, Lowell.	Humphrey C. Lewis.
	Edward W. Root, Hudson.	Edward A. McClean, Toledo.
	George R. Rossiter, Prof. Marietta.	John L. Mills, Prof. Coll., Marietta.
		Charles E. Page, Huntsburgh.
		George R. Ransom, Prof. Coll., Marietta.

SUMMARY. — CHURCHES: 24 with pastors; 127 with acting pastors; 60 vacant (including 15 supplied by licentiates or ministers of other denominations). TOTAL, 211. Gain, 7.

MINISTERS: 23 pastors; 111 acting pastors; 42 others. TOTAL, 176. Licentiates, 10.

CHURCH MEMBERS: 5,717 males; 10,667 females; 1,577 not specified. TOTAL, 17,961, including 1,198 absent. Gain, 697.

ADDITIONS IN 1872: 940 by profession; 698 by letter. TOTAL, 1,638.

REMOVALS IN 1872: 234 by death; 304 by dismissal; 59 by excommunication. TOTAL, 1,097.

BAPTISMS IN 1872: 472 adult; 263 infant. **IN SABBATH SCHOOLS:** 20,166. Gain, 190.

BENEVOLENT CONTRIBUTIONS (144 churches, 154 last year): \$47,669.63, a decrease of \$3,442.47. Of the total — Home Missions, \$5,219.15; A. B. C. F. M., \$3,908.46; Am. Miss. Association, \$3,174.75; Am. Cong. Union, \$2,376.79; Educa'n Soc, \$2,134.25; Cong. Pub. Soc., \$259.44; Western College Soc., \$1,621.89; other objects, \$29,575.00. **CHURCH EXPENSES** (149 churches, 155 last year): \$175,666.53, an increase of \$9,807.33.

NUMBER OF FAMILIES UNDER PASTORAL CARE (109 churches), 4,668.

CHANGES. — CHURCHES: New, or replaced on the list, — Cleveland, Mt. Zion; Columbus, 3d; Ironton (English); Lyme; Marblehead; Shawney, Welsh; Parma. *Dropped* from the list, — none. East Cleveland is now Euclid Street, in Cleveland. (The Welsh churches in Cincinnati and Cleveland are inserted in two lists, but are reckoned only once.)

MINISTERS: Ordinations, dismissals, etc., no report.

ORGANIZATION. — Twelve Conferences of Churches, where churches are also united in the GENERAL CONFERENCE, which includes also Conneaut and Sharon, Penn., and Huntington, West Va. Pisgah is connected with Indiana.

OREGON.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Adm't'd		Removals		BAPT.		IN SAB. SCHOOLS.	
				May 1, 1873.			1872-73.		1872-73.		'72-73.			
				Male.	Female.	TOTAL.	Prof.	Letter.	Deaths.	Discon.	Excum.	TOTAL.		Adults.
Albany,	1853	Wm. R. Butcher,	'69	'69	11	12	23						80	
Astoria,	1866	Wm. A. Tenney,	'56	'71	7	16	23			1	1		90	
Dalles,	1859	Thomas Condon,	'52	'59	12	42	54	1	1	2	1	3	186	
East Portland,	1870	G. H. Atkinson, D.D.	'47	'72	5	5	10		1	1			35	
Forest Grove,	1845	Elkanah Walker,	'72	'72	34	38	72	3	1	4	1	4		
Hillsboro',	1866	None.			3	2	5						Un	
Oregon City,	1844	G. H. Atkinson, D.D.	'47	'63	17	27	44						102	
Portland,	1851	James D. Eaton,	'72	'73	52	64	116	11	5	16	1	6	7	
Salem,	1852	P. S. Knight,	'66	'67	56	82	138	23	3	29	1	2	3	
TOTAL: 9 churches, 7 ministers.						197	288	485	40	18	58	5	16	2
						23	15	12	15	12	12	845		

OTHER MINISTERS. — No report. We find the following names in the Proceedings: Obad Dickinson; Horace Lyman, Forest Grove.

SUMMARY. — CHURCHES, etc., as above. Gain of members, 25. Loss in Sabbath Schools, 118, of which 50 is by substituting "union" in Hillsboro'.

CONTRIBUTIONS. — (7 churches, 5 last year): Home Missions, \$247.16; Foreign Missions, \$94.50; Pastors' salaries, \$3 636.75; other objects, \$1,604.40. The confusion of "other objects" makes it impossible (this year as last year) to classify the contributions. We are obliged to insert as "benevolent" \$341.66.

AV. ATTENDANCE ON PUBLIC WORSHIP (8 churches, 7 last year): 820; a decrease of 5.

CHANGES. — None in list. No report as to ordinations, etc.

ORGANIZATION. — The churches are united in a GENERAL ASSOCIATION, which includes also the three churches of Washington Territory, and the one church of Idaho.

The brief statistics of Oregon could be greatly improved. The country would be glad to know who are "other ministers," what "other objects" of money mean, whether there are any ordinations, etc.; and the "Quarterly" would suggest that it would be very easy to add up the columns of nine churches, and to give a list of officers of the General Association; also to give time and place of next meeting.

PENNSYLVANIA.

CONNECTED WITH NEW YORK:				Aug. 31, 1873.		'72-73.		1872-73.		'72-73.					
Farmington,	1830	W. A. Hallock, a.p.	'60	'69	26	29	55	5	0	0	1	3	0	4	80
Knoxville,	1867	W. H. Sigeton, a.p.	'34	'72	18	32	50	11	0	0	0	1	0	1	59
Leraysville,	1863	Wm. O. Baldwin, a.p.	'54	'73	22	40	62	1	0	1	2	1	0	3	1
Pottersville,	1851	Wm. O. Baldwin, a.p.	'54	'73	8	12	20		0	0	0	1	0	1	1
Prentissville,	1851	None.			15	23	38	12	0	0	0	1	0	0	1
Smithfield, East,	1801	J. H. Nason, a.p.	'62	'71	37	58	95	15	3	4	7	1	3	0	4
Sugar Grove,	1856	W. A. Hallock, a.p.	'60	'72	15	29	44	14	0	0	0	1	4	0	5
West Spring Creek,	1847	Sam'l Rowland, a.p.	'67	'63	5	9	14	2							3

CONNECTED WITH NEW JERSEY: | Sept. 20, 1873. | 1872-3.

Hawley, German,	1867	John U. Wagner, p.	'44	'73	41	44	85				2		3	5	8
Philadelphia, C'tral,	1834	None.			86	135	221	20	6	19	25	4	25	29	3
" Plymouth,	1866	W. E. C. Wright, p.	'68	'68	44	98	142	12	7	11	18	2	12	14	3
Williamsport,	1867	Daniel L. Gear, s.s.	'72												3

CONNECTED WITH OHIO: | April 1, 1873. | 1872-3.

Couneaut,	1833	H. D. Lowing, a.p.	'58	'73	15	17	32		0	3	3	0	2	7	9	0
Sharon, Welsh,	1854	John Edwards, a.p.	'61	'72												0

WESTERN ASSOCIATION: | Nov. 1, 1873. | 1872-3.

Cambridge,	1851	None.			23	35	58	16	0	2	2	1	0	0	1	0
Centreville,		Jos. B. Davison, a.p.	'66	'73	35	34	69	13	3	1	4	1	4	0	5	2
Indiana,	1870	None.														1
Mercer,	1847	W. C. Sexton, a.p.			16	27	43	2	7	6	13	0	1	0	1	1
Pittsburg, Plym.,	1856	John H. Crumb, p.		'73												50
Randolph,	1837	None.														
Riceville,	1856	Jos. B. Davison, a.p.	'66	'73	8	18	26	14	0	0	0	1	1	0	2	0
Townville,	1839	R. F. Markham, a.p.	'73		8	12	20	0	1	0	1					88

CHURCHES. Location and Name.	Organized.	MINISTERS. Name.	Orphaned.	Commenced.	CH. MEMB'RS.		Adm't'd			Removals			BAPT.		
					Sept. 13, 1873.		1872-73.			1872-73.			'72-73.		
					Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Dis- miss.	Excom. TOTAL.	Adults.	Infants.
LSH. EASTERN ASSOCIATION :															
Adams		None.													
Arlingford	1865	Daniel A. Evans, p.	'70	'70		71	5	9	14	1	7	1	9		110
Barnes	1873	John Williams,		'73											
Brook Meadow	1840	None.													
Brookburg	1841	F. T. Evans,	'66	'69		44	2	2	4	0	2	0	2		70
Brookdale	1832	R. J. Morris,		'71		106	0	3	3	1	4	0	5		100
Brookdale	1832	None.													
Brookdale	1840	None.													
Brookdale	1870	D. E. Hughes.													
Brookdale	1840	J. P. Davies,		'73		58	0	0	0	1	6	6	13		70
Brookdale	1870	None.				36	8	19	27	1	6	1	8		40
Brookdale		D. Daniels.													
Brookdale		W. Jenkins,													
Brookdale	1856	None.				340	47	34	81	7	37	10	54		263
Brookdale	1866	E. R. Lewis,		'72		37	5	11	16	0	2	1	3		
Brookdale	1868	D. D. Davies,	'69	'72		90	26	9	35	0	6	1	7		134
Brookdale	1863	D. T. Jones,	'67	'70		127	26	8	34	1	12	2	15		100
Brookdale		None.													
Brookdale	1833	R. Williams,		'71		95	0	0	0	3	4	0	7		105
Brookdale	1840	F. T. Evans,	'66	'69		52	6	9	15	2	6	10	18		85
Brookdale	1870	None.													
Brookdale	1859	B. Williams,	'61	'73		35	2	3	5	1	5	0	6		40
Brookdale	1871	J. W. Williams,	'73	'73		61	30	40	70	5	24	3	32		60
Brookdale		None.													
Brookdale	1848	Ivan M. Jones,	'72	'72		62	4	7	11	0	11		11		80
Brookdale	1865	D. E. Evans,		'71		185	13	21	34	0	7	3	10		182
Brookdale	1833	None.				26	0	1	1	1	8	4	13		24
Brookdale	1856	L. S. Jones,	'68	'72		123	12	16	28	5	16	7	28		135
Brookdale		None.													
Brookdale		None.													
Brookdale		None.													
Brookdale	1866	W. J. Thomas,	'72	'72		61	6	5	11	1	9	0	10		95
Brookdale	1859	Elias Owen,				69	2	7	9	0	2	2	4		78
Brookdale	1860	None.													
Brookdale	1851	John M. Thomas,	'46	'72		149	22	9	31	3	4	0	7		225
Brookdale		None.													
Brookdale	1870	Daniel T. Davies,		'72											
Brookdale	1840	J. P. Davies,		'73		18	0	0	0	0	0	0	0		
Brookdale	1870	None.													
Brookdale	1854	None.													
Brookdale	1860	Thos. C. Edwards,	'71	'72		78	12	12	24	18	4	22		125	
LSH. WESTERN ASSOCIATION :															
Sept. 13, 1873. 1872-3.															
Brookdale	1868	Owen Owens,	'62	'71		105	12	0	12	2	5	0	7		60
Brookdale	1840	David R. Davies,				49	4	0	4	2	0	0	2		35
Brookdale		Thos. R. Jones,	'66	'66		250									225
Brookdale		John G. Thomas,	'69	'69		45									54
Brookdale		John G. Thomas,	'69	'69		60									80
Brookdale	1873	Isaac Thomas,	'58	'73		31	2	3	5	0	1	0	1		60
Brookdale	1873	None.				43									60
Brookdale		E. W. Jones,	'56	'71		165	9	7	16	6	7	0	7		160
Brookdale		H. K. Thomas, D.D.	'53	'69		309	15	25	40	4	14	3	21		90

not associated.

OTHER MINISTERS.

J. Brace, Philadelphia.
Goodsell, Philadelphia.
Hus L. Kitchel, Phila-
delphia.

William Macnab, Warren.
M. W. Strickland, Prentissvale.

WELSH.

E. B. Evans, Hyde Park.

D. Davies, Pittston.
Lewis Williams, Carbondale.
S. A. Williams, Bradford.

LICENTIATES.

None reported.

MARY. — CHURCHES: 4 with pastors; 45 with acting pastors; 24 vacant (including none supplied by licentiates or ministers of other denominations). **TOTAL, 73. Loss, 4.**

LETTERS: 4 pastors; 40 acting pastors; 9 others. **TOTAL, 53. Licentiates, none reported.**

CH. MEMBERS: 422 males; 553 females; 4,176 not specified. **TOTAL, 5,251, including 5 (and many more) absent. Gain, 43.**

ADDITIONS IN 1872-3: 297 by profession; 306 by letter. TOTAL 603.

REMOVALS IN 1872-3: 52 by death; 287 by dismissal; 63 by excommunication, or dropped from lists. TOTAL, 402.

IN SABBATH SCHOOLS: 5,717. Gain, 187.

BAPTISMS IN 1872-3: 11 adult; 19 infant.

BENEVOLENT CONTRIBUTIONS (10 churches reporting, 8 last year): \$1,907, an increase of \$179.00. Three churches report home expenses, \$9,850. The Welsh churches report aggregates, but we are unable to divide them.

CHANGES.—CHURCHES: *New*, or replaced on the list,—Bangor; Gibsonburg; Parson Station; Frostburg; Irwin's Station. *Dropped* from the list.—Chapmansville; Laurel Run; Nanticocke; Rushdale; Summit Hill (English). These are Welsh. *Dropped*, also, Bradford; Farmer's Valley; Lafayette; Wheatland. Meadows goes back to its former name,—Beaver Meadow.

MINISTERS: Ordinations, etc.,—no report.

ORGANIZATION.—In local bodies as above.

The returns are improving. Year before last we had figures from 26 churches only; last year, 46; this year, 48. We have been obliged to receive an aggregate for a group of Welsh churches, but have ventured to reduce it. The additions and removals are, of course, too low. We are under particular obligations to Rev. D. A. Evans, of Avdenried, and Rev. Robert Evans, of Remsen, N. Y., for special assistance.

RHODE ISLAND.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Admt'd		Removals		BAPT.		IN SAB. SCHS.					
				Jan. 1, 1873.			1872.		1872.		1872.							
				Male.	Female.	TOTAL.	Letter.	Total.	Deaths.	Disch.	TOTAL.	Adults.		Infants.				
Barrington,	1711	William House, a.p.	'73	40	107	147	29	2	0	2	1	2	0	3	2	169		
Bristol,	1687	T. Shepard, D.D., p.	'78	'35	90	208	298	57	3	2	5	4	5	0	6	5	10	287
Central Falls,	1845	J. P. Lane, p.	'61	'71	69	158	227	3	12	15	1	1	0	2	3	0	350	
Chepachet,	1846	James H. Lyon, p.	'63	'67	69	158	227	3	1	1	2	1	4	0	5	1	0	129
Little Compton,	1704	Charles Scott, a.p.	'54	'70	9	19	28	3	1	1	2	1	4	0	5	1	0	164
Kingston,	1820	None			43	91	134	18	0	0	0	2	9	2	13	0	0	139
Newport, United,	1833	John H. Wells, a.p.	'51	'62	17	41	58	7	0	0	0	1	1	0	2	0	0	189
Union,	1859	T. Thayer, D.D., p.	'37	'41	68	151	219	26	3	8	11	2	0	0	2	2	1	255
Pawtucket,	1829	M. Van Horne, p.	'66	'68	16	58	74	3	19	5	24	2	1	1	4	11	4	125
Peacedale,	1857	C. Blodgett, D.D., p.	'30	'36	81	240	321	100	4	8	12	4	10	0	14	3	2	236
Providence, Benef't,	1743	J. J. Woolley, p.	'60	'71	14	43	57	17	2	3	5	0	0	0	2	1	1	134
Central,	1852	G. W. Fisher, p.	'65	'68	154	416	570	60	29	13	42	19	8	0	27	21	12	593
Charles St.,	1865	James G. Vose, p.	'57	'66	102	272	374	22	8	30	6	12	0	18	0	6	325	
Elmwood,	1851	George Harris, Jr., p.	'69	'72	28	52	80	9	2	1	3	0	1	0	1	0	0	180
Free Evang.,	1843	Henry T. Arnold, a.p.	'71	'73	31	55	86	4	11	15	1	0	0	1	4	2	325	
Pilgrim,	1869	J. Taylor, D.D., p.	'47	'72	95	253	348	42	25	5	30	3	7	0	10	10	10	394
Union,	1871	Edwin S. Gould, p.	'73	'73	52	112	164	14	7	26	33	1	4	0	5	3	0	315
Seituate,	1834	Thos. Laurie, D.D., p.	'42	'69	176	394	570	13	1	31	14	19	0	0	33	6	1	534
Slatersville,	1816	Kinsley Twining, p.	'58	'72	18	33	51	19	0	0	0	2	0	0	2	0	0	100
Tiverton,	1746	John H. Mellish, a.p.	'55	'71	42	132	175	59	14	115	1	4	0	5	11	2	219	
Warwick,	1849	Calvin R. Flute, a.p.	'66	'71	10	39	49	7	8	1	9	2	1	0	3	7	0	100
Westerly, Pawt't,	1843	Almon T. Clarke, p.	'72	'72	14	41	55	34	0	0	0	0	1	0	1	0	0	90
Woonsocket, Globe,	1834	None			61	105	166	23	13	7	29	0	0	0	0	4	8	170
Plymouth,	1667	A. H. Wilcox, a.p.	'65	'72	29	15	44	16	2	1	3	2	0	0	2	2	0	100
		W. S. Stockbridge, a.p.	'73		16	29	45	21	1	4	5	3	3	0	6	1	0	40

OTHER MINISTERS. Orin F. Otis, Providence. Nathan W. Williams, Providence. David Shepley, D.D., Providence. Thos. Williams, Providence. (Ordained May 16, 1864.) Samuel S. Tappan, Providence. ALPHONSO L. WHITMAN, TIVERTON. Licentiate. Jonathan Leavitt, Providence. None reported.

SUMMARY.—CHURCHES: 11 with pastors; 9 with acting parsons; 4 vacant (including none supplied by licentiate or ministers of other denominations.) TOTAL, 24. Loss, one. MINISTERS: 13 pastors; 9 acting pastors; 10 others. TOTAL, 32. Licentiate, none reported. CHURCH MEMBERS: 1,276 males; 3,064 females. TOTAL, 4,340, including 469 absent. Gain, 85. ADDITIONS IN 1872: 117 by profession; 135 by letter. TOTAL, 312. REMOVALS IN 1872: 72 by death; 93 by dismissal; 3 by excommunication. TOTAL, 168. BAPTISMS IN 1872: 98 adult; 61 infant. IN SABBATH SCHOOLS: 5,396. Loss, 156.

1874.] *Statistics.—R. I.; South Carolina; Tennessee; Texas.* 161

BENEVOLENT CONTRIBUTIONS (23 churches, 19 last year): \$36,472.13, an increase of \$15,016.71. Of the total, — Foreign Missions, \$7,071.67; Home Missions, \$4,109.30; Papal lands, \$440.76; Am. Miss'y Assoc'n, \$2,568.50; Church building, \$12,137.63; Bible, \$1,164.22; Seamen, \$393.70; Temperance, \$74.40; Education, \$744.39; Publication, \$1,134.61; Miscellaneous, \$6,582.95. **HOME EXPENSES** (24 churches): \$67,019.52; of which, — Pastors' salaries (23 churches), \$36,068.50; Sabbath School, \$2,462.66; other expenses, \$27,016.39. (Of **BENEVOLENT CONTRIBUTIONS**, it is evident that \$8,347.62 expended by three churches on their own church buildings, should be taken from the "BENEVOLENT" and transferred to **HOME EXPENSES**. This leaves the **BENEVOLENT CONTRIBUTIONS** \$28,124.51, an increase from previous year of \$6,669.09; and makes **HOME EXPENSES** \$75,367.14.)

CHANGES.—CHURCHES: *New*, none. *Dropped* from the list, — Spring Street Church, Woonsocket, — which was not connected with the Conference.

MINISTERS: Ordinations, none. Installations, one. Dismissals, none. Deceased, none.

ORGANIZATION.—THE RHODE ISLAND CONGREGATIONAL CONFERENCE.

SOUTH CAROLINA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.			Adm'td		Removals		BAPT.		SCHS. IN SAB.		
				Sept. 30, 1873.	1872-73.	1872-73.	1872-73.	1872-73.	Adults.	Infants.					
Charleston,	1807	James T. Ford,	'57-'69	68	172	240	23	29	6	35	8	2	13	14	325

OTHER MINISTERS. — None reported.

CHANGES. — None in list. Gain of members, 22. Gain in Sabbath School, 125.

TENNESSEE.

			Sept. 30, 1873.	'72-73.	1872-73.	'72-73.										
Chattanooga, First, 1807	Ewing O. Tade,	'61-'66	27	34	61	14	8	1	0	1	1	0	2	8	4	150
" Cong'l, 1871	None.		17	30	47	5	0	4	4	2	0	0	2	0	1	69
Coal Creek, Welsh, 1870	Robt. D. Thomas,	'43-'72	14	21	35	0	2	10	12	0	2	0	2	0	0	60
Knoxville, Welsh, 1869	Robt. D. Thomas,	'43-'72	36	53	89	0	21	7	28	1	6	0	7	1	12	100
McMinnville, H'land 1872	H. S. Bennett,	'63-'68	4	6	10	0	0	0	0	0	4	0	4	0	0	30
Memphis, First, 1868	<i>No report.</i>															
" Second, 1867	W. W. Mallory,	'64-'67	24	58	82	7	1	3	4	0	2	6	8	0	0	60
Nashville, Union, 1838	Henry S. Bennett,	'63-'68	53	37	90	12	22	0	22	1	5	0	6	18	0	150
Pomona, 1871	None.		7	7	14	3	0	2	2	0	0	0	0	1	25	
TOTAL: 9 churches, 4 ministers.			207	299	506	49	54	27	81	5	20	6	31	27	18	675

OTHER MINISTERS. — F. A. Chase, Nashville; Sylvanus Hayward, Prof., Nashville; L. A. Roberts, Nashville; George W. Smith, Coal Creek; Adam K. Spence, Nashville; Thomas Thomas, Knoxville.

SUMMARY.—CHURCHES, etc., as above. Gain of members, 45. Loss in Sabbath Schools, 72.

CONTRIBUTIONS: CHARITABLE (4 churches, 5 last year): \$115.00, a decrease of \$165.06.

HOME EXPENSES (6 churches, 8 last year): \$3,072.00, a decrease of \$3,067.55.

CHANGES.—CHURCHES: None. **MINISTERS:** One acting pastor deceased.

ORGANIZATION.—In CENTRAL SOUTH CONFERENCE.

TEXAS.

			Sept. 30, 1873.	'72-73.	1872-73.	'72-73.										
Corpus Christi, 1860	W. B. Lacy,	'50-'73	13	22	35	0	3	10	15	1	4	2	7	3	5	60
Goliad, 1872	Mitchell Thompson,	'70-'73	10	11	21	2	0	2	2	0	0	0	0	1	25	
Paris, 1868	Albert Gray,	'68-'68	52	122	174	7	37	1	38	6	15	11	32	36	0	110
TOTAL: 3 churches, 3 ministers.			75	155	230	9	40	13	55	7	19	13	39	36	6	195

OTHER MINISTERS. — Edward Morris, Sherman; David P. Hinkle, Paris; James Rowe, Corpus Christi.

SUMMARY.—CHURCHES, etc., as above. Gain of members, 10. Loss in Sabbath Schools, 9.

CHANGES.—CHURCHES: *New*, — Paris. *Dropped*, — Paris. We are not sure that these should be dropped, but they are.

MINISTERS: One acting pastor deceased. Missionary Association has sixteen stations in Texas.

ORGANIZATION.—In the SOUTH WESTERN CONFERENCE.

VERMONT.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CH. MEMB'RS.		Admt'd		Removals		BAPT.		IN SAB. SCHS.
					May 1, 1873.		1872-73.		1872-73.		1872-73.		
					Male.	Female.	Prof.	Letter.	Deaths.	Discon.	Adults.	Infants.	
Addison,	1801	None.			2	2	4						
Albany,	1818	Albert Watson, p.	'71	'72	19	26	45	6	0	3	3	2	0
Alburgh,	1824	None.			15	46	61	6	3	3	3	2	0
Arlington, East,	1843	J.F. Donaldson, <i>Licen.</i>	'72		11	32	43	0	0	0	0	0	0
Ascutneyville,	1869	Franklin Butler, a.p.	'43	'69	9	14	23	2	0	0	0	3	0
Bakersfield,	1811	Richard Hicks, a.p.	'67	'72	37	76	113	3	2	5	1	4	1
Barnard,	1782	<i>No report.</i>											
Barnet,	1858	None.			27	74	101	19	0	1	1	5	2
Barre,	1790	Leonard Tenney, a.p.	'45	'68	54	116	170	46	4	0	4	4	2
Barton,	1817	S. V. McDuffee,	'69	'71	29	66	95	22	5	2	2	2	0
Bellows Falls,	1850	Cyrus Hamlin, p.	'68	'68	24	37	61	16	1	1	3	4	0
Bennington, 1st,	1762	Isaac Jennings, p.	'43	'53	46	128	174	50	2	1	3	4	4
" 2d,	1836	C. B. Hulbert, p.	'59	'72	50	123	175	27	6	8	14	6	4
" North,	1808	Henry C. Weston, p.	'60	'69	13	27	40	7	1	4	5	1	2
Benson,	1790	Henry M. Holmes, p.	'56	'69	58	104	152	30	4	1	5	4	3
Berkshire, East,	1822	Elias W. Hatch, p.	'86	'86	21	32	53	5	2	2	1	1	1
Berlin,	1798	Edwin Senbury, a.p.	'40	'70	21	42	63	32	3	0	3	3	2
" West,	1865	John F. Stone, a.p.	'29	'64	7	12	19	0	3	0	3	0	1
Bethel,	1817	Elbridge Gerry, a.p.	'68	'72	11	29	40	12	1	3	4	1	0
Bradford,	1819	L. H. Elliot, a.p.	'66	'73	39	127	166	35	0	4	4	8	12
Braintree,	1794	None.			16	28	44	15	1	0	1	1	0
" East,	1871	[H. C. Howard, <i>Licen.</i>]	'72		19	39	58	6	13	0	13	1	0
Brandon,	1785	Franklin Tuxbury, p.	'57	'65	69	135	204	40	1	1	5	1	0
Brattleboro', West,	1770	Charles H. Merrill, p.	'70	'73	47	90	137	14	0	0	0	1	6
" East,	1816	Nathaniel Mighill, p.	'64	'67	94	197	291	44	3	12	15	6	10
Bridgewater,	1793	<i>No report.</i>											
Bridport,	1790	W. W. Winchester, p.	'51	'67	63	116	179	35	0	0	0	5	3
Brighton,	1841	— Wheelock, a.p.			8	14	22	5	0	0	0	1	0
Bristol,	1805	None.			30	42	72	14	0	0	0	0	0
Brookfield, 1st,	1785	G. B. Tolman, a.p.	'62	'71	33	55	88	4	5	3	8	3	1
" 2d,	1848	Wm. A. Bushes, p.	'69	'68	37	60	97	9	11	7	18	4	0
Brownington,	1809	[F. Countryman, <i>Licen.</i>]			22	44	66	11	0	2	2	4	0
Burke,	1807	None.			18	31	49	8	0	0	0	0	0
Burlington, 1st,	1805	L. O. Brastow, p.e.	'61	'73	110	222	341	98	9	7	16	1	10
" 3d,	1860	Geo. B. Safford, p.	'58	'60	35	77	112	20	2	10	12	2	3
Cabot,	1801	B. S. Adams, p.	'71	'71	48	90	138	28	4	2	6	2	0
Cambridge,	1792	Edwin Wheelock, p.	'56	'55	18	27	45	2	0	0	0	1	0
Cambridgeport,	1868	J. C. McCollom, p.	'69	'67	19	25	44	2	0	0	0	1	2
Castleton,	1784	W. H. Ayres, a.p.	'72	'73	56	97	153	44	0	3	3	8	0
" West,	1844	Wm. T. Herrick, a.p.	'51	'72	21	49	70	13	0	3	3	2	0
Charlotte,	1792	C. C. Torrey, p.	'55	'71	43	77	120	5	0	1	2	1	0
Chelsea,	1789	E. K. Herrick, p.	'64	'70	63	111	174	14	0	0	6	4	6
Chester,	1773	John G. Hale, a.p.	'52	'69	45	100	145	25	1	3	4	5	0
Clarendon,	1822	None.			28	46	74	14	0	0	0	1	3
Colchester,	1804	C. M. Seaton, a.p.	'32	'69	9	52	61	11	6	2	8	2	4
Corinth,	1820	C. M. Winch, a.p.	'53	'69	35	74	109	35	0	5	5	3	0
Cornwall,	1785	S. W. Magill, p.	'36	'67	54	105	159	31	1	0	1	3	0
Coventry,	1810	F. W. Dickerson, a.p.	'68	'70	47	100	147	12	3	0	3	0	2
Craftsbury,	1797	Edward P. Wild, p.	'65	'65	50	95	145	14	5	0	5	5	0
Danby,	1869	E. F. Wright, p.	'73	'72	7	18	25	5	3	4	7	0	2
Danville,	1792	C. W. Thompson, p.	'69	'69	39	68	107	31	0	0	0	2	0
Derby,	1807	James Hay, a.p.	'73	'73	31	61	92	14	0	0	0	2	1
Dorset,	1784	Parsons S. Pratt, p.	'47	'56	34	74	108	15	0	0	0	4	3
" East,	1867	[C. H. Dunton, <i>Meth.</i>]	'72		2	5	7	0	0	0	0	0	0
Dover,	1872	O. C. Dickerson, a.p.	'66	'71	9	16	25	1	3	4	0	0	0
" West,	1869	S. H. Amsden, a.p.	'70	'70	9	12	21	1	0	0	0	1	1
Dummerston,	1779	L. G. Chase, p.	'70	'70	30	84	114	30	5	5	7	0	7
Duxbury,	1836	None.			9	13	22	10	0	0	0	1	0
Enosburgh,	1811	Alfred B. Swift, a.p.	'55	'61	60	76	136	22	1	1	3	3	1
Essex,	1791	Edw. P. Stone, a.p.	'61	'71	31	60	91	16	2	1	3	4	2
" Junction,	1860	J. L. Maynard, a.p.	'71	'71	15	23	38	11	1	6	7	0	1
Fairfield,	1800	Daniel Wild, a.p.	'30	'67	11	19	30	8	2	2	1	1	1
Fair Haven,	1806	K. C. Anderson, a.p.	'73	'73	34	45	79	3	0	0	0	1	1
Fairlee, West,	1809	None.			29	40	69	0	0	0	1	1	0
Fairlee,	1833	None.			15	32	47	9	0	0	0	2	0
Fayetteville,	1774	Jas. M. H. Dow, a.p.	'43	'73	19	63	82	25	10	5	15	0	2
Ferrisburgh,	1824	None.			18	43	61	8	0	0	0	2	0

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CH. MEMB'RS.				Admt'd		Removals		BAPT.		IN SAB. SCHS.
					May 1, 1873.				1872-73.	1872-73.	1872-73.				
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	Death.	Discon.	Excom.	TOTAL.	
Royalton, South,	1868	[E. W. Miller, <i>Licen.</i>]	'72	11	29	40	4	0	2	2	0	0	0	0	0
Rupert,	1786	Daniel Goodhue, a.p.	'48	73	18	50	68	3	0	0	0	1	0	0	0
Rutland,	1788	J. Gibson Johnson, p.	'66	'70	136	306	442	104	30	333	4	7	0	16	13
" West,	1773	J. K. Williams, a.p.	'66	'72	76	122	198	20	3	3	6	3	3	0	6
Salisbury,	1804	Lewis C. Partridge, a.p.	'73	16	32	48	10	0	0	0	0	0	0	0	0
Sandgate,	1782	None.		4	8	12	3	0	0	0	0	0	0	0	0
Saxton's River,	1825	Jos. Chandler, a.p.	'46	'73	35	55	90	35	0	0	0	2	1	0	3
Stearon,	1782	Alex. C. Childs, a.p.	'53	'72	26	50	76	3	1	0	1	1	2	0	3
Sheldon,	1816	[C. H. Rowley, <i>Licen.</i>]	'72	18	24	42	13	0	2	2	1	2	0	3	0
Shoreham,	1794	Wm N. Bacon, p.	'59	'64	30	78	108	13	0	1	1	5	7	0	12
South Hero,	1795	O. G. Wheeler, p.	'40	'40	24	54	78	12	6	0	5	2	0	0	2
Springfield,	1781	L. H. Cobb, p.	'57	'67	121	273	394	42	19	11	30	8	10	0	18
St. Albans, 1st,	1803	C. Van Norden, a.p.	'66	'73	112	189	301	24	6	7	12	4	5	0	9
" 2d,	1841	C. B. Cady, a.p.	'38	'73											
St. Johnsbury, 1st,	1829	E. T. Fairbanks, p.	'65	'67	20	54	74	12	0	0	0	1	0	0	1
" 2d,	1825	C. M. Southgate, p.	'61	'68	93	190	283	60	15	6	21	5	3	0	8
" 3d,	1840	J. P. Humphrey, p.	'47	'68	54	68	122	38	0	0	0	4	7	0	11
" 4th,	1851	None.			74	148	222	44	7	8	15	9	6	0	15
Stockbridge,	1827	Chas. W. Clark, a.p.	'61	'71	24	52	76	20	1	0	1	0	0	0	1
Stowe,	1818	Benj. F. Perkins, a.p.	'65	'70	30	68	98	31	0	2	2	0	2	0	2
Stratford,	1820	Samuel Delano, a.p.	'29	'56	10	15	25	0	0	0	0	0	0	0	0
Stratton,	1801	A. B. Emmons, a.p.	'73	7	15	22	8	1	1	1	1	0	0	1	1
Sudbury,	1791	Henry F. Rustedt, a.p.	'41	'57	11	24	35	8	0	1	1	0	3	0	0
Swanton,	1800	E. J. Ranslow, a.p.	'69	'69	41	94	135	24	7	3	10	4	6	10	5
Theford,	1773	Richard T. Searle, p.	'45	'68	70	127	197	35	0	0	0	4	3	0	7
Tinnmouth,	1783	None.			8	14	22	9	0	0	0	0	0	0	0
Townshend, East,	1792	F. W. Olmstead, a.p.	'48	'70	53	73	126	24	4	3	7	0	4	0	4
" West,	1850	Jos. B. Baldwin, a.p.	'32	'73	12	47	59	18	9	4	13	0	0	0	0
Troy,	1845	David Connell, a.p.	'42	'72	4	8	12	0	0	0	0	0	0	0	0
" North,	1818	Tim. E. Ranney, a.p.	'44	'72	17	30	53	15	0	3	3	0	2	0	2
Tunbridge,	1792	S. F. Longee, p.	'73	'73	18	31	49	11							
Underhill,	1801	Edw'd P. Stone, a.p.	'61	'71	30	47	77	16	3	0	3	1	1	0	2
" North,	1839	None.													
Vergennes,	1793	Wm. D. Alken, p.	'57	'73	361	130	191	83	1	2	3	5	0	0	5
Vershire,	1787	None.			15	33	48	9	0	0	0	0	0	0	0
Waitsfield,	1796	James H. Babbitt, p.	'68	'68	48	95	143	26	3	0	3	0	0	0	0
Wallingford,	1792	A. Walker, D.D., p.	'40	'62	33	80	113	18	0	0	0	1	0	0	1
Wardsboro', South,		R. D. Metcalf,			9	32	31	12	0	0	0	1	0	0	1
Warren,		None.													
Waterbury,	1801	Jona. Copeland, a.p.	'43	'67	47	103	150	18	0	0	0	2	4	0	6
Waterford,	1798	M. H. Wells, p.	'45	'71	46	62	108	48	2	0	2	1	5	0	6
Waterville,	1823	None.			6	18	24								
Weathersfield, C.,	1775	None.			26	40	66	24	0	0	0	1	8	0	9
" E.,	1838	Sidney Holman, a.p.	'32	'71	14	17	28	5	0	0	0	0	0	0	0
Wells River,	1842	Wm. S. Palmer, p.	'62	'62	51	128	179	25	8	6	14	3	4	0	7
Westfield,	1818	David Connell, a.p.	'42	'72	18	33	51	17	0	0	0	3	0	0	3
Westford,	1801	G. P. Byington, a.p.	'68	'70	25	58	83	18	2	0	2	0	0	0	2
West Haven,	1817	None.			18	65	83	14	1	4	5	4	4		8
Westminster, East,	1767	None.													
" West,	1799	Alfred Stevens, p.	'43	'42	42	54	96	13	1	0	1	2	3	0	5
Weston,	1799	Robert Samuel, a.p.	'72	13	27	40	11	0	0	0	2	1	1	4	0
Weybridge,	1794	H.D. Kitchel, D.D., a.p.	'39	'67	26	44	70	10	0	0	0	1	0	0	1
Whiting,	1809	H. F. Rustedt, a.p.	'44	'73	2	8	10	0	0	0	0	0	0	0	0
Williamstown,	1795	T. M. May, a.p.	'72	'72	18	57	75	20	6	1	7	3	2	0	5
Williston,	1815	Joshua L. Maynard, p.			23	58	81	12	0	1	1	2	5	0	7
Wilmington,	1855	A. C. Field, a.p.	'65	'71	27	54	81	25	1	4	5	0	1	0	1
Windham,	1805	Calvin Chapman, a.p.	'42	'70	34	52	86	32	3	3	6	6	3	0	9
Windsor,	1768	Silas P. Cook, p.	'60	'70	64	127	191	35	7	9	16	3	11	0	14
Winoski,	1836	None.			36	13	47	60	5	5	3	8	5	0	8
Wolcott,	1818	Horace Herrick, a.p.	'44	'69	14	34	48	16	0	0	0	0	0	0	0
Woodstock,	1781	A. B. Dascomb, p.	'62	'67	63	146	209	7	5	12	7	0	0	7	4
Worcester,	1824	Mason Moore, a.p.	'67	'72	12	32	44	10	0	2	2	1	0	0	1

OTHER MINISTERS. **Moses B. Bradford, McIndoe's Falls.** **E. Irwin Carpenter, Sec. Vt. Bible Soc., White River Junction.**
James Anderson, Manchester. **James Backham Burlington.** **Augustus Chandler, Dummerston.**
John F. Alken, Pawlet. **(Ordained April 4, 820).** **Franklin Butler, editor, Windsor.** **Sereno D. Clark.**
A. C. Barton, Middlebury.

<p>John K. Converse, Burlington. James Dougherty, D.D., Johnson. Henry Fairbanks, St. Johnsbury. Lyndon S. French, Franklin. H. T. Fuller, teacher, St. Johnsbury. Joseph Fuller, Vershire. Jeremiah Gilnes, Lunenburg. John E. Goodrich, Prof., Burlington. Lewis Grout, Agent American Miss. Ass'n, West Brattleboro'. Robert V. Hall, Newport. Henry P. Hickok, Burlington. Harvey O. Higley, Castleton. James C. Houghton, Burlington. Jabez T. Howard, West Charleston. Chauncey H. Hubbard, Bennington.</p>	<p>Harvey F. Leavitt, Middlebury. Amzi B. Lyon, Ferrisburgh. C. Spenceer Marsh, Burlington. Joseph Marsh, Thetford. Samuel Marsh, Underhill. Ulrick Maynard, Castleton. Silas McKeen, D.D., Bradford. (Ordnained Oct. 28, 1815). Stillman Morgan, Bristol. Sewall Paine, Montgomery Centre. Aaron G. Pease, Rutland. Horace Pratt, Northfield. Amos J. Samson, St. Albans. Charles S. Smith, Sec. Vt. Dom. Miss. Soc., Montpelier. Eben Smith, Middlebury. George Stone, North Troy. Levi H. Stone, Castleton. Wm. W. Thayer, St. Johnsbury. Henry A. P. Torrey, Prof., Burlington.</p>	<p>Jos. Underwood, East Hardwick. Geo. N. Webber, Prof., Middlebury. Joseph D. Wickham, D. D., Manchester. Azal W. Wild, Greensboro'. J. C. Wilder, Charlotte. Andrew J. Willard, Burlington. R. J. Williams, Castleton. Stephen Williams, Clarendon. John H. Worcester, D.D., Burlington.</p> <p style="text-align: center;">LICENTIATES.</p> <p>Solon Albee, Prof., Middlebury. Ezra Brainard, Jr., Prof., Middlebury. Matthew H. Buckham, Pres. Univ. Vt., Burlington. C. H. Rowley. E. F. Wright.</p>
---	---	---

SUMMARY.—CHURCHES: 60 with pastors; 86 with acting pastors; 52 vacant (including 9 supplied by licentiate or ministers of other denominations) TOTAL, 198. Loss, 3.
MINISTERS: 60 pastors; 82 acting pastors; 52 others. TOTAL, 194. Licentiate, 6.
CHURCH MEMBERS: 6,163 males; 12,273 females. TOTAL, 18,426, inc'g 3,315 absent. Loss, 372.
ADDITIONS IN 1872-3: 407 by profession; 804 by leiter. TOTAL, 711.
REMOVALS IN 1872-3: 405 by death; 395 by dismissal; 9 by excommunication. TOTAL, 809.
BAPTISMS IN 1872-3: 241 adult; 188 infant. IN SABBATH SCHOOLS: 19,751. Loss, 679.
BENEVOLENT CONTRIBUTIONS (141 churches, 150 last year): \$41,807, a decrease of \$10,639.
AVERAGE CONGREGATIONS (161 churches, 165 last year): 19,182. Decrease, 1,372.
VALUE OF CHURCH PROPERTY (155 churches, 156 last year): \$1,234,308. Increase, \$1,788.
CHANGES.—CHURCHES: *New*,—none. *Dropped* from the list,—Chittenden; Eden; Halifax. Quechee is placed in Hartford.
MINISTERS: Ordinations, 2 pastors, one without installation. Installations, 4. Dismissals, 12. Deceased, 2 pastors, 3 acting pastors, 1 without charge.
ORGANIZATION.—Fifteen Associations of ministers and thirteen Conferences of churches are united in the GENERAL CONVENTION.

VIRGINIA.

CHURCHES.	Organized.	MINISTERS.	Ordnained.	Commenced.	CH. MEMB'RS.				Adm't'd		Removals		BAPT.						
					Sept. 30, 1873.	1872-73.	1872-73.	1872-73.	Prof.	Letter.	Deaths.	Dismiss.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHO.		
Hampton,	1869	Richard Tolman, p.	'45 '70		33	25	58	0	15	8	23	0	2	1	3	15	0	215	
Herndon,	1868	L. T. Burbank, a.p.	'60 '71		12	20	32	3				1	1		1			51	
TOTAL: 2 churches, 2 ministers.						45	45	90	3	15	8	23	0	3	1	4	15	1	266

CHANGES.—None in list. Gain of members, 19. Gain in Sabbath Schools, 80.
ORGANIZATION.—Hampton is under the care of the AMERICAN MISSIONARY ASSOCIATION. Herndon is connected with the GENERAL ASSOCIATION OF NEW JERSEY.

WASHINGTON TERRITORY.

			Nov. 1, 1873.	'72-73.	'72-73.	'72-73.
Atahnum,	1873	None.	7	4	11	
Olympia,	1873	C. A. Huntington,	'72 '73	4	11	15
Seattle,	1870	John F. Damon,	'68 '70			23
TOTAL: 3 churches, 2 ministers.			11	16	49	2 2 1 30

OTHER MINISTERS: Cushing Kells, Skokomiah
CHANGES.—CHURCHES: *New*,—Atahnum; Olympia. *Dropped* from the list,—Walla-Walla. Gain of members, 8. Loss in Sabbath School, 85.
ORGANIZATION.—Connected with the GENERAL ASSOCIATION OF OREGON.

WEST VIRGINIA.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS. Dec. 1, 1873.			Admt'd 1872-73.		Removals 1872-73.			BAPT. '72-73.		IN SAB. SCHO.			
				Male.	Female.	TOTAL.	Prof.	Letter.	Death.	Dism.	Excom.	TOTAL.	Adults.		Infants.		
Huntington,	1872	Albert Bowers, a. p.	'69 '73	15	16	31	0	0	15	15	1	0	0	1	4	0	30

Connected with OHIO.—BENEVOLENT CONTRIBUTIONS: \$100.44.
 CHANGES.—None in list. Gain of members, 5. Gain in Sabbath School, 30.

WISCONSIN.

		Aug. 1, 1873.		'72-73.	1872-73.	'72-73.											
Albany,	1853	None.		5	7	12	0	0	0	1	2	0	3	0	0	100	
Alien's Grove,	1845	Horatio M. Case, p.	'71 '71	22	58	80	0	12	118	0	1	0	1	0	0	50	
Alto,	1857	J. M. Williams, a. p.	'42 '70	6	7	13	0	0	0	0	0	0	0	0	0	40	
Appleton,	1850	Thos. G. Grassie, p.	'63 '73	99	178	277	31									400	
Arena,	1863	Wm. T. Breeze, Licen.]	'72	9	12	21	0	2	2	4	1	3	0	4	0	60	
Ashippun,	1857	Wm. Walker, a. p.	'61 '67	6	10	16	3	0	0	0	0	0	0	0	0	50	
Augusta,	1867	None.		8	18	26	4									40	
Aurora ville,	1867	H. K. Bushnell, a. p.	'67 '72	14	21	35	6	3	0	3	0	0	0	2	0	75	
Avoca,	1858	Jas. Jameson, a. p.	'41 '70	6	17	23	6	1	1	2	0	0	1	1	0	50	
Baldwin's Mills,	1856	M. L. Eastman, a. p.	'49 '69	7	10	17	0	0	0	0	1	0	1	0	0	55	
Bangor, Welsh,	1855	Owen Jenkins, p.	'72 '73			45	1	0	1							40	
Baraboo,	1847	F. W. Fairfield, a. p.	'71 '72	10	16	26	1	3	6	9	0	3	0	3	0	75	
Beetown.		No report.															
Beloit, 1st,	1838	George Bushnell, p.	'48 '65	170	209	379	85	19	8	27	7	14	0	21	3	7	300
" 2d,	1859	Henry P. Higley, p.	'65 '67	48	115	163	23	33	12	45	0	6	8	9	11	11	200
Big Spring,	1866	D. A. Campbell, a. p.	'52 '72	11	20	31	4	3	2	5	0	0	0	0	1	0	90
Bird's Creek,	1868	Adam Pinkerton, a. p.	'69 '68	8	14	22	0	0	0	0	0	1	1	0	1	37	
Black Earth,	1856	M. M. Martin, a. p.	'55 '70	10	20	30	7	1	0	1	0	6	0	6	1	60	
Bloomer,	1868	[R. S. Cross, Licen.]	'73	5	9	14										55	
Bloomington,	1847	None.		39	55	94	22	2	5	7	0	2	0	2	1	6	111
Blue Mound, Welsh,		John O. Davies, a. p.															
Boscobel,	1857	Wm. Stoddart, a. p.	'57 '67	32	55	87	3	9	3	12	0	6	7	13	6	2	150
Brandon,	1857	T. A. Wadsworth, a. p.	'60 '72	36	47	83	7	1	1	2	0	9	0	9	1	0	100
Bristol and Paris,	1851	Thos. Gillespie, a. p.	'67 '70	26	48	74	8	16	1	17	0	0	0	0	5	0	142
Brodhead,	1857	Hiram Foote, a. p.	'39 '71	20	45	65	6	3	3	6	0	2	1	3	1	0	115
Brooklyn,	1869	None.		3	9	12	0	0	0	0	1	0	0	1	0	0	0
Burlington, Plymouth,	'58	Albert M. Case, a. p.	'69 '70	38	80	118	8	1	5	6	1	7	0	8	0	0	175
Burns,	1858	None.															
Caledonia,	1844	James Jones, a. p.	'70 '73	10	13	23	3	0	1	1	0	2	0	2	0	0	
Center,	1847	[L. P. Sabin, Presb.]	'72 '72	15	40	55	0	9	5	14	2	0	0	2	3	1	90
Cilinton,	1858	Geo. F. Brunson, a. p.	'51 '72	29	70	99	15	1	7	8	2	5	0	7	0	1	147
Columbus,	1850	None.		21	56	77	17	0	0	0	3	1	0	4	0	0	300
Cookville,	1867	Jas. H. Harris, a. p.	'62 '68	9	13	22	0	0	2	2	0	0	0	0	0	0	80
Darlington,	1847	D. M. Breckenridge,	'69 '72	30	48	78	35	0	2	2	0	4	0	4	0	3	125
Dartford,	1849	a. p.		32	45	77	13										
Delafield, Welsh,	1844	None.		13	25	38	10	2	0	2	1	1	0	2	1	9	
Delavan,	1841	Timothy Jones, p.	'71 '71	13	25	38	10	2	0	2	1	1	0	2	1	9	
Depere,	1866	Joseph Collie, p.	'55 '55	99	171	270	8	13	6	19	4	3	0	7	9	3	225
De Soto,	1856	N. T. Blakeslee, a. p.	'68 '72	14	19	33	2	5	3	8	1	3	0	4	3	1	60
Dojgeville,	1856	S. W. Powell, a. p.	'72 '72	5	10	16	2	0	0	0	1	0	0	1	0	0	28
" Welsh,	1845	None.				34											
Easton,	1870	Lewis Phillips,															
East Troy,	1839	J. H. McChesney, a. p.	'69 '70	4	8	12	1	0	0	0	0	0	0	0	0	0	60
Eau Claire,	1859	Hanford Fowle, a. p.	'66 '71	32	57	89	26	4	0	4	1	3	0	4	0	2	75
Elk Grove,	1856	J. F. Dudley, p.	'64 '69	44	71	115	10	1	4	4	3	1	1	4	3	1	200
Elk Grove,	1846	J. P. Chamberlain, a. p.	'06 '71	30	42	72	14	1	0	1	1	2	0	3	1	4	90
Elkhorn,	1843	None.															
Elroy,	1869	B. S. Baxter, a. p.	'42 '73	5	9	14	0	1	9	10	0	0	0	0	0	0	0
Emerald Grove,	1846	None.		35	69	107	36	1	0	1	2	2	0	4	1	3	80
Evansville,	1851	Jas. W. Harris, a. p.	'62 '68	17	35	52	6	1	0	1	0	0	2	2	2	0	75
Fish Creek, Welsh,	1859	Owen Jenkins, p.	'72 '73			33											
Fond du Lac,	1856	Arthur Little, p.	'63 '68	91	222	313	48	4	12	24	3	9	0	11	3	11	275
Fort Atkinson,	1841	Enos J. Montague, p.	'46 '72	52	120	172	20	12	12	24	3	9	0	12	8	0	280
Fort Howard,	1855	D. C. Curtis, p.	'40 '63	13	19	32	8	2	3	5	1	6	0	7	0	3	100
Fox Lake,	1853	None.		24	41	65	13	0	2	2	3	5	0	8	0	0	100
Freedom,	1871	Hugh McLeod, a. p.	'55 '72	6	7	13	0	0	0	0	1	0	0	1	0	1	35

PRESBYTERIAN CHURCHES.	Organized.	MINISTERS.	Ordnained.	CH. MEMB'RS.				Adm'to		Removals		BAPT.		IN SAB. SCHO.				
				Aug. 1, 1873.				1872-73.		1872-73.		72-73.						
				Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Dismiss.	TOTAL.	Adults.		Infants.			
Green Bay.	1836	William Crawford, p.	'61	'69	54	101	155	19	3	17	20	1	0	1	2	22	200	
New Lisbon.	1865	A. O. Wright, a.p.	'67	'71	20	37	57	3	2	0	2	1	1	0	2	1	0	240
Pleasant Hill.	1853	Adam Pinkerton, a.p.	'69	'68	35	50	85	3	1	0	1	2	0	2	4	1	0	103
Potosi.	1840	Jas. M. Mitchell, a.p.	'56	'72	10	25	36	3	2	3	5	1	0	0	1	0	1	110
Racine.	1830	D. E. Bierce, a p.	'73	'73	112	280	392	50	0	11	71	4	12	0	16	1	2	300

In addition to the Welsh churches mentioned in our list, the Welsh officers give us the names of other Congregational churches, as follows, but without reports: Bark River; Bay View; Berlin; Bethel & Coed; Caerogybi; Cambria; Emmett; Pecatonica; Pike Grove; Watertown. Having no reports beyond the names, we do not put them on the list. But we insert some figures given us as to other churches, in place of "no report."

OTHER MINISTERS.

Walter S. Alexander, miss'y, Rome, Italy.	Hiram Freeman.	David S. Morgan, Montello.
Homar H. Benson, Ag't Bible Society, Beloit.	E. B. French, Milwaukee.	Richard Morris, Allen's Grove.
Simon S. Bicknell, Fort Atkinson.	Nath'l G. Goodhue, Johnstown.	Franklin B. Norton, Oshkosh.
Jas. J. Blaisdell, D. D., Prof., Beloit.	John P. Haire, Prof., Ripon.	A. A. Overton, Arena.
Thomas Borland.	Benjamin E. Hale, Beloit.	Evan Owen, Jenniletton.
J. H. Cameron, Markesan.	James Hall, Milwaukee.	Jeremiah Porter, Fort Sill,
Aaron L. Chapin, D. D., Pres. Beloit Co!!.	Jos. M. Hayes, West Salem.	Ind. Ter.
Nathan C. Chapin, La Crosse.	Phillip J. Hoff, Boscobel.	William Porter, Prof., Beloit.
Dexter Clary, Beloit.	Edward W. Hooker, D.D., Fort Atkinson.	Charles H. Pratt, Ashland.
Warren Cochran, Baraboo.	David M. Jones, Arena.	W. B. Richardson, Misalonyary, Green Bay.
Samuel D. Darling, Oakfield.	A. Kidder, Sup't of Schools, Eau Claire.	Leonard Rogers, Linn.
Henry Davies.	James Kilbourne, City Missionary, Racine.	Edward P. Salmon, Beloit.
Hiram H. Dixon, Ripon.	Francis Lawson, Beloit.	Geo. W. Sargent, Menasha.
Franklin B. Doe, Sup't Am. H. M. Soc., Fond du Lac.	Theron Loomis, Menomonee Falls.	Jedediah D. Stevens, Beloit.
Solomon A. Dwinnell, Keedsburg.	Henry A. Miner, Sup't Am. H. M. Soc., Columbus.	Guy C. Strong, Berlin.
Joseph Emerson, Prof., Beloit.	Caleb W. Matthews, Sun Prairie.	Ira Tracy, Bloomington.
Robert T. Evans.	William E. Merriman, Pres. Coll., Ripon.	F. J. Valentine, Sheboygan.
Robert Everdell, Fond du Lac.	Samuel E. Miner, Monroe.	G. W. Wainwright, Darford.
	Chas. M. Moorehouse, Evansville.	Jeremiah W. Walcott, Ripon.
		James H. Waterman, Pewaukee.
		Henry M. Whitney, Prof., Beloit.

LICENTIATES.

Four in tables above.

SUMMARY — CHURCHES: 83 with pastors; 110 with acting pastors; 41 vacant (including 8 supplied by licentiates or ministers of other denominations). TOTAL, 184. Gain, 2. MINISTERS: 31 pastors; 96 acting pastors; 56 others. TOTAL, 183. Licentiates, 4. CHURCH MEMBERS: 4,313 males; 8,169 females. TOTAL, 12,472, inc'g 1,789 absent. Gain, 7. ADDITIONS IN 1872-3: 582 by profession; 381 by letter. TOTAL, 963. REMOVALS IN 1872-3: 138 by death; 437 by dismissal; 38 by excommunication. TOTAL, 608. BAPTISMS IN 1872-3: 258 adult; 234 infant. IN SABBATH SCHOOLS: 17,829. Loss, 257. BENEVOLENT CONTRIBUTIONS (149 churches, 140 last year): \$17,476.19, an increase of \$1,001.01. Of the total, — Foreign Missions, \$3,425.50; Home Missions, \$5,203.88; Am. Miss'y Assoc'n, \$1,306.16; Bible Soc'y, \$1,290.08; Tract Soc'y, \$539.00; Educ'n Soc'y, \$942.82; Sunday School, \$995.52; Church erection, \$902.61.

NUMBER UNDER PASTORAL CHARGE (154 churches, 156 last year): 32,503, a gain of 357.

CHANGES. — CHURCHES: New, or replaced on the list, — Neenah, Welsh; Mount Zion, Welsh; Oshkosh, Welsh; Rosendale, Welsh; West Rosendale. Dropped from the list, — Chippawa Falls; Hustisford; Middleton. (New Lisbon, Presb., was last year accidentally left on our list, as well as in its proper place, but it was not included in our Summary.)

MINISTERS: Ordinations, etc., no report.

ORGANIZATION. — Most of the churches (with eight Presbyterian churches) are united in nine district Conventions, and through them in the PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF WISCONSIN.

WYOMING.

		Dec. 1, 1873.		72-73.		72-73.		72-73.	
Cheyenne,	1860	None.	13	8	21	6	2	3	5

CHANGES. — None in list. Loss of members, 4. Gain in Sabbath School, 23. BENEVOLENT CONTRIBUTIONS: \$131.00.

DOMINION OF CANADA.
PROVINCES OF ONTARIO AND QUEBEC.

CHURCHES.	Organized.	MINISTERS.	Ordained.	CH. MEMBERS.										BAPT. IN BAR. COMM.		
				May 6, 1873.	1873-74.	1873-74.	1873-74.	1873-74.	1873-74.	1873-74.	1873-74.	1873-74.	1873-74.			
Place and Name.		Name.	Commenced.	Male.	Female.	Total.	Absent.	Prof.	Lector.	Deacons.	Diems.	Evangel.	Fort. L.	Adults.	Infants.	
Abbotsford, Q.	1839	D. D. Nighwander, p.	'77	73												
Alton, Ont.	1845	Joseph Wheeler, p.	'52	45												
Alvick, "	1836	Matthew S. Gray, p.	'57	71	22	32	54	1	0	0	0	0	3	0	5	1
Amlersburg, "	"	J. Malcom Smith, p.	'62	71	6	15	24	0	3	4	7	2	0	0	3	1
Arran, West, "	"	None.														
Belleville, "	1854	Richard Lewis, p.	'64	71	12	13	25	1	0	0	0	0	3	3	6	0
Bowmanville, "	1836	Thos. M. Reakie, p.	'45	35	15	29	44	13	3	1	4	0	0	0	0	0
Brantford, "	1834	John Wood, p.	'51	53	43	79	122	14	3	6	3	1	5	0	6	0
Brigham, Q.	1873	Chas. P. Watson, p.	'57	73	7	5	15		12	3	15	0	0	0	0	0
Brookville, Ont.	1843	None.														
Brome, Q.	1844	None.														
Barford, Ont.	1844	Wm. Hay, s.s.	'47	72	24	28	52	0	0	0	0	1	5	0	6	
Caleton, South, "	1851	James Davies, s.s.	'72	72	12	27	29	0	12	2	14	0	0	0	0	2
Church Hill, "	1838	Joseph Unsworth, p.	'44	5					0	0	0	0	0	0	0	0
Cobourg, "	1835	Joseph Griffith, p.	'73	73	6	14	20	0	7	0	7	0	0	0	0	1
Cold Springs, "	1840	[J. B. Silcox, student.]			17	26	45		3	2	5	1	0	0	1	0
Colby's Bay, "	1854	None.	'70	70												
Cowanville and Dunham, Q.	1855	Chas. P. Watson, p.	'49	'86	22	42	64	3	1	4	0	5	0	5	1	5
Danville, "	1832	Garrance T. Colwell, p.	'56	73	27	47	74		6	2	5	1	2	0	3	1
Douglas, Ont.	1858	None.			15	25	40		0	0	0	1	0	0	1	
Durham, Q.	1837	[Wm. MacIntosh, Stu.]							6	0	6					
Eaton, "	1835	Edwin J. Sherrill, p.	'37	37	10	42	52	10	0	1	1	1	0	1	2	1
Erin, North, Ont.	1872	Matthew S. Gray, p.	'57	71	8	11	19	2	0	0	0	1	0	0	1	
Embry, "	1872	G. C. Needham, p.	'72	72			150									
Fergus, Q.	1869	Enoch Barker, p.	'55	'69	19	32	51	13	4	0	4	0	5	5	0	12
Fitch Bay, Q.	1856	L. P. Adams, p.	'40		22	38	60	13	0	2	2	0	0	1	1	0
Forest, Ont.	1863	Jno. Salmon, B.A., p.	'62	'66	20	19	39		5	0	5	0	0	3	3	
Frome, "	1842	J. I. Hindley, B.A., p.	'39	'69	35	44	79	20	1	0	1	1	0	0	1	0
Garafaxa, Ist, "	1856	Enoch Barker, p.	'55	'69	50	56	106	9	2	0	2	0	0	0	0	0
" No., "	1867	None.														
Georgetown, "	1842	Jos. Unsworth, p.	'48	'52	18	32	50	9	2	2	4	0	0	0	0	4
Granby, Q.	1839	D. D. Nighwander, p.	'73	73	56	79	135	5	0	3	3	2	0	0	2	0
Guelpi, Ont.	1835	Wm. Mancel, p.	'66	'73	30	62	92	3	4	0	4	3	8	7	13	
Hamilton, "	1835	None.			72	92	164	3	14	26	42	3	4	0	7	0
Hawkesbury, "	1839	None.														
Howick, "	1861	Solomon Snider, p.	'49	'66			78	1	0	0	0	0	0	2	2	
Indian Lands, Inverness and Megantic, Q.	1844	[— Cox, student.]														
Kelvin, Ont.	1856	Wm. Hay, p.	'47	'47	5	6	11		0	0	0	1	0	0	1	4
Kingston, "	1849	K. M. Fenwick, p.	'47	'47	29	58	87	0	3	0	3	2	2	8	12	0
Lanark, Ist, "	1852	Robert Brown, p.	'62	'73	22	52	74	32								
" Village, "	1853	John Brown, p.	'62	'71			37		0	0	0	1	0	0	1	0
Listowell, "	1862	Edwin Rose, s.s.	'73	'73			30		0	0	0	0	4	0	4	
London, "	1837	R. W. Wallace, p.	'72	'72												
Manilla, "	1845	Dugald McGregor, p.	'39	'57	22	24	45		0	1	1	3	2	5	10	0
Markham and Unionville, "	1844	None.														
Martintown and Roxburgh, Q.	1829	[Finlay Malcolm, Stu.]			10	12	22		0	0	0	1	0	0	1	0
Meaford, "	1860	None.			5	9	14		2	0	0	0	1	0	3	4
Melbourne, Q.	1837	[Wm. MacIntosh, Stu.]					30									
Molesworth, Ont.	1866	None.														
Montreal, Zion, Q.	1832	{ H. Wilkes, D.D. LL. D. p. '32 '36 C. Chapman, M.A. p. '67 '71	'36	'71	109	275	444	55	24	20	44	4	28	4	36	16
" Eastern, "	1871	John Frazer, p.	'52	'70	26	44	70	5	7	6	13	1	7	5	13	20
New Durham, Ont.	1854	None.														
Oro, "	1841	E. D. Silcox, p.	'73	'73	21	30	51		0	0	0	0	0	0	0	
Osprey, "	1861	None.														
Ottawa, "	1860	J. G. Sanderson, p.	'60	'73	24	43	67	4	6	5	11	4	5	6	15	6

* Included in Granby.

CHURCHES. Place and Name.	Organized.	MINISTERS. Name.	Ordained. Commenced.	CH. MEMB'RS.				Admt'd		Removals			BAPT. SCH'.					
				May 6, 1873.				1872-73.		1871-72.			72-73.					
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCH'.		
Owen Sound, Ont.	1855	Robert Robinson,	'45 '64	12	28	40		8	0	0	0	1	0	1	4	35		
Paris,	1848	W. H. Allworth, p.	'45 '65	38	76	114		5	13	0	13	2	2	0	4	3	171	
Pine Grove,	1841	Wm. W. Smith, p.	'65 '69	17	30	47		2	3	3	6	0	3	0	3	4	10	64
Quebec,	Q. 1840	Henry D. Powis, p.	'54 '57	25	52	77		0	3	1	4	1	4	0	5	13	80	
Eugby, Ont.	1844	E. D. Silcox, p.	'73 '73	15	19	34		8	0	0	0	1	0	0	1	5	45	
Sarnia,	1848	W. H. A. Claris,	'72	7	12	19		0	5	8	13	0	0	0	1	1	98	
Saugeen-Indian,	"	J. Anjcahbo, p.	'50 '60			20										1	16	
Scotland,	1835	William Hay, p.	'47 '47	47	88	135		3	0	3	2	1	2	5			130	
Sherbrooke,	Q. 1835	Archibald Duff, p.	'41 '62	49	69	118		20	13	7	20	2	4	2	8	0	10	111
Simcoe, Ont.	1843	None.																
Speecliffe,	1848	None.		11	24	35			0	0	0	0	0	0	0	5	78	
St. Andrews, Q.	1838	None.																
Stanstead,	1816	James Hay,	'52 '73															
Stouffville, Ont.	1842	Benj. W. Day, p.	'62 '66	32	58	90		15	2	17	0	1	2	3	1	3	85	
Straiford,	1846	W. H. Hen de Bourak, p.	'71	8	24	32		1	8	5	13	0	1	0	1	0	68	
Thistleton,	1859	Wm. W. Smith,	'65 '69	6	9	15		2	1	0	1	0	1	0	1		97	
Tilbury, E.	1860	Wm. Burgess, p.	'49 '60	11	5	16		2	0	0	0	0	0	0	0	2	29	
Tiverton,	1856	Neil McKinnon, p.	'47 '56	16	11	27		0	0	0	0	0	0	0	0			
Toronto, Zion,	1834	S. N. Jackson, p.	'66 '71	78	103	181		8	14	22	36	3	2	3	8	1	24	244
" Bond st.,	1849	F. H. Marling, p.	'48 '54	81	139	220		15	14	14	28	2	4	1	7	2	8	340
" Northern,	1867	J. A. R. Dickson, p.	'65 '71	51	95	146		3	13	5	18	1	5	0	6	0	6	326
Turnberry,	1860	{ Solomon Snider, p. '49 Richard Wicket, As't.				*												
Vankleek Hill,	1839	W. M. Peacock, p.	'69 '69	12	21	33		2	1	1	2	0	3	0	3		124	
Vespra,	1867	E. D. Silcox, p.	'73 '73	14	14	28		2	3	0	3	0	0	1	1		57	
Warwick,	1839	John Salmon, p.	'62 '65	44	58	102		0	4	0	4	2	0	5	7			
Waterloo,	Q. 1870	None.																
Waterville,	1862	George Parkis, p.	'67 '67	17	20	37		0	0	0	0	1	0	0	1	0	6	53
Whitby, Ont.	1843	Samuel T. Gibbs, p.	'68	15	25	40		8	0	1	1	0	0	0	0	0	2	71
Windsor,	Q. 1870	{ W. MacIntosh, Stud't., 18				18		0	1	1								

*Included in Howick.

OTHER MINISTERS.

Thomas Baker, Toronto, Ont.	James Howell, Granby, Que.	Ammi J. Parker, Danville, Que.
Robert Burchill, Georgetown, Ont.	Daniel Macallum, Unionville, Ont.	J. S. Pattison, Inverness, Que.
James T. Byrne, Whitby, Ont.	J. G. Manly, Toronto, Ont.	James Porter, Toronto, Ont.
John Campbell, Melbourne, Que.	Anthony McGill, Ryckman's Corner, Que.	James Shipperly, Abbotsford, Que.
William Clarke, Dresden, Ont.	E. C. W. McColl, M.A., Port Robinson, Ont.	James M. Smith, Amherstburg, Ont.
Wm. F. Clarke, Guelph, Ont.	Duncan McGregor, Montreal, Que.	Arthur Wikson, LL.D., Toronto, Ont.
George Cornish, LL.D., Prof. Cong. Coll., Montreal, Que.	John McKillican, Danville, Que.	LICENTIATES.
Hiram Denny, Alton, Ont.	James Middleton, Salem, Ont.	Four students in tables above.
John Durrant, Stratford, Ont.		

SUMMARY.—CHURCHES: 57 with pastors; 5 with acting pastors; 23 vacant (including 6 supplied by licentiates or ministers of other denominations). TOTAL, 85. Gain, 2.
MINISTERS: 47 pastors; 4 acting pastors; 23 others. TOTAL, 74. Licentiates, 4.
CHURCH MEMBERS: 1,701 males; 2,705 females; 442 not specified. TOTAL, 4,848, including 338 absent. Gain, 186.
ADDITIONS IN 1872-3: 243 by profession; 153 by letter. TOTAL, 396.
REMOVALS IN 1872-3: 54 by death; 117 by dismissal; 69 by excommunication. TOTAL, 240.
BAPTISMS IN 1872-3: 16 adult; 225 infant.
IN SABBATH SCHOOLS: 6,656. Gain, 2,029. Last year there appeared 2,215 loss. Variation in reporting "union" schools, and other reasons, explain the fluctuation.
BENEVOLENT CONTRIBUTIONS (54 churches, 53 last year): \$16,021.42, an increase of \$1,082.31. Of the total,—general denominational objects, \$6,809.70; Indian, French, and foreign missions, \$2,397.72; other objects, \$6,814.00. LOCAL OBJECTS (62 churches, 55 last year): \$48,398.82, a decrease of \$1,163.27. MONEYS NOT SPECIFIED, \$1,500. TOTAL MONEYS, \$65,920.24, a decrease of \$2,780.96. CHURCH PROPERTY (67 churches): \$306,420.00. Sixty-seven churches report 19,340 sittings; last year, 18,505 (misprinted in Quarterly, 28,505).
ORDINARY ATTENDANCE at all religious stations (69 churches, 59 last year): 9,985, an increase of 1,273. Forty-five churches report 12,114 "total hearers or adherents."
CHANGES.—CHURCHES: New, or replaced on the list,—Arran, West; Brigham; Erin, North; Embro; Tilbury, East. Dropped from the list,—Edgeworth; Franklin; Wroxeter. (Perhaps Edgeworth and East Tilbury are the same.)
MINISTERS: Ordinations, etc., no report.
ORGANIZATION.—The CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

NOVA SCOTIA.

CHURCHES	Pastors & Names	Members	Total	Communicants	MEMBERSHIP AND BAPTISMS								In Nov. 1893			
					1892		1893		1892		1893					
					Males	Females	Total	Total	Baptisms	Baptisms	Total	Total				
Chatham	Rev. J. W. Hanna	312	423	312	173	173	173	173	173	173	173	173	173	173	173	173
St. John's	Rev. J. W. Hanna	241	312	241	173	173	173	173	173	173	173	173	173	173	173	173
St. Andrew's	Rev. J. W. Hanna	173	241	173	173	173	173	173	173	173	173	173	173	173	173	173
St. James	Rev. J. W. Hanna	173	241	173	173	173	173	173	173	173	173	173	173	173	173	173
St. Paul	Rev. J. W. Hanna	173	241	173	173	173	173	173	173	173	173	173	173	173	173	173
St. George	Rev. J. W. Hanna	173	241	173	173	173	173	173	173	173	173	173	173	173	173	173
St. Peter	Rev. J. W. Hanna	173	241	173	173	173	173	173	173	173	173	173	173	173	173	173
St. Mary	Rev. J. W. Hanna	173	241	173	173	173	173	173	173	173	173	173	173	173	173	173
St. Elizabeth	Rev. J. W. Hanna	173	241	173	173	173	173	173	173	173	173	173	173	173	173	173
TOTAL		173	241	173	173	173	173	173	173	173	173	173	173	173	173	173

SUMMARY - CHURCHES, etc., as above. Gain 15 members. Loss 11 Sabbath School 10.
CONTRIBUTIONS - CHURCHES, etc., as above. Local 10 members. Property 10 churches, \$12,000.
CHANGES - Deaths 10. Pastors, etc., as above. Decreased, one pastor.
ORGANIZATION - With Nova Scotia, etc., as above. Gain 15 members, 1 gain in Sabbath School, 10.
SUMMARY - CHURCHES, etc., as above. Local 10 members. Property 10 churches, \$12,000.
CHANGES - None in list. No ordinations. Decreased, one pastor.
ORGANIZATION - With Nova Scotia, etc., as above.

NEW BRUNSWICK.

CHURCHES	Pastors & Names	Members	Total	Communicants	Baptisms	Baptisms	Total	Total	In Nov. 1893
St. Andrew	Rev. J. W. Hanna	173	241	173	173	173	173	173	173
St. James	Rev. J. W. Hanna	173	241	173	173	173	173	173	173
St. Peter	Rev. J. W. Hanna	173	241	173	173	173	173	173	173
St. Paul	Rev. J. W. Hanna	173	241	173	173	173	173	173	173
St. George	Rev. J. W. Hanna	173	241	173	173	173	173	173	173
St. Elizabeth	Rev. J. W. Hanna	173	241	173	173	173	173	173	173
St. Mary	Rev. J. W. Hanna	173	241	173	173	173	173	173	173
TOTAL		173	241	173	173	173	173	173	173

SUMMARY - CHURCHES, etc., as above. Gain 15 members. Loss 11 Sabbath School 10.
CONTRIBUTIONS - CHURCHES, etc., as above. Local 10 members. Property 10 churches, \$12,000.
CHANGES - None in list. No ordinations. Decreased, one pastor.
ORGANIZATION - With Nova Scotia, etc., as above.

JAMAICA.

CHURCHES	Pastors & Names	Members	Total	Communicants	Baptisms	Baptisms	Total	Total	In Nov. 1893
Brudenell	Rev. John Thompson	112	173	112	112	112	112	112	112
Brudenell Hill	S. S. Wilson	41	79	41	41	41	41	41	41
Chesterfield	C. S. Tanning	31	41	31	31	31	31	31	31
Silok	John Thompson	11	11	11	11	11	11	11	11
Manning's Hill	John Thompson	11	11	11	11	11	11	11	11
Providence	S. S. Wilson	11	11	11	11	11	11	11	11
TOTAL		112	173	112	112	112	112	112	112

SUMMARY - CHURCHES, etc., as above. No change in list. Loss of members, 19. Gain in Sabbath School, 14.
BENEVOLENT CONTRIBUTIONS - 5 churches, \$314.91.
 The numbers are in accordance with the AMERICAN MISSIONARY ASSOCIATION.
 There are also in Jamaica, English missionaries, whose churches we do not include.

REGATIONAL MISSIONARIES FROM THE UNITED STATES, DECEMBER, 1873.

AGED WITH THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.*

	Ordained.	Went out.		Ordained.	Went out.
AHRATTA. 1813.			ZULU, SOUTH AFRICA. 1835.		
Fairbank, Ahmednuggur,	1845	1846	David Rood, Umvoti,	1847	1847
n, D.D., Bombay,	1846	1846	William Ireland, Amanzimtote,	1848	1848
rding, Bombay,	1856	1856	Hyman A. Wilder, Umtwalumi,	1849	1849
rnce, Raheori,	1862	1862	Josiah Tyler, Mapumulo,		1849
Atkinson, Sholapoor,	1867	1867	William Mellen, Umsunduzi,		1851
Wells, Bhuing,	1867	1869	Stephen C. Pixley, Inanda,	1855	1856
Park, Sholapoor,	1870	1870	Elijah Robbins, Umzumbi,	1859	1859
Insor, Satara,	1870	1871	Henry M. Bridgman, Umzumbi,	1860	1780
			Myron W. Pinkerton, Umtwalumi,	1871	1871
			Charles W. Klibon, Inanda,	1873	1873
CEYLON. 1818.			EASTERN TURKEY. 1835.		
Howland, Tillipally,	1845	1845	George C. Knapp, Bitlis,	1855	1855
Riemer, Chavagacherry,	1867	1868	Crosby H. Wheeler, Harpoot,	1852	1857
Smith, Oudoopitty,	1871	1871	Moses P. Parmelee, M.D., Erzroom,	1861	1863
Howland, Manepy,	1873	1873	John E. Pierce, Erzroom,	1867	1868
			Royal M. Cole, Erzroom,	1867	1868
HAWAIIAN ISLANDS. 1820.			CENTRAL TURKEY. 1847.		
Edwin, M.D., Honolulu,	1830	1830	George C. Reynolds, M. D., Vau,	1871	1869
Wymann, Hilo,	1831	1831	Newton H. Bell, Mardin,	1868	1873
Smith, D.D., Honolulu,	1832	1832			
V. Parker, Honolulu,	1832	1832			
Wells, Hilo,	1833	1833			
Wells, Kohala,	1840	1841	Giles F. Montgomery, Marash,	1863	1863
Wells, Honolulu,	1839	1841	Lucien H. Adams, Kessab,	1862	1865
Wells, Koloa,	1840	1841	Henry Marden, Aintab,	1869	1869
Wells, M.D., Koloa,	1867	1842			
WESTERN TURKEY. 1826.			FOOCHOW, CHINA. 1847.		
Wells, D.D., Constantinople,	1843	1843	Charles Hartwell, Foochow,	1862	1862
Farnsworth, Cesarea,	1852	1852	Joseph E. Walker, Foochow,	1872	1872
Richardson, Broosa,	1854	1854			
Wells, Constantinople,	1855	1855	MICRONESIA. 1852.		
Leonard, Marsovan,	1857	1857	Benjamin G. Snow, Ebon,	1851	1851
Greene, Constantinople,	1858	1859	Albert A. Sturges, Ponape,	1851	1852
Ferrick, Constantinople,	1859	1859	Hiram Bingham, Jr., Apaiang,	1856	1856
Wells, Marsovan,	1862	1863	Joel F. Whitney, Ebon,	1871	1871
Wells, Cesarea,	1861	1867			
Wells, Constantinople,	1867	1869	DAKOTA. 1852.		
Wells, Cesarea,	1864	1869	Alfred L. Riggs,	1863	1870
Spaulding, Bardesag,	1870	1871	Thomas L. Riggs,	1872	1872
INDIA. SOUTH INDIA. 1834.			NORTH CHINA. 1854.		
Wells, Tirumangalum,	1845	1845	Henry Blodget, D.D., Peking,	1854	1854
Burnell, Meliur,	1850	1848	Charles A. Stanley, Tientsin,	1861	1862
Wells, Periakulam,	1848	1848	John T. Gulick, Kalgan,	1864	1864
Capron, Masu Madura,	1856	1856	Chauncey Goodrich, Tungcho,	1864	1865
Washburn, Pasmalal,	1859	1860	Mark Williams, Kalgan,	1865	1866
Howland,	1873	1873	Thomas W. Thompson, Kalgan,	1868	1868
Wells,	1873	1873			

Names are arranged according to age; and missionaries in each according to seniority. Where two years are given in the second column of figures, the first is the date of mission service.

	Ordained.	Went out.		Ordained.	Went out.
NORTH CHINA, — Continued.			AUSTRIA. 1872.		
Isaac Pierson, Pautingfoo,	1870	1870	Henry A. Schauflier, Prague,	1865	1866
Henry D. Porter, M.D., Tientsin,	1872	1872	Albert W. Clark, Prague,	1868	1872
Arthur H. Smith, Tientsin,	1872	1872	Edwin A. Adams, Prague,	1878	1877
			Edwin C. Bissell,	1859	1872
EUROPEAN TURKEY. 1858.			MEXICO. 1872.		
James F. Clarke, Samokov,	1859	1859	David Watkins, Guadalajara,	1872	1875
William E. Locke, Samokov,	1868	1868	John L. Stephens, Guadalajara,	1872	1873
Henry B. Page, Samokov,	1868	1868	Edward P. Herrick, Monterey,	1871	1872
George D. Marsh, Monastir,	1872	1872			
John W. Baird, Monastir,	1872	1872	ITALY. 1872.		
J. Henry House, Eski Zagra,	1871	1872	Walter S. Alexander, Florence,	1861	1875
E. Winthrop Jenney, Monastir,	1873	1873	Luther H. Gulick, M.D., Florence,	1851	1851
					1871
JAPAN. 1869.			NOT CONNECTED WITH THE BOARD.		
Daniel C. Greene, Kobe,	1869	1870	Peter J. Gulick, Honolulu, H. I.	1827	1827
Orramel H. Gulick, Osaka,	1862	1870	Cyrus Hamlin, D.D., Pres. of Robert Coll., Constantinople,		1836
Jerome D. Davis, Kobe,	1869	1871	Simeon H. Calhoun, Syria,		1841
John L. Atkinson, Kobe,	1869	1873	William Bird, Syria,	1852	1852
Granville M. Dexter, Osaka,	1873	1873	Daniel Bliss, D.D., Pres. of Syrian Prot. Coll., Beirut,	1855	1855
Horace H. Leavitt, Osaka,	1873	1873	George Washburn, Prof. in Robert Coll., Constantinople,	1863	1855
Wallace Taylor,	1873	1873	Henry H. Parker, Honolulu, H. I.	1863	1863
SPAIN. 1872.					
Thomas L. Gulick, Santander,	1870	1873			

CONNECTED WITH THE AMERICAN MISSIONARY ASSOCIATION.

	Ordained.	Went out.		Ordained.	Went out.
JAMAICA :			SANDWICH ISLANDS :		
Three, as in tables.			Jonathan S. Green, Makawao,	1927	1827
MENDI, WEST AFRICA :			SIAM :		
George P. Claffin.			Cornelius B. Bradley, Bangkok,	1871	1871
J. K. Billheimer.					

AT HOME, AND AMONG THE FREEDMEN :

A large number, given in the tables; especially in the Southern States.

**SUMMARY I. — CHURCHES, MINISTERS, AND LICENTIATES REPORTED
IN 1878.**

STATES, ETC.	CHURCHES.							MINISTERS.							LICENTIATES.
	With Pastors.				Vacant.			TOTAL CHURCHES.	In pastoral work.				TOTAL MINISTERS.		
	Pastors.	Acting Pastors.	Not Specified.	TOTAL.	Sup. by lic., etc.	Not Supplied.	TOTAL.		Pastors.	Acting Pastors.	Not Specified.	TOTAL.		Not in pasto- ral work.	
Alabama,	2	3	0	5	0	0	0	5	2	3	0	5	1	6	2
California,	12	41	0	53	0	9	9	62	12	39	0	51	21	72	4
Colorado,	0	5	0	5	0	2	2	7	0	4	0	4	0	4	0
Connecticut,	148	92	0	240	5	50	55	295	149	91	0	240	113	353	65
Dakota,	1	7	0	8	0	2	2	10	1	4	0	5	1	6	0
District of Columbia,	1	0	0	1	0	0	0	1	1	0	0	1	14	15	2
Georgia,	2	5	0	7	0	1	1	8	2	3	0	5	2	7	1
Idaho,	0	1	0	1	0	0	0	1	0	1	0	1	0	1	0
Illinois,	31	142	0	173	15	55	70	243	31	123	0	154	79	233	8
Indiana,	5	10	0	15	0	8	8	23	5	7	0	12	6	18	0
Iowa,	12	160	0	172	6	39	45	217	12	126	0	138	51	189	5
Kansas,	5	79	0	84	3	22	25	109	5	59	0	64	20	84	2
Kentucky,	2	3	0	5	0	0	0	5	2	3	0	5	1	6	0
Louisiana,	3	7	0	10	0	0	0	10	3	6	0	9	3	12	1
Maine,	61	79	0	140	51	48	99	239	59	71	0	130	39	169	59
Maryland,	0	1	0	1	0	0	0	1	0	1	0	1	0	1	0
Massachusetts,	307	127	0	434	3	70	73	507	316	127	0	443	193	636	53
Michigan,	8	117	0	125	14	53	67	192	8	96	0	104	45	149	2
Minnesota,	12	57	0	69	0	12	12	81	12	46	0	68	14	72	0
Mississippi,	0	3	0	3	0	0	0	3	0	3	0	3	2	5	0
Missouri,	8	49	0	57	0	11	11	68	8	29	0	37	11	48	2
Nebraska,	3	43	0	46	0	12	12	58	3	34	0	37	11	48	0
Nevada,	0	1	0	1	0	0	0	1	0	1	0	1	1	2	0
New Hampshire,	68	61	0	129	7	52	59	188	68	61	0	129	47	176	4
New Jersey,	12	6	0	18	0	2	2	20	12	4	0	16	10	26	0
New York,	56	106	0	162	33	52	85	247	54	94	0	148	78	226	9
North Carolina,	0	5	0	5	0	0	0	5	0	4	0	4	0	4	0
Ohio,	24	127	0	151	15	45	60	211	23	111	0	134	42	176	10
Oregon,	1	7	0	8	0	1	1	9	1	6	0	7	2	9	0
Pennsylvania,	4	45	0	49	0	24	24	73	4	40	0	44	9	53	0
Rhode Island,	11	9	0	20	0	4	4	24	13	9	0	22	10	32	0
South Carolina,	0	1	0	1	0	0	0	1	0	1	0	1	0	1	0
Tennessee,	0	6	0	6	0	3	3	9	0	4	0	4	6	10	0
Texas,	0	3	0	3	0	0	0	3	0	3	0	3	3	6	0
Vermont,	60	86	0	146	9	43	52	198	60	82	0	142	52	194	6
Virginia,	1	1	0	2	0	0	0	2	1	1	0	2	0	2	0
Washington Territory,	0	2	0	2	0	1	1	3	0	2	0	2	1	3	0
West Virginia,	0	1	0	1	0	0	0	1	0	1	0	1	0	1	0
Wisconsin,	33	110	0	143	8	33	41	184	31	96	0	127	56	183	4
Wyoming,	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0
TOTALS, Un. States,	893	1,008	0	2,501	169	655	824	3,325	898	1,396	0	2,294	944	3,238	235
Ontario and Quebec,	57	5	0	62	6	17	23	85	47	4	0	51	23	74	4
New Brunswick,	4	0	0	4	0	1	1	5	4	0	0	4	0	4	0
Nova Scotia,	6	1	0	7	0	3	3	10	6	1	0	7	1	8	0
Jamaica,	0	6	0	6	0	0	0	6	0	3	0	3	0	3	0
TOTALS, N. America,	960	1,020	0	2,580	175	676	851	3,431	956	1,404	0	2,359	968	3,327	239

⚡ The number of Foreign Missionaries, 115 (besides the 3 in Jamaica), are not included in the above table.

Note, also, — 1. Most of the churches "not supplied" have regular public worship, but no one minister engaged for continuous service. Many are in the interval between pastorates.

2. Most of the "acting pastors" are precisely the same as "pastors"; the difference being in the omission of formal installation.

3. 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 service, they necessarily cease to be reported. Nor are men of other denominations, or licentiates, reckoned in either column.

4. Idaho is this year inserted in the list. No State has been erased.

SUMMARY II — MEMBERSHIP IN 1973, WITH ADDITIONS AND REMOVALS DURING THE PRECEDING STATISTICAL YEAR

STATES, ETC.	CHURCH MEMBERS.			ADDITIONS.			REMOVALS.				
	Males.	Females.	TOTAL.	Absent.	Protes- tant.	Latin. TOTAL.	Deaths.	Dis- missals.	Trans- fers.	TOTAL.	
Alabama.	121	127	248	1	228	19	3	1	1	13	
California.	261	277	538	1	537	1	24	1	1	14	
Colorado.	111	111	222	1	221	1	1	1	1	3	
Connecticut.	17	21	38	1	37	1	91	1	1	2	
Dakota.	11	11	22	1	21	1	1	1	1	3	
Dist. Columbia.	11	11	22	1	21	1	1	1	1	11	
Georgia.	11	11	22	1	21	1	1	1	1	34	
Idaho.	11	11	22	1	21	1	1	1	1	1	
Illinois.	11	11	22	1	21	1	1	1	1	1,230	
Indiana.	11	11	22	1	21	1	14	1	1	54	
Iowa.	11	11	22	1	21	1	1	1	1	57	
Kansas.	11	11	22	1	21	1	1	1	1	328	
Kentucky.	11	11	22	1	21	1	1	1	1	13	
Louisiana.	11	11	22	1	21	1	1	1	1	64	
Maine.	11	11	22	1	21	1	1	1	1	746	
Maryland.	11	11	22	1	21	1	1	1	1	7	
Massachusetts.	11	11	22	1	21	1	1,481	1	1	3,702	
Michigan.	11	11	22	1	21	1	173	1	1	714	
Minnesota.	11	11	22	1	21	1	49	1	1	186	
Mississippi.	11	11	22	1	21	1	1	1	1	21	
Missouri.	11	11	22	1	21	1	490	1	1	441	
Nebraska.	11	11	22	1	21	1	62	1	1	111	
Nevada.	11	11	22	1	21	1	1	1	1	3	
New Hampshire.	11	11	22	1	21	1	4	1	1	760	
New Jersey.	11	11	22	1	21	1	143	1	1	169	
New York.	11	11	22	1	21	1	2,392	1	1	1,560	
North Carolina.	11	11	22	1	21	1	1	1	1	2	
Ohio.	11	11	22	1	21	1	1,678	1	1	1,097	
Oregon.	11	11	22	1	21	1	1	1	1	21	
Pennsylvania.	11	11	22	1	21	1	62	1	1	407	
Rhode Island.	11	11	22	1	21	1	1	1	1	163	
South Carolina.	11	11	22	1	21	1	72	1	1	13	
Tennessee.	11	11	22	1	21	1	1	1	1	31	
Texas.	11	11	22	1	21	1	13	1	1	39	
Vermont.	11	11	22	1	21	1	34	1	1	500	
Virginia.	11	11	22	1	21	1	405	1	1	4	
Washington Ter.	11	11	22	1	21	1	0	1	1	1	
West Virginia.	11	11	22	1	21	1	1	1	1	1	
Wisconsin.	11	11	22	1	21	1	993	1	1	606	
Wyoming.	11	11	22	1	21	1	3	1	1	1	
TOTALS, U. S.,	18,661	28,175	46,836	42,660	13,216	11,312	24,625	5,274	19,003	836	16,133
Ontario & Quebec.	1,792	2,736	4,528	338	243	153	390	54	117	69	240
New Brunswick.	117	269	386	58	5	0	8	5	2	0	7
Nova Scotia.	294	455	749	75	11	8	14	4	8	0	13
Jamaica.	182	315	497	12	12	8	20	14	16	10	40
TOTALS, N. A.,	19,236	212,259	330,130	43,131	13,487	11,476	25,055	5,371	19,146	915	16,432

In the above table, note — 1. The "totals" are occasionally given, with no report of the particulars whose addition makes such "totals." The total membership (U. S.) thus exceeds the sum of males and females by 5,113; and the total "additions" exceeds the sum of its particulars by 92.

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

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

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

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

MARY III.—BAPTISMS, SABBATH SCHOOLS, AND CONTRIBUTIONS.

STATE, ETC.	BAPTISMS.		IN SAB. SCHOOLS.	CHARITABLE CONTRIBUTIONS.		HOME EXPENDITURES.	
	Adult.	Infant.		Churches reporting.	Amount reported.	Churches reporting.	Amount reported.
Alabama,	43	2	630	5	\$143.00	5	\$2,552.00
Alaska,	54	105	5,964	37	12,090.35	40	107,865.45
Arizona,	4	0	329	3	177.00	-	-
Arkansas,	688	749	49,761	295	273,696.93	289	730,260.58
California,	1	2	380	1	250.00	-	-
Colorado,	3	10	750	1	1,201.67	1	17,819.17
Connecticut,	19	15	655	4	69.00	4	553.90
Delaware,	0	7	125	1	20.00	-	-
District of Columbia,	352	264	24,373	190	53,826.43	176	400,326.19
Florida,	11	7	1,491	-	-	-	-
Georgia,	355	299	11,144	-	-	-	-
Idaho,	151	132	5,595	70	3,801.34	72	57,282.16
Illinois,	24	5	325	-	-	-	-
Indiana,	64	140	542	-	-	-	-
Iowa,	259	115	21,628	168	37,631.00	-	-
Kansas,	1	2	191	1	1,087.00	1	2,743.00
Kentucky,	1,297	915	90,496	453	436,359.43	-	-
Louisiana,	229	168	16,906	139	19,794.90	147	186,705.84
Maine,	86	106	5,439	62	9,167.29	71	80,353.44
Maryland,	2	1	325	1	59.00	2	118.00
Massachusetts,	111	90	4,541	39	5,426.59	43	34,675.22
Michigan,	48	73	2,004	38	1,068.32	37	19,705.02
Minnesota,	6	0	105	1	390.00	1	4,700.00
Mississippi,	328	153	22,032	183	39,264.27	-	-
Missouri,	55	69	3,675	14	14,478.00	16	63,460.00
Montana,	479	400	31,280	180	166,631.10	-	-
Nebraska,	18	0	645	-	-	-	-
Nevada,	472	263	20,166	144	47,669.53	149	175,666.33
New Hampshire,	15	12	845	7	341.66	7	5,291.15
New Jersey,	11	19	5,717	10	1,967.00	3	9,856.00
New Mexico,	98	61	5,295	23	23,124.51	24	75,367.14
New York,	3	14	325	-	-	-	-
North Carolina,	27	15	675	4	115.00	6	3,072.00
North Dakota,	36	6	195	-	-	-	-
Ohio,	241	188	19,751	141	41,807.00	-	-
Oklahoma,	15	1	266	-	-	-	-
Oregon,	1	0	30	-	-	-	-
Pennsylvania,	4	0	30	1	100.44	-	-
Rhode Island,	258	234	17,829	149	17,476.19	-	-
South Carolina,	2	5	99	1	131.00	-	-
South Dakota,	-	-	-	-	-	-	-
Tennessee,	-	-	-	-	-	-	-
Texas,	-	-	-	-	-	-	-
Utah,	-	-	-	-	-	-	-
Vermont,	-	-	-	-	-	-	-
Virginia,	-	-	-	-	-	-	-
Washington,	-	-	-	-	-	-	-
West Virginia,	-	-	-	-	-	-	-
Wisconsin,	-	-	-	-	-	-	-
Wyoming,	-	-	-	-	-	-	-
U. S.,	5,871	4,570	372,554	2,396	\$1,213,816.00	1,093	\$1,975,366.69
Alaska,	16	225	6,656	54	\$16,021.42	62	\$48,398.82
Delaware,	0	0	475	3	883.00	2	2,520.00
Florida,	-	-	1,072	6	462.00	9	5,705.00
Georgia,	-	-	539	5	314.00	-	-
N. A.,	5,887	4,795	381,267	2,464	\$1,231,496.42	1,166	\$2,034,989.51

— 1. The distinction is carefully preserved between contributions for charitable purposes and moneys raised for any home expenses. For instance, money given to the general School cause, is charitable; money expended by a church in supporting its own school, is a home expenditure, as much as a pastor's salary. The amount of Home Expenditures does not mean all that is spent in a given place, but that is raised by a church itself, exclusive of all outside aid. The columns for Home Expenditures are inserted for the first time, and are very defective—Massachusetts (not inserted above), the item is not on the regular schedule; but 91 (having 16,178 members) reported \$367,794.34. See "Remarks on the Statistics."

SUMMARY IV. — CHANGES IN THE STATISTICAL YEAR 1872-3, BY STATES.

STATES, ETC.	CHURCHES.				MINISTERS.				DIED.		SABBATH SCHOOLS.		BENEVOLENT CONTRIBUTIONS.		
	New.	Dropped.	Gain.	Loss.	Ordained.	Installed.	Dismissed.	Ordained without Installation.	Acting Pastors.	Without change.	Gain.	Loss.	Increase.	Decrease.	
Alabama.	0	0	54	-	1	0	0	0	0	1	-	-	67.85	-	
California.	7	0	128	-	1	3	0	2	2	1	0	690	6,014.69	-	
Colorado.	1	0	64	-	0	0	0	0	0	0	0	-	*177.00	-	
Connecticut.	2	1	234	-	5	15	1	24	5	28	4	191	-	26,925.12	
Dakota.	1	0	21	-	0	0	0	0	0	0	0	-	*250.00	-	
District Columbia.	0	0	15	-	0	0	0	0	0	0	1	437	-	1,861.33	
Georgia.	2	0	9	-	0	0	0	0	0	0	0	42	-	20.00	
Idaho.	1	0	*10	-	0	0	0	0	0	0	0	*125	*20.00	-	
Illinois.	13	11	1,077	-	1	8	0	6	4	0	3	64	-	3,358.05	
Indiana.	1	3	6	-	0	0	0	1	0	0	0	-	46	-	
Iowa.	14	10	399	-	4	5	0	3	5	3	1	648	-	-	
Kansas.	22	3	490	-	2	2	0	0	2	1	1	1,001	-	800.91	
Kentucky.	1	1	2	-	0	0	0	0	0	0	0	-	118	-	
Louisiana.	1	6	-	197	0	0	0	0	0	0	0	-	455	-	
Maine.	2	2	-	96	4	6	0	11	6	0	0	631	-	3,461.00	
Maryland.	0	0	1	-	0	0	0	0	0	0	0	-	19	2,011.00	
Massachusetts.	6	2	11	-	21	33	6	38	6	0	13	-	687	2,119.87	
Michigan.	14	2	277	-	0	0	0	3	3	0	0	837	-	9,703.82	
Minnesota.	7	4	207	-	0	2	0	0	5	0	3	304	-	1,793.20	
Mississippi.	0	0	31	-	0	0	0	0	0	0	0	129	-	92.50	
Missouri.	5	5	50	-	0	2	0	1	1	0	0	-	314	894.56	
Nebraska.	18	3	503	-	1	1	0	0	2	0	0	511	-	-	
Nevada.	0	0	1	-	0	0	0	0	0	0	0	10	-	425.67	
New Hampshire.	1	0	8	-	5	8	1	15	3	0	0	400	-	13,775.81	
New Jersey.	1	0	183	-	1	3	0	0	0	0	1	298	-	119.00	
New York.	4	10	439	-	2	7	0	6	4	13	2	358	-	10,201.90	
North Carolina.	0	0	34	-	0	0	0	0	0	0	0	5	-	-	
Ohio.	7	0	607	-	2	5	0	8	1	0	1	190	-	3,442.47	
Oregon.	0	0	25	-	0	0	0	0	1	0	0	-	118	*341.66	
Pennsylvania.	5	9	43	-	2	4	0	4	0	0	0	187	-	173.00	
Rhode Island.	0	1	85	-	1	1	0	0	0	0	0	-	150	6,669.09	
South Carolina.	0	0	22	-	0	0	0	0	0	0	0	125	-	-	
Tennessee.	0	0	45	-	0	0	0	0	0	1	0	-	72	165.06	
Texas.	1	2	157	-	0	0	0	0	0	0	0	9	-	-	
Vermont.	0	3	-	372	2	4	2	12	1	3	1	-	679	10,639.00	
Virginia.	0	0	19	-	0	0	0	0	0	0	0	80	-	-	
Washington Ter.,	2	1	8	-	0	0	0	0	0	0	0	-	35	-	
West Virginia.	0	0	5	-	0	0	0	0	0	0	0	30	-	*100.44	
Wisconsin.	5	3	7	-	1	2	0	2	0	0	6	-	267	1,001.01	
Wyoming.	0	0	-	4	0	0	0	0	0	0	0	23	-	10.60	
TOTALS, U. S.,	144	82	5,432	669	56	111	10	130	60	13	38	5,846	4,392	\$17,422.70	\$89,545.30
Ont. & Quebec.	5	3	180	-	3	2	1	1	0	0	0	2,029	-	1,082.31	-
New Brunswick.	0	0	3	-	0	0	1	0	0	0	0	29	-	*883.00	-
Nova Scotia.	1	0	-	67	1	0	1	0	0	0	0	187	-	*462.00	-
Jamaica.	0	0	-	19	0	0	0	0	0	0	0	34	-	*314.00	-
TOTALS, N. A.,	150	85	5,621	756	60	113	13	131	60	13	38	8,125	4,392	\$20,164.01	\$89,545.30

* Gain over "no report" of last year.

Only nine States reported the items for this important table. For those defective, we have examined our *Quarterly Record*, in which case we have usually assumed the statistical year to end with the month of the annual meetings of the respective State bodies. Of course, this leaves defects, which are mainly, almost exclusively, in the column of "dismissed." Lists of new or dropped churches follow the summary of each State.

Iowa and Louisiana, last year reporting contributions, do not report them this year.

SUMMARY V.—STATISTICAL SUMMARIES OF THE CONGREGATIONAL CHURCHES IN THE UNITED STATES AS PUBLISHED 1858-1874, FOR THE YEARS 1857-1873.

Collected.	Printed in Jan.	CHURCHES.										MINISTERS.						
		WITH MINISTERS.				VACANT.			Condition not reported.	TOTAL CHURCHES.	IN PASTORAL WORK.				Not in pas- toral work.	Position not reported.	TOTAL MINISTERS.	* Foreign Missionaries.
		Pastors.	Acting Pastors.	Not Specified.	Total.	Sup. by he., etc.	Not Supplied.	TOTAL.			Pastors.	Acting Pastors.	Not Specified.	TOTAL.				
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	2,369	907	617	222	1,746	625	38	2,409	
1859	1860	861	594	548	2,003			390	178	2,571	878	523	457	1,838	596	96	2,444	
1860	1861	898	694	454	2,046			537	0	2,583	899	618	375	1,892	649	93	2,634	
1861	1862	923	1,044	130	2,097			468	0	2,555	931	812	206	1,41	628	109	2,675	
1862	1863	890	894	318	2,102			478	0	2,580	904	804	201	1,900	668	110	2,688	
1863	1864	835	725	597	2,157			495	0	2,652	838	602	418	1,858	632	203	2,693	
1864	1865	878	1,026	198	2,102			566	0	2,968	876	875	145	1,896	763	149	2,798	
1865	1866	837	789	433	2,059			605	50	2,723	792	784	310	1,886	875	41	2,802	
1866	1867	852	1,032	221	2,105	66	559	925	50	2,780	862	912	171	1,945	839	19	2,823	
1867	1868	869	1,224	56	2,149	66	592	658	18	2,825	872	1,079	45	1,966	881	0	2,877	
1868	1869	890	1,362	46	2,298	115	538	653	0	2,951	892	1,191	36	2,119	850	0	2,969	103
1869	1870	903	1,365	58	2,326	112	605	717	0	3,043	900	1,184	49	2,133	935	0	3,068	101
1870	1871	903	1,438	0	2,341	129	651	780	0	3,121	901	1,209	0	2,170	928	0	3,098	99
1871	1872	950	1,505	0	2,455	153	614	767	0	3,202	931	1,287	0	2,218	906	0	3,124	205
1872	1873	925	1,562	0	2,487	134	642	776	0	3,263	925	1,327	0	2,252	940	0	3,201	100
1873	1874	893	1,608	0	2,501	169	655	824	0	3,325	898	1,396	0	2,294	944	0	3,238	115

* Foreign Missionaries are additional to TOTAL MINISTERS.

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

Collected.	Printed in Jan.	CHURCH MEMBERS.				ADDITIONS THE YEAR PRECEDING.			REMOVALS THE YEAR PRECEDING.			
		Males.	Females.	TOTALS.	Absent.	Profes- sion.	Letter.	TOTAL.	Deaths.	Dis- missed.	Excom.	TOTAL.
1857	1858			224,732		6,913	6,592	13,505	3,119	6,076	463	9,651
1858	1859			235,369		12,812	7,950	21,582	3,303	6,859	440	10,602
1859	1860	73,736	142,025	230,452	27,691	25,202	9,969	31,951	3,535	8,007	654	12,343
1860	1861	79,893	156,871	263,765	29,045	7,486	7,335	14,821	3,611	6,965	649	11,225
1861	1862	81,196	158,237	255,034	32,190	5,522	6,629	12,151	3,708	8,289	569	10,539
1862	1863	80,739	161,490	257,191	33,266	6,196	6,433	12,629	3,908	5,376	616	9,900
1863	1864	83,561	164,037	269,284	30,854	7,765	6,243	14,374	4,244	6,457	755	10,456
1864	1865	86,571	171,115	262,649	34,068	9,032	6,777	15,809	4,900	6,739	622	11,261
1865	1866	84,715	171,698	263,296	34,244	11,030	7,393	18,442	4,729	6,578	644	11,961
1866	1867	85,781	174,333	267,453	32,081	11,249	8,593	19,994	4,380	6,366	614	13,360
1867	1868	91,145	184,234	278,362	34,056	18,849	10,771	29,638	4,212	9,356	703	14,271
1868	1869	97,060	193,636	291,042	34,915	16,432	11,814	28,246	4,310	10,479	860	15,648
1869	1870	98,165	196,895	300,362	35,364	15,167	12,078	27,373	4,336	10,761	642	15,801
1870	1871	101,301	200,927	306,518	36,590	13,591	11,636	29,137	4,440	10,996	626	15,180
1871	1872	103,470	204,062	312,054	39,117	13,271	10,969	23,343	4,701	9,799	784	15,284
1872	1873	105,804	207,614	318,916	41,787	13,945	10,746	25,394	4,785	10,252	723	15,766
1873	1874	106,991	208,576	323,679	42,960	13,216	11,312	24,620	5,204	10,906	836	16,138

In this table, the total members is greater than the sum of males and females, because totals are sometimes reported alone; and, in the same way, total additions and removals are sometimes greater than the sum of particulars. "Absent" are included in males, females, and total.

SUMMARY V. — CONTINUED.

Collected.	Printed in January.	BAPTISMS.		IN SAB. SCHOOLS.	BENEVOLENT. CONTRIBUTIONS.		HOME EXPENDITURES.	
		Adult.	Infant.		Churches reporting.	Amount reported.	Churches reporting.	Amount reported.
1857	1858			195,572		<i>Unknown.</i>		<i>Unknown.</i>
1858	1859			207,815		"		"
1859	1860	10,620	5,061	225,994		"		"
1860	1861	3,050	4,812	242,523		"		"
1861	1862	2,151	4,544	246,178		"		"
1862	1863	2,464	4,135	250,860		"		"
1863	1864	3,326	4,122	257,934		"		"
1864	1865	4,022	4,131	277,398		\$410,045.82		"
1865	1866	4,974	4,133	272,684		563,077.86		"
1866	1867	5,221	4,077	286,275	2,217	1,024,720.57		"
1867	1868	8,569	4,949	313,430	1,911	887,396.17		"
1868	1869	7,969	4,944	330,205	2,190	928,397.16		"
1869	1870	7,094	5,022	359,502	2,351	956,015.27		"
1870	1871	6,345	5,134	361,465	2,941	954,555.76		"
1871	1872	5,797	5,392	369,937	2,487	1,150,814.19	848	\$1,155,970.36
1872	1873	6,373	4,703	371,100	2,426	1,305,873.58	854	1,237,803.51
1873	1874	5,871	4,570	372,554	2,396	1,213,816.00	1,093	1,978,265.69

As to *Contributions*, in this table, it will be seen that it is more an exhibit of the number of churches reporting, than of actual sums contributed. Previous to our issue of 1967, not half of the churches reported Contributions; many States did not put the item in their schedules. Indiana and Iowa are the largest States which do not now collect this item.

SUMMARY VI. — ANNUAL CHANGES, AS PUBLISHED 1867-1874, FOR THE YEARS 1866-1873.

Collected.	Printed in January.	CHURCHES.			MINISTERS.					GAIN IN SABBATH SCHOOLS.	BENEVOLENT CONTRIBUTIONS.			
		New.	Dropped.	Gain of mem- bers.	Pastors.			ORDAINED with- out installation.	Died.		Acting pas- tors.	Without charge.	Increase.	Decrease.
Ordnained.	Installed.	Died.	Dismissed.	Ordnained with- out installation.	Died.	Acting pas- tors.	Without charge.			Increase.				
1866	1867	111	54	4,157	47	99	14	104	51	•	35	13,591		
1867	1868	123	78	10,909	42	115	8	134	38		44	27,155		
1868	1869	195	89	12,690	41	95	2	122	32		32	25,775	\$41,120.90	
1869	1870	144	52	9,329	69	131	8	155	54		41	17,297	57,503.11	
1870	1871	124	46	6,156	47	104	10	130	40		47	4,963		31,459.51
1871	1872	141	60	5,536	50	121	6	125	48		39	7,472	196,253.43	
1872	1873	128	67	6,862	43	119	11	121	52		45	2,163	155,059.39	
1873	1874	144	82	4,763	66	111	10	130	60		13	1,454		92,057.58

We began our Summary corresponding with the above, in 1867.

In the above table, the "new" churches are occasionally such as were previously "dropped."

The changes in *Benevolent Contributions* are greatly due to more or less full reports. See table above for number of churches reporting year by year.

* "Acting pastors" are included in "without charge," in column of deaths, until this present year.

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

We have made the following improvements this year: 1. We have inserted in our Summary, columns for Home Expenditures. 2. We have distributed some of the items of our Summaries more appropriately, thus making a new page; and have added another table,—the general Summaries of changes for past years. 3. We have re-arranged our list of missionaries, giving the missions in the order of age, placing names of missionaries in each mission according to seniority of service, and adding the year of ordination and of entering in mission service. 4. In the lists of "other ministers" following each State, we have given the exact date of ordination of all who have passed the *fiftieth year* of their ministry. 5. We have made an alphabetical list of all Licentiate, which will be found on page 206.

No State has failed to report this year.

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

CHURCHES.—Last year, 3,263; net increase (144 new, less 82 dropped, as in Summary IV), 2. Present number, 3,325, as in Summary I.

CHURCH MEMBERS.—Last year, 318,916; net increase (5,432 gain in thirty-six States, less 89 loss in four States, as in Summary IV), 4,763. Present number, 323,679, as in Summary II.

IN SABBATH SCHOOLS.—Last year, 371,100 (correct on page 181, one figure escaping final correction in the Summary); net increase (5,846 gain in twenty States, less 4,392 loss in nineteen States, as in Summary IV), 1,454. Present number, 372,554, as in Summary III.

BENEVOLENT CONTRIBUTIONS.—Last year, \$1,305,873.58; deduct \$19,934.98 for two States reporting last year, but not this; also deduct net loss (\$89,545.30 loss in eighteen States, less \$17,422.70 gain in thirteen States, as in Summary IV), \$72,122.60. Amount reported this year, \$1,213,816.00, as in Summary III.

COMPARISONS.—*Churches.*—The comparative table shows us that 82 churches have disappeared. It is worth considering, what has become of them. 1. Some are doubtless found under a new name, although we have watched against this carefully. We have even made lists of all *new* and all *dropped*, and compared their dates, their ministers' names, and their numbers, and thus detected not a few such changes, which *ought* to have been mentioned in the State Minutes. 2. Some of these are dropped temporarily, and, according to our annual experience, will reappear next year. 3. A few have been united with others. 4. Quite a number had previously had little more than a name. Changes of the centres of population destroyed them, but their members had gone into other places, and were not lost. Probably some scores of names ought now to be dropped. It is useless to keep on the list churches which have *practically* ceased to be churches.

Church Members.—Our tables show a net gain of 4,763. This is more than 2,000 below the gain of the preceding year. It is the smallest since our issue of 1867, but is larger than that of either of the seven years preceding 1867. This year, the excess of additions over removals reported at 8,437. The discrepancy between this number and 4,763 is large. It is partially accounted for by the fact that the extinct churches do not appear in the column of losses of membership; but this would be a small portion, because many of the extinct churches, making no reports, had no place in the *membership*. Much of the diminution is due to dropping the names of absentees long lost sight of. Our 42,360 absent members suggests that a good deal of pruning would be an improvement.

The *additions by profession* are less than in any year since 1867, though very little below the numbers of several years past, and decidedly above the average of the previous thirteen.

The number of *deaths* is decidedly larger than in any previous year.

Contributions.—It is seen that 2,396 churches reported benevolent contributions, as against 2,426 the previous year. The omission of Iowa this year drops out 150 churches which reported last year. The 2,396 reporting are in States which comprise 3,056 churches, showing 660 of that number to have made no report. The States which reported *both years* fall off \$73,011.70. The amount is, however, much larger than in any year preceding the last. Of the non-reporting churches, many could have made but small contributions, and some none at all. An examination of the condition of the churches, and of some past reports, implies a further addition of something like \$350,000.

Home Expenditures.—We have put this column in for the first time. It is still very imperfect, because many States do not collect them; but it supplies hints. Reports were made by 1,093 churches this year, as against 854 last year. It is evident that to give an average by churches would be useless; it should be an average by members. An examination shows that *this* average is quite uniform. Taking Connecticut as a sample Eastern State, and Michigan the same in the West, it is remarkable that the average per member of those reporting in Connecticut is \$14.98, while in Michigan we find it to be \$15.97. In Massachusetts (not in the list), some Conferences collect these statistics; we find that 91 churches, with 16,678 members, raised \$357,794.34. These were average Conferences, having both strong and weak churches; their average per member was \$21.45. This would give in Massachusetts, omitting feeble churches entirely, a million and a half. Illinois averages still higher than these Massachusetts Conferences; so does Minnesota, New Jersey decidedly, and California still higher. If the non-reporting churches (omitting 500 of the weakest) gave in the average proportion, it makes a total of over \$6,000,000. In fact, the smallest (when in actual operation) do give in excess of the average, because their *average* amount is reckoned on *few* members.

Ministers.—The tables show a very slight increase in number; more than the whole increase being in pastoral work,—in which there is a gain of 42. It will be seen that there has been a small increase every year since 1858. The pastors (*i. e.* installed pastors) fall off 27 (and churches with pastors fall off 32). Acting pastors (*i. e.* pastors not installed) increase 69. The “vacant” churches increase: the unsupplied increase 13, and the number supplied by licentiate or men of other denominations increase 35. That is, while our net increase of churches is 62, our own ministry supplies only 14 of this number.

But it will be seen that 2,204 ministers are supplying (pastoral) 2,501 churches; that is, 207 churches are sharing with an equal number each the service of one man,—varied by the fact that one man sometimes supplies more than two churches.

The number of ministers without pastoral charge is reported as 944,—5 less than last year. Of these we notice as follows:—

Presidents, professors, etc., of colleges and theological schools	102
Holding State educational positions	8
Teachers of academies and other schools	29
	—139
Secretaries and agents of benevolent societies	75
For asylums, city missions, evangelism, etc.	44
Editors of religious periodicals (not in pastoral work)	15
	—134
Editors, etc., other than of religious periodicals	16
In public offices, clerks, etc.	10
In secular professions (physicians, 4, lawyer, 1)	5
In secular business, farmers (24), insurance (11), traders, etc.	68
	— 88
Retired by age or infirmity	186
	—
Total	647

The above is not quite complete, inasmuch as some lists do not give all the items. But we find the above, or count on our personal knowledge. Perhaps the “teachers” is reckoned too small, and some of the “retired” are in business. Probably we should increase the number of “retired,” if we had full data. But the 647 leave available 397, as against 655 churches actually vacant, and 169 more supplied by licentiate or men of other denominations. That is, 397 men for 824 churches.

But, on the other hand, scores of these churches will never have a minister. According to past experience, 250 of them will disappear in the next five years,—many of which are now little more than shadows, utterly unable to expect a regular ministry, and of whose supposed *membership* we make no account whatever in our statistics.

Besides, if the churches felt serious pressure, it would be easy to recall men from other pursuits,—men capable of much service,—and even from the “retired” list, which includes men “retired” partly because no field seemed open. The want is less felt because large numbers of secretaries, professors, teachers, agents, etc., preach habitually, supplying vacant pulpits,—and 169 are supplied by licentiate, etc.

That is, deducting from vacant those supplied by licentiate and men of other denominations, we have 655 vacant. Of these it is safe to say that not more than 400 can ever ask for a stated ministry; and we have 397 ministers, with all the supply which comes from professors, agents, etc. At the same time, we notice 92 others practically retired,—if long and uninterrupted continuance on the list of “other ministers” implies retirement.

LIST OF CONGREGATIONAL MINISTERS IN NORTH AMERICA,

REPORTED BY THE SEVERAL STATE ORGANIZATIONS.

The NATIONAL COUNCIL, in 1871, unanimously 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.”

The following list, in conformity to the above, is made up from the *alphabetical* lists printed by the State Associations and Conferences, sometimes changed by letters from the Secretaries. We have varied only (1), by inserting names of persons regularly ordained since the issue of the State Minutes; and (2), we have ventured to continue the names of a few persons, known to be in good standing, who were in the temporary interval of removal from one Association to another, by which their names happened to drop out. Even in such cases, we have written to the Secretaries, so long as time allowed before printing. Beyond this, we assume no responsibility. Any omissions (unless by accident) are due to the fact that no organization reported the names of the omitted.

Licentiatees are not included in this list, nor ministers of other denominations, unless they are also members of some Congregational organization, although they may be temporarily supplying our churches. A list of Licentiatees follows this.

Names without post-office address are followed by the name of the State reporting them, in parenthesis.

Letters for foreign Missionaries are forwarded by the respective Boards. See *Missionary Herald*, and *American Missionary*, for particular directions.

Abbe, Frederick R., Dorchester, Mass.
Abbott, Amos, Nashua, N. H.
Abbott, Edward, Cambridge, Mass.
Abbott, Edward F., Lovell, Me.
Abbott, Ephraim E. P., Meriden, N. H.
Abbott, Gorham D., Elliot, Mass.
Abbott, Jacob J., Yarmouth, Me.
Abbott, John S. C., Fair Haven, Ct.
Abbott, Lyman, Cornwall, N. Y.
Abbott, T. C., Lansing, Mich.
Abernethy, Henry C., Altona, Ill.
Adair, Samuel L., Osawatimic, Kan.
Adams, Aaron G., Wethersfield, Ct.
Adams, Amos B., Benzonia, Mich.
Adams, Benjamin S., Cabot, Vt.
Adams, Calvin C., Winnebago, Ill.
Adams, Daniel E., Wilton, N. H.
Adams, Edwin A., A. B. C. F. M., *Austria*.
Adams, Ephraim, Waterloo, Io.
Adams, George E., Orange, N. J.
Adams, George H., Holliston, Mass.
Adams, Harvey, Fairfax, Io.
Adams, J. A., New Orleans, La.
Adams, John, Hillsboro' Centre, N. H.
Adams, John C., Falmouth, Me.
Adams, Jonathan E., Seareport, Me.
Adams, Lucien H., A. B. C. F. M., *Central Turkey*.
Adams, L. P., Fitch Bay, Que.
Adams, Nehemiah, Boston, Mass.
Adams, Thomas, Winslow, Me.
Adams, William W., Fall River, Mass.
Aiken, James, Charlestown, Mass.


Aiken, John F., Pawlet, Vt.
Aiken, William P., Vergennes, Vt.
Aicott, William P., Round Hill, Ct.
Aiden, Ebenezer, Jr., Marshfield, Mass.
Aiden, Edward H., Waesca, Minn.
Aiden, Ezra J., Medina, O.
Aiden, Edmund K., South Boston, Mass.
Aldrich, Jeremiah K., Rye, N. H.
Alexander, Walter S., A. B. C. F. M., *Italy*
Allaben, A. E., Pleasant Hill, Md.
Allen, A. Barker, Alpena, Mich.
Allen, A. S., Clear Lake, Io.
Allen, A. W., Big Rock, Io.
Allen, Cyrus W., Hanover, Mass.
Allen, Ephraim W., Haverhill, Mass.
Allen, Frederick B., Boston, Mass.
Allen, George E., East Somerville, Mass.
Allen, Irwin W., Pitcher, N. Y.
Allen, John A., Odell, Ill.
Allen, J. Wing, Leslie, Mich.
Allen, L. Wheaton, Greeley, Col.
Allen, Samuel H., Windsor Locks, Ct.
Allen, Simeon O., Pontiac, Mich.
Allender, John, Glenwood, Io.
Alley, Frederick, Wilber, Neb.
Allison, John, Oconomowoc, Wis.
Allworth, William H., Paris, Ont.
Alvord, Augustus, Cummington, Mass.
Alvord, Frederick, Nashua, N. H.
Alvord, John W., Washington, D. C.
Alvord, Nelson, Centralia, Kan.
Ames, Marcus, Lancaster, Mass.
Amaden, Benjamin M., Manchester, Io.

[Faint, mostly illegible text, possibly bleed-through from the reverse side of the page.]

[Faint, mostly illegible text, possibly bleed-through from the reverse side of the page.]

[Faint text at the bottom left, possibly a signature or reference.]

[Faint text at the bottom right, possibly a signature or reference.]

- , William A., Chicago, Ill.
 , William C., San Francisco, Cal.
 Alanson S., Middlebury, Vt.
 Charles B., Bethel, Ill.
 Walter, Sufield, Ct.
 , Flavel, La Salle, Ill.
 , George S., Peru, Ill.
 , John, Williamstown, Mass.
 Edward B., Harpersfeld, N. Y.
 William K., Warren, Ct.
 er, John S., Webster, Mass.
 lvan J., Saundersville, Mass.
 enry, Plymouth, Neb.
 ames A., Brooklyn, O.
 osiah, San Bernardino, Cal.
 t, Lyander, Newbury, Vt.
 illiam J., Leominster, Mass.
 Benjamin S., Mauston, Wis.
 Samuel, Brooklyn, N. Y.
 Thomas, New Hampton, Io.
 John M., Bloomington, Ill.
 Aaron C., Millington, Ct.
 Edwin R., —, Col. (Wis.)
 George L., Rootstown, O.
 John W., Windsor Locks, Ct.
 Sathaniel, Woodstock, Ct.
 , Theodore, Antioch, Cal.
 , Charles C., Westford, Ct.
 , Warren H., Amherst, Mass.
 avid M., South Framingham, Mass.
 benezet, Camden, Me.
 Phineas A., Chanderville, Ill.
 Augustus F., Syracuse, N. Y.
 Edwin B., Brooklyn, Ct.
 George P., Warrensburg, Mo.
 pencer F., Andover, Mass.
 William H., South Killingly, Ct.
 y, Bronson B., Bridgeport, Ct.
 h, Edward G., Waterbury, Ct.
 h, George A., Neodesha, Kan.
 h, John H., Massena, N. Y.
 Clarence H., Clayville, N. Y.
 Hubbard, New Haven, Ct.
 Thomas R., Georgetown, Mass.
 , Charles, Georgetown, Mass.
 , Edward, New York, N. Y.
 , Frederick W., Kankakee, Ill.
 , Henry Ward, Brooklyn, N. Y.
 , James C., Poughkeepsie, N. Y.
 , Thomas K., Elmira, N. Y.
 n, J. C., Kansas City, Mo.
 Henry, Parkville, L. I.
 Webster W., Bristol, Ct.
 S., North Wolfborough, N. H.
 ram, West Chester, Ct.
 nes M., North Hadley, Mass.
 bert C., Orange, Mass.
 uel, Attleborough, Mass.
 omas (Neb.)
 athiel D. (Ill.)
 Amos G., New Haven, Ct.
 Irving L., Vteland, N. J.
 t, Lewis, Lake Forest, Ill.
 t, Thomas X., Upper Aquebogue, L. I.
 t, William A., Pomfret, Ct.
 Ethan O., Crawfordsville, Io.
 , Henry S., Nashville, Tenu.
 , Joseph L., Springfield, O.
 , Matthew, Reedsburg, Wis.
 , W. P., Mason City, Io.
 Almon, Centre Harbor, N. H.
 Henry, Riga, N. Y.
 Homer H., Beloit, Wis.
 ergo, Seneca, Kan.
 John K., Oakland, Cal.
 Joseph A., Oakland, Cal.
 William A., Boston, Mass.
 James S., Red Bluffs, Cal.
 Daniel, Fort Sanilac, Mich.
- Berry, Augustus, Pelham, N. H.
 Bessom, William H., New Boston, N. H.
 Bickford, Levi F., St. Johns, Mich.
 Bicknell, Simon S., Fort Atkinson, Wis.
 Bigelow, Andrew, West Boylston, Mass.
 Bigelow, Asahel, Hancock, N. H.
 Bill, A. Wesley, Chicago, Ill.
 Billings, Richard S., Dalton, Mass.
 Bingham, C. M., Monroe, Io.
 Bingham, Egbert B., Rockville, Ct.
 Bingham, Hiram, Jr., A. B. C. F. M., *Micro-
nesta*.
 Bingham, Joel S., Dubuque, Io.
 Birchard, William M., Washington, D. C.
 Bird, Isaac, Great Barrington, Mass.
 Bird, William, *Syria*.
 Birge, Eben C., Underhill, Vt.
 Bisbee, Charles G., Fontanelle, Neb.
 Bisbee, John H., Huntington, Mass.
 Biscoe, George S., Tipton, Io.
 Biscoe, Thomas C., Uxbridge, Mass. 
 Bissell, Charles H., Marion, Io.
 Bissell, Edwin C., Winchester, Mass.
 Bissell, Oscar, Marlborough, Ct.
 Bissell, Samuel B. S., Norwalk, Ct.
 Bittinger, John Q., Hartland, Vt.
 Bixby, Alanson, Frewsburg, N. Y.
 Bixby, Joseph P., Norwood, Mass.
 Bixby, Solomon, Buxton, Me.
 Black, James S., Nashua, N. H.
 Black, Robert K., Milton, N. S.
 Blagden, George W., Boston, Mass.
 Blasdel, James J., Beloit, Wis.
 Blake, C. M., Yonville, Cal.
 Blake, Henry B., Wilmington, N. C.
 Blake, Jeremiah, Gilmanton Iron Works,
N. H.
 Blake, Joseph, Gilmanton, N. H.
 Blake, Lyman H., Rowley, Mass.
 Blake, Mortimer, Taunton, Mass.
 Blake, S. Leroy, Concord, N. H.
 Blakely, Quincy, Campton, N. H.
 Blakeslee, Samuel V., Oakland, Cal.
 Blakesley, Linus, Topeka, Kan.
 Blakesley, N. T., Depere, Wis.
 Blanchard, Addison, Cumberland Mills, Me.
 Blanchard, Edmund H. (Mass.)
 Blanchard, Jonathan, Wheaton, Ill.
 Bliss, Asher, Onoville, N. Y.
 Bliss, Charles R., Wakefield, Mass.
 Bliss, Daniel, *Beirut, Syria*.
 Bliss, Daniel J., Holland, Mass.
 Bliss, Edwin E., A. B. C. F. M., *Western
Turkey*.
 Bliss, J. Henry, South Hadley, Mass.
 Bliss, Seth, Berlin, Ct.
 Bliss, Thomas E., Denver, Col.
 Blodgett, Constantine, Pawtucket, R. I.
 Blodgett, Edward P., Greenwich, Mass.
 Blodgett, Henry, A. B. C. F. M., *North
China*.
 Bloodgood, Abraham L., Monroe, Mich.
 Boardman, George N., Chicago, Ill.
 Boardman, Joseph, Pawtucket Falls, Lowell,
Mass.
 Boardman, M. Bradford, Brimfield, Mass.
 Bodwell, Joseph C., Hartford, Ct.
 Bodwell, Joseph C., Jr., Thompson, Ct.
 Bodwell, Lewis, Clifton Springs, N. Y.
 Bolster, William H., Wiscasset, Me.
 Boltwood, Henry S., Princeton, Ill.
 Bonar, James B., New Milford, Ct.
 Bond, Alvan, Norwich, Ct.
 Bond, Elias, A. B. C. F. M., *Hawaiian
Islands*.
 Bond, William B., New Braintree, Mass.
 Bonney, John R., Bronson, Mich.
 Bonney, Nathaniel G., Falls Village, Ct.
 Booth, Edwin, Ada, Mich.

- Borchers, Ernest F., North Yarmouth, Me.
 Borden, Edmund W., Midland, Mich.
 Bordwell, Daniel M., Olivet, Mich.
 Borland, Thomas, Eau Claire, Wis.
 Boss, Thomas M., Putnam, Ct.
 Bosworth, Q. M., Rochester, O.
 Bourne, James R., North Stonington, Ct.
 Bourne, Shearjashub, Ellington, Ct.
 Bouton, Nathaniel, Concord, N. H.
 Bowers, George, Warren, N. J.
 Bowers, John M., Lexington, O.
 Bowerson, T. G., Edgerton, N. H.
 Bowker, Samuel, Salem, N. H.
 Bowler, Stephen L., Saccarappa, Me.
 Bowman, George A., South Windsor, Ct.
 Boyd, Pliny S., Amesbury, Mass.
 Boynton, Charles F., Lewis, Del.
 Boynton, Francis H., Mill River, Mass.
 Boynton, George M., Newark, N. J.
 Boynton, L. D., Nashua, Io.
 Brace, Jonathan, Hartford, Ct.
 Brace, Seth C., Philadelphia, Pa.
 Bradford, Amory H., Montclair, N. J.
 Bradford, Benjamin F., Chester, N. J.
 Bradford, Moses B., Meludoe's Falls, Vt.
 Bradley, Charles F., Derby, Ct.
 Bradley, Cornelius B., American Missionary Association, *Stam.*
 Bradnack, Isaac R., Rutland, N. Y.
 Bradshaw, John, Chicago, Ill.
 Bragdon, John, Hillsborough Bridge, N. H.
 Bragg, Jesse K., Norfolk, Mass.
 Brainard, Thomas G., Grinnell, Io.
 Brainard, David S., Lyme, Ct.
 Braman, Milton F., Auburndale, Mass.
 Branch, Edwin T., Maple Rapids, Mich.
 Branch, Elam, Staudish, Mich.
 Brand, James, Oberlin, O.
 Brandt, Charles E., Farmington, Ct.
 Brastow, Lewis O., Burlington, Vt.
 Brastow, Thomas E., Sherman, Me.
 Bray, William L., Kalamazoo, Mich.
 Breckinridge, Daniel M., Darlington, Wis.
 Breed, Charles C., East Pawpaw, Ill.
 Breed, David, Middlebury, Ct.
 Breed, Samuel D., Rochester, Mich.
 Breeze, J. T., Milwaukee, Wis.
 Bremner, David, Derry, N. H.
 Brewer, James, Lee Centre, Ill.
 Brewster, William H., Geneva, Ill.
 Briant, S., Ingersoll, Sharon, Mass.
 Brice, J. G., Winchester, Ind.
 Bridgman, Henry M., A. B. C. F. M., *South Africa.*
 Bridgman, Lewis, Riverside, Dak.
 Brier, J. W., Sen., Dutch Flat, Cal.
 Brier, J. W., Jr., Oroville, Cal.
 Briggs, William T., East Douglass, Mass.
 Brigham, David, South Plymouth, Mass.
 Brigham, Levi, Troy, N. H.
 Brigham, Willard, Winchendon, Mass.
 Brintmell, Loren W., Winthrop, Io.
 Bristol, Richard C., Colorado Springs, Kan.
 Bristol, Sherlock, San Buenaventura, Cal.
 Broad, L., Payson, Baldwinville, Mass.
 Brodrick, C. C., Cleveland, O.
 Brodt, John H., Williamsburg, N. Y.
 Bronfield, Edward T., Brooklyn, N. Y.
 Bronson, George F., Clinton, Wis.
 Brooks, Charles S., South Deerfield, Mass.
 Brooks, William E., Clinton, Ct.
 Brooks, William M., Tabor, Io.
 Bross, Harmon, Orete, Neb.
 Brown, Aaron, Greenwood, Mo.
 Brown, A. B., Lockport, Ill.
 Brown, Alvin H., Jackson, Mich.
 Brown, Edward, Medford, Minn.
 Brown, George, Newark, N. J.
 Brown, Henry E., Talladega, Ala.
 Brown, Hope, Rockford, Ill.
 Brown, John, Lanark Village, Ont.
 Brown, Josiah W., Charlton, Mass.
 Brown, Oliver, Breekenridge, Mo.
 Brown, Robert, Lanark, Ont.
 Brown, Silas C., West Bloomfield, N. Y.
 Brown, Theophilus S., Croton, Mich.
 Brown, Thomas L., Union Grove, Wis.
 Brown, Willard D., Gilbertville, Mass.
 Brown, William B., Newark, N. J.
 Browne, John K., Cambridgeport, Mass.
 Brownville, John W., South Bridgton, Me.
 Bruce, Henry J., A. B. C. F. M., *Western India.*
 Brundage, Israel, Paxton, Ill.
 Brundige, Hiram A., Great Bend, Kan.
 Brush, Jesse, Berlin, Ct.
 Bruskie, Augustus F., Charlotte, Mich.
 Bryan, George A., Westbrook, Ct.
 Bryant, Albert, Everett, Mass.
 Bryant, Sidney, Vermillion, O.
 Bryant, Stephen O., Columbus, Mich.
 Buck, Samuel J., Grinnell, Io.
 Buckingham, James, Burlington, Vt.
 Buckingham, Samuel G., Springfield, Mass.
 Bndington, William I., Brooklyn, N. Y.
 Buffum, Frank H., East Hartford, Ct.
 Buifinch, John J., Freeport, Me.
 Bull, Edward, Beaufort, N. C.
 Bull, Richard B., West Brookfield, Ct.
 Bullard, Asa, Boston, Mass.
 Ballard, Charles H., Hartford, Ct.
 Bullard, Ebenezer W., Hampstead, N. H.
 Bullions, Alexander B., Sharon, Ct.
 Bulman, Robert, Unionville, Ont.
 Bumstead, Horace, Minneapolis, Minn.
 Bunnell, J. J., Vicksburg, Mich.
 Burbank, Lysander T., Herndon, Va.
 Burchill, Robert, Georgetown, Ont.
 Burdett, Gabriel, Ariel, Ky.
 Burgess, A. Parke, Syracuse, N. Y.
 Burgess, William, Edgeworth, Ont.
 Burnard, William H., Jefferson, Ill.
 Burnell, John C., West Farmington, O.
 Burnell, Thomas S., A. B. C. F. M., *Madura.*
 Burnett, C., Fairfield, Io.
 Burnham, Abraham, East Concord, N. H.
 Burnham, Charles, Jamaica, Vt.
 Burnham, Jonas, Farmington, Me.
 Burnham, Michael, Fall River, Mass.
 Burr, Enoch F., Lyme, Ct.
 Burr, Willard, Strongsville, O.
 Burr, Zalmon B., Southport, Ct.
 Burrows, E. B., Lebanon, O.
 Burt, Charles W., Mott's Corners, N. Y.
 Burt, Daniel C., New Bedford, Mass.
 Burt, David, Winona, Minn.
 Burton, Horatio N., Sandusky, O.
 Burton, Nathaniel J., Hartford, Ct.
 Bush, Charles P., New York city.
 Bush, Frederic W., Lyonsville, Ill.
 Bushee, William A., Brooksfield, Vt.
 Bushnell, Albert, Chicago, Ill.
 Bushnell, Alexander, Blandinsville, Ill.
 Bushnell, George, Beloit, Wis.
 Bushnell, H. R., Pine River, Wis.
 Bushnell, Horace, Hartford, Ct.
 Bushnell, Horace, Cincinnati, O.
 Bushnell, William, Boston, Mass.
 Buss, Henry, Creston, Ill.
 Butcher, William R., Albany, Or.
 Butler, Daniel, Waverly, Mass.
 Butler, E. P., Lyme, N. H.
 Butler, Franklin, Windsor, Vt.
 Butler, Jeremiah, Fairport, N. Y.
 Butterfield, Horatio Q., New York city.
 Buxton, Edward, Webster, N. H.
 Byington, Ezra H., Brunsawick, Me.
 Byington, George P., Westford, Vt.

- Exeter, N. H.
Whitby, Ont.
- n, Newark, O.
Swanton, Vt.
Strongsville, O.
Arlington, Mass.
Post Mills, Vt.
E., Somerset, Mich. →
West Springfield, Mass.
Billings, Mo.
Farmington, Ct.
H., Syria.
Waterville, Me.
Markesan, Wis.
Waukesha, Wis.
der B., Mendon, Ill.
Pine River, Wis.
B., Middleville, Mich.
Minneapolis, Minn.
redonia, Mich.
ph, Newburyport, Mass.
L., Dudley, N. C.
n M., Vernon, Mich.
Paddy's Run, O.
ashington, Io.
uscatine, Io.
i., A. B. C. F. M., *Madura*.
ica, Mo.
M., Sparta, Wis.
Andover, Mass.
ge G., Corning, Io.
ng, White River Junction,
- nby, N. Y.
Barnstead Parade, N. H.
J., Portland, Me.
um, Calais, Me.
vrence, Mass.
Orfordville, N. H.
vannah, Ga.
North Bergen, N. Y.
Burlington, Wis.
hopiers, Wis.
Allen's Grove, Wis.
ey, N. H.
ykersville, N. Y.
shington, D. C.
Forest, Ill.
Amboy, Ill.
G., Union City Mich.
Morgan, O.
J., Riverhead, L. I.
ries, Burlington, Ct.
a P., Belmont, Wis.
na M., Grinnell, Io.
nder T., Chicago, Ill.
Black River, O.
ard B., South Wilbraham,
- am A., Oshkosh, Wis.
P., Fairmount, Minn.
us, Dummerston, Vt.
ampton, N. H.
A. B. C. F. M., *Madura*.
West Brattleboro', Vt.
Mankato, Minn.
Beloit, Wis.
P., No. Weymouth, Mass.
Alstead, N. H.
Faribault, Minn.
W., Minooka, Ill.
Windham, Vt.
Montreal, Que.
Huntley, Ill.
oston Highlands, Mass.
ck W., Rocky Hill, Ct.
Kingston, N. H.
edford, Mass.
- Chase, F. A., Nashville, Tenn.
Chase, Henry L., Green Mountain, Io.
Chase, James B., Cedar Bluffs, Neb.
Chase, Levi G., Dummerston, Vt.
Cheesman, John M., Sycamore, Kan.
Chesebrough, Amos S., Vernon, Ct.
Chew, James, Ottawa, Kan.
Chickering, John W., Wakefield, Mass.
Chickering, John W., Jr., Washington, D. C.
Child, Willard, Crown Point, N. Y.
Childs, Alexander C., West Charleston, Vt.
Childs, Thomas S., Hartford, Ct.
Childs, Truman D., Chagrin Falls, O.
Chipman, R. Manning, Jewett City, Ct.
Chittenden, J. A., Pescadero, Cal.
Christie, G. W., Kittery Point, Me.
Church, Bethuel C., Normal, Ill.
Church, L. W., Winfield, N. Y.
Churchill, Charles H., Oberlin, O.
Churchill, John, Woodbury, Ct.
Clafflin, George P., Am. Miss'y Ass'n, *Mendi*.
Claggett, Erastus B., New Fairfield, Ct.
Clapp, A. Huntington, New York city.
Clapp, Cephas F., Prairie du Chien, Wis.
Clapp, Charles W., Waverley, Ill.
Clapp, Luther, Wauwatosa, Wis.
Clark, Albert W., A. B. C. F. M., *Austria*.
Clark, Allen C., Bloomfield, Io.
Clark, Ansel R., Collamer, O.
Clark, Anson, West Salem, Wis.
Clark, Benjamin F., Dracut, Mass.
Clark, Charles W., Gaysville, Vt.
Clark, DeWitt F., Clinton, Mass.
Clark, Edson L., North Branford, Ct.
Clark, Edgar W., Sterling, Ill.
Clark, Edward W., Westboro', Mass.
Clark, Eli B., Chicopee, Mass.
Clark, Ephraim W., A. B. C. F. M.
Clark, Frank G., Rhodge, N. H.
Clark, George, Oberlin, O.
Clark, Isaac, Brooklyn, N. Y.
Clark, Jacob S., Morgan, Vt.
Clark, John, Plymouth, N. H.
Clark, Joseph B., Jamaica Plain, Mass.
Clark, Josiah B., Pittsfield, Vt.
Clark, N. George, Boston, Mass.
Clark, Nelson, Rochester, Mass.
Clark, Orlando, Ottumwa, Io.
Clark, Sereno D., Temple, N. H.
Clark, Solomon, Plainfield, Mass.
Clark, Sumner, Wakefield, N. H.
Clark, Tertius S., Cuyahoga Falls, O.
Clark, Theodore J., Northfield, Mass.
Clark, William, Amherst, N. H.
Clark, William J., Martinez, Cal.
Clarke, Almon T., Tiverton, R. I.
Clarke, Dorus, Boston, Mass.
Clarke, Edward, East Cummington, Mass.
Clarke, James F., A. B. C. F. M., *European Turkey*.
Clarke, William, Dresden, Ont.
Clarke, William B., Milton, Mass.
Clarke, William F., Guelph, Ont.
Clarkson, John F., Hastings, Neb.
Clary, Dexter, Beloit, Wis.
Clary, Timothy F., Boston, Mass.
Clay, Daniel, New Orleans, La.
Clayca, Dana, Wakefield, Mass.
Clement, Jonathan, Norwich, Vt.
Clements, Joseph, Wadham's Falls, N. Y.
Cleveland, Edward, Bath, N. H.
Cleveland, James B., Bloomfield, Ct.
Cleveland, William N., Eaton, N. Y.
Clift, William, Mystic Bridge, Ct.
Clinton, Orson P., Menasha, Wis.
Clifton, J. T., Lacon, Ill.
Clisbee, Edward P., Oberlin, O.
Clizbe, Jay, Newark Valley, N. Y.
Closson, Josiah T., Franklin, N. H.

- Coan, Leander S., Fall River, Mass.
 Coan, Titus, A. B. C. F. M., *Hawaiian Islands*.
 Cobb, Ellaha G., Florence, Mass.
 Cobb, Henry W., Wheaton, Ill.
 Cobb, Levi Henry, Springfield, Vt.
 Cobb, Nathaniel, King-ton, Mass.
 Cobb, Solon, Medford, Mass.
 Cobb, William H., Chiltonville, Mass.
 Cobleigh, Nelson F., Marshfield, Vt.
 Cochran, Samuel D., Kidder, Mo.
 Cochran, Warren, Beaver Crossing, Neb.
 Cochrane, W. R., Antrim, N. H.
 Codrington, George S., Dell Rapids, Dak.
 Coe, David B., New York city.
 Coggin, William S., Boxford, Mass.
 Cogswell, Joseph S., Strong, Me.
 Cogswell, Nathaniel, Yarmouth Port, Mass.
 Coit, Joshua, Salem, Mass.
 Colburn, H. H., Washington, N. H.
 Colburn, Moses M., St. Joseph, Mich.
 Colby, John, Fitzwilliam, N. H.
 Cole, Albert, Cornish, Me.
 Cole, Royal M., A. B. C. F. M., *Eastern Turkey*.
 Colo, Samuel, Randolph, O.
 Coleman, William L., Spencer, Io.
 Collie, Joseph, Delavan, Wis.
 Collier, J. L., North Fairfield, O.
 Collins, Augustus B., Norwalk, Ct.
 Colman, George W., Neponset, Ill.
 Colton, Aaron M., Easthampton, Mass.
 Colton, Erastus M., New Haven, Ct.
 Colton, Theron G., White Water, Wis.
 Colton, Willis S., Washington, Ct.
 Coltrin, Nathaniel P., Centralia, Ill.
 Colwell, G. T., Danville, Que.
 Colwell, H. J., Randolph, Vt.
 Comly, Ezra, Tyon's Mill, Io.
 Comstock, Davilio W., Tipton, Mich.
 Conant, Charles A., East Amherst, Mass.
 Conant, Liba, Orford, N. H.
 Condon, Thomas, Dallas, Or.
 Cone, Luther H., Springfield, Mass.
 Cone, Sylvanus S., Wayneville, Ill.
 Conkling, Benjamin D., Hudson, Mich.
 Connell, David, Westfield, Vt.
 Connert, Alfred, Carbondale, Kan.
 Conrad, Charles E., Quincy, Ill.
 Converse, John K., Burlington, Vt.
 Cook, Jonathan B., Salisbury, N. H.
 Cook, Nehemiah B., Ledyard, Ct.
 Cook, Silas P., Ludlow, Vt.
 Cooley, Henry, Springfield, Mass.
 Cooley, Henry K., Littleton, Mass.
 Cooley, Oramel W., Greenwood, Io.
 Coolidge, Amos H., Leicester, Mass.
 Cooper, James W., Lockport, N. Y.
 Copeland, Jonathan, Augusta, Kan.
 Cordley, Richard, Lawrence, Kan.
 Cornell, William M., Boston, Mass.
 Cornish, George, Montreal, Que.
 Cornwell, Isaac D., Hancock, N. Y.
 Corwin, Eli, Jamestown, N. Y.
 Couch, Paul, Jewett City, Ct.
 Coulter, Cyrenus N., Atwood, Mich.
 Covey, J. H., O'Brien, Io.
 Cowles, Chauncey D., Farmington, Ct.
 Cowles, Henry, O'Berlin, O.
 Cowles, John G., Cleveland, O.
 Cowles, John P., Ipswich, Mass.
 Cozzens, Samuel W., Readville, Mass.
 Cracraft, J. W., Gambler, O.
 Cragin, Charles C., Watertown, Wis.
 Craig, Henry K., Falmouth, Mass.
 Crane, Ethan B., Brooklyn, N. Y.
 Crane, Henry C., Nantucket, Mass.
 Crane, James L., Bedford, Mich.
 Crane, Jonathan, Kalamazoo, Mich.
 Crang, Frederick W., Fairmount, Mo.
 Cravath, Erastus M., Brooklyn, N. Y.
 Crawford, Robert, Deerfield, Mass.
 Crawford, O. D., Hampton, Io.
 Croft, C. P., East Avon, Ct.
 Crosby, Arthur, Kent, Ct.
 Crosby, James H., Lincoln, Me.
 Crosby, Josiah D., Ashburnham, Mass.
 Cross, Gorham, Richville, N. Y.
 Cross, John, Farmington, Io.
 Cross, Joseph W., West Boylston, Mass.
 Cross, Moses K., Waterloo, Io.
 Cross, R. T., Oberlin, O.
 Cross, Wellington R., Ororo, Me.
 Croswell, Micah S., Sonoma, Cal.
 Crowther, Thomas, Pittsfield, Mass.
 Cruickshanks, James, Webster Groves, Mo.
 Crumb, John H., Pittsburg, Pa.
 Cruzan, John A., Charles City, Io.
 Cummings, Elam J., Fredon, O.
 Cummings, Ephraim C., Portland, Me.
 Cummings, Henry, Rutland, Mass.
 Cummings, Preston, Leicester, Mass.
 Cunningham, John, Sweden, N. Y.
 Currier, Albert H., Lynn, Mass.
 Curtice, Corban, Tilton, N. H.
 Curtis, Charles D., Coolville, O.
 Curtis, Ethan, Camden, N. Y.
 Curtis, Lucius, Lyons, Io.
 Curtis, S. W., Burlington, Wis.
 Curtis, William C., Richmond, Me.
 Curtis, W. W., Huntley, Ill.
 Curtis, William W., Caumet Mine, Mich.
 Curtis, Daniel C., Fort Howard, Wis.
 Curtis, George, Harwinton, Ct.
 Curtis, Otis F., Dover, Ill.
 Curtis, Samuel I., Union, Ct.
 Curtis, William B., Monroe, Ct.
 Cushing, Christopher, Boston, Mass.
 Cushing, James K., Waquoit, Mass.
 Cushman, Chester L., Ludlow, Mass.
 Cushman, David Q., Bath, Me.
 Cushman, John P., Troy, N. Y.
 Cushman, Rufus S., Manchester, Vt.
 Cutler, Braiherd B., Wendell, Mass.
 Cutler, Calvin, Auburndale, Mass.
 Cutler, Charles, Tallmadge, O.
 Cutler, Ebenezer, Worcester, Mass.
 Cutler, Elijah, East Charlemont, Mass.
 Cutler, Temple, Athol, Mass.
 Cutler, William A., Little Falls, Minn.
 Cutler, William H., Assonet, Mass.
 Cutler, Edward P., Belfast, Me.
 Cutler, Marshall M., Boston, Mass.
 Cutting, Charles, Ledyard, Ct.
 Dada, E. P., Mazeppa, Minn.
 Daggett, Oliver E., New London, Ct.
 Daly, James A., Palmsville, O.
 Darne, Charles, Quasqueton, Io.
 Damon, John F., Seattle, W. T.
 Dana, J. Jay, Becket, Mass.
 Dana, Malcolm McG., Norwich, Ct.
 Dana, Samuel H., Newton, Mass.
 Danforth, James R., Newtonville, Mass.
 Dangreman, Garret, Mattawan, Mich.
 Daniels, Charles H., Montague, Mass.
 Daniels, Daniel, Dundaff, Pa.
 Daniels, Henry M., Winnebago, Ill.
 Danielson, Joseph, Saugerties, N. Y.
 Danner, Edgar V. H., Cuyahoga Falls, O.
 Darling, George, Waupun, Wis.
 Darling, Walter E., Kennebunk, Me.
 Daecomb, Alfred B., Woodstock, Vt.
 Davenport, John G., Bridgeport, Ct.
 Davidson, David B., Grinnell, Io.
 Davies, D., Pitt-ton, Pa.
 Davies, David D., Kingston, Pa.
 Davies, D. E., Wanamie, Pa.
 Davies, Daniel T., Taylorville, Pa.

- avid, Brookfield, O.
 avid K., Brady's Bend, Pa.
 ward, Waterville, N. Y.
 an, Thurman, O.
 enry, Bala, Kan.
 hn, Spring Green, Wis.
 hn A., Patriot, O.
 D., Dodgeville, Wis.
 F., Danville, Pa.
 orris E., Chicago, Ill.
 omas E., Unionville, Ct.
 omas W., Dawn, Mo.
 athan, Auburn, Mass.
 nklm, Newington, N. H.
 ome D., A. B. C. F. M., *Japan*.
 lab G., Amherst, N. H.
 ey B., Hyde Park, Mass.
 enry, Hiram, Me.
 osep, Hartford, O.
 osep B., Centerville, Pa.
 enezee, Dighton, Mass.
 amin W., Stouffville, Ont.
 rge E., New Haven, Ct.
 B., Bridgeport, Ct.
 ry N., New Haven, Ct.
 emon R., West Avon, Ct.
 ney C., Bishop, N. Y.
 odore L., Holyoke, Mass.
 ren F., Galeburg, Mich.
 umlin A., Sibley, Io.
 rdiner, West Greece, N. Y.
 rry B., Prescott, Wis.
 ver S., Indianapolis, Ind.
 J., Steele City, Neb.
 illiam H., Orange, Ct.
 ones, Westmoreland, N. Y.
 J. K., Tougaloo, Miss.
 se, Gabriel H., North Brookfield,
- hemans, Heman P., Westboro', Mass.
 Henry S., Council Bluffs, Io.
 t, J. K. H., Mt. Carmel, Ct.
 Sydney B., Windsor, Wis.
 John P., South Meriden, Ct.
 Elijah, Westboro', Mass.
 Andrew C., Middlefield, Ct.
 John H., New Britain, Ct.
 Stephen K., Lynn, Mass.
 iram, Alton, Ont.
 onas, Jake's Prairie, Mo.
 er, William E., A. B. C. F. M.,
- Charles T., Rosemond, Ill.
 Villiam, Oberlin, O.
 John, Boston, Mass.
 ranville M., Saratoga, Cal.
 enry M., New Bedford, Mass.
 i, Morton, Taunton, Mass.
 n, George S., West Haven, Ct.
 n, Lysander, Quincy, Ill.
 n, O. C., Dover, Vt.
 a, Cornelius E., Elgin, Ill.
 u, Edmund F., Chicago, Ill.
 a, Erastus, Bricksburg, N. J.
 n, Ferdinand W., Wauseon, O.
 a, Henry A., Chester Centre, Mass.
 n, Obed, Salem, Or.
 n, S. F., Blue Island, Ill.
 n, William E., Walpole, N. H.
 n, William G., Creston, Ill.
 James A. R., Toronto, Ont.
 arshall W., Fort Recovery, O.
 nuel W., West Randolph, Vt.
 lexander B., Watertown, N. Y.
 amuel, Galesburg, Ill.
 Lewis, Providence, R. I.
 Samuel K., Lincoln, Neb.
 James, Ashfield, Mass.
 e, John, Winslow, Me.
- Dixon, Hiram H., Ripon, Wis.
 Dixon, Julian H., Malden, Ill.
 Dixon, William E., Enfield, Ct.
 Dodd, Henry H., Iberia, Mo.
 Dodd, Stephen G., St. John, N. B.
 Dodge, Austin, East Bridgewater, Mass.
 Dodge, Benjamin, Wollaston, Mass.
 Dodge, George S., Hebron, Ct.
 Dodge, John W., Yarmouth, Mass.
 Dodson, George, Hartford, Ct.
 Doe, Franklin B., Ripon, Wis.
 Doe, Walter P., Providence, R. I.
 Doidt, James, Canterbury, N. H.
 Doie, Daniel, A. B. C. F. M., *Hawaiian Islands*.
 Dole, George T., Cohasset, Mass.
 Dole, Sylvester R., Earlville, Ill.
 Donaldson, J. W., Wautoma, Wis.
 Doolittle, Charles, Lamont, Mich.
 Doolittle, Edgar J., Wallingford, Ct.
 Doolittle, John B., Bridgewater, Ct.
 Doremus, Andrew, Bristol, Ill.
 Dougherty, James, Johnson, Vt.
 Dougherty, James G., Wyandotte, Kan.
 Douglas, Francis J., Richmond, Ill.
 Douglas, James, Pulaaski, N. Y.
 Douglas, Thomas, Fort Dodge, Io.
 Douglas, Truman O., Osage, Io.
 Douglas, John A., Waterford, Me.
 Douglas, Solomon J., New Haven, Ct.
 Dow, Ezekiel, Becket, Mass.
 Dow, James M. H., Fayetteville, Vt.
 Dow, William W., Winchendon, Mass.
 Dowden, William H., Lunenburg, Mass.
 Downs, Azel, Riverhead, L. I.
 Downs, Charles A., Meriden, N. H.
 Downs, C. E., Polk, Io.
 Downse, Edmund, Sherborn, Mass.
 Drake, Andrew J., Atkinson, Ill.
 Drake, Cyrus B., Royalton, Vt.
 Drake, Ellis K., Middleboro', Mass.
 Drake, Samuel S., Sullivan, N. H.
 Dresser, Amos, Linwood, Neb.
 Drew, John, Walnut Chapel, Jackson Co., Ky.
 Drew, S. F., Albert Lea, Minn.
 Dudley, Horace F., Warsaw, N. Y.
 Dudley, John L., Milwaukee, Wis.
 Dudley, Joseph F., Eau Claire, Wis.
 Dudley, Martin, Easton, Ct.
 Dudley, M. S., (Vt.)
 Duff, Archibald, Sherbrooke, Que.
 Duff, Charles, Liverpool, N. S.
 Duncan, A. C., Susanville, Cal.
 Duncan, Abel G., West Hanover, Mass.
 Duncan, Thomas W., Nelson, N. H.
 Dunham, Isaac, Bridgewater, Mass.
 Dunning, Albert E., Boston Highlands, Mass.
 Dunning, Edward O., New Haven, Ct.
 Dunning, Homer N., South Norfolk, Ct.
 Duren, Charles, Plover, Wis.
 Durfee, Calvin, Williamstown, Mass.
 Durrant, John, Stratford, Ont.
 Dustan, George, Peterboro', N. H.
 Dutton, Albert I., East Longmeadow, Mass.
 Dwight, Edward S., Hadley, Mass.
 Dwight, M. Everett, Onarga, Ill.
 Dwight, Timothy, New Haven, Ct.
 Dwinell, Israel E., Sacramento, Cal.
 Dwinell, Solomon A., Reedsburg, Wis.
 Dyer, Edmund, Alamo, Mich.
 Dyer, E. Porter, Shrewsbury, Mass.
 Dyer, Francis, North Madison, Ct.
- Eastman, David, New Salem, Mass.
 Eastman, Edward P., Wilton, Me.
 Eastman, John, West Hawley, Mass.
 Eastman, Lucius R., Boston, Mass.
 Eastman, Lucius R., Jr., Framingham, Mass.

Eastman, Morgan L., Royalton, Wis.
 Eastman, William R., Plantville, Ct.
 Easton, David A., Danbury, Ct.
 Eaton, Cyrus H., Viola, Ill.
 Eaton, Danforth L., Lowell, Mich.
 Eatou, James D., Lancaster, Wis.
 Eaton, Joseph M. R., Medfield, Mass.
 Eaton, Joshua, Bangor, Me.
 Eaton, Samuel W., Lancaster, Wis.
 Ebbs, Edward, Plainfield, Ill.
 Ecob, James H., Augusta, Me.
 Eddy, Hiram, Jersey City, N. J.
 Eddy, Zachary, Detroit, Mich.
 Edson, Henry K., Denmark, Io.
 Edwards, George L., Baiting Hollow, I. I.
 Edwards, Henry L., Northampton, Mass.
 Edwards, John, Youngstown, Pa.
 Edwards, Jonathan, Dedham, Mass.
 Edwards, Joseph S., Wauseon, O.
 Edwards, Thomas C., Wilkesbarre, Pa.
 Edwards, W., Syracuse, O.
 Edwards, William P., Mineral Ridge, O.
 Eells, Cushing, Skokomish, W. T.
 Eells, Dudley B., Clay, Io.
 Eells, Myron, Boise City, Idaho.
 Eggleston, Nathaniel H., Enfield, Ct.
 Eider, Hugh, Salem, Mass.
 Elderkin, John, Middletown, Ct.
 Eldredge, Erasmus D., Kensington, N. H.
 Eldridge, Joseph, Norfolk, Ct.
 Elliot, A. S., Cincinnati, Io.
 Elliot, Henry B., Litchfield, Ct.
 Elliot, John, Rumford Point, Me.
 Elliot, John E., Columbus, Neb.
 Elliot, Joseph, Halifax, N. S.
 Elliot, Lester H., Bradford, Vt.
 Ellis, J. F., Toledo, O.
 Ellis, John M., Oberlin, O.
 Ellsworth, Alfred A., Waterloo, Io.
 Elmer, Hiram, Olivel, Mich.
 Ely, Isaac M., Chanaan Forks, N. Y.
 Emerson, Alfred, Lancaster, Mass.
 Emerson, C. H., Creighton, Neb.
 Emerson, Edward B., Stratford, Ct.
 Emerson, John D., Blidesford, Me.
 Emerson, Joseph, Andover, Mass.
 Emerson, Joseph, Beloit, Wis.
 Emerson, Oliver, Sabula, Io.
 Emerson, Oliver P., Lynnfield, Mass.
 Emerson, Rufus, Granby, Mass.
 Emery, Rufus W., Monson, Me.
 Emery, Joshua, North Weymouth, Mass.
 Emery, Samuel H., Bridgeport, Ct.
 Emmerick, Jacob, Bethesda, Ky.
 Emmons, Henry V., Lancaster, N. H.
 Emmons, John, Alpine, Mich.
 Entler, George R., Osceola, N. Y.
 Ester, William P., Milford, Kan.
 Estabrook, Joseph, Ypsilanti, Mich.
 Ethridge, Albert, Princeton, Ill.
 Eustis, William T., Jr., Springfield, Mass.
 Evans, B. Isaac, Oshkosh, Wis.
 Evans, Daniel A., Audenried, Pa.
 Evans, David M., Oak Hill, O.
 Evans, D. E., Plymouth, Pa.
 Evans, E. B., Hyde Park, Pa.
 Evans, Evon, Portland, O.
 Evans, E. J., Long Creek, Io.
 Evans, F. Teilo, Blossburg, Pa.
 Evans, John M., Cleveland, O.
 Evans, John P., Cape Elizabeth, Me.
 Evans, R., Welsh Prairie, Io.
 Evans, Robert, Remsen, N. Y.
 Evans, R. M., Bevier, Mo.
 Evans, Robert T., Flint Creek, Io.
 Evans, Thomas W., Williamsburg, Io.
 Everts, Nathaniel K., Corinth, Mich.
 Everdeil, Robert, Fond du Lac, Wis.
 Everest, A. E., Ludlow, Ill.

Everest, Charles H., Brooklyn, N. Y.
 Everest, M. E., Pittsfield, O.
 Everett, Robert, Remsen, N. Y.
 Ewell, John L., Clinton, Io.
 Ewing, Edward C., Enfield, Mass.
 Fairbank, John B., Fort Wayne, Ind.
 Fairbank, Samuel B., A. B. C. F. M., *Western India*.
 Fairbanks, Edward T., St. Johnsbury, Vt.
 Fairbanks, Francis J., Ayer, Mass.
 Fairbanks, Henry, St. Johnsbury, Vt.
 Fairchild, Edward H., Berea, Ky.
 Fairchild, James H., Oberlin, O.
 Fairfield, Edmund B., Mansfield, O.
 Fairfield, Frederick W., Baraboo, Wis.
 Fairley, Samuel, Berkley, Mass.
 Falkner, Bishop, Brooklyn, N. Y.
 Farham, Lucien, Newark, Ill.
 Farworth, Wilson A., A. B. C. F. M., *Western Turkey*.
 Farrar, Henry, Gilead, Me.
 Farwell, Aea, Ashland, Neb.
 Fawkes, Francis, Oakland Valley, Io.
 Fay, Henry C., Townsend, Mass.
 Fay, Levi L., Fenring, O.
 Fay, Nathaniel T., Prairie Depot, O.
 Fay, Omer W., Sycamore, Ill.
 Fay, Solomon P., Bangor, Me.
 Fee, John G., Berea, Ky.
 Fecmster, Samuel C., Columbus, Miss.
 Fecmster, Zenas E., Gainsville, Mo.
 Fellows, Franklin E., Griswold, Ct.
 Fellows, Silenus H., Wauregan, Ct.
 Fenn, Stephen, Vernon, Ct.
 Fenn, William H., Portland, Me.
 Fenwick, Kenneth M., Kingston, Ont.
 Ferrin, Clark E., Hinesburg, Vt.
 Ferris, Leonard Z., Gorham, Me.
 Fessenden, Samuel C., Seneca Falls, N. Y.
 Fessenden, Thomas K., Farmington, Ct.
 Ficke, Herman, Dubuque, Io.
 Field, Aaron W., Blandford, Mass.
 Field, Artemas C., Wilmington, Vt.
 Field, George W., Bangor, Me.
 Field, Thomas P., New London, Ct.
 Field, Lebbeus B., Kearney Junction, Neb.
 Finney, Charles G., Oberlin, O.
 Fisher, Caleb E., Newtonville, Mass.
 Fisher, George E., South Hadley Falls, Mass.
 Fisher, George P., New Haven, Ct.
 Fisher, George W., Peacedale, R. I.
 Fisher, William P., Recky Hill, Ct.
 Fisk, Franklin W., Chicago, Ill.
 Fisk, Ferris B., Lyndonville, Vt.
 Fiske, Albert W., Fisherville, N. H.
 Fiske, Daniel T., Newburyport, Mass.
 Fiske, John B., Anamosa, Io.
 Fiske, John O., Bath, Me.
 Fitch, Albert, Irvington, Neb.
 Fitch, Franklin S., Stratford, Ct.
 Fitts, Calvin R., Slatersville, R. I.
 Fitts, James H., Topsheld, Mass.
 Fitzmaurice, John W. (Mich.)
 Flagg, Rufus C., North Andover, Mass.
 Fleming, Archibald, Constable, N. Y.
 Fletcher, Adin H., Frankfort, Mich.
 Flint, Ephraim, Jr., Hinsdale, Mass.
 Fobes, William A., Chesterfield, Mass.
 Follett, Walter, Temple, N. H.
 Folsom, George De F., Northford, Ct.
 Folsom, Omar W., Newbury, Mass.
 Fonda, Jesse L., Morris, Minn.
 Foote, Hiram, Brodhead, Vt.
 Foote, Horatio, Quincy, Ill.
 Foote, Lucius, Sacramento, Cal.
 Foote, William W., Saybrook, O.
 Forbes, Samuel B., West Winsted, Ct.
 Ford, Francis F., Charlestown, Mass.

Ford, James T., Charleston, S. C.
 Forsyth, William, Bucksport, Me.
 Foster, Addison P., Chelsea, Mass.
 Foster, Amos, Cambridgeport, Vt.
 Foster, Andrew B., Orange, Mass.
 Foster, Davis, North Winchendon, Mass.
 Foster, Eden B., Lowell, Mass.
 Foster, L. M., Hudson, Wis.
 Foster, Richard B., Osborn City, Kan.
 Foster, Roswell, Fremont, Neb.
 Fowle, Sanford, East Troy, Wis.
 Fowler, Stacy, Millbury, Mass.
 Fowler, Thomas L., Westmoreland, N. H.
 Fowler, William G., Durham Centre, Ct.
 Fox, Almond B., Deane's Corners, Ill.
 Fox, Jared W., Ridgeway, Kan.
 Francis, C. W., Atlanta, Ga.
 Frary, Lucien H., Middleton, Mass.
 Fraser, J., Montreal, Que.
 Fraser, James M., Whitesey, O.
 Fraser, John G., East Toledo, O.
 Free, Samuel R., Southfield, Mass.
 Freeborn, J. G., Cottonwood Falls, Kan.
 Freeland, Samuel M., Detroit, Mich.
 Freeman, George E., Abington, Mass.
 Freeman, John R., Canterbury, Ct.
 Freeman, Joseph, York, Me.
 French, E. B., Milwaukee, Wis.
 French, George H., Johnson, Vt.
 French, Herman A., Milford, Neb.
 French, Lyndon S., Franklin, Vt.
 French, S. Franklin, Tewksbury, Mass.
 Frey, J. M., Troy, Io.
 Frink, Benson Merrill, Beverly, Mass.
 Frisbie, Alvah L., Des Moines, Io.
 Frost, Daniel C., Killings, Ct.
 Frost, Daniel D., Le Mars, Io.
 Frost, Luther P., Pecatonica, Ill.
 Fry, George V., Ruggles, O.
 Fuller, Americus, Rochester, Minn.
 Fuller, Francis L., Saratoga, Minn.
 Fuller, H. T., St. Johnsbury, Vt.
 Fuller, Joseph, Verhire, Vt.
 Fuller, Robert W., Stowe, Mass.
 Fullerton, Bradford M., Palmer, Mass.
 Fullerton, Jeremiah E., Southbridge, Mass.
 Furber, Daniel L., Newton Centre, Mass.
 Furness, Robert, White City, Kan.

Gage, William L., Hartford, Ct.
 Gale, Nahum, Lee, Mass.
 Gale, Sullivan F., New Marlboro', Mass.
 Gale, Wakefield, Easthampton, Mass.
 Gale, William P., Stellapolis, Io.
 Galloway, J. F., Columbus, Miss.
 Gallup, James A., Madison, Ct.
 Gammell, Sereno D., Boxford, Mass.
 Gardner, Austin, West Suffield, Ct.
 Garland, David, Bethel, Me.
 Garman, John H., North Orange, Mass.
 Garratte, Edmund Y., Lacrosse, Wis.
 Garver, Austin S., Hingham, Mass.
 Gates, Charles H., Somersville, Ct.
 Gates, Hiram N., Bismarck, Dak. Ter.
 Gates, Matthew A., Warner, N. H.
 Gray, Ebenezer, Bridgewater, Mass.
 Gray, Joshua S., Auburn, N. H.
 Grayford, Joseph F., Marquette, Mich.
 Grayford, Reuben, La Platte, Neb.
 Grayford, William L., West Meriden, Ct.
 Gear, Daniel L., Williamsport, Pa.
 Geer, Herman, Edinburg, O.
 Gerould, Moses, Concord, N. H.
 Gerould, Samuel L., Goffstown, N. H.
 Gerry, Elbridge, Bethel, Vt.
 Gibbs, Charles, Cedar Falls, Io.
 Gibbs, John, Bell Port, L. I.
 Gibbs, Samuel T., Whitby, Ont.
 Giddings, Edward J., Housatonic, Mass.

Giddings, Solomon P., Washington, D. C.
 Gidman, Henry, Barkhamsted, Ct.
 Gidman, Richard H., Morris, Ct.
 Gilbert, Edwin R., Wallingford, Ct.
 Gilbert, Henry B., Mott's Corners, N. Y.
 Gilbert, Hiram W., Peru, Mass.
 Gilbert, James B., Buckingham, Io.
 Gilbert, L. C., East Prairieville, Minn.
 Gilbert, N. P., Charendou, Vt.
 Gilbert, S. B., Chicago, Ill.
 Gilbert, William H., Hartford, Ct.
 Gill, William, River Falls, Wis.
 Gillespie, Thomas, Bristol, O.
 Gillett, Charles, Mansville, N. Y.
 Gilman, Edward W., Bible House, New York city.
 Gilman, George A. P., Watertown, Ct.
 Girard, F. R., Reno, Nev.
 Gladden, Washington, *Independent*, New York city.
 Gleason, Anson, Brooklyn, N. Y.
 Gleason, Charles H., Somers, Ct.
 Gleason, George L., Manchester, Mass.
 Gleason, John F., Williamsburg, Mass.
 Glidden, Kiah B., Mansfield Centre, Ct.
 Glidden, N. Dimic, Grand Ledge, Mich.
 Glines, Jeremiah, Luuenburgh, Vt.
 Glover, William B., Dyersville, Io.
 Goldsmith, Alfred, West Avon, Ct.
 Goodell, Constans L., St. Louis, Mo.
 Goodenough, Arthur, Winchester, Ct.
 Goodenow, Smith B., Karlvile, Ill.
 Goodhue, Daniel, Rupert, Vt.
 Goodhue, Henry A., West Barnstable, Mass.
 Goodhue, Nathaniel G., Johnston, Wis.
 Goodman, William, Nelson, Ind.
 Goodnough, Algernon M., South Vallejo, Cal.
 Goodrich, Chauncey, A. B. C. F. M., *North China*.
 Goodrich, Darius N., East Jaffrey, N. H.
 Goodrich, John E., Burlington, Vt.
 Goodrich, Lewis, West Auburn, Me.
 Goodsell, Dana, Philadelphia, Pa.
 Goodwin, Daniel, Mason, N. H.
 Goodwin, Edward P., Chicago, Ill.
 Goodwin, Henry M., Rockford, Ill.
 Goodyear, George, Temple, N. H.
 Gough, John J., Sheffield, O.
 Gould, Edwin S., Providence, R. I.
 Gould, Henry A., Hammond, Wis.
 Gould, Mark, Nelson, N. H.
 Gould, Samuel L., Bethel, Me.
 Graf, John F., Storm Lake, Io.
 Granger, Calvin, East Poultney, Vt.
 Granger, Charles, Paxton, Ill.
 Granger, John L., Sandwich, Ill.
 Grant, Henry M., Smyrna, N. Y.
 Grant, Joel, Downer's Grove, Ill.
 Gravel, Thon us G., Appleton, Wis.
 Graves, Alpheus, Eldora, Io.
 Graves, James T., Marshfield, Ill.
 Graves, Joseph S., Maquoketa, Io.
 Graves, Roswell, Battle Creek, Cal.
 Gray, Albert, Paris, Texas.
 Gray, Calvin, Geneva, Kan.
 Gray, David B., Oakland, Cal.
 Gray, James, Seville, O.
 Gray, John, Lyndon, Ill.
 Gray, Matthew S., Aiton, Ont.
 Greeley, Edward H., Haverhill, N. H.
 Greeley, Stephen S. N., Gilmanton, N. H.
 Green, Jonathan S., A. M. A., *Hawaiian Islands*.
 Greene, Albro L., Knowlesville, N. Y.
 Greene, Daniel C., A. B. C. F. M., *Japan*.
 Greene, Evans, New Orleans, La.
 Greene, Henry S., Ballard Vale, Mass.
 Greene, John M., Lowell, Mass.



- Greene, Joseph K., A. B. C. F. M., *Western Turkey*.
 Greene, Richard G., Springfield, Mass.
 Greene, William B., Needham, Mass.
 Greenleaf, Joseph C., Jr., New Canaan, Ct.
 Greenwood, John, New Milford, Ct.
 Gregg, James, (Mich.)
 Gregory, Lewis, West Amesbury, Mass.
 Griffin, E. P., Parsons, Kan.
 Griffin, George H., Milford, Ct.
 Griffin, Henry L., New Britain, Ct.
 Griffin, Nathaniel H., Williamstown, Mass.
 Griffith, Henry, Clearwater, Neb.
 Griffith, James, Utica, N. Y.
 Griffith, John R., Floyd, N. Y.
 Griffith, Joseph, Cobourg, Ont.
 Griffiths, Evan, New York City.
 Griffiths, Griffith, Cincinnati, O.
 Griggs, Leverett, Bristol, Ct.
 Griggs, Leverett S., Collinsville, Ct.
 Grinnell, Josiah B., Grinnell, Io.
 Griswold, John B., East Hampton, Ct.
 Gros, Joseph, Ottawa, Ill.
 Grosvenor, Charles P., West Woodstock, Ct.
 Grosvenor, Mason, Cincinnati, O.
 Grout, Alden, A. B. C. F. M., Springfield, Mass.
 Grout, Henry M., Concord, Mass.
 Grout, Lewis, West Brattleboro', Vt.
 Grout, Samuel N., Franklin, Neb.
 Grover, N. W., Mantorville, Minn.
 Guild, Rufus B., Galva, Ill.
 Gulick, John T., A. B. C. F. M., *North China*.
 Gulick, Luther H., A. B. C. F. M., *Italy*.
 Gulick, Orramel H., A. B. C. F. M., *Japan*.
 Gulick, Peter J., Honolulu, *Hawaiian Islands*.
 Gulick, Thomas L., A. B. C. F. M., *Spain*.
 Gurney, John H., Foxcroft, Me.
 Guyton, Jacob F., Joplin, Mo.
- Hackett, Simeon, Temple, Me.
 Hadley, A. H., Sullivan, O.
 Hadley, James B., Campton, N. H.
 Huff, Stephen, Bay Shore, L. I.
 Hageman, S. Miller, Paterson, N. J.
 Haines, Thomas V., North Hampton, N. H.
 Haire, John P., Ripon, Wis.
 Hale, Albert F., Eureka, Kan.
 Hale, John G., Chester, Vt.
 Haley, Frank, Milton, N. H.
 Haley, John W., Andover, Mass.
 Hall, Alexander, Plainville, Ct.
 Hall, Elliot C., Kiantone, N. Y.
 Hall, E. Edwin, Fairhaven, Ct.
 Hall, Gordon, Northampton, Mass.
 Hall, Herman B., Oberlin, O.
 Hall, James, Chicago, Wis.
 Hall, James E., Rockland, Me.
 Hall, J. Fred, Chesterfield, N. H.
 Hall, John G., Uxotstown, O.
 Hall, Martin S., Beardstown, Ill.
 Hall, Richard, St. Paul, Minn.
 Hall, Robert B., Wolfborough, N. H.
 Hall, Robert V., Newport, Vt.
 Hall, Russell T., Pittsford, Vt.
 Hall, Samuel R., Granby, Vt.
 Hall, Sherman, Sauk Rapids, Minn.
 Hall, William, Steamburg, N. Y.
 Halley, Eben, Cincinnati, O.
 Halliday, Ebenezer, San Francisco, Cal.
 Halliday, Joseph C., East Weymouth, Mass.
 Halliday, Samuel B., Brooklyn, N. Y.
 Hallock, Leavitt H., West Winsted, Ct.
 Hallock, William A., Jamestown, N. Y.
 Hallock, William A., 150 Nassau St., N. Y.
 Hamilton, B. Franklin, Boston Highlands, Mass.
 Hamilton, Henry H., Westford, Mass.
 Hamilton, Chauncey L., Aurora, O.
- Hamlin, A. N., Croton, 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., Granby, Ct.
 Hampton, C. A., Minneapolis, Minn.
 Hancock, Charles, Stacyville, Io.
 Hand, F. A., Dorchester, Mass.
 Hand, Leroy S., Folk City, 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.
 Hardy, George, Madison, N. Y.
 Hardy, Vitellus M., Morrisville, Vt.
 Harker, M., Rust Oakland, Cal.
 Harlow, Edwin A., Cape Elizabeth Ferry, Me.
 Harlow, Lincoln, Neosho Falls, Kan.
 Harlow, Rufus K., Medway, Mass.
 Harmon, Elijah, Winchester, N. H.
 Harper, Almer, Port Byron, Ill.
 Harrah, Charles C., Brookfield, Mo.
 Harrington, Charles E., Brewer Village, Me.
 Harrington, Eli W., North Beverly, Mass.
 Harris, George, Providence, R. I.
 Harris, H. R., New Concord, N. Y.
 Harris, James W., Evansville, Wis.
 Harris, John L., New Bedford, Mass.
 Harris, Leonard W., Colebrook, N. H.
 Harris, Samuel, New Haven, Ct.
 Harris, Stephen, Phillipston, Mass.
 Harrison, Charles S., York, Neb.
 Harrison, George J., Milton, Ct.
 Harrison, Joseph, Brooklyn, N. Y.
 Harrison, Samuel, Pittsfield, Mass.
 Hart, Burdett, Fairhaven, Ct.
 Hart, Edwin J., Cottage Grove, Minn.
 Hart, Henry B., Biddeford, Me.
 Hart, Henry M., Durham, Ct.
 Hart, Ichabod A., Wheaton, Ill.
 Hart, William, Bath, Me.
 Hart, William L., Lyme, O.
 Hartshorn, J. W., Hinsdale, Ill.
 Hartshorne, Vaola J., Enfield, N. H.
 Hartwell, Charles, A. B. C. F. M., *China*.
 Hartwell, John, Southbury, Ct.
 Harvey, Charles A., Middletown, N. Y.
 Harvey, Wheelock N., New York City.
 Harvey, William F., Riceville, Io.
 Harwood, Charles E., Orleans, Mass.
 Harwood, James H., Springfield, Mo.
 Haskell, Ezra, Barrington, N. H.
 Haskell, Henry C., Huntington, O.
 Haskell, John, Sheepscots Bridge, Me.
 Haskell, Thomas N., Denver, Col.
 Haskell, William H., West Falmouth, Me.
 Haskins, Benjamin F., Victoria, Ill.
 Haskins, Robert, Derry, N. H.
 Hassell, Richard, Kellogg, Io.
 Hatch, Elias W., East Berkshire, Vt.
 Hatch, Reuben, Chatham, O.
 Hathaway, D. E., Wadsworth, O.
 Hathaway, George W., Skowhegan, Me.
 Haven, John, Charlton, Mass.
 Haven, Joseph, Chicago, Ill.
 Havens, Daniel W., East Haven, Ct.
 Haviland, B. F., Harvard, Neb.
 Hawes, Edward, New Haven, Conn.
 Hawes, Josiah T., Litchfield, Me.
 Hawkes, Winfield E., Fairhaven, Mass.
 Hawke, Theron H., Marietta, O.
 Hawley, John P., South Coventry, Ct.

Brockville, Ont.
 Scotland, Ont.
 M., West Salem, Wis.
 H., Boston, Mass.
 D., Crary's Mills, N. Y.
 vanus, Nashville, Tenn.
 H., Magnolia, Io.
 T., Maine, N. Y.
 A. B. C. F. M., *Ahmednuggur*.
 n, Jericho Centre, Vt.
 W., Middletown, Ct.
 A., Pittsfield, N. H.
 y A., Goshen, Ct.
 n S., Northfield, Vt.
 Webster, Stoneham, Mass.
 neas O., Boston, Mass.
 W., New Orleans, La.
 E., Fremont, Neb.
 es D., Chicago, Ill.
 en D., Lima, Io.
 am D., Jamestown, N. Y.
 7., South Merrimack, N. H.
 F., Sabula, Io.
 ard E., Chelsea, Vt.
 ard P., A. B. C. F. M., *Mexico*.
 rge F., A. B. C. M., *Western*
 ry, North Woodstock, Ct.
 ace, Wolcott, Vt.
 es. A. B. C. M., *Madura*.
 a R., Bangor, Me.
 uel E., Boston, Mass.
 hen L., Grinnell, Io.
 Ham D., North Amherst, Mass.
 Ham T., West Charleston, Vt.
 Fort Atkinson, Io.
 rew J., Preston, Ct.
 ck, W. H., Stratford, Ont.
 W., Pecatonica, Ill.
 H., Lincoln, Cal.
 omas, Chenango Forks, N. Y.
 ries, Sutton, Neb.
 rid S., Wentworth, N. H.
 us P., New Haven, Ct.
 H., Monsey, N. Y.
 hn V., Grand Blanc, Mich.
 ry P., Burlington, Vt.
 Sandy Creek, N. Y.
 rd, Bakersfield, Vt.
 , Kitbourn City, Wis.
 , St. Catherine, Mo.
 us H., Lanark, Ill.
 y M., Friendship, N. Y.
 y P., Beloit, Wis.
 J., Hamilton, Mass.
 J., Ansonia, Ct.
 D., Aurora, Ill.
 3., Atlantic, Io.
 E., Southport, Ct.
 B., Plymouth, Ct.
 n S., Council, Neb.
 mas E., New Orleans, La.
 ard Y., Portland, Me.
 n I., Owen Sound, Ont.
 , Lebanon, Ct.
 ter, Higganum, Ct.
 ace H., Ironton, Wis.
 F., Rio Vista, Cal.
 enry C., Kenosha, Wis.
 ilau H., A. B. C. F. M., *West-*
 /
 res, New Haven, Ct.
 nth, New York city.
 lah, St. Charles, Minn.
 n L. (Mass.)
 ry, Louisville, Kan.
 es, Shriland, Ill.
 ., Washington, D. C.
 dwin R., Westford, Mass.

Hof, Philip J., Boscobel, Wis.
 Holbrook, Amos, Harrisville, N. H.
 Holbrook, John C., Syracuse, N. Y.
 Holbrook, Martin K., Kelley's Island, O.
 Holiday, Henry M., Alma, Mich.
 Holley, Platt T., Riverton, Ct.
 Hollister, Philander H., Hancock, Mich.
 Holman, Morris, Deering, N. H.
 Holman, Sidney, East Weathersfield, Vt.
 Holmes, Henry M., Benson, Vt.
 Holmes, James, Bennington, N. H.
 Holmes, Otis, Lake Grove, L. I.
 Holmes, Theodore J., Brooklyn, N. Y.
 Holmes, William, South Pass, Ill.
 Holton, Isaac F., Everett, Mass.
 Holway, John, Lenox, O.
 Holyoke, William E., Chicago, Ill.
 Homes, Francis, Cochenett, Mass.
 Hood, Edward, Oasippe, N. H.
 Hood, George A., Fergus Falls, Minn.
 Hood, Jacob, Lynnfield Centre, Mass.
 Hooker, Edward P., Middlebury, Vt.
 Hooker, Edward T., New Orleans, La.
 Hooker, Edward W., Fort Atkinson, Wis.
 Hooker, Henry B., Boston, Mass.
 Hopkins, Henry, Westfield, Mass.
 Hopkins, Mark, Williamstown, Mass.
 Hopkins, Samuel, Topsham, Me.
 Hopkinson, Benjamin B., Wallingford, Ct.
 Hopley, Samuel, Middletown, Ct.
 Hoppiu, James M., New Haven, Ct.
 Hoasford, Heury B., Hudson, O.
 Hoasford, Oramel, Olivet, Mich.
 Hough, Jesse W., Santa Barbara, Cal.
 Hough, Joel J., Danbury, Ct.
 Hough, Lent S., East Lyme, Ct.
 Houghton, Amasa H., Lansing, Io.
 Houghton, James C., Burlington, Vt.
 Houghton, John C., Stauwich, Ct.
 Houghton, William A., Berlin, Mass.
 House, A. V., Manson, Io.
 House, J. Henry, A. B. C. F. M., *European*
Turkey.
 House, William, Barrington, R. I.
 Houston, Hiram, Deer Isle, Me.
 Hovenden, Robert, Ovid, Mich.
 Hovey, George L., Bricksburg, N. J.
 Howard, Hiram L., Aledo, Ill.
 Howard, Jabez T., West Charleston, Vt.
 Roward, Martin S., Wilbraham, Mass.
 Howard, R., Cabin Creek, Lewis Co., Ky.
 Howard, Rowland B., Princeton, Ill.
 Howard, William, North Guilford, Ct.
 Howe, Benjamin, Ipawich, Mass.
 Howe, E. Frank, Terre Haute, Ind.
 Howell, James, Granby, Que.
 Howes, Herbert R., China, Me.
 Howland, Samuel W., A. B. C. F. M., *Ceylon*.
 Howland, William S., A. B. C. F. M., *Ma-*
dura.
 Howland, William W., A. B. C. F. M., *Ceylon*.
 Hoyt, J. A., Burton, O.
 Hoyt, James P., Sherman, Ct.
 Hoyt, James S., Port Huron, Mich.
 Hubbard, Charles L., Merrimack, N. H.
 Hubbard, David B., Stratfordville, Ct.
 Hubbard, George B., Rantoul, Ill.
 Hubbard, James M., Grantville, Mass.
 Hubbard, John N., Modesto, Cal.
 Hubbard, Thomas S., Rochester, Vt.
 Hubbell, Henry L., Ann Arbor, Mich.
 Hubbell, James W., New Haven, Ct.
 Hubbell, Stephen, Mt. Carmel, Ct.
 Hubbell, William S., East Somerville, Mass.
 Hudson, J. M., Bradford, Io.
 Hughes, D. K., Tamaqua, Pa.
 Hughes, Isaac C., Columbus, O.
 Hughson, Simeon S., Newark, N. J.
 Hulbert, Calvin B., Bennington, Vt.

- liam S., Cambridgeport, Mass.
 l., Maitland, N. S.
 dam S., Dowagiac, Mich.
 me-a M., West Newbury, Mass.
 th H., Mt. Vernon, N. H.
 ither, Franklin, Mass.
 n, Stockbridge, Wis.
 n R., Hartford, Ct.
 odore J., Oberlin, O.
 elbert F., Windham, Ct.
 orge W., Norway, Me.
 ajah, Harpswell, Me.
 artin, Oakland, Cal.
 ylvanus H., Swansea, Minn.
 enry S., Woburn, Mass.
 ysander, Columbus, O.
 orge S., West Newfield, Me.
 enry A., East Concord, N. H.
 i. C., Lancaster, Mass.
 has H., Ripton, Vt.
 rts, Michigan City, Ind.
 . L., St. Joseph, Mo.
 iew, Muscatine, Io.
 Henry, Austin, Minn.
 Silas, Bristol, N. H.
 asell M., Connaut, O.
 .. West Eau Claire, Wis.
 orbin, Poplar Grove, Ill.
 umea W., Norfolk, Neb.
 ohn S., New Haven, Mich.
 arles W., A. B. C. F. M., Africa.
 James, Racine, Wis.
 James K., Hartland, Wis.
 aleb, Medway, Mass.
 . P. (Ju.)
 eorge P., Wheaton, Ill.
 James P., Haydenville, Mass.
 ohn, San Francisco, Cal.
 Woodbury S., Greenfield, Mass.
 William, Leavenworth, Kan.
 lah, Garnaville, Io.
 ry D., Monroe, O.
 Matthew, Anherst, Mass.
 . Charles A., Marion, Mass.
 ; John D., Bradford, Mass.
 ; Josiah W., North Reading,
 i. D., Union, Io.
 ard N., Boston, Mass.
 Elias E., Northport, Mich.
 ornelius L., Philadelphia, Pa.
 arvey D., Middlebury, Vt.
 Josiah E., Glastonbury, Ct.
 eorge C., A. B. C. F. M., Eastern
 ibrige, Fort Fairfield, Me.
 erick, Torrington, Ct.
 . B., Salem, Or.
 ichard, South Hadley Falls, Mass.
 William H., Deep River, Ct.
 David, Greenwood, Neb.
 . Francis B., Orford, N. H.
 . Stephen, New Haven, Vt.
 illiam J., Augusta, N. Y.
 x, Lumberland, N. Y.
 ph, Alfred, Me.
 Benjamin, West Roxbury, Mass.
 John C., Randolph, Mass.
 ward S., Seminary Park, Cal.
 B., Corpus Christi, Texas.
 len, Roxbury, Vt.
 orge F., Milwaukee, Wis.
 ratio O., Romeo, Mich.
 nes, Hollis, N. H.
 nes H., Oberlin, O.
 , Youngstown, O.
 ward E., Shelburne Falls, Mass.
 Charles M., Worcester, Mass.
- Lancaahire, Henry, Saratoga Springs, N. Y.
 Lancaster, Daniel, New York City.
 Landfear, Rodolphus, Hartford, Ct.
 Landon, George M., Minneapolis, Io.
 Lane, Daniel, Belle Plain, Lu.
 Lane, James P., Bristol, R. I.
 Lanc, John W., Whately, Mass.
 lane, Larmon B., Wellington, O.
 Langworthy, Isaac P., Chelsea, Mass.
 Lanphear, Orpheus T., Beverly, Mass.
 Lasell, Nathaniel, West Newbury, Mass.
 Lathrop, A. O., Glenwood, Minn.
 Lathrop, Stanley E., New London, Wis.
 Laurie, Thomas, Providence, R. I.
 Law, Sidney G., Reiding, Ct.
 Lawrence, Amos E., Stockbridge, Mass.
 Lawrence, Edward A., Marblehead, Mass.
 Lawrence, Edward A., Jr., St. Albans, Vt.
 Lawrence, John, Reading, Mass.
 Lawrence, Robert F., Maiden, Mass.
 Lawson, Francis, Beloit, Wis.
 Leach, Cephas A., Sedalia, Mo.
 Leach, Giles, Meredith Village, N. H.
 Leach, Joseph A., Keene, N. H.
 Leavitt, Burke F., Portland, Me.
 Leavitt, George R., Cambridgeport, Mass.
 Leavitt, Harvey F., Middlebury, Vt.
 Leavitt, Horace H., A. B. C. F. M., Japan.
 Leavitt, Jonathan G., Milltown, Me.
 Leavitt, Jonathan, Providence, R. I.
 Leavitt, William, Monticello, Io.
 Leavitt, William S., Northampton, Mass.
 LeBosquet, John, Lempster, N. H.
 Lee, Samuel, New Ipswich, N. H.
 Lee, Samuel H., Cleveland, O.
 Lee, William B., Portland, Ct.
 Leeds, Samuel P., Hanover, N. H.
 Lees, John W., Lee, N. H.
 Leete, Theodore A., Palmer, Mass.
 Leonard, Delavan L., Normal, Ill.
 Leonard, Edwin, South Dartmouth, Mass.
 Leonard, Hartford P., Westport, Mass.
 Leonard, Julius Y., A. B. C. F. M., Western
 Turkey.
 Leonard, Stephen C., Rushville, N. Y.
 Leonard, William, South Wellfleet, Mass.
 Lewis, D. R., Given, Io.
 Lewis, Elisha M., Church Corners, Mich.
 Lewis, Everett E., Huddam, Ct.
 Lewis, E. R., Jeanaville, Pa.
 Lewis, Georg., Jersey City, N. J.
 Lewis, J. T., Thomastown, O.
 Lewis, Richard, Belleville, Ont.
 Lewis, William, Newburgh, O.
 Lewis, William S., Pleasanton, Mich.
 Liggett, James D., Hiawatha, Kan.
 Lincoln, John K., Bangor, Me.
 Lincoln, Nchemiah, North Bridgeton, Me.
 Lincoln, W. E., Marysville, O.
 Linsley, Ammi, North Haven, Ct.
 Little, Arthur, Pond du Lac, Wis.
 Little, Charles, Crete, Neb.
 Littlefield, Ozias, Seneca, Io.
 Little, Palmer, Monoma, Io.
 Livermore, Aaron K., North Haven, Ct.
 Livingston, William W., North Carver,
 Mass.
 Lloyd, John, Pomeroy, O.
 Lloyd, William A., Ravenswood, Ill.
 Locke, William E., A. B. C. F. M., Euro-
 pean Turkey.
 Lockwood, George A., Oxford, Me.
 Lockwood, John H., Brooklyn, E. D., N. Y.
 Logan, Robert W., Rio, Wis.
 Longley, Moses M., Jacksonville, Ill.
 Loomis, Alpa L. P., Mattoon, Ill.
 Loomis, Aretas G., Greenfield, Mass.
 Loomis, Elihu, Chesterfield, Ill.
 Loomis, Henry, Jr., Poughkeepsie, N. Y.

- ohn O., Boston Highlands, Mass.
 avid O., North Cambridge, Mass.
 icten D., Sterling, Mass.
 illiam, A. B. C. F. M., S. Africa.
 ohn H., North Scituate, R. I.
 harles T., Emporia, Kan.
 oseph H., Woodland, Cal.
 eorge F., Greenville, N. H.
 ames F., Farmington, Ct.
 oseph, Randolph, O.
 harles H., West Brattleboro', Vt.
 harles W., St. Charles, Ill.
 . W., Cannon Falls, Minn.
 eorge R., Adrian, Mich.
 ames G., Davenport, Io.
 amos H., Andover, Mass.
 ohn L., Marlborough, N. H.
 rville W., Lincoln, Neb.
 elah, Andover, Mass.
 homas, Oskaloosa, Io.
 uman A., Wayland, Mass.
 illiam A., Kennebunkport, Me.
 , Daniel, Norwich, Ct.
 , William E., Ripon, Wis.
 ibridge W., Hardwick, Mass.
 illiam C., Atlanta, Cal.
 omas T., Machias, Me.
 ames R., Newton, Io.
 athan T., Trumbull, Ct.
 amuel J. M., Wilton, Ct.
 isaac C., Brooklyn, N. Y.
 W. N., San Francisco, Cal.
 , James, Salem, Ont.
 athaniel, Brattleboro, Vt.
 ward C., Montclair, N. J.
 orge H., Watonna, Minn.
 rvey, Russell, N. Y.
 nes B., Boston, Mass.
 omas N., Winsted, Ct.
 J. K., New Lebanon, N. Y.
 oseph D., Pleasanton, Mich.
 orman A., Benton Harbor, Mich.
 niel, Glen Arbor, Mich.
 sha W., Hersey, Mich.
 el D., Leominster, Mass.
 ert D., West Newbury, Vt.
 dney A., Worcester, Mass.
 uel, Sherburne, N. Y.
 neon, Ludlow Mills, Mass.
 illiam, Killingworth, Ct.
 ilias F., McGregor, Io.
 Charles E., Littleton, N. H.
 riles L., Jamaica Plain, Mass.
 ury, Canton, Ill.
 n L., Marietta, O.
 eward G., Geneva, Wis.
 nry A., Columbus, Wis.
 thaniel, Salem, Ct.
 id, Syracuse, N. Y.
 uel E., Monroe, Wis.
 eward A., Diamond Valley, Kan.
 , Alfred H., Pleasant Mount, Mo.
 Ammi R., Harristown, Ill.
 Charles L., Brooklyn, N. Y.
 James M., Potost, Wis.
 Thomas G., Madison Bridge, Me.
 n J., Beaver Dam, Wis.
 , Dublin, Mo.
 n (Mich.)
 k, Herman, Fremont, Neb.
 Thomas E., Akron, O.
 , Enos J., Fort Atkinson, Wis.
 John, Jefferson City, Mo.
 ury, Andrew, Ashford, Ct.
 ury, Giles F., A. B. C. F. M., Cen-
 rkey.
 ury, John A., Morris, Ill.
 eorge, Oakland, Cal.
 il, Montague, Mass.
- Moody, Howard, East Andover, N. H.
 Moon, Orin J., Washington, O.
 Moore, D., Wayland, Mich.
 Moore, Edson J., Harwich Port, Mass.
 Moore, Henry, Martin, O.
 Moore, Henry D., Cincinnati, O.
 Moore, Mason, Saratoga Springs, N. Y.
 Moore, Schuyler, 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 E., Montello, Wis.
 Morgan, G. F. G., Vallejo, Cal.
 Morgan, John, Oberlin, O.
 Morgan, John F., Leavenworth, Kan.
 Morgan, Stillman, Bristol, Vt.
 Morley, John H., Sioux City, Io.
 Morley, Sardis B., Pittsfield, Mass.
 Morong, Thomas, Ipswich, Mass.
 Morrill, John, Pecatonica, Ill.
 Morrill, Stephen S., Boston, Mass.
 Morris, Austin N., Farwell, Mich.
 Morris, Edward, Sherman, Tex.
 Morris, E. J., Neath, Pa.
 Morris, George, Dixon, Cal.
 Morris, Myron N., West Hartford, Ct.
 Morris, Richard, Allen's Grove, Wis.
 Morrison, Nathan J., Springfield, Mo.
 Morse, Alfred, Austin, Minn.
 Morse, Charles F., Atkinson, N. H.
 Morse, Henry C., Union City, Mich.
 Morse, James E., Genoa Bluffs, Io.
 Morse, George H., Henniker, N. H.
 Morton, Alpha, Oakham, Mass.
 Morton, William D., Chester, Ct.
 Moses, John C., Clinton, Io.
 Mulder, William, Laingsburg, Mich.
 Menger, Theodore T., Lawrence, Mass.
 Munsell, Joseph R., Frank'tn, Vt.
 Munson, Frederick, Patchogue, L. I.
 Munson, Myron A., Neponset, Mass.
 Murch, Harvey G., Lamar, Mo.
 Murdoch, David, New Haven, Ct.
 Murphy, Thomas D., Granby, Ct.
 Murray, William H. H., Boston, Mass.
 Muzzy, Clarendon F., Amherst, Mass.
 Myers, J. C., Tonica, Ill.
 Myrick, Osborn, Middletown, Vt.
- Nall, James, Detroit, Mich.
 Nason, John H., East Smithfield, Pa.
 Nelson, George W., Shullsburg, Wis.
 Nelson, Joseph C., Weston, Ct.
 Nelson, Sybrandt, DePeyster, N. Y.
 Newcomb, George B., New Haven, Ct.
 Newcomb, Luther, Pomona, Kan.
 Newell, Wellington, East Charlemont, Mass.
 Newhall, Charles S., Oriskany Falls, N. Y.
 Newhall, Ebenezer, Cambridgeport, Mass.
 Newman, Stephen M., Taunton, Mass.
 Newton, James H., Maroa, Ill.
 Newton, John, Philadelphia, N. Y.
 Nichols, Charles L., New Britain, Ct.
 Nichols, Charles L., Brownville, Me.
 Nichols, Danforth B., Washington, D. C.
 Nichols, Nathan K., Barnet, Vt.
 Nichols, Washington A., Lake Forest, Ill.
 Nighswander, D. D., Granby, Que.
 Noble, Charles, Franklin, N. Y.
 Noble, Edward W., Truro, Mass.
 Noble, Franklin, Brooklyn, N. Y.
 Noble, Mason, Jr., Sheffield, Mass.
 Noble, Thomas K., San Francisco, Cal.
 Norcross, Flavius V., Union, Me.
 Norcross, Lanson P., Sublette, Ill.
 Norcross, S. S., Conway, N. H.
 Norris, John S., Milton, Wis.

North, Simeon, Clinton, N. Y.
 Northrop, Bennett F., Plainfield, Ct.
 Northrop, Birdsey G., New Haven, Ct.
 Northrop, I. H., Utica, N. Y.
 Northrop, J. A., Ottaville, Io.
 Norton, Edward, Miller's Falls, Mass.
 Norton, Franklin B., Oshkosh, Wis.
 Norton, John F., Natick, Mass.
 Norton, Smith, Evanston, Ill.
 Norton, Thomas S., Dover, Mass.
 Norton, William W., Alexandria, Minn.
 Noyes, Daniel J., Hanover, N. H.
 Noyes, Daniel P., Pigeon Cove, Mass.
 Noyes, Gurdon W., Woodbury, Ct.
 Noyes, Joseph T., A. B. C. F. M., *Madura*.
 Nurse, Robert, Mt. Pleasant, Io.
 Nutting, George B., Greenfield, O.
 Nutting, John K., Tougaloo, Miss.
 Nutting, Rufus, Detroit, Mich.

Ober, Benjamin, Petersham, Mass.
 Ober, William F., Newcastlle, Me.
 Officer, Morrie, Ellis, Kan.
 Olds, Abner D., Ellington, N. Y.
 Olds, Henry A., West Granville, Mass.
 Ollerenshaw, Samuel, Princeton, Minn.
 Olmsted, Franklin W., East Townshend, Vt.
 O'Neil, R. M., Fairfield, Vt.
 Orcutt, Samuel, Wolcott, Ct.
 Ordway, Jalrus, Buckingham, Ct.
 Ordway, Samuel, Kewanee, Ill.
 Orton, James, Poughkeepsie, N. Y.
 Osborn, William H., Ypsilanti, Mich.
 Osborne, Cyrus P., Baltimore, Md.
 Osgood, Keward R., East Machias, Me.
 Osgood, Reuben D., Limington, Me.
 Otis, Israel T., Exeter, N. H.
 Otis, N. L., Ithaca, Mich.
 Otis, Orin F., Providence, R. I.
 Ottman, H. Augustus, Bozrah, Ct.
 Overton, A. A., Arena, Wis.
 Ovlatt, George A., Talcottville, Ct.
 Owen, T. G., Bowenburg, Ill.
 Owen, William, Coalburgh, O.
 Owens, Elias, Slattington, Pa.
 Owens, Evan, Jendleton, Wis.
 Owens, Owen, Birmingham, Pa.
 Owens, Thomas M., New York Mills, N. Y.
 Oznard, Frederick, Sandwich, Mass.

Packard, Abel K., Anoka, Minn.
 Packard, Alpheus S., Brunswick, Me.
 Packard, Charles, Windham, N. H.
 Packard, David T., Brighton, Mass.
 Packard, Edward N., Evanston, Ill.
 Packard, Theophilus, Chicago, Ill.
 Page, Alvah C., Elgin, Ill.
 Page, Benjamin G., Dorchester, Neb.
 Page, C. E., Huntsburgh, O.
 Page, Henry P., A. B. C. F. M., *European Turkey*.
 Page, Jesse, Atkinson, N. H.
 Page, Robert, West Farmington, O.
 Paine, Bernard, Foxborough, Mass.
 Paine, John C., Groveland, Mass.
 Paine, Levi L., Bangor, Me.
 Paine, Rodney, Topeka, Kan.
 Paine, Sewell, Montgomery Centre, Vt.
 Paine, William P., Holden, Mass.
 Painter, Charles C., Hartsville, Mass.
 Palmer, Charles M., Meriden, N. H.
 Palmer, Charles R., Bridgeport, Ct.
 Palmer, Edward S., Berkshire, N. Y.
 Palmer, Edwin B., Chicopee, Mass.
 Palmer, Eliot, Portland, Ct.
 Palmer, George W., Ogden, Io.
 Palmer, Henry W., West Andover, O.
 Palmer, John A., Canton, Dak.
 Palmer, James M., Portland, Me.

Palmer, Ray, New York city.
 Palmer, S. Fielder, Chatham, N. J.
 Palmer, William S., Wells River, Vt.
 Pangborn, David K., Crary's Mills, N. Y.
 Paris, John D., A. B. C. F. M., *Hawaiian 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, William E., Lawrence, Mass.
 Parker, Alexander, Humboldt, Io.
 Parker, Armi J., Danville, Que.
 Parker, Benjamin W., A. B. C. F. M., *Hawaiian Islands*.

Parker, Edwin P., Hartford, Ct.
 Parker, Henry E., Hanover, N. H.
 Parker, Henry H., Honolulu, *Hawaiian Islands*.

Parker, Homer J., Vermontville, Mich.
 Parker, Horace, Shirley Village, Mass.
 Parker, John D., Wyandotte, Kan.
 Parker, Leonard S., Ashburham, Mass.
 Parker, Orson, Flint, Mich.
 Parker, Roswell, Adams, Mich.
 Parker, Roswell D., Manhattan, Kan.
 Parker, William W., Williamsburg, Mass.
 Parker, Wooster, Belfast, Me.
 Parkinson, Royal, Washington, D. O.
 Parmelee, E. Harvey, Killingworth, Ct.
 Parmelee, Edway, Toledo, O.
 Parmelee, Henry M., Iowa Falls, Io.
 Parmelee, James B., Winfield, Kan.
 Parmelee, Moses P., A. B. C. F. M., *Kadern Turkey*.

Parmelee, Simeon, Oswego, N. Y.
 Parry, Humphrey, Thurman, O.
 Parry, Porter B., Three Oaks, Mich.
 Parsons, Benjamin, Saline, Mich.
 Parsons, Benjamin F., Derry, N. H.
 Parsons, Ebenezer G., Byfield, Mass.
 Parsons, Henry M., Boston, Mass.
 Parsons, John, Lebanon, Me.
 Parsons, William M., Ridgebury, Ct.
 Partridge, George C., Batavia, Ill.
 Partridge, John W., New Haven, Ct.
 Partridge, Samuel H., Greenfield, N. H.
 Patrick, Henry J., West Newton, Mass.
 Pardo, M. K., St. Johns, Mich.
 Patch, Rufus, Ontario, Ind.
 Patchin, John, West Bloomfield, N. Y.
 Patten, Moses, Carlisle, Mass.
 Patten, William A., Deerfield, N. H.
 Pattison, J. S., Inverness, Que.
 Patton, James L., Greenville, Mich.
 Patton, William, New Haven, Ct.
 Patton, William W., Chicago, Ill.
 Payne, E. B., Wakeman, O.
 Payne, Rodney, Topeka, Kan.
 Peabody, Albert B., Stratham, N. H.
 Peabody, Charles, Chicago, Ill.
 Peacock, W. M., Athol, Ont.
 Pearson, James B., Montclair, N. J.
 Pearson, Reuel M., Polo, Ill.
 Pearson, Samuel W., Lyman, Me.
 Pease, Aron G., Rutland, Vt.
 Peck, David, Sunderland, Mass.
 Peck, Whitman, New Haven, Ct.
 Peckham, Joseph, Kingston, Mass.
 Peebles, David, Victoria, Texas.
 Peet, J. W., Fontanelle, Io.
 Peet, Lyman B., A. B. C. F. M.
 Peet, Stephen D., Ashitabula, O.
 Peetre, Charles M., Middlefield, Mass.
 Peetre, George J., Sterling, Mass.
 Peloubet, Francis N., Natick, Mass.
 Pelton, George A., Groton, N. Y.
 Pendleton, Henry G., Chenoa, Ill.

- Penfield, Samuel, Warren, Ill.
 Pennell, Lewis, West Stockbridge Centre, Mass.
 Penoyer, Andrew L., Roseville, Ill.
 Penwell, W. W., New York, Io.
 Peregrine, Philip, Judson, Minn.
 Perkins, Ariel E. P., Ware, Mass.
 Perkins, Benjamin F., Kankakee, Ill.
 Perkins, Edgar, Copenhagen, N. Y.
 Perkins, Francis B., Boston, Mass.
 Perkins, Frederic T., Naugatuck, Ct.
 Perkins, George A., Pownal, Me.
 Perkins, George G., Hamilton, Mo.
 Perkins, Henry M., Southwest Harbor, Me.
 Perkins, James W., New Chester, Wis.
 Perkins, Jonas, Braintree, Mass.
 Perkins, Sidney K. B., Glover, Vt.
 Perrin, Lavalette, Wolcottville, Ct.
 Perry, David, Hollis, N. H.
 Perry, D. B., Aurora, Neb.
 Perry, David C., Columbus, O.
 Perry, Ralph, Agawam, Mass.
 Perry, Truman S., Bridgeton, Me.
 Peterson, William S., Findlay, O.
 Pettengill, James H., Brooklyn, N. Y.
 Peulbone, Ira, West Stafford, Ct.
 Pettibone, Ira F., A. B. C. F. M., *Turkey*.
 Pettit, John, Benzonia, Mich.
 Phelps, Austin, Andover, Mass.
 Phelps, Frederick B., Lowell, Vt.
 Phelps, Samuel W., Chicago, Ill.
 Phelps, Winthrop H., South Egremont, Mass.
 Phillips, Daniel, North Chelmsford, Mass.
 Phillips, George W., Worcester, Mass.
 Phillips, John (Kan.)
 Phillips, Lebbus R., Groton, Mass.
 Phillips, Samuel, Disco, Mich.
 Phillips, S., Dodgeville, Wis.
 Phillips, Thomas D., Alliance, O.
 Phipney, George W., Geneva, O.
 Phipps, George G., Wellesley, Mass.
 Phipps, William, Plainfield, Ct.
 Phipps, William H., Poquonnock, Ct.
 Pickett, Cyrus, St. Cloud, Minn.
 Pickett, Joseph W., Des Moines, Io.
 Pierce, Asa C., Brookfield Centre, Ct.
 Pierce, John D., Ypsilanti, Mich.
 Pierce, John E., A. B. C. F. M., *Eastern Turkey*.
 Pierce, Leroy M., Bernardstown, Mass.
 Pierce, Nathaniel H., Minneapolis, Minn.
 Pierce, Webster K., Winterport, Me.
 Pierce, William G., Champaign, Ill.
 Pierson, Isaac, A. B. C. F. M., *North China*.
 Pierson, William H., Somerville, Mass.
 Pike, Alpheus J., Sauk Centre, Minn.
 Pike, Ezra B., Boothbay, Me.
 Pike, Gustavus D., Brooklyn, N. Y.
 Pike, John, Rowley, Mass.
 Pike, Josiah W. O., Douglas, Mass.
 Pinkerton, Adam, Orion, Wis.
 Pinkerton, Myron W., A. B. C. F. M., *South Africa*.
 Piper, Caleb W., North Falmouth, Mass.
 Pixley, Stephen C., A. B. C. F. M., *South Africa*.
 Place, Olney, Carthage, N. Y.
 Platt, Dennis, South Norwalk, Ct.
 Platt, Henry D., Danvers, Ill.
 Platt, Luther H., Eureka, Kan.
 Platt, M. Fayette, Pacific, Io.
 Platt, Merit S., North Vineland, N. J.
 Platt, William, Saline, Mich.
 Plumb, Albert H., Boston Highlands, Mass.
 Plumb, Joseph C., Fort Scott, Kan.
 Plumer, Alexander R., Tremont, Me.
 Poage, George G., Wittenberg, Io.
 Poage, James S., Aledo, Ill.
 Pollard, George A., Glen Arbor, Mich.
 Pomeroy, Edward N., West Springfield, Mass.
 Pomeroy, Jeremiah, South Deerfield, Mass.
 Pomeroy, Lemuel, Muscotah, Kan.
 Pond, Benjamin W., Washington, D. C.
 Pond, Chauncey N., Berea, O.
 Pond, Enoch, Bangor, Me.
 Pond, Jeremiah Everts, Hampden, Me.
 Pond, Theodore, Brooklyn, N. Y.
 Pond, William C., San Francisco, Cal.
 Poor, Daniel J., Romeo, Mich.
 Pope, Charles H., Benicia, Cal.
 Pope, G. Stanley, Selma, Ala.
 Porter, Edward G., Lexington, Mass.
 Porter, George, Graeco, N. Y.
 Porter, Giles M., Garnaville, Io.
 Porter, Henry D., A. B. C. F. M., *North China*.
 Porter, James, Toronto, Ont.
 Porter, Jeremiah, Fort Hill, Ind. Ter.
 Porter, Noah, New Haven, Ct.
 Porter, Samuel F., Mohawk, N. Y.
 Porter, William, Beloit, Wis.
 Post, Aurelian H., Twinsburgh, O.
 Post, Martin, Stockton, Cal.
 Post, Truman M., St. Louis, Mo.
 Potter, Daniel F., Topsham, Me.
 Potter, Edmund S., West Somerville, Mass.
 Potter, William, Hampden, O.
 Potwin, M. S., Fayette, Io.
 Potwine, Lemuel S., Hudson, O.
 Powell, Isaac P., East Canaan, Ct. *Texas*.
 Powell, James, Newburyport, Mass.
 Powell, John J., Cloverdale, Cal.
 Powell, John N., Plymouth, Wis.
 Powell, Llewelyn R., Alliance, O.
 Powell, Rees, Radnor, O.
 Powell, Samuel W., Viroqua, Wis.
 Powell, William, Hubbard, O.
 Powis, Henry D., Quebec, Que.
 Pratt, Almon B., Camp Creek, Neb.
 Pratt, Charles H., Ashland, Wis.
 Pratt, Edward H., East Woodstock, Ct.
 Pratt, Francis G., Middleboro', Mass.
 Pratt, George H., Seabrook, N. H.
 Pratt, Horace, Northfield, Vt.
 Pratt, Llewellyn, North Adams, Mass.
 Pratt, Miner G., Andover, Mass.
 Pratt, Parsons S., Do set, Vt.
 Pratt, Theodore C., Tilton, N. H.
 Prentiss, Norman A., Aurora, Ill.
 Preston, E. T., Newton, Io.
 Price, Lewis V., Woods oak, Ill.
 Price, David, St. Louis, Mo.
 Prince, Newell A., Cornwall, Ct.
 Pritchard, David E., Rome, N. Y.
 Proctor, Peter P., New Orleans, La.
 Pugh, Thomas, Fairfield, Neb.
 Pullen, Henry, Spring Green, Wis.
 Pulsifer, Daniel, Danbury, N. H.
 Purkis, G., Waterville, Que.
 Putnam, Austin, New Haven, Ct.
 Putnam, George A., Millbury, Mass.
 Putnam, Hiram B., Salem, Mass.
 Pyke, Charles, Prospect, Ct.
 Quaffe, Robert, Leon, Wis.
 Quint, Alonzo H., New Bedford, Mass.
 Rand, Edward A., South Boston, Mass.
 Rand, William H., Bangor, Me.
 Rankin, Edward E., Fairfield, Ot.
 Rankin, J. Eames, Washington, D. C.
 Rankin, Samuel G. W., Glastonbury, Ct.
 Ranney, Timothy E., North Troy, Vt.
 Ranslow, Eugene J., Swanton, Vt.
 Ransom, George R., Webster City, Io.
 Rawson, Thomas R., Albany, N. Y.

- Ray, John W., Lake City, Minn.
 Raymond, Alfred C., New Haven, Ct.
 Raymond, Edward N., Harford, N. Y.
 Read, Herbert A., Marshall, Mich.
 Redlong, Amos, Kenduskeg, Me.
 Reed, Albert C., Flushing, L. I.
 Reed, Edward A., Springfield, Mass.
 Reed, Frederick A., East Taunton, Mass.
 Reed, G. C., Brockville, O.
 Reed, Julius A., Columbus, Neb.
 Reed, Myron W., Milwaukee, Wis.
 Reed, William C., South Dennis, Mass.
 Rees, Henry, Emporia, Kan.
 Rees, Thomas D., Harrisburg, Pa.
 Reid, Adam, Salisbury, Ct.
 Reikie, Thomas M., Bowmanville, Ont.
 Rejya, Benjamin J., Westport, Ct.
 Reuth, Jacob, Davenport, Io.
 Reynolds, George C., A. B. C. F. M., *Eastern Turkey*.
 Reynolds, William T., North Haven, Ct.
 Rhea, John T., Bridgton, Me.
 Rice, Augustus M., Little Compton, R. I.
 Rice, Charles B., Danvers Centre, Mass.
 Rice, Edwin W., Philadelphia, Pa.
 Rice, George W., Council Bluffs, Io.
 Rice, John, Hematite, Mo.
 Rice, Walter, South Royaston, Mass.
 Rice, W. H., Waverly, Io.
 Rich, Alonzo B., West Lebanon, N. H.
 Richards, Charles H., Madison, Wis.
 Richards, John L., Big Rock, Ill.
 Richards, J. P., Bowensburg, Ill.
 Richards, William H., Princeton, Wis.
 Richardson, Albert M., Lawrence, Kan.
 Richardson, Charles A., Fredonia, Kan.
 Richardson, Cyrus, Keene, N. H.
 Richardson, Elias H., Hartford, Ct.
 Richardson, Gilbert B., Cumberland Centre, Me.
 Richardson, Henry, Glend, Me.
 Richardson, Henry J., Lincoln, Mass.
 Richardson, Martin L., Sturbridge, Mass.
 Richardson, Merrill, Milford, Mass.
 Richardson, Sanford, A. B. C. F. M., *Western Turkey*.
 Richardson, William T., Green Bay, Wis.
 Richmond, Thomas T., Taunton, Mass.
 Riddel, Samuel H., Tamworth, N. H.
 Riggs, Alfred L., A. B. C. F. M., Santee Agency, Neb.
 Riggs, Thomas L., A. B. C. F. M., Dakota.
 Robbins, Alden B., Muscatine, Io.
 Robbins, Anson H., Lodi, O.
 Robbins, Elijah, A. B. C. F. M., *South Africa*.
 Robbins, Silas W., Manchester, Ct.
 Roberts, Bennett, Buckingham, Io.
 Roberts, G. Lewis, Tremont, Ill.
 Roberts, Jacob, Auburndale, Mass.
 Roberts, J. A., Waterville, N. Y.
 Roberts, James G., Kansas City, Mo.
 Roberts, Lindsey A., Nashville, Tenn.
 Roberts, Morris, Remsen, N. Y.
 Roberts, Thomas E., Keene, N. H.
 Roberts, William B., Sandusky, N. Y.
 Robie, Benjamin A., Wilmington, Mass.
 Robie, Edward, Greenland, N. H.
 Robie, Thomas S., New Ipswich, N. H.
 Robinson, Harvey P., Highland, Kan.
 Robinson, Henry, Guilford, Ct.
 Robinson, R., Owen Sound, Ont.
 Robinson, William A., Homer, N. Y.
 Robson, W. W., Port Sanlac, Mich.
 Rockwell, Charles, Dunstable, Mass.
 Rockwell, J. H., Palmyra, Neb.
 Rockwell, Samuel, New Britain, Ct.
 Rockwood, George A., Rensselaer Falls, N. Y.
 Rockwood, Samuel L., North Weymouth, Mass.
 Rodgers, Levi, Claremont, N. H.
 Rodman, Daniel S., Montclair, N. J.
 Roe, Alvah D., Afton, Minn.
 Rogan, Daniel H., Newton, Io.
 Rogers, Andrew J., Bliddeford, Me.
 Rogers, Enoch E., Atlanta, Ga.
 Rogers, Leonard, Linn, Wis.
 Rood, David, A. B. C. F. M., *South Africa*.
 Rood, Heman, Hanover, N. H.
 Root, Edward W., Hudson, O.
 Root, James P., Perry Centre, N. Y.
 Root, Marvin, Lanark, Ill.
 Ropes, William L., Andover, Mass.
 Rosboro, S. K., Reno, Nev.
 Rose, William F., Cherokee, Io.
 Rose, William W., Pittsfield, Ill.
 Ross, A. Hastings, Columbus, O.
 Ross, John A., Belfast, Me.
 Ross, O. A., Lockeford, Cal.
 Rossiter, George R., Marietta, O.
 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 Springs, N. Y.
 Rowland, Samuel, West Spring Creek, Pa.
 Rowley, George B., Norfolk, N. Y.
 Rowley, Milton, Marseilles, Ill.
 Rowley, R. C., Blandinsville, Ill.
 Rowley, R. T., Mt. Pleasant, Io.
 Roy, Joseph E., Chicago, Ill.
 Royce, L. R., Elkhart, Ind.
 Ruddock, Charles A., Munnsville, N. Y.
 Ruddock, Edward N., East Pharsalia, N. Y.
 Runnels, Moses T., Sanbornton, N. H.
 Russell, Ezekiel, Holbrook, Mass.
 Russell, Frank, Brooklyn, N. Y.
 Russell, Henry A., Colebrook, Ct.
 Russell, William, Washington, D. C.
 Russell, William F., Memphis, Mich.
 Rustedt, Henry F., Sudbury, Vt.
 Ryder, William H., Oberlin, O.
 Ryebolt, J. C., Bloomington, Ill.
 Sabin, Joel G., Rockton, Ill.
 Sabin, Levi P., Rockton, Wis.
 Safford, Albert W., Cawker City, Kan.
 Safford, George B., Burlington, Vt.
 Sallenbach, Henry H., Muscatine, Io.
 Salmon, Edward P., Beloit, Wis.
 Salmon, John, Embro, Ont.
 Salter, Charles C., Duluth, Minn.
 Salter, William, Burlington, Io.
 Samson, Amos J., St. Albans, Vt.
 Samuel, Griffith, South Bend, Minn.
 Samuel, Robert, Weston, Vt.
 Sanborn, Benjamin T., Elliot, Me.
 Sanborne, George E., Hartford, Ct.
 Sanders, Asa W., Metamora, O.
 Sanders, Clarendon M., Waukegan, Ill.
 Sanderson, Alonzo, Bridgeport, Mich.
 Sanderson, Henry H., Charlestown, N. H.
 Sanderson, John G., Rugby, Ont.
 Sanderson, Joseph, Westport, Ct.
 Sande, John D., Belmont, Io.
 Sanford, Baals, East Bridgewater, Mass.
 Sanford, David, Medway, Mass.
 Sanford, Elias B., Thomaston, Ct.
 Sanford, Enoch, Raynham, Mass.
 Sanford, William H., Worcester, Mass.
 Sargent, Frank D., Brookline, N. H.
 Sargent, George W., Milwaukee, Wis.
 Sargent, Roger M., Godfrey, Ill.
 Savage, Daniel F., (Mass.)
 Savage, George S. F., Chicago, Ill.

- Savage, John R., Grand Rapids, Mich.
 Savage, John W., Dover, N. H.
 Savage, William H., Jacksonville, Ill.
 Savage, William T., Franklin, N. H.
 Rawin, Theophilus P., Rovers, Mass.
 Sawin, T. Parsons, Racine, Wis.
 Sawyer, Daniel, Hopkinton, N. H.
 Sawyer, Leicester J., Burlingame, Kan.
 Schaffler, Henry A., A. B. C. F. M., *Australia*.
 Schearer, John, Lagrange, Mo.
 Scheuerle, G., Elgin, Io.
 Schlichter, John B., Peace, Kan.
 Schlosser, George, Paxton, Ill.
 Schneider, Jacob, Muscatine, Io.
 Schwarz, P. A. (Mass.)
 Scofield, William C., Norwich Town, Ct.
 Scottford, John, Burlingame, Kan.
 Scott, Charles, Chepachet, R. I.
 Scott, Darius B., Milton Mills, N. H.
 Scott, George H., Plymouth, N. H.
 Scott, George R. W., Boston, Mass.
 Scotts, John, Beaufort, N. C.
 Scott, Nelson, East Granville, Mass.
 Scoville, Samuel, Norwich, N. Y.
 Scribner, Leonard M., Westmoreland, Kan.
 Scudder, Everts, Great Barrington, Mass.
 Scudder, Henry M., Brooklyn, N. Y.
 Scudder, William W., Glastonbury, Ct.
 Seabury, Edwin, Berlin, Vt.
 Seagrave, James C., East Marshfield, Mass.
 Searle, Richard T., Windsor, Vt.
 Seaton, Charles M., Colchester, Vt.
 Seaver, William B., Westmoreland, Mich.
 Seecombe, Charles, Green Island, Neb.
 Seelye, Raymond H., Haverhill, Mass.
 Seelye, Julius H., Amherst, Mass.
 Seelye, Samuel T., Easthampton, Mass.
 Segur, S. Willard, West Medway, Mass.
 Selden, Calvin, Aurora, Ill.
 Selden, Edward G., Manchester, N. H.
 Sessions, Alexander J., Beverly, Mass.
 Sessions, Joseph W., Westminister, Ct.
 Sessions, Samuel, Carson City, Mich.
 Severance, Milton L., Orwell, Vt.
 Sewall, Albert C., Williamstown, Mass.
 Sewall, David B., York, Me.
 Sewall, John B., Brunswick, Me.
 Sewall, Jotham, Centre Harbor, N. H.
 Sewall, Jotham B., Brunswick, Me.
 Sewall, William, Norwich, Vt.
 Sewall, William S., St. Albans, Vt.
 Seward, Edwin D., Laclede, Mo.
 Sewell, Robert, Stoughton, Wis.
 Sexton, W. C., Mercer, Pa.
 Seymour, Charles N., Brooklyn, Ct.
 Seymour, Henry, East Hawley, Mass.
 Seymour, Joel M., Brookfield, Mass.
 Shafer, Archibald S., Queslin, O.
 Shannon, Oscar J., Sun Prairie, Wis.
 Shapleigh, Horace S. (Mass.)
 Sharpe, Andrew, Twinsburg, O.
 Shattuck, Calvin S., Pierce City, Mo.
 Shaw, Edwin W., Lawrence, Mich.
 Shaw, Horatio W., Albany, Kan.
 Shaw, Luther, Tallmadge, O.
 Shay, John H., Hamilton, Ill.
 Shedd, Charles, Wasicja, Minn.
 Sheldon, Charles B., Excelsior, Minn.
 Sheldon, Stewart, Vermillion, Dak.
 Shepard, Thomas, Bristol, R. I.
 Shepley, David, Providence, R. I.
 Sherrill, A. F., Omaha, Neb.
 Sherrill, Dana, Forest, Ill.
 Sherrill, Edwin J., Eaton, Que.
 Sherrill, Franklin G., California, Mo.
 Sherrill, Samuel B., Bellevue, O.
 Sherwin, John C., Menomonee, Wis.
 Shipherd, Fayette, Oberlin, O.
 Shipherd, Jacob R., Chicago, Ill.
 Shipman, S. B., Atwater, O.
 Shipman, Thomas L., Jewett City, Ct.
 Shipperly, James, Pleasant River, N. S.
 Shirley, Arthur, Conway, Mass.
 Shook, Darius R., Bellevue, Mich.
 Shorey, H. Allen, Spencer, Mass.
 Sigston, William H., Knoxville, Pa.
 Sikes, Lewis E., Vienna, Kan.
 Silcoe, Edwin D., Rugby, Ont.
 Silsby, J., Selma, Ala.
 Simmons, H. C., Oakfield, Wis.
 Sina, J., Nevada, Cal.
 Skeele, John P., East Bloomfield, N. Y.
 Skinner, Alfred L., Buckaport, Me.
 Skinner, Thomas N., Exeter, Neb.
 Sleeper, William T., Caribou, Me.
 Sile, J. G., Manhattan, Kan.
 Smart, William S., Albany, N. Y.
 Smith, Andrew J., Waterford, Me.
 Smith, Arthur H., A. B. C. F. M., *North China*.
 Smith, Asa B., Rocky Hill, Ct.
 Smith, Asa D., Hanover, N. H.
 Smith, Azro A., Irasburg, Vt.
 Smith, Bezaleel, West Hartford, Vt.
 Smith, Burritt A., East Hampton, Ct.
 Smith, Carlos, Akron, O.
 Smith, Charles, Andover, Mass.
 Smith, Charles B., Cohasset, Mass.
 Smith, Charles S., Montpelier, Vt.
 Smith, Eben, Middlebury, Vt.
 Smith, Edward A., Chester Depot, Mass.
 Smith, Edward G., Mattapoisett, Mass.
 Smith, Edward P., Washington, D. C.
 Smith, Edwin, Barre, Mass.
 Smith, Edwin G., Morrison, Ill.
 Smith, E. H., Morrison, Ill.
 Smith, Elijah P., Danville, Io.
 Smith, Ezra N., Solon, Me.
 Smith, F. P., North Wolfborough, N. H.
 Smith, George, Lyndeborough, N. H.
 Smith, George, Genesee, Wis.
 Smith, Henry B., Greenfield Hill, Ct.
 Smith, Hinde, Charleston, O.
 Smith, Ira H., Topeka, Kan.
 Smith, Irem W., Otis, Mass.
 Smith, Isaac B., Souther, Kan.
 Smith, James A., Unionville, Ct.
 Smith, James W., A. B. C. F. M., *Hawaiian Islands*.
 Smith, J. M., Amherstburg, Ont.
 Smith, J. Morgan, Grand Rapids, Mich.
 Smith, John C., A. B. C. F. M.
 Smith, John F., A. B. C. F. M., *Western Turkey*.
 Smith, Joseph, Minot, Me.
 Smith, Judson, Oberlin, O.
 Smith, Lowell, A. B. C. F. M., *Hawaiian Islands*.
 Smith, M., Wilton, Io.
 Smith, Matthew H., Jefferson City, Mo.
 Smith, Moses, Chicago, Ill.
 Smith, Nathaniel, Sharon, Ill.
 Smith, Nicholas E., Plainfield, N. J.
 Smith, Oscar M., Monticello, Minn.
 Smith, Thomas S., A. B. C. F. M., *Ceylon*.
 Smith, Wilder, Rockford, Ill.
 Smith, William A. (Ill.)
 Smith, William J., Prairie City, Io.
 Smith, William S., West Newton, Mass.
 Smith, William W., Pine Grove, Ont.
 Smyth, Egbert C., Andover, Mass.
 Smyth, S. P., Newnam, Bangor, Me.
 Snell, E. Porter, Washington, D. C.
 Snell, William W., Rushford, Minn.
 Snelson, Floyd, Andersonville, Ga.
 Snider, Solomon, Wrocester, Ont.
 Snow, Aaron, Millers' Place, L. I.

1874

1875

1876

1877

1878

1879

1880

1881

1882

1883

1884

1885

1886

1887

1888

1889

1890

1891

1892

1893

1894

1895

1896

1897

1898

1899

1900

1901

1902

1903

1904

1905

1906

1907

1908

1909

1910

1911

1912

1913

1914

1915

1916

1917

1918

1919

1920

1921

1922

1923

1924

1925

1926

1927

1928

1929

1930

1931

1932

1933

1934

1935

1936

1937

1938

1939

1940

1941

1942

1943

1944

1945

1946

1947

1948

1949

1950

1951

1952

1953

1954

1955

1956

1957

1958

1959

1960

1961

1962

1963

1964

1965

1966

1967

1968

1969

1970

1971

1972

1973

1974

1975

1976

1977

1978

1979

1980

1981

1982

1983

1984

1985

1986

1987

1988

1989

1990

1991

1992

1993

1994

1995

1996

1997

1998

1999

2000

2001

2002

2003

2004

2005

2006

2007

2008

2009

2010

2011

2012

2013

2014

2015

2016

2017

2018

2019

2020

2021

2022

2023

2024

2025

2026

2027

2028

2029

2030

2031

2032

2033

2034

2035

2036

2037

2038

2039

2040

2041

2042

2043

2044

2045

2046

2047

2048

2049

2050

2051

2052

2053

2054

2055

2056

2057

2058

2059

2060

2061

2062

2063

2064

2065

2066

2067

2068

2069

2070

2071

2072

2073

2074

2075

2076

2077

2078

2079

2080

2081

2082

2083

2084

2085

2086

2087

2088

2089

2090

2091

2092

2093

2094

2095

2096

2097

2098

2099

2100

1874

1875

1876

1877

1878

1879

1880

1881

1882

1883

1884

1885

1886

1887

1888

1889

1890

1891

1892

1893

1894

1895

1896

1897

1898

1899

1900

1901

1902

1903

1904

1905

1906

1907

1908

1909

1910

1911

1912

1913

1914

1915

1916

1917

1918

1919

1920

1921

1922

1923

1924

1925

1926

1927

1928

1929

1930

1931

1932

1933

1934

1935

1936

1937

1938

1939

1940

1941

1942

1943

1944

1945

1946

1947

1948

1949

1950

1951

1952

1953

1954

1955

1956

1957

1958

1959

1960

1961

1962

1963

1964

1965

1966

1967

1968

1969

1970

1971

1972

1973

1974

1975

1976

1977

1978

1979

1980

1981

1982

1983

1984

1985

1986

1987

1988

1989

1990

1991

1992

1993

1994

1995

1996

1997

1998

1999

2000

2001

2002

2003

2004

2005

2006

2007

2008

2009

2010

2011

2012

2013

2014

2015

2016

2017

2018

2019

2020

2021

2022

2023

2024

2025

2026

2027

2028

2029

2030

- Teaney, Sewall, Ell-worth, Me.
 Tenney, Thomas, Plymouth, Io.
 Tenney, William A., Astoria, Or.
 Terry, Calvin, Haverhill, Mass.
 Terry, Cassius M., St. Paul, Minn.
 Tewksbury, George A., Plymouth, Mass.
 Tewksbury, George F., Gorham, N. H.
 Thacher, George, Iowa City, Io.
 Thacher, Is-lah C., Wareham, Mass.
 Thain, Alexander R., Turner, Ill.
 Thayer, Carmi C., A. B. C. F. M.
 Thayer, David H., East Windsor, Ct.
 Thayer, Henry O., Woolwich, Me.
 Thayer, J. Henry, Andover, Mass.
 Thayer, Peter B., Garland, Me.
 Thayer, Thacher, Newport, R. I.
 Thayer, William M., Franklin, Mass.
 Thayer, William W., St. Johnsbury, Vt.
 Thomas, C. B., Amherst, Mass.
 Thomas, David, Red Oak, Io.
 Thomas, D. D., Ebensburg, Pa.
 Thomas, Hugh E., Pittsburg, Pa.
 Thomas, Isaac, Frostburg, Pa.
 Thomas, John G., Ebensburg, Pa.
 Thomas, John M., Summit Hill, Pa.
 Thomas, Ozro A., Kanwaka, Kan.
 Thomas, Robert D., Knoxville, Tenn.
 Thomas, Richard P., Springfield, O.
 Thomas, Thomas, Knoxville, Tenn.
 Thomas, T. Gerhln, Ebensburg, Pa.
 Thomas, W. J., Shenandoah, Pa.
 Thome, Arthur M., Memphis, Mo.
 Thompson, Augustus C., Boston Highlands, Mass.
 Thompson, C. H., New Orleans, La.
 Thompson, Charles W., Danville, Vt.
 Thompson, George, Leland, Mich.
 Thompson, George W., Stratham, N. H.
 Thompson, H. S., Bowen's Prairie, Io.
 Thompson, J. C., Ripley, O.
 Thompson, John, South Abington, Mass.
 Thompson, John, A. M. A., Brainerd, Jamaica.
 Thompson, Leander, North Woburn, Mass.
 Thompson, Mitchel, Gollad, Texas.
 Thompson, Nathan, Boulder, Col. Ter.
 Thompson, Oren C., New Baltimore, Mich.
 Thompson, R. M., Columbia, O.
 Thompson, Samuel H., Osseo, Wis.
 Thompson, Thomas W., A. B. C. F. M., North China.
 Thompson, William, Hartford, Ct.
 Thompson, William A., Reading, Mass.
 Thompson, William S., Acton, Me.
 Thomson, William J., Seymour, Ct.
 Thornton, James B., Oakhill, Me.
 Thrall, Homer, Litchfield, O.
 Thurston, C. A. G., Greenwood, Mass.
 Thurston, John R., Whitesville, Mass.
 Thurston, Philander, Sudbury, Mass.
 Thurston, Richard B., Stamford, Ct.
 Thurston, Stephen, Searsport, Me.
 Thurston, T. G., Hayward, Cal.
 Thwing, Edward P., Portland, Me.
 Thyng, John H., Guildhall, Vt.
 Tibbetts, Arthur H., Blue Hill, Me.
 Tilden, Lucius L., Washington, D. C.
 Tillotson, George H., Hampton, Ct.
 Timlow, Heman R., Southington, Ct.
 Tingley, Edwin S., Huntington, Mass.
 Tingley, Marshall, Blair, Neb.
 Tinker, Anson P., Auburn, Me.
 Titcomb, Phillip, Plympton, Mass.
 Titcomb, Stephen, Farmington, Me.
 Titsworth, Adoniram J., Westfield, Mass.
 Titus, Eugene H., Farmington, N. H.
 Tobey, Alvan, South Berwick, Me.
 Tobey, Isaac F., Brownsdale, Minn.
 Todd, David, Providence, Ill.
 Todd, James D., Granite Falls, Minn.
 Todd, John, Tabor, Io.
 Todd, John E., New Haven, Ct.
 Todd, William, Madura, Kan.
 Toft, John S., Oakfield, Io.
 Tolman, George B., Brookfield, Vt.
 Tolman, Richard, Hampton, Va.
 Tomlinson, J. L., Simsbury, Ct.
 Tompkins, James, Kewanee, Ill.
 Tompkins, William R., Wrentham, Mass.
 Toothaker, Horace, Deering, Me.
 Topliff, Stephen, Cromwell, Ct.
 Torrey, Charles C., Charlotte, Vt.
 Torrey, Charles W., Collamer, O.
 Torrey, Henry A. P., Burlington, Vt.
 Torrey, Joseph, East Hardwick, Vt.
 Towle, Charles A., Chicago, Ill.
 Towle, J. Augustus, Northfield, Minn.
 Towler, Thomas, Ossego, Mich.
 Tracy, Alfred E., Harvard, Mass.
 Tracy, Caleb B., Wilmot, N. H.
 Tracy, Hiram A., Sutton, Mass.
 Tracy, Ira, Bloomington, Wis.
 Tracy, Joseph, Beverly, Mass.
 Trask, George, Fitchburg, Mass.
 Trask, John L. R., Holyoke, Mass.
 Treat, Charles R., Boston, Mass.
 Treat, Selah B., Boston, Mass.
 Trumbull, H. Clay, Hartford, Ct.
 Tuck, Jeremy W., Jewett City, Ct.
 Tucker, Ebenezer, Tougaloo, Miss.
 Tucker, Joshua T., Chicopee Falls, Mass.
 Tucker, Mark, Wethersfield, Ct.
 Tucker, William J., Manchester, N. H.
 Tufts, James, Monson, Mass.
 Tunnell, Robert M., Independence, Kan.
 Tupper, Henry M., Ontario, Ill.
 Turner, Asa, Oskaloosa, Io.
 Turner, Edwin B., Hannibal, Mo.
 Turner, Josiah W., Hyannis, Mass.
 Turner, William W., Hartford, Ct.
 Tutbill, Edward B., Empire, Col.
 Tutbill, George M., Kalamazoo, Mich.
 Tuttle, William G., Ware, Mass.
 Tuxbury, Franklin, Brandon, Vt.
 Twining, Kingsley, Providence, R. I.
 Twichell, Joseph H., Hartford, Ct.
 Twichell, Koyal, New Munich, Minn.
 Twichell, Justin E., East Cleveland, O.
 Twombly, Alexander S., Charlestown, Mass.
 Tyler, Amory H., Monson, Me.
 Tyler, Henry M., Fitchburg, Mass.
 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, Joseph, East Hardwick, Vt.
 Underwood, Rufus S., New York city.
 Unsworth, Joseph, Georgetown, Ont.
 Upton, Henry, New Preston, Ct.
 Upton, John R., Lukeville, Io.
 Uiley, Samuel, Concord, N. H.
 Vail, Henry M., Hadlyme, Ct.
 Vail, William K., Pelham, Mass.
 Valentine, Peter, Mt. Sterling, Wis.
 Van Antwerp, John, St. Clair, Mich.
 Van Auken, Helmas H., Augusta, Mich.
 Van der Kreeke, Garrett, Boston Highlands, Mass.
 Van Dyke, Samuel A., Blue Rapids, Kan.
 Van Horne, Mahlon, Newport, R. I.
 Van Norden, Charles, St. Albans, Vt.
 Van Wagner, James M., Sedalia, Mo.
 Van Wagner, J. M., Jr., Elmwood, Ill.
 Veenschoten, William, Whiting, Me.
 Veltz, Christian F., Crote, Neb.

Venning, C. B., A. M. A., Chesterfield, *Jamaica*.
 Vermilye, Robert G., Hartford, Ct.
 Verney, James, Fredonia, Mich.
 Vetter, John, Nelson, O.
 Vinton, John A., Winchester, Mass.
 Virgin, Samuel, H., Harlem, N. Y.
 Volentine, T. J., Sheboygan, Wis.
 Voorhees, Louis B., North Weymouth, Mass.
 Vorce, Juba H., Essex, Ct.
 Vose, James G., Providence, R. I.
 Wadsworth, Thomas A., Brandon, Wis.
 Wagner, John U., Hawley, Pa.
 Wainwright, G. W., Dartford, Wis.
 Waite, Henry R., Rome, Italy.
 Waite, Hiram H., Hopkinton, N. Y.
 Wakefield, William, La Harpe, Ill.
 Walcott, Dana M., Orange Valley, N. J.
 Walcott, Jeremiah W., Ripon, Wis.
 Waldo, Levi F., Lowell, Mich.
 Waldron, Daniel W., Boston, Mass.
 Wales, Henry A., Stonington, Ct.
 Walker, Aldace, Wallingford, Vt.
 Walker, Charles S., Huntington, W. Va.
 Walker, Elkanah, Forest Grove, Or.
 Walker, George F., Ashby, Mass.
 Walker, George L., New Haven, Ct.
 Walker, George W., Atlanta, Geo.
 Walker, Horace D., Bridgewater, Mass.
 Walker, James B., Wheaton, Ill.
 Walker, Joseph S., A. B. C. F. M., *Foochow*.
 Walker, William, Alderly, Wis.
 Wallace, Cyrus W., East Abington, Mass.
 Wallace, John, St. Catharine, Mo.
 Wallace, Patterson W., Rochester Mills, Ill.
 Wallace, R. W., London, Ont.
 Walters, William, Wyoming, Ill.
 Warburton, Charles G., Ransom, Mich.
 Ward, Bradish C., Harwich, Mass.
 Ward, Earl J., Grafton, Vt.
 Ward, Joseph, Yankton, Dak. Ter.
 Ward, William H., *Independent*, New York City.
 Ward, W. Putney, Gretna, La.
 Warfield, Frank A., Greenfield, Mass.
 Warner, Aaron, Amherst, Mass.
 Warner, Lyman, Hartland, Ct.
 Warner, Piny F., Newaygo, Mich.
 Warner, Warren W., Port Leyden, N. Y.
 Warren, Alpha, Roscoe, Ill.
 Warren, H. Vallotte, Granville, Ill.
 Warren, Israel P., Newton Centre, Mass.
 Warren, James H., San Francisco, Cal.
 Warren, Le Roy, Pentwater, Mich.
 Warren, Waters, Three Oaks, Mich.
 Warren, William, Gorham, Me.
 Warren, William H., Cleveland, O.
 Warwick, Andrew, Glencoe, Neb.
 Washburn, Asahel C., Syracuse, N. Y.
 Washburn, George, *Constantinople*.
 Washburn, George T., A. B. C. F. M., *Madura*.
 Wastell, William P., Clinton, Mich.
 Waterman, Alfred T., Kensington, Ct.
 Waterman, James H., Pewaukee, Wis.
 Waterman, William A., Cameron, Mo.
 Waters, George H., Bethel, Ct.
 Waters, Otis B., Benzonia, Mich.
 Watkins, David T., A. B. C. F. M., *Mexico*.
 Watkins, William, Iowa City, Io.
 Watson, Albert, Albany, Vt.
 Watson, Charles C., Hinsdale, N. H.
 Watson, Charles P., Cowansville, Que.
 Watson, Cyrus L., Clifton, Ill.
 Watson, Thomas, Wilmington, N. Y.
 Watt, James, Whitehall, Mich.
 Webb, Edwin B., Boston, Mass.

Webb, Stephen W., Great Falls, N. H.
 Webb, Wilson D., Rosendale, Wis.
 Webber, Edwin K., Des Plaines, Ill.
 Webber, George N., Middlebury, Vt.
 Webber, J. S., Detroit, Minn.
 Webster, Robert M., Grand Rapids, Wis.
 Weidman, Peter, Eagle, Io.
 Weir, John E., Leavenworth, Kan.
 Welch, Moses C., Mansfield, Ct.
 Weld, William M., Marine Mills, Minn.
 Weller, James, Danby, N. Y.
 Wellman, Joshua W., Newton, Mass.
 Wells, Ashbel S., Fairfield, Io.
 Wells, George W., Marietta, O.
 Wells, James, Northbridge, Mass.
 Wells, John H., Kingston, R. I.
 Wells, Milton, Fulton, Wis.
 Wells, Moses H., Lower Waterford, Vt.
 Wells, Rufus P., Southampton, Mass.
 Wells, Spencer R., A. B. C. F. M., *Western India*.
 Wells, T. Clayton, Keokuk, Io.
 Wentz, H. A., Bloomer, Wis.
 West, James W., Crescent, Ill.
 West, P. B., Dutch Creek, Io.
 West, Robert, Alton, Ill.
 Weston, Henry C., North Bennington, Vt.
 Wetherby, Charles, Nashua, N. H.
 Wetmore, W. W., Wataga, Ill.
 Wheeler, Crosby H., A. B. C. F. M., *Eastern Turkey*.
 Wheeler, Frederick, Sandoval, Ill.
 Wheeler, Joseph, Albion, Ont.
 Wheeler, Orville G., South Hero, Vt.
 Wheelock, Edwin, Winooksi, Vt.
 Wheelock, Rufus A., Island Pond, Vt.
 Wheelwright, John B., South Paris, Me.
 Whipple, George, A. M. A., New York city.
 White, Charles A., Templeton, Mass.
 White, George H., Grinnell, Io.
 White, Isaac C., Newmarket, N. H.
 White, James S., Marshall, Mich.
 White, John W., Boonsboro', Io.
 White, Lorenzo J., Ripon, Wis.
 White, Lyman, Pembroke, N. H.
 White, Orin W., Weymouth, O.
 White, Orlando H., New Haven, Ct.
 White, Samuel J., Walton, N. Y.
 Whitehead, M. S., Indianapolis, Ind.
 Whitehill, John, West Attleborough, Mass.
 Whiting, Edward P., Durant, Io.
 Whiting, Lyman, Janeville, Wis.
 Whitman, Alphonso L., Tiverton, R. I.
 Whitman, Jacob, Cornwallis, N. S.
 Whitman, John S., Lyndon, Vt.
 Whitmore, Alfred A., Lewis, Io.
 Whitney, Henry M., Beloit, Wis.
 Whitney, Joel F., A. B. C. F. M., *Micronesia*.
 Whitney, John, Newton Centre, Mass.
 Whiton, James M., Lynn, Mass.
 Whittemore, William H., Brooklyn, N. Y.
 Whittier, Charles, Dennyville, Me.
 Whittlesey, Elphalet, Washington, D. C.
 Whittlesey, Joseph, Berlin, Ct.
 Whittlesey, Martin K., Jacksonville, Ill.
 Whittlesey, William, New Haven, Ct.
 Wiard, H. D., Sheldon, Io.
 Wickham, Joseph D., Manchester, Vt.
 Wicks, E. G., Glencoe, Minn.
 Wickson, Arthur, Toronto, Ont.
 Wight, Daniel, Natick, Mass.
 Wilcox, Asher H., Westerly, R. I.
 Wild, Azel W., Peacham, Vt.
 Wild, Daniel, Fairfield, Vt.
 Wild, Edward P., North Craftsbury, Vt.
 Wilder, Hyman A., A. B. C. F. M., *South Africa*.
 Wilder, J. C., Charlotte, Vt.

, Moses H., West Meriden, Ct.
 , Henry, Montreal, Que.
 son, Reed, Fairfield, Io.
 l, Andrew J., Burlington, Vt.
 l, Henry, Plainview, Minn.
 l, James L., Westville, Ct.
 l, John, Marlborough, Mass.
 l, Samuel G., Colchester, Ct.
 r, G. Buckingham, Jersey City, N. J.
 r, William H., Reading, Mass.
 , Mahlon, LaMoille, Ill.
 , Austin, Minneapolis, Minn.
 , Charles, Bloomington, Wis.
 , Isaac, Pembroke, N. H.
 , Samuel H., Santa Cruz, Cal.
 , Worcester, Andover, Mass.
 ns, Aaron, Nortonville, Cal.
 ns, B. H., Olyphant, Pa.
 ns, E. F., Chicago, Ill.
 ns, Edwin S., Brainerd, Minn.
 ns, Francis, Chaplin, Ct.
 ns, Francis F., Lacon, Ill.
 ns, Francis W., Boston, Mass.
 ns, Frederick W., Black Rock, Ct.
 ns, George, Grass Lake, Mich.
 ns, George W., Bewler, Mo.
 ns, Horace R., Almont, Mich.
 ns, Hugh R., Plainfield, N. Y.
 ns, John, West Bangor, Pa.
 ns, John H., Marblehead, Mass.
 ns, John K., West Butland, Vt.
 ns, John M., Menasha, Wis.
 ns, John P., Pomeroy, O.
 ns, J. R., Long Creek, Io.
 ns, J. W., Parson Station, Pa.
 ns, Lewis, Carbondale, Pa.
 ns, L. S., Glenwood, Io.
 ns, Mark, A. B. C. F. M., North
 a.
 ns, Melville C., Chebogue, N. S.
 ns, Moseley H., Philadelphia, Pa.
 ns, Richards, Big Rock, Ill.
 ns, R. G., Castleton, Vt.
 ns, R. K., Minersville, Pa.
 ns, S. A., Neath, Pa.
 ns, Stephen, Clarendon, Vt.
 ns, Thomas, Providence, R. I.
 ns, William, Sheffield, N. E.
 ns, William B., Chenoa, Ill.
 ns, William D., Deerfield, N. Y.
 ns, Wolcott B., Charlotte, Mich.
 Nathan E., Marton, Ala.
 on, M. L., Galesburg, Ill.
 John T., Oakland, Cal.
 , Edwin P., Watertown, Mass.
 , Gowen C., Windsor, Ct.
 , Levi B., Grasshopper Falls, Kan.
 , Levin, Cynthiana, Ind.
 , Lewis, Petersburg, Ind.
 , S. B., A. M. A., Jamaica.
 , Thomas, Stoughton, Mass.
 , Caleb M., Corinth, Vt.
 ater, Warren W., Bridport, Vt.
 or, John H., Grafton, Mass.
 or, John W., Keosauqua, Io.
 or, William, Morrisville, N. J.
 C. Maurice, Hartford, Ct.
 w, Horace, Willimantic, Ct.
 w, Lyman W., Peshtigo, Wis.

Winsor, Richard., A. B. C. F. M., *Western
 India.*
 Winter, Alphens, Middlefield, Ct.
 Wiren, Andrew, New Sweden, Me.
 Wirt, David, Ripon, Wis.
 Wiswall, Luther, Windham, Me.
 Withington, Leonard, Newburyport, Mass.
 Wolcott, John M., Cheshire, Ct.
 Wolcott, Samuel, Cleveland, O.
 Wolfen, Ludwig, Markesan, Wis.
 Wood, Abel S., Kokomo, Ind.
 Wood, Charles W., Campello, Mass.
 Wood, Francis, Barrington, R. I.
 Wood, Franklin P., Acton, Mass.
 Wood, George I., Killington, Ct.
 Wood, Horace, Gilsam, N. H.
 Wood, John, Brantford, Ont.
 Wood, John, Wellesley, Mass.
 Wood, Will C., Wenham, Mass.
 Wood, William, A. B. C. F. M.
 Woodbridge, Jonathan E., Auburndale,
 Mass.
 Woodbury, Frank P., Rockford, Ill.
 Woodbury, Webster, Skowhegan, Me.
 Woodcock, Harry E., Tonganoxie, Kan.
 Woodhull, John A., Groton, Ct.
 Woodman, J. M., Chicco, Cal.
 Woodmansee, William, Hubbardston, Mich.
 Woodward, George H., Toledo, Io.
 Woodward, John H., Milton, Vt.
 Woodwell, William H., Wells, Me.
 Woodworth, Charles L., Boston, Mass.
 Woodworth, Henry D., Rehoboth, Mass.
 Woodworth, Horace B., Decorah, Io.
 Woodworth, L., West Williamsfield, O.
 Woodworth, William W., Grinnell, Io.
 Woolley, Joseph J., Pawtucket, R. I.
 Woolsey, Theodore D., New Haven, Ct.
 Worcester, Israel R., Auburndale, Mass.
 Worcester, John H., Burlington, Vt.
 Worrell, Benjamin F., Prairie City, Ill.
 Wright, Abiel H., Portland, Me.
 Wright, Albert O., New Lisbon, Wis.
 Wright, Chauncey D., Avoca, Io.
 Wright, C. F., Norwalk, O.
 Wright, E. F., Danby, Vt.
 Wright, Ephraim M., East Hampton, Mass.
 Wright, George F., Andover, Mass.
 Wright, J., Tabor, Io.
 Wright, John E. M., Upton, Mass.
 Wright, Newell S., Liberty, Wis.
 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., Woodbury, Ct.
 Wylie, A. McElroy, New York city.
 Yeomans, Nathaniel T., Bristol, N. Y.
 Young, Albert A., Sharon, Wis.
 Young, John H., Ironton, O.
 Young, John K., Hopkinton, N. H.
 Young, Samuel, North Hammond, N. Y.
 Youngs, Christopher, Upper Aquebogue
 N. Y.
 Zabriskie, Francis N., Saybrook, Ct.

LIST OF LICENTIATES REPORTED.

As to the following list, note, — 1. It does not agree in number with the Summary I, because all ordained since the lists were reported are here dropped. 2. It is likely that some are not Congregationalists; inasmuch as the lists from some States do not give the Association approving, but only the church supplied. 3. The post-office addresses are often delusive, — the place being that of temporary service only. 4. Names followed by State only, are of persons approbated in the State mentioned, no residence being reported. 5. This list being made for the first time, will afford a basis and reason for corrections by full and careful reports next year, — which are earnestly requested.

- Adams, Arthur H., Ct.
 Albee, Solon, Prof., Middlebury, Vt.
 Allen, Frederick H., Mass.
 Anderson, D. R., Rochester, Wis.
 Andrews, Ezra, Burlington, Me.
 Armstrong, J. C., Lyonsville, Ill.
 Aahle, G. H., Prof., Springfield, Mo.
 Ayres, Milan C., Hamlin, Kansas.
- Barber, A. L., Washington, D. C.
 Barnum, Augustine, Ct.
 Barrows, John H., Springfield, Ill.
 Bartlett, F. H., Bristol, N. H.
 Bartlett, William J., Mass.
 Beard, Henry B., Ct.
 Bedford, Robert C., Dixfield, Me.
 Benjamin, George W., Ct.
 Benson, Aaron W., New Vineyard, Me.
 Bickford, M. F., Island Falls, Me.
 Blair, John J., Princeton, Me.
 Blake, Henry W., Mass.
 Blakely, Josiah P., West Independence, O.
 Boals, John C., Ct.
 Boles, William E., Mass.
 Brainard, Ezra, Jr., Prof., Middlebury Vt.
 Bristol, Frank L., Phippsburg, Me.
 Broadwell, Homer J., Durham, Me.
 Brooks, Charles H., Mass.
 Buckham, H. B., Ct.
 Buckham, Matthew H., Burlington, Vt.
 Buffum, Joshua, Mass.
 Burgess, E. J., Isle au Haut, Me.
 Burgess, Richard M., Topsfield, Me.
 Busser, Samuel E., Ct.
 Butler, B. P., Frankfort, Me.
 Butler, R. S., Washington, Me.
- Calhoun, Newell M., Ct.
 Callen, Wilson, Selma, Ala.
 Chalmers, John R., Dedham, Me.
 Chapin, Roswell, Ct.
 Clark, Abel S., Ct.
 Clark, Samuel W., Ct.
 Countryman, Franklin, Ct.
 Craig, H. P., Bingham, Me.
 Crane, C. D., Benton, Me.
 Crane, H. K., Hartland, Mich.
 Crosby, James H., Lincoln, Me.
 Cross, E. S., Bloomer, Wis.
 Crowell, Edward P., Prof., Amherst, Mass.
 Crowell, Zenas, Northfield, Me.
 Curtis, S. H., East Madison, Me.
- Danforth, William B., Ct.
 Dauforth, W. E., Ticonderoga, N. Y.
 Davies, E. K., teacher, Marietta, O.
 Davies, Thomas M., Mechanic Falls, Me.
 Dodge, D. D., Wilmington, N. C.
 Dole, Charles F., Mass.
- Dowd, Quincey L., Ct.
 Dunham, Dwight, Lincklaen, N. Y.
- Eldridge, H. W., Sedgwick, Me.
 Emerick, Frederick E., Turner, Me.
- Fields, Benjamin, Terrebonne, La.
 Fifield, Charles W., Ct.
 Flake, Joseph E., Mass.
 Fitch, Charles N., Ct.
 Fitch, James W., Ct.
 Fitz, A. G., North Belfast, Me.
 Fitz, Edward S., Mass.
 Ford, Edward A., Bangor, Me.
 Ford, George A., Mass.
 Fowler, John K., Rockport, Me.
 Freeman, J. A., Steuben, Me.
- Gaylord, E. W., Huntsburg, O.
 Goodell, John H., Ct.
 Grant, B. F., Passadumkeag, Me.
 Grawe, J. F., Bradford, Iowa.
 Greenwood, William, Ct.
 Griswold, Frank J., Ct.
 Grover, Edward, Arlington, Mass.
- Hall, Alfred H., Mass.
 Hardy, Daniel W., Presque Isle, Me.
 Hart, William D., Ct.
 Hayden, Frederick S., Ct.
 Hetzler, Henry, Sherrill's Mt., Iowa.
 Hicks, Lewis W., Ct.
 Hill, Charles W., Monmouth, Me.
 Hill, James L., Andover, Me.
 Hills, Aaron M., Ct.
 Hindley, George, Bremen, Me.
 Holbrook, D. S., Jonesport, Me.
 Hughes, Edward K., Church Hill, O.
 Hume, Robert A., Ct.
 Hurlbut, John E., Ct.
- Ingalls, Edward C., Mass.
- Jones, Elijah, Ct.
 Jenkins, Richard W., Oldtown, Me.
 Johnson, Alfred V. C., Ct.
 Johnson, M., Quindaro, Kan.
 Johnston, Alexander, Ct.
 Jones, Caleb B., Ct.
 Jones, Thomas, Holland Patent, N. Y.
- Kellogg, J. A., Mass.
 Kilburn, D. W., Mass.
 Kinne, George W., Mass.
 Kinne, Thomas C., Wellsville, Kan.
- Lamb, George C., Ct.
 Lamb, William A., Mass.
 Lee, Lucius O., Pittston, Me.

- J., Marshfield, Me.
 O., O.
 (asa.
 , Mass.
 .., Otisfield, Me.
 Martintown, Ont.
 V., Ct.
 . Mass.
 . Bridgewater, Mass.
 I., Prof., Amherst, Mass.
 A., Toledo, O.
 1, Durham, Ont.
 t., Ct.
 .. Ct.
 B., East Orrington, Me.
 Male, Ill.
 of., Marietta, O.
 .. Freedom, Me.
 L., Prof., Amherst, Mass.
 t.
 Mass.
 . Mich.
 .
 , Mass.
 Millburn, Ill.
 a W., Mass.
) F., Mass.
 l, Millburn, Ill.
 Carroll, Me.
 C., Mass.
 t, Ct.
 Andover, Mass.
 Ct.
 ore', N. Y.
 Ct.
 , approved Lay Preacher,
 Mass.
 Syracuse, N. Y.
 Prof., Hanover, N. H.
 e P., Ct.
 ury, N. H.
 , South Seabrook, N. H.
 .. Prof., Marietta, O.
 Ct.
 Prof., Lewiston, Me.
 S., LL. D., Washington,
- Richardson, Rufus B., Ct.
 Roberts, John A., Ct.
 Robinson, Stephen A., Ct.
 Robinson, S. H., Standish, Me.
 Rodgers, Charles, Neosho, Mo.
 Rowley, C. H., Sheldon, Vt.
 Safford, A. A., Prof., Talladega, Ala.
 Safford, William E., Ct.
 Salter, William M., Somesville, Me.
 Sanborn, Edwin D., LL. D., Prof., Hanover,
 N. H.
 Sawyer, Joseph H., Mass.
 Sheldon, W. D., Ct.
 Shiere, Peter B., Mass.
 Silcox, J. B., Cold Springs, Ont.
 Sinnott, Charles N., Bailey's Island, Me.
 Smith, A. J. K., Extra, Iowa.
 Smith, Edward P., Mass.
 Smith, John E., Albany, Me.
 Snell, Richard B., Ct.
 Spear, G. H., Dexter, Me.
 Speare, S. L. B., Chaplain State Prison,
 Charlestown, Mass.
 Stanley, Richard P., Prof., Lewiston, Me.
 Starr, John W., Ct.
 Stewart, D. F., Groton, N. H.
 Stimson, Robert P., Ct.
 Stone, Mellen D., Mass.
 Tenney, Jonathan, Prof., Owego, N. Y.
 Terry, Koderick, Mass.
 Thomas, John, Ct.
 Thomas, Thomas E., Rome, N. Y.
 Thompson, Albert H., South Sanford, Me.
 Travis, George O., Mass.
 Trowbridge, John P., Ct.
 Tuckerman, L. B., Moose River, Me.
 Tuttle, H. B., Lake Mills, Wis.
 Vanneste, John A., Whitneyville, Me.
 Wadkin, H. W., Ga.
 Watkins, W. H. H., Syracuse, N. Y.
 Whitcomb, J. W., Kingman, Me.
 Whittlesey, Nathan H., Brownfield, Me.
 Willis, Josiah G., Mass.
 Winch, George W., Canaan, Me.
 Wingate, C. E., Casey, Iowa.
 Woodruff, D. L., Ohio.
 Woods, Robert M., Mass.
 Wyckoff, J. K., New Vineyard, Me.

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

THE CHURCH OF THE REDEMPTION OF THE WORLD

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

Officers: Rev. Stewart Sheldon, Vermillion, Clerk.

Sessions: Spring and Autumn, at the call of the officers.

STRICT OF COLUMBIA: in NEW JERSEY CONFERENCE.

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

Officers: Rev. Enoch E. Rogers, Atlanta, Tenn., Moderator; Rev. G. S. Pope, Selma, Ala., Recording Secretary; Rev. Henry S. Bennett, Nashville, Tenn., Statistical Secretary; v. Floyd Snelson, Andersonville, Ga., Treasurer.

Session of 1874: Selma, Ala., "second Tuesday of November" at 7½ o'clock, P. M.

AEO. — No organization.

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

Officers: Rev. Martin K. Whittlesey, Jacksonville, Register and Corresponding Secretary. sv. Lathrop Taylor, Farmington, Moderator; Rev. Rufus B. Guild, Galva, Scribe; Rev. Charles A. Towle, Sandwich, Assistant Scribe.)

Session of 1874: Kewanee, "fourth Thursday in May," at 7½ o'clock, P. M.

DIANA, GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES AND MINISTERS, D. — Organized March 13, 1858.

Officers: Rev. Nathaniel A. Hyde, Indianapolis, Secretary and Treasurer. (Rev. John B. Irbank, Fort Wayne, Moderator; Rev. Everts Kent, Michigan City, Scribe.)

Session of 1874: Indianapolis, Thursday, May 14, at 7½ o'clock, P. M.

W.A., GENERAL ASSOCIATION OF. — Organized Nov. 6, 1840.

Officers: Rev. Joshua M. Chamberlain, Grinnell, Register. (Rev. William W. Woodworth Innell, Moderator; Rev. James E. Snowden, Oskaloosa, Scribe; E. C. Chapin, Charles City, Assistant Scribe.)

Session of 1874: Waterloo, "first Wednesday after the fourth Wednesday in May," June at 7¼ o'clock, P. M.

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

Officers: Rev. Richard Cordley, Lawrence, Statistical Clerk; Henry W. Chester, Lawrence, Treasurer, and Permanent Clerk. (Rev. Levi B. Wilson, D. D., Moderator; Milan O. Peters, Hamlin, Temporary Clerk; William Hayden, Stranger, Assistant Temporary Clerk.)

Session of 1874: Topeka, "second Wednesday in June," at 7¼ o'clock, P. M.

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

Session of 1874: No report.

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

Officers: Rev. Samuel S. Ashley, New Orleans, Moderator; Rev. Myron W. Reed, New Orleans, Corresponding Secretary; Rev. N. B. James, New Orleans, Scribe and Statistical Secretary.

Session of 1874: No report.

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

Officers: Rev. Solomon P. Fay, Bangor, Moderator; Rev. Ezra H. Byington, Brunswick, Corresponding Secretary; Dea. Elnathan F. Duren, Bangor, Recording Secretary and Chairman of Committee of Publication. (Dea. Joseph S. Wheelwright, Bangor, Treasurer; sa. William S. Dennett, Bangor, Auditor.)

Session of 1874: New Castle, Tuesday, June 24, (23?) at 9 o'clock, A. M.

MARYLAND: in NEW JERSEY CONFERENCE.

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

Officers: Rev. Alonzo H. Quint, D. D., New Bedford, Secretary; Rev. James P. Kimball, Lydenville, Registrar; George E. Clarke, Falmouth, Treasurer. (Rev. James H. Means, Boston, Moderator; Rev. James H. Flitts, Topsfield, Assistant Registrar.)

Session of 1874: Lynn, "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. Orange H. Spoor, Traverse City, Moderator; Rev. J. Wing Allen, Lealle, Scribe; Rev. James L. Patton, Greenville, Assistant Scribe.)

Session of 1874: Adrian, "third Tuesday in May," at 7½ o'clock, P. M.

MINNESOTA, GENERAL CONGREGATIONAL CONFERENCE OF.—Organized October 23, 1866.

Officers: Rev. Horace Bumstead, Minneapolis, Recording Secretary and Treasurer; Rev. Nathan C. Chapin, Faribault, Corresponding Secretary; Rev. Richard Hall, St. Paul, Statistical Secretary. (Harlan W. Page, Austin, Moderator; Rev. C. A. Hampton, Minneapolis, Scribe; Rev. William A. Cutler, Little Falls, Assistant Scribe.)

Session of 1874: Winona, "second Thursday of October," at 7 o'clock, P. M.

MISSISSIPPI: See GEORGIA.

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

Officers: Rev. Charles C. Harrah, Brookfield, Secretary and Treasurer. (Rev. William A. Waterman, Cameron, Moderator; Rev. Franklin G. Sherrill, California, Assistant Secretary.)

Session of 1874: Springfield, Thursday, October 22, at 7½ o'clock, P. M.

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

Officers: Rev. Samuel R. Dimock, Lincoln, Moderator; Rev. James B. Chase, Jr., Fremont, Stated Clerk and Treasurer.

Session of 1874: Lincoln, "fourth Wednesday of October," hour not mentioned, probably 7½ P. M.

NEVADA: in GENERAL ASSOCIATION OF CALIFORNIA.

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

Officers: Rev. Franklin D. Ayer, Concord, Secretary; Rev. Henry A. Hazen, Pittsfield, Statistical Secretary and Treasurer. (Rev. William J. Tucker, Manchester, Moderator; Rev. Levi Rodgers, Claremont, Scribe; Dea. William W. Russell, Plymouth, Assistant Scribe.)

Session of 1874: Exeter, "Tuesday after the second Sabbath in September," at 10 o'clock, A. M.

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

Officers: Rev. G. Buckingham Willcox, Jersey City, Moderator; Rev. Walter E. C. Wright, Philadelphia, Pa., Secretary. (Rev. George M. Boynton, Newark, Scribe.)

Session of 1874: East Orange, "second Tuesday of October," at 7½ o'clock, P. M.

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

Officers: Rev. Edward Taylor, D. D., Binghamton, Secretary; Rev. Dwight W. Marsh, D. D., Owego, Statistical Secretary; Rev. Augustus F. Beard, Syracuse, Treasurer. (Rev. Henry M. Storrs, D. D., Brooklyn, Moderator; Rev. James W. Cooper, Lockport, Scribe; Rev. Jay Clizbe, Newark Valley, Assistant Scribe.)

Session of 1874: Broadway Tabernacle, New York, Tuesday, October 20, at 8 o'clock, P. M.

NORTH CAROLINA.—No organization.

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

Officers: Rev. A. Hastings Ross, Columbus, Register, Statistical Secretary, and Treasurer. (Rev. James H. Fairchild, D. D., Oberlin, Moderator; Rev. Edgar V. H. Danner, Cuyahoga Falls, Scribe; D. C. McKay, Belpre, Assistant Scribe.)

Session of 1874: Cincinnati, "second Tuesday of June," at 7½ o'clock, P. M.

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

Officers: Rev. W. E. Butcher, Albany, Registrar. (Prof. G. H. Collier, Forest Grove, Moderator; Prof. A. J. Anderson, Forest Grove, Clerk.)

Session of 1874: Olympia, W. T., "third Thursday in June," at 9 o'clock, A. M.

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

I. THE CONGREGATIONAL ASSOCIATION OF WESTERN PENNSYLVANIA.—A. P. Burwell, Mercer, Moderator; X. C. Reese, Scribe; A. B. Ross, Cambridgeboro', Registrar. *Annual Meeting*, at Centreville, on the second Tuesday in February, 1874; *Semi-annual*, second Tuesday of September.

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

III. THE WELSH CONGREGATIONAL ASSOCIATION OF EASTERN PENNSYLVANIA. — Rev. L. Williams, Olyphant, Moderator; Rev. D. A. Evans, Audenried, Scribe; J. W. Davies, Pittston, Treasurer. — *Session of 1874:* Blossburg, Tioga Co., in September.

IV. THE WELSH CONGREGATIONAL ASSOCIATION OF WESTERN PENNSYLVANIA. — Rev. T. R. Jones, Ebensburg, Moderator; Rev. Owen Owens, Buchanan P. O., Birmingham, Scribe; Evan Davies, Pittsburg, Treasurer. — *Session of 1874:* Ebensburg, September, 1874.

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

RHODE ISLAND CONGREGATIONAL CONFERENCE. — Organized May 3, 1869.

Officers: Rev. Thomas Laurie, D. D., Providence, Stated Secretary; G. L. Claffin, Providence, Treasurer. (Rev. Jeremiah Taylor, D. D., Providence, Moderator; Rev. Kinsley Twining, Providence, Scribe; Rev. Calvin R. Fitts, Slatersville, Assistant Scribe.)

Session of 1874: Providence, Tuesday, June 9, at (?) o'clock, A. M.

SOUTH CAROLINA. — No organization.

TENNESSEE: See GEORGIA.

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

Officers: (?) Rev. David Peebles, Victoria, Scribe.

Session of 1874: No Report.

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

Officers: Rev. Harvey D. Kitchel, D. D., Middlebury, President; Rev. Joseph Chandler, West Brattleboro', Secretary; Rev. Joseph Torrey, East Hardwick, Corresponding Secretary; Rev. William S. Palmer, Wells River, Secretary of Sabbath Schools. (Rev. Luther H. Cobb, Springfield, Moderator; Rev. Edward P. Wild, Craftsbury, Scribe; Rev. James H. Babbitt, Waltsfield, Assistant Scribe.)

Session of 1874: Northfield, "third Tuesday in June," at (?) o'clock, A. M.

VIRGINIA: in NEW JERSEY CONFERENCE.

WASHINGTON TERRITORY: in OREGON ASSOCIATION.

WEST VIRGINIA: in CONFERENCE OF OHIO.

WISCONSIN. — The churches are in the PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF WISCONSIN. — Organized October —, 1840.

Officers: Rev. Henry C. Hitchcock, Kenosha, Stated Clerk and Treasurer; Rev. Enos J. Montague, Fort Atkinson, Permanent and Statistical Clerk. (Rev. Arthur Little, Fond du Lac, Moderator; Rev. John M. Carmichael, Sparta, Temporary Clerk.)

Session of 1874: Madison, Thursday, October 1, at 7½ o'clock, P. M.

WYOMING. — No organization.

ONTARIO AND QUEBEC, CONGREGATIONAL UNION OF. — Organized 1853.

Officers: Rev. Enoch Barker, Fergus, Ont., Chairman; Rev. James A. R. Dickson, Toronto, Ont., Secretary and Treasurer; Rev. William W. Smith, Pine Grove, Ont., Statistical Secretary. (Rev. John Salmon, Warwick, Ont., and Rev. Benjamin W. Day, Stouffville, Ont., Minute Secretaries.)

Session of 1874: Toronto, Ont., Wednesday, June 10, at 7½ o'clock, P. M.

NOVA SCOTIA AND NEW BRUNSWICK, CONGREGATIONAL UNION OF. — Organized 1847.

Officers: Rev. Charles Duff, Liverpool, N. S., Chairman; Rev. Alexander McGregor Yarmouth, N. S., Secretary; Rev. E. K. Black, Milton, N. S., Missionary Secretary; James Woodrow, St. John, N. B., Treasurer.

Session of 1874: Sheffield, N. B., "in September."

JAMAICA. — No organization.

MEETINGS IN 1874. IN ORDER OF DATE.

NATIONAL COUNCIL: in October or November, time and place not yet fixed.

International: Western	Genevieve	Tuesday, February 11.
Idaho		March?
Idaho		“ “ “ “ “ “
Idaho	Idaho	Thursday, May 1, at 7½ o'clock, P. M.
Michigan	Michigan	Tuesday, May 11, at 7½ “ “
Minnesota	Iowa	Thursday, May 28, at 7½ “ “
New Jersey	Vermont	Wednesday, June 3, at 7½ “ “
New York	Providence	Tuesday, June 10, at 7½ “ “ A. M.
Ohio	Chicago	Tuesday, June 10, at 7½ “ “ P. M.
Ontario and Quebec	Toronto	Wednesday, June 10, at 7½ “ “
Kansas	Toronto	Wednesday, June 10, at 7½ “ “
Connecticut Association	Putnam	Tuesday, June 10, at 1 “ “ A. M.
Vermont	Northfield	Tuesday, June 10, at 7 “ “
Massachusetts	Leam	Tuesday, June 10, at “ “ P. M.
Georgia	Central W. T.	Thursday, June 12, at 9 “ “ A. M.
Maine	New Canada	Tuesday, June 24, at 6 “ “
Nov. Scotia, etc.	Buffalo, N. E.	September.
New Hampshire	Exeter	Tuesday, September 15, at 10 o'clock, A. M.
International: —		
West: Eastern.	Bloomington	September.
“ Western.	Evansburg	September.
Washington	Madison	Thursday (October 2), at 7½ o'clock, P. M.
California	San Jose	Tuesday (October 6), at 7 “ “
Minnesota	Wisconsin	Thursday (October 6), at 7 “ “
New Jersey	East Orange	Tuesday (October 13), at 7½ “ “
New York	New York City	Tuesday (October 20), at 8 “ “
Massachusetts	Springfield	Thursday (October 23), at 7½ “ “
Nebraska	Lincoln	Wednesday (October 28), at 7½, 7 o'clock, P. M.
Colorado		Wednesday (October 28).
Connecticut Conference		(October or November).
Georgia, etc.	Savannah	Tuesday, November 10, at 7½ o'clock, P. M.

**NATIONAL CO-OPERATIVE SOCIETIES, RECOMMENDED
BY THE NATIONAL COUNCIL.**

- I. AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. — Organized in 1810.
Corresponding Secretaries: Rev. Seab B. Trent, and Rev. N. George Clark, D. D.
Treasurer: Langdon E. Ward, — all at Congregational House, Boston, Mass.
- District Secretaries:*
 Maine, New Hampshire, and Vermont, — Rev. William Warren, D. D., Gorham, Me.
 Massachusetts, Connecticut, and Rhode Island, — vacant.
 New York City and the Middle States, including Ohio, — Rev. Charles P. Bush, D. D., Bible House, New York City.
 Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, and Nebraska, — Rev. Simon J. Humphrey, 107 Fifth Avenue, Chicago, Ill.
 For the work in dominantly Christian lands, — Rev. Joseph Emerson, Congregational House, Boston, Mass.
- Woman's Board* (auxiliary to the above): Mrs. David E. Scudder, Miss Ellen Carruth,
Foreign Secretaries: Miss Abbie B. Child, *Home Secretary:* Mrs. Benjamin K. Bates, *Treasurer:* and Miss Emma Carruth, Assistant Treasurer, 1 Congregational House, Boston.

II. AMERICAN CONGREGATIONAL UNION.—Organized in 1858.

Corresponding Secretaries: Rev. Ray Palmer, D. D., 69 Bible House, New York city; and Rev. Christopher Cushing, D. D., 20 Congregational House, Boston, Mass.
Treasurer: N. A. Calkins, 69 Bible House, New York City.

III. AMERICAN HOME MISSIONARY SOCIETY.—Organized in 1826.

Secretaries for Correspondence: Rev. David B. Coe, D. D., Rev. Alexander H. Clapp, D. D., and Rev. Henry M. Storrs, D. D.,—all at Bible House, New York City.
Treasurer:—William Henry Smith, Bible House, New York City.

Secretaries of Auxiliaries:

Maine,—Rev. Stephen Thurston, D. D., Searsport.
 New Hampshire,—Rev. Edward H. Greeley, Haverhill.
 Vermont,—Rev. Charles S. Smith, Montpelier.
 Massachusetts,—Rev. William Barrows, D. D., 22 Congregational House, Boston.
 Rhode Island,—Rev. Constatine Blodgett, D. D., Pawtucket.
 Connecticut,—Rev. William H. Moore, Berlin.
 New York,—Rev. John C. Holbrook, D. D., Syracuse.;
 Ohio,—Rev. Thomas E. Monro, Akron.

Superintendents:

Rev. Nathaniel A. Hyde, Indianapolis, Ind.	Rev. Henry A. Miner, Columbus, Wis.
Rev. Joseph E. Roy, D. D., Chicago, Ill.	Rev. Ephraim Adams, Waterloo, Iowa.
Rev. Martin K. Whitelsey, Jacksonville, Ill.	Rev. Joseph W. Pickett, Des Moines, Iowa.
Rev. Edwin B. Turner, Hannibal, Mo.	Rev. Richard Hall, St. Paul, Minn.
Rev. Wolcott B. Williams, Charlotte, Mich.	Rev. Sylvester D. Storrs, Quindaro, Kan.
Rev. Leroy Warren, Pentwater, Mich.	Rev. Orville W. Merrill, Lincoln, Neb.
Rev. Franklin B. Doe, Ripon, Wis.	Rev. James H. Warren, San Francisco, Cal.

IV. AMERICAN MISSIONARY ASSOCIATION.—Organized in 1846.

Corresponding Secretaries: Rev. George Whipple, and Rev. Michael E. Strieby, 56 Beade Street, New York City.

Field Secretary: Rev. Erastus M. Cravath, 56 Beade Street, New York City.

Treasurer: Edgar Ketchum, New York City.

Assistant Treasurer: William E. Whiting, 56 Beade Street, New York City.

District Secretaries: Rev. Charles L. Woodworth, 21 Congregational House, Boston, Mass.; Rev. William W. Patton, D. D., Chicago, Ill.; and Rev. Gustavus D. Pike, New York City.

V. CONGREGATIONAL PUBLISHING SOCIETY.—Organized in 1832.

Secretary: Rev. Asa Bullard.

Treasurer: Moses H. Sargent,—both at Congregational House, Boston, Mass.

VI. FOR MINISTERIAL EDUCATION:

1. AMERICAN EDUCATION SOCIETY.—Organized in 1815.

Corresponding Secretary: Rev. Increase N. Tarbox, D. D.

Treasurer: James M. Gordon,—both at 32 Congregational House, Boston, Mass.

2. SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION.

Organized in 1843.

Corresponding Secretary: Rev. Horatio Q. Butterfield, D. D., 62 Bible House, New York City.

Treasurer: Samuel Holmes, 255 Pearl Street, New York City.

3. THE WESTERN EDUCATION SOCIETY.—Organized in 1864.

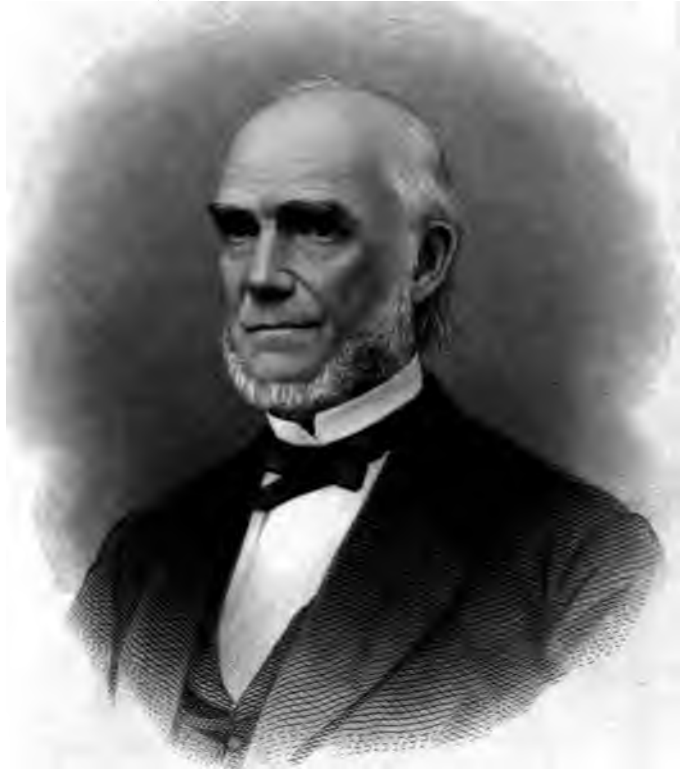
Secretary: Rev. Moses Smith, 48 Hamilton Avenue, Chicago, Ill.

Treasurer: Lyman Baird, 90 La Salle Street, Chicago, Ill.

THEOLOGICAL SEMINARIES.

The Seminaries at Bangor, Me., Andover, Mass., New Haven, Ct., Hartford, Ct., Oberlin, O., Chicago, Ill., and Oakland, Cal., are represented in the National Council. Full lists of Faculty and Students, with statements of terms, vacations, etc., appear annually in our April number.

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS



Wm. Griffith

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816
817
818
819
820
821
822
823
824
825
826
827
828
829
830
831
832
833
834
835
836
837
838
839
840
841
842
843
844
845
846
847
848
849
850
851
852
853
854
855
856
857
858
859
860
861
862
863
864
865
866
867
868
869
870
871
872
873
874
875
876
877
878
879
880
881
882
883
884
885
886
887
888
889
890
891
892
893
894
895
896
897
898
899
900
901
902
903
904
905
906
907
908
909
910
911
912
913
914
915
916
917
918
919
920
921
922
923
924
925
926
927
928
929
930
931
932
933
934
935
936
937
938
939
940
941
942
943
944
945
946
947
948
949
950
951
952
953
954
955
956
957
958
959
960
961
962
963
964
965
966
967
968
969
970
971
972
973
974
975
976
977
978
979
980
981
982
983
984
985
986
987
988
989
990
991
992
993
994
995
996
997
998
999
1000



Wm. H. Appleton

THE

Congregational Quarterly.

WHOLE No. LXII.

APRIL, 1874.

VOL. XVI, No. 2.

WALTER SCOTT GRIFFITH.

WE are not to write of the subject of this sketch because he was a Congregationalist. He lived, all his days after conversion to Christ, in Presbyterian connections until he united with the Church of the Pilgrims, in Brooklyn, N. Y., in June, 1870. But he was always more than Presbyterian or Congregationalist in his inner nature and in his supreme sympathy. Few who ever saw him would need any assurance of this; none who knew him well ever doubted it. Catholicity of spirit shone in his face; a largeness of heart and mind was manifest in port and bearing. That was not an unwonted or premonitory affusion of the Holy Ghost by which, in the summer of 1872, in the weekly church meeting, he prayed with outburst of feeling for the blessing of God to descend, not alone upon his own household of faith, but upon Episcopalians, Methodists, and Reformed Dutchmen, gathered in the city in separate convention, conference, and synod. Such prayer came, in part, from the habit of his life, — to take broad views of things and work in wide ranges of effort. A great soul with great powers dwelt in the *physique* whose semblance looks out from the opposite page. A man like this, being dead, may speak to whosoever will listen what it will be valuable to hear.

The eldest of nine children, he was born in the city of New York, July 22, 1808, of a Welsh father, Griffith P. Griffith,

Entered according to Act of Congress, in the year 1874, by CHRISTOPHER CUSHING, for the Proprietors, in the Office of the Librarian of Congress, at Washington.

and a Scotch mother, Phebe Andrus Scott. At two years of age, he was carried into pioneer life by the migration of his parents to the interior of the State of New York. One would like to linger on his boyhood experiences in the then far West. The parents were people of ordinary acquirements and means, the father a member of the Church of England, the mother a Baptist ; but both were finally and for years devoted adherents of the Episcopal Church in the United States. His mother evidently infused herself into his spirit. She was resident in the wilderness, with two baby boys, Walter and John, before she was nineteen years of age. It was the period of the War of 1812 ; the father was much from home ; she and the children lived remote from others, within and for themselves, and "feared the British." Sodus, Lyons, Phelps, Geneva, N. Y., — all were their homes. Walter is spoken of as a bright, joking child ; picking up something of a common-school education in youth, early thrown upon his own resources, maturing rapidly ; evincing from the first many traits which afterwards distinguished him. He was a veritable farmer's boy, often going to mill with corn, or driving a team by himself fifty miles and more.

Old enough to leave his home, he went to Rochester, N. Y., afterwards an eventful city to him, and was a clerk in the grocery store of Heman Norton. Subsequently he entered into business for himself, in Rochester, in company with his father, and two uncles. Trade expanded ; he became a general wholesale grocer and forwarder, and, as men say, was doing well. Here he married Elizabeth Strong Norton, Aug. 1, 1831, who died in Brooklyn, N. Y., leaving a number of children.

But there was another plan for his life than that of a successful Rochester merchant. In 1842 his father, who after 1825 was an extensive and prosperous forwarder of produce from the Mississippi to the Atlantic, and of merchandise on return trips, met with embarrassments, and the son, Walter, was constrained to assume his father's business. This he did mainly in the hope of saving enough from seeming wreck to procure a competence for his father's family. Giving up his own trade and prospects at Rochester, he removed for a short time to Troy, N. Y., and thence to New York city. His fam-

ily home was in New York for a year or two, and was then removed to Brooklyn, not again to be changed.

The effect of this sacrifice upon his own pecuniary fortunes was ultimately serious. The Hudson-River barges, of which he became proprietor, encountered sharp competition; soon the towing of canal boats down the river, to save breaking cargo at Troy, began; then the railways injured the freighting of his own and other lines, and at the end of fifteen years he retired from the business comparatively a poor man. Our impression is that, besides its hopelessness, the calling was uncongenial to him from the first, because of its many inevitable associations. While living in Brooklyn he married, June 7, 1848, Caroline Greenleaf Norton, sister-in-law of his first wife, — who died, the mother of several children, — and February 27, 1866, he married Mrs. Henrietta Spring Daniel, who survives him, with two children.

In 1860 he organized the Home Life Insurance Company of Brooklyn, with an office in New York; became its President, and so remained until his death, in Brooklyn, N. Y., November 24, 1872. His administration of its affairs brought success to it from the first; the Company took rank among the soundest and best, which rank it still holds, — for some time past paying at least twelve per cent annual dividend to its original stockholders, and leaving assets, May 1, 1872, of \$3,204,473, with a total insurance, at the same date, of 10,643 lives.

In the beginning and at the close of his business career, therefore, he was successful, tested by business standards. It is certain that in very many respects, and for many years, he had high regard and honor in business circles. His integrity was unquestionable; he was esteemed as possessing a wide knowledge of commercial facts and principles, together with the utmost clearness of view as to whatever occupied his attention, and the ability to turn his knowledge to practical use. So one position and another came to him. He was a Director in the Dime Savings Bank of Brooklyn, in the Atlantic Fire Insurance Company of the same city, in the South Brooklyn Savings Institution, as also a member, and the Secretary for years of the Brooklyn Prospect Park Commission. In the wider sphere of New York city, he organized their Corn Exchange, writing

its charter, serving as its Vice-President, and as Chairman of its most important Committees, for long seasons, and his opinions were always sought for and relied upon. Before the Legislature of the State of New York, he was the effective promoter of important measures relating to the commercial interests of the city, *e. g.* the New York Warehousing Bill and the General Bill authorizing the organization of Inland Transportation Companies. In the New York Chamber of Commerce his position was eminently honorable. Elected to membership in 1852, he served upon the Executive Committee from September, 1858, to May, 1861, and from May, 1863, to May, 1869. Thence, until May, 1870, he was the Committee's Chairman ; after that, second Vice-President of the Chamber. His usefulness and its recognition are both attested by these facts. From many of these organizations, after his death, there came to his family appreciative notice of his diligent labor, and testimonies to his ability and worth of very decided weight and character.

As to his intellectual capacity, a keen judge of men, associated with him for years, speaks of him as having had the best of perceptive powers and a most retentive memory. Indeed, we have heard statements illustrative of these qualities in him which are startling. His apprehension and memory as to what he had not even seen, but only conversed or read about, often went far beyond most men's knowledge derived from personal contact and acquaintance. Reading descriptions of localities, he so pictured to himself the facts that he seemed as familiar with the places as if he had often travelled over them. He has been heard, for instance, to describe the battle of Gettysburg, giving every small detail of the face of the country, showing where this division of the National Army was placed, and where others were, so vividly as at once to force the inquiry, "How can you possibly remember so minutely from having merely seen it at the time of the engagement?" But he was never there.

In the great Brooklyn Park of several hundred acres, full, by nature, of varied scenery, far beyond Central Park in New York, he knew and spoke of all roads and walks, conversed about each noticeable clump of trees, the bridges, all the little knolls and glens, — with perfect ease and familiarity ;

but though long one of its commissioners, and giving much time to his duties as commission secretary, and a member of its auditing committee, he knew all these from maps and conversation merely. He was only once within the Park's limits, and was then after a brief stay driven away by a shower. The only other occasion when he was very near the Park was at the time of the unveiling of the statue of President Lincoln in its plaza, and then he had the same experience in being obliged to hasten his departure.

His powers of reasoning were usually trustworthy; very many who knew him well relied upon his judgments. His range of information upon general topics was broad. One says, "I always found his conversation upon such subjects full of interest and instruction. He had not a great deal of 'small talk,' and I do not think his sense of humor was strong." Perhaps he was deficient in imagination, but "all kinds of knowledge had an attraction for him, — all, at any rate, which had any practical bearing. I never observed in him a taste for pure speculation." His especial and deepest interest in study was excited by the Bible. The Apostle to the Gentiles was his favorite author. Evening by evening, when he came up-stairs, he would say to his companion, when asked, "Where have you been so long?" — "I have had such a perfectly glorious hour with Paul!" He could enjoy some fiction, however, but not excessively. Utterance by voice and pen was easy for him. He gave expression to his views often publicly, but never, so far as we know, obtrusively. His speeches, particularly that at the annual meeting of the American Board of Foreign Missions in 1862, were strong in conception and treatment. He always regretted that he lacked a collegiate education, and we are sure that, had he received it, his mark on mankind would have been very deep.

Still, his intellectual must have been below his emotional nature in quality and power. All that can be gathered marks him as having had susceptibility and ardor of feeling which were remarkable. A "fire" was "shut up in his bones." He was enthusiastic to the last days of his life, always throwing his whole soul into what he did. Conviction, sympathy, action, were alike intense. He believed entirely in whatever cause he

espoused. It was as natural for him to walk by faith as it is for most men to live by sight ; so it was easier for him to endure and push on, unflinchingly, determined that no remissness of his should bring failure to any enterprise.

We saw him grapple readily with questions of great reach and bearing, and yet he was not forgetful of details in executing his projects. Forecast as to relations and influences affecting his plans he exercised with profit ; and we need not wonder, though he was sometimes engaged in sharp and bitter controversies with men who were as decided as himself, that an old acquaintance wrote when he was dead, " Mr. Griffith was a natural leader of men. Zeal, courage, energy, strength, and Christian emotion made him a power. Inspired by his warmth of nature and by his directness of aim, we were glad to follow this young Christian hero until he matured into the robust reformer which he at last became. His public spirit always led him in directions that were noble." This is one of many kindred testimonies.

Seeing what we have seen of his native and acquired capacity, hearing of the mother, from whom he took so much, as " a grand type of woman," and that his father was " singularly upright in his sense of honor and justice," bearing in mind his training in self-reliance and self-assertion, which began so early, and remembering his wide contact with men, one becomes very solicitous to know the influence he exerted upon them. It must surely have been positive and extensive : was it beneficent ? If he had not been a good man he would have been a very bad one : measured by the highest standard, what was he ?

The truth here is that Mr. Griffith was eminently, for forty-two years, what the grace of God, coming to him in conversion, made him. We have been impressed in looking over his life by nothing so much as that his conversion to Christ determined the effect of his life upon his fellows to a degree quite uncommon in human experience. That took place in Rochester, N. Y., in Nov. 1830, in a revival of religion under the preaching of Rev. Charles G. Finney.

" On a Friday," says an almost life-long friend of his, " I was born into the kingdom. Sabbath morning following, my

mouth was opened to speak for Christ. We were boarding at Colonel Norton's, on the corner of Sophia and Spring Streets, where the new First Presbyterian Church now stands. That morning, before church-time, I met him alone in the corner parlor of the house, and remarked to him that many were then seeking the salvation of their souls, and asked him if he did not care to save his. He replied, "Yes," with hesitation, but said he was differently situated from other men, having his father's and uncle's business to attend to. I answered that if he considered that a sufficient excuse for the day of judgment, I could say no more, and at once retired to my room to pray for him. He was an attendant upon the services of Dr. Whitehouse, at St. Luke's Episcopal Church. But in the evening he was asked to go to the Third Presbyterian Church, to hear Mr. Finney, which he did. The next day he was under deep conviction, trembling with anxiety, inquiring what he must do to be saved. He remained all day in his room. I asked him how he could leave his father's and uncle's business now? He said with deep feeling, that *he wished never to see his father's and uncle's business again until he had found the Saviour*. That same evening he accompanied us to Mr. Finney's anxious meeting. I think he gave his heart to God that day. Shortly after he united with the First Presbyterian Church, where in time he became superintendent of the Sabbath school." The friend adds, "He, with others, founded and built up the Bethel Church, where I think he remained until he went to New York and Brooklyn."

This record of conversion exhibits some of the strongest characteristics of the man who was its subject. He met the question of personal religious duty by giving to it all his strength of mind and will. One declaration of his, not many years after, in time of trial, shows his mental action in this passage from death unto life. "I want you to remember," said he, "that I have *never* doubted my Master since I first gave myself to him. He has never left me; he has always been to me the very best of friends." That quality of faith was signal, as a habit of Mr. Griffith's mind.

His church connections were with the First Presbyterian and Bethel Churches in Rochester, the Bleeker Street Pres-

byterian Church in New York, the South, Westminster, and First Presbyterian (Henry Street) in Brooklyn, and with the Church of the Pilgrims in the latter city. He was a leader in them, not always in official position, but always by weight of character and talent. Personal piety was a growth in his case, as it is with other disciples ; but he left no Christian friends in doubt that intense love and loyalty to a personal Christ with whom he communed, day by day, was its root from the first. Combined with this, coming from it, was an unusual fidelity to conscience. One testifies, "I never knew a man whose rectitude of purpose seemed more absolute. The whole force of his iron will went in the direction of his moral judgments. Indeed, it appeared to be with him a spontaneous and instinctive thing to follow the right, as he saw it."

Sometimes in judging of and in dealing with others, he may have erred in giving himself without reserve to the impetus of this purpose, and his uncompromising virtue gave him, then, the appearance, perhaps the reality, of undue severity. The same friend has added, "While to my mind there was something eminently wholesome in his capacity for moral indignation, I think he was occasionally too hard upon the faults of others. His own instincts were wholly on the side of the right, and perhaps he could not understand the strength with which temptation appeals to weaker natures. He could hardly comprehend the moral defects and disabilities with which some men are born. Thus, at least, I account for the seemingly excessive severity with which he at times visited transgressors, for if ever a man had a great and tender heart, he had."

Yet he was, on the whole, fair in his estimate of others, and in his treatment of them. If he held others to a high standard of conduct, he judged himself more severely than he did any one else. And in our day we need more men of the stamp who will resign positions of public trust, if they believe that sacred funds are being misused, and find themselves outvoted in directories, when they attempt to prevent it. The terrible scoring, moreover, which, in the white heat of his indignation, he gave to a high Brooklyn official associate, who, as he was satisfied, helped to steal money from the soldiers, illustrated a righteous wrath at sin, which, if oftener exhibited by officials, would benefit society at large.

In all this love of justice and vividness of faith, he was humble in spirit. A pastor, knowing him for years, writes, "He always seemed to me as remarkable for that as for ability." No man, indeed, reads God's Word as faithfully and lovingly as he, and cherishes self-righteousness. He studied the Bible not so much for intellectual gratification already referred to, as that he might incorporate it into his spiritual being. Faithfulness to himself in prayer led him in the same direction. And from this lowliness, he learned submission to God's will; so that when his son, Walter Livingston Griffith, lieutenant in the 90th N. Y. Vols., died of yellow fever,¹ in the service at Key West, far from kindred, himself a sacrifice that he might be faithful to sick men in the hospitals, the father wrote with steady hand, as follows:—

"Your kind letter conveying the sad intelligence of the death of my darling son, was received several days since. The news of my bereavement had reached me through a copy of the *New Era* some ten days before. Permit me to thank you, my dear sir, as I do from a deeply grateful heart, for your kind attentions and counsels to the dear boy in his sickness, and for the blessed assurance that his faith seemed fixed on the Rock of Ages, when you conversed with him the day before he died. It adds greatly to the keenness of our sorrow that he could not send us any message; but we shall be consoled and cheered during all the rest of our pilgrimage by the sweet words of comfort contained in your letter, and in his reply to Lieutenant Smythe, when he proposed to call you in just previous to his death. They are of priceless worth to us. Let me assure you that this great loss, as connected with your regiment and work, has the effect to create a peculiar interest in the officers and men of the 90th, and it will always give me very great pleasure to serve any of them or theirs. May the Lord bless you in your work, and may the Providence of God give such emphasis to his Word as to make you eminently successful in winning souls to Christ."

Here, we are certain, the ordinary and governing spirit in Mr. Griffith shone out. The last sentences really touch a vital chord of his Christian life, the desire that was often intense,—to minister to others. In family relations he was unselfish. In the details of home life the feelings of each and every one were to be consulted before his own; children and servants he treated with like unvarying courtesy and kindness. Old

¹ October, 1862, aged 22 years.

servants came back to him for advice and help. His strength was at the service of the weak. An incident is told of his reaching a sea-side hotel, where his family spent the summer, in the very early morning. He would not disturb them; but sitting in the verandah, with his paper, saw an Irish nurse taking up water from the sea, for a child's bath, and noticed that, as she stooped, her dress dipped in the water. It was the movement of an instant for him to leave his seat and reading, offer to bring the water for her, then draw and carry pailful after pailful, until she had enough. The best testimony to his graces, in this respect, came from those who were most in contact with him. Courtesy to others, particularly to women, was chivalric, and was the same in the hurry of business as in leisure. His clerks said that he never used a hasty or impolite word to them. Whoever came for help had at least respectful hearing and sympathy ere he went away. There was no human being and no class of men so remote that his sympathy was not moved by the story of their need. In fact, the interests of those who came to him in want were his own. An army chaplain says:—

“I have, in a hundred cases, advised the widows and heirs of deceased soldiers to call on Mr. Griffith for advice, counsel, help. It has in every case been given with an urbanity and kindness that at once set the applicant at ease, and gave the assurance, ‘I am in the presence of a friend.’ It was no sacrifice or self-denial to Mr. Griffith to be patient: it was his nature. He could condescend to men of low estate, and do a favor, without humbling the recipient. His kindness and generosity, his patience in listening to and instructing the ignorant, are to-day remembered in many a home of the poor, who have, in losing him, lost a friend. After my return to the city, I found in this dear servant of the Lord Jesus a valued friend in my labors in the homes of the poor and destitute, and in the prisons among the unfortunate.”

Everywhere, indeed, he was active for the welfare of men. No cause of benevolence failed to find in him an efficient friend. During the Rebellion, though previously a conservative on the slavery question, his soul really flamed out in support of the Government, and in succor to those whose friends had gone to fight for it. The War Fund Committee of King's County (N. Y.), with a hundred and fifty members, of which

he was secretary, had its field of work greatly enlarged by his fertility of suggestion and zeal in execution. It obtained from the Government, from 1862 to 1866, and paid over to the families and friends of soldiers from the county, over \$450,000, in warrants, without a penny's charge to the three thousand recipients, raised six regiments of troops, and in other ways attested its devotion to the nation's cause. He had a large share in this work.

As President of the Brooklyn and Long Island Christian Commission, he was widely known and loved. The chaplain's letter just quoted is the simple statement of facts which go to justify one in declaring, "In recalling him as I knew him, I seem to be looking on the portrait of one who came nearer than it is given to many to do on this earth, 'unto a perfect man, unto the measure of the stature of the fulness of Christ.'" "He was a good Christian worker," says his Presbyterian pastor,— "was my Sabbath-school superintendent for years, and in many respects had great power over others. With me he devised and carried through in 1850, and afterwards, the Church Erection Fund (Presbyterian) of \$100,000; went to the New School General Assembly more than once to secure its adoption, and afterwards wrought successfully to raise the money." He was for years a director of Union Theological Seminary, and if a director, we know was ardent for its welfare.

But by far his most fitting and joyful sphere of Christian effort was the Foreign Missionary Enterprise. In Brooklyn, men said that he had foreign missions "on the brain." The truth was that the foreign missionary work gave scope to the Christian fulness that was in him, and there was probably no hour after his close connection with this cause when he would not have laid down his life for the conversion of the heathen. He became corporate member of the American Board of Commissioners for Foreign Missions in 1852. Rev. Mr. Treat, Home Secretary of the Board, has said of him :—

"The wisdom of the choice was apparent in later years. In 1856 the Board resolved, at Newark, to enlarge the Prudential Committee by the addition of two members from the Presbyterian Church. Rev. Dr. Asa D. Smith, then of New York city, and Mr. Griffith were selected to fill the place. After the removal of Dr. Smith to Dartmouth College, Rev.

Albert Barnes was chosen to the same position, but Mr. Griffith continued a member of the Committee to 1870, when he resigned the office.

"His visits to the Missionary House were, of necessity, infrequent; but his associates were always glad to see him. When questions of peculiar difficulty and importance were under consideration, they listened to his thoughtful words with special satisfaction. Some of the discussions in the old Committee Room, 33 Pemberton Square, when he had come from Brooklyn and Mr. Barnes from Philadelphia, will not soon die out of the memory of the survivors. Great interests were at stake; those who spoke felt that a heavy responsibility was upon them."

Through nearly all his life Mr. Griffith had health that was simply robust. But none need be surprised to learn that he taxed his powers of endurance to the uttermost. Still, up to the fall of 1866, he had full strength. At this time he sustained a great nervous shock, though it was not until 1870 that he became assured of trouble in his heart. Friday evening, the 22d of November, 1872, after sleeping two hours, he woke to such agony as, for a time, made him delirious. Ether relieved him, and his mind became clear.

"It was not certain that he could see another earthly morning," says one who was present. "I went to him and said, 'If you thought you should go home to-night, have you anything to say to us?' I shall never forget the long, steady look into my eyes when he learned that all hope of his continuing in life was given up. The words of love came soon, but he seemed almost unmanned at first. Afterwards he alluded to it as coming 'like the shock of an earthquake.' With wonderful clearness he immediately dictated concerning his affairs, left messages for the absent, talked with us as a family, and with each of the children separately. On Saturday he saw all who came, spoke of his hope and peace, and his willingness to abide by his Father's will.

"Mr. Beecher came, saying, 'Well, my brother, I hear you are walking in the light.' — 'No,' said he (to our surprise), 'not in the light, but in the twilight. They say I am going to die, but *I have not heard the Master's voice*. And though I am filled with sweet peace, and am ready to go, if he calls me, there is none of the noonday brightness of the Sun of Righteousness which I expected in this hour. I hoped to hear my Lord call me, and then I should leave all and *run* to meet him. Now I am only listening and waiting. Life looks very sweet to me. I am not anxious to go, but am ready to meet his dear will.' Mr. Beecher prayed with him, and they shook hands, with the expressed hope of meeting beyond the river, with as much cheerfulness as if it had been an interview on the morrow.

"Dr. Storrs came in later, and to him Mr. Griffith said he had no doubts, no fears, — '*I know* in whom I have believed.' He too prayed with him.

After that he seemed to sink. The night was a hard one. The next day he was in a dull, heavy state. He would rouse up to the idea that it was the Lord's day, and say, 'Oh, how stupid I am! I hoped to have sweet communion with my Lord to-day; the Lord has been so gracious in sparing me to you all, and I can only drowse away the day.' That night, with hardly a note of warning, he fell asleep in Jesus, and found the sweet communion he had longed for."

This man, living two score years in the thick of commerce, had better success in life than if he had heaped up riches, which would have failed to sustain him in the last trying hour. His days were refulgent with the beauty of love and of devotion to his Lord. Bending his native and trained powers to the service of God and the good of his fellows, he left a legacy more precious than gold in the lessons of his earthly career. He was one of those of whom, when they are dead, we may say, —

"They are all gone into the world of light,
And I alone sit lingering here!
Their very memory is fair and bright
And my sad thoughts doth clear.

"I see them walking in an air of glory,
Whose light doth trample on my days, —
My days, which are at best but dull and heavy,
Mere glimmerings and decays.

"O holy hope and high humility, —
High as the heavens above!
These are your walks, and you have showed them me
To kindle my cold love."

H. H. MCFARLAND.

Brooklyn, N. Y.

THE HISTORICAL RELATION OF NEW ENGLAND TO
THE ENGLISH COMMONWEALTH.

"Look now at American Saxondom ; and at that little Fact of the sailing of the Mayflower, two hundred years ago, from Delft Haven, in Holland ! Were we of open sense, as the Greeks were, we had found a Poem here,—one of Nature's own Poems, such as she writes in broad facts over great continents. For it was properly the beginning of America : there were straggling settlers in America before, some material as of a body was there, but the soul of it was first this."—*The Hero as Priest*, Carlyle, 1840.

"In y^e name of God, Amen. We, whose names are underwritten, . . . haveing undertaken for y^e glorie of God, and advancement of y^e Christian faith, and honour of our king & countrie, a voyage to plant y^e first colonie in y^e northern parts of Virginia, doe by these presents, solemnly & mutually, in y^e presence of God and one another, covenant & combine ourselves together into a civill body politick, . . . and by vertue hearof, to enacte, constitute, and frame such just & equall lawes, ordinances, acts, constitutions, & offices, from time to time, as shall be thought most meete & convenient for y^e generall good of y^e colonie, unto which we promise all due submission and obedience." Cape Cod, Nov. 11, 1620. — *Pilgrim Constitutional Convention*.

"The event is without parallel in the history of any country. . . . It placed on Massachusetts that mental stamp which is destined to prevail over the whole of North America, and to affect the order of events in the old world." — *Senate Doc. Massachusetts*, 1852, Charles C. Hazewell.

"Rev. John Cotton, . . . minister of Boston, in Lincolnshire, carried the name across the Ocean with him ; fixed it upon a new small Home he had found there,—which has become a large one since ; the big busy Capital of Massachusetts, *Boston*, so called. *John Cotton, his mark*, very curiously stamped on the face of this Planet ; likely to continue for some time ! . . . Oracular of high Gospels to New [and Old] England ; who, in his day, was well seen to be connected with the Supreme Powers of this Universe, the word of him being as a live-coal to the hearts of many. . . . In fact, there are traceable various small threads of relation, *interesting reciprocities and mutualities*, connecting the poor young Infant New England with its old Puritan Mother, and her affairs, in those years. *Which ought to be disentangled, to be made conspicuous and beautiful*, by the Infant herself, now that she is grown big ; the busy old Mother having had to shove them with so much else of the like, hastily out of the way for the present ! . . . It is in congratulation on the late high Actings, and glorious Appearances of Providence in Old England, that Cotton has been addressing Oliver." 28 July, Oct. 2, 1651. — *CLXXXIV of Cromwell's Letters, etc.*, Carlyle, 1845.

“It had been happy for England that Master Cotton had taken longer time or deliberation.” *Dissuasive from the Errors of the Time*, 1645: 56, 59, 60, by Robert Baillie, Scottish Commissioner to the Westminster Assembly.

A FREQUENT recurrence to the fundamental principles of our polity is enjoined upon us as absolutely necessary to preserve the advantages of liberty and to maintain a free government. The most natural course of this study is in the historical development of our institutions, tracing their germinal ideas in the old-world conflicts. On the discovery of America it was at once mixed up with the religious and political struggles of Europe. Thus, duly considered, the profusion of Leo X and King James's dissatisfaction with his shabby palace are historical keys to fundamental principles in American organic law. So our own George Downing's suggestion of specific parliamentary appropriations, adopted by Charles II against the advice of his whole council, and ending the centuries of dispute between Crown and Commons, may be claimed as an American idea. So, — in the roadstead of what is now Provincetown Harbor,¹ the scene of the Landing of the Pilgrims in New England, and our historical and political beginning, — the cabin of the solitary May Flower, witnessed the pivotal event of modern political history, the compact of November 11, 1620. This — the first written constitution of popular government originated by the people, the germ of American institutions, civil and religious — marks no less a crisis in the world's history, forcibly illustrating Mr. Guizot's remark, that “great ideas, great men, and great events cannot be measured by the magnitude of their cradles.”

Riding rough November seas, two hundred and fifty years gone by, this strained and weather-beaten ship, freighted with Christian families, — greater than the kings and heroes of the Argo, — hovered on this desolate coast, waiting till the dawn for anchorage in less tempestuous waters within Gosnold's Cape Cod.² No imaginary ills could have urged to so desperate a venture, with wives and children, across a wintry ocean, “to

¹ Bradford's *Hist. of Plymouth*, p. 89. Dexter's *Mourt's Relation*, 3-8. Baylies's *Hist. of New Plymouth*, i, 27.² Freeman's *Hist. of Cape Cod*, i, 60.

² Bradford, pp. 77, 78.

seek out a habitation " in a strange and houseless wild the lair of savages and wild beasts. Who were these refugees? From what wrongs were they escaping? In what school of adversity had they found the polity that has furnished precedent for a continent, if not for the world?

These are the questions which invite a review of the political and ecclesiastical events and their historical importance, which culminated in 1620 on the shores of New England, hallowing the Pilgrims' land to all times as the cradle of civil and religious liberty. The present research touches merely the development of principles, and calls for historical interest only as they illustrate the spirit of progress and the inherent hostility of conservatism.

As dissenters, their offences were rather of omission than of action; so that inquiry as to the occasions and reasons for their dissent is of necessity in the nature of an indictment, the dissenters being complainants; and my duty is to present the cause and the evidence of record.

Rome, Geneva, and Canterbury each claimed authority *divino*; in each heresy and sedition were one; each the green fagots of persecution, and in bigotry and intolerance they were akin.

The reformers and their precursors, Waldo, Wickliffe, Huss, were like skirmishers on the enemies' frontiers, in light combats, at a distance from each other; but to organize hostilities against Rome, the first general field to combine the forces in aggressive and systematic warfare was JOHN CALVIN. Rome never felt a deadlier wound than that inflicted by Calvin's policy of quick and thorough reformation of its ecclesiastical pageantry, imagery, and symbolism. It proposed a revolution, sharp and decisive, rather than

¹ "Toleration — that intolerable term of insult to all who love liberty," Strype's *United Netherlands*, iv, 547.

² "Where images were left there was most contest, but most peace; and where they were all sheer pulled down, as they were in some places." Strype's *England*, i, 86. "Ye ceremonies and services booke and other Popish christian stuff, the plague of England to this day," said our Governor Bradford. "Not daring to eke out what was defective in our light, in matters of human prudence, — the fatal error to reformation, — lest by sewing at the 'old garment' unto the 'new,' we should make the 'rent' worse." — *Cetical Narration to Parliament*, by Goodwin, Nye, et al., 1643.

ing, lingering reformation like that in England. The pulpit and the Bible in the vernacular superseded the altar with its priestly mediation and anathema, oblations and idols, clouds of incense and glitter of ornament,¹ gorgeous vestments, punctilious ceremonies and drawling of dead words.² Luther burnt the Pope's bull, but Calvin's *Institutes* razed the tiara and returned the "keys" to the people, theirs by inheritance, though lost in the long night of mediæval and antichristian darkness. Where Calvin's polity banished the mitre and its livery of sacerdotalism, — what John Knox irreverently called its "laughable fooleries and comical dresses," — men were roused from mental torpor, led to think, to consider, — the preliminary of education and progress, — and so rose to a simpler and higher reverence, to a "worship in spirit and in truth." The pall of Popery was torn, and light shone through the rents; superstition crumbled, with its ritual and mechanism; the inward chains fixed on the soul gradually gave way before the light of inquiry; communities were weaned from mediæval fiction and heathenish ceremonies; and the ecclesiastical merchandise of holy water, old bones, and indulgences, of specifics, observances, and other sacerdotal nostrums, excited only aversion and contempt. Wordsworth celebrates

— "those godly men
Who swept from Scotland, in a flame of zeal,
Shrine, altar, image, and the massy piles
That harbored them . . .
In deadly scorn of superstitious rites."

"The Reformation was," says Mr. Carlyle, "a return to Truth and Reality in opposition to Falsehood and Semblance."

Lord Bacon, in his *Controversies of the Church*, 1589, says: "They have made it in a manner of the essence of the sacrament of the Lord's Supper to have a sermon precedent. They have, in a sort, annihilated the use of liturgies and divine service."

¹ The vestments "led to erroneous notions among the people, and kept alive a recollection of former superstitions, which render their return to them more easy in the event of another political revolution." Hallam, i, 175.

² "The mysteriousness of an unknown dialect served to impose on the vulgar, and to throw an air of wisdom around the priesthood." Hallam's *England*, 1866, i, 86.

The travelled observer, Sir Edwin Sandys, son of the archbishop, a man pleasantly associated with the Pilgrim Fathers, and whose books had the honor to be burned in Paul's Churchyard, by order of the High Commission, in 1605, records in his *Europæ Speculum*, 1599,¹ that "the first and chiefe meanes, whereby the Reformers of Religion did prevaile in all places, was . . . preaching, . . . at that time . . . out of use, . . . the French Protestants making it an essentiall and chiefe part of the service of God; whereas the Romanists make the masse only a work of duty, and the going to a sermon but a matter of convenience."

Hugh Latimer, the martyr, "continued all King Edward's time, preaching for the most part every Sunday two sermons, to the great shame, confusion, and damnation of a great number of our fat-bellied, unpreaching prelates." In his "notable sermon at Paul's Church in London," January 8, 1548, Latimer said, "The preaching of the word of God unto the people is called meat,—Scripture calleth it meat. Not strawberries, that come but once a year, and tarry not long, but are soon gone, but it is meat. It is no dainties. The people must have meat that must be familiar and continuall, and daily given unto them to feed upon. Many make a strawberry of it, ministering but once a year; but such do not the office of good prelates. . . . How many such prelates, how many such bishops . . . are there now in England? . . . O Lord, whither shall we flee from them? . . . We have had so many hundred years, so many unpreaching prelates, lording loyterers and idle ministers. . . . The apostles . . . preached and lorded not. And now they lord and preach not, . . . there is no work done, the people starve." In his "Brief Discourse" of 1581, George Gifforde says, "I know that in our land, let al the people be numbered, and five parts of yee doe not understand so much in the commandements, Lord's prayer, and articles of the faith, that it were a greate shame for a godly man to have a child of X years olde for to know no more."² In their abject ignorance and superstition, the people had been like "dumb driven cattle."

It was like the quiet of paralysis, except as now and then

¹ Sandys' *Europæ Speculum*, p. 76.

² London, 1581, p. 43.

the moral waste was illumined by the bonfire of a Wicliffe's plea for conscience, or of a Tyndale's *English New Testament*, or the burning of a Huss flashed through the darkness to make a Luther, a Calvin, or a Knox. As Cardinal Pole's fagots bathed Ridley and Latimer in fire, at Oxford, Oct. 16, 1555, "Be of good comfort, maister Ridley, and play the man," said Latimer: "we shall this day light such a candle, by God's grace, in England as shall never be put out."

In the time of Henry VIII, probably nineteen twentieths of the people, blind, wretched, and of too little intelligence to be other than indifferent to the strife of the thoughtful few, — the innovators and agitators, — were obsequious to authority if wrapped in the old familiar badges of superstition and consecrated by custom. The murky ignorance slowly yielding to the Gospel light kindled at Lutterworth is hinted by Shakespeare's Jack Cade,¹ the rebel, not a century before Queen Elizabeth was born: "Thou hast most traitorously corrupted the youth of the realm, in erecting a grammar-school; and whereas, before, our fore-fathers had no other books but the score and the tally, thou hast caused printing to be used; and, contrary to the King, his crown and dignity, thou hast built a paper-mill. It will be proved to thy face, that thou hast men about thee that usually talk of a noun and a verb, and such abominable words as no Christian ear can endure to hear."

To which Lord Say answered, like a true disciple of Wicliffe, — "Ignorance is the curse of God; knowledge, the wing wherewith we fly to Heaven," — the very opposite of the thesis that "Ignorance is the mother of Piety."²

"When want of learning kept the layman low,
And none but priests were authorized to know;
When what small knowledge was in them did dwell,
And he a God who could but read or spell;
Then Mother Church did mightily prevail;
She parcelled out the Bible by retail,
But still expounded what she sold or gave,
To keep it in her power to damn and save.

¹ *Henry VI*, 2d pt., act iv, sc. 7.

² "Catholike Priests, who had borne the common sort in hand, that Ignorance was the mother of Devotion, and such ignorant Devotion was the way of Salvation." "The Pouring out of the Seven Vials," etc., by John Cotton, 1642, p. 5. See also "Jewell's Works, Parker Society's Ed.," 799, 800, 1203. Pilkinton, Parker Soc., 611.

Scripture was scarce, and, as the market went,
 Poor laymen took salvation on content,
 As needy men take money, good or bad ;
 God's word they had not, but the priests' they had.

At last, a knowing age began to inquire
 If they the Book or that did them inspire ;
 And making narrower search they found, though late,
 That what they thought the priests' was their estate."¹

Henry VIII — moved, it matters not here whether by personal or political cause, whether vexed by passion, anxiety for the succession, or the farce of papal scruples — cut the knot by putting his own name in place of the Pope's, declaring his own supremacy, and that he no longer held England in vassalage to Rome ; and, as Roger Williams² said, " With consent and act of Parliament, sate downe himselfe in the Pope's chaire in *England* as since his successors have done," while the pliant " bishops who, though they had renounced the pope, still hugged the popedom, and shared the authority among themselves, by their six bloody articles persecuting the protestants no slacker than the pope would have done."³

" The scheme was merely," says Macaulay,⁴ " to rob the Babylonian enchantress of her ornaments, to transfer the full cup of her sorceries to other hands, spilling as little as possible by the way. The [Roman] Catholic rites and doctrines were to be retained in the Church of England."

The head of the church, though no longer a foreigner, but an Englishman, was still the " Defender of the Faith," with the old hierarchal argument of sword and fagot, burning the English New Testament,— that Pandora's box to absolutism, caste, and privilege, whether in church or state,— and strangling its translator, Tyndale, 1536, whose dying prayer was, " Lord, open the eyes of the King of England !"

The king's eyes were not opened, and as for centuries past, so for centuries to come, the obscure and despised few were to be the forlorn hope of Christian liberty, of human rights. The

¹ Dryden's *Religio Laici*, 16.

² *Queries*, 1644, in Publications of the Narragansett Club, ii, 259.

³ Milton *Of the Reformation in England*, 1641. Bohn's Ed., ii, 370.

⁴ Macaulay's *Review of Hallam*.

athedral, the trappings and pomp of prelacy and its sensuous worship, were retained, and the old rookeries which Tyndale described as "seats and nests for all unclean birds, and for blind wls which hawk in the dark, and dare not come into the light," — these were preserved, ever inviting Rome to its ancient bodes. The "mother" ever regarded the new incumbents as postates and ecclesiastical poachers,— a cheat in her livery, to be routed from their fat possessions.

"Panting and pensive now she ranged alone,
And wandered in the kingdoms once her own."¹

The retention of Rome's prelatie polity, ritual, and phraseology in the Prayer Book embarrassed the reformers at every step, and embroiled them in endless jangling, all of which the ur-seeing statesmanship of Calvin swept away like cobwebs. Tyndale said in 1530, "The root you left behind, whence all that they have for a time weeded out will spring again by little and little as before: if they, as their hope is, may stop this light of God's word that is abroad." It was this danger, when Mary ordered a mass in Holyrood, August, 1561, that made John Knox to exclaim from the pulpit, "that one mass was more harmful unto him, than if ten thousand armed enemies were landed in any part of the realme, of purpose to suppress the hole religion."²

Indeed, the reformation of the Anglo-Catholic Church was so imperfect that to be Romish under Mary, or Anglican under Elizabeth, or either under James, involved so little outward change that after the performances in the royal chapel at the east of St. Michael, 1606, the Duke of Lorraine said,³ "I do not see what should hinder the churches of Rome and England to unite. There is nothing of the Mass wanting here but the adoration of the Host." So when, at the suggestion of Laud,⁴ James I sent his son Charles to Spain in 1623, to secure the Spanish alliance, he ordered two of his chaplains to join the embassy, and "to take with them their dress, caps, surplices,

¹ Dryden.

² McCrie's *Knox*, Bohn's Ed. 1847, 192. Froude's *Short Studies*, 1871, 139.

³ McCrie's *Melville*, Ed. 1856, pp. 252-263.

⁴ Prynne's *Canterburie's Doom*.

chalices, ornaments. . . . to show by these external forms how little . . . is the difference between them and the Roman Church." Think of the "Governor" of the Anglo-Catholic Church sending its clergy and insignia to "His Most Catholic Majesty of Spain," as living witnesses and visible proof of its loving approach to papal orthodoxy in ritual and symbol, and its pliancy upon occasion. Ten years later the same Laud, chief instigator of the vindictive and remorseless persecution of good Protestants, — the founders of New England, — and the denouncer of the "dissenting" ministers as "the people's creatures,"¹ entered in his diary,² August 4, 1633: "There came to me (one) that vowed ability to perform it and offered me to be a cardinal." It was not resented as an insult, but taken into deliberate consideration, for eleven days later he again wrote: "I had a serious offer made me to be a cardinal. I was then absent from the court, but as soon as I came hither . . . I acquainted his Majesty with it; but my answer was that somewhat dealt within me which would not suffer that, till Rome was other than it was." Within one month that king "translated" that prelate to the primacy of the Anglo-Catholic Church. Under this influence the Star Chamber forbade a

¹ "The people's creatures." This priestly contempt for "the people" also distinguished their "missionaries" to "heathen" America, especially in New England and New Jersey. These manipulating "successors" of the Apostles, with diminished heads, douted at the Mayhews, the Chaunceys, the Edwards and Hopkins, Winterspoons and Burrs, the glory of the American churches, as "dissenters . . . of ye leather mitten ordination . . . given by ye mob," the people and to them the "Canons of Congress" in defence of Liberty and Independence were against "the Canons of the Church." Then they "omitted prayers" for the American cause, as again in 1862 they voted not to pray for "our National Government" in our "struggle" against slavery. After the war was over the National Convention of the Episcopal Church refused to adopt a resolution expressive of "thanks to Almighty God for the triumph of the National Government and for the removal of the great cause of our national Alienation." — *The Episcopal Church in the American Colonies. The History of St. John's Church, Elizabethtown, New Jersey, 1871.* §§, 84, 112-113, 169. *Reports of General Episcopal Conventions, 1862, 1868.*

² Hallam says: "The new primate made a strange answer to the first application, which might well encourage a second; certainly not what might have been expected from a steady Protestant. If we did not read this in his own diary we should not believe it. The offer at least proves that he was supposed capable of accepting it." "To think well of the reformed religion is enough to make the Archbishop an enemy." — Hallam's *Const. Hist. of England*, Ed. 1855, ii, ch. viii, pp. 52-53.

publication¹ of Protestant books, such as *Fox's Book of Martyrs*, *Luther's Table Talk*, and the *Willett's Exposures of Popery*, and in 1634² prohibited the escape to New England of "persons ill-affected to the religion established in the Church of England . . . of ministers who are inconformable to the ceremonies and discipline of the church," and "all that had already gone forth . . . forthwith to be remanded back." They were "vexed at home and not suffered to seek peace abroad." Milton affirmed that the prelates openly "cherish and side with the Papists, and are, as it were, one party with them." The church canons declared that "the most high and sacred order of Kings is of divine right"; that there is no limit to the money "due to Kings from their subjects by the law of God," and that if any resist, according to St. Paul, "they shall receive of themselves damnation"! They also threaten excommunication to "a sect of factious people, sprung up among us, despisers and depravers of the 'Book of Common Prayer,' who will hear sermons, and will not say prayers according to Act of Parliament. Such were the conspirators, such the reason against God and man, such the falsehood, which "a sect of factious people," the loyal Christian manhood of England, resisted even unto death.

When they asked, "What is the Anglo-Catholic faith?" the answer came in the ever-varying acts of Parliament, dogmas, canons, and punctilios under the Tudors or the Stuarts, successively enforced under pains and penalties.³ Such vibrations might not disturb a Vicar of Bray.

The Puritan ever appealed to Scripture, and paid for his dissent and loyalty to conscience in dungeons, at the stake, on the gibbet, or in exile if happily he could escape, thus slowly finding out the right of private judgment, of individual conscience, — the corner-stone of the temple of liberty. A "Come now, let us reason together" would have lowered the dignity of these prelates. Six feet by two, a felon's grave, was the response of Force to Reason. The Independent John Locke said it is for government "to stamp silver and gold, and thereby

¹ Davids' *Nonconformity in Essex*, 1863, p. 181.

² *N. E. Historic and Genl. Reg.*, viii, 135.

³ Sydney Smith's "Persecuting Bishops," *Ed. Rev.*, 1822.

of his ablest disciples, 1598, he says, "If the positions of the Reformers be true, I cannot see how the main and general conclusions of Brownism should be false; for upon these two points, as I conceive, they stand: 1st." . . . their right "to sever themselves from us. 2d. That without civil authority they are to erect a church of their own."¹

What must have been the popular intelligence and virtue where such principles could be considered dangerous, and what the character and policy of rulers in church and state who trembled at their utterance! How luminous the wisdom, how grand the spirit of those who came out of that darkness, with loss of all things but conscience, in literal obedience to the apostolic injunction, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled *again*."

"Assuredly," says Macaulay, "if there be any class of men whom the Protestant non-conformists of England respect more highly than another, if any whose memory they hold in deeper veneration, it is that class of men, of high spirit and unconquerable principles, who, in the days of Archbishop Laud, preferred leaving their native country and living in the 'savage solitudes of a wilderness,' rather than to live in a land of prosperity and plenty, where they could not enjoy the privilege of worshipping their Maker freely, according to the dictates of their conscience."

The virtual transfer of the tiara to Henry VIII was in principle, as it became in fact, revolutionary; for with it the fundamental idea of apostolic succession logically went to the winds, and with it, its authority; but it also wrought a nobler gain, for it changed the field of contest, and evoked the spirit of patriotism, the love and pride of country. Besides, to talk of Anglo-Catholicism was no more absurd than of Roman-Catholicism. The genius of the Roman, Anglican, Scottish, or of any hierarchy, is essentially military; it insists upon unity and consolidation, at whatever cost of private judgment or of personal conscience. It weaves a net-work of centralization which stifles freedom of thought, and establishes the most odious of all despotisms, that over the mind; it is necessarily hostile to individualism and self-government; it must regard democracy as

¹ Appendix to Walton's *Life of Richard Hooker*.

incompatible with its own prosperity, because subversive of that unreasoning subordination, that implicit obedience, which is its only security.

“If you look upon the government of churches,” says Mr. John Cotton,¹ “you will find little difference between Episcopacy and Popery, for they are governed by Popish canons”; and if parliaments are as the times, we may know that it was the poor, especially, who welcomed the Gospel, for both Houses tendered to Henry VIII a bill taking the reading of the Scriptures from most of the laity. Very tedious were the steps leading England to emancipation from Roman thralldom. The cutting loose from Rome involved the loss of her assumed authority; for the *Sacerdos*, if divine, is a unit, incompatible with any other authority. It was this essential defect, coupled with the likeness of Canterbury to the Vatican, which gave the sting to the taunt of Milton, who, in his abhorrence of hierarchal arrogance, intolerance, and cruelty, called the new Church “the bastard daughter of Rome.” For, still calling itself “the” church, and claiming the old monopoly as the exclusive depository and medium of divine truth and grace, it must be intolerant of doubt or dissent, and so the rights of manhood — of conscience, of thought, and of private judgment — were again to be fought as vehemently and cruelly by the Anglo-Catholic as they ever had been by the Roman Catholic Church, and to be enforced by the same arguments, by personal suffering. In blind fear and hatred of liberty, in intolerance, they were one. Bigotry is cruel, — the defect is inherent in the system. “Like mother, like daughter,” was the Puritan proverb. The very existence of an established church was a monstrous injustice.

The intestinal griefs in the Church of England became in young Edward's time a sort of old-clothes quarrel, “a surplice brabble, a tippet scuffle,” — ludicrous enough, but for the fearful sufferings to the Reformers; yet it involved the integral principle of the whole system — *authority*. Hooper, the first Puritan in the Church of England, refused the proffered See of Gloucester, in 1551, if obliged to wear the superstitious vestments of Rome, and preferred a prison with conscience to being “twice a saint in lawn” without it. The Puritan alleged

¹ *Churches' Resurrection*, 1642, p. 19.

Scripture and reason : the hierarch urged the inventions of councils, authority, precedent, and prudence,— the usual arguments of the strong and the timid ; the Puritan stood for principle, the hierarch consulted expediency ; the Puritan rested on right, the hierarch on usage and policy ; the one pleaded the principles of justice, the other reasons of state. And so it was when “ Bloody Mary ” assumed the crown,— a part of the Church of England was burned at Smithfield, a very large part sank sleepily into the “ bosom of Rome,” while still another portion found a more natural and congenial refuge in the reformed portions of the Continent, especially in the Low Countries.

Among these a “ little congregation ” found a generous shelter at Frankfort-on-the-Main. In that hospitable city in a “ strange land,” free from the thrall of despotic authority, and thrown upon their natural rights, self-government was the spontaneous outgrowth of the situation. They tasted the sweets of liberty. “ What greater treasure,” they wrote, in 1554, “ or sweeter comfort could be desired by a Christian man than to have a church wherein he may serve God in purity of faith and integrity of life. . . . Where we would, we could not there obtain it. . . . Before, we have reasoned together in hope to obtain a church . . . free from all dregs of superstitious ceremonies, . . . we had fully determined to have our church served by ministers of our own choosing, and of equal authority. We do not wish a chief superintendent (or bishop), and should we, he would be elected by ourselves.”¹

The congregation by common consent used the order of worship of the church of Geneva, of which Calvin was pastor, . . . as most godly, and farthest off from superstition.” So naturally did the principle and practice of independency, a self-organized, self-governing congregation, assert itself, with the Bible as its guide and Reason as its interpreter. Seventy years later the principle will reassert itself, under more favorable conditions, and give the law to a continent, for under it and in it to-day we live and move and have our being ; it is the fundamental idea of free government and is the glory of our Constitution. John Knox, in his forty-eighth year, then at

¹ Hopkins's *Puritans and Queen Elisabeth*, i, pp. 76-88.

Geneva, accepted their call to preach to them "the most lively Word of God," and arrived at Frankfort the next November 6.

There was joy and concord in that "little congregation" till a company of other English refugees, intent on profound matters of church forms and ceremonies, mere incendiaries, who got admission under pretence of brotherly love, broke up the congregation. "The troubles at Frankfort" under the lead of the graceless bigot, Dr. Cox, were remembered by Knox and not forgotten by the Puritans.

Others of the Marian exiles, unbiassed by the presence or influence of an established system, or state religion, were led by a study of the Scriptures to question the superiority of bishops, were alienated from Episcopacy, and strongly inclined to the more popular Genevan polity. On the accession of Elizabeth they found little favor at her hands. The violent and unscrupulous adherents of the old vestments and ritualism of the Papal worship — the very party which, in a foreign land, had traitorously entered the "little congregation" at Frankfort — were repossessed of the old abodes of superstition, the cathedrals and rituals, and, under the authority of the Crown, intent, as Tyndale foretold and Milton described it, on their "surplice brabble and tippet scuffle, . . . to force on their fellow subjects . . . the skeleton of a mass book," — renewed the old persecution. The story of their wrongs and oppression, revolting to justice and humanity, and of their loyalty to conscience, is the subject of Mr. Hopkins's admirable work, *The Puritans and Queen Elizabeth*.¹ Yet this very hierarchy had acknowledged and, even then, recognized the foreign reformed clergy, the Presbytery in Geneva, in Scotland, France, Germany, "even Presbytery of foreigners in their own streets, to be of the true Church of Christ."²

The Romish touch-stone of fidelity was in a rigid adherence to ritualistic ceremonies and observances. Calvin saw this, and on this one point Calvin and the Pope thought alike. So long as this stronghold of superstition remained intact, Rome might hope to regain England.

The weak consciences of her subjects were more tender of

¹ See also Punchard's *Congregationalism*, ii, ch. xi.

² Hopkins, i, p. 455.

ferences against the priest than against the Decalogue. Elizabeth, inspired by policy rather than by piety, Romish or Protestant as affairs prompted, reconstructed the Church of Henry VIII, refusing the title of Supreme Head but taking that of "Governor of the Church of England," banished the crucifix from the altar, substituted the Liturgy for the Mass, and filled the Episcopal Sees with her creatures,¹ who ruled like tyrants.

But even these slight concessions to the Puritan spirit of innovation roused Pius V, the ex-Grand Inquisitor, who, March 8, 1569, excommunicated Elizabeth, with the usual ecclesiastical pomp of words, proclaimed her "a heretic and favorer of heretics," and absolved all her subjects from their oaths of allegiance, and made all who should obey her liable to excommunication, — all this because she had "ordered impious rites and ceremonies according to Calvin's "Institutes."²

This fulmination of the papal curse was not then a solemn rollery, but a high warrant for conspiracy and assassination; it invoked the diabolism conceivable only under an institution which held that the "end justified the means," and consecrated perjury and violence in its service as acceptable to God, and to be rewarded with a heavenly crown. The massacre at Vassy, of St. Bartholomew's, the assassination of William of Orange, of Henry III and of Henry IV, all contemporary, were the work of the Jesuits, that brotherhood of the dagger and the owl.³

Elizabeth was in peril; and so at a later date, 1618, it was a

¹ The "bishops did not blush to call themselves the creatures of James Stuart, dependant on him as the breath of their nostrils." McCrie's *Life of Andrew Melville*, Ed. 1856, pp. 252-263.

² Camden's *Elizabeth*, in *Kennett*, ii, pp. 427.

³ One of the deeds of this Pius V, when Grand Inquisitor, which "passed in atrocity the common atrociousness" of that church, was the murder of two thousand Vaudois peasants. Eighty men, women, and children were led out of a house, one by one, where stood a brawny ruffian with naked arms, red with blood, who cut the throat of each man as he passed out. Milman's *St. Paul*, p. 294. Mr. Motley says that when it was not in the power of man's ingenuity to add any fresh features of horror to the religious persecution under which the Dutch were groaning, the Pope sent the fiendish Alva a jewelled hat and sword, with an autograph letter "to remember, when he put the hat upon his head, that he was guarded with it as with a helmet of righteousness, and with the shield of God's help, indicating he heavenly crown which was ready for all princes who support the Holy Church and the Roman Catholic faith." *Dutch Republic*, ii, 282-284.

delicate intimation of Gondomar to King James, "that if the Pope and Catholic princes had no hope of a remedy, both his person and crown would be in danger of a violent taking off."

The fathers of New England and the statesmen of the Commonwealth alike regarded the papal church as organized treason, ever waiting its opportunity. John Pym said in the Parliament of 1640, "The principles of poperie are such as are incompatible with any other religion. There may be a suspension of violence for some time, by certain respects, but the ultimate end even of that moderation is that they may with more advantage extirpate that which is opposite to them. Lawes will not restrain them, oathes will not." Our fathers deemed it not a speculative but a practical question, whether an organization, under whatever mask or pretence, secret in council, its priesthood cut off from all ties of state, society, and family, native to the church and alien to the country, without national sentiment or local attachment, and in all interests and events whatsoever bound to absolute submission to a foreign potentate,—whether such an organization is compatible with any other government.¹

In our own day the chieftain of this gliding, vermicular army renews the declarations of open war upon our free institutions, even upon that fundamental principle which distinguishes our American polity from that of Europe, whose debasing and deadening influences are illustrated in Spain, France, and Italy.

The doctrine² that "Liberty of conscience and of worship is the right of every man, a right which ought to be proclaimed and established by law in every well-established State," he, with brazen effrontery, denounces as "a liberty of perdition . . . destructive to all virtue and justice . . . depressing to all hearts and minds . . . against sound reason . . . impious and absurd . . . false, perverse, and detestable . . . especially as they tend to shackle 'his' church . . . not only with regard to each individual man, but with regard to nations, peoples, and their rulers," all of whom, he demands, shall be "*compelled*

¹ "Amsterdam admits of all religions but Papists, . . . who, where'er they live, have another king at Rome; all other religions are subject to the present State, and have no prince elsewhere." Selden's *Table Talk*, 1650.

² Pius IX's *Encyclical*, Dec. 8, 1864.

to *inflict* the penalties of law upon violators of 'his' religion"; and so, with distinct declaration of war on our political institutions, as "a horrible plague," and this explicit purpose of using the sword, this infallible vicegerent "re-animates . . . warns and exhorts" all his hierarchal celibates, who have neither country nor home nor personal conscience, and all his "dear children" in his "church to repel and absolutely avoid the contagion" of 'liberty of conscience,' and to destroy the very basis of American freedom.

Whether such an organization was compatible with the safety of the Commonwealth, and whether its loyal and consistent members could also be "good citizens" thereof, was and is now a practical question. The irreverent may smile, but this same authority prohibits and condemns all books or teachings which "endeavor to prove that the doctrine of the immobility of the sun in the centre of the world and the mobility of the earth is consonant to truth and not adverse to holy Scriptures."²

It will not be deemed irrelevant here to remember that the significant limitation of our constitutional guarantee to denominations and sects is to those who "demean themselves peaceably, and as good citizens of the Commonwealth"; but must a Commonwealth wait till the foundations are honey-combed, till treason has laid the train of ignorance, superstition, and passion,—wait till the explosion of bestial force in popular violence and anarchy? or anticipate the danger and save the republic? A wise man defined history as "philosophy teaching by example," and wise men may profit by the experience of all countries against their common enemy. Mr. Webster's monitory words were "not to wait till great public mischiefs come, till the government is overthrown, or liberty itself put in extreme jeopardy. We should not be worthy sons of our fathers, were we so to regard great questions affecting the general freedom."

¹ So the Presbyterian "setting up a spiritual tyranny by a secular power, to the advancing of their own authority above the magistrate, whom they would have made their executive to punish church delinquencies, whereof civil laws have no cognizance." Milton's *Description of the Westminster Assembly*, in *Harleian Miscellany*, x, 39.

² Papal bull of 1664, cited in *North British Review*, July, 1870, p. 282. June 16, 1633, Urban VIII, *ex cathedra*, ordered the sentence against Galileo's astronomical theory to be officially sent to all apostolic nuncios. *Macmillan's Magazine*, Dec. 1873.

Despite infallible interpretation of prophets and psalms that a round world and antipodes would be unscriptural and heretical, a rebellion of nature against "the Church," Columbus sailed on his voyage of discovery; but no sooner was the fact known than the Pope divided this newly discovered portion of his estate among willing vassal princes, with a title good "to all eternity," as his *bull* reads, May 4, 1493.

Fearfully and intimately did European theologies, ethics, and politics affect American colonization: for example, the Huguenot colony in Brazil, 1556, projected by the illustrious Coligni as a refuge from papal persecution, was ruined by the treachery of the leader, and his defection to Rome. The Spaniard, Melendez, destroyed the Huguenot colony in Florida, in 1565, because they were heretics; "not," he said, "as Frenchmen, but as Lutherans"; and Dominique de Gourges, the avenger of that massacre, fitly inscribed on a tablet, "I do not this as to Spaniards, but as to traitors, robbers, and murderers." It was this which, fifty years later, deterred the Pilgrims from Spanish America; for, said Bradford,¹ "If they should ther live & doe well, the jealous Spaniard . . . would displate or overthrow them, as he did y^e French in Florida." James I murdered Sir Walter Raleigh as a peace-offering to Spanish colonial jealousy at the time the Pilgrims — preferring exile in America rather than in Holland — were pleading, by their friends of "good rank and quality," "that he would be pleased to grant them freedom of religion" in that desert; but so dead to shame, so eagerly servile was he to the imperious Philip's purpose of Romanizing Great Britain, that he would not "tolerate them by his public authoritie under his seal," but at the most, and that reluctantly, would "connive at them."

The Pilgrims upon reflection felt that "a seale as broad as y^e house floor" would be useless, and so without it "they must rest . . . in God's providence, as they had done in other things," and prepared for their mission.

The colonization of South Carolina grew out of the Revocation of the Edict of Nantes, which cost France 50,000 Protestant families fleeing from the papal sword and fagot. New

York was colonized by the liberty-loving and valorous Dutch, whose commercial enterprise baffled Spain.

Virginia, an "emunctory" for the waste of England, was colonized by a corporation whose laws exacted of "every man and woman" a rigid observance of the established religion, under penalty of the galleys, whipping-post, and even death.¹ It was this Anglo-Catholic mode of conversion that decided the Pilgrims "to live as a distincte body by themselves, . . . for it was objected, that if they lived among y^e English wh. wear ther planted, or so near to them as to be under their government, they should be in as great danger to be troubled and persecuted for the cause of religion, as if they lived in England, and it might be worse."² The spirit of those laws and of the church which invoked them remained. Despite their rigor, a few Puritans ventured into Virginia. In answer to their earnest call, New England sent ministers to preach the Gospel there, — the first in our missionary annals. This was an aggression not to be endured, and so Virginia exiled her non-conformists, among whom were some of her best and ablest men, one at least of whom Massachusetts especially welcomed and honored.³

Some of these Puritan exiles from Virginia went to Roman Catholic Maryland and were potent in its affairs for good. In his admirable address, *Maryland Two Hundred Years Ago*, Mr. Streeter says that the principal credit due to the proprietary and the people is, that having seen the need of the articles of toleration, "they acquiesced in them when presented to their consideration," and that the articles "originated from no congenial principle at that day recognized either in the Catholic or Protestant divisions of the church," but were drawn up in England in 1649, in deference to the progressive doctrines of the Independents."⁴

¹ Benedict's *Beginning of America*, 1860, p. 60.

² Bradford, 28.

³ "Some honest minded people in Virginia . . . sent earnest letters, and one or more messengers to the elders of these churches here for some of our ministers;" and Mr. Knolles of Watertown, Mr. Tomson of Braintree, and Mr. James of New Haven, were sent. . . . "What entertainment they found from the major part of the government there, I forbere to speak." Cotton's *Way Cleared*, 1648-76. Mather's *Magnalia*, B. iii, ch. xvii. Winthrop's *Journal*, ii, 78-95. Hubbard's *New England*, 410-522. *New England Hist. Gen. Register*, i, 348.

⁴ Before the Maryland Historical Society, May 20, 1852, p. 41.

Mr. Streeter speaks by the record. Plymouth, New England, had germinated those doctrines, and through Henry Vane and Cromwell they ruled England; and thus Plymouth dictated that Act which secured liberty of conscience, even in Roman Catholic Maryland.

That their assertion of their right to choose their own ministers was the only avowed reason for refusing the formal royal assent to the removal of the Pilgrim exiles to America, shows that the Crown was ruled by the Mitre, even in remotest things.¹

From this, the line of contrasts between Jamestown and Plymouth will show two conflicting civilizations. The Jamestown colonists, rank and file, were sent out by a corporation, under the royal seal, for gain, more as if criminals than volunteers, to be governed by a code of Draconian severity, more like that of an army or a penitentiary than of civil life; their religion was reduced to a manual of mechanical routine, under a detective surveillance fatal to spontaneity, — the very essence of spiritual life, — under officers whose functions were more those of a police than of the civil magistracy of an orderly community; in brief, as dependants under rules and authority external to themselves, to which their assent was neither asked nor given, and to which their only relation was that of enforced obedience. For example, "Every man and woman duly twice a day, upon the first tolling of the bell, shall, upon the working days, repair unto the church to hear divine service" ("according to the doctrine, rites, and religion now professed and established within our realms of England"), "upon pain of losing his or her day's allowance for the first omission, for the second to be whipt, for the third to be condemned to the galleys for six months. . . . And also every man and woman shall repair in the morning to the divine service, and sermons preached upon the Sabbath day; and in the afternoon to divine service and catechising, upon pain for the first fault to lose their provision and allowance for the whole week following; for the second, to lose the said allowance and also to be whipped, and also for the third to suffer death."²

¹ Bradford, 29, 35.

² Mr. Benedict's *The Beginning of America*, 1863, p. 58. Force's Tracts, i.

"There is not one man nor woman in this colony now present, or hereafter to arrive, . . . if they shall refuse . . . to give an account of their faith . . . unto the minister, . . . the governor shall cause the offender, for the first time of refusal, to be whipt, for the second time to be whipt twice, and to acknowledge the fault upon the Sabbath day in the assembly of the congregation; and for the third time, to be whipt every day until he should submit to the priestly inquisition."

"Not an element of popular liberty," says Bancroft, "was introduced into the form of government." Evidently, the state as auxiliary to "church" missionary work, its chief appeals to conscience and means to conversion being the whipping-post and gallows. True it is, "the priest of superstition rides an ass, but the priest of fanaticism a tiger."¹ Thus the Virginians were driven to

— "love the Church that claims our awe
Tow'rd holy Truth, by force of Statute Law,
And helps free grace to gain the Soul's assent,
And cleanse our sins, by Act of Parliament."

Now for the contrast: The Plymouth colonists were "not a corporation, but knit together by a voluntary combination."² Without the royal seal, they were volunteers, free

"To ask what's reason," not "proclaim what's writ" by despots, self-dependent, self-reliant, self-governing, under their own laws and their own officers, under a constitution adopted and signed by a convention of "the people, in whom," said Mr. John Cotton in 1640,³ "fundamentally all power lies."

In this compact, the theme of philosophers and statesmen, and the model for all times, they covenant as follows:—

"We, . . . in y^e presence of God, and one of another, covenant & combine ourselves together into a civill body politicke — . . . and by vertue thereof to enacte, constitute, and frame such just & equall lawes, ordinances, & offices, from time to time, as shall be thought most meete and convenient for y^e generall good, . . . unto which we promise all due submission and obedience."⁴

¹ Isaac Taylor's *Natural History of Enthusiasm*.

² Smith's *History*, 247. Bradford's *Plymouth*, 2, 4-26-32.

³ Trumbull's *Lechford*, note 34.

⁴ Bradford's *Plymouth*, pp. 66, 89.

It was an easy process ; its controlling influence went through the successive New England colonies.

As early as 1636, in the feebleness of feudal authority under Gorges, the Saco planters, thrown upon their natural rights, entered into a like popular combination, under whose authority even Bowditch's co-patentee, Thomas Lewis, was cited to answer for contempt.¹ The next year, 1636, Rhode Island presents this remarkable document² :—

We whose names are hereunder, desirous to inhabit in the town of Providence, do promise to subject ourselves in active or passive obedience to all such orders or agreements as shall be made for public good of the town, by the major assent of the present inhabitants, and such as shall hereafter be incorporated together into a town fellowship, and such as shall hereafter shall admit unto them, only in civil things ; and that we will not receive any power in the body politic to interfere with the liberties that God hath given man and his Maker."

Some Connecticut planters, under their leader, Mr. Thomas Hooker, in the first General Court of the Pilgrims, Jan. 14, 1636-37, declared their intention "to maintain peace and union" by "an association and covenanted government established according to God's will and purpose of the affairs of the people at all seasons, as occasions shall require for thereafter," say they "associate and join ourselves to be as one public State or Commonwealth."

And "on the 24th day of the 2th month called June," of the same year, "all" the New Haven planters.—Eaton, Goodwin, Hopkins, and the rest.—under the lead of their pastor, Mr. John Davenport, "assembled together in a general meeting to consult about settling a civil government, according to God's will, seeing they were free to cast themselves into the mould and form of Commonwealth which appeareth best for them."

So in 1639 the Exeter planters, "destitute . . . of whosoever"

¹ Fiske's *Saco and Biddeford*, p. 23.
² Arnold's *Rhode Island*, i. pp. 102-103.
³ Trumbull's *Hist. of Connecticut*, 1797, pp. 47-48-95. Trumbull's *Col. Rec. of Connecticut*, i. 20-26.
⁴ Hoadly's *New Haven Col. Rec.*, i. 11-19. Trumbull's *Hist. of Connecticut*, Ed. 1797, i. p. 533.
⁵ Trumbull's *Hist. of Connecticut*, Ed. 1818, i. pp. 502, 504.

ome laws and civil government, . . . in the name of Christ nd in the sight of God," say we, "combine ourselves together o erect and set up among us such government as shall be to ur best discerning agreeable to the will of God"; and a year ater the Dover planters, Larkham, the Waldernes, and thirty- ight others, "whose names are underwritten, . . . have volun- arily agreed to combine ourselves into a body politic," to be overned by "such laws as shall be concluded by a major part f the freemen."¹ Again, in 1643,² articles of confederation etwixt the plantations under the "several governments of Massachusetts, Plimouth, Connecticut, and of New Haven, with the plantations in combination therewith," were entered nto under the name of "The United Colonies of New Eng- and."³ The preamble recites that "whereas, we all came into hese parts of America with one and the same end and ayme, . . . are encompassed with people of several nations and trange languages, . . . and . . . seeing the sad distractions n England, . . . enter into a present consociation amongst our- selves for mutual help and strength in all our future concern- ents." They neither call themselves "subjects," nor even alude to a "king." It was an international league of Independ- ent Commonwealths, without the baubles of a crown or a mitre.

Thus it appears that at Jamestown the colonist was a ser- vant, in Plymouth, a citizen; one was an agent, the other a principal; the one obeyed implicitly, without reason, the other obeyed with reason: in brief, one lived by *rule*, the other by *law*, — they were "a law unto themselves."

Force and fear were essential to the first, intelligence and virtue to the other; and these were their respective bases.

¹ Farmer's *Belknap*, 432-433. Among them were Wheeler, Mr. Wheelwright, the minister, one of Winthrop's Exiles, Rishworth, Dearborn, Wentworth, Lamson, and Purmot, the schoolmaster.

² Hoadly's *New Haven Col. Rec.*, 161, 562.

³ "It originated," says Chalmers, *Annals*, ch. 8, "with Massachusetts, always faithful in projects of independence. No patent legalized the confederacy, which continued until the dissolution of the charters in 1686. Neither the consent nor approbation of the governing powers in England was ever applied for or given. The principles upon which this famous association was formed were altogether those of self-government, of absolute sovereignty." As to why Rhode Island and 'Agamenticus, a poor village, lately made a corporation," did not join, see Arnold's *History of Rhode Island*, i, 115, 156-158, 340.

In exact accord with these contrasts, there was still another — a rudimental difference between Jamestown and Plymouth, which ended in the conflict that so lately convulsed the nation. In one was cherished the feudal sentiment of contempt for labor, and a social degradation of the workingman, ever fruitful of ignorance, indolence, barbarism, woe, and general decay; in the other, labor was honorable and honored, making the North a field of intelligent industry, virtue, temperance, and frugality, where free institutions — the school, meeting-house, and college — were the fruits and the stay of Christian civilization.

In England the Pilgrims “had only been used to a plain country life and y^e innocent trade of husbandrie,” and in Holland, “they fell to such trades and employments as they best could, valuing peace & their spirituall comforte above any other riches whatever. At length,” says Bradford, “they came to raise a competence & comfortable living, but with hard and continual labor.”

Governor Carver died from overwork in the field in seed-time; and Governor Winthrop, the successor of Conant and Endicott, was “in plaine apparel assisting in any ordinary labor.”¹

“Thus to men cast in that heroic mould
Came Empire, such as Spaniard never knew, —
Such Empire as beseems the just and true;
And, at the last, almost unsought, came gold.”²

In Virginia the church maintained its legal position, yet it seems the atmosphere was not wholly congenial, since its stanch defender, Governor Berkeley, passionately wished his clergy would “pray oftener and preach less,” for, said he, “learning has brought disobedience, heresy, and sects into the world, and printing has divulged them. Thank God, here are no free schools nor printing, and I hope we shall have none these hundred years.” Whether the Governor’s thanks were due heavenward, some may doubt; but certain it is his pious

¹ *Historical Magazine*, iii, 261–263, 358–359, iv, 4–6; Pynchard’s *Hist. of Congregationalism*, iii, chap. xii, xv, as to the occupations of the Pilgrims; Bradford’s *Plymouth*, 100; Sainsbury’s *Col. Papers*, 1574–1660, 156, 632.

² Richard Monckton Milnes, Lord Houghton.

ejaculations rested on Virginia near two hundred years, till, in the course of human events, freedmen and free schools invaded her sacred soil. Yet sects, like sin, will intrude, and it is said that Virginia Baptists gave to Patrick Henry and Thomas Jefferson useful ideas in government, much talked about since July 4th, 1776. Canada, in the mean time colonized by the French, was absolutist, — had no people: there was only priest and king.

But the New England colonies represented other shades of opinions in Old England, and there again we must search for their *incunabula* and study their origin.

Wicliffe's vernacular Bible disturbed Rome by exciting doubt, irreverence, and endless disputes; and Tyndale followed up the assault by printing the New Testament in English, to the dismay of all true churchmen. In 1525 he published an address to the people denouncing the prelates as "so bedlam as to affirm that good is the natural cause of evil, and darkness to proceed out of light, and that lying should be grounded in truth and verity; and not rather clear contrary that light destroyeth the darkness, and verity reproveth all manner of lying." It was the old fight between darkness and light. The one, resting on force, was established in Virginia, followed by centuries of popular ignorance: the other, resting on Scripture and reason, — "the God within the mind," — found refuge at Plymouth, established free schools and printing, and the result is before us.

In the intense awakening that came of the labors of Wicliffe and Tyndale, the conception of the relation of religion and law, of conscience and the state, was gained by slow and painful steps. The present order of ideas was inverted, and under "the enormous faith of many made for one"; there was no society, no public opinion, no people, but a crowd,¹ — the popu-

¹ The Statutes of Clarendon, 1164, Jan. 25, the murder of Becket, 1170, Dec. 29, the demand of the archbishop and barons at St. Edmonsbury, 1214, Nov. 20, and their compact with the king at Runnymede, Magna Charta, 1215, Jan. 15 — tell of temporary resistance to papal avarice, and the enormous claim of the Roman Church to supremacy above all human authority, to the exclusive power of defining her jurisdiction as to where her own province ends and the state's begins, — more than an *imperium in imperio*, an *imperium super imperium*, — a claim as insolently made now and here as then and there. The relief was to the "clergy" and the barons,

lace, a herd, whose owners were the bishop and the king. These institutions were not considered as means to the common welfare, but only to the benefit of the few.

Our American principles of government would have been considered as worthy of pandemonium. The rights of conscience, recognized and protected by our constitutional law, so that no religious test shall ever be required as a qualification for any office or public trust ; freedom of speech and freedom of the press ; the free exercise of any religion without any "establishment" ; that all religious societies, sects, and denominations shall ever have the right to elect their pastors and teachers, and shall be equally under the protection of the law, and have no legal preference of one over another, axioms in our politics, would, even if dreamed of, have been held as the vagaries of enthusiasts, fatally subversive of all order and private or public safety.

Within memory, the Declaration of Independence, which is declared in the able commentary of Dr. Farrar¹ to be "the law of the land," has been called a declaration of "sounding and glittering generalities" ; but the defeat of "our misguided brethren" in the late Rebellion has vindicated and established that great charter. It was in that faith the great contest was waged and won. The pioneers of the forlorn hope of freedom die in dungeons or on the scaffold ; but after ages build monuments to them as to the friends of humanity.

To the crouching timidity of the conservatives of his time, Milton answered, "We must not run, they say, into sudden extremes. . . . If it be found that those two extremes be vice and virtue, falsehood and truth, the greater the extremity of virtue and superlative truth we run into the more virtuous and the more wise we become ; and he that, flying from degenerate and traditional corruption, fears to shoot himself far into the meeting embraces of a divinely warranted Reformation, had better not have run at all. And for the suddenness it cannot be feared.

not to the multitude, who had no conscious life : there were no people ; there were villeins without voice or lot in the matter. Prof. Stubbs' *Constitutional History of England*, § 132. So it continued, not much for the better in law or in fact, till the first popular constitutional convention was convened in New England, November 1st, 1620.

¹ *Manual of the Constitution*, §§ 231-232.

Who should oppose it? The papists? They dare not. The protestants otherwise affected? They were mad. . . . Our brethren of the reformed churches abroad ventured (God being their guide) out of rigid popery into that which we in mockery call precise puritanism, and yet we see no inconvenience fell them. Had it not been the obstinate perverseness of our prelates against the divine and admirable spirit of Wickliffe, to suppress him as a schismatic and innovator, perhaps either the Bohemian Huss and Jerome, no, nor the name of Luther or of Calvin, had ever been known: the glory of forming all our neighbors had been completely ours. But now, as our obdurate clergy have with violence demeaned the matter, we are become hitherto the latest and the backwardest scholars of whom God offered to have made us the teachers."

As the basis of a hierarchy is dogma and authority, it is incompatible with the spirit of inquiry, freedom of thought, and intellectual progress; it is intolerant, and therefore cruel. As established in England, the spirit of bigotry, of despotism, asserted itself. The reaction was soon felt. The movement was retrogressive towards Rome. The Church of England was sliding back into the depths.

As early as 1589, Lord Bacon noted that "some indiscreet persons have been bold . . . to use dishonorable and derogatory speeches and censure of the churches abroad, and that so far, some of our men [as I have heard] ordained in foreign parts, have been pronounced to be no lawful ministers," and he also censures the wrongs of the established hierarchy towards them not to "be dissembled or excused."¹ So narrow had they come that Laud opposed aid to the banished ministers of the continent because they were Calvinists and Presbyterians and called Rome antichristian, for if Rome could not "consecrate sacerdotal power in ordination, and the English Church had no orders but what she derives from Rome," what must follow? Had the prelate forgotten the irresistible argument of Chilgworth, that the chance of true ordination in the Church of Rome is "even cousin-german to impossible," and that it is

¹ *Works of Lord Bacon.* Spedding's edition, i, 84-89.

“plainly impossible that any man should be so much as morally certain either of his own priesthood or any other man’s”?¹

— “Whatever link you strike,
Tenth or ten thousandth, breaks the chain alike.”

But there was in the strife the new element already alluded to, — the political aspects of the Reformation. When the same head, virtually, wore the mitre and the crown, and the same hand wielded the crozier and the sword, then, by necessity, the laity, the people, became a political power, the party of reform, of progress, if need be, of revolution, and steadily gained till Independency — manhood — abolished the mitre and the crown, and placed Cromwell at the head of the Commonwealth. With what rapture did Milton witness the resurrection! “Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her an eagle reviving her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms.”

“‘Shorn hypocrites, the psalm-singers, gloomy bigots,’” such were the names,” says Taine, by which men who reformed the manners and renewed the constitution of England were insulted. But oppressed and insulted as they were, their work [Reformation] continued of itself . . . and under the insensible progress of national sympathy, as well as under the incessant effort of public reflection, parties and doctrines were to rally around a free and moral Protestantism.”²

But for the Puritans, the Inquisition would have sunk England to a level with Spain and Italy. Listen to Milton again: “If to bring a numb and chill stupidity of soul, an inactive

¹ Neal’s *Puritans*, i, ch. v. *The Religion of Protestants*, Bohn’s Ed. 1846, pp. 114–116, 443.

² *Areopagitica*, Bohn’s Ed. ii, 94. *The Renaissance*, Milton. Taine’s *English Literature*, New York Ed. 1872, i, 408.

blindness of mind upon the people, by their leaden doctrine or no doctrine at all; if to prosecute all knowing and zealous Christians by the violence of their courts, be to keep away schism indeed; and by this kind of discipline, all Italy and Spain is as purely and practically kept from schism as England hath been of them. With as good plea might the dead palsy boast to a man, It is I that free you from stitches and pains, and the troublesome feelings of cold and heat, of wounds and strokes; if I were gone, all these would molest you. . . . Where are those schismatics [Puritans] with whom the prelates hold such hot skirmish? Show us your acts, those obvious annals, which your [High Commission and Star Chamber] courts of loathed memory, lately deceased, have left us. . . . They are only such . . . as are offended with your lawless government, your ceremonies, your liturgy, an extract of the mass book translated. But that they should be contemners of public prayer, and churches used without superstition, I trust God will manifest ere long to be a false slander . . . A tympanum of Spaniolized bishops swaggering in the foretop of the State . . . no marvel though they think it as unsafe to commit religion and liberty to their care as to a synagogue of Jesuits."

Thus was evoked the spirit which culminated in the glorious Commonwealth. Macaulay places the Parliament of 1640 among "the great eras in the history of the civilized world," and adds, "whatever of political freedom exists either in Europe or in America has sprung, directly or indirectly, from those institutions which they secured or reformed;" and adds, "We never turn to the annals of those times without feeling increased admiration of the patriotism, the energy, the decision, the consummate wisdom which marked the measures of that great Parliament, from the day on which it met to the commencement of civil hostilities. Every reason which can be urged in favor of the revolution of 1688 may be urged with at least equal force in favor of what is called the great rebellion." Even Robert Southey says, "I have more respect for the Independents than for any other body of Christians, the Quakers excepted; their English history is without a blot." Be it remembered, all the while, that this Independency, till then vague, only a dream, as a tangible thing and a successful experiment,

and the Commonwealth as its daughter, must date from Plymouth.¹

The same power which, with characteristic treachery to the spirit of the Reformation, lifted Laud to authority as the exponent, the very soul of the Episcopal movement, persisted in a scheme whose purpose was equally treasonable to the state. Our limits permit only a brief review of the course of events; but recently published documents open the secrets of the times, and vindicate the sagacity and statesmanship that saved England and the world from a relapse into mediæval darkness.

¹ "The church, if a convention of clergymen making canons must be called by that name," is the concise definition of the hierarchal church, given by John Locke, the Independent, and pupil of John Owen, in his letter on toleration, written in exile, but published in England in the year of the second Revolution. The very opposite of this is the theory of Independency, Congregationalism, voluntary combination. "The principle of religious liberty is almost logically bound up with the theory of the independency of particular churches," says Mr. Masson (in his *Life of Milton and his Times*, iii, 99), and it is the fundamental principle of American government.

This polity of the strong men—Goodwin, Owen, Peter, Vane, Milton, Cromwell, and their fellows—to whom, under God, was confided the immediate future of England as well as a permanent influence on the spirit of her laws and government, was moulded in the freer life and thought of New England by their correspondents and fellow-workers, Cotton, Williams, Hooker, and the like,—a fresh field of inquiry for one who would relish the duty suggested by Mr. Carlyle, to hunt up "the interesting reciprocities and mutualities between New England and her old mother, which ought to be disentangled, to be made conspicuous and beautiful,"—a work which these pages may initiate.

J. WINGATE THORNTON.

Boston.

[To be continued.]



Payson Memorial Church, Portland, Me.

PORTLAND CHURCHES.

THE old times and the new! As we look upon the above picture, we may do well to recall the period when Portland was but a fishing village, and the only sanctuary was a one-story house, without seats and without glass windows.

Although first settled in 1632 by Cleeves and Tucker, there were in 1718 but twenty families on the Neck, now Portland. Rev. George Burroughs, a graduate of Harvard College in the class of 1670, preached a while to the inhabitants, but was not settled when the town was destroyed in 1676. He had a grant of seven acres near where the City Hall now stands, and in 1683 exchanged it for a lot near the Fort. Mr. Burroughs was executed for witchcraft in 1692, at Salem,—a clergyman of unexceptionable character. The first settled minister, Rev. Thomas Smith, began in 1727 his ministry of sixty-seven years.

The little unfurnished building on the corner of Middle and India Streets was the only place of worship till 1740, when another small wooden edifice, with windows, but without tower or steeple, was erected where now the First Parish Church (Unitarian) stands. This was an improvement on the other, yet a cheerless place in winter. Parson Smith's journal, under date of Sunday, Dec. 15, 1782, has this item: "Most horrid cold and windy. I could not stand it, but dismissed the people after praying and singing." Probably his prayer was shorter than usual, for under another date he writes, "I had extraordinary assistance; was an hour and a half in prayer A. M., and above an hour P. M." His colleague, Deane, writes, Jan. 6, 1788, "Violent cold; water for baptism froze over." When Mr. Smith was settled, the population of the Neck was but two hundred and fifty, and his salary seventy pounds, board and fuel, with "contribution of strangers."

The burden of supporting two pastors, and the cost of repairing the meeting-house, led, in 1787, to the discussion of a new society. Parson Smith writes, Sept. 12, 1787, "The Separatists voted themselves off." "Oct. 3. One Kellogg came here to preach to the Separatists." Again, "'Hard times, no money, no business,' is the general cry;" and once more, in his eighty-sixth year, he adds, "Poor Portland is plunged into ruinous confusion by the separation."

The innocent disturber of peace, "one Kellogg," was a native of South Hadley, and had been a drum-major in the battles of the Revolution, and afterwards a saw-mill laborer while at Dartmouth College. He thus fought his way to the pulpit; but, to use his own phrase, "it took five dollars to buy a mug of flip," so much had the currency depreciated. Elijah the senior put his boy Elijah to Latin at ten years of age, but found his hands full. The spirit that sent the father to Bunker Hill at sixteen lived in the son, who horrified the good man one Sunday morning by exclaiming that Hercules did a deal more good killing dragons and cleaning stables than Doddridge ever did with his old *Rise and Progress*. The old gentleman hurried off to church and requested prayers in behalf of his son. The readers of the *Quarterly* are familiar enough with the sequel. His fiery nature was changed, and he yet lives to preach and write books for boys. Of Portland he says:—

“ Still may I love, be loved of thee,
 My own fair city of the sea !
 Where moulders back to kindred dust
 The mother who my childhood nursed,
 And strove with ill-requited toil
 To till a rough, ungrateful soil ;
 Yet kindly spared by Heaven to know
 That Faith’s reward is sure, though slow ;
 And see the prophet’s mantle grace
 The rudest scion of her race.”

The Second Church was gathered, fifteen members, first in the North school-house by the burying-ground. They moved to the court-house, latterly a soap-factory on Green Street. The society was incorporated March 17, 1788. On Sunday, Sept. 28, 1788, the new edifice on Middle Street was opened, temporary seats being used, the pews not being ready. The following Thursday, Oct. 1, Mr. Kellogg was ordained. Rev. Mr. Thatcher, of Boston, “ delivered a sensible and elegant discourse.” Mr. Willis says that the ardent, earnest style of young Kellogg, “ so different from the tame and quiet preaching to which they had been accustomed, aroused the whole community, and wellnigh prostrated the old society.” After the building of the stone church, 1825, the First Parish resumed its wonted strength. Mr. Kellogg owned a part of Munjoy, and about eighty years ago gave the first impulse to that taste for planting trees which made Portland the “ Forest City.”

Rev. Edward Payson, D. D., was ordained as colleague, Dec. 16, 1807, and from Dec. 4, 1811, was sole pastor of the church till Oct. 22, 1827, when he died at the age of 47. He was followed by Rev. Bennett Tyler, D. D., late president of East Windsor Seminary ; Rev. Joseph Vaill, D. D. ; Rev. Jonathan B. Condit, D. D., of Auburn Theological Seminary, N. Y. ; and the present pastor, Rev. J. J. Carruthers, D. D., who was installed Aug. 9, 1846. In 1825 a colony was organized into the Third Church, and in 1831 fifty-seven members were organized into the High Street Church. In 1835 the Abyssinian, or Fourth Congregational Church, Newbury Street, was formed by the colored members of the Second Church. In 1852 members from the three senior churches were organized into the State Street Church. The Bethel Church was formed in 1840; the St. Lawrence Street Church, 1858; the West Church, 1862; the Plymouth, 1869, of the Third

and Central; and Williston, 1873. On the night of July 4, 1866, during the memorable Portland fire, the Bethel, the Second, and the Third Parishes lost their houses of worship, and no Congregational place of worship was left in the central part of the city. On the 13th the Second church and society voted to accept the offer of State Street Church as a temporary place of worship, but to build on a new site another edifice as soon as practicable. The pastor and more than sixty-five families of the parish lost their houses and homes by the great fire, the pastor being dangerously ill at the time. The insurance was almost entirely lost by the failure of the local office, and the work of erection proceeded slowly, the corner-stone being laid July 4, 1868, the second anniversary of the memorable fire. By the sale of the old site, now surrounded with warehouses and stores, by local subscriptions and donations, and by generous contributions from abroad, including about \$10,000 collected by the pastor, the society has been encouraged to put up a substantial brick building, with a granite front,—the latter, from peculiar circumstances, secured at a smaller cost than one of pressed-brick and free-stone facings. The name chosen for the edifice was regarded as eminently appropriate. Under date of Sept. 11, 1866, Rev. Dr. George E. Adams wrote to the pastor as follows:—

“I cannot refrain from expressing to you my unfeigned satisfaction in learning that the Second Parish Church of Portland, over which you yourself permit me to say, have so long presided with such distinguished faithfulness and ability, and which has enjoyed the labors of so many learned and godly pastors before your time, is not to become extinct on account of the late disastrous fire. I am particularly pleased with the name proposed for the house of worship about to be erected,—‘The Payson Memorial Church.’ The spiritual blessings conferred on the churches of our State by the preaching, the prayers, and, not least, through the liberal gifts of the good old Second Parish, particularly through the medium of the Maine Missionary Society, have been very great. The land, the Christian world, have felt the beneficial power of the Second Parish Church and its ministry, and ought not to let the church or the name of Payson die.”

By the courtesy of the First Parish, the Second Church had, for nearly two years, a place of worship. The Sabbath-school and social meetings, after various migrations, assembled in the rooms of the Young Men's Christian Association. Had the pastor's health permitted a continuance of his labors in collect-



ing funds, the whole sum requisite for the completion of this undertaking might before this time have been procured ; but the society are encouraged to believe that many Christians interested in this work may yet be willing to forward, without personal solicitation, their contributions to aid in completing the house. The lecture-room was dedicated on Fast Day, April 15, 1860, the pastor preaching the sermon. This spacious room has since been occupied by the Sabbath-school, and for Sabbath and week-day services.

Bonds to the amount of \$12,000 have been issued recently, which are to run twenty years. This amount covers present arrearages ; and \$10,000 more, to be realized from the sale of the pews, it is thought will be sufficient to complete the house, making its cost about \$75,000. There will be seats for 1,200 in 134 pews and in the galleries ; two wall and two side aisles ; and the ceiling, a simple panel arch, is 34 feet above the floor. The house is 73 by 90 feet, from which two towers project, one 80 feet high, and the other terminating in a beautiful lancet spire 175 feet high, with gablets surmounting the bell tower. There are three entrances, one central and one from each tower. The façade is much admired. The material is white Hallowell granite ; and the two arcades of five arches, the lower 17 feet high and the upper crowned with a moulded cornice supported by a corbel course, are mounted by a foliated cross 77 feet from the ground. Mr. Fassett, of Portland, is the architect. An early disposal of the bonds will secure a speedy completion of the work.

Were a motive needed to aid in securing this long delayed result, it might well be supplied in the words of Mr. Kellogg, of Boston : —

“ How many, both living and dead, have at her altar felt and submitted to the power of a spiritual faith ! How many in that armory, having girded on the harness, have gone forth to bear in other fields the burden and heat of the day, and put their shoulders to new enterprises of faith and love ! She is the mother of us all, and as surely as he that watereth is watered shall she continue to increase. Peace be within thy walls, prosperity within thy palaces ! Thy neck is like the tower of David, builded for an armory, wherein there hang a thousand bucklers, all shields of mighty men.”

EDWARD PAYSON THWING.

Portland, Me.

MAY A WOMAN SPEAK IN A PROMISCUOUS
RELIGIOUS ASSEMBLY?¹

THE discussion of this subject in the Brooklyn Presbytery, the action of the General Assembly of the Presbyterian Church and of the Methodist Episcopal General Conference, has led the writer to a somewhat earnest and careful examination of the question.

Let him premise that, notwithstanding his high appreciation of woman, he must go with Paul, the inspired apostle, if need be, against the whole sex; but he must know precisely what Paul said, and what he meant.

Here, in the very outset, he is met with a difficulty. If Paul said precisely what our English version makes him say, and what many of the commentators affirm that he did say, then Paul is against Peter and the prophet Joel and some rather stubborn facts relative to the pious women in the days of the Acts of the apostles. Peter says (Acts ii: 16-17), "But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and your *daughters* shall prophesy, and your young men shall see visions, and your old men (*ἄνδρες ἡλικιωται*) shall dream dreams."

Does Paul say they should not do what Joel, as interpreted by Peter, says they would do under a spiritual baptism, in the

¹ This article was prepared for the press within a month after the celebrated discussion in the Brooklyn Presbytery, relative to the admission to the pulpit of the Lafayette Avenue Presbyterian Church, of Miss Sarah F. Smiley.

But the author soon found that the freedom of the press in this country consists in the liberty of any man to print what he can pay for, or the furnishing of such articles as will increase the subscription list, or such as chime in with the views and long-established sentiments of the conductors and supervisors of the press. Hence the delay of its publication till it found a place in *Free Congregational New England*.

He commenced the examination merely to satisfy his own mind, hitherto somewhat dubious on the subject. Having very satisfactorily accomplished that with the results to which he was led, it occurred to him, that if his investigation were thrown into type, it might help to remove similar doubts from other minds laboring in the same way. For this purpose it is given to the public. If it is true, it will stand; if erroneous, let sincere inquirers after truth and critical scholars point out the error; and he will rejoice in the truth, though he stands convicted of error.

Christian dispensation? But what makes the matter still worse, Paul is against Paul. For in 1 Corinthians, xi : 4-5, he says, "Every man praying or prophesying, having his head covered, dishonoreth his head. But every *woman* PRAYING OR PROPHE- SYING with her head uncovered, dishonoreth her head." Now, if neither the men nor the women did pray or prophesy, the sentence is absurd,—a word spoken into the air. The fact is implied that the women, as well as the men, did pray and prophesy; and the direction to do it in a modest and womanly manner involves an approval of the praying and prophesying. There is no evading or escaping this conclusion.

If he had sent this direction to Corinth, and found afterwards that it was best to stop the women's talk altogether, and sent another Epistle to that effect, there might have been a consistency in it; but here these things are in the same Epistle, written at the same time, not three chapters apart,—Paul against Paul, as he is interpreted. I have too profound a respect for Paul as a logician — not to speak of his inspiration — to admit that.

There is still another difficulty. Did the Holy Ghost contradict, through Paul, what he had declared through Joel and Peter? Did he forbid the women to do what he declares they would do through his own inspiration?

The word of God cannot be inconsistent with itself. Have not the translators made Paul say in English what he never did say in Greek? Let us examine, and go to the root of the matter.

Paul was a "Hebrew of the Hebrews, brought up at the feet of Gamaliel, thoroughly learned in the Jews' religion." Not only so, but thoroughly versed in the Jewish literature. His thoughts and ideas were Hebrew, but in the circumstances of his nation he was obliged to communicate his Hebrew thoughts through the Greek language. He was learned in that language also, far above the rest of the apostles and disciples, unless it was the beloved physician Luke. It may not then be "travelling out of the record" to go back of the Greek, even to the Hebrew, for a fair interpretation of the New Testament writers.

We find two Hebrew words, דָּבַר (*dabār*) and אָמַר (*amār*), gen-

erally translated in English *speak* or *say*, seldom *tell*,—terms so nearly synonymous that few minds ordinarily recognize a difference. The shades of thought, however, expressed by the two Hebrew words are very different. To get at the use or precise meaning of these words, I have traced them through the whole book of Genesis. *Dabar* occurs as a verb *sixty-two*, and *amar* *six hundred and eleven*, times in this book. *Dabar* is used generally on important or unusual occasions, in solemn contracts, in grave consultations, or earnest discussions or pleadings.

1st. It means a mere use of voice, conveying no definite thought to the hearer, but only awakening attention.

As Gen. viii: 15. "And God spake (*dābār*) to Noah, saying" (*hamor*, the present participle of *amār*).

2d. To consult or discuss in an assembly, or between individuals, when the result or decision of the question under discussion is dubious or uncertain.

As Gen. xxiii: 8. "And he *communed* (*dabār*) with them, saying, If it be your mind," etc. Also Gen. xxxiv: 6, 8, 20. Hamor *communed* with Jacob, and *communed* with the men of the city (*dabār*).

3d. Deceptive speech, when there is an implied design to conceal the real thought or purpose from the hearer, or others.

As Gen. xxxiv: 13. "And the sons of Jacob answered Shechem and Hamor his father deceitfully," *who they said* (*weyēdābāru*), or as rendered in our version, "Because he had defiled Dinah, their sister." There seems to be an implied excuse for the deception, anger for the injury, and a concealed purpose of revenge, in the word *dābār*, in the form in which we find it here. Also as in Gen. xxxix: 10. "And it came to pass, as she spake (*dābārāh*) to Joseph day by day." In verse 7: "And she *said*" (*amār* is the word), followed by the explicit words uttered; but here it is *dābār*, without the words spoken, but an implied, insinuating, half-concealed, guilty wish against the opposing will and arguments of Joseph, all in secret, to be concealed from all others.

4th. To wrangle or dispute, or a quarrelsome use of voice.

As Gen. xxxvii: 4. "They hated him, and could not speak (*dābār*) peaceably to him."

5th. To denote what had been before uttered as command or promise, without the repetition of the utterance.

As Gen. xii: 4. "So Abram departed, as the Lord had spoken" (*dābār*).

Dābār is almost uniformly translated by the Seventy in the Septuagint by the Greek word *λάλεω* (*Laléo*) in some of its forms.

Amar, on the contrary, is used generally in common conversation. Even when applied to God, it is in his most familiar intercourse with the patriarchs, or in his work of creation, as if

that were an easier and less important matter than some of his other works. "God said (*amār*), let there be light, and light was." What he said was immediately apparent and clear to the beholder or hearer. It is generally followed by what is said,—a clear, plain conveyance of edifying thought to the mind of the hearer, an awakening of truth or thought in his mind. The one brings into view the startling apparition of the speaker, the other awakens calm, clear vision in the mind of the hearer. The very common use of these Hebrew words in connection is as in Exodus xx: i:—

וַיִּדְבֹר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאֹמֶר

(*Vāyēdābār Alōhīm āth kāl ha dābārim hāālāh lāmōr*). And God "worded" (spake) all these words, saying: then comes the specific commands under the term *amar*. The Seventy, with very few exceptions, have translated *amar* by the Greek word *ἔειπεν* (*eipō*), and the present participle *lāmōr* by *λεγων* (*legōwn*). The New Testament writers have very generally followed this translation, using *λάλω* where the Hebrews would *dabar*, and *εἶπεν* or *λεγω* instead of *amar*.

From this base or starting-point we proceed.

The classic use of *λάλω*, as given by Donnegan, is to speak, to talk, to prate, to prattle, to babble, to chatter, to twitter. The very root of the word *λάλω*, like the unmeaning *lal*, *lal*, *lal*, or first sounds from the tongue of a child, would seem to indicate its origin and meaning.

In the religion of the Greeks, their gods and goddesses might quaff their nectar, and prate and babble, as well as men and women, over their wine; but the Hebrew's religion would never permit him to predicate *prate* or *babble* of the utterances of his God, or Messiah, or his angels, or even of his inspired prophets, even though these utterances might be as incomprehensible and meaningless to him as the babble of gods or men.

This fact, together with the fact, which we may make apparent, that the term *λάλω* is used in the New Testament, both in its Hebrew and classic senses, accounts for its very wide and seemingly almost contradictory use by the New Testament writers. It is well known by scholars that the Greek of Matthew,

Mark, and John was Hebrew-Greek, — Greek words, with Hebrew meanings, and their phrases often Hebraisms.

Matthew has used the word *λαλεω* in his Gospel twenty-five times. Mark seventeen times. John, in his Gospel and the Revelation, sixty-four times, Luke, in his Gospel and the Acts, seventy-six times.

Λαλεω is used by these writers with wonderful uniformity, in the Hebrew sense. It takes the place of *dabar*, and means, —

1st. A mere use of the voice, as in Matt. ix: 33, and xii: 22, and the parallel passages in the other Gospels. "And the dumb spake" (*ελαλησεν*). It is not related what he said, but simply that by the miracle he got the use of his voice. Matt. xii: 36. "Every idle word that men shall speak (*λαλησωσιν*)," etc., — meaningless or profitless babble.

2d. It is used in the sense of counselling or communing together. Acts xxvi: 31. "And when they were gone aside, they talked (*ελαλουν*) between themselves." Luke xxiv: 32. "Did not our hearts burn within us while he talked (communed) (*ελαλει*) with us by the way?"

3d. It is used where there is an expressed or implied design in the speaker not to convey plain and clear thought or truth to the mind of the hearer. See Matt. xiii: 3, 10, 13, 33, and 34; also parallel passages in the other Gospels. "And he spake (*ελαλησεν*) many things in parables." The disciples inquire, "Why speakest (*λαλεις*) thou to them in parables?" He answers, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. . . . Therefore speak (*λαλω*) I to them in parables." They are not in a state of mind to know the truth, therefore I purpose so to speak as not to convey it to them.

4th. It means to wrangle or discuss in a confused and bitter manner, without much development of truth to enlighten and edify. Mark ii: 7. "Why doth this man thus speak (*λαλει*) blasphemies," — babble out his impious talk. In those sharp discussions — and, on the part of his opponents, bitter retorts — recorded in chapters seventh to twelfth inclusive, of John's Gospel, the word occurs *twenty-seven* times.

5th. It is often used in allusion to what had before been uttered, without a repetition of it, or giving any clear idea of its

import. As Luke xxiv : 6. "Remember how he spake (ελαλησε) unto you when he was yet in Galilee." John xviii : 21. "Ask them that heard me, what I said (ελαλησα)." ix : 29. "We know that God spake (ελαληκον) unto Moses." xii : 41. "When he saw his glory and spake (ελαλησε)."

Now, what was Paul's use of the term? What did λαλεω mean in his Epistles?

A writer in the "Bibliotheca Sacra," some two years since, whose article was the foundation of nearly all the arguments in the Brooklyn Presbytery really pertinent to the question, after giving the number of times it is used in the New Testament, says, "It can never be translated *babble* but once, and even then it is doubtful." The author of that very scholarly article certainly could not have examined very critically the passages in which it occurs, or he would not have made so sweeping and so erroneous an assertion.

To find, if possible, Paul's meaning beyond all mistake, I have jotted down chapter, verse, and sentence, where the words *speak*, *say*, and *tell*, in any of their forms, occur in all his Epistles, from the first word of Romans to the last of Hebrews, and the Greek words of Paul thus translated. I find he used five Greek words, λαλεω, λεγω, ειπω, ειρω, and φημι. *Laleo* occurs *sixty-four* times, almost uniformly translated *speak*; *legow*, *eighty-seven* times, generally translated *say*, sometimes *speak*; *eiro*, *twenty-three* times, generally translated *say*; *eipo*, *eight* times, *say*; *phemi*, *five* times, *say*. Paul seems generally to have used λεγω where the Septuagint translators would have used ει-ω, instead of the Hebrew word *amar*. These five Greek words, quite different in their shades of meaning, are virtually covered in our translation by one English word, *speak* or *say*. To this infelicity—almost a necessity in translating from one language to another—this covering so many words with one, is doubtless owing the obscurity, confusion, and controversy on this subject. As λαλεω and λεγω are the only two words really pertinent to the main question before us, we drop the other three. What did Paul mean by these two words?

To examine them in all the passages in Paul's Epistles where they occur would expand this article to a volume. We call attention to a few of these passages. Romans iii : 19, it is written,

“Now we know that what things soever the law saith (λαγει), it saith (λαλει) to them who are under the law,” etc. The definite and precise use of the two Greek words, with their forcible and opposite shades of meaning, is all lost in our translation, by the use of only one word. To an angel, or Christian conformed to law, its voice is plain, clear, sweet, calm, enlightening the soul; but to the transgressor it has quite another voice. It wrangles, commands, confuses, terrorizes, “till,” as Paul says, “sin taking occasion by the *utterance*, works in me all manner of concupiscence,”—bitter opposition. Romans vii: 1. “For I speak (λαλεω) to them that know the law.” At first view it would seem that he should have used λεγω or ειπω, the statement is so plain; but he simply asserts that he was using his voice, and that in argument. It is as if he had said, “I am *discussing* or *arguing* these controverted questions, before those not entirely ignorant on this subject.” 1 Corinthians, xii: 30. “Do all speak (λαλουσι) with tongues?” Babble, neither themselves nor others knowing what the utterances are. 1 Cor. xiii: 1. “Though I speak (λαλεω) with the tongues of men and of angels, . . . and have not charity (love), I am nothing.” Though I *babble* in all the babbling languages of earth and heaven without love, the ground of sincerity, that gives force and weight to words, with all this learning it is only babble after all. For the want of a “spiritual baptism,” how much such babble there is in the prayer-meetings, and even in the pulpit! 1 Cor. xii: 11. “When I was a child, I spake (ελαλουν) as a child,”—*prattled* words with little weight or meaning.

1 Cor. xiv: 29. “Let the prophets speak (λαλειτωσαν) two or three, and let the others judge.” This is really the strongest passage against the women that has come to my notice; therefore I quote it. Only five verses after this (34), it is said of the women, “It is not permitted unto them to speak (λαλειν).” It would seem at first view to settle the question. The prophets (the men) are permitted to λαλειν, the women not. Let us examine the passage a little more closely. “Let two or three of the prophets speak in order, one at a time, and let the others judge.” There was evidently a doubt in the case whether these prophets were really moved by the Holy Ghost in these utterances, or, self-deceived perhaps, were only giving utter-

ance to their own unedifying imaginations or fancies ; of that matter, " the others were to judge." Till that can be decided, therefore, in the Hebrew sense of *λαλεω*, let him "*word*" his dubious words, or in the Greek sense, let him babble for the time being.

But, as is said in the following verse (30), " If anything be revealed to another that sitteth by, let the first hold his peace." If there is an inspired message more certain and edifying, let this dubious talk, this unedifying babble, cease. If there had been no doubt of the inspiration of the prophet, Paul would probably have used the word, " Let the prophets prophesy (*προφητεύωσαν*) ; but with the doubt he uses *λαλῆτωσαν*, as the appropriate word ; so that this passage, even, confirms the fact of the restricted sense of *λαλεω*. It does not mean to *speak*, in our large and general sense of that term in English. The men as well as the women are cautioned against that kind of speaking or talk (*λαλια*) in the assemblies.

We might multiply such examples of Paul's use of these terms. Indeed, quite generally, in his Epistles to the Greek churches, it would be no violation of the sense or the argument, although it might be inelegant, to translate *λαλεω* as from its classic use, *gabble, babble, prate, wrangle*, or by a somewhat milder term, according to its connection. When the apostle addressed his Greek congregations, by word or epistle, it would be very natural for him to expect them to understand his words in their classic sense, and to so use them himself.

In the noted 1 Cor. xiv, *λαλεω*, in some of its forms, occurs *twenty-four* times, *λεγω* only *three* times. There seems to have been a state of things in that Corinthian church that made that word, *λαλεω*, singularly apposite and appropriate, so that the apostle could think of no other word so adapted to the confusion and disorders. There were sectarian divisions and controversies, " some for Paul, and some for Apollos " ; envyings ; " law-suits before the ungodly " ; discussions about meats used in an idol's temple ; contentions about the relative merits of spiritual gifts ; at the very communion-table, some drunken and some thirsty ; and the boldest of the Corinthian women, with uncovered heads, sadly mixed up in these discussions and disorders.

But the women were not the only members of the church reprov-
 ed by the apostle, and commanded to keep silence. In the 28th
 verse it is written, "If there be no interpreter (of the unknown
 tongue), let *him* keep silence (*σιγατω*);" again, in verse 30,
 "Let the first hold his peace (*σιγατω*)," the same word that
 is applied to the women in verse 34. Did that mean perpetual
 silence, as some affirm it does of the women? The context
 shows it to be only temporary, and from a certain kind of talk
 not edifying to the church (*λαλια*), the babble of foreign tongues.
 By what rule of logic is it partial and temporary in one case,
 and general and perpetual in the other? The confusion had
 been made principally by the men, and the apostle's rebukes
 were chiefly to them, with the reason for it, in the 33d verse,
 which is connected with the preceding verse by a "*γαρ* (for) God
 is not the author of confusion, but of peace, as in all churches
 of the saints." I know some scholars and some Greek editions
 of the Testament punctuate the passage so as to make it read,
 "As in all the churches, let your women of the saints keep
 silence in the churches"; but that seems to me to make a
 bungling sentence, both in the Greek and the English, and to
 savor a little of special pleading against the women. The
 drift of thought seems more natural and easy with the punctu-
 ation of our common version.

Then comes the paragraph introducing the new subject rela-
 tive to the women, verse 34. "Let your women keep silence
 (*σιγατωσαν*), for it is not permitted unto them to speak (*λαλειν*)
 in the assemblies, but to be in subjection (*αλλυποασσεθειαι*); the in-
 terpolation, "they are *commanded*," thrown in by the translators,
 only lumbers the sentence and obscures the sense, and is ren-
 dered unnecessary by the phrase, "as saith the law,"—the law
 in Eden, "Thy desire shall be to him, and he shall rule over
 thee,"—the law of nature. There is great expository force in
 the antithesis in the passage, "BUT to be in subjection." It
 implies that the *λαλει* was a kind of insubordinate talk. Had
 a modest, loving woman only poured out her soul in prayer,
 or told what Jesus had done for her, or spoken of his wonder-
 ful love and salvation to all, male and female, "waiting for the
 redemption of Israel" in the assembly, as Anna did in the
 temple, there could have been no insubordination in that; and

if Paul had wished to prohibit that kind of speaking he would not have written *αλλα* (*but*), making the antithesis, but *γαρ* (for) *she* is a woman ; but if it was insubordinate wrangle, or profitless discussion with the men, the antithesis is pat and wonderfully appropriate, and shows very clearly what *λαλεῖν* meant.

The sophism at the foundation of this whole controversy is a literary curiosity. It consists in translating a Greek word,— (*λαλεῖν*) restricted in its use to certain kinds of speaking, excluding certain other kinds, such as plain, edifying discourse in a religious meeting, such as to pray (*προσευχεσθαι*), to prophesy (*προφητεῖν*) (exhort), to preach (*κηρυσσέναι*) (or, herald the gospel),— by an English word that includes them all, thus lugging into the conclusion what was not named in the major premise, — a sophism so insidious and occult as not to have been noticed by translators or commentators till it has been wrought into a law, under the endorsement of great names ; till, in the eye of the strictest of the sect of followers, it has become sacrilegious and presumptuous to doubt it. Our Protestantism allows us not to believe in the divine inspiration of the translators or commentators of our English Bible, or in the infallibility of the pope, or in a pope at all in the Protestant Church, but to use our liberty of private interpretation, and to go behind the great and authoritative interpreters in the church and inquire of Paul himself what he meant.

There is absolutely no single English word that can convey adequately the import of *λαλεῖν*, in all the circumstances and relations in which it is found in the New Testament, covering, as it does, both the Hebrew and Greek usage of the term. The general or primary idea underlying this term in both these usages, as brought to view in this investigation or discussion, is a simple use of the voice, present or past, without what was uttered, or a use of the voice unintelligibly, — unenlightening, unedifying to hearer or reader. Now, if instead of trying to cover five Greek words with one English word, we are allowed ten English words, — *talk*, *prate*, *babble*, *prattle*, *gabble*, *wrangle*, *argue*, *dispute*, *discuss*, *teach*, or *speak authoritatively*, — we may, by translating into one of them, give the force of the term in all its connections in the New Testament.

But what does it mean in this disputed passage, 1 Cor. xiv :

34? To my mind, the case is already made out. It is as if the apostle had said to the Corinthian church, There is discussion and confusion enough among you made by the men, without adding a woman's voice to it. Let your women keep silence from all this babble and wrangling. The responsibility is not placed upon them to discuss in public these disputed questions, but to submit, with more deference and modesty, to the judgment and opinions of the men, and if they will learn anything of these questions, let them inquire it out of their husbands at home, for it is a shame for a woman to prate and gabble to no profit or edification in the assembly. These English terms are not elegant, but expressive; while the Greek terms *λαλεῖν*, and the noun *λαλία*, are very soft and musical, and must have sounded so on the Grecian ears of those Corinthian ladies, when the Epistle was first read in the church.

This is just what Paul said, and all he said; and, I believe, just what he meant, and all he meant. Let Paul speak for himself, in his own precise and musical Greek, and it spikes every gun, and silences the whole battery that has so long made so much smoke and noise against the most pious, godly, active Christian women in the church, lest they should open their lips in prayer, or for Christ and his salvation, in a promiscuous Christian assembly.¹

Still, behind this battery lies the Malakoff, the strong fortress against the women invasion, in 1 Timothy ii: 11-12. "Let the women learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." We do not propose (in military phrase) to try to turn this fortress, but to march up to it in front, and reconnoitre it a little, at all events.

¹ A recently returned missionary from the field where Paul once labored, remarked, "If the Brooklyn Presbytery had been in one of our religious meetings, they would have known what Paul meant. The Greek women are now, as of old, very excitable, perpetually asking questions, given to talking often to the disturbance of the meetings. In plain English, Paul told them to stop their gabble." It was somewhat gratifying to find that I had before come to the same conclusion, without reference to this peculiarity of the Grecian women, by the careful study of Paul's Greek. Professor Potwin, of Western Reserve, Ohio, also afterwards called my attention to an article by Mrs. Cowles, in the Boston *Congregationalist*, with a quotation from one of Chrysostom's homilies, showing the same fact.

Timothy was probably at Ephesus when this Epistle reached him, — a somewhat uproarious city, under the influence of Demetrius ; and the women, as appears from Paul's Epistle to the Ephesians, a little inclined to the same habits of insubordination with their sisters in Corinth. It does not appear, however, that this direction to Timothy had any reference whatever to their speaking in public, but to their general deportment at home, abroad, everywhere.

“ I will, therefore (verse 8), that men pray everywhere, lifting up holy hands without wrath and doubting ” (*διαλογισμού*) (questioning, disputing). “ In like manner also (and to the same end) that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with brodered hair or gold, or pearls, or costly array ; but (which becometh women professing godliness) with good works.” Then follows the passage (verses 11–12), “ Let the women learn in silence.” It is not *σιγαπῶσαν* (keep silence) as in Corinthians, but *ἡσυχία* (quietness, tranquillity). It might have no reference whatever to public speaking, but freedom from all excitement, with subjection. “ I suffer not (*σπιτρωπῶ*) turn, or place not upon a woman the responsibility to teach.” The word here is not *λαλεῖν* (so the argument from that word has no pertinency here), but *διδασκεῖν*, a verb used only *thirteen* times in all Paul's Epistles, and the noun, adjective, or participle derived from it only *twelve* times. The teacher (*διδασκαλῆς*) was a master, or one in authority, — the president of the assembly, the bishop or overseer of the church, — and his teaching authoritative, as asserting and defending the doctrines of the church. “ I suffer not a woman to preside, and to teach authoritatively.” That this is the thought, is made more apparent by the next phrase, “ nor to usurp authority over the man (*αυθεντεῖν*), but to be in quietness (*ἡσυχία*),” — to coin or anglicize a Greek word, to *authoritize* in any manner over the man. The English has it forcibly, “ *usurp authority* ” : to do so is a usurpation.

To the Corinthian women the injunction is, silence from wrangling, and subjection : here it is freedom from teaching and “ *authoritizing*,” — quietness, a kind of positive and negative form of asserting the same thing. Paul does not found the injunction in either case, as some affirm, on the peculiar degra-

dation of the Grecian women, but on the nature and relation of the sexes from the beginning.

“For Adam was first formed, then Eve” (verse 13); she was the depending side-branch of the one dual man. “Adam was not deceived, but the woman being deceived was in the transgression” (14). It was very unwifely and unwomanly to hold that parley with Satan, and to do so momentous a thing without consulting her husband; had she consulted him, the affair might have resulted quite differently. In his manly indignation he might have hurled the lying, sneaking deceiver out of Paradise, and saved his Eve from her sad fall; but the confiding womanly mind was deceived. She had gone down. Now, with all his former experience of loneliness, must he stand alone again? The yearning of his manly heart was too much for his spiritual will; with his eyes open he went down for companionship. “He forsook father,” even his Father in the heavens, “and clave to his wife.” None of the race probably would have stood the test any better. Then came that paternal reproof, along with the promised restoration. It is as if God had said, You see the sad consequences of your rash act, not having consulted your husband in this; hereafter “thy desire shall be to *him*, and he shall rule over thee”: “This is the law for thee and thy daughters in all their generations.” On this *law*, on this radical difference by nature in the mental endowments of the two sexes, the apostle, in both instances, founds his injunction. Paul was a profound metaphysician. He knew the feminine mind was not, as a rule, adapted to teach either theology or science; that it required the masculine intellect to discipline and educate. To illustrate the difference, the learner comes with his unsolved difficulties, with no clear perception of what they are, to his MALE teacher, who, by questions and hints, only guides him to solve the problem himself: then he knows it, with the advantage of self-discipline and education in finding it out. He comes to his FEMALE teacher with his difficulties and discouragements. With a womanly heart, she pours into his ear all she knows about it. He thinks he has learned it, but he has not, and has gained no intellectual strength by the process, only a kindly heart towards his amiable teacher. Exceptions there doubtless are

to the general rule. We do sometimes find a man's head on a woman's shoulders, but it is a great misfortune to her.

The church in all its history has had didactic theology, ecclesiastical order, government, intellectual training enough, often too much. She has always failed, and just at the point where woman's mission comes in: in *heart*-religion, in simple trust, — "a faith that works by love." Woman has not hitherto performed her part in the edification of the church, deterred perhaps, to some extent, by the "lords of creation," or by those who "lord it over God's heritage." Under a more powerful spiritual baptism, the church may be brought back to her primitive Christian simplicity, when her sons and her DAUGHTERS shall prophesy.

From what Paul has really written and said, we conclude, first, that Paul was not a "woman's rights man," in the modern acceptance of that term. He would not have appointed a woman adjunct professor with Gamaliel, or president or professor of a college or theological seminary, or bishop of one of his churches, or ruling elder, if he had any such in his day, or attorney to wrangle in a judicial court, or member of Congress or Parliament to discuss questions of legislation, or general to lead armies in the field, or soldier to serve a cannon or handle a musket in battle. He plainly considered her of too delicate a mould mentally and physically for such drudgeries and perils. If her inquisitive intellect should lead her to desire knowledge on any or all these subjects, his direction is, or would have been, "Let her ask her husband at home," or read the papers, "in quietness."

We conclude, secondly, that Paul has never uttered one syllable, in epistle or by word, so far as the record shows, to prohibit a woman *προσευχασθαι* (to pray), *προφητευσεν* (to utter God's messages), *κηρυσσειν τον ευαγγελιον* (to herald the news of salvation) to a promiscuous Christian assembly, small or large, when constrained by the love of Jesus and of souls, under divine influence so to pray and exhort and preach, only she is to do it in a modest, womanly manner; nor has Peter, nor James, nor John, nor Matthew, nor Mark, nor Luke, nor Moses, nor the Prophets. Even if the cases are exceptional to a general rule, it is a sufficient reason for the non-prohibition by the Holy Ghost through any of these writers. The whole Bible is in perfect harmony on

this point; and thereto agreeth the whole Christian world, except a few, constrained by an erroneous interpretation of Paul's utterances, rather against their better judgment; and thereto agreeth, also, all of the outside world who treat woman as the companion of man.

We conclude, thirdly, that the fears of some, lest the modern "woman's rights" spirit and insubordination should overwhelm the church, as the result of the admission of woman's right to speak, are entirely groundless. The class of women for whom we plead are not those who take the stump at political meetings. The latter do not, any more than "pot-house" politicians, originate in our most devotional prayer-meetings.

We conclude, fourthly, that the orders or dignities of the ordained ministry are in no great peril of invasion by lay or female evangelism. It was a high sense of official dignity, under divine appointment too, that crucified our Lord. Let us beware how "we offend one of his little ones."

The officers, or rather *servants*, of the church, have come into position as her exigencies required. Under the New Dispensation, first came apostles as witnesses of the resurrection, and to complete the canon of the Scriptures; that commission accomplished, this order followed the Levitical priesthood; then leaders or moderators in the Christian assemblies for prayer and mutual edification, and the proclamation of the Gospel, resulting in more permanent pastors or bishops; then for the care of the poor, deacons. (At Corinth ruling elders were evidently needed.) With all these, there were "some evangelists (travelling preachers, missionaries) and some teachers." "The great commission" was to every member of the whole church for all time. If now gifted laymen or women are called by the Holy Ghost to speak of the love of Jesus, and endowed with natural gifts and graces of the Spirit to win souls, by what authority does any man, or any body of men, forbid their heeding the Divine call?

H. LOOMIS.

Brooklyn, N. Y.



MAY WOMAN SPEAK IN MEETING?

THROUGH years I have watched with careful interest the arguments on both sides of the above question. Sometimes desiring to speak, sometimes having spoken, I find a personal interest in knowing whether or not God forbids the act.

And what I have seen and heard on the *pro* side of the subject has (with one exception) appeared so weak, such special pleading; has shown such ignorance of the Scriptures, and such light regard for their authority, as to their letter, that it scarcely needed the argument *against* woman's speaking to convince me that God did peremptorily and unqualifiedly forbid it. For, turning to my Bible, I soon discovered that I had been the subject of mistaken teachings, —

That the prohibition related to "business meetings," was what had been taught to me. It is astonishing that early teachings can so blind our eyes and minds that we can read over and over, for thirty years, plain Scripture requirements, yet never understand them.

No one with *open* eyes can read the fourteenth of Corinthians and the charges to Timothy, and believe for one moment in the *business* hypothesis.

The notion that only the church at Corinth was concerned in this particular command, falls quite as flat. Were *they only* under obligation to obey his *other* commands to them? Where have we authority to single out one command which we may disregard? When Paul did lay down rules for "present duties," he was careful to tell of it. If we *may* set aside so plain a command as this, — one several times repeated, with reason and comment, — what command may we not treat in the same manner?

Making a hole in this dike *here*, where would not the waters sweep us?

Most meetings of Christians in those days were held in private and secluded places; so Sabbath ministrations in the church *building* could not have been intended, as many seem to think they were. And the word *Ἐκκλησία* means "assembly," including any and every church meeting for religious communion and worship.

As such meetings *only* were the subject of Paul's discourse the teachers at this time, *good sense* does not say that his words, if not his own, would silence women. "teachers if women should speak before her lords," etc.

As we know because an apple *is* an apple, therefore a man

Christ never *could* have meant to silence women, if the sisters, so much needed, so useful in the church, if this new God has blessed woman's ministrations. Then Paul expressly said that *all might* learn and be comforted. *He* should pray with covered heads. *Does* he mean to silence them?"

Crabs go backward as well as forward.

Christ sent out his disciples with the lost sheep of the house of Israel, and he sent them to *all the world*, to preach to every creature, the dumb animals included. The blessings flowing from the Gospel. These blessings are universal spread.

Christ sent out his disciples, or the second one, binding on us

What should we say for disobeying your strict command? Should we be the door, because he should plead that he should not go out without his hat?

As to the necessity of woman's public ministrations, the Lord has seen fit to require *both* man's and woman's services; and if he has seen fit to require certain things, and forbidden women to do certain things, the place of both to *obey* as it was *their* duty. And this seems a case exactly in point. The women teachers and preachers are sometimes greatly suspended by the mercy and patience of God. He is not so exacting, nor blunders; and it is often his will to use the means and conduct to work out good results. *Timothy's* and *Nathsheba's*,¹ made them both ances-

¹ - Nathsheba's thought to say the line from which our Lord came, and from her the Sabbath He descended.

tors of the Christ. The command! the command is the thing to look at. Have we *kept* or broken the command?

"Paul's words, taken literally, would stop women from *singing* in the church."

Fie! let us see. Light on Paul's idea may come from considering what he had always been accustomed to hear. Jewish women always aided the singing in the sanctuary; the speaking, *never*.

The objections against speaking out alone do not apply to singing with the congregation. Singing, women, as well as men and children, were *repeatedly called upon to do*. Had Paul intended to put an end to women's singing, he would have felt obliged to make an express statement to that effect; as no people of his time would have supposed he meant *that*, when he told the women they must not speak, ask questions, nor teach in the churches. That they might "teach" elsewhere, the good woman who, with her husband, took Apollos aside to teach him the Word of God more perfectly, shows us. Teaching before an "assembly," which certainly *does* look like usurping authority over hearers, was what Paul forbade.

It did not please God to appoint women priests, or ministers, in his ancient nor in his modern church. He had and has other work, in plenty, for them to do. Dorcas found out what some of that work is; and faithful mothers, wives, sisters, and friends are constantly finding out more of it. Their hands and hearts are full, without being called on to speak or pray in meetings. Heathen nations *had* women priests and ministers, who spake and prophesied and prayed and raved before their gods and before the assembled idolaters; but the churches of the true God had "no such custom."

Christ, who might, had he seen fit, have appointed at least one or two women among "the twelve," or among "the seventy," appointed not *one*; and never hinted that he should ever want one to preach. This, followed by Paul's clear, ringing command, surely *ought* to teach the church, effectually, that the Master did not want women for such work. For *He* was as good and true a friend to woman as she has in any man of to-day. He loved her company; he loved to hear "her sweet voice," but he *did* seem to prefer to hear it where agitation

and excitement did not shake it into a mutter, worry it into a whine, nor hoist it into a screech. He was familiar with the best and most gifted women of his time, — women of wealth and high position *followed him about* and *helped to support him*. The sisters of Lazarus were intelligent, noble, splendid women; and his mother! what a grand genius was hers who sang the song of Mary on the hills of the Holy Land! If mortal woman might preach with power and acceptance, *surely* it were these. But how "silent" they all were, and are, in the churches!

"Why, no; some of them preached. There was Mary Magdalene, and the woman of Samaria. These were the first women preachers."

Very well. There has never been a word of objection from any source against such informal "preaching" as this, if preaching it is. But remember that it was long *after* this the apostle issued his command, and that it hushed even *these women* in the churches. Because women may speak or preach on extraordinary occasions, does not prove that they may on ordinary ones, after they have been commanded to be in silence.

How any one who has made a careful examination of the command *can* wrest it, creep under or round it, or jump over it, as so many do, passes the writer's comprehension.

"Why, in Christ," say they, "there is neither male nor female."

But *this* was just as true when Paul wrote as now.

"Well Scripture says that men and *women* shall prophesy and dream dreams, and that God's spirit shall come on flesh."

True; but Peter claimed that *this* was fulfilled in *his day*; yet it was subsequently that Paul gave forth his command.

"'T is no more binding than the one against woman's wearing gold and costly clothes."

Perhaps not; but two wrongs never make a right. And moreover, the word *κόσμος*, used in these passages, not less than the citing, as examples, of what Peter *means*, the holy women of old, who were *loaded* with jewelry (Gen. 24: 22 and 5) seems to prove that the true idea, and the right translation of the passages would be to the effect that woman was not to make

outward adorning her "world," *i. e.* give undue importance to it. Would she might remember this. What goes still further to strengthen this view, is the fact that Scripture highly praises one woman for being richly clothed, after she had earned it. Prov. 31 : 21-22. And, finally, the God that made woman and her love of the beautiful, himself delights in ornament and beauty. How doth He clothe the flower! and it is He who makes the gold, the precious stone, the costly fabric. Nor did the Saviour decline to wear a robe too valuable for the soldiers to be willing to rend, without seam, woven from top to bottom,—said to be very expensive, and without doubt the gift of some rich friend.

But as natural to the true woman as her love for beauty, is her instinct to shrink from public view. Her constitution, her nerves, her voice, all declare that the representative, the model woman, was never made for public efforts.

Poor babes! They know this truth,—the agonies of colic they have endured in consequence of their mother's idea that not to take up the cross by "speaking in meeting," was to 'deny the Saviour.'" With cold feet, clammy hands, shaking limbs, and heart *almost* knocking them over, the poor victims of a false idea—nay, of neglect *understandingly* to study their Bible, the *only* true guide to the Lord's will—arose, whispered, squeaked, or screamed out (not one woman in ten *can* control her voice) something of their sorrow for their sins, their love for their Lord, and their desire to "be more faithful." Then dropping back into the seat, they tried to regain composure. But alas! baby had to reap the harvest. The commotion in the maternal heart was transferred to poor baby, and *he* kicked it back to his mother, through hours, perhaps, of a suffering night.

Common-sense upholds Paul's command. Paul's? He was *right* in bidding all to acknowledge it to be the command of God.

According to a distinguished clergyman of Brooklyn, the New Testament does not lay down rules for classes and sex. Has he never read the directions to women, young and old, in 1 Tim. 5, and Titus 2; where women are told that they *must* "teach," but not "in meeting"? Methinks woman's sphere and

... *of the New Testament, not, or*
of the ~~command~~ in the ~~law~~ : her duties is indi-
 ... *force in his ob-*
 ... *that they*
 ... *commands. 'We are not in*
 ... *are told, killers. The*
 ... *'*

... *we ~~are~~ keep the*
 ... *the letter of it, is*
 ... *'we have no*
 ... *goes the pet*
 ... *to sustain*
 ... *Greek. The one*
 ... *Discussion,—*
 ... *that women are com-*
 ... *nor did*
 ... *word made*
 ... *with those who*
 ... *endless.*
 ... *Baptist: and we*
 ... *dangerous busi-*
 ... *rules above*
 ... *to help them*
 ... *something fixed and*
 ... *struggles*

... *they would fain break;*
 ... *letter of this one? The*
 ... *point it is broken?*
 ... *eat an apple?" as we*
 ... *'The thing most*
 ... *the obeying or the*

... *of the Bible? Shall we*
 ... *let the ~~law~~ stand?"*

ARGUSTA MOORE.

54



THE FIRST "SUSQUEHANNAH ASSOCIATION";

A NOTE; PREPARED BY

D. WILLIAMS PATTERSON.

FEBRUARY 3, 1873.

FIRST PAPER:

Read by Rev. Jay Clisbe, of Newark Valley, N. Y., before the Susquehannah Association, at its meeting in Cundor, N. Y., February 5, 1873.

WHEN Rev. Mr. Johnson read the History of the Susquehannah Association, he alluded to the pioneer association which bore the same name, but was unable to give the date of its organization.

The records of the first Church in Lisle show that Rev. Seth Williston was installed as pastor of that church on Wednesday, Oct. 19, 1803; and immediately following that record is notice of the formation of that association:—

"Oct. 19th, the same day of the installation, there was an association of ministers and churches formed in this place, by the name of the Susquehannah Association. Deacon Osborn being chosen and empowered by the church subscribed in their half the Constitution of the Association."

The records give a full list of the members of the council which installed Mr. Williston, and there is very little doubt that every one of them was concerned in the formation of the association. Some of their names are given by Hotchkin, pp. 69, 71; and he says, p. 72, that in July, 1811, it was announced that the Susquehannah Association had become extinct, etc., and gives the reasons.

NOTES
RESPECTING THE HISTORY OF
THE FIRST SUSQUEHANNAH ASSOCIATION;

COMPILED BY
D. WILLIAMS PATTERSON.

FEBRUARY AND MAY, 1873.

SECOND PAPER:

Read by Rev. Jay Clisbe, before the Susquehannah Association, at its meeting in Newark Valley, N. Y., June 11, 1873.

As the original "Susquehannah Association" was formed on the same day and at the same place that Rev. Seth Williston was installed as pastor of the church at the "Second Forks of the Chenango," now the church in Lisle, N. Y., we may safely assume that it comprised those ministers and delegates who formed the council which installed Mr. Williston; and we have abundant evidence that to these must be added the names of Mr. Williston, the new pastor, and Deacon William Osborn, of Lisle, who was empowered by the church to subscribe, in their behalf, the Constitution of the Association. Upon this assumption, we find that the following named persons were present:—

MINISTERS:

REV. SETH SAGE, *Moderator of the Council.*
REV. JOEL CHAPIN,
REV. HUGH WALLIS,
REV. JAMES W. WOODWARD,
REV. NATHAN B. DARROW, *Scribe of the Council,* and
REV. SETH WILLISTON.

DELEGATES:

DEACON JOHN TYLER, from the church at Nine-Partners, now Harford, Susquehanna County, Pennsylvania.
DEACON JOB BUNNEL, from the East Church, in Chenango, N. Y.
DEACON ISRAEL SMITH, from the church in Jericho, N. Y.
DEACON SYLVANUS SEELEY, from the church in Walton, N. Y.
SAMUEL BLAIR, from the church in Willingborough, now Great Bend, Susquehanna County, Pennsylvania.
DEACON ELIPHALET RICE, from the church in Homer.
DEACON ITHAMAR COE, from the first church in Pompey.
DEACON WILLIAM OSBORN, from the first church in Lisle.

Rev. Seth Sage, A. M., was graduated at Yale College, in 1768 ; licensed in 1771, by the New Haven East Association ; settled in 1774, as pastor of the church in Canton Centre, Conn., and dismissed in 1778. In 1800 he settled on a farm in that part of the town of Chenango, which, in 1807, was set off in the town of Windsor, and now forms the town of Colesville, Broome County, N. Y. The church in that place, known as the "Eastern Presbyterian Church in Chenango," formed Aug. 15, 1793, and now extinct, was supplied by him from 1800 to 1807 ; yet he was never settled as their pastor. He was Moderator of the Council that dismissed Rev. Mr. Williston from the church in Lisle, May 30, 1810 ; and the *Yale Triennial Catalogue* says that he died in 1821 ; he probably died in Windsor, N. Y., as Wilkinson's *Annals of Binghamton*, p. 156, says : "Soon after the formation of the church the Rev. Seth Sage became the settled minister, and remained the pastor for many years, even to the time of his death." Wilkinson, whose statements cannot always be taken without some allowance, intimates that Mr. Williston formed the church ; yet we know, on better authority, that it was formed more than one year before Mr. Williston was licensed to preach ; and that "no pastor regularly installed, except Mr. Wood, has ever presided over this church." What enterprising member of this Association will more fully gather the scattered lines of Mr. Sage's life ?

Rev. Joel Chapin was born in Ludlow, Mass., Jan. 13, 1761, son of Shem and Anna (Clark) Chapin. He served as a soldier in the Revolutionary War ; graduated at Dartmouth College in 1791, having already married Eunice Lucretia Chapin, daughter of Deacon Edward Chapin, of Chicopee, Mass. ; they were published Nov. 10, 1789. He was ordained pastor of the church in Jericho, now Brainbridge, Chenango County, N. Y., in the year 1798, though another authority, perhaps by a misprint, says 1793. Hotchkin's *History of Western New York*, pp. 67, 68, says : "This was undoubtedly the first ordination of a Congregational minister that ever occurred in the region which in this work is denominated Western New York ; and no ordination in the Presbyterian denomination occurred till some years afterward. Mr. Chapin, it is believed, was peculiarly

distinguished as a man of fervent piety, and as a peace-maker in the church of Christ. For more than twenty of the last years of his life he resided in the State of Pennsylvania ; was at first a member of the Presbytery of Susquehannah, and, on the division of that Presbytery, was set off to the Presbytery of Montrose, with which he continued in connection till the time of his decease. Notwithstanding his many infirmities of body, and extreme deafness during his last years, his life was prolonged to an advanced period ; but he has gone, as we believe, to the rest of the heavenly state, and 'his record is on high.' A correspondent speaks of him as 'eminently useful in transacting ecclesiastical business, and in reconciling difficulties among the brethren.'" He died in Brainbridge, Aug. 5, 1845, in the eighty-fifth year of his age.

Possibly, more may be learned of Mr. Chapin from the *New York Observer* of March 27, 1851, and from the records of the Presbyteries of Susquehannah and Montrose.

Rev. Hugh Wallis, A. M., born in Colerain, Mass., June 15, 1767, son of James Wallis, graduated at Dartmouth College in 1791 ; was ordained pastor of the Congregational Church in Bath, Maine, Dec. 9, 1795 ; was dismissed July 15, 1800 ; removed to Solon, N. Y., and while there assisted in organizing the first church in Homer, N. Y., Oct. 12, 1801 ; was installed pastor of the first church in Pompey, N. Y., Jan. 4, 1803 ; dismissed Jan. 1, 1809 ; installed pastor at Litchfield, Herkimer County, N. Y., Dec. 5, 1809 ; dismissed April 20, 1814 ; removed with his family to Pembroke, Genesee County, N. Y., "in the latter part of the year 1816, or in the early part of the next year, and continued to reside there for many years." It is believed that he organized the church in Pembroke either before or shortly after he removed his family there ; and he officiated as stated supply to that church, to the church in Sheldon, Wyoming County, N. Y., and the church in Alden, Erie County, N. Y., for several years. He preached at Stockton, Chautauqua County, N. Y., one year, from April, 1827 ; "and for a number of years performed much service as a missionary on the Holland Purchase, under appointments from the Genesee Missionary Society, the Connecticut Missionary Society, and the General Assembly's Board of Missions." During the

last six years of his life he resided in Gates, Munroe County, N. Y., where he died Sept. 7, 1848, in the eighty-second year of his age. He married (1st) in 1798, Mary Duncan, of Colerain; (2d) in 1808, Susanna Upham; (3d) in 1839, Mrs. Nabby Butterfield.

Rev. James Wheelock Woodward, A. M., born at Hanover, N. H., Feb. 6, 1781, son of Professor Bezaleel and Mary (Wheelock) Woodward, and grandson of Eleazar Wheelock; graduated at Dartmouth College in 1798; studied divinity with Rev. Dr. Asa Burton, of Thetford, Vt., and Rev. Dr. Nathan Strong, of Hartford, Conn.; was licensed by the Hartford North Association, Oct. 7, 1801; was ordained an evangelist at Windsor, Conn., Sept. 28, 1802; was employed by the Missionary Society of Connecticut to labor in New York and Pennsylvania for two years, during which he assisted in the formation of the church at Newark Valley, Nov. 17, 1803; was installed pastor of the Congregational Church in Norwich, Vt., Sept. 5, 1804; dismissed in 1820; preached at Norwich Plain, Vt., from November, 1823, to 1826; installed pastor of the Congregational Church at Brownington, Vt., Jan. 11, 1826; dismissed in 1820; supplied again at Norwich Plain, to Dec. 1831, and was then a missionary, until disabled by paralysis. He married, Oct. 4, 1808, Sarah Partridge, of Norwich, Vt., and died at Waterbury, Vt., July 20, 1847, in the sixty-seventh year of his age.

Rev. Nathan B. Darrow was ordained as pastor of the church in Homer, Feb. 2, 1803. Mr. Hotchkin thinks he continued there about six years, and was then dismissed and removed to Ohio. Goodwin says, "this connection closed in October, 1808." He was one of the missionaries employed by the Connecticut Missionary Society to labor among the new settlements. He was employed on the Western Reserve and in Indiana as late as 1817. The report published in 1818 shows that he had spent sixty-five weeks in Indiana, repeatedly extending his excursions and labors into the adjoining Territory of Illinois; during which time he had preached two hundred and sixty-one sermons; and that, by his exertions, four Bible Societies were formed. Perhaps he came from the vicinity of New London, Conn. His life affords a fine field of investigation for some

inquiring member of this association. In 1813 he had a pastoral charge in Vienna, New Connecticut (Ohio), and within the year preceding June, 1813, he had labored nearly five months as a missionary, twenty-five weeks during the year ending June, 1812, and eighteen weeks in the year ending June, 1814.

Rev. Seth Williston, A. M., D. D., born at Suffield, Conn., April 4, 1770, third child of Consider and Rhoda (King) Williston; graduated at Dartmouth College in 1791; taught at Windsor, Conn., one year, and at New London, Conn., two years; studied divinity with the Rev. Charles Backus, at Somers, Conn.; was licensed by the Tolland Association (Conn.), Oct 17, 1794; ordained an evangelist at Avon, Conn., June 7, 1797; was employed by the General Association of Connecticut, and the Missionary Society of Connecticut, as a missionary to the new settlements in New York, from 1798, till his settlement as pastor of the church in Lisle, Oct. 19, 1803; during which time, he, perhaps, assisted in the formation of more churches than any other of those missionaries. May 8, 1804, he married Mrs. Sibyl (Stoddard) Dudley, widow of Wright Dudley, of Lisle, N. Y.; was dismissed from church in Lisle, May 30, 1810; installed pastor of Presbyterian Church in Durham, N. Y., July 4, 1810; dismissed Dec. 22, 1828; after which he went into the missionary field, and preached in various places till 1850, including six months for the Presbyterian Church of Owego, in 1846. In 1850, he visited his *alma mater*, and preached in the College Church. "He published eleven volumes, eleven pamphlets, and six tracts. His whole ministry was nearly fifty-six years in length, and the entire record good." He died at Guilford Centre, N. Y., March 2, 1851, aged nearly eighty-one years. His only son, Rev. Timothy Williston, born April 8, 1805, is a Presbyterian minister at Oneida Lake, N. Y.

In preparing these notes, great help has been had from Hotchkin's *History of Western New York*, and Dr. Chapman's *Sketches of the Alumni of Dartmouth College*. It is remarkable that four of these six men were graduates of that college, and three of them members of one class.

AN ECUMENICAL COUNCIL OF THE CONGREGATIONAL CHURCHES.

PROBABLY the words at the head of this article will startle some Congregationalists; for all have not yet become accustomed to view Congregationalism in its grand comprehensiveness. Jealousy for its formative principle, — the independence under Christ of each local congregation of believers, — which is giving liberty to the world, has obscured the conception of its equally broad unifying principle. But the time has come, as it seems to us, for exhibiting the ecumenical character of this latter principle, by showing that the unity of our churches in advisory fellowship may consistently be as wide as the world itself. We desire, therefore, to call the attention of our churches to this wider fellowship, and to give some reasons why it should be speedily enjoyed through Ecumenical Councils.

We mean by "Ecumenical Council" a gathering of the Congregational churches, by messengers, as wide in its constituency as the habitable globe, to be called as soon as practicable at the most convenient place; possessing and exercising no ecclesiastical authority whatever, but giving advisory judgment in matters of special concern, and meeting as often as the love and wants of the churches may determine.

The use of the term "Ecumenical" by the Roman Catholics in no way embarrasses its use by the Congregationalists; for under the form of government held by each body, Ecumenical Councils may be convened with equal propriety. Strangely enough, these extremes of all possible systems are equally fitted, and are the only forms of church government that are fitted, to give a consistent expression of ecumenical unity. Systems between them cannot exhibit this unity without introducing a foreign element or increasing the divisive tendencies which they already possess. Shall the Presbyterian churches join in a Pan-Presbyterian Assembly, as has been advocated? Such a Pan-Assembly must be either advisory or authoritative in its deliverances: if advisory, then an un-Presbyterian and antagonistic element is introduced into the system, subversive of the whole; if authoritative, then the

Pan-Presbyterian Assembly becomes the highest judicatory in the system, subject like the rest to perpetual cleavage. For from it, through regular appeal, particular churches will seek relief from domestic controversies, of which each generation is full, as, for example, the use of hymns and organs in church worship. And should this Pan-Assembly, fulfilling its high functions, decide either for or against their use, its authority would be at once defied, and the desired unity destroyed again; for what has been found so divisive in national bodies would become more divisive in Pan-Assemblies. This unhappy dilemma will constrain, if I mistake not, the abandonment of the attempt at Pan-Presbyterian unity. Nor is it easy to see how on Presbyterian principles the evil can be escaped and union secured. The same difficulty stands also in the way of the ecumenical unity of the remaining centralized forms of church government. They may become ecumenical by borrowing from us the principle of advisory fellowship; but in so doing they import a foreign and antagonistic element, dangerous to their life. But to no such dilemma is either Roman Catholicism or Congregationalism exposed; for the former deposits all authority in the Pope, the latter, in the local congregation of believers; that founds its unity solely on the infallible authority held and exercised by the Vicar of Christ; this builds its unity solely on the advisory fellowship of particular congregations. Each polity, therefore, is world-wide in its scope, capable of including in one body all the professed followers of Jesus Christ. Each carries the mark of universality, of catholicity, of ecumenicity. Congregationalism has then a clear claim to the term "Ecumenical," to designate the body representing the actual union of all existing Congregational churches, and the possible union of all believers throughout the world. So much for the name of the thing proposed.

We do not advocate an Ecumenical Council meeting frequently, like the Congregational Union of England and Wales, and the National Council of the United States, though no substantial objection can be urged against its meeting periodically, as every ten years; but we do advocate the holding of one such Council in the near future, and others thereafter, as occasion may require.

The expense of holding it, say at London, would be readily borne, if the question of its importance should be affirmatively answered. Indeed, nearly or quite enough Congregational ministers and laymen from this and other countries visit London every year to constitute a sufficient representation. The success of the Evangelical Alliance shows what a hold the idea of church unity has upon the Christian heart. May it not be as successfully appealed to in the Congregational churches as among the various denominations? If our churches shall wisely decide to manifest their unity in an Ecumenical Council, the heart will constrain the hand to supply the means for holding it. The National Council did not suffer from this cause even at its organization. Nearly every delegate elected was in attendance.

Nor can it be objected that Congregationalism has no way of calling such a body; for again the National Council may be cited in reply. Among churches joined only by bonds of love and counsel, all that can possibly be done, or need be done, is to invite them to a wider expression of their unity in Christ Jesus; and this invitation can be given by any body of churches of numbers sufficient to secure for their action respectful attention, or, better still, national committees may be appointed to arrange time, place, and topics; and to issue the call on behalf of all Congregational churches. Our polity has consistent ways of doing all such things.

That an Ecumenical Council is in perfect harmony with the principles of our polity is obvious: it would be simply advisory in its nature, destitute wholly of ecclesiastical authority, and hence incapable of infringing upon the independency of the churches.

We go further, and declare that our second grand fundamental principle—that of advisory fellowship under Christ of local congregations of believers—is incomplete without Ecumenical Councils. This principle has no limit in its application. It is as wide as the churches of Christ, as broad as the kingdom of heaven on earth, as comprehensive as the renewing grace of God. The kingdom of heaven is one and not many, and its visible manifestation should also be one and not many that the world may believe on Christ (John xvii: 20-23). It is a matter of profound gratitude to God that our churches are rising to this grand conception of the comprehensiveness of their

simple form of government, — the fact of which is disclosed in the steady growth in favor and efficiency of district and state Conferences, and the organization of national bodies. Through these our scriptural polity has been developing towards completeness in an ecumenical unity by which the actual union of all Congregational churches will be formally exhibited, and the future union of all believers fittingly foreshadowed. Now, the largest, even more than the smallest, of these unions of independent churches will be controlled by our inviolable formative principle, and must be by necessary consequence strictly advisory. Since men ever accustomed to the exercise of ecclesiastical authority in smaller bodies are constrained to adopt the principle of advisory union in international Alliances and Conventions, how much more shall we, who believe in this principle as the only true and scriptural one, and who have been long used to its strict application in all our ecclesiastical bodies, see to it that no ecumenical council overstep in any direction, this, its divine limitation? Indeed, both the call and the rules adopted for its deliberations would undoubtedly exclude, in express terms, the possible exercise of ecclesiastical authority.

That our polity naturally culminates in a world-wide unity has been more than once intimated. Thus Rev. R. B. Thurston says, "The organization of a national conference in America will be an event of the widest relations and the grandest significance; for it will be a symbol of a unity which need not be narrower than the round world, — a unity not framed by ecclesiastical power, sure to verge into oppression and excite revolt when left to itself, but a unity of the followers of Christ, inspiring and therefore incorporating every member."¹ Rev. J. B. Payton, president of the Congregational Theological Institute, Nottingham, England, says, "The *catholic church* is the church built up of all its members; therefore, of all believing men and women who have entered into open fellowship with each other in local communities, and who, by means of these local churches, rise up to wide, universal fellowship with each other."² The writer once said, "This taken

¹ A National Conference, *Congregational Quarterly* for July, 1870, p. 398.

² Review of Dr. Wordsworth on the Church of England.

(the organization of a stated national conference), the final step remains, to gather, through Ecumenical Councils, all our churches in all lands into one body, — a visible exhibition of universal Christian brotherhood, in harmony with the perfect autonomy of each local church.”¹ Others may have also foreshadowed the coming unity, but these only are ready to our hand.

It is clear, therefore, that our polity logically requires Ecumenical Councils to render its inherent comprehensiveness complete in form ; and the question presents itself, Has not the time fully come for perfecting our polity ? Are there not sufficient reasons why Congregationalists should soon hold an Ecumenical Council of all their churches ? That we may introduce the question for thorough consideration by others, we will give the reasons, in outline, which seem to us sufficient to warrant such a Council.

There are, in the first place, points of doctrine and of polity respecting which greater unity of view and of practice would be secured by free consultation in an Ecumenical Council. Our polity, for example, has not been developed under precisely the same circumstances in all countries where it exists, and it has not consequently taken precisely the same form. Now, all points of divergence or of interest could be fraternally discussed, — the wisdom of all lands being used to clarify them, — until our churches shall see eye to eye, and act with that uniformity which gives the greatest strength. The application also of our doctrine of the Christian church to the relation of church and state, to religious education in state schools, to missionary enterprises, to the conditions of church membership, to the doctrine of organic Christianity, *i. e.* the growing tendency of good men to stay out of church organizations, and to the other theories of the church, are some of the special themes demanding consideration. Others of a general nature are not wanting. If the Evangelical Alliance can find topics of such generic concern as to bring the busy and the learned of all denominations from all lands together in sweet Christian consultation, surely Congregationalists cannot fail of special and general questions of such vital importance to our churches as to make an Ecu-

¹ A National Conference of Congregational Churches, *Congregational Review* for August, 1870, p. 435.

menical Council fruitful of lasting blessings. This unifying of views and practices is essential to the highest efficiency in ~~the~~ Master's service, and would alone justify a mutual consultation of our widely scattered churches.

Then, again, an Ecumenical Council, by increasing harmony of view and procedure, and by bringing all Congregational churches of the Evangelical faith into acquaintance with ~~one~~ another, will greatly augment their sympathy and enthusiasm. The isolation which our churches so long sustained, save ~~as~~ broken by the formerly infrequent ordaining councils, resulted both in establishing and in magnifying their independence, but it wrought harm, in other respects, to our free polity. It paralyzed sympathy, enthusiasm, *esprit de corps*.¹

It also led to the giving of our strength to the enlargement of polities, radically antagonistic to and subversive of our own. The tide has now turned. The organization of district, state, and national bodies, destitute of all ecclesiastical authority, and the withdrawal of other denominations from our benevolent societies, have begun to rekindle sympathy and enthusiasm in our churches. The pulsations of a kindred life begin to throb through our congregations; and as the capacity of our polity to satisfy fully the Christian instinct for union as well as for liberty becomes more and more realized in wider fellowship, enthusiasm for the primitive order begins to inspire all hearts.²

¹ Since the above was written, we have fallen upon this passage: "It is still one of the unsolved mysteries of the age, how the ecclesiastical descendants of the Pilgrims anywhere, especially in New England, and more especially in Massachusetts, can withhold the small pittance of one fair contribution for this national, memorial, family, and, confessedly, much needed home (the Congregational House, Boston, Mass.). . . . It is quite certain that no similar object in behalf of and by any other branch of the great Christian household would be doomed to receive only such reluctant and scanty aid, such feeble and hesitating co-operation." Rev. I. P. Langworthy, in Report of Am. Cong. Ass. for 1873.

This sad mystery was born of the one-sided development of our polity, by which acquaintance, sympathy, enthusiasm, *esprit de corps* were sacrificed, perhaps naturally, under the circumstances, but still sacrificed, to isolated independence. The mystery is disappearing under closer fellowship, and will cease when our polity reaches the fulness of the divine model in unity as in liberty. That it does not inhere in independency is proved by the sympathy, enthusiasm, and *esprit de corps* which have made the Baptists so co-operative and numerous.

² "The review of our Congregational history during the last twenty years is very interesting and suggestive. . . . The new spirit awakened and the new measures inaugurated at the convention in Albany, in 1852, prepared the way for the great



Let it be hereafter shown that an ecumenical unity is not only consistent with our polity, but has been actually realized, without detriment to the autonomy of the weakest church, and sympathy, enthusiasm, *esprit de corps* will be greatly augmented. We shall lend our supporting fellowship in material and spiritual aid to all churches founded on the scriptural order, as other denominations have ever done to churches of their respective polities. Nor can this increase of sympathy and enthusiasm be deplored by any right-minded man, for through it our churches have lost none of their rights or privileges, while gaining immensely in efficiency. Rather let it be increased yet more, that liberty and unity may become universal through their example and labors. When sympathy binds together and enthusiasm inspires our Israel in full degree, then, and not till then, shall we be ready to seize and hold the opportunities opening before us.

Furthermore, an Ecumenical Council will establish a much needed bond between our missionary and the home churches, as also between the little clusters and the larger constellations.¹ These separate churches and little scattered groups are necessarily surrounded by adverse ecclesiastical influences. They are threatened in respect to polity by a foe more dan-

Council at Boston in 1865. That in its turn set influences at work which resulted in the Council at Oberlin in 1871, and the decision to hold hereafter a regular triennial meeting for the promotion of Christian fellowship, and for consultation and incitement in regard to the work providentially imposed upon our churches. It has so come to pass that, as compared with twenty years ago, there is to-day among us far more of unity of purpose, and greater facilities for effective co-operation, and juster appreciation of our responsibilities to Christ, to the country, and to the world. Our organizations for Christian action have been so adjusted in relation to each other that they are working in perfect harmony. . . . No body of Christians could well desire better opportunities than are now open to us." Report of Am. Cong. Union for 1873.

¹ There were, in A. D. 1872, about 7,141 Congregational churches of our faith in the world, distributed as follows: 3,263 in the United States, 83 in the Dominion of Canada, 9 in Nova Scotia, 5 in New Brunswick, 6 in the Island of Jamaica, 2,235 in England, 897 in Wales, 105 in Scotland, 27 in Ireland, 17 in the islands of the British Seas, 177 in Australia and New Zealand, 12 in South Africa and Demarara, 305 Mission churches of the English Congregationalists, 200 of the American Congregationalists, besides the *quasi*-Congregational Free Churches of France (132) and Italy (25), and the Independent Presbyterian churches of the Canton of Vaud, Switzerland. There may also be others standing by our side or near us, who would gladly join us in advisory fellowship.

gerous than persecution and as insidious as the unfelt malaria. —
 Hitherto we have suffered them to withstand alone these influ- —
 ences as best they might, without the offer of our cheering fel- —
 lowship and counsel. They have neither heard the voice nor —
 grasped the hand of their more than six thousand sister —
 churches, for the strong have not spoken to the weak in sym- —
 pathetic counsel, nor extended a helping hand to lighten their —
 burdens. Other denominations have not treated their feeble —
 and scattered churches so ill, but have cared tenderly for them.
 Would it be a matter of astonishment, then, if our scattered and
 mission churches longer neglected, feeling both the chilliness
 of their isolation and the impulses of the Holy Spirit con-
 straining them to Christian unity, should forsake the cold man-
 nager where they were born and left by their parents for any
 ecclesiastical home that offers them fellowship and sympathy?
 They must be strong in their views of church government not
 to fall where others better circumstanced have fallen. But are
 they, especially the mission churches, strongly indoctrinated
 in the polity which we believe to be the scriptural one? What
 have we to assure us here, where assurance seems to be
 needed?¹

Even the doubt makes it incumbent on us to use the means
 which our polity allows, yea, requires, to bind these churches
 to the true order of government, by our expressed vis-
 ible fellowship, sympathy, and aid. Less than this we can-
 not safely do; and this can be done only by bringing them
 into our free but warm advisory gatherings, that the simpli-
 city, liberality, beauty, and catholicity of our polity may hold
 them. In other words, there needs to be an ecumenical assem-
 bly of our churches, in which the mission and scattered mem-
 bers of the sisterhood shall have a large representation, that

¹ Reading this article to the son of a missionary, who had lived to his sixteenth year at a station in India, he said that he had been often asked what church it was that he had joined at the mission, and that he had been unable to tell. It were well if all mission churches were only churches of Jesus Christ; but as there are several theories of the Christian church, some one of which each church must hold, and as the advocates of other theories teach them with all diligence, it is inevitable that denominations will arise in missionary lands. Now, in the division which must come sooner or later, where will the churches planted by the Congregationalists stand? This concerns both us and the truth.

they may feel the comforts of a natural friendship, so long denied them.

Still more, the duty of holding an Ecumenical Council, through which these scattered churches can be taken into the nourishing warmth of our fellowship, rises into transcendent importance when we comprehend the agitations and revolutions that are going on in all nations, and the grand opportunity they afford us. When the slaveholders' Rebellion was crushed, and the slaves became free citizens, the Congregational churches of the United States thought that an exigency had arisen sufficient to justify them in overstepping the isolation of two hundred years, by holding a National Council, which thing they did at Boston, in 1865. The step was wisely and timely taken. Now, the present condition of the nations, whether Protestant, Roman Catholic, or heathen, presents, if we mistake not, an exigency of far greater moment, one justifying the holding of an Ecumenical Council, to prepare for the unfolding issues, and to get ready for the opening opportunities. All things in church and state are unmistakably tending towards liberty and unity. All forms of government, civil and ecclesiastical, are being forced into the crucible, from which only the fittest will come, that which holds in even scale the rights of the individual and the rights of society, equality and order, liberty and union.

It is scarcely necessary to give here more than a passing reference to the tendency to disestablishment and decentralization in Protestant countries. The work of demolition must go on until there are only free churches in free states everywhere.¹ The thing that hinders, especially in the church, is the visible and efficient unity ever exhibited by centralized systems. The demolition and reconstruction, which are inevitable, will be greatly hastened if the people can see efficiency joined to liberty and unity, as they may and will be joined in Congregationalism, when once it clothes itself with the beautiful garments peculiarly its own. Then again the Roman Catholics, though the hierarchy be more active now than for a century past,² are setting themselves resolutely

¹ See *Congregational Quarterly*, vol. xi, pp. 22-27.

² *The Nation* (New York), No. 429, p. 189.

against the papacy, by assuming the right of private judgment in civil matters. Witness Italy, which has stripped the Pope of his temporal power, Austria, Mexico,—Spain, the pity of the earth; witness also the rising movement against the Pope's spiritual supremacy in the Old Catholic Reform. Now, the recoil from bondage to the papacy brings of necessity the Roman Catholics and the Old Catholics into the still unsettled problem of church government. The Reformers, going before, have solved the problem variously, and have embodied their solution in radically antagonistic systems. Turning his back on the papacy as an unholy thing, the Roman Catholic sees three other radically different theories of the church contending for the mastery. How much soever he may be inclined to adopt some particular one of these at the start, he will ultimately be compelled to examine the Divine warrant of each, and to adopt that which carries most legibly the stamp of the Lawgiver who alone is infallible. The Bible, assuming in his mind its rightful place over tradition, decrees, and popes, will become his teacher in polity, as in doctrine. Nor can we doubt that the mark of its universality, of its catholicity, already pointed out, together with its scripturalness in all other respects, will mightily help him to adopt the primitive order; for he has been taught that the church of Christ is one, and he will naturally regard unity as an essential mark of the true church. The Congregational churches will therefore miss their opportunity, if they fail to set forth evidently before his eyes a form of government combining ecumenical unity with the freest liberty. We ought to show him, struggling out from bondage into sweet freedom, how the church of Christ may be one and yet be free. Not that a great spectacular council should be called: by no means. Let Rome dazzle the eyes of the people, while we strive to satisfy that deep desire for union which has carried so many over to Rome. Let us show that out of Rome there may be union, and union too in liberty. If the Roman Catholic peoples do not copy our form of government in the church, as they are persistently trying to do in the state, it will be because we fail to exhibit its breadth and beauty. Our polity gave form to the organic law of the Republic, and it is as good for the church as republicanism is for the state. To this

primitive polity the Romanist as well as the Old Catholic will sometime return. Professor Paton, after giving the principles which seem to be struggling into the foreground of the Old Catholic movement in Europe, says, "If the leaders . . . embody these evangelical principles in a church which shall be vital with the organizing forces and catholic sentiment that have always distinguished the Roman Catholic Church in contrast with Protestantism, they will fulfil the promise of their name in a church, *catholic* in its fellowship and unity, and old as the apostolic in its faith and purity."¹ The Master lays it upon us to aid these and all other searchers after the primitive order, by showing them the completed pattern which we have received from our Lord, that they may adopt it, — complete in its unity, as in its liberty.

But if the Roman Catholics, in the dawning day of their liberation, call for a full exhibition of our polity, no less do the awakening heathen nations. The coming century is to see most of them Christianized. Great revolutions are now in progress in them. Take India, China, Japan, and Madagascar, as examples. A recent writer says of India, "The spell of caste, and all that is connected with caste, has been broken, and whatever of weal or woe may be in store for the India of the future, the India which we knew a generation ago, frozen into forms which had remained unchanged for so many centuries, can never be seen again."² It cannot be doubted that, in the coming wreck of heathenism, Christianity, in some form, will prevail, as it ever has where heathenism has gone down before it. Of course, if these nations are christianized, they will, and must of necessity, adopt one or more of the theories of the church now sharply contending for general acceptance. For to organize at all, as believers in the Lord Jesus, is to put into the organization, ignorantly or knowingly, some theory of the church. It cannot be a matter of indifference to us what theory they shall choose; for some are oppressive and divisive, tending to schisms and corruption. Shall these be their sad choice, or shall the apostolic order of purity, liberty, and unity be their blessed portion? The latter, it is devoutly to be

¹ Catholicism and Papal Infallibility.

² Sir Bartle Frere on Indian Missions, quoted from *Miss. Herald*, Sept. 1873, p. 272.

hoped. We ought, therefore, not only to throw around our scattered mission churches our sympathetic support, but also to make them the advanced outposts through which our unifying polity, in its wide comprehensiveness, liberality, simplicity, purity, and beauty, may be commended unto all. Let any centralized form of church government be adopted, and division begins. So it has ever been, and so it ever will be; for only that polity can secure permanent unity which allows each congregation to manage its own affairs. We do not call for an Ecumenical Council, therefore, to introduce or give new life to a divisive element, but to quicken that form of government which in our opinion contains, and alone contains, the true unification of believers. It is to prevent the wastes which division compel that we desire to see the full capabilities of our polity shown to the awakening heathen nations.

Thus the nations, ready to throw off the Old in their bewildered search for the Better, summon us like the voice of the King of kings, not merely and only to vast evangelistic labors but also to give them, in all its fulness of development, the divine mould in which the spiritual life may best fashion its visible manifestation. If the issues arising from the failure of the slaveholders' Rebellion justified the consultation of American Congregationalists at Boston in 1865, — and no one is so blind to the results as to doubt it, — much more do the moral and religious revolutions going on in heathen nations, the falling papacy, arousing itself for a final struggle, and the irrepressible problem of ecclesiastical government in all Christian lands, — in short, the restless want of all nations, — constitute an urgent call for the consultation of the Congregational churches the world over.

All our reasons, however, culminate in this one prayer of our Lord, "That they all may be one; as thou, Father, art in me, and I thee, that they also may be one in us: that the world may believe that thou hast sent me." (John xxii: 21.) The Roman Catholics rightly refer this not only to spiritual unity but also to visible union. For the kingdom of heaven on earth, that is, the reign of Christ in the hearts of believers, is in its nature indivisible, while the visible manifestation of that reign is divisible and may be even belligerent. It is this division in manifestation that is keeping the world from believ-

ing that the Father sent the Son. While the Roman Catholics are thus right in interpretation, they are radically wrong in their theory of the church, and consequently in their attempt to realize this visible union. Their mistake here has frightened Protestants from attempting ecumenical unity, though aspirations after it have lately found temporary relief in the meetings of the Evangelical Alliance. Now, the prayer of Christ can be answered — and it will most assuredly be answered — only in a more permanent, visible union ; and if history teaches anything, it teaches that this union can be found only in advisory bodies. The attempt to secure union on authority split off the Eastern Church, then drove out the Protestants, then the Puritans and Wesleyans, and has made Protestantism weak and scandalous by reason of its divisions.

The unifying principle that has ecumenical breadth, divine vigor, and hence permanency in it, the one that can — and, viewed historically, the only one that can — consummate the prayer of our Lord and Head, has been embodied in advisory fellowship, has been carried up to national boundaries, and should now be made ecumenical, that the widest aspirations of the believing heart, comprehending all saints, may be realized, and the world convinced of the divine character and mission of Jesus Christ.

Greater uniformity in view and procedure ; acquaintance, sympathy, and enthusiasm ; a much needed bond of attachment between the small groups of isolated churches in our sisterhood and the larger ; the agitations and revolutions among all peoples, arising from an unsatisfied want ; and the prayer of Christ Jesus, “ who is over all, God blessed forever,” — these are the obvious reasons why an Ecumenical Council of Congregational churches should soon be held. Others are not far to find. But we rest here, laying the above reasons on the wisdom and conscience of our churches, in the fond hope that these churches will discern the signs of the times more clearly and meet the want of all peoples by manifesting in its simplicity, liberty, and unity, the divine pattern committed to their hands, ever praying that their ecclesiastical, as well as doctrinal and spiritual, light may shine, until it becomes the heritage and joy of the whole earth.

A. HASTINGS ROSS.

Columbus, O.

CONGREGATIONAL THEOLOGICAL SEMINARIES IN
1873-74

THE following lists are compiled from the printed catalogues (with additions by letters) and information in manuscript.

The seminaries are arranged in the alphabetical order of the towns and cities in which they are located. We have changed arrangement of columns to secure uniformity of style.

The date following the office of a professor is that of the year when he entered upon that professorship. If he was earlier a professor in some other department, we have mentioned the fact in parenthesis, showing the entire term of his official connection with the seminary.

The line "Name and Residence, Graduated," which is prefixed to "Resident Licentiate," Andover, is to be considered as prefixed to every class throughout all the lists. Two dashes under "Graduated" signifies that the person has not been a member of any college; the name of a college, with a dash where the year would come, signifies that the person was once a student in that college but did not graduate; a blank in either case signifies our ignorance, although we have supplied many dates from the several Triennials.

The following list of abbreviations of names of colleges, which we annually use, was prepared after careful survey of the whole field. To secure uniformity, we are obliged to make several changes from the abbreviations used in the several catalogues. Our rule is, in case of conflict, to use the simple initials for the older colleges, and more extended abbreviations for the later ones. Thus, "B.C." belongs to Bowdoin College, and not to Beloit, although some catalogues give it to the latter.

A.C. Amherst College, Massachusetts.	N.Y.U. New York University.
B.C. Bowdoin College, Maine.	O.C. Oberlin College, Ohio.
Bel.C. Beloit College, Wisconsin.	Ol.C. Olivet College, Michigan.
Ber.C. Berea College, Kentucky.	Ott.U. Otterbein University, Ohio.
B.U. Brown University, Rhode Island.	P.C. Pennsylvania College.
D.C. Dartmouth Coll., N. Hampshire.	R.F.C. Rutgers Female College, N. Y.
Den.U. Denison University.	Ri.C. Ripon College, Wisconsin.
Ham.C. Hamilton College, New York.	Tab.C. Tabor College, Iowa.
H.C. Harvard College, Massachusetts.	U.C. Union College, New York.
Hel.U. Heidelberg University, Germany.	U.Cal. University of California.
Hills.C. Hillsdale College, Michigan.	U.I. University of Indiana.
Ill.C. Illinois College.	U.M. University of Michigan.
Io.C. Iowa College.	U.P. University of Pennsylvania.
K.C. Knox College, Illinois.	U.Vt. University of Vermont.
K.C.L. King's College, London.	U.W. University of Wisconsin.
Linc.U. Lincoln University, Pa.	Wab.C. Wabash College, Indiana.
Lou.C. Louis College, France.	Westf.C. Westfield College, Illinois.
Mac.C. Macon College, Tennessee.	Westm.C. Westminster College, Pa.
Mar.C. Marietta College, Ohio.	Wg.C. Waynesburg College, Penn.
McG.C. McGill College, Canada.	W.R.C. Western Reserve College, Ohio.
M.C. Middlebury College, Vermont.	Wh.C. Wheaton College, Ohio.
N.O. New College, London.	Wit.C. Wittenberg College, Ohio.
N.W.C. North Western College, Illinois.	W.C. Williams College, Massachusetts.
N.J.C. New Jersey College.	W'n C. Western College, Iowa.
N.Y.C. New York College.	Y.C. Yale College, Connecticut.

I. ANDOVER THEOLOGICAL SEMINARY, ANDOVER, MASS.

Opened for instruction, September 28, 1808.

FACULTY.

- Rev. EDWARDS A. PARK, D. D.**, Abbot Professor of Christian Theology. — 1847. (Was Professor of Sacred Rhetoric, 1836-'47.)
Rev. JOHN L. TAYLOR, D. D., Smith Professor of Theology and Homiletics (in the Special Course), and Lecturer on Pastoral Theology. — 1868.
Rev. AUSTIN PHELPS, D. D., Bartlet Professor of Sacred Rhetoric. — 1848.
Rev. ROBERT C. SMYTH, D. D., Brown Professor of Ecclesiastical History. — 1863.
Rev. J. HENRY THAYER, D. D., Associate Professor of Sacred Literature. — 1864.
Rev. CHARLES M. MEAD, Hitchcock Professor of the Hebrew Language and Literature. — 1866.
Rev. J. WESLEY CHURCHILL, Jones Professor of Elocution. — 1866.
Prof. JULIUS H. SEELYE, D. D., Lecturer on Foreign Missions.
Rev. TRUMAN M. POST, D. D., Lecturer on Congregationalism.
Rev. ALEXANDER H. CLAPP, D. D., Lecturer on Home Missions.
Rev. WILLIAM L. ROPES, Librarian.

RESIDENT LICENTIATES.

NAME AND RESIDENCE.	GRADUATED.	
Chas. Anderson, Jr., Auburn, N. Y.	Ham.C. 1869.	Edward P. Wheeler, Beloit, Wis. Bel.C. 1870 Leverett S. Woodworth, West Wil- Hamsfield, O. B.U. 1871

Chas. C. Carpenter, Andover, Mass.	— — —
John W. Haley, Andover, Mass.	D.C. 1860
David P. Lindsley, Andover, Mass.	— — —
Henry Marsh, Olivet, Mich.	Ol.C. 1870
Augustus M. Rice, Kasson, Minn.	U.W. 1870

(6)

SENIOR CLASS.

Sidney E. Bailey, Saxton's River, Vt.	A.C. 1871
Edward A. Benner, Lowell, Mass.	A.C. 1869
John T. Crumrine, Lindly's Mills, Pa.	Wg.C. 1871
Elisha F. Fales, Jr., Wrentham, Mass.	B.U. 1870
Chas. N. Flanders, Haverhill, N. H.	D.C. 1871
James B. Gregg, Andover, Mass.	H.C. 1866
Charles L. Hall, New York City	N.Y.C. 1866
John W. Hird, Andover, Mass.	Y.C. 1871
G. Milton Howe, Oxford, Mass.	A.C. 1871
Frank D. Kelsey, Columbus, O.	Mar.C. 1870
Henry L. Kendall, Barrington, R. I.	B.U. 1871
S. Sherberne Mathews, Boston, Mass.	— — —
Lyman F. Rand, Keene, N. H.	O.C. 1871
George Rogers, Bristol, Eng.	N.U. — —
Joseph B. Seabury, New Bedford, Mass.	A.C. 1869
Edward B. Sellers, Boston, Mass.	Wh.C. 1866
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 G. Stone, Warren, Ct.	A.C. 1871
Charles L. Tombien, West Brook- field, Mass.	A.C. 1871

MIDDLE CLASS.

Allison D. Adams, Union Grove, Wis.	Bel.C. 1871
F. H. Bartlett, Bristol, N. H.	— — —
Robert C. Bedford, Tomah, Wis.	Bel.C. 1872
Will S. Bugbey, Springfield, O.	Witt.C. 1872
Austin H. Burr, Oberlin, O.	O.C. 1871
James H. Childs, Amherst, Mass.	A.C. 1869
John W. Colwell, Providence, R. I.	B.U. 1872
Samuel E. Eastman, Royalton, Wis.	O.C. 1872
Edward D. Eaton, Lancaster, Wis.	Bel.C. 1872
Charles E. Gordon, Worcester, Mass.	Y.C. — —
Charles W. Guernsey, Dubuque, Iowa,	I.C. 1871
James L. Hill, Fayette, Iowa,	I.C. 1871
John H. Hincks, Bridgeport, Ct.	Y.C. 1872
John A. Kaley, Carey, O.	Witt.C. 1872
William Lawrence, Brookline, Mass.	H.C. 1871
Frank J. Marsh, Leominster, Mass.	A.C. 1870
Robt. J. Mathews, Brookfield, O.	W.R.C. 1872
David McG. Means, Andover, Mass.	Y.C. 1868
Harry P. Nichols, Salem, Mass.	H.C. 1871
Francis Parker, Gloucester, Mass.	A.C. 1872
William A. Rand, Portsmouth, N. H.	— — —
C. J. H. Ropes, London, Eng.	Y.C. 1872
Charles L. Short, New York City,	O.C. 1872
Charles E. Steele, New Britain, Ct.	Y.C. 1871
T. Franklin Waters, Salem, Mass.	H.C. 1872
S. H. Wheeler, South Hero, Vt.	U.Vt. 1871
J. D. Williamson, Cleveland, O.	W.R.C. 1870

(27)

306 *Congregational Theological Seminaries in 1873-74* [April,

JUNIOR CLASS.			
Cyrus G. Baldwin, Dayton, O.	O.C. 1873	Orrison S. Marden, Campton, N. H.	— — —
Henry A. Blake, Providence, R. I.	B.U. 1873	Francis E. Masten, Boston, Mass.	A.O. — —
Charles N. Brainerd, Middlebury, Vt.	M.C. 1873	Kingsley F. Norris, Sodus, N. Y.	A.C. 1873
John C. Brooks, Boston, Mass.	H.C. 1872	John E. Russell, Walpole, N. H.	W.C. 1872
Homer W. Carter, Talmadge, O.	O.C. 1870	Cyrus Stone, Andover, Mass.	W.C. 1872
Austin S. Chase, Andover, Mass.	D.C. 1869	Wm. T. Swinnerton, Cambridgeport, Mass.	— — —
Frank K. Chase, Exeter, N. H.	— — —	Howard A. Van Tassell, Brooklyn, N. Y.	— — —
Frank E. Clark, Westboro', Mass.	D.C. 1873	(21)	
Wm. O. Colesworthy, Chelsea, Mass.	H.C. — —	SPECIAL COURSE.	
Nathan T. Dyer, South Braintree, Mass.	D.C. 1873	Elmer J. Beach, Harwinton, Ct.	— — —
Henry H. Haynes, Tilton, N. H.	H.C. 1873	George L. Dickinson, Wendell, Mass.	— — —
Edmond C. Ingalls, Blooming Grove, N. Y.	H.C. 1873	John C. Edgar, Saundersville, Mass.	— — —
George H. Johnson, Cambridge, Mass.	H.C. 1873	Wm. J. McLean, Andover, Mass.	— — —
John N. Lowell, Winterport, Me.	B.C. 1873	Joseph Nee-Sims, Yeddo, Japan.	A.C. — —
		Thomas Robinson, Salisbury, Eng.	A.C. 1873
		James T. Wilson, Brooklyn, N. Y.	— — —
		(7)	Total, 73.

II. THEOLOGICAL SEMINARY, BANGOR, MAINE.

Opened for instruction, November, 1817.

FACULTY.

- Rev. ENOCH POND, D. D., President, Professor *Emeritus* of Ecclesiastical History. — 1835-1870, *Emeritus*, 1870. (Was Professor of Theology, 1832-'55.)
 Rev. DANIEL SMITH TALCOTT, D. D., Hayes Professor of Sacred Literature. — 1839.
 — — —, Buck Professor of Christian Theology, and Librarian. [— 1860.
 Rev. WILLIAM M. BARBOUR, D. D., Fogg Professor of Sacred Rhetoric and Pastoral Duties.
 Rev. LEVI L. PAINE, Professor of Ecclesiastical History. — 1870.

SENIOR CLASS.

- Ezra Andrews, Detroit, Me.
 F. C. Bradeen, Dexter, Me.
 John R. Chalmers, Wells River, Vt. D.C. — —
 Thos. M. Davies, Cape Elizabeth, Me.
 B. F. Grant, Newport, Me. B.C.
 Horace Graves, Dover, Me.
 Charles E. Harrington, Brewer Village, Me.
 Richard W. Jenkins, Kingston, Pa.
 Gustavus W. Jones, Unity, Me.
 Thomas Kinney, Milo, Me.
 William P. Kinney, Houlton, Me.
 B. B. Merrill, Bangor, Me.
 Charles N. Sinnett, Harpswell, Me.
 S. C. Whitcomb, Lawrence, Kan.
 (14)

MIDDLE CLASS.

- Edmund J. Burgess, East Tilbury, Can.
 Richard M. Burgess, East Tilbury, Can.
 Zenas Crowell, Liverpool, N. S. McG.C.
 John G. Evans, Scranton, Pa. W.R.O.
 Lewis D. Evans, Summit Hill, Pa. W.R.C.
 Arthur G. Fitz, Manchester, N. H. D.C. 1872
 George Hindley, Ousatic, Ont.

- Charles G. Holyoke, Yarmouth, Me. B.C. 1868
 Herbert A. Loring, East Sumner, N.Y.U. 1873
 Dugald McGregor, Manilla, Ont.
 William Peacock, Lanark, Ont. McG.C.
 Lauriston Reynolds, East Wilton, Me.
 Edmund C. Sherburne, Pomfret, Vt.
 Charles B. Woodcock, New York City, Hel.U. 1873
 (14)

JUNIOR CLASS.

- Warren F. Bickford, Newburg, Me. B.C. 1873
 Fred Debos, Salem, Mass. Lou.C.
 Jonathan Edwards, Plymouth, Pa.
 Walter Farr, Robbinston, Me.
 Charles E. Fitz, Manchester, N.H. K.C.L.
 Daniel L. Jones, Utica, N. Y.
 Charles E. Libby, Brewer, Me.
 A. G. McGown, Scituate, Mass.
 Osgood W. Rogers, Hampden, Me. B.C. 1872
 L. W. Smith, Richford, Vt.
 David T. Williams, Bloesburg, Pa.
 George H. Wilson, Salem, Mass.
 (12) Total, 40.

III. THEOLOGICAL SEMINARY, CHICAGO, ILLINOIS.

Opened for instruction, October, 1858.

FAULTY.

SUEL C. BARTLETT, D. D., New England Professor of Biblical Literature. — 1858.
 ENKLIN W. FISK, D. D., Wisconsin Professor of Sacred Rhetoric. — 1858.
 ES T. HYDE, D. D., Iowa Professor of Pastoral Theology and Special Studies — 1870.
 ERGE N. BOARDMAN, D. D., Illinois Professor of Systematic Theology. — 1871.

ODORE W. HOPKINS, Instructor in Ecclesiastical History.
 WARD M. BOOTH, A. M., Instructor in Elocution.
 ROE S. F. SAVAGE, D. D., *Advance Building, 107 Fifth Avenue, Chicago, Financial Secretary and Treasurer.*

ESIDENT LICENTIATES.

I. Barrows, Olivet, Mich.
 ushnell, Chicago, Ill.
 nes, Chicago, Ill.
 nfield, Plainview, Minn.

SENIOR CLASS.
 Armstrong, Lyonsville, Ill. — — —
 B. Bisbee, Springfield, Vt. D.O. 1871
 Bradshaw, Chicago, M.C. 1869
 erome Chittenden, Ripon, W.C. 1868
 Gallagher, Jr., Boston, H.C. 1869
 artin Goodell, Ann Arbor, U.M. 1870

Birchard Millard, Milwaukee, U.M. 1870
 uthinson Robbins, Muscatine, Ia, Io.C. 1869
 J. Smith, Lima, Wis. Bel.C. 1871
 Sylvester Smith, Delavan, Bel.C. 1871

MIDDLE CLASS.

Henry Abbott, Andover, — — —
 eodore Clifton, Darlington, — — —
 Tompkins Holcombe, Chills, — — —
 . Jones, Morris Run, Penn. — — —
 arland Kilmer, St. Charles, Wb.C. 1870

C. Knobel, Chicago, Ill. N.W.C. 1870
 F. Smith, Benzonia, Mich. Ol.C. 1871
 ugene Storm, Chesterfield, Bel.C. 1872
 rrell Wilcox, New Milford, — — —

JUNIOR CLASS.

Russell Lee Cheney, Emerald Grove, Wis. Bel.C. 1872
 Richard Roderick Davies, Beaver, Mo. Mar.C. 1872
 Hiram James Ferris, Milton, Wis. — — —
 Benj. Farrington Sargent, Chicago, Ill. Ham.C. 1873
 Charles Sherrill, Lisbon, Ill. Bel.C. 1873
 Alfred Mallory Smith, Delavan, Wis. Bel.C. 1869
 Henry Wilson, Washington, D. C. — — —
 (7)

SPECIAL COURSE.

THIRD YEAR.

Ledyard Ely Benton, Lake Mills, Wis.
 John B. Bidwell, Goodland, Ind.
 Robert Kirk, Chicago.
 Gilbert Rindell, Jr., Williamsburg, Ia.
 (4)

SECOND YEAR.

Daniel W. Gilmore, Chicago.
 Theodore C. Northcott, Springfield.
 James Schneider, Decorah, Ia.
 Walter S. Shotwell, Lawrence, Kansas.
 (4)

FIRST YEAR.

David Reed Anderson, Otsego, Mich.
 Arthur Isaac Brown, Newfield, N. Y.
 Desevigne Fisk Harris, Columbus, Ohio.
 Edward Kimball, Miles, Iowa.
 Abner Malon Pipes, Tonica, Ill.
 Charles Henry Rogers, Coon Creek, Mo.
 Henry Manville Skeels, Dundee, Ill.
 Willis Wilcox Woodruff, Anoka, Minn.
 (8) Total, 42.

308 *Congregational Theological Seminaries in 1873-74.* [April]

IV. THEOLOGICAL INSTITUTE OF CONNECTICUT, HARTFORD, CT.—
Opened for instruction in 1834.

FACULTY.

Rev. WILLIAM THOMPSON, D. D., Nettleton Professor of the Hebrew Language and Literature.—1834.

Rev. ROBERT G. VERMILYE, D. D., Riley Professor of Christian Theology.—1857.

Rev. ———. Hosmer Professor of Preaching, and the Pastoral Charge.

Rev. THOMAS S. CHILDS, D. D., Waldo Professor of Biblical and Ecclesiastical History.—1872.

Rev. MATTHEW B. RIDDLE, D. D., Professor of New Testament Exegesis.—1872.

SENIOR CLASS.				
		Israel N. Terry, Lyme, Ct.	A.C. 1871	
Frederick H. Allen, Lawrence, Mass.	_____	Frederick H. Wales, Elmira, N. Y.	D.C. 1872	
Frank J. Grimes, Keene, N. H.	_____	George W. Winch, Northfield, Vt.	U.Vt. 1870	
John H. Goodell, Stafford Springs, Ct.	_____	(6)		
MIDDLE CLASS.		JUNIOR CLASS.		
Louis W. Hicks, Worcester, Mass.	Y.O. 1870	Arthur W. Blair, Newbury, Vt.	D.C. 1873	
John E. Hurlbut, New London, Ct.	_____	Leverett Bradley, Jr., Methuen, Mass.	A.C. 1873	
(5)		Franklin S. Hatch, Chelsea, Vt.	A.C. 1873	
		Ferdinand T. Lathé, Southbridge, Mass.	_____	
Henry W. Eldridge, Kensington, N. H.	A.C. 1871	John Marsland, Chester, Ct.	O.C. —	
Edward S. Hume, New Haven, Ct.	Y.C. 1870	Charles B. Strong, Coleraine, Mass.	A.C. 1873	
Peter McLean Donald, Ithaca, N. Y.	U.C. —	(6)	Total, 17.	

V. THEOLOGICAL DEPARTMENT OF YALE COLLEGE,
NEW HAVEN, CONNECTICUT.

Opened for instruction in 1822.

FACULTY.

Rev. NOAH PORTER, D. D., LL. D., President (1871), and Clark Professor of Moral Philosophy and Metaphysics.—1846. (Was Temp. Prof of Theology, 1858-'66.)

Rev. LEONARD BACON, D. D., LL. D., Lecturer on Church Polity and American Church History.—1871. (Was Temp. Prof. of Theology, 1866-'71.)

Rev. GEORGE E. DAY, D. D., Holmes Professor of the Hebrew Language and Literature and Biblical Theology.—1866.

Rev. SAMUEL HARRIS, D. D., LL. D., Dwight Professor of Systematic Theology.—1871.

Rev. JAMES M. HOPPIN, D. D., Professor of Homiletics and the Pastoral Charge.—1861.

Rev. GEORGE P. FISHER, D. D., Professor of Ecclesiastical History.—1861.

Rev. TIMOTHY DWIGHT, D. D., Buckingham Professor of Sacred Literature.—1858.

Rev. HENRY WARD BEECHER, Lecturer on Preaching.

RESIDENT LICENTIATES.		John Carey Boals, Somerville, Tenn.	
			Mac.C.
ATTENDING LECTURES.		Homer James Broadwell, M. D., New Haven, Ct.	_____
John Justin Blair, Portland, Me.		Samuel Edwin Busser, York, Pa.	P.C. 1871
Charles Newton Fitch, New Haven, Ct.	O.C. 1869	Newell Meeker Calhoun, Bethlehem, Ct.	_____
(2)		SENIOR CLASS.	
George Whitefield Benjamin, M. D., New Haven, Ct.	Y.C. 1864	Franklin Countryman, New Haven, Ct.	Y.C. 1871

[.] *Congregational Theological Seminaries in 1873-74.* 309

Burke Danforth, Royalton,	D.C. 1871	John Jay Joyce, Philadelphia, Pa.	U.P.
Richard Gaines, New Haven,	Y.C. 1868	Henry Martin Ladd, Constantinople,	M.C. 1872
Greenwood, Boston, Mass.	A.C. 1871	Turkey,	O.C. 1872
Ermon Hershey, Chippewa, O.	O.C. 1870	Lucius Orren Lee, Kenosha, Wis.	Bel.C. 1871
Erritt Hills, Mt. Vernon, O.	O.C. 1871	Charles Lincoln Morgan, Minne-	A.C. 1872
Leaves Ives, Castine, Me.	A.C. 1870	apolis, Minn.	—
Wm. McNaughton Johnston,	Westm.O.	Charles Fitch Morse, Stafford	—
Shimington, Pa.	W.O. 1871	Springs, Ct.	—
Edwin McLean, Great Bar-	Io.C. 1871	William Dexter Mosman, Chicopee,	A.C. 1870
re, Mass.	A.G. 1871	Mass.	Y.C. 1872
Edw. McLoney, Eddyville,	P.C. 1871	James Oakey, Terre Haute, Ind.	D.C. 1870
William Mallory, Hamden,	Linc.U.	Marshall Reuben Peck, Brookfield,	—
Michael, Shawnee, Pa.	Y.C. 1871	Vt.	—
William Morris, Bridgeport,	Y.C. 1871	Lester Beach Platt, Baltimore, Md.	—
Walter Pope, Westville, Ct.	Y.C. 1871	Frank Caleb Potter, North Wood-	Y.C. 1871
Olcott Post, Logansport, Ind.	Wab.C. 1871	stock, Ct.	—
Henry Robinson, West	D.C. —	Frederic Brown Pullan, Janesville,	Bel.C. 1871
Stock, Ct.	Io.C. 1870	Wis.	—
Bailey Snell, New Sharon,	Y.C. 1871	Edward Payson Root, Montague,	A.C. 1871
McCott Starr, Guilford, Ct.	A.C. —	Mass.	O.C. —
Blair Trowbridge, Pom-	—	John Ogilvie Stevenson, Noank, Ct.	A.C. 1872
fret, N.H.	—	Albert Henry Thompson, Searsport,	—
Wm. Trowbridge, Pom-	—	Me.	—
fret, N.H.	—	Alwin Ethelstan Todd, Ludlow,	Y.C. 1871
Wm. Trowbridge, Pom-	—	Mass.	—
fret, N.H.	—	Hibbard Austin Tucker, Beloit,	Bel.C. 1872
Wm. Trowbridge, Pom-	—	Wis.	—
fret, N.H.	—	Louis Bryant Tuckerman, Austin-	A.C. 1872
Wm. Trowbridge, Pom-	—	burg, O.	—
fret, N.H.	—	Nathan Hart Whittlesey, New Pres-	Y.C. 1871
Wm. Trowbridge, Pom-	—	ton, Ct.	—
fret, N.H.	—	Sedgwick Porter Wilder, Eau Claire,	Bel.C. 1871
Wm. Trowbridge, Pom-	—	Wis.	—
fret, N.H.	—	(37)	—
Wm. Trowbridge, Pom-	—	JUNIOR CLASS.	—
fret, N.H.	—	George Burton Adams, Pecatonica,	Bel.C. 1872
Wm. Trowbridge, Pom-	—	Ill.	—
fret, N.H.	—	Andrew Webster Archibald, New	U.C.
Wm. Trowbridge, Pom-	—	Kingston, N. Y.	—
fret, N.H.	—	Frederick Elisha Bangs, Summer	—
Wm. Trowbridge, Pom-	—	Hill, N. Y.	—
fret, N.H.	—	David Nelson Beach, South Orange,	Y.O. 1872
Wm. Trowbridge, Pom-	—	N. J.	—
fret, N.H.	—	Clarence Winthrop Bowen, Brook-	Y.O. 1872
Wm. Trowbridge, Pom-	—	lyn, N. Y.	—
fret, N.H.	—	Samuel Joshua Bryant, Vermillion,	O.O. 1872
Wm. Trowbridge, Pom-	—	O.	—
fret, N.H.	—	Rolla George Bugbee, Bridgewater,	D.C. 1871
Wm. Trowbridge, Pom-	—	Vt.	—
fret, N.H.	—	Ezra Bailey Chase, Exeter, N. H.	Mar.C. 1872
Wm. Trowbridge, Pom-	—	George Larkin Clark, Tewksbury,	A.C. 1872
fret, N.H.	—	Mass.	—
Wm. Trowbridge, Pom-	—	David Gochenauer, M. D., Abbots-	—
fret, N.H.	—	town, Pa.	—
Wm. Trowbridge, Pom-	—	George Herbert Grannis, Oberlin, O.	O.O. 1872
fret, N.H.	—	John Milton Hart, West Cornwall,	Y.O. 1867
Wm. Trowbridge, Pom-	—	Ct.	—
fret, N.H.	—	Henry Harrison Haynes, Tilton,	H.C. —
Wm. Trowbridge, Pom-	—	N. H.	—

310 *Congregational Theological Seminaries in 1873-74.* [April]

Zephaniah Swift Holbrook, Chicago, Ill.	— — —	Charles Henry Oliphant, Orange, N. J.	— — —
John Wesley Horner, Lanesville, Ind.	U.I. — —	John Punnett Peters, New York City,	Y.C. 1865
William Tucker Hutchins, New Haven, Ct.	— — —	Chauncey J. Richardson, Newbury, Vt.	D.C. 1865
Joseph Henry Isham, New Haven, Ct.	Y.C. 1865	James Hudson Roberts, Hartford, O.	Y.C. 1865
Joseph Brainerd Ives, Cornwall, Ct.	— — —	Henry Aaron Rogers, Granville, O.	Den.U.
Robert Roy Kendall, Ridgefield, Ct.	Y.C. 1872	William Clayton Rogers, Oberlin, O.	O.C. 1865
Samuel Theodore Kidder, Poplar Grove, Ill.	Bel.C. 1873	William Henry Singley, Moulton, Iowa,	Witt.C.
Reuben Knox, St. Louis, Mo.	Y.C. 1873	Goodwin Delos Swezey, Rockford, Ill.	Bel.C.
Enoch Faber Light, Fredericksburg, Pa.	W'n.C.	Herbert Melville Tenney, Morrisville, Vt.	M.C.
William A. Lyman, Bloomington, Wis.	U.W.	Thomas Pitman Vaille, Springfield, Mass.	Y.C. 1872
Daniel Charles McKay, Belpre, O.	Mar.C. 1872	James Heartt Van Buren, Cincinnati, O.	Y.C. 1872
Gregory Michaelian, Adabazar, Turkey.	Bel.C. 1873	William Louis Woodruff, New Haven, Ct.	— — —
Frederick Wesson Newcomb, Barnard, Vt.	D.C. 1873	(38)	Total, 99.

VI. PACIFIC THEOLOGICAL SEMINARY, OAKLAND, CALIFORNIA.

Opened for instruction, June, 1869.

FACULTY.

Rev. JOSEPH A. BENTON, D. D., Professor of Sacred Literature. — 1869.
 Rev. GEORGE A. MOORE, D. D., Professor of Theology. — 1870.

Rev. ANDREW L. STONE, D. D., Lecturer on the Work of the Preacher.
 Rev. THOMAS K. NOBLE, Lecturer on the Work of the Pastor.
 Rev. EDWARD P. BAKER, Lecturer on the Lands of the Bible.
 Rev. JOHN K. MCLEAN, Lecturer on the Polity of the Churches.
 Rev. JAMES H. WARREN, Lecturer on the Home Missionary Work.

SENIOR CLASS.

James C. Ferguson, San Francisco, Cal.

MIDDLE CLASS.

None.

JUNIOR CLASS.

W. R. Blain, Eugene, Or.

J. N. Haskins, San José, Cal. O.W.U. 1870

A. E. Kellogg, San José, Cal. Tab.C. 1873

C. T. K. Tracy, San Francisco, Cal.

Un.Cal. 1865

(4)

Total, 5.

PREPARATORY CLASS.

Clarence A. Clary, Petaluma, Cal.

James C. Ferrell, Astoria, Or.

Tara T. Frickstad, Oakland, Cal.

Charles D. Hudoff, Oakland, Cal.

Jee Gam, Oakland, Cal.

William H. Marshall, San Francisco, Cal.

Newton Peck, Sacramento, Cal.

David Wilkie, San Francisco, Cal.

(8)

VII. THEOLOGICAL DEPARTMENT OF OBERLIN COLLEGE,
OBERLIN, OHIO.

Opened for instruction in 1835.

FACULTY.

- sv. JAMES H. FAIRCHILD, D. D., President (1866), Avery Professor of Moral Philosophy (1868), and Professor of Systematic Theology. — 1858. (Was Tutor in the College 1839-'42; Professor in the College, 1842-'58.)
sv. CHARLES G. FINNEY, Professor of Pastoral Theology. — 1835. (Was Professor of Theology, 1836-1869.) [— 1835.]
sv. JOHN MORGAN, D. D., Professor of New Testament Literature and Biblical Theology.
sv. ELIJAH P. BARROWS, D. D., Professor of Hebrew, and Old Test. Literature. — 1872.
sv. HIRAM MEAD, D. D., Professor of Sacred Rhetoric. — 1869.
sv. JUDSON SMITH, Professor of Church History, and Lecturer on General History. — 1870.

AMES R. SEVERANCE, Instructor in Elocution.

sv. HENRY COWLES, D. D., Lecturer on Prophecy.

sv. WILLIAM W. PATTON, D. D., Lecturer on Modern Scepticism.

sv. A. HASTINGS ROSS, Special Lecturer on Church Polity.

SENIOR CLASS.

John W. Cowan, Wheaton, Ill.	O.C. 1871	Benjamin Franklin Herrick, Saybrook, O.	—
Ernst Eversz, Pittsfield, O.	Ri.C. 1871	Owen Jenkins, Plainfield, N. Y.	—
Arzillal M. Long, Fremont Ill.	—	Lindsay Arnold Roberts, Knoxville, Tenn.	—
Edward B. Payne, Wakeman, O.	Io.C. —	Delos Adelbert Strong, North Adams, Mich.	Hills.C. —
Arthur Tappan Reed, Austinburg, O.	O.C. 1870	George John Webster, Grand Rapids, Mich.	—
William Drake Westervelt, Oberlin, O.	O.C. 1871		
(6)		(7)	

JUNIOR CLASS.

Andrew James Hadley, Oberlin, O.	—	James G. Bowersox, Fitchville, O.	Ott.U. 1871
R. Harutun Hohannesian, Aintab, Turkey.	—	Israel Brown, Wedron, Ill.	Wh.C. 1872
ewis Thomas Mason, Oberlin, O.	—	Charles Cole Creegan, Lebanon, O.	—
(8)		Samuel S. Cryer, Maysville, Ky.	O.C. 1873
		Burrill Hamilton Fee, Berea, Ky.	Ber.C. 1878
		Nathaniel Demster Lanphear, Olivet, Mich.	Ol.C. 1873

MIDDLE CLASS.

manuel J. Beach, Pittsfield, O.	N.Y.C. 1872	Rodolph Menk, Casco, Mich.	—
edodore Elijah Burton, Oberlin, O.	O.C. 1872	William Brewster Oleson, Portland, Me.	—
hn Morgan Cumings, Tabor, Io.	O.C. 1872	Milan Packard, Covert, Mich.	O.C. 1872
seph F. Gibbs, Agawam, Mass.	—	Edward Anson Paddock, Baraboo, Wis.	O.C. 1872
bert L. Gridley, Oberlin, O.	O.C. 1872	Jacob P. Riedinger, Randolph, O.	O.C. 1872
neon Sanderson Haines, Marshfield, Ind.	O.C. 1870	Augustus Goodnow Upton, Eaton Rapids, Mich.	O.C. 1873
nathan Edwards Higgins, Spencertown, N. Y.	—	William Rockwell, Oberlin, O.	O.C. 1873
en Leander Hill, St. Clair, Mich.	U.M. 1872	Melissa W. Creegan, Lebanon, O.	—
ainerd T. McClelland, Russia, O.	O.C. 1869	(Lebanon Normal School, 1871.)	
phen Decatur Smith, Manchester, Mo.	Hills.C. 1872	Anna Oliver, Cincinnati, O.	R.F.C. 1860
oodford Demaree Smock, Fairfield, Io.	O.C. 1872	(15)	
ob Winslow, Henrietta, N. Y.	O.C. 1872	Orville Carlton Clark, Oberlin, O.	—
(12)		Obadiah Hobbs, Ypsilanti, Mich.	—
ugene Fred. Atwood, Oberlin, O.	—	Thomas William Williams, Hubbard, O.	—
braham Augustine Cressman, Rochester, Mich.	—	O.	—
		(3)	Total, 46.

312 *Congregational Theological Seminaries in 1873-74.* [April]

SUMMARY FOR THE YEAR 1873-4.

SEMINARIES.	Professors.	Lecturers.	Resident Licentiates.	STUDENTS.					Volumes in Library.	Anniversary in 1874.
				Senior.	Middle.	Junior.	Special Course.	TOTAL.		
Andover	7	2	6	23	27	21	7	78	30,000	Thursday, July 2.
Bangor	5	1	1	14	14	12	0	40	14,000	Thursday, June 4.
Chicago	4	1	4	10	9	7	18	42	4,500	Thursday, April 30.
Hartford	5	0	0	5	6	6	0	17	7,000	Thursday, May 28.
New Haven	5	3	2	24	37	33	0	99	College.	Thursday, May 14.
Oakland	2	5	0	1	0	4	0	5	2,000	Thursday, May 28.
Oberlin	6	4	0	6	12	15	13	46	College.	See "Terms," etc.
Total, 7	35	16	12	83	105	103	36	327		

COLLEGE GRADUATION OF THE THEOLOGICAL STUDENTS

COLLEGES.	Andover.	Bangor.	Chicago.	Hartford.	New Haven.	Oakland.	Oberlin.	TOTAL.
Amherst	12	-	-	5	13	-	-	30
Beloit	4	-	-	6	8	-	-	18
Berea	-	-	-	-	-	-	1	1
Bowdoin	1	3	-	-	-	-	-	4
Brown University	5	-	-	-	-	-	-	5
California University	-	-	-	-	-	1	-	1
Columbia	1	-	-	-	-	-	-	1
Dartmouth	4	1	1	2	6	-	-	14
Denison University	-	-	-	-	1	-	-	1
Hamilton	-	-	1	-	-	-	-	1
Harvard	8	-	1	-	-	-	-	9
Heidelberg University	-	1	-	-	-	-	-	1
Hillsdale	-	-	-	-	-	-	1	1
Iowa	2	-	1	-	2	-	-	5
Iowa State University	-	-	-	-	1	-	-	1
Lincoln University	-	-	-	-	2	-	-	2
Macon	-	-	-	-	1	-	-	1
Marietta	1	-	1	-	2	-	-	4
Michigan University	-	-	2	-	-	-	1	3
Middlebury	1	-	1	-	3	-	-	5
New York City	1	-	-	-	-	-	1	2
New York University	-	1	-	-	-	-	-	1
Northwestern, Ill.	-	-	1	-	-	-	-	1
Oberlin	6	-	-	-	9	-	16	31
Ohio Wesleyan University	-	-	-	-	-	1	-	1
Olivet	-	-	1	-	1	-	1	3
Otterbein University	-	-	-	-	-	-	1	1
Pennsylvania College	-	-	-	-	2	-	-	2
Pennsylvania University	-	-	-	-	2	-	-	2
Ripon	-	-	1	-	-	-	1	2
Rutgers Female	-	-	-	-	-	-	1	1
Tabor	-	-	-	-	-	1	-	1
Union	-	-	-	-	1	-	-	1
Vermont University	1	-	-	1	-	-	-	2
Wabash	-	-	-	-	1	-	-	1
Waynesburg	1	-	-	-	-	-	-	1
Western	-	-	-	-	2	-	-	2
Western Reserve	3	-	-	-	-	-	-	3
Westminster	1	-	-	-	1	-	-	2
Wheaton	1	-	1	-	-	-	1	3
Williams	2	-	-	-	2	-	-	4
Wisconsin University	-	-	-	-	1	-	-	1
Wittenberg	2	-	-	-	1	-	-	3
Yale	5	-	-	2	21	-	-	28
Partial College Education	5	8	-	2	4	-	2	21
No College Education	12	26	24	5	12	2	19	100
TOTAL STUDENTS	78	40	42	17	99	5	46	327

Congregational Theological Seminaries in 1873-74 313

SUMMARIES FOR THE YEARS OF THIS PUBLICATION.

No.	Summaries.	Professors.	Lecturers, etc.	Resident Licentiates.	STUDENTS.				
					Senior.	Middle.	Junior.	Special Course.	TOTAL.
..	6	24	10	15	67	75	99	9	250
..	6	24	10	24	68	90	94	9	261
..	6	24	7	14	93	100	94	11	298
..	6	25	9	18	96	95	81	3	275
..	6	23	11	16	90	103	58	1	252
..	6	21	9	10	80	53	58	2	198
..	6	24	9	19	66	53	43	-	162
..	6	22	10	19	53	58	84	10	205
..	6	25	10	16	51	98	85	8	242
..	6	28	11	9	97	92	65	4	253
..	6	31	11	16	87	68	65	18	238
..	7	31	9	7	74	73	81	13	240
..	7	32	11	18	72	73	98	29	272
..	7	34	12	16	74	89	92	23	278
..	7	35	11	13	93	88	116	82	329
..	7	35	16	12	83	105	103	36	327

It will be seen that the decided increase of last year nearly holds its own. The former classes more than maintain it.

ADMISSION.

ADMISSIONS. — ANDOVER is "open for the admission of Protestants of every denomination"; expected to produce evidence of "regular membership in a church of Christ," but "exception is made in some cases." CHICAGO is "open to Protestants of every denomination"; "expected to produce evidence of their regular standing in some Evangelical church." CINCINNATI is "open to students of all denominations," "of good moral character." HARTFORD expects candidates for admission to "produce evidence that they are members of some Christian church." NEW HAVEN is "open to students of all denominations, or other satisfactory evidence of Christian character"; and receives "students of every denomination." OAKLAND, — "credible evidence of piety," and membership in some Evangelical church." OBERLIN, — "expected to produce evidence of their regular standing in some Evangelical church."

PREVIOUS EDUCATION. — The Seminaries require a previous collegiate education, or evidence of sufficient attainments to enable the student successfully to pursue all the studies of the Theological Course. Several of the Seminaries, however, have a "Special Course," shorter or less comprehensive than the regular Three Years' Course, and requiring a less extended previous education. Of the non-graduates in the preceding table, the "Special Course" includes, — Andover, 6; Chicago, 16; Oberlin, 13.

TERMS AND VACATIONS.

ANDOVER. — The first term of the present Seminary year will end on Thursday, March 12, 1874, and be followed by a vacation of three weeks. The second term will commence on Thursday, April 2, 1874, and continue until the Anniversary, July 2, 1874, to be followed by a vacation of nine weeks. The first term of the next Seminary year will begin on Thursday, September 3, 1874.

BANGOR. — There is but one vacation in the year, commencing at the Anniversary and continuing fifteen weeks. The Anniversary is on the Thursday following the first Wednesday in June, — June 4, 1874.

CHICAGO. — Two terms, the "Lecture" term, and the "Reading" term the Lecture term commencing the second Wednesday in September, and continuing till the last Thursday in April; the Reading term extending from the first Wednesday in June to the beginning of the Lecture term, — a vacation of six weeks intervening between the close of the Lecture term and the commencement of the Reading term. The Lecture term is to be devoted to attendance on the regular exercises of the Seminary. The Reading term is intended to be passed by the student under the supervision of some pastor, under whose care he may pursue the course of study prescribed by the Faculty, while at the same time acquainting himself with the details and practical duties of pastoral life. Anniversary, last Thursday in April.

The "Alumni Institute" opens on the Tuesday evening nearest the 20th of October, and continues four days.

HARTFORD.—One term of study in the year, which begins on the third Thursday of September and closes on the fourth Thursday of May.

NEW HAVEN.—There is but one term of study. The session of 1873-4 commenced on Thursday, September 11, 1873, and will continue till the second Thursday of May [May 14], 1874, when the public Anniversary will be held. The next annual term will begin on Thursday, September 10, 1874. (College Library, 60,000 volumes; Library of College Literary Societies, 18,000; Seminary Reference Library, 2,000.)

OAKLAND.—The year consists of but one term, beginning with the third Thursday in August and ending with the fourth Thursday in May. [May 28, 1874, Anniversary.] There is a recess of two weeks at the holidays.

OSBERLIN.—Terms and Vacations are the same with those of the College. Fall term began Tuesday, September 2, 1873; vacation began Saturday, November 22, 1873. Spring term began Tuesday, February 17, 1874; Spring recess, Saturday, May 9, 1874. Summer term begins Wednesday, May 13, 1874; vacation, Thursday, August 6, 1874. Anniversary of the Theological Society, Thursday, May 7, 1874. *Concio ad Clerum*, Tuesday, August 4, 1874; Commencement, Wednesday, August 5. (College Library, 11,000 volumes.)

CONGREGATIONAL NECROLOGY.

Rev. JOSEPH CALVIN COOPER died at Cincinnati, Iowa, Aug. 23, 1872, in his 53d year. He was born in Plymouth, Mass., May 10, 1820. His parents were Joseph and Sylvia (Paty) Cooper. His mother died when he was five months old, and his father when he was nine years old. A maiden sister of his father became his foster mother. In early life he rejected the Bible, and cherished doubts as to the existence of a God. He had the ordinary privileges of the town school until he was fifteen years of age; then worked in a harness shop two years. At the age of seventeen he became a sailor, and he continued to lead a sea-faring life most of the time for eight years. When overtaken by a storm and all hope of safety was given up, he lashed himself to his chest, and promised God that if he would spare his life, he would devote himself to his service. He was spared, but he forgot his vows, and all trace of his convictions became as invisible as the wake of the vessel in which he had sailed. He loved a sailor's life and a sailor's vices.

He was married April 10, 1845, to Miss Rachel Van Dyke, of Denmark, Iowa, and settled down in life in Denmark, apparently with the determination to live without God in the world.

One rainy day he strayed into a religious meeting conducted by the writer of this sketch. The subject under consideration was prayer, and the discourse was addressed to Christians. While speaking from my notes, the thought was suggested to me that I ought to apply the subject to the unconverted; accordingly I remarked, "The man who swears is under as much obligation to pray as the man who preaches. The former needs the influence of prayer much more, and even such an one God is ready to hear through Christ."

Mr. Cooper went away from that meeting saying to himself, "This is strange doctrine! What, such a sinner as I am, pray, — who don't know as there's a God to pray to! Well, if there is no God, prayer will be but empty breath, it will do me no hurt; if there is a God, it may do good. I will try it." He went home, took his Bible, and said to his wife, "I am going to set up family prayer." He read a chapter, knelt and prayed, and continued the practice until he prayed himself into the kingdom. After six or eight weeks of praying and struggling, while in the act of prayer, light broke in upon his mind, and he consecrated himself to Him who heareth prayer and rewardeth them that diligently seek Him. He soon united with the church in

Denmark, and daily grew in grace and in the knowledge of the Lord Jesus Christ.

In 1848 he engaged as a colporteur of the American Tract Society. Rev. Glen Wood, District Secretary, says, "I remember him as one of the most practical, earnest, and efficient of laborers. He was especially successful with sceptics, having himself been rescued from the meshes of infidelity." His field was Southern Iowa. His labors are now remembered with interest and affection. He continued in the service of the Society two years. This was a good training-school for him. He learned how to gain access to the hearts of men, and to grapple with their difficulties. Subsequently, he passed through a season of deep dejection, a fearful struggle with the powers of darkness. For weeks he was under a cloud. Earnest prayer was offered for him by the church. At length the cloud lifted and light shone forth. With the return of hope came the conviction that he must preach the Gospel. He had a wife and one or two children, and about as much property as Elijah had when the ravens fed him. He studied theology in his little home from March to August, and then commenced preaching in the pulpit at Denmark during the pastor's vacation. The people had known him as an unbeliever; they knew all about him, and yet they were entirely satisfied with his ministrations; and from that day to his death no one was more heartily welcomed in the pulpit at Denmark than he. There was a kindness in his manner, a heartiness in his words, which won the love of all.

In October, 1852, he was approved on trial as a preacher by the Denmark Association, and was ordained May 1, 1853.

He felt himself called to destitute regions and to labor with feeble churches. He never sought a place, but places sought him. He was known in all the southern section of Iowa, and beloved, and is now lamented. His roving sailor habits followed him through life. He had gathered a church in Salem, secured a house of worship and a home, but he felt he must leave. All the people wanted him to remain there, but he declared, "I never saw a place in my life where I wanted to stay more than three weeks." The difficulty was that when he felt that he must go into his study and prepare two sermons a week, it so affected his nervous system that he could do nothing. Let him take his horse and ride around among the people, feeling that there was no special claim on him, and he would have a sermon ready, — a good one.

He was always about his Master's work. In the summer of 1865 I was to meet him at a given place in Boston, Mass., at nine o'clock at night. It was very dark and somewhat rainy. I found him beside the railroad track, laboring with a stranger to bring him to Christ.

To some he seemed to fail in proper care for temporal things. He was no financier ; he was an unworldly sinner, and became an unworldly saint.

Before conversion he fed on the faults of Christians : after conversion, he seemed almost blind to their faults. He had naturally a clear, discriminating, active mind, and a good memory. His ocean life helped him to many illustrations which interested landsmen. His success was due, first, to his knowledge of human nature and his sound sense ; secondly, to his entire consecration to his work. He was willing to make any sacrifice in his power for the cause of Christ.

His labors in Fairfield in 1856 resulted in the addition of twenty-five to the church, including some of its most valuable present members. He was settled for some years in Hillsboro', but acted chiefly as an evangelist.

In his last sickness he was perfectly resigned and cheerful. His mind was clear, and his only regret that he could do no more for his Master on earth. He had eight children, seven of whom, with their mother, survive to mourn his loss.

A. T.

Mrs. SOPHIA (MURDOCK) CROSS was born at Townsend, Vermont, Nov. 5, 1809, and died at Richfield, New York, May 31, 1873. She was the daughter of Samuel and Lois (Mason) Murdock, and the sixth child of a family of eight children, two of whom are still living. At the age of fifteen she removed with her eldest sister, Mrs. Nurse, to Utica, New York. The next year, under the preaching of Rev. Mr. Paddock, she experienced religion. At the age of twenty-one she united with the church at Utica. In her twenty-first year she went to Gouverneur, where her brother, Dr. Hiram Murdock, was practising medicine. Here she attended school in the academy, and taught school about one year. Sept. 13, 1831, she was married to Gorham Cross, who a few years later entered the Congregational ministry. After their marriage they lived in Philadelphia, New York, in Frankfort near Utica, in Philadelphia again, and in March, 1840, removed to Richville, where Mr. Cross has preached thirty-five years, and where they resided until her death, with the exception of three years, from 1849 to 1852, which were spent at Rensselaer Falls, where Mr. Cross was preaching half the time.

A few months before her death she wrote to some of her children that when they were young she prayed that herself and husband might be spared until the children were come to manhood and womanhood. The prayer was answered. For forty-two years after

the family was organized, death did not enter it. Her seven children, the eldest thirty-nine, the youngest twenty-three, came from their Western homes, and were all with her a week or two before her death, taking almost the entire care of her in her last days. Her two brothers were also permitted to minister to her as practising physicians.—

For several hours before her death she suffered intensely, but as the end drew near she became easier. Her last words were, "Lord God on High," "Lord Jesus," "Glory, glory," and again, in a fainter voice, "Glory, glory."

A very large assembly, including many from the surrounding towns, attended the funeral. Rev. E. N. Manly, who was influenced by Mrs. Cross to prepare for the ministry, preached the funeral sermon from Prov. xii : 28.

As a minister's wife she was truly a helpmeet. Her superior native gifts and early culture, and especially her good sense and sound judgment, were valuable endowments for such a relation. The same qualities rendered her notable as a mother. For years the nursery was her home ; always her children were her jewels. For and through them she lived ; in them she still lives. After the example of their parents, they all became successful teachers, and all, at the time of their mother's death, had a hope in Christ. All the relatives who, as mourners, followed her to the grave could look joyfully forward to a reunion with their departed friend in the heavenly world. "Her children rise up and call her blessed ; her husband also, and he praiseth her." Indirectly, and directly too, she inspired many other youths to high purposes and earnest endeavors. Later in life, relieved of the care of her children, she enjoyed the exercise of early tastes, devoting herself to art, reading, and study. She had a love of the beautiful. She especially delighted in flowers, pictures, and minerals. In her leisure moments she wrought many things of beauty, which remain as precious mementoes to her family.

In the Bible class and prayer-meeting she was a ready helper of Christian thought and experience. She had a strong sense of the sublimity of the Divine nature, while her faith in a suffering and sin-forgiving Saviour was steadfast and unshaken. "The memory of the just is blessed."

R. T. C.

Mrs. MEDIA (STIMSON) RUSSELL, wife of the Rev. Frank Russell, of the Park Church, Brooklyn, New York, died, while on a summer visit, at Jonesville, Michigan, Aug. 28, 1873. She was born on the 28th of July, 1841, at Warsaw, Wyoming County, New York, where

her father, the Rev. H. K. Stimson, was pastor of the Baptist Church. Her mother was Nancy P. (Olney) Stimson. In 1855 the family removed to Marion, Wayne County, where, as the pupil of the Collegiate Institute, the little girl was distinguished for her proficiency in study and loved for her peculiarly sweet disposition. Two years later Mr. Stimson's family removed to Racine, Wisconsin, where Media graduated at the City High School. She afterwards completed her course of study at Wyoming Seminary. Two years were spent in Kansas in writing and teaching. She was married May 15, 1866, in New York, to Mr. Frank Russell, then a student of Union Theological Seminary. The early training in a minister's family had specially qualified her for a pastor's wife. During his pastorate of the Plymouth Church, in Philadelphia, and later of the Park Church, in Brooklyn, New York, Mr. Russell always found in her a wise counsellor and an efficient helper. She took upon herself the wear and worry of parish work, sharing her husband's crosses with him so uncomplainingly that neither he nor others knew the burden she carried. The journals found since her death have revealed what her lips, sealed to all complaining, never uttered.

Such devotion to every good work, the constant effort to do more in the parish, the entertainment of many friends, the nursing of her two young children through severe illness, wore upon her slender vital force, until, in December, 1872, she began perceptibly to decline. Her physician advised a long rest, and early in June she started with the children on a visit to friends in Central Kansas. Journeying homeward in August, she stopped at Jonesville, Michigan, and her feebleness so increased that her husband was summoned. After the first greeting she told him that her end was very near. Death for her had no terrors, for heaven was just beyond it, and the innumerable company of the redeemed were waiting to receive her. Calmly she planned for the future of her family, sent messages of love to friends, bade her two little ones good-bye, and at the evening hour, not having had a moment of unconsciousness, and without a quiver or gasp, sank into her last sleep. Funeral services were held at the Park Church, Brooklyn, on the following Sabbath, and her body was consigned to its resting-place in Greenwood Cemetery.

A memorial volume, to contain the funeral sermon, extracts from her writings, and tributes from friends, is in course of preparation.

M. H. W.

Mrs. MARY ANNE (HILL) WINDSOR, wife of Rev. John Wesley Windsor, died at Keosauqua, Iowa, Nov. 17, 1873, in her sixty-ninth year. She was the daughter of William and Mary (Binsted) Hill, and was born at Petersfield, Hampshire, England, May 3, 1805.

A child of the covenant, she was faithfully trained in its duties and privileges by a godly mother, whose example and memory were ever cherished with reverential love.

At the age of eighteen she made a public profession of her faith in Christ, and united with the Independent Church of her native town, under the pastoral care of the Rev. Joseph Greenwood. Of the ministry of her youth she always retained vivid and tenderly grateful memories, and was herself a witness to the clear and eminently scriptural instructions of her beloved pastor.

She was married to Mr. Windsor, February 17, 1827, passing almost the entire first ten years of her married life in the home of her childhood. In the spring of 1844 they came to America, and in May of that year settled in Dubuque County, Iowa. It was in the winter of 1847 that her husband received a commission from the American Home Missionary Society, from which date to that of her death her life was most intimately and devotedly associated with Home Missionary experiences in that State. In the joys and the discouragements, in the toils and in the rewards of this Christ-like work, she fully shared; for the extension of its blessings she lived, and in its service she hopefully died.

The mental and Christian traits of the subject of this sketch were moulded very largely by the character and surroundings of her early home, and by natural temperament. She enjoyed the opportunity of a thorough and cultured education; she was nurtured in the bosom of an unassuming piety; her first years were passed amid the influences of a landscape whose power upon character has been so beautifully acknowledged by Legh Richmond, in the "Dairyman's Daughter." When to these is added a temperament that shrank, with the sensitiveness of an instinct, from whatever might call attention to herself, to which notoriety was actual pain, we should expect that both choice and culture would develop the corresponding graces. They were such as shone with a mild rather than a brilliant light; they were unfolded in the daily routine, in the ceaseless claims of home duties. Her husband surely trusted her; to him she was, whether in the relations of wife, or in those of the missionary work so dear to both, in the noblest conception of womanly prerogative and of Christian helpfulness, faithful. To her children she was a fond and true mother; her lips first taught them the love of Jesus; her gentle life won them to it.

Forty and six years the Lord preserved her to her family. Thirty of them were passed in the laborious yet hopeful experiences of the Home Missionary's wife. Her last sickness was mercifully short. Living at the time in the family of her youngest daughter, whose husband was her physician, all that filial attention and professional skill could suggest was done. From the first of her illness, however, she thought her recovery hopeless, and when informed that it was so she received the news without fear. With no fervid feeling or expression she commended the present and the absent ones to the God of Jacob, to "my mother's God." To her husband, who asked her, "Your trust alone is in the precious Saviour?" with emphasis she instantly replied, "Yes, it is." One of her sons, who had arrived from a distant State in season to receive her last testimony, said to her, "Mother, do you feel the everlasting arms underneath you?" In the fast waning of every power, she gathered strength to leave the testimony, as she whispered, "Yes." Death itself seemed to be robbed of its terrors. Not once during her sickness did she speak of dying, but always of "going home." And thus was the grace given and the strength made perfect, as quietly and peacefully she "slept in Jesus." And from that chamber of sickness another was received into the circle of the Marys, whose joys on earth and whose bliss in heaven are that they may "sit at Jesus' feet and hear his words."

J. H. W.

Dea. JULIUS WOOD died at Smyrna, Chenango County, New York, Nov. 7, 1873, aged 74 years. He was born Aug. 8, 1799, in the town in which he died, and on the same farm on which he spent most of his days, a short distance from the village. He was the son of Noah and Asenath (Calkins) Wood, and the second of a family of eight children. His parents removed from Connecticut only the year preceding his birth, and when the region of the State of New York where they settled was covered with a dense forest. He was hopefully converted at *four* years of age, and from that time till his death gave the best of evidence of true piety. His father died when Julius was twelve years of age.

Before he arrived at maturity he went to labor on a farm near Buffalo, but at the request of his mother and sisters he soon returned to his native place and purchased the homestead. His sisters testify that he was as kind and indulgent to them as a father.

June 26, 1824, the Congregational Church of Smyrna was organized, of which he was one of the original members when he was twenty-five years of age, and of which he subsequently became one

of the deacons and most important and substantial members. When thirty-two years old, May 15, 1831, he married Miss Amanda Billings, of Smyrna, youngest daughter of the late Joseph Billings, one of the earliest settlers of the town. They were the parents of ten children, all of whom became professed Christians and church members. Eight are still living, of whom seven were present at the funeral of their father.

DeValson Wood, the eldest, was for fifteen years Professor of Civil Engineering in the University of Michigan, and is now Professor in the Stevens Institute of Technology at Hoboken, New Jersey. Hudson A. Wood, another of the sons, graduated at the University of Michigan, and is principal of an academy at Middletown, Delaware. Four of the daughters married and settled in different parts of the West, and the other surviving children are residents of Smyrna. All have enjoyed the best of educational advantages, and most of the daughters have been teachers.

Deacon Wood was ever an earnest, faithful Christian, and a liberal giver, for one of his means, for the support of religious institutions, and to aid benevolent objects. For him to know his duty was to do it. One of his last gifts was that of \$400 towards the purchase of a parsonage as a home for his minister. He was always at the church prayer-meeting when not providentially hindered. In his prayers in the home circle, he always remembered his children, and his neighbors and their children.

He was liberal in his views of the rights of others. He always advocated woman's privilege of speaking and praying in social meetings. He loved to co-operate with members of other churches in doing good. He established and led a prayer-meeting in the district school-house near his dwelling, which attracted many even from other neighborhoods. He espoused the temperance cause when drinking was common, and when remonstrated with as being inconsistent in selling corn to distillers, he at once said, "I will do so no longer." He adopted the "teetotal" principle, circulated the pledge when it was usual to "treat" at barn-raising and sheep-washings, and never afterwards offered intoxicating drinks to any one. In a few years every person in the neighborhood, except a few confirmed drunkards, became practical temperance men.

He early adopted antislavery views, and assisted in organizing the Abolition party in his native town. He aided several fugitives from slavery on their way to Canada. When many antislavery men became "come-outers," and established "free churches," he thought it better to keep the leaven in the existing churches, and he soon had the satisfaction of seeing his own church put a resolution upon its records declaring slaveholding a sin.

In business he was perfectly upright. He took an interest in all public improvements, believing it better to use than to hoard money. When reproved for giving to aid a Methodist church, while he owed debts, he replied, "When I am out of debt I may not be here to give." He was always with the party of "doing" when churches, school-houses, canals, railroads, etc., were to be constructed. He was a kind neighbor, and active in ministering to the sick and suffering. He did not seek to restrain his children from leaving home to enter upon the active scenes of life, even at a distance from him, but always charged them "to do their duty."

Before his death he said to his oldest son, "Why should the hope of immortality be given to man if there is no hereafter?" When his wife said, "We shall miss you much," he answered, "The separation will be short." He often prayed that he might "go down to his grave like a shock of corn in his season and ready for the garner," and his petition was granted. He said near the close, "My business is settled, and I am ready for the Master's call."

He was the last survivor of the original members of the church at Smyrna.

J. C. H.

Rev. RICHARD WOODHULL died at Bangor, Me., Nov. 12, 1873, aged seventy-one years.

Mr. Woodhull was born in Fairfield, Conn., Jan. 15, 1802. He was the son of Abraham Cooper and Eunice (Sturgis) Woodhull. Mr. Woodhull's father, who was a sea-captain, lost his life by an accident in Boston Harbor, when Richard was but seventeen months old; but God had given him a mother of strong character, sound common-sense, sincere piety, and of great industry and energy. The first nine years of Richard's life were under the immediate care and instruction of this mother, and she laid the foundation of his Christian character. The evenings were spent in reading to her from choice books, and in such judicious instruction as gave him the love of books and begat in him that industry and frugality which enabled him, at nine years of age, to support himself without expense to his mother. At this period, and for some time after, he was under the pastoral care and instruction of Dr. Humphrey, afterwards President of Amherst College, whose ministry left an impression upon his mind and heart never to be effaced.

When about thirteen years of age he went to reside in the family of Deacon Judson, of Fairfield, where he enjoyed, in a large degree, social refinement, and opportunities for gaining practical knowledge.

At about eighteen years of age he was hopefully converted, and

began at once his life of active usefulness in the cause of Christ. Soon he had a desire to become a minister. Hearing one day that the Education Society of Maine had funds, but no young men studying for the ministry, he made application, was accepted, and went to Saco to finish his preparation for college. It is worthy of mention here that the money paid him by the Education Society through his preparatory and collegiate course was paid back to that society both principal and interest. He entered Bowdoin College in 1823, and graduated in 1827, with high rank in his class. After leaving college, he entered Princeton Theological Seminary; but at the close of the first year, through the advice of Pres. Allen, of Bowdoin, he took the charge of the Classical Department of Bangor Theological Seminary, which place he filled with great acceptance until he entered the ministry.

Aug. 13, 1829, he was married to Miss Sarah Forbes, daughter of William Forbes, Esq., of Bangor, with whom he lived forty-four years. She and five of their ten children are still living.

In 1830 Mr. Woodhull accepted a call to become the pastor of the Congregational Church in Thomaston, Maine, and was ordained July 7, Pres. Allen of Bowdoin College preaching the sermon. He continued in this office for twenty-five years, lacking four months. During these years Mr. Woodhull was emphatically a shepherd, a leader and feeder of the flock. Besides attending to the many duties of the pastorate, he also taught a hundred ship-masters navigation, and interested himself in all the secular affairs of the town, and in all educational interests. How suggestive of study and labor, of sympathy and comfort under affliction, of instruction in all the duties of life, are these twenty-five years! During his ministry there were three considerable revivals, in the years '34, '37, and '42; as a result of which, forty-nine were received to the church on profession.

His successor, Rev. Mr. Mason, says, "The field was hard, having elements in it difficult to harmonize; the salary too scant for either comfort or convenience, to supplement which, Mr. Woodhull taught a select school for years, lectured in town and elsewhere on astronomy, giving also a helping hand to many a private or public secular interest, sometimes for a little pay, oftener for none except what comes of a consciousness of having done a *good thing*. I am clear that this church and society, and this town — all that composed it then — have immense cause to thank God, that, during that quarter of a century, such a man was in the midst of them. There is many an interest, private and public, besides the merely religious, that felt his influence."

At the close of Mr. Woodhull's ministry at Thomaston, he accepted the appointment of agent of the American Bible Society, in which

cause he labored with great industry and fidelity for about seven years. In 1862 he was chosen treasurer and general agent for Bangor Theological Seminary, and this office he held until his death. During his period of office, the funds of the seminary were increased \$133,000, besides some \$30,000 paid for current expenses. The oldest member of the Board of Trustees says, "Much of this success is undoubtedly due to the marked financial ability, sound judgment, untiring zeal, and strict integrity of Mr. Woodhull."

Mr. Woodhull was one of the oldest members of the Board of Overseers of Bowdoin College; a member, and for some years President of the Board of Trustees of the Hospital for the Insane at Augusta, and a Trustee of the Maine Charitable Society.

Next to his integrity, his remarkably sound judgment made his services exceedingly valuable in all the important trusts which he filled. His wisdom in counsel was marked by all; his judgment was wonderfully correct on all committees and boards of trust, and especially in all cases of church difficulties and questions of policy and expediency. His opinion always carried great weight with it; and when his position was once taken, he seldom had occasion or disposition to change it.

He was not brilliant as a preacher. He had a logical mind, and rarely took a position he could not sustain. He was a thorough student in mathematical studies, but his range of literary reading was not extensive; yet his generous sympathies and warmth of heart made him a most useful minister and Christian. The venerable Rev. Silas McKeen, of Bradford, Vt., writes: "Brother Woodhull I found, during my ministry at Belfast, to be a man after my own heart. Situated as we were, I seldom had the privilege of hearing him preach. But at our County Conference, and especially at the protracted meetings of special refreshing, in which we in those days occasionally engaged, I used to love to listen to his earnest appeals to his fellow Christians to be faithful unto death, and to sinners to neglect no longer the great salvation."

His large heart and his warm and generous sympathies made him a model parishioner, though he had for so many years been himself a minister.

In his last long and most painful sickness (cancer in the face) all the beautiful traits of his piety shone forth most brilliantly, — his obedience, his submission, his faith in God, his singular conscientiousness, his love of prayer, — these were never clouded in all the long year of misery, which grew darker and deeper to the end, but made the path of this good and useful man "shine brighter and brighter unto the perfect day."

S. P. F.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

THE so-called "Evangelical Christians" are sometimes charged with arrogance in appropriating to themselves this distinctive epithet ; but they who make the charge prove that the party accused has no monopoly of arrogance by assuming, themselves, the title of "Liberal Christians." A prominent representative of these modest "liberals" has recently issued a volume in defence of his theological tenets with the presumptuous title of "Common-Sense in Religion."¹ In his brief preface the author thus defines the term which he uses in his title :—

"By common-sense we mean the mode of judgment derived from experience of this world ; that is, of God's methods in nature and in human life. A man of common-sense is a man whose intellect is trained by observation of human nature and the course of events."

The writer could hardly expect his readers to be satisfied with so general and vague a definition, hence, in his first essay, he enters upon a full exposition or analysis, and here he becomes confused.

Dr. Hickok, in his work entitled *Creator and Creation*, under the head "Empiricism in the Philosophy of Common-Sense," says, "The philosophy of common-sense restricts all human knowledge to the elements given in conscious experience. . . . Some sense may be so conditioned at times as to delude, but this would be corrected by other senses ; and some persons may be deceived in their experiences, but the normal experience of the many will prevailingly control ; and the collected, unbiassed decision of common experience must be the ultimate criterion of truth." p. 39. This idea seems to be held by the author of "Common-Sense in Religion," when he says, "We do not claim infallibility for the judgments of common-sense, more than for theology in any other form. But they have this advantage, at least, that they embody the general judgment of mankind ; they tell us, not what any individual thinks, but what the human race thinks." p. 13.

Mindful, however, that Unitarianism cannot claim, in its support, "the general judgment of mankind," he commences the process of limitation : "Nor by common-sense do I mean the uneducated or miseducated heathen judgment, but the educated Christian judgment." p. 10. Here he not only restricts common-sense to Christian communities, but makes it a personal attribute. In the same sense he uses it when he says, "Some men seem incarnations of the common-sense of the human race." p. 15.

But anon it ceases to be a personal attribute, and becomes a body of truth. Thus he says, "When I speak of common-sense in theology, I mean that part of Christian truth which has been taken up into the average mind of Christendom." p. 11.

Aware that Unitarianism cannot abide this test, that it has not been

¹ *Common-Sense in Religion : A Series of Essays.* By James Freeman Clarke.

taken up into the average mind of Christendom," he starts the inquiry as to "the full verdict of the common-sense of all men, on any subject, . . . how are we to get it?" His first suggestion is, "to *wait* until the world as made up its mind." But lest his readers should not have patience to *wait*, or should conclude from present showing that Unitarianism has no alluring prospect as to universal acceptance, he suggests the test of democracy, putting everything to vote, and accepting "the judgment of the majority." p. 15.

But seeing that this also is fatal to the claim of Unitarianism, he maintains that "before the vote of the majority becomes the expression of public opinion, and so of common-sense, it has to be enlightened." p. 15.

He therefore suggests a third method: it is, "to get at the judgment of common-sense," by obtaining "the views of those men in whom it is most fully embodied." p. 15. He elsewhere says, "Every private judgment is partial, more or less one-sided; but put together the common opinions of educated men, and these partial views neutralize each other, — the plus and minus quantities cancel each other, and the result and opinion is the *common-sense* of all."

What does all this amount to? Very quietly assuming that the small party known as Unitarians are, in the highest sense, "*educated men*," and that they are the men in whom common-sense "is most fully embodied," the easiest way to arrive at the common judgment of mankind, when the world shall have made up its mind, is to accept at once the views of those *savants* as the teachings of common-sense!

What an amiable *coterie* these mutually admiring Unitarians are! Wonderful followers of the meek and lowly One!

After this philosophical view of common-sense, this lucid and consistent exposition, the easy task only remains of giving the hackneyed arguments for "liberal Christianity."

The book is made up, nominally, of twenty essays. We suspect that these essays are, in fact, twenty sermons, with the texts left off. Although the phrase "common-sense" is incorporated into the titles of six of the essays, yet there is very little allusion to common-sense, except in the introductory portion of the first essay, and in an occasional subsequent interpolation. We suspect that the sermons came first, and that the common-sense came in as an after-thought, in connection with the book and the idea of a *sale*.

The style of the writer is pleasant and entertaining. Sometimes he writes with discrimination, and then he utterly fails. We cannot but wonder that a man who knows so much does not know more. His first essay is on *Mystery*. He seems an optimist of the highest rank when he says, respecting the mystery of sin, "It is through our sins that we find our way to come most closely to God. . . . It creates a more profound humility and a more entire trust than anything else can do." pp. 21, 22. "Evil exists, but it exists for the sake of good, and is to end in good." p. 122.

He says, "The error of theologians is to suppose that we ever can or ought to believe the mysterious part of anything in nature or revelation."

Because the word "person," as applied to the Trinity, is not used in the

sense of being, he represents those who hold to the Trinity as acknowledging that they cannot tell in what sense the word "person" is used,— that "it is a mystery," — which of course is a caricature. He represents his antagonist as rejoicing, "But you believe many things you do not understand. You believe that the grass grows, and you do not understand how it grows."

To this he replies, "True; and therefore I do not believe anything about the 'how.' I understand the proposition 'The grass grows,' and I believe it. I do not understand *how* it grows, and I do not believe anything about it. Where the mystery begins the belief ends." pp. 24, 25.

Whatsoever the nature of the distinction between the Father, the Son, and the Holy Spirit, it cannot have escaped the attention of Mr. Clarke that the Scriptures apply to these the personal pronouns. Jesus says, "*I* will pray the Father, and *he* shall give you another Comforter, that *he* may abide with you forever." When we use the word "Trinity," and the word "person" in connection with the Trinity, we mean that the Scriptures represent the Godhead as in such a sense triune that there is an appropriateness in applying the personal pronouns distinctively to each, — the Father, the Son, and the Holy Spirit.

As to the "*how*" of the Trinity, we do not profess any knowledge. We put it to Mr. Clarke: If it is consistent with common-sense to believe in the fact that the grass grows, without knowing anything about the *how*, why is it not just as consistent with common-sense to believe in the *fact* of the Trinity, which the Scriptures reveal, although we know nothing about the *how*?

Dr. Edward H. Clarke, in his work on *Sex in Education*, himself a Unitarian, says: "The sacred number, three, dominates the human frame. There is a trinity in our anatomy. Three systems, to which all the organs are directly or indirectly subsidiary, divide and control the body. First, there is the nutritive system. Secondly, there is the nervous system. Thirdly, there is the reproductive system." What has Dr. James Freeman Clarke's Common-Sense to say about this scientific trinity?

When we believe that which involves a mystery, we may, in some proper sense, be said to believe the mystery. Mr. Clarke confuses his own mind by using the words "understand" and "believe" as synonymous.

In this book the author displays his contempt of creeds and of theological science. He adopts the distinction of the Pythagorean and Platonic philosophy, and represents the animal creation as having souls, and man as having also a spirit; but when he comes to define a spirit he is altogether mystical, calling it a "divine consciousness," and representing it as "receptive of God's life." pp. 41, 42.

He maintains that man has "body," "soul," and "spirit." Here is a human trinity; how does Mr. Clarke's common-sense get along with this, — especially with his mystical explanation of the third element in this trinity?

In pointing out the difference between the highest animals and man, it is remarkable that, by this writer, there is no recognition of the conscience,

but great prominence is given to "the power to make and use tools." It is still more remarkable that in a portrayal of Unitarianism as the Gospel, the *good-news* (pp. 109-122), there is no mention of Jesus, except in the most incidental way. He represents "Orthodoxy" as making this life "merely a scene of probation," and Unitarianism as making it "not probation, but education." p. 122.

He represents the agony of Jesus in the garden as the result of disappointment "that his cause should not triumph, and that his nation should not accept him as their Messiah." pp. 322, 323.

Representing sin as a disease, he says, "I am one of those who believe that, in the great order of the universe, all disorders shall at last be swallowed up, and every knee bow to God in submission and love." p. 52. There is abundant vindication in this volume of the exquisitely discriminating remark, that "the difference between Universalists and Unitarians is, that the former believe that God is too good to punish man forever, and the latter believe that man is too good to be punished forever."

It is no marvel that the preaching of a sect which has such superficial views of sin as this volume presents, which discards the idea of our need of a Redeemer, has but little moral power, and that the sect itself has no missionary zeal.

MINISTERS and candidates for the Ministry are favored with another book on *Pastoral Theology*,¹ from the pen of Dr. Plummer. Without distinguishing between homiletical and pastoral Theology, the author uses the latter term to cover the entire work of the Ministry. His treatment of subjects is desultory. He has no system to present. His style is terse, almost to affectation. It is not elaborate, like that of Prof. Phelps; not brilliant and charming, like Prof. Park's; not mellow, like that of Dr. Alexander; not witty, like Dr. Joseph Parker's; not massive and strong, like that of Prof. Shedd; nor lithe and juicy, like Beecher's: but it is clear and crispy.

The distinguishing excellence of the book is, that it presents and enforces the salvation of souls as the aim of the Ministry, and grace in the heart as the source of power. It abounds in apt quotations. The chapter on Revivals shows the author's conservative views. Men must wait for God.

The book contains a chapter of scraps concerning church building, taking of collections, writing of letters, congregational singing, the exclusion of politics from the pulpit, and the wisdom of employing a good tailor.

Another chapter concerns Proverbs, the apt use of which is commended. There are two excellent chapters on Missionary Service in its claims on young men.

The volume, without being a great work, is very readable, and is profitable on account of its spiritual character. Its abundant and admirable quotations are worth the cost of the entire book.

¹ Hints and Helps in Pastoral Theology. By William S. Plummer, D. D., LL.D

on Hebrews.¹ The great popularity of the series of "Notes" furnished by the late Mr. Barnes is itself a sufficient commendation of them. There are but few Sabbath-school teachers in our land who are not familiar with his Notes on the Gospels. It were well if the whole eleven volumes on the New Testament were in the hands of every teacher, and in every family. Every call for a new edition is fresh occasion for thankfulness.

THE title of a recent work by Prof. Green, of Princeton, *The Argument of the Book of Job Unfolded*,² may suggest that it is a Commentary on that interesting portion of Scripture, but it is not so. It consists of ten chapters, originally sermons we suspect, designed to set forth the general drift of the Book of Job, "to exhibit its plan and structure, and trace the course of thought from first to last by showing the part taken by each of the actors, the purport of their several speeches, and the bearing of each portion of the book upon the common theme of the whole."

There is nothing especially new in this volume, unless it be a partial indication of Job's wife; and the style is fair. A concluding essay on 'the place of the Book of Job in the scheme of Holy Scripture,' is well conceived. Two special cases require notice, viz. Prosperity without piety discussed in Ecclesiastes; and piety without prosperity discussed in Job. The book is good for a Sunday-school library.

THE title of Dr. Ray Palmer's recent work³ clearly indicates the object of the book, which is made up of fourteen addresses given to young people when the author was a pastor. "He sought to help them to understand themselves and their true position, and to awaken in them right purposes and aspirations." He now offers the addresses to those young persons who are often moved to serious thoughtfulness in relation to what lies before them," "in the hope of stimulating in them a generous enthusiasm, and assisting them to avoid the shame and misery of failure, and to achieve an honorable success on the great arena of life." The aim is high, and the spirit of the work is in keeping with it. The series of addresses begins with "Characteristics of Youth," and "Causes of Failure in Life," and closes with "True Greatness according to Christ," "Christian Character an Aid to Success," and "The Desire of true Glory a Christian Affection." The discourses seem to us to apprehend the subjects and the hearers. They are all of wisdom and good sense. The advice is simple and practical. The book will commend itself to those for whom it is published, and cannot fail to help them, inasmuch as it is the gift of a man to those with whom he has deep sympathy, and whose circumstances and thoughts and needs he

¹ Notes, Explanatory and Practical, on the Epistle to the Hebrews. By Albert Barnes.

² The Argument of the Book of Job Unfolded. By William Henry Green, D. D., Professor in Princeton Theological Seminary. New York: Robert Carter & Brothers. 1874. 12mo. pp. 693. \$2.00.

³ Earnest Words and True Success in Life, addressed to young men and women. By Ray Palmer. New York: A. S. Barnes & Co. 12mo. pp. 295. \$1.25.

knows. Every reader must feel that the writer is his friend. Such discourses as these need to come in the midst of a continuous ministry, wherein the deeper and higher themes of the New Testament shall be forcibly presented. These addresses have such support. But we feel, also, that there might have been a plainer recognition of the great facts which must be taken into account in the making up of a successful life,—we mean the facts of sin and redemption, of the grace of God in Jesus Christ, and the transforming and perfecting of character by the Holy Spirit. These truths are not ignored; indeed, there are allusions to them, which grow plainer at the close: we think they could have a more prominent place. The book would be more thorough if there was a clear line of thought ending in the author's own hymn,—

" My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour Divine."

The book is appropriately dedicated to the senior publisher, Mr. Barnes. The form of the dedication is the least happy thing in the work.

*A Faithful Ministry*¹ is the title of a volume of sermons, by the late John Milton Holmes, of Jersey City. The Introduction by the Editor is the beautiful tribute of a loving friend to a man of genius, wit, poetic taste, and large soul. The volume gives ten sermons and a Pastoral Letter by the lamented author; and, in an Appendix, two commemorative discourses, one by Rev. G. Buckingham Willcox, and the other by the Editor. Prized as this memorial volume must be by the parishioners and personal friends of the gifted man, it has also a general interest as affording "a model of effectiveness," and as an exhibition of the characteristics which made Mr. Holmes "beloved, honored, and lamented" beyond most men whose stay on earth is so brief and so prematurely ended.

The Christian Trumpet,² published by Patrick Donahoe. A Catholic work, exceedingly well written, so far as respects the compiler's labors.

The editor remarks that it is the first volume of its class in the English language. It contains the text and interpretation of between twenty and thirty modern prophecies of sainted Catholics. These are classified as "Warning Prophecies," "The Triumph of the Catholic Church," "The Last Judgment."

To commend these prophecies to our faith, the saying of Paul is quoted, "Extinguish not the Spirit, despise not prophecies"; and a saying also of Machiavelli to this effect, that "before any extraordinary event takes place, in any city or province, it is previously announced by mysterious signs, or by human prophetic predictions."

¹ *A Faithful Ministry.* Edited by George B. Bacon.

² *The Christian Trumpet; or Previsions and Predictions about Impending Calamities. The Universal Triumph of the Church. The Coming of Antichrist. The Last Judgment and the End of the World.* Compiled by Pellegrino. 12mo. pp. 272. \$1.50.

The evidence for the genuineness of the prophecies is of the order familiar to readers of the "Acta Sanctorum," or Butler's "Lives of the Saints." In one instance Benedictine fathers find a prophecy enclosed, in a leaden case, in a tomb at Naples. In another, a roll is taken from the hand of a coffined monk whose body had for four centuries survived decay.

The following are examples of the predictions : —

The Germans are to invade France a second time.

Paris is to be burnt.

The Communists are to ravage France.

A universal war in Italy is to be followed by the overthrow of Prussia.

Prussia is to become Catholic. England is to become Catholic. By the year 1893 all the world is to profess the true Catholic faith !

A Capetian prince, a descendant of Pepin, one of the Carolingian line, the Count Chambord, in fact, is to rule France as Henry V. (This prophecy was made last year.)

An Italian monk, overtaken with a strong distraction (*sic*), predicts the destruction of the world within less than a hundred years, or within 6,000 years from the creation.

In the closing part of this entertaining volume we learn that two famous youths are now living in France, — the one, the destined conqueror of Antichrist ; the other, Antichrist himself. The latter was discovered thus : A lady of a remarkable mission from God saw in a certain city, at a certain hotel, a woman, and a boy of about twelve years of age. When the boy saw her he screamed as if taken with a colic. His mother told the lady that the reason of his strange behavior was that he was Antichrist ! These are specimen bricks !

HISTORICAL AND BIOGRAPHICAL.

*Points of History*¹ is an English work "reprinted from the London edition by Patrick Donahoe, of Boston." The design evidently is to remove the barnacles on the papal ship that it may sail more smoothly in American waters. The author looks at matters from a papal standpoint in a church that claims infallibility for itself, and also for its Pope, who in his turn assumes the prerogative of Christ himself, in virtue of which he claims jurisdiction over both church and state. In the exercise of this power in papal countries, the Pope makes the state subordinate to the church of which he is the supreme head and ruler. The church uses every government under its control as an instrument in its hand to deal with "heretics" as it may see fit to direct. The author of this book finds it very convenient to pack the sins of this "infallible church" upon the state, as, for example, the Spanish Inquisition. He virtually admits the charges made by Protestants against the Papal Church, including all the

¹ *Points of History*. The Inquisition. The Albigenses and the Waldenses. The Massacre of St. Bartholomew. The Fifth of November ; or the Gunpowder Plot. Galileo and the Inquisition. Religious Toleration, a Question of First Principles. 32mo. pp. 360. 60 cents.

horrors of the Spanish Inquisition, but throws the blame upon the ~~state~~. In the matter of torture to obtain confession of guilt of the horrible ~~crime~~ of non-belief in the doctrines of the Papal Church, the author ~~says~~ (page 22): "We do not deny the charge: the Inquisition ~~did~~ use ~~the~~ torture as one of the means by which to ascertain the truth." He ~~then~~ goes on to justify this hellish practice by saying that every other ~~court~~ both lay and ecclesiastical, did the same thing, and also claims for the ~~church~~ immunity from crime because of its *moderation* in performing an act so essential to its preservation. The author forgets that it is the act ~~itself~~ Protestants complain of, and not the *manner* of its performance. What cares the victim for the manner or "moderation" with which a red hot iron is thrust through his tongue? No matter whether it be done in the name of the cross or the crown, it is a crime committed in the interests of the church, for opinion's sake. Pope Paul III, of Portugal, as quoted by this author, says, "The Inquisition gradually passed from a spiritual court to a tribunal taking cognizance of secular matters; from being a religious it became mainly a political instrument." But this does not relieve the Papal Church of the odium attached to it, or shake off the responsibility for its atrocious crimes. Every principal is responsible for the acts of his agent, and it is no bar to judgment to plead that his agent did it. Indeed, the author yields the point in the next paragraph on the same page (31), when he says, "It is not to be denied that the Inquisition did deliver heretics to the arms of the secular power, knowing that they would be put to death; and that they sanctioned the visitation of heresy and other spiritual offences by temporal punishments of various kinds." "Heresy," be it remembered, was a *spiritual* offence,—a crime against the church, and was punished as such with death, either by the church, its Inquisition, or the state in its subordinate capacity. Before leaving this subject we will notice another specimen of papal dogmatism. The Spanish Inquisition was established in 1480. We are informed by some author that 2,000 persons were *burned* to death the next year: the author of this book informs us that it took fifteen years instead of one to burn them, and then goes on to justify the horrible crime by referring to other countries that punished treason and various crimes with death. The argument is this:—Some countries hang men for treason, therefore this "infallible church" is justified in *burning* people because they can not or will not believe its creed and submit to its authority. Such logic may pass current in priest-ridden communities, but the common-school boys in this republic will easily detect its fallacy. It is of no sort of consequence whether the 2,000 persons were *all* guilty of heresy or some of them guilty of some other *spiritual* crime: our author admits the burning of that number of persons, and then claims immunity from the crime because other countries take life for *treason* against the state. In the Papal Church treason is the most heinous sin a person can commit. But what constitutes treason according to the papacy? We shall learn something about it in the following chapters.

Before proceeding further in the examination of this volume it may be well

to define terms as understood in the Papal Church and as used by this author. By *heretics* we understand them to mean all persons outside of the pale of that church, including professors of all other religions and sinners of every description. The term *Protestant* is only another name for *heretic*, and by its ingenious use the masses of the Papal Church in the old countries are left to infer that every incarnate devil is a member of the Protestant Church, and an enemy to the Pope. Every Protestant Church member is not necessarily an incarnate devil; but for opposing the Papal Church and the Pope, or *believing* in any other creed that does not include infallibility, transubstantiation and all the other dogmas of the Papal Church, it was considered doing God service to burn men alive. To make the Protestant Church responsible for the crimes of wicked men who were brought up under the influence of the papacy and a government subject to its authority—men who never saw a Protestant Church—is a fraud. For example, the Manicheans, who are described in this book as an organized body, with “Pope, bishops, priests, and deacons,” and whose creed was a “monstrous system of errors,” were in no sense Evangelical Christians. To make Protestantism responsible for their barbarities is much wider of the truth than to call them scions of the Papal Church. In the twelfth and thirteenth centuries the crusades against the Albigenses were, according to this author, undertaken and carried forward in the interests of the Papal Church; and whether they were burned alive, or “hung, drawn, and quartered” by the secular power, the Roman hierarchy was directly responsible. The Pope himself would occasionally make a feeble protest, which meant nothing, when the petty princes were excessive in their cruelty, in consequence of which great credit is claimed for him. But who doubts that Innocent III, or any other Pope, could have stopped the butcheries in a week, if he had wished to do so?

The same writer, in defending the Pope from the charge of converting heretics by means of the fire and the sword, says of him (p. 85), “As head of the church, it was his duty to watch over and zealously maintain the unity of the faith. By the constitution of the several States of Europe at the time of which we are speaking, he exercised authority over all kings and princes, even within the limits of their own dominions, in all matters pertaining to religion.” Of course, when the Pope or any of his subordinates in the church, discovered a *heretic* and brought him to any of these kings or princes, the latter knew what they had got to do with the victim or be themselves victimized. We are further informed “that they were pledged by oath, on first taking possession of their respective sovereignties,” to implicit obedience to the Pope. Another admission, fatal to the theory of casting the enormous guilt of burning heretics upon the petty kings and princes, is in these words, “After all, the great fact remains which is really the essence of the whole matter, viz. that force was used by express order of the Pope for putting down heresy.” But all these Popes claimed to be “defending Christianity,” which means the Papal Church, while they were “attacking heresy.”

The chapter on the Albigenses closes with a reference to the Waldenses.

The latter are admitted to be an improvement on the former, inasmuch as they took the Bible for their guide. But as they chose to preach the doctrines of the Bible as they understood them, without leave or license from the Pope, they were branded as heretics and indiscriminately slaughtered with the Albigenses.

"The massacre of the Huguenots, or French Protestants, on St. Bartholomew's Day, in the year of our Lord 1572," is the third "point of history" contained in this extraordinary work, the reproduction of which in this country is manifestly designed to pave the way for the Roman hierarchy.

When the Reformation broke out in Germany, "France was heartily and resolutely Catholic" with "Francis I upon the throne." "The great mass of the people were Catholic, a portion only of the nobles inclined to the new heresy." Society was corrupt to the core, in high places and low; "there was much wickedness in high places," and not salt enough in the Papal Church to preserve the mass from corruption. When Francis and his ministers were excessively severe and cruel in burning heretics, we are told that "they were bad Catholics," as if this would cleanse the blood-stained garments of an "infallible Pope," clothed with supreme authority over kings and princes. But the crimes of the Papal Church in putting Protestants to torture and death for non-conformity to her dogmas are justified or apologized for, because Protestants put Papists to death for murder and arson. We doubt whether this kind of logic will take deep root in this country, where murder is a capital crime, but where religious belief is not. Our churches do not believe it to be "practising the duties of their sacred calling" to burn alive those who will not believe their creed.

Our historian has a long argument to show that the bloody and indiscriminate massacre of more than 15,000 Huguenots on the 24th of August, 1572, which deluged the city of Paris with blood, was not a premeditated act, originating from the Vatican, but was instigated by Catherine and executed by her son, Charles II, without the knowledge or consent of Pope Gregory XIII, who had just been elected to the pontificate.

Now, it is of no sort of consequence whether the act was premeditated or not; it is admitted and even condemned, but on the ground that it was not specifically ordered by the Pope. Suppose the order for this wholesale massacre did not come in due form from the Court of Rome, but was executed by subordinates at Paris: it was only the carrying out of the programme of the Papal Church, and by her universally approved, as all history attests. It was a meritorious act to burn or butcher a heretic, and why should not Charles II, a profligate youth of ten years, and his more profligate mother, be applauded for disposing of fifteen thousand of them in a single night?

We have seen the legitimate fruits of the "infallible" Church of Rome, as developed in the Inquisition in Spain, in the crusades against the Albigenses and Waldenses in France, together with the indiscriminate slaughter of the Huguenots in the same country, and now let us follow the

same element into England and see what may be expected of its lamb-like qualities in a Protestant country. The "Gunpowder Plot," as it is called, of Nov. 5, 1605, for simple diabolism was never excelled in the world's history. It was a combination of thirteen Papists, consisting of priests and laymen, who formed a conspiracy to blow into eternity "with gunpowder, the King, Lords, and Commons in Parliament assembled, because they could not bear to be subject to a Protestant government." Parliament had enacted sundry laws obnoxious to Papists and disgraceful to the Established Church as well. There was then, as now, but a step between English Episcopacy and Roman Papacy, and in the contest between them the Puritan element came in for its full share (for it was hated alike by them both), and laws were enacted that bore as hard upon the Puritans as upon the Papists. The Puritans were oppressed and maltreated for non-conformity to the Episcopal creed in Protestant England, as the same element had been in France for non-conformity to the Papal creed. The Established Church of England was paying the Papacy in their own coin, and we shall see whether Puritans or Papists followed the apostolic pattern.

The Puritans sought to reform the wrong-doers, the Papists to destroy them; the Puritans sought toleration under the legal government of England, the Papists sought to destroy the government and take possession in the name of the Pope. Guy Fawkes and his twelve fellow-conspirators were a sort of counterpart to the Pope and his twelve at Rome; but which *most* nearly resembled Christ and his twelve apostles at Jerusalem, we will not undertake to decide. The Gunpowder Plot failed only because it was discovered in season to save the lives of King James and his Parliament. As a natural consequence, it exasperated the English people to the highest pitch, and the subsequent laws that were enacted by Parliament were more stringent than ever. The discovery of the plot alarmed the Papists who were not implicated in the conspiracy to such a degree that the bishops were obliged to use their influence against any more such acts. The Puritans, however, took a very different course. After many years of patient labor to recover and maintain their rights without success, and with no prospect of any, like their prototypes the Apostles, they shook off the dust from their feet and came to this country, leaving Episcopacy and Papacy to fight on. The work of our Pilgrim and Puritan fathers in establishing in this country a republican form of government, and giving prominence to Evangelical religion, and toleration to all religions as well, is known and read of all Americans. If it be true that "the tree is known by its fruits," we certainly have a right to judge of *every* tree by its own fruits. Here we have three of them, Evangelical, Episcopal, and Papal, all transplanted into American soil.

Of what sort of fruit grows on the Papal tree we have had abundant evidence in "Catholic" Spain and France, where the Papal Church had supreme control and ruled with the rod of iron. These "points of history," written in the interests of the Papal Church, demonstrate her to be one of *force* and not one of "peace on earth, good will to men." Her

crimes are justified on the score of necessity for her preservation ; and who cannot see that, should the same necessity arise in this country and the same power obtain here in the Papal Church, the same fruits will be the products of that tree? In like manner the fruit of the Episcopal tree has been developed in England under the Established Church, where the tables were turned upon the Papists. The evangelical element of the period had nothing to do with the persecution of Papists under Queen "Bess" or Queen Elizabeth, and there is no justice in classing them with the Episcopal power that reigned through the Parliament of that time. High Church Episcopacy is only a modification of Papacy, and the contest was mainly between those two elements. In England the High Church element is going over to Rome by scores and hundreds, and all over Catholic countries the Papal Church is being divided on the question of infallibility.

The last subject treated in the book we are considering, to wit, "Religious toleration a question of first principles," is of special interest. The Puritan or Evangelical element, driven out of England, hated alike by Papists and Episcopalians, quietly took possession of a portion of this continent. They were followed by their old enemies ; the Papists in their present circumstances in this country plead, as in the volume before us, for toleration ; but the great battle with the Papal power is yet to be fought in this republic.

The Papal Church have not only commenced their work in this country, but are far advanced in its prosecution. Many in the Protestant Church behold the progress of their enemies with stoical indifference, and cry peace when there is no peace. A minority of Papists demand that King James's version of the Bible shall be excluded from our common schools ; some Protestants are disposed to yield, while others make a feeble protest ; yet all should know that the Papists are clearing the way for the Catholic Bible and Catechism, as was openly and boldly avowed at the recent Papal Convention in St. Louis.

In many of our principal cities the Papists now have the majority politically, or hold the balance of power between the two great political parties of the day. In New York city, the financial centre of the nation, they hold nearly all the offices, and control the State through the city. In the nation they aim to gain the balance of power. They may soon take the place of the late Slave Power as a disturbing and controlling element in the body-politic of the country. Shall the Papacy be allowed to grasp the ribbons and drive the political team, for the purpose of enforcing the dogmas of the Papal Church upon a Protestant community ?

THE volume on the Slave Power,¹ by our honored vice-president, embraces the history of the slave power in this nation from its introduction in 1620 to its victory over freedom in 1845, when Texas was admitted as a slave State, whereby slavery was strengthened.

¹ History of the Rise and Progress of the Slave Power in America. By Henry Wilson. Vol. I.

As a history, it is more comprehensive and nearer perfect than anything we have seen on this world-renowned subject. The decade in the middle of which this volume closes is the most important in the whole anti-slavery history, unless we except the one in which slavery was finally abolished. The decade from 1840 to 1850 derives its importance from the fact that in it the war against the Union and the Constitution was inaugurated by the non-resistant or no-government party; and that from 1860 to 1870 the war against the same Union and the same Constitution — was inaugurated by the slave power. The former fought with paper bullets, the latter with leaden. They both had the same object in view, to wit, the overthrow of the national government, but for different purposes, — the one to abolish slavery, the other to perpetuate it. But there was another element in this triangular contest, whose weapon was the ballot, whose objects were the reformation and preservation of the government, and the overthrow of the slave power. This element embraced the evangelical element, or so much of it as had vitality enough to oppose slavery, and was hated alike by non-resistants and slaveholders. It proposed the only practicable method of ridding the country of slavery, and would have done its work in time if God had not seen fit to make the slave power mad in order to destroy it sooner than the ballot would do it.

The Northern disunion element hated orthodoxy in the churches as much as slavery in the States, and took advantage of the fact that some churches were in a position to advocate the annihilation of *the church as an institution*, and not the reformation of a certain portion of it as *prophesy*. So of the ministry and the Sabbath. All these institutions (in so far as they were an obstacle to these disunionists), like the United States Government, were obstacles in the way of emancipation, and must be removed before slavery could be reached. It was on this rock that the division took place in the anti-slavery ranks in 1839 and 1840. The religious anti-slavery men were divided in *reforming* the church, the ministry, and the government, instead of *destroying* them. History should make this distinction clear to coming generations, in order to do justice to the religious world; for it was the religious anti-slavery men which directly toned up politics to grapple with slavery as a deadly foe as the slave power of this country.

We will not, however, further anticipate the contents of the next volume, which we have no doubt the religious element will receive the credit which belongs to it, notwithstanding the shortcomings of many good men. In the volume before us, the disunion parties, both North and South, are treated with great candor and fairness. Their measures thus far are delineated with truthful fidelity; and if in the next volume a proper discrimination is made between anti-slavery and pro-slavery ecclesiastical action, no one will have reason to complain.

It should be remembered that the task of gathering and arranging materials for such a work is herculean, and the author deserves much credit for the thanks of the world for his indefatigable labors, in photographing the most gigantic system of robbery and corruption that ever scourged the human race.

THE

... ..

... ..

... ..

... ..

The
William
... ..



DR. GUTHRIE has been regarded by common consent as one of the most notable men of his time. He was not one of the great thinkers, nor one of the distinguished scholars, nor one whose function it was to enlarge the boundaries of knowledge; but he was a man of vigorous *physique*, of quick, clear, sagacious intellect, of ardent emotions and resolute will. These are the qualities that make the eminently practical man, and such he was felt to be by all who knew him. Both as a man of action and as a Christian preacher, he achieved a reputation that is likely to endure.¹

The Autobiography, which fills the larger part of the volume before us, is singularly characteristic. It is a free, artless, colloquial recital by an old man of sanguine temperament and genial disposition, of the leading incidents of his life. It has all the raciness and the charm of a personal narrative, made without any fear of being thought egotistic, or being in any way misunderstood. Dr. Guthrie came forward at a critical period in the history of the Presbyterian Church,—the established church of Scotland. Able men, with Dr. Chalmers at their head, impressed with the great amount of degradation and misery which they saw in the cities, were just then planning to extend and strengthen the establishment by means of the parish territorial system. The motive of this movement was excellent; but dissenters, as voluntaries, inasmuch as their rights, as they thought, were invaded by it, earnestly opposed the scheme. At the same time the question of patronage was also beginning to be earnestly discussed within the establishment itself; and ultimately the anti-patronage party and the voluntaries, though not wholly coinciding in their views, were alike hostile to the establishment as dominated by the state. Then came the memorable disruption,—one of the grandest instances of obedience to Christian conviction, at the greatest of sacrifices, that adorns the history of Christianity.

It was at the opening of this great struggle that Dr. Guthrie entered on the work of the ministry. It was in no small measure by means of the contest growing out of it that he was drawn out and made the man he ultimately became. At Abirlot, where he was first a pastor, he exhibited many of the same personal qualities by which he was afterwards distinguished; but as a preacher he only began there to manifest the striking characteristics that marked his later years. Plain and almost dry at first, he by deliberate purpose and effort became the prince of illustrative preachers, combining strong thought, effective truth and argument, with the most graphic and highly rhetorical delineation.

The free talk of such a man about the part he bore in the great contests of his time, and the way in which he trained himself to be one of the most attractive of living preachers, cannot but be full of interest. Indeed, whoever takes up the book will find it hard to lay it down till it is finished. We wish that many a theological student and young pastor might study it

¹ Autobiography of Thomas Guthrie; and Memoir, by his sons Rev. David K. Guthrie and Charles J. Guthrie.

to learn what can be accomplished, in patient and thorough pastoral visitation and among the least hopeful classes, by personal contact, and how much may be achieved by self-discipline and culture to attain true pulpit power.

We have received only the first volume. The autobiography is supplemented by a regularly digested biography, prepared by his two sons, which is modestly and skilfully executed. The second volume will appear in due time. The work is printed in clear and readable type and in the good style of the Messrs. Carters.

IN these days of endless discussion of the vexed question of woman's rights and woman's sphere, of what woman *has* done, and of what she *may* do, there comes to us a little volume with the quaint title, "She Spake of Him."¹

It is a record of the life and evangelistic labors of Mrs. Henry Dening, *née* Miss Geraldine Hooper, who was born in Paris, March 30, 1841, and who died Aug. 12, 1872, aged thirty-one years. She was a worthy descendant of John Hooper, Bishop of Gloucester and Worcester, a godly martyr of Queen Mary's days. In her earlier life she was a votary of fashion, given to novel-reading and dancing and all the pleasures of *gay* society, of which she was an ornament. Beautiful in person, amiable in disposition, possessed of rare musical talent, she was the life and joy of the circle in which she moved, attractive not only to the *young*, but to elderly persons of high literary taste and culture.

She had such a wonderful voice that she received the most flattering pecuniary offers, if she would consent to have it trained for public singing; but in later years it was a matter of rejoicing with her, that the God-given talent had never been employed except in singing His praises. God, in his providence, designed to make her a powerful instrument in proclaiming the Gospel of his Son.

When she was seventeen she was called to pass through severe trials. God's chastening hand was laid upon her, but she kissed the rod that smote her, and yielded her heart to Him, though she did not, for some time, entirely separate herself from the world and its pleasures.

Soon, however, her loving, tender heart was touched by the pitiable condition of the poor of the city in which she lived, — Bath, England, — and in a very humble way she commenced laboring among them, and finally established a morning prayer-meeting, calling it "family worship." In the absence of Mr. Haslam, an evangelist, she was induced to take charge of more public meetings, and absolutely startled herself and others with the discovery of her powers. From these humble beginnings, she extended her labors in and around Bath and the neighboring cities and towns, until no public audience-room could be found large enough to hold the thousands who flocked to hear her, and temporary buildings were erected in

¹ She Spake of Him. Being recollections of the loving labors and early death of the late Mrs. Henry Dening, by her friend, Mrs. Grattan Guinness. New York: Carter & Brothers. 1874. 16mo. pp. 323. \$1.25.

icipation of her coming. Many of her hearers would walk twelve or ten fifteen miles to listen to her, and return to their homes at night, only to repeat the journey on the following day.

Her labors seem to have been wonderfully blessed of God in the conversion of large numbers of her hearers.

Her remarkable popularity does not appear to have ministered, in her case, to vanity or conceit. Her friend, the Rev. Dr. Octavius Winslow, justifies, "I have known her for many years, and have never met with a more perfect specimen of real Christianity, lovely religion, and earnest, unreserved consecration to Christ."

The lesson of this little book is not that Mrs. Dening's career is a model which all Christian women should strive to follow; — the language of her biographer is, "To any one similarly gifted, similarly guided, and similarly circumstanced, go and do thou likewise"; but to Christian women in general, "Try to catch the *spirit* of her life, seek not to copy its form; *that* was essential, *this* accidental. Be loving, be zealous, be unremitting in your diligence, whatever be your work; so shall you be equally well pleasing to Him who accepts according to what a man hath, and not according to what he hath not."

MISCELLANEOUS.

*The Ancient City*¹ as the title of a recent work conveys a very limited idea of the contents of a scholarly and elaborate volume. The subordinate title, "A Study on the Religion, Laws, and Institutions of Greece and Rome," is much more specific and comprehensive. The author unites in the same study both the Greeks and the Romans, because they were two branches of a single race "who spoke two idioms of a single language, had the same institutions and the same principles of government, and passed through a series of similar revolutions."

The object of the work is to show that the development of Greek and Roman society was the outgrowth of their religious ideas, that the institutions which prevailed among these peoples were moulded by their religion, and that the revolutions which occurred in their experience were the result of changes in their religious beliefs. The farther back we go in the study of their religion, the nearer we get to the root from which their organic life springs. He traces the formative principle in the Greek and Italian populations back of Homer and Romulus to the beliefs of the Aryas of the East thirty-five centuries ago, as found in the hymns of the Vedas and the laws of Manu.

The worship of dead ancestors led, in his view, to the establishment of the family, then, of the tribe, the city, the state.

Philosophy came in to effect changes; but it is Christianity which "separates ancient from modern politics." "Ancient society had been,

¹ *The Ancient City, A Study on the Religion, Laws, and Institutions of Greece and Rome.* By Fustel De Coulanges. Translated from the latest French edition. By Willard Small. Boston: Lee & Shepard. 1874. 12mo. pp. 529. \$2.50.

established by a religion whose principal dogma was that every god protected exclusively a single family, or a single city, and existed only for that." Christianity revives religious sentiment, awakens a personal conscience, imparts a sense of individual responsibility, and introduces social equality.

This book is not a history, but it presents historical data from a religious standpoint; and it is worthy of the student's careful attention. It is suggestive and valuable to every minister, and has important relations to the great political questions which now challenge the attention of the nation.

The publishers, Messrs. Lee & Shepard, have given the book an attractive and finished style. This enterprising firm, we may appropriately remark, are now engaged, not so much in publishing new books, as in reproducing editions of those which were consumed by fire in January last. Some idea of the extent of their business may be gained from the fact that in the destruction of their bindery, in which their books in sheets and in various stages of manufacture were stored, they lost over 150,000 volumes; yet they still have on hand the largest stock of standard works, in all departments of literature, to be found in New England.

LITERATURE of travel is abundant, and becoming more so, especially of travel in Europe. It is somewhat hazardous to attempt such a book, but we can truly say this branch of literature is absolutely enriched by the addition of Dr. Prime's "Alhambra and the Kremlin; or, The South and the North of Europe."¹ The story is well told, and Dr. Prime has proved himself, by this volume, as good an "Observer" as the paper he edits. We notice a few points of excellence which make this book exceedingly readable and instructive. 1st. He begins his story where you wish him to. The first sentence opens to your eye a scene which is new, and takes you at once to the spot. "In the grounds of the Alhambra, the ancient palace of the Moorish kings of Granada, what time those conquerors of Spain here held their right royal court, I have come to sit down and to rest." After that sentence you will read the book, for it is a pledge of future treatment.

2d. He does not take you along as by an accommodation train, which is all too accommodating, but as by an express train which stops only at the important places. Yet he touches the salient points with such rare powers of description that it is as if the sun had kissed the cheeks of lofty, snow-clad Alpine summits, and made them glow with a light seen from afar. He proceeds not too rapidly, yet so rapidly that you accomplish a great deal in a short time, and accomplish it well. His pen is an admirable guide.

3d. His descriptions are plain and simple, free from an exuberance of adjectives, and therefore very graphic. We once listened to a description of the Yosemite which would have been absolutely fine if it had not been made absolutely horrible by its tremendous array of adjectives. Dr. Prime understands that excessive description is bewildering.

¹ The Alhambra and the Kremlin. The South and the North of Europe. By Samuel Irenæus Prime, author of "Travels in Europe and the East." New York: A. D. F. Randolph & Co. Royal 8vo. pp. 482. \$3.00.

4th. His descriptions are accurate, and to read many parts of the book was, to us, like revisiting the scenes.

5th. Not a small excellence of the volume is its terseness and vigor of style, which is made charming by its purity. It has rare keenness at times, as, for example, the sarcasm in this: —

Speaking of the fact that gamblers at Homburg sometimes blow out their brains in a paroxysm of rage and despair at losses, he says, "But such incidents are not of every-day occurrence. Besides, people who play here have not many brains to blow out."

"*The Land of Moab*"¹ is the record of an expedition undertaken in 1872 by the author, Dr. Tristram, and his companions in travel, for a geographical exploration of the country of Moab, under the auspices of the British Association. It narrates the results of a careful survey of a country which had not previously been traversed at leisure by any explorer since the fall of the Roman Empire. The recital of the daily experience of the travellers furnishes a picture of life among a people of whom comparatively little has been known.

The following results are mentioned as enough to reward the most sanguine explorer, viz. "The recovery of several ancient sites; the careful verification of Machærus, the scene of John the Baptist's imprisonment and martyrdom; the very interesting discovery of Zoar, with the valuable illustration it affords of the careful accuracy of the scriptural narrative in the minutest details; the finding of a palace of Chosroes, with its sumptuous architecture, and the ray of light it casts upon one of the most obscure periods of later Roman history."

The narrative is well written. It comprises geography, history, archæology, ornithology, and botany. Its descriptions of ancient ruins are made the more vivid and valuable from the elaborate illustrations secured by means of the photographic art. A special interest attaches to the work as affording light respecting a land so often mentioned in the sacred Scriptures.

W. R. GREG, author of *Enigmas of Life*, has given us a collection of his literary essays,² which are pleasant and profitable reading. We like his "judgments" on matters of this kind better than those he has formed on ethical and theological points. His general ability, as shown in the former volume, whose title is given above, almost all readers would be disposed to admit, though in that volume he gravitates too much to a kind of materialism. But here we find, in the strictly literary articles, what is more healthy and invigorating. He criticises freely and ably some of the tendencies of modern literature, especially the influence of the French press. There are two or three chapters towards the end of the book in

¹ *The Land of Moab: Travels and Discoveries on the east side of the Dead Sea and the Jordan.* By H. B. Tristram, Hon. Canon of Durham.

² *Literary and Social Judgments.* By W. R. Greg. Boston: James R. Osgood & Co. 1873. 12mo. pp. 352. \$2.00.

which the theological element again finds a place, and here we are not prepared to bestow unqualified praise. It is very easy for him, in his writings of this class, to be more dogmatic than wise. His style is vigorous and strong, and many questions are ably discussed. His chapter on "Kingsley and Carlyle" brings two men into connection who are not generally thought of as standing in the same category, and his article on M. De Tocqueville will have a special interest to American readers.

*Myths and Heroes; or, the Childhood of the World.*¹ The title of this little volume attracts us at once, for we all have some globules of the barbarian blood of our remote ancestors still coursing our veins, betraying itself in our love for the mysterious and our enthusiasm for the heroic. The aim of the author is to present a clear, concise account of "man's progress from the unknown time of his early appearance upon the earth to the time when writers of history ordinarily begin."

Part I describes his progress in material things.

Part II seeks to explain his mode of advance from lower to higher stages of religious belief.

Part III presents in a simple but entertaining style, and in chaste language, the ancient Greek myths and legends, indicating the moral lesson taught in each, and their probable origin, in many instances, in the Old Testament narratives.

Part IV gives a graphic account of the Grecian Games, and portrays the lives and characters of a few of the distinguished men of antiquity. These men having exercised a powerful influence on the world's history, the story of their lives is a fitting sequel to the account of the prehistoric races, showing how these races developed into noble and true men, whose deeds have made them immortal. This book is of a class which should largely supplant the endless fictions with which the children's book-shelves are too often crowded, and cannot fail to interest older people as well.

BRIEF NOTICES.

FROM the American Tract Society, New York, we have several volumes worthy of more extended notice, but to which we can only allude briefly. *The Better Land* is a book designed for aged pilgrims, containing short lessons drawn from texts of Scripture, especially adapted to encourage and comfort those whose feet are traversing the Border-Land, and are soon to enter into the Heavenly Mansions. *The Soul's Cry and the Lord's Answer* is a collection of Scripture verses, showing how wonderfully God's word interprets and explains its own truths. These texts are supplemented by another series called *Sunbeams for Human Hearts, from God's Own Word*. For girls we have *The Hard Problem*, pleasantly portraying the efforts and success of one young disciple in solving the problem, "How much owest thou unto thy Lord?" by self-renunciation in the service of her Master. *The Week's Holiday* is a series of short stories

¹ *Myths and Heroes*. Edited by Rev. S. F. Smith, D. D.

well-told and inculcating moral lessons. *Wilson's Kindling Depot* is a brightly narrative of the successful business enterprise of two little boys who determined to aid their mother, a widow, in keeping their little home and providing her a comfortable support. Mrs. M. E. Miller thoroughly understands children and child life, and her *Little Margery* is as charming and dainty a creature as Sophie May's *Little Prudy* or the quaint *Dotty Dimple*. *Sunshine for Rainy Days* will surely brighten the eye and limple the cheek of the fortunate child who becomes its possessor. It has alternate pages of text and pictures. The plates are perfect gems, beautifully printed on the finest paper. *My Pet's Picture Book* and *Holiday Pictures* are less pretentious claimants for the little ones' favor, and also are *Little Dot, or the Simple made Wise* and *Robbie's Light*. We have received also the *Holly Books*, six little volumes by the author of *Little Margery*, with many cuts and with illuminated covers.

From the American Tract Society, Boston, we have *The Work of the Holy Spirit*, which is a tasteful volume, giving a text of Scripture for every day of the year, a meditation and a selection of poetry for every week in the year, relating to the nature and office of the Holy Spirit. It indicates much study of the Bible. The meditations are instructive, and the poetry happily chosen. It is a good book as an aid to private devotions. *The Child's Christmas Sheaf, from the Bible Field*, as its title indicates, is a collection of familiar Bible stories and parables, newly arranged for young readers.

BOOKS RECEIVED.

Scribner, Armstrong & Co., New York.

The Holy Bible, according to the authorized version (A. D. 1611), with an explanatory and critical Commentary and a revision of the translation, by Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M. A., Canon of Exeter, Preacher at Lincoln's Inn, Chaplain-in-ordinary to the Queen. Vol. IV. Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon. 1874. Royal 8vo. pp. 702. \$5.00.

Commentary on the Holy Scriptures. Critical, Doctrinal, and Homiletical, with special reference to Ministers and Students, by John Peter Lange, D. D., Ordinary Professor of Theology in the University of Bonn, in connection with a number of eminent European Divines. Translated, enlarged, and edited by Philip Schaff, D. D., Professor of Theology in Union Theological Seminary, New York, in connection with American scholars of various evangelical denominations. Volume XVI of the Old Testament, containing the Minor Prophets. 1874. Royal 8vo. \$5.00.

Central Asia : Travels in Cashmere, Little Tibet, and Central Asia. Compiled and arranged by Bayard Taylor. 1874. 12mo. pp. 365. \$1.50.

The Structure of Animal Life. Six Lectures delivered at the Brooklyn Academy of Music in January and February, 1862, by Louis Agassiz, late Director of the Museum of Comparative Zoölogy. Third edition. 1874. 8vo. pp. 128. \$1.50.

On Missions. A Lecture delivered in Westminster Abbey on Dec. 3, 1873, by F. Max Müller, M. A., Professor of Comparative Philology at Oxford, with an Introductory Sermon by Arthur Penrhyn Stanley, D. D., Dean of Westminster. 1874. 12mo. pp. 77. \$1.00.

On Self-Culture: Intellectual, Physical, and Moral. *A vade mecum* for Young Men and Students. By John Stuart Blackie, Professor of Greek in the University of Edinburgh. 1874. 16mo. pp. 116. \$1.00.

Harper & Brothers, New York.

Hints and Helps in Pastoral Theology. By William S. Plumer, D. D., LL. D. 1874. pp. 381. \$2.00.

The Best Methods of Counteracting Modern Infidelity. A paper read before the General Conference of the Evangelical Alliance, New York, Oct. 6, 1873, by Theodor Christlieb, PH. D., D. D., Professor of Theology, and University Preacher at Bonn, Prussia. 1874. 12mo. pp. 89. 75 cents.

Sub-Tropical Rambles in the Land of the Aphanapteryx. Personal Experiences, Adventures, and Wanderings in and around the Island of Mauritius. By Nicholas Pike. 1873. Crown 8vo. pp. 509. \$3.50.

A System of Christian Rhetoric, for the use of Preachers and other Speakers. By George Winfred Hervey, M. A., author of "Rhetoric of Conversation," etc. 1873. 8vo. pp. 632. \$3.50.

Notes Explanatory and Practical on the Epistle to the Hebrews. By Albert Barnes, author of "Notes on the Psalms," "Lectures on the Evidences of Christianity," etc. etc. Revised Edition. 1873. 12mo. pp. 299. \$1.50.

The Land of Moab: Travels and Discoveries on the east side of the Dead Sea and the Jordan. By H. B. Tristram, M. A., LL. D., F. R. S., with a chapter on the Persian Palace of Mashita, by Jas. Ferguson, F. R. S. With Map and Illustrations by C. L. Buxton and R. C. Johnson. 1873. 8mo. pp. 416. \$2.50.

Among our Sailors. By J. Grey Jewell, M. D., late United States Consul, Singapore. With an Appendix containing Extracts from the Laws and Consular Regulations governing the United States Merchant Service. 1874. 12mo. pp. 311. \$1.50.

The Huguenots in France, after the Revocation of the Edict of Nantes. With a Visit to the Country of the Vaudois. By Samuel Smiles, author of "Self-Help," "Character," "Life of the Stephensons," etc. 1874. 8vo. pp. 430. \$2.00.

The Parisians. By Edward Bulwer, Lord Lytton. With Illustrations by Sydney Hall. 8vo. pp. 336. \$1.50; in paper, \$1.00.

Robert Carter & Brothers, New York.

Expository Thoughts on the Gospels. For Family and Private Use. With the Text complete. By the Rev. J. C. Ryle, M. A., Vicar of Stradbroke. St. John. Vols. I, II, and III. 1874. 12mo. pp. 422, 382, 478. \$1.50 per vol.

The Gates of Prayer: A Book of Private Devotion for Morning and Evening. By the author of "Morning and Night Watches," "Memories of Bethany," etc. 1874. 32mo. pp. 363. \$1.00.

The Word of Life; being Selections from the Work of a Ministry. By Charles J. Brown, D. D., Edinburgh. 1874. 12mo. pp. 330. \$1.50.

Blending Lights; or the Relations of Natural Science, Archæology, and History, to the Bible. By the Rev. William Fraser, LL. D., Paisley, Scotland. 1874. 12mo. pp. 376. \$2.00.

Sermons by the late Robert S. Candlish, D. D., Minister of Free St. George's, and Principal of the New College, Edinburgh. With a Biographical Preface. 1874. 12mo. pp. 315. \$2.00.

Christ of God. By Horatius Bonar, D. D. 1874. 16mo. pp. 216. \$1.25.
 Relations of the Kingdom to the World. By J. Oswald Dykes, D. D. 1874.
 10. pp. 210. \$1.25.

Biography of Thomas Guthrie; and Memoir, by his sons, Rev. David K.
 Guthrie and Charles J. Guthrie. Vol. I. 12mo. pp. 424. \$2.00.

Dodd & Mead, New York.

Comparative History of Religions. By James C. Moffat, D. D., Professor in the
 Theological Seminary in Princeton. Part II. Later Scriptures, Progress and
 Revolutions of Faith. 12mo. pp. 312. \$1.50.

and Dross. By Edward Garrett, author of "Crooked Places," "Occupations
 of a Retired Life," etc. etc. 1874. 12mo. pp. 305. \$1.75.

A. S. Barnes & Co., New York.

Practical Pulpit. Vol. II. Bethel and Penuel. Twenty-six Sermons preached in the
 Presbyterian Memorial Church, Madison Avenue, and 53d Street, N. Y. By
 Wm. S. Robinson, D. D., Pastor. 12mo. pp. 319. \$1.50.

Mother's Gift of Consolation to Sorrowing Mothers. Small 4to. pp. 165. \$1.50.
 Hymns in their Original Form. Selected and Verified by William Leon-
 Gage. 1874. Small 4to. pp. 115. \$1.25.

Hurd & Houghton, New York.

Historic Ages; or, Talks about Kings, Queens, and Barbarians. By Arthur
 Hays Sulzberger, author of "First Steps in English Literature." 1874. 18mo.
 144. \$1.00.

American Tract Society, New York.

Hard Problem. 16mo. pp. 308. \$1.25.

Hymns for Rainy Days. Small 4to. pp. 94. \$1.00.

Letter Land. By Rev. James Smith. 32mo. pp. 128. 75 cents.

Little Boy's Holiday; and other Stories for Children. By S. Annie Frost. 18mo.
 208. 75 cents.

Little Boy's Kindling Depot. A Story for Boys. By Mrs. C. E. R. Parker, author
 of "Stories for Little Ones at Home," "Grandmamma's Trunk Full of Stories,"
 18mo. pp. 144. 60 cents.

Little Boy's Pictures. By Mrs. J. S. Dammas. 18mo. pp. 94. 50 cents.

Little Boy's Cry and the Lord's Answer. 32mo. pp. 47. 40 cents.

Little Boy's Picture-Book. 18mo. pp. 46. 30 cents.

Little Boy's Light. By S. Annie Frost. 18mo. pp. 62. 30 cents.

Little Boy's Dot. The Simple Made Wise. 18mo. pp. 58. 30 cents.

Margery. By Mrs. M. E. Miller. Small 4to. pp. 102. 90 cents.

Picture-Books. By Mrs. M. E. Miller. 48mo. pp. 64. 25 cents each. The set
 in nice box, \$1.50.

J. B. Lippincott & Co., Philadelphia.

History of the Conquest of Mexico, with a preliminary view of the Ancient Mexican
 Civilization, and the life of the Conqueror, Hernando Cortés. By William H.
 Prescott, author of the "History of Ferdinand and Isabella," "History of the
 Conquest of Peru," etc. New and revised edition, with the author's latest cor-
 rections and additions. Edited by John Foster Kirk. Vols. I, II, and III. 1874.
 2 vols. pp. 477, 463, 522. \$2.25 a volume.

J. R. Osgood & Co., Boston.

History of the Rise and Fall of the Slave Power in America. By Henry Wilson. Vol. I. 1872. Royal 8vo. pp. 672. \$5.00.

D. Lothrop & Co., Boston.

A Faithful Ministry. Edited by George B. Bacon. 12mo. pp. 363. \$1.50.

Myths and Heroes; or, the Childhood of the World. Edited by S. F. Smith. D. D. 12mo. pp. 324. \$1.75.

Kitty Kent's Troubles. By Julia A. Eastman, author of the \$1,000 Prize Story, "Striking for the Right," "The Romneys of Ridgmont," etc. 1873. 12mo. pp. 428. \$1.50.

Roberts Brothers, Boston.

The Rising Faith. By C. A. Bartol, author of "Radical Problems." 1874. 16mo. pp. 386. \$2.00.

Personal Recollections, from Early Life to Old Age, of Mary Somerville. With Selections from her Correspondence. By her daughter, Martha Somerville. 1874. 8vo. pp. 377. \$2.50.

Verses by H. H., author of "Bits of Talk" and "Bits of Travel." 1874. 32mo. pp. 191. \$1.25.

American Tract Society, Boston.

The Work of the Spirit; or Doctrinal and Practical Meditations on the Nature and Work of the Holy Ghost. By the Rev. Samuel Cutter. American Tract Society, Boston. 1873. 16mo. pp. 240. \$2.00.

The Child's Christmas Sheaf from the Bible Field. I. The Good Voices. II. Parables. By the Rev. Edwin A. Abbott, M. A., Head Master of the City of London School. Revised from the London Edition. Illustrated. 16mo. pp. 202. \$1.00.

PAMPHLETS RECEIVED.

A Scripture Catechism for Primary Classes in Sunday-schools. Published by the American Tract Society, 219 Washington Street, Boston. Hurd & Houghton, New York.

The Use of a Box. By S. T. James. This Tract is furnished to Congregations and others at the rate of 300 for one dollar, by mail. American Tract Society, 219 Washington Street, Boston.

Uncle Ben's Bag. A Tract.

Spooner's Gardening Guide and General Seed Catalogue. Boston, 1874.

Report of the Treasurer and Receiver-General of the Commonwealth of Massachusetts, for the year ending Dec. 31, 1873. Boston. Wright & Potter, State Printers.

Twenty-first Annual Report of the Children's Aid Society. Nov. 1873. Office, No. 19 East 4th Street, New York.

The Public Ledger Almanac. Geo. W. Childs, Chestnut Street, Philadelphia.

The American Newspaper Reporter and Printers' Gazette. Geo. P. Rowell & Co. The Book Buyer. A Summary of American and Foreign Literature. Vol. VII. No. 4.

College Days. Ripon, Wis. Jan. 1874. Vol. VI. No. 4.

The Parisians. By Lord Lytton. With Illustrations by Sydney Hall. New York. Harper & Brothers, Publishers. 8vo. Paper. \$1.00.

EDITORS' TABLE.

We give our readers in the present number two articles on one phase of "woman's sphere," as this general theme seems to hold a large share of public attention. It is not a little remarkable that in this instance a man volunteers to defend woman's right to speak in religious assemblies, and a woman comes forward to maintain the opposite position. It is still further notable that the advocacy of the radical side comes from a representative of a conservative church, and the opposing plea is by a member of the Plymouth Church in Brooklyn, N. Y. A garden sometimes yields unexpected fruit, and the pollen is often blown from one flower-bed to another.

We congratulate our readers that our present issue will reach them at an early date. Furnishing our periodical at a price so low as to involve a practical disregard of pecuniary considerations, we confess that it is a comfort to know that our work is appreciated. The following spontaneous expressions will show that our labor has not been in vain.

A subscriber from California writes: "The place which the *Quarterly* holds is unique, and I do not wish to see it vacate it, or essentially change its character. It is a grand good thing for our wants."

One from Illinois says: "I want to renew my expression of great satisfaction both with the character of the *Quarterly* and with the fact that through type and paper you make it pleasing to the eye as well as the mind."

Another, from Oberlin, Ohio, writes: "Permit me to thank you in the name of a godly Puritan ancestry for their vindication against calumnious aspersions of every stripe, from sectarian bigotry and ignorant liberalism. . . . Your own 'Table-Talk' and 'Literary Review' drop anchor on safe bottom, and must largely remould public opinion. May the blessing of our only Master rest upon you in your great and fruitful work!"

The *College Courant* of Yale, noticing our last number, says: "The *Congregational Quarterly* for January is in outward dress unsurpassed, hardly equalled in our periodical journalism. The matter does not fall behind; but the part of the journal giving the 'Annual Statistics of the American Congregational Ministers and Churches,' is worth to every Congregational minister and prominent layman, as well as to others interested in the progress of Christianity in our country, the full cost of the *Quarterly* for the year."

The *Springfield Daily Union* says: "The *Congregational Quarterly* is an altogether unique and very valuable miscellany of literature, archæology, statistics, and almost everything which concerns Congregationalism. The January number, which is always double, is the year-book of this denomination. . . . Its biographies and necrology of eminent and useful men and women are sending along to the future accurate and valuable material for history. While the topics of the essays are more commonly selected from the range of church polity, room is found for fresh discussions in science, history, and social interests. Curious antiquarian researches, especially in New England fields, are a specialty. But we generally turn first to the book-criticism, which has a peculiar flavor and relish, quite Halfordesque."

Favoring our subscribers as we do in regard to the price of our magazine, if they would volunteer a little effort to increase the number of subscribers, it would be to us a special encouragement in our work. We appeal to the pastors. Will you not secure for the *Quarterly* some patrons among your parishioners? How can you better prepare them to be intelligent hearers and efficient co-workers in the cause of Christ?

QUARTERLY RECORD.

CHURCHES FORMED.

1873.

GRAND ISLAND, Neb., Dec. 23, 11 members.

RENO CENTRE, Lincoln, Kan., Dec. 12, 15 members.

1874.

BOONE, Neb., Jan. 15, 7 members.

DECOURSEY VALLEY (near Leon), Wis., Feb. 20, 34 members.

FRANKLIN, Neb.

GRAFTON, Neb., 8 members.

HEMATITE, Mo., Jan. 8, 12 members.

LINCOLN, Io., Jan. 7, 10 members.

NUNCIA, Mich., Jan. 11.

PLEASANT PRAIRIE, Neb., Feb. 8, 13 members.

RANDOLPH, Neb., Feb. 1, 5 members.

MINISTERS ORDAINED.

1873.

BEARD, HENRY B., over the Ch. in Little Valley, N. Y., Dec. 31. Sermon by Rev. E. Corwin. Ordaining prayer by Rev. William Hallock, of Jamestown.

BROWNBILL, JOHN W., over the Ch. in South Bridgton, Me., Dec. 18. Sermon by Rev. Andrew J. Smith, of Waterford. Ordaining prayer by Rev. Edward F. Abbot, of Lovell.

CHRISTIE, G. W., over the Ch. in Kittery Point, Me., Dec. 11. Sermon by Rev. Egbert C. Smythe, D. D., of Andover Seminary, Mass. Ordaining prayer by Rev. Stephen Thurston, D. D., of Seaboard.

DENISON, DANIEL, over the Ch. in Middle Haddam, Ct., Dec. 30. Sermon by Rev. John P. Taylor, of Middletown. Ordaining prayer by Rev. Salmon McCall, of East Haddam.

MILLER, RICHARD, to the work of the Ministry in Emerald Grove, Wis., Dec. 23. Sermon by Rev. George Bushnell, of Beloit. Ordaining prayer by Rev. Harlan F. Case, of Shopiere.

NOBLE, CHARLES, over the Ch. in Franklin, N. Y., Dec. 17. Sermon by Rev. Mason Noble, Jr., of Sheffield, Mass. Ordaining prayer by Rev. Mason Noble, D. D., of Washington, D. C.

RICE, AUGUSTUS M., over the Ch. in Little Compton, R. I., Dec. 17. Sermon by Rev. Constantine Blodgett, D. D., of Pawtucket. Ordaining prayer by Rev. James P. Lane, of Bristol.

TIBBETS, ARTHUR, over the Ch. in Bluehill, Me., Dec. 22. Sermon by Rev. William Forsyth, of Bucksport. Ordaining prayer by Rev. Sewall Tenney, D. D., of Ellsworth.

1874.

CAMPBELL, HENRY F., over the Ch. in Francestown, N. H., Jan. 22. Sermon by Rev. Frederick Alvord, of Nashua. Ordaining prayer by Rev. Samuel L. Gerould, of Goffstown.

CLARK, S. W., over the Ch. in Warwick, Mass., Jan. 14. Sermon by Rev. Temple Cutler, of Athol. Ordaining prayer by Rev. Henry B. Hooker, D. D., of Boston.

FOSS, GEORGE A., over the Ch. in Chichester, N. H., Feb. 24. Sermon by Rev. Elliot C. Cogswell, of Northwood. Ordaining prayer by Rev. Franklin D. Ayer, of Concord.

PAGE, C. E., to the work of the Ministry in Huntsburg, O., Jan. 3.

REED, C. F., over the Ch. in Naperville, Ill., Jan. 13. Sermon by Rev. George H. Boardman, D. D., of Chicago Seminary.

SPEARE, S. L. B., to the work of the Ministry in Charlestown, Mass., Jan. 30. Ordaining prayer by Rev. George W. Blagden, D. D., of Boston.

TUTTLE, H. B., to the work of the Ministry in Lake Mills, Wis., Jan. 20. Sermon by Rev. Enos J. Montague, of Fort Atkinson. Ordaining prayer by Rev. Charles C. Cragin, of Watertown.

MINISTERS INSTALLED.

1873.

BEARD, Rev. EDWIN S., over the Ch. in Brooklyn, Ct., Dec. 30. Sermon by Rev. Samuel E. Herrick, of Boston, Mass. Installing prayer by Rev. Spencer F. Beard, of Andover, Mass.

BRADLEY, Rev. CHARLES F., over the Ch. in Birmingham, Ct., Dec. 31.

FREEBORN, Rev. J. G., over the Ch. in Cottonwood Falls, Kan., Dec. 10. Sermon by Rev. John Scotford, of Milford.

MANN, Rev. ASA, over the Ch. in Rayburn, Mass., Dec. 30. Sermon by Rev. Edmund K. Alden, D. D., of South Boston. Installing prayer by Rev. Erastus Malby, of Taunton.

ORDWAY, Rev. JAIRUS, over the Ch. in Salem, Ct., Dec. 18. Sermon by Rev. Samuel G. Willard, of Colchester. Installing prayer by Rev. William A. Hyde, of Grassy Hill, Lyme.

PUTNAM, Rev. HIRAM B., over the Tabernacle Ch. in Salem, Mass., Dec. 31. Sermon by Rev. James G. Vose, of Providence, R. I. Installing prayer by Rev. George N. Anthony, of Feabody.

BOWLEY, Rev. GEORGE B., over the Ch. in Norfolk, N. Y., Dec. 30. Sermon by Rev. George A. Rockwood, of Rensselaer Falls. Installing prayer by Rev. John E. Beckwith, of Parishville.

SCUDDER, Rev. W. W., over the 1st Ch. in Glastonbury, Ct., Dec. 18. Sermon by Rev. Henry M. Scudder, D. D., of Brooklyn, N. Y. Installing prayer by Rev. Samuel H. Riddell, of Tamworth, N. H.

WILLARD, Rev. JOHN, over the Union Ch. in Marlboro', Mass., Dec. 30. Sermon by Rev. Joshua W. Wellman, D. D., of Newton. Installing prayer by Rev. Winfield S. Hawkes, of Stafford Springs, Ct.

WOODHULL, Rev. JOHN A., over the Ch. in Groton, Ct., Dec. 24. Sermon and installing prayer by Rev. Oliver E. Daggett, D. D., of New London.

1874.

Rev. MARSHALL B., over the Ch. in Ipswich, Mass., Feb. 4. n by Rev. Edmund K. Alden, D. D., 1th Boston. Installing prayer by George M. Anthony, of Peabody. v. W. F., over the Temple St. Ch. r Haven, Ct., Feb. 12.
 Rev. GEORGE, over the Ch. in Berwick, Me., Jan. 15. Sermon r. William Warren, D. D., of Gor- Installing prayer by Rev. Alvan , D. D., of South Berwick.
 Rev. NATHAN R., over the Ch. net, Vt., Jan. 27. Sermon by Rev. r Torrey, of East Hardwick. In- g prayer by Rev. John P. Humph- East St. Johnsbury.
 Rev. ROBERT, over the Ch. in n, Vt., Jan. 14. Sermon by Rev. l. Cobb, of Springfield.
 L., Rev. DANA, over the Ch. in t, Ill., Feb. 10.
 TANT, Rev. JULIAN M., Jr., over . in Denver, Col., Jan. 20. Sermon r. Theodore C. Jerome, of Central.
 Rev. AZEL W., over the Ch. in un, Vt., Jan. 22. Sermon by Rev. d P. Wild, of North Craftsbury. ing prayer by Rev. Moses H. Wells, ver Waterford.

MINISTERS DECEASED.

1873.

Rev. WEBSTER W., from the Bristol, Ct., Dec. 26.
 v. WILLIAM L., from the Ch. in ulstown, Io., Dec. 16.
 RLAIN, Rev. WILLIAM A., from . in Oakkosh, Wis., Dec. 17.
 Rev. ASHER W., from the Ch. in , Ill., Oct. 1.
 IAN, Rev. GEORGE S., from the West Haven, Ct., Dec. 31.
 Rev. GEORGE, from the Ch. in Amherst, Mass., Dec. 15.
 NE, Rev. IRA, from the Ch. in Stafford, Ct., Dec. 28.
 Rev. HIRAM B., from the Ch. in Concord, N. H., Dec. 15.
 Rev. RICHARD T., from the Ch. tford, Vt., Dec. 15.
 v. B. N., from the Ch. in Loudon, Dec. 30.
 E, Rev. CYRUS W., D. D., from nover St. Ch., Manchester, N. H., t.
 N, Rev. JOSHUA W., D. D., from t Ch. in Newton, Mass., Oct. 23.
 1874.
 Rev. John W. H., from the Ch. in ; Me., Feb. 17.
 s, Rev. Alfred B., from the Ch. in lock, Vt., Feb. 3.
 KS, Rev. EDWARD T., from the St. Johnsbury Centre, Vt., Jan. 30.
 l, Rev. WILLIAM, from the Elm in Bucksport, Me., Mar. 15.
 J, Rev. JAMES M., from the Ch. tville, Mass., Jan. 13.
 Rev. HENRY, from the Ch. in , Ill.
 Rev. RUFUS P., from the Ch. in npton, Mass., Jan. 27.
 r, Rev. SAMUEL, D. D., from the th Ch. in Cleveland, O., Feb. 17.

MINISTERS MARRIED.

1873.

SHERRILL — AYRES. In Morris, Ill., Dec. 23, Rev. Dana Sherrill, of Forrest, to Miss Louvices Ayres, of Morris.
 1874.
 EELLS — CROSBY. In Boise City, Idaho, Jan. 18, Rev. Myron Eells to Miss Sarah M. Crosby, both of Boise City.
 MAKEPEACE — VIETS. In East Granby, Ct., Rev. Frank B. Makepeace, of Gloucester, Mass., to Miss Helen M. Viets, of East Granby.
 NOBLE — THOMAS. In Norwich, Ct., Jan. 21, Rev. Charles Noble, of Franklin, N. Y., to Miss Alice Thomas, of Norwich.
 SHERRILL — JONES. In Omaha, Neb., Feb. 4, Rev. A. F. Sherrill, to Miss Mary Jones, both of Omaha.
 THAYER — BISSELL. In East Windsor, Ct., Rev. David H. Thayer, of East Windsor, to Miss Mary S. Bissell.

MINISTERS DECEASED.

1873.

GRANT, Rev. JOEL, in Chicago, Ill., Dec. 31, aged 57 years.
 HITCHCOCK, Rev. ALLEN B., in Moline, Ill., Dec. 15, aged 60 years.
 INGHAM, Rev. SAMUEL, in the Santee Agency, Neb., Dec. 27, aged 35 years.
 JONES, Rev. ISAAC, in Derry, N. H., Nov. 4, aged 91 years.
 PAGE, Rev. CALER F., in Milton, N. H., Dec. 6, aged 75 years.
 SHELDON, Rev. NATHAN W., in Natick, Mass., Nov. 26, aged 81 years.
 1874.
 HOLTON, Rev. ISAAC F., in Everett, Mass., Jan. 25, aged 81 years.
 PECK, Rev. DAVID, in Sunderland, Mass., Jan. 31, aged 43 years.
 PUTNAM, Rev. RUFUS A., in Pembroke, N. H., aged 82 years.
 SEWELL, Rev. ROBERT, in Stoughton, Wis., Feb. 11.
 SMITH, Rev. JOHN, in Stamford, Ct., Feb. 20, aged 77 years.
 WOOSTER, Rev. JOHN, in West Burke, Vt., Jan. 3.

MINISTERS' WIVES DECEASED.

1873.

BALDWIN, Mrs. CHARLOTTE F., wife of Rev. Dwight, in Honolulu, S. I., Oct. 2, aged 63 years.
 DENISON, Mrs. —, wife of Rev. Daniel, in Middle Haddam, Ct., Dec. 22.
 PIERCE, Mrs. —, wife of Rev. Nathaniel, in Minneapolis, Minn., Dec. 21, aged 44 years.

1874.

DIXON, Mrs. SARAH H., wife of Rev. A. M., in Hebron, Ill., Feb. 2.
 PARSONS, Mrs. MARY E. D., wife of Rev. Henry M., in Boston, Mass., Feb. 13, aged 45 years.
 PATTON, Mrs. HARRIET E., wife of Rev. William, D. D., in New Haven, Ct., Jan. 22, aged 65 years.
 SEABURY, Mrs. ELIZABETH, wife of Rev. Edwin, in Berlin, Vt., Jan. 23.

AMERICAN CONGREGATIONAL UNION.

Quarterly Statement.

THE following appropriations have been paid by the *Union* since Jan. 1, 1874:—

Riverside,	<i>Cal.</i>		1st Ch. of Christ	\$400.00
North Stamford,	<i>Conn.</i>		Cong. Church (Special) . .	109.50
Forest,	<i>Ill.</i>	1st	" "	400.00
Carroll,	<i>Iowa,</i>		" "	450.00
Cherokee,	"	1st	" "	450.00
Bala,	<i>Kan.</i>	Bethel	" " of Powys'	200.00
Potter's Landing,	<i>Md.</i>		" "	250.00
Farwell,	<i>Mich.</i>		" " (Special)	21.00
Sherman,	"		" " (Special)	52.75
Memphis,	<i>Mo.</i>	1st	" " (Special, \$30.50) . .	430.50
Pauldingville,	"	"	" " of St. Charles	300.00
Irvington,	<i>Neb.</i>		" " (Special)	110.00
Pisgah,	<i>Ohio,</i>		" " (Special, \$35.00) . .	235.00
Herndon,	<i>Va.</i>		" " (Special)	78.50
Freedom,	<i>Wis.</i>	1st	" " (Special, \$155.00). .	355.00
				\$3,842.25

The work of church erection moves on, but the demand far exceeds the pecuniary resources of the Union. The necessities of the poor churches are not appreciated by those churches or individuals who are in more highly favored circumstances. As an illustration of the straits into which our brethren are sometimes brought, we give the following extracts from a letter written by a missionary, or rather for him by his wife:—

"I cannot write myself, as I am laid low with severe illness. But one matter demands instant attention. Our contractor for building the church says, the money must be paid by January 1st, or it will be collected *forthwith*. Cannot you send us at once \$350? Otherwise the minister and deacon (both poor) see no way but to sell the church, or suffer their own shelters to go for pay. Help, if you can, to keep this temple of God in this godless town."

This is an extreme case; but there are many cases of hard struggles and actual suffering. Will not our able churches and wealthy Christians listen to the cry of the poor? Shall the Master say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me?" Only one month remains before the financial year of the Union closes. We need thousands of dollars to complete the work of the year. Shall we have it?

RAY PALMER, *Cor. Sec.*, 69 Bible House, New York.

C. CUSHING, *Cor. Sec.*, 20 Congregational House, Boston.

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

Winwood was a Puritan, an enemy of Spain, and a Dutchman, and that he had tried to verify what I had said, and found that I had spoken the truth in this, as I always did ; and that from that time he had taken his favor from Winwood, so that he died of sorrow. Yet he must tell me that after I was gone the malice of these people (the Puritans) so increased that he had now three hundred Winwoods in his court and palace," and so he "wiped the sweat from his forehead" !

And we have, too, the ambassador's report of a conversation of about the same date with Prince Charles and Lord Digby : "We talked about the Puritans and of the great number of them there were in his household, not at all to his satisfaction. He laughed very much when I told him that his father had lately said the same thing to me." "Lord Digby affirmed that "the King's intentions were very good in all matters relating to Spain, but that he found himself so solitary and so encircled by Puritans and by our enemies, that he had neither means nor power to do good," and that "at last he and the King were left alone in England" on the Spanish side.

During this dalliance of Stuart weakness and the court soldiers of fortune with Spanish ambassadors and Papal intrigue, Puritanism led off in opposition and became the party of constitutional freedom, the aggressive party for parliamentary government against prelatic and royal despotism under pretence of "divine right."

It was at this time that a party of John Robinson's exiles at Leyden sought, pleaded for, permission to colonize in America.

It is natural that we should speak fondly of England as our mother, yet our fathers thought she showed little love and less wisdom when with prelatic madness she drove her best children off the island because they did not relish the spiritual nostrums which the Anglican prelates — "frocked" by the King and not by pope "infallible" — would force on all alike. They could not withhold what we took with us, the best portion of our birthright, our Teutonic blood and our English Bible.

The escape from the Inquisitorial terrors of England to the Netherlands, where the grand basis of civil liberty — freedom of conscience — was more nearly realized than in any other country, taught the Pilgrims a lesson of contrasts. Abiding long

enough with our liberty-loving and hospitable cousins — the drama of whose glorious struggle for manhood in the brilliant pages of our own Motley should be as a hand-book in every family — to study their institutions, especially to observe their “schools everywhere provided at the public expense,”¹ the Pilgrims hoisted sail, and with the three essentials, good blood, the open Bible, and a public school,² began life in New England, Nov. 21, 1620.

Wise in council, holy in thought, heroic in temper, of industrious and blameless life, yet as asserters of the principle of popular constitutional government, the broad foundation of that common freedom in which we, their heirs, rejoice, — viz. the rights of conscience, thought, and speech, — these people were in legal and social outlawry. For them to be banished was to be set free. “No rabble, sir priest,” said Milton, “but . . . good Protestants . . . at first by those of your tribe they were called Lollards and Hussites, so now by you be termed Puritans and Brownists . . . But my hope is, that the people of England will not suffer themselves to be juggled thus out of their faith and religion by a mist of names cast before their eyes, but will search wisely by the Scriptures . . . knowing that the primitive Christians in their times were accounted such as are now called Familists and Adamites, or worse . . . Forsooth if they [the prelates] be put down, a deluge of innumerable sects will follow ; we shall be all Brownists, Familists, Anabaptists. For the word Puritan seems to be quashed, and all that heretofore were counted such are now Brownists.”³

At home, hunted by ecclesiastical catch-poles, the Pilgrims had been accustomed to ask, “What will the government do with us ?” but within a few weeks, even before they left the cabin of the *May-Flower*, a very different question, before un-

¹ “Schools everywhere provided at the public expense” ; but, at the suggestion of Dr. Henry Barnard, looking at Mr. Brodhead’s authority (Davies’ *Holland*, ii, 202, 203), I find that it was a church institution, not a public free school. The error stands corrected.

² Early in 1624 Gov. Bradford wrote : “We have no commone schoole for want of a fitt person, or hithertoo means to maintaine one ; though we desire now to begine.” *Hist. of Plymouth*, 162.

³ *The Reason of Church Government Urged Against Prelaty*. 1641. Prose Works. Bohn’s Ed., ii, 462, 464. “Both ways [Brownism and Independency] really are one and the same.” Baylies’ *Dissuasive*. 1645. p. 58.

ard of, "What shall we do with the government?" was lived in their constitutional convention of Nov. 21, 1620. Massive subjects in England, by a mere transfer to a transatlantic shore, they at once took practical lesson in self-government, adopted a constitution, made laws, and elected officers. Wife and mother—the family—were there. There were the integrals of a nation. They had been subjects, abject, no worse; they were now citizens, freeholders.

This transfer of power was revolutionary, not wrung, as in Europe, after infinite delays, from the king, the aristocracy, and middle classes, but returning directly to the people, the working men, for there were none other at Plymouth. While

England, for claiming what are to us rights as free and unquestioned as the air we breathe, they were a reproach and a by-word among the "faithful," whose quiet was still to be troubled even unto dissolution with radical ideas from New England, as little to be controlled as the winds from heaven.

Breathing the more bracing air of absolute independence, sinking and acting in their own democratic way, with no room for crown or mitre, they were in a position for that free inquiry which is of the essence, the verity of Christianity, ever ending to the highest type of manhood.

What higher guarantee can there be for the detection of error and the conservation of truth than the ingenuous and eager readiness for more light displayed in these radiant sentences? "The Lord hath more truth and light yet to break forth from his Holy Word," in John Robinson's farewell to the Pilgrims at Leyden in 1620; and in 1624, when "church" bigotry would still deprive the Pilgrims of their pastor, Mr. Robinson, "unless we and they will reconcile themselves to our church" of England, they answered, "We may erre, and other churches may erre, and doubtless doe in many circumstances. That honour, therefore belongs only to y^e infallible Word of God, and pure Testamente of Christ, to be propounded and followed as y^e only rule and pattern for direction herein to all churches and Christians. And it is too great arrogancie for any man or church to thinke y^t he or they have so sounded y^e Word of God to y^e ottome, as precislie to sett downe y^e churches discipline, with-

out error in substance or circumstance, as y^e no other without blame may digress or differ in anything from y^e same."¹

Or consider this, from Mr. John Cotton's letter to Archbishop Usher, May 31, 1626: "You shall find me . . . glad to receive such light, as God shall be pleased to impart to me by you."² Or yet again, his words to Mr. Roger Williams, in 1637: "Be ready in preparation of heart as you shall see more light, so to hate more and more every false way"; and, again, five years later, "The Word hath promised more and more light shall breake forth in these times, . . . we shall sinne against the Grace and Word of truth if we confine our truth either to the Divines of present or former ages."³

John Davenport came to New England "resolved," he said, "to drive things . . . as near to the precept and pattern of Scripture as they could be driven." In his public letter of 1646, Mr. Hugh Peter said, "Keep a window open to more light and truth." "Yea, one Scripture in the mouth of a mechanic before any decree of the whole council," said Mr. Roger Williams in his "Queries" to Parliament, in 1643,⁴ and he quotes a letter from Mr. Cotton,⁵ "professing to expect a far greater light than yet shines."

I said that the intolerance which deprived the Pilgrims of their pastor, Mr. John Robinson, is at the historical foundation of Massachusetts. After their violation of contract with Mr. Robinson and his church had compelled the separation of pastor and people at Leyden,—the farewell so dear to the lovers of the brave, true, and beautiful, illustrated by history, poetry, and art,—some of the "most religious" of those "merchant adventurers" began to think they "should sin against God in keeping plighted faith and word with Mr. Robinson and his company," unless they would first "recon-

¹ Bradford's *History of Plymouth*, 198.

² *N. E. Hist. and Gen. Reg.* 1870, 356.

³ *Of Set Forms of Prayer*, 1642, p. 45.

⁴ When Charles II expressed his surprise to Dr. Owen at his practice of hearing a tinker (Bunyan) preach, the Dr. replied: "Had I the tinker's abilities, please your Majesty, I would most gladly relinquish my learning."

⁵ Cotton's letter was printed in 1643, Peter's in 1646, Robinson's in 1647. See page 110 of Mr. John Ward Dean's *Memoir of Nathaniel Ward*, a model of arrangement and thoroughness of research.

cile themselves to our church," of England, "by a written recantation." Some of these "bitter professed adversaries," "plotted" against the Pilgrims, "against their peace both in respecte of their civill and church state." It is "by these men's means," says Governor Bradford, "our pastor [Robinson] is kept from us, and then (they) reproach us with it."¹

A reverend conspirator, employed by the "partners in trade," John Lyford,² wrote to them from Plymouth "that y^e Leyden company (Mr. Robinson & y^e rest) must still be kepte back, or els all will be spoyled. And least any of them should be taken in privatly somewher on y^e coast of England (as it was feared might be done), they must chaing the mr. of y^e ship (Mr. William Peirce), and put another also in Winslow's stead, for marchante, or els it would not be prevented," but if they failed "to cary & over-bear things, it will be best for them to plant els wher." After the detection and defeat of the plot, Mr. John Oldham, also prominent in the conspiracy at Plymouth, confessed his evil deeds and promised that "those in England" should not "use him as an instrumente any longer against them [the Pilgrims] in any thing."³

With steadfast purpose, patient endurance, and Christian magnanimity, the Pilgrims maintained their integrity and position over inveterate prejudice, and despite false friends, violated contract, and priestly conspiracy. Their "most religious" adversaries did "plant els wher," and that new colony under the more magnanimous Roger Conant, was the political beginning of Massachusetts.

At a later date, November 15, 1626, a compromise or agreement between the "adventurers" and Pilgrims discloses the names of several of the "most religious" gentlemen who had formed the New Dorchester Company. We have the names of two ecclesiastics — priest and prelate — who were busy in this movement, — Mr. White, of Dorchester, the "Father" of Massachusetts, and Mr. Lake, successor of Laud as Bishop of Bath and Wells.

¹ Bradford's *History of Plymouth*, pp. 43, 118, 197, 166, 175.

² The historical parallel of the "troubles at Frankfort" with Lyford's treachery at Plymouth is noteworthy.

³ Bradford's *History of Plymouth*, 172, 179, 180.

In conversation with his friend, Mr. Hugh Peter, years after, Mr. White referred to Bishop Lake's zeal in his sermon, July 2, 1625, in which he contrasts English apathy with Romanish proselytism in America, and to his declaration to White that "he would go himself, but for his age." "Yea," said Mr. Peter, White and Lake "occasioned, yea, founded that work and much in reference to the Indians." Lake was a moderate man, like Mr. Williams, Bishop of Lincoln, who, more like a Christian than a Churchman, was wisely blind for many years to the non-conformity of Mr. Cotton, Rector of St. Botolph's, Boston, and was also honored by the fierce hatred of Laud the bigot. Bishop Lake died May 4, 1626, before Governor Conant removed the colonial seat from Cape Ann to Salem.¹

The "occasion" for this new colony, then, was the Pilgrims' inflexible fidelity to conviction. If they had faltered, if Robinson had wavered, and the Hierarchy had captured Plymouth, how different had been the current of history!

Thus we trace the course and results of the prelatric "dislike" to Plymouth "Independency," and their movements, just in their embryonic state, prefatory to organization and formal record, as the rival colony of Massachusetts and still within the "establishment." But the labor was in vain; the "plot" failed; for we have it from the lips of Mr. Winslow, of Plymouth, that they "came at [the] first to them at Plimmouth, to crave their direction in church courses and made them their pattern."²

The new colony, at once leavened by Plymouth ideas and influence, adopted the principles and practice of what is known as Massachusetts "Congregationalism"; and Massachusetts was soon reputed in England to be "a nursery of schismatics . . . faction and rebellion" against "religion," that is, against Laud and the Church of England. Mr. White of Dorchester was himself obliged to record the fact.³ Fourteen years later, 1644,

¹ Mr. Haven on the Massachusetts Company. *Arch. Americana*, iii. Bradford's *History of Plymouth*, 172, 179, 180, *sub anno*. Thornton's *Landing at Cape Ann*, 39, and *Pulpit of the American Revolution*. 1860. xvi, xx. Anderson's *Col. Church*, xiv.

² Rathband's *Narrative*. 1644.

³ White's *Planters' Plea*, in Force's Tracts, vols. ii, iii. Rathband's *Narrative*, 1644, i, 33. *Mass. H. C.*, 13: 66-75.

the Presbyterian, Mr. Rathband, noted that the Plymouth polity was "much commended by Mr. John Cotton" and adopted by the successive colonies, and — deprecating the liking of "many" in England, "especially" in London, for the "popular synods" — he asks, "How will our late solemn league with God and one another stand with the opinion of many of them that hold the magistrate hath nothing to do in matter of religion . . . and cannot lawfully compel men to enter into covenant with God?"¹

In a letter to Governor Bradford,² June 4, 1634, Governor Dudley mentions rumors from England "of some trials which are shortly like to fail upon us," on which Bradford remarks, "ther was cause enough of these feares, which arise by y^e underworking of some enemies to y^e churches here." Archbishop Laud had procured a royal commission, April 28, 1634, which gave the colonies and colonists, body and soul, life and limb, in absolute ownership and slavery to the mere discretion and lawless, irresponsible will of the primate and his associates. It would have satisfied a Caraffa or an Alva; but it was futile, impossible.

¹ The mooted point whether or not they had fixed on a form of church government before leaving England is settled by the following: "*Mr. Hildersham* did much grieve when he understood that the brethren in *New England* did depart from the Presbyterian government; and he said this mischief had been prevented, if my counsel at Mr. Higginson's going over [1628] had been taken; which was, that brethren driven thither by Episcopalian persecution should agree upon the Church Government before they depart from hence. And it is well known that many Presbyterian non-conformists, did, by a letter sent unto New England, bewaile their departing in practice from Presbyterians . . . who, the world knoweth, are Antagonists to Independency. . . . Is it not probable, that if Mr. Cotton and Mr. Hooker had stayd in their native country, they would not have been at such a distance from church fellowship with their Presbyterian brethren, as Old England Independents are . . . who boast of these worthies [of New England] as *their predecessors* in Wayes of Independency . . . superlatively famous . . . therefore *their judgment* is most frequently insisted upon." *Irenicum*, London, 1659, x, xi.

² "There was cause enough." Bradford, pp. 320, 456. The Commission is at length in Hubbard's *Hist. of N. E.*, chap. xxxvi.

Heylin, in his *Life of Laud*, says, "It was once under consultation of the physicians [Laud & Co.] . . . to send a bishop over to them for their better government, and to back him with some forces to compel, if he were not otherwise able to persuade obedience; but this design was strangled in the first conception, by the violent breaking out of the troubles in Scotland." . . . He adds, "The principal

Thus the spirit of intolerance ever defeated itself. It exiled the Puritans to Holland, where they prayed, and studied the Scriptures undisturbed; it followed them to Plymouth, and was foiled there; it planned and planted Massachusetts as a hostile colony, and was foiled there; it got a commission of more terrible power than ever Islam could endure, and again it was foiled; then the Pilgrim, turning upon the aggressor, led both

bell-wethers of these flocks were Cotton, Chauncey, Wells [Thomas Weld], Hooker, and perhaps Hugh Peters."

We have another account of the matter by Sir Simon D'Ewes, who says, the "Episcopal enemies of New England had at several times given out reports that a bishop and a governor should be sent amongst them to force upon them the yoke of our ceremonies and intermixtures, so to deter others from going. And, indeed, at this time (1634), the same report was more likely to be fulfilled than ever before or since; for one, Sir Ferdinando Gorges, was nominated for governor, and there was a consultation had to send him thither with a thousand soldiers: a ship was now in building, and near finished to transport him by sea, and much fear there was amongst the Godly lest that infant Commonwealth and Church should have been ruined by him; when God, that had carried so many weak and crazy ships thither, so provided it, that this strong, new-built ship in the very launching fell in pieces, and so preserved his dear children there at this present time, from that fatal design."

Ceaseless, ever imminent danger from Episcopal machinations and hatred, and the instinct and duty of self-preservation, fully justified the colonial limitation of the franchise, and we wonder at their moderation in this hour of extreme peril. Mr. Cotton says, the "magistrates, and other members of the Generall Court upon Intelligence of some Episcopall, and malignant practises against the Countrey, they made an order of Court to take tryall of the fidelitie of the People (not by imposing upon them, but) by offering to them an Oath of Fidelitie: that in case any should refuse to take it, they might not betrust them with place of publick charge and command."

What Laud was, what he intended, is disclosed in the following story: "One Price, Superior to the Benedictine monkes, was very familiar, private, and secret with the Archbishop of Canterbury, William Laud." At Rome Laud was "highly praised" by the Jesuites for his "daily demonstrations of his great affection to this our Court and Church; which he shewed not long since in sending a Common Prayer Booke (which he had composed for the church of *Scotland*), to be first viewed and approved of by our Pope and Cardinals, who perusing it liked it very well for Protestants to be trained in a Form of Prayer and service; yet considering the State of *Scotland*, and the temper and tenents of that people, the Cardinals (first giving him thanks for his respect and dutiful compliance with them) sent him word that they thought that form of prayer was not fitting for *Scotland*, but would breed some stir and quietness there." Gage's "*New Survey*," 1648. ch. xxii, fol. 207-209. Jenny Gedde's footstool put an end to that. Rome was more wary than Laud. Was not this Price the "one" who offered the red hat to Laud?

Cotton's *Answer to Mr. Williams*. 1647. pp. 4, 28, 29.

D'Ewes' *Autobiography*, II, ch. v. p. 118.

bishop and king to their own scaffold, and created the English Commonwealth.¹

The civil war in England grew mainly out of questions of property as between crown and subject. Hampden, imprisoned in 1626 for resistance to the forced loan which Laud taught the "faithful" was rebellion against God, again in 1636 would not pay twenty shillings to the tyrant, Charles Stuart, and by public discussion would rouse the people from apathy to consider their rights and liberties: but when New England introduced, however imperfectly and crudely, a new element, the broader, deeper question, the Rights of Conscience, she ennobled the contest, inasmuch as the Rights of Conscience are higher than the Rights of Property, as man is greater than his possessions, and popularized it, inasmuch as religion was of the many, while property was only of the few. "If a man shall gain the whole world, and lose"... himself! Contrast the great-hearted freeman, JOHN CARVER, the first governor of the new Commonwealth, just landed on Plymouth Rock, erect in manhood, with face lifted reverently to heaven, and Buckingham, the consummate courtier of England with his tags and laces: which of the two was the MAN?²

" the citizen
You lost for conscience' sake, he was your noblest."

" given back to self-dependence,
Man awakens to the feeling of his worth,
And freedom's proud and lofty virtues blossom." ³

It was by the warmth and conviction of this new thought,

¹ Robert Baylie traces " their pedigree in this clear line : Master Robinson did derive his way to his separate congregation at *Leyden* ; a part of them did carry it over to *Plymouth*, in *New-England* ; here Master *Cotton* did take it up and transmit it from thence to Master Goodwin, who did help to propagate it to sundry others in Old-England first, and after to more in Holland, till now by many hands it is sown thick in divers parts of this kingdom." *Dissuasive*. 1645. p. 54.

² Blackstone says, that " the commons were in a state of great ignorance . . . the particular liberty, the natural equality, and personal independence of individuals were little regarded or thought of . . . Our ancestors heard with detestation and horror those sentiments rudely delivered . . . by the violence of a Cade and a Tyler . . . since . . . softened and recommended by the eloquence, the moderation, and the arguments of a Sidney, a Locke, and a Milton." *Commentaries*, iv, ch. xxxiii, 433.

Schiller's *Don Carlos*, Act iii, sc. x.

this belief in man as man, in the Rights of Conscience, that the glorious Commonwealth was achieved.

In the records of the Pilgrims no sentiment is brought into more beautiful relief than their steadfast trust in the providential government of God.¹ Humboldt states that the flight of a flock of parrots determined the first colonization of the new world, and the original distribution of the European races on this continent. It guided the Spaniards to the South as the nearest land, thus leaving the North to Germanic and Protestant civilization. Was it accident?

As early as 1578, Halluyt suggested that America might be a refuge for the persecuted under religious or political revolutions.²

In his letter to Mr. Mede, "Newbury, March 2d, 1634," Dr. Twisse says: "Of our English Plantations in the new world—Heretofore I have wondered in my thoughts at the Providence of God concerning that world, not discovered till this old world of ours is almost at an end, and then no footsteps found of the knowledge of the true God, much less of Christ, and then considering our English Plantations of late, and the opinion of many grave Divines concerning the Gospels fleeting westward; sometimes I have had such thoughts, why may not that be the place of New Jerusalem? . . . We have heard lately divers ways that our people there have no hope of the conversion of the natives. And the very week after I received your last Letter, I saw a Letter written from New England discoursing of an impossibility of subsisting there, and seems to prefer the confession of God's truth in any condition here in old England, rather than run over to enjoy their liberty there; yea, and that the Gospel is like to be more deare in New England than in Old"; and April 6, 1635, he refers to Lord Say's "counsels for advancing the plantations of the West," and thinks "it may serve as a chamber to hide many of God's children, till the indignation passe over which hastens upon us more and more."³

Was it accident, that with the opening of the struggle be-

¹ Bradford's *Plymouth*. pp. 26, 38, 41, 67, 78, 80, 99, et ubique.

² *Voyages*. Lond. 1818. iii, 72.

³ Mede's *Diatriba Epistles*. London, 1652. 547-556.

tween the Crown and the people, between force and conscience, in the time of James,¹ the happy voyage of Gosnold in 1602 should revive the spirit of discovery and colonization, and open the refuge for the persecuted? Was it accidental that the New England coast should be reserved for the Pilgrims by the discouragement of colonization growing out of the Popham failure of 1607?

“There’s a divinity that shapes our ends,
Rough hew them as we will.”

Was it accident — the falling among “perilous shoals and breakers” — or the caprice of the winds that guided the “May-Flower,” and landed the Pilgrims, not in the genial climate south of Cape Cod, but in a higher latitude, on rough coasts, where harsh winters and doubtful harvests favored habits of a provident industry and thrift, the love of an in-door life, of home, and moral and intellectual progress?

Was it accident that despotism compelled Cromwell and his companions to debark from the New England ship and thus forcibly retained the instruments of its own doom?² Was it accident that divided the force that was to rescue England from civil and religious thralldom — Cotton and his co-workers in New England — each with its special function and service, but a unit in the common cause of humanity?

Like these was another incident, trivial, except in a comprehensive view of the whole movement: about eighteen miles inland from Boston, the old seaport of Lincolnshire, lies the hamlet of Sempringham, then the seat of the Earl of Lincoln,

¹ Bradford, 70-80. “May not and ought not the children of these fathers rightly say: Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness; but they cried unto y^e Lord, and he heard their voyce and looked on their adversitie, etc. . . . When they wandered in y^e deserte wilderness out of y^e way, and found no cite to dwell in, both hungrie and thirstie, their sowle was overwhelmed in them.”

² Lord Say; Lord Brooke; Sir Arthur Haselrigge; “Hampden, ashamed of a country for whose rights he had fought alone; Cromwell, panting with energies that he could neither control nor explain, and whose unconquerable fire was still wrapped in smoke to every eye but that of his kinsman, Hampden, were preparing to embark for America, when Laud, for his own and his master’s curse, procured an order of council to stop their departure.” Hallam’s *England*, Ed. 1866, ii, 58. A critical paper on this point in the *N. E. Hist. Genl. Register*, 1866, 113-121. By John Ward Dean.

the fast friend of our John Cotton, vicar of St. Botolph's. It was a day's ride to Sempringham and back to Boston, and three travellers on horseback shortened the time by warm but friendly disputations. Roger Williams, never timid of thought or speech, "presented his argument from Scripture why he durst not joyn with them in their use of Common Prayer." All the answer he received from Master Cotton was that he "selected the good and best prayers in his use of that book," as Sarpi, the historian of the Council of Trent, "was used to do in his using of the masse-book," rejecting what was superstitious;¹ and Master Thomas Hooker satisfied his heart with no better reason. The appeal was to Scripture and to its sole interpreter, reason. This was the base and logic of independency.

Let us briefly review the lives of those men, and then we may ask, Was there, in all England, anything more pregnant than that day's colloquy on the Sempringham Road? It may be said that Waldo, Wicliffe, Coverdale, Tyndal had scattered the truth all along the centuries. True; but that is vague and general, while here is a definite point of departure, a personality; and the sequence of thought and influence may be traced from that day's converse from mind to mind, gathering force and momentum till it abolished the hierarchy of Anglo-Catholicism, dethroned a tyrant, and established the Commonwealth.

In his paper on the philosophical genius of Bacon and Locke, Sir James Mackintosh says, that "by the Independent divines who were his instructors, our philosopher [John Locke] was taught those principles of religious liberty which they were the first to give to the world"; and, as Lord King counts it "an important fact in the history of toleration that Dr. Owen [the convert and disciple of our John Cotton] was Dean of Christ Church, Oxford, when Locke was admitted a member of that college," "under a fanatical tutor," as Antony Wood calls Owen, so I propose to show, step by step, by exact historical evidence, that the English Commonwealth was the daughter of New England, the reflex of the New on the Old; for ideas control the world and create institutions, while men are merely players

¹ *The Bloody Tenent in Pub. of Narragansett Club*, iii, 69.

The political ideas of the Pilgrims have penetrated the thought and life of both lands.

Whether we accept Mr. Buckle's theory, that all movements are determined solely by their antecedents, by the force of circumstances, and that if great men had never existed the flow of events would have occurred as it has (and that is but another form of Lord Macaulay's statement, so profusely illustrated in his essay on Dryden, that "it is the age that forms man and not man the age"); or adopt Mr. Carlyle's doctrine, that "the history of what man has accomplished is at bottom the history of great men who have worked here"; or else conclude that the Ruler of events also appoints His agents, and that all are subordinate to providential designs,—still it gives the charm of life, the zest peculiar to biography, to link ideas and events to personal fortunes. For the lives of great men warm and move mankind far more than the wandering mazes of philosophical speculation; the drama of life is more attractive than its philosophy. To name Galileo, Bacon, Columbus and Humphrey Gilbert, John Cotton and Henry Vane, Roger Williams and John Milton, Fulton and Morse, Cromwell, Washington, and Lincoln, is to epitomize history. Without names, without biography, history would be lifeless. "Nations rise and fall by individuals, not numbers, as I think all history proveth," Thomas Hollis wrote to Dr. Jonathan Mayhew in 1766.

The eldest of the three travellers on the Sempringham Road, of middle age, the eloquent preacher and learned theologian, Mr. John Cotton, was already noted for scholarship, judgment, and oratory, ranking among the ablest; his correspondence was sought by such thinkers, men of letters, and statesmen, as Archbishop Usher, Lord Say, and others.

The next, Mr. Thomas Hooker, was Mr. Cotton's junior by a year; educated at Emmanuel College, a man of increasing influence, and while preaching in the neighborhood of London, the trusted friend of the Pilgrims in their troubles with the treacherous Lyford in 1626.

Far the youngest of the three was Mr. Roger Williams, a *protégé* of Sir Edward Coke, whose interest had been early won by the youth's skill in reporting the sayings and doings in the Star

Chamber, and to whose liberality Williams owed his education. He took the degree of A. B. at Pembroke College in 1626, and studying awhile with Sir Edward, was grounded in the leading principles of law. Turning to the study of divinity with the ardor which characterized his life, and improving the opportunity on the Sempringham Road to listen to men of such distinction for learning and wisdom as Cotton and Hooker, young Williams pressed home his "argument from Scripture why he durst not joyn with them in their use of Common Prayer." Whatever their previous doubtings and scruples had been, the earnest, clear-headed student, fresh in the inquiry, had now brought out the point distinctly, perhaps with legal skill in statement. They would not evade, they could not answer; and now what came of it?

Almost from the time of his going to Boston, July 4, 1612, Mr. Cotton "forbore all the ceremonies alike at once," but by the love and reverence of his people, his eminence, at home and on the continent, as a theologian and preacher, by the influence of great names, he continued "with not a little disturbance from the Commissary Courts" till 1632, when, to avoid prelatie fury and Star-Chamber hangmen, he planned an escape to Holland in disguise. But several of the ablest divines of London, hoping to win Mr. Cotton to conformity and save so great a man to the Church, provided safe retirement for him in and about London.¹ The result of this intellectual tournament and searching debate, during their long conferences, was that Mr. Cotton brought them over to his opinions, and thenceforth they shared with him the obloquy and woes which an angry and powerful hierarchy could inflict, and last, but not least of all, exile. Among them, Thomas Goodwin, John Davenport, and Philip Nye were to be his able co-workers in disseminating right opinions in polity, and in fixing the channel of English history.² Fellow-

¹ Doubtless this was in mind when Mr. Cotton, in his answer to Mr. Williams, says, "It is well knowne that any stranger in London, by removing now and then his lodging, may escape not only persecution but observation, for a longer time than any of our hearers are ordinarily wont to sojourn there." Mr. Cotton's *Reply to Mr. Williams*. 1647. 141.

² Before Mr. Cotton's departure from *England*, by conferences from *London*, he had brought off Master *Davenport* and Master *Goodwin* from some of the *English* ceremonies; . . . so soon as he did taste of the *New-English* air, he fell into so

passengers to New England, one in thought and inspiration, Cotton and Hooker will soon reach that higher landing-place to which Roger Williams had challenged them on the Sempringham road. From his native land to the forests of New England, from the groined arches of St. Botolph's to the "mud-wall meeting-house with wooden chalices" of Shawmut, was to John Cotton an escape from the gloomy and stifling crypt to empyrean light, from spiritual thralldom to liberty itself.

Mr. Cotton and Mr. Robinson, the pastor of the Pilgrim Church, had studied at the feet of the same Gamaliel, Robert Parker. From him and Dr. Ames, Robinson early sought counsel and satisfaction in Holland, and Cotton first learned Independency or Congregationalism from his writings, especially his "*De Ecclesiastica Politea*." — "Yea, he proveth it at large," says Cotton. Mather styles Parker "in some sort the father of all non-conformists in that age." He died in 1614, about two years after Cotton became Vicar of St. Botolph's, Boston. Thus it came that in his farewell sermon to his departing friends, Dudley, Winthrop, Bradstreet, and others at Southampton, Mr. Cotton charged them "that they should take advise of them at Plymouth, and should doe nothing to offend them," tidings of which comforted the Pilgrims at Plymouth, who had already found Governor Endecott "a dear friend to us all."¹ Whatever they were while in England, they left no room for doubt after they reached America.

passionate an affection with the Religion he found there, . . . had gotten the assistance of Master Hooker, Master Davenport, and sundry other very worthy ministers, beside many thousands of people . . . being there alone, without any enemy." Mr. Cotton's "convert, Master Goodwin, a most fine and dainty Spirit, with very little ado, was brought by his Letters from *New England*, to follow him unto this step also of his progresse, and that with so high an estimation of his new Light, that he was bold to boast of it in termes a little beyond the lines of moderation. It had been happy for *England*, that Master Cotton had taken longer time for deliberation." Baylie's *Dissuasive*. 1645. pp. 56, 59, 60. Thomas Edwards says, in his *Antapology*, pp. 17-32, that he had "seen and perused the arguments that passed betwixt him [Goodwin] and Master Cotton and some others"; and "that Master Goodwin was so ingaged in his thoughts of one of the ministers of New England, to wit, Master Cotton, by whom I am sure he was first taken off, that he hath said there was not such another man in the world again." Where are these manuscript "arguments" ?

¹ Cotton's *Way Cleared*. 1648. pp. 13, 24; pt. 2d, 12. Trumbull's *Lechford's Plain Dealing*, 1852. Bradford's *Plymouth*, 279. Scottow's *Narrative*. Brook's

The Christian philosopher, Coleridge, finds that "the average result of the press, from Henry VIII to Charles I, was such a diffusion of religious light, as first redeemed, and afterwards secured this nation (Great Britain) from the spiritual and moral death of popery."¹

Puritans, ii. 239. The stigma of semi-separatism rested on the enterprise and its leaders, and the Rev. John White of Dorchester, the father of the enterprise and the correspondent and co-laborer of Roger Conant, the first governor of the Colony, published the *Planters Plea*, 1630, especially to disprove this charge of "desperate malice," and that the world might be "well-assured" to the contrary, they had made Winthrop governor, because he "was sufficiently knowne . . . where he had long lived . . . as every way regular and conformable in the whole course of his practice" to the established church and religion. Not therefore for exercise or trouble of conscience, but, it appears, for stern prudential reasons, this was to Mr. Winthrop a most welcome opportunity and relief. A lawyer; distressed by the lessening income from the waste of the savings of his grandfather—a thrifty clothier from London—scarcely eked out by a slender and precarious practice; for years past restless and waiting for something to turn up; pressed by the laudable motive daily suggested by *res angusta domi*; married at seventeen; in 1623 wishing "oft God would open a way to settle him in Ireland"; in 1627 resolved to remove to London; in January, 1628, owing more already than he was able to pay without sale of his land, and with children unprovided for; in June, 1629, yet more disheartened by the loss of place as attorney of the Court of Wards, obtained for him a few years before by the influence of his brother Emmanuel Downing of the Inner Temple,—he saw that a crisis was at hand in his own affairs, and was therefore ready for a last cast "in what place or condition soever, in weal or in woe." Then his good genius and ever efficient brother Downing again came to the rescue, turned his thoughts suddenly, and for the first time, to New England, July 28, 1629; he accepted the situation at once, wrote to his son John of his resolve to emigrate, and so with pressing care and sorrow of heart he prepared for the change. To his wife he wrote: "For my care of thee and thine, I will say nothing. The Lord knows my heart, that it was [the] one great motive to draw me into this course. The Lord prosper me in it, as I desire the prosperity of thee and thine." When they reached New England they found the leaders of the forlorn hope, the Colonial Governors, Bradford, Conant, and Endecott (Carver slept in an honored grave), the pioneers who had made the first movements, secured the several charters, instituted civil government, organized churches, imported cattle, cultivated the earth, planted orchards, and perhaps even then in his own thoughts Endecott had reserved "land for a college." Abraham Shurt, "the father of American conveyancing," had been, for years, at the head of the ancient trading post at Pemaquid. Of course, distresses prevailed, but civilization already possessed the land; here was already a *New England*, and to its shores Governor Endecott welcomed the new-comers at Salem, June 12, 1630, where, but two years before, Winthrop was loath his son should think of "settling," even as a last alternative. See Winthrop's charming *Domestic Correspondence*, in appendix to *Savage's Winthrop*; and in his *Life and Letters* by Mr. R. C. Winthrop, one of his descendants.

¹ *The Friend*, Essay, ii.

In the second part of this glorious work, especially in that relating to *polity*, New England had a controlling share. In about twenty years after the Landing of the Pilgrims, "the Congregational cause," says Dr. Orme, the able biographer of Dr. John Owen, "had obtained a firm footing in New England, and churches were there growing up and flourishing under its auspices. American pamphlets were imported, which disseminated the sentiments of the churches in that quarter. Thus the heresy which had been expelled from England returned with the increased strength of a transatlantic cultivation, and the publications of Cotton, Hooker, Norton, and Mather were circulated throughout England, and, during this writing and disputing period, produced a mighty effect."

Hume, too, says that the spirit of independency "shone forth in America in its full lustre, and received new accession of strength from the aspiring character of those who, being discontented with the established church and monarchy, had sought for freedom amongst those savage deserts." In the latest thorough study of that decisive period of English history, Dr. Masson also finds its root in the transatlantic world. Dr. Masson says that "the effective mass of English-born independency . . . the New England way . . . lay chiefly, and in most assured completeness, both of bulk and of detail, in the incipient transatlantic Commonwealth of New England . . . self-governed and self-organized as it was. . . . Before the end of 1642 the New England church 'independency' had spoken out her sentiments, in what might be called an authoritative manner, through the most eminent of all her ministers, Mr. John Cotton, of Boston . . . from that moment the exponent of moderate independency whom the Presbyterians felt themselves most bound to answer."¹

¹ Lord Chatham, in his letter to the king, said, "They left their native land in search of freedom and found it in a desert. Divided as they are into a thousand forms of policy and religion, there is one point in which they all agree: they equally detest the pageantry of a king and the supercilious hypocrisy of a bishop." The Colonists said, "If Parliament could tax us, they could establish the Church of England, with all its creeds, titles, and ceremonies, and prohibit all other churches as conventicles and schism shops." Then came national independence. Antagonism to hierarchal pretence is the key to American history from 1620 to 1783. Appendix to Hume's *Reign of James I.* Thomson's *Pulpit of the American Revolution*, 1860. Masson's *Life of John Milton and History of his Times*. 1871. 543-608.

Only an examination of the mass of New England teaching on the fundamental principles of government—drawn out by the increasing and impatient demands of English inquiry, can show how emphatically New England became the political sanctuary for republicanism in Old England. In fact the contest touched the church only, in fact the state. Freedom in one *large* freedom in the other: “No bishop, no king.”²

Early in 1644 “in the midst of all the high words on both sides,” Thomas Goodwin and Philip Nye, two of Mr. Cotton’s converts to non-conformity and his assiduous correspondents, published, with their commendation “to the reader,” his work called *The Keyes*, tending to reconcile some present differences “about government . . . a platform . . . not new new unto our thoughts; yea, it is no other than what our owne apprehensions have been moulded into long since.”³

In 1648 Mr. Thomas Goodwin, chief of the independent or “dissenting brethren,” in the Westminster Assembly of Divines, welcomed with lively satisfaction several able treatises on church polity “now issuing forth, as it were, at once . . . to indicate the truth . . . in these latter days wherein the light and sun-shine grow hotter and more intense.”⁴

This article was written in 1870, but Dr. Masson’s statement carries such weight that I have placed it in the text, rather than in a note, though of later date.

¹ Nor did they write only on polity. Mr. Bayle’s *Dissuasive* elicited from Mr. Cotton this defence of the Congregationalists, or Independents. After stating the facts, Mr. Cotton adds, “Consider whether, among all the servants of Christ now living in any Reformed Churches (put them altogether) they have published so many treatises of the work of conversion as the ministers of this way have done in New England and London.” *Way Cleared*. p. 75.

² At Hampton Court Conference, 1604, King James said, “I know what would become of my supremacy; for no Bishop, no King . . . I will make them (the Puritans) conform, or harrie them out of the land—or else do worse!”

³ In his *Answer to Dr. Stillingfleet on the Unreasonableness of Separation*, Dr. Owen quotes Mr. Cotton as finding in the writings of Cyprian, “the express and lively lineaments of the very body of Congregational discipline.” See also Owen’s *Works*. 1852. xiii, 222.

⁴ Dr. Goodwin left fourteen or fifteen volumes of notes of transactions in the Westminster Assembly. “In 1647, he had invitations from Mr. John Cotton and other worthy ministers, to remove to New England which he was so much inclined to do, as to put a great part of his library on shipboard,” but was persuaded to remain in England. Jan. 8, 1649–50, by order of parliament, he was president of Magdalen College, Oxford, with special privileges, and, being in high favor with Cromwell, was one of a Committee of Divines, 1653, to draw up a catalogue of Fundamentals, to be presented to parliament, and a principal man at

The treatises which so encouraged Dr. Goodwin were all¹ written by New England divines, Cotton, Norton, Shepherd, Allen, Mather, and second to none, Hooker; to whose "Survey . . . of the way of the churches of New England," Mr. Goodwin's preface was dated April 17, 1648. In this Mr. Goodwin wishes, rather than hopes, that argument with the Presbyterians may be "a sufficient caveat to the sword's plea or intermeddling, *pendente lite*," he despondingly adds "as yet depending upon another way of trial." His fears were the better prophet; for Charles, the tyrant, whose whole life was a lie, lost his head the next January 30th, and the surgery of the sword, civil war, was the only way by which conscience could throw off the cramp of bigotry.

Of one of these treatises mentioned by Mr. Goodwin, Thomas Fuller, the church historian of England, says, "Of all the authors I have perused concerning the opinions of the Dissenting Brethren (the Independents), none to me was more informative than Mr. John Norton (one of no less learning than modesty), minister in New England, in his answer to Apollonius."² This was printed in 1648, with a preface by Cotton, and an address by Thomas Goodwin, Philip Nye, and John Simpson, it being the first Latin volume from New England.³ Let it be remembered, the while, that, by the reiterated declaration of her contemporary enemies, these New England doc-

the Savoy, 1658, framing a confession of faith for the Independent churches. Wilson's *Dissenting Churches*, 1808, i, 217, and *Life of Goodwin*, prefixed to Vol. V of his Works.

¹ "The point of Schools and Learning . . . divers of them have as good a share in learning as their neighbors. . . . The most of their erudition this day dwels in *New England* . . . the Magistrates and the whole Land are at their Devotion." Baylie's *Dissuasive*. 640, 129.

² In Dr. Allibone's invaluable *Dictionary of Authors*.

³ These treatises were often "published" and circulated in manuscript before being printed. For instance: Mr. Cotton's "Discourse," or "Treatise," sent to Archbishop Usher in 1626 at his desire to know what Mr. Cotton "conceived of the way of God's eternal Predestination, and the Execution of it," seems to have been multiplied in manuscript copies, and was "in hands of many," for more than twenty years, and was finally printed, "together with an examination thereof, written by William Twisse, D. D., Pastor of Newbury." London, 1646, pp. vii, 288. See Cotton's letter in Parr's *Life of Usher*, reprinted in *N. E. Hist. Gen. Reg.*, 1870. Oct. Twisse's *Epistle unto the Reader*, and marginal note on p. 261. Others of Cotton's books were "published" in manuscript years before they were printed. Dr. Twisse was President of the Westminster Assembly.

trines, expounded by New England pens, and illustrated by New England practice, became the political platform in the army and in parliament, and so shaped the history of England.

In 1645 Mr. Robert Baylie,¹ the Glasgow minister and one of the ablest in the Presbyterian ranks in the field of controversy, charged Mr. Cotton with being, "if not the author, yet the greatest promoter and patron of Independency . . . a man of very excellent parts . . . of great wit and learning . . . the great instrument of drawing to it not only the thousand of those who left England, but many in Old England, by his letters to his friends," Thomas Goodwin, its apostle there, and to others. Mr. Baylie cites Canne, Barrow, and other advocates of Independency, and speaking of Mr. John Robinson as the "most learned, polished, and modest spirit that that sect ever enjoyed," adds, "The best of the Brownist [or Independent] arguments are brought in the greatest lustre and strength" in Mr. Cotton's work, *The Way of the Churches* . . . acknowledged by our [Independent] brethren as their judgment, without dissent or doubt."

But Mr. Cotton himself said, Independency is "of the New Testament . . . of the word of God."² This work also won to Independency Dr. John Owen, for which we have his own words as follows:—

"I was then a young man myself, about the age of twenty-six or twenty-seven years. The controversy between Independency and Presbytery was young also, nor, indeed, by me clearly understood, especially as stated on the Congregational side . . . having looked very little farther into those affairs than I was led by an opposition to Episcopacy and ceremonies . . . my acquaintance lay wholly with ministers and people of

¹ *Dissuasive*, pp. 56-58, 17, 163.

² *Way Cleared*. 1645. 9, 16. "That is ancient which is primitive and to be found in the Scriptures; neither are the names of these that either have bene of this judgment, or have or doe practise it, of meane and contemptible reputation; but they have given sufficient testimony to the world of their learning and godlinesse, as learned *Baines, Ames, Cotton*, with the many in these times, both in New England, here and other places, men not a jot behinde any of their Predecessors in the knowledge of the mysteries of the Gospel; yea, anointed with the gifts of the Spirit above most of their fellows." pp. 22, 23. Henry Burton's "*A Moderate Answer to Mr. Prin's full Reply to certaine Observations on his first Twelve Questions*." London. 1645.

the Presbyterian way. But sundry books being published on either side, I perused and compared them with the Scriptures and one another, according as I received ability from God. After a general view of them, as was my manner in other controversies, I fixed on one to take under peculiar consideration and examination, which seemed most methodically and strongly to maintain that which was contrary, as I thought, to my present persuasion. This was Mr. Cotton's book *Of the Keys*. The examination and computation of which, merely for my own particular satisfaction, with what diligence and sincerity I was able, I engaged in. What progress I made in that undertaking I can manifest unto any by the discourses on that subject and animadversions on that book yet abiding by me. In the pursuit and management of this work, quite beside and contrary to my expectation, at a time wherein I could expect nothing on that account but ruin in this world, without the knowledge or advice of, or conference with any one person of that judgment, I was prevailed on to receive that and those principles which I had thought to have set myself in an opposition unto. And indeed this way of impartial examining all things by the Word, comparing causes with causes, and things with things, laying aside all prejudicate respects unto persons or present traditions, is a course that I would admonish all to beware of who would avoid the danger of being made Independents."

Dr. Owen classed Cotton with Calvin, Zanchius, Beza, Perkins, Preston, Sibbs, Rogers, and others "whose fame . . . is gone out into all the nations about us, and their remembrance is blessed at home and abroad."¹

Thus the advanced thought of New England won to the side of popular government John Owen and Thomas Goodwin, whom Antony Wood styled "the Atlases and Patriarchs of Independency." Dr. Owen, chaplain to Fairfax and Cromwell, and preacher to Parliament on great occasions, had a decisive influence with the republican leaders. He was especially intimate with Cromwell, to whom he became personally known after the death of the King. He preached before the House of Commons on the day after the execution of Charles, the tyrant. Vice Chancellor of Oxford when Cromwell was Chancel-

¹ *Owen's Works*. 1654. Ed. 1853. xi, 487.

lor, "as much beloved by the Churchmen as by his own party," he promptly declined Clarendon's proffers of immediate preferment. His affinities would lead him to New England. On the death of Mr. Cotton's successor, — the hardly less distinguished Mr. Norton, — Governor Endicott, by appointment of the General Court, Oct. 20, 1663, entreated Mr. Owen¹ to become teacher of the church in Boston, nor was the mutual hope relinquished for some years; for so late as July, 1656, Mr. Daniel Gookin of Massachusetts, then in England, wrote that Dr. Owen and "some choice ones who intended to come with him are diverted."

"The Great Dissenter" died in 1683, and was laid in his humble grave at Bunhill Fields, "the Puritan Necropolis," followed, says Dr. Allibone, by "more than sixty of the nobility of the realm"; and there he sleeps with John Bunyan, Thomas Goodwin, Isaac Watts, Charles Wesley, George Fox, and others excluded by "the Church" from "Christian" burial in "consecrated" ground — unless their ashes hallow it.

Of Dr. Owen's illustrious disciple, John Locke, Sir James Mackintosh says: "Educated amongst English dissenters during the short period of their political ascendancy, he early imbibed that deep piety and ardent spirit of liberty which characterized that body of men. . . . By the Independent divines who were his instructors, our philosopher was taught those principles of religious liberty which they were the first to disclose to the world"; "which we owe," says Lord King, "not in the least degree to what is called the Church of England. On the contrary, we owe all these to the Independents in the time of the Commonwealth, and to Locke, their most illustrious and enlightened disciple."

Another important fact in the history of the Commonwealth was the residence in New England for some years of Milton's hero,

^aVane, young in years, but in sage counsel old:
 to know
 Both spiritual power and civil, what each means,
 What severs each, thou hast learned, which few have done:
 Therefore on thy firm hand Religion leans
 In peace, and reckons thee her eldest son."

¹ A portrait of Dr. Owen prefaces Vol. IV of the 1870 edition of Carlyle's *Cromwell's Letters, etc.*

In the family of Mr. Cotton, and admitted to closest intimacy with the great divine in his study, young Vane was there grounded in Scripture principles, and in the storms of bigotry which drove him from Massachusetts received the training peculiarly preparatory to his career as the great leader of the House of Commons against the hosts of intolerance.

So violent were the times that Mr. Roger Williams told Mr. Robert Baylie that he "was employed to buy from the savages, for the late governor (Vane) and Master Cotton with their followers, . . . land without the *English* plantation, where they might retire and live, according to their own minds, exempt from the jurisdiction, civil and ecclesiastick, of all others."¹

But the Ruler of Nations had yet other work for Cotton and Vane and Williams.² It is a very probable suggestion that a code of laws³ found in Mr. Cotton's study, after his death, "was their joint work."

Mr. Cotton seems to have studied political science from the first. It was the "wisdom of his words and spirit," in a sermon on "Civil Government," that won the fast friendship of the Earl of Dorchester,⁴ who ever after favored Mr. Cotton in his troubles from prelatric bigotry. His "love followed the young man, Mr. Vane," on his return to England, "and it is well it doth so," said Lord Say and Seal in his correspondence with Cotton.⁵

Governor Vane was ever a magnanimous friend to New England. He emphatically declared "that Misstresse Hutchinson was much mistaken and wronged, that she was a most pious woman, and that her tenets, if well understood, were all true, at least very tolerable";⁶ and certainly Mr. Wheelwright's ser-

¹ Baylie's *Dissuasive*. 1645. p. 63.

² In his will, Dec. 1652, Mr. Cotton says, "And because yt South part of my house wch Sr Henry Vane built whilst he sojourned with me, He by a deed gave it (at his departure) to my son, Seaborne, I doe, yfor, leave it unto him as his by right." Quoted in Sibley's *Harvard Graduates*, 1873, p. 286.

Fitly, a legislative committee on the reorganization of the Courts, held its sessions in this Cotton-Vane house in 1804. p. 43, Sullivan's *Address Suffolk Bar*, 1824. Samuel Adams Drake's Boston, 1873, 50, 51.

³ Dean's *Memoir of Nath. Ward*, Index, *Body of Liberties and Laws of Massachusetts*, where the subject is critically and fully examined.

⁴ *Life by Norton*. Ed. 1658. p. 18. Sir Dudley Carlton, the able diplomatist and polished statesman, afterward Viscount Dorchester, died 1631. Burke's *Extinguished Peerage*, 112.

⁵ Hutchinson's *Hist. of Mass.*, i, p. 66.

⁶ *Dissuasive*, p. 64.

mon, which set the colony on fire under the influence of Winthrop, seems harmless enough.¹ Mr. Vane's letter of June 10, 1645, to Governor Winthrop, "desiring patience and forbearance, one with another . . . though there be difference in opinions," was, says Hutchinson, "in a good spirit, and the reproof was decent as well as seasonable." At last reason came; when the magistrates sent for his signature to a paper for the banishment of another minister, the dying Winthrop exclaimed, with remorse, "I have had my hand too much in such things already."²

Mr. Upham says "of Mrs. Hutchinson, one of the most remarkable persons of her age and sex, learned, accomplished, and of an heroic spirit," that "immediately after her exile from Massachusetts the flood-gates of slander were opened against her. Every species of abuse and defamation was resorted to, and tales of calumny were put into circulation so extravagant, disgusting, loathsome, and shocking, that nothing but the blackest malignity could have fabricated, or the most infuriated and blinded bigotry have credited them." The original source of this offensive matter is Winthrop's *Journal*.

As the prelates, Whitgift and Bancroft, logic failing them, hired the witty Tom Nash to ridicule the Puritans, and as Mr. Wood, in 1634, resented the "many scandalous and false reports upon New England, even from the sulphurous breath of every base ballad-monger,"³ so now, when argument failed Rutherford, Baylie, and their fellows, Mr. Winthrop's unfortunate pamphlet about *Antinomians and Familists*⁴ supplied their batteries with unsavory charges of public and private scandal, of monstrous births and Gorgons dire. Yet not till 1644, seven years after the foul storm of bigotry that wellnigh wrecked the colony,—full time for calmer thoughts,—was this unhappy "*Story*" published in print. Contrast with this Mr. Cotton's spirit and conduct. He said, "Such as endeavored the healing

¹ First published by Mr. Dawson, *Hist. Mag.*, April, 1867.

² In Moore's *Materials for American History*, in Dawson's *Historical Magazine*, Jan. 1868. 29. Bishop's *New England Judged*. 1703. 226.

³ *N. E. Prospect*. 1634. iv.

⁴ The later editions were under the title of the *Short Story*. Mr. Savage well says the author's "judgment is so blinded by passion that he seems an unfortunate advocate rather than an impartial reporter." Savage's *Winthrop's Journal*, 1853, I, vi, 284, 293-298, 310-316. *Historical Magazine*. 1857. p. 321, 1858, pp. 22, 170.

of those distempers did seeme to me to be transported with more jealousies, and heates, and paroxysms of spirit, than would well stand with brotherly love or the rule of the Gospel . . . the bitter fruits whereof doe remaine to this day, in the Letters sent over that year, from hence to England . . . Some simple-hearted, honest men, and some truths of God fared the worse."¹

In his dedication of Mr. Cotton's *Gospel Conversion*, 1645 — "To the honorable and true-hearted lover of his country, Sir Henry Vane, junior, Knight, sometime Governor of New England, Treasurer of the Navie Royall, and a member of the House of Commons"—Francis Cornwell says, "You left your native soil in the persecuting times of the prelates, chusing rather to suffer affliction with the people of God, according to the light they had received . . . and in that dawning light . . . freed from the yoke of . . . the Bishops that kept you in bondage, you had liberty there to debate those questions which the naming only of them here would have rendered a man odious . . . a thorough Reformation agreeable to the Word of God."

"We claim a right of property in the glory of Sir Henry Vane," says Mr. Upham, in his excellent memoir of that statesman, "because his name is enrolled as a citizen of Massachusetts and adorns the list of her governors, and still more because his whole life was devoted to the illustration and defence of American principles, and finally sacrificed in their cause. . . . In the colony of Massachusetts he had his preparation for the great work of liberty, and had become imbued with the inflexible and stern spirit of freedom and virtue, which, in that early age, as much as at any subsequent period, pervaded New England; and now, on a larger and more conspicuous theatre, he was to unfold and vindicate what are justly termed 'the American principles.'" "They are not kings who sit on thrones, but they who know how to govern."

¹ *The Way . . . Cleared*. 1648. p. 63. Mr. Hutchinson relates (*Hist. of Mass.*, Ed. 1795, i, 165), that "Mr. Cotton upon his death-bed ordered his son to burn all his papers relative to the religious disputes begun in the time of Sir Henry Vane's year. He had bundled them up with an intention to do it himself, but death prevented his going into his study for that purpose. His son [Seaborne] loth to destroy what appeared to him valuable, made a case of conscience to Mr. Norton, whether he was bound to comply. Mr. Norton determined against them."

J. WINGATE THORNTON.

Boston.

[To be continued.]

ISAAC WATTS AND HIS HYMNS.

A PECULIAR and reverent interest gathers around the homes of all great men ; relics and mementos are sacredly preserved and fondly cherished ; while the quiet and secluded places where sleep the loved and honored dead, awaken deeper and more impressive emotions than gorgeous palaces and cathedrals, romantic old towers, or historic castles.

Among London's famous and renowned attractions is one little spot, so plain and humble in its outward aspect as scarcely to attract the passer-by ; yet this little spot is accounted a "precious inheritance" to the people of Protestant England ; and as so much of their history is our history, it has also a peculiar interest for us.

It is only an "old grave-yard" ; but it is the "*Campo Santo*" of the Non-conformists, many of whom were persecuted for righteousness' sake, and suffered loss and shame while struggling valiantly for the truth. It is the famous "Bunhill Fields," covering but four acres and a half, yet holding the dust of many generations, to the number of one hundred and twenty-four thousand dead, chiefly from families "firmly and faithfully attached to our dearly-bought and highly-valued civil and religious liberties." Truly, it has a noble roll of the mighty dead.

"Ay, call it holy ground,"

For they are God's acres ; the very dust is sacred, and the whole ground is separate, consecrated, and sanctified.

One chill October afternoon we wandered through this quiet city of graves, alone with God and with the dead. From the silent dwellings comes no sound of joy or grief, while in the busy street outside, the great stream of human life, feeling, and action constantly flows on. We traced the names of the most illustrious (pastors, poets, historians), and deciphered the curious and faded inscriptions on the weather-worn and broken slabs and crumbling tombs, till, in imagination, we saw those long processions, hundreds of years ago, bringing in their precious dead, here to rest until the trump of God shall shake the "silent chamber walls" and break the

"turf-sealed ground," calling this mighty multitude to life and immortality.

No interments have been made in this cemetery since 1852, and the earliest date now found on any stone is on that of "Deborra Warr, Nov. 10, 1623." Many ministers of the Gospel, who, for their faithful adherence to dissenting views, were ejected during the days of intolerance and persecution in the seventeenth century, and were refused burial within the precincts of the city churches, were laid to rest in this parcel of ground, then in a rural outskirt of London.

How much more we desire to know, as we read the simple records on the headstones! What life histories, all unwritten and unknown, lie hidden behind them! What blessed memories hang around some of the names! Perhaps none recall more pleasant associations than that of John Bunyan, who is buried here. An effigy of Bunyan lies upon the tomb, which is of granite, and ornamented with illustrations from his "Pilgrim's Progress," in bas-relief. On one side, Christian toiling onward under the weight of the heavy burden on his back; and on the other side, Christian eased of his burden at the sight of the cross. The simple inscription reads: "John Bunyan, Author of 'Pilgrim's Progress,' Ob. 31st August, 1688, Æt. 60."

Among others are the tombs of Daniel Defoe, the author of "Robinson Crusoe"; George Fox, the Quaker; Rev. Thomas Rowe, Drs. Goodwin, Owen, and Rippon; and those of the Cromwells (two of which have recently been discovered seven feet beneath the surface of the ground), and the mother of the Wesleys. In this connection it may be interesting to state, that behind the Wesleyan Chapel, which stands just opposite Bunhill Cemetery and beside the house in which he died, the Rev. John Wesley is buried, with his brothers and sisters, and also Dr. Adam Clark.

Another monument which attracts the attention of the visitor is that of Dr. Isaac Watts, whose name is so intimately identified with our church psalmody that it has become a household word with every lover of sacred song. Montgomery says of him, that "he was almost the inventor of hymns in our language," and that "his name is the greatest among hymn writers."

The life of Watts is not so much a record of interesting and varied incident as it is beautiful and instructive from the brightness of his example,—a character in public and in private most amiable and worthy of imitation. It was a life of pure and undissembled piety, of sincerity and all-embracing charity, accompanied with a humility which, like a deep setting, made his many virtues shine the brighter. No party names, no differences in forms of worship, nor variety of opinion on doubtful questions, separated him from those he believed were genuine disciples of his Master. Dr. Johnson, an active member of the Established Church, says, “Such was he as every Christian church would rejoice to have adopted,” regarding him as justly worthy of imitation in all but his Non-conformity. To Dr. Johnson, conformity to the Established Church was essential to Christian perfection; but to others, the Non-conformity of Dr. Watts seems more an heroic virtue than a blemish upon his character.

Isaac Watts, the eldest of nine children, was born in Southampton, England, July 17, 1674. His parents were eminently pious, and, with other Non-conformists, suffered much persecution and also imprisonment during the reign of Charles II. He early manifested an uncommon genius; he was an apt scholar, beginning the study of Latin when but four years of age, and was from his boyhood a writer of verses. His mother used to offer prizes of farthings to the children in her husband's school for the best bit of poetry they could write; and when but seven or eight years old, Isaac won the copper medal by the following somewhat saucy couplet:—

“ I write not for your farthing, but to try
How I your farthing writers can outvie.”

Preferring to share his lot with the Dissenters, he refused offers for an university education, and completed a course of study at the London Academy, of which the Rev. Thomas Rowe was tutor. Early impressions of truth and of the importance of religion seemed to guard his mind from youthful follies. He became a decided Christian, and at the age of nineteen joined in communion with the church of which his teacher was pastor. Preparatory to entering upon the Gospel ministry, which he had

determined should be his life-work, he spent a few years in study and devotion, and during this time wrote many of his beautiful hymns.

Watts inherited a great love and pure taste for music, and his ear for melody was most sensitive to the deficiencies of the commonplace music of the time. He complained to his father, a deacon of the church, who suggested that he give them something better if he could ; and soon the congregation were invited to close their evening service with a new hymn, —

“ Behold the glories of the Lamb,
Amid his Father’s throne ;
Prepare new honors for his name,
And songs before unknown.”

This was Isaac Watts’ first hymn, and all were so much pleased with the fresh “new song,” that the author continued to supply them with hymns. Such was the commencement of a work which has done so much to assist the devotions of Christians, and “to embalm in their hearts and memories the great scriptural truths of our faith.”

“This single seed-corn sprouted into a rich hymnologic harvest.” A volume of original hymns, entitled “Hymns and Spiritual Songs,” was published in 1707, and in less than ten years it had reached its sixth edition. “The Psalms of David imitated in the Language of the New Testament,” which many regard as Watts’ greatest work, first appeared in 1719, and before his death, which occurred in 1748, its extensive circulation had demanded the fifteenth edition. The Hymns of Dr. Watts were published in this country by Dr. Franklin, as early as 1741, but were not generally used in American churches until after the Revolution.

He preached his first sermon on his twenty-fourth birthday, and was soon chosen as an assistant to the Rev. Dr. Chauncey, pastor of a dissenting church in London. He afterwards succeeded Dr. Chauncey in the pastoral office, and notwithstanding the persecutions and distresses which pursued the Non-conformists after King William’s death, he entered upon his work with great zeal and devotion. Born and educated in a “time that tried men’s souls,” he was always firm in his principles, attached to his brethren, and fearless of personal danger ; and “he chose

rather to suffer affliction with the people of God than to bask in the sunshine of courtly favor, or to stand among ecclesiastical dignitaries."

In external appearance, Dr. Watts was rather diminutive, and once when rallied about his inferior stature, he wittily responded, with a dignity and manner peculiar to himself, —

" Could I in stature reach the pole,
Or grasp creation in my span,
I'd still be measured by my soul, —
The *soul's* the *stature* of the *man*."

So rapid was the flow of thought and such the promptitude of language, that he only sketched an outline of his sermon and trusted to his extemporaneous powers for the elucidation of his theme. Gestures in the pulpit he discarded, recognizing no correspondence between corporal action and theological truth, but a certain gravity and propriety of utterance gave solemnity and impressiveness to his discourses. His prayers were short and simple, comprehending the myriad wants of the soul, yet having such brevity and pertinence of expression that, at the conclusion, it seemed impossible that anything more or less could have been said. As a Christian pastor he was dearly beloved by his congregation; and he often said, that "in the ministration of holy things he experienced the greatest enjoyment he expected to find this side of heaven."

Very many of his hymns were outgrowths of his sermons, written for the occasion, and embodying the sentiments of the text upon which he had been preaching. The familiar hymn, commencing, —

" Am I a soldier of the cross,"

Was written for a sermon on the text, "*Stand fast in the faith; quit you like men, be strong*"; a hymn full of the true spirit of the Christian soldier, earnest in his conflict and sure of victory through faith in Christ.

" O happy soul that lives on high,"

Was a hymn for a discourse upon the "Hidden Life of a Christian." His soul soared aloft, and he seemed constantly to dwell in a celestial atmosphere, and to drink deep from the fountain

of bliss ; and this hymn seems to be the expression of that higher Christian life to which he attained.

A favorite missionary psalm, in the spirit of David's seventy-second, is that beginning, —

“ Jesus shall reign where'er the sun
Does his successive journeys run.”

This bears the date of 1719 ; and another, hailing the Messiah's coming and kingdom, commences thus : —

“ Joy to the world ! the Lord is come ! ”

His public labors were often interrupted by prostrating sickness, induced by close application to study and fervency in preaching. But thus, through bodily suffering and trial, his mind became more spiritually enlightened ; and rising above these distresses and afflictions, he wrote hymns of high hope and holy joy, rehearsed his conflicts, and sung of God's preserving care and healing mercy.

One of his best hymns commences with these words : —

“ My God ! the spring of all my joys,”

Beautifully showing that God's presence is light in darkness :

“ In darkest shades if he appear,
My dawning is begun !
He is my soul's sweet morning star,
And he my rising sun.

“ The opening heavens around me shine
With beams of sacred bliss,
While Jesus shows his heart is mine,
And whispers, I am his ! ”

Again, —

“ When I can read my title clear,”

A hymn expressive of the support which a hope of heaven gives amid the trials of earth,

In early manhood he was cruelly repulsed by the lady to whom he offered his heart and hand, and his sensitive spirit was sorely wounded by her cutting remark, that though she loved the jewel, she could not admire the casket which contained it. Under the pressure of this bitter disappointment his soul cried out, —

“ How vain are all things here below !
How false, and yet how fair ! ”

But his disappointment melts into sweet devotion to his Lord,
and inspires the prayer, —

“ Dear Saviour ! let thy beauties be
My soul's eternal food,
And grace command my heart away
From all created good.”

An incident is narrated of a young man whose hardened feelings were overcome by simply reading the hymn, —

“ Show pity, Lord ! O Lord, forgive.” —

Truth so pungently expressed by the poet, that it brought conviction to his heart, and he became a converted man.

Another hymn recalls an interesting association. A young Jewess in London found one day a leaf of an old hymn-book which had been brought into the house around some parcel, and she read upon it these words : —

“ Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.”

The words haunted her and she could not shake off the impression they produced. She turned to her Bible, and soon the “ peace of God like a river ” flowed into her soul. Her husband, displeased at the change in her religious belief, obtained a divorce. But the love she bore her Master sustained her through trial and poverty, and His presence illumined the dark valley of death, as she consciously trod the unknown way.

In the song the sinner sometimes hears the Saviour gently calling, the struggling and tempted feels himself lifted from the snares of worldly allurements, and the “ wearied and tossed ones ” are comforted by some sweetly soothing strain, as well as by the tender words of the preacher. So we sing, —

“ Touched with a sympathy within,
He knows our feeble frame ; ”

And then again, —

“ Alas ! and did my Saviour bleed.”

Sweetly he sung, —

“ Let me but hear my Saviour say,
' Strength shall be equal to thy day ' ; ”

And out from some peculiar manifestation of God's providence,
the patient, submissive heart takes up his strains, —

“I can do all things — or can bear
All suffering, if my Lord be there ;”

For

“When I am weak, then am I strong ;
Grace is my shield, and Christ my song.”

But it is no easy task to make selections from so many
hymns of varied excellence and beauty. It may therefore
suffice to cite the first lines of some of those most familiar and
to us sweetly inspiring hymns. For instance, —

“Give me the wings of faith to rise.”
“Come, Holy Spirit, heavenly Dove.”
“Eternal Wisdom ! Thee we praise.”
“‘Go, preach my Gospel,’ saith the Lord.”

And, —

“Happy the heart where graces reign.”

His Sabbath-day songs are sweet hosannahs of praise for
the resurrection of Christ and our salvation, as instanced in
these truly beautiful hymns, —

“This is the day the Lord hath made ;”

And again, —

“Welcome, sweet day of rest.”

What power, also, in that sweet song of Calvary so full of
pathetic beauty and grandeur, and so precious to all saintly
hearts, beginning, —

“When I survey the wondrous cross
On which the Prince of Glory died.”

It is all soul-inspiring in its tenderness and loving devotion, —

“See, from his head, his hands, his feet,
Sorrow and love flow mingled down !
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown ?

“Were the whole realm of nature mine,
That were an offering far too small :
Love so amazing, so divine,
Demands my soul, my life, my all !”

Some of his psalms and hymns are most rich in lofty images
and rhetorical figures. Here is one : —

“The heavens declare thy glory, Lord.”

It is a clear rendering of the nineteenth Psalm ; nature itself seems speaking in every line, and, as it were, prompts the Christian application. A noble apostrophe is happily introduced in the fifth verse : —

“ Great Sun of Righteousness, arise,”

And the whole hymn is complete in its strength, beauty, and sublimity.

Among his popular “ Imitations of the Psalms of David in the language of the New Testament,” may be mentioned his rendering of the ninetieth Psalm : —

“ Our God, our help in ages past,”

And the one hundred and forty-sixth Psalm : —

“ I ’ll praise my Maker with my breath,”

Which has a peculiar interest as being among the last words of John Wesley. Another is a sweet and tender interpretation of parts of the one hundred and third Psalm : —

“ Our days are as the grass,
Or like the morning flower.”

Many of his psalms seem to be the soul utterances of a simple and sublime faith in God. Such is his paraphrase on the twenty-third Psalm, a very perfect and loving comment upon the words of that delightful and inspired meditation : —

“ The Lord my Shepherd is ;”

And another on the forty-sixth Psalm : —

“ God is the refuge of his saints,”

A song full of assurance of safety and triumph, and of sweet, impressive beauty in its closing verses, —

“ There is a stream, whose gentle flow
Supplies the city of our God.”

A strong, earnest psalm is his brief call to praise, founded on the one hundred and seventeenth Psalm, — a grand old doxology, beginning thus : —

“ From all that dwell below the skies,
Let the Creator’s praise arise.”

All his psalms and hymns are remarkably comprehensive ; they are interfused with the great doctrines of the Gospel, and admirably cover the various phases of Christian experience.

Much of his devotional poetry is faulty ; it has its imperfections, its deficiencies, and extravagances. But an exact judgment, a nice discernment, and an active imagination, with a well-tuned ear and copious diction, have given to many of his psalms and hymns an unparalleled excellence, and won for their author a high reputation.

In this rambling sketch it is impossible to do justice to the character of Dr. Watts as a Christian man or as an author. His thoughts are always religiously pure ; piety was the ruling spirit in his mind, and is diffused through all his writings. It has been said that "Watts' Hymns are the best exponents of Bible doctrines outside of sacred text." Their treasures of Christian literature have been sung by God's people for generations, and their sentiments of "holy living," their "spirit of devotion," and their "strong, ever-abiding trust in Christ," have been wrought into many a heart's life and experience.

But not to Christian nations and to Christian people alone, is the influence of these sacred hymns confined. It reaches even into Central Africa, where a copy of Watts' Psalms and Hymns was carried, and years afterward it was found in the house of the chieftain, hung up as a *fetishe*, to be worshipped.

For thirty-six years Dr. Watts lived as a welcome guest in the family of Sir Thomas Abney, in London, the constant recipient of their attentions and affections, undisturbed by cares of his own, and surrounded by everything that could contribute to his enjoyment and favor the pursuit of study. He never married, but he loved children, and his "Divine Songs," published in 1745, are among the earliest impressed upon the infant mind. One of them, "A general song of praise to God," begins :—

"How glorious is our heavenly King."

Again, as if with a happy heart, appreciating the power and goodness of God as seen in his works and wonders, he breaks out, in pleasing and unaffected simplicity, in these words :—

"I sing th' almighty power of God,
That made the mountains rise ;"

The whole hymn is full of truth and beauty, yet so simple that a child may understand it.

In addition to his other writings, Dr. Watts sketched out the plan of the "Rise and Progress of Religion in the Soul," but growing infirmities prevented the accomplishment of the work. At his request, it was completed by Dr. Doddridge, with whom an early acquaintance had ripened into an intimate friendship.

Special interest attaches to the beautiful hymn, —

"There is a land of pure delight,"

For it is said, that from Southampton, as he looked out on the rich landscape over the river, "he thought of a 'land of pure delight,' and of 'sweet fields beyond the swelling flood, dressed in living green,' as an image of the heavenly Canaan," and happily introduces death as a "narrow sea" dividing "this heavenly land from ours."

Towards the close of life his vigorous mind and active powers failed, but his faith in God remained firm and unshaken. He said he blessed God he could lie down with comfort at night, not solicitous whether he woke in this world or another. He *lived* upon the promises of God, regretting that he could not read more, not, he said, that his confidence in God or his promises might be strengthened, for he believed them enough to venture an eternity upon them.

Singing on with unabated cheerfulness through his declining years, and with a hope that triumphed over pain and death, "waiting God's leave to die," as he expressed it, this good man crossed that "narrow sea." Once he had sung, —

"Jesus can make a dying bed
Feel soft as downy pillows are,"

And his song became his own experience. In the fulness of years, calmly resting his head on Jesus' breast, he "breathed his life out sweetly there," having, in his own beautiful words, uttered this almost prophetic invocation to Bunhill's hallowed repose, —

"Unvail thy bosom, faithful tomb;
Take this new treasure to thy trust;
And give these sacred relics room
To slumber in the silent dust."

In the nave of Westminster Abbey, the last resting-place of so many kings, queens, poets, artists, divines, and philosophers,

we saw a little tablet of white marble, sacred to the memory of Dr. Watts. On its front is a figure of Watts sitting on a stool, apparently lost in deep thought and meditation. In one hand he holds a pen, and with the other points to a celestial globe, while an angel seems opening to his enraptured senses the "wonders of creation." A bust of the great divine rests upon the monument, and below are the words, "Isaac Watts, D. D., born July 17, 1674, died November 25, 1748."

Fitting place for such a tribute to such a man! The transepts, nave, chapels, and cloisters of this glorious old Abbey are crowded with elaborate monuments and groups of sculpture, in memory of the choicest of Old England's dead. But more sacred to us, was that little spot in the old Bunhill Fields. There he lies surrounded by his predecessors and fellow-laborers in the Gospel ministry, and near him his friend, John Hart, a hymn writer, and also Dr. Stennett, whose hymns we also sing.

"Silent and idle and low they lie."

At his own request, the following inscription was placed upon the tomb:—

"Isaac Watts, D. D., Pastor of a Church of Christ in London; successor of the Rev. Mr. Joseph Caryl, Dr. John Owen, Mr. David Clarkson, and Dr. Isaac Chauncey; after fifty years of feeble labors in the Gospel, interrupted by four years of tiresome sickness, was at last dismissed to rest, Nov. xxv. A. D. 1748, Æt. 75. II. Cor. 5: 8. 'Absent from the body, present with the Lord.' Col. 3: 4. 'When Christ, who is our life, shall appear, I shall also appear with Him in glory.' '*In uno Jesu omnia.*'"

His work is done, he has received his "crown of rejoicing," and he sings the praises of God in "a sweeter, nobler song" than ever he sung on earth. "His dust has returned to the earth as it was, and his spirit unto God who gave it."

Plucking a leaf from the memorial tree planted at the foot of his grave, we took our leave of the last resting-place of Isaac Watts.

HELEN F. CLARKE.

West Newton, Mass.

eager to make the most of any and every clew to the recondite knowledge of which they were in search ; while its total lack of all indexing made it a continual grievance and perpetual weariness to those who had frequent occasion to consult its pages. Ending at a period still so remote as 1567, it never came in the present writer's way to test the accuracy of its rendering, whether of manuscripts or ancient books, and he does not remember to have heard any adverse criticism upon it in this regard. From the notice given by the last January's *British Quarterly* to this completing volume it seemed fair to think well of it in advance. The reviewer suggested, indeed, the anticipation that there would be something of the same ground for dissatisfaction as before ; that it would often be found difficult to conjecture from his abbreviated references what book or manuscript Dr. Waddington was intending to cite, and sometimes impossible to guess where, in the mass of some great work, the few lines to which he referred might lurk. But from the avowal that "the student will regard it as one of the chief merits of the volume" that "the witnesses are allowed to appear in regular succession in their proper garb, and to speak for themselves in their own manner," one was prepared to expect a volume which, however he might dislike its methods or differ with its judgments, should be thoroughly trustworthy as a repository of facts, and a condensed glance at the chief authorities of the subject.

The writer has examined this stout octavo with a good deal of care, has taken pains to identify and compare with their manuscript and printed originals nearly one half of its multitudinous extracts, and as the result he feels prepared to express a judgment upon the book ; which judgment, while it is far from being what was anticipated, he stands ready to justify as being well founded in fact, as he is quite sure it is well grounded in conscience.

1. For an issue of the English press—and especially as bearing the imprint of one of its most respectable publishing houses—this is singularly blemished with the results of bad proof-reading. Such errors as "defence" (p. 7) ; "Alymer" for Aylmer (15) ; "Scipio, Bellot" (as if two names) for Scipio Bellot (76) ; "reproaches" (131) ; "parsy" for pursy (139) ; "Tick-

but for "Tarkill" 169; "narrowwense" for narrow sense (177); "Downame" for Downame 183; "J. Van Hant," for J. Van Hunt 194; "William Jackson" for William Jepson (194); "Stalmore" for Staresmore 209; "spnet" for spent (211); "Southwork" for Southworth 219; "Neyland" for Neyland 257; "Tosterille" for Tosterella 299; "Symms" for Symmes 306; "eighty" for eighty 308; "Walachren" for Walcheren 437; "practical" for practical 588; and "Stansfell" for Stanshall 707. One does not expect to find, and very seldom does find in any reputable London work. Confusion also occurs in several instances in consequence of carelessness in omitting to place the inverted commas where a quotation rightly ends, or in inserting them where they do not belong. Examples which might perplex the reader occur on pp. 90, 146, 240, 249, and 634.

2. The matter of the citation of authorities, which in a work like this is of the very first importance, will be found to be left at distressingly loose ends. The reviewer in the *British Quarterly* said on this head:-

Where there is so much to provoke further inquiry, it is of especial moment that everything should be done, so far as possible, to facilitate and encourage it. Indications of the sources whence he has derived his materials that may be quite clear to one who is so familiar with them as Dr. Waddington, may be quite provokingly vague to the ordinary, or less experienced inquirer. Should not the titles of all printed books be given in full? And should not all MSS. be so described that the student who is disposed to consult them may be able to do so without any further aid than that which is supplied by the reference? We also observe that while, as a rule, all extracts are given in small print, they are sometimes printed in the same type as the text. Several are given without any indication of the source from which they have been taken.

Grave fault is to be found with Dr. Waddington on each of the points here raised. As to rare books, while it is not necessary that the full title, author's name, and year of publication, should be repeated every time the volume is cited, it does seem well that on its first being named these particulars should be given; and in the case of an excessively scarce volume, it would be of use also to mention in what public library it is to be found. How many really intelligent students of the Christian literature of the past must fail to identify the works intended from such meagre data as "An Apologie, etc.," "Bar. agst.

Gif.," "Barlow," "Vindication," and many others equally jejune and vague. Even the well-informed American scholar would not object to have added to the curt citation, "Mather Papers" (569, etc.), the reminder that those papers have been given to the public in the *Massachusetts Historical Society's Collections*, 4th series, 8th volume; while to English investigators such an expansion of the reference might save hours, if not days, of laborious inquiry. Sometimes this brevity is itself of a misleading quality, as where the volume which Limborch simply compiled and edited, whose title is *Præstantium ac Eruditorum Virorum Epistolæ Ecclesiasticæ et Theologicæ, etc.*, is cited once merely as "Limborch" (119) and once as "Limborch Epistolæ" (121). So in the case of manuscripts: how little help will most Americans get towards their research by being told that a great many things are found in "S. P. Dom.," some in "S. P. Adlenda," some in "Additional," and some in "Add.,"—and all the more that to name the volume and the page, if one could guess the series hinted at, seems to be the exception rather than the rule.

The great vice of the book in this respect, however, consists in the fact that, to the source of the majority of its extracts from the books and manuscripts which it makes its authorities, it clew whatever is given. Considerably more than three hundred instances may be noted of the quotation of (professedly) the words of authors, unaccompanied by that aid which ought to have enabled the reader at once to verify the fairness of Dr. Waddington's rendering of, and inferences from, the alleged citation, and to pursue the subject. Nor are the references which are given always accurate. The passage quoted (p. 6) from Bancroft's *Dangerous Positions*, etc., in the copy at hand, is at p. 67 instead of p. 43; while Barrow's *Plaine Refutation of Fiffard* does not seem to contain at p. 76 any such remark as Dr. Waddington (p. 40) cites therefrom.

3. There is a most unpleasant number of errors of statement in the book. Some, to be sure, are comparatively unimportant, like the putting (p. 106) the issue of the first edition of Bound's treatise on the Sabbath in 1594 instead of 1595; his calling Mr. Crabe Mr. "Crab" (p. 210); the date (p. 136) of the Hampton Court Conference on the 11th Jan. 1603-4, instead

of the 12th ; the statement (on the same page) that the bishops alone "were admitted to the audience chamber of the king on the first day," when Barlow says "five deanes" went in with them ; and that (pp. 220 and 225) the number of the Mayflower's passengers was 101, instead of the true number, 102. Others, however, are of more consequence. Dr. Waddington (p. 159) has taken the date of Richard Clyfton's wife's death—3d Sept. 1613—as the date of his, Clyfton himself having lived until 20th May, 1616. He has apparently (pp. 197 and 198) attributed to Helwisse the authorship of the book originally entitled *Objections Answered by Way of Dialogue, etc.*, 1615, which was really written, as John Robinson indicates in his reply to it, by "John Morton and his associates." He says (p. 202) Thomas Drake "spent his early life at sea," and "with characteristic bluntness" challenged Euring, etc., the fact being, if one may take Euring's word for it, that he (Euring) was the one who "had not been brought up among the muses, but mariners, etc." He talks about "one of the *main braces*" of the Mayflower giving way, and being pushed back into its place by the great iron screw providentially on board from Holland (p. 220); the fact being that he means main "beam"; a ship's main "brace" being the rope running from the end of the main yard, by which that is kept trimmed to the wind. He says (p. 225) the common house at Plymouth was burned down, the fact being that the thatch only was burned off, while even "the roof stood and little hurt" (*Mourt*, p. 77). On the same page he not only confuses Cole's Hill with Burial Hill, but inaccurately declares that "where the old Pilgrims landed, may still be seen the flattened hillocks which cover the earthly remains of these sainted dead." He says (p. 227) Brewster was "unwilling to administer the Lord's Supper," the fact being, as it would seem, that he was not averse to doing so, and the company desired it, but Robinson thought it not scripturally warrantable. He says (p. 230) "The daring impetuosity of Standish in marching against them [the Indians] in sanguinary conflict enhanced their danger," the fact being that his daring struck such terror into the savage heart as made him equivalent in their eyes to a small army of white men. He misdates (p. 237) Roger White's letter of 1st Dec. 1625, as being 30th Nov. He

misnumbers and misprints (p. 246) "secondly" for thirdly, in *The Grounds of Settling a Plantation in New England*. He twice confuses Nantasket with Nantucket (p. 253), representing Capt. Squeb as landing his party at the island in Buzzard's Bay instead of on the beach by Point Allerton, and their having "many weary wanderings" [they would have had indeed] to get to Mattapan; while (p. 258) he "sojourns" Ralph Smith "with some straggling people that lived at Nantucket" long before any people except aborigines had "straggled" thither. He represents (p. 258) a correspondence as arising between Endicott, of Salem, and Samuel Fuller, of Plymouth, the fact being simply that Endicott wrote to Gov. Bradford about Fuller. On page 264 he says "New England" where he should say "New Plymouth." On the next page he represents John Winthrop as landing at Salem on the 14th June, 1630, the landing actually taking place on the previous Saturday, the $\frac{1}{2}$ June. He says (p. 270) Francis Higginson died 16th Aug. 1630: Hubbard and Felt say he died 6th Aug. 1630. On the same page he represents the seat of government as having been removed from Charlestown to Boston "in the month of November, 1630"; while the records of the General Court show that the first session of that body was held in Boston on the $\frac{1}{2}$ October of that year. So, on the next page, he represents Wilson as leaving for England in March, 1631; Winthrop in his journal saying that he sailed in April. He says (p. 295) Eusebius Pagitt dissuaded the church in Amsterdam from giving Thomas Hooker a call, etc.; the fact being that Eusebius Pagitt (who seems never to have been in Holland at all) had been dead more than fourteen years at this date, — *John* Paget being the senior pastor of the Amsterdam church to whom Dr. W. refers. He says (p. 322) that "the original notes of an election sermon" preached by Thomas Hooker, 31st May, 1638, are still preserved in the "State Archives, Hartford, Conn.;" the fact being that the "notes" are in Henry Wolcott's cipher in his "Note Book," which book is in the custody of the Connecticut Historical Society; and it may be added here that in reprinting these notes as they have been deciphered and printed in the *Collections* of that Society (i: 20), Dr. Waddington has impaired their sense by leaving out one sub-head, mis-

numbering another, printing the word "appreciations" where it does not belong, and making another line read "given us *thercin* liberty," when it should read "given us them in liberty." He says (p. 325) the Synod of 1637 condemned "eighty-three errors," eighty-*two* being the real number, and quite enough at that! He prints (p. 352) the "Marquess of *Huntley*," where he means the "Marquess of Hamilton"; and in the same sentence puts *June* 11 as being in 1638-9; such double dating of course rightly applying only to the months of January, February, and March. He says (p. 509) the "*Church* to be held at Cambridge," when he means Synod. He represents a letter (p. 579) as being dated *24th June*, 1663, and as written by Hooke to *Goffe*, which was really addressed, on 5th March, 1663, by Hooke to John Davenport. He prints (p. 616) John *Richardson*, where he means John Richards; and on the next page copies a letter which that same John Richards wrote to Increase Mather, as if written by *Samuel Baker*.

4. The most conspicuous defect of the book, however, and that one which, were it immaculate in every other respect, would wellnigh destroy its value to the student of the Congregationalism of the past, is the utter and amazing looseness with which it conveys to the reader those documents and those printed extracts, on which Dr. Waddington relies to interest and instruct the intelligent audience which he addresses. It is bad not to be told where in a quarto, or a folio, of some hundreds of pages, one is to look for five or ten lines to which his attention is called, as being specially important; but patience and perseverance will supplement that. It is worse to be left, without the slightest suggestion of help, to flounder through all possible cotemporaneous literature, if haply one may so feel, after some extract, to which neither author's name nor any book or manuscript title has been given, as to find it; but then, if one can be absolutely sure that *somebody* did say *exactly those words* at that date, there will be value even in such anonymous and unassigned utterances and arguments. But it must necessarily be worst of all, if to other elements of incertitude is to be added the fear — and should it amount to a presumption, so much the more unfortunate — that you are so at the mercy of a careless copyist, an unskilled reader of crabbed

and obscure manuscripts, and a general blunderer, as to be prohibited from much reasonable probability that what you are reading in any case fairly represents the old-time author to your eye: this so fatally dilutes all possible remaining value as to condemn such a volume as a mere cumberer of library shelves. It should, moreover, be borne in mind that all this must be pre-eminently true in the case of a history which is avowedly, and of set purpose, so largely "Documentary" as this is. Dr. Waddington's own claim for his work is (p. xii) "to state the principles of the Congregational churches, to give their international history *with correctness*, and to adduce the necessary evidence at every step *in the form that bears on the face of it the impress of authenticity*. The witnesses are allowed to appear in regular succession *in their proper garb, and to speak for themselves in their own manner. It is due to the memory of those men, of whom 'the world was not worthy,' that their words, as well as their noble and heroic deeds, should be recorded.*" This is admirable; but it surely pledges the author in advance to more than the ordinary pains of every respectable writer to deal in the spirit of scrupulous fidelity with all whom he summons to the stand as witnesses. Had he been reasonably faithful to this pledge he would have deserved the gratitude of all whose tastes and occasions lead them over the broad field where he has gleaned.

But Dr. Waddington's volume seems to have fallen into errors of quotation from four causes: (1) There is a want of sufficient care in deciphering some of his originals; (2) in copying from perfectly plain printed pages, he has evidently now and then missed a line or a sentence; (3) his printers appear sometimes to have misread (and so misrepresented) what he wrote, while he has failed to revise their blunder; and (4) he evidently believes in and acts upon a principle of quotation which to all right judgment is vicious, misleading, and wholly indefensible, and whose adoption by any writer should at once throw him out of the company of authors "in good and regular standing."

(1.) As to errors in deciphering his originals a couple of illustrations must suffice. The writer happens to have had copied for him by one of the experts of the British Mu-

seum, the *Harleian MS. No. 7,581*, being *Cartwright's Letter to his sister-in-law Ann Stubbs against Brownism* (from which Dr. Waddington quotes), and by subsequent comparison of the copy with the original, became satisfied of the accuracy of the transcript. A few sentences in parallel columns will serve to show the kind of fidelity with which the book here represents the MS. of the good old Puritan:—

THE MSS. [*Differences marked by Italics.*] DR. W. (21.)

Now therefore consider with yourself if we, as you say, are fallen from the truth, whome have we had to convince us of our apostacy and departure from our God? You have indeed enough that bitterly speak against us, that denounce fearfull judgments upon us; but neither are they mynisters sent unto us, and if they were, yet haveing no reproofs in their mouthes nor arguments to confute us, their thunderbolts of Judgement and condemnation are like headless arrowes, not taken out of the Lord's quiver, but from theyr own sides, pricked forth rather from a weak hand of their owne conceyt than shott out from the mighty arme of the Lorde's spirit. [90 lines left out here.] *Secondly, in charging those that have most knowledge to have in this behalfe most synne, either your passionate or partiall affection did overcarry you, and cause you to forget the truth of this point, which I willingly think; or ells your owne heart gave you the checks unto the penne.*

Thus, sister, have I in true [*th*] and in desire to do you good, written some answer to your letter, *which I would with great labor have done, had not my daily business taken up some part of my travail that way, and my cousin's suddaine departure unto the countrey caused me to hasten mine answer more than otherwise I would have done, if the conveyance of letters from hence to you ward were not so seldom with any assurance*

You say we are fallen from the truth, whom have we had to convince us of our apostacy and departure from God. You have, indeed, enough of *those who* speak against us, and denounce fearful judgments upon us; but they are not ministers sent unto us, and, if they were yet having no reproofs in their mouths nor arguments to confute us. Their thundering by those judgments and condemnations are like headless arrows, not taken out of the Lord's quiver, but from their own sides, prick from the weak hand of their own conceit, rather than from the mighty *peril* of the Lord. Either your passions or partial affections did *overcome* you, and cause you to forget the truth on this point, as I willingly think your own heart gave a check to *your* pen.

Thus sister have I, in aim and desire to do you good written some answer to your letter, *which* I protest is in persuasion from the word of *God and* according to that measure of kindness which it hath pleased the Lord to impart unto me.

and safety. But whatsoever it is I protest and professe it is in persuasion out of the word which we both professe to be ruled by, according to that measure of knowledge that it hath pleased the Lord to impart unto me.

And albeit I care not who of your friends and favourers in this cause, examine myne answer, yet would I crave thus much at your hands, that it maye have the first reading in your chamber by yourself, lest the course of your patience and indirect reading which otherwise your self could be content to hold on to the end should by some tempest of spirit be broken off. And if you remember first the common frailty of all mankind, subject to error, and then the weaknesse of your owne sexe, and last of all the small ordinary meanes which you have had at any time of discerning exactly of the truth, it will be a good help unto you of sobriety, according to the measure of the gifts of faith he hath bestowed upon you. It remaineth to desire, that the Lord maye shew mercy unto you in opening the eyes of your understanding, and blessing unto you any good meanes which he disposeth for the bringing you to the kingdom of his dear Sonne, over all the hills and mountains and steppes that either the common frailty of the flesh or any particular malice of Sathan against you may cast in your way.

I care not who of your friends and favorers may examine my answer; yet would I crave this of you, that you have the first reading in your chamber by yourself, lest the cause of your patience and judgment should by some temptation be broken off. If you remember the frailty of all mankind subject to error, then the weakness of yourself, and the small ordinary means you have had of discerning exactly the truth, it will be a good help to you of striving according to the measure of faith the Lord hath bestowed upon you. So desiring that the Lord may indeed open the eyes of your understanding, and bless unto you any good means to bring you into the kingdom of his dear Son, over all the hills and mountains that either the woman's frailty or the malice of Satan may cast in your way.

There is also at hand a copy of *Harleian MS. No. 7,042*, containing the judicial inquiries and proceedings at the time of the "Martin-Mar-Prelate" excitement. Unlike Cartwright's, this original happens to be in a script so remarkably clear and beautiful that with ordinary accuracy in the copyist a mistake would be inexcusable. Without going into detail it will suffice to indicate here a few of the errors and omissions which are to be found in Dr. Waddington's transcripts from this Manuscript.

THE MS. (46.)

Found me guilty in their conscience of such matter, etc.

To whom God hath given so high and soveraigne a power as is able *both* to kill and to quicken, to bring to the gate of death, and to cause to return from thence to the comfort of *lyfe again*, before whom standing thus convict, I am not now to plead, etc.

Which gracious pardon *upon* my knees I *most* humbly crave of your excellent Majestie to grant unto me, *by which speciall favour being raised as from the dead, I promise and vowe to leade the rest of my lyfe* in all humble and dutifull obedience unno your Majestie, etc.

DR. W. (56.)

Found me guilty in their *own* conscience of such matters.

To whom God hath given so high and soveraign a power, as is able to kill and to quicken, to bring to the gates of death, and to cause to return from thence to the comfort of life. Again before whom standing thus convicted, I am not now to plead, etc.

Which gracious pardon, on my knees I humbly crave of your excellent Majesty to grant unto me, in all humble and dutifull obedience unto your Majesty, etc.

Some may say these, and such as these, are small matters. But they are not small, because they wholly destroy the authenticity, and so the trustworthiness, and so the real use and value of the transcript which they vitiate; and they are not small, because they reveal the *modus operandi* of an author, and make you feel that if he fails thus while he is where you can watch his work, he has put it out of your power to have any assurance that he has not failed even more damagingly when he has gone beyond the friendly criticism of your anxious eye.

(2.) As to missing lines and sentences in the transcription of printed authorities, a very few instances will here sample a much larger number which have been noted — omitted words being put into brackets.

p. 193. [They therefore address themselves to your Honors, humbly] praying that your honors will be pleased to grant, etc.

p. 270. Receiving advertisements [by some of the late arrived ships from London and Amsterdam] of some French preparations against us [many of our people brought with us being sick of fevers and the scurvy, and we thereby unable to carry up our ordnance and baggage so far] we were forced [to change counsel and] from our present shelter to plant dispersedly, etc.

p. 324. Let us have a care that we do shew ourselves holy in all manner of good conversation, both in private and public [and in all our carriages and conversations, let us have a care to endeavor to be holy as the Lord is]. Let us not give occasion, etc.

p. 363. Can it [therefore] be possible in such a kingdom as our happy Eng-

land is [where there are thousands of small village parishes, (I speak according to the plots of our own latest reformers)] for every parish to furnish an ecclesiastical consistory, etc.

p. 417. It is plain that ordination [therefore presupposeth] *presupposing* an officer constituted, does not constitute, therefore it is not an act of power, but [of] order; therefore [those who have not the power of office may put it forth; therefore] though it be most comely, etc.

p. 432. The odious name of Brownism, together with all their opinions [as they have stated and maintained them] are cast upon them. A man would think, therefore, that it should concern these [those] men [in the account they give of their wayes and practices] to shew the world fully how much they differ from [Brownists] Brownism [if they would have that imputation taken off] and yet [in the enumeration of their wayes and practices] they mention nothing but what is the way and practice of the Brownists in conformity with [us] as fully as theirs.

p. 521. Removing into this country [all these things were laid aside againe, and] a new course of living must be framed unto, etc.

p. 529. We had never so censured him [and therefore he may thank himself, who suffered as an evil-doer in that respect] but the reason wherefore we are loath, etc.

p. 617. Scotland has suffered sore and long, many suffering death [so that the enemy has done his work] there. No assembly meetings. They are broken to pieces [since which they fell upon their work in England]. But oh, their prudence, etc.

p. 634. They have catched W. N. and charged him to be a witness against me [are laying wait for others; few dare own me. Providence seems to make against me] and that which is heaviest of all, it is an occasion of some difference betwixt me and my dear wife, etc.

(3.) There are many errors, which it seems most charitable to presume are printer's misreadings of "copy," uncorrected by the author, which do not amount to palpable *maculae* of the press, such as have been elsewhere noted, but which impair when they do not destroy the sense.

To this theory may be assigned the explanation of such instances as the following:—

THE TRUE READING.

DR. W.'S VERSION.

- p. 17. for the which he is tried to be — for the which he is *bound* to be meet.
meet.
- p. 33. most loving and sober relievers. — most loving and sober *reprovers*.
- p. 161. having beforehand plotted. — having *before been* and plotted.
- p. 165. were carried away in the ship. — were carried away in *their sleep*.
- p. 175. your subordinate civil magistrates. — your subordinate *cure* magistrates.
- p. 187. penitent persons and beleevers. — penitent persons and *beloved*.
- p. 188. in these three particulars. — in these *particularly*.
- p. 193. to have the freedom thereof. — to have the freedom *of the city*.
- p. 202. or what good use have they, etc. — or what *goodness* have they, etc.

- p. 276. every man that is christen. — every man that is christen, etc. *etc.*
- p. 277. in his name which we will. — in his name, etc. *etc.*
- p. 281. which they and the world. — which they and the world, etc.
- p. 282. and we desire for each other. — and we desire for each other, etc.
- p. 283. with charity now. — with charity now, etc.
- p. 284. in the Christian world. — in the end of the world, etc.
- p. 285. to add some further sign of profession. — to add some further sign of profession, etc.
- p. 286. as every man professeth himself. — as every man professeth himself, etc.
- p. 287. which way which they walked. — which way which they walked, etc.
- p. 288. like water of conduct. — like water of conduct, etc.
- p. 289. represented a word of storage. — represented a word of storage, etc.
- p. 290. dangerous signals and breakers. — dangerous signals and breakers, etc.
- p. 291. over the vast and furious ocean. — over the vast and furious ocean, etc.
- p. 292. advancement of the Christian faith, and honour of our king and country. — advancement of the Christian faith and honour of our king and country, etc.
- p. 293. enable us with our shoulders, etc. — enable us with our shoulders, etc.
- p. 294. in convenient for Christians. — inconvenient for Christians, etc.
- p. 295. without blame may digest or differ, etc. — without blame may digest or differ, etc.
- p. 296. to wait the providence of God. — to wait the providence of God, etc.
- p. 297. according to their general trades. — according to their general trades, etc.
- p. 298. by inflicting such punishment, etc. — by inflicting such punishment, etc.
- p. 299. and *howsoever* your charity, etc. — and *howsoever* your charity, etc.
- p. 300. cannot conceive so well of our way. — cannot conceive so well of our way, etc.
- p. 301. spent in prayer and teaching. — spent in *praise* and teaching, etc.
- p. 302. men of parts and port in the place. — men of parts and *post* in the place, etc.
- p. 303. he stays but till He hath purged, etc. — he stays *not* till He hath purged, etc.
- p. 304. and that seeing now God hath, etc. — and that *verily* now God hath, etc.
- p. 305. more ready to yield obedience, etc. — more ready to yield *acquiescence*, etc.

¹ This and the next succeeding, both in the *Seven Articles of the Church at Leyden*, seem to have got mixed.

- p. 323. give us them in liberty. — give us *therein* liberty.
- p. 329. here are men *and women* who — here are men who have been, etc. have been, etc.
- p. 329. the echoes of these hills *and waters* are wakened. — the echoes of these hills are wakened.
- p. 363. part of the frame prescribed, — part of the *prayer* prescribed, etc. etc.
- p. 369. you desire nothing, etc. — *we* desire nothing, etc.
- p. 370. and so praying, etc., we cease. — and so praying, etc., we *crove*.
- p. 373. inviolable prerogative, etc., — *invaluable* prerogative, etc., *was* for serves for nothing, etc. nothing, etc.
- p. 373. entices and woos, etc., she — entices and *proves*, etc., she charges charges and adjures. and *abjures*.
- p. 374. God's ministers to mankind. — God's *mercies* to mankind.
- p. 374. such an eye as struck Gehazi — such an eye as *shook* Gehazi with the with the leprosy, and Simon leprosy, and Simon Magus Magus with a curse. with a curse.
- p. 375. the gentle west winds shall — the *gentler* winds shall open. open.
- p. 394. the appeal lies principally, etc. — the appeal *has* principally, etc.
- p. 414. or institute no new church, etc. — or *constitute* no new church, etc.
- p. 415. all churches *in such matters* — all churches were ordered by the same were ordered by the same rule, etc. rule, etc.
- p. 416. so far as by free consent their — so far as by free consent, *then*, com- combination goes, etc. bination goes, etc.
- p. 417. ordination, therefore, presup- — ordination *presupposing*, etc. poseth, etc.
- p. 417. they dispense it immediately, — they dispense it immediately, *and he* she by them mediately. by them mediately.
- p. 429. we have this sincere profession, — we have this *since our* profession, etc. etc.
- p. 429. never work in any of us, etc. — never work *many* of us, etc.
- p. 429. churches erected by the Apostles. — churches *enacted* by the Apostles.
- p. 429. to judge them anti-christian. — to judge them *unchristian*.
- p. 429. to make the man of God perfect, — to make the *mind* of God perfect, etc. etc.
- p. 429. mere circumstances we except. — *new* circumstances we except.
- p. 330. and indeed such and no other, — and indeed such *another*, etc. etc.
- p. 432. They grievously complain, etc. — They *generally* complain, etc.
- p. 509. sought for *by* all that went under the name of Independents, etc. — sought for all that went under the name of Independents, etc.
- p. 512. Mark the upright man, etc. — Mark the *perfect* man, etc.
- p. 513. our loss is great and bitter, etc. — our loss is *exceeding* great and bitter, etc. etc.
- p. 513. strikes me in this special manner. — strikes me in *a* special manner.
- p. 513. we wait for that blessed hour. — we wait for that blessed *hope*.

- p. 513. if it had not been for this rea- — if it had not been for this *occasion*.
son, etc.
- p. 513. being unfit to write, etc. — *because* unfit to write, etc.
- p. 513. get it written out fair, etc. — get it written *on so far*, etc.
- p. 513. should not be readie before — should not be *made* before winter, etc.
winter, etc.
- p. 514. and inscribe them in, etc. — and *transcribe* them in, etc.
- p. 521. amongst the midst of his friends, — *in* the midst of his friends, etc.
etc.
- p. 521. living many times without bread — *being* many times without bread or
or corn, etc. corn, etc.
- p. 522. yea, till within five or six years, — *until* five or six years, etc.
etc.
- p. 522. in ripping up the heart and con- — in *bringing* up the heart and conscience.
science, etc.
- p. 579. in city and country. — in city and *county*.
- p. 616. their ministers prosecuted with — their ministers *are much persecuted* with
much violence on the Act of much violence on the *account*
£40 per month, and other of £40 per month, and other
Acts. *accounts*.
- p. 635. work on one side. — work on *our* side.
- p. 676. But their pastors ought to have, — But *that* pastors ought to have, etc.
etc.

(4.) Much worse than this, however, Dr. Waddington evidently believes that it is quite right for an author who is perpetually citing authorities, and who claims to do so with unusual care, to condense, modify, and garble the form of their testimony to suit his own convenience or caprice, without his giving to his readers the slightest intimation that he purposes to do this, or that, in point of fact, he ever has done it, in any single given instance. It has already been intimated that such a canon of authorship ought to exclude the person who may adopt it from good and regular standing among writers. The ethics of the subject are well settled, and they demand of every honorable man the most implicit conformity. So far, indeed, as the mere fact of vague and general indebtedness to others may be concerned, and the degree to which that indebtedness should be avowed, there may be varieties of judgment, as there undeniably is diversity of reputable practice. But was it ever known that difference of opinion exists as to the rule that he who announces that he is adopting another's words, and who assumes to aid the eye to comprehend the exact particulars by putting his quotation between inverted commas, or into smaller type, or in

both ways, is bound to quote his authorities as correctly as he can; if he make omissions, is under obligation to intimate the fact by the use of asterisks, or some equivalent method; and has no more business to condense and rewrite his authority, while still claiming it as being in its original form, by keeping it to the ordinary seeming of a quotation, than he has to steal the whole and incorporate it with his own lucubrations without any acknowledgment at all?

Attention has already been directed to the fact that Dr. Waddington, in his preface, distinctly claims to let his witnesses "speak for themselves in their own manner." He even goes so far (xv) as to anticipate that complaint may be made because "the documents are cited in their original form, and at too great length," and replies to that objection by pleading that "they are so exhibited *for the sake of exact truth, and to avoid a colouring that would be deceptive.*" After this, and the more in the absence of any subsequent hint that this rule, for any reason or under any circumstances, has ever been departed from, his readers surely have a right to expect that so far as his extracts may go, they are as thoroughly sure of getting from his pages the *ipsissimis verbis* of all authors whom he cites, as they would be from the books or manuscripts which at first hand brought those authors into contact with the reading world. Dr. Waddington confesses beforehand possible "blemishes of style" and "lack of skill in the arrangement," and fancies that to have cast the whole in "a more ornate form" might have promoted the "immediate success" of his labors; but he has nowhere so much as suggested any plea for the least departure from common fidelity to those whose opinions he undertakes to set forth, or intimated any intention of editing them into his narrative.

It is pertinent now to examine his practice in this regard. Take one of the instances which first comes up, where he quotes a few sentences from the *Epitome* of Martin Mar Prelate, of which a copy of the original edition of 1589 happens to be available for comparison:—

MARTIN (p. iii).

My mind towards you you shall from
time to time understand *by my pistles.*

[43 printed lines left out.]

DR. W. (p. 41).

My mind toward you, you shall from
time to time understand.

It will be but follie for you to persecute the Courtier Martin, untill you have cleared your selves (which you can never do) of the crimes he hath layd to your charge. Alas ! poore bishops, you would faine be hidden in a net I perceive. *I will grow to a point with you.* Have but a free disputation with the Puritans, etc.

It will be but folly for you to persecute the courtier, Martin, until you have cleared yourselves (which you can never do) of the crimes he hath laid to your charge. . Alas ! poor bishops, you would fain be hidden in a net, I perceive. Have but a free disputation with the Puritans, etc.

Here, within exactly one inch's measurement of the type of Dr. Waddington's extract from Martin, occur two lesser omissions,—one of three words and one of eight,—besides the huge one of forty-three lines (amounting to the value of an entire page of small size black letter), and all, as the reader can see, without notice of any break whatever in the continuity of thought or language.

A little further on (p. 72) occurs a like case of the omission of nearly the same amount of matter from an extract from Penry's *History of Korah, Dathan, and Abiram*. On page 120 we get the same thing on a much smaller scale, where the omission of a single word wholly changes the sense. He is translating from one of Francis Junius's letters to the Brownists at Amsterdam, and he makes it read, "If wrong be done in England, yet this injury hath ceased," etc.; but Junius wrote, "Si in Anglia vobis facta est injuria," etc. (*Epistolæ*, etc., p. 71.)

Take the following from Henry Jacob's *Attestation*, etc. :—

JACOB (162).

For as it is absolutely necessary that a true minister of the Gospel have his calling given [him outwardly from some persons, and that these persons have good and just authoritie to give it : so likewise, it is absolutely necessarie that every true minister of the Gospel have his calling given him] by those who are by Christ himself, or by His Holy Spirit in the Apostles authorized to give it.

DR. W. (183).

For as it is absolutely necessary that a true minister of the gospel have his calling given by those who are by Christ Himself (or by his Holy Spirit in the Apostles) authorized to give it.

Here one main point of the argument is quietly left out, and the reader is expected to suppose that the enfeebled

sentence came from Henry Jacob. The same thing in regard to the same author—sometimes in a worse degree and sometimes in one not quite so bad—occurs twelve times within three pages, in one instance sixty-four lines being thus ignored.

One of the scarcest printed books from which Dr. Waddington makes extended quotation is the *Retraction* of John Smyth, of which, in fact, the copy in the Minster Library, at York, has been thought to be unique, and with this he takes great liberties. In some three pages of extracts (pp. 187-190), besides a variety of minor errors, he omits in two instances eight lines, in another twenty, in another twenty-eight, in another thirty-one, in another forty-two, in another sixty, and in still another sixty-six,—always without notice to the reader, and twice he so joins the fragments together that only a comma lies between the *disjecta membra*.

It will suggest the amount of this kind of offence against the proprieties of literature which the book contains, if it be further stated that, in addition to omissions of words and brief phrases, in instances so numerous that no attempt has been made to count them, the following grosser exclusions have been noticed in an examination of less than half of the quotations which are contained in the volume, viz. on p. 220, one of thirty-four lines; p. 229, of thirty-two; p. 232, of eighteen; p. 233, of eight; p. 234, of six; p. 238, of nine; p. 246, of twenty-seven; p. 250, of nine; p. 251, of eleven; p. 257, one of seventeen and another of six; p. 266, one of two; p. 271, of eleven; p. 394, of twelve; p. 414, of four; p. 415, of twenty-three; p. 528, of twenty-two; p. 579, of thirty-eight; p. 580, of six, and p. 617, of eighteen.

Perhaps the longest stride is taken (p. 393) in copying from Catharine Chidley's *Justification of the Independent Churches of Christ*, where two paragraphs which are made to follow each other as naturally and innocently as if the second had come wet from the author's pen before the first had begun to dry, the investigating reader will find to have been (not perfectly) copied, the first from the 34th and the second from the 59th page of the original quarto, with twenty-four solid pages of type between them.

One or two examples will illustrate with what ill success this work of emendation—if it be intended for that—has been accomplished, and how much better the author is himself than as rewritten by Dr. W. He quotes in one case from *Bacon's Historical Discourses* (of course without saying so) with the following result :

DR. BACON'S DAVENPORT (p. 20).

Davenport warned the people] not to be rash or slight in giving their votes to things they understood not, but without respect to men, *as they should be satisfied and persuaded in their own minds*, to give their answers *in such sort* as they would be willing they should stand upon record for posterity, etc.

DR. W.'S DAVENPORT (p. 330).

[Davenport warned the people] not to be rash or slight in giving their votes to things they *did not understand*, but *to digest thoroughly* and without respect to men, *what should be proposed to them*, *giving such* answers as they should be willing should stand upon record for posterity.

This is the way in which he mangles an extract from Bishop Hall's *Humble Remonstrance*:—

BISHOP HALL (p. 10).

Part of the frame prescribed by our Saviour, was composed of the formes of devotion then formerly usuall; and God's people ever since Moses his daies, constantly practiced it; and put it over unto the times of the Gospel; under which *whiles* it is said that Peter and John went up to the Temple at the ninth houre of prayer, we know the prayer wherewith they joyned was not of an extemporary and sudden conception, *but of a regular prescription*; the formes whereof are yet extant and ready to be produced, etc.

DR. W. (p. 363).

Part of the *prayer* prescribed by our Saviour, was composed of the forms of devotion then formerly *used*. And God's people ever since Moses his days, constantly practised it, and put it over unto the times of the Gospel under which it is said that Peter and John *who* went up to the Temple at the ninth hour of prayer. We know the prayer wherewith they joined was not of an extemporary and sudden conception, the *former* whereof are yet extant and ready to be produced, etc.

As the reproduction stands, what with the change of important words, the introduction of a total break in the sense by a period where there is none in the original, and the general muddle of what follows, for pure nonsense this would be hard to be exceeded.

Dr. Waddington has sometimes carried this freedom with his author so far as to skip backwards and forwards, without any

reason that suggests itself other than his own fancy, so that the reader who undertakes to follow his citations finds the greatest difficulty in doing so, and the result becomes a very curious jumble. For example, he devotes two pages and a half (174-176) to a succession of extracts from that copy of the *Petition for Toleration*, credited to Henry Jacob, which is in the Lambeth Library, and which bears the marginal MS. annotations of King James the First; throwing these *marginalia* into the text as if constituting a dialogue between his Majesty and the petitioners, and apparently a continuous one in the order set down — no page references being given. The whole extract amounts to ninety-three lines. Of these the first seventeen are from p. 14 of the original; the next nine from the previous page (13); the next nine from p. 6 (*forty-three* lines, however, being omitted between the first line and the second, without so much as a comma as a funeral monument over them; and five lines more between the fifth and sixth); the next nineteen are from p. 7 (with two lines out between the sixth and seventh); the next twelve are from p. 13 again; and the last twenty-seven are from p. 41 (with four cases of the omission of from one to seven words each).

In one instance (p. 416) he appears to have condensed twenty-four of Thomas Hooker's quarto pages (*Survey of the Summe of Church Discipline*) into the three lines following, which he credits to p. 204, and which we quote exactly as he gives them. He says:—

“On the subject of Ecclesiastical Power Hooker says: ‘The *Power of the Keys* is given to the people: the power of the keys doth not make a pastor; the power of the keys is of larger extent than the power of office.’”

One would of course expect on turning to p. 204 of Hooker's treatise to come upon this exact language; but there is no such sentence on that page, none, it is believed, in the whole volume; but this is Dr. Waddington's epitomizing, credited to the old Hartford divine.

On page 414, the reader is directed to a paragraph with regard to the practical design of the Christian Church, from John Owen. Though uncredited, it is from his *Inquiry into the original, etc., of Evang. Churches, etc.* It consists of thirteen lines.

Of these the first two are from p. 302 of that treatise, as printed in the xvth volume of Owen's works; the next five from p. 306; the next two from p. 307; the next is not Owen's; a part of the next is from p. 308, and the remainder appears to be a condensation of a few pages of Owen's argument: at any rate it has not been identified in the verbal form in which it is here given.

But for detailed criticism this must suffice. The reader's patience will have been overtaxed, although the list of various inaccuracies which have been noted in those portions of the volume which have been carefully examined, has not been exhausted. It remains:

5. To glance briefly at the general scope of the work, and the relation of its performance to that public need and expectation which it was intended, or was supposed to be intended, to supply. We take it for granted that students of Puritan History, who have desired to go behind the valuable but crude, incomplete, and necessarily unsatisfying volumes of Neal and Brook and Wilson and Crosby, and others who have mainly been content with repeating them rather than reinforcing them by original research; and those, especially, who have wanted more light upon the exact particulars of the divergence of Separatism from Puritanism; have been looking to Dr. Waddington to supply their need. They have known his tastes and opportunities, and they have waited for this issue — covering the years of intensest interest to them — to aid them by exhaustive research, clear and just generalization, and apt and accurate statement, to understand minutely and completely that struggle and onward march of ideas out of which modern Congregationalism in religion, and Democratic Republicanism in civil things, began to be. In the first volume Dr. Waddington had announced that his intention was to write the history of "the development of the principles denominated Congregational." In the preface of the present he says that he proceeds "to exhibit the origin, growth, and influence of Congregational *Churches*, from the accession of Queen Elizabeth to the Revolution of 1688." A generation has passed since the venerable Hanbury — senior deacon of the church in Southwark to which Dr. Waddington for many years ministered — made to the reading

world the inestimable contribution of his *Historical Memorials, relating to the Independents, etc.*, in three solid octavos, into which he had gathered the substance of the many volumes of the fathers with a patience, an extended research, and an accuracy of treatment which left little in that direction to be desired. It seemed to remain for Dr. Waddington to glean whatever additional treasures the State Paper office and the great libraries might contain, and then to digest and classify the whole, so that, as upon the stepping-stones of his developments of great facts and principles, one might easily pass through the wilderness of related literature straight to the goal of some just conclusion.

It may readily be inferred from what has been developed as to the general character of the book, that to look for anything like this from the mind capable of such and so many inaccuracies, is a vain thing. Fidelity to particulars must ever be the first step towards safety in generalization ; and where habitual confusion presides over details, it must be useless to expect order and truth and sound philosophy as the result of all.

That there is progress along these pages is not to be denied ; that a great many valuable documents and volumes have been consulted in their composition, and that many good words and grand thoughts, and some stirring incidents have filtered from them into the book, ought surely to be conceded ; but that the writer has succeeded in aiding his readers to any clear idea, either of the growth of Congregational principles, the consecutive planting of Congregational churches, or the precise relation of the men successively prominent in the movement to the several stages of the development of the new polity and practice, is not apparent. The author's own mind would seem to have been in some degree of chronic confusion, and to have lost the faculty of crystallizing his thoughts into distinctness of form, justness of hypothesis, and energy of onward statement.

In his preface (p. viii) he speaks of a company of four pioneers—who were liberated from the London prisons to be banished as colonists to Newfoundland, compelled to return, and found refuge in Holland—as though they furnished the nucleus of the first Congregational Church in the Low Countries. But

this liberation, as he subsequently adds (p. 115), was in the spring of 1597, and the two Johnsons, with Studley and Clark, did not reach Holland until the autumn of that year; while nothing can be more certain than that there was a separate church existent in Amsterdam, which in the previous year (1596) had printed *A True Confession of the Faith and Humble Acknowledgement of the Alegeance which wee, hir Majesties Subjects falsely called Brownists, doe hould, etc.*; and Dr. Waddington afterwards says himself (p. 104) that "the members of the church in Southwark, who had the opportunity, went to Amsterdam in 1593. This church, which seems to date back to some time in 1586, and from which issued, in 1589, *A True Description out of the Word God of the visible Church*,¹ he evidently regards as the earliest instance of a church organized on Congregational principles in modern times which succeeded in gaining continuity and history. But George Johnson, writing in Amsterdam, while a member of this church, repeatedly refers to the church at Norwich as "an elder sister."² And it may be here remarked as singular, that Dr. Waddington, although his special object in this volume is to exhibit the "origin, growth, and influence of Congregational churches," seems to make no reference whatever to this Norwich church. George Johnson says that "Mr. Hunt" was its pastor,³ he further implies that Daniel Studley had been a member of it,⁴ and the following passage will indicate something of his idea of the feeling existing between the two churches about the beginning of the seventeenth century. He says:—

¹ "The pastor [Francis Johnson], Daniel Studley, and the rest, like not to heare a church should be established at London [none seems yet to have taken there the place left vacant by their removal]; or that the church of Norwich encrease; they would have al to come to them, to fill up their number, to encrease their contributions. Witness the one, their continual disgracing of the pastor [Mr. Hunt], and church at Norwich, and the drawing of people from thence unto

¹ Although a copy of this is in the British Museum, and although Hanbury (i, p. 28) prints largely from the venerable classic, Dr. Waddington makes no reference to it, but quotes (apparently) imperfect portions of it, as from "a remarkable paper, preserved in the State Records." (p. 32.)

² *Discourse of some Troubles and Excommunications*, etc., pp. 44, 205, 206.

³ *Ibid.* p. 205.

⁴ *Ibid.* p. 205.

them. Witness the other, their dealing about the people at London, who would have had Mr. Cr. their teacher, but by their devises they made a iarre betweene the people and him, whereupon he stumbled and fell. The Lord give him repentance, if not, as at his, so at their, hands wil his blood be required ; they having by their dealing driven him away.”¹

George Johnson speaks again of another church having collateral existence — at Chatsam[Chatham ?]² — of which Dr. Waddington makes no mention. Many would have been grateful, also, to Dr. W., if he had thrown some light upon the reasons and the period of the stay of the London church, while it was *en route* for Amsterdam, at Naarden ; where there is evidence that its poor members received some “benevolence” from the magistrates.³

So copious have been Dr. Waddington's citations from the early literature of modern Congregationalism, and the struggle out of which it was evolved, that one wonders how he has happened still to pass by so many of its classics in silence. He quotes an unimportant sentence (p. 23) from Robert Harrison, — Browne's first and chief colleague, — but makes no reference to his *Little Treatise upon the First Verse of the 122 Psalm — stirring up unto careful desiring and dutifull laboring for the True Church Government* (1583) which is at least noteworthy as showing [pp. 111, 112] a degree of charity towards the Church of England for which the earliest Brownists get no credit. So he makes no allusion to that *Fruitfull Sermon upon the 3, 4, 5, 6, 7, and 8 verses of the xii chapter of Paule to the Romanes*, which Waldegrave printed in 1584, and again in 1586, and which is especially noticeable for the clearness with which it defines, and discriminates between, the various offices in the local church ; and none to Edward Glover and his books, or to Stephen Bredwell's replies to the same. His references to the Martin Mar-Prelate controversy are very meagre, and he does not allude to some of the most important of that series of extraordinary pamphlets. It seems a little remarkable also that in his account of the trial and tragic end of Barrow and Greenwood he should not have availed himself of that *Collection of*

¹ *Ibid.* p. 44.

² *Ibid.* p. 205.

³ *Ibid.* p. 151 ; White's *Discovery of Brownism*, p. 15 ; *The Prophane Schisme of the Brownists*, p. 27 ; Francis Johnson's *Answer to White*, p. 15.

Certain Letters and Conferences lately passed Betwixt Certain Preachers & Two Prisoners in the Fleet, which, in the mid-summer of 1590, Robert Stokes caused to be printed at Dort, and a couple of hundred of which he smuggled over to England in his "cloak-bag," for cautious circulation ;¹ which Dr. W. would have found at Lambeth, and at Trinity College, Cambridge. The two books of which John Greenwood was sole author—one of which reached two editions in its first year—are not considered. So neither are Richard Clyfton's two. Nor does he refer to John Smyth's *Paralleles: Censures: Observations* (1609), from which (p. 54) he might have quoted the following passage, which reappeared years after, almost word for word, in New England :—

"You are to remember that Christ's church in several respects is a Monarchie, an Aristocratie, a Democratie. In respect of Christ the King it is a Monarchy; of the Eldership an Aristocratie; of the brethren joyntly a Democratie or Popular government."

The strangest of these omissions, however, is that of all citation of, and reference to, the great works of John Robinson. Robinson himself is spoken of, and with just eulogy, many times. But his *Justification of Separation from the Church of England*, his *Just and Necessary Apology of Certain Christians no less contumeliously than commonly called Brownists or Barrowists*, his discussion *Of Religious Communion, Private and Public*, his *People's Plea for the Exercise of Prophecy*, and his *Treatise on the Lawfulness of Hearing Ministers in the Church of England*, are not alluded to as having any the least influence upon the struggle in which it has been usual to suppose they bore an influential, and in some respects decisive, part. The Dutch theologians of his day valued the stroke of his sword of logic in their controversy with the Arminians,² and the bitter, though well-read Baylie, declared him to be "the most learned, polished, and modest spirit" that ever Brownism enjoyed.³

¹ *Athena Cantabrigienses*, ii, 166.

² Hoornbeek says of him [*Summa Controversiarum Religionis, etc.*, p. 741], "Vir ille gratus nostris, dum vixit, fuit, et Theologis Leidensibus familiaris ac honoratus. *Apologiam* edidit suo, et Ecclesiæ suæ nomine a 1619, quæ legitur Latine, et Anglice recusa pridem a 1644, digna quæ a Theologis omnibus serio expendatur. . . . Scripsit preterea varia contra Arminianos; frequens quippe et acer erat Episcopii in Academia adversarius et opponens."

³ *A Dissuasive From the errors of The Time, etc.* (1645), p. 17.

testimony after an intimate acquaintance with him as a student and as a minister in a neighboring parish for twelve years."

Mr. Brigham was interested in all matters pertaining to the welfare of the people among whom he dwelt, and made special efforts in behalf of schools and all public improvements. He did not disparage any branch of knowledge, and was well informed in regard to the pursuits of his people; yet his first ambition was to be well read in his own profession.

In the first twenty-six years of his ministry he never lost a Sabbath's preaching through ill health. He was always punctual in his attendance upon the meetings of church conferences and ministerial associations.

Rev. A. Stevens says, "His presence at the association was always regarded as the guarantee of a profitable meeting. His subjects were well thought out, and his thoughts well put, and he was always heard with esteem and profit."

Mr. Brigham was a good specimen of the faithful Gospel minister. A good man, who gave himself "wholly to these things."

He had deep religious convictions and was fearless in giving utterance to them. Taking the Word of God as his point of departure, he was not afraid to declare its plainest truths.

During the last months of his life he said he only regretted that he had not preached the Gospel more faithfully. He loved the Bible, and continued to read it according to a prescribed plan till within two days of his death.

The last winter of his life was spent with a daughter, a teacher of the High School in West Springfield, Mass., where he found many friends, and was favored by constant tokens of kindness and esteem. He returned to his home in Winchendon but two days before his death.

A patient sufferer, a cheerful Christian, he was not afraid of death when the summons came, but sweetly fell asleep in Jesus.

Mr. Brigham was married May 4, 1843, to Miss Maria Davenport, of Boylston, Mass. She died at Ashfield, Mass., Sept. 21, 1857, leaving four children, all now living. He was married again to Miss Laura Cleveland, of Medfield, Mass., Oct. 2, 1860, who survives him.

D. F.

EDWARD HALLAM CURRIER, oldest son of Warren Currier, late Judge of the Supreme Court of Missouri, and Lydia (Woodward) Currier, died at the residence of his father in St. Louis, Mo., April

18, 1874, in his twenty-sixth year, having been born in Windsor, Vt., May 21, 1848.

The following just notice of him as a scholar and teacher appeared in the *St. Louis Dispatch*, April 20:—

“ In 1861 young Currier, being then in his thirteenth year, was admitted to the St. Louis High School, where he studied for four years, graduating in 1865 among the first in his class. He was graduated at Dartmouth College in 1869. His position there as a student was the same as at the High School.

“ In 1871 he became a teacher of the natural sciences in the High School, where he was as successful as an instructor as he had been as a pupil, winning the confidence, respect, and affection of teachers and scholars alike. A few months previous to his death he was compelled to resign his position temporarily, on account of ill health.

“ During his brief, useful, and honorable life, young Currier was associated with the most talented young gentlemen of this city, and among them are his warmest and most appreciative friends. He possessed far more than ordinary natural abilities, was thoroughly and carefully educated, and was even in his boyhood distinguished for a dignified courtesy of manner.”

Edward, in his Junior year at college, united with the Dartmouth College Church, March, 1868. At the time of his graduation, it was his purpose to study for the ministry, but his health became somewhat impaired the following winter. In the succeeding spring he went to Colorado, and remained there a number of months, and received some benefit from that climate, but his health was not fully restored. Under the advice of physicians, he gave up his purpose of entering the ministry, and applied himself, as he was able, to other lines of thought and study.

Through his maternal ancestry he was a descendant of Miles Standish, of the Mayflower. His mother, a daughter of George and Elizabeth (Leverett) Woodward, was a great-granddaughter of Rev. Eleazer Wheelock, D. D., the founder and first President of Dartmouth College. There was especial reason, therefore, why he should have been drawn to this college from his Western home.

From early life he possessed a lovely spirit, but his Christian character became more earnest and pronounced in his later years. He led many of his pupils to begin the better life, and his Christian influence in the Pilgrim Church, of which he was an active and beloved member, and among a large circle of young people in the city, was very decided.

Though not permitted to enter the ministry, yet at his funeral over

six hundred students belonging to the higher schools of the city were present to bear testimony to his Christian fidelity, and the spiritual good they had received through him.

His last days on earth were exceptionally peaceful and blessed. A Christian friend who spent the last Sabbath afternoon with him before his death, makes this comforting record :—

“He gave me a cordial welcome, and was exceedingly cheerful and talked freely of his approaching dissolution. ‘I was never more peaceful,’ he said ; ‘the king of terrors is entirely disarmed. I am stayed and soothed by an unflinching trust. I die with a Christian faith, not shrinking. I can trust Christ to carry me through, and bring me to the mansions prepared for them that love him. I knew that I had nothing to do but trust ; I did trust and felt perfectly secure. Christ has promised to receive and care for those who come to him. I have tried to come, and I have no doubt whatever but that He will do as He has promised. Never before did the promises of the Gospel have so much meaning. It seems like going home to rest. I am to be set free from this body that has given me so much trouble.’”

To his pastor he expressed many beautiful and consoling thoughts, and among other important messages, he left these : “Tell my scholars, my trust is not now in science or philosophy, but in the Lord Jesus Christ.” “Say at the young men’s prayer-meeting, my heart is fixed, trusting in the Lord.’”

The following lines, found on his desk after his decease, copied in pencil in his handwriting, seem to have given expression to his feelings in the early part of his last sickness :—

“Jesus, deliverer !
Come thou to me ;
Soothe thou my voyaging
Over life’s sea.
Thou, when the storm of death
Roars, sweeping by,
Whisper, O Truth of Truth,
Peace ! it is I.”

C. L. G.

The Rev. ISAAC FARWELL HOLTON, who died at Everett, Mass., Jan. 25, 1874, aged 61 years, was born in Westminster, Vt., August 30, 1812, and was the son of William and Olive (Rockwood) Holton. In 1828 he went to South Berwick, Maine, and there resided with an uncle, Isaac Holton, a graduate of the University of Ver-

mont, four years, teaching part of the time. In 1831 he was in Amherst Academy completing his preparation for college, and was graduated from Amherst College, Mass., in 1836, and from the Union Theological Seminary, New York city, in 1839, having joined the Middle Class in 1837. In 1840 he was an instructor in Dr. David Nelson's Mission Institute, at Quincy, Ill. In 1848, he occupied the chair of Botany in one of the New York city Schools of Medicine. In 1856 Mr. Holton was appointed Professor of Chemistry and Natural History in Middlebury College, Vt., which position he resigned in 1857. Previous to this, in 1852, his passionate love of natural science, especially [Botany, in which Dr. Asa Gray, of Harvard, ranked him as among the first scholars in this country, had sent him to South America on a two years' foot tramp, the result of which was an octavo volume, published in New York, in 1857, under the title of *New Grenada: Twenty Months in the Andes*. In 1859, after some two years of preaching at Meredith Village, N. H., and Cornwall, Vt., he received an appointment from the A. H. M. Society to labor at Lawrence, McHenry Co., Ill.; was ordained an Evangelist at that place, in 1860, May 1, by the Presbytery of Belvedere, Prof. Blaisdell, of Beloit College, preaching the ordination sermon. Four years of ministerial labor were expended in Lawrence and Alden, six miles distant. In 1863 he removed to Hillsgrove, Ill., from which place he transferred his residence to Boston, Mass., in 1865. Mr. Holton was married in Cornwall, Vt., April 26, 1858, to Mary Susanna Warner, and left four children, two sons and two daughters.

The scientific attainments of Prof. Holton were eminent both for variety and thoroughness. Much of his learning was in fields and nooks, quite out of the beaten paths. He brought away from his researches among the Andes 1800 different species of plants. He was an expert in Mathematics, and made many abstruse investigations in that science. Whatever he did was of a most painstaking exactness. His power to master a branch of knowledge was greatly beyond his ability to communicate it to others. As an instructor he was not successful. He pursued study for its own sake, for the pure love of it. Writing continually for the periodical press on every kind of topic, both before and after his final removal East, he was singularly conscientious in always securing the closest possible accuracy. Sending to an editor a newspaper article on the Danish question, in 1864, he says: "I thought I could write it without opening a book, and find, on finishing it, I have used eight, and that without full satisfaction. Accuracy will not pay till beyond the grave." For some time he was employed in popularizing and condensing scientific

works on mechanics, mathematics, and medicine, for a New York publisher. He must have used tight screws, as he wrote to a friend, "It costs two dollars to reduce a lecture of Prof. Henry's to ten lines."

While drudging for a mere existence as a Home Missionary on an Illinois prairie, during the late war, he thus, with a mixture of playful banter and almost disheartened impatience, refers to his pursuit of literary tasks under trying enough difficulties: "Perhaps I can write best, 'cabined, cribbed, confined,' with three roystering little children in our one living-room, writing now on the dining-table, then on an atlas or melodeon or sewing-machine, taking books from their shelves in the bedrooms, or from their boxes up-stairs, now stopping to bring wood or water, now to discuss rails and cord-wood with my tenant, now to act as justice of the peace in my little dominion, associating only with men 'whose talk is of oxen,' with no current literature in reach or time for it—quite probably not. He who would try to eat a wild pineapple from its native rock, could not judge thereby what it might become in a better soil."

Various considerations operated to convince Mr. Holton that it was not his duty to give his life any longer to looking after those few sheep in the wilderness. Though devoted heartily to the Christian cause, and of a singularly childlike religious spirit, he was not popular as a preacher. The war was in progress, and his mind was set on a chaplaincy in the army, for which his general information and great mechanical aptitudes would have well adapted him. He, in fact, made application for this post in a colored regiment. "If I stay here another year, it will be because I have nowhere else to go, and it seems as if the time will be lost. . . . I feel like Uriah in Jerusalem, orcharding here, while 4,000,000 freedmen and as many poor whites are coming to the light. . . . But no time is really lost while we follow the Pillar of Cloud." This army project did not, however, succeed, and his intense longing for an outlet into more congenial activities was finally gratified by an arrangement which brought him to Boston, a year or two after, as an assistant editor of the *Boston Recorder*. Into this long-desired work he threw all his energies and varied acquisitions. As an illustration of his singular aptness for this position—when, about that date, the *Recorder* published a jubilee number, at the completion of its fiftieth year, by a few days of exploration and study, Mr. Holton, though previously unacquainted with Boston, got up a minute and accurate description of the place, at the time the *Recorder* was founded, giving the location of the streets, the principal buildings and business establish-

ments, and an admirable account of the city in those early days. When the *Recorder* was combined with the *Congregationalist*, and the *Daily News* was issued, Mr. Holton was employed as one of its editors, and was hard at work upon its columns, and other literary and scientific engagements, when death surprised him apparently in his usual health. He had attended church, Jan. 25, but almost immediately on reaching home was stricken down with sudden paralysis of the heart, and expired, — a fit ending of his busy, hard-worked life. She who best can testify to its spirit, says, "As a family, we *know* how faithfully he did his work; how he wanted to inculcate in his children the same purpose of thoroughness and faithfulness, in whatever they undertook, as has ever characterized him. . . . We realize that, if he came short in leaving us worldly goods, he has left us a noble legacy in his good name."

J. T. T.

Rev. JOHN WALTER PIERCE, who died at Highgate, Vt., March 2, 1872, aged sixty years, was the son of John and Lucy (Carroll) Pierce, and was born in Sutton, Mass., July 11, 1811. He became a Christian while young, under the ministry of Rev. John Maltby, afterward for many years the highly esteemed pastor of the Hammond Street Church, Bangor, Me. It was through Mr. Maltby's influence that he was induced to commence study with a view to the ministry.

Following his much loved pastor to Bangor, there he entered the Bangor Classical Institute, and was graduated at the Bangor Theological Seminary in 1840. He was ordained at Sutton, Mass., Oct. 20, 1840, and commenced his work as a minister, in the service of the A. H. M. Society, at Hudson, Mich., where he labored with fidelity and success two or three years, when, the climate being deemed unfavorable to the health of his family, he removed to Harpersville, Delaware County, N. Y. After a ministry there of a few years, his own health failed and he was obliged for a season to suspend ministerial labor. For some time he was engaged in a secular agency. But at length his health was so far recovered that he ventured to resume the duties of his chosen calling, which he did, with the Congregational Church at East Westminster, Vt., in 1851, where he labored acceptably two years or more. In 1853 he accepted a call to the church in Jericho, Vt., where he remained four years. His ministry in Jericho was highly successful. A precious revival was enjoyed, and the church was made glad by additions to its membership. He next removed to Highgate for one year, and thence to St.

Alban's Bay, where he had labored but a few months, when it was deemed necessary to the health of his family that he should seek a home upon the sea-coast. Accordingly in 1859 he removed with his family to Tremont, on Mt. Desert Island, Maine, where after a ministry of five years his own health again failed, so that he was obliged to cease from ministerial service.

From Mt. Desert he removed to Clinton, Mass., where he remained four years, unable to preach except occasionally. Though to be laid aside from the ministry was to him a severe trial, yet as he would not be idle, he again engaged in secular business, but with less satisfaction than success. He had acquired some property, and having previously purchased a house in Highgate, in March, 1868, he removed his family there. His health had for some time seemed gradually improving, and in Jan. 1871, his physician pronounced his lungs well, and judged that he might with safety resume his much loved profession. Rejoicing at the thought of again laboring in the Gospel ministry, he made an engagement with the church at West Townsend, Vt., where having preached a few Sabbaths, he left for Highgate, intending soon to return; and if suitable arrangements could be made, to take his family with him. He reached home quite ill from the effects, as he supposed, of a severe cold. He was confident that he should soon be well again, and was anxious about preparations for a removal to his contemplated field of labor. But alas! his work as a minister was done. Consumption had taken fast hold upon him. Alternating periods of comparative comfort, with days and nights of suffering, measured out a year or more, when his spirit was released from its clayey tenement and he entered upon his reward. His remains now sleep in the cemetery at Highgate.

Mr. Pierce was a good preacher; sound in the faith, clear in his theological views, nobly earnest and self-sacrificing in his Master's cause, and ready unto every good word and work. In his last protracted sickness, he was patient, submissive, trustful, and peaceful.

He was joined in marriage Aug. 30, 1841, with Miss Mary D. Knight, of Bangor, who lives to mourn his loss. They had six children, only three of whom survive.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

ALL who are familiar with the *Eclipse of Faith* will welcome the announcement of another volume from the same distinguished author. His theme, in the present instance, is the *Superhuman Origin of the Bible*.¹ The volume consists of nine lectures, with the following titles : I and II. On some Traits of the Bible which seem at Variance with Certain Principles and Tendencies of Human Nature. III. Ancillary Arguments, drawn from Certain Traits of the New Testament, as contrasted with what might be expected from the Antecedence of the Writers. IV. Arguments derived from (1) "Coincidences" between certain Statements of Scripture and certain Facts of History ; (2) Indications of the Unity of the Bible. V. A Reply to Objections founded on Certain Peculiarities of Form and Structure exhibited in the Bible. VI and VII. On Certain Peculiarities of Style in the Scriptural Writers. VIII. On the Exceptional Position of the Bible in the World. IX. On Certain Analogies between the Bible and "The Constitution and Course of Nature."

To these lectures is added an Appendix of forty pages, elucidating more fully some of the points treated in the lectures.

The whole work is scholarly and profound. The argument is clear, and displays the incisive qualities of the author. Although he traverses a field which has been worked again and again by master-minds, his treatise is fresh, and a valuable contribution to biblical literature.

Mr. Rogers's power of expression is varied and comprehensive. Were we to criticise his style, we should say his sentences are sometimes too long. The heads, or leading thoughts, are often prefaced with an introduction, when it would have been better to have stated them at once. There is such frequent use of words from foreign languages as may seem, to some minds, to give the air of pedantry ; and the same impression may be made by the use of such words as "defecate," "tractate," and "equated." Yet to other minds a simpler style would have taken from the work some of its present attractions. Had there been a Table of Contents and an Index, they would have increased the value of the volume.

We commend to the sceptically inclined the declaration respecting "certain generic resemblances among the professed revelations," that "uniformity has prevailed long and far enough to show, if there be any force in induction at all, that even if there be no God, men will yet have one, or even many, rather than be destitute of a God altogether." pp. 3, 4.

If any are interested in "Civilized Heathen," we commend to them the testimony of this learned author respecting the morality of the Bible. "How much this draft of morality, consistently articulated as it is with the idea of God, differs from that of the heathen nations in general, is

¹ The Superhuman Origin of the Bible inferred from Itself. By Henry Rogers.

obvious enough to any one who has attentively considered their history." p. 21.

Speaking of the volumes written against the Bible, this author attests : " If collected, . . . they would occupy far more than a thousand times the space of the one volume against which they are directed ; and would certainly be much more numerous than all the works that all other ' sacred ' books ever had the honor of provoking, either *for* or *against* them." p. 331.

This course of lectures will be a valuable accession to any pastor's library.

PHILOSOPHICAL AND SCIENTIFIC.

THE *Theological and Philosophical Library*, edited by Henry B. Smith, D. D., and Philip Schaff, D. D., is a work exhibiting the scholarship and untiring industry of the editors and the bold enterprise of the publishers. The character of the books must render the sale limited, as is the case with all professional works, but the undertaking is not, on this account, the less important. Students, and particularly studious clergymen, will gladly avail themselves of this treasury of knowledge. Ueberweg's *History of Philosophy*,¹ in two volumes, constitutes the first portion of the Philosophical Division. The first volume was issued in 1872, and was noticed by us at the time. The second volume has been received, and is worthy of an extended notice ; but such is the massive character of the materials which it furnishes that it is impossible to give, within our limits, any more than a general idea of the work.

The translation is from the fourth German edition, by George S. Morris, a Professor of Modern Languages in the University of Michigan, and associate of the Victoria Institute, London. Vol. II gives the history of Modern Philosophy. This history the author presents in three divisions. The first is the epoch of transition to independent investigation, beginning with the renewal of Platonism. The second is the period of empiricism, dogmatism, and scepticism, as rival systems, from Bacon and Descartes to the Encyclopædists and Hume. The third is Philosophy in its most recent period, or criticism and speculation from the time of Kant.

As to what is to be regarded as *Modern* Philosophy, Ueberweg makes the limit commence with the discontinuance of the subserviency of Philosophy to Theology, such as characterized it in its scholastic form, or with the transition from mediæval dependence on the authority of the church and of Aristotle, to the independent choice of authorities, and thence to the beginnings of original and uncontrolled investigation.

The learned author not only traces the theories of different philosophers, but gives us also sketches of their personal history, and catalogues of their

¹ History of Philosophy, from Thales to the Present Time, by Friedrich Ueberweg. Vol. II. History of Modern Philosophy. New York : Scribner, Armstrong & Co. 1874. Royal 8vo. pp. 561. \$4.00.

writings. Indeed, no one can appreciate the elaborate character of this work without making it a careful study. In delineating the present state of Philosophy, this writer presents first, its state in Germany, and second, its state outside of Germany; devoting to the former 45 pages, and to the latter 10.

The Appendix to this volume is itself sufficient to constitute an elaborate volume. It consists of a sketch of Philosophy in Great Britain and America, by Noah Porter, D. D., LL. D., president of Yale College, and a sketch of Italian Philosophy by Vincenzo Botta, PH. D., late Professor of Philosophy in the University of Turin; the former occupying 112 pages, and the latter 56 pages. President Porter's sketch is an honor to American scholarship, both as an exhaustive presentation of his theme and as an exhibit of the authors and their works.

President Porter very justly remarks that "Philosophy in America, as in England, has been prosecuted chiefly as an applied science, and in its special relations to Morals, Politics, and Theology." The array of American philosophical writers, and the catalogues of their works, will, we think, surprise European authors.

It is a marvel to Europeans that many of the theological systems of America have been set forth in discourses delivered to popular assemblies. They should now learn to appreciate the philosophical character of American authors, even though their speculations, instead of being issued in a philosophical treatise, are found in connection with the discussion of practical themes.

An index of twenty-five pages adds to the value of this volume, and would be improved were it even more extended. If such men as John Smalley, Stephen West, and Moses Stuart were worthy of being mentioned among the American authors, their names were worthy of being included in the index.

A BOOK which might properly have been noticed earlier, and is deserving of notice at any time, is Dr. Hopkins's *Outline Study of Man*.¹ This work is comprehensive. It embraces within its sweep the field of various sciences, we had almost said of all sciences. "It gives a *Law of Construction* for the universe, so far as we know it, by which the whole, including man, is brought into one system. It gives a *Law of Conduct* for man, that grows out of the construction; and also a *Law of Limitation*, that enables us . . . to carry the Law of Conduct into the details of life." Of course, the survey of a field so broad, in so small a compass, can give only "an outline," and must be in some portions, for some purposes, unsatisfactory; but it has advantages as well as disadvantages. The form of statement is fresh, and the view taken is sometimes original.

The twelve lectures which compose the volume were delivered before

¹ An Outline Study of Man; or, the Body and Mind in One System. With Illustrative Diagrams, and a Method for Blackboard Teaching. By Mark Hopkins, D. D. New York: Scribner, Armstrong & Co. 1873. 8vo. pp. 308. \$1.75.

the Lowell Institute, in Boston, and the attempt to illustrate so abstract a theme by diagrams and the use of the blackboard gives a special interest to the work. We have no occasion to indulge in general commendations of this volume. It exhibits the common-sense, the acuteness, and the breadth of the distinguished author.

If we may speak of this "outline" anatomically, its vertebral column is the "law of conditioning and conditioned," — "a law of dependence of the upper upon the lower forces." Of this law Dr. Hopkins says: —

"It will give us our method in the investigations that are to follow. I do not speak of it as anything new. It was stated by me some ten years since in this place, and will be found in the "Lectures on Moral Science" then delivered and since published. But as I am to make so free use of this, — as it is, indeed, so the condition of these lectures that I could not have delivered them without it, their whole method depending upon it, — it may not be unsuitable for me to say that, so far as I know, it had not been previously stated. I feel, therefore, that I have a right to it." p. 28.

Since this author seems to plume himself with the statement of this law as an original discovery, it is a matter of justice to state that there was, at least, a partial recognition of this law by the late Dr. Nathaniel W. Taylor. In his lectures on "Mental Science," in classifying ideas with reference to their origin, he was accustomed to say, "We have three classes of ideas, namely, ideas of sensation, ideas of perception, and ideas which the mind gives *on condition* of ideas of sensation and perception." With this language his students were made familiar thirty years ago. Dr. Hopkins, in discussing the origin of our ideas, takes precisely the same ground, and uses substantially the same language. Thus, of necessary ideas he says, "These ideas come, not by sensation or perception, but on the *occasion of them*. They are given by the native power of the mind as an original source of ideas." p. 98. Dr. Taylor speaks of these ideas as those which "the mind gives *on condition* of ideas of sensation and of perception." This law of "the conditioning and conditioned," which he thus recognized in one point of mental science, Dr. Hopkins makes so universal as to say, "It is, I think, the law that pervades the structure of the universe up to the point where a true causation comes in and gives it its unity; and it is under the guidance of this law that we now take up the study of man." p. 28.

As respects the question of originality, we see here the coincidence of great minds; or if Dr. Hopkins ever heard this language of Dr. Taylor from himself, or from any of his numerous students, it shows how easy it is for a man, forgetting the source of his ideas, to imagine, in subsequent years, his own mind as originating them.

The plain statement by this author, that "the authority of the human faculties is, for us, and must be, the ultimate authority" (p. 61), would have startled some timid minds in Dr. Wood's day.

It may be a comfort to some persons, perhaps a damper to others, to read in the writings of such an author as Dr. Hopkins the statement that

"it is a great thing to be able to think clearly and distinctly on any subject, and no man can do it on many." p. 158.

Those who indulge in speculations as to whether the Divine nature can suffer, will be interested in the following statement by Dr. Hopkins: "As a fact, I think that beings, with a sensibility in any form, are capable of suffering just in proportion as they are capable of enjoyment." p. 196.

This volume, like those which have preceded it from the same author, presents a modified form of Utilitarianism in the position that "Good is fundamental; . . . it is . . . the ultimate reason for choice. . . . Something ultimate we must have, . . . and this we find in good, known as such, in some form of the sensibility." p. 234.

This theory depreciates conscience and dishonors God, whom it makes a source of ultimate motive only as a good presented to the sensibility. It subordinates Theology to Ethics. Inconsistently, as it seems to us, with his theory, this author admits that there are "acts and courses of conduct in view of which obligation arises when there is no distinct apprehension of good, and none at all except as it comes in the promise implied in the sense of obligation itself." p. 236. But he degrades this "sense of obligation" by representing it as "analogous to instinct in animals," and declaring that "it is merely impulsive, and can never be the ground of a philosophy." p. 237.

He belittles the idea of right by representing it as having reference merely to "a difference of means and of methods" in the carrying out of choice, or in executive volitions, saying, "The idea of right does not come in originally as the foundation of the obligation to choose, but obligation to act in a given way arises immediately from an apprehension of the rightness of the act, that is to say, from its tendency to accomplish the end." p. 239.

With the idea of right, as held by those who object to his own view of good as the only ultimate motive of choice evidently in view, he remarks, "It does not seem possible that an attempt would have been made to found the science of morals on an idea having a similar origin with that of space." p. 249. But since he maintains that some of our ideas are given by what he is disposed to call "the practical or moral reason," why may not our idea of right be derived either from the conscience or from this source, if the two are viewed as distinct? What necessity is there of remanding it to the province of the pure intellect? He alleges that, to connect their idea of right "with the sensibility and the will, . . . puts it out of all relation to" the "necessary ideas" "of time and space." We would suggest that the phrase "*all* relation," in this connection, is unwarrantable. It may be out of the relation of origin, without being out of the relation of necessity. In other words, we may have necessary ideas from other sources beside the pure intellect. This is admitted on another page by Dr. Hopkins himself; for speaking of certain ideas as the products of practical and moral reason, he says, "They are *given in the same way* as the necessary ideas from the intellect alone." p. 246. It is not only "a great thing," as Dr. Hopkins says, "to be able to think clearly and

distinctly on any subject," but a greater thing to be able to think consistently.

This writer's distinction between nature and the supernatural appears from the following: "Nature is the region of necessity. . . . But that which is free, and has dominion over nature, is *super* natural." "All spirit and spiritual activity, whether it be morally good or evil, is supernatural." p. 258. His definition of a miracle is peculiar. "In a miracle the will of God acts directly, and produces outward effects with no intervening agency." pp. 259, 260. This suggests the inquiry whether, when Naaman was cleansed of his leprosy, the intervention of the water of the Jordan prevented its being a miracle? And how was it when our Lord opened the eyes of the blind man, — was it any less a miracle because of the intervening agency of the clay and the spittle?

This author usually writes with great accuracy, but we find in this volume one sentence which is far from illustrating this scholarly habit. He says, "We have thus finished what I propose to say on this part of our nature." Why should "we" and "I" be used as interchangeable? How can he propose to do what he has already finished, unless he proposes to repeat his lectures? But changing the word "propose" to the past tense, had he finished what he proposed, or what he purposed?

These lectures are scientific, and hence the idea of exerting in them a moral and spiritual influence is properly subordinate; and yet their influence is admirable. With this general commendation, we cannot forbear to say that there is one sentence which we would be glad to have seen modified, namely: "Follow the fashions, attend parties, balls, theatres, as you choose, provided you do nothing to repress or limit your better nature and the power of God's spirit within you. 'We are called to liberty.'" p. 273.

We cannot but think that a soul more intent on doing good, and more free from a spirit of non-committalism, would at least have expressed the positive idea that the course suggested *will limit* the better nature and the power of God's spirit within, and certainly would have avoided the quoting of such Scripture in such a connection.

There is, moreover, a positive as well as a negative principle. It is our privilege not only not to repress and limit, but actually in our recreations and amusements to develop and expand our better nature and the power of God's spirit within us. While we indicate what seem to us faults in this treatise, we are happy to testify that we have read it with deep interest, and trust that it will have a sale commensurate with its great value as a contribution to science.

An important volume, which is worthy to be classed as scientific, has been called out by the agitation of the question as to woman's sphere. We refer of course to Dr. Clarke's *Sex in Education*.¹ Rarely has a

¹ *Sex in Education; or, a Fair Chance for the Girls.* By Edward H. Clarke, M. D., Member of the Massachusetts Medical Society, Fellow of the American

The text is extremely faint and illegible, appearing as a series of horizontal lines of noise and artifacts. It seems to be a scan of a document with very low contrast or significant damage to the original paper.

Academy of Medicine, late Professor of Materia Medica in Harvard
Chicago. Boston: James P. Osgood & Co. 1873. 12mo. pp. 151. \$1.25.



nores the periodical tides and reproductive apparatus of their organization. The mothers and instructors, the homes and schools of our country's daughters, would profit by occasionally reading the old Levitical law. The race has not yet quite outgrown the physiology of Moses."

The eminent standing of the author, the scientific and scholarly character of the book, and the great importance of the subject discussed, has led to a speedy demand for several editions of the work; and rarely is a volume issued calculated to exert so wide an influence, or effect so fundamentally the condition of society. We have long felt that there was a demand for just such a work as this, and we give it our most hearty endorsement.

HISTORICAL AND EDUCATIONAL.

D. LATHROP & Co., as publishers, have shown their enterprise and tact by issuing, at this early date, a *Life of Charles Sumner*.¹ The joint authors (the latter, Mrs. Chaplin) have done their work well. Although the volume is designed to meet a present want, in the most prompt manner, still the book does not bear marks of hasty writing. It does not, or course, enter thoroughly upon a discussion of the times in which the great statesman lived. It does not pretend to give a full survey of his public career: but it does dwell upon "his connection with the one great subject which, above all others, called out his powers and developed his character." It is written by personal admirers, and hence presents only what was pleasing and ennobling in his character. It is an interesting and worthy tribute to a great man. His many friends will gladly avail themselves of it as the offering of earnest minds and of grateful hearts.

THE friends of education are under obligation to Birdsey G. Northrop, LL. D., for his timely volume on *Education Abroad*.² It is only the full title which conveys an idea of the contents, as there is in the volume a variety of papers on educational matters.

The seventy-six pages devoted to answering the question "Should American Youth be educated Abroad?" is made up chiefly of letters from the presidents of American colleges and other prominent educators in our land.

"1. All agree that the elementary and preparatory studies should be pursued at home.

"2. Nearly all concur in the view that the collegiate course should be completed in our own country.

"3. There is a general agreement in favor of first completing the ordinary professional course in our own institutions.

"4. Many favor a post-graduate course for the fuller pursuit of certain specialties in some of the great universities of Europe."

¹ *Life of Charles Sumner*. By Jeremiah Chaplin and J. D. Chaplin.

² *Education Abroad and Other Papers*. By Birdsey Grant Northrop, LL. D. New York: D. S. Barnes & Co. 1873. 8vo. pp. 176. \$1.50.

There is the unavoidable infelicity that this testimony comes from persons whose position exposes them to the charge of not being altogether disinterested witnesses. Still we are free to say that in our view the facts not only abundantly warrant the positions taken, but would justify still higher ground and more extreme positions. We notice that the letters come from our college presidents rather than from officers in our professional schools. If the professors in our theological seminaries had added their testimony, we think there would have been less favor shown to "a post-graduate course for the fuller pursuit of certain specialties in some of the great universities of Europe," unless it be understood for rare and exceptional cases. We recall the declaration of one of our oldest and most distinguished theological professors, that he had endeavored to be very cautious about recommending his students to repair to Germany for the further prosecution of their studies; and yet of the few whom he had ventured to advise to go, there was not one in twenty but that had in some way been injured by their foreign associations.

Our country is suffering, morally, by too frequent and superficial intercourse with European nations; and our students, after a temporary residence abroad, give proof that their religious faith is toned down and their standard of morality made more lax.

We hope this volume will exert an influence to check a growing evil. The cover of the book is put on wrong side up, but the book itself is right side up.

BOOKS RECEIVED.

Harper & Brothers, New York.

- The Land of the White Elephant: Sights and Scenes in Southeastern Asia. A personal narrative of travel and adventure in Farther India, embracing the countries of Birma, Siam, Cambodia, and Cochin China (1871-2). By Frank Vincent, Jr. With Maps, Plans, and numerous Illustrations. 1874. Crown 8vo. pp. 316. \$3.50.
- Annual Record of Science and Industry for 1873. Edited by Spencer F. Baird, with the assistance of Eminent Men of Science. 1874. Large 12mo. pp. 714. \$3.00.
- The Doctrine of Evolution: Its Data, its Principles, its Speculations, and its Theistic Bearings. By Alexander Winchell, LL. D., Chancellor of Syracuse University, author of "Sketches of Creation," "Geological Charts," etc. etc. 1874. 12mo. pp. 148. \$1.00.
- The Office and Duty of the Christian Pastor. By Stephen H. Tyng, D. D., Rector of St. George's Church, New York. 1874. 12mo. pp. 178. \$1.25.
- Armadale. A novel. By Wilkie Collins, author of "The Woman in White," "Poor Miss Finch," etc. With Illustrations. 1874. 8vo. pp. 657. \$1.50.
- No Name. A novel. By Wilkie Collins. With Illustrations. 1874. 8vo. pp. 609. \$1.50.
- Ninety-Three. By Victor Hugo. Author of "Toilers of the Sea," "Les Misérables," etc. Translated by Frank Lee Benedict. 1874. 8vo. pp. 356. \$1.75; paper, 75 cents.
- Phineas Redux. A novel. By Anthony Trollope, author of "The Warden," "Barchester Towers," "Phineas Finn," etc. Illustrated. 1874. 8vo. pp. 255. \$1.75.

- The Queen of Hearts.** A novel. By Wilkie Collins, author of "The Dead Secret," "The Moonstone," etc. etc. With Illustrations. 1874. 8vo. pp. 472. \$1.50.
- Five Minute Chats with Young Women, and Certain Other Parties.** By Dio Lewis, author of "Our Girls," etc. etc. 1874. 12mo. pp. 426. \$1.50.
- The Heart of Africa.** Three years' travels and adventures in the unexplored regions of Central Africa, from 1868 to 1871. By Dr. Georg Schweinfurth. Translated by Ellen E. Frewer. With an Introduction by Winwood Reade. With Maps and Wood-cut Illustrations. 1874. 2 vols. 8vo. pp. 559 and 521. \$7.00.
- John Worthington's Name.** A novel. By Frank Lee Benedict, author of "My Daughter Elinor," "Miss Van Kortland," etc. 1874. 8vo. pp. 197. \$1.50. Paper, \$1.00.
- Northern California, Oregon, and the Sandwich Islands.** By Charles Nordhoff, author of "California: For Health, Pleasure, and Residence," etc. etc. 1874. 8vo. pp. 266. \$2.50.
- A Fast Life on the Modern Highway; being a glance into the railroad world from a new point of view.** By Joseph Taylor. With numerous Illustrations. 1874. 12mo. pp. 220. \$1.00.
- Pet; or Pastimes and Penalties.** By the Rev. H. R. Haweis, M. A. With fifty Illustrations by M. E. Haweis. 1874. 12mo. pp. 314. \$1.50.
- The Life and Death of John of Barneveld, Advocate of Holland; with a View of the Primary Causes and Movements of the Thirty Years' War.** By John Lothrop Motley, D. C. L., LL. D. 2 vols. 8vo. pp. 389 and 475. \$7.00.
- Evangelical Alliance Conference, 1873.** History, Essays, Orations, and other Documents of the Sixth General Conference of the Evangelical Alliance, held in New York, October 2-12, 1873. Edited by Rev. Philip Schaff, D. D., and Rev. S. Irenæus Prime, D. D. 8vo. pp. 773. \$6.00; sheep, \$7.00; half calf, \$8.50.
- My Miscellanies.** By Wilkie Collins, author of "Woman in White," etc. etc. With a portrait. 1874. 12mo. pp. 426. \$1.50.
- Under the Trees.** By Samuel Irenæus Prime. 1874. 12mo. pp. 313. \$2.00.
- Harper's Catalogue.** 1874. 8vo. pp. 283.
- Miss Moore.** A Tale for Girls. By Georgiana M. Craik, author "The Cousin from India," "Mildred," etc. Illustrated. 1874. 16mo. pp. 235. 90 cents.
- My Mother and I.** A Novel. By Miss Mulock (Mrs. Craik), author of "John Halifax, Gentleman." Illustrated. 12mo. pp. 277. \$1.50.

Scribner, Armstrong & Co., New York.

- The Superhuman Origin of the Bible Inferred from Itself.** By Henry Rogers, author of the "Eclipse of Faith." 1874. 8vo. pp. 465. \$2.00.
- Modern Doubt and Christian Belief.** A Series of Apologetic Lectures addressed to Earnest Seekers after Truth. By Theodore Christlieb, D.D., University Preacher and Professor of Theology at Bonn. Translated, with the author's sanction, chiefly by the Rev. H. U. Weitbrecht, PH. D., and edited by the Rev. T. L. Kingsbury, M. A. 1874. Crown 8vo. pp. 549. \$3.00.
- Curtius' History of Greece.** Translated by Adolphus William Ward, M. A. Vol. IV. 1874. Crown 8vo. pp. 530. \$2.50.
- What is Darwinism?** By Charles Hodge, Princeton, N. J. 1874. 12mo. pp. 178. \$1.50.
- A Commentary on the Holy Scriptures.** By John Peter Lange, D. D., assisted by a number of Eminent European Divines. The Revelation of St. John. Translated from the German by Evelina Moore. Enlarged and Edited by E. R.

Craven, D. D., Pastor of the Third Presbyterian Church at Newark, N. J. With Index to all the ten volumes of New Testament by John H. Woods, A. M. Vol. X of New Testament. 1874. 8vo. pp. 446. \$5.00, cloth.

Forgiveness and Law, Grounded in Principles Interpreted by Human Analogies. By Horace Bushnell. 1874. 8vo. pp. 256. \$1.75.

Hymns of Song and Praise for Public and Social Worship. Edited by Roswell D. Hitchcock, Zachary Eddy, Philip Schaff. pp. 597. \$2.50.

Robert Carter & Brothers, New York.

The Period of the Reformation, 1517 to 1648. By Ludwig Häusser. Edited by Wilhelm Oncken, Professor of History at the University of Giessen. Translated by Mrs. G. Sturge. 1874. 12mo. pp. 702. \$2.50.

A Lawyer Abroad: What to See and How to See. By Henry Day, of the Bar of New York. 1874. 12mo. pp. 348. \$2.00.

The Gospel and its Fruits. A Book for the Young. By J. H. Wilson, M. A., Barclay Church, Edinburgh. 1872. 16mo. pp. 312. \$1.25.

The Reef, and other Parables. By Edward Henry Bickersteth, author of "Yesterday, To-Day, and Forever." 1874. 16mo. pp. 322. \$1.25.

From the Plow to the Pulpit. 16mo. pp. 121. 75 cents.

Crossing the River. By the author of "The Memorials of Captain Headley Vicars," etc. Fifth thousand. 16mo. pp. 119. 35 cents.

A Golden Sunset: being an Account of the Last Days of Hannah Broomfield. By the Rev. J. R. McDuff, D. D. 18mo. pp. 99. 60 cents.

Dodd & Mead, New York.

Cassy. By Hesba Stratton. Author of "Bede's Charity," "Max Kromer," "Lost Gip," etc. etc. 16mo. pp. 236. \$1.00.

Our Fred; or Seminary Life at Thurston. A Sequel to an "Old Fashioned Boy." By Martha Farquharson, author of "Elsie Dinsmore," "Elsie's Holidays," etc. 16mo. pp. 335. \$1.00.

Prayer, and the Prayer Gauge. By Mark Hopkins, D. D. 16mo. pp. 48. 75 cents.

Fetich in Theology; or, Doctrinalism twin to Ritualism. By John Miller. Princeton, N. J. 1874. 12mo. pp. 261. \$1.75.

Ivison, Blakeman & Taylor, New York and Chicago.

Outlines of History Illustrated by Numerous Geographical and Historical Notes and Maps. Embracing Part I, Ancient History; Part II, Modern History. By Marcus Willson. School Edition. 1872. 8vo. pp. 562. \$1.50.

D. Appleton & Co., New York.

The Pentateuch, in its Progressive Revelations of God to Men. Designed for both Pastors and People. By Rev. Henry Cowles, D. D. 1874. 8vo. pp. 414. \$2.25.

Hurd & Houghton, New York.

Life and Correspondence of Samuel Johnson, D. D., Missionary of the Church of England in Connecticut, and first President of King's College, New York. By E. Edwards Beardsley, D. D., Rector of St. Thomas' Church, New Haven. Second edition. 1874. Royal 8vo. pp. 380. \$3.50.

First Steps in General History. A suggestive outline. By Arthur Gilman, M. A., author of "First Steps in English Literature," "Seven Historic Ages," etc. 1874. 16mo. pp. 385. \$1.50.

Mose Evans: a Simple Statement of the Singular Facts of His Case. By William M. Baker, author of "Inside, a Chronicle of Secession," "The New Timothy," etc. 1874. 12mo. pp. 317. \$1.50.

Wilson, Hinkle & Co., Cincinnati and New York.

Manual of the Constitution of the United States, designed for the instruction of American youth in the duties, obligations, and rights of citizenship. By Israel Ward Andrews, D. D., President of Marietta College. 8vo. pp. 370. \$2.00.

J. B. Lippincott & Co., Philadelphia, Pa.

History of the Conquest of Peru; With a Preliminary View of the Civilization of the Incas. By Wm. H. Prescott. New and revised edition. Edited by John Foster Kirk. In two volumes. Vol. I. 1874. 12mo. pp. 510. \$2.25.

T. B. Peterson & Brothers, Philadelphia.

Victor's Triumph. The Sequel to "A Beautiful Fiend." By Mrs. E. D. E. N. Southworth. 12mo. pp. 348. \$1.75.

Lee & Shepard, Boston.

Prophetic Voices Concerning America. A Monograph. By Charles Sumner. 1874. 8vo. pp. 176. \$2.00.

The Secret of Christianity. By S. S. Hibberd. 1874. 12mo. pp. 210. \$1.25.

Lord of Himself. A Novel. By Francis H. Underwood. 1874. 12mo. pp. 512. \$1.75.

Roberts Brothers, Boston.

Sex and Education. A Reply to Dr. E. H. Clarke's "Sex in Education." Edited, with an Introduction, by Mrs. Julia Ward Howe. 1874. 16mo. pp. 203. \$1.25.

D. Lothrop & Co., Boston.

Life of Charles Sumner. By Jeremiah Chaplin and J. D. Chaplin. With an Introduction by Hon. William Claflin. 1874. 12mo. pp. 504. \$1.50.

American Tract Society, Boston.

Finding His Footprints. By Sophie E. Eastman. 1874. 18mo. pp. 148. 75 cents.

Hannah's Vow; or, Hallowed Motherhood. By the Rev. Darwin Chichester. 32mo. pp. 160. \$1.00.

The Revision of the English Version of the Bible. By Dorus Clarke, D. D. 18mo. pp. 70. 50 cents.

PAMPHLETS RECEIVED.

A Brief Narrative of the Hutchinson Family. Sixteen Sons and Daughters of the "Tribe of Jesse." By "Joshua." Lee & Shepard. 35 cents.

A Summer Vacation. Four Sermons. By Rev. Edward E. Hale. 1874. Roberts Brothers. 50 cents.

Boston University Year Book. Edited by The University Council. Vol. I. 1874. H. O. Houghton & Co.: The Riverside Press.

The Riverside Bulletin. A Record of Publications and Spectator in Literary Matters. Vol. III. 1873. Issued monthly by Hurd & Houghton, New York.

Typographic Messenger. A Quarterly Magazine of the Typographic Art. New York: James Conner's Sons. Vol. IV. No. 1. \$1.00 per annum.

Commentary on the New Testament, designed for Christian Workers. By Rev. Lyman Abbott. Matthew, chapters XIII to XXII. New York and Chicago: A. S. Barnes & Co. 25 cents.

The Philanthropies. The Practical Workings of Christianity. By Rev. J. U. Parsons. Revised by E. N. Kirk, D. D. First edition. Boston: Congregational Publishing Society, 1 Somerset Street. 1874. 40 cents.

The Tribune Extras. An Illustrated Library for \$1.00.

The Tribune Almanac for 1874. Price 20 cents.

EDITORS' TABLE.

Our present number is enlarged much beyond its legitimate proportions, nearly every article having exceeded its anticipated limits. It seemed impossible to do justice to so long and conspicuous a life as that of Dr. Storrs in less space than is here given to it. It was necessary to devote a large number of pages to the article on the English Commonwealth in order to conclude this elaborate monograph in the present volume. The graceful sketch of Dr. Watts and his Hymns serves to give a pleasing variety. The trenchant review of Dr. Waddington's historical work could not appropriately be delayed; and the *minutes* of the Brooklyn Council, written by a member of the Church of the Pilgrims, in Brooklyn, while valuable for future reference, is of peculiar interest at the present time. We could not yield entirely any of our regular departments of Necrology, Literary Review, and The Quarterly Record; and space for the annual exposition of the work of the American Congregational Association and of the American Congregational Union has uniformly been given in our July number. Thus the unusual size of our present issue seemed a necessity.

We ask the indulgence of publishers who have sent us their books in generous numbers. The crowded state of our columns has obliged us to limit unduly our Literary Review. We will endeavor to devote more space to this department in our next issue. Our subscribers being now furnished with some thirty pages extra, will be satisfied, we trust, if our October number shall fall short of its usual dimensions.

It is with sadness that we call attention to the unprecedented number of deaths embraced in our Record. The fresh-made graves of our brethren in all parts of our land send forth a refrain of warning and of promise.

Any book noticed in our Literary Review, or included in our list of Books Received, may be obtained by sending the price named to M. H. Sargent, Treasurer, Congregational House, Boston. The books will be forwarded, without expense to the purchasers, by mail, post-paid.

QUARTERLY RECORD.

CHURCHES FORMED.

1874.

ALLIANCE, O., March 26, 40 members.
 BARTLETT STATION, Ill., May 22, 19 members.
 BEAR GROVE, Io., March 22, 11 members.
 BREMEN, Ind., 10 members.
 CEDAR SPRINGS, Mich., May 10, 12 members.
 CLIMAX, Mich., May 6, 24 members.
 CORINTH, Kan., March, 29 members.
 CRETE, Neb., Feb. 1.
 FALLS VILLAGE, Attleboro', Mass., March 31, 24 members.
 FRANKLIN, Mich.
 GILROY, Cal., April 19.
 LIMESTONE, Kan., March 1, 7 members.
 MIDLAND, Io., April 19, 19 members.
 MOUNTAIN LAKE, Mich., May 10, 6 members.
 NEW ORLEANS, La., May 3, 18 members.
 NORTH LEOMINSTER, Mass., May 6, 46 members.
 NORWICH, Ct., Park Ch., April 28, 138 members.
 OAKLAND, Cal., Plymouth Ave. Ch., April 16, 38 members.
 OLIVE, Mich., 10 members.
 PARIS, Tex., 10 members.
 PIGEON COVE, Mass., May, 19 members.
 PRATTSVILLE, Mich.
 ROBINSON, Mich., March 18, 8 members.
 ROCKVILLE, Mass., April 14, 42 members.
 SHERMAN, Tex., 12 members.
 STANTON, Mich., March 8, 23 members.
 WEST SOMERVILLE, Mass., April 14, 52 members.
 WORCESTER, Mass., Tabernacle Ch., April 7.
 VOLNEY, N. Y.

MINISTERS ORDAINED.

1874.

ALLEN, FREDERICK H., to the work of the Ministry in Enfield, Ct., April 24. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford. Ordaining prayer by Rev. William Thompson, D. D., of Hartford Seminary.
 ALLWORTH, JOHN, over the Ch. in Bowmanville, Ont., March 10.
 BLAKELY, JOSIAH B., to the work of the Ministry in Menasha, Wis., April 16. Sermon by Rev. William E. Merriman, of Ripon College.
 CRANE, H. K., to the work of the Ministry in Goodrich, Mich., March 4. Sermon by Rev. Ward I. Hunt, of Clio. Ordaining prayer by Rev. James L. Crane, of Bedford.
 DOLE, CHARLES F., over the Plymouth Ch. in Portland, Me., April 22. Sermon by Rev. George W. Field, D. D., of Bangor. Ordaining prayer by Rev. Wooster Parker, of Belfast.
 DONALDSON, LEVI J., to the work of the Ministry in Oberlin, O., Feb. 4. Sermon by Rev. Robert D. Miller, of West Newbury, Vt.

FITZ, EDWARD S., over the Ch. in Southampton, Mass., May 20. Sermon by Rev. Gordon Hall, D. D., of Northampton. Ordaining prayer by Rev. John H. Blabee, of Huntington.
 GORDON, THOMAS, to the work of the Ministry in Findlay, O., May 19. Sermon by Rev. Horatio N. Burton, of Sandusky.
 GRIFFITH, THOMAS H., to the work of the Ministry in Potsdam Junction, N. Y., April 2. Sermon by Rev. George B. Rowley, of Norfolk. Ordaining prayer by Rev. David K. Pangborn, of Crary's Mills.
 HATHAWAY, A. J., over the Ch. in Climax, Mich., May 6. Sermon by Rev. William B. Williams, of Chenoa, Ill.
 HUME, ROBERT A., to the work of the Ministry in New Haven, Ct., May 10. Sermon by Rev. Theodore D. Woolsey, D. D., of New Haven. Ordaining prayer by Rev. Leonard Bacon, D. D., of Yale Seminary.
 IRWIN, C. S., to the work of the Ministry in Anita, Io., April 12. Sermon by Rev. Joseph W. Pickett, of Des Moines. Ordaining prayer by Rev. J. W. Peet, of Fontanelle.
 JANES, ELIJAH, to the work of the Ministry in Fox Lake, Wis., March 31. Sermon by Rev. Lorenzo J. White, of Ripon. Installing prayer by Rev. John J. Miter, of Beaver Dam.
 KINNE, GEORGE W., over the Ch. in Charlestown, N. H., April 29. Sermon by Rev. Robert P. Stanton, of Greenville, Ct. Ordaining prayer by Rev. Benjamin Labaree, D. D., of West Roxbury, Mass.
 LAMB, WILLIAM A., to the work of the Ministry in Rockville, Mass., April 14. Sermon by Rev. John L. Taylor, D. D., of Andover Seminary. Ordaining prayer by Rev. Henry B. Hooker, D. D., of Boston.
 MATTHEU, —, to the work of the Ministry in Montreal, Que., Feb. 2. Ordaining prayer by Rev. J. Frazer, of Montreal.
 PARKHURST, CHARLES H., over the Ch. in Lenox, Mass., May 14. Sermon by Rev. Samuel T. Seelye, D. D., of Easthampton. Ordaining prayer by Rev. Nahum Gale, D. D., of Lee.
 SCHOFIELD, WILLIAM, over the Ch. in Worcester, Vt., Feb. 24. Sermon by Rev. Charles W. Clark, of Gaysville. Ordaining prayer by Rev. Jonathan Copeland, of Augusta, Kan.
 VESSOT, —, to the work of the Ministry in Montreal, Que., Feb. 2. Ordaining prayer by Rev. J. Frazer, of Montreal.

MINISTERS INSTALLED.

1874.

ATKINSON, Rev. J. D., over the Ch. in West Concord, N. H., May 6.

COIT, Rev. JOSHUA, over the Lawrence St. Ch. in Lawrence, Mass., May 13. Sermon by Rev. Edward S. Atwood, of Salem. Installing prayer by Rev. Charles Smith, of Andover.

COLWELL, Rev. H. J., over the Ch. in Randolph, Vt., April 8. Sermon by Rev. Samuel W. Dike, of West Randolph. Installing prayer by Rev. Lucius R. Eastman, of Boston, Mass.

DASCOMB, Rev. ALFRED B., over the Ch. in Winchester, Mass., March 4. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing prayer by Rev. Albert H. Plumb, of Boston Highlands.

DICKERMAN, Rev. GEORGE S., over the Pine St. Ch. in Lewiston, Me., March 12. Sermon by Rev. Edward Hawes, of New Haven, Ct. Installing prayer by Rev. Josiah T. Hawes, of Litchfield.

DUDLEY, Rev. HORACE F., over the Ch. in Warsaw, N. Y., Feb. 24. Sermon by Rev. Edward Taylor, D. D., of Binghamton. Installing prayer by Rev. J. E. Nassau, D. D., of Warsaw.

DUDLEY, Rev. MYRON S., over the Ch. in Cromwell, Ct., Feb. 25. Sermon by Rev. John G. Davenport, of Bridgeport. Installing prayer by Rev. Andrew C. Denison, of Middlefield.

EBBS, Rev. EDWARD, over the Ch. in Plainfield, Ill., Feb. 25. Installing prayer by Rev. Norman A. Prentiss, of Aurora.

EMERSON, Rev. THOMAS A., over the Ch. in Braintree, Mass., May 7. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing prayer by Rev. Richard S. Storrs, D. D., of Brooklyn, N. Y.

FIELD, Rev. ARTEMAS C., over the Ch. in Wilmington, Vt., April 22. Sermon by Rev. Nathaniel Mighill, of Brattleboro'. Installing prayer by Rev. Levi G. Chase, of Dummerston.

HAMILTON, Rev. JOHN A., over the Ch. in Norwalk, Ct., April 8. Sermon by Rev. Richard S. Storrs, D. D., of Brooklyn, N. Y. Installing prayer by Rev. Benjamin J. Relyea, of Green's Farms, Westport.

HERRICK, Rev. JOHN R., D. D., over the Ch. in South Hadley, Mass., April 16. Sermon by Rev. Julius H. Seelye, D. D., of Amherst College. Installing prayer by Rev. Rowland Ayres, of Hadley.

MESERVE, Rev. ISAAC C., over the Davenport Ch. in New Haven, Ct., May 7. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford.

MOORE, Rev. HENRY D., over the Ch. in Springfield, Ill., ——. Sermon by Rev. Truman M. Post, D. D., of St. Louis, Mo. Installing prayer by Rev. Julian M. Sturtevant, D. D., of Illinois College.

OLDS, Rev. HENRY A., over the Ch. in West Dover, Vt., April 23. Sermon by Rev. Charles H. Merrill, of West Brattleboro'. Installing prayer by Rev. A. B. Emmons, of Stratton.

PIERCE, Rev. WEBSTER K., over the Ch. in Brimfield, Mass., April 30. Sermon by Rev. H. Allen Shorey, of Spencer.

SEARLE, Rev. RICHARD T., over the South Ch. in Windsor, Vt., March 4. Sermon by Rev. Asa D. Smith, D. D., of

Dartmouth College. Installing prayer by Rev. L. Henry Cobb, of Springfield.

SMITH, Rev. EDWARD A., over the 1st Ch. in Farmington, Ct., May 5. Sermon by Rev. Richard G. Greene, of Springfield, Mass. Installing prayer by Rev. Samuel G. Buckingham, D. D., of Springfield, Mass.

TREAT, Rev. CHARLES R., over the 2d Ch. in Greenwich, Ct., Feb. 24. Sermon by Rev. Selah B. Treat, of Boston, Mass. Installing prayer by Rev. Edward Rankin, D. D., of Fairfield.

WELLMAN, Rev. JOSHUA W., D. D., over the Church in Malden, Mass., March 25. Sermon by Rev. Edmund K. Alden, D. D., of South Boston. Installing prayer by Rev. Albert G. Bale, of Melrose.

WEST, Rev. ROBERT, over the Ch. of the Redeemer in Alton, Ill., April 21. Sermon by Rev. G. W. Bainum, of Banker Hill. Installing prayer by Rev. Martin K. Whittlesey, of Jacksonville.

MINISTERS DISMISSED.

1874.

BANKS, Rev. GEORGE W., from the Ch. in Bethlehem, Ct.

BRIANT, Rev. S. INGERSOLL, from the Ch. in Sharon, Mass., March 25.

BROOKS, Rev. WILLIAM E., from the Ch. in Clinton, Ct., April 21.

BROWN, Rev. A. B., from the Ch. in Lockport, Ill.

BRYANT, Rev. ALBERT, from the Ch. in Everett, Mass., May 13.

COBB, Rev. L. HENRY, from the Ch. in Springfield, Vt., May 3.

COBB, Rev. SOLON, from the Mystic Ch. in Medford, Mass., May 10.

DANA, Rev. MALCOLM MCG., from the 2d Ch. in Norwich, Ct., April 10.

DANFORTH, Rev. JAMES R., from the Central Ch. in Newtonville, Mass., April 15.

EDWARDS, Rev. JONATHAN, from the Ch. in Dedham, Mass., April 13.

EMERSON, Rev. RUFUS, from the Ch. in Granby, Mass., April 23.

EWELL, Rev. JOHN L., from the Ch. in Clinton, Io., May 13.

HAMLIN, Rev. CYRUS, from the Ch. in Bellows Falls, Vt., March 25.

HIDDEN, Rev. EPHRAIM N., from the 1st Ch. in Middleboro', Mass.

MESERVE, Rev. ISAAC C., from the State St. Ch. in Brooklyn, N. Y., April 20.

PLUMB, Rev. JOSEPH C., from the Ch. in Fort Scott, Kan., May 20.

RICHARDSON, Rev. GILBERT B., from the Ch. in Cumberland, Me., April 22.

STONE, Rev. CLARENDON A., from the Ch. in Southville, Mass., March 19.

WEBB, Rev. WILSON D., from the Ch. in Rosendale, Wis.

WEIR, Rev. JOHN E., from the 3d Ch. in Leavenworth, Kan., April 14.

WHEELOCK, Rev. EDWIN, from the Ch. in Cambridge, Vt., April 15.

WILLETT, Rev. MAHLON, from the Ch. in La Moille, Ill., March 10.

WINES, Rev. C. MAURICE, from the 4th Ch. in Hartford, Ct., March 30.

MINISTERS MARRIED.

1874.

ALLEN—DENNIS. Rev. A. Barker Allen, of Alpena, Mich., to Miss H. P. Dennis, of Olivet.

CASE—CHURCH. In Milwaukee, Wis., March 17, Rev. Albert Case, of Wauwatosa, to Mrs. Eliza Church, of Buffalo, N. Y.

DAVIS—ROUNDS. In Hiram, Me., May 11, Rev. R. Henry Davis, of Hiram, to Miss Frances W. Rounds, of Lynn, Mass.

FRARY—PARKER. In Dunbarton, N. H., May 12, Rev. Lucien H. Frary, of Middleton, Mass., to Miss Louise Parker, of Dunbarton.

FRY—LAWRENCE. In Oberlin, O., May 19, Rev. H. B. Fry, of Claridon, to Miss Eliza C. Lawrence, of Gates City, Ill.

KIMBALL—KING. In Suffield, Ct., April 15, Rev. James P. Kimball, of Haydenville, Mass., to Miss Jennie King, of Suffield.

McCLELLAND—CLARKE. In Mount Jackson, Pa., Feb. 27, Rev. Page F. McClelland, of Chase, Mich., to Miss Mary M. Clarke, of Mount Jackson.

PARK—EDWARDS. In Andover, Mass., March 4, Rev. William E. Park, of Lawrence, to Miss Sarah B. Edwards, of Andover.

WIREN—VAUGHN. In New Sweden, Me., April 1, Rev. Andrew Wiren, of New Sweden, to Miss Abia A. Vaughn, of Caribou.

WRIGHT—CARPENTER. Feb. 23, Rev. Albert O. Wright, of New Lisbon, Wis., to Mrs. Sarah Carpenter.

HURLBURT, Rev. JOSEPH, in Fort Atkinson, Io., April 5, aged 81 years.

JEWETT, Rev. MERRICK A., D. D., in Texas, April 3, aged 75 years.

JUDSON, Rev. PHILO, in Hartford, Ct., March 12, aged 90 years.

KEENE, Rev. LUTHER, in Franklin, Mass., April 17, aged 43 years.

KEEP, Rev. JOHN, in Stockbridge, Wis., April 24, aged 65 years.

KIRK, Rev. EDWARD N., D. D., in Boston, Mass., March 27, aged 71 years.

MANWELL, Rev. BENJAMIN F., in Lawler, Io., Feb. 24, aged 43 years.

MARSH, Rev. SAMUEL, in Underhill, Vt., April 1, aged 77 years.

MARVIN, Rev. ELIHU P., D. D., in Wellesley, Mass., May 10, aged 55 years.

McLAIN, Rev. JOSHUA M., in Mosquito Valley, Cal., Feb. 1, aged 47 years.

MERRILL, Rev. ORVILLE W., in Lincoln, Neb., March 11, aged 47 years.

MORRILL, Rev. JOHN, in Pecatonica, Ill., March 16, aged 77 years.

NEWMAN, Rev. CHARLES, in South Egremont, Mass., May 19, aged 43 years.

NEWTON, Rev. JAMES H., in Maroa, Ill., April 5, aged 62 years.

PARSONS, Rev. JOHN U., in Wellesley, Mass., May 21, aged 58 years.

PERKINS, Rev. JAMES W., in New Chester, Wis., April, aged 76 years.

STEPHENS, Rev. JOHN L., in Ahnaluco, Mexico, March 2, aged 27 years.

TENNEY, Rev. THOMAS, in Plymouth, Io., May, aged 77 years.

TRACY, Rev. JOSEPH, D. D., in Beverly, Mass., March 24, aged 80 years.

WHITE, Rev. JAMES S., in Marshall, Mich., April 3.

MINISTERS DECEASED.

1872.

PIERCE, Rev. JOHN W., in Highgate, Vt., March 2, aged 60 years.

1873.

SHANKS, Rev. PHILIP, Queensland, Australia, Nov.

1874.

ATWATER, Rev. WILLIAM W., in New Haven, Ct., March 15, aged 50 years.

BALKAM, Rev. URIAH, D. D., in Lewiston, Me., March 4, aged 62 years.

BRIGHAM, Rev. WILLARD, in Winchendon, Mass., March 2, aged 61 years.

COGSWELL, Rev. NATHANIEL, in Yarmouth, Mass., March 26, aged 73 years.

DUNCAN, Rev. ABEL G., in Hanover, Mass., April 23, aged 71 years.

DUNNING, Rev. EDWARD O., in New Haven, Ct., March 23, aged 63 years.

FOLLETT, Rev. WALTER, in Hannibal, Mo., Feb. 14, aged 75 years.

GILBERT, Rev. EDWIN R., in Wallingford, Ct., April 17, aged 66 years.

GREEN, Rev. BERAH, in Whitestown, N. Y., May 4, aged 80 years.

HAVEN, Rev. JOSEPH, D. D., in Chicago, Ill., May 23, aged 88 years.

MINISTERS' WIVES DECEASED.

1874.

BINGHAM, Mrs. —, wife of Rev. Egbert B., in Rockville, Ct., May 3, aged 28 years.

BLAGDEN, Mrs. MIRIAM P., wife of Rev. George W., D. D., in Boston, Mass., April 26, aged 68 years.

BULL, Mrs. O. C. B., wife of Rev. Richard B., in West Brookfield, Mass., March 11.

COLBURN, Mrs. RUTH C., wife of the late Rev. Samuel W., in Boston (Dorchester District), Mass., May 21, aged 88 years.

CURTICE, Mrs. —, wife of Rev. Corban, in Tilton, N. H., May 7.

HOBART, Mrs. SARAH A., wife of the late Rev. Caleb, in Freeport, Me., April 28, aged 71 years.

JUDSON, Mrs. HATTIE A., wife of Rev. Sylvanus, in Sylvania, O., Feb. 17, aged 41 years.

LYMAN, Mrs. MARY, wife of Rev. Horace, in Forest Grove, Or.

PIERSON, Mrs. ANNIE L., wife of Rev. William H., in North Somerville, Mass., April 9, aged 33 years.

RANNEY, Mrs. CHARLOTTE, wife of Rev. Timothy E., in North Troy, Vt., Feb. 18.

SMITH, Mrs. CELIA E., wife of Rev. Hinds, in Charlestown, O., March 1.

AMERICAN CONGREGATIONAL ASSOCIATION.

BUSINESS MEETING.

THE Twenty-first Annual Meeting of the American Congregational Association (agreeably to notice in the *Congregationalist*) was held in Pilgrim Hall, May 26, 1874, at 12 M.

In the absence of the President and Recording Secretary, Rev. Rufus Anderson, D. D., was chosen Chairman, and Rev. Isaac P. Langworthy, Recording Secretary, *pro tem*. Prayer was offered by Rev. Henry B. Hooker, D. D.

The minutes of the last Annual Meeting were read and approved. The reports of the Directors, of the Library Committee, and of the Treasurer, were read, accepted, and referred to the Directors for publication at their discretion, after which the following officers were 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. RUFUS ANDERSON, D. D., Boston, Mass.
 Rev. JACOB IDE, D. D., Medway, Mass.
 Rev. SETH SWEETSER, D. D., Worcester, Mass.
 Hon. SAMUEL WILLISTON, Easthampton, Mass.
 Rev. THOMAS SHEPARD, D. D., Bristol, R. I.
 Hon. AMOS C. BARSTOW, Providence, R. I.
 Rev. LEONARD BACON, D. D., New Haven, Conn.
 Hon. WILLIAM A. BUCKINGHAM, Norwich, Conn.
 Hon. CALVIN DAY, Hartford, Conn.
 Rev. WILLIAM M. TAYLOR, D. D., New York City.
 Rev. RAY PALMER, D. D., New York City.
 Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.
 Rev. ISRAEL W. ANDREWS, D. D., Marietta, O.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.
 Rev. NATHANIEL A. HYDE, Indianapolis, Ind.
 Rev. JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.
 Rev. SAMUEL C. BARTLETT, D. D., Chicago, Ill.
 Hon. CHARLES G. HAMMOND, Chicago, Ill.
 A. FINCH, Esq., Milwaukee, Wis.
 Rev. WILLIAM E. MERRIMAN, Ripon, Wis.

Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. WILLIAM SALTER, D. D., Burlington, Iowa.
 Rev. GEORGE MOOAR, D. D., Oakland, Cal.
 Rev. HENRY WILKES, D. D., Montreal, Canada.

Directors.

HON. EDWARD S. TOBEY, Boston.	JAMES P. MELLEDGE, Esq., Cambridge.
JOHN FIELD, Esq., Arlington.	Hon. RUFUS S. FROST, Chelsea.
Rev. ALONZO H. QUINT, D. D., New Bedford.	J. RUSSELL BRADFORD, Esq., Boston.
EZRA FARNSWORTH, Esq., Boston.	S. D. WARREN, Esq., Boston.
Rev. H. M. DEXTER, D. D., Boston.	DAVID N. SKILLINGS, Esq., Winchester.
HENRY D. HYDE, Esq., Boston.	Rev. N. G. CLARK, D. D., Boston.
Rev. JOHN O. MEANS, D. D., Boston.	RICHARD H. STEARNS, Esq., Boston.

Treasurer.

SAMUEL T. SNOW, Esq., Boston.

Corresponding Secretary, Librarian, and Assistant Treasurer.

Rev. ISAAC P. LANGWORTHY, Chelsea.

Recording Secretary.

Rev. DANIEL P. NOYES, Pigeon Cove.

Auditor.

JOSEPH N. BACON, Esq., Newton.

There being no further business, the meeting was adjourned.

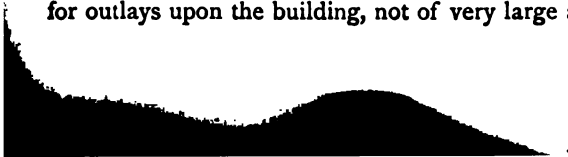
ISAAC P. LANGWORTHY,
Rec. Sec. pro tem.

ty-five thousand dollars, the amount then estimated as necessary to prepare the Library for occupancy. This Board gratefully recognizes the kind and gentlemanly manner in which M. W. French, Esq., of Palmer, the agent and especial friend of Mr. Hitchcock, conveyed this noble benefaction to this Association, and were pleased to learn, through him, that Mr. Hitchcock was highly gratified with the manner in which this gift was received and with the object for which it was made. He also consented to sit for his portrait, painted by W. Willard, of Sturbridge, for the Library; the last sitting for which was but a few days previous to his death, November, 1873.

In appreciation of this liberal donation, and as a token of high respect for the generous giver, this Board voted unanimously to have inscribed over the door of the Library, "HITCHCOCK HALL," by which name it is hereafter to be known. The papers which passed between Mr. Hitchcock and this Board are carefully preserved on the records and in the files of the Association.

On the reception of this gift, measures were immediately taken to hasten the finishing and fitting up of the inside of the Library. It has proved a work of greater magnitude and needing more time than many expected. When ready for dedication, due notice will be given. It is suggested that on that auspicious occasion every friend bring or send a book or books for its shelves, in imitation of the ten principal ministers of the colony of Connecticut, who associated themselves as Trustees to erect and govern a college, and then brought together a number of books, each of them saying, as he made his offering, "I give these books for founding a college in Connecticut." With such humble beginnings there has arisen one of the first and most important literary institutions of our country. Let the lovers of the principles and polity of the Pilgrims and Puritans, from respect to their memory, and with a commendable desire to secure for the present and all coming generations the best religious and historical reading, give each something in aid of this National Congregational Library.

The finances of the Association are not in all respects as prosperous as could be wished. The "panic" of last fall, the dull business which supervened, the great number of new stores in the burnt district which have been thrown upon the market, have greatly reduced rents, and the building committee have found it impossible to find occupants for the two smaller stores at any reasonable rents. The general depression has also greatly diminished expected and promised contributions. On the other hand, there have been unlooked for outlays upon the building, not of very large amounts, indeed, but



making drafts upon a not over flush treasury; and there has also been a very large increase of the rates of insurance. These adverse changes, added to necessary running expenses and interest during the building process of nearly a year with no income, together with the city taxes of three thousand dollars for the same year, have increased our liabilities. To liquidate these, an urgent appeal must still be made to individuals and churches.

It is quite proper to state, in this connection, that the original estimate of \$100,000 for rebuilding this structure, exclusive of the inside work upon the Library, has not been exceeded, — a result not often reached in similar cases, especially where so much that was to be done could not be reduced to any basis of close calculation.

The Directors wish again to call the attention of those who are seeking objects upon which to bestow testamentary gifts to the claims of this Association. Bequests will yield a good lawful interest to these Congregational Societies in their free rents for all future time when this building is paid for. It is not apparent where an opportunity for immediate and lasting good results can be found more propitious than this.

The Directors take great pleasure in gratefully acknowledging the generous gift of a beautiful clock by B. Bradley, Esq., of this city, suspended in Pilgrim Hall; also the gift of an excellent portrait of the late Rev. Edward N. Kirk, D. D., for the same room (painted about thirty years ago), from Mrs. Ann Eliza Safford, of this city; also the gift of an early portrait, without frame, of the late Professor Benjamin Silliman, of New Haven, Ct., from Albert Bowker, Esq., of this city; also two very fine steel-engraved likenesses, one of the Rev. George Whitefield, and the other of the late Rev. William M. Rogers, of this city, from Mrs. William Johnson, of Chelsea; also a fine steel-engraved likeness of the late Rev. Isaac Braman, of Georgetown, from his widow.

It is proper to state that without especial efforts to that end, there has been a steady and no inconsiderable increase of the Library, in books, pamphlets, newspapers, and manuscripts, for particulars of which see report of Library Committee on page 499. For receipts of money and financial statement, see Treasurer's report, page 503.

REPORT OF LIBRARY COMMITTEE.

THE Library Committee beg leave to report that the condition of the Library is as satisfactory as can be expected in its present transition period.

Large gifts have been received during the year from the American Education Society, the American Home Missionary Society, the estates of the late Rev. Dr. Barstow, Rev. Brown Emerson, D. D., and Horace Leland, Esq., and from Rev. A. H. Clapp, D. D., and others. A valuable volume of pamphlets of an early date has also been received from the late Rev. Willard Brigham, of Winchendon.

As instructed by the Board, the committee have examined and given their general approval to the plans adopted for completing the new Library building and preparing it to receive the books.

There have been added to the Library the past year, 1,155 bound volumes and 4,548 pamphlets, giving a total of 17,035 volumes, including duplicates, and between 60,000 and 70,000 pamphlets.

When the new room shall be complete, and the Library shall be placed in position there, a more careful statement will be possible as to its size, condition, and quality than can now be made.

Respectfully submitted,

HENRY M. DEXTER,
JOHN O. MEANS,
A. H. QUINT,

Committee.

BOSTON, May 18, 1874.

DONATIONS OF BOOKS AND PAMPHLETS.

	Vols.	Pam.
Adams, Rev. George M., Holliston	10	17
Allen, Mrs. —, Franklin		1
American Antiquarian Society, Worcester		3
American Board of Commissioners for Foreign Missions, Boston, Newspapers		322
American Education Society, Boston	652	55
American Home Missionary Society, New York	1	14
American Missionary Association, New York	2	
Amherst College, Amherst		5
Andover Theological Seminary		2
Baker, B. F., Brookline		
Barrows, William, D. D., Reading		18
Barstow, Z. S., D. D., Keene, N. H., Sons of		47
Beloit College, Beloit, Wis.		1
Bissell, Rev. E. C., Winchester		
Blake, J. W., Boston		
Bowdler, W. A., Boston, through Thomas Green		
Bowdoin College, Brunswick, Me.		
Boyd, John, Winchester, Ct.		

	Vols.	Pam.
Stockwell, S. N., Boston	5	577
Taft, Henry W., Pittsfield	1	
Taylor, Dr. J. B., E. Cambridge	1	
Thornton, J. Wingate, Boston	1	1
Travis, Mrs. Abigail, Holliston	3	17
Upton, George B., Boston	1	
Vinton, Rev. J. A., Winchester	1	
Wight, Dr. D. P., Dedham		1
Williams, Thomas Hale, Minneapolis, Minn.	1	
Williams College, Williamstown		2
Wilson, Hon. Henry, Washington, D. C.	1	
Winthrop, Hon. R. C., Boston		1

CONTRIBUTIONS FROM CHURCHES AND INDIVIDUALS.

MAINE.		Charlestown, 1st Cong. Ch. and Soc. additional	\$100 00
Auburn, George Little	\$10 00	Chelsea, John Taylor	50 00
" Mrs. Lucy J. Little	10 00	" Miss A. M. Dutch	3 00
" Hannah L. Pickard	10 00	Coleraine, Rev. D. A. Strong, add'l	5 00
Camden, Rev. H. A. Shorey	5 00	Dracut, West, Rev. Jos. Boardman	10 00
Gardiner, Cong. Ch. and Soc.	15 00	Dudley, Cong. Ch. and Soc.	15 00
Hiram, Rev. R. Henry Davis	1 00	East Braintree	2 00
Newcastle, Rev. John Haskell	5 00	Fitchburg, Mrs. A. F. Hartwell	1 00
R. bbinston, Rev. George Juchau	1 00	Georgetown, 1st Ch. and Soc.	10 00
Waterville, Rev. James Cameron and wife	10 00	" Ort. Mem. Cong. Ch. and Soc.	90 11
Woolwich, Cong. Ch. and Soc., add'l	4 35	Hubbardston, Cong. Ch. and Soc.	9 00
	\$71 35	Lowell, Abel Whitney	25 00
NEW HAMPSHIRE.		Melrose, Albert Bacon Bale	1 00
Acworth, Rev. N. R. Nichols	\$3 00	Monson, A. W. Porter, add'l	500 00
Concord, Judge Sylvester Dana	1 00	" Cong. Ch. and Soc., add'l	8 00
Deerfield, Individuals	6 00	New Bedford, Rev. William B. Hammond	1 00
Marlborough, Cong. Ch. and Soc.	30 68	Newton, 1st Ch. and Soc., add'l	250 00
	\$40 68	Townsend, Mrs. Esther Spaulding	1 00
VERMONT.		Wendell, Rev. B. B. Cutler	1 00
Hartford, West, Rev. Bezaleel Smith	\$1 00	" Dea. Luke Leach	1 00
Randolph, West, Rev. S. W. Dike	2 00	Westford, Rev. E. R. Hodgman	1 00
Kupert, Cong. Ch. and Soc.	5 70	West Springfield, 1st Cong. and Soc. Williamstown	13 00
	\$8 70	Williamstown	31 50
MASSACHUSETTS.		Winchester, Stephen A. Holt	200 00
Amherst, 1st Ch. and Soc.	\$21 90		\$26,926 53
Boston, Dorchester, Mrs. Joanna Means	25 00	RHODE ISLAND.	
Boston Highlands, William Eaton	5 00	Tiverton, Cong. Ch. and Soc.	\$5 00
" a friend	5 00	CONNECTICUT.	
" Jordan, Lovett & Co.	37 50	Collinsville, Cong. Ch. and Soc. add'l	\$19 05
" R. H. Stearns, add'l	400 00	Danbury, Mrs. Lucy A. Knight	1 00
Boxborough, Cong. Ch. and Soc.	4 00	Derby, Cong. Ch. and Soc.	8 75
Bridgewater, Scotland, Rev. A. J. Duncan	5 00	Greenwich, W. A. Howe	5 00
Brimfield, S. A. Hitchcock, Esq.	25,000 00	Hartford, Daniel Phillips	250 00
" Cong. Ch. and Soc.	18 30	Killingworth, Mrs. Amanda V. Evans	1 00
Cambridge, Miss Eliza M. Judkins	5 00	Killingworth, Miss Mary Lane	1 00
" Port, Samuel Palmer	4 00	Manchester, 2d Cong. Ch. and Soc.	8 75
Canton, Ev. Cong. Ch. and Soc.	62 22	New Haven, Westville	32 00
Carlisle,	5 00	New Preston, Rev. Henry Upson	1 59
		Norwalk, 1st Ch. and Soc.	136 08
		" South Ch. and Soc.	20 00

Orange, Cong. Ch. and Soc.	\$14 00
Somers, " " "	29 79
Stonington, Miss Harriet R. Hallam	1 00
Thompson, Cong. Ch. and Soc.	23 00
West Winsted, Henry Gay	2 00
Wethersfield, a friend	1 00
Woodbridge, Cong. Ch. and Soc.	7 00

\$567 01

NEW YORK.

Rodman, Rev. Samuel Johnson, addl.	\$1 00
Upper Aquebogue, Cong. Ch. & Soc.	5 00

\$6 00

OHIO.

Cincinnati, 1st Ch. and Soc.	\$44 83
Cleveland, Plymouth Ch. and Soc.	50 00
Painesville, 1st Ch. and Soc.	25 00

\$119 83

ILLINOIS.

Peoria, Rev. A. A. Stevens }	\$32 00
" Dea. M. Pettengill }	

MICHIGAN.

East Saginaw, Cong. Ch. and Soc.	\$10 00
Galesburg, Rev. W. F. Day	1 00

\$11 00

IOWA.

Cresco, 1st Ch. and Soc.	\$12 00
----------------------------------	---------

NEBRASKA.

Linwood, Rev. Amos Dresser	\$25 00
--------------------------------------	---------

CALIFORNIA.

San Francisco, Rev. Wm C. Pond	\$25 00
--	---------

QUEBEC.

Sherbrooke, Rev. Archibald Duff	\$15 00
---	---------

SUMMARY.

Maine	\$71 35
New Hampshire	40 68
Vermont	8 70
Massachusetts	26,929 53
Rhode Island	5 00
Connecticut	567 01
New York	6 00
Ohio	119 83
Illinois	32 00
Michigan	11 00
Iowa	12 00
Nebraska	25 00
California	25 00
Quebec	15 00

\$27,865 10

THE AMERICAN CONGREGATIONAL ASSOCIATION IN ACCOUNT WITH S. T. SNOW, TREASURER, FOR THE YEAR ENDING
MAY 22, 1874.

Dr.		Cr.	
To Alterations and Repairs on Congregational House,	\$28,052 37	By Balance from last year	\$1,080 83
" Payments on Library addition	5,000 00	" Subscriptions and Collections	27,865 10
" Interest on Mortgage Notes	\$14,750 00	" Rents, including Heating and Taxes	24,392 20
" " Notes Payable	183 89	" Loans, authorized by Board of Directors,	50,000 00
" " " " " "	11 33	May 22 1873	1,885 25
" " " " " "	39 50	" Income from Investments and Temporary	191 84
" Discount on Note Receivable		Loans	
" " " " " "		" Return Premiums from Insurance Co's.	\$100 00
" Temporary Loan	3,232 75	" Sale of Maps from Club House	128 14
" Insurance	5,661 45	" " " " " "	19 67
" Taxes for 1872 and 1873		" " " " " "	42 00
" " " " " "		" " " " " "	37 50
" Notes Payable, Loan of 1872	4,332 00	" Copyright on Platform	327 31
" Salaries, Secretary, Assistant, and Janitor	156 93		
" Office and House Expenses	89 83		
" Travelling Expenses	74 82		
" Postage and Stationery	1,340 08		
" Fuel	149 00		
" Water	65 75		
" Gas	50 00		
" Fire Extinguisher			
" Historical Sketch, Report, and Miscellaneous	6,257 96		
" Printing examining Title, etc.	440 15		
" F. S. Bang	79 50		
" John F. Mills, Land and Wall	1,123 56		
" Portrait of S. A. Hitchcock	500 00		
" Balance carried to new account	510 07		
	\$105,642 53		\$105,642 53

S. T. SNOW, Treasurer.

BOSTON, May 22, 1874.

The undersigned has this day examined the foregoing account, and has found it correct, with a balance in the hands of the Treasurer in favor of the Association, of five hundred and ten dollars and seven cents, which is on deposit with the Atlantic National Bank. Proper vouchers for the account have been produced. The Treasurer also holds, as the property of the Association, five Bonds for one thousand dollars each, of the Chicago, Michigan, and Lake Shore Railroad, and a Note Receivable, payable on demand, with collateral security, for twenty-four thousand dollars.

JOSEPH N. BACON, Auditor.

BOSTON, May 26, 1874.

AMERICAN CONGREGATIONAL UNION.

BUSINESS MEETING.

THE Twenty-first Annual Business Meeting of the American Congregational Union was held at the Lecture Room of the Broadway Tabernacle, New York City, on Thursday, May 14, at half-past three o'clock, P. M. Alfred S. Barnes, Esq., occupied the chair. Prayer was offered by the Rev. Ray Palmer, D. D., of New York.

A summary of the Annual Report of the Board of Trustees was presented by the Rev. Ray Palmer, D. D., one of the Corresponding Secretaries. The Treasurer read a summary of his Annual Report for the year ending May 1, 1874. On motion, it was

Voted, That the Annual Report of the Board of Trustees, and also that of the Treasurer, be accepted and published, under the direction of the Board of Trustees.

On motion, the following named gentlemen were nominated for the several offices of President, Vice-Presidents, and Trustees of the Society for the ensuing year, all of whom were duly elected.

OFFICERS FOR 1874-75.

President.

Rev. RICHARD S. STORRS, D. D., Brooklyn, N. Y.

Vice-Presidents.

Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.

ALFRED S. BARNES, Esq., 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.

Rev. JOHN O. FISKE, D. D., Bath, Maine.

Rev. CYRUS W. WALLACE, D. D., Rockland, Mass.

Rev. H. D. KITCHEL, D. D., Middlebury, Vt.

Rev. C. L. GOODELL, St. Louis, Mo.

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, D. D.
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. WILLCOX.
Rev. H. Q. BUTTERFIELD, D. D.	Rev. WILLIAM M. TAYLOR, D. D.
HENRY C. BOWEN, Esq.	Rev. T. J. HOLMES.
ALFRED S. BARNES, Esq.	Rev. S. B. HALLIDAY.
JAMES W. ELWELL, Esq.	Rev. GEORGE M. BOYNTON.
SAMUEL HOLMES, Esq.	Rev. WM. HAYES WARD, D. D.
JAMES H. STORRS, Esq.	S. NELSON DAVIS, Esq.
WM. HENRY SMITH, Esq.	DAVID M. STONE, Esq.
DWIGHT JOHNSON, Esq.	WILLIAM ALLEN, Esq.

The meeting then adjourned.

N. A. CALKINS,
Recording Secretary.

Officers appointed by the Board of Trustees :

Chairman.

ALFRED S. BARNES, Esq.

Corresponding Secretaries.

REV. RAY PALMER, D. D., 69 Bible House, New York.
 REV. CHRISTOPHER CUSHING, D. D., 20 Cong. House, Boston.

Treasurer and Recording Secretary.

PROF. N. A. CALKINS, 69 Bible House, New York.

Counsellor.

JAMES H. STORRS, Esq.

ANNUAL STATEMENT OF THE TRUSTEES,

MAY, 1874.

THE Trustees of the American Congregational Union avail themselves of the usual opportunity afforded by the annual meeting to make such statements as seem appropriate in relation to its work. In common with other benevolent associations, it has had to contend, during the past year, with difficulties arising out of the financial panic and the unsettled condition of the business of the country. That it has not suffered greater embarrassment may fairly be taken, we believe, as a proof that those accustomed to contribute to its funds do so from an intelligent conviction of the importance of its objects and from fixed principles of Christian action. It is encouraging to find reason to believe that the number is increasing in the churches who habitually give from love to Christ, and do not, if retrenchment becomes necessary, begin with their religious charities.

GENERAL WORK AND INFLUENCE OF THE UNION.

As in former years, many things connected with the general well-being and progress of our churches have come under the cognizance of the executive officers of the Union, and our denominational activities have received, as opportunity has offered, their sympathy and aid. The frequent personal interviews of the Secretaries with brethren from all parts of the country, together with a constant and extensive correspondence, enable them to keep themselves informed as to the general condition of the churches, and any new currents of influence, or plans of action, that may be started in any part of the great field of home evangelization; and at the same time to answer inquiries addressed to them by those remote from the centres who desire information in regard to the progress of the common cause.

As the Union commenced the arduous labor of securing the statistics of the denomination, and published the *Congregational Year-Book* from 1854 to 1859, it has kept up its interest in this subject, and sustained an official relation to the *Congregational Quarterly* from its first issue to the present time. This publication, now the organ of the Union, and issued from its office at Boston, draws largely on the time and strength of one of the Secretaries; and its importance to our denominational progress can hardly be over-estimated.

The monthly meeting, at the rooms of the Union at the Bible

House, of the pastors of New York, Brooklyn, and vicinity, has lost nothing of its interest, but continues to be a bond of unity and strength. Meanwhile, the direct and special work of aiding in the erection of houses of worship has been carried steadily forward, and on this by far the greatest amount of care and labor has been bestowed. It is an undertaking the complications and difficulties of which necessarily increase as it progresses.

CHURCH-BUILDING WORK OF THE PAST YEAR.

The number of applications on the files of the Union during the past year, from churches desiring aid in erecting houses of worship, has been about eighty. Many other churches have been led to delay the commencement of their effort to build either by their poverty or by the embarrassment resulting from the failure of the crops in many parts of the West, and from the general derangement of the financial affairs of the country. It is hard, at the best, for a new settlement to raise money for church building, and in a time of general financial prostration it is nearly impossible. However urgent their need, they of necessity must wait.

The number of churches to which grants, in whole or in part, have been paid the past year, on the usual conditions, is forty-eight. This is the whole number of those that have been able to reach the point at which, all conditions being fulfilled, they could execute the usual certificate and agreement. A few more might have received the sums granted them had they so far completed their work as to be ready to draw on the Treasurer of the Union.

The churches aided during the past year are in nineteen States and Territories.

AID TO PASTORS' LIBRARIES.

The Trustees of the Union have not felt authorized to do much in aid of pastors' libraries, while the demands on the treasury for the building of churches are so urgent. They have, however, during the last year, furnished to pastors a number of copies of the *Congregational Quarterly*, the *New Englander*, and the *Bibliotheca Sacra*, on the usual conditions. As it is very desirable that the means on which these periodicals are sent should be perfectly understood, we transfer from last year's Manual a careful statement of the same, and ask particular attention to them all.

1. The offer is *not* made to those who are already supplied and able to take the publications for themselves.
2. The *Quarterly* will be sent to any minister not included

above-named class, *when he sends* a contribution of five dollars or more, and *distinctly requests it*. If a part of the year is past, the back numbers will be sent.

3. The *Bibliotheca Sacra*, or the *New Englander*, will be forwarded, if asked for, when the contribution, sent with the request, is twenty dollars or upwards. Back numbers forwarded as above.

4. Money sent to the treasurer in repayment of loans from the Union, or money paid to be made a special grant to some church named, does not entitle to the periodicals. The offer relates to money *directly given to the treasury*.

5. The periodicals cannot be sent on the *promise* that a collection *shall be* taken and forwarded during the year. It is impossible for the officers of the Union to take the responsibility of collecting bills in cases where such promises fail. The minister may change his residence, or be removed from his post by death, and no collection be taken.

We trust that these explanations will leave no room for misunderstanding, and the requests of brethren, in accordance with them, will in all cases be attended to with promptness.

In addition to the copies of the *Quarterly* furnished on these terms, the Union has sent to two hundred missionaries and other pastors a volume of the *Quarterly*, having, by the liberality of the proprietors of that publication, been enabled to do so at a comparatively trifling expense. Gladly, if they had the means, would they do more to extend the circulation of this valuable auxiliary in our denominational work, and in other ways aid pastors in securing the books needed for their intellectual advancement.

THE JUST DISTRIBUTION OF AID.

In giving aid in building houses of worship, as in every other important work, some well-defined system is indispensable to the best results. It has accordingly been the constant endeavor of the Trustees and executive officers of the Union, to lead the churches contributing to place all their contributions in the treasury of the Union, so that the *whole amount given may be divided fairly* among the needy churches. Of course, in deciding what should be given in each case, all the circumstances, such as the comparative importance of the position, the size and total cost of the house, the amount raised by the people themselves, and the prospective growth and influence of the church, are taken into account by the Board. If the Congregational churches would contribute annually, say one hundred

thousand dollars for church erection, and this were paid into one treasury to be impartially divided according to the best judgment of men who have all the cases, with all the facts, before them, everybody must see that such a course would be just to all. Considerable progress has been made towards this unity of action, but it has not yet, by any means, been fully attained.

It very often happens that when a church proposes to commence building, those who have the management of the matter lay down a programme of this sort: "Our house will cost twenty-five hundred dollars. We can raise fourteen or fifteen hundred; the Congregational Union will give us four or five hundred; and then we *must go abroad among the churches* and collect five or six hundred more." In other words, this church proposes to be *helped twice* by the contributing churches, — once through the Union and once on private application. But where are the funds needed by the Union to pay its grants to come from, if the churches it is trying to aid are all the while deranging the systematic contributions on which it must depend by making private appeals for more than their fair share? Would the contributing churches and their pastors endure it, if the one hundred churches needing aid within a year should send their pastors or agents all abroad to ask for help? Or since only a part of them can do it, is it wise for those who give to allow a few to ask and get large sums in addition to the aid of the Union, thus wronging their sister churches as needy and important as themselves? It is a plain case that private appeals are unjust to those churches which cannot make them to advantage, or which, conscientiously and in good faith, so form their plans that with the regular aid of the Union they can get through their enterprise. It is equally plain that the Union will not be able to make grants, if a large portion of the churches give, through the Union, only "specials," that is, sums to be *added to* the regular grant of the Union and not made a part of it.

The Board feel so strong a conviction that the increasing tendency of those proposing to build to depend on "specials" is unjust, and injurious to the church-building work as a whole, that they ask the particular attention of pastors and churches to the matter as above stated. They strongly hope that all will co-operate with them in the giving method and unity to the great church-building enterprise. It has been, and is, the rule of the Board, that if any church, in order to make private appeals, *beyond its own immediate neighborhood or personal friends*, it debars itself from any grant from the Union. To this rule, so obviously just, the Board trust they will *necessary hereafter more strictly to adhere*. They have no

est in the matter than that which arises from a feeling of obligation to regard the wants and the rights of all, and to appropriate what is given as a noble Christian charity in such a way that the good intended by the generous givers may be most effectually accomplished. Hard as it may seem in particular cases, they are satisfied that it is far better that *less expensive churches* should be built, than that private appeals for additional aid should constantly be made.

A LOAN FUND COMMENCED.

While the Board are fully convinced of the soundness of the views just presented, they are well aware that there must be cases of really exceptional importance, for which it is much to be desired that the Union should be able to do more than to make the usual grant. A plan has, therefore, been adopted which it is hoped may in time establish a loan fund sufficiently large to make it possible by the loan of moderate sums, to provide for exceptional cases, so as to leave little or no occasion for private appeals. At the meeting of the Board, Nov. 11, 1873, it was voted — "That a special fund be established to be known as the 'Loan Fund' of the American Congregational Union, which fund shall be kept by the treasurer entirely distinct from the general funds of the Union; and that the said fund shall consist of donations or legacies given for this special purpose, and of sums received in trust which the Union may hereafter be called upon to pay; and also of repaid loans, or grants, that may be assigned to it by vote of the Board of Trustees."

The fund so established, as it now stands on the books of the treasurer, is about \$5,000, nearly all of which is loaned to important churches on ample security. It will be the purpose of the Board, to the extent of their power, to increase this small amount, and it is confidently hoped that Christian men and women desiring to place some portion of the property intrusted to them of God where it will permanently serve the cause of Christ and bless the world, will themselves, or through those to whom, by will, they leave the distribution of their property, make liberal additions to it. With a hundred thousand dollars to be used judiciously in making small loans, in cases where churches prefer a loan to a gift, or where the ordinary grant is insufficient, the Union would work to far greater advantage, and pastors and churches making one annual contribution for church erection would be left undisturbed by pleas for special cases. Who will help to enlarge the Loan Fund of the Union? Liberal direct donations, or at least legacies, for this purpose are greatly to be desired.

RESULTS OF EXPERIENCE.

The experience of every year supplies new illustrations of the importance of the church-building work accomplished by the Union as related to the progress of Congregational principles and the planting of free Christian churches. The waste of time and money and labor when expended at points where Christian organizations have been formed but are without places of worship, is every year demonstrated by new facts. Instances are all the while occurring in which churches that have been enabled to build by the aid afforded them have been almost immediately favored with seasons of spiritual refreshing, and both by the greater advantages of their new position and the additions to their numbers, as the fruit of revivals enjoyed, have been speedily so strengthened that they could dispense with aid from the Home Missionary Society. Every year also makes more manifest the fact that the work of church-erection might wisely, with great advantage to all concerned, be prosecuted much more vigorously than it has been hitherto, could the necessary means be furnished. If already, by the comparatively small amount of aid afforded, the number of the Congregational churches out of New England has come to exceed by several hundred the number within it, what might not be accomplished in the next ten or twenty years, could the Union have at its disposal the means of keeping fully up to the demands that are made upon it, or rather that would be made, were there sufficient encouragement to apply for help?

It is another happy result of past experience, that it abundantly justifies the confident expectation that the Union will be sustained by the churches, in the future, in the prosecution of its work. While it must be admitted that the opportunities providentially offered are greater than the zeal and liberality of the Congregational churches as a body has hitherto been sufficient to meet, there is still great reason for thankfulness and hope in view of so much that has been wisely done. It every year becomes more apparent that the Congregational Union and its work for our country are commending themselves to that class of thoughtful and conscientious givers who need only to understand that any Christian enterprise is vitally important, to awaken their hearty interest in it. The Union has received several legacies of ten thousand dollars each, with many smaller ones, and it has been notified in several cases of other bequests that are eventually to come into its treasury. An increasing confidence in its fidelity to its trust is significantly manifested in these and other ways. That it has achieved so much, notwithstand-

ing its resources have been so limited, has added materially to its power for good.

It is a thing that should by no means be overlooked, that an organization, or society, through which the churches are to carry on Christian work, *must needs be a growth*. It is a thing that cannot at once be created in full power and influence, or be developed in a day. It is by the quiet and successful effort of years, by the accomplished good it can show, that it establishes itself in the confidence of Christian people; so that, recognized as trustworthy, after full trial, it stands approved of all. From the day of its organization the Union has, in fact, been striking down its roots, slowly but surely enlarging its sphere of influence, gathering around it historic associations, and enlisting the sympathy of Christian hearts. It should have been stimulated by more abundant prayers and more liberal contributions to a more rapid and luxuriant growth. Still it stands like a goodly tree that has brought forth much fruit and is rich in promise for the future.

CO-OPERATION OF WESTERN CHURCHES.

In most of the Western States where Congregational churches have become numerous, the General Associations appoint one of the pastors a local Secretary, whose duty it is to look after the interests of the church-building cause within his own State. These secretaries issue each year circulars to the churches reminding them of their obligations to the Union, and urging them to contribute to its funds. These appeals are direct and stirring, and coming from one who is known to those addressed, and is on the ground, are a very important and useful agency. It is hoped that the General Associations will from year to year co-operate more and more effectively with the Union; and not content merely with the annual appointment of a State Secretary, will manifest a zeal which will encourage him in his efforts and awaken among the churches a lively interest in church-erection. If the pastors in their meetings, both in the State and District Associations, will talk over the subject among themselves, and then in their pulpits will make their churches understand and feel the necessity of sustaining the Union in its work, which is so largely for their benefit, much more than is now done may easily be accomplished. If the question were raised, Shall the Union give over the attempt to aid the young churches of the West in church-erection? the answer, we are sure, from the pastors and churches of Ohio, Michigan, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kan-

sas, Nebraska, Colorado, and California, would be one loud and emphatic No! But how shall it prosecute the work with vigor, if many of the stronger and established churches in those States contribute nothing to its funds? The money to be given the weak churches *must first be placed in the treasury of the Union, and East and West alike must see that it is furnished.*

THE WORK IN THE HANDS OF PASTORS.

It is an encouraging fact that in some of the States the pastors are taking hold earnestly in the effort to give system and thoroughness to the benevolent activity of the churches. They are collecting the statistics of the actual Christian work accomplished, and of the extent of the neglect to do anything, for the purpose of placing the statistics before the General Associations. This is an important step, and it may be hoped will lead to others in the same direction. What is needed in order to develop the moral power of the churches and draw out their Christian charities on a liberal scale, is *correct information* as to the progress of Christ's cause and its personal demands on them. They must *be educated up* to a clear comprehension of their obligation to bear—each individual church and each individual disciple—a part in the grand work of applying the blessed Gospel to the world for the relief of its miseries and for the elevation and salvation of men. Only the pastors can so educate them and awaken their zeal that they shall count it not only a solemn duty, but a high privilege, to share in the labors and sacrifices by which the Kingdom of Christ is to be set forward. In proportion as pastors shall faithfully present the claims of those great departments of Christian enterprise for which our churches have special organizations, will the liberality of the churches abound and the treasuries be filled. This is proved by the results in those cases where the pastors do faithfully cultivate the benevolence of their congregations. As the Congregational Union, in accordance with the wishes of the pastors, employs no agents, it feels all the more free to call earnestly on the pastors themselves to perform conscientiously and thoroughly the needed labor among their people.

LIFE MEMBERSHIPS.

The very tasteful and significant certificate of life-membership will be sent to any individual contributing twenty-five dollars within one year to the funds of the Union. If a church sends a contribution, it may, by sending the name or names of one or more persons, re-

ceive certificates for as many life-memberships as the amount sent will pay for, at the rate of twenty-five dollars for each. We are glad to have a framed certificate hung up in as many Christian households as possible, to remind the members of those households of the interesting and important work of aiding to establish permanent Christian institutions, in which the Union is engaged. It may help to secure for it a place in the thoughts and the daily household prayers, to have it kept constantly in sight.

CONCLUDING REMARKS.

It only remains, in concluding these statements, to render thanks to the divine Lord and Master who has graciously owned and blessed our efforts on behalf of the churches that are dear to him, and to commit it to him and to those who love him, for the future. It is a great thing surely that nearly nine hundred Congregational churches have been assisted in the building of Christian sanctuaries. In most of these churches there is a regular ministration of the blessed Gospel from Sabbath to Sabbath. There are Sabbath Schools, with their libraries, their faithful teachers, and their sweet songs, and all the various connected influences that are fitted to mould and educate the children and the youth to the early knowledge and service of Christ. Christian ordinances are made permanent. Revivals of religion are enjoyed. Influences go forth from these centres that stimulate popular education, originate and sustain colleges, and operate effectively in many ways to elevate and purify civil and social life. The man or woman, who by generous gift, or by legacy, provides for the building of a single house of worship, is a benefactor to the country and to the world. For the tide of population that year by year sweeps on, provision cannot be made too soon. There is need of a warmer, more enthusiastic, and more general interest throughout the Congregational churches from Maine to California. May the Divine Spirit so stir the hearts of many who have it in their power to give, that they shall count it a privilege to help the Union in the blessed effort to fill the new States and Territories with Christian institutions.

RAY PALMER,
CHRISTOPHER CUSHING,
Secretaries.

SUMMARY OF TREASURER'S REPORT.

*American Congregational Union, in account with N. A. CALKINS,
Treasurer.*

Cr.

1874.			
May 1.	By Balance in Treasury May 1, 1873		\$5,859.55
	" Contributions received		
	from California	\$226.51	
	" Colorado Territory	9.20	
	" Connecticut	4,514.47	
	" Georgia	100.00	
	" Illinois	3,384.10	
	" Indiana	9.00	
	" Iowa	1,154.66	
	" Kansas	781.15	
	" Louisiana	20.85	
	" Maine	220.10	
	" Maryland	85.41	
	" Massachusetts	28,218.53	
	" Michigan	2,101.57	
	" Minnesota	453.53	
	" Missouri	684.56	
	" Nebraska	34.70	
	" Nevada	10.00	
	" New Hampshire	1,177.87	
	" New Jersey	410.01	
	" New York	5,731.92	
	" Ohio	5,925.93	
	" Oregon	8.25	
	" Pennsylvania	6,223.50	
	" Rhode Island	501.77	
	" Vermont	923.23	
	" Wisconsin	1,064.54	
	By Interest on Funds in Trust Co.	286.54	
	" Sale of Year Book50	
			<u>\$64,882.10</u>
	Total Resources for the year		<u>\$70,741.65</u>

Dr.

1874.			
May 1.	To Appropriations paid to aid in Building Houses of Worship for Congregational Churches, as follows:—		
	At Riverside, California, (Special, \$636.00)	\$1,036.00	
	" San Mateo, "	450.00	
			<u>\$1,486.00</u>
	" Georgetown, Colorado Territory,	500.00	500.00
	" North Stamford, Connecticut, (Special)	109.50	109.50
	" Jamestown, Dakota Territory, (Special)	55.00	
	" Vermillion, " (Special, \$50.00)	500.00	555.00
	" Forest, Illinois,	400.00	
	" Ravenswood, " (Loan)	500.00	900.00
	" Carroll, Iowa, (Special, \$255.00)	705.00	
	" Cherokee, "	450.00	
	" Fort Atkinson, "	300.00	
	" Le Mars, "	450.00	
	" Winthrop, "	500.00	2,406.00
	" Bala, Kansas,	200.00	
	" Cawker City, " (Special \$2,232.13)	2,482.13	
	" Fort Scott, " (Special)	401.90	
	" Neodesha, " (Special)	261.80	
	" Sedgwick, " (Special \$328.91)	723.91	
	" Stranger, " (Special \$1,691.00)	1,490.00	
	" Tonganoxie, " (Special \$432.00)	332.00	
	" Wellsville, "	400.00	
			<u>6,766.74</u>
	Amount carried forward		<u>\$12,722.24</u>

<i>Amount brought forward</i>			\$12,722.24
At Weymouth,	Massachusetts,	(Special Trust)	\$21,000.00
			<u>21,000.00</u>
" Farewell,	Michigan,	(Special)	\$21.00
" Grand Ledge,	"	(Special)	15.00
" Michigan Centre,	"	(Special \$340.30)	640.30
" New Haven,	"	(Special \$291.00)	691.00
" Saranac,	"	(Special \$96.00)	1,285.00
" Sherman,	"	(Special)	62.75
			<u>2,716.06</u>
" Audubon,	Minnesota,	(Special)	\$422.00
" Hamilton,	"		400.00
			<u>822.00</u>
" Pauldingville,	Missouri,		\$370.00
" Memphis,	"	(Special \$20.50)	430.50
			<u>730.50</u>
" Irvington,	Nebraska,	(Special)	\$110.00
			<u>110.00</u>
" Reno,	Nevada,	(Special \$23.55)	\$423.55
			<u>423.55</u>
" Bath,	New Hampshire,	(Special \$1,272.45)	\$1,772.45
			<u>1,772.45</u>
" Brooklyn, Park Church,	New York,	(Special)	\$2,097.46
" " Church of the Covenant,	"	(Special)	1,000.00
" Greene,	"		500.00
" Monsey,	"	(Special \$103.50)	662.50
" Seneca Falls,	"	(Special)	175.00
			<u>5,034.96</u>
" Plisgah,	Ohio,	(Special \$235.00)	\$235.00
			<u>235.00</u>
" Philadelphia, Plymouth Ch.,	Pennsylvania,	(Special Trust)	\$6,000.00
			<u>6,000.00</u>
" Herndon,	Virginia,	(Special)	\$78.50
			<u>78.50</u>
" Bloomington,	Wisconsin,		\$200.00
" Freedom,	"	(Special \$155.00)	355.00
" Hammond,	"		351.00
" Lone Rock,	"	(Special \$75.00)	475.00
" Platteville,	"		200.00
			<u>1,580.00</u>
Total amount paid to forty-eight churches,			\$53,234.25
To amount paid to Pastors' Libraries,			307.00
To Salaries of officers and clerks,			\$8,131.00
" Rent of offices, New York and Boston,			960.37
" Office expenses,			61.56
" Special Agency,			333.45
" Traveling expenses of Secretaries,			261.64
" Home Missionary, for use of one page for the year,			200.00
" Anniversary in Boston,			20.82
" Tract of Co-operative Societies,			50.48
" Printing Annual Reports and Circulars,			501.15
" Postage, Telegrams, Express and Stationery,			172.89
" Legal Fees, and Taxes,			33.56
" Subscription to paper for office,			3.20
" Life Members' Certificates,			10.00
			<u>10,744.61</u>
" Cash transferred to Loan Fund,			\$2.00
			<u>2.00</u>
Total Disbursements during the year,			\$64,277.86
Balance in Treasury, May 1, 1874,			6,463.79
			<u>\$70,741.65</u>
Amount pledged to forty-one Churches,			\$17,450.00
" " in excess of funds in Treasury,			10,986.21

We have examined the vouchers for receipts and disbursements in the annexed account, and find them correct.

DWIGHT JOHNSON, }
JAMES W. ELWELL, } *Auditors.*

MAY 14, 1874.

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS.



Saml. A. Hitchcock

Congregationalist

Number No. LXXIV. 1854

SAMUEL AUSTIN HITCHCOCK.

For these days of general
reckless expenditure of money,
it was to notice such honorable
and habits of the times as have
characteristic tendencies
and to a juster app
The record of such a life as that of the
Hitchcock is here presented to the reader
Quarterly, not because of its
value which so much as because of its
and general usefulness. His
connection with the great
Church, through its connection
has labored, exerting his influence
in the way of money and
and is originated and
and perpetuate his
Samuel Austin Hitchcock
Boston, Massachusetts,
Hitchcock, was a native of
born in Litchfield, and in early
life in the tailor's trade with
and lived for many years

Printed according to Act of Congress in the year 1854,
at the Office of the Publisher.

NEW-YORK: PUBLISHED BY—VOL. VI. NO. 4.



Sant A. Hitchcock

THE

Congregational Quarterly.

WHOLE No. LXIV. OCTOBER, 1874. VOL. XVI, No. 4.

SAMUEL AUSTIN HITCHCOCK.

IN these days of general social extravagance in living and of reckless expenditure of money for private and public uses, it is well to notice such honorable exceptions to the prevailing spirit and habits of the times as may serve to check these characteristic tendencies, recalling us to higher ideals of life, and to a juster appreciation of its true significance and worth. The record of such a life as that of Samuel Austin Hitchcock is here presented to the readers of the *Congregational Quarterly*, not because of its approximation to the highest ideal, so much as because of its contrast to present prevailing notions and usages. His is not a name, indeed, that will be associated with the great intellects or the heroic spirits that have, through their connection with the institutions of New England, exerted a world-wide influence on the thoughts and actions of men; but the organizations which his munificence has originated or fostered will bear the impress of his spirit, and perpetuate his influence far onward into the future.

Samuel Austin Hitchcock was born in Brimfield, Hampden County, Massachusetts, January 9, 1794. His father, Gad Hitchcock, was a native of Union, a town in Connecticut adjoining Brimfield, and in early life served the usual apprenticeship in the tailor's trade with Mr. Gates, a clothier, of East Brimfield; but for many years he was a hatter by trade. The

Entered according to Act of Congress, in the year 1874, by CHRISTOPHER CUSHING, for the Proprietors, in the Office of the Librarian of Congress, at Washington.

two occupations named were in those days more intimately connected even than in the ready-made clothing-stores of our modern New England villages. As these trades of the olden times failed to give him the means of livelihood, he evinced the universal adaptability of the self-reliant sons of New England, in his readiness to do any work that offered itself day by day. He was fortunate in his choice of a wife, Keziah Bates, daughter of Lieut. Samuel Bates, of East Brimfield. Three children, a boy and two girls, shared with these parents the discomforts that a family in straitened circumstances must experience even in favored New England. The mother was a notable house-keeper, and the household thrived under her care. The advantages of New England social influences and home training gave such impulse and direction to constitutional good qualities of mind and body as to more than counterbalance any lack in social position.¹

¹ Rev. Charles Hammond, of Monson, Mass., a native of Union, Conn., furnishes most of the facts and references for the following genealogical table:—

I. LUKE HITCHCOCK was a resident of New Haven, Conn., as early as 1644, six years after its settlement. There was an Edward Hitchcock at New Haven in 1643. Matthias Hitchcock, who signed the Plantation Covenant, 1639, and was one of the purchasers of South-end Neck, came to Boston in the "Susan and Ellen," from London. Very likely these were "three brothers who came over." Luke Hitchcock removed from New Haven to Wethersfield, where he died Nov. 1659, leaving widow, Elizabeth; and children, Hannah, John, and Luke. His widow married, Oct. 2, 1661, William Warriner, of Springfield, Mass. — *See Savage's Genial. Dict., s. n. N. E. G. and A. R., 14: 369.*

II. LUKE HITCHCOCK (son of Luke, I) was born June 5, 1655, made freeman at Springfield, 1678, and was sheriff of Hampshire County several years. He married, 1677, Sarah, young widow of Benjamin Dorchester. Had three sons, Luke, Ebenezer, and Pelatiah, and six daughters, all living in 1722, when he made his will. He died Jan. 24, 1727. It is worthy of note that each one of the three sons had a son who graduated at Harvard College and became a minister of the gospel. Pelatiah's son was Rev. Enos Hitchcock, D. D., of Beverly, Mass., and afterwards of Providence, R. I., who graduated in 1767; Ebenezer's son was Rev. Gad Hitchcock, D. D., of Pembroke, now Hanson, Mass. Luke's son was Rev. Caleb Hitchcock, of Union, Conn. These last two graduated in 1643. — *See E. M. Stone's History of Beverly.*

III. LUKE HITCHCOCK (son of Luke, II) was born in Springfield, July 13, 1691; married Martha Colton, Jan. 26, 1720, and died in Granville, Mass., 1775. He had children, Caleb, Luke. The son Luke, born Feb. 22, 1724, was the great-grandfather of Rev. Edward Hitchcock, D. D., President of Amherst College. The son Caleb was the great grandfather of S. A. Hitchcock, of Brimfield. This fact in regard to the common ancestry of the two men whose family name is so honorably connected with the history of Amherst College, was not known till after their death.

The boy Samuel was a dutiful son, a hard-working, industrious lad, and early in life supported himself by his own efforts. His necessities prevented him from enjoying the privileges of any higher education than such as the common schools of his town afforded. It was a deprivation that he keenly felt, as he saw one and another of his youthful companions enrolling themselves among the students of Monson Academy, and it had much to do with the special sympathy which he afterwards cherished for young men debarred by poverty, as he had been, from the enjoyment of advantages which others could afford. He attended school only during the winter terms; working on a farm, "riding post," or being engaged as "store-boy," during the summer seasons. One winter, when he was seventeen years old, he was asked to take charge of a district school; and though the school had been somewhat notorious for the turbulency of the scholars, his administration was a successful one.

The next year, March 23, 1812, he left home in search of employment more remunerative than any he could find in his native town. He afterwards told the story of his decision in this regard, which he was wont to look back upon as a turning-point in his life. Passing one evening the house occupied by Squire Williams, then the leading merchant of the village, the

IV. Rev. CALEB HITCHCOCK was born in Springfield, Jan. 5, 1721; graduated at Harvard in 1743; was ordained at Union, Conn., pastor of the Congregational Church in that town, June 21, 1749. His ministry there closed in 1758; and he went into mercantile business, but failed. He left Union, and died in Brimfield, Dec. 6, 1767. He married at Union, Nov. 30, 1750, Sarah Winchester. After Mr. Hitchcock's death, she married Major John Thompson, of Palmer. Rev. Caleb Hitchcock left six children, Luke (from whom are descended several families in Palmer and Warren), Elizabeth, Martha, Molly, Winchester, Gad. Though from the published records of the Congregational churches of Connecticut, the cause is evident why he did not attain the same eminence in the ministry as his two cousins, tradition reports that he had naturally greater intellectual abilities than either. According to the town records of Brimfield, his death was occasioned by a fit of epilepsy.

V. GAD HITCHCOCK was born at Union, Conn., July 10, 1766. He married Keziah Bates, Feb. 28, 1793. He died June 22, 1829. His widow died Sept. 24, 1858. His children were Samuel Austin; Sarah Winchester, who died in early womanhood; and Eudocia Melina, who married Royal P. Wales, Esq., whose four surviving children, after an interval of four years since the death of their parents, are called to experience renewed bereavement in the death of their uncle, whose heirs-at-law they now are, as being his sole surviving relatives.

thought flashed upon him, "Why cannot I give myself to business and achieve success?" Instantaneously came the response and the resolve, "I *can*, and I *will*." With this devotion of his energies to a fixed pursuit in life awoke a consciousness of a power and a will to do, in itself prophetic of deserved success. At that moment was born within him a strength, a steadiness of purpose, of which his life had previously shown no trace. From that instant in that evening's walk, in spite of his utter destitution of all means to accomplish his object in life, save what he found in himself, the path of this Brimfield boy was onward and upward. He had been a boy among boys, ready for all athletic sports, yet quiet, resolute, independent. He never was misled by the execrable maxim that "the greatest sinners oftenest make the holiest saints." He ever rejoiced that he could look back upon a youth characterized by those principles and habits and that scrupulous regard for moral purity and integrity which must always lie at the foundation of any true success in life. He left home with one dollar, borrowed money, in his pocket, and all his spare clothing tied up in a blue striped handkerchief. As indicating the care he took of all that belonged to him or was intrusted to him, this identical handkerchief was found among his effects after his death.

He found employment with Mr. Bela Tiffany, of Dudley, a prominent merchant in the southern part of Worcester County. At the end of the year for which he had engaged, his employer called for his account. Most of the money due the young clerk had been drawn out and expended for his personal necessities; but his employer, taking the account, and satisfying himself of its correctness, wrote at the bottom, "For extra services during the year, fifty dollars," and handed it back to him. That extra fifty dollars was the beginning of his accumulations. He deposited it at once in the savings bank, and it there remained to his credit at the time of his death. It has been said that "enthusiasts are men of one idea; heroes are men of one design; they who prosper in the world are usually men of one maxim." It appears to have been a favorite maxim with Mr. Hitchcock, as with other successful men of business, never to withdraw an investment. Such a maxim, to be prudentially carried out, necessitates of course great care in the

initial steps of any business undertaking, and thus serves to cultivate that fixedness of purpose which is an equally essential element of worldly success. It was at this period of his life that Mr. Hitchcock was brought into connection in various ways with men engaged in the manufacture of cotton and woollen goods.

In 1820 he went to Boston, and formed a co-partnership with Matthias Armsby and Thatcher Tucker, under the name of Armsby, Tucker & Co. This was the first Dry Goods Commission House established in New England whose special business was the sale of the goods manufactured by the different cotton mills then recently established. It does not appear that any amount of capital was required, each partner agreeing only to contribute "his best exertions for the general furtherance, benefit, and management of the business"; yet when at the end of fifteen months the partnership was dissolved, by mutual consent, Mr. Hitchcock received \$3,000 as his share of the assets. A new co-partnership was formed, and the business carried on under the name of Tucker, Sayles & Hitchcock; which firm, after the various changes through which it has passed, is now the well-known house of Gardner Brewer & Co. Mr. Hitchcock retained his connection with the business until 1839.

Although those who knew Mr. Hitchcock in his early manhood speak of him as one who exhibited almost perfect physical development in form and carriage, his close attention to business finally impaired his health to such a degree that in 1831 he left Boston, and went to Southbridge, to act as agent of the Hamilton Woollen Company. His management of the financial department of the business in Boston, and his previous experience in connection with manufacturing concerns, had admirably fitted him for the position of chief executive in such an establishment. Though he found the affairs of the Hamilton Company in great embarrassment, yet he managed its business with such firmness, prudence, and energy that he soon saw gratifying evidence of its constantly increasing prosperity. This position, which he at first had reluctantly consented only temporarily to fill, till the suitable man should be found, he held for eleven years. He represented the town

in the Legislature during the winter of 1836, and from 1836 to 1842 was President of the Southbridge Bank.

By constant application to business his health was impaired, and his bodily infirmities increased until, in 1842, he withdrew entirely from active business pursuits. Having never married, but prizing and needing the comforts of a home, he returned to Brimfield, where he had in 1832 purchased a house for his widowed mother. With her, and with his sister's family, he enjoyed for many years the restful quiet of a happy, well-ordered home. After his mother's death in 1858, and the subsequent removal of his sister's family, he continued to live in the same house, and in the simple, unostentatious, methodical style which long-continued habit had made a second nature to him. A judicious investment of his property during the many years of his retirement resulted in its gradual increase, while his habits of utmost frugality made but slight draft on his augmented resources. Thus he became possessed of a large fortune. Wealth, and the influence over others which it gives to any one known to possess it in abundance, made no change in his views and feelings. Like the patriarch Jacob, "a plain man, living in tents," Mr. Hitchcock preferred the seclusion and the simplicity of rural life to the hot fever of city extravagance. If ever questioned why he did not engage in the stir and bustle of the great centres of commercial activity, his reply was like that of Barzillai, the aged Gileadite of Rogelim, to King David's solicitations to take up his abode at Jerusalem, "Can thy servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women? Let thy servant, I pray thee, die in mine own city, and be buried by the grave of my father and of my mother." In his own native town Mr. Hitchcock preferred to live till death brought to him release from life's burdens, and he was buried as he had desired to be, "by the grave of his father and of his mother."

His increasing feebleness had been specially marked during the last year of his life. When the portrait was finished which the Directors of the American Congregational Association had engaged to have taken of him for the library of the Congregational House in Boston, he seemed to be much affected by the thought of its completion, as if it reminded him of the

near completion of his own life-work. Early in the morning of the next day after the artist left him he was prostrated by an attack of heart disease, from which no medical skill or effort of friends could give relief. After struggling a few hours against his malady, complicated as it was with other forms of disease, he sank into an unconscious state. On Sunday evening, Nov. 23, 1873, soon after sunset, he reached the limit, or as Christian faith teaches us in more truthful phrase to say, the gate of life.

The death of the aged, who have bound themselves to others by many family ties, seems often like the pulling of an ivy from the wall to which it has grown, so that its removal loosens the whole mass to which it clings; but Mr. Hitchcock's death seems rather like the fall of some old tree, that has become a familiar landmark, from its having held its place by the wayside in solitary grandeur through the storms of many a year. Not soon can those familiar with his habits forget his appearance as he took his daily walk, talked with the children on the street, or interested himself in whatever might for the time engage public attention. Of spare form, of clear complexion, of mild blue eye, of pleasant though care-worn face, he had always for all he met a kindly greeting. Visitors who came, as was frequently the case, to solicit money for some benevolent enterprise, were agreeably surprised to find such kindness of spirit and of manner in one whom they had supposed to be cold and stern, if not sour and repellant. If their request was refused, there was such sincere regret expressed, as to make it evident that the refusal was owing to consistency in maintaining an established principle of giving, rather than to any repugnance at the thought of parting with money accumulated by the savings of years of closest economy. As he had no one to fear, so he had no one to envy. He never took advantage of his social position to make another feel uncomfortable by any assumed superiority. As he grew older his interest in the young increased more and more. Nothing gave him greater pleasure ordinarily than the sight of the young people gathering for their daily task in the school which his munificence had founded.

It belonged to Mr. Hitchcock's predominant tone of mind

that he should in his early years have marked out a course as best, because best fitted for himself; and that from such a decision of his own mind he was not to be turned aside by motives that might influence other men. The same kind of natural qualifications and of special training is required for the successful conduct of large business concerns as for the generalship of an army. Cool-headedness in planning movements, not to say cold-heartedness in executing them, enter largely into a soldier's and into a merchant's qualifications for success; yet honor is to either dearer than success. It was in keeping with Mr. Hitchcock's ideal of whole-souled integrity, that in all his intercourse with others not the slightest manifestation of a malicious or a malignant spirit should ever discover itself, nor the faintest suspicion of impurity taint the honor of his good name. If this negative delineation of character may seem too commonplace, too deficient in brilliant traits to be worthy of any public notice, let it be observed that a power that can attract the gaze of a world by making the sun stand still in the heavens is not more marvellous in itself than the power that makes the sun know its appointed place, and vary not one moment from its appointed time day by day.

Mr. Hitchcock belonged to what will always be called "the old school" class of business men; he valued fairness and honesty above any pecuniary gain or personal reputation that smartness in taking advantage of another can give. No one who knew him, or who had any dealings with him, could entertain a suspicion that he would do anything dishonest or deceitful. In the management of his affairs he was scrupulously exact. If any one might hesitate to call him "the very soul of honor," every one in doing business with him found him the very embodiment of mercantile accuracy. In his dealings, he insisted upon having what of right belonged to him, while on the other hand he failed not to render to others what he felt was justly their due.

There are many to whom such a spirit in its strictness, unmodified by other and more sympathetic qualities, is an object of aversion and almost of abhorrence; but even those who would assign to generosity of disposition a higher worth than to a sense of justice must acknowledge that if one of these two

must be chosen without the other, there can be no question but that justice apart from generosity is unspeakably preferable to generosity without justice.

In these days, when there is in high places and in low places a call for men of positive convictions and of sterling integrity, as strong a cry almost as went up from humanity eighteen hundred years ago for a Divine Redeemer, we are reminded again and again of those words of solemn inquiry, "Nevertheless, when the Son of man cometh, shall he find *faith* on the earth?" In spite of all our multiplied means of culture, notwithstanding the acknowledged progress which the world has made in approximating the scriptural standard of morality, the words of Solomon are as applicable now as in those days of an older, ruder civilization: "Most men will proclaim every one his own goodness; but *a faithful man* — who can find?" Sir Isaac Newton said of himself, in the humility of a truly scientific spirit, that whatever advantage he had over others was only the power he had acquired of holding his mind persistently intent on the solution of a problem, — that most rare power, which was in fact the secret of his eminence in scientific discovery, and of his personal greatness, as compared with the vast majority of men who regard close thinking as only irksome drudgery. Mr. Hitchcock's power, that wherein he was superior to most men of the present day, lay in unswerving fidelity, — a quality so plain, so unpretentious, that many fail to appreciate it.

The strictness of equal and exact justice, which in some other men is modified by a genial, sympathetic temperament, was in Mr. Hitchcock modified by his sense of religious obligation. Wealth was not with him an object of desire for its own sake. He is not to be reckoned among "the covetous whom the Lord abhorreth." He did not make gold his idol; he did not slavishly bow his soul before money as the one power above all others; nor did he find his life in increasing "the abundance of the things" which he possessed. In many instances of even professedly religious men, who have brought disgrace and ruin upon themselves and their relatives by their dishonest practices under cover of their religious professions, there seems to be repeated the old classical fable of

the eagle, firing its own nest by the coal concealed in the piece of flesh which it had stolen from the altar of sacrifice. But the wealth which Mr. Hitchcock was so successful in acquiring he held as a sacred trust. Believing with Paul that "every one hath his proper gift of God, one after this manner and another after that," Mr. Hitchcock believed that God had given to him a talent for saving money. Training himself to habits of prudent economy, he accumulated property by the slow process of adding a dollar earned to a dollar saved, rather than by any gambling scheme of risking a fortune for the chance of effecting an inflation of value. "A close bargain" would express his idea of legitimate business, as distinguished from "putting up a margin," characteristic of the stock exchange of to-day. His business ability was first marked, in this direction of attention to little things, in his being good as a boy at "raking after," and subsequently in his leaving no debts uncollected as hopeless. By this fidelity in gathering up the loose ends, in caring for the small matters of business as well as the weightier matters of the law, he laid the foundation of his business success. Fidelity in every known duty was his rule of life. He never compared himself with others of his fellow-servants, as having received ten talents or five talents, while they had received only one. He never entered into that mad strife for precedence, with its baneful spirit of jealousy and envy, which makes even a race-horse when discomfited suffer the agony of a broken heart; but he felt deeply his own personal responsibilities, his obligation in God's sight to be diligent and prudent in business. He meant to be faithful in his life-stewardship; and we may judge as to what men *say they mean* to be or to do by what they really *are*, and what they actually *accomplish*.

In the distribution of wealth, in which a consciousness of personal responsibility oftentimes involves men in as great perplexities as in its acquisition, and in regard to which opprobrium and obloquy, rather than appreciation and gratitude, are too often the fate of those who give in ways not agreeable to other people, Mr. Hitchcock believed it to be his duty to contribute to objects and institutions of established and permanent value, rather than to those of only transient impor-

tance. If any are disposed to question the high measure of esteem accorded to such as thus give of their abundance, let it be remembered that He who commended the poor widow's mite also thought it worthy of Himself to make His grave with the rich. He who from the poverty of His parents had only a manger for His cradle, yet from the wealth of the world received what true Christian affection cannot stigmatize as the empty honor of a tomb. He who gave bread as manna from heaven to weary, fainting ones in the wilderness laid down His own life, as the seed-corn is buried in the ground, that it might do more than suffice for immediate needs, might spring up into a living, fruitful growth, ripening golden grain for the coming harvest time of the angel reapers.

Through the influence of Rev. Joseph Vaill, D. D., who was for years his pastor, Mr. Hitchcock became interested in the condition and prospects of Amherst College, and continued its steadfast friend and benefactor. His first gift of \$10,000 in 1840 was followed by others for various special objects, and for the general expenses of the college, till the whole amount reached \$175,000. Through his friend, Hon. Linus Child, he learned to take a deep interest in the work of Andover Theological Seminary, and his donations to that institution aggregate \$120,000. In each of these institutions there is a Hitchcock professorship, endowed through his beneficence. Other funds given were designed specially as scholarships to pay the term-bills of indigent students, or as a contingent fund "for any general use in making these institutions a power for good in the world." He took an interest in the relation which his benefactions sustained to each other. Hence, he founded an academy, gave funds for colleges, added to the endowments of theological seminaries, and aided in building houses of worship, — thus providing means for helping young men in their entire course of study, and securing for them, if preachers, houses of worship to give efficiency to their labors.¹

¹ It is impossible to ascertain from Mr. Hitchcock's papers the exact amount of his donations. In addition to those specified above, he gave to the Congregational Church in Brimfield \$5,000, as "a fund to aid in the support of an Evangelical Calvinistic Orthodox Trinitarian Congregational minister"; and \$500 as a fund, the annual income to be spent in the purchase of books by the pastor for a pastor's library. He gave a fund of \$10,000, in 1855, to establish a school in

It was not a characteristic of Mr. Hitchcock to seek notoriety through his gifts; indeed, he never once visited either Amherst or Andover, to examine personally into the manner in which his gifts had been used. He shrank from all display of self in any way. In deciding on the expediency of making any donation, the first question and the last question with him was simply one of duty, "Is this what I ought to do?" Yet this also is true, that the more he gave, the more freely and delightedly did he give what he thought he ought to give. Is not this the record of one who felt deeply his individual responsibility, and regarded his life, his powers, his possessions as a sacred trust from God? "It is enough for the disciple that he be *as* his Master," show in his life and character *some* of those excellences of spirit which in their fulness the Lord Jesus by His example and precepts commends and commands. Fidelity in life's stewardship is the most prominent feature in Mr. Hitchcock's character. This one side of his life stands forward in the general survey as that on which, as a cornerstone, was built up his one aim and his high success.

He made a public profession of religion in connecting himself with the Old South Church in Boston, June 23, 1827, then under the pastoral care of Rev. Dr. Wisner. He transferred his membership to the church in Brimfield in 1838.

Brimfield, free to all youth, whether residents of the town or not, desirous of being fitted for the business of life or for entrance to any college. By subsequent donations this fund was increased by him till it amounted at the time of his death to \$80,000. This school was incorporated by an act of the Legislature under the name of the Hitchcock Free High School. Its last published catalogue shows an attendance of over one hundred pupils, a corps of five teachers, a four years' course of study in its English and Classical Departments, a graduating class of twelve. Mr. Hitchcock gave also, in 1871, \$50,000 to Illinois College; and in 1872, \$8,000 to Tabor College. He gave \$1,000 to the American Congregational Union, for the erection of houses of worship. Just before his death he had pledged \$5,000 to the Pacific Theological Seminary, of California; and about the same time he paid over to the Trustees of the American Congregational Association \$25,000, to be used in completing and furnishing that part of the Congregational House in Boston which is designed for the reception of its libraries. Every man of reputed wealth and benevolence must expect in these days to be harassed as well as favored by numerous solicitations for pecuniary assistance. Mr. Hitchcock's papers show that he had given in small sums a large amount in response to such solicitations. His donations to institutions, as appears from published statements, amounted in the aggregate to very nearly \$650,000.

Mr. Hitchcock was a great sufferer. Nervous debility was the occasion of deafness and distressing forms of dyspepsia. Prevented in his later years by his bodily infirmities from personal presence in the meetings for worship or for business, the church always found his counsel a sure resource when in need of advice, and his purse a main dependence in case of extraordinary expenditure. Never demonstrative, he yet always comported himself in his daily habits of life consistently with the religious principles which he had in early manhood avowed. Rapture of religious enjoyment was foreign to his nature ; he neither expected nor experienced it ; yet his love to his Divine Redeemer and to his fellow-men was not " cold and fitful as a winter's sun." His religion was more like the atmosphere than like the light, something felt but not seen ; and felt, not as a thrill or as an inspiration, but as the gently-moving, steady-moving breath of life. Such deep personal religion was the mainspring of his character and conduct, more prominently so in his last years of quiet seclusion ; such also constituted his support in death. " Serving the Lord with all humility of mind," " with unfeigned faith," he believed that to the faithful servant of Christ " to die is gain." The last utterances which the writer, who was formerly his pastor, heard from his lips were in tearful avowal of his consciousness of sinfulness and weakness, yet also of unwavering hope of eternal life through the atoning love of that Divine Redeemer " who hath purchased His church with his own blood."

C. M. HYDE.

Faverhill, Mass.

THE HISTORICAL RELATION OF NEW ENGLAND TO
THE ENGLISH COMMONWEALTH.

[Continued from page 407.]

IN the time of Governor Vane's administration,¹ 1636, Mr. Cotton wrote to Mr. Davenport that the order of the Churches and the Commonwealth was now so settled in New England, by common consent, that it brought into his mind the New Heaven and the New Earth wherein dwells Righteousness.²

Some of the best in the coming Revolution and Commonwealth were openly interested in Puritan New England colonization. Laud was disturbed by "such an universal running to *New England*, and God knows whither; but this it is, when Men think nothing is their advantage but to run from Government."³ Yet so still was the work, and so quiet their influence, that the Independents, as a party, were so obscure in 1640 as to escape special mention among the "Anabaptists, Brownists, Separatists, Familists or other sect or sects" in the Episcopal convocation of that June.⁴ This peace was but the calm before the storm; for the growing unity of the two Englands, and their antagonism too, needed but the opportunity for expression. The lifeless forms and conventionalisms of centuries, the old walls of partition, undermined, gave way before the force of reason and the light of Scripture. The slow current

¹ His education in Mr. Cotton's study, never forgotten by friend or foe, was often referred to; for instance, in the *Mercurius Aulicus*, Dr. Heylin writes: "It was advertised this day, that on the death of Mr. Hampden [after Charlgrave field, June 24, 1643], whom the lower house had joyned as a coadjutor with the Earle of Essex, or rather placed as a superintendent over him, to give them an account of his proceedings, they had made choice of Sir Henry Vane, the younger, to attend that service, *who, having had a good part of his breeding under the holy ministers of New England*, was thought to be provided of sufficient zeale not only to inflame his Excellencie's cold affection, but to kindle a more fiery spirit of rebellion in his wavering souldiers," [quoted in Forster's *Statesmen of the Commonwealth*. Harper's Ed. 1846, 253.]

² Mather's *Magnalia*, 1702; Book iii, ch. iv, § 7. *Life of Davenport*.

³ Letter to Wentworth cited in Forster's *British Statesmen, Life of Pym*. New York, 1846. 161. Strafforde's *Letters*, 1740, ii, 149, 169.

⁴ The distinction originated in 1612. ii, 49. Hanbury's *Independents*. 1. 2. Dr. Heylin says: "Not long after the beginning of this everlasting Parliament, the *Puritan* faction became subdivided into *Presbyterians* and *Independents*." Dr. Peter Heylin's *Hist. of the Presbyterians*. 1536-1647. Lib. xiii, §§ 45, 61.

quicken with its volume. England was "at the confluence of two civilizations."¹ New England formulated the principles which secure freedom and stability without anarchy and despotism.

The keen looker-on and admirable letter-writer, Robert Baillie, notes the progress of Independency; on the 15th March, 1641, he writes, "All the English ministers of Holland who are for [the] New England way, are now here [London]: how strong their party will be here is diversely reported; they are all in good terms with us. . . . Our questions with them of the new way, we hope to get determined to our mutual satisfaction, if we were rid of bishops; and till then, we have agreed to speak nothing of any thing wherein we differ. Mr. Goodwin, Mr. Hooker, Mr. Baronds, Mr. Simonds . . . all of them are learned, discreet and zealous men. . . . They and we differ . . . in that one thing . . . very small in speculation, yet in practice of very huge consequence, for making *every congregation an absolute and independent church.*" Even so, Mr. Baillie. In December preceding "Sey and Brook in the higher house, and these alone, and some leading men in the lower, were suspected by their inclination to the separatists, would divide from the Presbyterians . . . ; but so far as yet can be perceived, that party inclinable to separation will not be considerable; and whatever it be, these and the rest who are for the Scots discipline, does amicably conspire in one, to overthrow the bishops and ceremonies."

At this critical period influential men solicited Mr. Cotton's return to England, tendering "a ship on purpose to fetch him over,"² but instead, Mr. Cotton "transmitted certain of his manuscripts adapted to existing exigences," which were published with the title "The True Constitution of a Particular Visible Church, proved by Scripture. . . . By that Reverend Learned Divine, Mr. John Cotton, B. D., and pastor of Boston in New England. . . . London, 1642";³ and *The New England Way* from that moment almost exclusively busied the

¹ Milton "found himself at the confluence of two civilizations." Taine's *English Lit.*, Book ii, ch. vi, § 1.

² Mather's *Magnalia*, Book iii, ch. i, § 23.

³ Hanbury's *Historical Memorials*, ii, ch. xliii, 155. This was reprinted "according to a more exact copy," with the title *The Doctrine of the Church*, 1643.

Presbyterian pens and tacticians, till, says Dr. Heylin, in 1647, "they [the Scots] were stripped of all command by the Independents . . . so easily, with so little noise, that the loss of their exorbitant power did not cost so much as a broken head or a bloody nose."¹ So early and effectually had the New England "Commonwealth" reacted on Old England.

"The English were for a civil league, we [the Scots] for a religious covenant," says Baillie in his account of the visit of the English committee² to Scotland for help after the Parliamentary reverses in 1643. "They were, more than we could assent to, for keeping of a door open in England to Independency. Against this we were peremptory." He saw with a prophetic eye. "This seems to be a new period and crisis of the most great affair which these hundred years has exercised the dominions. What shall follow from this new principle, [the New England way of independent self-government] you shall hear as time shall discover." I now quote the memorable words of the House of Commons, March 10, 1642:—

That "the plantations in New England have by the blessing of the Almighty had good and prosperous success without any public³ charge to this state, and one now likely to prove very happy for the propagation of the gospel in those parts, and very beneficial and commodious to this kingdom and nation."⁴

Then came the following eloquent document, memorable in the history of both Englands:—

¹ *Hist. of the Presbyterians, 1536-1647*. Lib. xiii, § 61. Masson's *Milton and History of his Times*, ii, 598.

² On this committee with Sir Henry Vane, "one of the gravest and ablest of that nation," were the ministers Nye and Marshall, and Sir Wm. Armyne, of Osgodby, Lincolnshire, to whom William Wood dedicated his *New Englands Prospect*, 1634. Mr. Wood, the Countess Warwick, Sir Wm. and his lady, Mary, daughter of Henry Talbot, 4th Earl of Shrewsbury, were zealous friends of New England. — Savage's *Winthrop*, ii, 212. *Massachusetts Col. Rec.*, i, 128. *Baillie's Letters*, No. 36. Sir William's baronetie, Nov. 25, 1619, cost £1095, but he could have bought soon after for £200. — *Cal. State Papers, 1619-1623*. pp. 97, 98, 196, 410.

³ "New France was colonized by a government, New England by a people. . . . The French crown founded a State in Canada, a handful of Puritan refugees founded a people in New England."—*The Conquest of Canada*, Harper's Ed., 1850, I, iii, v. So Virginia was colonized by a corporation: but New England, after the happy failure of Popham, 1607, was planted by refugees from the mitre and sceptre, independent in thought and self-reliant in resources.

⁴ Hutchinson's *Hist. Massachusetts, 1795*, i, 110-112.

“The expression of the desires of those honorable and worthy personages of both houses of parliament who call and wish the presence of Mr. Cotton, Mr. Hooker and Mr. Davenport to come over with all possible speed, all or any of them, if all cannot. The condytion whearein the state of things in this kingdom doth now stand wee suppose you have from the relations of others, wheareby you cannot but understand how greate need there is of the healp of prayer and improvement of all good meanes from all parts for the seatlinge and composeing the affaires of the church. Wee therefore present unto you our earnest desires of you all. To shewe whearein or howe many wayes you may be useful would easely bee done by us and fownd by you weare you present with us. In all likelihood you will finde opportunity enough to draw forth all that healepfullness that God shall afford by you. And wee doubt not these advantages will be sutch as will fully answer all inconveniences yoursealves, churches or plantations may sustaine in this your voyage and short absence from them. Onely the sooner you come the bettar.

WARWICK.

W. SAY & SEALE. PH. WHARTON.

MANDEVILLE.

ROB. BROOKE.

NATH. FIENNES.

WM. STRICLAND.

THO. HOYLE.

GILBT. GERRARD.

HENRY DARLEY.

COR. HOLLAND.

THO. BARRINGTON.

VALENTINE WALTON.

ANTH. STAPLEY.

RICHARD BROWNE.

WILLM. CAWLEYS.

HUMFREY SALWAY.

HENRY MARTIN.

JOHN GURDON.

WILLIAM HAY.

OLIVER CROMWELL.

JOHN BLACKISTON.

J. WASTILL.

A. HASELRIG.

GODFREY ROSSEVILLE.

WM. MASHAM. H. RUTHIN. GILBERT PICKERING. ALEX. BENCE.

MART. LUMLEY. RO. COOKE. OL. ST. JOHN.

NATH. BARNARDISTON. SAM. LUKE. ISAAC PENNINGTON.

AR. GOODWIN. JOHN FRANCKLYN. MILES CORBETT. WM. SPURSTOWE.”

Happily, neither Cotton, Hooker, nor Davenport complied with the request ; for, as Hutchinson, to whom we are indebted for this great state paper, remarks : “ Had the churches of New England appeared there by their representatives, or any of the principal divines appeared as members of the [Westminster] assembly, greater exception might have been taken to their building after a model of their own framing.” They did better, they sent written “ constitutions,” and examples of their practical workings.

December 7, 1643, Baillie writes, there are ten or eleven Independents in the Assembly, “ many of them very able men,” as Goodwin, Nye, Burroughs, Bridges, and others. With Independency “ we purpose not to meddle in haste, till it please

God to advance our [Scots] army,¹ which we expect will much assist our arguments"! A little later he writes, "The Independent party grows; but the Anabaptists more; and the Antinomians most. The Independents being most able men, and of great credit, fearing no less than banishment from their native country if presbyteries were erected, are watchful that no conclusions be taken for their prejudice. It was my advice, which Mr. Henderson presently applauded, and gave me thanks for it, to eschew a publick rupture with the Independents, till we were more able for them. . . . We indeed did not much care for delays till the breath of our [Scots] army might blow upon us some more favour and strength." Feb. 18, 1644, "The Independents put out in print, on a sudden, an apologetical narration of their way, which long had lien ready beside them, wherein they petition the Parliament, in a most sly and cunning way, for a toleration, and withal lend too bold wipes to all the Reformed churches, as imperfect yet in their reformation, while their new model be embraced. . . . This piece abruptly they presented to the assembly, giving to every member a copy: also they gave books to some of either House. That same day they invited us, and some principal men of the assembly, to a very great feast, when we had not read their book, so no word of that matter was betwixt us;" and the excited Baillie exclaims: "God, who overpowers both devils and men, I hope shall turn that engine upon the face of its crafty contrivers, and make it advantageous for our cause."

The full title of this quarto pamphlet is "*An | Apologetical Narration | Humbly Submitted | To the | Honourable Houses | Of Parliament | By | Thomas Goodwin | Phillip Nye | William Bridge | Fer. Burroughs | Sidrach Simpson | London | Printed for Robert Dawlman | M.DC.XL.III.*"

Its authors, "the five dissenters" or Independents of the

¹ Baillie's hope was in the army. Jan. 3, 1644, he writes: "Yet we hope in our God that our [Scots] army in England shall break the neck of all these wicked designs." July 8, 1645: "If our army were in good case, by God's blessing, all would settle quickly in peace." July 15: "Our army . . . would be a pregnant mean . . . to settle all these dominions according to our mind." With "our army here this last year successful, we should have had few debates." The weakness of our army makes "the sects and their friends bold and very insolent. The King's party here is brought almost to nothing."

Assembly, pay this noble tribute to New England: "We had the advantage of all that light which conflicts of our owne Divines (the good old Non-conformists) had struck forth in their times. Last of all we had the recent and later example of the wayes and practices (and those improved to a better edition and greater refinement by all the fore-mentioned helps) of those multitudes of godly men of our own Nation, almost to the number of another Nation [New England] and among them some as holy and judicious Divines as this kingdom hath bred; whose sincerity in their way hath beene testified before all the world, and will be unto all generations to come, by the greatest undertaking (but that of our father *Abraham* out of his own countrey and his seed after him), a transplanting themselves many thousand miles distance and that by sea, into a Wildernes, meerly to worship God more purely, whither to allure them there could be no other invitement."

In 1647 the Independents had help¹ from an unexpected quarter. Soon after the repeal of the Acts of Edward VI and of Elizabeth, abolishing the Book of Common Prayer and substituting the Presbyterian Directory, January, 1645, the Presbyterians got an Act prohibiting the use of the Book of Common Prayer, under penalty of five pounds for the first offence, ten pounds for the second, and a year's imprisonment for the third. The flood of New England influence prevented any severe enforcement of this law, it not being "according to the law of God," — the limitation which the cautious Sir Henry Vane had put into the Scotch League, as understood by him and the New Englanders, — "according to the Word of God."

Exposed to penalties as an Episcopal Dissenter, under the Presbyterian *Fure Divino*, Mr. Jeremy Taylor² published his *Liberty of Prophesying; showing the unreasonableness of persecuting differing opinions*, in which, as in Chillingworth's

¹ Orme's *Memoirs of Dr. Owen*, pp. 101, 102.

² Coleridge says that as soon as the church gained power Taylor "most basely disclaimed and disavowed the principle of toleration, and apologized for the publication by declaring it to have been a *ruse de guerre*, currying pardon for his past liberality by charging and most probably slandering himself with the guilt of falsehood, treachery, and hypocrisy." (*Literary Remains*, iii, pp. 204, 250, with more quoted in Mr. Caldwell's preface to "*The Bloody Tenent*," *Pub. of Narragansett Club*, iii, xii.) He was the son of a Cambridge barber, and in "splendid alliance"

great argument,¹ the oracular utterances of the fathers, councils, and popes sink and fade into mere private opinions, leaving

with the throne, having married "Mrs. Bridge," an illegitimate daughter of the "Saint and Martyr" Charles I; in filial duty "chaplain in ordinary" to the king and then chaplain in his army; a favorite of Laud and an enthusiast for monarchy and prelacy: yet after the defeat of royalty and while a prisoner he used the safety bestowed by "the gentleness and mercy of a noble enemy" to write his eloquent *Discourse of the Liberty of Prophecy* (preaching). If we believe his apologist, Antony Wood, he was plied only by personal persuasion "in this great storm which hath dashed the vessel of the [National] Church all in pieces" and by which he lost his "living," when he solemnly declared, "I earnestly contend that another man's opinion shall be no rule to mine." However this may have been, the highest admiration for his genius can only be equalled by our wonder at the facile temper and insensibility of the great preacher who so suddenly and with his grand argument for LIBERTY before him, could utter the servile and debasing sentiments in his sermons of January 27, 1660, in the Cathedral Church of Dublin and before the Parliament of Ireland, May 3, 1661. He darkened the light of reason and conscience and bartered his convictions for preferment from the polluted hands of his brother, Charles II, and so became "Jeremy, Bishop, etc." His glory is his shame. The Independent, John Milton, "preferring Queen Truth to King Charles," could say, "I am not one who ever disgraced beauty of sentiment by deformity of conduct, or the maxims of a freeman by the actions of a slave." (*The Second Defence of the People of England*, 1654. *Prose Works*, Bohn's Ed. i, 254.) "Skilful to discern the signs of the times, and eager to improve every opportunity, and to employ all their art and eloquence to extend the prerogative and smooth the approaches of arbitrary power." (Robert Hall's *Christianity consistent with a love of Freedom. Miscellaneous Works*, 132, Bohn's Ed. Read Orme's *Memoirs of Owen*, 101-102.)

¹ Chillingworth, "the most exact, the most penetrating, and the most convincing of controversialists, first Protestant, then Catholic, then Protestant again and forever" (Taine's *English Literature*, B. ii, ch. v, § 4) framed his indictment against the Romish Church and its apes, on the principles, though without the name, of Independency. He proves the impossibility of "Succession," of certainty as to a "true priest" or a "true pope." (*Religion of Protestants*, 1637. *Answer to Chap. II*, §§ 63-70, 108, 109, *Answer to Chap. VI*, §§ 39-41.) He ever appeals to Scripture and Reason, thus: "This vain conceit that we can speak of the things of God better than in the words of God; this deifying our own interpretations, and tyrannous enforcing them upon others; this restraining of the Word of God from that latitude and generality, and the understandings of men from that liberty, wherein Christ and the apostles left them; is and hath been the only fountain of all the schisms of the Church, and that which makes them immortal; the common incendiary of Christendom. . . . Take away these walls of separation and all will quickly be one. . . . Let them that in their words disclaim tyranny, disclaim it likewise in their actions . . . and restore Christians to their just and full liberty of captivating their understanding to Scripture only." (*Answer to Chap. IV*, § 16. *Life of Chillingworth* by Maizeaux, 1725, 115, 141).

There can be no better service for Truth than an accessible and attractive edition of Chillingworth; a preface, cross-references, and a thorough index are among the essentials.

the Churches of Canterbury and Rome with a footing as airy as that of the tortoise in Hindoo mythology.

But it is nowhere recorded that after Mr. Taylor was "consecrated" as a bishop "by the grace of God" and of the unclean Charles II, any of the victims under the Act of Uniformity—some of whom found refuge in New England¹—ever received from his Lordship a copy of his *Liberty of Prophesying*.

There are considerations² in extenuation of early New England days on this point. For the colonists to admit Laud and his minions to the colonial franchise would have been suicidal, fatal to colonial existence: to exclude them was the only way of safety; and self-preservation is the first law. It is difficult to see how else the dilemma could have been met. The other course would have been to swing wide the gates of the very citadel to the enemy.

Again, not only was religious equality unknown to any code, but tolerance was held to be not only a sin, *per se*, but the prolific mother of all evil, the unchaining of the Evil One. We can hardly conceive at this day of the clear head and steady nerve requisite to the avowal, much more the maintenance, of the then odious doctrine of religious equality. John Robinson and Roger Williams were brave men, and their disciples were heroes. "Not until we have fully reflected upon the action of the Pilgrims," says Mr. Hazewell, "and have compared it with the prevailing sentiment of their age, can we clearly appreciate the distance between their opinions and those of the rest of the world."

We have found that the hostility³ to Plymouth Indepen-

¹ Mather's *Magnalia*, Book iii, *De Viris Illustribus*, "of such ministers as came over to New England after the Re-establishment of the Episcopal Church government in England and the Persecution," etc.

² Walsh's "*Appeal*," pp. 50, 55, 435. Orme's *Memoir of Dr. John Owen*, pp. 336, 499.

³ In Plymouth Colony in 1645, "after court and country had duly thought of it," there was a large majority in both branches of the legislature, "to allow and maintaine full and free tolerance of religion to all men that would preserve the civill peace and submit unto government; and there was no limitation or exception against Turke, Jew, Papist, Arian, Socinian, Nicholaytan, Familist or any other . . . yet notwithstanding it was required, according to order, to be voted . . . the Governor would not suffer it to come to vote, as being that indeed it would eat out the power of godliness . . . and make us odious to all Christian commonweales." This was written as welcome news to John Winthrop of Boston.

dency was the germ of Massachusetts, and ought to remember that it was not natural or easy at once to be rid of the habits, prejudices, and spirit of the mother country¹ and of the Old World.

Though in Winthrop's successful state raid on Mrs. Hutchinson's speculative theology, and in the Westminster Assembly, force and numbers were opposed to argument and checked Independency, yet the glorious looking for more light of Robinson and Cotton and Williams was passing into the popular mind, and, says Dr. Orme, "making some allowance on the score of ignorance and early misconduct, it cannot be doubted that to the principles of the Congregationalists, America owes everything she now enjoys of civil and religious liberty. The strength and excellence of their grand principles survived every danger and surmounted every difficulty; they planted the germ of freedom which gradually arrived at maturity, and is now covered with foliage and fruit."²

Pursuing his inquiries further, as we have done, Dr. Orme might and would have added, that England, no less than America, was indebted under God to the teachings and influence of these same New England men for her own political and religious liberty. As good scholars go beyond their teachers, so Vane, Owen, Milton, Cromwell, and other leaders in council and in camp, sometimes lovingly chided New England for her shortcomings and infirmities.

In their compact, 1620, the Pilgrims style themselves "loyal

As the more enlightened magistrate of Plymouth Colony, James Cudworth, some years later phrased the influence of Massachusetts, "Plimoth-Saddle is on the Bay-Horse." That Plymouth retained its love of freedom, appears in the letter of Woodbridge of Killingley, to Richard Baxter, in 1671: "The first members of the Church of Plymouth, the head town from which the whole colony is denominate', were (*as it is possible you have heard*) a swarm of Mr. Robinson's church in Holland. And they have not yet thoroughly grown out of the catachezey that hung about them when they transported themselves into the country. . . . Many of them hold that the civil magistrate has no power in ecclesiastical matters, neither are churches to give accounts to courts, much less to councils, for any irregular proceedings."—*Hutchinson Papers. Ed. Prince Soc.* ii, 172-175. *Bishop's N. E. Judged.* 1703. 160-171.

¹ So late as 1813, excommunication from the Anglo-Catholic Church disqualified as juror, witness, or for any act "to be done by one that is '*probus et legalis homo.*'" Act 53, Geo. III, 1813, in Trumbull's *Lechford.* Note 33.

² *Memoirs of Owen.* 499.

subjects," and so they were, but not according to Anglo-Catholic interpretation of servile obedience, of implicit faith in the "divine right" of kings and of their "creatures" in church and state, nor in passive obedience to lawless will and irresponsible power, such as John Hampden and Algernon Sidney would not endure: they were loyal in all the virtues that pertain to good citizenship; but they knew what belonged to themselves as Christian men, and preferred exile to its loss.

They were Englishmen,¹ "resolved not to lose their names and nationality"; they loved England, "our Honorable nation of England," but truth and manhood more.

"There was no corner of the globe," exclaimed Chatham in Parliament, May 26, 1774, to which "the ancestors of our fellow-subjects in America would not fly with alacrity, rather than submit to the slavish and tyrannical spirit which prevailed at that period in their native country."

Refused the royal seal, and to that extent thrust out of the national protection and thrown upon their natural rights beyond the realm,—typical of the political philosophy of America,—and 3,000 miles across the seas, the Pilgrims, with Christ's Gospel their only and sufficient charter, in wintry want and sickness "begune some small cottages for their habitation; as time would admitte, they mette and consulted of lawes & orders, both for their civill & military Governmente, as y^e necessitie of their condition did require, still adding therunto as urgent occasion in several times, and as cases did require," negotiated written treaties with their neighbors, as an independent nation, and thus sprang into existence a "body politic," with the elements of nationality, and its functions in healthy action, based upon a system of justice and equality yet unknown in the Old World.²

In his letter to the Countess of Lincoln, in 1631, Governor

¹ Winslow's "*Hypocrisie Unmasked*." 88.

² "Neither Patroons, Lords nor Princes are known there; [in New England] only the People. Each Governor is like a Sovereign in his place, but comports himself most discreetly. They are, and are esteemed, Governors next to God by the people, so long as the latter please . . . the People have a new election every year, and have power to make a change and they would make a change in case of improper behavior." — *Petition of the Commonalty of New Netherlands to the States General*, July 26, 1649. *Documents Col. Hist. of New York*, i, 266. "Deane's Bradford, 90.

Dudley wrote of them: "After much sickness, famine, poverty, and great mortality (through all which God, by an unwonted Providence, hath carried them) they are now grown upp to a people healthful, wealthy, politique, and religious."¹

The successful experiment became a precedent, and roused dissatisfied England, generated new hope and that noble emulation that led to other free states, each ultimately a sanctuary for that Berean liberty which, under God, is the vindicator of Truth and Right.

Mr. John Davenport,² one of Mr. Cotton's converts in the London Conference, — one whose charity-money for the ministry to the poor and destitute had been confiscated by Laud, as prejudicial to the spread of Anglo-Catholicism, and also as without royal or episcopal license, — with his friends Stephen Goodyear and Theophilus Eaton, established the Republic of New Haven. "My arm shall reach him there!" exclaimed the angry Laud, when he heard of Mr. Davenport's escape to New England. Of the principles of the Republic of Rhode Island, which came into being as a place of refuge in Winthrop's time, Gervinus says, in his *Introduction to the History of the Nineteenth Century*, "They have given laws to one quarter of the globe, and, dreaded for their moral influence, they stand in the background of every democratic struggle in Europe."

Mr. Thomas Hooker, one of the Sempringham travellers, who in Holland aided the famous Dr. Ames in his *Fresh Suit against the Ceremonies*, yielded to Mr. Cotton's suggestion, and, narrowly escaping the hierarchal pursuivants, they became fellow-voyagers to New England. Mather calls them "The Luther and Melancthon of New England."³ And here Mr. Hooker founded the Republic of Connecticut. He was also a leader in forming the confederation of the colonies.⁴

¹ The Countess of Lincoln, Bridgett, daughter of William Fiennes, created Viscount Say and Sele, July 7, 1624, and wife of Theophilus Clinton, Earl of Lincoln; her brother, Nath'l Fiennes, was Colonel in the Parl. Army. — *New Hampshire Hist. Coll.* iv, 224, and in Force's *Hist. Facts. Magnalia*. Book iii, 135, § 6.

² Neal's *History of the Puritans*, Choules' Ed. 298, 299, 306, 308; Masson's *Milton and his Times*, Boston Ed. i, 287, 296; Bacon's *Hist. Disc.* 85; Brook's *Puritans*, iii, 449; Mather's *Magnalia*, 1702. Book iii, chap. i, § 18, chap. iv, § 4.

³ Mather's *Magnalia*, B. iii, 57-68.

⁴ In reference to this, Mr. Hooker wrote sharply to Mr. Winthrop in 1638, that his conceit "to refer the decision of a civil question or controversy to whole

Thus within twenty or twenty-five years from 1620, England witnessed the fact of independent commonwealths, sovereignties in fact, in a league offensive and defensive, "by the name of *The United Colonies of New England*" (May 19, 1643), the model and prototype of the Confederacy of 1774. A combination of free states, an international league, and no king! A parliament without a mace, a church without a mitre, lands without manorial lords. "Bishop" Morell had left in despair as long ago as 1623;¹ the arm of even a Laud was paralyzed in its reach thither;² feudalism in Maine was smothering in its own weakness; and the vigor of this Commonwealth had been equal to the severe strain of the civil commotion excited by Winthrop's bigotry and jealousy³ in 1637, — the great blot in the fair record of general welfare.

And all this was the work of exiles from oppression in England, to whom the tyrant's High Commission and Star Chamber was but a way to the pillory, the dungeon, or the fagot.

churches cannot be safe, nor warranted by any rule as you conceive." Found by Mr. Trumbull among the *State Papers of Massachusetts*, and published in the *Connecticut Hist. Coll.* i, 10.

¹ 1623, Gorges "brought over . . . one Mr. Morell, who . . . had . . . power and authority of superintendance over other churches granted him, and sundrie instructions for that end; but he never shewed it, or made any use of it (it should seeme he saw it was in vaine); he only speake of it to some hear at his going away." — Bradford's *Plymouth*, 154.

² In his paper on the *Records of Massachusetts under its First Charter*, p. 21, Mr. Upham quotes Collier's *Ecclesiastical History of Great Britain*, that while Archbishop Laud's Order in Council, June 17, 1634, enjoining the establishment of the National Church was generally obeyed, "New England was somewhat of an exception. The Dissenters who transported themselves thither established their own fancy," — rather than Laud's. The story of the Episcopal machinations against New England (Hubbard's *History of New England*, 261–273, with Savage's *Winthrop*, 2d Ed. i, 312, 320, 332, 333, 338, 358, 367) and Scotland equals a game at chess in interest. New England made the last move in the game, — *Schachmatt!* the king is dead, at the hands of the Independents, Republicans.

³ In his admirable *Life of Sir Henry Vane* (very freely used in Mr. Forster's *Statesmen of the Commonwealth*, says Mr. Edward Everett in *The National Intelligencer*, September 25, 1838), Mr. Upham says that "jealousy and prejudice" organized the opposition to Vane (107, 108), that in its first open manifestation "it is impossible not to recognize a more liberal and enlightened spirit in Vane and Dudley than was manifested by the other members of the court" (117). "With the support of Governor Vane and John Cotton, Mrs. Hutchinson was, for a time, enabled to protect herself against the persecution with which she was threatened in consequence of her theological sentiments. Winthrop . . . led the opposition" (142, 143, 159, 160).

New England's practical success in self-government and New England thought reacted with profound effect upon the mother country. England saw the facts, and, in her agony, looked thither for counsel,¹ got it, and followed it, till she too had a Commonwealth.

Mr. Masson's reflections on this colonial confederation are much to our purpose, and of great weight, being given after a careful review of the literature of the period; he says:—

“An important change in the political system of the New England colonies was accomplished in May 1643, only a week or two before the convention of the Westminster Assembly. This event, the news of which must have reached England just as the Assembly was beginning its work, does not seem to have excited much attention. Yet not only was it the first step towards the formation of the future Republic of the United States, but even on the English Church questions, which the Westminster Assembly had been called to debate, it was not to be without some immediate bearing. The sudden stoppage of the immigration from England, and the commencement even of a return-wave, had strengthened in the New Englanders the sense that they were in fact a distinct commonwealth depending on themselves for their future, and bound to look after that future [as they ever had done] by wise provisions.”²

When such statesmen as Henry Vane, Oliver St. John, and Oliver Cromwell, the immediate successors of Hampden and Pym, and the strong men of New England, like Cotton, Hooker, and Davenport, animated with one principle and one hope, were leagued against the common enemy—then the days of absolutism and irresponsible government were numbered. The Revolutions of 1689 and 1776 must follow.

Though remote from the great world in the forests of New England, Cotton and his brethren rendered greater service to the good cause than personal presence could afford, for from their studies went forth “words as a live coal to the hearts of many,” the great principles and arguments which fixed the course of things, and which Fairfax and Cromwell vindicated in the field. The pen moved the sword, and united they won liberty for the world.

The little that is left of the private correspondence between Hooker, Cotton, and Cromwell affords a glimpse of the goodly

¹ See pages 3, 4.

² Masson's *Life of John Milton and History of His Time*, ii, 598.

fellowship between New and Old England as the glorious work went on. After a careful review of events in his letter to Cromwell, "28th of 6th, 1651," Mr. Cotton says, "These things are so cleare to mine owne apprehension, that I am fully satisfied that you have all this while fought the Lord's battells, and the Lord hath owned you, and honoured himselfe in you in all your expeditions, which maketh my poor prayers the more serious and faithful and affectionate (as God helpeth) in your behalfe. In like frame (as I conceive) are the spirits of our brethren (the elders and churches of these parts) carried forth, and the Lord accept us, and help you in Christ. . . . As for the aspersion of factious men, I hear, by Mr. Desborough's letter last night, that you have well vindicated yourselfe therefrom by cashiering sundry corrupt spirits out of the army. And truly, Sir, better a few and faithfull, than many and unsound. The army on Christ's side (which he maketh victorious) are called chosen and faithfull, Rev. 17. 14, a verse worthy your Lordship's frequent and deepe meditation."¹

And Cromwell, enclosing to Cotton, in a letter of Oct. 2, 1651, a narrative of the defeat of the Scotch invaders, exclaims, "How shall we behave ourselves after such mercy? What is the Lord a-doing? What Prophecies are now fulfilling? Who is a God like ours? To know His will, to do His will are both of Him. I took this liberty from business, to salute you thus in a word. Truly I am ready to serve you and the rest of our Brethren and the Churches," and concludes, "Pray for me. Salute all Christian friends though unknown. I rest your affectionate friend to serve you,

"OLIVER CROMWELL."

About the same time Nathaniel Mather wrote from England, "T is incredible what an advantage to preferment it is to have been a New Englishman."

"It is certain," says Mr. Hallam in his *Constitutional History of England*, "that the congregational scheme leads to tolera-

¹ *Hutchinson Papers*, Pub. Prince Society, i, 262-267. Carlyle's *Cromwell's Letters*, clxxxiv. John Desborough married Cromwell's sister. Is his letter to Cotton lost? The allusions and references in this letter are fully elucidated by Mr. Carlyle.

tion";¹ but the spirit of Independency, intolerant of all oppression, diffused itself through the whole body of affairs, and showed itself impatient of civil wrongs, though hoary with age, and of oppressions and inconveniences, though so long endured and so venerable for their antiquity that custom had even endeared them. The legislators of 1641 struck at all courts which had become odious or burdensome. The Star Chamber, Requests, High Commission, the ecclesiastical Courts, the Councils of Wales and of the North fell before them; and great was the wrath thereat. The Presbyterian Edwards² denounces the sectaries [Independents] as "guilty of insufferable Insolencies, horrible affronts to authority, and of strange outrages against . . . the Common Law as coming from the Devill, . . . in divers pamphlets within these last two years," and cites in proof *A Remonstrance to their owne House of Commons*, in which they say, "The greatest mischief of all, and the oppressive bondage of England . . . an unfathomable gulf, is the Law practices in Westminster Hall; . . . there is neither end nor bottom of them, so many uncertainties, formalities, punctilios, and what is worse . . . all the entries and proceedings in . . . language not one of a thousand of my native countrymen understand. . . . The King's Writ that summons a parliament, implying the establishment of religion, shows that we remain under the Norman yoke of an unlawful power from which we ought to free ourselves. Ye know the laws of this nation are unworthy a free people, and deserve from first to last to be considered, and reduced to an agreement with common equity and right reason, which ought to be the form and life of every Government." "T is evident," says

¹ Murray's Ed. 1855, ii, 202. Dr. Adam Smith regards the Independent polity as "productive of the most philosophical good temper and moderation with regard to every sort of religious principle."

² *Gangraena*, 1646, 194. Thomas Edwards, an Episcopal clergyman, and next a Presbyterian, bitterly opposed the Independents and wrote a *Treatise against Toleration . . . the last and strongest hold of Satan*, 1647.

Another, Dr. John Bastwick, a captain in the Presbyterian army, who had been released by Parliament from perpetual imprisonment and a fine of £5,000, Laud's Star-Chamber punishment for opposing the Anglo-Catholic Claim of *Jure Divino*,—(his ears, clipped by the Apostolic Laud, could not be repaired), in 1646 denounced "Independency as not God's ordinance . . . brought out from Holland and New England . . . darkening truth and disorganising all things."

Edwards, "the sectaries aim at a total change of the lawes and customs of this kingdom . . . yea, they have pleaded for the King to be deposed and justice to be done upon him as the grand murtherer of England . . . and monarchie turned into a democracie."¹

Mr. Peters was early and earnest for this Reformation, suggested many of the most important reforms, and Cromwell promoted it. In 1651, December 30, Parliament appointed a Committee to consider and present to the House the names of fit persons out of the House to consider the inconveniences, delays, charges, and irregularities in proceedings at law, and "the speediest way to reform the same"; and on the 20th of January they reported the names of twenty-one, of whom Mr. [Matthew] Hale was the first named, Sir Henry Blunt, Major General Desborough, Mr. Hugh Peters, Mr. Rushworth, Sparrow, and Sir Antony Ashley Cooper, afterwards Lord Shaftsbury, was the last. The main points in their Report related to marriage before magistrates, County Registry of Deeds, wills and administrations, parish registry of births, marriages, and deaths, local, elective magistracy and tables of legal fees. All this had been done in New England from the outset, and by declaratory statutes in Massachusetts in 1639 and 1640, with the exception of marriage; for it was said "to raise up laws by practice and custom had been no transgression [of our colonial charter] as in our church discipline, and in matters of marriage. To make a law that marriages should not be solemnized by ministers is repugnant to the laws of England; but to bring it to a custom by practice for the magistrates to perform it, is no law made repugnant," etc.²

New England was distinctively the leader in this Law Reform and its regenerating influence. In his essay before the

¹ "A chaos of Anarchy, Libertinism, and popular confusion . . . now covereth the face of this kingdome, . . . wherein all errors and sects cover their heads under the catholic Buckler of *Independency*, . . . which all men in all Societies naturally love and seek after." — *Sermon before the House of Lords, 28 May, 1645, for solemn and publick Humiliation.* By Alexander Henderson, minister at Edinburgh.

² Whitelock's *Memorials*, 519, 520. *Somers' Tracts*, vi, 177-245. *Plymouth Col. Records*; *Massachusetts Col. Rec.*, Sept. 9, 1630, Oct. 7, 1640. Winthrop's *Journal*, 1639; i, 389, quoted in Dean's *Memoir of Nathaniel Ward*, 1868, ch. v. Burton's *Diary*, 1657-8. Note. *Peter's Last Legacy to his Daughter.* London, 1660. Boston, 1717, 83-85.

Juridical Society, *Anticipations under the Commonwealth of Changes in the Law*, Mr. Robinson says, "The goodness of the laws of Charles II [of the Commonwealth], contrasted with the badness of his government, has drawn a compliment from Blackstone, epigrams from Burke and Fox, and a paradox from Buckle. An inquiry into the source of these laws may show that the paradox is unreal, the epigrams unfounded, the compliment due to the Republicans; that they, in redressing grievances which from the time of James and Bacon had been fostering rebellion, forestalled the law-reformers, not of the Restoration only, but of our own age." The tribute is due to New England; for as early as 1636, May 25, Massachusetts appointed Henry Vane, John Winthrop, Thomas Dudley, John Haynes, and Richard Bellingham, civilians, John Cotton, Hugh Peters, and Thomas Shepard, ministers, a committee "to make a draught of laws agreeable to the Word of God, which may be the Fundamentalls of this Commonwealth." Mr. Cotton prepared "a body of fundamentalls according to the judicial laws of the Jews," submitted to the General Court in the next October. This was published in London in 1641, under the title of *An Abstract of Lawes of New England as they are now established*, possibly¹ by Thomas Lechford, of Clements Inne, who, with Hugh Peter, had just returned from New England, whither he had retired for about four years after the hazardous service as solicitor for Prynne in his trial before the Star Chamber for publishing his *Histrio-Mastix*, 1633, a "libel" on Laud's ritualistic superstitions and High Church innovations. Soon after, early in 1642, Lechford published further *Nexves from New England*. "A short view of New England's present government, both ecclesiastical and civil, compared with the anciently received and established government of England in some material points fit for the gravest consideration in these times." Mr. Cotton's "modell" was republished in 1655 as "an abstract of Laws and Government, wherein, as in a mirror, may be seen the wisdome and perfection of the government of Christ's Kingdome. Accomodable to any State or form of government in the world, that is not Anti Christian or Tyrannicall."

¹ But more likely by some friend in England.

“It is fit,” said Sir Antony Ashley Cooper, “that laws should be plain for the people,” and not in the barbarous jargon of the Reports and Year Books ; and the Independent advocate, John Coke, Solicitor General at Charles’ trial, would retain nothing, “either properly or directly or collaterally and obliquely repugnant to the lawes of God,” — “a method which,” says Mr. Robinson, “had been pursued in the Judaized code of New England,” and he admits that “even then English Puritanism looked to America.” Lechford’s *Newes from New England*” was much in the hands of the Republican jurists. It is cited in *Examen legum Angl.* 1656, and often referred to.¹

Two centuries have gone by, and Lord Campbell, Chief Justice of the King’s Bench, says, “We ought to be grateful to the enlightened men who then flourished, for they accomplished much, . . . the wise civil measures of the Commonwealth, . . . showed a sound knowledge of the principles of government. . . . Almost the whole of the Commonwealth law reforms have been gradually introduced into our system” ; but among the exceptions is that “for establishing a registry for all deeds affecting real property ; . . . the greatest and most beneficent of all still remains to confer glory upon the honest and vigorous administration that shall carry it through.” This was peculiarly a New England idea.² Lord Campbell adds : “The people should be taught habitually to do honor to the memory of those by whose wisdom and patriotism such blessings had been achieved, . . . and which if they had been properly appreciated and supported would have conferred unspeakable benefits on the country, anticipating and going beyond most of the salutary amendments which have been adopted in the reigns of William IV and Queen Victoria.”³

¹ *Massachusetts Colonial Records, sub anno.* Trumbull’s admirable edition of Lechford’s *Plaine Dealing*, 1867. *Introduction*, xxxvi, 64, note 91. *Papers of the Juridical Society*. London, 1871, 567, 589²–601. Among the chief characters in Flatman’s *Don Juan Lamberto ; or, a Comical History of the Late Times*, by “Montelion, Knight of the Oracle,” in Somers’ *Tracts of the Commonwealth*, vii, 104–155, are “the Arch-Priest Hugo Petros,” “Sir Vane, Knight of the mystical Allegories . . . in Nova Anglia,” and “Seer [John] Cotton.”

² In his *Good Work for a Good Magistrate*, Mr. Peters suggests a Registry in every parish, whereby every man may know and enjoy his own whilst he lives, and be sure his will should be performed when he is dead.—Rev. Dr. Felt’s *elaborate Memoir of Peters in the New England Hist. and Gen. Reg.*, 1851, 231, 275, 415.

³ Campbell’s *Lord Chan.*, iii, pp. 91, 94.

The late Prescott Hall declared that "the known defects in the laws and practice of England, pointed out and most strikingly stated by Lord Brougham in his great speech upon Law Reforms, delivered in the House of Commons in 1828, were discovered and banished from the New England States while they were yet colonies under the British Crown."¹

But we must leave this attractive inquiry, fitter for a volume than a page, with the emphatic declaration of one whose opinion is authoritative in this department: "Certainly," says Dr. George H. Moore, of New York, "Massachusetts has given the law to the United States more literally than either her friends or enemies have ever cared to claim or acknowledge; and the diligent student of legal antiquities may recognize in her earliest codes the expression of principles of reformation which have since pervaded the whole realm of English law."

But not only did New England suggest these beneficent law reforms, but through Sir Geo. Downing she also initiated the system of commercial policy contained in the Navigation Act of Oct. 9, 1651, which "raised the British naval and colonial power, in no very long period, from inconsiderable beginnings to an unparalleled state of grandeur and power, and laid the foundation for the inevitable spread of the British race and *language* through every quarter of the habitable globe"; "perhaps the wisest of all the commercial regulations of England," says Adam Smith; and Mr. Upham regards it not only as the wisest but as "the boldest, it might almost be said, the most high-handed, legislative proceeding ever passed. It is easier to change the dynasty than it is to change the business of a country. England was fast sinking, and soon would have sunk to rise no more. A strong and violent remedy was needed and it was applied. The nation was shaken and convulsed, but was at last rescued by the operation." The son of Emanuel Downing of the Inner Temple, early in New England, George's "early youth," says Mr. Upham, "had been passed on the seaboard of New-England, where the spirit of enterprise

¹ Letter to the author from George H. Moore, LL. D., of the New York Historical Society, October 25, 1870. See also Sir Geo. Bowyer, Bart, D. C. L., on *Reform of the Law of Real Property in Papers of the Juridical Society*, London, 1871, Part XIV, and in the same volume Mr. Robinson's *Anticipations under the Commonwealth of Changes in the Law*, Part XV.

and trade had from the beginning found its most genial home. His mind was formed and his genius shaped in Salem, where commerce and navigation were then, as they have ever since been, the chief topics of interest among the people. Hugh Peters was his kinsman, pastor, and instructor, at the very time when that enlightened statesman was laying the foundations of American navigation and commerce, and revealing to the colonists the relations, and circulations, and mysteries of the coasting and foreign trade, and pointing out to them the value of the fisheries, as contributing to the mercantile and naval strength of a people. . . . As citizens of the new world, we may take a natural and reasonable satisfaction in the thought, that the genius which put forth this mighty energy was kindled by a spark struck out in our American wilderness, and that Old England was rescued from destruction, and placed in the path to power and glory, by one who was reared under a New England education, and sent forth among the first fruits of our most ancient college. . . . Surely, the credit of the profoundest statesmanship must be ascribed to those who, before it began, were able so wisely to devise the means of *preparing* for it." ¹

England is indebted to Sir George Downing also for the plan of specific parliamentary appropriations, Oct. 21, 1665, the principle by which the Commons of England hold the purse-strings, control the executive, and practically rule England. Sir George first secured and then held the King's approval against the influence and argument of his chief advisers that it was an encroachment on the royal prerogative. Hallam says, "It drew with it the necessity of estimates regularly laid before the House of Commons; and by exposing the management of the public revenues, has given to Parliament, not only a real and effective control over an essential branch of the executive administration, but, in some measure, rendered them partakers in it." ² Sir George had brought the idea from New England; it was the custom there.

¹ *Blackwood's Edinburgh Magazine*, Sept. 1838, p. 318, cited in the Hon. Charles W. Upham's able and conclusive historical investigation as to the authorship of the British Navigation Act, in Hunt's *Merchant's Magazine*, May, 1841, 413, *406, 408, 411, 405. It was the work of our Sir George Downing.

² Memoir in MS. of Sir George Downing, by John P. Prendergast, Esq., of Dub-

New England gave to the cause of progress and the Commonwealth in England that consummate man of affairs, the capacious, resolute, honest, benevolent Hugh Peter, "a man concerning whom we have heard so many falsehoods,"¹ says Mr. Carlyle, and whose career — from the time of his imprisonment by Laud, and exile to Holland, "only for praying at Sepulchre's Church for Queen Henrietta's conversion to Protestantism,"² till he gave his life in 1662, on the same scaffold with Sir Henry Vane, for the same cause, and with equal soul — is of itself an index to the times.

"Souls leaped to heaven from scaffolds gory!
They passed, nor saw the work they wrought."

Educated at Cambridge, subscribing to Conformity, August 17, 1627, early led by John Cotton to Non-conformity and Independency,³ honored and trusted by the wisest and best in every rank, an aggressive man, a leader, ever in the front, potent in council, in the army, in parliament, in the pulpit and with the pen, preferred to delicate and important negotiations, confided in even by Charles Stuart, aptly styled by Prynne, "the Solicitor-General of the Independent Cause and Party" — Hugh Peters⁴ was a true reflex of New England on the mother country, and second to none of the patriots in the vigorous assertion and defence of their great principles. He was an efficient man. In Holland he collected £30,000 for suffering Protestants in Ireland. In New England he led the way in enterprise. From his going to England in 1642 at the "public request" of Connecticut and Massachusetts, with Mr. Thomas Welde of Roxbury as his associate for Massachusetts, his name constantly occurs in the publications of the time, loved by friends and

lin, my obliging correspondent; Christie's *Life of Shaftesbury*, 1871, i, 289-291. Hallam's *Constitutional Hist. of Eng.*, Murray, 1855, ii, 356, 357.

¹ Carlyle's *Cromwell*, ed. 1870, i, 217, 244, 247, 299; ii, 4, 154; iii, 183.

² Prynne's "Breviate" of Laud, 1644, p. 421.

³ "Master Peters, the first planter of that weed [Independency, the New England way] at Rotterdam . . . which it seemeth he also learned by Master Cotton's Letters from New England." — Baylie's *Dissuasive from the Errors of the Time*, 1645, 75.

⁴ Dr. Masson's *Life and Times of John Milton*, 1871, ii, 543-608, classifies seventeen New England men potent in that period. Rev. Dr. Felt's *Memoir of Peters* in the *N. E. Hist., Gen. Reg.*, 1855, 236; Felt's *Ecclesiastical Hist. of New Eng.*, 1855, i, 428-434, 443.

hated by foes. Dr. Masson says, "There arrived Hugh Peters, Thomas Welde, and others, as the accredited ambassadors of the Independency of New England. This thickened the controversy; and accordingly, through the rest of 1641, there is evidence of a growing fear, on the part of the English Presbyterians, of the chances of some success for 'Congregationalism,' or 'Brownism,' or 'The New England Way.' Presbyterianism availed itself of all its existing resources of reply, and set new pens to work."¹

The feeling between the two Englands appears in a sermon: "New | Englands | Teares | for old | Englands Feares. | Preached in a sermon on July 23, | 1640, being a day of Publike Humiliation, | appointed by the Churches in behalf of our | native Countrey in time of | feared dangers. | By WILLIAM HOOKE, Minister of Gods | Word; sometimes of *Axmouth* in *Devonshire*, | now of *Taunton*, in *New England*. | Sent over to a worthy member of the honourable | House of Commons, who desires it may be for | publike good. | London | . . . | 1641."

"There is no Land that claimes our name, but *England*, wee are distinguished from all the Nations in the World by the name of *English*. . . . And how have they alwayes listened after our welfare, ebbing and flowing in their affections with us? How doe they (I meane all this while, multitudes of well-affected persons there) talke of *New-England* with delight! How much nearer Heaven doe some of their charities account this Land, then any other place they heare of in the world? Such is their good opinion of us! How have some among them desired to dye, if they might not be vouchsafed to live in this Land? And when sometimes a *New-England* man returns thither, how is he lookt upon, lookt after, received, entertained, the ground he walks upon beloved for his sake, and the house held the better where hee is? how are his words listened to, laid up, and related frequently when hee is gone? neither is any love or kindnesse held too much for such a man."²

¹ Masson's *Milton and his Times*, ii, 593.

² Mr. Hooke, born at Southampton, 1601, was of Trinity College, Oxford; B. A., 1620, M. A., 1623; near of kin to Whalley and Goffe, the tyrannicides, and to Cromwell, on his return to England in 1656, and as domestic chaplain and confidant of the Protector, he was associated with John Owen and John Milton. — *The Ministry of Taunton*, by Samuel Hopkins Emery, Pastor of one of its churches. 1853, i, 63-73, 92, 96.

Another London pamphlet of 1645, showed "New-Englands Sence | of Old England | and Irelands | sorrowes. | A Sermon Preached upon a day of | general Humiliation in the Churches of New-England. In the behalfe of Old Englands and Irelands Sad condition." By Mr. Hooke of Taunton. "Intrusted in the hands of a worthy Member of the Honorable House of Commons, who desired it might be printed." He exhorts to "uniting the hearts of all the Churches in this Land to one another, and all of them this day to our deare Countrey, in opposing the common Adversary. For what hath *England* said to us of late? *If the Papists, Prelates, and Atheists be too strong for us, then you shall help us; and if at any time the enemy be too strong for you, we will help you.* O let us all enter into Covenant with *England*. . . . Beloved! Christ is this day sensible of all the abuses that have been offered by the Prelates to his messengers. How often hath he cried from heaven, if that poore soule had not been utterly deafe, *Laud, Laud, why persecutest thou me? It is hard for thee to kicke against the pricks.*"

Archbishop Laud's hatred of Cotton, Hooker, Peter, Davenport, and other chief men of New England, and his personal dread of New England ideas, instigated him to continual plottings against the peace and safety of the colonies, especially of Massachusetts. But New England relieved herself of these unwelcome visitations by assuming the offensive against the Episcopal "throne" at home.

There was a grim humor in New England's pressing invitation to Archbishop Laud to visit, in New England, his absent friends, whose presence he had so often desired in England. We have the story from the prelate's own diary of March 24, 1643, that he had heard of "a plot to send me and Bishop Wren¹ to New England within fourteen days. Mr. [Thomas] Weld, a minister that came hence offered wagers of it . . . April 25, Tuesday. It was moved in the House of Commons to send me to New England, but it was rejected. The plot was laid by Peter, Weld, and others."²

¹ Tuesday, Jan. 26, 1640. "It was this day reported in the House [of Commons] from a committee, that there were above 50 families, of *Norwich*, that went away to *New England*, by reason of Bishop *Wren's* pressing their Consciences with illegal Oaths, Ceremonies, and Innovations." — *Rushworth's Hist.*, Col. 4, 158.

² Prynne's *Canterburies Doom*, p. 57. The unhappy prelate was misinformed,

Since Parliament rejected the more lenient proposal that Laud should simply be obliged to reside among his victims, the Independents in New England, the comedy was soon changed to tragedy. Laud went to the scaffold, January 10, 1645, and so perished, at one blow, the providential founder and malignant enemy of New England, — William Laud, Archbishop of Canterbury. Mr. Macaulay thinks “the severest punishment which the two Houses could have inflicted on him would have been to set him at liberty, and sent him to Oxford. There he might have stayed, tortured by his own diabolical temper, hungering for Puritans to pillory and mangle, . . . performing grimaces and antics in the cathedral, continuing that incomparable diary, which we never see without forgetting the vices of his heart in the abject imbecility of his intellect, minuting down his dreams, counting the drops of blood which fell from his nose, watching the direction of his salt, and listening for the note of the screech-owl. Contemptuous mercy was the only vengeance which it became the parliament to take on such a ridiculous old bigot.”¹

A Yorkshire tribute to Laud, in 1645, shows his efficient, though undesigned agency in the rapid colonization of New England with the choicest men and soundest scholarship of Old England: “Now the Prelate here brings his ‘gift’ to the ‘altar’; he hath a prayer in his hand instead of in his heart, to ‘offer,’ but he should remember . . . all those godly preachers and Christians whom his bloody cruelty caused to flee into the deserts of America, as Mr. Cotton, Mr. Hooker, Mr. Davenport, Mr. Peters, with many thousands more.”² Those very men have been charged, directly and indirectly, with the premature exit of that admired and consummate churchman, January 10, 1645. His works have been edited with affectionate fidelity in the Anglo-Catholic Library.³

at least as to Mr. Peter, who was not at his “troubles or death.” — *Last Legacy to his Daughter*. 1660, 103.

¹ Review of Hallam's *Constitutional Hist.*, 1828.

² Burton's *Grand Impostor*, 1645, in Hanbury, ii, 523, 524. — Parker's *Life of Laud*.

³ In Dean Milman's *Annals of St. Paul's Church*, xiii, he speaks of Laud's total want of the purest Christian virtues blended with some of the most unchristian vices . . . his writings are below contempt, and betray or rather dwell with pride

In 1643 Mr. Peter prefaced and published Mr. Richard Mather's reply of the New England churches "to two and thirty questions sent over to them by divers ministers of England" on church government, with two other New England treatises on government, in answer to "divers reverend and godly ministers in England." He was equally vigilant against the state-church ambition of the Scotch. "Is it not an ungodly thing to suffer men to be of any religion? . . . Ought we not at least to keep our different opinions and religions to ourselves in obedience to the civil magistrate?" asked Baylie, the Presbyterian.¹

Mr. Peters was recognized, in 1656, as "the Father of our Church [of Independency] and Champion of our Reformed Religion."² But like a logical and practical man, as he was, he labored for a thorough reformation, and his volume, entitled *Good Work for a Good Magistrate*, contains practical suggestions in affairs of state,³ matter of admiration to the legal mind of England to-day.

on a feeble superstition and a most debasing view of God. . . . Among his vices were servility to the great, haughtiness to the lowly; the sternest, most inflexible intolerance, hard cruelty. . . . He commanded, still commands, the desperate admiration of those who dwell more on the church than on the religion which that church was founded to promulgate and maintain." The American admirer of this prelate — for such there is — did not dedicate his "*memoir*" to the Dean of St. Paul's.

¹ Baylie's *Dissuasive*, ch. v, 95.

² It is quoted in *Israel's Condition . . . Vindication of Mr. Hugh Peter from the foul aspersions of W. Prynne, Esq.*, London. 1656. pp. 80, 90.

³ "Good Work | for a good | Magistrate, | or, | A Short Cut to great quiet. | By | Honest, homely, plain English | Hints given from Scripture, Reason, and Experience, for the regulating | of most cases in this Com- | monwealth. | Concerning Religion; Mercie; Justice. | by H[ugh] P[eters.] Prov. 14, 34, *Righteousness exalteth a Nation; but Sin is a | Reproach to anie People.* | London, Printed by *William Du Gard* Printer to the | Council of State, 1651." dedicated "To the Supreme Power and all true Patriots under them," His "*Model for the Law*" proposes Registries for deeds, wills and testaments. "Summons may be left at men's houses; and not such a nest of bailiffs maintained, even an Armie of Caterpillars; the worst of men employed that waie." "Long laying in prison before sentence; or delaiies in justice is great crueltie to men." Petty local courts to settle trifling disputes summarily, all entails to be cut off forever, canals for cheap transportation, copyright to authors, hospitals for the insane and the sick, banks for pawn for the poor, are among his suggestions.

Mr. Peters also thinks that "the civil Fathers of the Fatherless" should teach

The undesigned evidence in the pages of their opponents, especially of the chief Presbyterian writers, affords conclusive proof of the potent agency of Independency in English affairs. They charge and fix on them the responsibility for the doctrines of Christian liberty and popular government, which triumphed in the English Commonwealth as well as in America, — to them, a cause of

“Torment, and loud lament, and furious rage”;

To the ages, of grateful praise and world-wide benediction.

Rutherford, one of the chief commissioners of the Church of Scotland, who sat with the Assembly at Westminster, and Professor of Divinity in the Scotch University of St. Andrews, could not tolerate what he called “the cursed pamphlets that pass press and pulpit . . . for [the] abominable, atheistical plague of Liberty of Conscience.”¹

The National Assembly of Scotland, in 1647, prohibited the importation or reading of all books and pamphlets favoring Independency, and forbidding any harboring of persons infected with such errors, and this to be enforced at the sword’s point.

The Presbyterians in Scotland were supreme. “Independents pray,” Rutherford says it with horror, “that God would grant them the grace of liberty of conscience.” Cromwell’s letter to Parliament, that “in things of the minde we looke for no compulsion but that of light and reason,” he pronounces “unsound, and scandalous to me and many others,” and adds, “To my knowledge, there is not this day in England any that is a meere Independent, . . . with most of those of New

orphans and the friendless not only to “read, write, &c.,” but “when big enough to be set to work, to learn something to live by,” and to provide houses where to “bring them up to all manner of trades,” the children of the State, pp. 26, 27. Does not this wise man here anticipate our Industrial Art Schools, Normal Art Schools, on the principle that compulsory education in skilled labor, to prevent poverty and crime, is wiser than the system of poorhouses and prisons to receive it? Where there is a Duty there is a Right, and the general adoption of Mr. Peters’ suggestions would soon be felt in the annual returns of increasing intelligence, industry, and wealth, and decreasing ignorance, pauperism, and crime, and their enormous waste in the body politic.

¹ *Spiritual Antichrist*, 1648, ix, 251-253, 259; also *Rushworth’s Hist. Col.*, vii, 767-771.

England, which maintaineth nothing but Independencie, that does not hold other unsound and corrupt tenets, especially that of liberty of conscience, which bordereth with atheism, skepticism, and with all faiths and no faith." To which he significantly adds, "They are ordinary preachers to the Generall and the rest of the Commanders."

Walker's *History of Independency*, 1648, defines it as the "*Genus generalissimum* of all Errours, Heresies, Blasphemies and Schisms. A generall name and Title under which they are all united, as *Sampson's* foxes were by the *Tailes*. . . . Nye, Goodwin and Hugh Peters are among the chief of their ministers, . . . Cromwell their Don Quixote, . . . and Hugh Peters¹ Chaplaine in ordinary to two great Potentates, *Luci-*

¹ Mr. Peter was "of great service to Cromwell," says Bishop Burnet, in Anderson's *Colonial Church*, ch. xiv. 156, ed. 1856. The Rev. John Bathurst Deane, in his memoir of Richard Deane, the tyrannicide, says "that Oliver Cromwell was the life and soul of the regicidal [tyrannicidal] conspiracy. . . . But if we give implicit credit to the Royalists, and judge of their subsequent action upon their own convictions, not Oliver Cromwell but Hugh Peter was the man who first conceived the idea of bringing the King to trial and to death. . . . Hence the especial animosity of the Royalists of the Restoration against Peters; and the strange irregularities of his trial in 1660 as a 'regicide,' and his conviction upon evidence which in our days would be rejected with scorn as no evidence at all, or with indignation as suborned perjury," 364. The reverend author scorns "the notion that all schismatics are rational beings and have a common and honest object, whereas . . . it is notorious that the natural repugnance of the human mind to uniformity and conformity is only to be overcome by the force of authority, and that left to itself the 'Protestant' mind has a tendency to run into what," etc. Are, then, "all rational beings" churchmen, and all churchmen "rational beings . . . only by force of authority"? But as Mr. Deane's "church" is only a creature of Parliament, a reflex of the times, and as "left to itself the Protestant [Parliamentary] mind has a tendency to run into" endless vagaries about candles or no candles, or like questions of Christian life, "human" minds and "rational beings" may be puzzled to keep in line with and to know for a certainty what happens to be, at the time, in "uniformity and conformity" with the national "catholic" church; and what can "rational minds" do without "force of authority" in this dilemma? Who is "authority" with Mr. Deane? Newman, Philpot, or Colenso? "When doctors disagree," etc. A notable and painful illustration of this duplicity and dishonor in John Henry Newman's history of his religious opinions shows "what the Protestant mind" of the Church of England "has a tendency to run into"! When Newman thought of openly avowing his "catholic" faith, Keble, the church poet,—whose hymn to "Charles the Martyr" is since obsolete, by Act of Parliament,—urged him to retain his *living* as if he were not a Romanist but still a "Protestant," whereupon Newman wrote to Keble again, "The following considerations have much reconciled my feelings to your conclusions: 1. I do not think we have yet made fair trial how much the English

fer and Oliver." He calls Milton "a Libertine . . . that (after the Independent fashion) will be tied by no obligation," and describes the Independents as "a complication of all Antimonarchicall, Anarchicall heresies and schismes,—Anabaptists, Brownists, Barrowists, Adamites, Familists, Libertines of all sorts . . . united under the general Title of *Independent*; and these were originally the men that by their close insinuations, solicitations, and actings began and carried on the Warre against the King, with an intent (from the beginning) to pull down Monarchy and set up Anarchy." He says they seduced the Presbyterians, who were "not strong enough to hold such subtle Sampsons."¹

After the "crowning mercy" at Worcester,—the defeat of the Scots army on their way to reinstate Charles, with the Kirk as the established religion,—Milton, in his sonnet to Cromwell, says,—

"Yet much remains
To conquer still; Peace hath her victories
No less renowned than War; new foes arise
Threat'ning to bind our souls with secular chains:
Help us to save free conscience from the paw
Of hireling wolves, whose gospel is their maw."

Church will bear. I know it is a hazardous experiment, like proving cannon. Yet we must not take it for granted that the metal will burst in the operation. It has borne at various times, not to say at this time [October, 1840], a great infusion of catholic truth without damage. As to the result, viz., whether this process will not approximate the whole English Church, as a body, to Rome, that is nothing to us. For what we know, it may be the providential means of uniting the whole Church in one, without fresh schismatizing or use of private judgment." *Apologia pro vita sua*, 1864, 239; 1874, 135. Of course these are not the "blind owls which hawk in the dark and dare not come into the light," predicted by Tyndale in 1530. Here was no betrayal of trust, no perfidy, only "an infusion of Catholic truth" into their charges; and if the alien Church of Rome should *reoccupy* its former "seats and nests," "that is nothing to us!" So Keble and Newman honorably retained their *Protestant* "livings"! I could hardly distinguish the trappings, ceremonies, and service of the English St. Alban's, in London, from the Jesuit ritual. The name of Keble, suppressed in the first edition of Newman's *Apologia*, is given in the second. The secret plotting of 1840 is overt and defiant in 1874. "That is nothing to us!" In the Diocesan Synod, Oxford, November, 1850, when Bishop Wilberforce said, "Suppose, now, that there should be any one in this assembly so false to the Church of Baptism as to be actually in league with the Church of Rome while ministering at our altars," the immediate answer was, "My Lord, there are a hundred of them in this [Sheldonian] theatre." But that "is nothing to us"!

¹ 29, 32. Part ii, 1649, 157, 180, 199, 200.

Hume says, "The Scotch nation plainly discovered, after the Restoration, that their past resistance had proceeded more from . . . the bigotry of their ecclesiastics than from any fixed passion toward civil liberty."

The Presbyterian champion, Robert Baylie, of Glasgow, in 1645 laments that "This unhappy love towards liberty, whereinto the Independents have lately fallen, makes them to entreat the magistrate to let alone the affaires of religion."¹

The mere title of Rutherford's book, in 1648, is an index of the times, and the prejudice which the common-sense of the Independents had to overcome. It is *A Survey of the Spiritual Antichrist, opening the secrets of Familisme and Antinomianism in the Antichristian doctrine of John Saltmarsh and William Dell, the present preachers of the army now in England*. He devotes a chapter to "the Familists and Antinomians in New England," and he states the appalling fact that "Saltmarsh, chaplain to the Generall, Sir Tho. Fairfax, goes along with the Familists of New England,"² and draws heavily from Governor Winthrop's *Short Story*³ about the "first authors" of these

¹ The religion of Him whose message was "Peace on earth and good-will towards men," depends not on constitutional recognition or legal formulas. In all ages Christianity has suffered more from professed or well-meaning friends than from open enemies. Christianity is part and parcel of the law of the land only because Christianity first saturated society, was prior to the law, greater than the law, nay, more, had created it, had infused itself into the feelings and thought, the daily life of the people, because it constituted the civilization of the land, and so crystallized into law. An oath in civil proceedings implies ages of education in the religious faith of which it is an expression. But if a religion comes to ask for cold mention in the statute, to depend on law, its own creature, as on a crutch for support, it will be a confession of its own decrepitude,—that it has become weaker than the law, the outgrowth of itself, and ceases to trust in its own strength. When the spirit of religion has shrunk into rigid formalities and lifeless mechanism, and ceremony has withered into costly architecture,—"quarries set to music,"—over whose porch "THE POOR HAVE THE GOSPEL PREACHED TO THEM,"—the glory of Christianity,—would be a cutting jest,—then scepticism will lift the veil of hypocrisy and find no life there. John Locke well says, "A religion that is of God wants not the assistance of human authority to make it prevail."

² "In Old England 'the Independents' make it a fighting with God to deny a free liberty to Papists, to the worst heresies and schismes, to Judaism, Turcism, Paganism, or if any error can be imagined to bee more pernicious."—Baylie's *Dissuasive*, 129, also Rushworth's *Hist. Col.*, vii, part iv, 770.

³ An idiotic story of a monstrous birth at the time of these troubles (October, 1637), "certified by John Winthrop, gent, of the Massachusetts, who saw it," found its way into the public archives.—*Calendar of State Papers, Colonial*, edited by W. Noel Sainsbury, 157-1660, p. 259.

awful heresies in New England, as Mistress Hutchinson and Mr. Wheelwright, then preaching "seditious railing and foul tenets." With the opponents of Cotton, Vane and Hutchinson, "heresy" and "sedition" were convertible terms.

When the Independents or Republicans demanded the repeal of the several acts against "sectaries," the Presbyterian, Walker, exclaims: "What is this but to pray in ayde of Turkes, Jewes, Anabaptists of *Munster*, nay the Devill himself to joyne with them . . . in this impious Liberty of Conscience to destroy the Protestant religion . . . under the Kingdome of these bloody cheating Saints."¹ The Spanish inquisition would have been edified by their holy horror at the mere suggestion of toleration, or freedom of opinion; they did not object at all to persecution, but would enforce the use of their *Directory* in place of the *Common Prayer*.

There is in Mr. Cotton's answer to the criticisms of Mr. Baylie,² a passage of great interest as to the origin of New England and its reflex on Old England, and also of the highest historical authority as the testimony of a principal character in both lands. He says, "Many thousands in *England* in all the Quarters of the kingdome, have been awakened to consider of the cause of Church discipline, for which wee have suffered this hazardous and voluntary banishment into this remote Wilderness: and have therefore by letters conferred with us about it, & been (through mercy) so farre enlightened, as to desire an utter subversion of Episcopacy, and conformity, yea, and the Honorable Houses of Parliament, the Lord hath been pleased to help them so farre to consider of our sufferings,

¹ Walker's *Anarchia Anglicana; or, the History of Independency. The second part.* 1649, 202. Hopkins' *Puritans and Queen Elizabeth.* v. 57, chaps. vii, viii.

² Dr. Sanderson, afterward bishop of Lincoln, wrote, April 10, 1649: "I thank you for the loan of your book, Rob. Bailie's *Dissuasive from Error.* . . . I cannot but admire . . . how the author could choose but see that most of the assertions both of Brownists and Independents are but the natural conclusions and results of their own premises. These [*sic*] kind of writings do exceedingly confirm me in my old opinions, viz., that the grounds of our busy reformers supposed true, either of these ways is infinitely more rational and defensible, and more contemporaneous to the principles whereon the endeavours of reformation are built than Presbyterians." Nov. 12, 1652, he classifies "Presbyterians, Independents, Anabaptists, or other by whatsoever name they called," as "Puritan sectaries." *Sanderson's Works. Jacobson.* v. 57, vi. 368.

and of the causes thereof, as to conclude a necessitie of reformation of the Ecclesiasticall state, (amongst other causes, so), by reason of the necessitie put upon so many *English* subjects to depart from all our employments, and enjoyments in our Native Countrey, for conscience sake.

“For the fruits of Congregationall discipline in *England*, they that walke in that way amongst you, might speak far more particularly, and largely, then I here can doe at such a remote distance. But if Books, and Letters, and reports doe not too much abuse us with false intelligence, the great, and gracious, and glorious victories, whereby the Lord hath wrought salvation for *England* in these late warres . . . his own right hand hath brought to passe chiefly by such despised instruments as are surnamed Independents. And are then the witnesses of that way so dangerous to the rest of the world. . . . For the chieftest instruments, which God hath delighted to use herein, have been the Faith and fidelity, the courage and constancy of Independents. And when I say Independents, I mean . . . such as professe the Kingdom of Christ in the government of each holy Congregation of Saints within themselves.”

Acknowledging the great services of Scotland “for the helpe of England against the Common Enemies of Church and State,” Mr. Cotton writes, “But yet¹ let the good pleasure of the Lord bee acknowledged, who out of his abundant grace, hath granted the chieftest successes to the English designs by the Forces of the Independents, which may not be denied without too much ingratitude both to God and man. Let all the glory thereof be wholly and solely given to the Lord: but yet let not the instruments be accounted unfruitfull, by whom the Lord hath brought forth such blessed Fruits of victory, and libertie, both from civill servitude, and superstitious thraldome, and withall so great an advancement of Reformation both in Church and State.”²

¹ Milton says in his *Defence of the People of England*, the Scots “preferred the king before their religion, their liberty, and that very celebrated ecclesiastical covenant of theirs.” *Prose Works*. Bohn’s edition, i, 191. “The Independents, as they are called, were the only men that, from first to last, kept to their point, and knew what use to make of their victory.” *Ibid.* 193.

² *The Way of | Congregational | Churches | cleared: | In two Treatises. | In the former | From the Historical Aspersions of Mr. | Robert Baylie, in his Book, |*

Compare with these sober words and tone of modest triumph, Milton's poetic strain :—

“What numbers of faithful and freeborn Englishmen, and good Christians, have been constrained to forsake their dearest home, their friends and kindred, whom nothing but the wide ocean, and the savage deserts of America, could hide and shelter from the fury of the bishops? O, sir, if we could but see the shape of our dear mother England, as poets are wont to give a personal form to what they please, how would she appear, think ye, but in a mourning weed, with ashes upon her head, and tears abundantly flowing from her eyes, to behold so many of her children exposed at once, and thrust from things of dearest necessity, because their conscience could not assent to things which the bishops thought indifferent. What more binding than conscience? What more free than indifferency? . . . There cannot be a more ill-boding sign to a nation (God turn the omen from us!), than when the inhabitants, to avoid insufferable grievances at home, are enforced by heaps to forsake their native country.”¹

Thus the genius of Milton glowingly portrays the birth and exodus of New England from the old home.

Mr. Carlyle portrays, in his way, the character and achievements of New England's Apostle of Independency :—

“Reverend John Cotton is a man still held in some remembrance among our New-England friends. He had been Minister of Boston in Lincolnshire; carried the name across the Ocean with him; fixed it upon a new small Home he had found there,—which has become a large one since; the big busy Capital of Massachusetts, *Boston*, so called. *John Cotton his Mark*, very curiously stamped on the face of this Planet; likely to continue for some time! — For the rest, a painful Preacher, oracular of high Gospels to New [and old] England; who in his day was well seen to be connected with the Supreme Powers of this Universe, the word of him being as a live-coal to the hearts of many. He died some years afterwards [1652, Dec. 23];—was thought, especially on his death bed, to have manifested gifts even of Prophecy,²—a thing not inconceivable to the human mind that well considers Prophecy and John Cotton.”³

called [A | Disswasive from the, Errors of the Time.] | In the latter, From some Contradictions | of | Vindicæ Clavium: | And from Some Mis-constructions of Learned Mr. | Rutherford in his Book intituled [The | due Rights of Presbyteries.] | By Mr. John Cotton, sometime Preacher at Boston | in Lincolne-shire, and now Tracher of | the Church at Boston, in | New England. | London, | Printed by Matthew Simmons, for John Bellamie, | at the signe of the three Golden-Lions, | in Cornhill, 1648. | See pages 102, 22, 103.

¹ *Of Reformation in England in Prose Works.* Bohn's Ed. ii, 399.

² Thurloe, i. 586; in 1653.

³ *Oliver Cromwell's Letters and Speeches: with Elucidations* by Thomas Carlyle, Letter clxxxiv.

Mr. Hutchinson, the historian of Massachusetts, says, 1764: "There came over amongst many others in this year, 1633, Mr. Haynes, of the civil order; Mr. Cotton, Mr. Hooker, and Mr. Stone, three of the most famous men of the religious order;" and adds: "Mr. Cotton is supposed to have been *more instrumental in the settlement of their civil as well as ecclesiastical polity, than any other person.*" On the authority of a MS. letter of Mr. Samuel Whiting, he states that "Mr. Cotton's removal was hastened by letters missive which were out against him to convent him before the high commission court for non-conformity. His friends advised him to keep close until he had an opportunity of embarking."¹

Now listen to the exultation of the Pilgrims: "Full litle did I thinke," writes Bradford, "y^e the downfall of y^e Bishops, with their courts, cannons, & ceremonies, &c., had been so neare. . . . Doe you not now see y^e fruits of your labours, O all yee servants of y^e Lord that have suffered for his truth, and have been faithfull witnesses of y^e same, and yee litle handfull amongst y^e rest, y^e least amongst y^e thousands of Israll? You have not only had a seede time, but many of you have seene y^e joyefull harvest; should you not then rejoyse, yea, and againe rejoyce, and say Hallelu-iah, salvation, and glorie, and honour, and power, be to y^e Lord our God; for true and righteous are his judgments. Rev. 19. 1, 2. But thou wilte aske what is y^e mater? What is done? Why, art thou a stranger in Israll, that thou shouldest not know what is done? Are not those Jebusites overcome that have vexed the people of Israll so long, . . . those proud Anakimes are throwne downe, and their glorie laid in y^e dust. The tiranous bishops are ejected, their courts dissolved, their cannons forceless, their servise casheired, their ceremonies uselese and despised; their plots for popery prevented, and all their superstitions discarded & returned to Roome from whence they came, and y^e monuments of idolatrie rooted out of y^e land. And the proud and profane supporters, and cruel defenders of these (as bloody papists & wicked athists, and their malignante consorts) marvelously overthrowne. Are not these great things? Who can deny it?"

¹ *Hist of Massachusetts*, Ed. 1795, i, 37, 165. *Hutchinson Papers*, 243-249.

“But who hath done it? Who, even he that sitteth on y^e white horse, who is caled faithfull, & true, and judgeth and fighteth righteously, Rev: 19. 11. . . . The King of Kings, and Lord of Lords. v. 15, 16. Hallelu-iah. Anno Dom: 1646.”

The principle of Independency which Cotton stated so clearly, and which Robinson and he defended with so much learning, and of which their disciples were the historical vindicators at the cost of everything but manhood, is both the foundation and the key-stone of American civil polity, is embodied in every American Constitution, and forms the substance of American protest against European polities. It is the ultimate principle for which Hampden, Russell, and Sidney died, and for which nominal Christendom has blindly endured centuries of fearful strife and bloody anarchy.

The Plymouth Church was a community of citizens; that community was a democracy, civil and religious, a town,¹ a commonwealth, the mother of like towns and commonwealths which in constitutional union, elected delegates or representatives, and so a republic grew up. Plymouth was the germ, the National Republic the fruit. The facts require a stronger statement than that of De Tocqueville, that the democratic and republican polity of the Pilgrims contributed powerfully to the establishment of a republic and a democracy in public affairs, for it *created* the republic.

It was a fatal blunder of the British ministry to attempt to interfere with, to “regulate” the New England town-meeting, and it probably quickened² the Boston movement to unite all the towns in the province, with an ultimate view to a similar union of the colonies.” This was approved by the legislature of Virginia and immediately extended over all the colo-

¹ The municipality in New England was the simplest of all municipal forms and the best adapted to develop the republican idea. . . . The rise of this system in the thirteen colonies which became the United States, shows how the republican idea, from the first, undermined feudalism at its root. . . . It was the primordial unit in which the republican idea was embodied at the time of the Declaration of Independence. — Hon. Richard Frothingham in *Proceedings of the American Antiquarian Society*. October, 1870, 19, 31, 38. See also Mr. Tudor’s admirable reflections in *Life of James Otis*. 1823. 443-451.

² Arnold’s *Hist. Rhode Island*, ii, 324.

nies. . . . Rhode Island was the first to follow the example of Virginia in electing a committee of correspondence.

So the germinal principle of Pilgrim polity pervades the history of American liberty. Rejecting the proposed constitution of 1778, because it only "allowed" and did not affirm the inalienable rights of conscience, and not content with a general statement of the rights of man, the people reiterate with emphasis and in various forms the guarantees of religious freedom. One¹ of them is that "the several religious societies of this Commonwealth, whether corporate or unincorporate . . . shall ever have the right to elect their pastors or religious teachers, to contract with them for their support," etc. This is a crucible for all organic political error, the radix from which springs all other guarantees of the Constitution; it is the soul of the Constitution.

We return to the testimony of the enemies of New England.

Mr. Edwards, the Presbyterian,² styles "Master Peters,³ the Vicar General and Metropolitan of the Independents, both in New and Old England. . . . the Solicitor General for the Sec-taries [the Independents] who came out of New England about four years and four months ago, concerning whose preaching . . . and proceedings in city and country I could write a whole book. . . . This man is an ubiquitous here and there, in this country and in that country, in the army and at London. Whenever the Independents or some other Sectaries are about any great design or business, he must be sent for though from the army. . . . Now that their design for a toleration hath *lately* been more vigorously prosecuted . . . I am persuaded

¹ *Const. of Mass., Art. XI, Amend'ts.* In the Girard case, Mr. Webster declared that the American precedent of a voluntary support of religion under free institutions, without any established order, "will in time to come shake all the hierarchies of Europe."

² Edwards' *Gangraena*. 1646, Pt. i, 214; ii, 61.

³ While this *proof* is in hand, I have found two signatures of Mr. Peters in Thane's *British Autography*, ii, 54, one of 1643, and one of 1653, in both of which he uses the final s. Thane's portrait of Mr. Peters "from an original drawing" closely resembles the more finished and expressive face in the collection of nine medallions facing a pamphlet of 1715: "Popery and Schism equally dangerous to the Church of England." The central figure, Ignatius Loyola, with "*Constitutiones Societatis Jesu*," in hand, is surrounded by *Tho: Heth, F. Commin, J. Knax, Garnet, Parsons, H. Peters, D. Billingsuis, and Wm. Penn.*

Mr. Peters' late coming up from the Army hath to do with that. . . . He is so bold, daring and active for the sectaries . . . that when he had express letters . . . without all excuse or longer delay to come to New England . . . there were meetings of several Independent ministers (of the Grandees) to consult and resolve this case of Conscience . . . the result was that Mr. Peters being so useful a man here he should not go, but stay in England . . . if twenty Churches sent for him."

Edwards complains that "there is hardly a noted Sectary in the Kingdom or out of New England, Holland," who has not some office or position of respect—and can no way abide the Independency and other opinions which, "first broached in New England, have come over into old." He denounces "Master John Bachiler, Licenser Generall of the Sectaries' books and of all sorts of wicked opinions," of which he has found 176, and says "many more might be added," especially for his licensing the reprint of Leonard Busher's¹ treatise of 1614, pleading that it "may be lawful to write, dispute, confer, print and publish any matter touching religion, either for or against whomsoever," and that Bachiler's "wickedness may the more appear," he had ordered the passages for Toleration should be printed in "great letters." He concludes, "I am afraid that if the Devill himself should make a book, and give it the title, 'A Plea for Liberty of Conscience,' with certain reasons against persecution for religion, and bring it to Mr. Bachiler, he would license it, and not only with a bare *imprimatur* but set before it the commendation of A Useful Treatise, of A sweet and excellent booke, making for love and peace among brethren; or some such discourse." (*Gangraena*, Part III, ii, 36, 103, 242.) For example, Mr. Cotton's "*Way of Congregational Churches Cleared*," bears the following, "The worthy name of the Reverend and Learned Author of this Treatise

¹ In 1609, five years before Busher's tract, Mr. Jacob had published "An Humble Supplication for *Toleration*, and Liberty to enjoy and observe the Ordinances of Jesus Christ in the administration of His Churches in lieu of human Constitutions," and in "A Declaration" written in 1611, with admirable clearness he says, — "where each ordinary congregation giveth their free consent in their own government, there certainly each congregation is an entire and INDEPENDENT body-politic, and indued with power immediately under and from Christ, as every proper Church is, and ought to be"! — Hanbury's *Independents*, i, 224-231.

(which with delight I have perused) is a sufficient argument to perswade, not onely to the reading of it, but also to a beliefe and expectation of something Excellent therein. *Imprimatur*, Jan. 7, 1647 [8]. John Bachiler."

In the prefatory matter of his "three fold discourse," published in 1651, on "*The Inconsistencie of the Independent way*," Mr. Cawdrey, a member of the Westminster Assembly, says of Mr. Cotton and Mr. Hooker, "It is some mens happinesse¹ . . . that write they (or preach they) . . . they finde some admirers to cry them up, all their words as Oracles, and all their works as Wonders." . . . Mr. Cotton's "*Way Cleared* . . . and other Books of that *Way* published, were highly esteemed as unanswerable, and very taking with weak and unsettled mindes, to the disturbance of the peace of the [Presbyterian] Church; . . . especially that Reverend and Learned Mr. Hooker's *Survey of Church-Discipline*, which I heard most magnified, as the strongest piece of that *Way*," and Mr. Cawdrey confesses himself "provoked by the importunate and reiterated recognition of those Tracts, those *Models* (as they call them) *of the Church-Way*."

He denounces "the new pretended principle of Christian Liberty or liberty of conscience. . . under the Name, Shadow, and Shelter of Independency (as another Trojan horse) . . . to open a door to as many divisions as there are Churches, none having any power beyond their own Church: whereby all Religion, all Heresies, may be tolerated, and none can hinder it . . . every man hath liberty to propagate his own erroneous notions, and every man takes the License to hear whom he likes best, as most agreeable to his own opinion . . . seeking and trying all the new waies of religion . . . all sorts of men . . . like well of and comply with the Independent way, as granting more liberty than the Presbyterian will." He bewails "the miserable rents and divisions, the errors and heresies and blasphemies broken out in this Church of *England*, since their way got footing and countenance here . . . the many mischievous consequences of those principles, and sad effects of the prac-

¹ Baylie writes from London, Dec. 7, 1643, "My pamphlets do not sell. Have bought up some of my Laudensium and Parallels hither, but for [to] no purpose." — *Letter No. 39*.

tice of the Independent way in Old England, fully manifested in these last few years" . . . found to be so dangerous to Presbyterian rule, and threatening its utter dissolution.

Mr. Cawdrey addresses his remonstrance particularly "to the Reverend Author . . . Mr. John Cotton . . . as a Leader to many (such is the respect to his person) . . . and authority . . . in reputation for learning and holiness."

"Happy were it for *Old England*," exclaims the unhappy Cawdrey, "if our Dissenting Brethren would hearken betimes. . . . Little did we think, that those who outstood the Sabbatical profanations of the Prelates, their reproaches and scoffs . . . would have so soon declined upon a new pretended principle of Christian Liberty, or Liberty of Conscience . . . but . . . the Sun (of Toleration) can make the Traveller . . . cast aside his garment, which the stormy windes (of persecution) could not do."

Such was the work of New England in Old England. The testimony is unimpeachable, the reproach has become a tribute.

"It had been happy for *England*," says the dejected Baylie, "that Master *Cotton* had taken longer time for deliberation before that change of his minde. . . . God in wisdom permits his dearest children to set black marks on their own faces. . . . I would not willingly detract from any man's reputation . . . yet when his gifts are turned into snares . . . as his eminent endowments are strong invitations to run after him; so the mixture of clear weaknesse may be . . . a caveat from God, to beware of his wayes, as well as of any other mans."

Edwards charges Mr. Hugh Peters "with improving his whole time in preaching against the Presbyterian government and for a toleration of all sects."

And Peter does seem to have been almost everywhere. With the Earl of Warwick at the siege of Lynn, in 1644; in 1645, with Lord Fairfax at the capture of Bridgewater, for the news of which and with thanks for his universal services he was rewarded by Parliament, and so he continued in great influence with the generals, and Parliament.¹

¹ The gist of Mr. Thomas Goodwin's sermon before Parliament "at their late solemn *fast*, Feb. 25, 1645," was that "they do and will differ in judgment . . . the Apostles could not prevent it . . . let us not judge one another any more . . .

In his "Last Report," 1646, he says, "Teach the peasants to understand liberty." "It is one of the greatest interests of the state to keep war at a distance." "Wrangling is none of our proper work."

Mr. Baylie² said, "Of all the by-paths wherein the wanderers of our time are pleased to walk, this [of Independency] is the most considerable. . . . There be few of the noted Sects which are not a great deal more numerous; but this Way, what it wants in number, supplies by the weight of its followers." After five years endeavours and great industry the Independents were less than 1000 in number, men and women included, but "of so eminent a condition, that not any nor all the rest of the Sects are comparable to them; for they have been so wise as to engage to their party some of chief note, in both Houses of Parliament, in the Assembly of Divines, in the Army, in the City and Countrey-Committees; all whom they daily manage with such dexterity and diligence, for the benefit of their Cause, that the eyes of the world begin to fall upon them more than upon all their fellows." Lord Clarendon, to the same point, says, "The Independents [Divines] were more learned and rational than the Presbyterians; and though they had not so great congregations of the common people, yet they affected and were followed by the most substantial and wealthy citizens, as well as by others of better condition."

Thus it appears that except to the Independents — and they were only a handful — the idea of a State without a Religion, — a state-religion — was a thing incredible, anarchical, and of such monstrous impiety as to provoke divine wrath and vengeance. Milton's lines "on the new Forces of Conscience under the Long Parliament," represents the position of things just then:—

and so end all the quarrels." . . . Christ "will not rest till such time as he hath made us one, if not in judgment, yet in forbearance . . . and we shall be made to do it one way or another." Even so, Mr. Goodwin. In his "Good work for a good magistrate," 1651, p. 34, Mr. Peters puts first among the "Rules of Justice," "None can be free of great injustice, who by persecution for religion take awaie libertie of conscience from anie, whose principles or practises are not dangerous to the government, Peace, Proprietic, and Commonwealth; if they otherwise live but civilly. For as God himself, so his Vicegerent the Magistrate must cause his Sun to shine, and his rain to fall both upon good and bad."

² "*Dissuasive*," chap. iii, pp. 52, 53, 90.

“ Because you have thrown off your Prelate lord,
 And with stiff vows renounced his liturgy,
 To seize the widow'd whore Plurality
 From them whose sin ye envied, not abhorr'd,
 Dare ye for this adjure the civil sword
 To force our consciences that Christ set free,
 And ride us with a classic hierarchy
 Taught ye by mere A. S. and Rotherford ?
 Men whose life, learning, faith and pure intent,
 Would have been held in high esteem with Paul,
 Must now be named and printed Heretics,
 By shallow Edwards and Scotch what-d'ye-call :
 But we [Independents] do hope to find out all your tricks,
 Your plots and packings worse than those of Trent.

 New Presbyter is but Old Priest writ large.”

The two great sects, Presbyterians and Episcopalians, were “a-fighting for the crown,” each eager to grasp the sword of the bigot ; yet, out of the usual course in which popular will or apathy is the assumed basis of government, the Independents, without a party, but energized by the supremacy of a divine idea, took the reins of authority ; and the brief period of their rule, conceded to be the noblest in English history, yet sheds its beneficent influence over the world. Europe studies the lesson to-day. In a letter to the Magistrates of Massachusetts in 1671, Dr. John Owen, Philip Nye, and the dissenting clergy of London commend Harvard College as a “school of the prophets,” some of whom, “God hath used for service to himself in both Englands.” Of the twenty graduates prior to 1646, twelve went to Europe, eleven of whom never returned to New England.¹

George Downing, of the first class, 1642, before mentioned, was chaplain to the regiment of the terrible John Okey,—Carlyle's “fierce colonel and zealous Anabaptist,”—whose “thousand dragoons were always counted,” says Markham,² “the best men in the army” of the great Lord Fairfax, and did their full share at Naseby, June 14, 1645. There is a report of his sermon at Hackney, Aug. 16, 1646, in which he is called “Master Downing, Preacher to the Army, *alias* Hugh Peters,

¹ Quincy's *Hist. of Harvard College*, i, 16.

² *Life of Fairfax*, p. 148.

junior, young Peters he was called,"¹ Cromwell's Scout-Master, General head of the intelligence department; he sat in three of Oliver's parliaments and was a frequent speaker on religious questions. In the House of Commons he confessed he had been a minister, when Major-General Whalley called on him to serve in the casual absence of the morning Chaplain. In the next December he was sent as the Protector's agent to the United Provinces of Holland, to whom Milton commended him as "a person of eminent quality, and after a long trial of his fidelity, probity and diligence in several and various negotiations, well approved and valued . . . in our knowledge and esteem."

In the Fall of 1643 Mr. Roger Williams revisited England. His companions on the Sempringham Road, Cotton and Hooker, had come up to his position and "durst not join in the use of the Common Prayer." Their correspondence and writings were doing brave work for the truth in England. But as Cotton thought it "no disgrace to change either judgment or practice² upon better information, so Williams himself had gone up higher,³ and the old New England friendship with Sir Henry Vane was quickened anew in their intrepid devotion to the great cause, despite opprobrium and obloquy, caring not for "the argument of multitudes and numbers against one."

Not long after appeared his *Queries of Highest Consideration*, presented to Parliament, which Dr. Orme ranks with Robinson's *Justification of Separation from the Church of England*, 1639, as containing "the most accurate statements

¹ Edwards' "*Gangraena*," iii, 81.

² *Narragansett Club Pub.* ii, 40. To Mr. Baylie's "unsavory metaphor of my distaste of Episcopall government," Mr. Cotton replied, "Conscientious judgment in matters of religion is not led by taste or distaste: will he say, that both the Parliaments of England and Scotland have abolished Episcopal government upon a distaste?" *Way Cleared*, p. 19. Mr. Cotton was not of that pliant class which is fertile in expedient and apology, but inquired for principles and fundamental law.

³ Prof. Diman's note is conclusive that Mr. Williams laid "no special emphasis on liberty of conscience" while in Massachusetts, but that, "like every great leader of opinion, he reached by degrees his own conclusion." Preface to Cotton's *Answer to R. Williams* in *Publications of the Narragansett Club*, ii, 58.

on the distinct provinces of civil and spiritual authority." "If," said Williams, "the Honorable Houses . . . shall erect a spirituall court for the judging of spiritual men, and spiritual causes (although a new name be put upon it, yet), whether or no such a court is not, in the true nature and kind of it, an High Commission."¹

At the very same time Milton in his "*Areopagitica; or, A Speech for the Liberty of Unlicensed Printing; addressed to the Parliament of England,*" 1644, said, "If it come to inquisitioning again, and licensing, and that we are so timorous of ourselves and suspicious of all men, as to fear each book, and the shaking of each leaf, before we know what the contents are; if some [Presbyterians] who but of late were little better than silenced [by the bishops] from preaching, shall now come to silence us from reading, except what they please, it cannot be guessed what is intended by some, but a second tyranny over learning: and will soon put it out of controversy, that bishops and presbyters are the same to us, both name and thing." Williams and Milton were intimate, and this coincidence of thought and language is interesting.

When Sir Henry Vane secured the alliance of the Scots, in 1643, by the League and Covenant, he put in use the lesson learned in Mr. John Cotton's study, and insisted on the insertion of the words, "according to the Word of God," which was a reservation of freedom of conscience² and opinion, fatal to Presbyterian pretension, but fully appreciated by them only at a later day and to their infinite disgust. For example: "It was not in our thoughts or intentions," Rutherford protested in 1648, — "your Independencies and separations, your Schismes, Atheistical and Epicurean tenets of toleration of all sects, religions, false ways, your Antinomians, Familists, Socinians, Arminians, Arrians, Antitrinitarians, Antiscripturarians, Seekers, Anabaptists; all of which I cannot but judge to bee yours, because you are so farre from writing against them." Poor Mr. Rutherford!

¹ In the *Publications of the Narragansett Club*, ii, 241-276.

² John Cook of *Gray's Inne Barrister*, in his tract *What the Independents would have*, 1647, says that "to be as free to choose their own company, place, and time, with whom, where and when to worship God . . . will satisfie all that go under the name of Independents." p. 2.

But the political pendulum backward swung ; and with beatifications of Charles the Martyr for religion, Nell Gwyn for morals, Rochester for letters, Jefferies and Scroggs for justice, unconditional obedience for the people and divine right for the king and his "creatures," "shop-keeping" ethics for Parliament, John Bunyan in jail, Russell and Algernon Sidney on the scaffold, Monarchy and Anglo-Catholicism supplanted the Commonwealth, at the cost of all that noble minds hold dear, and England went — on her way to the inevitable Revolution of 1689.

Though Mr. Godwin, the historian of the Commonwealth,¹ limits the sway of the Republican party to the period closing at the Restoration, and dated its final extinction at the Revolution of 1688, its spirit flourished with unabated vigor in the American colonies, successfully resisting the slavish fanaticism of loyalty which revoked the healthy legislation of the Commonwealth and defaced the statute-book with acts which disgraced the nation, and whose story is one of the darkest in cruelty and shame.

No duty can be presented to the American historian more agreeable, more a theme for generous exaltation, than that of tracing and illustrating the irrepressible spirit of colonial independence,² from the day of the contemptuous turning of the Pilgrims from the English court without a royal protection, — typical of the whole political history of the country, — to the admission of the American ambassador at the same court in 1785.

And in the same pages England may read the story of the vindication of her own liberties, the freedom of her own constitution, — nay, more : it was Charles James Fox who, in the House of Commons, declared that "the resistance of the Americans to the oppression of the mother country has undoubtedly preserved the liberties of mankind."

In fifty years after the landing at Plymouth, England was in great trepidation about her colonies. Evelyn reports that

¹ Vol. i, p. 6.

² Mr. Walsh's *Appeal*, Sections i, ii, vi, — a work which should be republished with a supplementary volume on the same plan, on the relation of England to the United States in the late civil war, — *with an index*.

there were long debates in the royal council in 1670 and 1671, whether New England was "of such power, as to be able to resist his Majesty, and declare for themselves as independent of the Crown, . . . appearing to be very independent as to their regard to Old England, or his Majesty, rich and strong as they now were . . . there was fear of their breaking from all dependence upon this nation," and it was deemed prudent not to send, for fear of resistance, "a few of his Majesty's first-class fregats" but a deputy with an open commission and — secret instructions.¹ In his journal of August, 1676, the worthy minister, Mr. Robert Law, says that New England "refused to own the King of Britain as their King; only in commemoration of their coming out of England, they now and then send him a free gift."²

By temperate life New England so increased, that in 1745, with "*Nil Desperandum, Christo Duce*" on her flag, she dealt a fatal blow to French dominion in America, and gave peace to Europe.³ But listen to Colonel Barre in the House of Commons, October 25, 1775: "To a mind that loves to contemplate the glorious spirit of freedom, no spectacle can be more affecting than the action at Bunker Hill . . . inspired by that genius of liberty which is the noblest emotion of the heart, which it is impossible to conquer, impracticable to dismiss. . . . Who can reflect on such scenes," he exclaimed, "and not adore the constitution of government which could breed such men?"

Sir Richard Sutton, in the same House, said, "If you ask an American who is his master, he will tell you he has none; nor any governor but Jesus Christ," and the Pilgrims of 1620 but echo back the sentiment.

I have endeavored to show the origin and the mission of the Mayflower. The feverish ages of ignorance, superstition, and bigotry, of intolerance and persecution, make up the sombre background for the Pilgrims, who, on the open Bible, hold out to us and to mankind their luminous scroll of constitutional liberty, November 21, 1620.

¹ *Diary*, 59-61, 68, Ed. 1854, ii, 59-61.

² Walsh's *Appeal*, 54, 75.

³ Dr. Usher Parsons' *Life of Pepperell*, 52, 145. *Universal History*, xxi, 157, 51.

“They came not for themselves alone, they came for all mankind.”

The Pilgrim heritage is incorporated into the Constitution of the United States of America, in these words: “Article I. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for redress of grievances.”

Out of this the rest comes as naturally as the flower from the calyx.

“And still their spirit, in their sons, with freedom walks abroad;
The Bible is our only creed, our only sovereign, GOD!
The hand is raised, the word is spoke, the joyful pledge is given,
And boldly on our banner floats, in the free air of heaven,
The motto of our sainted sires; and loud we'll make it ring, —
A Church without a Bishop, and a State without a King!”

The Pilgrim colony — the people living under their system of government — has become a great nation, and time, the test of truth, is giving in its verdict, abroad as well as at home, in official statistics as well as in the more delicate tokens, often

— “strong as proof from Holy Writ.”

Among the historical panels in the House of Lords, one, devoted to “The Pilgrim Fathers Landing in New England,” is, we venture to assert, in the light of this investigation, the most appropriate of any in the modern history of England herself.

Expressive of the same revolution in opinion and feeling was the graceful tribute to Mr. John Cotton, — two hundred and twenty-five years after his escape from hierarchal persecution, — in a memorial tablet of brass to his memory, fixed in “Cotton Chapel” in the old Boston Church, “in order that the name of an illustrious man, the love and honor of both worlds, might not any longer be banished from that noble temple.” This was in 1857. It was the occasion for the new Bishop of Lincoln’s first official act, and Laud’s successor, the Bishop of London, joined in the homage.

Fitly and closely following this, Parliament ordered an

expurgated prayer book, omitting the statutory worship of Charles the Martyr, whose "royal blood" till then "cried to heaven every thirtieth of January for judgment, only to be averted by salt fish and egg sauce," and suppressing the annual fast, in which the tyrannicide was spoken of as a sort of deicide, and compared to the death of our Saviour. Submission and obedience, clear, absolute, and without exception, was the "badge" and character of the Church of England. "We can form no adequate conception," says Hallam, "of the jeopardy in which our liberties stood under the Stuarts . . . without attending to this spirit of servility."¹ After one hundred and ninety-nine years of this burlesque sacrament of political slavery, it was repealed, as it had been created, by Act of Parliament; and as if to emphasize the removal of this stigma from the ecclesiastical calendar, by the same authority Cromwell is raised to his own historical niche, and fact triumphs over fiction, truth over falsehood.

We have not space to allude to the social and material results, the religious, moral, and æsthetic, the origin or rapid development of which the philosophic historian will trace to the influences growing out of the event we celebrate; but enough has been told of the men of 1620, their doctrines and work, to show that

" We have need of these
Clear beacon stars, to warn and guide our age;
The great traditions of a nation's life,
Her children's lustrous deeds, with honor rife,
Are her most precious jewels, noblest heritage,
Time-polisht jewels in her diadem."

¹ Macaulay's *Rev. of Hallam's Const. Hist. of Eng.* Jonathan Mayhew's *Discourse on Charles First's Death*, in *Pulpit of Am. Revolution*.

J. WINGATE THORNTON.

Boston.

SPEAKING OR BABBLING.

AN elaborate attempt has been recently made¹ to prove that the word translated *to speak*, in 1 Cor. xiv, 34, 35, ought to be rendered, according to a classic use of it, *to babble*. This rendering of the word, if probable, would both relieve Paul from interdicting seemly speech to women in church assemblies, and by so doing prevent the wresting of Scripture by which his prohibition is frequently evaded. The Article claims that *to babble* is the classic meaning of λαλεω; that the word is sometimes used in this signification in the Septuagint, and even by the writers of the New Testament, especially in 1 Cor. xiv, 34, 35; that "when the apostle addressed his Greek congregations, by word or epistle, it would be very natural for him to expect them to understand his words in their classic sense and to so use them himself" (p. 271); and, consequently, "that Paul has never uttered one syllable, in epistle or by word, so far as the record shows, to prohibit a woman προσευχῆσαι (to pray), προφητεῖν (to utter God's messages), κηρυσσεῖν τὸν εὐαγγέλιον (to herald the news of salvation) to a promiscuous Christian assembly, small or large, when constrained by the love of Jesus and of souls, under divine influence so to pray and exhort and preach; only she is to do it in a modest, womanly manner" (p. 277). We wish to examine the author's premises, to see whether or not his conclusion is well grounded.

The writer of this paper depends upon the best of all authorities, the lexicons, for the classic meaning of the word under consideration. Turning to a few of them, we find these to be the definitions of λαλεω:—

"Sonum edo, loquor, garrio." (Schrevelii Lex.)

"Loquor, (2) garrio, temere et inconsiderate verba fundo." (Hederick's Lex.)

"To make a sound, utter words; to speak, talk, address, converse; to prate, babble, divulge, blab, talk idly or inconsiderately; to chatter, chirp." (Grove's Lex.)

¹ See Article in *Congregational Quarterly* for 1874 (pp. 264-273), by Rev. Harmon Loomis, "*May a Woman Speak in a Promiscuous Religious Assembly?*"

“To talk, to speak, to prate, to prattle, to babble, to chatter, to twitter.” (Donnegan’s Lex.)

“To make a noise, to talk much, to talk, to speak inconsiderately, to prate, to chatter.” (Pickering, Dunbar.)

“*To talk, chatter, babble*; in general, *to talk, say*; strictly, *to make a babbling, prattling sound*, as monkeys and dogs; hence, also of birds, locusts, *to twitter, chirp*; of musical sounds, *to sound*.” (Liddell and Scott.)

A study of these definitions shows that the use of the word is very wide, covering all utterances from a musical instrument up to an oration. Still its general sense was not *to babble*, but “*to talk, to say*.” That it was sometimes or even frequently used for inconsiderate talk, as it sometimes was for the twitter of a bird, is most evident; but that it is to be translated, in any work of the classic Greek, from its own proper force, without regard to the connection, *to babble* rather than *to speak*, needs proof, which has not yet been furnished. We should judge the contrary, — that, in any given passage, the connection must determine the meaning intended; that, if used of birds, dogs, locusts, monkeys, or musical instruments, its wide signification would admit of a rendering suited to the necessities of the context; but, if used of men and women, its general classic use would constrain the translation *to speak*, unless the context forbade it.

But be the general classic meaning what it may, would Paul’s Greek congregations naturally expect him, in letter or in address, to use the classic Greek? An affirmative reply is the strange assertion of the article. Classic Greek in the first Christian century! Is the Greek professor abroad, that such a statement could be made? Classic Greek in the New Testament! How a desired end shapes one’s course!

All writers divide the history of the Greek language into periods. Prof. E. A. Sophocles¹ divides it into six periods, of which the fifth, called the Roman (B. C. 146, A. D. 330), covers the time of the apostles, with a wide margin on either side. Now the writers of the preceding Alexandrian Period (B. C. 283–146), the time of the translation of the Hebrew Bible into

¹ Introduction to his “*Greek Lexicon of the Roman and Byzantine Periods* (from B. C. 146 to A.D. 1100).” Published 1870.

the Septuagint, "are commonly called later authors, and their language later Greek." Liddell and Scott also say, "After the Attic writers" — the Attic Period (B. C. 500–285) preceded the Alexandrian — "Greek undergoes a great change, which begins to appear strongly about the time of Alexander. . . . But the change is complete in Polybius (B. C. 206), with the later historic writers, and Plutarch"¹ (A. D. 50). Were it not that the whole stress of the argument, put forth so confidently, rests on the bold assumption, which seems to have been regarded as an indisputable fact, that the classic period of Greek literature reached down to the time of the apostles, and that they, the apostles, would have been expected to use words in their classical sense, we would forbear further quotations; but as the Article entirely blinks the common teachings of writers that the classic period of the Greek language had passed centuries before Paul penned his epistle to the Corinthians, we quote still further. Dr. Edward Robinson, after dividing the Greek language into three great epochs, — its growth, its prime, and its decline, — the latter dating from the Macedonian conquest, says, "The language of the New Testament is *the later Greek language, as spoken by foreigners of the Hebrew stock, and applied by them to a subject on which it had never been employed by native Greek writers.* The simple statement of this fact suggests at once what the character of this idiom must be; and might, one would think, have saved volumes of controversy. The Jews came in contact with the Greeks only at and after the Macedonian conquests; and were therefore conversant only with the later Greek." "It was the spoken language of common life, and not that of books, with which they became acquainted."² "The idiom of the New Testament, as it is a variety of the later Greek, . . . would presuppose a grammar of the later Greek."³

Now the later Greek is not classic Greek; and no one living after the Macedonian conquest, especially so late as the year of our Lord 57, would expect to use, in letter or in address, the classic Greek, or expect any one else, much less a

¹ Preface to *Lex.*, p. 20.

² *Introd. to Lex. of N. T.*, p. 5.

³ *Winer's Gram. of N. T.* Thayer's Ed. *Introd.*, pp. 2, 3.

Jew, though brought up at Tarsus, so to use it. The thing is altogether unnatural and preposterous.

As "there are few words that do not change their significations more or less in the downward course of time," the word *λαλεω* may have lost its more general classic signification, that of *speaking* or *talking*, and have acquired the general meaning of *babbling*, in the change from the classic to the later Greek. An inquiry into the fact of such a change lay legitimately within the province of the argument of the Article, but as the author did not make it, resting on the bald assumption just considered, we will make it.

Its use by the writers of the New Testament proves that the word had not, in the decline of the Greek language, lost its more general meaning of *speaking*, for it is found in the New Testament about two hundred and ninety-four times, and in only one passage can it properly be translated *babble* or *prattle*. Being used so frequently in such solemn writings, we cannot suppose that the common meaning of the word was at that time a degraded or doubtful one. But more anon on this point.

Sophocles' Greek Lexicon, above referred to, is a dictionary of the later Greek, "from B. C. 146 to A. D. 1100." It, therefore, gives the signification of words covering the time of the apostles, and is an authority that can be trusted. For this long period of twelve centuries, but one meaning to the word *λαλεω* is given, and that is, "*to speak*."

Robinson, while giving to the word the same primary signification as others have done, adds, "In New Testament, generally *to speak, to talk*; less frequent in profane writers." In no passage in the New Testament does he give it the sense of *babbling* or *prattling*.

It seems not a little presumptuous to attempt to force a signification of an ambiguous word down from the classic period of the Greek literature into a period so late as the first Christian century, in the face of all writers to the contrary. We might, on the same principles, maintain that *πνευμα αγιον* should be translated, in any given passage, "a holy wind," instead of "Holy Spirit," because *πνευμα* means, classically, "wind, air, breath"; and quote John iii, 8, in proof of its use in this

sense at that time. We conclude, then, that in the changes which the Greek language confessedly suffered in its decline, the word *λαλεω* lost its primary meaning, "to make a noise," one of its classical significations, "to babble," and retained only its general classic use, namely, "to talk, to say," "to speak." So that Paul's Greek congregations would not have expected him to speak in the obsolete classic Greek, but in the common later Greek of his own day, which had no such meaning as *babble*, for the word under discussion. That consequently the word as used by him in 1 Cor. xiv. 34, 35, cannot be translated *to babble*.

But the further attempt is made to show that *λαλεω* is used in several passages in the New Testament, in the sense of *babbling*, and hence may be so used in 1 Cor. xiv. 34, 35. The Article details, in correspondence with the Hebrew *dabar*, five slightly differing shades of meaning, in which it is claimed that *λαλεω* is used in the Gospels and the Acts; four of which refer unquestionably to intelligible, rational speech. The other he declares to be "a mere use of the voice." His examples of the latter are, "And the dumb spake"; "Every idle word that men shall speak, etc., — meaningless or profitless babble." These are the only two cases given under this lowest use of the word. We do not know what modern criticism may yet do with the miracles of Christ the Lord, but we were not aware before that it had reduced his cures of the dumb to "a mere use of the voice," on the part of the cured, in *babbling, prattling*. It is certainly to be hoped, and, unless further light dawns upon us, to be believed, as much for the comfort of the friends of the cured as for the power and glory of Christ, that the dumb spake intelligibly, rationally, as other people, and did not *babble, prattle* in "a mere use of the voice." As *λαλεω* is used one hundred and ninety-six times in the Gospels and the Acts, and confessedly in every instance, unless the two cited in the Article be found to be exceptions, of intelligent speaking, it must mean in this passage, what everybody has regarded it as meaning, namely, that the dumb talked as other people talked, without the faintest reference to babbling. In the other passage — "Every idle word that men shall speak (*λαλησωσιν*)" — Christ used the most comprehensive word in

the Greek language for speaking, one including alike all formal address and inconsiderate talk. But so far is the verb *λαλεω* innocent of all inconsiderateness or evil meaning, that Christ uses an adjective defining what words he means. He says, "Every idle word" (*πᾶν ῥῆμα ἀργόν*), the inconsiderateness being expressed by "idle" (*ἀργόν*). Substitute "blaspheme" for speak, and "idle" is unnecessary, as the verb expresses the sin; so, if *λαλεω* meant what the Article says, "meaningless or profitless babble," the explicative "idle" were unnecessary, and would not probably have been used. The whole condemnation borne by the saying of Christ rests in the one word "idle" (*ἀργον*), and none of it in the verb (*λαλεω*). Yet these are the nearest approaches to *babbling* that the word under consideration makes in the Acts and the Gospels.

It is not strange that a word of such general import as *λαλεω*, used one hundred and ninety-six times in the Gospels and the Acts, should have the four remaining significations which the Article gives it; (2) "in the sense of counselling or communing together;" (3) "where there is an expressed or implied design in the speaker not to convey plain and clear thought or truth to the mind of the hearer," as parables, respecting which, however, *λεγω* is twice used (Matt. xiii, 24, 31); "(4) to wrangle or discuss in a confused and bitter manner;" and (5) "in allusion to what had before been uttered, without a repetition of it, or giving any clear idea of its import." But why should the writer stop with these significations, when his references are very few, and do not even pretend to cover a majority of the passages in which the word occurs? Do any of his significations cover Christ's long valedictory discourse to his apostles, extending through three whole chapters and a part of a fourth? (John xiii, 31; xvi, 33). Yet John says, "These words spake (*ελάλησεν*) Jesus" (John xvii, 1). And so generally, in the Gospels and the Acts, the word is used of dignified and solemn discourse.

Turn to Paul's writings, and the case is no better. In trying to force an obsolete classical signification into *λαλεω*, the writer gives us some rare specimens of exegesis. "Romans iii, 19, it is written, 'Now we know that what things soever the law saith (*λεγει*), it saith (*λαλει*) to them who are under the

law' etc. The definite and precise use of the two Greek words, with their flexible and opposite shades of meaning is all lost in our translation by the use of only one word. To an angel or Christian unbound to law, his voice is plain, clear, sweet, calm, enlightening the soul: but to the transgressor it has quite another voice: it wrangles, confuses, confuses, 'terrifies,' etc. (270, 270). Granting that this is so is it declared in the quoted words of Paul? and if so, does the distinction lie in the difference between *λογος* and *λαλια*? This interpretation is not only foreign to the passage, but is antagonistic to the idea of Paul. Paul says plainly that all who are under the law are addressed by the law, whether they be sinners, saints, or angels. There is not, as we conceive the remotest reference to the effect produced by the law on different classes of subjects. The change of verbs is rhetorical. "For I speak (*λαλοω*), to them that know the law' (Rom. vii, 1). Here Paul simply asserts that he was using his voice, and that in argument" (270); the same, it must be supposed, as a singer tries his voice, or a player his instrument, or an undergraduate his gesticulation, before a public performance. Did Paul put his voice in training, and if so, does the profound argument on God's plan of redemption in Christ Jesus contain assertions that he was "simply using his voice," though in argument? Did he write or speak his Epistle? To what fearful lengths men are driven in ridding 1 Cor. xiv, 34-35, of its natural force!

But the highest absurdity is reached in his paraphrase of 1 Cor. xiii, 1, namely, "Though I babble in all the babbling languages of earth and heaven without love, the ground of sincerity, that gives force and weight to words, with all this learning it is only babble after all" (270). The "babbling languages of heaven"! They must add a new attraction to that blessed abode!

Nor is the sense which the Article seeks to force into Paul's use of *λαλια* from the classic Greek sustained by those passages referring to the gift of tongues. This gift was conferred on the Day of Pentecost; and what a commentary on the historic origin of the Christian Church if it should be proved that it was characterized by a gift of "babble, neither them-

selves (the speakers) nor others knowing what the utterances" were (270). Whatever mystery may hang about the gift of tongues, there can be none whatever that those possessed of it did sometimes speak intelligibly and sometimes unintelligibly. Now, if λαλεω were used only of unintelligible utterances and some other verb of intelligible address, the case would be clear and decisive: but it is not so. In Acts ii, 1-11, λαλεω is used four times, and no other verb is employed at all, to express the speaking with other tongues. And the narrative itself declares that the Apostles thus speaking were understood, and we know also from the preserved report of Peter's sermon that it was the furthest possible remove from babbling. The question, "Do all speak with tongues?" (1 Cor. xii, 30), is indecisive; though its connection ought to lift it out of mere babbling into inspired, seemly discourse. Probably (1 Cor. xiii, 1), "Though I speak with the tongues of men and of angels," refers to the gift of tongues, but surely not to babbling. Whatever of indefiniteness or of unintelligibleness belonged to the speaking with tongues is expressed by something else, and not by the verb λαλεω. That this is so is clear from its use, not merely "twenty-four times" in 1 Cor. xiv, but from its use in two hundred and seventy other passages in the New Testament as well, in none of which other passages can there be a reasonable doubt that it means intelligent speech, except, perhaps, in 1 Cor. xiii, 11. The word occurs twenty-four times in 1 Cor. xiv, sometimes of intelligent speech, "Yet in the church I had rather speak (ἴελω λαλησαι) five words with my understanding . . . than ten thousand words in a tongue" (v. 19). Here the reason given "that I might teach others," shows that the gift of tongues was not always edifying, but speaking (λαλεω) with the understanding is. "In the law it is written, with men of other tongues and other lips will I speak (λαλησω) unto this people . . . saith (λεγει) the Lord" (21). Did God babble unto any people? If so, are not the words, "And yet for all that will they not hear me," an excuse rather than a condemnation? Paul says, "I thank my God I speak (λαλω) with tongues more than ye all" (18). To be the greatest babbler in a church is hardly a matter of thanksgiving. "But if there be no interpreter, let him keep silence in the church, and let him

speak ($\lambda\alpha\lambda\epsilon\iota\omega$) to himself and to God" (28). Think of an inspired direction to babble to one's self and to God! A prophet is one inspired of God, yet Paul says, "Let the prophets speak ($\lambda\alpha\lambda\epsilon\iota\omega\sigma\alpha\iota$, babble [?]) two or three" (29). "I would that ye all spoke ($\lambda\alpha\lambda\epsilon\iota\omega$, babble [?]) with tongues" (5). Need we add the conclusion of the whole discussion about tongues? "Wherefore, brethren, covet to prophesy, and forbid not to speak ($\lambda\alpha\lambda\epsilon\iota\omega$, to babble [?]) with tongues" (39). Not one of these passages can be translated to babble without insult to its author, nor is there one in the whole chapter that indicates the use of $\lambda\alpha\lambda\epsilon\iota\omega$ in the sense of babbling, unless it be in verses 34 and 35. Paul's whole argument in this chapter is to show the superiority of prophesying over speaking with tongues, in which he corrects the disorders of their meetings; but not a word is said or intimation given that one manner of speaking with tongues is babbling and another is not; that the former is forbidden to certain ones, the latter not; or if it be given, it is not found in the use of the verb $\lambda\alpha\lambda\epsilon\iota\omega$. The attempt, therefore, to show that "when the Apostle addressed his Greek congregations, by word or epistle, it would be very natural for him to expect them to understand his words in their classical sense, and to so use them himself," breaks down exegetically as well as historically. He spoke, as an educated foreigner, in the common language of his day, and was so understood.

Had Paul, perchance, been reading the Greek classics, and so, in this fourteenth chapter of his first epistle to Corinthians, did he introduce the classical ambiguity of $\lambda\alpha\lambda\epsilon\iota\omega$ as a play upon words? It will be hard to convince the world, without a better show of proof, that the sober-minded, inspired Apostle, while correcting the abuses which had crept into the Corinthian assembly, introduced into his own instruction an abuse of language which for eighteen centuries has subverted his real meaning. The thing is incredible.

The rational explanation, and we will venture to say that it is the only one, is that Paul, when speaking of the use and abuse of the gift of tongues, selected a verb which included all forms of speech, from the unintelligible vocal sound up to the formal address, from the utterances of the Corinthian men and women, which needed interpretation, to the inspired sermon of

Peter at Pentecost and the farewell address of Jesus to his Disciples, so that his instruction and prohibition would cover every case, and leave no room for quibbling. He chose certainly λαλεω, the most unrestricted verb in the Greek language for speaking, and used it when treating of the gift of tongues, the gift of prophecy, and of the silence of women in the churches, as comprehending all utterances denominated speech.

The same comprehension is found in the word translated to be silent (σιγαω) in the prohibition, "As in all the churches of the saints, let your women keep silence (σιγατωσαν) in the churches" (1 Cor. xiv, 33, 34). Paul uses the same word in verse 28, "But if there be no interpreter, let him keep silence in the church;" also in verse 30, "If anything be revealed to another that sitteth by, let the first (prophet) hold his peace" (σιγατω). The word is used in the New Testament only six other times (Luke ix, 36; xx, 26; Acts xii, 17; xv, 12, 13; Rom. xvi, 25), and then always in the sense of total silence. Thus the word translated to keep silence covers all utterances, and means to utterly refrain from them all.

The reason assigned for the command of silence in verses 34 and 35, comports exactly with the comprehension of the terms used for speaking and for silence. Paul shows that prophesying is superior to speaking with tongues, though both are spiritual gifts (verses 1, 5, 23, 25, 39); he, however, encourages both (verses 5, 18, 27, 39); each is, under certain circumstances, put under silence (28, 30); while women are put under silence, both respecting prophesying and the gift of tongues, in all the churches of saints, and that without limitation of time or circumstance (33, 34, 35); and the reason assigned for the silence of women, unlike those of men, in verses 28 and 30, is universal and unalterable. Right or wrong, their sex and the law are the reasons given by Paul for enjoining silence on women in the churches, not the unintelligibility of their utterances, not their light and inconsiderate words, not the fact that somebody else has a revelation, not that two or more are talking at the same time, — none nor all of these, — but because they are women and not men. Their sex is at bottom the ground of the silence required. It is patent that this reason does not

have force against a mere fault of manner, but against the act of speaking itself, and that Paul so intended it ; for he immediately anticipates an obvious question, and adds, " If they will learn anything, let them ask their husbands at home." He then fortifies his prohibition by those instinctive feelings which, springing out of the depths of our nature, baffle all arguments, and which in all past ages have kept, and in the future ages will still keep women generally silent in the churches ; namely, shame, the uneasy sensation caused by doing something not in harmony with our deepest instincts. Could a rational man, to say nothing of inspiration, have penned such a reason for stopping inconsiderate talk and babble ? Is it not as shameful for men to babble as for women ? Why, then, should he give the reason of sex, and the law based on it ? He might have said, if he meant no more, " Let your women avoid every idle word (*ῥήματα ἄργον*) in the assemblies," and have fortified his injunction by the word of Christ. But no, he uses words that cover every form of utterance, and gives as the reason why women should keep silence in the churches, the unalterable one of sex. There is but one safe inference from this ; it is that Paul meant all that his words and reason naturally cover, — all speaking by women in promiscuous assemblies.

The Article is a sword with two edges ; and while one is used in the defence of women, the other wounds them sorely. Its assumption really is this, Women babble in public assemblies, men do not ; therefore the former are forbidden, the latter are not. Or else, Men babble in public as well as women ; but men are permitted to babble in the churches, while women by reason of their sex are forbidden to do so. Thus men as such possess privileges in the churches which are denied to women. The Article leaves women, notwithstanding the desperate attempt to deliver them, in this hopeless dilemma. Either women alone are guilty of babbling in the churches, or they are denied privileges therein which are freely accorded to men. In other words, either women are intellectually inferior to men, or else equality in privileges is denied them.

As the Article, the strange position of which scarcely deserves the attention we have given it, lays its chief stress on proving that *λαλεω* should be translated "*to babble*," in 1 Cor. xiv,

34, 35, instead of "*to speak*," we need say no more. The author's argument fails at every point; his private interpretation has no force against the Scripture itself and the great cloud of witnesses against him. If forty-nine out of every fifty men to whom one submits a passage in a letter reach the same interpretation of it, his own view of its meaning must be either weakened or strengthened by their unanimity, just as his interpretation agrees with or differs from theirs; but this must be especially so if the men are of every nationality and shade of social and religious opinion, and if, in addition to this, they are special students of words, grammatical construction, and faithful translation; but one would feel still more sure of their correctness if they reached their unanimity after elaborate and persistent attempts had been made to foist into the passage another signification more or less strained. He would say that it is incredible that forty-nine persons out of every fifty should be wrong. Such, as we apprehend it, is the weight of testimony confirming the view presented in this paper, that Paul's injunctions, in 1 Cor. xiv, 34, 35, and 1 Tim. ii, 11-15, are "a total prohibition to women to speak at all in the congregation," which interpretation, adds Bloomfield, "is almost universally admitted." The years passed since he penned it, though rich beyond precedent in attempts to reverse this almost universal interpretation, have not materially changed the ratio. What commentator of any standing would venture to translate *λαλεω*, in 1 Cor. xiv, 34, 35, *to babble*? If this passage stood in the Greek classics, who would venture to affirm from the connection that the word must mean, or must probably mean, *to babble*, and not *to speak*? But, having been penned by a Jew in the year of our Lord 57, is there a scholar on the globe willing to rest his reputation on the assertion that *λαλεω*, in this passage, *can* mean what our author attempts to make it mean?

HYMNS AND HYMN SINGING.

1. *Our Hymns: their Authors and Origin.* Josiah Miller.
2. *Hymns and their Authors.* Joseph Belcher, D. D.
3. *Hymn Writers and their Hymns.* S. W. Christophers.
- Biography of Certain Hymns.* Originally in *Good Words*; found in Littell, March 28, 1863. W. Fleming Stevenson.
- Twelve Articles on Hymns in Sunday Magazine*, Vols. 1-7. Isabella L. Bird.
- Preface to Revival Hymns.* Henry Ward Beecher.
4. *Christian Singers of Germany.* Catherine Winkworth.
5. *Sacred Poetry.* Charles Wesley.
6. *Hymns on Select Passages.* Charles Wesley.
7. *Methodist Hymnology.* David Creamer.
8. *Voice of Christian Life in Song.* Elizabeth Charles.
9. *Sacred Latin Poetry.* Richard Chenevix Trench.
10. *Thesaurus Hymnologicus* (5 vols.). Daniel.
11. *Evenings with Sacred Poets.* Frederick Saunders.
12. *Hymn Writers and Compilers.* John Gadsby.
13. *Church Music in America.* N. D. Gould.
14. *Hymns and Choirs.* Phelps, Park, and Furber.

The following the writer has not seen, but has reason to think are valuable. None of the public libraries in or around Boston are *rich* in the department of hymnology.

Mediæval Hymns. Neale.

Hymns of the Eastern Church. Neale.

Hymn Writers of Germany. Stevenson.

Hymns of the Primitive Church. J. Chandler (Oxford).

Day in the Sanctuary. Evans.

Essays Introductory to Christian Psalmist and Christian Poet. James Montgomery.

Hymnals are abundant and good. A few are noted here: *Christ in Song*, Philip Schaff; *Songs of the Spirit*, Odenheimer and Bird; *Golden Moments, Hymns and Sacred Songs*; *Lyra Mystica, Lyra Eucharistica, Lyra Messianica*, Orby Shipley; *Hymns Ancient and Modern* ("most tasteful and popular of English Hymnals"), Louis C. Biggs; *Christian Year*, Keble. These collections of sacred song are among the best. The books *numbered* above may well have a place in a pastor's or a scholar's library. We prize them nearly according to the order in which they are given. Some of the most interesting books on hymns are compilations, and are occasionally inaccurate in statements; the volumes by original students are the most reliable. There are facts about hymns sparsely scattered through the volumes of "Notes and Queries," but they seem to be culled from books above noted. Mr. Beecher's Preface is brief, but choice,

one of the best estimates of religious music in any language. The articles by Rev. Edwin F. Hatfield, D. D., in the *New York Observer*, are interesting reminiscences of hymns and their writers. Hezekiah Butterworth and others have pleasant articles on hymns in our religious papers.

CERTAIN forces in nature are tardy in their employment to their full extent. Steam, caloric, gunpowder come late to their manifold applications; but an era comes when their power seems pretty fully brought out and abundantly applied. HYMNS, — may it not be that the church practically underrates their power, and fails to use them as a great and *systematic* means of good?

Eighteen hundred years ago the man who in ordainment was "Christ's chosen vessel to bear his name to the nations," and historically was the most laborious and successful in inducing multitudes of men to accept Christ's salvation, in a brief epistle, which, in the Spirit, he wrote to Colosse, said, "Let the word of Christ dwell in you richly in all wisdom, *teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.*" The thoughts seem knit and meshed together; "the word of Christ indwelling richly in wisdom," the "hymn singing," the "grace in the heart," — they exist together and grow together.

This paper will aim to set forth

HYMNS AND HYMN SINGING,

With illustrations of their power, as incitement to our churches to awaken to a drill to become churches of hymn singers.

There seems to be a distinction between *hymn singing* and *church music*. This paper will consider the first only, and that only in certain aspects. Whatever is said in this essay on church music will be introduced incidentally and illustratively. The distinction seems to be this: Hymn singing is the spontaneous, habitual singing of hymns as the expression of one's own present feelings. Church music involves the idea of preparation, and preparation for a particular place and assembly; it is what Reuben Emerson calls "music for the sanctuary"; it is music adapted to the dignity of God's house, and prepared, it may be

even with considerable elaborateness, to express the worship of a congregation.

THE NATURE OF HYMNS

Indicates what may be expected to be their usefulness.

The value of hymns consists partly in this, that they are the highest comprehension and expression of truth. They are the truth of Jesus apprehended spiritually, and blooming in the emotions. They clear all discussions, polemics, wars of debate. "Hence," says one, "while the ages all the way down are littered with stranded controversies, wasted and wasting, the dead leaves and blasted fruit of aimless thinking, their hymns live with us, quickened with spiritual forces of the great love that warmed them." Hymns do not quarrel. Toplady and Olivers might be "bitter antagonists" in theology, but standing on the common ground of the Gospel one sings "Rock of Ages," and the other, "Before the Saviour's Face." If we wished to give one a practical insight into Christian life, we should send him to the hymn-book rather than to theological tomes. The indexes to some of our hymn-books would seem to cover, systematically, all Christian life and thought. Says Augustine, "Hymns are an epitome of the Scriptures." Luther calls them "a miniature Bible." "If the Bible," says Beecher, "should perish out of our language, it could almost be gathered up again in substance from our hymns." Luther's hymn, "Now rejoice, dear Christians all," has been called "the essence of his *Commentary on Galatians*." A good hymn-book, therefore, is a true book of doctrine. It "teaches" and "admonishes," "according to the proportion of faith." Says Prof. Phelps, "A good hymn-book must be a good manual of religious experience. The ideal of a perfect hymn-book is, that it is a perfect expression of the real life of the church in forms perfectly adapted to the service of song." "Genuineness of religious emotion, refinement of poetic taste, and fitness to musical cadence,— these three are essential to a faultless hymn." Speaking of Charles Wesley's published hymns, Isaac Taylor says, "It may be affirmed that there is no principal element of Christianity, no main article of belief, no moral or ethical sentiment peculiarly characteristic of the Gospel, that does not

find itself pointedly and clearly conveyed in some stanza of Charles Wesley's poetry." Are we not right, then, in saying that it is a very shallow view of hymns that they are merely an interlude between more important services; that, on the contrary, they are the wisest means of conveying spiritual truth? Says a papal writer of the sixteenth century, "The whole people is singing itself into the Lutheran doctrine." Coleridge says, "Luther did as much for the Reformation by his hymns as by his translation of the Scriptures." "Suppose," says Dr. Bushnell, "David had written a treatise of theology and given it to the head of mankind, what tenth part of power would he have exerted on the human race?" It is a well-known saying of Sir Philip Sidney, "Let me make the ballads of a nation, and I care not who makes its laws." The Marseillaise rules France more than the Code Napoléon. Was not Paul divinely right, when he said, "*Teaching and admonishing* one another in psalms and hymns and spiritual songs"?

This emotional expression of gospel truth is greatly reinforced by Poetry, by the charm of versification, metre, and rhyme.

Luther says, "I confess myself to be more influenced and delighted by poetry than by the most eloquent oration, even of Cicero or Demosthenes." We all *love* poetry. It is easier to *learn* than prose. It is easier to *remember* than prose. It is *pleasanter to recall* than prose. Says King James, in the quaint language of his day, —

"For verse's power is sike, it softly glides
Through secret pores and in all senses hides;
And makes men have that gude in them *imprinted*,
Which by the learned work is *represented*."

Not once in ten will it be found that an apostate from the Gospel was saturated in childhood with gospel hymns. Says Beecher, "Give hymns enough and singing enough, and the Christian laity will make head against ecclesiastical defection, against doctrinal aberration, and against spiritual declension: for a hymn carries the people's theology, their commentary, their experience." Those who do not desire their children to become Christians are warned that they should prevent them from learning, and especially from *themselves singing*, gospel hymns. Hymn-singing will mould children into the faith of

Christ. They will be thus "taught and admonished." Steep a child in Christian hymns by his own singing of them, and you may feel that he is proof against all the "isms" of the day. Bushnell says of the Moravian brethren, "It is affirmed that not one in ten of the members of that church recollects any time when he began to be religious." "The Moravians train their children largely by the singing of hymns that centre in Christ and true Christ-worship. So, organizing a discipleship in hosannas, we may put our children through songs of the Lamb, chants, litanies, sonnets, holy madrigals, and doxologies, — such and so many, so full of Christ's dear love, that they will sing Christ into their very hearts, and be inwardly imbued and quickened by him."

The force of hymns is enhanced, multiplied, by song. Boileau makes Music say to Poetry, "I possess the art of embellishing the rarest wonders of thy creation." The legends of Orpheus and of Amphion illustrate the charm of music. Says George Wither, a writer of Cromwell's time, "The devil is not ignorant of the power of these divine charms, that there lurks in poesy an enchanting sweetness that steals into the hearts of men before they be aware, and that, the subject being divine, it can infuse a kind of heavenly enlightening and such delights into the soul, and beget so ardent an affection unto the purity of God's Word, as that it shall be impossible for the most powerful exorcisms to conjure out of them, the love of such delicacies, that they will be unto them sweeter than honey and the honey-comb."

Says Augustine, converted at Milan, in 387, "I remember the tears I shed at the psalmody of Thy church, in the beginning of my recovered faith. How did I weep through Thy hymns and canticles, touched to the quick by the voices of Thy sweet-attuned church. The voices sunk into mine ears and truth distilled into mine heart, whence the affections of my devotions overflowed, tears ran down, and happy was I therein."

In the words of the hymn, sung by Philip Phillips, "Singing for Jesus,"—

"Singing for Jesus glad hymns of devotion,
Lifting the soul on its pinions of love;
Dropping a word or a thought by the wayside,
Telling of rest in the mansions above.

*Music may soften where language would fail us,
Feelings long buried 't will often restore,
Tones that have dropped from the lips of departed, —
How we revere them when they are no more."*

Thus the hymn is mighty for good, through its triple force, — its genuine Christian emotion, its poetry, its music. Thus far we have dwelt on the intrinsic fitness of a hymn to produce great results.

An estimate of the possible power of hymns in the church may be gained from

WHAT THOUGHTFUL MEN HAVE SAID ABOUT HYMNS.

Especially what have wise preachers said, who have not been apt to underrate the power of the pulpit, in regard to the value of hymn singing.

Paul, a master to save men and edify the people of God, gives us his opinion of the value of hymns, at a time, too, when the thousands of the Church's hymns were unwritten. What would he say to-day?

We have before us the copious expressions of opinion by Ambrose, Luther, Augustine, Spurgeon, Earle, the Evangelist, McCheyne, Cotton Mather, Jonathan Edwards, Dr. Samuel Worcester, Nettleton, and Henry Ward Beecher. We must be contented with a few citations.

Spurgeon says, "Congregational singing and united prayer always accompany a revival."

Cotton Mather, in 1721, wrote, "It is remarkable that when the kingdom of God has been making any new appearance, a mighty zeal for the singing of psalms has attended it and assisted it."

Jonathan Edwards, sagacious to observe sources of power, in his account of the Great Awakening in 1734, writes, "It has been observable that there has not been any part of divine worship wherein good men have had grace so drawn forth and their hearts so lifted up in the ways of God, as in singing His praises."

We must confine ourselves to one more testimony to the power of Christian song among the people, — that of *Henry Ward Beecher*. His words are weighty. "While," says he,

"we yield to no one in our impression of the value of public preaching, we are yet satisfied that a Christian prayer-meeting contains the elements of power which may be developed to be even mightier than the pulpit. Singing is not only the sweetest discoursing, but it is the only natural method by which multitudes may speak together, and give to profound truth the impulse of a thousand hearts. There is no testimony ever uttered to God's faithfulness, to Christ's helpfulness, to the Spirit's illumination, to the joyfulness and peace of a Christian life, to the faith and foresight of heaven, that can be compared for fulness, for solemnity, and for grandeur to that which a congregation makes in the singing of psalms and hymns; and a church without music is like a dwelling without fire or light. . . . When the church begins to lift up her voice and *preach through music*, then we may hope for the latter-day glory."

These men, sagacious to measure the forces which impress and win men, Paul, Ambrose, Augustine, Luther, Edwards, Spurgeon, McCheyne, Mather, Earle, Nettleton, Worcester, Beecher, unite in suggesting that we have scarcely begun to use spiritual songs, *systematically*, as one of the great forces of the church.

We may judge the possible power of gospel song by the

GOOD MEN WHO HAVE WRITTEN HYMNS.

Here, too, we must greatly abridge the abundant illustrations at our command, giving enough simply to draw attention to the separate points specified.

Good men, and in their highest fervors, have written these hymns. One has only to say, to exalt hymns to the highest place, that they are the spiritual raptures of Luther, Kempis, Wesley, Watts, Gerhardt, and Doddridge. Watts in his preface says, "The most frequent tempers and changes of our spirit are here copied, and the breathings of our piety expressed, according to the variety of our passions, our love, our fear, our hope, our desire, our sorrow, our wonder, and our joy." "Doddridge's hymns," says Montgomery, "shine in the beauty of holiness." Vaughan says, "He that desires to excel in this kind of hagiography or holy writing must strive by all means

for perfection and true holiness." Gellert preceded the composition of his hymns by prayer and careful heart-work.

These hymns have been written by good men throughout the ages, in all ranks and conditions of life. Clement of Alexandria (A. D. 192-217) has the earliest hymn which has come down to us with the name of the author. It is a sweet poem, rich in tender images of Christ, "Shepherd of tender youth," commencing,

"Mouth of babes who cannot speak,
Wing of nestlings who cannot fly."

Then followed Basil, Gregory Nazianzen, and Ephraem Syrus. The hymns in the Greek Church were in the style of the Greek ode. Passing to the Latin Church, we are greatly aided in threading the history of her hymnology by the division, suggested by Isabella Bird, of Ambrosian hymns, Transitional and Mediæval. Prominent among these hymnists were Ambrose, Augustine, Prudentius, "the Horace and Virgil of the Christians," Fortunatus, Gregory the Great, who wrote the noble hymn, "Veni, Creator Spiritus," and the Venerable Bede. Up to this time, Latin had been the mother-tongue of the poets. At this point begins Mediæval hymnology. King Robert, of France, wrote the hymn "Veni, Sancte Spiritus," of which Trench says that "it is above all commendation," "the loveliest of the Latin hymns." Bernard, of Clairvaux, Luther's "best monk that ever lived," wrote "Jesus, the very thought of thee." Bernard of Clugny wrote the famous "Jerusalem the Golden." Disinterred by Trench, translated by Neale, it has appeared in more than fifty hymnals. Peter the Venerable, Adam of St. Victor, Damiani, and Aquinas and Mauburn were hymn-writers. The "Dies Iræ," "Day of Wrath," was written by Thomas Celano, in 1290; it has been translated into more languages than any other composition, except the Scriptures. This is "the magnificent canticle of the Middle Ages." This period of hymnology is rich in addresses to the Holy Spirit and in songs of heaven. A little later came Francis Xavier, the indomitable Jesuit missionary, who, in 1521, wrote, "O Deus, ego amo te." John Calvin has a hymn, lately translated, —

"I greet Thee, who my sure Redeemer art,
True Bridegroom and sole Saviour of my heart."

Germany has had a host of singers. One speaks of the "reservoirs of German song." Another says of the hymnists of Germany, that the roll embraces "margraves of Hesse and Brandenburg; soldiers and lawyers; Reissner at the siege of Rome; Spengler, town-clerk of Nuremberg; artisans, like

'Hans Sachs who was a shoe-
Maker and a poet too.'

Luther wrote thirty-seven hymns, "which are to be weighed, not counted." Among them is the "Stronghold," "A mighty fortress is our God," the "Marseillaise of the Reformation." Ringwaldt, and not Luther, composed the "Judgment Hymn," "Great God, what do we see and hear?" "Old Hundred" was written by William Franc, a German, in the sixteenth century; Luther may have retouched it.

"One of the best of hymn-writers was an ancient Duke of Brunswick, Anton Ulrich; one of the tenderest, a ribbon manufacturer of Mülheim." This was that Gerhard Terstegen, who wrote his dedication of himself to the Lord Jesus in his own blood. Louisa Henrietta, Electress of Brandenburg, a noble woman, wrote the famous "Resurrection Hymn." Count Zinzendorf, the Moravian leader, wrote two thousand hymns, many of them peculiarly intimate in love to Jesus. "Honest Hans Sachs" wrote six thousand, — "Hans Sachs, who sat beating time on his lapstone to the music of the blessed revival." It is significant that in the painting by Kaulbach, "The Age of the Reformation," we observe seated in the *foreground* this shoemaker and poet of Nuremberg. Charles Wesley wrote seven thousand hymns. Watts, "the greatest name among hymn-writers," in Montgomery's judgment, wrote seven hundred hymns, and Doddridge three hundred and seventy-five. English hymnology was late in its origin. A few sweet poets, Herbert, Vaughan, Sandys, sung their hymns "darkling," and some versifiers made verses for the church, until the genius of Watts burst forth like the sun in its strength. Within a hundred years followed nearly all the English master hymnists, — the Wesleys, Doddridge, Cowper, Baxter, Newton, Toplady, Olivers, and others. "More in number than the sands of the seashore" are the influences down through the centuries, to the end of time, which God has given

Isaac Watts and Charles Wesley to exercise upon the human race. You may spare all uninspired sermons ever written, in their *secondary* effects, rather than the hymns of these glowing hearts.

Hymns have been written by men very various in temperament, nationality, mode of life, number of years, and mode of receiving the Gospel. The gentle Cowper, and the converted slave-trader, John Newton, have vied together in hymning their Redeemer. "Dear Jesus, ever at my side," is by Faber, of the Church of Rome. Bernard Barton, a Quaker, gave us "Walk in the light." "Guide me, O Thou great Jehovah," is from the Welsh of William Williams, the "Watts of Wales." Samson Occum, an Indian preacher, wrote

"Awaked by Sinai's awful sound."

Krishna Pal, the first Hindoo convert who trampled on caste, wrote in Bengalese the familiar hymn, "O thou my soul, forget no more." Thomas Olivers has given us a "lyric unsurpassed in majesty," commencing "The God of Abram praise." Olivers was an unlettered preacher, a converted cobbler. On the other hand, we find distinguished scholars among the hymn-writers. Dr. Timothy Dwight has been called by an eminent civilian "the greatest benefactor to America next to Washington." Yet his standard hymn, "I love Thy kingdom, Lord," will perpetuate his influence further and longer than his theological works, his discourses, and his successful administration of Yale College combined. It is not by a score of volumes, but by a living, immortal hymn that the writer

"volitat vivu' per ora virum."

Edward Perronet, the "Friend Ned" of Wesley's letters, wrote an immortal hymn, "Coronation." He closed it grandly, thus:—

"Let every tribe and every tongue
That bound creation's call
Now shout, in universal song,
The crowned Lord of all."

Robinson was the author of "Come Thou Fount." It is remarkable that at the age of ten, Grigg wrote a hymn so perfect as "Jesus and can it ever be." It is entitled, "Shame

conquered by love of Jesus, by a child ten years of age." Milton at fifteen wrote "Let us with a gladsome mind." Watts at seventeen wrote his earliest hymns. The standard American hymn is "My faith looks up to Thee." Ray Palmer tells us, "It was written because it was born in the heart and demanded expression." "I gave form to what I felt by writing, with little effort, the stanzas; I recollect I wrote them with very tender emotion and ended the last lines with tears." Dr. Wellman, in the *Congregationalist*, April 18, 1872, gives additional facts in regard to this precious hymn. The Countess of Huntingdon, the patron of Whitefield, wrote the impressive hymn, "When Thou, my righteous Judge, shalt come." Mrs. Margaret Mackay, daughter of one Scottish officer, and wife of another, wrote "Asleep in Jesus," after seeing the inscription in a Devonshire burying-ground.

It has been in the greatest variety of circumstances that God's grace has prompted these hymns as the expression of Christian feeling.

Hymns have been written in affliction or in thanksgiving. "A poet is brought into such straits that he must pawn his violoncello; with better times his violoncello is redeemed, and as his fingers stray over it, his eyes filled with happy tears, he sings what he calls, with bare truth, 'a comfortable hymn,' for that God, in His own good time, will deliver every one who trusts in him."

"During the plague, a clergyman follows seven hundred and forty-nine parishioners to the grave in nine weeks. His own house remains untouched. In that solemn loneliness he writes a farewell to the world that has been sung by many dying lips. The very finest hymns of the sixteenth century sprung from the plague." Nicolai's two hymns, "Awake, awake, for the night is flying," and "O morning star," were written in 1597, at Unna, in a pestilence which swept off fourteen thousand persons. The poet had been greatly affected as he saw the burials from his window. Rist, a North German pastor, in the Thirty Years' War, used to say, "The dear cross hath pressed many songs out of me." Schirmer, one of the German lyrists, called himself "the German Job." The hymn "Commit thou all thy griefs," was written under these circumstances: Ger-

hardt had been ordered to quit the country. At a village inn, his wife in despair burst into tears. He reminded her of Psalm Thirty-Seventh, and the verse "Commit thy way," and retiring to an arbor he wrote this hymn. That same night, two gentlemen arrived with a pension from Duke Christian. "See," said Gerhardt, "how God provides. Did I not bid you trust in God, and all would be well?" Gerhardt wrote on the death of his child the sweet lines commencing, —

"Thou 'rt mine, yes, still thou art mine own."

Gellert has a beautiful hymn for the dying, "Jesus lives and so shall I." When Charles Wesley was near his death, "while in a state of extreme feebleness, having been silent for some time, he called Mrs. Wesley to him, and requested her to write the following lines at his dictation." This was the last of his seven thousand hymns.

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope Thou art,
Strength of my failing flesh and heart.
O could I catch a smile from Thee,
And drop into eternity."

These are God's providences, the North wind and South wind that have moved on the Eolian harps, the tuneful souls of God's poets.

So, too, religious grief or exultation has awakened the soul to hymns. No contrast of experience is greater than that of Cowper, writing that "sad, grand, magnificent Sapphic" on himself, —

"Hatred and vengeance, my eternal portion,
Scarce can delay of execution,
Wait with impatient readiness to seize on
My soul in a moment,"

And his "precious faith," exultant, as a redeemed sinner, in

"the Fountain filled with blood,
Drawn from Emmanuel's veins."

Henry Kirke White records his progress from scepticism to gospel light in the "Star of Bethlehem."

"Thus far the Lord has led me on," usually attributed to Watts, is part of a retrospective poem, in twelve stanzas, by

John Fawcett. It is said that when he was called from Little Wainsgate to London, and his goods were already loaded, his parishioners assembled to bid him adieu, yet they tearfully entreated him to remain; at length, overcome, he said, "I will stay; you may unpack my goods, and we will labor for the Lord lovingly together." This occasion drew from his heart the well-known hymn "Blest be the tie that binds."

Other hymns have been written in circumstances of great pain or personal discomfort or suffering. "Our old favorite, 'God moves in a mysterious way,' is rendered doubly and painfully interesting from its connection with Cowper's cruel malady." "He most unhappily but firmly believed that it was the divine will that he should drown himself in a particular part of the river Ouse. The driver of the post-chaise, who well knew the place, was obliged to confess, at the end of several hours' search, that he had entirely lost the road. . . . The snare was thus broken; Cowper escaped the temptation; he returned home, and immediately wrote this hymn, 'Light shining out of darkness.'" "Jerusalem, my glorious home" might fill a small volume with its history. It has twenty-six verses. It is said to have been founded on an old church hymn. As a prisoner in Elizabeth's reign, in some cell of the "Old Tower," "F. B. P.," Francis Baker, Pater, wrote this hymn. It has been a great favorite by Scottish firesides, and has wandered far and wide with Scottish emigrants.

"Sweet Hour of Prayer," Mr. W. H. Doane informs us, was written by Walford, a blind preacher, in England, about 1846.

There are hymns which have been excited by suggestive or impressive scenes or circumstances.

The ancient hymn, "Mediâ in vitâ," "In the midst of life we are by death surrounded," was written by Notker, a Benedictine monk, about the year 900. "As he watched the sapphire-gatherers fearfully pendent over the brink of death, as they pursued their perilous calling on the precipices around St. Gall, he caught the suggestion of 'death in the midst of life'; and when he saw the bridge-builders at Martinsbrück exposing themselves every moment to death, the suggestion ripened into a fruitful form." Standing on the neck of Land's

End, Charles Wesley's thoughts ran out into the memorable stanzas, —

“Lo, on a narrow neck of land,
'Twi't two unbounded seas I stand.”

“There is a land of pure delight,” “was suggested to Watts, while sitting at his parlor window, looking out upon the beautiful scenery of the harbor and river near Southampton, and the green glades of the New Forest on the farther bank.”

So we have hymns which good men have composed excited by the service of God's house and occasions connected with it.

“The Te Deum wears a grander air when we think of it as so old that its origin is lost in one of the most curious of church legends, how that on the Easter night of 387, when Augustine was baptized by Ambrose, the two church fathers stood before the altar, and the Spirit came upon them, and they sang it through in alternate strophes to the congregation, and the pious Monica, Augustine's mother, cried out, “I would rather have thee Augustine and Christian than Augustus and Emperor.” Others, who reject this legend, believe the Te Deum to have sprung from a very early Oriental hymn.

Watts wrote his hymns for the congregation at Southampton. His first hymn, in 1691, was, “Behold the glories of the Lamb.” Edmund Butcher published in 1798, “Sermons to which are added suitable hymns.” “I pray God,” says he, “that these *poetical epitomes* may be instrumental in fixing upon the memory the leading ideas of the discourses.” Doddridge used to write the closing hymn for his preaching. Of hymns which have thus expressed and perpetuated the discourses of men like Doddridge, James Hamilton says, “If amber is the gum of fossil trees, fetched up and floated off by the ocean, hymns like these are a *spiritual amber*.” Wesley's hymns were written on occasion. We must forbear to quote the instances which are before us. Bishop Heber wrote his hymn, “From Greenland's icy mountains,” at the age of thirty-two, before he went to Calcutta. He was sitting in the study of his father-in-law, when the latter called for some verses for next day's service. Reginald Heber retired to the desk and wrote the Missionary Hymn. “To what tune shall we set it?” was the question. “O, it will go to the tune ‘T was when the seas were roaring,’

of Handel." It was set and sung to that. Dr. Lowell Mason afterwards composed the present tune for it. Dr. J. E. Rankin has a ringing "Home Missionary Hymn," which appeared in the *Congregationalist*, Jan. 4, 1872, commencing, —

"Rise up, sons of the Pilgrims."

The last stanza is grand, which commences, —

"I hear advancing footsteps
Of millions yet to be."

Many a text or sermon, or Scripture verse read in private, has suggested a hymn. One of our hymns has this history: "In the summer of 1852 I heard Rev. Dr. Dexter preach a sermon on 'The Adaptedness of Religion to the Wants of the Aged.' I went home and embodied the thought in a hymn." So writes the authoress, Mrs. Caroline Louisa (Sprague) Smith, wife of the pastor at Andover. It was entitled, "The Old Man's Prayer." It had seven stanzas. It commences, —

"Tarry with me, O my Saviour."

The author, in a kind note, says that "it was not written with any thought of being used in public worship." So God delights often to take something faithfully done for Him in private, as Luke's account of our Lord, written to his friend Theophilus, and make it widely useful; and so he delights, from seed sown, as from that sermon, to make unexpected fruit abound. Mrs. Smith adds, "It has been a great pleasure to me that some very sick people have found comfort in the hymn."

Phebe Cary's beautiful hymn, "One sweetly solemn thought," was written, she tells us, in the little, back third-story bedroom, one Sabbath morning in 1852, on her return from church. "We speak of the realms of the blest" was written, a few weeks before her death, by an English lady, Mrs. Elizabeth Mills, wife of a member of Parliament; she died in April, 1839, at the age of twenty-four. The six stanzas were suggested by reading Bridges *On the One Hundred and Nineteenth Psalm*.

Very many are the gracious hymns which are connected with home or home observed seasons, or with the ordinary pursuits of

men. One of the most delightful of German domestic hymns is given us in a translation. It is called, "The Song of a Family." It might well be thought a commentary on that illuminated benediction, "God bless our home." It commences, —

"Oh, make our house Thy sanctuary,
Come in to us a friendly Guest!
And in our circle ever tarry:
Then shall we be forever blest;
And Thou a house-mate, shalt these walls
Transfigure into royal halls."

"Graces before and after meat," a tract of twelve pages, was published by Charles Wesley. Cennick's "Graces" "are to this day almost universally adopted by the Methodists in England." A "grace" used in an English family, with the tune "St. Peter," is given in the *Congregationalist*, June 20, 1872. It reads, —

"Be known to all in breaking bread,
And do not then depart;
Saviour, abide with us, and spread
Thy table in our heart."

Of a gifted lady, Mrs. Phebe Brown, of Monson, it is said, that she was in the habit, after the toils of the day were over, of retiring for prayer to a quiet and shady retreat, — a "sylvan sanctuary" near a shelving rock in the neighborhood of her house. Her regular visits to this spot drew the attention of a neighboring lady of wealth and influence, who, in the presence of others, censured her, intimating that instead of rambling out in the evening, she had better be at home with her children. Grieved that her hour's communing with God after the labors of the day should be construed into neglect of her family, she sat down that evening with her babe in her arms, and wrote the "Apology for Midnight Rambles." Mothers may well have an increased interest in this well-known hymn, and claim it as a *Mother's Hymn*, when they read it as she wrote it.

"Yes, when the toilsome day is o'er,
And night with banners gray
Steals silently the glade along
In twilight's soft array,

I love to steal awhile away
 From *little ones* and care,
 And spend the hours of setting day
 In humble, grateful prayer."

George Wither wrote the famous "Rocking Hymn." Loufenburg has a beautiful cradle-song. "I have not," says Armitage, "found a first-class poem from woman on the birth of Jesus, nor a first-class cradle-hymn. I find them from Ephraem Syrus, a monk; from Martin Luther, another monk; from Watts, Wesley, and that loving old bachelor, James Montgomery. The best cradle-hymn was written by a monk and not a mother." Some of Charles Wesley's hymns for children are perfect. We think it is not too bold to believe that our Lord would delight in one of them. It is the one entitled, "For the Youngest," and has fourteen stanzas. It commences —

"Gentle Jesus, meek and mild,
 Look upon a little child;
 Pity my simplicity,
 Suffer me to come to thee."

Cecil says, "Nothing about Dr. Watts surprises me so much as that he should have descended from writing his 'Logic' to compose his beautiful 'Divine Songs for Children.'" It has been strikingly said, "It may appear at the last day that this little work was the most useful of his publications. He has done very much by it to Christianize more than one quarter of the globe."

"Mighty God, while angels praise Thee,
 May an infant lisp Thy name,"

Was composed by Robinson for Benjamin Williams, then a child upon his knee. "When from my sight all fades away," was written by Paul Eber for his child. Gerhardt has a hymn on the "Happy Marriage of Christian Hearts." Withers has a beautiful hymn "for one contentedly married." Mrs. Barbauld wrote on the pious friendship of two persons of her acquaintance, —

"How blest the sacred tie that binds
 In sweet communion, kindred minds."

There are many *morning* hymns. The ancient hymn, "*Fam lucis orto sidere*," has been well translated by Bishop Mant : —

“Brightly shines the morning star ;
Pray we God his grace to give.”

Toplady, Wither, Doddridge, and Heerman wrote lovely morning hymns, which our space forbids us to give even a taste of. Wesley has one unsurpassed, “Christ whose glory fills the skies.” Berridge has a “Laborer’s Morning Hymn,” —

“I thank my God for kindly rest
Afforded in the night.”

This suggests that *hymns have been written for laborers in different avocations*, not so grand as Schiller’s magnificent “Song of the Bell,” but as cheering and practical. Matthesius has a German “Miner’s Song.” Wesley has two laborers’ hymns, commencing, “Summoned my labor to renew,” and

“Son of the carpenter, receive
This humble work of mine.”

There are hymns for mariners and for emigrants. John Mason has a spirited evening hymn, “Now from the altar of our hearts.” James Edmeston, a London architect, gives us the hymn, “Saviour, breathe an evening blessing,” after reading in Salte’s travels in Abyssinia, the words, “At night their short evening hymn, ‘Jesus forgive us,’ stole through the camp.” Sir Thomas Browne has perhaps the most expressive evening hymn, commencing, —

“The Night is come.”

The Saturday Night hymn, “The hours of evening close,” was written by a Christian mother, Mrs. Josiah Conder. “O day of rest and gladness,” was written as a Saturday night hymn. One of the most soothing yet inspiring hymns for the night before the Sabbath is, “When the worn spirit wants repose,” sung to the tune in the Jubilee. “Soul, thy week of toil is ended,” by a Leeds layman, is considered by some the best Saturday night hymn. John Mason has a fine Sabbath hymn,

“Come, dearest Lord, and feed Thy sheep
On this sweet day of rest.”

Rev. J. W. Cunningham has a delightful Sabbath hymn, “Dear is the Sabbath morn to me.” Herbert’s Sabbath hymn is well known, “Sweet day, so cool and calm and bright.”

Charles Wesley never allowed a birthday to pass without a cheerful hymn. One of his birthday hymns is singularly grand and inspiring : —

“ Away with our fears, the glad morning appears,
When an heir of salvation is born ;
From Jehovah I came, for His glory I am,
And to him I with singing return.”

Mrs. Barbauld wrote for “ Thanksgiving Day,” “ Praise to God, immortal praise.” Nicolai has a cheerful Christmas hymn, “ How lovely shines the morning star.”

We will refer only to three hymns more, connected with periods of the day, which we have reserved for the last. Thomas Ken (1637–1711) has left as a precious legacy three companion hymns, “ Morning,” “ Evening,” and “ Midnight.” “ Awake, my soul, and with the sun,” he used to sing in early morning to the accompaniment of the lute. Montgomery says, “ Had he endowed three hospitals, he might have been less a benefactor to posterity.” The Evening Hymn begins, —

“ Glory to Thee, my God, this night.”

The Midnight Hymn, less familiar, commences, —

“ My God, now I from sleep awake.”

The Doxology is the closing stanza of both Morning and Evening Hymns. He wrote at first,

“ Praise Him above, ye angelic host.”

Montgomery remarks that “ this Doxology has probably been more used than any other composition in the world, the Lord’s Prayer excepted.” He draws our attention to the remarkable excellences of this wonderful composition : “ This Doxology is at once a masterpiece of amplification and compression, — amplification on the burden, ‘ Praise God,’ repeated in each line ; compression, exhibiting God as the object of praise in every view in which we can imagine praise due to Him ; for all *His* blessings, yea, for *all* blessings, none coming from any other source ; praise by every creature, specifically invoked, ‘ here below,’ and in ‘ heaven above ’ ; praise to Him in each of the characters wherein He has revealed himself in his word, ‘ Father, Son, and Holy Ghost.’ Yet this comprehensive verse

is sufficiently simple that by it 'out of the mouths of babes and sucklings' God may 'perfect praise'; and it appears so easy that one is tempted to think hundreds of the sort might be made without trouble. The reader has only to try, and he will be quickly undeceived; the longer he tries, the more difficult he will find the task to be."

Thus the holy workmen who have composed these hymns as the expression of their richest indwelling of Christ's word, their deepest movings under God's providences and life's experiences, would warrant us in concluding that the singing of these hymns might be made one of the mightiest forces of the church of Christ.

We should be led to a truer and higher estimate of hymn-singing as a power by observing that

THE CHURCH'S BEST PERIODS HAVE BEEN PERIODS OF SONG.

At one time, among the Israelites, there were engaged in the service of song in the temple, twenty-four hundred singers, superintended by two hundred and eighty-eight leaders. They sang in twenty-four courses. We see how well trained the people were in song when the children in the street knew their hosannas. Christian song early developed under gospel preaching and gospel feelings. Pliny, the younger, about 107 A. D., writing from an eastern province of the Roman Empire, mentions as one of the most obvious things about the assemblies of the Christians, their singing; for he says that "the Christians were in the custom of meeting together on a certain day; that they then united in a hymn of praise to their God, Christ,"—"Carmenque Christo, quasi deo, dicere secum invicem." (Pliny, Lib. 10, Ep. 97.)

Passing by any allusions to the power of singing in earlier times, the point will be sufficiently illustrated if we commence with the Reformation. The Reformation awaked song as a "well of water, springing up into everlasting life." It so happened that Marot, a French poet, took a fancy to make a poetic version of the Psalms into French. He was a papist. His verses instantly caught the popular heart; and Calvin in 1540, at Geneva, adopted his *Sainctes Chansonnettes*, for his congregation. Luther was intent on making hymns the winged

and vocal bearer of gospel truth. The Reformation was in no small degree due to the music of gospel hymns. "One of the first efforts of Luther," says his biographer, "in fulfilment of the great mission of his life, was to publish a psalm-book." To so great an extent were the Reformers singers that "psalm-singer" and "heretic" began to be synonymous. "Song," said the Romish priests, "is the very witch of heresy." It is probable that the world, that even his own Germany, has never estimated the importance of the fact that the leader of the Reformation was a hymn-writer and a singer. Calvin in Geneva and Knox in Scotland held only to congregational singing. Much more wisely and scripturally, Luther and the English Church employed both choir and congregational singing. "The full tide of song came in with the Reformation; when that happy era dawned upon England, the harp which had hung silent on the willows for many generations was taken down, and its tuneful chords struck with a skill hitherto unknown."

Queen Mary died; Elizabeth ascended the throne; persecution ceased. Then came back the exiles from Geneva and set England on flame with their singing. Says Thomas Warton, "They are taken with this infectious frenzy of sacred song; as soon as they had commenced singing in public in one little church, immediately not only the churches in London but even towns at a distance began to vie with each other in the practice. At St. Paul's Cross, some six thousand of all ages would sing together." Sternhold and Hopkins versified the Psalms. The Pilgrims had the Psalms by Ainsworth. The Mayflower's deck and Plymouth Rock no doubt heard those strains, and it is of these that the poet wrote,

"They shook the depths of the desert gloom
With their songs of lofty cheer."

Some statements in regard to the progress of religious song in New England will not be foreign from our purpose, which is to observe the effect of improvement of psalmody on the life of the church. These facts are, for the most part, gleaned from that interesting volume, *Church Music in America*, by Nathaniel D. Gould. Ainsworth's book was used till 1640, and in Salem and vicinity till 1692. It contained eight or ten

psalm-tunes from Ravenscroft. The psalms were sung in rotation, proceeding from first to last, on the successive days of worship. The next book of praise was the Bay Psalm Book introduced after much opposition. The style of the book may be judged from that of the First Psalm :—

“O blessed man, that in th' advice of wicked doth not walk ;
Nor stand in sinners' way ; nor sit in chayre of scornfull folk.
But in the law of Jehovah is his longing delight ;
And in his law doth meditate by day, and eke by night.”

“It was long a question whether gospel truth should be sung to men's tunes ; also, whether women should be allowed to sing any more than to speak in public ; also, whether ‘pagans,’ that is, those not church-members, should be allowed to sing ; and it is amusing, that when singing in four parts began to be practised, the men claimed the soprano as being the leading part, while the women were equally infatuated for the tenor.” It was strongly objected, also, in the words of a writer in the *New England Chronicle*, in 1723, “If we sing by note, the next thing will be to pray by rule ; and then comes popery.” In this same year Rev. Mr. Niles, of Braintree, “suspended seven or eight of the church for persistency in singing by rule.” There seems to have been a long time in our colonial history when there was either opposition or the greatest indifference to good singing. Psalm-singing had, it appears, degenerated into uncouth noise. Rev. Mr. Walter, of Roxbury, tells us, that, at about the commencement of the eighteenth century, “few congregations could sing more than four or five tunes, and these so mutilated, tortured, and twisted that the psalm-singing had become a mere disorderly noise, left to the mercy of every unskilful throat to chop and alter, twist and change, according to his odd fancy,—sounding like five hundred different tunes, roared out at the same time, and so little in time that they were often one or two words apart, so hideous as to be bad beyond expression, and so drawling that I had sometimes to pause twice on one word to breathe ; and the decline had become so gradual that the very confusion and discord seemed to have become grateful to their ears, while melody sung in time and tune was offensive ; and when it was heard that tunes were sung by note, they argued that the new

way, as it was called, was an unknown tongue ; not melodious as the old ; made disturbance in the churches ; was needless ; a contrivance of the designing to get money ; required too much time, and made the young disorderly : the old way was good enough."

We can hardly wonder at this degeneration, if we attempt to sing such a psalm as this, from Ainsworth : —

" Jehovah, Thou hast serchéd me and known ;
Thou knowest my rising and my sitting down ;
Thou dost discreetly understand from farr,
My cogitation familiar."

That last line is a curiosity in the history of metre. One curiosity in expression — one of a thousand — may be found in the version of the Seventy-Fourth Psalm, —

" Why dost withdraw Thy hand abacke,
And hide it in thy lappe ?
O, plucke it out, and be not slacke,
To give thy foes a rappe."

We cannot wonder that religion languished in such a condition of sacred song. For one hundred and fifty years there was little improvement. The first music-book was published in 1714. But about 1720 there came a decided reformation, pushed forward by men sagacious as were Paul and Luther, namely, Edwards, of Northampton, and Prince, of the " Old South," in Boston. It does not seem an accident, but a consequence, that within a score of years, in 1737, followed that wonderful revival, " the Great Awakening," which made " the desert blossom as the rose." Yet nothing sufficiently decided had been done in America in sacred music. Up to 1770, one hundred and fifty years after the landing at Plymouth, no American is known to have composed a hymn-tune. Then William Billings set the country ringing with his lively tunes. Governor Samuel Adams and Dr. Pierce, of Brookline, were members of his choir. Andrew Law, about 1776, *enforced* the rule of the assignment of parts ; but it was not till about 1825 that the custom became established.

About 1800 Dr. Worcester led in a great movement to make gospel singing more effective. His introduction of Watts' Hymns and Select Songs had a great influence in making sacred psalmody popular and efficient. Dr. Lyman Beecher

was earnest in the employment of sacred song, in which he was greatly aided by Dr. Lowell Mason. Of Lowell Mason, Dr. Beecher said, "He did good; he took young converts and trained them to sing. They drew in the unconverted, and were instrumental in their conversion. His influence was not secular, but as efficient as preaching. Almost all who went to his classes, instead of being decoyed by it and made frivolous, were converted." Whoever has studied revivals will have observed that sacred song has tended not a little to produce the great times of refreshing in the last fifty years; while sometimes, for want of sufficient use of gospel hymns, a revival has taken a harsh and repulsive form.

Luther says, "The devil specially hates good music, because thereby men are made joyful; for he loveth nothing better than to make men unbelieving and cowardly by melancholy." Although the presentation of some of the phases of man's guilty nature necessarily made in revivals or in any close, systematic preaching, is calculated to awaken intolerable feelings, such as find relief in prayer, and not in song, it may yet be said, that oftentimes there would have been as much conviction and less morbid gloom as the result of revivals if there had been more of the Bethlehem song of glad tidings, judiciously employed.

It would seem that a new era of singing has commenced by the popular efforts of Eben Tourjée, Philip Phillips, and others. The Methodists, ever since the Wesleys, have followed their leaders in the abundant use of Christian song; they are one great singing band. Singing is one of those things—there are some others—in which the followers of Wesley may not always be skilful in the execution, but in which they aim to utilize forces which we use only sparingly and from which we gather sparingly. Says Coleridge, "It is the hearty singing of congregational hymns which keeps the humbler Methodists together." Their camp-meetings every year are evidence and illustration of the power of Christian song by the people.

Thus casting our eye back over the period which we have been reviewing, we see that when the church has awaked to sing hymns, she has been a conquering and winning church.

WILL C. WOOD.

Wenham, Mass.

CONGREGATIONAL NECROLOGY.

Mrs. SUSAN (LAMSON) BOIES was born at Keene, N. H., May 22, 1800, and died at the same place, May 11, 1874. She was the daughter of William and Margaret (Russel) Lamson, and the fifth child of a family of seven children, two of whom are now living. At the age of fourteen she united with the church in Keene, which shortly afterwards came under the care of the Rev. Dr. Barstow, who continued for fifty years to be its pastor, and to whom, during thirty years, Mrs. Boies was a highly valued friend and aid in the church.

On the 16th of September, 1827, she was married to the Rev. Artemas Boies, then pastor of the church in South Hadley, Mass. In 1834 she removed with her husband to Boston, on the occasion of his becoming the pastor of the Pine Street Church. Subsequently they removed to New London, Conn., where Mr. Boies took charge of the Second Congregational Church. There, in the autumn of 1844, Mr. Boies died, after a ministry which had been greatly blessed. Those who remember Mrs. Boies in that period of her life speak of her as a very energetic and judicious pastor's wife. Dr. Sprague, in his *Annals*, says of her, "She was a lady who was admirably suited to Mr. Boies's peculiar temperament, and proved an efficient helper to him in his work."

Upon her husband's death, Mrs. Boies was left with the care of seven children. She gave herself to these with all the energies of a deeply affectionate nature, and they amply repaid her devotion. Only three of them survived to follow her to the grave, but the others had gone before her to the Christian's home. One of her sons, Charles A. Boies, entered the ministry, with promise of large usefulness, but he died upon the threshold of the work.

Mrs. Boies dwelt, during the last years of her life, in Keene, her birthplace, and adorned, to the end of her course, the profession which she had made there, sixty years before, at its beginning. She loved to hear vigorous and explicit utterances of Christian truth, and she was easily cheered or depressed by the prosperous or adverse events which occurred in the history of the church. Severe bereavements removing, in rapid succession, three of her beloved children, had affected her health and spirits in the latter years of her life; but her faith and hope in Christ stood firm to the end.

She passed away with a suddenness that took her friends by surprise, but she gave token that she herself was well prepared. The mercy of God was signally shown in the circumstances of her departure.

W. S. K.

Dea. MOSES LITTLE HALE died at Newburyport, Mass., June 22, 1874, aged seventy-five years. He was widely and favorably known in the business and religious world, and will be held in affectionate remembrance by a large circle of friends and acquaintances. Mr. Hale was born at Newburyport, April 7, 1799. He was the son of Thomas and Alice (Little) Hale. His business life was spent in Boston, whither he went in 1815. He retired from business in 1868, and returned, the following year, to spend the evening of his days in his native place.

He was secretary of the old Merchants' Insurance Company from 1820 to 1823, and afterwards secretary of the Commercial Insurance Company, and also of the Massachusetts Hospital Life Insurance Company. The latter office he held for more than forty-five years, or to the close of his business life, declining, meanwhile, flattering invitations to other important and responsible positions, preferring to retain the secretaryship of one of the most important monetary institutions of New England.

In his business character and habits, Mr. Hale was a model man. A gentleman who knew him intimately for many years, and whose standing gives weight to his words, said of him, on his retirement from office, "We may say, emphatically, that a more careful, methodical, upright, and conscientious business man never stood in State Street. He was one of the very best specimens of the very best kind of old-fashioned business men, and his career beautifully illustrates the advantages of such business habits as he was trained to by that most exemplary and accomplished business man, Mr. Joseph Balch. Beginning at the very lowest round of the ladder, — as an office boy, — by his scrupulous attention to every duty Mr. Hale rose to as responsible and important and lucrative a secretaryship as State Street afforded; and all simply by his own merits, — by reason of his unswerving integrity, his painstaking fidelity to every trust, the prompt, cheerful, systematic, thorough, and beautiful manner in which he discharged every duty assigned him." It is said that not the error of a cent was ever discovered in his accounts. The Company which he so long and faithfully served showed their appreciation of his services by settling upon him, at the time of his retirement, a generous annuity for the remainder of his life. Mr. Hale early adopted and rigidly adhered to the rule to save something from his income annually, to add to his permanent investments. In this way, eschewing all forms of speculation, he acquired a handsome property, although he was a generous liver, a very generous giver, and "a lover of hospitality." He was a man of cheerful and even buoyant disposition;

affable in his manners, social in his habits, warm in his friendships, decided in his opinions ; modest, kind, sympathetic, benevolent, — a true Christian gentleman.

Mr. Hale made a public profession of religion, and united with the Bowdoin Street Church, in May, 1836. He was chosen deacon Jan. 10, 1851, and until that church was disbanded continued to be one of its most efficient members and officers. For very many years he was a faithful and successful Sabbath-school teacher, and is still affectionately remembered by not a few of his pupils. For a long period he was clerk of the Bowdoin Street Society, and no one regretted more than he the circumstances which seemed to render expedient the disbanding of that church and society. His church relation was transferred to the Union Church, Boston, and subsequently to the Belleville Church, Newburyport.

Mr. Hale was one of the managers of the Massachusetts Sabbath School Society from its incorporation in 1841, till 1870, when he was chosen one of its vice-presidents, which office he held at the time of his death. He was treasurer of the Boston City Missionary Society, 1842 and 1843, and vice-president 1844, and for many years one of its executive committee.

Mr. Hale was elected auditor of the A. B. C. F. M. at its Thirty-third Annual Meeting, in Norwich, Conn., 1842, and declined a reelection at its Fifty-ninth Annual Meeting, in Norwich, 1868.

This faithful, modest, beloved disciple of Christ, during the last few years of his life, suffered from bodily infirmities which largely cut him off from those religious activities and privileges he so greatly enjoyed, and also, to some extent, clouded his mind, calling forth the tender sympathies of his numerous friends. Earth is the poorer, heaven the richer, when such a man passes away !

Mr. Hale married, May 13, 1824, Mary Lane, youngest daughter of the late Rev. James Miltimore, the first pastor of the Belleville Church, Newburyport ; and on the 13th of May last, less than six weeks before his death, they celebrated their "golden wedding."

D. T. F.

Mrs. MARY ELIZABETH (DUDLEY) PARSONS, wife of Rev. Henry M. Parsons, pastor of the Union Church, died in Boston, Mass., Feb. 13, 1874. She was the daughter of Russell and Mary (Baldwin) Dudley, was born in Richmond, Va., April 10, 1829, and was married Jan. 16, 1855. She was the mother of seven children, and leaves six, the youngest an infant. The first fifteen years of her married life were

passed in Springfield, Mass., where her husband was pastor of the First Church, and where her memory will be most tenderly cherished.

In early life Mrs. Parsons was called to peculiar trials and responsibilities, which served to develop that perfect self-control, sound judgment, and firm principle so characteristic of her. The correctness of her judgment was remarkable, and her decisions seemed more like intuitions than the result of reflection or reasoning. She certainly read persons — their character and motives — as easily and as correctly as others read books, and with all charity. She was always so serene, and diffused such an atmosphere of cheerfulness around her, that it was difficult to realize what heavy cares she was carrying all the while, either for herself or others. Her sunny disposition, her cordial manners, her force of character, and especially the thorough confidence she inspired by her sincerity, kindness, and Christian principle, gave her the power of attaching others to her strongly. Intimate and familiar as she was with her children and servants, she commanded their profoundest respect and secured the most thorough obedience. Her presence, so serene and pleasant, had something in it like a southern sun in a northern atmosphere, — the one so warm and the other so bracing, — and which a friend suggests as a good representation of her character. “Such unaffected simplicity of manner, joined to a heartiness and cordiality which her long absence from her Southern birthplace and residence in our colder air had never power to chill, and such versatility in devising and ability in executing with brain and hand, needed the piquancy of her Southern accent to assure us that she was not, in very deed, a child of the North.”

Such a character, as might be supposed, had its chosen sphere in her own home. Amid all her maternal cares, which were her most sacred trust, she, however, found time to keep up with the age, especially to study practically our modern systems of education, and, with an independence rare in one so modest, marked out for herself the limits and the changes needful for the differing constitutions and temperaments of her children, and then steadfastly adhered to them. If a well-trained and happy family is any proof of her wisdom and fidelity, this tribute to her memory is justly due. Hers were the anxieties and efforts of a Christian mother; and these have been so blessed of God that her eldest three children are already recognized as within the fold of the Good Shepherd. What she was to those children and to her husband, they only know. It was her influence that led him to Christ, when they were only friends. In all his ministry she has not only sustained him by her sympathy, but

her suggestions, her counsel, her criticisms, had not a little to do with his character and preaching. He never preached a sermon without having first read it to her, and his plans must have her approval before he was fully confident of their worth.

Her religious character partook largely of her constitutional traits, and showed the effect of her early discipline and trials. She was self-contained, and shrank from publicity. While she could be steadfast and patient about any duty, she could not express to others — certainly not to any but her most intimate friends — half she felt upon religious subjects. She so abhorred cant that her own expressions never conveyed the depth and intensity of her real experience. She searched her own heart so carefully as to be always distrustful of her motives and principles. She gained in confidence — confidence in her Christian principles — and courage in undertaking whatever piety suggested, as those who were connected with her in the Maternal Association and other benevolent works, in both parishes of her husband, gratefully testify. She had been ripening fast of late in all her graces, for the fruitfulness of others as we hoped, but, as it proved, for the Master's harvesting. She had attained to a sweet and conscious satisfaction in Christ; to a more unearthly and spiritual life; to an apprehension of the nearness of her Lord, and such distinct and careful preparation for his summons as to amount to a premonition of what was about to take place. We noticed the change, though we knew not what it meant till we found it was the pluming of her spirit for its heavenward flight.

Her sudden death, in the prime of her womanhood and in the midst of her greatest usefulness, fell heavily upon many. She had been with the church in Boston long enough to be appreciated, as the countless tributes of respect and affection paid to her memory fully testify; but in her old parish at Springfield, where she and her husband had spent so many years and were so much beloved, the news of her death caused general sorrow.


Having served her Saviour well, in her appointed sphere, she was laid to rest by the side of one of her children and among her friends, in the beautiful cemetery in Springfield. "He giveth His beloved sleep."

S. G. B.

Rev. CHARLES SOMMERVILLE PORTER died at Boston, Mass., April 10, 1870. He was born at Ashfield, Mass., Dec. 9, 1805, the son of Joseph and Leonore (Graves) Porter. He received his collegiate education at Amherst, Mass. — graduated in 1827. His old friend,

Rev. A. R. Baker, D. D., of Dorchester, Mass., writes: "He was a leader in the musical circles of the college, being highly esteemed for his poetical and musical taste, and for his executive ability. His sociality and good nature rendered him popular with the students and a favorite in the social circles of the town, while as a scholar he maintained an honorable rank. A revival within the college that brought into the church nearly fifty students — among them Henry Lyman, the martyr-missionary, and Rev. Edward P. Humphrey, D. D. — was greatly blessed to Brother Porter, stimulating him to a new earnestness and consecration." Receiving his theological education at Andover, of the class of 1831, he was ordained at Gloucester, Mass., August 1, 1832. Dismissed from this charge, he was installed, May, 1835, over the 2d Avenue Presbyterian Church, New York city. Rev. Amasa S. Freeman, of Haverstraw, N. Y., a member at that time of the Sabbath School of this church (Hon. William E. Dodge being its superintendent), speaks of the pastor's great faithfulness to the school; his Sabbath visits to it; the interest with which they caught his eye and heard him repeat their Christian names; the little sermons he preached to them from some striking text; and that two of the scholars received to the church, and led into the ministry under that same kind, fostering care, have now preached the Gospel for nearly thirty years.

July 19, 1837, Mr. Porter was married to Miss Jane E. Fisk, of Cambridge, Mass., who died Dec. 7, 1843. He was married to Miss Louise Adams, of Derry, N. H., July, 7, 1847; who was left with three children to mourn his loss. After his New York pastorate, he was successively installed over the First Presbyterian Church, Utica, in March, 1842, and the Church of the Pilgrimage, Plymouth, Mass., Feb. 22, 1845. Rev. Luther Farnham, of the General Theological Library, Boston, who knew Mr. Porter at Plymouth, gives an insight into his character and work, as follows: "It may be truly said that Mr. Porter was the leading minister of his Association, as his church was the most prominent one of the Conference. He was then enjoying the height of his usefulness as a minister, was very active in his work, both in his own parish and wherever his influence could be felt. He was a man of commanding appearance in the pulpit, with a good voice and manner. His sermons were rather solid than brilliant, more thoughtful than sensational; his aim seemed to be to win souls to Christ and to edify his hearers. He combined pulpit power and pastoral ability in a remarkable degree. At proper times he was full of wit and humor, while at all times he seemed cheerful and hopeful. He had a noble and independent spirit."



His next settlement was over the Phillips Church in South Boston, February, 1854. Subsequently he was instrumental in the organizing of a new Congregational enterprise in South Boston—the Church of the Unity. The date of the organization was Oct. 14, 1857. Mr. Porter ministered to this church until Feb. 27, 1861, at which time the Payson Church was united with the Church of the Unity. To the church resulting from this union, the E. S. Congregational, Mr. Porter continued his ministrations until March 23, 1863, serving his Master with steadfast faithfulness. These were the last special pastoral services of this minister of Christ. His subsequent labors were occasional, as God summoned him. For some time previous to his death his life was that of an invalid. He preached his last sermon under peculiar and impressive circumstances. He had expressed a desire once more to visit Rev. Mr. Freeman, of Haverstraw, as had been his custom, and “bear his last testimony in the pulpit of his former Sunday-school boy. By a singular coincidence,” writes Mr. Freeman, “Rev. James H. Ballagh, a missionary to Japan, who had first confessed Christ in my church, was with us in the pulpit,—I his pastor, Mr. Porter mine. As with pallid face and emaciated form Mr. Porter arose and announced his text, “Be ye holy, for I am holy,” a solemn stillness and awe pervaded the assembly, for all felt that they should see his face no more. It was his last sermon. He went home to die!”

Through all his sickness he showed the same cheerful, composed spirit, holding on quietly, submissively to that Divine Hand leading him on step by step. Passages of sweet and saintly hymns he had loved came from his lips the Sabbath he lay dying, such as, “When languor and disease invade this trembling house of clay.” “Sweet to be passive in His hands,” he would say. As the twilight deepened into the night, his soul was admitted to those heavenly courts of light, where he now stands, as one of the “sweet singers” of the Israel above.

E. A. R.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

THE religious world is favored with a novelty, under the title of *Fetich in Theology*.¹ First, the book is remarkable in its style. The author is very peculiar as a writer. He has a habit of coining words. Thus he gives us "germinatingly," "unassimilable," and such like. He is very fond of making words end with "ness"; but when he uses such a word, and then adds another syllable to make it plural, as in the following examples, "terriblenesses," "suspiciousnesses," "impracticablenesses," it is insufferable. His style belongs, to use his own expression, "to the region of queerness." Yet, as a whole, this book is much less objectionable in its style than the author's *Commentary on The Proverbs*. While the author, Mr. Miller, has faults as a writer, he has many excellences. He writes clearly, sharply, forcibly, as the following sentences show: —

"A God quite for himself, a morality manufactured by a will, a Deity mystically innate, a Judge removed from us by a passion for revenge, doing all things for display and doing nothing for the best, — all sap the very foundations of our godliness, break in upon the temple of our praise, and give us no certain thought about either self or a Creator."

"Take a pencil, and go to a common globe, and draw the lines within which the Bible is read, and those portions of our planet can sell and buy and govern and out-think and out-general all the rest. Reason, even where it derides the book, yet seems to nestle in lands where it is kept and printed."

Second, The book is remarkable in its character. It is an attack on the theology of Dr. Hodge. It represents him as an idolater. It holds up his philosophical system to contempt as "doctrinalism" and as "fetich." It exposes his inconsistencies with a zest which makes one almost imagine that in some way there is personal "unpleasantness" between the two writers.

Third, The book is remarkable in its origin. It comes from Princeton. It is not New England heresy. It is not the outgrowth of Congregationalism. Indeed, the author, amusingly to us, classifies "New England divines" with "Mussulmans and Buddhist quietists, Papists and superstitious Greeks, Ritualists and Rationalists, and Arminians," whom he has "given up."² The orthodox Princetonians must accept of Mr. Miller as an indigenuous product. He is certainly not less pronounced in his sentiments than the heretics of New England, while he is more savage in manner.

Mr. Miller represents Dr. Hodge as maintaining the following ten propositions: —

"(1.) That God has made everything for Himself. (2.) That the will of God is the ground of moral obligation. (3.) That the idea of God is innate. (4.) That vindicatory justice is a primordial attribute of God. (5.) That God's highest end

¹ *Fetich in Theology*; or, *Doctrinalism Twin to Ritualism*. By John Miller, Princeton, N. J. New York: Dodd & Mead. 1874. 12mo. pp. 261. \$1.75.

is to display His glory. (6.) That the universe is not the best possible. (7.) That preserving Providence, explained as a continuous creation, is unworthy of God, and makes Him responsible for sin. (8.) That the helplessness of the sinner is not disinclination. (9.) That saving faith is not of its essence moral. (10.) That Rationalism is an over-use of reason."

He represents the cardinal defect of Dr. Hodge's system to be the leaving out of holiness as God's highest end, and he bases his own system on holiness as a necessary idea. His analysis is often acute, and as a controversialist he is severe. He shows very plainly that Dr. Hodge's statements, in different parts of his work, are self-contradictory; at the same time he finds it difficult to sustain his own consistency. He bases his whole moral system on the simple idea of right; but he betrays a consciousness that in some way benevolence is a legitimate foundation of virtue, and hence he gives to holiness three senses, — "First, a quality; second, the things in which this quality appears; and third, a character." The second sense he then subdivides as two things, which are emotious, — "First, a love to the welfare of other beings; and second, a love to the quality of holiness itself." (p. 124) Thus he makes holiness, in one of its senses, synonymous with "a love to the welfare of other beings," which is benevolence. He maintains that the idea of there being any conflict between holiness and benevolence is a solecism. "That this universe is the holiest possible, is a queer reason, certainly, why it cannot be the happiest possible." (p. 48.) Still, that he may escape from the charge of making benevolence an ultimate end, he says, of benevolence compared with holiness, that it is "inferior, no doubt, and greedily sacrificed if the other demand it." (p. 48.) Then, hypothetically, holiness in one sense greedily sacrifices holiness in another sense, and his own system turns and rends itself.

The author's repugnance to Dr. Hodge's doctrine of authority is so excessive that it drives him to the extreme of declaring that "authority . . . is not a worshipful thought." (p. 23.) His hostility to the idea that "vindictory justice is a primordial attribute of God" is so intense that he flies off on a tangent and maintains that "resentment in all spaces underneath the Supreme is wicked and forbidden" (p. 24); that "fear is not a part of religion" (p. 82); that "punishment is a mere instrument" (p. 125), a means of promoting holiness and happiness, — "Solely a remedial justice." (p. 134.)

The difficulty with both authors, as it seems to us, is in attempting to press all the facts of human consciousness into one narrow system of philosophy. Like others, they are apparently led into this course by the delusive idea that there can be but one ultimate end. But why may not ultimate ends, as they are presented to a moral being, be like the spokes of a wheel? And why may there not be as many ultimate ends as will explain the facts of human consciousness? When philosophical writers shall adopt a broad system, embracing as ultimate, holiness, benevolence, and authority, the partial truths, for which men have so violently contended, will be blended in one harmonious and glorious whole.

The book is worth reading as a whetstone to sharpen the intellect. Princeton furnishes grit as well as grace.

THE large volume entitled *Evangelical Alliance: Proceedings, Essays, and Addresses*, 1873, issued by Harper & Brothers, was acknowledged among Books Received, in our July number; but it is worthy of special notice. Indeed, it might justly receive a much more extended notice than it is practicable for us now to give. After a brief preface, this volume furnishes an Historical Sketch of the Sixth General Conference of the Evangelical Alliance, which occupies fifty pages. Then comes the touching and beautiful Address of Welcome, by the Rev. William Adams, D. D. Then follow: I. Reports on the State of Religion in Various Christian Countries. II. Christian Union. III. Christianity and Its Antagonisms, Theological and Philosophical. IV. Christian Life; Personal and Family Religion; Education and Literature; The Pulpit of the Age; Sunday Schools; Christian Associations. V. Romanism and Protestantism; Modern Romanism; The Old Catholics; Evangelization of Roman Catholic Countries. VI. Christianity and Civil Government; Church and State; Christianity and Liberty; Ministerial Support. VII. Christian Missions, Foreign and Domestic; Principles of Mission Work; Particular Missionary Fields. VIII. Christianity and Social Reforms.

The volume contains The Farewell Address, and an Appendix, giving many valuable documents. At the close we find brief Memoirs of Messrs. Pronier, Carrasco, and Cook, who were wrecked on their voyage homeward, with a portrait of each. The death of these three members of the Conference saddened the hearts of many on both continents, and gives a melancholy interest to the last pages of this monumental work. The volume is a treasury of knowledge, and is of great value to every Christian who is interested in the present aspects of the vast work of evangelizing the world. Its value is enhanced by an Index; and the seven hundred and seventy-three royal octavo pages are well worth the six dollars charged for them.

OF the great work known as Lange's Commentary, to consist of twenty-six royal octavo volumes, sixteen on the Old Testament and ten on the New, seventeen volumes have already been issued, seven on the Old Testament and the entire series on the New. Those on the Old Testament are on (1) Genesis, (2) Joshua, Judges, and Ruth, (3) First and Second Kings, (4) Psalms, (5) Proverbs, Song of Solomon, and Ecclesiastes, (6) Jeremiah and Lamentations, (7) The Minor Prophets.

We have acknowledged the receipt of all the volumes as they have successively been issued. The last received, that on the Revelation of John, was given among the Books Received in our No. for July. It needs no commendation from us,—it commends itself. The value of the entire series on the New Testament is enhanced by a double alphabetical Index in the Tenth Volume, covering the ten volumes, the I, Greek, the II, Topical.

PROFESSOR MOFFAT'S work on the History of Religions¹ presents an important subject. It is based on the theory that the progress of faith is specially to be noticed at certain great junctures. Of these the author enumerates five, as follows:—

“First, The change whereby, out of the simple patriarchal religion, there was gradually constructed a legal system of religious observances. Secondly, That whereby the legal observances were, in some quarters, adopted and inspired by a monotheistic reformation. Thirdly, That whereby, in the extremity of legal bondage and degradation, a reaction of reason was created against it. Fourthly, That whereby, in the hopelessness of national unbelief, men threw themselves back into legal bondage, or sustained a national faith by a philosophic system; and fifthly, That which was effected by the introduction of Christianity.”

It is difficult to convey an idea of the contents or of the character of this work. There is learning and there is philosophy displayed in it. It is orthodox, and it not only presents the claims of Christianity in their true light, but it is calculated to exert a good spiritual influence. Still we must confess that it seems to us to be wanting in simplicity of structure, in clearness of division, and in that quality of style which leaves a definiteness and vividness of impression. Moreover, an index would add to the value of the book.

HISTORICAL AND BIOGRAPHICAL.

THE PERIOD OF THE REFORMATION² is a work of seven hundred pages, edited by Wilhelm Oncken, Professor of History at the University of Griessen, and translated by Mrs. G. Sturge. It commences about the time that Milman's *Latin Christianity* leaves off, and in giving us the history of the Reformation during the next hundred and fifty years, necessarily includes in it a history of the continued encroachments of the papal power upon religious freedom, and the unalloyed despotism of Popery. For hundreds of years antecedent to the Reformation the world had been educated by the Roman hierarchy, and the way prepared for the Reformation.

John Tauler, of Strasburg, in the early part of the fourteenth century; John Wycliff, of England, in the latter part of the same century; John Huss and Jerome of Prague, two Bohemian reformers of the fifteenth century; and Martin Luther, of the sixteenth,—all these, with their co-laborers, preached, more or less, the pure doctrines of Christ and his apostles, the effect of which was to undermine the hierarchy and tear up by the roots the whole sacerdotal system. So far as these doctrines had

¹ *A Comparative History of Religions.* By James C. Moffat, D. D., Professor in the Theological Seminary in Princeton. Part II. *Later Scriptures, Progress and Revolutions of Faith.* New York: Dodd & Mead. 12mo. pp. 312. \$1.50.

² *The Period of the Reformation, 1517 to 1648.* By Ludwig Häusser. Edited by Wilhelm Oncken, Professor of History at the University of Griessen. Translated by Mrs. G. Sturge. New York: Robert Carter & Brothers. 1874. 8vo. pp. 702. \$2.50.

been preached previous to the three Ecumenical Councils — Pisa, Constance, and Basle — in the fifteenth century, their fruits developed at all these councils a growing oppugnancy to the corruptions of the hierarchy. Luther preached for years before he discovered that the sale of indulgences for coin could not be *reformed* but must be *abolished*. The change from Papal to Teutonic Christianity, if not the downfall of the hierarchy, was the end of pardon tickets for each and every crime in the catalogue, from murder to heresy. The theological discussions all along through the Middle Ages were not so much fundamental doctrines as scholastic differences, and when Luther makes up his issue, he steps beyond the line of the mediæval church. In translating the Bible into German, Luther put to shame the languages of antiquity, and took out of the hands of the church the *exclusive* interpretation of the Bible, — a stupendous event, of the greatest importance to the success of the Reformation, inasmuch as it deprived the priesthood of their monopoly, and encouraged those who labor and are heavy laden to think for themselves, and read the Word of God in their own mother-tongue as well, without let or hinderance.

The sixteenth century also produced other reformers to take the place of those we have mentioned. In the next generation after Martin Luther came John Calvin. In the first half of this century, Charles V of Spain consolidated the most splendid empire in the world with which the spiritual power was amalgamated. During the previous century the papal power had declined, and something must be done to restore its former prestige. The Society of Jesuits was organized in the fourth decade, and confirmed by Pope Paul III in the fifth. The Council of Trent was convened soon after, in which the Emperor seemed desirous of reforming some of the abuses in the church, but the Pope was bent on condemning the heretics. The hierarchy prevailed, and, so far as this Council was concerned, the hopes of the reform element were blasted.

During the reign of Charles V in the sixteenth century, according to Hugo Grotius, the number of "one hundred thousand were strangled, burnt, beheaded, or buried alive, often on frivolous charges." Philip II, unwilling to be outdone in infamy and transcended in cruelty by his father, employed Alba, the most bloodthirsty tyrant in his realm, to deluge the Netherlands with the blood of the reformers, in the interests of the Papacy. This war lasted to the beginning of the seventeenth century, and, while it answered the demands of the papal power, it drained the life-blood of the splendid empire (the inheritance of Charles V), ruined the cruel administration of Alba, and with it the kingdom of Spain. Of course, empires and kingdoms were of no account when sacrificed to the Papal Church.

Nor was this all. While this war against the reformers in the Netherlands was being carried on from year to year, the indiscriminate massacre of the Huguenots in France was planned by the dissolute Catherine of Medici, and executed by her infant son, Charles IX. On the 24th of August, 1572, according to Catholic authors, fifteen thousand heretics were slain in a single night, but by other authors the number is variously

estimated at fifty, seventy, and one hundred thousand. Rome was jubilant over this wholesale slaughter of innocent people, notwithstanding the professed regrets of the Pope. During this century had occurred the restoration of the Catholic Church, the Council of Trent, the establishment of the Order of Jesuits, the restoration of the Inquisition, and "the censorship of the press." In spite of all these things, the Reformation continued to advance. It not only took deep root in Spain, France, Germany, and Italy, but spread over nearly the whole of Austria.

In England Henry VIII had established an autocratic absolutism, united the monarchy and papacy in one person, and retained the worship, doctrines, and hierarchy of the Romish Church. He was the determined opponent of the Curia, the declared enemy of Luther, and the father of several illegitimate children to fight for the crown. Such was the legacy bequeathed by this corrupt monarch to his family and country. Edward VI succeeded his father. He was a youth of ten years, and a Protestant, but reigned only from 1547-53, when he died, and left the contest for the crown between Elizabeth, a Protestant, and Mary, a Catholic.

The Anglican Church under King Edward VI's reign was made Protestant by authority; but as the royal supremacy in the constitution of the church could not be set aside, it still remained an Episcopal hierarchy, with Protestant doctrines but partly Catholic forms of worship. Mary succeeded Edward and reversed all this. She well earned the name of "Bloody Mary." She brought fifty heretics to the scaffold, among whom was Lady Jane Grey, the only *legitimate* heir to the crown, after which she was herself legitimized by Parliament, married Philip II of Spain, and was in favor of restoring the supremacy to the Pope, to which Parliament consented, and the edicts against heretics were speedily renewed. The intellectual aristocracy of the nation were immediately summoned before the Inquisition, and the "stars" of English learning condemned and executed, not for guilty *deeds*, but for theoretical *views* on religious questions. Two hundred and fifty heretics, including fifty women, were burnt. Most of them met their fate bravely, though some recanted, but to no purpose.

The fiery trial of Protestantism in the sixth decade, so soon after the Thirty Years' War among the other nations of Europe, had the effect to strengthen the young giant to stand alone. Encouraged by Queen Mary's fanaticism, Pope Paul IV demanded the church property in possession of the Crown. The queen herself appeared in Parliament and advocated the measure, which was carried by a small majority. She persecuted the Protestants with fire and sword, as if they had been criminals, and trampled under foot the laws of the land. Just as the nation was upon the point of a revolution, the bloody queen was summoned to a higher court to give account for her deeds.

Elizabeth, who had been persecuted and imprisoned during her sister's reign, stepped from the Tower to the throne. She was mortally hated by the Catholics, but proved to be the pillar of Protestantism and the opponent of Spain and Rome. She was more of a syncretistic than a sectarian. She restored the legality of the Protestant religion and the use of the

English language (both of which Mary had abolished), although she went to mass with her Catholic subjects. She dissolved the old Parliament and summoned a new one. Not one Catholic candidate was even nominated, such had been the change in public opinion during Mary's five years' persecution. The English church of to-day is substantially the State church, the foundations of which were laid by Edward VI, and perfected under the reign of Elizabeth, in the last half of the sixteenth century. Her spiritual authority may have been modified, but her political position is substantially the same. Elizabeth was the deadly foe of King Philip and the Papal Curia, but she was also the protector of the Netherlands and the Huguenots. When this became manifest from her correspondence with Madrid and Rome, the wonderful discovery was made at the Vatican that Elizabeth was illegitimate and had no right to the throne, and, therefore, the voice of Parliament was null and void. The same objection against Mary was of no sort of consequence, because she was burning heretics in the interest of the Papal Church. Elizabeth made Protestants as fast as Mary had burned them, and hence her disqualification to reign, according to Roman ethics.

In Scotland the Reformation took somewhat a different course. Calvinistic Geneva was the school of Scotch Presbyterianism. The degenerate lives of the clergy intensified the demand for reform. The sturdy old John Knox took the lead in the movement; he was a Calvinist of the straightest sect. The sleepless vigilance of the papal power saw the danger, and brought forward Mary Stuart as a pretender to the throne. She was the daughter of King James V, and was married to Francis II of France. She was queen only a few months, and a widow at eighteen; a strong Catholic, and of course a cordial hater of Protestants. She crossed over to Scotland and took possession of the throne; with her reign commenced the contest between the two queens, Elizabeth of England and Mary Stuart of Scotland.

Under the regency of Mary of Guise (Queen Mary's mother), John Knox had been obliged to leave Scotland; but on the ascension to the throne of Mary Stuart, he returned to Scotland, where he not only preached the pure doctrines of the Gospel, but prayed heartily for the conversion of the queen. It soon became manifest that the Queen of Scotland had enough to do at home, without grasping at the throne of England. Her self-made difficulties crippled her in that direction; her nobles stood in the attitude of opposition, and the heretics in that of defiance, so that she was in no position to challenge England.

We need not rehearse the tragic events of the reign of this dissolute and corrupt woman, as they have no particular connection with the autocracy of the papal power. A revolt among her subjects drove her a helpless fugitive into the arms of Queen Elizabeth, her most dangerous rival. During her eighteen years' imprisonment in England, several conspiracies were discovered and suppressed which had three objects in view, — to wit, the liberation of Mary, the assassination of Elizabeth, and the restoration of Catholicism in England. Had either of these plots succeeded, England

... of Standards and Terms. As soon as
... of a ...
... and ...
... and ...

... of ...
... of ...
... of ...

... of ...
... of ...
... of ...

... of ...
... of ...
... of ...

... of ...
... of ...
... of ...

... of ...
... of ...
... of ...

... of ...
... of ...
... of ...



THE Edict of Nantes, under the reign of Henry IV, was a tolerating edict, granting protection to Protestants in the exercise of their right to worship God according to the dictates of their consciences. "The Huguenots of France, after the Revocation,"¹ treats of the Revocation of that edict by Louis XIV, in the ninth decade of the seventeenth century, repealing all the laws of France in favor of Protestants and their religion, and making the Roman Catholic religion the only *lawful* religion of France. This was "the King's religion," and no other was tolerated. Every Catholic priest was to keep the government informed of all public meetings for religious purposes, and the persecutions of the Huguenots, that had been practised for twenty years before the Revocation, contrary to law, were now immeasurably increased and intensified.

Pope Clement XI came to the assistance of the temporal power, "promising absolute and general remission of sins" to all who would help Louis XIV "exterminate the cursed heretics and miscreants." There was the "fire for Bibles, Testaments, and Psalm-books, galleys for men, prisons and convents for women, and gibbets for preachers."

In Metz it took a whole day to burn the books collected by the Catholic priests. There were bonfires in all the villages. Protestant families who preferred the religion of Christ and his apostles to the canons of the Papal Church, or the King's religion as they called it, were seized and separated; the men were sent to the galleys for life, where they were chained to oars, with their backs bared to the overseer's lash, which was well laid on while life lasted; the women sent to prisons to die of privations and grief; the daughters to convents for the use of priests and monks, and their property confiscated. To make these devoted people renounce their own, and join the Papal Church, every torture that was ever invented in the infernal regions was used, together with some that were entirely original with the Papal Church. In this volume these various modes of torture are described in detail, and to those who have nerves strong enough to bear it, we would recommend a perusal of the book itself.

These persecutions of the Huguenots in the Cevennes were repetitions of the St. Bartholomew Massacre, more than a century before, and of the Spanish Inquisition, which has been renewed in different countries of Europe wherever and whenever the papal power has been in the ascendant.

History teaches us, that, for a decade of centuries previous to the Reformation, the papal system was one of brute force; and its practice of persecution has never been relinquished, except under Protestant governments too strong to allow of it. The Papal Church entirely ignores the evangelical doctrine, that conversion, as taught by the apostles, is an act between the individual soul and God: all the conversion it requires is belief in the saving influence of the ordinance, the infallibility of the Pope, the miraculous power of the priests, and entire submission to all the dogmas of that church, including transubstantiation. The Huguenots of the

¹ The Huguenots of France, after the Revocation. By Samuel Smiles. New York: Harper & Brothers. pp. 426. \$2.00.

seventeenth century were hung, burned, broken on the wheel, sent to the galleys for life, and shot down like wild beasts by the hundreds and thousands, because they believed with Christ and his apostles, and not with the Pope and his priests.

During the reign of the profligate Louis XIV, and also of his more profligate son, Louis XV, there was no cessation of these horrid barbarities, except when France was at war with some other nation, which gave her soldiery other employment. When, in 1742, France was at war with England and Austria, Protestants had a little rest from persecution, the clergy complained because the officers of the government were not active enough or *pitiless* enough in exterminating heretics, and insisted that more vigorous measures should be adopted. The intendants replied that "they *had* done their duty; they had hanged all the Huguenot preachers that the priests and their spies had brought to them, besides offering increased rewards for the preachers' heads."

If heretics had increased, it was because the priests had not converted them, and government officers were not to blame for that. In 1745-6 persecution ran riot in Dauphiny and Languedoc. "The soldiers pillaged the houses, destroyed the furniture, tore up the linen, drank all the wine," and when they were drunk enough, put to the sword cattle, swine, and fowl. One day these *brave* dragoons opened fire upon the villagers for rallying to rescue a girl who cried for protection from a lustful soldier. Instead of protecting the innocent girl, they protected the criminal soldier by shooting the innocent citizens.

But shooting and hanging were mercies, compared with the wheel. To be broken alive on the wheel was one of the most horrible of tortures ever derived from barbarism. It was invented for the special purpose of converting heretics and extorting confession. It was a favorite mode of torture in the holy Catholic Church, with an infallible Pope at its head.

A single specimen must suffice. A worthy old man of more than three-score years had a dissolute son, who got involved in difficulty, and committed suicide. Those pious souls, the monks, started the report that the son was murdered in his father's family, because he wanted to join the Roman Church, and they demanded that the whole family should be punished. They were all sent to prison and put to the torture to make them confess the murder. As not one of them would confess it, the old man was put to the wheel. The process was this: He was first bound to a cross with notches cut in the timbers, so that a blow from a heavy iron bar would break the bone of an arm or a leg. After his bones were all broken, he was transferred to a small wheel, his back placed upon the top of it, with his head and feet hanging down on each side. There the tortured victim hung until death came to his relief, and wafted his spirit to glory.

Some Protestants in Geneva interceded with Voltaire to obtain the liberation of a friend from the galleys. Voltaire, though he was an infidel, and ignored all creeds and all religions, interested himself in this case as a matter of justice, in which he succeeded, and then continued his efforts,

striking a death-blow at the nefarious business of torture for opinion's sake.

In 1774, when Louis XVI ascended the throne, he issued an Edict of Toleration to Protestants, but continued the Roman Church as the state church. The archbishop of Toulouse used his influence to prevent toleration, but without success. Two years after, the National Assembly went beyond toleration, and restored to Protestants their liberties and citizenship.

It is a fact worthy to be kept in remembrance by Protestants, that the history of the Huguenots after the Revocation of the Edict of Nantes is a continuation of their history before it. It is a fresh illustration of the animus of the papal power in all ages. The Roman hierarchy has manifested the same malignant spirit towards Protestantism through the Reformation, and all the way back through the Middle Ages. The corruptions of sacerdotal religion and the despotism of mediæval Christianity are matters of history, and the attempt to annihilate the Huguenots, to get rid of their evangelical doctrines, has proved an utter failure. Roman bigotry has swept away hundreds of thousands of the best Christians the world has ever seen ; but God takes care to preserve his church, and will, to the end, have a seed to serve him.

May the study of such historical works as this serve to free the church of to-day from sacerdotal corruption and from all ritualistic tendencies !

History of the Conquest of Mexico and of Peru. We have already acknowledged, in our April and July numbers, the receipt of the three volumes of Prescott on Mexico, and of one of the volumes on Peru. In the present number we acknowledge the receipt of the second volume on Peru. Of Mr. Prescott as an historian we have no occasion to speak. His works are of acknowledged standard character. His skill as a writer gained for him a reputation wherever the English language is spoken. These histories, possessing all the charms of a romance, may well claim the attention of the young as well as those of mature age, and such books leave no excuse for any one's wasting his time on the frivolous trash with which the book market is flooded.

This new edition is revised, with the author's latest corrections and additions, and edited by John Foster Kirk, who was for many years the private secretary of the distinguished author. The public are indebted to Messrs. Lippincott & Co. for furnishing them such treasures in an attractive form.

OF *Seven Historic Ages* we cannot speak in terms of unqualified approbation. When Science is doing so much by helping us classify our knowledge, and when such men as Herbert Spencer think that their "classification" of facts is almost as good as Newton's discovery of the universal "law" of gravitation, we have a right to expect that the *Author of First Steps in English Literature* would give us something better than a mere literary patchwork for little children. We notice one glaring error, in defining *feudalism* as a system so-called because of the *feuds* or *quar-*

rels carried on under it! The word is derived from *fee, fief, feod*, the principle of tenure in dependence on another, in distinction from *allodial* or freehold estates. The author has done better service, however, in his *First Steps in General History*. This little work, with its maps, so free from all unnecessary details, its tables with views of contemporary events, establishing the historical connection of the nations, and a closing chapter on bibliography, giving a list of books valuable for reference and collateral study, make it a desirable text-book for schools. Its brevity and clear presentation of historical facts commend it to the student and general reader who wishes to keep in mind the more important events in the world's history.

*Personal Recollections of Mrs. Somerville.*¹— This remarkable woman, who, it may be mentioned as a singular fact, was born in Jedburgh, in the house of her future husband, and was nursed by his mother, spent the greater part of her early life in Burntisland, a quiet seaport town immediately opposite Edinburgh. The manners and customs of its people were exceedingly quaint and primitive, but her life here exercised a marked influence on her tastes and pursuits. Her mother was a refined, lady-like woman, "sincere and devout in her religion, and remarkable for good sense and great strength of expression in writing and conversation," but whose reading was confined to the Bible, sermons, and the newspaper. She taught her daughter to read the Bible, and to be punctual in her devotions, but otherwise the child was allowed to run wild. In those days there were strong prejudices in regard to the duties of women. If they could read and write legibly and keep the household accounts, it was considered that their education was complete, and all desire for further knowledge was frowned upon and considered a waste of time. At the age of ten, being then unable to write, she was sent to a boarding-school where she remained a year. This elaborate education was all that was vouchsafed her. She says, "The school at Musselburgh was expensive, and I was reproached with having cost so much money in vain."

Before and after this little episode of school, the child, who was without companions, and never interested in dolls, found her chief amusement in the gardens and in the country about her home, where she became familiar with the birds and their habits, and made collections of shells, stones, and wild flowers. She was deeply interested in the beautiful impressions of leaves upon the blocks of limestone brought from the coal mines inland, but how they got there was to her a mystery. Her mind became engrossed in Shakespeare and in the few books her father had collected; but her aunt, who came to live with them, heartily disapproved of this waste of time, and she was sent to the village school to be taught plain sewing.

¹ *Personal Recollections, from Early Life to Old Age, of Mary Somerville, with selections from her correspondence.* By her Daughter, Martha Somerville. Boston: Roberts Brothers. 1874. 8vo. pp. 377. \$2.50.

She was, however, allowed to learn the use of two small globes, from the village schoolmaster ; but Latin and Navigation, which were permissible to her brother, were wholly out of the question for her. When about thirteen, her mother took an apartment, for the winter, in Edinburgh, where Mary was sent to writing-school, and where she studied the common rules of Arithmetic. She had piano lessons, also, and afterwards became a proficient in music. On her return to Burntisland, she taught herself Latin enough to read Cæsar's *Commentaries*. During this summer she visited her aunt in Jedburgh, and in her uncle, Dr. Somerville, she first met with a friend who approved and encouraged her thirst for knowledge. After her return to her home, she found in an illustrated fashion magazine what appeared to be a simple arithmetical question, but was surprised to observe strange looking lines mixed with letters, chiefly x'es and y's. A friend told her this was a kind of Arithmetic called Algebra. Of a tutor of her brother she ventured to make some inquiries about Algebra and Geometry, and induced him to buy for her a Euclid, and Bonnycastle's Algebra, and with these she studied alone, late into the night, until the servants complained of the waste of candles, when she was deprived of their use; but she exercised her memory by demonstrating in her mind a certain number of problems each night, until she could go through the whole.

Her indomitable perseverance and industry never forsook her, and she constantly advanced in her researches and studies. In 1804 she was married to Mr. Samuel Greig; but after three years of married life she returned to her father's house, a widow, with two children. Here, being much out of health, she occupied herself with her children, and resumed her mathematical studies. Newton's *Principia* engaged her attention, but she found it difficult to understand; for reverence for Newton had prevented English mathematicians from availing themselves of the Calculus, which had enabled foreign students to carry astronomical and mechanical science to the highest perfection. About this time she purchased a small but select library upon Mathematics and Astronomy, and commenced the study of the *Mécanique Céleste*. Her second marriage, to her cousin, William Somerville (1812), put an end to scientific pursuits for a time, but this gentleman was himself a fine scholar, a student in Natural History, Botany, and Mineralogy. He had a pure and correct style in writing, so that, while he had no ambition on his own account, he was admirably fitted to aid his talented wife in her studies, and in preparing her works for the press.

Geology, then in its infancy, was beginning to attract attention, but at this time she had never even heard the word; but on visiting the Edinburgh Museum she recognized the fossil plants which had so bewildered her when she saw them in the coal limestone on the sands of Burntisland. This science and that of Mineralogy soon became her favorite pursuits. With these more weighty subjects of study she did not neglect the lighter accomplishments, and music and painting, in both of which she excelled, received their fair share of attention. She soon visited France, where she made the acquaintance of M. Arago, who introduced her to M. de Laplace,

the author of her favorite book, the *Mécanique Céleste*. The consulate and empire of the first Napoleon was the most brilliant period of Physical Astronomy in France; La Grange, who proved the stability of the solar system, Laplace, Biot, Arago, were only a few of the distinguished men who afterwards became her friends and vied with each other to do her honor. After her return to her home in London, she devoted her morning hours to domestic affairs and to the education of her children. It is a noteworthy fact that this wonderful woman, who became a proficient in every branch of science, did not attain to these heights at the expense of the essentially feminine pursuits, the care of her household, and the welfare and training of her children. She was keenly alive to the defects in her own early education; she diligently instructed her daughters herself, and later employed for them superior masters in all branches of study. In 1827, at the earnest solicitation of Lord Brougham, she undertook to popularize the *Mécanique Céleste* and Newton's *Principia*.

She was exceedingly modest and distrustful of her own abilities, and at first deemed the task impossible, as the student must know something of the Differential and Integral Calculi; and diagrams and figures, which Laplace never gives, would be necessary to persons not versed in the Calculus. Thus suddenly the whole character and course of her life was changed. Her family and social relations had to be sustained, but by early rising and indomitable industry she found time to accomplish Herculean tasks. She was gifted with a singular power of abstraction, so that in the presence of her children, in the family parlor, she could so concentrate her thoughts as to exclude all outside conversation, and even "practising of scales and *solfeggi* went on without disturbing her. In the critical moment, when the solution of an abstruse problem was almost within her grasp, she could, without impatience, be recalled to explain some childish question about tense or gender, or how much seven times seven made."

When this book was completed she sent it to Lord Brougham, and was equally surprised and gratified that Sir John Herschel, our greatest astronomer, perfectly versed in the calculus, should have given it almost unqualified praise. His chief criticism was that she had, through the clearness of her own mind in regard to these abstruse thoughts, failed to be sufficiently minute in her explanations of certain principles, especially of that of virtual velocity. She immediately received letters from Dr. Whewell, afterwards Master of Trinity College, Cambridge, and from Professor Peacock, afterwards Dean of Ely, who characterized her book as the most remarkable one of the day, and assured her that they had already taken steps to introduce it into the course of study at Cambridge. She was elected an Honorary Member of the Royal Astronomical Society, at the same time as Miss Caroline Herschel, and a pension of two hundred pounds a year was granted her from the Crown, which was afterwards increased to three hundred pounds.

The *Connexion of the Physical Sciences* next occupied her attention. This book went through nine editions and was translated into German and Italian; it also passed through various editions in this country. Her

next work was *Physical Geography*, published in 1849. In the winter of 1861-2, being then in her eighty-second year, feeling dissatisfied with the section on Chemistry in *Physical Sciences*, she determined to commence a new work, to be called *Molecular and Microscopic Science*. At this advanced age she possessed all her faculties perfectly, though, of course, she was unable to endure long periods of fatigue, mental or physical. This work was published in 1869. She says of it, "In writing this work I made a great mistake, and repent it. Mathematics are the natural bent of my mind. If I had devoted myself exclusively to that, I might have written something useful, as a new era had begun in that science." Mrs. Somerville was always eminently liberal in politics. She took great interest in all political and social problems. She did not believe that, if women received the solid education of men, they would forfeit their feminine grace and become unfit to perform their domestic duties. As her daughter remarks, "She was herself one of the brightest examples of the fallacy of this old-world theory, for no one was more thoroughly and gracefully feminine than she was, both in manner and appearance; and no amount of scientific labor ever induced her to neglect home duties." Mrs. Somerville was profoundly and sincerely religious. She had a deep-rooted faith which influenced every thought and regulated every action, and was the mainspring of that extreme humility which was so remarkable a feature of her life. Her old age was thoroughly happy. She had none of its infirmities except a slight deafness. She always retained her habit of study, and to the very last day of her life took the utmost pleasure in reading the higher mathematics and in solving its problems. She died in sleep, a beautiful and painless close to a noble and happy life.

Who will dare assert as he closes these *Recollections* of this remarkable woman, that she mistook her sphere?

MISCELLANEOUS.

*Prophetic Voices Concerning America*¹ is a remarkable book from the late Charles Sumner. The simple note with which it is introduced is as follows:—

"This monograph appeared originally in the *Atlantic Monthly*. It is now revised and enlarged. On the celebration of our one hundredth birthday as a nation, now fast approaching, these prophetic voices will be heard, teaching how much of present fame and power was foreseen; also what remains to be accomplished."

Although this paragraph has appended to it the initials "C. S.," yet the great statesman did not live to see the volume issued. "Entered according to Act of Congress, in the year 1874, by Francis V. Balch, Executor," found on the opposite page, is a sad and admonitory sentence to the thoughtful reader.

¹ *Prophetic Voices Concerning America*. A Monograph. By Charles Sumner. Lee & Shepard. 1874. 8vo. pp. 176. \$2.00.

It would be a matter of interest to know the number of authors from whom Mr. Sumner gives quotations, — Latin and Italian and English poets, of what seems to us olden times ; statesmen of the Old World and the New, for more than two hundred years.

While the volume is a monument of the indefatigable habits of Mr. Sumner as a scholar, and of his varied learning, it cannot fail to be attractive to every American student.

A NEW competitor for the service of song in our churches appears from the publishing house of A. D. F. Randolph & Co. Edited by Roswell D. Hitchcock, Zachary Eddy, Philip Schaff. Its title is, *Hymns and Songs of Praise for Public and Social Worship*. It is a volume of 597 pages, and contains 1,416 Hymns, 433 Tunes, 21 Doxologies, 29 Chants, an Alphabetical Index of Tunes, a Metrical Index of Tunes, Index of Scripture Texts, another of subjects, one of first lines, and another of all stanzas except the first.

It is an elaborate work, and no pains seem to have been spared in any department in making it deserving of popular favor.

Bourdaloue and Louis XIV, from the French of L. L. F. Bungener, is a remarkable book; it is historical, biographical, and didactic. It illustrates the principles of sacred oratory, and contains fine specimens of criticism on men and manners.

MESSRS. HARPER & BROTHERS have published, in view of Mr. Wilkie Collins's late visit to this country, a new Library Edition of his Works, illustrated by American and English artists. These volumes are convenient in size and tasteful in style of binding, commending themselves to the favor of American readers. We have received *Armada! No Name, Queen of Hearts, My Miscellanies*, and *Antonina*. It is unnecessary for us to speak of Mr. Collins's ability as a story-writer. It is indisputable that he has no superior in the art of constructing a story. He carries his readers with him and sways them irresistibly as he depicts the various passions which animate his *dramatis personæ*; but we enter our protest as we read the first two volumes. Mr. Collins must be singularly unfortunate in his acquaintance with women. We are not ready to believe that all women are either insipid imbeciles or beautiful and accomplished fiends. We have also from the same firm, *John Worthington's Name*, a novel, by Frank Lee Benedict, and *Phineas Redux*, by Anthony Trollope. The admirers of Phineas Finn will be interested in the further fortunes and misfortunes of the Irish member, as here portrayed, and all lovers of truth and right will shake hands with the author for the keen thrusts he gives the various shams of society.

Pet, or Pastimes and Penalties, by Rev. H. R. Haweis, is a delightful little book; *about* children rather than *for* them. The pranks and their tragic endings are altogether ludicrous, and yet so natural that we recognize them as bits of our own childish experience.

The author of *A Fast Life on the Modern Highway*, has switched off on a *new track* in literature, and has given us glimpses of the humorous, the pathetic, and the tragic in railroad life, combined with wholesome instruction in regard to the great railway system of America.

By Emanuel Swedenborg, Servant of the Lord Jesus Christ. A new translation from the original Latin Edition, printed at Amsterdam in the year 1774. 1874. 8vo. pp. 613. \$5.00.

Lee & Shepard, Boston.

The Bible Regained and the God of the Bible Ours ; or, The System of Religious Truth in Outline. By Sam'l Lee. 1874. 16mo. pp. 285. \$1.50.

Katherine Earle. By Miss Adeline Trafton, author of "An American Girl Abroad," etc. Illustrated. 1874. 12mo. pp. 325. \$1.75.

BOOKS RECEIVED.

Harper & Brothers, New York.

The Living Link. A Novel. By James De Mille, author of "The Dodge Club," "Cord and Creese," etc. etc. 8vo. pp. 171. \$1.50, cloth ; \$1.00, paper.

Old Wells Dug Out : Being a third series of sermons. By T. De Witt Talmage, author of "Crumbs Swept Up," "The Abominations of Modern Society," etc. etc. 12mo. pp. 432. \$2.00.

Arctic Experiences : Containing Capt. George E. Tyson's Wonderful Drift on the Ice-Floe, a History of the Polaris Expedition, the Cruise of the Tigress, and Rescue of the Polaris Survivors. To which is added a General Arctic Chronology. Edited by E. Vale Blake. 1874. 8vo. \$4.00.

Coomassie and Magdala : The Story of Two British Campaigns in Africa. By Henry M. Stanley, author of "How I Found Livingstone." With numerous Illustrations from Drawings by Melton Prior, and other artists, and two Maps. 1874. 8vo. pp. 510. \$3.50.

Political Economy, Some Leading Principles of, Newly Expounded. By J. E. Cairnes, M. A., Emeritus Professor of Political Economy in University College, London. 1874. 8vo. pp. 421. \$2.50.

Nimrod of the Sea ; or, The American Whaleman. By William M. Davis. 1874. 12mo. pp. 403. \$1.50.

A System of Logic, Ratiocinative and Inductive : being a Connected View of the Principles of Evidence and the Methods of Scientific Investigation. By John Stuart Mill. Eighth Edition. 1874. Crown 8vo. pp. 659. \$3.00.

Salem : A Tale of the Seventeenth Century. By D. R. Castleton. 1874. 12mo. pp. 336. \$1.50.

The Genesis of the New England Churches. By Leonard Bacon. With Illustrations. 1874. 8vo. pp. 485. \$2.50.

Prairie and Forest : A Description of the Game of North America, with Personal Adventures in their Pursuit. By Parker Pillsbury, author of "Gun, Rod, and Saddle," etc. etc. 1874. 12mo. pp. 303. \$1.50.

Notes, Explanatory and Practical, on the Epistles of Paul the Apostle to Timothy, to Titus, and to Philemon. By J. H. Conybeare. 1873. 12mo. pp. 303. \$1.50.

Robert Carter & Brothers, New York.

Christian Theology for the People. By Willis Lord, D. D., LL. D., late President of the University of Wooster. 1875. 8vo. pp. 623. \$4.00.

Lectures on the Books of Holy Scripture. Second series. Isaiah-Acts. By the Rev. Dr. ~~W. D. F. Lord, D. D., late President of the University of Wooster.~~ Sumner as a scholar, and of his varied learning, it cannot fail to be attractive to every American student.

A NEW competitor for the service of song in our churches appears from the publishing house of A. D. F. Randolph & Co. Edited by Roswell D. Hitchcock, Zachary Eddy, Philip Schaff. Its title is, *Hymns and Songs of Praise for Public and Social Worship*. It is a volume of 597 pages, and contains 1,416 Hymns, 433 Tunes, 21 Doxologies, 20 Chants. ~~16mo. pp. 209. \$1.75.~~

Scribner, Armstrong & Co., New York.

The Crusades. By George W. Cox, M. A., author of the "History of Greece," "Mythology of the Aryan Nations," etc. With a Map. 1874. 16mo. pp. 228. \$1.00.

The Era of the Protestant Revolution. By Frederic Seebohm, author of "The Oxford Reformers,—Colet, Erasmus, and More." With numerous Maps. 1874. 16mo. pp. 242. \$1.00.

The Thirty Years' War, 1618-1648. By Samuel Rawson Gardiner. 1874. 16mo. pp. 237. \$1.00.

Dodd & Mead, New York.

Little Boots. By Jennie Harrison, author of "The Old Back Room," etc. etc. 16mo. pp. 383. \$1.75.

Syrian Home-Life. Compiled by Rev. Isaac Riley. From Materials furnished by Rev. Henry Harris Jessup, D. D., of Beirut, Syria. 16mo. pp. 366. \$1.50.

By Still Waters. A story for quiet hours. By Edward Garrett, author of "Crooked Places," "Occupations of a Retired Life," etc. 1874. 12mo. pp. 362. \$1.75.

Capt. William Kidd, and others of the Pirates or Buccaneers who ravaged the seas, the islands, and the continents of America, two hundred years ago. By John S. C. Abbott. Illustrated. 1874. 12mo. pp. 375. \$1.50.

Woolworth & Graham, New York.

The Brooklyn Council of 1874. Letter-Missive, Statement, and Documents, together with an Official Phonographic Report of the Proceedings, and the Result of Council. 1874. 8vo. pp. 241. \$2.00.

A. S. Barnes & Co., New York.

Complete Arithmetic, Theoretical and Practical. By William G. Peck, LL. D. 1874. 12mo. pp. 318. 90 cents.

J. B. Lippincott & Co., Philadelphia.

History of the Reign of Philip the Second, King of Spain. By William H. Prescott. New and revised edition. Edited by John Foster Kirk. In three volumes. Vol. I. 1874. 12mo. pp. 568. \$2.25.

History of the Conquest of Peru. By Wm. H. Prescott. New and revised Edition. Edited by John Foster Kirk. Vol. II. 1874. pp. 530. \$2.25.

Heaven and its Wonders and Hell. From Things Heard and Seen. By Emanuel Swedenborg. Originally published in Latin at London, A. D. 1758. 1874. Demy 8vo. pp. 453. \$2.50.

The True Christian Religion : Containing the Universal Theology of the New Church, foretold by the Lord in Daniel vii, 13, 14 ; and in Revelation xxi, 1, 2. By Emanuel Swedenborg, Servant of the Lord Jesus Christ. A new translation from the original Latin Edition, printed at Amsterdam in the year 1774. 1874. 8vo. pp. 613. \$5.00.

Lee & Shepard, Boston.

The Bible Regained and the God of the Bible Ours ; or, The System of Religious Truth in Outline. By Sam'l Lee. 1874. 16mo. pp. 285. \$1.50.

Katherine Earle. By Miss Adeline Trafton, author of "An American Girl Abroad," etc. Illustrated. 1874. 12mo. pp. 325. \$1.75.

Congregational Publishing Society, Boston.

History of the Missions of the American Board of Commissioners for Foreign Missions in India. By Rufus Anderson, D. D., LL. D., lately Foreign Secretary of the Board. 1874. 12mo. pp. 443. \$1.50.

D. Lothrop & Co., Boston.

Bourdaloue and Louis XIV; or, The Preacher and the King. Translated from the French of L. L. F. Bungener, Geneva. 12th edition. With an introduction, by the Rev. George Potts, D. D. A new edition; with a biographical sketch of the author. 12mo. p. 338. \$1.50.

Wm. F. Gill & Co., Boston.

Modern Christianity a Civilized Heathenism. By the author of "The Fight at Dame Europa's School." 1875. 12mo. pp. 167. \$1.25.

PAMPHLETS RECEIVED.

The Book Buyer. A Summary of American and Foreign Literature. New York. Vol. VII. No. 6.

Value of the Study of Church History in Ministerial Education. A Lecture delivered to the Senior Class of Andover Theological Seminary. By Egbert C. Smyth. 1874. Andover : W. F. Draper.

Lady Anna. A novel. By Anthony Trollope, author of "Orley Farm," "Phineas Finn," etc. etc. New York : Harper & Brothers. Price 50 cents.

Through Fire and Water : A Tale of City Life. By Frederic Talbot. With Illustrations. New York : Harper & Brothers. 1874. Price 25 cents.

Ninety-Three. By Victor Hugo, author of "Les Misérables," etc. etc. Translated by Frank Lee Benedict. New York : Harper & Brothers. 1874.

Ship Aboy : A Yarn in 36 Cable Lengths. With an Appendix by Samuel Phinsoil, Esq., M. P. New York : Harper & Brothers. 1874. Price 40 cents.

Library of Select Novels. No. 408. Publicans and Sinners ; or, Lucius Davoren. A Novel. By Miss M. E. Braddon, author of "Aurora Floyd," "Birds of Prey," etc. New York : Harper & Brothers. 8vo. Paper. 75 cents.

At Her Mercy. A Novel. By James Payn. 8vo. pp. 117. 50 cents. Harper & Brothers, New York.

- Second Cousin Sarah. A Novel. By F. W. Robinson. Illustrated. 8vo. pp. 148. 75 cents. New York: Harper & Brothers.
- Tenth Biennial Report of the Iowa Institution for the Education of the Deaf and Dumb, at Council Bluffs, to the Fifteenth General Assembly. For the years 1872 and 1873. Des Moines: R. P. Clarkson, State Printer.
- Catalogue of Iowa College. 1873-1874.
- Schem's Statistics of the World. Edited by Prof. Alex. J. Schem. Semi-annual Publication. Nov. 1873. New York: G. J. Moulton, Publisher, 103 Fulton Street. 1873. 50 cents.
- Church's Musical Visitor. A Journal devoted to Music and the Fine Arts. Cincinnati, Ohio. \$1.50 per annum.
- The Technologist; or, Industrial Monthly. A Practical Journal for Manufacturers, Mechanics, Builders, Inventors, Engineers, Architects. Issued by the Industrial Publication Company, 176 Broadway, N. Y.
- Our First Hundred Years. To be completed in one year, in twelve monthly parts. Part Three. Sept. 1874. New York: United States Publishing Company, 13 University Place.
- A National University: Review of the paper read before the higher department of the National Education Association at Elmira, N. Y., Aug. 5, 1873. By Dr. Charles W. Eliot, LL. D., President of Harvard College. By John W. Hoyt, Chairman of the National University Committee.
- My Mother and I. A Love Story. By the author of "John Halifax, Gentleman," etc. With Illustrations. New York: Harper & Brothers, Franklin Square. 1874. Price 50 cents.
- Hydrophobia: Means of avoiding its perils and preventing its spread, as discussed at one of the Scientific Soirees of the Sorbonne. By H. Bouley, Member of the Institute of France, General Inspector of the Veterinary Schools of France, etc. Translated by A. Lioutard, M. D., V. S. New York: Harper & Brothers. 1874.
- Catalogue of Rockford Seminary. 1873-1874.
- Reminiscences. By David Parsons Holton, M. D.
- An Address before the Association of the Graduates of the United States Military Academy, Annual Reunion, June 11, 1874. By Prof. Charles Davies. Embracing a brief history of the Military Academy, and an invitation to all graduates to attend the annual meeting of 1875. New York and Chicago: A. S. Barnes & Co. 1874.
- The Typographic Messenger. James Conner's Sons, Publishers, Nos. 28, 30, and 32 Centre Street, New York. Vol. IX. No. 2. \$1.00 per annum, in advance.
- The Illustrated Annual of Phrenology and Physiognomy for 1874. Samuel R. Wells, 389 Broadway, N. Y.
- How American Women are Helping Their Sisters. By H. H. McFarland. (A Reprint, by permission, from the New Englander, for October, 1873.) New Haven: Tuttle, Morehouse & Taylor, Printers. 1873.
- Memorial Sermon, occasioned by the Death of Rev. Joel Grant, delivered at the Congregational Church, Lockport, Illinois, March 8, 1874. By Rev. Anselm B. Brown, Pastor of the Church.
- Kindergarten Toys, and How to Use Them. By Heinrich Hoffman. New York: E. Steiger. 1874.

EDITORS' TABLE.

IN our last issue we intimated that our October number might fall short of its usual dimensions. But the great length of one article has seemed to necessitate a full-sized number in the present instance. Otherwise we could not furnish the variety which is required to meet the tastes of all our subscribers. Our volume has about forty pages in excess of the ordinary issue. On this we presume our subscribers will congratulate themselves, and we shall not regret it if it leads our patrons to make a little effort to extend the circulation of our magazine.

THE discussion as to whether, according to scriptural teachings, woman may properly speak in promiscuous assemblies, is now closed, for the present at least, so far as our pages are concerned, both sides having been fully presented.

WE have no occasion to present, in detail, our plans for the future. The character of the *Quarterly* is fully established. It will continue in the same line as hitherto, a hundred pages or more of the January number being devoted to the statistics of the churches.

Of the price no one complains, except that it is too cheap; it will, however, continue the same, and we will endeavor to make the quality correspond with it inversely.

WE would request our subscribers to renew their subscriptions as early as practicable, sending their \$2.00 to the address of the *Congregational Quarterly*, 20 Congregational House, Boston, Mass.

It will be a convenience if all checks and money orders are made payable to C. Cushing, or order.

QUARTERLY RECORD.

CHURCHES FORMED.

- ALABAMA FURNACE, Ala., Aug. 9, 11 members.
- BALDWINVILLE, Mass., June 4, 51 members.
- BEAR GROVE, Io., March 22, 11 members.
- THE COVE (near Talladega), Ala., July 5, 9 members.
- ELLSWORTH FALLS, Me., May 24, 25 members.
- FALL RIVER, Mass., 3d Ch., June 3, 27 members.
- GRAND HAVEN, Mich., May 12.
- GREEN MOUNTAIN, (near) Io.
- GREENVILLE, La.
- HARTLAND, Minn., Aug. 6.
- KINGSTON, Ala., May 31, 15 members.
- KINGSTON, Ont., 25 members.
- KINSLEY, Kan., June 7, 9 members.
- MANSFIELD, Mich., 12 members.
- MAPLEWOOD, Mass., June 10, 20 members.
- MANSFORD, N. H., Aug. 18, 12 members.
- MORRIS, Minn., Aug. 9, 9 members.
- OSFORD, Neb., June 17, 8 members.
- PAPILLION, Neb.
- PRIM GHAR, Io.
- RED CLOUD, Neb., Aug. 15, Webster Co. Cong. Ch., 34 members.
- RENO CENTRE and LINCOLN, Kan.
- IN BOONE CO. N.-b., June 17, 8 members.
- ROSCOMMON, Mich., June 14, 6 members.
- SALT LAKE CITY, Utah Ter., May 23, 25 members.
- SAYBROOK, Wis., Sept. 8, 9 members.
- SIX MILE CREEK, Kan., May 24.
- SKOKOMISH, Indian Reservation, Wash. Ter.
- ST. LOUIS, Mo., South Ch., June 14, 90 members.
- TACOMA, Puget's Sound, Wash. Ter., June 20, 5 members.
- WALNUT, Kan., 10 members.
- WALNUT STATION, Minn., Aug. 23, 13 members.
- WELLSVILLE, N. Y.
- WINESKA, Ill.
- WYANDOTTE, Kan., Forest Ch., May 23.

MINISTERS ORDAINED.

- CAMPBELL, W. A. L., to the work of the Ministry in Washington, D. C. Ordaining prayer by Rev. Jeremiah E. Rankin, D.D., of Washington.
- CHALMERS, JOHN E., over the Ch. in Wilton, Me., July 7. Sermon by Rev. Solomon P. Fay, of Bangor. Ordaining prayer by Rev. Jonas Burnham, of Farmington.
- COUNTRYMAN, Rev. FRANKLIN, over the Ch. in Prospect, Ct., May 23. Sermon by Rev. Orlando H. White, D. D., of New Haven. Ordaining prayer by Rev. Haman R. Timlow, of Southington.
- CRANE, CHARLES D., over the Ch. in Clinton, Me., June 11. Sermon by Rev. James H. Ecob, of Augusta.
- CREEGAN, CHARLES C., to the work of the Ministry in Mantua, O., June 24. Sermon by Rev. Eiam J. Cummings, of Freedom.
- CRUMRINE, JOHN T., over the Ch. in Waterville, Me., July 23. Sermon by Rev. James A. Ecob, of Augusta. Ordaining prayer by Rev. Charles G. McCully, of Hallowell.
- DANFORTH, WILLIAM B., over the Ch. in Gilead, Ct., July 9. Sermon by Rev. Rufus P. Hubbard, of New Haven. Ordaining prayer by Rev. Frederick D. Avery, of Columbia.
- EVANS, CHARLES P., to the work of the Ministry in Candor, N. Y., June 24. Sermon by Rev. Dwight W. Marsh, of Oregon. Ordaining prayer by Rev. Edward S. Palmer, of Berkshire.
- FITCH, CHARLES N., over the Ch. in North Cornwall, Ct.
- GOODELL JOHN H., to the work of the Ministry in Hartford, Ct., May 28. Sermon by Rev. Thomas S. Childs, D. D., of Hartford Seminary. Ordaining prayer by Rev. Nathaniel J. Burton, D. D., of Hartford.
- GREENWOOD, WILLIAM, to the work of the Ministry in Hatfield, Mass., Sept. 1. Sermon by Rev. Edward S. Fitz, of Southampton. Ordaining prayer by Rev. Edward S. Dwight, D. D., of Hadley.
- HETZLER, HENRY, to the work of the Ministry in Sherrill's Mount, Io., May 31. Sermon by Rev. Henry H. Hess, of Fort Atkinson.
- HILLS, AARON M., over the Ch. in Ravenna, O., June 2. Sermon by Rev. Hiram Mead, D. D., of Oberlin College.
- HICKS, LOUIS W., over the Ch. in Woodstock, Vt., Sept. 10. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford, Ct. Ordaining prayer by Rev. William Thompson, D. D., of Hartford Seminary.
- HORNBROOK, F. B., over the Union Ch. in East Hampton, Ct., Aug. 27. Sermon by Rev. Henry M. Hart, of Durham. Ordaining prayer by Rev. Salmon McCall, of East Haddam.
- HOWE, GEORGE M., over the Ch. in Princeton, Mass., July 8. Ordaining prayer by Rev. Thomas E. Babb, of Oxford.
- KELSEY, FRANK D., to the work of the Ministry in Marblehead, Mass., July 7. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Ordaining prayer by Rev. Edward A. Lawrence, D. D., of Marblehead.
- ANDERSON, CHAS., over the Ch's in Burlington and North Woburn, Mass., Sept. 2. Sermon by Rev. Cyrus Hamlin, D. D., of Constantinople, Turkey.
- ARMSTRONG, JULIUS C., over the Ch. in Lyonsville, Ill., June 17. Sermon by Rev. William H. Beecher, of Chicago.
- BISBEE MARVIN D., over the Ch. in Fisherville, N. H., Sept. 10. Sermon by Rev. Smith Baker, of Lowell, Mass. Ordaining prayer by Rev. Wm. R. Jewett, of Fisherville.
- BODWELL, J. B., over the Ch. in Greenville, Ill., June 18. Sermon by Rev. Martin K. Whitteasey, of Jacksonville.
- BUSSETT SAMUEL E., over the Ch. in Suranac, Mich., June 18. Sermon by Rev. Danforth L. Eaton, of Lowell.
- CALHOUN, NEWELL M., over the Ch's in Creston and Nevin, Io., June 13. Sermon by Rev. John Todd, of Tabor.

KIRK, ROBERT. to the work of the Ministry in Danby, Ill., June 16. Sermon by Rev. Franklin W. Flak, D. D., of Chicago Seminary.

LEWIS, C. W., to the work of the Ministry in Greenville, La., May 17. Sermon by Rev. Samuel S. Ashley, of New Orleans. Ordaining prayer by Rev. Peter P. Proctor, of New Orleans.

MALLORY, CHARLES W., over the Ch. in Housatonic, Mass., June 18. Sermon by Rev. Samuel Harris, D. D., of Yale Seminary.

MATHEWS, ROBERT J., over the Welsh Ch. in Fair Haven, Vt., Aug. 16.

MILLARD, WATSON B., over the Plymouth Ch. in St. Louis, Mo., June 28. Sermon by Rev. James T. Hyde, D. D., of Chicago Seminary. Ordaining prayer by Rev. Edwin B. Turner, of Hannibal.

MORRISON, M. V. B., over the Ch. in Canton, Dak. Ter.

NASON, C. P. H., over the Central Ch. in Chelsea, Mass., June 24. Sermon by Rev. G. W. Heacock, D. D., of Buffalo, N. Y. Ordaining prayer by Rev. Samuel E. Herick, of Boston.

NIELD, THOMAS, to the work of the Ministry in Hopkins, Mich., June 12. Sermon by Rev. Frank Russell, of Kalamazoo.

POPE, HOWARD W., over the Ch. in Black Hook (Bridgeport), Ct., Sept. 1. Sermon by Rev. Benj. J. Kelyca, of Westport.

ROBBINS, HORACE H., to the work of the ministry in Alden, Io., July 27. Sermon by Rev. Ephraim Adams, of Waterloo.

ROSE, LUMAN P., to the work of the Ministry in Hartford, O., Aug. 26. Sermon by Rev. A. Hastings Ross, of Columbus. Ordaining prayer by Rev. Robert G. Hutchins, of Columbus.

SANFORD, L., over the Ch. in Woodstock, Mich., June 4. Sermon by Rev. Davillo W. Comstock, of Tipton. Ordaining prayer by Rev. Benjamin D. Conkling, of Hudson.

SHIERE, P. B., to the work of the Ministry in Maynard, Mass., Sept. 8. Sermon by Rev. Kingsley Twining of Providence, R. I. Ordaining prayer by Rev. Henry J. Richardson, of Lincoln.

SMITH ANDREW J., to the work of the Ministry in Neosho, Mo., July 1. Sermon by Rev. Calvin S. Shattuck, of Pierce City. Ordaining prayer by Rev. James H. Harwood, of Springfield.

STARR, JOHN W., to the work of the Ministry in Gullford, Ct., June 18. Sermon by Rev. William E. Brooks, of Clinton. Ordaining prayer by Rev. James M. Gallup, of Madison.

VOTAW, E. H., to the work of the Ministry in East Cleveland, O., Aug. 28. Sermon by Rev. Charles W. Torrey, of Collamer. Ordaining prayer by Rev. Samuel Wolcott, D. D., of Cleveland.

WATERWORTH, J. A., to the work of the Ministry in Paw Paw, Ill., July 9. Sermon by Rev. Eph. H. Baker, of Mendota.

WILKINSON, ROBERT H., over the Ch. in North Stamford, Ct., Aug. 28. Sermon by Rev. Edward E. Rankin, D. D., of Fairfield. Ordaining prayer by Rev. Henry B. Smith, of Greenfield Hill.

YATES, THOMAS, to the work of the Ministry in Shrewsbury, Mass., Sept. 1. Sermon by Rev. Edward P. Blodgett, of Greenwich. Ordaining prayer by Rev. A. F. Clark.

MINISTERS INSTALLED.

AYERS, Rev. WALTER H., over the Ch. in Lebanon, N. H., July 7. Sermon by Rev. Asa D. Smith, D. D., of Dartmouth College. Installing prayer by Rev. John Rogers, of Derby, Vt.

BANKS, Rev. JOHN W., over the 3d Ch. in Gullford, Ct., June 18. Sermon by Rev. William E. Brooks, of Clinton. Installing prayer by Rev. James M. Gallup, of Madison.

BITTINGER, Rev. JOHN Q., over the Ch. in Haverhill, N. H., July 2. Sermon by Rev. Samuel P. Leeds, D. D., of Hanover. Installing prayer by Rev. Silas McKeen, D. D., of Bradford, Vt.

BLAKE, Rev. LYMAN H., over the Ch. in Methuen, Mass., June 26. Sermon by Rev. S. Leroy Blake, of Concord, N. H. Installing prayer by Rev. John L. Taylor, D. D., of Andover Seminary.

CARPENTER, Rev. Elbridge G., over the Ch. in Stuart, Io., Aug. 28. Sermon by Rev. William W. Woodworth, of Grinnell.

CHADDOCK, Rev. EMORY C., over the 1st Ch. in Wellfleet, Mass., June 3. Sermon by Rev. D. Allen Morehouse, of Essex. Installing prayer by Rev. Edward W. Noble, of Truro.

CUMMINGS, Rev. HENRY, over the Ch. in Strafford, Vt., July 29. Sermon by Rev. Cyrus B. Drake, D. D., of Royalton. Installing prayer by Rev. James Caldwell, D. D., of Post Mills.

DANFORTH, Rev. JAMES R., over the Central Ch. in Philadelphia, Pa., June 18. Sermon by Rev. Jeremiah E. Rankin, D. D., of Washington, D. C. Installing prayer by Rev. Daniel March, D. D., of Philadelphia.

HAZEN, Rev. HENRY A., over the Ch. in Billerica, Mass., May 21. Sermon by Rev. J. Henry Thayer, D. D., of Andover Seminary. Installing prayer by Rev. Isaac P. Langworthy, of Chelsea.

HERRICK, Rev. WILLIAM D., over the Ch. in Gardner, Mass., June 11. Sermon by Rev. Richard H. Mather, of Amherst College. Installing prayer by Rev. Jonathan L. Jenkins, of Amherst.

HOPLEY, Rev. SAMUEL, over the Ch. in West Stockbridge Village, Mass., Sept. 3. Sermon by Rev. William C. Foster. Installing prayer by Rev. Nahum Gale, D. D., of Lee.

HURD, Rev. ALBERT C., over the Ch. in Montville, Ct., June 17. Sermon by Rev. Oliver E. Daggett, D. D., of New London. Installing prayer by Rev. Thomas L. Shipman, of Jewett City.

JOHNSON, Rev. C. C., over the Ch. in Smyrna, N. Y., June 26. Sermon by Rev. S. M. Campbell, D. D., of Rochester. Installing prayer by Rev. John C. Holbrook, D. D., of Syracuse.

JOHNSON, Rev. WILBUR, over the Ch. in Royalton, Mass., June 3. Sermon by Rev. Ariel E. P. Perkins, D. D., of Ware. Installing prayer by Rev. Amos H. Coolidge, of Leicester.

LANMAN, Rev. JOSEPH, over the Ch. in Westhampton, Mass., June 3. Sermon by Rev. Samuel T. Seelye, D. D., of Easthampton. Installing prayer by Rev. Dorus Clarke, D. D., of Boston.

MAKEPEACE, Rev. F. BARROWS, over the Ch. in Gloucester, Mass., June 4. Ser-

- mon by Rev. George H. Gould, D. D., of Worcester. Installing prayer by Rev. Perrey B. Davis, of Hyde Park.
- MARSHALL**, Rev. JAMES, over the Ch. in Acworth, N. H., June 9. Sermon by Rev. Joseph A. Leach, of Keene. Installing prayer by Rev. George F. Chapin, of Alstead.
- MICHAEL**, Rev. GEORGE, over the Ch. in Stanton, Mich., July 9. Sermon by Rev. J. Morgan Smith, of Grand Rapids.
- NORTON**, Rev. EDWARD, over the Ch. in Quincy, Mass., June 16.
- PALSTER**, Rev. CHARLES C. C., over the Ch. in Stafford Springs, Ct., June 24. Sermon by Rev. Everts Scudder, of Great Barrington, Mass.
- PARSONS**, Rev. ROBERT, over the Ch. in Flat Rock, Mich., July 2. Sermon by Rev. Zachary Eddy, D. D., of Detroit. Installing prayer by Rev. James Nall, of Detroit.
- PIKE**, Rev. JOSIAH W. C., over the Ch. in Holland, Mass.
- PORTER**, Rev. NELSON D., over the Ch. in Carroll, Io., June 2. Sermon by Rev. Henry S. De Forest, of Council Bluffs. Installing prayer by Rev. Charles N. Lyman, of Onawa.
- SCOTT**, Rev. DARIUS B., over the Ch.'s in Lynnfield and South Lynnfield, Mass., Sept. 3. Sermon and installing prayer by Rev. Stephen R. Dennen, D. D., of Lynn.
- SPALDING**, Rev. WILLIAM A., over the Chestnut street Ch. in Lynn, Mass., Sept. 9. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary. Installing prayer by Rev. Stephen R. Dennen, D. D., of Lynn.
- STEVENS**, Rev. HENRY A., over the Ch. in Brighton, Mass., June 11. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing prayer by Rev. George W. Hazen, D. D., of Boston.
- STEWART**, Rev. JEREMIAH D., over the Ch. in Little Valley, N. Y., July 28.
- STONE**, Rev. B. N., over the Ch. in Fryeburg, Me., June 18. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary.
- TAYLOR**, Rev. JOHN P., over the United Ch. in Newport, R. I., Aug. 6. Installing prayer by Rev. Thomas Laurie, D. D., of Providence.
- WESTON**, Rev. HENRY C., over the Ch. in Sharon, Mass., Sept. 2. Sermon by Rev. Alexander S. Twombly, of Charlestown.
- FULLER**, Rev. AMERICUS, from the Ch. in Rochester, Minn., May 25.
- GREELEY**, Rev. EDWARD H., from the Ch. in Haverhill, N. H., July 2.
- HASSELL**, Rev. Richard, from the Ch. in Kellogg, Io.
- HERRICK**, Rev. HENRY D., from the Ch. in North Amherst, Mass.
- JEWETT**, Rev. WILLIAM R., from the Ch. in Flaberville, S. H., Sept. 10.
- JONES**, Rev. HENRY W., from the Ch. in Swampscott, Mass., June 2.
- MCARTHUR**, Rev. HENRY C., from the Ch. in Geneseo, Ill., May 15.
- MURDOCK**, Rev. DAVID, D. D., from the Ch. in New Haven, from May 15.
- PACKARD**, Rev. ABEL K., from the Ch. in Anoka, Minn., June 4.
- PALMER**, Rev. WILLIAM S., from the Ch. in Wells River, Vt., Sept. 9.
- PRINCE**, Rev. NEWELL A., from the Ch. in Cornwall, Ct., May 12.
- SAVAGE**, Rev. WILLIAM T., D. D., from the Ch. in Franklin, N. H., Aug. 27.
- SHIMMAN**, Rev. S. B., from the Ch. in Atwater, O., Sept. 2.
- TAYLOR**, Rev. JOHN P., from the South Ch. in Middletown, Ct., June 12.
- WATERMAN**, Rev. ALFRED T., from the Ch. in Kensington, Ct., June 15.
- WHITE**, Rev. ORLANDO H., D. D., from the Howard Avenue Ch. in New Haven, Ct.
- WRIGHT**, Rev. E. F., from the Ch. in Danby, Vt., sept. 7.

MINISTERS MARRIED.

- BEEBER—HALEY**. In Georg. town, Mass., August 17, Rev. Thomas K. Beeber, of Georgetown, to Mrs. Mary T. Haley.
- CRAWFORD—WOOD**. In Waterville, Io., Sept. 1, Rev. Otis D. Crawford, of Hampton, to Miss Clara M. Wood, of Waterville.
- CRUMKINE—SWIFT**. In Chiltonville, Mass., sept. 3, Rev. John T. Crumkine, of Waterville, Me., to Miss Ada Swift, of Chiltonville.
- DE WITT—BEAVER**. In Danville, Pa., Aug. 20, Rev. John De Witt, of Boston, Mass., to Miss Laura A. Beaver, of Danville.
- DONALDSON—FROW**. In Winchester, O., Aug. 26, Rev. L. J. Donaldson, of Gustavus, to Miss Maggie E. Frow, of Winchester.
- HILL—FORD**. May 23, Rev. Aaron M. Hill, of Ravenna, O., to Miss A. A. Ford, of Geneva.
- HUME—BURGESS**. In New Haven, Ct., Rev. Robert A. Hume to Miss Abbie L. Burgess.
- IVES—BUTLER**. In Meriden, Ct., July 15, Rev. Joel S. Ives, of East Hampton, to Miss Emma S. Butler, of Meriden.
- JEROME—SWAN**. In Providence, R. I., June 4, Rev. Theodore C. Jerome, of Geneseo, Ill., to Miss Annie E. Swan, of New Bedford, Mass.
- MALLORY—JUDD**. In South Hadley Falls, Mass., June 4, Rev. Charles W. Mallory, of Housatonic, to Miss Ella A. Judd, of South Hadley Falls.
- MERRIMAN—BIGELOW**. In Kew, Eng., Sept. 1, Rev. Daniel Merriman, of Norwich, Ct., to Miss Helen Bigelow, of Boston, Mass.

MINISTERS DISMISSED.

- ALCOTT**, Rev. WILLIAM P., from the Ch. in North Greenwich, Ct., Aug. 4.
- BATT**, Rev. WILLIAM J., from the Ch. in Leominster, Mass., July 15.
- BEACH**, Rev. JOHN W., from the Ch. in Windsor Locks, Ct., June 10.
- BEMAN**, Rev. IRVING L., from the Ch. in Vineland, N. J., June 17.
- BLISS**, Rev. DANIEL J., from the Ch. in Holland, Mass., May 9.
- BULL**, Rev. RICHARD B., from the Ch. in West Brookfield, Mass., July 6.
- CUSHMAN**, Rev. CHESTER L., from the Ch. in Ludlow, Mass., Sept. 1.
- DAY**, Rev. THEODORE L., from the 1st Ch. in Holyoke, Mass., June 24.

- POND—HOADLEY.** In New Haven, Ct., Aug. 6, Rev. J. Everts Pond, of Hampden, Me., to Miss Lydia S. Hoadley, of New Haven.
- ROBBINS—WHITCOMB.** In Grinnell, Io., July 2, Rev. Horace H. Robbins, of Alden, to Miss Abbie F. Whitcomb, of Grinnell.
- RUSSELL—STEVENS.** In Clinton, Mich., Aug. 27, Rev. William P. Russell, of Memphis, to Miss Lucinda G. Stevens, of Clinton.
- SIMMONS—LARGE.** In Oakfield, Wis., Aug. 11, Rev. H. C. Simmons, of Marshall, Minn., to Miss Sarah Large, of Oakfield.
- SMITH—WILLIS.** In Winchester, N. H., June 9, Rev. John C. Smith to Mrs. C. A. Willis, of Winchester.
- STRONG—WRIGHT.** In Springfield, Mass., Sept. 10, Rev. Edward Strong, D. D., of Boston, Mass., to Mrs. Harriet S. Wright, of Springfield.
- TALCOTT—GOODWIN.** In Boston, Mass., July 9, Rev. Daniel S. Talcott, D. D., of Bangor Seminary, Me., to Mrs. Harriet B. Goodwin, of Boston.
- LAIRD, Rev. JAMES,** in Hollis, N. H., Aug. 20, aged 40 years.
- PERKINS, Rev. JONAS,** in Braintree, Mass., June 26, aged 83 years.
- TOBEY, Rev. ALVAN, D. D.,** in South Berwick, Me., Sept. 21, aged 66 years.
- TODD, Rev. DAVID,** in Granville, O., Aug. 10.
- TODD, Rev. WILLIAM,** in Madura, Kan., Aug. 11, aged 78 years.

MINISTERS' WIVES DECEASED.

- ARNOLD, Mrs. —,** wife of Rev. F. L., in Omaha, Neb., Aug. 27, aged 44 years.
- BARTLETT, Mrs. CHARLOTTE F.,** wife of Rev. Wm. Alvan, in Berne, Switzerland, Sept. 12, aged 38 years.
- COUCH, Mrs. HARRIET T.,** wife of Rev. Paul, in Jewett City, Ct., Aug. 23, aged 74 years.
- DE BEVOISE, Mrs. MARTHA D.,** wife of Rev. Gabriel H., in North Brookfield, Mass., July 21, aged 41 years.
- DOLK, Mrs. CHARLOTTE,** wife of Rev. Daniel, in Honolulu, S. I., July 5.
- HAZEN, Mrs. MARTHA A.,** wife of Rev. William S., in Northfield, Vt., Aug. 28.
- HERRICK, Mrs. D. L.,** wife of Rev. Stephen L., in Grinnell, Io., Sept. 3.
- HURD, Mrs. ELIZABETH,** wife of the late Rev. Isaac, D. D., in Exeter, N. H., July 22, aged 89 years.
- LIVINGSTON, Mrs. MARTHA E.,** wife of Rev. William H., in North Carver, Mass., Sept. 19, aged 37 years.
- MCCULLOCH, Mrs. AGNES B.,** wife of Rev. O. C., in Chico, Cal., Aug. 31, aged 44 years.
- POND, Mrs. ANNIE M.,** wife of Rev. Enoch, D. D., in Bangor, Me., Sept. 8, aged 70 years.
- STEVENS, Mrs. HARRIET N.,** wife of Rev. Alfred, in Westminster, Vt., aged 57 years.
- STORRS, Mrs. ANNE S.,** wife of the late Rev. Richards S., D. D., in Braintree, Mass., Aug. 27, aged 81 years.
- WALKER, Mrs. ANN A.,** wife of Rev. Townsend, in Florence, Mass., July 31, aged 60 years.
- WRIGHT, Mrs. —,** wife of Rev. E. F., in Dauby, Vt., July 4, aged 24 years.

MINISTERS DECEASED.

- ABBOT, Rev. GORHAM D., LL. D.,** in Natick, Mass., Aug. 3, aged 66 years.
- ATRINS, Rev. ENOCH,** in West Stafford, Ct., Aug. 26, aged 81 years.
- BARNES, Rev. J. S.,** in Davenport, Io., Aug. 26, aged 65 years.
- BEMAN, Rev. AMOS G.,** in New Haven, Ct., June 28, aged 62 years.
- BENTON, Rev. WILLIAM A.,** in Barre, Mass., Aug. 27, aged 56 years.
- BRAGG, Rev. JESSE K.,** in Norfolk, Mass., June 14, aged 62 years.
- BRANCH, Rev. ELAM,** in Wenona, Mich., June 28.
- BROWN, Rev. AMOS, LL. D.,** in Havana, N. Y., Aug. 21, aged 70 years.
- CLARY, Rev. DEXTER,** in Beloit, Wis., June 18, aged 76 years.
- FARNHAM, Rev. LUCIEN,** in Newark, Ill., July 8, aged 75 years.
- GEROULD, Rev. MOSES,** in Concord, N. H., June 21, aged 72 years.
- HARRIS, Rev. STEPHEN,** in Athol, Mass., June 27.
- HAYES, Rev. GORDON,** in Muscatine, Io., aged 76 years.

THE AMERICAN CONGREGATIONAL UNION.

Quarterly Statement.

SINCE the commencement of the present financial year of the Union, the following appropriations have been paid:—

Shawville,	<i>Ill.</i>	1st Cong. Church	.	.	.	\$450.00
Casey,	<i>Iowa,</i>	"	"	(Special, \$520)	.	920.00
Grant,	"	1st	"	"	.	500.00
Manson,	"	1st	"	(Special, \$145)	.	545.00
Red Oak,	"	"	"	(Special, \$100)	.	600.00
Hamlin,	<i>Kan.</i>	"	"	"	.	400.00
Fort Fairfield,	<i>Me.</i>	1st	"	(Special, \$686)	.	1,186.00
Clare,	<i>Mich.</i>	"	"	(Special, \$233)	.	683.00
Hersey,	"	"	"	(Special, \$365)	.	865.00
Laingsburg,	"	1st	"	"	.	400.00
Fergus Falls,	<i>Minn.</i>	1st	"	(Special, \$623)	.	1,123.00
Worthington,	"	"	"	"	.	450.00
Barton,	<i>Mo.</i>	"	"	"	.	300.00
Irvington,	<i>Neb.</i>	"	"	(Special, \$500)	.	900.00
Wilbur,	"	1st	"	(Special, \$136)	.	486.00
Harford,	<i>N. Y.</i>	1st	"	(Special, \$432)	.	882.00
Herndon,	<i>Va.</i>	"	"	(Special, \$509)	.	1,009.00
Poy Sippi,	<i>Wis.</i>	1st	"	(Special, \$141)	.	541.00

\$12,240.00

In addition to the above grants paid, the Union has voted appropriations to forty-two churches, amounting to the sum of \$19,600, which is nearly \$14,000 in excess of the amount now in the treasury. This is as truly a debt as was the deficit in the Treasury of the American Board of Foreign Missions, which has of late so deeply moved the sympathies of the churches. Now that the pastors have finished their special and all-engrossing effort to relieve the Foreign Missionary Board of debt, we would bespeak their attention to this pressing need of the feeble churches in our own land. These churches are rendered comparatively inefficient for want of suitable accommodations. Some of them are struggling for existence because they have no home, no shelter. They meet in school-houses, market halls, railway depots, private dwellings, or even under the friendly shade of a tree. Will not those who live in sealed houses, who have attractive sanctuaries, and whom the Lord has blessed with a supply of worldly goods, remember liberally these brethren on the frontier whose destitute and suffering condition calls imperatively for help?

There are hundreds of other churches to which appropriations have not yet been made, which have applied for help and been put off because the state of the treasury and the prospect for funds did not warrant the making of further grants, or which are waiting for a favorable opportunity to send in their application. Shall they be kept long in feebleness and in privation because the Lord's treasury is empty? It is for the pastors and the churches to answer.

RAY PALMER, *Cor. Sec.*, 69 Bible House, New York.
 C. CUSHING, *Cor. Sec.*, 20 Congregational House, Boston.
 N. A. CALKINS, *Treas.*, 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 and licentiates given in the general statistics, which are indexed alphabetically on pages 183-207, and the students in Theological Seminaries, pages 304-314, who are arranged alphabetically in each class.

The reader is reminded that a given name may occur more than once on the same page.
For general topics, see Table of Contents, pp. iii and iv.

Abbot, 28, 352, 643	Balch, 613, 633	Bernard, 596
Abney, 417	Baldwin, 28, 306, 353	Berridge, 695
Adams, 29, 93, 213, 261, 305, 309, 463, 610, 617, 621, 641	Bale, 492	Bera, 14, 403
Agassiz, 92	Balkam, 93, 493	Bickford, 306
Aiken, 93, 94	Ballagh, 618	Biddle, 309
Ainsworth, 608, 610	Bancroft, 248, 406	Bidwell, 307
Alcott, 642	Bangs, 309	Bigelow, 642
Alden, 94, 352, 353, 492	Banks, 492, 641	Biggs, 585
Alford, 11, 13, 15, 16	Barbauld, 604, 606	Billinga, 311, 610
Allen, 29, 30, 69, 210, 308, 324, 401, 491, 493, 505	Barber, 452	Billingham, 664
Allibone, 71, 72	Barbour, 306, 450, 642	Bingham, 632
Alexander, 79, 80, 329	Barker, 211	Biot, 588, 595
Allworth, 491	Barlow, 424	Bird, 449, 469
Alva, 243, 389	Barnard, 384	Birdseye, 307, 491, 640
Alvord, 352	Barnardiston, 533	Bisbee, 31
Ambrose, 593, 594, 595, 601	Barnes, 79, 80, 86, 87, 226, 330, 331, 332, 443, 469, 485, 504, 505, 641	Bishop, 94, 353
Ames, 397, 402, 640	Baronds, 531	Bisell, 641
Amphion, 592	Barre, 373	Bittinger, 211
Anderson, 11, 15, 16, 210, 305, 309, 494, 640	Barrington, 533	Black, 533
Andrew, 208, 494	Barron, 443	Blackston, 391, 646
Andrews, 353	Barrows, 98, 213, 307, 311	Blackstone, 352, 493, 642
Angler, 595	Barry, 238	Bladen, 610
Anthony, 353	Barstow, 451, 494, 499, 611	Blair, 236, 307
Aquinas, 631, 632	Bartlett, 29, 305, 307, 300, 450, 494, 643	Blaisdell, 474
Arago, 309	Barton, 597	Blake, 306, 450, 641
Archibald, 309	Basil, 595	Blakely, 491
Armitage, 604	Bassett, 93	Blatchford, 298
Armsby, 621	Bastwick, 544	Bliss, 66, 213, 352, 641
Armstrong, 78, 79, 479, 480, 640	Bates, 212, 367, 518, 519	Blodgett, 545
Armyne, 641	Batt, 612	Blunt, 93, 94, 306, 352
Ashley, 250, 643	Baxter, 449, 469, 538, 596	Boardman, 452, 496
Arnold, 309, 643	Bayle, 391, 402, 405, 444, 558, 559, 560, 566	Boals, 303
Atkins, 491	Bayly, 213, 306, 309, 311, 642	Bodwell, 640
Atkinson, 208, 492	Beach, 210, 352, 452	Bogue, 29
Atwood, 590, 592, 593, 594, 595, 631	Beaver, 642	Boles, 612
Averill, 10	Becket, 253	Booth, 307
Avery, 640	Beckwith, 29, 352	Bolles, 451
Ayer, 210, 352	Bede, 595	Bonar, 93
Ayers, 209, 641	Bedford, 305	Bond, 93
Aylmer, 421	Beeber, 642	Bonney, 94
Ayres, 353, 492	Beecher, 76, 226, 308, 329, 362, 363, 459, 568, 590, 591, 593, 610, 611, 638	Boss, 208
Babb, 640	Belcher, 588	Botta, 480
Babbitt, 211	Belden, 353	Bourdaloue, 634
Babcock, 30	Bellamy, 364, 661	Bouton, 494
Bachiler, 565, 566	Bellingham, 546	Bowen, 309, 505
Backus, 290, 364, 374	Bellot, 421	Bowersox, 311
Bacon, 231, 255, 308, 332, 451, 453, 467, 479, 491, 494, 495, 503, 546	Beman, 642, 643	Bowler, 548
Badger, 29	Bence, 538	Boynton, 210, 452, 505
Bailey, 93, 94, 305	Henedict, 309, 634	Boyer, 29
Baillie, 229, 531, 532, 533	Bengel, 14	Bradbury, 94
Baines, 402	Benjamin, 308	Braden, 306
Bainum, 492	Benner, 305	Bradford, 26, 230, 238, 247, 248, 252, 384, 387, 389, 393, 398, 450, 452, 495, 563
Baird, 95, 213	Bennett, 209	Bradley, 308, 352
Baker, 310, 353, 426, 600, 617, 640, 641	Bonnink, 95	Bradshaw, 307
	Benton, 307, 310, 643	Bradstreet, 397
	Berkeley, 262	Bragg, 643
		Brainerd, 306
		Braman, 498
		Branch, 643

Brand,	94	Carrasco,	621	Colet,	448
Brastow,	94, 450	Carruth,	212	Coleworthy,	398
Bray,	358	Carruthers,	94, 261	Collier,	210
Bredwell,	448	Carter,	306, 331, 342, 622	Collins,	694
Breece,	93	Cartwright,	25, 429	Colt,	450, 670
Brewer,	30, 521	Carver,	262, 301, 398	Colton,	265, 518
Brewster,	422	Carly,	410	Columbus,	246, 396
Briant,	492	Case,	262, 498	Colwell,	305, 492
Bridge,	534, 586	Caswell,	94	Commin,	564
Bridges,	583	Catherine,	623	Comstock,	641
Brigham,	470, 471, 493, 499	Caverno,	48	Conder,	606
Bristol,	309	Cawdrey,	506, 567	Conant, 252, 253, 387, 396, 398	
Broadwell,	308	Cawley,	533	Conkling,	641
Brodhead,	384	Oecil,	604	Copeland,	421
Brook,	440	Oelano,	595	Conybeare,	13
Brooke,	393, 538	Chaddock,	641	Cook,	571, 621
Brooks,	306, 492, 641	Chalmers,	306, 341, 638	Cooke,	533
Brougham,	548, 632	Chamberlain,	93, 209, 383	Coolidge,	641
Brown,	23, 307, 311, 451, 462, 492, 603, 643	Chambers,	451	Cooper,	210, 316, 545, 547
Brownbill,	95, 352	Chandler,	23, 94, 211, 688	Corbett,	532
Browne,	25, 443, 533, 605	Chaney,	94, 307	Cordley,	249
Bruce,	70	Chapin,	30, 94, 309, 210, 226, 267, 288, 452, 640	Cornwell,	447
Brunet,	19	Chaplin,	485	Corwin,	363
Bryant,	309, 492	Charles,	588	Cotton, 223, 233, 240, 248, 256, 337, 410, 630, 531, 532, 533, 541, 542, 543, 546, 547, 550, 552, 553, 559, 560, 561, 562, 565, 567, 574	
Buck,	419, 469	Charles I.,	306, 536, 626	Couch,	643
Buckham,	373	Charles, Prince,	332, 337, 410, 536, 646	Countryman,	308, 649
Buckingham,	82, 451, 492, 494, 504, 508	Charles II.,	336	Coverdale,	304
Buckle,	395, 546	Charles V.,	623	Cowan,	311
Buckner,	41	Charles IX.,	623	Cowles,	93, 274, 311, 432
Budington,	94, 449, 492, 493, 494, 504, 505	Chase,	210, 306, 309, 492	Cowper,	596, 597, 599
Bugbey,	305, 309	Chauncey,	411, 419	Cox,	263
Bull,	493, 642	Chauncey,	396	Crabe,	623
Bullard,	213	Chatham,	29, 31, 339	Crafe,	26
Bumstead,	210	Chester,	29, 31, 339	Craigin,	323
Bungener,	634	Childley,	212, 537	Crane,	309
Bunnell,	236	Child,	96, 306, 308	Crane,	491, 649
Bunyan,	404, 499	Chillingworth,	536	Cranmer,	235
Burgess,	23, 306, 642	Chittenden,	307	Cravath,	92, 213
Burke,	546	Christian,	599	Crawford,	93, 642
Burnet,	556	Christie,	352	Cramer,	584
Burnham,	1-9, 23, 450, 640	Christopher,	588	Creegan,	311, 649
Burns,	452	Chrysostom,	14, 96	Cremer,	13, 16
Burpee,	95	Church,	29, 493	Cresman,	311
Burr,	305	Churchill,	305	Croft,	93
Burroughs,	259, 533, 534	Claffin,	211	Cromwell, 248, 235, 395, 403, 533, 538, 542, 543, 551, 554, 557, 626	
Burt,	94	Clancy,	309	Crosby,	353, 440, 451
Burton,	10, 93, 239, 311, 364, 402, 451, 471, 491, 492, 640	Clapp,	212, 308, 496, 506	Crose,	94, 317
Burwell,	210	Clarendon,	568	Crowell,	305, 308
Bush,	212	Clark, 30, 212, 306, 309, 311, 352, 409, 442, 452, 491, 641		Crumrine,	305, 640, 642
Bushnell,	30, 94, 307, 352, 601	Clarke, 9, 27, 29, 209, 326, 328, 419, 483, 493, 641		Cryer,	311
Busa,	470	Clarkson,	419	Cudworth,	536
Busser,	308, 640	Clary,	310, 643	Cummings,	311, 640, 641
Butcher,	210, 601	Cleveland,	29	Cunningham,	606
Butler,	31, 451, 642	Cleaves,	259	Currier,	94, 206, 471, 473
Butterfield,	213, 289, 452, 505	Clement,	595	Curtice,	491
Butterworth,	589	Clement XI.,	627	Curtis,	363
Byington,	94, 209, 450	Clements,	93	Curtiss,	67, 93, 309
Caldwell,	641	Cleveland,	471	Curtius,	340
Calhoun,	308, 640	Clifton,	307	Cushing, 1, 96, 213, 354, 365, 451, 506, 514, 517, 643	
Calkins,	69, 94, 96, 213, 364, 505, 515, 643	Clinton,	540	Cushman,	94, 642
Calvin,	14, 230, 234, 241, 242, 255, 468, 595, 607, 608, 623	Clizbe,	210, 285	Cutler,	210, 352, 451
Campbell,	86, 94, 352, 647, 640, 641	Clyfton,	424, 444	Daggett,	352, 451, 504, 641
Candler,	449, 469	Cobb,	306, 211, 363, 492	Damian,	596
Caraffa,	339	Cobbe,	37	Dana,	30, 31, 463
Carlton,	405	Codman,	367, 399	Danforth,	306, 493, 640, 641
Carlyle,	228, 231, 258, 346, 395, 543, 550, 561	Coe,	23, 213, 286, 452, 505	Daniel,	217, 608
Carmichael,	211	Cogswell,	352, 491	Daniels,	92, 94, 460
Carpenter,	36, 305, 451, 493, 641	Colt,	93, 94, 492	Danner,	219
Carr,	95, 358	Coke,	305, 547	Darley,	533
		Colburn,	493	Darrow,	296, 399
		Colenso,	566		
		Coleridge,	306, 391, 611		
		Coles,	309		

Darwin, 30, 41, 42, 44, 45	Eaton, 250, 306, 540, 640	Freeland, 94, 452
Dascomb, 353, 492	Ebbs, 492	Freeman, 309, 617, 618
Davenport, 250, 379, 387, 396,	Eber, 604	French, 497
397, 429, 438, 492, 530, 533,	Ecob, 640	Frere, 301
540, 542, 552, 553	Eddy, 29, 94, 634, 642	Frickstad, 310
Davies, 211, 306, 309	Edgar, 306	Frink, 64
Davis, 493, 505, 641	Edmeston, 605	Frost, 495
Davison, 93	Edward VI, 535, 624, 625	Frothingham, 663
Dawman, 534	Edwards, 29, 306, 373, 379, 397,	Frow, 642
Day, 211, 308, 373, 451, 494, 642	452, 492, 493, 544, 564, 565,	Fry, 493
Dean, 70, 387, 393	593, 594, 610	Fuller, 401, 425, 642
Deane, 238, 280, 556	Eells, 353	Fulton, 395
Dearborn, 261	Eliot, 373	Furber, 583
De Bevoise, 643	Elizabeth, Queen, 233, 236,	Gadsby, 588
Debos, 306	242, 243, 338, 440, 535, 608,	Gaines, 309
De Coulanges, 443	624, 626, 626, 627	Gale, 491, 641
Defoe, 409	Ellicott, 11, 14, 15, 16	Galleo, 395
De Forest, 642	Ellis, 93, 95	Gallagher, 307
De Gourges, 246	Elwell, 449, 459, 503, 516	Gallup, 641
De Liefde, 24	Emerson, 30, 212, 373, 492	Gam, 310
Dell, 558	Emery, 94, 450, 551	Garnet, 564
Deming, 30	Emmons, 91, 93, 364, 365, 372	Gates, 309, 517
Demond, 450	Endecott, 397, 398	Gaylor, 208
Demosthenes, 340	Endicott, 252, 425	Gellert, 595, 599
Dening, 342, 343	Erakine, 31	Gerhardt, 594, 599
Denison, 352, 52, 492	Estius, 14	Gerould, 352, 643
Dennen, 642	Euring, 424	Gerrard, 533
Dennett, 209	Evans, 92, 211, 306, 588, 640	Gervinus, 540
Dennis, 451, 493	Everts, 361	Gibbs, 311
Desborough, 543, 545	Everest, 452, 505	Gieseler, 13
Descartes, 479	Everett, 541	Gifforde, 232
De Tocqueville, 346, 563	Eversz, 311	Gilbert, 395, 493
D'Ewes, 390	Rwell, 492	Gile, 367
De Wette, 11, 16	Fairbank, 209	Girard, 94, 95
De Witt, 450, 642	Fairbanks, 3 3	Glover, 443
Dexter, 13, 15, 93, 445, 451,	Fairchild, 93, 210, 311, 452	Gochenauer, 309
456, 495, 499, 602	Fairfax, 403, 542, 558, 567, 569	Godwin, 572
Dickerman, 353, 492	Fales, 305	Goffe, 426, 551
Dickinson, 30, 306	Farnham, 617, 643	Goldsmith, 93
Dickson, 311	Farnsworth, 208, 495	Gondomar, 244
Digby, 383	Farr, 308	Goodell, 94, 307, 308, 504, 640
Dike, 93, 492	Farrar, 254	Goodman, 24
Dillingham, 85	Fassett, 263	Goodrich, 360, 361
Dimmock, 2, 3	Fawcett, 690	Goodwin, 30, 94, 230, 250, 258,
Dimock, 210	Fawkes, 337	289, 391, 396, 400, 402, 404,
Dixon, 353, 452	Fay, 94, 209, 640	409, 453, 533, 534, 568, 643
Doane, 600	Fee, 311	Goodyear, 540
Dodd, 86, 619, 622	Ferguson, 310	Gookin, 404
Doddridge, 260, 380, 418, 594,	Ferrill, 310	Gookins, 504
596, 601, 605	Ferris, 307	Gordon, 213, 305, 491
Dodge, 617	Field, 92, 95, 451, 491, 492, 494	Gore, 69, 70
Doc, 213	Fiennes, 533, 540	Gorges, 250, 390
Dole, 491, 643	Finch, 494	Gosnold, 393
Donahue, 332, 333	Finney, 230, 221, 311	Gould, 67, 68, 93, 588, 608, 641
Donald, 308	Fisher, 308, 309	Grannis, 309
Donaldson, 491, 642	Fisk, 307, 641	Grant, 306, 353
Dorchester, 405, 518	Flake, 450, 504	Grassie, 94
Douname, 422	Fitch, 23, 308, 640	Graves, 30, 306
Downing, 229, 398, 548, 549,	Fitz, 209, 211	Gray, 37, 94, 624
569	Fitz, 306, 491, 640	Grealey, 81, 213, 642
Drake, 93, 424, 641	Flanders, 305	Green, 331, 420, 493
Dryden, 235, 395	Flint, 367	Greene, 30, 94, 492
Dudley, 95, 290, 389, 397, 492,	Follett, 423	Greenwood, 309, 320, 443, 444,
541, 546, 614	Forbes, 30, 324	640
Du Gard, 554	Ford, 642	Greg, 344, 474
Duff, 211	Forsyth, 352, 353	Gregg, 305
Dunbar, 577	Fortunatus, 595	Gregory XIII, 334, 595
Duncan, 289, 493	Foss, 352	Gr-ig, 631
Dunning, 493	Foster, 94, 208, 641	Gridley, 311
Duren, 209	Fox, 404, 409, 546, 572	Griffin, 93
Duryea, 93	Franc, 595	Griffith, 215, 227, 491
Dustan, 74	Francklyn, 533	Grigg, 597
Dwight, 308, 360, 597, 640	Franklin, 411	Grimes, 308
Dwinel, 208	Frary, 493	Griswold, 29, 95
Dyer, 95, 306	Frazier, 491	Grote, 340
Earle, 593	Free, 95	Grotius, 15, 16
Eastman, 10, 208, 305, 492	Freeborn, 352	Guernsey, 305

Guild,	209	Hibbard,	640	Isham,	319
Guinness,	343	Hickok,	326	Ives,	30, 309, 313, 643
Guiteau,	29	Hicks,	94, 306, 640	Jackson,	29, 319
Guizot,	239	Hidden,	492	Jacob or Jacobs,	333, 436, 437, 439, 466
Gurdon,	533	Higgins,	389, 425	Jacobson,	29
Gurney,	93	Higginson,	29	James I,	246, 307, 337, 382, 439
Guthrie,	341	High,	889	James V,	625
Gwyn,	572	Higley,	91	James,	94, 309, 235, 244, 347, 351
Hadley,	311	Hildersham,	311	Jameson,	24
Haines,	311	Hill,	30, 305, 311, 320, 642	Janet,	41, 45
Hale,	95, 545, 613, 614	Hills,	309, 452, 640	Jefferson,	28
Haley,	305, 642	Hillyer,	309	Jenkins,	306, 311, 641
Hall,	29, 93, 210, 213, 305, 309	Hincks,	93, 306, 450	Jepson,	423
	366, 450, 491, 548	Hindley,	306	Jerome,	255, 353, 622, 642
Hallam,	231, 236, 543, 576	Hinsdale,	305	Jessup,	86
Halliday,	94, 454, 505	Hird,	311	Jewell,	81, 493, 640, 642
Hallock,	352	Hitchcock,	211, 353, 496, 497, 517, 529, 634	Jocelyn,	452
Halluye,	362	Hoadley,	451, 493	Johnson,	86, 94, 235, 306, 416, 442, 443, 449, 450, 451, 498, 499, 506, 516, 641
Hamilton,	426, 492, 601	Hobart,	451, 493	Jones,	29, 93, 94, 211, 306, 307, 353, 643
Hamlin,	309, 492, 640	Hobbs,	311	Joyce,	21
Hammond,	308, 452	Hodgdon,	452	Judd,	640
Hampden,	89, 393, 494, 513, 530, 542, 543	Hodge,	619	Judson,	323, 366, 436
Hampton,	210	Hobanessian,	311	Junius,	436
Hanbury,	442	Holbrook,	74, 93, 213, 309, 641	Kaley,	305
Hand,	29, 93	Holcombe,	307	Kant,	479
Harding,	94	Holland,	583	Karr,	461
Harper,	6, 330, 621, 637, 634	Holla,	395	Kaulbach,	596
Harrah,	310	Holmes,	29, 30, 306, 213, 332, 452, 505	Keble,	556, 557, 592
Harrington,	306	Hopley,	641	Keene,	498
Harris,	2, 93, 94, 307, 308, 364, 451, 505, 641, 643	Holton,	353, 473, 474	Keep,	493
Harrison,	443	Holyoke,	306	Kelser,	30
Hart,	309, 364, 419, 640	Hooker,	426, 551, 552	Kellogg,	260, 261, 263, 310
Hartwell,	93	Hooker,	95, 238, 250, 258, 352, 389, 410, 423, 439, 491, 492, 531, 533, 540, 542, 552, 562	Kelsey,	305, 640
Harwood,	643	Hooper,	240, 342	Kempis,	294
Hasegrigge,	303, 533	Hoornbeek,	444	Ken,	6, 6
Haskell,	208	Hopkins,	29, 242, 250, 307, 430, 481, 482, 504, 608	Kendall,	305, 310
Haskins,	310	Hoppin,	308	Ketcham,	93
Haslam,	343	Hornbrook,	640	Ketchum,	213
Hassell,	642	Horner,	310	Keyes,	29
Hastings,	450, 533	Hotchkiss,	289	Kidder,	310
Hatch,	308, 449, 469, 505	Hough,	94	Kilmer,	307
Hatfield,	589	Howe,	306, 358, 640	Kimball,	2, 29, 95, 209, 307, 493
Hathaway,	491	Howson,	10, 13	King,	404, 493
Häusser,	622	Hoyle,	633	Kingman,	450
Haven,	208, 388, 493	Hoyt,	29	Kingsbury,	23
Hawes,	634	Hubbard,	353, 425	Kingsley,	346, 375, 451
Hawes,	451, 492	Hubbell,	94	Kinne,	95, 491
Hawkes,	352	Hudoff,	310	Kinney,	306
Hay,	533	Hughes,	93	Kirk,	307, 493, 498, 629, 641
Hayden,	209	Humboldt,	392	Kitchel,	94, 211, 494, 594
Hayes,	450, 643	Hume,	308, 491, 642	Kittredge,	29
Haynes,	306, 309, 546, 662	Humphrey,	212, 323, 353, 617	Knight,	64, 407, 477
Hazen,	210, 641, 643	Hunt,	442, 445, 491	Knobell,	307
Hazewell,	228, 637	Huntingdon,	598	Knolles,	247
Heacock,	641	Hurd,	210, 641, 643	Knox,	231, 241, 310, 564, 604, 625
Heber,	601	Hurlburt,	493	Krishna Pal,	597
Heerman,	605	Hurlbut,	308	Labaree,	491
Hélyot,	19	Huse,	230, 622	Ladd,	29, 309, 453
Heinenway,	28	Hutche,	255	La Grange,	632
Henderson,	584, 545	Hutchins,	310, 452, 641	Laird,	643
Henrietta,	596	Hutchinson,	406, 406, 407, 641, 559, 562	Lake,	387, 385
Henry,	253	Huther,	11, 14, 16, 17	Lamb,	491
Henry III,	243	Huxley,	34, 35, 39, 41, 43	Lamson,	251, 612
Henry IV,	243, 627	Hyde,	209, 213, 307, 352, 494, 496, 529, 641	Lancaster,	373
Henry VIII,	233, 234, 238, 240, 243, 396, 624	Ide,	26, 373, 494	Lane,	382
Hercules,	280	Ingalls,	306	Lange,	13, 78, 330
Herrick,	94, 311, 352, 492, 641, 642, 643	Ingham,	353	Langworthy,	296, 494, 504, 641
Herschel,	36, 632	Innocent III,	334		
Herschey,	309	Irwin,	491		
Hess,	640				
Heth,	564				
Hetzler,	640				
Heylin,	388, 530, 532				

Lauman,	641	Martineau,	87	Morell,	541
Lanphear,	311	Martyn,	450	Morgan,	311
Laplace,	631, 632	Marvin,	493	Morley,	93
Large,	643	Mary,	235, 608, 624, 625, 626	Morrill,	493
Lathe,	308	Maabam,	533	Morris,	309, 479
Lathrop,	485	Mason,	28, 30, 311, 324, 602, 605, 611	Morrison,	641
Latimer,	232, 233	Maason,	258, 399, 550	Morse,	28, 30, 71, 309, 395
Laud,	235, 236, 239, 259, 387, 388, 399, 390, 391, 530, 536, 537, 541, 544, 550, 552	Maaten,	306	Morton,	424
Laurie,	211, 642	Mather,	357, 379, 397, 399, 401, 426, 540, 543, 593, 594, 641	Mosheim,	15, 16
Law,	573, 610	Mathews,	305, 641	Moeman,	309
Lawes,	244	Mattheusius,	605	Motley,	243, 384
Lawrence,	305, 309, 493, 640	Matthieu,	491	Munson,	93
Leach,	642	Mauburn,	595	Murdock,	317, 642
Leavitt,	450	May,	83, 84, 85	Murray,	550
Lechford,	546	Mayhew,	395	Mygatt,	95, 449, 469
Lee,	85, 344, 633	McArthur,	70, 642	Nall,	642
Leeds,	639	McCall,	522, 640	Nash,	406
Leo X.,	229	McCheyne,	593, 594	Nason,	641
Leonard,	95	McClelland,	311, 493	Nassau,	492
Levings,	80	McCulloch,	643	Nasiansen,	595
Lewis,	94, 211, 250, 353, 640	McCully,	640	Neal,	440
Libby,	306, 449, 450, 469	McFarland,	227, 469	Neale,	583
Liddell,	577, 578	McGowan,	306	Neander,	13
Light,	310	McGregor,	93, 211, 306	Nee-Sims,	306
Limborch,	423	McKay,	310, 310	Nelson,	373
Lincoln,	62, 219, 395	McKeen,	325, 641	Nettleton,	593, 594
Lindsley,	305	McKenzie,	450	Newcomb,	310
Lippincott,	629	McLain,	29, 493	Newell,	366
Little,	211	McLean,	30, 95, 306, 308, 310	Newman,	493, 556, 557
Livingston,	643	McLoney,	309	Newton,	493, 525, 596, 597, 631
Locke,	394, 404, 658	McMath,	80	Neyland,	422
Lockwood,	452	McNaughton,	309	Nichols,	91, 306, 353
Loomis,	278, 576	McQuestion,	450	Nicolai,	606
Long,	311	McVicar,	94	Nield,	307, 641
Longmans,	420	Mead,	86, 93, 305, 314, 452, 619, 622, 640	Niles,	367, 609
Lord,	28, 30, 450	Means,	309, 306, 495, 499	Noble,	310, 352, 353, 641
Loring,	306	Mears,	9	Northcott,	307
Lorraine,	235	Mede,	392	Northrop,	455
Lougee,	93	Melancthon,	540	Norris,	87, 306
Louis XIV.,	627, 628, 634	Melendez,	248	Norton,	216, 221, 367, 399, 401, 404, 405, 407, 642
Louis XV.,	628	Melledge,	495	Norwood,	28
Louis XVI.,	629	Melville,	73	Notker,	600
Lowell,	306	Menk,	311	Nott,	366
Loyola,	564	Merrick,	71	Noyes,	2, 15, 495
Ludlow,	10, 13, 15, 16, 18	Merrill,	93, 94, 208, 213, 306, 492, 493	Nutter,	95
Luke,	533	Merriman,	451, 452, 493, 494, 642	Nye,	230, 396, 400, 532, 533, 534, 556, 569
Lumley,	533	Meserve,	93, 452, 453, 467, 492	Occum,	597
Luther,	14, 231, 255, 540, 590, 593, 594, 595, 604, 607, 608, 610, 611, 623, 624, 627	Michael,	309, 642	Odenheimer,	583
Lyford,	387, 395	Michaelian,	310	Oakey,	309
Lyle,	94	Michaels,	15	Okey,	569
Lyman,	30, 310, 353, 452, 493, 617, 642	Mighill,	492	Oldham,	387
Macaulay,	234, 238, 257, 553	Millard,	307, 641	Olds,	94, 492
Macintosh,	394, 404	Miller,	77, 93, 352, 401, 588, 619	Oleson,	311
Mackay,	598	Mills,	366, 602	Olliphant,	28, 310
Magoun,	604	Milnes,	263	Oliver,	311
Maizeaux,	536	Miltmore,	614	Oltvers,	590, 596, 597
Makepeace,	353, 641	Milton,	240, 242, 254, 256, 258, 384, 531, 536, 538, 551, 557, 560, 570, 571, 596	Olshausen,	13
Mallory,	309, 640, 641	Miner,	213	Oncken,	622
Malthy,	352, 476	Miter,	491	Ordway,	352
Manderville,	533	Moan,	451	Orme,	390, 538, 570, 571
Manly,	318	Moffat,	622	Orpheus,	592
Mann,	94, 352	Monica,	601	Orion,	87
Manning,	450, 492, 504, 640	Monro,	213	Osborne,	285, 286
Manwell,	493	Monroe,	94, 313	Osgood,	345, 484
Marden,	306	Montague,	211, 352, 604	Owen,	79, 80, 95, 238, 397, 394, 399, 402, 403, 409, 409, 535, 538, 551, 569
Markham,	569	Montgomery,	409, 533, 594, 606	Owens,	211
Marot,	607	Moosar,	310, 494	Packard,	311, 640
Marsh,	210, 305, 493, 640, 641	Moore,	208, 213, 264, 378, 493, 548	Paddock,	311, 317
Marshall,	95, 310, 532, 640	Morehouse,	641	Page,	208, 210, 352, 353
Marsland,	308			Paget,	425
Martin,	435, 436, 533			Pagitt,	425

Prine,	306	Preston,	428	Sabin,	29
Printer,	642	Price,	290	Sachs,	298
Paley,	43	Prime,	344	Saiford,	298
Palmer, 96, 211, 212, 231, 254,		Prince,	610, 642	Sage,	298, 297, 499
480, 481, 482, 494, 504, 505,		Proctor,	641	Sahakyan,	21
518, 526, 640, 642, 644		Proctor,	621	Sainsbury,	228
Pangborn,	491	Prudentius,	295	Salmou,	211
Park, 306, 329, 357, 370, 403,		Frynne,	550	Salter,	1374, 294
504, 538		Fullan,	309	Saltmarsh,	222
Parker, 77, 96, 206, 229, 297,		Punchard,	13	Salway,	222
491, 493		Furmot,	221	Samuel,	222
Parkhurst,	491	Futnam,	98, 292, 293	Sanderson,	222
Parsons, 253, 450, 492, 504,		Futney,	29	Sandys,	292, 292
614, 615, 642		Fym,	244, 642	Sanford,	641
Partridge,	94, 229	Quint, 208, 208, 450, 452, 453,		Sargent,	212, 297, 499
Patterson,	20, 295, 295	457, 456, 499		Sarpi,	294
Patton, 208, 210, 212, 211, 257,		Raleigh,	222, 246	Saunders,	222
452		Rand,	204, 450	Savage,	98, 297, 492, 642
Paul III,	224, 223	Randolph,	77, 244, 634	Say,	222, 292, 206, 292
Paul IV,	211	Rankin, 481, 482, 492, 602, 629		Sayles,	221
Payne,	229, 261	Ranney,	499	Scalas,	21, 95
Payson,	294	Rathband,	299	Scharf, 12, 14, 16, 78, 220, 479,	
Payton,	294	Ray,	20	242, 624	
Peabody,	206, 632	Raymond,	469	Schirmer,	222
Peacock,	67, 209, 210, 253	Redlon,	92	Schofield,	297
Peck,	211	Reed, 94, 294, 211, 292, 504		Schneider,	297
Peebles,	491	Reese,	210	Scotford,	222
Peet,	222	Reid,	94	Scott, 94, 216, 277, 278, 642	
Pellegrino,	264	Reissner,	295	scribner, 78, 79, 240, 479, 489	
Penn,	532	Relyea,	622, 641	Scroggs,	272
Pennington,	496	Reynolds,	206	Scudder,	212, 252, 422, 504,
Penny,	93	Rice,	208, 208, 252	642	
Perkins, 272, 408, 492, 641, 643		Rich,	94	Seaborne,	496, 497
Perrin,	297	Richards,	20, 426	Seabury,	206, 222
Perronet,	20, 94	Richardson, 96, 210, 267, 461,		Searby,	222
Peter or Peters, 253, 210, 287,		462, 641		Searle,	252, 492
295, 290, 545, 546, 549, 550,		Richmond,	220	Seelye,	222
552, 553, 554, 555, 564, 563,		Riddel,	252	Seeverance,	206, 491, 641
567, 568		Kiddle,	206	Sewell,	222
Pettibone,	20, 253	Kidley,	222	Seymour,	98, 94, 296
Phelps, 74, 82, 206, 229, 558,		Riedinger,	211	Shaftsbury,	245
560		Riley,	86	Shanks,	492
Philip II,	624, 627	Rindell,	207	Shattuck,	94, 641
Phillips,	92, 692, 614	Ringwaldt,	595	Shedd,	229
Phillip-t,	559	Rippon,	409	Sheldon,	209, 252
Pickering,	523, 577	Ribworth,	251	Shepard, 85, 244, 494, 546, 632	
Pickett,	213, 491	Rist,	596	Shepherd,	401
Pierce, 28, 262, 287, 476, 477,		Hobbins, 207, 252, 452, 641, 642		Sherburne,	206
492, 493, 493		Robert,	595	Sherer,	29
Picson,	28	Roberts, 82, 210, 211, 629		Sberrill,	95, 210, 207, 222
Pigeon,	212, 451, 642	Robinson, 80, 81, 96, 206, 209,		Shiere,	641
Pike,	207	222, 222, 291, 297, 402, 414,		Shiple,	499
Pipes,	243	444, 451, 527, 528, 546, 547,		Shipman,	640, 641
Pius V,	209	578, 579, 597, 604		Shorey,	492
Platt,	17, 18, 607	Rochester,	272	Short,	206
Pliny,	92, 492	Hockwell,	211	Shotwell,	207
Plumb,	450	Rockwood,	20, 252	Steels,	207
Plumer,	210	Rodgers,	210	Sibbs,	498
Plummer,	13	Rogers, 29, 209, 206, 206, 207,		Sidney,	522, 522, 572, 591
Plumptre,	578	310, 402, 476, 496, 641		Silliman,	498
Pitarch,	221	Root,	209	Simonds,	521
Pole,	578	Ropes,	206	Simpson,	551, 641
Polybius,	94	Rosenmüller,	14	210, 208, 641	
Pomeroy,	208, 206, 642	Rosa,	210, 208, 641	Singley,	210
Pond,	209, 209, 641	Roseville,	522	Sinnett,	206
Pope,	92, 480, 616, 617, 618,	Rounds,	492	Skilling,	494
Porter, 642		Rowe,	409, 410	Small,	242
Post, 96, 205, 209, 452, 492		Rowley,	94, 491	Smalley,	252, 264, 272, 490
Potter,	25, 209	Roy,	212	Smart,	492
Potwin,	274	Rushworth,	545	Smiles,	627
Powers,	29	Russell, 95, 210, 206, 212, 219,		Smiley,	264
Pratt,	94	450, 451, 562, 572, 641, 642		Smith, 28, 30, 94, 211, 212, 222,	
Prendergast,	249	Rutherford,	555, 561, 571	259, 284, 205, 206, 207, 211,	
Prentiss,	492	Ruthin,	522	246, 252, 251, 262, 272, 422,	
Prosenac,	16, 17	Kyle,	220	452, 479, 492, 493, 506, 544,	
Proscott,	629			545, 602, 640, 641, 642	

Smock,	811	Sylvester,	307	Valle,	310
Smyth,	305, 437, 451, 456	Symmes,	422	Van Buren,	310
Smythe,	352	Syrus,	505, 604	Van Cott,	449, 469
Snell,	309			Van Der Kroeke,	95
Snelson,	209	Taine,	256	Van Dyke,	315, 452
Snow,	30, 495, 503	Talcott,	306, 641	Vane,	238, 248, 258, 305, 404, 405, 407, 530, 532, 535, 538, 541, 542, 545, 547, 550, 559, 570, 571
Snowden,	209	Talbot,	582	Van Hout,	422
Socrates,	77	Tanner,	93	Van Norden,	95
Pomerville,	630, 631, 633	Tarbox,	213, 381	Van Oosterzee,	11, 16
Sophocles,	577	Tauler,	622	Van Tassell,	306
Southey,	257	Taylor,	30, 64, 71, 93, 209, 210, 211, 305, 352, 451, 452, 481, 491, 492, 494, 505, 535, 537, 590, 641, 643	Van Wagner,	93
Southgate,	450	Teale,	30, 95	Vaughan,	504, 596
Southworth,	422	Tenney,	310, 352	Vaughn,	493
Spalding,	642	Terry,	308, 452	Veale,	30
Sparrow,	545	Tersteegen,	596	Vesot,	491
Spalding,	28, 450	Tertullian,	18	Victoria,	547
Spear,	93	Tewksbury,	94	Viets,	353
Speare,	352	Thatcher,	261	Virgin,	452
Spelman,	449, 469	Thayer,	305, 353, 641	Voltaire,	623
Spencer,	34, 39, 629	Thomas,	353, 494	Vose,	352
Spengler,	595	Thompson,	36, 93, 303, 309, 450, 491, 519, 640	Votaw,	641
Spoor,	210	Thornton,	258, 407, 678	Waddington,	420, 445, 490
Sprague,	29, 612	Thorp,	449, 469	Walcheren,	422
Spring,	23, 366	Thurston,	206, 213, 294, 352	Waldo,	230, 368, 372, 394
Spurgeon,	593	Thwing,	263	Wales,	519
Spurstone,	533	Tibbets,	352	Walker,	28, 93, 452, 453, 467, 505, 643
Squires,	94	Tickhill,	422	Wallace,	93, 353, 604
Stanahall,	422	Tiffany,	520	Wallis,	284, 283
Stanton,	491	Tilton,	453, 454	Walter,	373, 609
Stapley,	533	Timlow,	640	Walton,	533
Staresmore,	422	Tinker,	93, 94, 95	Ward,	29, 212, 340, 405, 505
Starr,	309, 641	Titworth,	450	Warham,	379
St. Augustine,	39	Tobey,	94, 353, 455, 643	Warr,	409
Stearns,	451, 453	Todd,	29, 309, 640, 643	Warren,	206, 212, 213, 310, 333, 494
Stebbins,	378	Tolman,	30, 73, 95	Warriner,	618
Steele,	95, 305	Tombien,	306	Warton,	606
Stennett,	419	Tomlinson,	93	Warwick,	532, 533, 567
Stephen,	24	Tomson,	247	Washburn,	11, 25, 504
Stephens,	493	Toplady,	590, 596, 605	Washington,	395, 597
Sterling,	451	Torrey,	211, 353, 641	Wastill,	588
Sternhold,	508	Tourjée,	611	Waterbury,	23
Stevens,	470, 471, 642, 643	Touteville,	422	Waterman,	210, 642
Stevenson,	309, 538	Towie,	93, 219	Waters,	305
Stewart,	642	Townsend,	84	Waterworth,	641
Stickel,	305	Tracy,	310	Watson,	91
Stiles,	359	Trajan,	18	Watts,	30, 404, 408, 419, 490, 594, 596, 597, 599, 601
Stillingfleet,	400	Travers,	25	Webb,	94, 450, 492, 642
Stimson,	319	Treat,	212, 225, 492	Webster,	245, 311
St. John,	533, 642	Trench,	588, 595	Weir,	492
Stockbridge,	94	Tristram,	345	Welde,	550, 551, 552, 598
Stoddard,	379, 450	Trollope,	634	Wellman,	352, 353, 492
Stokes,	35, 444	Trowbridge,	309	Wells,	353, 390, 470
Stone,	29, 305, 306, 310, 353, 450, 452, 492, 505, 562, 642	Trumbull,	541	Welsh,	25
Storm,	307	Tucker,	210, 259, 309, 450, 521	Wentworth,	251, 530
Storms,	28, 208, 210, 213, 226, 355, 381, 443, 452, 460, 463, 467, 469, 490, 492, 504, 505, 643	Tuckerman,	309	Wesley,	404, 409, 416, 538, 594, 596, 597, 599, 605, 606, 611
Stratton,	492	Tupper,	64, 66, 67	West,	29, 453, 480, 492
Streeter,	247, 248	Turner,	213, 641	Weston,	642
Strickland,	533	Tuttle,	352	Whalley,	551, 570
Strieby,	213	Twiss,	401	Wharton,	533
Strong,	64, 71, 94, 208, 289, 309, 311, 358, 367, 643	Twitshell,	94	Wheaton,	30
Stuart,	242, 360, 382, 391, 480, 550, 625	Twining,	211, 451, 641	Wheeler,	30, 251, 305, 451
Stubbs,	428	Twombly,	640	Wheelock,	289, 472, 492
Studley,	442	Tyler,	94, 261, 451	Wheelwright,	209, 261, 405, 450, 559
Sturge,	622	Tyndale,	234, 235, 242, 253, 394, 557	Whewell,	632
Sturtevant,	91, 353, 492, 494	Tyndall,	47	Whipple,	213
Sumner,	4, 485, 633, 634	Ueberweg,	479	Whitcomb,	306, 643
Sutton,	87, 573	Ulrich,	596	White,	94, 95, 387, 388, 398, 491, 493, 599, 640, 642
Swan,	642	Upham,	23, 239, 406, 407, 541, 548	Whitefield,	493, 598
Sweetser,	208, 494	Upton,	93		
Swezey,	310	Urban VIII,	245		
Swift,	642	Usher,	395		
Swinnerton,	306	Vaill,	261, 627		

Whitgift,	406	386, 388, 394, 395, 398, 420,	Woodford,	20	
Whitehouse,	221	491, 519, 557, 588, 570, 507,	Woodhull, 95, 222, 224, 225,	252, 278	
Whiting,	91, 213, 562	604	Woodman,	21	
Whitney,	367	Williamson,	305	Woodrow,	211
Whittlesey, 209, 212, 209, 492,	640	Willis,	261, 642	Woodruff,	22, 207, 219
Wiard,	93	Williston, 285, 226, 287, 290,	255, 256, 259, 279, 494	Woodward,	226, 229, 472
Wielife, 230, 232, 253, 255, 294	14	Wilson, 94, 209, 205, 207, 228	425, 440	Woodworth, 209, 212, 294, 295,	641
Wieseler,	11, 15, 16	Winchester,	519	Woolsey,	427
Wiesinger,	12	Windsor,	95, 220	Woolworth, 263, 264, 265, 469,	469
Wightman,	557	Wine,	492	Wooster,	252
Wilberforce,	74, 207	Winkworth,	585	Worcester,	593, 594, 610
Wilcox,	96, 211, 252	Winalow,	311, 343, 388	Wren,	522
Wild,	7	Winthrop, 252, 298, 406, 425,	587, 540, 546, 555	Wright, 28, 29, 93, 95, 210, 492,	642, 643
Wiley,	452	Winwood,	522	Wycliff,	205
Wilkes,	495	Wither,	592, 603, 604	Xavier,	205
Wilkie,	310	Wiren,	498	Yates,	641
Wilkinson,	641	Wisner,	522	Zabrialie,	94
Willard,	252	Wolcott, 252, 425, 494, 507, 511	9	Zanehius,	408
Willcox, 210, 332, 452, 505	492	Wolfen,	536, 611, 612	Ziegler,	10
Willett,	243	Wood, 95, 227, 310, 321, 322,	394, 403, 406, 452, 504, 522,	Zinzendorf,	596
William IV,	547	Woodbridge,	538	Zoroaster,	77
William of Orange,	243	Woodcock,	206		
Williams, 93, 95, 211, 212, 224,	258, 306, 311, 356, 357, 358,	360, 363, 365, 367, 373, 379,			

REPORT

OF THE SOCIETY FOR

Promoting Life Insurance among Clergymen,

FOR TWO YEARS ENDING APRIL 27, 1874.

IN presenting this Report, it is proper to observe that no Annual Report was made last year, for reasons which it is not necessary, perhaps, to state, so that the present one will cover a period of two years. A brief statement is all that is deemed necessary at the present time.

We have to record with sincere regret the death, since our last annual meeting, of one of our earliest friends, and a Corporate Trustee of the Society, the Rev. ISAAC FERRIS, D.D.

Progress of the Society.

During these two years the Society has studiously aimed to promote the one object of its organization. It has moved on quietly in its appropriate sphere, maintaining an extensive correspondence, putting in circulation its permanent documents, and using the press, as far as practicable, in the prosecution of its work. And if no marked results have followed; if we have no rapid growth to chronicle; if we have had, on the contrary, much to discourage and try our faith, there has still been decided *advancement*—all, perhaps, that could reasonably have been expected from the outlay of means and efforts to promote it. Besides the valuable and increased service rendered in connection with our First plan in the way of ordinary life insurance, we have nearly trebled the number of members in connection with our "Parish" plan. The aggregate provision made for the families of the clergymen who have availed themselves of our services, has increased from \$332,000 to \$1,500,000.

From our point of view it may seem strange and a discouraging fact, that so few, comparatively, of our ministers and churches have shown

any practical interest in our efforts. But it must be borne in mind that very few of our clergy can spare from their scanty incomes even the moderate sum needed to maintain a membership in our Parish Association, and that it will require years of persistent enlightenment and denominational discipline to educate our parishes and bring them up to this work. It must also be remembered that we have not had a solitary agent at work. We have had no denominational coöperation either in the form of money or of influence. And the cause is not sufficiently advanced to command the voluntary and essential aid of our pastors and church judicatories. There has existed, also, in the public mind, not a little misapprehension and prejudice, if not active hostility, on the part of interested parties. And even the Press we have been able to use only to a limited extent, as the immense advertising patronage which it receives from our insurance companies makes it difficult to get a hearing for a Society which does not advertise, and which presents to the Church a plan persistently and bitterly denounced by many professional experts and insurance men. The land swarms with insurance agents who have a personal interest in decrying a Society whose services are free, and whose methods it is claimed have a manifest advantage over their own. Our life insurance papers have devoted not a little space to the most extravagant and reckless statements and calculations designed to prove the utter worthlessness of all "coöperative" and "mutual" forms of life insurance. And lecturers and agents have taken up the cry and repeated it everywhere.

What we have gained has been gained mainly by the still small voice of reason and of facts, speaking through the 150,000 documents which we have put into the hands of the ministry and leading laymen in our churches, and by a laborious and pains-taking system of personal correspondence.

The growth of most institutions is slow in the beginning, and it is well that it is so, that they may have time to take root. Our life insurance system met with but little favor for the first fifteen years. Its wonderful growth is but of recent date.

This Society has made for itself a record during the four years of its existence, at a very small outlay of money and time, which eclipses any existing organization for a similar object in the extent of its work, though several of them are over a century old, and hold large accumulations.

Nothing has transpired in our experience or observation to impair in the least our confidence in the wisdom and feasibility of our plans.

We did not adopt and put them before the public until quite sure of the ground upon which we stood. The criticisms recently made against our Parish plan do not in the least disturb us. They were all anticipated by us, and duly considered before it was adopted. We are intelligently and thoroughly satisfied of the "entire safety" of the plan, and this opinion is affirmed in the written endorsement of the eminent "consulting" actuary to which it was submitted. (See Permanent Document No. 1, page 28.)

Number of Ministers Aided.

The total number of ministers provided for through the Society's agency is about four hundred and sixty. A considerable number of these have preferred the "ordinary insurance" form, and we have effected insurance for them in several of our best companies at a material saving to them. The majority, however, with both plans before them, have made choice of the Parish plan. The average provision made by these four hundred and sixty ministers, or by their parishes for them, is near \$3,500, and the aggregate amount \$1,500,000. This is not a large sum, but it is sufficient to afford great relief and aid to their families in the day of bereavement. We have the means of knowing that in several instances the provision made by means of this Society has been and is now the chief reliance of the households which have been visited by bereavement.

Parish Mutual Association.

There have been admitted in all to membership 360 persons and parishes. Of this number seven in all have died; three have relinquished their membership because of inability to meet their assessments; nine have been "suspended," and a few are a little behind in their payments, who intend to continue. Total number at the present date, including lay members, 368. Twenty-three of these are *half* members only.

Deaths.

During the two years covered by the present report *four* members in all have died, one of which was but a half member, viz.: Rev. HENRY L. HITCHCOCK, D.D., Rev. MELANCTHON HUGHES, Rev. SAMUEL G. APPLETON, and Rev. WILLIAM SPARROW, D.D. The assessments for the benefit of the families of the first three have been mostly collected and paid to them. We have but just received the legal proof of

the death of the last one named above, and hence have not yet made our call upon the class.

As showing the growth of the Society and the increasing value of a membership in our "Parish" plan, we subjoin the following figures, premising that the class numbered less than one hundred at the time of the death of the first two named :

Paid to the family of Rev. Horatio T. Wells, LL.D.,	\$1,000.
" " " Frederick T. Goodwin, D.D.,	1,000.
" " " Benjamin R. Allen,	1,150.
" " " Henry L. Hitchcock, D.D.,	2,000.
" " " Melancthon Hughes (half),	1,200.
" " " Samuel G. Appleton,	2,400.

Mr. Hughes and Mr. Appleton died in November last, since which time there has been a large accession to the class.

The cost of membership in the Parish Association, it will be seen, has been moderate, much less thus far than our original estimate. Including the assessment not yet made upon the class for the seventh death, the whole expense has been to those who have been members from the first but \$65, or an average of \$16.25 a year. Averaging the rate to the membership from the beginning, it has been considerably less than \$10 to each \$1,000 per year of provision made. Assuming the average age of the class to be 45 years (which is not far from the fact), the cost per \$1,000 in the "ordinary insurance" method at this age, is \$37.97. So that, after making all proper allowance for increased mortality, the saving by the Parish plan is very great. It would be strange if it were not so. For, aside from the small initiatory fee, the members are not taxed a cent for "expenses" of any kind. And their "superior longevity," as a class, avails them by this method, and by no other that has yet been put in operation.

Receipts and Expenditures.

The report of the Treasurer will exhibit the financial condition of the Society. A liberal sum has been donated to it by a few generous friends for the special purpose of paying the membership fees on certain conditions specified. Sixty-five thus far have availed themselves of this offer, and been received into membership without paying the usual fee. Besides this there has been received for initiatory fees since our last report, the sum of \$1,344. The expenses of the Society have been as follows: Salary of the Secretary, for six months

ending October 1, 1872, (since which time his services have been free,) \$900. Paid for paper, binding, stamps, mailing documents, rent of office, printing, clerk hire, stationery, and incidentals, \$1,699.74. Total for the two years, \$2,599.74.

It is noteworthy as indicating the extent to which our principles and methods have found favor in the public mind, that the Committee appointed by the last General Assembly of the Presbyterian Church to devise and submit a Plan for Ministerial Life Assurance to the next Assembly, soon to convene, have reported a plan which is nearly identical with the Parish plan of our Society, not being "able to devise anything better." What action the Assembly will take on the subject it is impossible, of course, to foretell. But whether that plan or any other be adopted by that body or not, the discussion of the subject cannot fail to bring our plans into more general notice, and give a new impetus to our operations. As a society we shall rejoice to see the work undertaken by so large a denomination in any form which, in its wisdom, may be preferred. We are willing to relinquish the field, if necessary, in favor of denominational modes and agencies whenever they are matured and ready for action. Until that time has arrived we shall, with God's blessing, continue our work, and use our utmost endeavors to promote it.

A New Feature in our Parish Plan.

A new element has been introduced into our Parish plan, and one which we think cannot fail to find favor with the members of it and add to its prosperity. *Laymen are now admitted to membership for the benefit of the clerical members.* They are assessed whenever a death occurs the same as the clerical, but in the event of their own death their families receive no benefit. The practical effect of this feature is to add to the membership without any increase of expense. Suppose Division A contains 400 clerical and parish members, and 100 lay members. The "risks" are on the 400 only, while the "benefit" is from the entire class. The cost is thus reduced *one-fifth* to the clerical members.

This plan was adopted many years ago by the *oldest* organization for Ministerial Relief in this country—one that has existed for 120 years and been eminently successful; and not a little of its success is attributed by its managers to the adoption of this feature. It affords to our laymen an admirable opportunity to testify to their appreciation of the Christian Ministry, and in a systematic and sure method afford them aid at a

CONSTITUTION.

Art. I.—Name.

This Society shall be called "*The Society for Promoting Life Insurance among Clergymen.*"

Art. II.—Object.

The OBJECT of this Society shall be to promote among and to secure to clergymen of all religious denominations, professors, teachers in colleges, theological schools and other seminaries of learning, and to secretaries and agents of charitable and other benevolent institutions, the benefits of life insurance in all its various forms; to stimulate, aid and cooperate with ecclesiastical bodies, churches and individuals in making provision for this end; to receive, hold, invest and apply to these purposes funds intrusted to it, and thus to help, by lightening the temporal burdens and diminishing the just apprehensions of those engaged in these callings, the efficiency and success of their work.

Art. III.—Officers and Managers.

The OFFICERS of the Society shall be a PRESIDENT, a FIRST VICE-PRESIDENT, a SECOND VICE-PRESIDENT, SECRETARY and TREASURER, each of whom shall be elected by the Board of Trustees at its general annual meeting.

There shall be a BOARD OF TRUSTEES, composed of fifteen members, consisting of the persons named in the first section of the act creating this Society and their successors.

There shall also be an EXECUTIVE COMMITTEE, consisting of the officers of the Society, together with two others, said two to be elected at said annual meeting by and from said Board of Trustees.

A FINANCE COMMITTEE and an INVESTIGATION COMMITTEE, each composed of three persons, and an AUDIT COMMITTEE, of two persons, shall, also, at said annual meeting, be appointed by said Board, which said Board may also appoint at any meeting thereof, or may authorize said Executive Committee to appoint, such agents as the work of the Society may require.

VACANCIES arising in said offices, or in said Board, may be filled by the Board at any meeting thereof of which five days previous notice has been given to all the members of said Board. Vacancies in either of the committees may be filled by the re-election of the remaining members of the committees.

A majority of said Board shall constitute a quorum, and may elect or appoint.

Each of said officers and committeemen shall hold his office until the annual meeting succeeding his election or appointment, or until the election or appointment of his successor.

Any three members of said Executive Committee and a majority of said

Finance and Investigation Committees, respectively, shall constitute a QUORUM therein for the transaction of business.

The DUTIES and POWERS of the respective officers and committees, named in this article, are prescribed in the by-laws.

Art. IV.—Meetings.

The ANNUAL MEETINGS of the Board of Trustees shall be held at the rooms of the Society, in the city of New York, on the second Thursday of January, at three o'clock in the afternoon.

SPECIAL MEETINGS of said Board may be held at such times as it may designate, or it may be called together at the request of five members thereof.

The various COMMITTEES may meet at such times as they shall appoint. The Finance and Executive Committees shall meet at the request of two members thereof respectively, and the Executive Committee at the request of three of its members.

Art. V.—By-Laws.

By-laws may be made or altered by the Board at any meeting thereof. In case of any addition or alteration, notice of the same, five days previous to the action of the Board thereon, shall be given to said Board.

Art. VI.—Members.

Clergymen, on contributing to the Society fifty dollars annually, or one hundred dollars in one sum, and other persons by contributing one hundred dollars annually, or two hundred and fifty dollars in one sum, shall be honorary members thereof.

Art. VII.—Amendments.

The constitution may be amended by a majority of the Board of Trustees at any meeting of which ten days previous notice has been given, and a like notice of the proposed amendment to each member of said Board.

BY-LAWS.

I. The officers of the Society shall hold office till re-elected at some annual meeting.

II. As the Society is purely a benevolent one, the entire discount or commissions allowed to it by the insurance companies shall be given to the parties insuring in connection with it.

III. All clergymen in good health, and in the active service of the church, and under sixty years of age at the time of applying, and all professors in colleges and theological seminaries, and secretaries and agents connected with the benevolent work of the church, meeting the same conditions, are eligible to membership in our Parish Mutual Association.

IV. There shall be required of each member, at the time of joining, the

payment of the sum of \$10, as an initiation fee, and the additional sum of \$10 on the death of any of the members of the division to which he belongs, due notice of which shall be sent to him by the secretary.

V. The mortuary dues are payable *within thirty days* after notice of the death of a member has been received. If not then paid, a *second* notice shall be sent by the secretary, and *thirty days'* grace allowed, at the expiration of which time (sixty days in all), if still unpaid, the defaulting member shall be "suspended," not cut off; and if *within a year* from the date of his default he shall pay all assessments, he shall be reinstated in all the privileges and benefits of the Association. If his death occur during the period of "suspension," no benefit will accrue to his family.

VI. The privilege of a *half membership* shall be conceded, where preferred, in which case the membership fee will be \$5, and each assessment \$5, and the benefit to the family in the event of death will be half that of a full member.

VII. Satisfactory legal proof of the death of any member must be furnished the secretary before any call can be made upon the class for payment.

VIII. The Society will use its best endeavors to collect the mortuary dues and pay over to the proper person or persons the entire amount received in sixty days after satisfactory evidence of the death of a member shall have been received.

IX. No membership shall be forfeited for any reason so long as the mortuary dues are promptly paid.

X. A full membership may be exchanged for a half membership at any time, if desired, on application to the secretary,

Vol. XVI, No. 2.—Whole No. 62. Second Series.—Vol. VI, No. 2.

THE
Congregational Quarterly.

APRIL, 1874.

EDITORS AND PROPRIETORS:

ALONZO H. QUINT, CHRISTOPHER CUSHING.



BOSTON:
AMERICAN CONGREGATIONAL UNION,
20 CONGREGATIONAL HOUSE,
1874.

Terms: Two Dollars a Year in Advance.

TABLE OF CONTENTS.

	PAGE.
WALTER SCOTT GRIFFITH. By Rev. H. H. McFarland, Brooklyn, N. Y.	211
THE HISTORICAL RELATION OF NEW ENGLAND TO THE ENGLISH COMMON-WEALTH. By J. Wingate Thornton, Esq., Boston	228
PORTLAND CHURCHES. By Rev. Edward Payson Thwing, Portland, Me.	259
MAY A WOMAN SPEAK IN A FERMISCIOUS RELIGIOUS ASSEMBLY? By Rev. HARRISON LOOMIS, Brooklyn, N. Y.	264
MAY WOMAN SPEAK IN MEETING? By Miss AUGUSTA MOORE, Brooklyn, N. Y.	279
THE FIRST "SUSQUEHANNAH ASSOCIATION." By Rev. D. WILLIAMS PATTERSON, Newark Valley, N. Y.	285
AN ECUMENICAL COUNCIL OF THE CONGREGATIONAL CHURCHES. By Rev. A. HEATINGS ROSS, Columbus, Ohio	297
CONGREGATIONAL THEOLOGICAL SEMINARIES IN 1873-74	304
CONGREGATIONAL NEREOLOGY:	
Rev. Joseph Calvin Cosper	313
Mrs. Sophia (Murlock) Cross	317
Mrs. Meda (Stimson) Russell	318
Mrs. Mary Anne (Hill) Winslow	320
Dea. Julius Wood	321
Rev. Richard Woodhull	323
LITERARY REVIEW	326
BOOKS RECEIVED	356
EDITORS' TABLE	351
QUARTERLY RECORDED:	
Churches formed, 352. — Ministers Ordained, 352. — Ministers Installed, 352. — Ministers Dismissed, 353. — Ministers Married, 353. — Ministers Deceased, 353. — Ministers' Wives Deceased, 353.	
AMERICAN CONGREGATIONAL UNION. Quarterly Statement	356

MESSRS. JAMES R. OSGOOD & CO.'S

New Books.

THE FAID GOIN' ON. The Last of the 'Fraid. A Tale of the Campaign of Mexico. By Henry Murray and Pauline. 32mo. Illustrated. \$1.50. One of the most gripping and original novels written in our time. — *The Atlantic Monthly.*

MARSHIAN LAW AND OTHER PROBLEMS. By Thomas Nelson Aldrich. 18mo. \$1.50.

ENDIMORPH OF LIFE. By W. D. Howells. 18mo. \$1.00.

LITERARY AND SOCIAL ASSIGNMENTS. By W. D. Howells. Author of "Endimorph and Other Tales." 18mo. \$1.00. Two hundred thought-provoking thoughts, largely of personal and autobiographical nature.

THE STORY OF CROFTER'S LIFE. By George Henry Lewes. With portraits. 18mo. \$1.50.

LITERATURE'S PRINCE. *Alphonse Lamartine.* Complete. Edited with Introduction by John G. Saxe. 18mo. \$1.00.

CHARLES BRADSHAW IN BELGIUM. By James Fenimore Cooper. 18mo. \$1.00.

ESTABLISHED AND DISMANTLED. An Essay on the Social History of the Middle Ages. By Mark Twain. 18mo. \$1.50.

THE FORTY-NINE WIVES OF ELMHURST PARSONS & COMPANY. Complete with the Fortynine Companies. With Six Divisions of the Author. 18mo. \$1.50.

LAYS & FOLK-TALES OF SWEDEN. By August Bagström. 18mo. \$1.00. "Full of interesting and timely, as well as original, material of the highest order in those who are especially acquainted with the people." — *American Anthropologist.*

PALMIST'S LEAVES. A volume of readings in business success, Life and Character. By Horatio Bushner. 18mo. Small 60. Illustrated. \$1.00.

THE OTHER SIDE. By Mrs. A. D. T. Whitney. Author of "Ladies' Fashionable." 18mo. 18mo. \$1.00.

WHAT TO WEAR. By Elizabeth Stuart Phelps. Author of "The Gates Ajar," etc. 18mo. 18mo. \$1.00.

MEMOIR OF A BROTHER. By Tom Hughes. Author of "Tom Brown's School-Days and Rugby." 18mo. \$1.00.

CHURCH AND STATE IN THE UNITED STATES. By Joseph P. Thompson, etc. \$1.50.

CHILD-LIFE. A collection of Poetry by the Young. Edited by John G. Whittier. With Illustrations. 18mo. \$1.00.

CHILD-LIFE IN PRIMER. Edited by John G. Whittier. Beautifully illustrated. 18mo. Full 60. \$1.00. "A contribution to the popular primer literature."

A CHANGE OF CIRCUMSTANCE. By W. D. Howells. Fully illustrated by W. L. Mumford. 18mo. \$1.50. Full 60. \$1.50.

THE JEWELRY. By James Thomas Smith. Illustrated in miniature by William Russell. 18mo.

GALLERY OF GREAT COMPOSERS. With Pictures illustrating the History, Music, and Character of each Composer, and others. A beautiful book. Large 60. \$1.00.

WHITTIER'S POEMS. New Illustrated Edition. Large Edition. With Full Col. Portrait and 20 Full-page Illustrations. 18mo. Full 60. \$1.00.

BLUDDY DAYS. By Geo. F. W. Hooper. 18mo. With large Colotype Plate taken from Nature expressly for this Work. 12mo. \$1.25.

SOULMATE PSYCHOLOGY. By Henry Woodson. Illustrated. 18mo. 64 p. \$1.25.

ARTISTS AND ARTS. By Henry Woodson. Illustrated. 18mo. 100 p. \$1.25.

HISTORIC FILMS AND MAXIMS OF HUMANITY. By A. Deane. Illustrated with Historical and Woodcut. 18mo. \$1.00.

CAMPUS. Selected from the Poetical Works of Philip Francis Kemble. By E. C. Blandish and S. D. Ketchum. With an Introduction by the Editor. 18mo. 120 p. \$1.00.

FIVE WEEKS IN A BALCONY. *Novels and Dramas in Act.* By Terry Southern. By James Ward. 18mo. With an Illustration. 18mo. \$1.00.

THE TOWN OF THE WORLD IN EIGHTY DAYS. By Jules Verne. Fully Illustrated. \$1.00.

HAPPY STUDIES. By Charles Butler Warner. Illustrated by Henry. 18mo.

MY SUMMER IN A GARDEN. By Charles Butler Warner. With 200 page Pictures by Darwin. 40. 60. \$1.00.

CHRIST'S BIRTH. By J. T. Swinburn. D. Illustrated. 18mo. \$1.00.

THE PERFECT HOUSE. By William H. G. Murray. With an Introduction by Rev. Henry Ward Beecher, and a Treatise on "Architecture and the House." By Rev. Geo. B. Loring. Full-page Illustrations from life of the Old English Stone House in the United States, with other Pictures, Maps, and Full-page Engravings. 18mo. \$1.00.

* * * For sale by booksellers. Sent, post-paid, on receipt of price, by the Publishers.

JAMES R. OSGOOD & CO., Boston.

VALUABLE BOOKS

FOR

Libraries and Students.

New Work by the Author of "Creeds."

THE ARENA AND THE THRONE. By FRED. L. T. WARRER. California with "Creeds." Dime. \$1.25.

This work comprises—

I. THE FAITH. III. THE FAITHFUL.

II. THE DEPRAY. IV. THE DEEDS.

A Handsome Book.

ACTUALITY. An Imaginative Sketch of Mental Science, whose Center is the Will, and whose Circumference is the Personality. A Visualization of the Mind-body of Man, the History of Mind, and the Divine Anthropology of Nature. By Dr. D. H. HARRISON, M.D. Cloth. 300 pp. \$2.00.

An Important Theological Work.

CHRISTIAN ETHICS. By DR. ALBERT R. COTTRELL, Vice-President of Theological Schools. With a special Preface by Dr. Hodge, and an Introduction by Dr. W. F. Warburton, of the Boston University. 8 vols. Cloth. \$3.00. Vol. I. History of Ethics. Vol. II. Philosophy.

Valuable Reference Book.

MANUAL OF ENGLISH ORTHOGRAPHY AND PHONOLOGY, containing a full Alphabetical Vocabulary of the Language, with a Concise Exposition of the English Orthography and Phonology, and described on a Work of this kind by George L. O. and Dr. T. A. Brown in relation to the English spoken in N. Y., and W. A. Woodcock, M.A. A convenient volume for consultation. Dime. 167 pages. \$1.00.

Latin School Series.

INSTRUCTIONS FROM LATIN CLASSIC AUTHORS. Part First. Prose. Latin. Separate. With notes and a Vocabulary. By FRANCIS CARROLL, J. D., (First Master) & W. CLAY, M. A., and A. D. H. S. M. A. M. Master of the New York Latin School. Dime. 210 pp. \$1.25.

SELECTIONS FROM LATIN CLASSIC AUTHORS. Part Second.—Ovidian Epistles, Ovid, Imitator of Seneca, and the Aeneid. By DR. JOHN RIVERS. With notes and a Vocabulary. Dime. Cloth. \$1.25.

**The selections are fresh, judicious and varied.

DRAMATIC READINGS, in Prose and Verse, for Home, School, and Public Readings. By Prof. L. B. MERRILL. Dime. 30 pp. \$1.00.

DRAMATIC READINGS, in Prose and Verse, for Home, School, and Public Readings. By Prof. L. B. MERRILL. Dime. 30 pp. \$1.00.

MISCELLANEOUS READINGS, for Home, School, and Public Readings. By Prof. L. B. MERRILL. Dime. 30 pages. \$1.00.

New Edition.

THE HISTORY OF ENGLISH SYNONYMS. By ALGERNON WOODWARD. Dime. 18 pp. \$1.00.

A Useful Little Book.

Pronouncing Handbook of Words also mispronounced. By EDWARD DODD and LEONARD J. HARRISON. Dime. 124 pages. Flexible cloth. 10 cents. Second Edition. Dime. 10 cents.

A Valuable Volume.

ART CATALOGUE OF ENGLISH WORKS OF ART. With an Introduction to the Study of Sculpture. By W. F. DILLINGHAM, M.A., and Dr. PHILIPPS. Large 8vo. 12s. 6d. \$2.00.

Familiar Work on Art.

ART, its History and the Elements for the Collector, Connoisseur, and Amateur. In two vols. and Educational Course. By GEORGE P. LADD. With 1000 Plates and 5000 Illustrations. 1 vol. 2 vols. \$4.00.

Art and Civilization.

THE ARTS AND CIVILIZATION. A Study of the History, Laws, and Institutions of Art and Civilization. By GEORGE P. LADD. From the *Forum*. Edited by WILLIAM BAKER. \$2.00.

This is the only treatise on the history of Art that deals with the history of Art in its relation to the history of the human mind, and which, in its history, has given to the world a new and valuable work. It is the only book that deals with the history of Art in its relation to the history of the human mind, and which, in its history, has given to the world a new and valuable work. It is the only book that deals with the history of Art in its relation to the history of the human mind, and which, in its history, has given to the world a new and valuable work.

RECENTLY PUBLISHED.

ALPHONSUS LIBERUS TRIUMPHANT. A PLAY IN THREE ACTS. DIME. 18 pp. \$1.00.

ALPHONSUS LIBERUS TRIUMPHANT. A PLAY IN THREE ACTS. DIME. 18 pp. \$1.00.

WOODWARD & DUTTON'S ENCYCLOPEDIA OF CHEMISTRY.—Historical and Biographical. 1 volume. Dime. \$2.00.

A GENERAL SYSTEM OF DESCRIPTIVE ANATOMICAL HISTORY.—Translated from the French of JEAN-BAPTISTE SPALLANZANI by Dr. J. B. SPALLANZANI. Edited by Joseph Bland. Dime. 18 pp. \$1.00.

MEMOIR OF BARON STOCKHOLM. By Dr. JEAN-BAPTISTE SPALLANZANI. Translated from the French of JEAN-BAPTISTE SPALLANZANI by Dr. J. B. SPALLANZANI. Edited by Joseph Bland. Dime. 18 pp. \$1.00.

LIFE OF ALEXANDER VON HUMBOLDT. Translated from the French of JEAN-BAPTISTE SPALLANZANI by Dr. J. B. SPALLANZANI. Edited by Joseph Bland. Dime. 18 pp. \$1.00.

UNIVERSITY'S HANDBOOK OF ENGLISH LITERATURE. FROM ANTIQUITY TO THE PRESENT. By F. G. DILLINGHAM, M.A. Cloth. 18 pp. \$1.00.

UNIVERSITY'S HANDBOOK OF ENGLISH LITERATURE. FROM ANTIQUITY TO THE PRESENT. By F. G. DILLINGHAM, M.A. Cloth. 18 pp. \$1.00.

* * * For sale by all Booksellers. Sent free of expense, on receipt of price. An Illustrated Catalogue sent post-paid to any address.

LEE & SHEPARD, Publishers, Boston.
LEE, SHEPARD & DILLINGHAM, New York.

Vol. XVI, No. 3.—Whole No. 63. Second Series.—Vol. VI, No. 3.

THE
Congregational Quarterly.

JULY, 1874.

EDITORS AND PROPRIETORS:

ALONZO H. QUINT. CHRISTOPHER CUSHING.

BOSTON:
AMERICAN CONGREGATIONAL UNION,
20 CONGREGATIONAL HOUSE.

1874.

Terms: Two Dollars a Year in Advance.

CONGREGATIONAL Publishing Society.

NEW PUBLICATIONS—1874.

MORNING STAR LIBRARY, 8 vols. \$5.00.

LOST NOTE.	SLEIGH-RIDE.	IDLE BOY.	
STICK GATHERERS.	HATTIE FRESTON,	FLOWER-GIRL.	
FROZEN KARE.	GOLDEN RULE.		
Above and Below; or, Why the Baby Died			\$1 25
Blind Florette			1 25
Boston Lectures, 1872			1 50
Everyday Margaret			1 25
Kate Jameson			1 25
Margaret's Choice			1 50
Missions of American Board. By Dr. Rufus Anderson, Sandwich Islands			1 50
Oriental Missions, vol. 1			1 50
" " vol. 2			1 50
Platform Ecclesiastical Polity, 1866			50
Robbie and his Mother			75
Tom Carroll; or, His Place in the World			1 25
Davis Armstrong			60
One of the Least			75
Fern Glen			1 25
Oakwood and its Lessons; or, What we Can Do			1 25
Sunday Eve's at Northcourt			1 50
My Brother Harold			1 00
Uncle Charles; or, Labors More Abundant			1 00
Child Life in New England			1 00
Hillside Cottage			75
African Traders			1 50
Tom Gillies			1 25
Trapper's Son			1 50
Deepdale End			90
Three Paths in Life			90
Two Boys Saved; or, A Plain Woman. By Mary Dwined Chellis			1 25
Waive, the Foundling			1 00
Easie's Journey, and What She Found in It			75
Courts and Corners			90
Success of Evil. By Rev. A. S. Kedzie			1 25
Worth of the Soul, and Other Sermons. By Rev. Bennet Tyler, D. D.			2 00
The Last Sheaf			1 25
Arthur's Aquarium			75
The Traveller's Inn			75
Christmas Week at Grandmother Cherryheart's			1 00
The Cross and the Cell. By Rev. N. Adams, D. D.			1 00
The Way, the Truth, and the Life. By Rev. Julius H. Seelye			1 00
Seven Years from To-Night			1 65

A NEW TRACT FOR THE TIMES:

Way To Be Saved. By Mark Hopkins, D. D. 06

NEW HISTORY OF MISSIONS.

DR. ANDERSON'S "HISTORY OF THE MISSIONS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS IN INDIA," 450 pages, sent free by mail to any part of the country on the receipt of \$1.50. It contains a chapter on the Board and its first Missionaries, another on the Opening of India to the Gospel, and condensed Histories of the Missions to the Mahrattas of Western India, and to the Tamil people of Northern Ceylon and Southern India.

FOR SALE AT DEPOSITORY,
Congregational House, Beacon Street, Boston, Mass.
MOSES H. SARGENT, - - Treasurer.

TEACHERS' BIBLE.

The increasing demand for a Bible for
Sunday School Teachers'

Use, in the class and at home, that should be light, portable, and compact, yet amply supplied with the regular references, and in addition with

MAPS, TABLES, INDEXES,

And other helps in the study in the Word, has long been felt by us.

Having never been able to find such a book, we have imported from London the Bible in sheets, printed on fine paper, in three sizes of type, with full references. These sheets are the authorized version from the very best plates and printers. One of them is the

RUBY 16MO REFERENCE,

On very thin paper, making a volume only ONE INCH THICK when complete, thus giving a book suited for pocket use. Another is the well-known

NONPAREIL 16MO REFERENCE,

A good clear type, on thicker paper, yet making only 1½ inches in thickness.

Another is a book not so well-known, but highly prized by those who have used it, viz.,

MINION 16MO REFERENCES

Between the verses, and about the size of the Nonpareil book, but a little thicker.

With these sheets we bind up our valuable

BIBLE TEXT BOOK,

Of which a careful writer in the *Sunday-School Times* says, "For all the purposes of an analysis, I can say without hesitation, and I believe every scholar will agree with me, the little Bible Text-Book of the American Tract Society is worth infinitely more than any great, unwieldy Analysis." We also insert

TWELVE FINE MAPS,

Harmony of the Gospels, Chronological Index, Index of First Lines of the Psalms, Tables of Coins, Weights, Measures, Feasts, Great Prophecies and Allusions to Christ, a new and complete Table of Names and Titles of Christ, and a finely-engraved Chronological Chart, with other aids.

We bind these books in our own establishment, in elegant Turkey morocco, at the following prices:—

MOROCCO, limp sides, thin boards	\$4 00
" stiff boards	4 00
" best bevelled boards, nice gilt roll, etc.	6 00
" best circuit or flap edges	6 00

We shall also bind some in finest Levant morocco of our own importation. These books will be the full flexible, sewed with three-thread saddler's silk, and in every respect the very finest books we can make, and will all be stamped with our own name as binders, and sold at the following prices:—

LEVANT, limp sides, thin boards	\$7 50
" best bevelled boards, with full gilt roll, etc.	7 50

And also in the well-known and popular

LEVANT KID-LINED, PROTECTING EDGES,

Making a book without boards, the cover being simply two thicknesses of leather, and suited for hard usage. This book will be equalled only by Bagster's best binding, and not excelled even by that. This book we shall sell at \$10.

Of the samples herewith, the single leaf is the Ruby type, and the double page is the Nonpareil, both showing the paper on which the books are printed. Minion is one size larger type than the Nonpareil.

The prices quoted above are net, without discount.

AMERICAN TRACT SOCIETY,

N. E. Branch, 116 Washington Street, Boston.

REV. F. B. PERKINS, SEC'Y. R. F. CUMMINGS, AGENT.

“National, Christian, Unsectarian.”

The American Tract Society

(Instituted in Boston in 1814).

Being now **FREE FROM DEBT**, is vigorously carrying forward the work for which it was organized, in three principal channels. **Firstly**, it causes the preparation, publication, and distribution of

New Tracts,

which it is now doing to an unusual extent. **Secondly**, it works by means of its well-known

Periodicals,

which are in reality tracts in an attractive form, and are considered by many Christian workers indispensable auxiliaries in the Sunday School, the Bible-Class, and in times of Revival. *Many conversions are directly attributed to these.* Postage will be prepaid on all our periodicals, and they will be materially improved during 1875. They are these: I. **THE CHRISTIAN BANNER**, an Evangelical, earnest monthly, of 16 pages, for adults, families, and elder Sunday-school pupils, at 25 cents a year in clubs; II. **THE CHILD AT HOME**, a Sunday-school monthly, at \$15 a hundred; and III. **THE APPLES OF GOLD**, a weekly for the youngest readers, furnished to clubs at 40 cents a year. These are all printed in a high style of art, and are now very widely circulated.

The Society is also furnishing an elevated style of Religious

Books.

Its publications in this line have been very highly praised for their intrinsic value and elegant appearance. Catalogues are sent on application.

Thankful for the success which has already attended the efforts to increase the efficiency of the Society, and for tokens of growing confidence in its management by churches and individual givers, the Executive Committee now asks for

Larger Donations,

and begs for the prayers of all Christians in behalf of the great work.

The Office of the Society is at No. 219 WASHINGTON STREET and 10 BROMFIELD STREET.

✉ Communications should be addressed to

ARTHUR GILMAN, Secretary and Treasurer

(Box 211) **BOSTON, MASS.**

New England
MUTUAL
LIFE INSURANCE COMPANY,
39 STATE STREET,
BOSTON.

ACCUMULATION, JAN. 1, 1874, . \$12,000,000

Securely invested for the benefit of present and future members.

The particular attention of **CLERGYMEN** is called to the advantages of insuring in a Massachusetts Company, under the wise provision of its **NON-FORFEITURE** law, by which every policy-holder is entitled to insurance so long as his policy has a cash value

JOSEPH M. GIBBENS,

Secretary.

BENJ. F. STEVENS,

President.

W. W. MORLAND, M. D.,

Medical Examiner.

WALTER C. WRIGHT,

Actuary.

Hon. DWIGHT FOSTER,

Counsel.

**WORCESTER'S
DICTIONARIES.**

VIENNA,

1873.



MEDAL

OR

MERIT.

“VIENNA, AUSTRIA, August 2, 1873.

“It gives me great pleasure to report that the

Medal of Merit

has been awarded to your firm in consideration of the publication of the series of Worcester's Dictionaries, and in my judgment it is an honor well deserved.”

JOHN D. PHILBRICK,

U. S. Commissioner to the Vienna Exhibition.

WORCESTER'S DICTIONARIES are for sale by booksellers generally, and by

**BREWER & TILESTON, Publishers,
BOSTON.**

BOWKER, TORREY & CO.

MARBLE WORKS.

Importers, Wholesale and Retail Dealers,

Cor. Portland, Chardon & Bowker Sts.

OFFICE ENTRANCE

118 Portland, 55 Chardon Streets,

BOSTON.

MANUFACTURED MARBLE WORK

OF EVERY DESCRIPTION,

MORTGAGE LOANS.

OLIVER W. SHAW and HARLAN W. PAGE,
President. and Cashier,

OF THE

FIRST NATIONAL BANK,

AUSTIN, MINNESOTA,

Besides the ordinary Bank business, make LOANS ON FIRST MORTGAGE REAL ESTATE SECURITY for a term of years so as to net the lender twelve per cent per annum.

Can refer to parties in each of the New England States and New York, for whom such loans have been made.

Correspondence Solicited and Inquiries Cheerfully Answered.

ADDRESS EITHER PARTY NAMED ABOVE.

LYMAN BAIRD.

FRANCIS BRADLEY.

BAIRD & BRADLEY,

LOAN AGENCY

AND REAL ESTATE OFFICE,

No. 90 La Salle Street,

CHICAGO.

Particular attention given to the negotiation of LOANS secured by Bond and First Mortgage, and to the Purchase and Sale of REAL ESTATE.

HENRY L. GAY, ARCHITECT

No. 90 La Salle Street,

CHICAGO, ILLINOIS.

**Designs and Plans furnished for Churches,
Parsonages, etc.**

Having had an extended patronage in Ecclesiastical Building, embracing Costly Churches and Cheap Mission Buildings, it is with confidence that I present my claims to the notice of the building public. I have designs for Small Country Churches, which have been erected, and which have given satisfaction to the congregations, both in cost and beauty of design. Also, Expensive Churches, ranging in cost from **\$25,000** to **\$150,000**, and on improved plans for seating, etc.; acoustics, ventilation, modes of ingress and egress having been carried out in all their **PRACTICAL** requirements.

I refer to the First Congregational Church of Chicago, Rev. E. P. Goodwin, D. D., Pastor, as one among the Churches I have erected.

Photographs for cheap churches, erected for \$1,200 and upwards, sent on receipt of 25 cent stamp.

FURNITURE

WAREROOMS,
WASHINGTON STREET,

Corner of Haymarket Square,

BOSTON.

WHERE WE OFFER

PARLOR SETS,
CHAMBER SETS,
DINING ROOM

AND

HALL FURNITURE

All of the latest designs and best quality.

BEAL & HOOPER,

MANUFACTURERS.

We beg to call the attention of

THE CLERGY

and other professional gentlemen to the Cap which we manufacture to meet a demand from gentlemen requiring an article of head-wear to take the place of a

DRESS HAT,

while driving, for evening wear, or rainy weather. It shades the eyes from the sun, protects the neck and ears from the inclemency of the weather, is light in weight, and soft and easy to the head. A good companion to the traveller. It is much worn by CLERGYMEN AND PHYSICIANS, the chief characteristic of the cap being its

QUIET DIGNITY OF STYLE.

Made from fine black broadcloth.

Price, - - \$1.00 each.

Sent to any part of the United States upon receipt of price.

BENT & BUSH,

Fashionable Hatters,

273 & 275 Washington Street, Boston.

Messrs. JAMES R. OSGOOD & CO.'S NEW BOOKS.

Home and How to Make Them.

By E. U. BARNER. Illustrated. \$2.00

"Altogether very capital, and sure of being pronounced unreservedly entertaining reading, apart from any consideration of their substance. The substance of the book, however, is quite as valuable as its form is variously attractive. It is a treatise on house building, but much good sense and good taste on this important subject are not only, in our thinking, embraced within an equal compass. Whether the reader is going to build or not, he will enjoy it vastly; and if he is, he should give it as much diligent attention."—*The Congregationalist* (Boston).

(Titles of similar purport have appeared in the *Christian*, *Independent*, *Register*, *Way*, *Arctic*, *Advertiser*, *Mass. Globe*, *Philadelphia Herald*, *Chicago Times*, *New Orleans Mercury*, *Harvard Courant*, and many other journals.)

Little Classics.

Edited by ROBERT A. JOHNSON.

I. **KYLE**. Containing the following stories: "Miss Brown," by MARYANN H. JOHNSON; "The House of Life," by DEBRA GERRIN; "A Night in a Workhouse," by JAMES GARDNER; "The Gallies of Poker Fish," by JERRY HAYES; "The Man Without a Country," by K. S. HALL; "First of a Better Time," by THOMAS DE QUINCEY. Elegantly bound. \$1.00.

"These stories are indeed 'Little Classics,' and stand alone in the list of story stories for interested, honest and graphic delineations of character. The volume is one to be slipped into the pocket and read while travelling, or, in this Autumn weather, on some moon-eyefed stage, with the insipid Autumn leaves falling about one. Hawthorne, Gerald Griffin, Bret Harte, K. S. Hall, and the rest, have never been so prettily sketched as in this useful little book."—*N. Y. Commercial Advertiser*.

II. **INTELLIGENCE**. Containing admirable stories and sketches by Hawthorne, De Quincey, Butler, Dickens, Poe, Melville, and Mrs. H. B. Davis. Tastefully bound. \$1.00.

III. "TRAGEDY," and IV. "LIFE." In October. The twelve little volumes of which the series will consist ought to go into every intelligent household.

The Building of a Brain.

By EDWARD H. CLARK, M. D., author of "Her In Education." \$1.25.

"A book on the proper education of girls, treating more fully certain questions that were tersely touched, or but slightly touched, in the author's previous 'Her in Education.' Dr. Clark's thoroughness as a physician, and the special attention he has given to the brain and the system of its support in abnormal development, lend great weight to his opinions, and authoritatively command the book to all who are interested in the education of girls."

The Indian Question.

By FRANCIS A. WALKER. \$1.50

"What shall we do with the Indian? Those who wish a moderate and well-considered answer to the various forms of this question can hardly do better than to turn over the pages of this book. It is, indeed, a book of substantial value."—*Catholic Index*.

"A volume which, although small, contains a pleaser something of the subject than can elsewhere be found."—*Boston Advertiser*.

The Works of Mrs. Jameson.

A beautiful new Edition in ten volumes. With Steel Plates. \$2.50 per vol. Set, in box, \$25.

"I do not know a writer whose works breathe

more of the spontaneity,—the *force*, beauty and truth seem to come rather too freely."—*Dr. W. E. Channing*.

The Prophet: A Tragedy.

By HARRIS TAYLOR. 1 vol. 12mo. \$2.00.

"This poem, founded upon the M. man doctrine, is full of dramatic power, and the moral of the power of wild upon mind is skillfully unfolded. The characters of the dramatic persons, particularly of Amos, the suffering but faithful wife, are admirably drawn."—*New Bedford Mercury*.

"Mr. Taylor has drawn his Prophet marvelously well."—*N. Y. Tribune*.

"This strikingly original poem."—*Providence Journal*.

The Schoolmaster's Trunk.

Containing papers on Home Life in Twelfth.

By Mrs. A. M. DEAN, author of the "William Henry" series. "Lucy Maria," etc. Paper, 50 cts.; cloth, \$1.00.

"A book of excellent sense on domestic and social topics that interest every family. All varieties of matters well treated with intelligent appreciation, and 'read alike' will find many kinds in it for their advantage."

Gunnar: A Norse Romance.

By H. H. HENNING. Translator's series. \$1.50.

"A beautiful romance, readable as the romance of George Eliot, telling the love tale of the mountain and breaking the spell of its center simplicity in language through whose suggestive beauty runs a thread of exquisite poetry."—*Chicago Lake Review*.

"A love-story of Scandinavian life, of wonderful freshness, the story of which is set in its pages. It has the charm of Burnian success, and is fine poetry to prove."—*N. Y. Evening Mail*.

Cloth of Gold and other Poems.

By THOMAS BATTERY ALDRICH, author of "Margaret Day," "Evelyn's Entry," etc. 12mo. \$1.25.

"It is some years since we have met with an American poet so rich in achievement and promise as Mr. Aldrich."—*London Advertiser*.

"Mr. Aldrich is indeed a poet of an ordinary power."—*Harper's Weekly*.

Idolatry: A Romance.

By JULIAN HARTWORTH. 12mo. \$2.00.

"It is not a novel that, once taken up, can be set aside for fiction or for other pleasures, but the mystic, its mental supremacy, will take such a hold upon the reader that to object, or page can be omitted, nor can any delay be allowed in the subject to reach from the beginning to the end of a strange and wonderfully suggestive story."—*Boston Traveller*.

The Story of a House.

From the French of VICTOR LE DUC. Illustrated by the Author. Translated by HERMAN M. FORD. 379. \$1.00.

"A book of novel thoroughly entertaining and practical. It describes the largest houses and processes in the building of a house, from the first stroke in laying the foundation to the final perfecting touch, its details, simplicity, and abundant illustrations, render it peculiarly clear and readable."

Choice Receipts.

By M. S. W. Square 6th. \$1.00.

"This collection of expert receipts is no fancy compilation; every receipt has borne the test of repeated experiment. The good working experience of these receipts and their choice character will commend the book to all who appreciate the best art of living well."

* * For sale by Booksellers. Sent, post-paid, on receipt of price, by the Publishers,

JAMES R. OSGOOD & CO., Boston.

CARPETS.

GOLDTHWAIT, SNOW & KNIGHT

Constituted as the public to an enlargement of their stock of

Foreign & Domestic Carpets,

OIL CLOTHS, Etc.,

Which cannot be surpassed.

The Stock consists of EVERY GRADE, and will be sold at
THE VERY LOWEST PRICES.

The Carpeting of Public Buildings or Churches

Will receive our special attention, being in all instances sold at WHOLESALE PRICES.

NEW MARBLE BUILDING,

43 & 45 Washington St.,

BOSTON.

GOLDTHWAIT, SNOW & KNIGHT.



D MAY 29 1917

