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THE
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VOLUME III.



CONDUCTED, UNDER THE SANCTION OF THE
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AND THE
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BY
REVS. JOSEPH S. CLARK, D.D., HENRY M. DEXTER, ALONZO H. QUINT
AND ISAAC P. LANGWORTHY.

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DANIEL SAFFORD.

BY REV. ISAAC P. LANGWORTHY, CHILSEA, MS.

It was not yet fully light, Sabbath morning, January 1, 1813, when Mr. William Adams went to borrow fire of his neighbor, with which to kindle his own. On his return, his attention was attracted to a robust young man, who was approaching him with quick and vigorous step, in a short gray overcoat and yellow buckskin gloves. They met in grateful recognition; Mr. Adams being the only individual known to the country youth in the great town of Boston. He had long been a friend of the young man's father, was a Christian, and by occupation a blacksmith. He took the youth to his own house, and to Park Street Church all day; and the next day they formed a business copartnership. The senior had in stock and tools two hundred and forty dollars; the junior had twenty dollars in money, which he had earned in doing extra work while an apprentice, and he gave his note for the remaining two hundred and twenty dollars. Their iron was purchased and paid for, bar at a time, and was carried to their shop on the shoulders of the young man.

A steady attendant on the preaching of Dr. Griffin every Sabbath, and an inde-

fatigable laborer six days in the week, this youth of now twenty-one had passed his first business year. At its close, he took a careful inventory of its results. His expenses amounted to only two hundred dollars; his share of the net gain, to three hundred dollars. He now had, after paying the copartnership note, a little left that he could call his own. Near his place of toil was an aged, pious, but poor widow, residing in an attic, who subsisted as best she could on the contributions of the giving. Her situation and wants, connected with her age and character, appealed strongly to the Christian sympathies of the young blacksmith. He could now help her. He bought her a small load of wood, hired it sawed, and then in his own arms, after his full day's work, carried it up the winding stairs to her room. Thus began the charities of Dea. Daniel Safford, whose sunny face shines so benignantly from the opposite page. From such a foreshadowing, it required no prophet's ken to predict a successful, beneficent and happy future. How exactly such a prediction was fulfilled, the sequel will indicate.

DANIEL SAFFORD was born in Hamil-

ton, Essex Co., Ms., Oct. 31, 1792. He was the youngest of four sons. A praying father, who was a farmer in moderate circumstances, consecrated him to Christ and gave him religious instruction. Until Daniel was eight years of age, he was sent to school six weeks in the winter, and six weeks in summer. After that age his services were needed on the farm in summer, so that his school privileges were thenceforth narrowed down to the six weeks of winter school, and these only until he was sixteen. At this age he went to Salem to learn the blacksmith's trade, of his eldest brother. Here he soon formed the acquaintance of three young men, whom he at length found to be profane and licentious. On returning late one night, after retiring, not to sleep, but to think, he became alarmed in view of his imminent peril. Conscience was thoroughly aroused, and he plainly saw that, though he had not fallen into any of the vices of his new comrades, he was yet fast nearing the fearful vortex, and that there was no safety for him but to flee while flight was possible. He determined to leave them at once, and ere the morning's dawn his purpose to pursue an entirely different course was intelligently and firmly taken. He reckoned up on the scorn and ridicule of these new and so-called friends—nor was he disappointed. But he was fortified against all such assaults. Ere long he cherished a hope that God had for Christ's sake forgiven his sins, and accepted him as his own. At the age of nineteen, he united with the Tabernacle Church at Salem, under the pastoral charge of Rev. Samuel Worcester, D. D. When a little over twenty, he commenced business in Boston, January 2, 1813, in which place he made his future home. In 1817, at the age of twenty-four, he was married to Miss Sarah Ashton, of Boston. He hired a comfortable house near his shop, and furnished it with second-hand furniture, every article of which he carried to his house after his full day's work. Thus

economically and laboriously he began his career as the head of a family. His business enlarging, he had apprentices, sometimes ten at a time, all of whom he took to his own home. These were all required to be present at family worship, and to attend divine service somewhere regularly on the Sabbath. And he no less earnestly sought and labored for their personal interest in Christ. Five of them became his partners during his active business life, all of them Christian men. Mrs. Safford lived only about ten years, leaving no children. But an older brother's early decease left four orphans, who were all taken to the home of Mr. Safford and treated as his own, years previous to the decease of his first wife. They were the light of his dwelling; especially the "little daughter," from whom, however, he was called early to part, in circumstances exceedingly trying and afflictive.

December 24, 1828, Mr. Safford was married to Miss Abby J. Bigelow, of Colchester, Ct. This union on earth was brief, and another affliction was in store for him. Mrs. Safford lived only about two years after her marriage, leaving one son, who survives both parents, now a merchant in New York.

April 27, 1831, Mr. Safford was married to Mrs. Mary S. Boardman, of Reading, Ms. Again the bitter cup was pressed to his lips. In a little more than one year after this marriage, he followed his third companion to the grave. An infant son survived the death of his mother, and is now a minister of the gospel.

On the 24th of June, 1833, Mr. Safford was married to Mrs. Ann Eliza Turner, of Colchester, Ct., a sister of the second Mrs. Safford, named above.—She still lives.

Not only was Mr. Safford frequently stricken and smitten of God in his own immediate family; but while yet a young man he had followed to the grave his father, his three brothers, and each of their companions, besides other kindred.

He retired from active business in the year 1849, not, however, to be idle, but to direct his entire energies to other important pursuits. He was early recognized by the citizens of Boston as competent to hold positions of trust and responsibility. He was called to fill important offices in the city and State; was three winters in the House of Representatives and two in the Senate of Massachusetts. He was president of the City Missionary Society from 1850 to the time of his death, and during that entire period was closely identified with its self-denying work. The same year he was elected a member of the Prudential Committee of the American Board of Commissioners for Foreign Missions, and was always prompt at its weekly meetings as long as he could go out at all. He was among the first and foremost in establishing the Female Seminary at South Hadley.

Soon after reaching Boston, Mr. Safford united with the Park Street Church. He was fond of mentioning the fact—which is worth recording here for the eye especially of every pastor—that one day, while at work over his anvil, he was surprised to see stooping to enter his low door, the tall and dignified Dr. Griffin, his pastor, who said, on approaching him, “I have come to seek you out, as I have noticed you a regular attendant on my preaching.” He remained a worshiper in Park Street until 1827, at the formation of the Church in Salem Street, when by especial request he went with others to build up for Christ at the “North End.” Here he was first chosen deacon. In 1835, he returned to Park Street, only for three months, however, when, with a few others, he went to Franklin Street to commence another Church, now the “Central.” In about two and a half years, in accordance with a previous agreement, he returned to Park Street, where he remained until 1842, at which time he became identified with the Mount Vernon Church, from which he was translated to the Church

triumphant. He had very much to do in projecting, gathering and establishing this Church.¹

To speak of such a man in fitting terms, or to portray even indistinctly a character so complete, in the few pages here allowed, is no easy task. To tell all would require a volume. To speak truly, without exaggeration, will seem to one who knew him not, like panegyric. For twenty-one years before his decease the writer met him often and knew him well. The opinions herein expressed were formed from personal acquaintance and knowledge.

Dea. Safford was not a “great man” in the sense in which that phrase is commonly used. He was born in neither extreme of society. His course in life was heralded by no fame of birth or rank or fortune, nor on the other hand was it hedged in or foreclosed by the seemingly impassable barriers of an ignominious origin. Born of respectable parents in moderate circumstances, he began his useful career at a point of departure, difficult indeed, but possible. And he gained his ultimate and enviable height by no sudden leaps, by no adventitious or hap-hazard interventions, but by a steady, conscientious application of all the powers God had given him to the useful objects of life. He lost no time and enervated no facul-

¹ The foregoing facts are gathered mostly from the manuscript history of the Life of Deacon Safford, which is soon to be published by the American Tract Society, of Boston. It is in course of preparation—and at this writing nearly complete—by his bereaved widow, the only individual who is competent truly to represent him as he was. The materials are abundant indeed for a valuable and interesting book. But to see Dea. Safford, as he lived and labored and prayed, he must be introduced by one who shared all this with him and knew him as none else could know him. Mrs. Safford has done well, nobly well, to erect such a monument to the memory of such a man. It will long survive her. Before he was generally known, Dr. Wisner said of Dea. Safford, “there is a great deal in that man. He is yet to become one of the brightest ornaments in the Church, and a blessing to the world.” Through this beautiful volume, as attractive as it is true, he will still live, showing what the grace of God has done and can do in making him “an ornament in the Church, and a blessing to the world.” The wider its circulation the better, especially among young men.

ty of mind or heart in envy or jealousy. He was happy in the success of his compeers—satisfied with making the most of himself—ambitious to no other end. He ran a race with no one but Daniel Safford, and strove to outdo no other. Nor did he give his precious moments to vain and useless pleasures. He sought and he found his highest enjoyment in acquiring and doing that which was useful. And though not of mental endowments such as command by their greatness and dazzle by their brilliancy, yet by the considerate and prayerful use of the powers he had, he made his influence deeply felt in every circle in which he moved. The world has few such examples of what honest, earnest efforts can accomplish when well directed. Few have left behind them good impressions, more ineffaceable, or memories that will be longer or more cordially cherished.

Dea. Safford was not a learned man. Six weeks schooling in winter and six weeks in summer, from four to eight years of age, and six weeks only in winter from eight to sixteen, would not be likely to make a learned man of any one. There was no precocity that marked his early life. He was a proficient in mathematics and in natural philosophy, considering his opportunities. But he did not cease study when he ceased going to school. Leisure for study he never had while in active business. But reading to a limited extent was a part of his life. So in writing. His style was pure, simple, direct and lucid, without an unnecessary word. His letters are models. This came of thought and study. It did not *happen*. He kept himself well posted in matters of general interest, and in his later years was more conversant with books. It may be said in truth that he had no facilities for literary acquisitions which are not within the reach of every earnest young man desiring knowledge.

Dea. Safford was not a genius, remarkable for any one particular trait of character or quality of mind. His mind was

admirably and evenly balanced. The world has few men who could do so many things so well as he. This was owing, doubtless, in a great degree to the even and rigid discipline to which he had subjected himself in cultivating carefully every power of his being. He did not make new things his study, emulous of an inventor's renown. Yet some useful things in the line of his peculiar calling owe their origin to the application of his mathematical and philosophical tastes and acquirements. There are many things in church architecture, and especially in church furnishings, also in domestic arrangements and conveniences which were modestly suggested, or projected and perhaps executed by him. To an observer he would seem to see, by intuition, just the right thing for the right place at exactly the right time, and yet he would always give a good reason for his suggestion. He did as little at haphazard as perhaps any man who did so much. He was not fond of mere experiments.

Dea. Safford was not a rich man. Wealth was not his ambition, but *usefulness*. For this he lived and labored. He was industrious, prudent, wise in investing, and in this way, earlier than most, gained an amount which enabled him to retire safely from active business. During this whole period of thirty-six years, he prosecuted his business with a fidelity, and upon such principles of Christian integrity, as quickly gained for him a business reputation second to none in his sphere. He was not long obliged to buy his iron, bar at a time, and only for cash; nor was he long compelled to carry it on his shoulders to his shop. He found friends because he deserved them, made them and "showed himself friendly." Prompt in all his own payments, and careful never to become liable for what he could not see a fair prospect of meeting when due, he secured a basis for credit every way adequate to any business emergency. The writer, driven by

over work and threatening disease, from home to a voyage at sea and a tour through Europe, in 1850, deposited with Baring and Brother's agent in Boston an amount of money supposed to be sufficient for all ordinary expenses, and took a "letter of credit" for the same. But a careful foresight and custom in such cases suggested provision against possible detentions and disasters, in permission to draw for a larger amount than the cash deposit would allow. To secure this privilege, a good indorser was very properly required. The names of some six or eight gentlemen and firms of business character and standing were given, whose indorsement could be procured. But the agent did not know them. At length he said, "get Daniel Safford's indorsement, and you may draw for as much as you please." None but those similarly situated can appreciate the relief his willing signature afforded. The same name has many a time been a "tower of strength" to others than a poor, feeble minister, giving them character in business circles, and profits too not otherwise easily obtained. He knew the difficulties through which young men without capital must struggle and was always glad to aid them by wise counsel, and often by other facilities which his means would enable him to afford. Upon his income he lived in a style answering to his tastes, enabling him to accommodate family friends, to receive the stranger and always to keep open and well furnished the prophet's chamber, or chambers indeed, which by the way, rarely failed to be occupied. But he had still a surplus left with which to aid the work of Christian benevolence in amounts seldom equalled by those of so small a capital. This was consecrated, and God made it productive. He cared for money chiefly to do good with. His money he felt was a lent blessing. He regarded himself as the Lord's steward. Hence his great usefulness; and his frequent large gifts to objects of real merit were not so much from the abundance he

possessed, as from the conscientious and careful prudence with which he managed it, and the prayerful and judicious manner in which he always disbursed it.

Dea. Safford was not a public speaker. Though fluent and always agreeable in his private conversation, he was never forward to speak on public occasions. While a member of the Legislature, he was rarely heard, unless an exigency demanded his voice. So in prayer-meetings, so on ecclesiastical councils, where he was very frequently invited. His practice on all such occasions was, first, never to speak unless he had something to say, and second, to stop when he got through. He was a member of an ecclesiastical council a few years previous to his death, when an excommunicated member complained that the church, under the ruling of the pastor, had proceeded quite contrary to the rules of Congregationalism, and had thus wrongfully cut him off. To sustain the complainant, who was evidently in the wrong, to say the least, would implicate the pastor, who had as evidently gone quite beyond his prerogatives. The testimony was full and clear on both those points. The case was skilfully managed on the part of the church and its pastor. There was a full discussion by the council when by themselves. By appointment, a former pastor of Dea. Safford prepared a result entirely exonerating the minister, and made an earnest speech in its defence. No one immediately replying, Dea. Safford arose, and in a few fitting words expressed his high respect for ministers of the gospel and his great reluctance by word or vote to cast even a seeming censure upon any of them, but "truth," he added, "has higher claims than they." In a few forcible and plain sentences he presented the case as it seemed to him, and as it was in fact; he gave the reasons why he could not vote for the result as it had been presented; and closed by saying, if it was adopted, he should insist upon having his protest entered upon the minutes of the council,

and that as much for the sake of the ministry as for the party now aggrieved. As soon as he sat down the author of the result, whispering to the brother who was sitting near him, said, "there is no such thing as resisting Dea. Safford's common-sense logic." Another result was quickly prepared, in accordance with the views Dea. Safford had expressed, and it was at once unanimously adopted. Many such instances could be related to show the singular ability with which he always spoke, if he spoke at all.

While he never coveted or sought to secure a social standing which is usually conceded to the aristocracy, obtained often without merit and lost without cause, he nevertheless occupied a position high enough to be respected by the highest, yet from which he could reach to the lowest to bless and uplift them. None needed to stoop to reach him; for as a Christian citizen he was on a level with the most elevated, while at the same time the humblest could approach him with confidence and esteem. Such a social stand point gave him many advantages for usefulness, of which he seldom failed to avail himself. And he attained it by no accident, but by deserving it. Through all intervening obstacles he arose by conquering them, instead of yielding to them. And he has left behind him a luminous example of what honest endeavor can accomplish when properly directed. His natural modesty, his large measure of common sense, his general knowledge of men and things, his easy manners, his always neat person and cheerful spirit made him a welcome and desirable companion to any one in any circle.

But above all and before all, Dea. Safford was a *Christian*. In this, more than in everything else pertaining to his untarnished reputation and varied abilities, lay the secret of his power. In none of those things which the world places first and esteems most desirable—though in these, as has been seen, he was not wanting—is the charm of his character found. He was a

Christian. From the first, he took a high and decided stand. From the first, he cherished in his own mind and heart the great principles of the Christian scheme. His religion and his life were one, Sabbath and week day alike, in prosperity and under the deep shadows of affliction, the same. No pressure or promise of business could swerve him from his duties in the closet, or to his family, to his apprentices, to the church, or to such objects of want as commanded his sympathies and won his confidence. He was an every day Christian, a growing Christian.

He was a man of prayer; and, as a Christian, he could do no less than pray. But he did more than most who admit they do, and must pray. While yet a young man he prayed, not with especial gifts, but always with especial wants, and thus he gained audience with heaven. Going with an errand to the throne of grace, a very common sameness in that service was avoided. Though naturally timid, by grace he was enabled to act the Christian on occasions where many would have said; "I pray thee have me excused." He was called home to the death-bed of his father. His older brothers were present with their chosen companions. When about to leave, his father said, "Daniel, can you pray with me?" Here was a trial both of the faith and the moral courage of the young blacksmith; but in nothing moved, he took the weeping circle to the mercy seat, where already he was no stranger. It was a privilege to join him in prayer at his own family altar, and in the prayer meeting. It was always delightful to witness with what directness, simplicity, and confidence, totally without cant or affected fervor, he would address the throne of grace. He did not make long prayers. If he did not do everything by prayer, he did not undertake anything important, secular or sacred, until he had spread it all out before his Heavenly Father. In a letter to his son in New York he says: "It has been my habit when about to take any important step in business, to ask divine

guidance as sincerely as for spiritual blessings; and although I do not expect the Lord to answer in an audible voice, I do expect he will so influence my mind as to lead me to decide in such a manner as will be best on the whole." And it was because he relied so much, so constantly, and so confidently on prayer, that the reliance seldom, if ever, failed him. He loved the prayer meeting, and was a regular, as he was a delighted attendant upon its services. He was one of the few who originated the daily prayer meetings of Boston—held first at Park street, afterwards and now in Old South Chapel; and so long as he was able he attended them. He delighted in social prayer, and availed himself of the privilege of inviting to his home Christian friends to engage in prayer, especially in times of any religious interest. His house was always a house of prayer. Others will remember, with the writer, a meeting of all the city missionaries at his house for business connected with their peculiar work. The city pastors and their companions were invited to be present. While the business was being transacted, Mrs. Safford with the lady guests had a season of prayer in her chamber. Then all met in the large parlors, where prayer, singing, and exhortations occupied an hour or more. Then, and not *till then*, all were invited to an entertainment in the dining room. Prayer, praise, *religion* was kept in the foreground, not mechanically or by a seeming effort, but naturally, pleasantly, as though it were a necessary, and the chief, part in the programme. Every one felt it was good to be there. And here is an example to all Christian householders everywhere, who ever call their friends together for social enjoyments. Why not honor God, and recognize his claims first and chiefest, feasting upon the hidden manna? How much small talk, scandal, and vain jesting would thus be expelled from all Christian society, while the better things of a better world would be most profitably substituted.

Dea. Safford was a benevolent man. His gifts were frequent and surprisingly large to those who knew the amount of his property. That beginning with the poor, pious and aged widow, when first he found he had a few dollars of his own, already named, inaugurated a career of Christian munificence worthy of all imitation. Perhaps it may be truly said that he never gave from impulse, but always deliberately and from fixed Christian principle. When he consecrated himself to Christ, he consecrated his substance also, and his powers of acquisition. He, moreover, gave on system, setting apart all that he deemed safe to give, and then he divided it to the the different objects according to his judgment of their relative claims. And of these he made himself familiar; thus he was able to give intelligently. He was, moreover, "a cheerful giver;" more so than any other individual ever known to the writer. And this, not because he had such an abundance that he knew not what to do with it, but because he could thus do good, honor Christ, minister to Him by ministering to his poor. He did, moreover, what too many omit to do, *viz.*, he kept an account of what and where he gave for his own eye. He thus saved himself from the cheat to which all who give anything subject themselves if they do not as he did. Without such a corrector and detector of the fraud, the giver of the dime now and then, and the dollar once a month, will be sure he has given very largely, and almost daily. The pennies magnify themselves into pounds in the retrospect, and immeasurably less is given than is supposed. There is no forestalling the deception, but by the figures, in clear black and white. Dea. Safford saved himself from such a snare by this only sure method. When commencing the first building for the Winnisimmet church, in Chelsea, in the autumn of 1841, the pastor elect went to Dea. Safford for some plain brackets upon which to suspend the lamps. He showed some that had been used in another church for that purpose, but were just

what were wanted. He says: "I will have them put in good order and give them to your church." But some months subsequently the bill from his firm was sent to the treasurer of the church. An explanation was asked. He looked at the bill, and smilingly said, "I guess it is all right." He was reminded of the promised gift. "I think I have already made a donation to that church in another way," he replied; "and if I have not, I will. I can tell in a moment." Turning to his private memorandum, he found his mistake, and at once receipted the bill, giving it back with as much pleasure as though the full amount had been paid him. The memorandum only corrected his usually very accurate memory. This enabled him at a glance always to know how much he was the debtor of benevolence, as he could not otherwise have known. A poor student at Andover was working his way to college in 1835, then finding a temporary home at the house of the Rev. Justin Edwards, D. D. Mrs. Edwards was a sister of Mrs. Safford. He gave some service to the family and in the garden during his hours of relaxation from study, as a small compensation for his board. For some trifling attention to Dea. Safford, while on a visit there, five dollars, subsequently ten dollars, came from his generous hand, so quietly and pleasantly to the hand of the needy young man, that it seemed more like requiting a well-deserved obligation, than making a donation. When about to leave for college he was sadly disappointed in failing to collect forty dollars, which had been sacredly reserved and confidently relied upon to enter him at Yale. He did not know whither to turn, nor could he cover or conceal his disappointment, his face betraying him. His kind hostess, upon discovering the "written sorrow," urged an explanation, upon which she remarked "never mind, trust in the Lord, he will provide." That is possible, thought he, but how, was far enough from being apparent. Dea. Safford and a

brother of Mrs. Safford, from New York were then on a visit to Andover. Before that day closed, Mrs. Edwards brought to the disappointed young man more than the amount he had lost, saying it was the joint gift of the two visitors named above, and adding, "if you ever find yourself in want again, you had better let them know." The raven's first visit to the starving prophet and the miraculous supply of his wants through an instrumentality so peculiar, could not have more surprised or delighted him than did this generous gift, the poor student who received it. Twenty-one years afterward, just before he entered the spirit land, Dea. Safford was reminded of these gifts, and of the great indebtedness of the receiver to him for their timely bestowment. He had entirely forgotten that he had ever given him anything, and not until the "record" was consulted could he recall the fact; so little, after all, did his left hand know what his right hand did. What he did in this world was done in view of, and for, that world which is to come. His treasure and his heart were there. His investments for Christ, when made, were left in his care, and hence, afterwards were not objects of thought, and often passed entirely from his memory.

He was in the habit of giving all his income over and above necessary expenses. The former he could calculate with considerable accuracy beforehand. His ordinary gifts through the more common channels were pre-arranged with reference to his income, and expenses were made subservient to this arrangement. In 1848, the American Board was deeply in debt. At the annual meeting, held in Boston, an earnest effort was made to pay off, or at least, to greatly reduce this debt then and there, and strong and touching appeals were made with this noble end in view. Subscriptions were volunteered and announced from time to time, varying from one hundred to one thousand dollars each. Dea. Safford was seen to enter the house, go

directly to his pastor, speaking with him for a moment. His pastor went immediately upon the platform and spoke to the Treasurer of the Board, who soon announced another subscription of five hundred dollars, but he gave no name. It was natural enough to suspect Dea. Safford as the giver, from what had transpired. To one knowing his habits of giving or pledging all his probable income before so late in the year, there was a natural curiosity to know how it came about. So a friend dining with him that day, half seriously and half playfully, finding him alone, inquired how it was. Throwing his arm around him, and drawing him close to his side, as he often did, he said, "You know Peter and the carriage I got for Mrs. Safford. They are hers. But she is now better. When I listened to the condition and wants of the Board, at the Temple, I thought I must do something. If we should sell Peter and the carriage we could give five hundred dollars. So I ran home and asked Mrs. Safford, and she said YES. Then I went back and made the subscription, but I did not mean it should be known from whom it came." The sacrifice in feeling and convenience to both was great, and especially to Mrs. Safford, as her health was far from being restored, but it was cheerfully made as unto Christ; and it is worthy of remark, that in this case the will was taken for the deed by Him for whose sake it was done. A propitious Providence enabled them to pay their subscription and after all keep their favorite horse. Dea. Safford had always given largely to the Board, considering his resources. But from this time to the year of his death his donations to the Board alone were never less than one thousand dollars a year. When compared with the donations of many, indeed with most, if not with all, who have two, three, five or ten times his wealth, his gifts were princely, yet always modestly and cheerfully bestowed. But other objects were very dear to him because they were dear

to Christ. His first large donation was to the American Education Society, of one thousand dollars to found a scholarship, as it was called. This was made in the year 1827, while he was yet a young man and of comparatively small capital. His appreciation of an educated ministry and his sympathy for poor young men struggling through untold difficulties to become qualified for the sacred office inclined him to an effort then, from which many, with immensely larger resources, would have shrunk. Nor did his interest flag in the least in this object after one gift so noble. He was not only an annual contributor to the funds of this society, but he aided individuals frequently and generously, as many a living preacher can testify. It has been before intimated that he took an early and deep interest in the Mount Holyoke Female Seminary, at South Hadley. Miss Lyon made his house her home while she was working out that great thought. She consulted him often and much. He came soon to sympathize deeply with her in planning and starting that institution. He gave largely in founding it. And what was better for Miss Lyon and her institution, he gave much precious time and toil in superintending, arranging and furnishing the building. Both his tact and his taste, both his skill and great executive ability, came happily into requisition here, and were exerted to a very important end. He lived to rejoice in the great success of that Seminary. He often spoke with tender and tearful delight of the frequent conversions at South Hadley, and of the great good of which that institution was made the instrument, but never, however, alluding to the fact that he had done so much and so well to establish it.

To the poor he was an especial friend. The open books only will reveal how many widows and orphans have found an asylum in his house, have obtained relief from his open purse, and sympathy from his warm and overflowing heart. Many a poor young man is indebted to him for

his place in business by his personal influence and timely counsels. Many now living will say that Dea. Safford was the first man in Boston who ever took them kindly by the hand and made them feel that they had a friend. The last out-door work of his life was in aid of the woman Charlotte, who was raising funds to purchase the freedom of her nearest earthly kindred. He not only gave her money, but went with her to those from whom she could have received nothing but for his presence. Thus every way did this servant of the Lord use his substance as well as his personal influence for the varied objects of Christian benevolence. In 1833, he had secured in his business all the capital he ever meant to invest for himself or his family. He continued in business, however, sixteen years longer, solely to make money for the Lord's treasury. He then retired because, he said, "younger men want and ought to have my place." During the last twenty-nine years of his life, he gave directly and consecrated to strictly benevolent causes one hundred and six thousand dollars, besides many days and weeks of unwearying toil. While he provided well for his entire household and dependent kindred, of whom he had not a few, and made ample arrangements for their future comfort; beyond this he had no disposition to go. All besides he felt was consecrated to a higher service. In his last sickness, a former pastor called to see him. He was reclining on a sofa. The kind minister said to him, "Dea. Safford, you must have great satisfaction in the good you have been permitted to do." The tears came to his eyes, and ran down upon the pillow on which he lay. "Look upon me as a poor sinner, to be saved only by grace," he replied, as soon as he could recover himself. He saw and he claimed no merit for anything he had done.

Dea. Safford loved revivals of religion. He did not believe they would *happen*. He acknowledged cheerfully and

gratefully the Divine sovereignty in their bestowment. Still he trusted in the inspired assurance, that for these, as for other promised gifts, the Lord would be inquired of. He did not believe that any interpretation of sovereignty was true which precluded or discouraged all well-directed efforts to secure the blessing desired. He was always ready for days of fasting and prayer; for extra services in preaching, visiting and praying, indeed for any service that promised good results. He was never inclined to censure any who might honestly differ from him, nor was he disposed to stand by and dictate to others, or advise to a labor from which he would excuse himself. It was always "come, brethren," not "go." He was early, if not first and foremost, in anything to be done. In the frequent revivals, with which the Winnisimmet Church in Chelsea was blessed, it was as delightful and refreshing as it was always helpful and encouraging to the pastor, to witness the deep and tender interest with which he would listen to every item concerning them. The pleasing news was sometimes communicated to him, when there was no especial interest in the churches of Boston, but he was always prepared to rejoice in it. Few Christians lived in that continued and unvarying spiritual state in which he could always be found. And let it not be said that this excellency was attained unto by natural temperament, or by mere mental discipline. It was more the result of high religious aims, and the fruit of deeply-fixed religious principle. He felt that a hope which would avail for him at death must cheer and bless him in life, and this he daily delighted in, and was thus always quick to discern, as he was ready to welcome, the returning Spirit.

He had great catholicity, and was never a sectarian. While doubtless he had a decided preference for the simple Church polity in which he had been educated, he nevertheless loved Christ more than he loved sect. Christians of

every name and everywhere were his brethren. His great desire was to see Christ honored in the salvation of souls, by whatever instrumentality he might choose. And for this end he labored personally, conversing with individuals from day to day, making them especial subjects of prayer. And in this especial work God favored him. It may not be said that, in this respect, he was a Harlan Page, perhaps, but not a few will greet him in heaven as the instrument of their salvation.

Dea. Safford was a cheerful Christian. In this particular he was remarkable. He moved on a level above the little eddies and currents which disturb the most of, even very good, men. He was seldom seen but with a lighted countenance, beaming with Christian love and confidence. A minister once went to him with a matter which was quite annoying, but not easy, if indeed it was possible, to adjust. He listened patiently—much more so than the relator told his story—when he said very mildly, “why trouble yourself about this difficulty which you cannot remedy? Two things I never fret about. One is, things I can help; the other is, things I cannot help.” It was an admirable hint, and not without its good effect. He knew how to meet all such cases with remarkable skill, and sometimes he would do it very playfully; as once to a young man, who, with others, had become very much excited, and who in his haste, and almost frenzy, was not a little wanting in Christian propriety, he said, “Mr. —, you had better go home and take a seidlitz powder.” The cooling effect of the prescription was so marked and immediate, that the refrigerant draught was not needed. A pastor once told him of some unpleasant matters transpiring in his own church, which seemed to him evil and only evil continually, yet there was no apparent method of either reaching or controlling them. He said, “leave them with God. In a short time, it may be, you will see that good will come of it to the Church

and to you, whatever may become of these disturbers.” After he was confined to his room in his last sickness, he overheard the relation of the exact fulfilment of his prediction, in the purity and peace of the Church and quiet of the pastor, to which he said, “it is always safe to trust where you cannot see.” In his religious experience, he had no such raptures as Payson had—as others have had, and on the other hand, he had no such depressions as were theirs. He was not of an excitable temperament. He had always too much self-control for this. Yet his piety was of a cheerful type. He was never carried away from firm footing under any excited appeal or in any time of deep religious interest. He had keen and tender feelings, but his religion was that of principle rather than of emotion. His trust in a beneficent God, and his reliance upon an atoning Saviour, his abiding sense of the presence of the sanctifying Spirit were so intelligent, constant and satisfying that he could not be easily moved or disturbed. His hope was an anchor to his soul. Some ten years before his death, speaking of that event to one of his kindred, he said, “that matter I have settled: I have left it with my Heavenly Father.” It was his habit, as it was his delight, to draw consolation from the provisions of the gospel. His views of these were clear and ample. He dwelt upon and found his highest joy in contemplating their fulness and perfect adaptation to his wants. His religion made him uniformly happy. He had all the ordinary sources of enjoyment open to the highly-favored of this world, but in no one, nor in all of them, did he rest as a portion. On his dying bed he said, “I have a great deal to live for, but to depart and be with Christ is far better.”

Dea. Safford was confined to his house about five weeks, and to his chamber about one week before he died. His disease was of the heart, and very distressing. He retained his reason fully to the last. And not this only. His self-con-

trol and self-reliance were very remarkable. He was ready to meet any exigency as it arose; insisted on sitting up to write his own name when he had scarcely strength to hold, much less to guide his pen. His natural care for the comfort of others was strong, even to the last. The first watcher he had out of his own family was all night long cared for by the sick man, quite unintentionally, but it was so natural that it seemed unavoidable.

His hope was bright and cheering. On the Sabbath of his decease, his pastor and a brother deacon called to see him. He cordially greeted both, and said, "kind pastor, good brother." It was said to him, "your pastor has come to comfort you." He replied, "Comfort ye, comfort ye my people, saith the Lord," and then asked, "can you tell me how far it is across Jordan?" His peace was like a river, his trust unshaken. But for the deeply-interesting details of "how the good man met his fate" the reader is referred to the book before named. He was ready at the call of his Master. He often said, "Lay me at the feet of Jesus and let me die." "Don't take me away from Jesus' feet." His last distinct utterance, except "that's good," on receiving some drink, was, "Father—Son—and—Holy—Ghost,—Alleluiah." February 3, 1856, he went peacefully to his rest, aged sixty-three years. He was buried from Mount Vernon Church, in Mount Auburn Cemetery, a great congregation of clergymen and business men, city missionaries and others, attesting their deep affection for him by attending his funeral.

Thus passed away a good man whose memory is precious. His history illustrates the best and highest type of a man, a Christian man, a true man, in all the relations of life. From no extrinsic advantages he arose; but by means open and available to any and almost every one in our country who has similar aims. Starting in life with noble impulses and putting his trust in God, step by step, with sure tread he went up and on, never

turned aside from his purpose when once it was fully formed. He was cautious but decided. His success cannot be ascribed to any one peculiar trait in character, but to many, if not to every one. His common sense, sanctified by daily prayer, his substance, consecrated to God and used for his glory, his social and domestic relations, hallowed by religious services, his quick discernment of the right, his tact and dispatch, his unwearied industry and physical strength, devoted to the highest good of his fellow men, and his honest and sincere inquiry, "Lord, what wilt thou have me to do?"—these and such as these gave him power, and were the earnest, as they were the guarantee, of his success. Let his footprints be marked and his history be studied and his life held up before all young men, who would fulfill their own high destiny. By no accident will his elevated position be reached by the most favored. To gain it is worth a life-struggle, however, to any one. Let religion bless, purify and inspire toil. Let it be carried into business, and no business be attempted into which religion may not come. Let it pervade the family, social, and civil relations as he made it. Let every man be determined and contented, by the grace of God, to make the most of himself for this, and for that world which is to come. Such a purpose is indispensable. There can be no elevation, no progress without it. But the attainment is possible. There is a higher point for every one than is yet reached. The lowest has an open way before him. The highest may still see light upon light rising in the distance. The good to be done, the reward in reserve, and the glory of Him who bids all to come up higher, are considerations which ought to be influential. Let them have full sway over the reader as they had over DANIEL SAFFORD, in making him the man he was. Oh, the influence, happy and redeeming influence of one such a life! May thousands be persuaded to live as he lived, that their last end may be like his!

CONGREGATIONAL CHURCHES AND MINISTERS
IN WINDHAM COUNTY, CT.

BY REV. ROBERT C. LEARNED, BERLIN, CT.

(Continued from vol. ii., p. 379.)

THE Church in Abington Society, which is the western part of Pomfret, was formed Jan. 31, 1753, being then the Third Church in the town. There have been set over it the following pastors:

DAVID RIPLEY.....	Ord. Feb. 21, 1753
	Dis. — — 1778
WALTER LYON,.....	Ord. Dec. 31, 1782
	Died Feb. 11, 1826
CHARLES FITCH,.....	Ord. Apr. 30, 1828
	Dis. May 2, 1832
NATHAN S. HUNT,.....	Ord. Feb. 12, 1831
	Dis. Apr. 30, 1845
HENRY B. SMITH,.....	Inst. Jan. 14, 1852

Between Messrs. Hunt and Smith, the pulpit was supplied chiefly by Rev. Messrs. Edward Pratt, Sylvester Hine, and William Baldwin.

Rev. DAVID RIPLEY was born at Windham, Scotland Society, a son of David and Lydia Ripley, and elder brother of Hezekiah (afterwards Rev. Dr.) Ripley. He graduated Y. C. 1749, and was A. M. in course, likewise at Harvard, in 1754; was approved by Windham Association, May 19, 1752; began soon after to preach in Abington, and on the 24th of December was called to settlement, being offered 1200 pounds, old tenor, to be paid in two years, as a settlement and a salary, which was to begin at 500, and rise gradually to 600 pounds,—the money being made equal to wheat at forty shillings, rye at thirty shillings, Indian corn at twenty shillings, and oats at ten shillings per bushel; and pork at two shillings and beef at sixteen pence per pound. The Church was formed on a Fast-day held with reference to the ordination, Jan. 31, 1753. The ordination was on the 21st of February; sermon by Rev. Mr. Devotion, of Scotland. The charge thus received he held until sick-

ness disabled him from doing the work of a pastor fully. Some difficulty then arose about his salary, but this was at length settled, and he was dismissed in 1778. He continued after this long enough to see a successor installed in his place, and died Sept. 2, 1785, aged fifty-five years.

Mr. Ripley is said to have been a good preacher, and was successful in guiding the affairs of his parish prosperously and happily, receiving considerable numbers to the Church, and holding the people together until the latter part of his ministry. He is not known to have published anything. He married Betsey, daughter of Rev. Jacob Eliot, of Lebanon, and had five children, of whom the only son that grew to manhood became Rev. David Bradford Ripley, for some years pastor in Marlborough. His widow died in Abington, Aug. 1, 1807, in her seventy-second year.

Rev. WALTER LYON was born in Woodstock; graduated D. C. 1777, and was A. M. at Yale in 1782; was called to settle at Abington, Aug. 20, 1782, and was ordained Jan. 1, 1783; the sermon by Rev. Joshua Paine, of Sturbridge, Ms. He continued in office till death, and, like his predecessor, sleeps with his flock. His grave-stone says that "he died in the triumphs of faith, Feb. 11, 1826, in the 68th year of his age, and 44th of his ministry." A successor describes him as "remarkably exact," "a strict disciplinarian," &c. He was more successful than most pastors in the accumulation of property, and made liberal bequests to some benevolent societies and to the Abington Society.

He married Mary Huntington, of Lebanon. His only child that survived infancy was Samuel Huntington Lyon, a

merchant in Abington, who married Maria Warner, a grand-daughter of Rev. Mr. Ripley. This son died in 1823, aged thirty-seven, and left his father childless. Mr. Lyon died Oct. 6, 1846, aged eighty-five years.

REV. CHARLES FITCH was born at Lisbon, Dec. 22, 1804, the youngest child of Daniel and Zipporah (Allen) Fitch. His father, a lineal descendant of Rev. James Fitch, of Norwich, served in the Revolutionary War, lost a brother in the battle at Monmouth, and died himself in West Killingly, in 1855, aged ninety-three. Mr. Fitch joined the Church in Hampton, under Rev. Mr. Weld, about 1822, having previously been employed in agricultural labors, and soon after began a course of preparation for the ministry; entered Brown University in 1824, but through embarrassments, resulting from his poverty, was obliged to leave without completing the College course; studied theology a while under Rev. C. B. Everest; was approved by Windham Association, Oct. 5, 1827, and received a call at Abington, Feb. 19, 1828. He was ordained on the 30th of April, following, the sermon by Rev. Philo Judson.

During this pastorate, Abington enjoyed a very powerful revival, thirty-three persons being received in one day to the Church. Mr. F. was however dismissed, May 2, 1832; installed at Western, (now Warren,) Ms., June 6, 1832, and dismissed June, 1834; installed again over the Fourth Church, Hartford, June 26, 1834; next installed over a Free Church, Boston, May 31, 1836, and once more over a Church in Newark, N. J., May, 1838. He afterwards preached a while in Haverhill, Ms., and in October, 1842, began a course of labor in Cleveland, O. He died at Buffalo, N. Y., Oct. 14, 1844, on his way home from Philadelphia, where he had been preaching during the summer.

He was a powerful and impressive preacher,—very active in the revivals that prevailed throughout Windham Co. about 1831; but in his latter years, was

partly separated from his former associates, in consequence of embracing the views of William Miller, as to the Second Advent of Christ.

Mr. Fitch published, in 1836, an Address, delivered at Pine Street Church, Boston; and in 1842, a Poem, entitled, "Full Redemption," with perhaps other occasional pamphlets. He married Zer-viah Roath, of Brooklyn, and had nine children, of whom four died before him.

REV. NATHAN STRONG HUNT was born at Coventry, and is a grand-son of Rev. Nathan Strong, of that town, and a nephew of Rev. Dr. N. Strong, of Hartford, and Rev. Dr. J. Strong, of Norwich. He graduated W. C. 1830; studied theology at Andover; was ordained pastor at Abington, Feb. 12, 1834, and dismissed April 30, 1845; was installed at Preston, Oct. 20, 1847, where he continued in charge about ten years. He has since acted as minister of the Church in Bozrah.

REV. HENRY B. SMITH was born at Westfield, Ms.; graduated A. C. 1843, and studied theology at Andover; was ordained pastor of the West parish in Granville, Ms., July 22, 1847, and dismissed Nov. 4, 1851. He was next installed at Abington, Jan. 14, 1852, where he remains in charge.

He has published an Historical Discourse, commemorative of the first hundred years of Abington Society, from which many of the facts mentioned in the above sketches have been drawn.

He married Sarah W., daughter of Rev. R. S. Hazen, of Westminster, and has several children.

PUTNAM.—This town was incorporated May, 1855, the territory being taken from Killingly, Pomfret and Thompson. The principal village is one which has grown up around certain manufacturing establishments, near the Station on the Norwich and Worcester Railroad; and it was for the convenience of these villages that the new town was formed. The Church in this village is of recent origin.

In the East part of the town, however, on a high hill, commanding a wide and pleasant prospect, stands the place of worship of the original Church of Killingly, long known as the North Killingly, but now as the East Putnam Church. This Church was formed Oct. 19, 1715, and has had the following pastors :

JOHN FISK,.....	Ord. Oct. 19, 1715
	Dis. Aug. 5, 1741
PERLEY HOWE,.....	Inst. — — 1746
	Died Mar. 10, 1753
AARON BROWN,.....	Ord. Jan. 9, 1754
	Died Sept. 12, 1775
* EMERSON FOSTER,.....	Ord. Jan. 22, 1778
	Dis. July 27, 1779
ELISHA ATKINS,.....	Ord. June 3, 1784
	Died June 14, 1839
WILLIAM BUSHNELL,....	Ord. Aug. 8, 1832
	Dis. Mar. 3, 1835
SIDNEY HOLMAN,.....	Inst. Mar. 29, 1836
	Dis. April 3, 1838
HENRY ROBINSON,.....	Inst. Nov. 20, 1838
	Dis. April 1, 1845
JOHN D. BALDWIN,.....	Inst. Apr. 29, 1846
	Dis. Sept. 17, 1849

Since the last date, this Church has been supplied by Rev. Benjamin B. Hopkinson, Rev. Edward F. Brooks, and others.

Rev. JOHN FISK was born in that part of Braintree, Ms., which is now Quincy, Nov. 26, 1684, the son of Rev. Moses and Sarah (Symmes) Fisk, and grand-son of Rev. John Fisk, of Wenham and Chelmsford, Ms. He graduated H. C. 1702; came to Killingly, then newly settled, early in 1712, and was ordained Oct. 19, 1715, the same day that he and ten other men were organized into a Church. The sermon at his ordination was by Rev. Joseph Baxter, of Medfield, Ms., (a brother-in-law.) from Rom. i.: 16; the Right Hand by Mr. Estabrook, of Canterbury. In this charge Mr. Fisk remained, until, on the 21st of July, 1741, the Church voted to call Consociation, on the 5th of August, "to consider and determine the differences and difficulties between said Mr. Fisk and the Church, arising from several scandalous reports spread abroad concerning him." No record remains of the action of Consociation in the case; but tradition says that it resulted in the dismissal of

Mr. Fisk from his charge, under the burden of grave imputations of wrongdoing. He thenceforth occupied himself in the cultivation of his large landed estates in Killingly, and died there, May 18, 1773, in his eighty-ninth year. He is reported to have been a scholar and a man of superior abilities, but no publications present themselves to assist our judgment. The Church seems to have prospered under his guidance. A heavy calamity once befell him by the burning of his house and contents while he was at public worship on the Lord's Day.

Mr. Fisk married at Canterbury, Nov. 26, 1717, Abigail, daughter of Rev. Nehemiah Hobart, of Newton, Ms., and sister of the wife of Rev. Mr. Estabrook, of C.; by whom he had Sarah, who married Rev. James Osgood, of Stoneham, Ms.; Elizabeth, who married Rev. Joseph Torrey, of South Kingston, R. I., and Hannah, who married Joseph Torrey, Esq., of Killingly, a son of Rev. J. F. above mentioned, besides two children that died young. Mrs. Fisk died Sept. 26, 1780, in her ninety-sixth year.

Rev. PERLEY HOWE was a son of Capt. Sampson Howe, one of the constituent members of the Church in Killingly, and was born (probably in that town.) about 1710. He graduated H. C. 1731, and was ordained pastor in Dudley, Ms., June 12, 1735, but was dismissed in 1743, and soon removed to Killingly. Here he probably preached awhile before his installation, in 1746, over the First Church, the people having divided on the question of locating their meeting-house. His ministry here was cut short by the consumption, of which he died, March 10, 1753, in his forty-third year. There remains no record of his ministry, and no publication from his pen. He is reported as a good writer and an interesting preacher.

He married Damaris, daughter of Joseph Cady, Esq., of K., and had four sons and two daughters, of whom all settled in Killingly, except Joseph, who graduated

Y. C. 1765, and was pastor of the New South Church, Boston,—ordained 1773, and died of dysentery, in Hartford, Aug. 25, 1775.

Rev. AARON BROWN, son of Cornelius and Abigail Brown, of Windsor, was born May 3, 1725; graduated Y. C. 1749; was ordained Jan. 9, 1754, at Killingly, (the sermon, by Rev. Mr. Cabot, of Thompson, was afterwards published,) and remained in charge until his death, which occurred suddenly, at the house of Rev. Mr. Messenger, Ashford, Sept. 12, 1775, as he was returning from the funeral of his step-son, Rev. Joseph Howe, at Hartford. He was long remembered by his parishioners as a pious and excellent man, but is not known as an author.

He married, Nov. 21, 1754, Mrs. Damaris (Cady) Howe, the widow of his predecessor in office, and had two daughters, both of whom died young.

Mrs. Brown died in February, 1776.

Rev. EMERSON FOSTER was born about 1747, the son of Rev. Isaac Foster, who was ordained pastor in West Stafford, in 1764, became a Universalist in 1780, and died there, in 1807, having several sons, who ran a similar race. Emerson graduated D. C. 1773; preached in Granby, (Turkey Hills,) in 1774-5, and was invited to settle at Killingly, July 8, 1776, which call he declined, one-third of the Society being opposed to him. After inviting another candidate, who also declined, the people renewed their proposals to Mr. Foster, Sept. 11, 1777, a quarter of the Society still resisting. Mr. F. having accepted, the Council met, Jan. 21, 1778, and ordained him on the following day, notwithstanding the remonstrance of Dea. Ebenezer Learned and others, grounded on the divided state of the Society, and their dislike of Mr. Foster's doctrines. The sermon at the ordination was by Mr. Foster's father. The result of this settlement was an unhappy contention in the Killingly Church, which was not ended by the dismissal of Mr. Foster, July 27, 1779.

Mr. F. next preached, for a time, in New London, and was supplying there when the town was burnt by the British troops, in September, 1780; but early in 1782 removed to Orange, Ms., where he was installed on the 12th of December, over a Church newly formed. Of his ministry here, this report has been made: "His sentiments were unsound, his morals unexemplary, and his ministry unblest. His place has been since filled by Unitarians and Universalists."

Leaving Orange, in 1790, he preached in Clarendon and in Pomfret, Vt., and was, about 1800, settled as pastor at Orient, (in Southold,) L. I., which place he resigned in 1805, from ill health.

His last years were spent in Brooklyn, L. I., with a daughter, where he died in 1814, of a lingering illness, aged sixty-seven. No stone was erected at his grave, which is now covered by Sands Street Methodist Church.

He is remembered in Orient as a learned man, of good morals and grave manners, who wore a three-cornered hat, and could preach good sermons; but was feeble in body and addicted to opium. Reputed of doubtful orthodoxy, he was hopefully converted late in life. He married, Nov. 11, 1778, Margaret Foote, of Colchester, who died in Orient. He had three sons and three daughters, of whom only one daughter survived him.

Rev. ELISHA ATKINS was born at Middletown, Oct. 28, 1750, (New Style,) the son of Joel and Mary (Candee) Atkins, and grand-son of Benjamin Atkins, an early settler of Westfield Parish, Middletown. He was graduated Y. C. 1773; was soon licensed to preach, and attached to the Revolutionary army as a chaplain, employing himself, when off duty, in teaching.

He was called to settle at Killingly, March 2, 1784, and was ordained on the 3d of June following; sermon by Rev. Enoch Huntington, of Middletown. He remained sole pastor of the Church until 1832, and during these forty-eight years

received two hundred and fifteen persons to the Church—thirty-eight of them in 1822, and seventy-eight in 1831. He had three colleagues successively associated with him before his death, which occurred June 14, 1839, at the age of nearly eighty-nine years. Within a year or two of his death, his sight had become much impaired; but his mental faculties remained in vigor, and he was followed to the grave by the veneration and love of his people. He was esteemed a good scholar and a handsome writer, and did much for education, especially in training pupils for College. He published a sermon, preached at the dedication of Killingly meeting-house, in 1818, one delivered before Putnam lodge of Freemasons, in 1821, and one preached at the funeral of Rev. Dr. Whitney, in 1824.

He married, in 1782, Mrs. Abigail (Candee) Eggleston, of Middletown, and had a son who died young, a daughter who married Gen. T. F. Carpenter, of Providence, R. I. and a son (Elisha,) who became a Judge at Newport, R. I. Mrs. Atkins died in 1824, and Mr. A. married (2) Miss Lydia Dyke, of Thompson, in 1825.

Rev. WILLIAM BUSHNELL was born in Saybrook; was graduated Y. C. 1828, and studied theology at New Haven; was ordained colleague pastor with Rev. Elisha Atkins, of Killingly, Aug. 8, 1832, and dismissed by a Council of March 3, 1835, to take effect on the 8th of April following, during which time he received fifty persons to the communion. He was installed at Parsippany, N. J., Oct. 27, 1835; again at Beverly, Ms., Jan. 3, 1838, again at Newton, Ms., May 21, 1842; was afterward, for a time, Agent of the Seamen's Friend Society; was then engaged in some secular pursuits, and is now a Homeopathic physician, at No. 45 Harrison Avenue, Boston, Ms.

Mr. Bushnell published a sermon, preached in 1854, at the funeral of Hon. William Jackson, of Newton.

Rev. SIDNEY HOLMAN was born in

Royalston, Ms., Jan. 5, 1800, the eldest son of Stephen and Hannah (Fuller) Holman, and descendant of Solomon Holman, who came from Wales. When about twenty-two years of age, he experienced a hopeful change. With limited means, he began a preparation for the ministry; was graduated W. C. 1830, and licensed, after a short course at Auburn, in October, 1831. He was ordained pastor at Saugus, Ms., Jan. 16, 1833, over a Mission Church of twelve members, from which he was dismissed, Dec. 31, 1834; was installed at North Killingly, (colleague with Mr. Atkins,) March 29, 1836, and thence dismissed, April 3, 1838. He was again settled, Oct. 31, 1838, over a new Church in Webster, Ms., where he remained only till April, 1840. He was once more settled July 8, 1840, over the Church in West Millbury, Ms., where he remained for eleven years. After his dismissal from that charge, he lived for some years in his own house, in Millbury, preaching as he was called in God's providence, but has more recently been employed as a teacher in Holyoke, Ms.

He married, (1) Jan. 8, 1833, Myra, daughter of Thomas Fisher, Esq., of Templeton, Ms.; (2) Miss L. E. Griswold, of Orwell, Vt., and has children.

Of Rev. HENRY ROBINSON, a sketch may be found among the pastors of Plainfield, on page 293 of the second volume of this *Quarterly*.

Rev. JOHN D. BALDWIN was born Sept. 28, 1810, in North Stonington, a descendant of Thomas Baldwin, one of the original New Haven company. Having been a candidate for the Methodist ministry, but not feeling satisfied with their theological system, he went to New Haven, and studied theology in the Seminary there. Previous to this, he had prepared himself for College, and indeed pursued the studies of a College course to such an extent that he received from Yale College the honorary degree of A. M. He was ordained pastor in West Woodstock, Sept. 3, 1834, and dismissed July

25, 1837; was then installed at North Branford, Jan. 17, 1838, and dismissed about 1845; was once more settled in North Killingly, April 29, 1846, and dismissed Sept. 17, 1849; since which last date he has been employed mainly in conducting newspapers—first the *Republican*, at Hartford, and then the *Commonwealth*, at Boston.

Mr. Baldwin wrote several articles for the *Christian Spectator*, and published, about twelve years since, a volume of poems, from the press of Ticknor & Co.

He married Lemira, daughter of Capt. Ebenezer Hathaway, of Dighton, Ms., and has had sons and daughters.

The village around the Railroad Station in Putnam, was formerly known as Pomfret Depot, Wilkinsonville, or Quinebaug, and embraced portions of the towns of Pomfret and Thompson. Public worship was maintained there for some time previous to the erection of a meeting-house and the formation of a Church. When the house was built, it was located within the bounds of Thompson; and the Church, organized July 9, 1848, was the second Congregational Church in that town.

This Church has had but one pastor, and since his dismissal has been sup-

plied by Rev. Joseph R. Johnson, Rev. Eliakim Phelps, D.D., and others. The minister now in charge is Rev. George J. Tillotson, recently pastor of the Church in Brooklyn.

Rev. ELLIAH BALDWIN HUNTINGTON was born in Bozrah, Aug. 14, 1816, the son of Dea. Nehemiah H., and Nancy (Leflingwell) Huntington, descendant of Simeon H., who came from England in 1639; was hopefully converted in 1830, entered Yale College in 1836, but left for lack of means; pursued College studies in private while teaching in various places in Eastern Connecticut; studied theology under direction of Rev. Dr. Bond, of Norwich; was licensed June, 1845, by New London Association; spent a year in distributing Bibles; in 1847 commenced preaching in two school-houses, in what is now Putnam; was ordained pastor of a recently formed Church, Nov. 8, 1848, and dismissed Feb. 25, 1851, on account of a bronchial difficulty; has since been Principal of the High School in Waterbury, and now in Stamford; has written for the press, especially as one of the editors of the Connecticut *Common School Journal*; has published several addresses on educational topics, and received, in 1850, the honorary degree of A. M. from Yale College.

CENTRAL CONGREGATIONAL CHURCH, LAWRENCE, MS.

THE engraving opposite is quite a correct representation of the edifice of the Central Congregational Church in Lawrence, Ms. This was erected in place of one which was destroyed by fire on the 12th of August, 1859, and was dedicated June 8th, of the present year. In seven weeks after the former house was burned, and before its rubbish had been removed, the corner stone of the new one was laid, with appropriate services, on a beautiful site, facing the public Park. No work was ever prosecuted with greater energy and rapidity; and on the second Sabbath of

January, public services, which for four months had been held in the City Hall, were commenced in the basement of the new building. This is entirely above ground, and is light, airy and attractive, as the basement of a church ought always to be. It consists of four large, contiguous rooms, furnished in an extremely neat and appropriate manner, and carpeted uniformly. There are entrances from the East and West sides of the church, as well as the front. The main room, called the Lecture Room, entered from the vestibule, is of a capacity to seat



three hundred persons. The "Conference Room," which is connected in the rear by sliding doors of its entire width, with the Lecture Room, will accommodate one hundred and fifty. The "Study," as it is called, though not used especially by the pastor, except for personal interviews with his people and for small meetings, and the "Ladies' Room," open by sliding doors on the right and left of the Conference Room, and will each seat fifty persons. These rooms are used for Sabbath School purposes, prayer-meetings, &c., and the rear ones for social gatherings. One can hardly imagine an arrangement better adapted to the Sabbath School. The scholars of the Sabbath School proper—the infant class and the adult Bible classes—can all be brought together for any general exercise, with but a moment's delay, and then can be entirely separated.

The whole building is one of unusual taste, beauty and convenience. It is built of stone, and faces the South, with a tower at the South-east corner. The audience room is capable of seating a congregation of eight hundred,—a light gallery crossing the South end. The seats are black-

walnut sofas, covered with drab damask. The pulpit, which is entered through a small room on the left communicating with the Study, is of black walnut, and so small as to interpose no barrier between the minister and those whom he wishes to reach. On the right of it, is the recess for the Organ.

That which strikes one most forcibly on entering, is the perfect symmetry of every part. Even the carpet harmonizes, in shade, with the pews; and the beams across the vaulted roof, and the delicately stained glass of the windows, are of a hue that beautifully corresponds with all. There is nothing overdone or out of taste, and it has become a common remark of strangers that there is nothing calculated to distract the pious worshiper, who comes in to commune with his own heart and with his God. In less than two months after its dedication, every seat in the house was taken, and it became necessary to add several new pews. The history of the "Central Congregational Church" is full of encouragement to faith in God. It was organized only eleven years since, with but thirty-two members. Its present number is 450, of whom more than

half have been added during the last three years. While death and removals have at different times deprived it of many who were looked upon as pillars, yet God has graciously brought in others to supply their places, so that its advancement has been quite uniform. The loss of their church edifice by fire, was a trial that older and stronger churches can hardly appreciate, and this new one has been

built only by the most strenuous and self-denying efforts.

There have been two pastors to the Church. Rev. Wm. C. Foster, (now settled in North Becket,) who was installed Jan. 16th, 1852, and sustained the relation, amid labors most abundant, until Feb. 17th, 1857; and the present pastor, (Rev. Daniel Tenney,) who was installed Sept. 2d, 1857.

NEW ENGLAND IN THE WEST.

BY REV. JOSEPH S. CLARK, D.D.

IN the preface to Robert Cushman's lay-sermon, preached to the Mayflower company, in the spring after their arrival at Plymouth—the first New England sermon ever printed—he tells his "loving friends" at home, with an evident aim to show up the roominess of the place, that "so far as we can find, it is an island, and near about the quantity of England." In the early years of Boston, a committee, appointed to lay out a road westward from the Neck, having made a survey about ten miles to a rough region, now known as Newton Lower Falls, reported that they had gone as far as travel was likely to extend in that direction. They were both mistaken. Instead of a little island of 122,000 square miles, which is about the measurement of *Great Britain*, that pilgrim band were settling a country which now measures 3,000,000 square miles, and their descendants have already got considerably farther west than Newton. Indeed, Western emigration has become one of their prominent characteristics. A Yankee hardly thinks of moving in any other direction. In early times, it is true, New Englanders went to Virginia, and Virginians came to New England. On one occasion Winthrop tells us (see his *Journal*, vol. ii. p. 77,) that an appeal came "from many well-disposed people of the upper new farms in Virginia, to the elders here, bewailing their sad condition, for want of the means of salvation, and

earnestly entreating a supply of faithful ministers, whom, upon experience of their gifts and godliness, they might call to office,"—very much as such appeals now come from Minnesota;—and three ministers were sent to their relief, as they are now continually being sent to the valley of the Mississippi. The result, however, was not favorable to the continuance of this fraternal intercourse between the North and South. Episcopacy being the only form of worship then tolerated in that colony, the preaching of these Congregational ministers was at first restricted to private houses, and finally forbidden altogether; so that, after a trial of two years, they returned, and were followed by a portion of their congregations, whose worthy descendants of the fourth and fifth generations are with us still. But no hindrance, save the hardships of a frontier life, which never keep a real Yankee at home, has restrained his westward proclivities. Whether indued with a natural appetency, like a bean-vine, to follow the sun, or attracted by "the star of empire," which he is among the first to discover, it is certain that the New Englander has a strong westward *penchant*, which bids fair to New Englandize a breadth of some six or seven degrees, quite across the continent.

The following facts, derived chiefly from the United States census of 1850, will show, not only the process through which

this result is coming to pass, but also the surprising rapidity of its development. The six Northwestern States of Ohio, Michigan, Indiana, Illinois, Iowa and Wisconsin (Minnesota, at the taking of that census, was a territory of only 6,077 souls) had an aggregate of 4,715,474; of which only 41 per cent. were natives of the State in which they lived; and of the 2,815,837 that were born elsewhere, not less than 45 per cent. were either natives of New England, or of the States largely settled by New England emigrants. For example: Western New York was peopled, to a great extent, from New England, and Ohio from Western New York, and States still farther West and North from Ohio: so that we do not get a complete view of the New England element in Michigan, for instance, unless we take into account that part of the population which came directly from Ohio, and whose fathers came from Western New York, as theirs also did from Connecticut and Massachusetts. An estimate that should include all these, we have no doubt, would show a larger emigration into the seven Northwestern States from New England, than from all the rest of the world. The census returns for 1860, though not yet complete, show a population, in these seven States, of at least 8,000,000. Supposing the same ratio of nativities as in the census of 1850, there are no less than 2,260,000 souls of New England extraction now living in those Northwestern States—a number nearly as large as the entire population of New England when the last census was taken.

These statistics are profoundly suggestive. New England is either losing or gaining, in relative rank and influence, at a rapid rate. Her sons and daughters are either getting absorbed and giving up their birthright characteristics, or else they are founding another New England towards the setting sun. An observant traveller over that region is not long in finding out that the truth lies with the last of these suppositions. This remark is

based on our own personal observations during an extended tour through all the Western States and Territories sixteen years ago, which was retraced in great part, on a health excursion, last summer, with ample leisure for reflection upon whatever facts and phases came under our notice.

The first New England feature that attracts the notice of such a traveler in the West, is the style of architecture and husbandry that meets his eye. A mere roadside view is enough. That snug white cottage, with green Venetian blinds, in which, no doubt, lives the owner of this lately cleared farm, surrounded and interlaced by many a furlong of post-and-rail fence, cannot be mistaken for any other than the new home of a Yankee. Passing through Ohio in a stage coach, before that great State was covered, as now, with a web of rail-roads, we became so confident of a correct guess, in every instance, that we challenged the driver, who seemed to know everybody on the road, and had business with a large part of them, to detect us in an error, if he could. A fellow passenger, sitting directly behind us, who had not before spoken, was moved by our remarks to say that he would show us something by-and-by, which would "take the shine all off from these Yankee clearings." It was spoken in a brogue which needed not the explanatory observation of his wife, ("My husband thinks nothing can beat the Dutch,") to foreshadow the style of farming life that we were about to see. And, sure enough, we were already in sight of a monster barn, in the shadow of which stood a small and oddly shaped dwelling-house, surrounded by almost interminable acres of corn and wheat, which seemed, as all Dutch farms do, to have been cleared when the world was made, and to have been under good culture nearly ever since. "No Yankee lives there," said our taciturn friend on the back seat, with evident satisfaction. "You are undoubtedly right," we replied; and pointing at the same time to a woman near the roadside, hoeing corn, we added, "she,

at least, is no Yankee." A spectacle in such awkward contrast with so much natural beauty and agricultural taste, needed some apology, which was frankly supplied by the Dutchman's allusion to the "old country," from which that outlandish fashion was imported.

And this suggests that the social customs and manners of New England are everywhere found in the West. These are often so modified and intermixed with importations from other quarters, as to seem almost a caricature; but he whose memory can reach back forty or fifty years, will find the ground form, as etymologists call it, in some New Englandism of that date. Those who have read Mrs. Kirkland's "New Home; Who'll Follow?"—a graphic description of everyday life in Michigan twenty-five years ago—will need no other illustration of this topic in respect to the coarser and more homely developments of character. But the same thing is equally true in regard to its nicer shades. While the representative of every section of our country, and of every country in Christendom, is contributing somewhat of his own personal type and nationality to mold the forming mass, the Yankee, unless greatly outnumbered, soon overmasters all others in fixing a New England stamp on the social life as it approximates towards a homogeneous type around him. A Vermonter, who has been accustomed from his boyhood to work twelve hours a day, and six days in a week, and go to meeting twice every Sabbath, moves to Illinois, where he meets one from the sunny South, whose day has seldom had more than eight working hours, and his week, on an average, four working days, and the Sabbath one religious service. Their farms lie side by side on the prairie. Now, the chances are two to one that the Vermonter will not only stick to his New England habits, but will also give a jog to his neighbor from the South. His wife and children will do the same in their respective departments. The two families will at

length find themselves moving on together in a life-current, not exactly the same that either was in when they first met, but both of them many points nearer the New England course of life than any other.

In close connection with this fact, an observant traveler will notice another, viz.: that New England intellect and enterprise are largely concerned in whatever stirring events are transpiring in the West, whether secular or religious, whether good or bad. Scarcely a railroad of any magnitude that was not built, to a great extent, by New England capital, under a Yankee superintendent or engineer, with a Yankee director, visible or invisible, at the head of its present management. Scarcely a manufacturing establishment, on a large and lucrative scale, whether of friction matches or mowing machines, whether of patent medicines or rye whisky, that was not started by a Yankee. The builders alike of hospitals, and mammoth hotels; the founders of benevolent institutions, and moral reform societies; the originators of strange systems of religion, and infidel clubs; when inquired for in the West, are very likely to be of New England parentage. Not only Christian philanthropists, whose names will be fragrant through all coming time, have been borne hence on the tide of Western emigration, but those also, it is painful to add, whose memories are destined to rot. Joe Smith, the Mormon, went from Vermont, and Abner Kneeland, the atheist, from Boston.

But in nothing does New England appear to be more completely reproduced throughout the North-west than in her religious and educational features. This has resulted, in great part, from the Home Missionary spirit that sprung up in the East simultaneously with the first removals of her sons and daughters to the West. The early emigrants were remarkable for their orderly, church-going habits. To live without the sanctuary and the schoolhouse was a privation which they had never suffered, and to which they were by no

means disposed to submit. What they could not do themselves in meeting these demands, was often done by a circle of friends in the community, the parish, the Church from which they came into the wilderness, before a Home Missionary Society was known. Among the recollections of childhood, we have distinctly in mind the scene of a religious meeting at a private dwelling in our native parish, on a summer Sabbath evening,—a farewell service with the family, whose large covered wagon, all packed in the barn, was to take them the next morning on their long, long road to Ohio. The minister preached a sermon suited to the occasion, in which was faithfully pointed out the duties of a Christian family in a new settlement. The head of the family was advised to officiate as priest in his own house and invite his neighbors (when he had any) to join him, on the Sabbath, in prayer and praise and the reading of a sermon or in religious conference, till at some distant day—Western villages did not then spring up in a night—they might once more enjoy the sanctuary privileges they were leaving behind. From a member of that family, then a child like ourself, but now the pastor of a Congregational church in Ohio, we learn that such advice was not forgotten. After a tedious journey of six weeks (which can now be performed in less than two days) they arrived at their new home, and found themselves ten miles from the nearest place of worship. On their first Sabbath in the wilderness, the father instituted public worship in his log cabin, which he constantly kept up till relieved by a Home Missionary. The result is, that on the tract of land taken up by him and his brother, who joined him the year following, there are now four Evangelical churches, with an aggregate membership of four hundred, and as many scholars in their Sabbath Schools. All the leading enterprises of Christian benevolence that are sustained in New England, are vigorously sustained there, and with a progressive spirit that has al-

ready outrun the old mother Church in the East, from which they originally took pattern.

This is not an episode. Through this one loop-hole we have a peep at the whole North-west, as that term was understood forty-five years ago, when the line of frontier settlements was crossing Ohio. Just such families were all the while moving into just such wilderness spots, and the results might be reported in nearly the same words. Churches have sprung up, of the Puritan faith, though, for reasons that might be easily given, not always of the ecclesiastical form in which they were trained. The Presbyterians alone have derived about two thousand of their churches from New England Congregationalists, mostly in the Middle and Western States, through the workings of an old, and now defunct "Plan of Union." Other denominations have gleaned, not handfuls, but heavy sheaves, on the same field. But aside from all these, there are now found in the seven North-western States 971 Congregational churches, numbering 55,415 members, increasing faster than at any former time, if not faster than any other denomination. Of the thousands of Home Missionaries whose voices have been heard, like John the Baptist's "crying in the wilderness: Prepare ye the way of the Lord, make straight in the desert a highway for our God," much the largest number have gone from New England, and a still larger proportion of their missionary support has been derived from the same quarter.

Nor has the influence of New England been less effective on the educational, than on the religious and ecclesiastical destinies of the West. As the meeting-house, the school house, and the college sprung up together in the earliest settlements of the Puritans *here*, so have they been transplanted together in the new settlements of their descendants *there*. And it is worthy of a passing notice both here and there, the ministers of religion have led the way in matters of edu-

cation. In the seven States already named are to be found seven Colleges and two or three Theological Seminaries, as distinctively New England in their origin, officers and early endowments, as Old Harvard, or Yale, or Dartmouth; and like these ancient seats of learning, they were founded in a wilderness. Before the people were out of log cabins, their ministers, nine tenths of whom were home missionaries with families to feed and clothe out of salaries not exceeding \$100, were heading subscription papers, selecting trustees, and calling on their friends in the East to help them put up college buildings on sites already set apart by prayer. These seven Colleges and two or three Theological Seminaries, and almost any number of Academies and Female Institutes which have not yet outgrown their reliance on Eastern sympathy, together with a system of common schools copied mainly from our own, have given a New England stamp to the West which cannot be mistaken, and which will never be effaced. That stamp will be more indelible as the die sinks deeper and deeper in the coming years, under the action of these mighty agencies—the social, the religious, the educational—till another New England, and another, at shorter and shorter intervals of time, shall be reproduced all the way from Plymouth Rock to the mouth of the Columbia river. Even then the longitudinal dimensions of New England will not outstretch the limits assigned them in the “Great Patent” issued by King James I. in 1620, viz., “in length, by all the breadth aforesaid, throughout the main land, *from sea to sea*,” i. e. from the Atlantic to the Pacific; which great patent, Baylies tells us, (Historical Memoir of Plymouth, vol. I, page 196,) “is the foundation of all the titles to land in New England.”

Let it not be supposed, however, that New England has received no equivalent for the good influence she has exerted on the West. Much might be said of the influence, perhaps equally good and great,

which the West has exerted on New England. The very drafts that have been made on her sympathy in response to appeals from that quarter, coming to us from our “kindred according to the flesh,” have served to strengthen those kindred ties. And who can overrate the worth of such ties, considered merely in a patriotic point of view, aside from all personal considerations? Suppose the same bands of brotherhood to have joined the North and the South from their early years; how nonsensical to everybody would seem this talk about dissolving the Union! how fratricidal any act that could be construed into the attempt at such a thing!

Moreover, the conservatism of New England has been happily tempered by its connection with the more radical and progressive spirit of the West. This is equally true in cases which awakened resentment at the time. An active stimulant may be none the less, but all the more, needful, as a remedial agent, when the patient has sunk into such a torpid state as to wish not to be roused. It is no very gracious operation, in itself considered, to wring the nose of a fellow being; yet the Russian, in his hyperborean winter, cannot do a more friendly deed for his neighbor, when he sees, what the owner does not, the insidious frost of a still morning creeping over that organ. A slight peevishness has sometimes been exchanged between the East and the West; but while New England has checked the West in its John Gilpin speed, the West has jugged the East in her slow-coach pace. And who shall say which has been the most benefited by these reciprocal checks and stimulants?

For an illustration, take the Congregational Church polity as administered in New England, and at the West, some twenty-five or thirty years ago. *Here*, while the old Puritan principles of the system were theoretically held, the system itself, in practice, was shrivelled into scarcely more than a string of precedents, some of which were of modern, and some

of ancient date, and all of them at the farthest remove from any thing in the shape of reasons. Ministers rarely alluded to the subject — almost never in the pulpit — and not one in a hundred of the people dreamed that the “power of the keys” was committed to them. Even the students in our Theological Seminaries were left untaught, or (still worse,) taught to be Presbyterian, Episcopalian, or — any thing, in the Ecclesiastical line, which others around them might happen to be. *There*, whatever Congregational churches had not been Presbyterianized by the plan of Union, had got well nigh elbowed off to Brownism, in their repugnance to that union, and could barely brook the restraints imposed by Christian fellowship. *Here*, the prelate element was continually gaining ascendancy. *There*, the democratic principle was growing more and more rampant. Rumors of irregularities, disorders, heresies among Western Congregationalists, were brought to our ears by Presbyterians, coming to receive our benefactions and benedictions as the only true representatives of New England in the West; and reports were carried back of distrust and disfellowship, on the part of Eastern Congregationalists towards those in the West. By reason of these rumors and reports, every where heard and generally believed, there was aroused a spirit of inquiry, not only into the grounds of these charges, but into Congregationalism itself, and the way of administering it, at the East as well as the West, which has resulted in rectifying many irregularities, — perhaps as many here as there. The Albany Convention, which grew directly from that awakened spirit of inquiry, revealed at once the cause and the cure of these discrepancies between the East and the West. The freer intercourse that has since been held with one another; their fuller understanding of each other's views; and, more than all, their better acquaintance with the fundamental principles of their own Church polity — these more recent facts which are

finding a development through the Congregational Library Association at Boston, and the American Congregational Union at New York, and this Congregational Quarterly, carrying forth, as it does, the salutations of both these bodies to the remotest dwellers in the land, and placing each subscriber in communion with every other, are rapidly bringing the Congregationalists of every section and type into harmony, not with one another merely, but with the Fathers also. What our Presbyterian brethren have been wont to complain of as the “irregularities,” “disorders,” &c., of our Church polity, are no longer confined to the West; they are charged upon the East, as well; and may now be taken to mean, that Congregationalism, freeing itself from all other superincumbent *isms*, is becoming once more itself — what it was in its best days, before it had stiffened into prelate conservatism on the one hand, or relaxed into democratic radicalism on the other. And for this improved and more primitive state of things throughout the denomination, we are in no small degree indebted to our brethren in the West, whose surroundings created a necessity for inquiring after the “old paths,” which our situation was not likely to reveal till we had gone still farther astray.

But perhaps the most important, certainly the most remarkable advantage derived to New England from her Western relations, is found in the quickening, energizing power, exerted on her sons and daughters who are peopling those forests and prairies. It is no novelty for human character to undergo a change, by merely changing the place of residence. The green, untraveled youth, who, with all his earthly effects in a pedestrian's pack, travels on foot from New Hampshire to Boston, or from Connecticut to New York, to “seek his fortune,” amid the new and stirring scenes of city life oftener than not expands into a style of manhood which he never would have reached in his native home. The prominent mer-

chants and professional men in both these cities have grown from such beginnings, under such influences; and in either place mercantile and professional life would soon stagnate, were it not replenished from the same source. Now this is precisely the idea that is constantly developing, only on a vastly larger scale, among the youthful New England emigrants, of both sexes, who are pouring into the Great West.

We have already alluded to the Yankee intellect and enterprise as a mighty influence which New England is putting forth in that direction. We now speak of it as an influence exerted on New England's own sons and daughters by the almost creative power which Western life has, in forming such characters out of the raw material as it comes to hand. One is often amused in traveling there, to meet with a distinguished lawyer or politician, perhaps a judge or Congressman, produced (and no sham production either) from what was known in some district school at the East as merely a tonguey lad, or at best, a college boy, endowed with some little native brass, it may be, but foreshowing no more distinction in the world than forty-nine others in his class of fifty. A physician who now stands confessedly at the head of the faculty in one of the largest cities of the West, went there some twenty years ago, without friends, without even a college diploma to recommend him — merely a tall, green Yankee, who had thoroughly read medicine, and *could* read men. He, and his friends and his native New England, owe his expansion and elevation to the formative power of the West. In the same city, where it was our lot to preach half a day for a brother minister and college mate (a distinguished D. D., by the way, whose distinction had all been acquired after he came out there) in answer to questions artlessly asked respecting the general habits of the congregation, as hearers of the Word, we were told the story of a lawyer in his flock, who was so very exacting, and had such a lofty standard of pulpit excel-

lence, that he had become a terror, not to "evil doers" merely, but to all who could not do *extremely well*. And so quick was his perception of any defect, that, in nine cases out of ten, he could tell, or thought he could, by the way in which the preacher read his first hymn, or a chapter in the Bible at the opening of the service, whether he was fit to preach; and if not, he, the lawyer, did not feel bound to keep awake, and had often been known to show other less equivocal signs of disgust. It was impossible, after hearing all this, not to feel annoyed at the thought of preaching, in such a presence. We bethought us of David, with his five smooth stones and sling going to meet a giant whose spear was like a "weaver's beam"; but could hardly be solaced with the hope, that, like him, we possessed a missile that would penetrate either his head or heart. We remembered to have once preached to Daniel Webster, and found him an attentive hearer; but then, while we could not question his intellectual equality with this "second Daniel come to judgment," it was remembered that he of Marshfield was proverbially indulgent in his criticisms on ministers — which thing it was clear, from the pastor's showing, was not the habit of this formidable personage. Several times during the sermon, and in several different pews, imagination saw the man: for neither his name, nativity, nor place in church was told us. On leaving the pulpit we were accosted by a young man, remembered as a student in Monson Academy, some ten years previous, when we had the honor of serving on the Board of Trustees. To our utter surprise, it afterwards appeared that this was none other than that same "Goliath of Gath" — grown to this stature from that Academy boy since he came into the West. In another locality — a rising young city — we found in almost every body's mouth the name of a certain individual of remarkably shrewd business tact, of large enterprise, and the owner of an immense landed estate, with any num-

ber of tenants and employees at his control. He had built an eighty-thousand-dollar hotel in the young city of his adoption, at which he boarded. We, too, had taken lodgings at the same house. Judge of our astonishment, when the dinner hour came, to find this Western nabob at our elbow, the identical person whom we had known in one of the obscurest towns of Eastern Massachusetts, himself an obscure youngster, with no more promise than scores of others in that place, who, in continued obscurity, —

“Along the cool sequestered vale of life
Have passed the even tenor of their way.”

These are given as specimens. Each is the representative of a class. Other classes might be represented as well; but there is no need of it. The great fact underlying them all is sufficiently apparent, viz.: that, from some cause or other there is a quickening, energizing, expanding effect produced in the West, on the general manhood of those who come there from the East. What is it? Can it be pointed out, or defined? It is the theory of some, we know, that these phenomena can be accounted for on the principle that only the most active and enterprising go from home; that it is not so much the West that expands their manhood, as it is their expanding manhood that carries them there. But this is a mere begging of the question; for it is a part of the phenomena themselves, that there is no perceptible difference in this respect between those who go, and those who stay at home, till after they have gone.

A more plausible theory is suggested by the following extracts from a cousinly correspondence with one who had been in the West long enough to learn its peculiarities, but not long enough to forget the first impressions they made on him. “I like the West. Every thing in nature out here is projected on a grand scale; the rivers are long, the prairies wide, the distances great. Business, too, is laid out on the same scale; a single farm sometimes will contain a thousand acres, and

one corn or wheat field a hundred, — with cattle, horses and hogs to match. Even the human faculties seem to acquire a corresponding amplitude — perhaps by converse with so much surrounding greatness. I have not yet ceased to wonder at the *magnificence* — yes, that’s the word — which attaches to every thing here. Truly this is a *great country*.” It did not become the writer to say, what we now feel warranted in saying, that he was, himself, an illustration of his own remark on the enlargement which the human faculties undergo, when brought in contact with so much surrounding greatness. And may it not be accepted as a general truth, that great objects and aims beget greater ideas in those who are conversant with them, than lesser objects and lower aims! — thereby making a person more of a man, than he would otherwise become? For example; a friend at whose house we stopped in one of the river towns of Iowa, accompanied us to the landing on leaving his house. Just as the boat was starting, we gave him the parting hand, expressing, at the same time, a wish that he was going with us. After a moment’s reflection, he said, “I have a few hundred sheep up the river which I have not seen for some time, and can as well go now as ever”; then, turning to his little boy who came with us, “Tell your mother I’m back to-morrow.” — and the boat was off. It was a hundred and fifty miles to his sheep-pasture; and on our way there, the fact was learned that he had a larger flock, farther off, in another direction, besides the spacious fields of wheat that we had seen just out of the village. Now, in exchanging the little barren patch of ground among the hills of Berkshire, in Massachusetts, where he was pent up all the early part of his life, for this wide range of agricultural enterprise, was there not a natural and almost necessary enlargement of the man himself, in all those faculties which properly constitute manhood? If so, it will go far towards accounting for those growths which Yankees get on going West.

And, who can estimate the advantage that New England is all the time reaping from her connection with the West, through the mighty influence thus exerted on her sons and daughters? The scope thereby given to their native powers, which would not else be developed; the benefit accruing directly to such as emigrate; and that which indirectly comes to

the dwellers at home, like a reflux wave, bringing a fresher tide of life around them — these several advantages, with others, inseparable from them, are an ample remuneration for all the kindness that New England has shown the West. Let that kindness continue. “Men will praise thee when thou doest well for thyself.”

A LESSON FROM THE PAST :

HOW THE FATHERS TOOK UP MORAL REFORMS.

BY REV. JOSEPH S. CLARK, D.D.

THE following document in its original draft, (with a chirography so cramped and close as to defy any common eyes to read it,) was furnished for the *Quarterly* by Rev. William C. Fowler, of Durham, Ct., who has before contributed to the manuscript collections of the Congregational Library Association from his valuable store of the Chauncy papers, and will do so again—we hope. In speaking of the revival spirit of the fathers in our last issue (Vol. II. pp. 404–8) as “A Lesson from the Past,” we had occasion to notice the “Reforming Synod” of 1679, as a means of many conversions, and also an important step in the recovering of New England churches from a declension of spiritual life. This paper sheds additional light on that period in our religious history, of which scarcely a record remains, except Cotton Mather’s account in the *Magnalia*, and a few sermons preached at the renewal of covenants in some of the churches. It appears, from his account, that the Plymouth and Connecticut colonies shared, to some extent, in the revival that followed the meeting of Synod, though no mention is made of any preliminary steps on the part of either, except a simultaneous fast in November of the year preceding. But from the date of this document, it is clear that Connecticut had been moving in that direction for at least three years; while from the subject matter of the writing, it is equally clear that the

movement was deep and strong. The minute details become less tedious than impressive, resulting, as they evidently do, from a heart-earnest sincerity. When shall we again see such a frank and fearless exposure of prevailing sins? When will our moral reforms be taken up in a way so hopeful, because so scriptural? When will Christians be as quick to

“ — see a God employed

In all the good and ill that clobber life?”

Care has been taken to preserve the original orthography, punctuation and division of topics, together with the frequent abbreviations. A few words have been added [in brackets] where, through accidental omission, or obscure phraseology, the sense is not otherwise clear. Scarcity of paper is the generally assigned cause for the fine and contracted hand-writing of the fathers; but a page and a half of blank, on the single sheet of not large foolscap containing this entire document, is evidence to the contrary. Perhaps the manual labor of writing was a burden to them, as with their written characters it would be to us, and they sought alleviation in this way. But how they ever *preached* from such notes—there’s the puzzle!

ATT A MEETING OF Y^e COUNCIL HELD AT
HARTFORD, MARCH 7th, 1675–6 :

The Council finding themselves prest under an awakening of God’s high displeasure

agst y^e Country, manifested both in some late lesser stroakes of his hand, & now in the Awful Judgement of a wasting war, by the Hand of Barbarous Heathen, threatening Desolation (if y^e Lord prevent not), do see Cause to Recommend unto People Inhabiting wthin the Precincts of this Colony of Connecticut the following Collection & Advertizement respecting such sins & evils of Provocation as are found or feared to Prevail amongst us to invert y^e Course of God's former gracious dispensations towards us and cause him to app^r in Anger as a holy, just & Jealous God agst us, who being omnipresent tries & sees o^r hearts & ways to be degenerate & can no longer endure to Behold Iniquity in o^r Jacob, nor such Transgressions in o^r Israel wthout bearing witness agst the same, & y^t wth the same severity wh is not only now felt but may be farther expected, unless we timely Prepare to meet him wth sincerity of Repentance & Reformation by y^e help of Jes: implored.

Wherefore, in Pursuance of what is above-mentioned, it is agreed & ordered that y^e 22^d day of this Instant be kept throughout this Colony a Day of Public fasting and Prayer (at wh time this writing shall be Read in y^e sev^l Congregations of y^e Colony) to endeavor the working y^e deep sense of the sins and things Contained in this writing upon the People wth such exhortations & scripture Arguments for y^e begetting an heart & life Reformation Universally as God shall help, beseeching the God of all Grace (in his Infinite Compassion) to help, accept, and give a blessing, & to heal o^r Land by granting deliverance & Holiness together.

It is well known to all y^t will in any Measure concern themselves to be Acquainted [with] those things y^t w^t done not very long agoe, Upon wh^t Grounds, & in what manner, & wth w^t remarkable dispensations of y^e hand of God, the foundations of this wilderness w^t laid. We may assuredly say (sparing the mention of other things considerable) the great Business y^t lay at y^e hearts of the undertakers was to keep up the Power of Religion, in the closest and choicest Parts of it, & to leave their Posterity under y^e Converting Influence of all

Christ's Institutions, tho' in worldly respects upon terms of no small Disadvantage. And while y^e first Love of so good a design was warmly kept up, God answered y^e sincerity of y^r hearts with Solomon's blessing, keeping up Outward mercy together wth y^t saving wisdom.

But forasmuch as it hath pleased o^r Holy & Jealous God of latter years to begin to change his hand towards us, & by a Course of Lesser Judgements to manifest y^t y^r was something very much amiss among us, and after non attendance to y^e Voice of such Rodds, hath at last given Commission to the Devouring sword to pass through o^r Land, so that we se o^r Garments now Rowling in Blood, & o^r ears are reached wth y^e Groans of so many wounded & dying men. These things considered, we have thought it high Time to humble o^rselves under the mighty hand of God, so to search into the Causes of Provocation, & to set o^rselves to y^e utmost to Reform w^t is amiss among us, that, if it may be, the Lord may return to us and own us as in days of old.

First, therefore, we cannot but observe, and call upon every man to take notice of in himself, that wh we have reason to believe is our FUNDAMENTAL WOUND, & lyes at y^e Bottom of all o^r sins & sorrows, viz. that Gen^l Apostacy y^t is found among us, Men insensibly loosing and letting goe the warmth and Heat and Head of Religion. And tho' we have yet, thro' Grace, many godly ones (Sons & Daughters of Zion) among us, yet even o^r Gold is become dim & too much of it is Dros-y. This Backsliding we are persuaded men cannot hide from y^r own eyes, tho' a subtil and undermining Malady, if they will consider,

1. The poor, dry, Lazy work (if any at all) that is done in their Closets. How common is Habitually neglect of Meditation and heart searching, wth an easy contentedness under lasting wth draws of y^e Life-presence of God in Christ!

2. As also how Lamentably family worship is carryed on in formal, perfunctory, empty Prayers, seldom reading y^e word of God, Little done for instructing of Children and servants & helping their souls towards Heavin; And well if all, in too many families, be not totally neglected.

3. Yet further, those Declensions appear in the almost Quite Laying down, or very Backward & thin attending upon Christian Conferences, Men not allowing themselves time to discourse and Pray together about y^e things of y^e Kingdom, & manifesting y^r great abatements of y^e fear of God by not speaking one to another.

4. We may not here pass by another evil of near agreement wth y^t last mentioned, viz., the wearing out of Private fastings, at least in too great a measure, wh as they have been in former years much and closely followed, so they have been found by exp^r of Serious Christians, both in Old England and New, to have a Peculiar Quickening, Edifying, Seasoning Tendency, & to help forward close Communion wth God and among his Saint.

5. And when the Ruines ly so Apparent in the more Private Management of Religion, we can^t expect to find it any better in the Public, but y^t o^r Sabbaths, and other extraordinary dayes, carry upon them the visible marks of this apostacy, Solemnity of Preparation being in a mann^r lost, Laziness taking hold of men in Private, so y^t y^e word of God is neither Read nor Repeated in familys, and sleepy sottishness in Publick, so that they have not, nor mind w^t is delivered, Many in the mean time taking more Liberty for worldly business and discourse than Rule will allow, or God bear wth All wh things laid together, as they manifest how much is lost of y^t Primitive Spirit y^t was formerly found among us, so must they needs Produce great estrangement from God, slightiness and formality in Profession, Emptiness and Barrenness wh too much abound among us.

Secondly. As this is y^e case of those y^t have been in any measure conversant wth y^e things of Jes: \times in y^r Souls, some in a greater, some in a lesser Degree, so are there others, and those a great Number, especially of y^e younger Generation, yea & too many of those whose Parents have done and suffered, Prayed and wept for y^e salvⁿ of their children y^t do live in Palpable and Notorious neglect of y^e grace of y^e Gospell, who tho' they are under y^e continual Preaching of y^r word, yet behave themselves wth y^t disregard and unconcerned-

ness about w^t they hear, as if they did not believe y^r w^r a God in y^e world, or they had souls to save, or an Eternity ere long to enter into. And tho' there be cause of thanksgiving y^t there hath been so much hopeful converting work amongst us, yet y^r are too many persons evidently unregenerate and not looking after their New birth, that are to be found in all o^r Plantations, who give cause sadly to say y^t we are Quickly turned out of y^e way of y^e God of o^r fathers.

Thirdly. There is yet a sort among us who being not wholly strangers from y^e operations of y^e Spirit of Grace upon y^r souls, yet either for want of good counsel, or well following y^t wh is given them, by one means or other do over hastily take up an opinion of y^r good estate, and so put themselves upon y^e Ordinances and Privileges of y^e Gospell. In the bare enjoyment of knowing y^e true end and use of them, they sit down quietly, never seeking Communion with God, or growth or edification to their own souls. And hence it comes to pass that after some time they either wither away to Nothing, or grow Proud & wanton and Opinionative; while some on y^e other hand err in the contrary extreme, who being charitably fitted to walk with the Lord Jes: in his own wayes, yet by Reason of Prejudice unduly taken up, or Modesty hurtful to themselves, or Carelessness and unjustifiable negligence, do keep at a distance from the Sanctuary, and Loose the Precious [benefits:] wh they might there enjoy.

Fourthly. As thus men have found out Various Inventions to estrange themselves from God, so have they by Proportionable Methods turned themselves to y^e world, and given to it that love and Zeal and Diligence that is due to God alone; wh evil is the more Odious because so Manifestly contrary to those Principles y^t were embraced by y^e first Undertakers, who, as they had low expectations, so did they prepare themselves with Answerable Mortifying Resolutions, and thought it was enough if they might find what they first sought, even the Kingdom of God. But men have generally so found y^e way to y^e world, y^t first under pretence of necessity, and then from the

sweetness wh has stolen their hearts, it has eat up y^r spirits and is become y^e Idol of New England, wh neither y^e witness of former lesser Judgements, nor present threatenings of y^e sword, have been able hitherto to throw down.

Fifthly. From this Apostacy mentioned, turning [men] from holiness to the world, have sprang up many gross moral scandalous evils, as branches from this root, some of y^e principle of wh we shall mention.

1. Shameful ignorance, while many Persons neglecting and despising the offers of Grace, are justly left to y^t sottishness y^t y^m mind not y^e very common Principles of Religion, nor are able to give any Tolerable acct of y^m. And too many train up y^r children in y^e same manner, not sticking to remove them; or theirs to distant corners for worldly advantage, as incapacitates y^m for y^e settled enjoyment of Ordinances, — as if it were their designe to entail brutish Ignorance to future Generations. Others in y^e mean time there are who, tho' yy cannot be taxed for Ignorance, yet are guilty of another great Evil, viz., Abusing Light and Knowledge. Such men indeed take some Pains to furnish their heads, and understandings; but when they have done, make use of y^r Light for Pride and Ostentation, or craftily to oppose y^e Power of Godliness, or find out shifts to strengthen themselves in Sin, and Dodge those that reprove them.

2. Profaneness, not only in wantonizing wth Light, but likewise abusing y^e holy things of God in vain, scurrillous or deriding manner; and especially we have cause to witness against y^e Profanation of y^e Sabbath in many respects, some of wh have been before intimated, and we may further add, that wh creeps in too generally among us, careless inproaching upon the Day in pursuit of Common Occasions in y^e beginning and end of it; And indeed a sadly Universal falling short of y^t blessed Rule. 58 Is. 13. And we must not pass by y^t wh is assuredly a cause of profang y^e Sabbath, viz., rude meetings after the Day in y^e evening wh is a fit season to warm y^e truths laid upon y^e heart, by meditation & Prayer, wh is not only lost, but run out in an increase of vanity.

3. Gen: and notorious Defects in Relative dutys. Superiors betray their authority, by not maintaining y^e Dignity & weight of the Place yy are betruusted with. Tho' of Aim be not to give countenance to y^e Contra: extreme of harshness wⁿ y^r is danger of it, inferiors are contemning authority, Civil, Eccl: and Domestic; and y^r by rudeness of behavior, sauciness of word, Licentious Liberty of young persons, & undoing idleness do break in as a flood upon us.

4. A contentious, quarrelsome spirit appears — an easy taking up offences upon slight occasions, and hardly laying y^m down. And with this unforgiving there goeth also an unreflecting frame, men having little sense of y^e Sin in so doing, at least, of y^r own Sin, and laying y^e blame upon each other, wth much and very unsuitable self-Justification. The spirit of this Distemper lys in y^e pride of heart wh makes men over value themselves & envy others, together wth y^e wretched abounding of self love. And its an evil so much y^e worse amongst us, y^t it does not only show itself in Civil [affairs] but in relig: also — so as to make disunions in Church and factions in Religion.

5. A spirit of sensuality manifesting itself, not only by goeing to y^e outside of liberty in y^e use of Lawful things, wh is always dangerous, but breaking over into a palpable and boundless gratification of Lust. So y^t uncleanness abounds among us, and too many grow shameless and fearless about it, slighting y^e Punish^{mt} and rather Laughing at than humbled for so great abominations. And as Uncleanness, so Drunkenness gets head among us apace. In this vice too many exhaust y^r estates to y^e injury and suffering of y^r families, consume away y^r time very foolishly and unprofitably at y^e Taverns or y^r own & others houses and inflame themselves wth drink so as to Prejudice y^r Bodys, Rob y^r Good Name and undoe y^r Souls.

6. Pride mightily reigns among us, appearing in unsuitable liftings up under spiritual enjoym^{ts} — it being found much easier to be proud of y^m than to improve y^m in a right manner. As also Pride in Gifts of Knowledge, whence much Insolency and arrogancy wth peevish, froward,

disrespectful carriages do arise; but especially y^r is a strange out running of this pride in y^e Garb and Apparell of a great many amongst us, each one straining himself to y^e utmost y^t he may not be exceeded by his Neighbor. Persons are taken with every new fashion, provide full for y^r lusts at any y^e hardest Rates, and in so doing sometimes going beyond rules of Modesty, and often times beyond y^e Decency of y^r Rank, & too often directly against Rules of Righteousness, while yy wrong those yy deal with by engaging more than yy can perform, in y^e mean time are forwarder to cry out of Oppression and y^e intolerable weight of necessary Public Charges.

7. The cry of much Unrighteousness is also heard among us, y^e root of wh is a fraudulent and deceitful frame of spirit y^t runs thro' y^e Country, so y^t too little of sincerity or plain down right dealing is to be found in o^r mutual dealings, but in stead y^r of Jugling Tricks, crafty Conveyances, Strifes, Evasions, & Equivocations are freq: found and to serve men's turns withal. Yea, & too often down right Lying, whereby engagements are eluded, contracts and Covenants infringed, intercourse in affairs rendered diff^t, and even y^e Country itself evil spoken of— an evil every one Groans under, and yet too many help forward, and one way or other contribute to severally, tho' insensibly, themselves; trespassing one upon another, manifesting but little care, of course, to keep from doing wrong by erasures or other ways, but forward enough to Complain of y^r Neighbors from whom they suffer wrong, by wh means Plantations and families are filled wth clamors and unruly passions, and their spirit Leavened with Rancor and Revengeful inclinations.

Things being thus, we cannot but, in y^e faithful discharge of y^e trust committed to us, put y^e whole Country upon y^e most serious and speedy endeav^r after a reformation as may, by y^e reality of it, witness for us y^t we have been carryed to it upon better Principles than merely serving y^e present Turn, or w^r flattering y^m to get rid of o^r present affliction (leaving y^r fore matters of Law, wh we hope in y^r Season will be vigorously attended). These things y^t do particularly Concern y^e Sev^l Ranks of men

we do earnestly Commend to y^r hearts and Consciences respectively, that every one do labor by y^e Grace of God to forsake evil and do good, y^t so it may dwell among us.

(1.) Let y^e Majestrates in whose hand the execution of y^e Law lyeth, stir up themselves by all due means to y^e most effectual filling up y^r great trust, so y^t as they Minister yy may be a terror to evil doers, &c. Let y^m also carefully se y^r under-officers, both y^t yy be qualified for y^r sev^l: trusts, and y^t yy may receive all due encouragement in y^r work. Experience daily evidences the invalidity of y^e best laws w^h the execution of y^m is not strenuously attended and encouraged.

(2.) Let the Min: also stir up them: to y^e whole work of y^r Ministry, that yy may be Inflamed with love to y^e souls of men, and above all things seek after y^r conversion & building up in y^e most holy faith; y^t they may also labor after y^t exemplariness and holy converse as y^t in y^e choice of y^r company solidity of character and avoriness of discourse they may honor y^e Gospell and prevent any just ground of harsh reflection upon so high a Calling. — And forasmuch as there are many complaints of y^e unsuitableness of Ch: children to y^e Name of an Holy Seed, & there are some things granted on all hands as duty to be attended toward them, tho' other things ly under Controversy. We cannot but Judge it high time y^t such Generally allowed things be immediately set on foot in y^r Sev^l: Churches, — such as, (1) Instructing Ch: Child^h in Knowl: (2) Calling y^m up to y^e Personal owning of y^e Cov: and submitting them: to y^e watch and Discipline of y^e Church, (3) To enquire into their spiritual State, & stir them up to look after Jes: Christ in Good Earnest.

(3.) Let y^e several Churches take care to fill up y^e empty place of every office appointed by Jes: X for y^e edifying of his Body according to y^r taking the best help of Counsel for y^e removing any obstructions y^t ly in y^e way; and y^t yy endeavor to walk so as y^t an Interest in y^e Ordinances may be rendered desirable to all men except they are sinfully Prejudiced. In special, let y^m show forth these fruits of love and mutual watchfulness as to endea-

vor y^e help and healing of each others souls, — not hearing and spreading slander Reports, neglecting in y^e mean time or refusing to deal wth Persons concerned — an evill too much abounding in Churches.

(4.) Let all familys take pains to Recover out of those Disorders and Confusions, y^t we have Got so much Reason to Complain of. Especially let Parents & Masters make Conscience to keep up y^e authority of y^r Places, to restrain those under y^r care from licentious Liberty and extravagant Courses, by Putting forth y^t family authority y^t is given them by y^e Law of God and Men. And as Many of o^r Disorders Come by Boarders that acc^t themselves Lawless, Let all family Governours resolve not to take or Keep any but w^t will be subject to good Orders. Let y^m also be Conscientiously Carefull and Solemn in keeping of family worship, — in Prayer, Reading & Catechising, for want of wh we are like to have a Generation arise y^t will prove heathenish in wildness and ignorance. In short, let them look to y^r ways and households, y^t

sloth, Idleness, Profaneness, Confusion, Shame and Beggery do not overrun y^r familys. On y^e other hand, let Inferiors carry wth all due subjⁿ to those over y^m.

And to young Persons [we recommend]: Not to be too fond of early Liberty, wh tho' sweet now, stings at last.

[To] Fly from vain Company, as Opposite to Conversion.

That in special yy would lay down y^r Meetings on Sabbath Evenings, whereby yy put themselves into Satan's hand.

(5) Let all Sorts stir up y^mselves to seek help of God, that [they] may forsake y^e Gross Evils Mentioned.

Lastly. As to y^e Indians, and the sins committed about them, [we confess]

That we have not been so studiously Careful for y^e good of y^r souls.

[That] We have not set such good Examples before y^m so as to make Rel: lovely to them, but on y^e Contrary,

Abusing y^m wth Drink for filthy lucher's sake.

THE NORMAL SCHOOLS OF MASSACHUSETTS.

BY REV. ALONZO H. QUINT,

MEMBER OF THE MASSACHUSETTS BOARD OF EDUCATION.

We feel that no apology is needed for introducing this subject into our denominational publication. The interests of public education are common to all denominations; and to us they have a peculiar value. Our faith has flourished only in connection with a high standard of education. Free Schools were the thought of Puritanism. Of this system, Normal Schools are only the result and the necessary completion. Nor have our own men been backward in this movement. The first public advocate of Normal Schools this side of the Atlantic was an Orthodox Congregationalist. The first Normal School in America was established by one whose name still honors our list of clergymen. While we cheerfully admit that the actual establishment of these as State

Schools was brought about mainly by men of another denomination, yet the first man selected for the headship of a State Normal School was an Orthodox minister. The second (and first accepting), was an Orthodox man and Professor in an Orthodox College. We do not say these things in any clannish spirit; but merely to indicate the fact that, contrary to an often received opinion, our own denomination has not been idle in this part of public service. Early distrust of some who were influential in the educational measures of twenty-five years ago, kept, it is true, a part of our number aloof from the work then so nobly begun. That distrust, always morbid, has long since vanished; and all Protestant denominations cordially meet on the platform of Free Schools.

Our denomination owes it to itself, to make its commanding influence felt in all the departments of public education.

The Normal Schools of Massachusetts are, like all others bearing that name, institutions established for the sole and special purpose of training teachers. It is held that the work of education requires as peculiar preparation as that of any other of the learned occupations. To give that preparation, the State supports—at its own expense, and thus free to the pupil, the Normal Schools now established, with the simple purpose of furnishing to the Public Schools of the Commonwealth teachers as well qualified as such special advantages can make them. It is not supposed that none are good teachers without such training; nor that such training will always insure good teachers; but it is confidently asserted that, other things being equal, the advantages of such a discipline are undeniably clear.

Occupying this ground, the Normal Schools neither supersede nor interfere with, High Schools, Academies, nor Colleges. They are superadded to each, as a necessity, not for the personal education of the pupil, but for his best preparation to educate others.

The first Normal School of the State, and we may add, the first State Normal School in America, was established in 1838.¹ It was but an experiment; its advocates dared call it nothing more. Years of patient argument had been required to secure even so much as the trial; and it succeeded so far as to be a trial, only when private generosity offered a munificent sum on condition of an equal amount from the treasury of the State.

Normal Schools had long been established in Europe. "The first Seminary with a distinct plan for the preparation of teachers, was established at Stettin, about eighty miles north of Berlin, in 1735." Frederick the Great organized a second

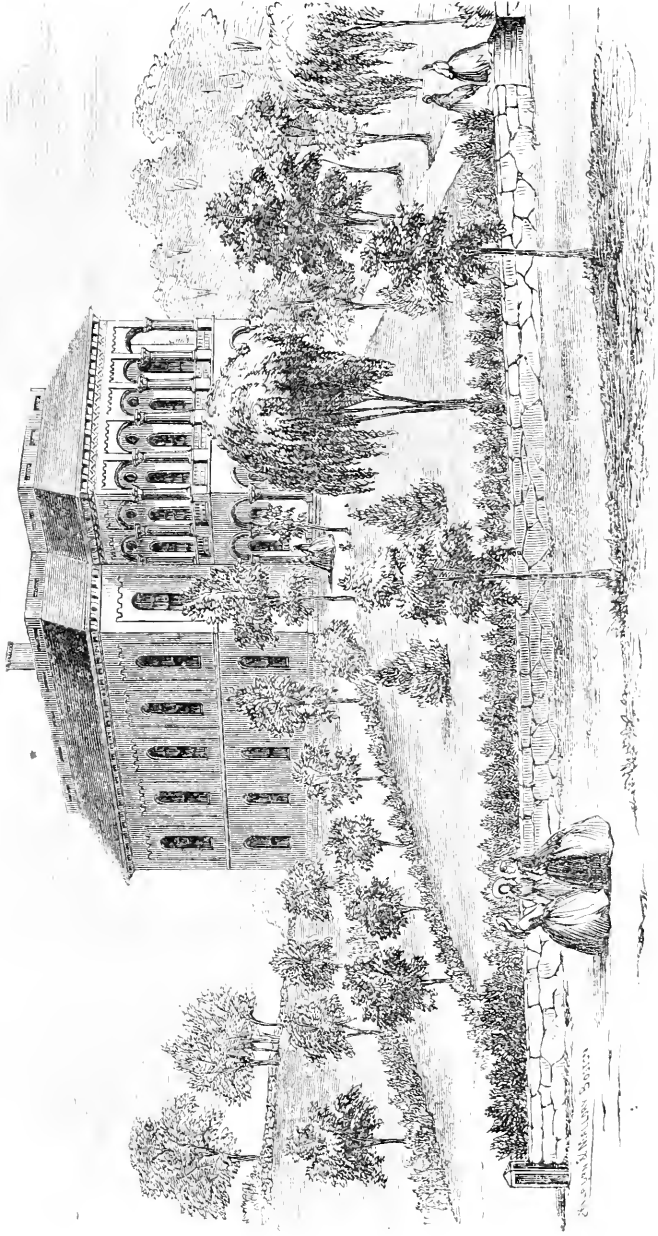
at Berlin, in 1748. Another was established at Halle, in 1757. The first in France dates from 1810; in Holland, from 1816; and in Europe there are now not far from three hundred. These are almost entirely for males; a Normal School for females was an American idea.

"To Professor Denison Olmstead," says that intelligent and able educationist, Rev. B. G. Northrop, "seems to belong the credit of first advocating in America, the necessity and advantages of a seminary devoted exclusively to the training of teachers. In 1816, while a Tutor in Yale College, he delivered one of the Masters' Orations 'on the State of Education in Connecticut,' in which he aimed to show that the secret of the great defect in our school education was the ignorance and incompetency of the teachers, and the only remedy was a 'Seminary for teachers.'" He had been a teacher in common school and academy, and understood their wants. He had just matured a plan for a series of newspaper articles on the subject, advocating a school with a two years' course, admission on examination, and free tuition,—when he received, and, with hesitation on account of these plans, accepted the appointment of Professor of Chemistry in the University of North Carolina.

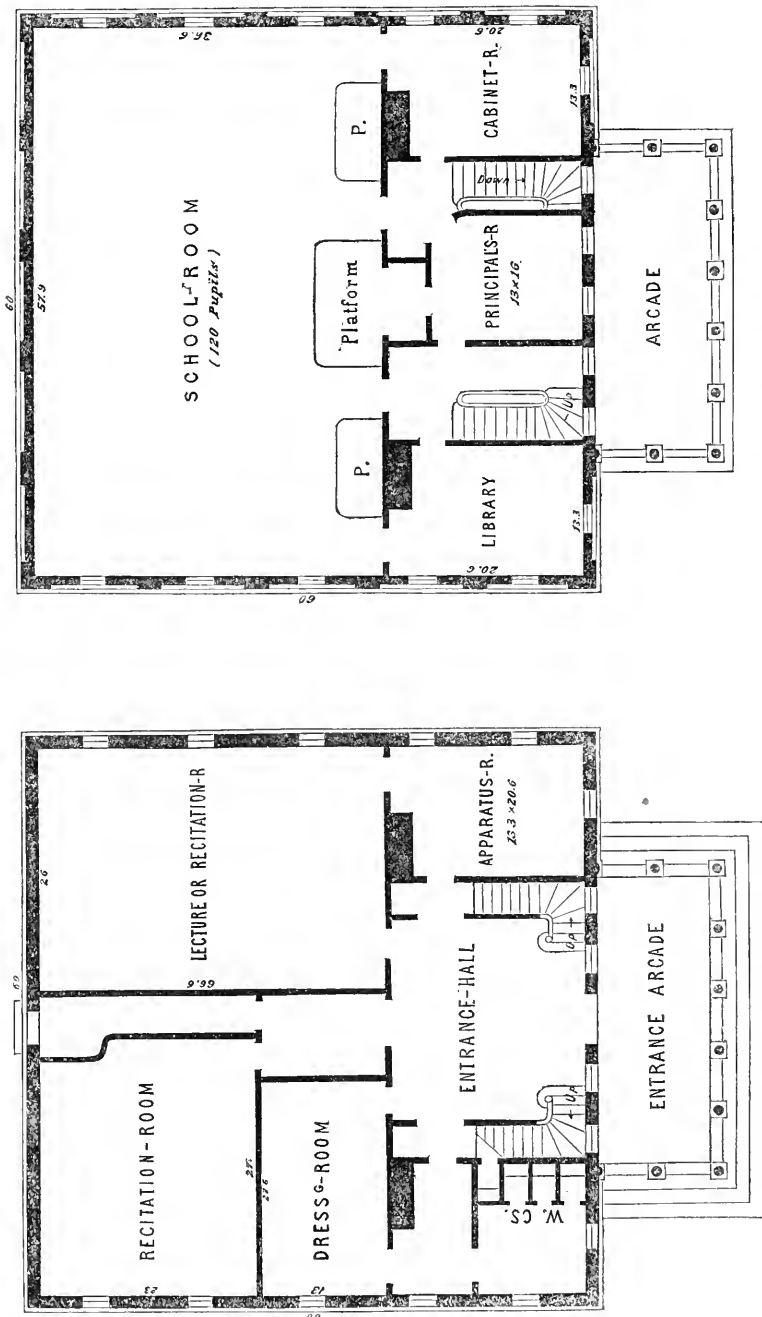
Nine years later, Governor Clinton recommended to the Legislature of New York the establishment of a Seminary for teachers; and repeated the recommendation the next year, but without any practical result. The same year, 1825, James G. Carter and Rev. Thomas H. Gallaudet, independently called the attention of the public to the same subject, in a series of articles, and their plans were commended by Professor Ticknor in the *North American Review* for 1827. In the same year, also, a memorial was presented to the Legislature of Massachusetts for appropriations to this object, by Mr. Carter; a bill was reported, but lost in the Senate by one vote.

What the State failed to do, was done by one man, whom we may be proud to

¹ This School, after two removals, is now located at Framingham; a view and the plans of the School building appear on the following two pages.



Exterior of the State Normal School at Framingham, Mass.



Plans of the Interior of the State Normal School at Framingham.

reckon still a pastor of an Orthodox Congregational Church. Rev. Samuel R. Hall, now of Brownington, Vt., opened, in 1823, in Concord, Vt., a school for teachers. He continued it for seven years, when he undertook the care of the Teacher's Seminary at Andover.

"My early advantages for education," says Mr. Hall,¹ "were very limited. This led me early to feel that I must educate myself, or fail of an education which would qualify me to become useful in the world. During my entire youth I suffered much from feeble health. I became a teacher when about twenty, and was more or less of the time devoted to the business of teaching consecutively for about a third of a century.

"One of the first convictions fastened on my mind, after I became a teacher, was that the whole system of education in the country was defective; that the time of scholars in the common schools was in a great measure lost. I determined, therefore, to do what I could by my feeble influence to reform abuses and correct evils. But I felt, as well I might, that I could hope but for very limited success. My services, poor as they were, were sought—and at my own prices; this was an encouragement that earnest efforts for reform would be both seconded and appreciated by the community. I taught in Maine, New Hampshire, and other States, and in each observed the same facts.

"I received a license to preach, while teaching at Fitchburg, Mass., in May, 1822, and an appointment to labor as a domestic missionary at Concord, Vt. In visiting the schools of the town and vicinity, I became convinced that more would be accomplished for their benefit by 'teaching the teacher' than in any other way. When requested by the church to settle as pastor, I made it a condition that I should be allowed to establish a seminary in the place, as a means of elevating the character of *teachers*, and advancing the usefulness of schools.

"The seminary was opened in March, 1823. Suitable buildings were soon after erected, and the school was incorporated by the Legislature.

"The school was more successful than I had any reason to expect; and those who went out from it as common school teachers were so generally successful that their services were greatly sought for in Vermont, New Hampshire, and Canada. A course of familiar lectures on school-keeping was given each year, and in 1829, a small volume was committed to

the press, hoping thereby to awaken a wider interest in the subjects discussed. These lectures, though prepared under the pressure of the labor required by a large parish and a large school, met with unexpected success.²

"In 1830, the trustees of Phillips Academy, Andover, Mass., had erected a large building for an English department and a Normal School.* I was invited to assume the charge of it as principal, and, though with much misgiving, did so. The seminary was opened in September of that year. The course of study in the Normal School was arranged for three years. But so great was the demand for teachers, that it was found difficult to retain young men during the full course. A few, however, completed it, and are still devoted to teaching as a profession.

"After seven years, my health became so much impaired by overtaking, and the unfavorable influence of the climate so near the sea, I was led to resign the charge of the seminary, and accepted an appointment of principal of the Teachers' Seminary then being established at Plymouth, N. H. That school was continued but three years, owing to the pecuniary embarrassments of the trustees."

To Mr. Hall undoubtedly belongs the credit of being the father of Normal Schools in America. "Here," says Hon. Henry Barnard, "in an obscure corner of New England, under the hand of one who was, to a remarkable degree, self taught, self prompted, and alone in planning it, was an institution with all the essential characteristics of a Normal School, eighteen years before the Massachusetts movement had reached that point of development which secured the establishment of the Normal School at Lexington."

The public mind was gradually becoming alive to the defects of the system of public instruction, through the want of a sufficient number of well qualified teachers. But, as usual in great public movements, the action of the few preceded the progress of the whole. At the session of the American Institute of Instruction held in Boston, August 29, 1836, one topic of discussion was "The Professional Educa-

² One edition of ten thousand copies was circulated in the schools of New York by the State itself. This book gave a remarkable impetus to a better system of teaching.

¹ Manuscript letter to the writer.

tion of Teachers." It was debated with the interest due to so important a subject, and resulted in the passage of the following:

"Resolved, That the business of teaching should be performed by those who have studied the subject of instruction as a profession. Therefore,

"Resolved, That there ought to be at least one Seminary in each State devoted exclusively to the education of teachers; and that this Seminary should be authorized to confer appropriate degrees."

On the succeeding day the Institute, after some discussion as to its language, adopted the following vote:

"Ordered, That the Board of Directors be instructed to memorialize the Legislature on the subject of establishing a Seminary for the education of teachers."

In accordance with this vote, a memorial was presented at the next session of the Legislature. It was an able and exhaustive paper. In support of its prayer "that provision may be made for the better preparation of the teachers of the schools of the Commonwealth," it alleged "a great want of well qualified teachers;" that this want was "felt especially by the most important and numerous class—the district schools;" that exertion to improve schools had "been met and baffled by the want of good teachers;" and this, notwithstanding the offer of the "highest salaries;" that "their place was supplied by persons exceedingly incompetent in many respects;" that experience was gained by those who have a fitness for the office "by the sacrifice, winter after winter, of the time and advancement of the children;" that "every school was liable to this waste; that many times no preparation is aimed at" on the part of teachers; and "the reaction of this deplorable incompetency of the teachers, upon the minds of the Committees," "threatened to continue the evil and render it perpetual." These statements were sustained in an argument of convincing force, and the remedy was shown. The paper,¹ signed by George

B. Emerson, Samuel R. Hall, William J. Adams, D. Kimball, E. A. Andrews, Benjamin Greenleaf, and N. Cleaveland, as Committee, was from the pen of the first named experienced and faithful friend of public education.

In the Annual Address of Governor Everett to the Legislature in January, 1837, appeared the following suggestion: "I submit to the Legislature whether the creation of a Board of Commissioners of Schools, to serve without salary, with authority to appoint a Secretary on reasonable compensation, would not be of great utility." We mention this fact here because the creation of the Board of Education and the establishment of Normal Schools were virtually component parts of one measure in that time of beginnings, as the existence of both has been linked all through their history. In furtherance of this suggestion, a petition² was presented from a convention held in Bristol County, of which Cromwell Washburn was President, and P. W. Leland and James B. Congdon were Secretaries. And in aid of the memorial of the Institute, was a petition³ from a Convention held January 24, 1837, of delegates from towns in Plymouth and Norfolk Counties, which had been prepared by Rev. Chas. Brooks.⁴

The plan for establishing a Board of Education was successful at the session of 1837; that for the education of teachers failed, though not for want of effort. A proposal was made in the House, January 11, that the "Committee on Education be instructed to inquire into the expediency of endowing some literary institution for the purpose of qualifying teachers," but was rejected. On the 14th, however, that

² Senate Documents, 44.

³ House Documents, 14.

⁴ The labors of this gentleman in the cause deserve special mention. Convinced that the improvement of schools must come through improvement in teachers, he labored zealously, both in public and private, to satisfy the public mind of the necessity of Normal Schools. An excellent address by Mr. Brooks before the Institute, in 1837, embodies much knowledge acquired abroad.

¹ Printed in House Documents for 1837, and numbered 12.

Committee was ordered to consider the means needed for "the better education of teachers of the public schools." But no definite result was reached, except that in the original draft of the act establishing the Board of Education, was a section empowering the Board to secure the "better education of common school teachers of both sexes;" but that was struck out in the course of proceedings; and nothing appeared to be done, at that session, for Normal Schools.

But much was really accomplished in the establishment of the Board of Education. The suggestion of the Governor resulted in the reporting of a bill¹ in the House by Hon. James G. Carter, for the Committee on Education, March 24, 1837, which, after passing through the various stages, was approved April 20,²—the only test vote being upon the passage to a third reading in the Senate, when the records read twenty-five yeas, one nay. By that Act, the Board of Education was constituted upon a foundation never since modified. It was made to consist, in addition to the Governor and Lieutenant Governor, *ex-officiis*, of eight members by appointment, each serving eight years, and one retiring each year.³ No control over schools was given it; nor was it to arrange subjects for legislation; its duties were, first, to prepare and lay before the Legislature, in a printed form, on or before the second Wednesday in January, annually,

an abstract of the School Returns; secondly, "to collect information of the actual condition and efficiency of the Common

"deceased;" all others completed their regular terms:—

NAMES.	COMMISSIONED.	SERVICE EXPIRED.
Edward Everett, LL.D., <i>ex officio</i> ,	1837.	1840.
George Hull, <i>ex officio</i> ,	1837.	1843.
1 *Hon. James G. Carter,	May 25, 1837.	May 25, '38.
2 Rev. Emerson Davis, D.D.,	" 1837.	" '39.
3 *Hon. Edmund Dwight,	" "	" '40.
4 *Hon. Horace Mann, LL.D.,	" "	r. June, '37.
5 Hon. Edward A. Newton,	" "	r. Jan., '39.
6 *Hon. R. Rantoul, jr., A.M.,	" "	May 25, '43.
7 *Rev. Thos. Robbins, D.D.,	" "	" '44.
8 Hon. Jared Sparks, LL.D.,	" "	r. Jan. 22, '41.
9 Rev. Geo. Putnam, D.D.,	July 7, 1837.	May 25, '41.
10 Hon. Chas. Hudson, A.M.,	Apr. 25, 1838.	" '46.
11 Hon. Geo. N. Briggs, LL.D.,	Jan. 15, 1839.	" '42.
12 Hon. William G. Bates,	July 1, 1839.	" '47.
Marcus Morton, LL.D., <i>ex officio</i> ,	1840.	'41.
13 Hon. John W. James,	Apr. 17, 1840.	May 25, '48.
John Davis, LL.D., <i>ex officio</i> ,	1841.	'42.
14 Hon. Elisha Bartlett,	Mar. 12, 1841.	r. Jul. 29, '42.
15 Rev. H. Humphrey, D.D.,	May 13, 1841.	May 25, '49.
16 *Hon. S. C. Phillips, A.M.,	Sep. 15, 1842.	" '45.
17 Rev. Barnas Sears, D.D.,	" 1842.	r. No. 16, '48.
Marcus Morton, LL.D., <i>ex officio</i> ,	1843.	'44.
18 Rev. E. H. Chapin, D.D.,	Apr. 26, 1843.	r. May 9, '48.
Geo. N. Briggs, LL.D., <i>ex officio</i> ,	1844.	'51.
John Reed, <i>ex officio</i> ,	1844.	'51.
19 Rev. H. B. Hocker, D.D.,	May 10, 1844.	May 25, '52.
20 Hon. Stephen P. Webb,	July 2, 1845.	r. Feb. 2, '46.
21 *Hon. Stephen C. Phillips, Feb. 2, 1845.	May 25, '53.	
1 *Hon. Thomas Kinnicut, A. M.,	Nov. 20, 1846.	" '54.
2 Rev. Emerson Davis, D.D.,	Aug. 27, 1847.	" '55.
3 Hon. John A. Bolles,	May 10, 1848.	" '51.
4 *Jos. W. Ingraham, A.M.,	Apr. 24, 1848.	d. '48.
5 Geo. B. Emerson, LL.D.,	Oct. 24, 1848.	r. '55.
6 Rev. Chas. K. True, D.D.,	Feb. 20, 1849.	May 25, '50.
7 Rev. Mark Hopkins, D.D.,	July 3, 1849.	" '57.
8 Rev. E. Otheman, A.M.,	May 3, 1850.	" '58.
Geo. S. Boutwell, LL.D., <i>ex officio</i> ,	1851.	'53.
Henry W. Cushman, <i>ex officio</i> ,	1851.	'53.
9 Hon. Isaac Davis, LL.D.,	July 8, 1851.	May 25, '59.
10 Rev. A. H. Vinton, D.D.,	May 20, 1852.	r. De. 18, '54.
John H. Clifford, LL.D., <i>ex officio</i> ,	1853.	'54.
Elisha Huntington, <i>ex officio</i> ,	1853.	'54.
11 George S. Boutwell, LL.D.,	July 1, 1853.	r. Oc. 6, 1855.
Emory Washburn, LL.D., <i>ex officio</i> ,	1854.	1855.
Wm. C. Plunkett, <i>ex officio</i> ,	1854.	1855.
12 Henry Wheatland, A.M., M.D.,	July 7, 1854.	
13 Rev. Hosea Ballou, 2d, D.D.,	Dec. 20, 1854.	r. 1858.
H. J. Gardner, LL.D., <i>ex officio</i> ,	1855.	1858.
Hon. Simon Brown, <i>ex officio</i> ,	1855.	1856.
14 Ariel Parish, A.M.,	Sept. 2, 1855.	
15 C. C. Felton, LL.D.,	Oct. 8, 1855.	1856.
16 Rev. A. H. Quint, A.M.,	Oct. 23, 1855.	
H. W. Benchley, <i>ex officio</i> ,	1856.	1858.
17 C. C. Felton, LL.D.,	May 29, 1856.	
18 Rev. W. A. Stearns, D.D.,	June 2, 1857.	
X. P. Banks, LL.D., <i>ex officio</i> ,	1858.	
Eliphalet Trask, <i>ex officio</i> ,	1858.	
19 Rev. E. O. Haven, D.D.,	July 2, 1858.	
20 Rev. R. Tomlinson,	June 29, 1858.	1860.
21 David H. Mason, A.M.,	Feb. 2, 1860.	

• The officers of the Board have been as follows:

SECRETARIES.

*Hon. Horace Mann, LL.D., 1837. r. May 20, 1848.
 Rev. Barnas Sears, D.D., Sept. 12, '48. r. Aug. 30, 1855.
 Geo. S. Boutwell, LL.D., " 7, '55. r. 1860.

ASSISTANT SECRETARY.

Rev. Samuel C. Jackson, D.D., 1849.

TREASURERS.

Hon. Charles H. Mills, June 2, 1838. r. Dec., 1848.
 Hon. J. T. Stevenson, Nov. 25, 1848. r. " 1851.
 *Hon. T. Kinnicut, A.M., Dec. 10, '51. d. 1858.
 George B. Emerson, LL.D., 1858.

¹ House Doc., 1837, No. 50. Senate Doc., No. 81.

² The bill was taken up April 14, and considered in Committee of the Whole, which reported favorably, with some amendments; was ordered to a third reading; it was so read, April 15, amended, and passed to be engrossed. The Senate received it April 17; it was referred to the Committee on Education, reported back without amendment, and was ordered to a third reading; on the 18th it passed to be engrossed; on the 19th, passed to be enacted in both branches; and on the 20th, was approved by the Governor.

³ The members of the Board of Education have been as follows; the small figure preceding each name will enable the reader to trace the order of successive terms of office,—it being remembered that vacancies in unexpired terms are filled only for the remainder of the term; the letter r preceding any date in the last column, denotes "resigned;" d denotes

Schools, and other means of Popular Education, and to diffuse as widely as possible, through every part of the Commonwealth, information of the most approved and successful methods of arranging the studies and conducting the education of the young ;" and, thirdly, to make to the Legislature, annually, a detailed report of its doings, with such observations as their experience and reflection might suggest, upon the condition and efficiency of our System of Popular Education, and upon the most practicable means of improving and extending it. It should be added that the services of the Board were to be, and are, entirely gratuitous.

The Board organized on the 29th of June, 1837; and in its first Annual Report, urged upon the Legislature the importance of the education of teachers. It said that "it must be admitted, as the voice of reason and experience, that institutions for the formation of teachers must be established among us, before the all-important work of forming the minds of our children can be performed in the best possible manner;" it supported this statement with arguments from the nature of the case, and from facts of observation; it appealed to the successful experience of other countries, where schools for teachers had been tried; and it expressed the sanguine hope that Massachusetts would soon be furnished with such institutions. At the same session, were presented also petitions from the "Town of Nantucket" and the "Nantucket County Association," for the establishment of Normal Schools.

The anticipations of the Board were speedily realized. On the 12th of March, 1838, the Secretary communicated to the Legislature the fact that private munificence had placed at the Board's disposal,¹ \$10,000, to be expended under its direction for the qualifying of teachers, on con-

dition that the State would place in the hands of the Board \$10,000 more, for the same purpose. A Joint Committee, of which Hon. James Savage was Chairman, reported, and ably argued for, the appropriation requested. The Resolutions to that effect were introduced into the House, March 22, 1838,² and were approved by the Governor, April 19.

In the disposal of this money, no restrictions as to form or detail were imposed upon the Board; nor had they any guide in existing institutions. European schools could hardly be a model for American. Regarding the whole enterprise, therefore, as a matter of experiment, and knowing that the mass of the people were undecided as to the plan itself, they proceeded with great caution. The amount at their disposal they concluded to appropriate to a three years' trial in three different localities. Finding considerable interest to exist on the subject of location, they determined to be partially governed in selection by evidence of the most liberal co-operation on the part of the citizens. The result was that, Lexington, Barre, and Bridgewater, were selected for the three schools. Lexington and Barre were decided upon, December 27, 1838; and Bridgewater, May 28, 1840. In each case the Board agreed to keep the school at the place selected, on condition that buildings should be provided, and other pecuniary aid furnished. Lexington provided a building, and citizens gave \$543 towards its fitting up and furnishing; Barre, the building and \$500; and Bridgewater the same. The schools were opened, at Lexington, July 3, 1839; at Barre, September 4, 1839; and at Bridgewater, August 10, 1840. No other school was established till 1854.

² The Resolutions were taken up and passed to be engrossed, April 10th; on the same day, were sent to the Senate, and by a vote of 143 to 46, were ordered to a second reading; were read again, April 12, and passed to be engrossed; to be enacted, in both branches, April 18; and were approved by the Governor, April 19. A vote by yeas and nays, upon the passage to the engrossing, in the Senate, reads, thirty-one yeas, one nay.

¹ The generous donor was Hon. Edmund Dwight, then a member of the Board, who died April 5, 1849. When the Secretaryship was established, he had personally added to the small salary allowed by the State, and by will continued the same amount, \$500 per annum, for three years after his death.

These three schools thoroughly tested the theory. Each was fortunate in its Principal. For Lexington, Rev. Cyrus Pierce,¹ then of Nantucket, was selected June 21, 1839,—a man endowed with remarkable qualifications for such a post. Prof. Samuel P. Newman, who took charge of the school at Barre, the first in order of election of the three Principals, having been chosen May 30, 1839, brought with him an excellent reputation from his Professorship of Rhetoric in Bowdoin College; and Capt. Nicholas Tillinghast imbued the Bridgewater school with a spirit it still exhibits.

But it was no easy work to establish the system in the minds of the public. The school at Lexington opened with but three pupils, though before the close of the year it numbered over twenty. It met with great opposition. It was a novelty, and Massachusetts is slow to adopt new things. Private and endowed institutions, in many cases, arrayed their influence against it. Denominational sensitiveness was vigorously and persistently appealed to. Fears lest sectarian influences should become paramount, were linked with hostility because sectarian doctrines were excluded. The inertia of many teachers threw its dead weight into the attack. The imaginary "centralization" of the Board was held up as anti-republican. So strong was the early opposition that it was feared that the first school would meet with a speedy death. But the faith and ability of its Principal, Cyrus Pierce,² prevented

that; "I would rather die," said he, "than fail in the undertaking;" and he succeeded. The influence of such men as Adams, Everett, Rantoul, Webster, and Channing; and the power exerted among believers of our own doctrines, by such ministers as Rev. Drs. Thomas Robbins and Emerson Davis, and later, President Humphrey, and Rev. Dr. Henry B. Hooker, whose influence, as members of the Board of Education, our churches knew would never be used against our faith;³ and the good, practical results which speedily appeared,—carried the system through its days of crisis. When the three years' trial was ended, the Board of Education, in a special report,⁴ made after examination by a special Committee, (of which Hon. William G. Bates was chairman,) unanimously declared that the experiment was successful, and asked, as the \$20,000 had been almost entirely expended, that provision be made for the further support of the schools. The request was successful. The Legislature, by Resolve approved March 3, 1842, appropriated \$6,000 annually to the schools for three years.

It is worthy of notice that this action was but two years subsequent to a violent attack upon the schools, and upon the Board with which they seemed to be linked. In the Legislature of 1840, the Committee on Education reported to the House an urgent and decided argument against both, together with a bill to repeal all the acts establishing them. This was on the 7th of March; the report was laid on the table, and ordered to be printed,

¹ Rev. Jacob Abbott had been first chosen, but declined, as he did a proposal to take his choice of the schools.

² Born in Waltham, Ms., August 15, 1790, baptized August 22; graduated H. C. 1810; teacher at Nantucket for several years; studied Divinity at Cambridge for three years; ordained over the Unitarian Church in North Reading, May 9, 1819, as colleague with Rev. Eliab Stone, (who died Aug. 31, 1822); dismissed May 19, 1827; taught four years at North Andover, and six at Nantucket; July 3, 1839, entered on his labors at Lexington; resigned in three years, on account of ill health, but returned to the school (removed to West Newton) three years after; again resigned five years after; visited Europe; taught again in private school; and died April 6, 1860; he

sleeps near the spot where, while a student in College, in 1807, he began his career as a teacher, and where, in 1858, it closed.

³ The Ortho-lox men who adhered to the progressive measures, felt that time would remove some accidental causes of disturbance, and harmonize both sides, and so they waited patiently. The results have proved their wisdom: in five years' somewhat intimate connection with the Normal Schools, and other State educational interests, we have never yet seen the slightest appearance of a denominational thought in the mind of a single person charged with their oversight.

⁴ Fifth Annual Report, 1842.

and on the 10th, a thousand copies additional.¹ On the 11th, a minority report was presented,² of which two thousand copies were ordered. The bill was postponed, by special assignments, until the 19th; in the intermediate time, various petitions were received in favor of the schools, and the apparent current against them was reversed; and the bill was refused a third reading, by 182 to 245. The arguments used on this occasion against the measures assailed, were rather anticipations of future harm than exhibitions of existing evils. Other attacks have since been made, but without success. The last, (entirely futile,) was before the Legislature of 1860, the character of which may be judged from the fact that the petitioners declare "knowledge to be a power to do evil, and that the possessors of superior knowledge employ it to fleece those who have less; that there are already too many learned men; that the State is oppressed with them; that colleges are a nuisance; that the professions of theology, law and medicine are overcrowded, and yet that, though the supply exceeds the demand, the articles grow dearer and dearer, contrary to the usual laws; that every graduate becomes a burden to the community, incapable of rendering a substantial equivalent for his support, and yet eating up the over-produce of any five ordinary men."³

¹ House Documents, No. 48. Common School Journal, 1840,—with two speeches, pro and con.

² House Documents, No. 53.

³ A choice specimen of some petitions then presented is as follows:

"All our children in mass from 15 years old & under to have an equal chance in education & to do this I would recommend a law that such schools shall be maintained at least seven months in the year, and that their Prudential committees shall employ good & efficient teachers to teach the most advanced under fifteen years old & older if the district determine & that all cases of trouble with the teacher shall be settled by a majority of those present at a legally called meeting provided it cannot be amicably settled by the Prudential committee and that it shall be the duty of the Prudential Committee to canvass the district at the commencement of each term of the school, & if any children who are *compus mentus* are deprived of school for want of

The School at Lexington having outgrown its accommodations, was removed, in September, 1844, to West Newton; and that at Barre, to Westfield, in 1844,—a removal from Barre being authorized May 25, 1842, and directed May 31, 1843. The last named, with that at Bridgewater, had from the beginning, very inadequate accommodations. In the winter of 1845, a memorial was presented to the Legislature, by Charles Sumner, R. C. Waterston, G. F. Thayer, Charles Brooks, and William Brigham, a "Committee of Friends of Education," setting forth the utility of the system of Normal School training and the want of proper buildings, apparatus, and libraries, for these two schools; and concluding with asking an appropriation of \$5,000, conditional on the contribution of \$5,000 more from individuals, which they was authorized to pledge.⁴ On the unanimous recommendation of the Committee on Education, the Legislature granted the petition. Buildings were erected at each place, and the schools have since remained in their respective localities. To provide "a more commodious site and building, and the necessary appurtenances and apparatus," for the School at West Newton, the State, April 10, 1852, appropriated \$6,000. Proposals from Framingham decided the removal of the school to that place; a building was erected, and on the 15th of January, 1854, was dedicated to its use. This building cost more than an-

food or raiment, he shall forthwith supply them with such things as he may judge necessary at the expense of the town and that he shall see and that the prudential committee shall receive such compensation as the district shall determine & now I ask you our chairman to see that such laws are passed as is necessary to carry out this system"

He further demanded "the abolition of the Board of Education, who are prodigating the people's money, & sticking their hands into the money up to their elbows, till their eyes stick out with fat;" he demanded it "in the name of the Great Jehovah and the Continental Congress," who for their blessed deeds (as he said in another place) "have been judged worthy to enter their fathers house not made with hands and eternal in the heavens & that to day are ranging those bright elysium fields that surround their father mansion—"

⁴ The money was paid, July 17th.

ticipated, the whole amount being \$15,750. The town of Framingham paid \$2,500; the Boston and Worcester Railroad Company, \$2,000; old furniture brought \$250 more; and the deficiency of \$5,000 was met by the State.

Still another school becoming necessary, the Board, upon petition for increased accommodations, recommended in 1853, that a fourth be established in Essex County. The Legislature adopted the recommendation, and, by Resolve approved April 16, 1853, appropriated \$6,000 for that purpose. The city of Salem exhibited claims, in its population, ease of access, and generosity, which could not be overlooked; and a building there was dedicated September 14, 1854, which cost \$18,500, of which the State had paid only the \$6,000; the remainder, with the exception of \$2,000 from the Eastern Railroad Company, was paid by the city. The plans of this building are on pp. 44, 45.

The appropriation, in 1853, of \$1,000 annually to each School, for distribution among the pupils, with a view to neutralize the variation in expenses caused by the various distances of the different pupils from the schools, completed the features of the State system. Private thoughtfulness, however, added to the means of success, in a bequest by Henry Todd, Esq., who died March 2, 1849, and by whose will the Board of Education, in trust for the schools, received as residuary legatee, the sum of \$11,797 72, only the income of which is to be annually expended so as to be a clear addition to what would otherwise be at the disposal of the Board for the Normal Schools.

The following table exhibits the amount of money actually expended on the Normal Schools from the beginning, with the sources from which derived. The table, if incomplete, is so only in regard to donations from individuals:

	SUPPORT OF THE SCHOOLS.			TOTAL.	FOR ERECTION OF BUILDINGS.			TOTAL.	AID to Pupils.
	Paid by the State.	Paid by Individuals.	From Todd Fund.		Paid by the State.	Paid by Ind. or Towns.			
1839	\$763.43½	\$763.43½	.....	\$1,526 87	\$317.52 a	\$1,300 52 b	\$1,688 04	
1840	2,123.57	2,123 57	.....	4,247 14	.....	500.00	500.00	
1841	2,849.13½	2,849.13½	.....	5,698 27	55.58	55.58	111.16	
1842	1,669.62	1,669.62	.....	3,339.24	.....	.....	.....
1843	1,838.80½	1,838.80½	.....	3,677.61	250.00	250.00 c	500.00 d	
1844	4,525.42	132.33	.....	4,657.75	500.00	500.00 e	1,060.00 f	
1845	6,687.71	.....	.....	6,687.71	.....	.....	.....
1846	5,379.50	.....	.....	5,379.50	5,000.00	6,500.00 g	11,500.00	
1847	5,723.48	.....	.....	5,723.48	1,350 00	.....	1,350.00 h	
1848	6,105.35	.....	.....	6,105.35	370.00	.....	370.00	
1849	5,768.01	.....	.....	5,768.01	200.00	.....	200.00	
1850	7,351 66	.....	.....	7,351 66	.....	.....	.....
1851	7,748 32	.....	\$350.00	8,098 32	.....	.....	.....
1852	8,410.46	.....	360.00	8,770.46	.....	.....	.....
1853	8,222.00	.....	311.87	8,533 87	4,366.72	3,275.63 i	\$7,642.35	\$170.00
1854	9,689.64	.....	927.70	10,617 34	5,902 79	13,729.97 i	19,622.76	1,554.50
1855	13,094 32	.....	999 00	14,093 32	2,882 79	.....	2,882.79	1,844.50
1856	12,775.38	.....	461.00	13,236.28	4,814 25	.....	4,814 25	3,372.18
1857	13,028.32	.....	550.00	13,578.32	2,211.01	.....	2,211.01	4,026.00
1858	13,218.64	.....	775.00	13,993 64	98.14	.....	98.14	3,397 43
1859	14,270 14	.....	925 00	15,195 14	.....	.....	.....	3,878 00
TOTAL.	\$51,242.91½	\$9,376.89½ j	\$5,659.57	\$166,279.38	\$28,318.80	\$23,131.10	\$54,549.90	\$18,842.61	

a. Actually expended, though not paid till 1840.

b. Including \$317.52 from the Dwight Donation.

c. From the Dwight Donation.

d. For release from obligations at Barre.

e. From citizens of West Newton.

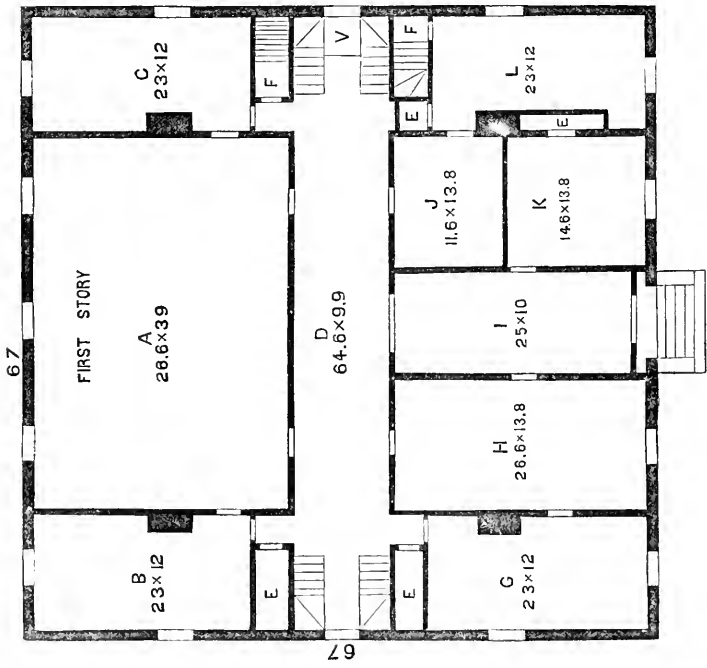
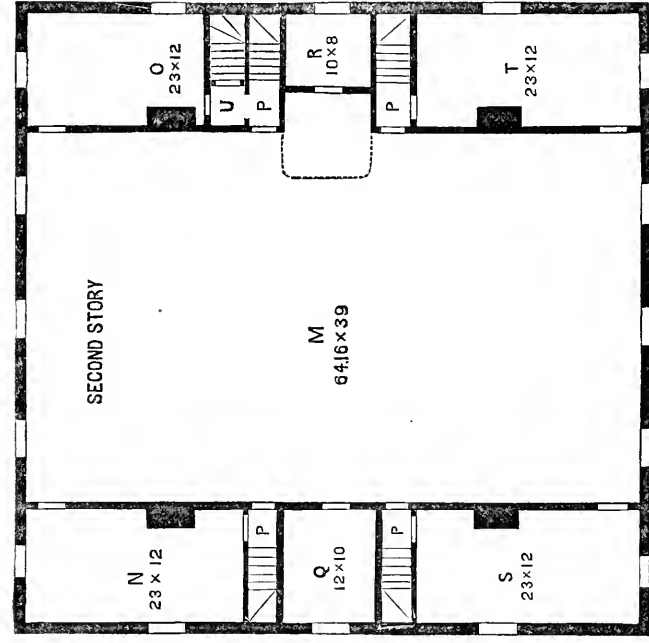
f. For School at West Newton; Mr. Quincy's Donation not included, because the property was invested in Mr. Mann's name, and became part of his estate.

g. Including the contributions from Bridgewater and Westfield.

h. Special appropriation for alterations at West Newton.

i. From Framingham and Salem, towards schools there.

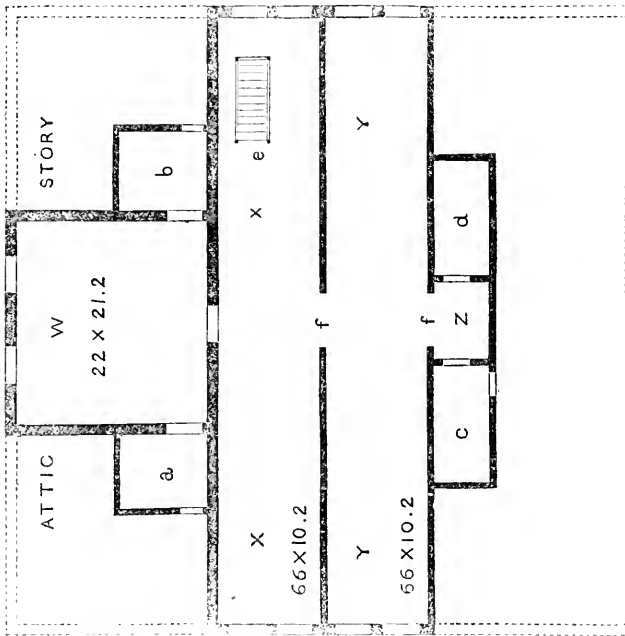
j. Which, with \$623 10½, applied for buildings, makes the \$10,000 contributed by Hon. Edmund Dwight.



The STATE NORMAL HALL, at Salem, Ms., is a Brick Building, sixty-seven feet square. I, Entrance Hall; K, Reception Room; D, Long Passage; J and L, Dressing Rooms; A, Lecture and Music Room; B, C, G, H, N, S, T, Recitation Rooms; E, E, E, Closets; F, F, Cellar Stairs; V, Water Tank for Closets below; U, Stairs to Library, Apparatus, &c., above; M, Principal School Room; P, P, P, Stairs connecting the two Stories; Q, Room for Books of Reference; O and R, Teachers' Rooms.

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67



W, Apparatus and Experiment Room; a, Apparatus Closet; b, Work Closet; x, x, Cabinet of Natural History; X, Y, Library; Z, Recess; o, d, Closets for Books and Pamphlets; e, Stairs; f, f, Arched Passages.

The table on p. 43 shows that the State has expended upon the Normal Schools, —

Erection and Furnishing of Buildings,	\$28,318.80
Support of Schools,	151,242.91½
Aid to Students,	18,842.61
TOTAL,	\$198,404.32½

If any person should deem this aggregate extravagant—we had prepared a table showing the amount of expenditures by the State government in various reformatory, correctional, and charitable departments, collated from the several auditors' reports; but our space forbids its insertion. We make room, however, for the aggregates, premising, that if we have overlooked any item, it renders the comparison less favorable to the schools:

CHARITABLE.	
To the Blind,	\$211,900.28
“ Deaf and Dumb,	138,739.63
“ Eye and Ear Infirmary,	67,500.00
“ School for Idiots, (11 years.)	83,375.00
“ Lunatic Asylums,	475,752.94
“ Paupers and Almshouses,	2,812,012.64
TOTAL,	\$9,789,340.49
CORRECTIONAL.	
For the State Prison, (16 years.)	\$374,197.26
“ Reform Schools, (13 years.)	584,591.08
TOTAL,	\$958,788.34

Lists of the teachers of the several schools, with some other facts, follow.

The School at FRAMINGHAM was opened at Lexington, July 3, 1839; removed to West Newton, September, 1844; and to Framingham, January 15, 1854; on the latter occasion, an appropriate address was delivered by George B. Emerson, Esq., a member of the Board.

The teachers, and their time of service, have been as follows:—

PRINCIPALS.	COM.	ENDED.
Rev. Cyrus Peirce, A. M.,	July, 1839.	July, 1842.
Rev. Sam'l J. May, A. M.,	Aug. 1842.	Aug. 1844.
Rev. Cyrus Peirce, A. M.,	Sept'r, 1844.	April, 1849.
Rev. E. S. Stearns, A. M.,	May, 1849.	Sept. 1855.
George N. Bigelow, A. M.,	Sept'r, 1855.	

ASSISTANTS.		
* Caroline Tilden,	Sept'r, 1842.	Apr. 1847.
Emily Johnson,	Oct'r, 1842.	Apr. 1843.
Electa N. Lincoln,	May, 1843.	July, 1850.
Sarah Watson,	Dec'r, 1846.	July, 1849.
* Mary Livermore,	Dec'r, 1846.	April, 1847.
Emily L. Shaw,	April, 1849.	July, 1849.
Rebecca M. Pennell,	Aug. 1849.	Mar. 1853.
Lucretia Crocker,	Sept'r, 1850.	Sept. 1854.
Georgiana Whittemore,	Sept'r, 1850.	Sept. 1852.
Mary E. Bridge,	Sept'r, 1852.	Nov. 1853.
Abby C. Gardner,	Sept'r, 1853.	Sept. 1854.
Fanny A. Parsons,	April, 1854.	Mar. 1855.
Caroline G. Greely,	Sept'r, 1854.	Sept. 1855.

Elizabeth G. Hoyt,	March, 1855.	Feb. 1857.
Mary E. Wilson,	April, 1855.	Dec. 1855.
Mary E. Bridge,	Sept'r, 1855.	July, 1858.
Frances L. Babcock,	Dec'r. 1855.	Sept. 1856.
Anna C. Brackett,	Oct'r. 1856.	Feb. 1858.
Frances Merritt,	Sept'r, 1857.	Sept. 1859.
Lois T. Caswell,	Feb'y, 1858.	Aug. 1859.
Anna C. Brackett,	Sept'r, 1858.	Aug. 1859.
Nancy J. Bigelow,	Sept'r, 1859.	
Frances E. Wadsworth,	Sept'r, 1859.	
Elizabeth G. Hoyt,	Sept'r, 1859.	Feb. 1860.
Martha E. Young,	Sept'r, 1860.	

TEACHERS IN MUSIC.

Joseph Bird.		
Lowell Mason.		
* George W. Pratt, A. M.,	1852.	Nov. 1852.
Benjamin F. Baker,	July, 1853.	Jan. 1854.
Osgood Colliester,	June, 1854.	Oct. 1854.
E. R. Blanchard,	March, 1854.	

Regarding the WESTFIELD School, we avail ourselves of information derived from Rev. Emerson Davis, D. D., one of the first members of the Board, and afterwards particularly connected with this school:

"The Normal Schools of this Commonwealth when first commenced were regarded as an experiment. They were located in places that would furnish, for three years gratuitously, the necessary accommodations. But when the experiment was sufficiently satisfactory to warrant their permanent establishment, it became necessary to locate them in places that were easy of access. A School was commenced at Barre in September, 1839, for three years, under the care of Professor Samuel P. Newman, who died in 1842, at which time the school was suspended. That town being distant from the railroads, it was thought best to remove it to some place on the line of the Western Railroad that would be central to the Western half of the State. It was two years before any acceptable offer was made. It was removed to Westfield, and re-opened in September, 1844, in a part of the Academy building, where it continued one term; and was then removed to a suit of rooms fitted up in the Town Hall, where it continued till a building was completed in September, 1846. During these two years it was under the care of Rev. Emerson Davis, pastor of the Congregational Church, who devoted to it as much time as he could spare from his other duties. He was in the school a short time every day, and instructed some classes, and lectured upon the theory and practice of teaching. Mr. William Clough, a graduate of Harvard, and whose reputation as a teacher stood high, was the principal instructor the first year, and Rev. P. K. Clarke, now

pastor of a Church in South Deerfield, was the instructor during the second year. The school was small during these two years; it had some prejudices to encounter, and some obstacles to overcome. After dwelling in tents for two years the Normal building was completed,¹ one half of which was paid for by the citizens of Westfield; and Mr. David S. Rowe, of Rockport, and a graduate of Bowdoin College, secured as its permanent principal.

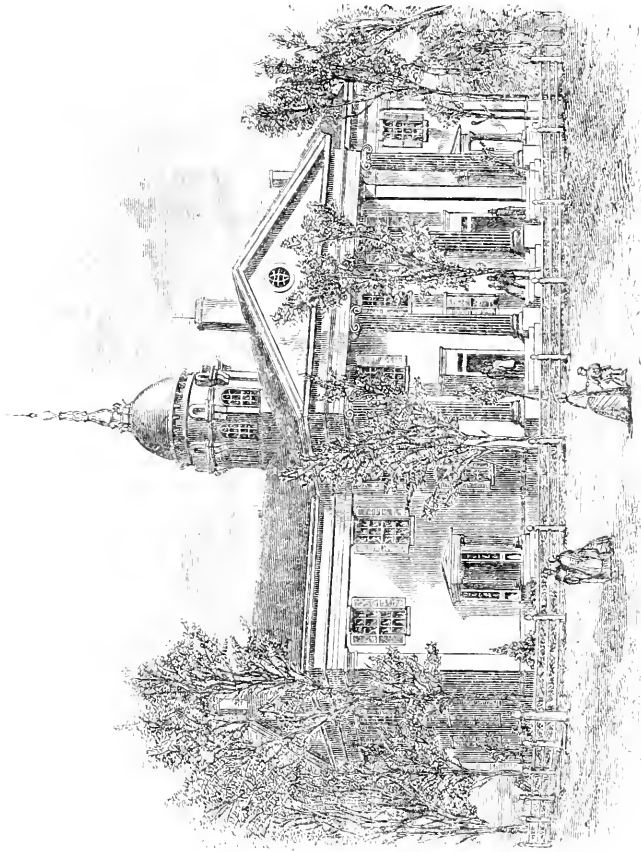
"The School, now being placed on a permanent basis, and in charge of a man who could devote all his time to it, and who understood the wants of the teachers, increased in numbers and usefulness.

"It was at first more like a good Academy than like a professional school. Much less attention was then given to the art of teaching than is now. Scholars were admitted for a single term, though they were expected to attend one year, in all. They were deficient in their knowledge of the first rudiments, and it was necessary to devote so much time to a thorough examination of the subjects taught, that but little time was devoted to modes of instruction, discipline, and the management of schools. Less time is required for teaching the elementary branches now than fifteen years ago, because the common schools have been much improved, and those admitted to the Normal Schools are better educated. This School is now more strictly professional in its character than formerly.

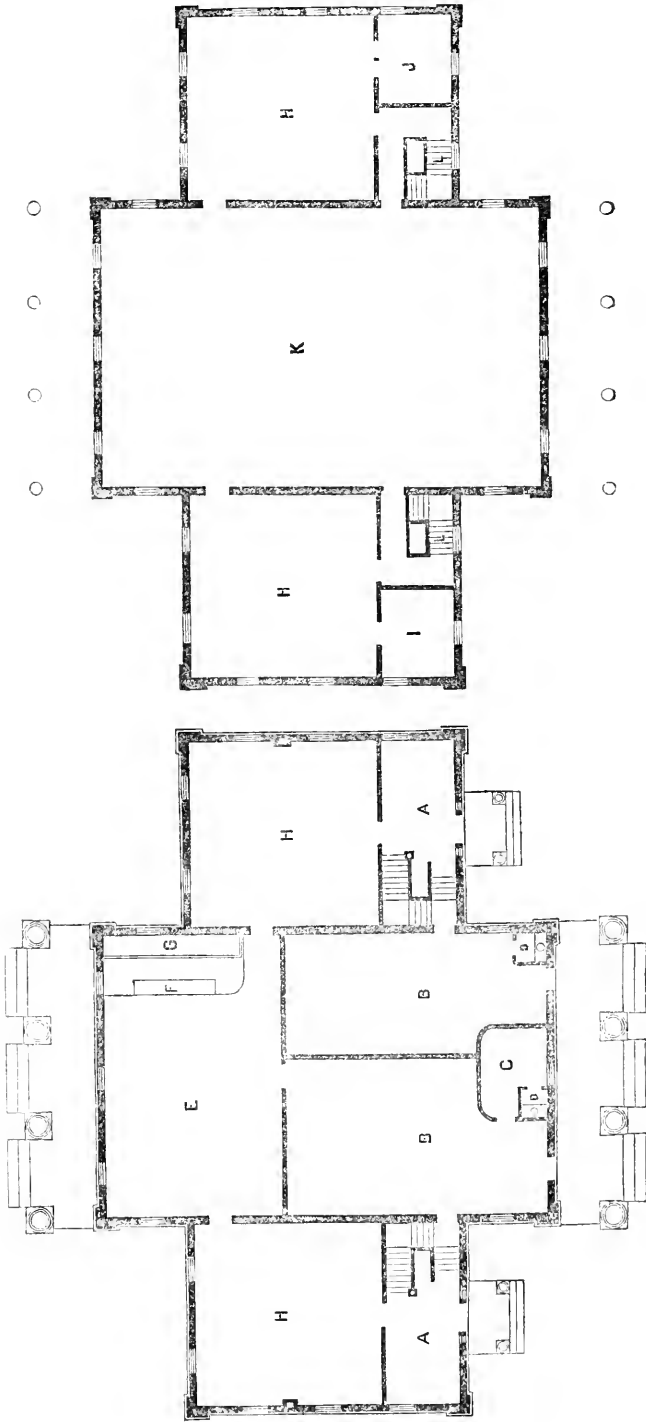
"In March, 1853, Mr. Rowe resigned, and set up a private school at parrytown, New York. It was without a Principal until September, 1854, when Mr. William H. Wells, a distinguished teacher in Newburyport, was appointed. During this interval the School was conducted by the assistant teachers, chiefly by Mr. John W. Dickinson, the present principal. Mr. Wells having been appointed Superintendent of Schools for the city of Chicago, resigned, and left in May, 1856. The School was conducted the remainder of the term by Professor Crosby, (now at Salem,) and Mr. Dickinson.

"In Sept., 1856, Mr. Dickinson, who is a graduate of Williams College, became its principal, under whose superintendence it has become deservedly popular, and is answering the end for which these schools were established."

¹ The building was dedicated September 3, 1846, when an address was delivered by President Humphrey, then a member of the Board. The right of the school district was subsequently purchased; and in the present year another necessary enlargement was had, which is just completed. Plans of the building, which we think the best in the State, are on the succeeding pages.



Exterior of the State Normal School at Westfield, Ms.



Plan of the State Normal School at Westfield, Ms.—The main edifice is 60 by 40 feet, not including the portico at each end. The wings are 25 by 38 feet each.
 A, A, Entrance Halls. B, B, Dressing Rooms. C, Wash Rooms. D, D, Closets. E, Chemical Laboratory. F, Pneumatic Cistern. G, Closet for Chemical Apparatus. H, H, H, H, H, H, H, H, Recitation Rooms. I, Teachers' Room. J, Room for Philosophical Apparatus. K, Principal School Room. L, L, Stairs.

The instructors of the Westfield School have been as follows :—

PRINCIPALS.	COM.	ENDED.
Prof. Sam'l P. Newman, ¹	Sept. 4, '39.	Dec. Feb. 10, '42.
Rev. E. Davis, D. D.	Sept. 4, 1844.	Sept. 3, '46.
Now pastor of 1st Cong. Ch., Westfield.		
David S. Rowe, A. M.	Sept. 3, 1845.	Mar. 1854.
Wm. H. Wells, A. M.	August, 1854.	April, 1856.
Now Sup't of Schools, Chicago, Ill.		
John W. Dickinson, A. M.	Aug., 1856.	
ASSISTANTS.		
Samuel C. Damon.	Sept. 4, 1839.	
Now Seaman's Chaplain at Honolulu, S. I.		
* Nicholas Tillinghast,		
Afterwards principal of the Bridgewater School.		
Edwin E. Bliss,		
Now missionary at Marsovan, Turkey, Asia		
* Samuel A. Taylor.		
James S. Russell,		
Now teacher in Lowell High School.		
A. R. Kent.		
William Clough,	Sept'r. 1844.	Sept. 1845.
Rev. P. K. Clarke, A. M.	Sept'r. 1845.	Sept. 1846.
Now pastor of Orth. Cong. Ch., So. Deerfield, Ms.		
Miss Rebecca M. Pennell,	Oct'r, 1846.	July, 1849.
Afterwards Mrs. Rev. A. S. Dean, Yellow Springs, O.		
Miss Lydia N. Mosely,	March, 1848.	July, 1849.
Now Mrs. Sylvester Scott, Alexandria, Va.		
Sylvester Scott,	Sept'r, 1849.	Mar. 1850.
Now principal of Young Ladies' Institute, Alexandria, Va.		
Miss Jane E. Avery.	March, 1850.	July, 1853.
Edward G. Beckwith, A. M.	Aug. 1850.	July, 1851.
Now president of Oahu College, Sandwich Is.		
* George A. Corbin,	August 1851.	Nov. 1851.
Alvin B. Clapp,	Nov'r, 1851.	July, 1852.
Now of Southampton.		
J. W. Dickinson, A. M.	August, 1852.	Aug. 1856.
Now principal.		
Alvin B. Clapp,	March, 1853.	July, 1853.
Miss Melissa A. Woodbury,	August, 1853.	July, 1854.
Now Mrs. Alvin B. Clapp.		
Miss Alexiue G. Parsons,	August, 1854.	Dec. 1856.
Now Mrs. John W. Dickinson.		
Miss Eliza C. Halladay,	Sept'r, 1855.	Feb. 1860.
James C. Greenough,	August, 1856.	
(Absent from Sept. 1859, to Sept. 1860.)		
Miss Harriet A. Worth,	Dec'r, 1856.	Mar. 1857.
Miss Dora C. Chamberlain,	March, 1857.	
William B. Green,	Sept'r, 1858.	Aug. 1860.
Philo M. Slocum,	Sept'r, 1860.	
Miss Emeline Parsons,	Sept'r, 1860.	
TEACHERS OF VOCAL MUSIC.		
Asa Barr,	Sept'r. 1844.	Sept. 1846.
Truman Crossett,	Sept'r. 1846.	Mar. 1852.
George F. Miller,	March, 1852.	Mar. 1858.
Asa Barr,	March, 1858.	

¹ SAMUEL P. NEWMAN was son of Mark Newman, of Andover, (see QUARTERLY, II. 293.) and born in 1796; graduated at Bowdoin College, 1817; was first professor of rhetoric there from 1824 to 1839; he was the author of the work on Rhetoric which bears his name.

TEACHERS OF PENMANSHIP.

	Before 1844.
Paul W. Allen,	
Now M. D., Barnstable, Ms.	
John A. Martin,	March, 1849. July, 1849.
D. F. Brown,	July, 1849. July, 1851.
James L. Martin,	August, 1852. Mar. 1857.

The school at BRIDGEWATER was commenced in the old Town House, which fitted up at the expense of the citizens of the place. In this building it remained and flourished until the summer of 1846. The generous private donation of \$5,000, together with the \$5,000 furnished by the State, then furnished this school as it did Westfield, with a new building. It being the first Normal School edifice actually built for that purpose on this continent, and its erection following close upon, and almost in consequence of, a bitter attack upon the whole system, the Board deemed the event of sufficient importance to demand a formal recognition. The building was dedicated on August 19, 1846. Hon. William G. Bates, of the Board, delivered the dedicatory address; Hon. Amasa Walker pronounced an oration before the graduates; and at the festival, Hon. Horace Mann and others made fitting addresses.

This school, like the one at Lexington, was particularly fortunate in the selection of its first principal, Nicholas Tillinghast, whose enthusiasm, and at the same time, clear and precise method of analytical investigation, speedily gave this school a high and marked character.

The teachers have been as follows :—

PRINCIPALS.	COM.	ENDED.
Nicholas Tillinghast,	Sept. 9, 1840.	June, 1853.
Marshall Conant, A. M.,	August, 1853.	Aug., 1860.
Albert G. Boyden,	Sept'r, 1860.	

ASSISTANTS.

During the first, second, third, part of the seventh, the eighth, ninth, tenth, and part of the fifteenth terms, no Assistant was employed.

Thomas Rainsford, (part.)	March, 1841.	May, 1842.
Charles Goddard,	Sept'r. 1841.	early in '42.
James Ritchie,	August, 1843.	Oct'r, 1844.
Joshua Pearl,	Dec'r, 1844.	early in '45.
Christopher A. Green,	March, 1845.	Feb. 1847.
* Dana P. Colburn, (part.)	March, 1847.	June, 1847.

* Late principal of the R. I. Normal School.

Joshua Kendall, A. M.	March, 1847.	Feb. 1848.
Now principal of R. I. Normal School.		

Miss Nancy Blackington,	March, 1847.	Nov. 1847.
*Dana P. Colburn,	March, 1848.	July, 1850.
Richard Edwards,	April, 1848.	Jan. 1853.
Now principal of St. Louis Normal School, Mo.		
Albert G. Boyden,	August, 1850.	Oct. 1853.
Now principal.		
Edwin C. Hewett,	Jan'y. 1853.	Dec. 1856.
Now teacher in the Illinois Normal University at Bloomington.		
Mrs. Sarah M. Wyman,		
(partially,) Nov'r, 1853. Feb. 1854.		
Jairus Lincoln, Jr.,	March, 1854.	July, 1855.
Now principal of High School at Yarmouth, Ms.		
Leander A. Darling,	Sept'r, 1855.	Aug. 1857.
Now teacher in Charlestown, Ms.		
Benjamin F. Clarke,	Sept'r, 1856.	Aug. 1857.
Now in Brown University.		
Albert G. Boyden,	Sept'r, 1857.	Aug. 1860.
Miss Eliza B. Woodward,	Sept'r, 1857.	
Miss Elizabeth Crafts,	Sept'r, 1858.	Feb. 1859.
Warren T. Copeland,	March, 1859.	Feb. 1860.
Principal of High School at Southboro', Ms.		
Charles F. Dexter,	March, 1860.	
James H. Schneider, A. B.	Sept'r, 1860.	

The SALEM Normal School building was dedicated September 14, 1854, an address being delivered by Ex-Governor George S. Boutwell, a member of the Board; this address, as is the case with the other similar addresses, is printed in connection with the next subsequent Annual Report of the Board. The school opened under flattering auspices, and has enjoyed a steady and advancing prosperity. Its library, consisting of between six and seven thousand volumes, is the largest of the Normal School libraries; it has increased within two years over three thousand volumes, with the cost of less than two hundred dollars to the State. This increase, with other advances, rendered enlargement necessary, which has recently been accomplished by alterations in the attic—one thousand dollars of the expense of which, came from one generous individual. The plan of this enlargement appears on page 45.

The teachers of this school have been as follows:—

PRINCIPALS.	COM.	ENDED.
Richard Edwards,	Sept. 12, 1854.	Sept. 30, '57.
Prof. Alpheus Crosby,	Oct. 29, 1857.	
ASSISTANTS.		
Martha Kingman,	Sept. 12, 1854.	
Elizabeth Weston,	Oct. 1, 1854.	July 26, '60.
Lucy A. Tefft,	Apr. 16, 1855.	Feb. 12, '56.

Sarah R. Smith,	Mar. 11, 1856.	
Phebe A. Breed,	"	July 21, '57.
Olive P. Bray,	Mar. 9, 1858.	
Ellen M. Dodge,	"	
Mary E. Webb,	Mar. 18 1858.	
Gertrude Sheldon,	Sep. 7, 1858.	July 26, '60
Anna M. Brown,	Sept. 5, 1860.	
Caroline J. Cole,	"	
Elizabeth Carleton,	"	
Eunice T. Plumer,	"	

TEACHERS OF MUSIC.

E. Ripley Blanchard,	Sept. 13 1854.	Feb. 9, 1859.
Sarah M. Eaton,	Mar. 9, 1859.	Feb. 9, 1860.
Elizabeth G. Hunt,	Feb. 23, 1860.	July 26, '60.
Lucy Kingman,	Sept. 5, 1860.	

OCCASIONAL ASSISTANTS.

¹ Elizabeth T. Dike,	May 25, 1857.	July 21, '57.
¹ Napolcon H. Jerome,	"	July 17, '57.
¹ During a temporary absence of Miss Kingman on account of her health.		
² Olive P. Bray,	Sept. 28, 1857.	Feb. 9, 1858.
² In the interval between the labors of the first and second Principal, and afterwards, to some extent, while a member of the Advanced Class.		

LECTURERS.—Prof. Arnold Guyot, James C. Sharp, Esq., Rev. B. G. Northrop, Rev. John L. Russell, Miss Frances S. Cooke, M. D., Ephraim Brown, Esq., etc.

The Normal Schools bear the same relation, as to government, to the Board of Education, that common schools bear to the School Committee in undistricted towns. The more particular care of each school is confided to a sub-committee of Visitors, one of whose members, at least, with the Secretary, is present at the examination for admission of each class,—who conduct the examination at the close of each term,—visit the school at such intermediate times as seem proper,—and conduct all expenditures; in expenditures the visitors cannot exceed the sum allotted by the Board, nor can the Board exceed the amount specifically appropriated by the Legislature each year. The schools are open to the public at all times.

An applicant for admission, must be, if a male, at least seventeen; if a female, at least sixteen years of age, and must make an explicit declaration of an intention to become a teacher in the schools of this State; must give a pledge to remain in the school at least three consecutive terms,—(there are two terms a year.)—and to

observe faithfully all the regulations of the institution ; must also present a certificate of good physical, intellectual and moral character, from some responsible person, and must pass a satisfactory examination in the common branches, viz :—Reading, Spelling, Writing, Defining, Grammar, Geography, Arithmetic, and History.

The course of study includes all the branches taught in common schools ; the advanced course includes such branches as are required by law in High Schools. Appropriate diplomas are conferred upon those able to pass a rigid examination in either course.

Of the usefulness of these schools, it was not our purpose to speak. It will be allowable, however, to refer to the fact that on several occasions systematic efforts have been made to ascertain the public estimate of graduates employed as teachers ; and in each case with flattering results. The eighth report of the Board (1845,) contains many testimonials upon this point. In 1858, the Secretary addressed a circular to the School Committee of each town in the State, asking information as to the success of these teachers. "Answers were received from 202 towns. Of these, 68 had never employed graduates of Normal Schools, and several others had employed a single graduate only for a brief period of time. Most of the Committees in those towns naturally declined to express an opinion upon the system. Of the Committees of the remaining towns, 11 are decidedly opposed to the schools, while 106 express themselves favorable, with degrees of feeling, from calm moderation to ardent enthusiasm, growing out of a long and satisfactory experience." Everything unfavorable in these replies, and a large part of those favorable, are printed, occupying 86 pages of the Report of the year 1859. So decided a testimony is unanswerable.

The following table gives the number of pupils who have entered the several Normal Schools, term by term ; terms did not correspond, in the different schools, until 1855 :

Year and Term.	FRAM-INGHAM.		WESTFIELD.		BRIDGE-WATER.		SA-LEM.
	Females.	Males.	Females.	Total.	Females.	Total.	
1839 1st,	12						
" 2d,	10	22					
1840 1st,	14				7	21	28
" 2d,	5	19			7	7	14
1841 1st,	11				9	9	18
" 2d,	18				2	9	11
" 3d,			75	90	165	165	37
" 4th,	29				3	10	13
1842 1st,	9				4	8	12
" 2d,	15				16	9	25
" 3d,	11	35			9	8	17
1843 1st,	14				16	3	19
" 2d,	6				26	7	33
" 3d,	22				8	17	25
" 4th,	17	59					
1844 1st,	17				13	7	20
" 2d,	13		23	26	49	10	20
" 3d,	33		10	19	29	4	15
" 4th,	19	82			78		
1845 1st,	14		4	8	12	9	7
" 2d,	27		8	7	15	20	18
" 3d,	20	61	17	19	36	63	9
1846 1st,	16		13	11	24	14	16
" 2d,	41		8	13	21	7	17
" 3d,	21		4	16	20	4	9
" 4th,	21	99			65		
1847 1st,	15		6	7	13	2	9
" 2d,	17		9	11	20	7	6
" 3d,	32		8	11	19	6	4
1848 1st,	20		7	14	21	4	10
" 2d,	31		11	15	26	3	7
" 3d,	32	83	9	22	31	7	7
1849 1st,	12		13	26	39	11	12
" 2d,	42		18	17	35	7	11
" 3d,	45	90	2	19	21	95	7
1850 1st,	53		4	18	22	8	23
" 2d,	38		7	16	23	9	13
" 3d,	91		6	17	23	68	8
1851 1st,	62		4	11	15	8	24
" 2d,			6	18	24	4	12
" 3d,	62		3	14	17	56	9
1852 1st,	45		8	18	26	6	16
" 2d,	25		3	18	21	12	20
" 3d,	70		7	14	21	68	
1853 1st,	24					8	12
" 2d,			7	13	20	16	16
" 3d,	24		7	3	10	2	3
1854 1st,	36		7	16	23	7	6
" 2d,	21		6	20	26	4	5
" 3d,	57		6	20	26	91	8
1855 1st,	32		14	35	49	10	23
" 2d,	14	26	5	47	52	101	15
1856 1st,	17		11	33	44	8	28
" 2d,	16	33	8	30	38	5	19
1857 1st,	18		6	21	27	17	19
" 2d,	36	54	15	36	51	78	10
1858 1st,	28		11	27	38	13	24
" 2d,	13	41	12	33	45	83	13
1859 1st,	31		14	36	50	23	12
" 2d,	26	57	7	31	38	7	10
1860 1st,	20		9	30	39	14	22
" 2d,	19	39	8	39	47	86	9

SUMMARY.—Framingham, 1,157; Westfield, 1,449 (443 Males, 1,006 Females); Bridgewater, 1,222 (507 Males, 715 Females); Salem, 543. TOTAL, 4,371, — less a small number re-entering at different times.

The number of graduates, that is of those whose who have fulfilled the prescribed course, is, of course, very much less. Up to the end of the first term in 1860, the number is as follows: Framingham, 740; Westfield, (?); Bridgewater, 813; Salem, 218.

CONGREGATIONALISM SPECIALLY ADAPTED TO PROMOTE REVIVALS OF RELIGION.

BY REV. HENRY M. DEXTER, BOSTON.

THE following postulates are assumed, for the purposes of this discussion, viz :

1. All mankind—now living, and to live—need to be regenerated and sanctified.

2. Their regeneration and sanctification is the work which the Church of Christ must regard herself as charged with, on earth,—so far as human agency may have a place in bringing it about.

3. The heart of man is so hard, its natural disinclination toward the things of God, so decided, and the power of the ordinary working of the Church, so inadequate to overcome all the difficulties of the case, that extraordinary manifestations of Divine co-operation—taking the form of what are commonly called “Revivals of Religion”—seem to be essential to the end sought.

4. The Holy Ghost is the Divine agent, whose special presence and manifested power produces revivals of religion, and makes them effectual to the “pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ.”

5. God’s plan—so far as it is revealed in the Word, and in the past—seems to be for the Holy Ghost to accomplish this work of human salvation, by acting upon and through the Church; stimulating and guiding the ordinary machinery of grace to those higher achievements which constitute the glory and the joy of revivals.

6. The Holy Ghost may, and sometimes does, work through no Church agencies, or with very inadequate ones.

7. Yet it is reasonable to suppose that Divine Grace will give the preference to those methods of Church action which are

most congenial toward co-operation with it—especially if they are also nearest to the letter and spirit of the Bible.

The question which we raise, and whose affirmative we shall seek to prove—without denying that God has often greatly blessed other denominations of Christians, and will always reward all true faith and honest labor, however imperfect in its processes; and without affirming that the special advantages of our own system have ever yet had full justice done them by a wholly faithful application of their power—is, then, simply this: *Whether Congregationalism, as a system of Church order and working, is specially congenial toward co-operation with the Holy Ghost in revivals of religion?*

1. We claim that it is so in virtue of its special freedom of action, and flexibility of adaptation to varying circumstances that may surround it. That state of high devotional feeling, and eager interest in the great truths of the Gospel, which is commonly called a Revival of Religion, is—we are not discussing now, whether it ought to be, or not—exceptional to the ordinary condition of the Church and the world. It makes special claims upon the officers and membership of the churches. Pastors are called upon, by it, to a different presentation of truth; to warmer and more solemn appeals; often to a multiplication of services undesirable before; and especially to an amount of personal labor with inquirers, for which opportunity is not given in the ordinary experiences of their office. And individual Christians are often constrained by it to intermit, for a time, the duties of their ordinary vocations, and give themselves to the sweet work of persuading those to be reconciled to God, who meet them half-way in inter-

est, and whose eager souls are asking them, 'what must we do to be saved?'

If, now, our religion is to imitate that laborious adaptation of itself to all classes and every condition of society which is suggested by the example of the great Apostle, who made himself a servant to all that he might gain the more:—unto the Jews, becoming as a Jew, that he might gain the Jews; to them that were under the law, as under the law, that he might gain them that were under the law; to them that were without law, as without law, (being not without law to God, but under the law to Christ,) that he might gain them that were without law; to the weak, becoming as weak, that he might gain the weak; and being made all things to all men, that he might by all means save some;—it must, not merely in its essential spirit, but in all its forms and methods, possess that flexibility and power of instant adaptation to every possible exigency of time, place and circumstance, which will enable it always, and at the shortest notice, to do the right thing, at the right time, and in the right manner. Congregationalism—as has been aptly and beautifully said, by one of the brightest ornaments of the New England pulpit—is nothing else than common sense applied to the matters of religion; and common sense applied to matters of religion is just the thing, and the only thing which is, or can be, equal to the peculiar exigencies of a revival of religion. When the Spirit of the Lord has come down in great power—as it did so wonderfully through all our borders in the Winter and Spring of 1857-8—and crowds daily through unusual places of prayer, as well as fill the churches at the time of Sabbath worship; bringing special requests to be offered to the Lord; bringing peculiar difficulties to be solved by the ministration of the Word, as a medium of the teaching of the Spirit; bringing unwonted states of mind to the hearing of the Gospel; bringing spirits burdened, and even crushed, by the heavy anxieties of sin, to be lightened by the

manifestation of the truth; then what is needed is not a Prayer-book, not a volume of Homilies, nor any service that is foreordained to meet the chronology of the ecclesiastical year—beginning at Advent, and proceeding duly through Septuagesima, Sexagesima and Quinquagesima Sundays, Easter, Ascension, Whit-Sunday, Trinity, and the twenty-seven Sundays after it; the circumcision of our Lord, the Epiphany, the conversion of St. Paul, the Purification of the Blessed Virgin, St. Matthias the Apostle, the Annunciation of the Blessed Virgin, St. Mark the Evangelist, St. Philip and St. James the Apostles, St. Barnabas, the Nativity of St. John the Baptist, St. Peter the Apostle, St. James and St. Bartholomew and St. Matthew the Apostles, St. Michael and all Angels, St. Luke the Evangelist, St. Simon and St. Jude the Apostles, all Saints, St. Andrew the Apostle, St. Thomas the Apostle, the Nativity of our Lord, St. Stephen the Martyr, St. John the Evangelist, the Holy Innocents, Monday and Tuesday in Easter week, and Monday and Tuesday in Whitsun week, &c. &c.;¹—but prayer that will be prayer for them because it will go up to the throne of grace in simple, apt language, pouring their actual requests into the infinite ear, and calling down upon them the very blessings of which at that moment they feel themselves to stand in perishing need; and preaching that will array before them those motives, and burnish before them those appeals, and press upon them those doctrines, which to them, *as they are*, may helpfully and therefore hopefully, become the wisdom of God and the power of God unto salvation.

Other preachers may break over the formal obstacles that hem them in at such a time, and may preach truth, and *the* truth which is called for by the condition of the people; but we claim that Congregationalism especially favors that freedom and flexibility of religious movement

¹ See the Rubrics of the Church of England, and of the Episcopal Church here.

which may always easiest adapt itself to the exact phase of the work which Providence appoints to be done. It has no system which claims particular Sabbaths for particular subjects and services; it is left to be guided always, in its selection of topics, by its study of the need of the people for instruction, or reproof, or comfort—just as the physician never dreams of giving calomel to all his patients on Mondays, and quinine on Tuesdays, and so on—with the days and with the drugs—but rather feels the pulse of his patient, and notes all the symptoms of his malady, and shapes his prescriptions by the contemporaneous demands of the disease. It is perfectly easy to see, at a glance, that the Rubrical system never contemplates revivals—never presupposes any particular exigencies of spiritual need—but lays out its work on the theory of dispensing, in an orderly and progressive manner, about so much Gospel in each year—just as in material things, it anticipates the usual fall of rain, and the ordinary visitations of the sunshine. In case of fearful drought, or appalling pestilence, or sudden invasion, the Archbishop of Canterbury—or some similarly situated functionary in another land—must write a prayer, which may then be circulated among the clergy, and not until that time can the Lord be called upon, in a lawful manner, by the great congregation, to be merciful, and to spare his people, and bless his heritage, in the particular manner which their particular exigency requires.

It is over Episcopacy, rather than other forms of church government, that Congregationalism has special advantage in this particular. In like manner we claim that it has advantage over it:—

2. In its want of reliance upon anything formal, or ritual, for salvation. The first necessity of right teaching in a revival of religion, or, in the aim to produce one, is to impress upon the soul the indispensable and immediate necessity of penitently believing on the Lord Jesus Christ unto salvation. Every other reliance must be

swept out of the way. All confidence in good works must be destroyed. All idea that the being baptized, or the partaking of the sacrament, or the regular attendance upon the means of grace, or a scrupulous morality, with the ability to “say the Creed, the Lord’s Prayer, and the Ten Commandments, and also to answer such other Questions as in the short Catechism are contained;”¹ or *anything* that can be done by a man, or can be done to him, that is not repentance and faith in the crucified Redeemer, will save him, must be renounced, at once and forever. Only when the sinner is convinced that his sins are many, and great, and grievous to be borne, and fatal in their tendency; that left to himself, he has no power at all, because he will never have any effectual desire, to work out his own salvation; that all his sufficiency must be of God’s grace; that that grace is only promised to him who makes *now* the accepted time, and the day of salvation; that there is, therefore, no reasonable hope that he will ever be cleansed by the washing of regeneration, and renewing of the Holy Ghost, shed on him abundantly, through Jesus Christ the Saviour, unless, without the delay of a moment, he becomes reconciled to God, by the death of his Son: only then is he brought into that position of soul in which he can be saved.

Such teachings then must be considered essential to a Revival of Religion. He who teaches sinners this, may rightfully be said to be laboring to produce a Revival. And that system of church order which especially favors such teaching may, without impropriety, be claimed to be specially congenial toward that co-operative energy of the Holy Spirit, which, in that teaching, it constantly invites.

Far be it from us to claim that such teaching as this is confined to Congregationalism. Still, those creeds and methods of labor which are most often found in connection with it, and with which it is

¹ See “Order of Confirmation,” Prayer Book of Prot. Episc. Church.

popularly identified, do specially renounce and condemn all reliance upon rites, and forms, and *opera operata*, and do press upon the sinner the duty of immediate repentance and faith, as the absolute condition of being saved; and hold that church membership, and the reception of the sacraments, requires them as indispensable preliminaries; in opposition alike to the Episcopal theory before noted, and the Methodist idea of admitting to *quasi* membership in the church, (and hence, by inevitable popular inference, admitting to heaven also.) those who merely have a "desire of salvation."¹ So that, however nearly some other denomination of Christians may share this advantage with it, it is nevertheless true that Congregationalism, more than some other systems, and at least, equally with any, is in this particular specially adapted to promote revivals of religion, by the point and practicalness and fervor of its public and private ordinary method of appeals. Consider, again in immediate connection with this:—

3. The high character of its spiritual demands. We are confident that no other form of church order is naturally led to be so vivid and constant in its appeals from the higher motives of the gospel, to those who are under its influence. The creed usually associated with it is thoroughly and earnestly evangelical; the preaching of its ministry is nearly always direct and pointed—giving no quarter to sin, and demanding for God the instant and entire surrender of the soul; while the preponderating influence of its working, as a system, is calculated to lighten the popular conception of the importance of religious verities over all other things. Truth—the truths of God, sublime, eternal, saving or condemning—furnishes the root and heart of its chief interest and influence—so that if it have not that, it has

nothing with which to grapple itself to the affections of men. Its unadorned and often unimpressive sanctuaries, the plainness and simplicity of its methods of worship, the absence from its public services of aesthetic beauty and ritual splendor, and of almost every such thing which, in connection with other forms of worship, attracts and delights the multitude, throw it back with heightened necessity upon its underlying doctrines, for its practical hold upon men; and this is the main reason why it is nearly impossible for the Congregational polity to work well in the hands of those who ignore or deny the essential doctrines of the Cross; and why it sets them to complaining of its barrenness, and coldness, and lack of interest, and puts them to inventing new elements of variety, and to hankering after some liturgical additions to its worship, and some "Broad Church" method of working up towards it the sympathy of the masses. Being that system of religious working which we believe was divinely intended to put the least machinery of ceremony and office between divine truth and human hearts—which all will, at any rate, probably admit actually does so—it must follow, on the one hand, that Congregationalism will fail powerfully to affect men unless the truth which is in it affects them, and, on the other, that when it is true to itself—and so to its Divine Author—it must specially press upon all who come under its influence, the vast import of the plan of salvation, and the glorious realities of the government of God.

But, in so far as it does this, it works specially and directly toward that state of things which we call a Revival of Religion—which never can exist until men are brought face to face with truth, and which God's promises make sure whenever and wherever that truth is pressed upon the soul, with no disturbing or beclouding medium between; and when, in all its length and breadth, and high and deep, its claims are crowded into direct contact with human consciousness.

¹ "There is only one condition previously required of those who desire admission into these Societies [Methodists call their churches *United Societies*], viz.: 'a desire to flee from the wrath to come, and to be saved from their sins.'"—*Methodist Discipline*, Part I., chap. ii., sec. 1, (4.).

4. Furthermore, we submit that Congregationalism is specially adapted to promote Revivals of Religion, in virtue of its constant training toward dependence upon Divine aid. Revivals are, in a special manner, God's work. It must be the Lord of Hosts who opens the windows of heaven to pour upon the ministry of his word, and the individual labor of his professed followers a blessing, that there shall not be room enough to receive it. No dependence upon an arm of flesh will avail anything for this end. The Divine sovereignty, while merciful in its intimations of willingness to bless, on prescribed conditions, is yet jealous of the honor of the great work of saving men; and where attention is diverted from God, as the sole, as well as supreme source of spiritual healing, by the intervention of any ecclesiasticism, there is, by so much, a lessened likelihood of Divine interposition, for it is "not by might, nor by power, but by my Spirit, saith the Lord." Accordingly, that system of religious faith and order which trains its adherents to look most directly to God as its guide and strength; which rests most entirely and lovingly upon his Word for constant direction in little things and great things; which most appeals to his Spirit for light upon all its ordinary works and ways, will,—so far as it is faithful to its principles,—permanently abide in that condition of special nearness of access to the Great Head of the Church, which will most favor and promote his intervention in the form of Revivals of Religion.

Now it is the distinguishing characteristic of Congregationalism, that it puts nothing between the individual soul and God,—as a friend, counsellor and guide. In the matter of personal salvation, it prescribes no baptismal purification, no atoning life of penance or good works, no ecclesiastic grace of any kind, but remits the inquiring soul directly to the Lamb of God, which taketh away the sins of the world. And when that soul has believed, and hopefully been washed and sanctified, and

justified in the name of the Lord Jesus, and by the Spirit of our God, and has come into the covenant relations of the Church, it puts it under the tutelage of no Priest nor Bishop nor Council nor Articles nor Canons; it relieves in it no one particular of the entire responsibility of all its relations to God and to man; and sends it directly to God and to Christ, in the Word, and in the teaching of the Spirit, for all light—for its own conduct, and for its share of the responsibilities of the organization. If a question of import arises,—as whether such or such a doctrine is to be taught or suffered in the church; or whether such or such conduct in a brother is consistent with Christian principle and covenant obligations, every individual member of the church is directly charged, as before God, with the responsibility of the decision; and must go to God, in prayer and faith, to find the answer which pleases Him. No rubric fetters it; no decree of General Assembly, or Presbytery, or Bench of Bishops, or Council, or of any other church; no judgment of the past; not even any suggestions of the present, can come in to take off, hardly to lighten, this load of direct responsibility to God, and absolute dependence upon Him, which Congregationalism, in its very essence, fastens upon every believer. And by this training, we hold that this system proves itself specially congenial to Revivals of Religion, by pressing the church to ask for and receive them.

5. But that peculiarity in Congregationalism as a system of Church order and labor, which, in contrast with all other systems, most clearly gives it an advantage in the matter under consideration, is its intense development of individualism in all its church membership. It is the only form of Church working in which the responsibility of activity and success, or of sluggishness and failure is thrown directly, always, and fully, upon each one of those who are associated under it; in which the duty and the privilege of every church act, as

well as of all individual Christian acts, are lodged with the individuals who compose the Church. In the monarchic forms of Church government, the responsibility and the power are with the hierarchy, in whatever guise it appears, and each private member is taught that for him obedience is the first duty, so that if things go right, or go wrong, no immediate responsibility rests upon him, unless he has failed to do something which *it* has commanded him to do. In other words, the hierarchy steps in between the individual Christian and his God, adjusting his relations, assuming his responsibility, and claiming his submission. In the aristocratic form of Church government the same thing, for substance, is done by the "Session," or the "Council," who receive members and dismiss them, and discipline them, and so in like manner step in between the individual and the Great Head; and train all the membership practically to feel that the responsibility is with the Church, as a body, or in its judicatories, and not upon them, and each of them, as before God bound to give answer for all. But Congregationalism rests all upon each. Every member of its churches it holds responsible, in his measure, for the soundness of its creed, the wisdom and energy of its management, the success or failure of its endeavors to do good. It trains each one to feel that if things go wrong, he cannot reasonably throw off the blame upon the shoulders of "the Church" as a body, nor upon the pastor and officers nor upon any person or persons other than himself. It teaches each one that there is a responsible sense in which he may use Paul's words: "who is weak and I am not weak? who is offended and I burn not?" It hightens all motives to individual activity, not merely by pressing them upon the souls of its members with all the force of the Word of God, but by arranging all its processes so as to favor their development, and further their working. It is always repeating that last command of Christ in the ear of each of its faithful ones; "Go ye into all

the world and preach the Gospel to every creature." It stimulates its laity to work in Sabbath Schools, and Mission Schools; in tract distribution, and visiting from house to house, among the poor and the abandoned; to fill their pockets with appeals and their mouths with arguments, that they may sow the seed of Divine truth beside all waters, and in all way-side paths. "BY ALL MEANS SAVE SOME," is the motto which it embroiders, from the lips of Paul, upon the pennon waving from the lance which it puts into the hand of every one of its private soldiers as it sends them forth to the battle of the most high God. We do not deny that other forms of Church government do often seek to stimulate their membership to these same individual toils and triumphs, but what we claim is that no other system does, or can, *logically* do so. It is only by deserting, and even by doing violence to, its own first principles, that any other system can appeal, as ours always and inevitably does, to the individual force of its communion. Most others are afraid to trust the people. A prayer meeting, even, that should not be presided over by the "proper authorities,"—likely enough, then, so programmed beforehand as to prevent all, but persons previously invited, from taking part in its services—would seriously alarm them. They cannot understand how there can be freedom without misrule and misfortune; any more than the old subjects of the European despotisms can understand how we can be safe in this country without bayoneted sentinels on every corner. But Congregationalism trusts the people; educates them; leans upon them and each of them; trains them to understand that God has left the work of reconciling the world to himself through the death of his Son—so far as human agency goes—for them to do, and commands them to do it in his name, and for his sake, and in personal dependence upon him; tells them, however ignorant and weak they may be, to remember that God hath "chosen the foolish things of the world to confound the

wise, and the weak things of the world to confound the things which are mighty"; tells them that a Church is not a mysterious galvanic battery of spiritual power, but rather a regimental organization, by means of which the individual soldiers can best be trained for, and marched into the fight; that pastors are captains under the "Great Captain" of salvation, whose function is rather to lead and guide the masses in their work, than to do the work in their stead.

Thus teaching, we claim that Congregationalism equally fits its membership for that individual labor with the impenitent, and that individual faithfulness in prayer and every good work, which the Holy Spirit demands as the great requisite of human co-operation in its redeeming work in revivals of religion. The great revival of 1857, was peculiarly marked in this direction. The Congregational Churches every where fell in at once and entirely with its claims for individual work, while other systems were obliged to desert their own peculiarities, and, in a manner, Congregationalize themselves, before they could become largely the channels of its power of spiritual healing. Daily noon-day prayer meetings, in unconsecrated rooms, presided over by Christian laymen, and open to the speech even of the young, were strictly *Congregational* means of

grace; and all remember how vast and vital was their connection with the glorious result. Nor will it be forgotten that such Congregational Churches as departed most widely from the democratic freedom of their own system, and most assimilated their methods of labor and worship to those of the hierarchal systems, shared least in the blessing that then descended.

But our purpose was rather to hint, than to exhaust, the truth on this fertile subject; and the exigencies of narrowing space compel us to be satisfied with these bald and incomplete suggestions. We can only take room to add the record of our impression that they who will carefully study the history of Revivals, with the points we have raised before their minds, will be led to a thorough and abiding conviction, that, while Congregationalists have never in one single instance done full justice to the capabilities of their simple and Scriptural system in the direction we have indicated, and while God will bless all who truly love him, and sincerely try — at whatever disadvantage — to advance the coming of his kingdom, it is yet true that no form of polity so invites, or can so readily and naturally co-operate with the Holy Spirit in its copious descents of mercy, as that which first planted itself, in this hemisphere, on Plymouth Rock, reproducing here the Apostolic pattern.

Books of Interest to Congregationalists.

THE HISTORY OF HARVARD UNIVERSITY. By Josiah Quincy, LL. D., President of the University. Boston: Crosby, Nichols, Lee & Co. 1860. Two Vols. 8vo. pp. 636, 744.

This work reminds us of a shrewd farmer, of whom it is narrated that in a time when hay was scarce, he provided his cattle with green spectacles, by means of which the straw, which he plentifully furnished, became perfectly satisfactory. Had the farmer worn the spectacles himself, he would have paralleled the optical illusions which have transformed every Orthodox feature treated of in these volumes. A new issue, without an expurgation of the errors

so clearly shown up twenty years ago, is as great a blunder, as it is sad that so bitter a production should be linked with the name of the venerable author. The very title of the work is a misnomer; there is no "Harvard University," as the author's own reference to legislative action shows, and as President Everett so properly insisted. The malignant treatment of the Mathers, father and son, — the abuse of the Orthodox portion of the Commonwealth when the seeds of Unitarianism were planting, — the labored defence of the monstrous perversion of the Hollis Professorship, — let alone

other minor matters, — are only specimens of the exceeding charity which used to characterize — and does sometimes now — that arrogant *regime* whose day of power has forever gone by. Yet this work preserves many facts which will be useful, when, in another generation, the true History of Harvard College shall be written.

ILLUSTRATIONS OF SCRIPTURE; suggested by a tour through the Holy Land. By Horatio B. Hackett, D. D., Professor of Biblical Literature in Newton Theological Institute. New and Revised Edition. Boston: Gould & Lincoln. 1860. 12mo. pp. 254.

A popular description, by one of the best Biblical scholars in the country, of what he learned in his journeys to the East, of Methods of travel, Manners and Customs, Climate, Soil, and Productions, Agriculture, Geographical Accuracy of the Bible, Jewish opinions and usages, Jerusalem, and Particular Places, — all with especial reference to explaining the Scriptural narratives, and invaluable, because so pertinent and reliable, to every student of the Bible. We have tried it in connection with Sabbath School study.

COMMENTARY ON ECCLESIASTES, WITH OTHER TREATISES. By E. W. Hengstenberg, D. D., Professor of Theology, Berlin. Translated from the German by D. W. Simon. Philadelphia: Smith, English & Co.; Boston: Gould & Lincoln. 1860. 8vo. pp. 488.

The "other treatises" are, Essays on the Songs of Solomon, the Book of Job, Isaiah, the Sacrifices of Scripture, and the Jews and the Christian Church. The author denies the authorship of Solomon, and refers Ecclesiastes to the time of Malachi, — during the Persian rule. The method of the Commentary is like that of the same author upon the Psalms, and displays the same thoroughness in criticism which generally characterizes the writer, and which make his works so useful to scholars unsatisfied with more popular commentaries.

THE WORKS OF FRANCIS BACON, collected and edited by James Spedding, M. A., of Trinity College, Cambridge, Robert Leslie Ellis, M. A., late Fellow of ditto, and Douglas Denon Heath, barrister at law and late Fellow ditto. Vols. XI., XII., XIII. pp. 461, 454, 418. Boston: Brown and Taggard 1860.

The Riverside Press in Cambridge, and the enterprise and good taste of some of our leading publishers, are working wonders in the manner of books. The clearest and cleanest of type, the most delicately tinted paper, the strongest and comeliest

of neat and flexible binding, are now the exquisite dress of works whose essential beauty has long languished for some fitter outward representation. This reprint of the best edition of Bacon's works, we rejoice to learn, is meeting with a success in circulation which promises abundantly to reward the publishers for their great outlay. To tell our readers who Bacon was, would be "to gild refined gold," and to intimate to them the indispensableness of his contributions to thought and science to every man's book-shelf, would be "to paint the lily." We shall do neither, but only intimate that the fortunate possessor of these cheap yet magnificent volumes will have secured a better investment for the amount of their cost than the stock market could afford, even in better times than these. These are the first three volumes of the "literary and professional works."

THE HOLY BIBLE, containing the Old and New Testaments. Translated and arranged with notes, by Leicester Ambrose Sawyer. Vol. II., the Later Prophets. Boston: Walker, Wise & Co., 245 Washington street. 1861.

This new book is this day on our table, and we can do no more now than to call the attention of the readers of the sacred oracles to its contents. Ten thousand copies of Mr. Sawyer's translation of the New Testament have been sold in two years, and a new edition, corrected and improved, is just issued. We have in these volumes the best efforts of a devoted man, of varied ability, of ripe scholarship, and of an eminently catholic spirit, to *improve* in translation—not to supplant—our old family Bible. His notes, covering nearly fifty pages of this second volume, are the fruits of much study, and cannot fail to be a great help to the student of the Scriptures. The enterprising publishers are doing their part well to make these volumes readable and attractive.

THE PULPIT OF THE AMERICAN REVOLUTION: OF THE Political Sermons of the Period of 1776. With a Historical Introduction, Notes and Illustrations. By John Wingate Thornton, A. M. Boston: Gould & Lincoln, 59 Washington street. 12mo. pp. 537.

Those who, in reading the history of these United States, can discern what the fathers quaintly called "God's Hand in America," will be more deeply grounded than ever in that old Puritan notion; while those who

have never discerned it before, will certainly see it after perusing this volume. Nine "Discourses" from as many of New England's ablest divines, preached in that eventful period, from 1750 to 1783, with the express aim of pointing out the nation's duty and destiny, and each Discourse prefaced by a learned historical note from the editor,—with a clear exposition in the Introduction, of the circumstances which led the ministers of New England into that style of preaching,—these are the general contents of the volume. And we are quite sure that the conclusion to which the editor himself comes, will have the assent of every reader, viz: that, in a very great degree, to the pulpit—the *Puritan* pulpit—we owe the moral force which won our Independence. So far as relates to the Revolutionary period, merely the notes of the editor are worth the price of the book.

JOHN ALBERT BENGEL'S GNOMON OF THE NEW TESTAMENT: Pointing out from the natural force of the words, the simplicity, depth, harmony, and saving power of its divine thoughts. A new translation. By Charlton T. Lewis, M. A., and Marvin R. Vincent, M. A., Professors in Troy University. Vol. 1., 8vo., pp. 925. Philadelphia: Perkinson & Higgins. New York: Sheldon & Co. 1890.

No more valuable contribution to Biblical learning has lately been presented, than this translation and revision of Bengel's great work. Composed originally in Latin a hundred years ago, by one of the brightest minds of the age, after an experience of twenty-seven years in expounding the Greek New Testament to students, on principles of interpretation which he was the first to discover, and which have since revolutionised New Testament criticism in Germany, England, and America, this learned work was confined to the libraries of the learned, (except in the expensive translation of Clarke's Edinburgh Library,) till now, for the first time, it is made available to every English reader for the small sum of \$5,—five dollars for more than 1800 large pages of the best Biblical help that can anywhere be found,—and a liberal discount to clergymen, even at that! Omitting long comments, the author's aim, he tells us, is "briefly to point out the full force of words and sentences in the New Testament, which, though really and inherently belonging to them, is not always observed by all at first

sight; so that the reader, introduced directly into the text, may pasture as richly as possible." It is eminently evangelical in spirit, and may be used to great advantage as a closet companion; for the author has followed the rule which he gives to others in searching the scriptures,—“Apply thyself wholly to the text: apply the subject wholly to thyself.”

LORD MACAULAY'S CRITICAL, HISTORICAL, AND MISCELLANEOUS ESSAYS; with an Introduction and Biographical Sketch of Lord Macaulay. By E. P. Whipple, Esq., of Boston. Six volumes, crown octavo. New York: Sheldon & Co.

This prince of English essayists is fortunate in falling into the hands of such an editor, and such publishers. The arrangement of the essays in the chronological order of their composition, whereby the reader is enabled to mark the unfolding of a great mind; a very full index, pointing out particular topics, and even paragraphs, which one may wish to find without searching through six volumes; a biographical and critical Introduction by such an able pen as Mr. Whipple's; and the typographical beauty wherewith the whole is adorned,—these are excellencies that set this edition far above any other yet issued on either side of the water. The Essays of Macaulay, considered merely as models of composition, are the most valuable addition to the English classics that has been made since the "Spectator" was written; while as a vehicle of sound, vigorous, inspiring thought, they are probably without a parallel in the English language. We remember how, in the greenness of our Freshman year at College, our blood was stirred by listening to the declamation of a Sophomore, who had selected his "piece" from Macaulay's description of the Puritan,—and that before we knew that a Macaulay ever lived.

THE WORKS OF CHARLES LAMB. In four volumes, 12mo. Boston: Crosby, Nichols, Lee & Co.

It has been the fortune of Charles Lamb, as of some other authors, to be apparently crushed by the critics, and then to rise, in spite of them, to the highest rank. His mortal sin was *originality*,—a departure from the beaten track, both in subject matter and style, either of which is likely to be denounced by those literary exquisites whose only vocation it is to find fault.

But the place which his writings now hold among the English classics, in defiance of carping criticism, shows the presence of *genius* as well as originality. Lamb has the faculty of investing the commonest thing in life with the interest of novelty, by the mere choice of words in describing it. This charm of style pervades all his writings, from the briefest business note to the gravest Essays of Elia. By the discriminating use of a single word,—a monosyllable it may be,—he often lets his reader farther into the intricacies of a subject, than others can do by a long and ponderous sentence. A large space in these volumes,—but not too large,—is filled with his letters to Coleridge, Southey, Wordsworth, Hazlitt, Wilson, and other kindred spirits, whereby we are made acquainted with a constellation of luminaries, of which Mr. Lamb was but a single bright star. The American publishers have conferred an obligation on their literary friends which will not fail to be appreciated.

TEXT-BOOK OF CHURCH HISTORY. By Dr. John Henry Kurtz, Professor of Theology in the University of Dorpat; author of "A Manual of Sacred History," "The Bible and Astronomy," etc., etc. Vol. I. To the Reformation. Philadelphia: Linday & Blakiston. 1860. 12mo., pp. 534. For sale by Gould & Lincoln, Boston.

A great amount of matter is here condensed into the smallest size consistent with clearness. Dr. Kurtz is a Lutheran, and he does not hide the fact; but is candid and honest, and, he is thoroughly evangelical. He states his own opinions on proper occasions, which we like. He is not so profound as to see causes where none exist; nor does he content himself with a mere narration of isolated fact. His plan is,—The Preparatory History of the Church, The Primitive Church, The Development of the Church in its Ancient and Classical Form, The Church in its Mediæval and Germanic Form of Development,—and we wait for the Reformation, in the next volume.

THE VOCABULARY OF PHILOSOPHY Mental, Moral, and Metaphysical; with Quotations and References for the use of Students. By William Fleming, D. D., Professor of Moral Philosophy in the University of Glasgow. With Additions, by Charles P. Krauth, D. D. Philadelphia: Smith, English & Co. Boston: Gould & Lincoln. 1860. 12mo. pp. 662.

We believe in and buy dictionaries, vocabularies, &c., with devout faith. Not knowing every thing, they are constantly

on hand to relieve our ignorance of *terms*. This book is just the thing in its line, and we have referred to it already enough to know its variety and fullness. A more scientific friend tells us it is reliable. Any body troubled as we are, i. e. with a lack of wisdom, will do well to get this volume.

LECTURES ON METAPHYSICS AND LOGIC, by Sir William Hamilton, Bart., Professor of Logic and Metaphysics in the University of Edinburgh. Edited by the Rev. Henry L. Mansel, B. D., LL. D., Waynflete Professor of Moral and Metaphysical Philosophy, Oxford, and John Veitch, A. M., Professor of Logic, Rhetoric, and Metaphysics, St. Andrews. In two volumes. Vol. II. Logic. Boston: Gould & Lincoln. 1860. 8vo. pp. 731.

These Lectures, the Editors inform us, were commenced by Sir William Hamilton on his election to the Professional Chair in 1836, and repeated to his classes till 1856. Though not forming a finished treatise, they yet present the Science of the laws of thought with the ability of one generally acknowledged, we suppose, to be unsurpassed, in his specialty, by any man of the present generation, and in that popular style which was suited to learners. The critical acumen, together with the immense learning exhibited, in both the main part and the appendix of this volume, will astonish the student. Of the science itself, its relations, and its applications, this work seems exhaustive: in natural order, all that can be asked; as an example of teaching, unsurpassed; in wealth of illustration investing even this dry theme with positive charms.

As to the general subject,—which he distinguishes from Psychology on the one hand, and Metaphysics on the other,—it is needless for us to do more than to recommend this work as exhaustive. But our own attention turned instinctively to the chapters upon Truth and Error; and these we wish could be thoroughly studied not only by all our ministers, but by our members at large. The "Causes of Error," and the "Remedies of False Judgments," are worth to every minister far more than the price asked for this beautiful volume; especially if faithfully applied. Sir William must have had our little New England in mind, or else,—we are very much like other people. In either case, there is here a capital map of our various controversies.

Publishers who issue such works as Gould & Lincoln do, are public benefactors.

A MAN, by Rev. J. D. Bell. Philadelphia: J. Challen and Son. 12mo., pp. 462. 1869. For sale by Messrs. Crosby, Nichols, Lee and Co.

Mr. Bell is a young Methodist clergyman, of high repute in his own denomination of Christians, as a poet and belles-lettres scholar. He has here undertaken a popular and poetical series of essays about man, in the various aspects of his character. Many fine things are said, and many true ones; but on the whole the work does not strike us as being one that will leave any very powerful impression on the generation which receives it.

HINTS IN THE FORMATION OF RELIGIOUS OPINIONS. - Addressed especially to Young Men and Women, of Christian education. By Rev. Ray Palmer, D.D., Pastor of the First Congregational Church, Albany. Sheldon & Co., 115 Nassau street, New York. Gould & Lincoln, Boston.

We have here fifteen admirable discourses by an able, devoted pastor, on great themes, addressed to an interesting class in the community. It will require all the skill and energy of the enterprising publishers to give this valuable book half the circulation to which its merits entitle it. The kind and winning manner in which the author approaches his readers, and the affectionate style of his address, are well calculated to gain confidence and insure a good result.

VIEW OF THE STATE OF EUROPE DURING THE MIDDLE AGES. By Henry Hallam, LL.D., F. R. A. S., Foreign Associate of the Institute of France. In 3 vols. crown 8vo. pp. 484, 404, 488. Boston: Crosby, Nichols, Lee & Co. 1861.

The great and standard value of Hallam's histories is well known. There have been some ten editions of this work published in England, besides one or two in Paris, and one in this country. He has been called the "judicial historian," on account of the soundness of judgment and thorough impartiality of his views and statements. While, therefore, it must be confessed that he lacks the same thoroughness in theological researches which he displays in other directions; and while he is specially deficient in familiarity with German researches on topics germane to his subject; his great work here reprinted is yet vastly in advance of anything else in our language on its theme, and is indispensable to the student.

This edition is neat, accurate, and beautiful—from the Riverside press—and has an admirable index.

QUIET THOUGHTS FOR QUIET HOURS. By the author of "Life's Morning," "Life's Evening," "Sunday Hours," &c. Boston: J. E. Tilton & Co. 1861.

None who have perused "Life's Morning," or "Life's Evening," will need our commendation of this production from the same pen. Strictly religious in its character, its lessons are illustrated by stories and incidents that cannot fail to "please the reader on" to the last page of the book, if he steps one foot into the first.

HYMNS AND CHOIRS: or, the Matter and Manner of the Service of Song in the House of the Lord. By Austin Phelps and Edwards A. Park, Professors at Andover, and Daniel L. Furber, Pastor at Newton. Andover: Warren F. Draper. Boston: Gould & Lincoln; Crosby, Nichols, Lee & Co. 1869. 12mo., pp. 425.

There is a great deal of curious information in this volume about hymns, as well as thorough discussion of the principles of the "service of song." It may be that the fact that this work is a result, and in some sense a defence, of the principles underlying the "Sabbath Hymn Book," will trouble some minds; it does not ours. In our first number we commended that work; and time and a partial use has only deepened our liking. That we are not alone, is shown by its increasing use. Rev. Dr. Campbell, in the *British Standard*, says:

"The selection, in point of magnitude, is enormous, while the quality is of the very best description. We have twelve hundred and ninety Hymns, to which are added Chants in abundance, with Doxologies. . . The mere index is a considerable publication. . . . Such is the work, and we need not hesitate to affirm that it is incomparably the most comprehensive and complete hymn-book in the English tongue."

In reading the third chapter, it should be remembered that its author is a man of enthusiastic musical ability, warm-hearted piety, and cultivated taste, and that his views on Congregational singing are therefore entitled to great respect.

THE MISSIONARY SISTERS. A Memorial of Mrs. S. H. Everett and Mrs. H. M. Hamlin, late Missionaries of the A. B. C. F. M., at Constantinople. By Mrs. M. G. Benjamin. American Tract Society.

In their lives lovely and useful, and in their death not separated. One in purpose, toil and sympathy, there is a fitness in associating them thus in their life-history. Beautifully engraved likenesses form an attractive frontispiece, and every following page well repays reading.

DISCOURSES, DOCTRINAL AND PRACTICAL. By Edward N. Kirk, D.D. American Tract Society.

Thirteen sermons on topics of deep and vital interest to our race, written in the author's stirring and eloquent style, could not fail to be both instructive and interesting, and so they will be found. This volume is on excellent paper, beautifully printed and bound, and for eighty cents can be secured to any drawing-room or library. Neither should be without it.

TWELVE DISCOURSES. By Henry Martyn Dexter. Boston: Printed for sale at the Ladies' Fair for the furnishing of the new Pine Street Meeting-House, November, 1850. [For sale by Crosby, Nichols, Lee & Co.]

We take advantage of the absence of our editorial brother, to make public mention of this beautiful volume. The imprint refers to a movement now successful, which has lifted a burden of thirty years from one of the most efficient churches in Boston; and which has done it only by the power of a purpose to furnish accommodations to the masses at a reasonable expense. If the author had done nothing more than inspire and sustain, against almost overpowering obstacles, that noble determination, — it was enough, thus to have planted a Church on the best locality at the "South End," re-suscitated an almost hopeless enterprise, and inaugurated a new era in the preaching of the gospel in Boston. It will be an auspicious day for religion here, when the "Berkeley Street Church" is dedicated.

But this volume is far more than a memorial. These sermons are examples of evangelical truth appealing to the reason as well as the affections. They meet cavils in a kind spirit; answer objections; and press home the truth to the heart itself.

Whatever may be said of the claims of the Bible by its own authority,—the public mind is so far affected in this center of infidel pretension, that to exhibit Bible truth as thoroughly reasonable and practical, is particularly demanded. We do not know that this was the object of the volume before us, but it is its result. Sound truth, thorough common sense, a devout spirit, and a wide range of felicitous illustration,—especially from practical life,—make up a volume which, though modestly bearing no publisher's name, is particularly appropriate to the times.

OUR MOTHER. A Memorial of Mrs. S. C. Farley Maxwell. Boston Massachusetts Sabbath School Society. 13 Cornhill, Boston.

A pleasant and useful book, printing and binding to fit,—as the excellent Treasurer of the M. S. S. Society would be likely to make them. The conscientious devotion of Mrs. Maxwell, her systematic use of time, her skillful and faithfully executed plans for doing good, are worthy of imitation.

We can also recommend for the young—

THE LAND OF THE SUN; or, What Kate and Willie Saw There. By Cornelia H. Jenks. Boston: Crosby, Nichols, Lee & Co., 1861.

THE FRANKIE STORIES. By Mrs. Madeline Leslie. Also, THE ROBIN NEST STORIES. By the same writer. Boston: Crosby, Nichols, Lee & Co.

THE FLORENCE STORIES. By Jacob Abbott. Excursion to the Orkney Islands. New York: Sheldon & Co.

THE OAKLAND STORIES. Claiborne. By George B. Taylor, of Virginia. Sheldon & Co., New York. Gould & Lincoln, Boston.

WINNIE AND WALTER: or Story-telling at Thanksgiving; Christmas Stories and Evening Talks with their father about old times. Boston: J. E. Titton & Co.

ANNALS OF THE POOR. By Rev. Leigh Richmond.

TALES FOR MY CHILDREN. By Catharine D. Bell.

THE WORLD'S BIRTH-DAY. A Book for the Young. By Prof. Gaussens. Geneva.

The last three from the Am. Tract Soc.

Congregational Necrology.

Rev. REUBEN EMERSON died in South Reading, March 11, 1860, aged 88 years. Mr. Emerson was born in Ashby, Mass., August, 1771, and was the son of John and Catherine Eaton Emerson, and grandson of Deacon Brown Emerson and Sarah Townsend Emerson, of South Reading. He was 56 years pastor of the same Church of which his grandfather was deacon. He graduated D. C., 1798, was ordained at Westminster, Vt., 1800, and was installed October, 1804, in Reading, now

South Reading. He married Miss Persis Hardy, of Bradford, Mass., by whom he had five children, two of whom, Charles Milton, (born 1802, graduated at Dartmouth College in 1826, now a lawyer in New Orleans,) and Catherine A. R., survive. His wife died fifteen years before him.

"He was a man of study," says Rev. Dr. Storrs, "and brought from his treasures things new and old,—a man of fixedness of purpose—swerving neither to the right hand nor to

the left to please men; a preacher of righteousness to the full extent of his commission, and instant in season and out of season in declaring the counsel of God; in the pulpit, the lecture-room, the Sabbath School, the social gathering, and at the fireside, his lips kept knowledge and poured forth instruction; neglecting no opportunity to serve Christ among the old and the young; in the chamber of sickness, at the bedside of the dying—the grave of the dead or the house of the mourner.

“He loved the prosperity of Zion, and prayed for the peace of Jerusalem. No benevolent enterprise—no association of the wise and godly, no judicious plan for the extension of the gospel, and the amelioration of fallen humanity’s condition, failed to enlist the sympathies of his heart, the labors of his hands, and the eloquence of his tongue.

“With him to be always zealously affected in a good thing was the settled principle of his action; and whether in defence of the cardinal doctrines, or the subordinate duties of revealed religion, whether in the publication of God’s truth, or overthrowing the fortresses of error, whether in urging the claims of Jehovah Jesus to universal homage, or the claims of depressed humanity to protection against injustice, or vindication from the insults of pride and power, this principle prompted every movement, and inspired every beholder with conviction of his unwavering fidelity to the Master he served, and his singleness of aim at the regeneration of the world, and the filling up of heaven with ransomed multitudes from earth.

“Best were his last days,—sweetest, his last comforts,—strongest his last hopes,—most blessed his closing assurance of an abundant entrance into the presence of Jesus. Could the voice that poured sweet music from his lips in earlier days, have been loosed from nature’s infirmities, as he neared the heavenly world, we had heard the joyful shout—

“ ‘Bright glories rest upon my sight
And charm my wondering eyes,
The regions of immortal light,
The beauties of the skies.’ ”

The settlement of a colleague during the latter period of his life, permitted him to give himself still more intently to the Sabbath School interest, with which he had always been identified. At the monthly Sabbath School Concerts he was present, and recited his verses with the youngest; and it certainly was not the least interesting feature of these occasions thus to see the old man of eighty-eight, and the infant of four or five, drawing their spiritual nourishment from the same source, and learning in the same great school of Christ.

Rev. NOAH EMERSON died July 8, 1860, in Shinnecock Reservation, L. I., aged 72. He was born in New Ipswich, N. H., in 1788. He was the youngest of eight sons of Mr. John Emerson and Catharine his wife, who were natives of South Reading, Ms.

Noah spent most of the years of his minority in laboring upon his father’s farm, but early expressed a strong desire to obtain an education for the Gospel ministry. Having devoted himself to the service of Christ, he made a public profession of religion in Hancock, N. H., under the faithful ministry of the Rev. Ried Paige, entered Middlebury College in 1810, and graduated in 1814. His theological education was obtained in the Seminary at Andover.

Having become a preacher, he was employed in the service of the Maine Missionary Society, and did much in strengthening the feeble churches in the new settlements of that State. In that service he continued until the year 1825, when he was settled as pastor of the Church in Baldwin, Maine. There he labored with great diligence and fidelity until January, 1850, when he resigned as pastor, and removed to Hollis, N. H., the native place of his wife, a daughter of the Rev. Eli Smith, late pastor of the Congregational Church in Hollis. There he resided as his home, supplying vacant parishes and preaching occasionally, till his decease.

He ever aimed to do all in his power for the benefit of his fellow-man, and the benevolence of his heart prompted him to self-denying efforts for the cause of Christ and the claims of humanity. Though he had no children to provide for, he practiced the strictest economy, regarding all that he possessed as not belonging to him, but as a steward of God. And so free was he from ostentation in doing good, that he would not let his left hand know what his right hand did. He remembered them that are in bonds as bound with them. So deep and strong was his sympathy for that class of people, that he formed the purpose of going to the Island of Jamaica and spending the remainder of his days laboring for the improvement of those who had emerged from the darkness of slavery. But his purpose was defeated by a painful visitation of Divine providence. Though not permitted, through physical infirmity, to execute his benevolent purpose, his heart burned with sympathy for the millions in our own land, who, by unrighteous laws, are denied the rights of citizens. This led him to publish the offer of one hundred dollars for the best tract on the duty of *praying for the slaves*. The tract was written and the premium awarded and paid.

Being unable to take the charge of a parish, and anxiously longing to do something as a

minister of the Gospel, his mind was drawn toward a remnant of the tribe of Shinnecock Indians, on Long Island, dwelling on a reservation from the town of Southampton, given them by the State of New York. Early in May, 1860, under the approval and supervision of the Executive Committee of the American Missionary Association, and at his own charges, he commenced his labor in his new field, preaching on the Sabbath and superintending a Sabbath School, with great fidelity and acceptance, until the 8th of July, when, in the midst of his religious services, he was seized with paralysis and expired in a few hours.

“Blessed are the dead who die in the Lord.”

Rev. GEORGE B. LITTLE, pastor of the Congregational Church in West Newton, died at the residence of Rev. Dr. Peck, in Roxbury, July 20th, 1860, aged 38 years and 6 months.

He was born in Castine, Me., Dec. 21st, 1821. (the youngest of ten children,) where, at the age of fifteen, he joined the Congregational Church, in company with his father and oldest brother. He was graduated at Bowdoin College, in 1843, having pursued his preparatory studies at Leicester Academy, Ms. He completed his theological course at Andover, with the class of 1849, and was ordained pastor of the First Church, Bangor, Me., on the 12th of October following. Here, for the space of eight years, he labored “in season and out of season,” under the excitement of revival scenes, and the depressions of spiritual declension, till, in the autumn of 1857, his overtaken eyes, which had been gradually failing, were so disabled as to necessitate a change in the routine of life. Meanwhile, he was offered the professorship of Latin and Modern Languages, in Amherst College, which his qualifications and tastes would have led him at once to accept, but for the warnings of a distinguished oculist, whom, for the first time, he then consulted. Convinced that he could neither take the professorship at Amherst, nor continue in the pastoral office at Bangor, without the risk of losing his eye-sight entirely, he was persuaded to accept a call to settle over the Church in West Newton, with the mutual understanding that his eyes should have rest from writing sermons. Here he was installed, on the 12th of November, 1857; and here, during the two years of extraordinary religious interest that followed, he fulfilled all the functions of a Christian minister with universal acceptance, and large success. But scarcely had the new year of 1860 commenced,

when, after attending the weekly prayer-meeting, in which he seemed to speak with more than his customary vigor and force, he was seized with hemorrhage of the lungs, from which he never so far recovered as to visit the sanctuary, or even to converse with those who came to see him, without great fatigue. A voyage to Southern Europe, from which he hoped much, availed nothing; and he returned to die in the family of a friend, where he stopped to rest before reaching home.

Mr. Little was endowed with superior natural gifts, which, highly cultured and sanctified, gave him superior rank in his profession. His scholarly productions pleased the man of taste, while their invincible logic convinced his understanding, and the godly sincerity with which they were pressed home in their application, captured the heart. Remarkably terse in his style, and vivacious in his delivery, he seldom had a dry hearer. His sensitive nature would have suffered keenly from the rough treatment which even ministers of Christ sometimes receive, as the apostles did often, from “unreasonable men;” but always kind and courteous himself, he always received the same treatment in return. Perhaps this natural and instinctive shrinking from posts of public responsibility, curtailed the sphere of his usefulness—a more pardonable offence, to say the least, than the attempt to trade with talents that the Master has never given.

There was in Mr. Little a *completeness*, both of mental structure and religious character, which but few men possess,—a symmetrical development of all the parts. His productions, too, whether written or extemporaneous, had a finish about them which left his hearers with the impression that they had got the whole subject. In commending the gospel to others, he often availed himself of such arguments and illustrations as could be drawn from his own experience of its preciousness and power. Living near to Christ himself, he was accustomed to speak of him as a present Saviour, *always at hand*. It was a leading point in his preaching, and became more and more prominent as his ministry drew to a close.

Wonderful was the calmness with which Mr. Little composed himself to die, when this was all that remained for him to do on earth. Many of his remarkable sayings, during his last days, as recalled by Mrs. L., who was constantly with him, we learn are about to be printed—not published—for the consolation and instruction of his many bereaved friends in the two places of his charge.

Soon after his settlement, at Bangor, Mr. Little married Miss Sarah Edwards, daughter of the late Dr. Elias Cornelius, whom he has left with two young children—Mary and Sarah Cornelius—too young to appreciate the greatness of their loss.

Dea. JOHN CLEVELAND PROCTOR, died in Boston, August 21st, 1860, aged 74 years.

He was born May 19th, 1786, in the town of Essex, Ms. His early life was spent in Henniker, N. H., where he first commenced business, in company with his brother-in-law, the late Hon. Judge Darling. In 1804, he removed to Boston, where he was actively engaged in mercantile pursuits till near the close of his life—a period of more than forty-five years.

At the age of twenty-three, he made a profession of religion by uniting with the Church in Henniker, N. H. This relation he removed to the Park Street Church, Boston, in 1815, and was, four years afterwards, elected to the office of deacon in that Church. For the first ten years after its formation this Church had been, much of the time, without a pastor, and had been favored with the services of only two deacons. The election of two such brethren as the subject of this notice and the late Jeremiah Everts, to the office of deacon, soon after the settlement of the Rev. Mr. Dwight, gave a new impulse to the enterprise of evangelical Christians in the city. It was soon deemed expedient to increase the number of Orthodox Congregational churches, and Deacon Proctor was among the foremost to colonize. In 1827, he united with other brethren, dismissed from the several churches for that purpose, to constitute the Salem Church. He remained actively devoted to the welfare of that Society till there was a call, in 1835, for men to assume the responsibility of a similar organization in another part of the city. Salem Church having become well established, he left it to share the sacrifices involved in commencing the Church of which the late Rev. William M. Rogers became the pastor. In both of these churches he filled the office of deacon during the whole term of his membership.

In the later years of his life, he has been connected with the Mount Vernon and Shawmut churches—where his contributions, his prayers, and his efforts, have been greatly instrumental of promoting the welfare of both those branches of Zion.

But it was not only in the building up of his own Church that Deacon Proctor was zealous.

He was no sectarian, and his sympathies were easily enlisted in every benevolent movement. His early exertions in originating some of our city charities were energetic and effective. He was especially instrumental in establishing and sustaining the Sabbath School system, when it did not find the favor which it since has. Perhaps no individual was more active in the incipient steps which resulted in the systematic organization of the City Mission. Indeed, there was scarcely a Society for the moral and religious welfare of the city, in whose efforts he did not share.

Deacon Proctor was emphatically an *earnest Christian*. While he eagerly engaged in the pursuits of business, he did not loiter in the higher work of life. From the commencement of his religious profession to his last sickness—a period of more than half a century—he pursued, with unabated zeal, the life of one who was alike willing to toil or suffer in the service of Christ. He had a measure of the Apostle's experience, who wrote to the Corinthians of being "in weariness and peacefulness; in watchings often, in fastings often, besides those things which were without, and which came upon him daily—the care of all the churches." Social in his disposition, and naturally fond, as other men, of the pleasures of society, he would allow no indulgence in the innocent recreations of life to draw him from religious engagements. He possessed a peculiar gift for personal religious conversation. It was his habit to seek opportunities of addressing individuals directly; and there are many who can testify to his affectionate faithfulness, even with strangers, on these occasions.

Prayerfulness was a characteristic trait in Deacon Proctor's piety. There are few who have spent so large a portion of their time at the mercy seat. It was his practice to carry everything that concerned him, secular or religious, to God. Lying down, or rising up, going out, or coming in; riding, walking, kneeling, sitting or standing, were alike to him proper occasions, and proper positions, for calling on the name of the Lord. He had faith in special prayer, and was accustomed to set apart seasons for seeking specific blessings. Not only has he been known to rise up a great while before day, to seek the solitude of prayer, but whole nights have been so devoted.

The love for meetings for prayer, which might be termed his ruling passion, culminated in an almost unbroken attendance, for more than ten years, upon the Daily Morning Prayer Meeting, at the Old South Chapel.

His voice, now hushed on earth, is no doubt united in heaven with that great multitude who surround the throne of God, saying, with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Rev. AMHERST L. THOMPSON died at Mt. Scir, Oroomiah, Aug. 25, 1860, of typhoid fever, in his 26th year. He was born in Peru, Ms., but, while yet a child, removed to Amherst, which he ever after regarded as his home, although his father's family, some years since, removed to the West.

In the spring of 1849, in consequence of impressions made upon his mind by the death of his pastor, Rev. Pomeroy Belden, he was led to a personal consecration of himself to Christ. The change was marked and radical, — though but a boy of fourteen, he became a man in thought, purpose, and action. The law, that ever run through his life, was the law of obedience. His post of duty he not only felt to be the *best* place, but the *only* place which a child of God should seek.

He united with the Second Congregational Church in Amherst, Jan. 6, 1850. Immediately upon this, he became impressed with the idea that he ought to preach the Gospel, and many an earnest conference between himself and pastor, followed in relation to it. His own father was willing to give him his time, but could do nothing more towards helping him to an education, and he had no friends who were willing to assume the burden. Believing, however, that if God had any thing for him to do in the ministry, he would put him into it, he resolved to go forward, trusting in Providence to show him the path of duty. Accordingly, in the spring of 1850, with only ten or twelve dollars in money, and not knowing how he was to obtain another cent, he entered Monson Academy to prepare for college. He had a strong arm and a brave heart, he could saw wood, or do any thing to help him on his course. But he was oftentimes in great straits for want of funds, and twice, at least, — once in the academy and once in college, — referred the matter directly to God, on this wise. He told his Heavenly Father his needs, and then said to Him that if help did not come, within a given time, he would take it as an indication from Him, that he was not wanted in the ministry, and would turn aside to other pursuits. And, strange as it may seem, in both cases, the help came within the set time, in a way that seemed almost miraculous.

He graduated at Amherst College in 1856.

His theological studies were completed partly at New York, and partly at Andover. The question of devoting himself personally to the work of missions, early engaged his attention, but it was not finally settled till about the beginning of his last year in the Seminary.

Ever after he decided to go on a Foreign Mission, he seemed to dwell in perpetual sunshine; it was not a cross, but a great joy to go hence and preach the Gospel.

He was ordained to his work, Feb. 2, 1860, in the Second Church at Amherst, and was married at the same time, to Miss Esther E. Munsell, of the same Church. He preached his last sermon, in Boston before Rev. Mr. Dexter's Church and Society, on the afternoon of the Sabbath before he sailed. Those who heard him will not be likely to forget the man, or the sermon. Himself and wife, in company with eight other missionaries, sailed from Boston Feb. 13, 1860, on their way to Oroomiah.

He reached his place of destination about the first of July. On the evening of the 16th of August he was taken with a severe chill, which, after some hours, was succeeded by a terrible fever, that, after nine days, on the 25th of August, completed its fatal work. He sleeps, by the side of Stoddard, in the little mission burying ground on Mount Scir. It is a mysterious providence that so manifestly put him into the ministry, and led him to his chosen field of labor, and permitted him just to look at its waving harvests, without gathering a single sheaf into the garner!

An estimate of the man may be given in few words. His intellect was vigorous, keen and discriminating. He had great executive talent, strong common sense, coolness, and that rare power which is always equal to emergencies, and which would have made him invaluable as a missionary.

His imagination was brilliant, — gorgeous sometimes, — and threw a charm over all he wrote and said. He could hardly have failed, at home or abroad, to have stood in the forefront of popular, effective preachers.

As a man, he was modeled after a large pattern, — was generous, honorable, true. As a Christian he was humble, earnest, sincere. At his graduation at Andover, he delivered an essay on "the Congregational Church Polity adapted to the Foreign Missionary work," which was published in the January No. of this *Quarterly* for 1860, and which is full of apt and earnest thought.

His course of education was a battle with poverty and its concomitants, but he bravely fought it out and conquered. He was qualified for wide usefulness, and his friends had ex-

pected great things of him. But he has done his work early,—his life is complete at twenty-five, and he has taken the crown at the moment he had put on the full armor of God for battle.

God's purpose in his early death will not be known on earth, but we are sure that his life was not wasted. Like the alabaster box of precious ointment, it was broken upon the head of the Redeemer, and its perfume shall be grateful wherever that life was known, or the story of it shall be told.

Rev. JOHN LEWIS died in Plattville, Wisconsin, September 2, 1860, aged 43.

Mr. Lewis was born in Walpole, Ms., July 19, 1817. While a lad he was employed in the bookstore of William Pierce, Cornhill, Boston, where the writer of this first knew him. He attended on the ministry of Dr. Lyman Beecher, and at the age of fourteen was hopefully converted. He pursued his preparatory studies at Phillips Academy, graduated at Dartmouth College in 1840, and Union Theological Seminary in 1843, and was married in the latter year to Miss Electa Page, daughter of the well known Harlan Page, of New York.

After laboring four years as a missionary in Western Wisconsin, Mr. Lewis received a call to the pastorate in Plattville, which he accepted, and continued to fill till a short time before he died, when he resigned on account of failing health. On the first appearance of his disease — consumption — he visited Europe, spending nearly a year in the vicinity of Lake Geneva, returning home last autumn.

Mr. Lewis's labors were greatly blessed in the salvation of sinners, and in building up one of the strongest churches in Western Wisconsin. He went forth like a true missionary, unlike too many who emigrate to the West, not to "find a place," but to make one. Would that the West was blessed with more such devoted workers in Christ's cause. He was an eminent friend of education, and did much to establish, in its present high position, the Plattville Academy. He was also one of the founders of Beloit College, of which he had been a Trustee from the beginning.

Rev. ABEL McEWEN, D.D., died at New London, Ct., Sept. 7th, 1860, aged 80 years.

He was born in Winchester, Ct., Feb. 13, 1780. His early aspirations were toward the legal profession, but his father, a deacon and a rigidly religious man, declined aiding him in his studies for the promotion of what seemed a mere worldly ambition. The manner of his conversion to Christ, shows by what varied means the gracious Spirit works. He

was present in Hartford, on a certain "Election Day"—an occasion that, in those early times, called together large numbers of clergymen. A pastor from Massachusetts asked young McEwen in regard to a religious awakening then prevalent in many parts of Connecticut. To his great chagrin, he was unable to give the information which seemed to have been confidently expected from the son of a deacon. This incident, under God, wrought within him till it finally aroused his conscience, and resulted in his conversion to Christ. "Now," said his delighted father, "I will help you through College and into the ministry."

Dr. McEwen graduated, with the valedictory, at Yale, in 1804. Hon. John C. Calhoun was a classmate, and received the second honor. He studied theology with Dr. Timothy Dwight, and was settled as pastor of the First Church in New London, in 1806.

Here a great work awaited him. His predecessor, Rev. Henry Channing, an uncle of Dr. W. E. Channing, of Boston, had lapsed, during his pastorate, into Socinianism, and the Church was in a state of confusion and ignorance as to all essential Christian doctrine. The new pastor restored the ancient landmarks, and brought back the Church to a general soundness in the truth. Meanwhile, the neighboring churches—most of which were either devoid of pastors, or rent by division, or wandering into error—found in him an invaluable counsellor and guide. The religious interests of Eastern Connecticut are under inestimable obligations to him.

He retired from the active duties of the pastorate in 1854, retaining a nominal connection with his Church; and Prof. T. P. Field, of Amherst College, was installed as his successor, June 5, 1856. He has continued to minister occasionally, up to a very recent date. His half-century sermon, in 1856, awakened a wide interest among his parishioners and friends. His funeral took place at the church in which so often his loved voice had been heard, and a commemorative sermon was preached on the occasion, by Rev. Mr. Field.

Rev. SEPTIMIUS ROBINSON died in Morristown, Vt., Sept. 27, 1860, aged 70 years and two months. He was in the 26th year of his pastorate at Morristown, and there were but three ministers in Vermont older in their pastorates than he was.

He was a lineal descendant of John Robinson, the father of the Pilgrim Fathers. His parents, Eliab and Lucy (Richardson) Robin-

son, commenced their married life in Windham, Ct., but removed to Poultney, Vt., where he was born, July 27, 1790. At the age of thirty-one, he became a hopeful subject of renewing grace, and soon turned his attention to the ministry. He read theology a year with the Rev. Rufus Cushman, of Fairhaven, and about two years with various members of the Rutland Association, by which body he was licensed, at Clarendon, Sept. 29, 1823. His first settlement was at Underhill, Vt., where he was ordained March 3, 1824. Rev. Josiah Hopkins, D.D., of New Haven, preached the Ordination Sermon. An interesting revival soon ensued, as the result of which, the church was nearly doubled in numbers and greatly strengthened in all respects. He was dismissed Oct. 31, 1826, just about three years from the time he commenced preaching as a candidate.

He was installed over the Congregational Church in Fairfax, Feb. 21, 1827. Rev. Simeon Parmelee, D.D., preached the Sermon. As the Church was able to support preaching only half the time, he divided the other half of his time between the churches in Fletcher and Waterville. Revivals occurred at the last two places, and twenty additions were made to the Waterville Church. The labors of so extensive a field proving too severe, he requested a dismissal at the end of two years, and removed to Milton, where he was stated supply for six years, from Feb. 1, 1829, to Jan. 31, 1835. Two seasons of revival occurred during his ministry at Milton; one in 1831, when more than sixty were added to the Church, the other in

1834, as the fruits of which fifteen were added.

In February, 1835, he received a call to the pastorate of the Congregational Church in Morristown, which being accepted, he was installed July 1, 1835. Rev. Simeon Parmelee, D.D., again preaching his Installation Sermon. The house of worship was owned jointly with the Baptists, who occupied it one fourth of the time. This fourth Sabbath Mr. Robinson spent in gratuitous labors among destitute churches, of which there were not a few in the vicinity. In 1839, the Church, having some practical realization of the truth of the adage that "partnership is a good ship to sail in, but a bad ship to come home in," built a new house, which was their own and not another's with them, and therefore he supplied that pulpit constantly. No powerful revivals accompanied his labors in Morristown, but few years passed without some conversions. About a hundred additions took place during his pastorate, and the congregation was so much increased that it became necessary, two years ago, to enlarge the house of worship.

In September, 1813, he married Lucy, daughter of Jonathan Stoddard, of Pawlet, Vt., by whom he had Betsey Ann, Henry Wright, Le Roy, James Caswell, and Septimius Dwight. She died April 21, 1834, and he married, Jan. 6, 1835, Semantha, daughter of Col. Asahel Washburn, of Montpelier, Vt., by whom he had Charles Edward, born Nov. 1, 1835, died Feb. 24, 1849, William Albert, born Feb. 24, 1840, and Laura Semantha, born Feb. 20, 1852.

P. H. W.

Congregational Quarterly Record.

Churches Formed.

- Aug. .. At ORANGE, N. J.
 Sept. .. At MARTINSBURG, Iowa, with 14 mem.
 Nov. 13. At MONTICELLO, Iowa.
 " 18. At WEEPING WATER, N. T., with 7 members.
 " .. At MARSELLES, La Salle Co., Ill.
 Dec. 3 At FALL CREEK, Adams Co., Ill., with 19 members.

Pastors Dismissed.

- Aug. 15. Rev. WINDSOR A. SMITH, from the Ch. in Oxford, N. H.
 Sept. 9. Rev. GEORGE F. MAGOUN, from the Ch. in Davenport, Iowa.
 " 25. Rev. EDWIN DIMOCK, from the South Ch. in Orange, Ms.
 " 29. Rev. WILLIAM G. TUTTLE, from the Ch. in Harrisville, N. H.
 Oct. 1. Rev. STEPHEN G. DODD, from the Ch. in Spencer, Ms.

- " 17. Rev. FRANCIS WARRINER, from the Ch. in Lower Waterford, Vt.
 " 18. Rev. FRANCIS N. PELOUBET, from the Ch. in Lanesville, Ms.
 " 21. Rev. JONAS PERKINS, from the Union Ch. of Weymouth and Braintree, Ms.
 " 23. Rev. HORACE WELLINGTON, from the 1st Ch. in St. Johnsbury, Vt.
 " 29. Rev. DANIEL POTTER, from the Ch. in Union, Me.
 Nov. 18. Rev. FREDERICK ALVORD, from the 1st Ch. in Chicopee, Ms.
 " 19. Rev. ELIAS NASON, from the Mystic Ch. in Medford, Ms.
 " 20. Rev. CHARLES J. HINSDALE, from the Ch. in Blandford, Ms.
 " 22. Rev. NATHANIEL LASELL, from the 1st Ch. in Exceter, N. H.
 " 26. Rev. HENRY BATES, from the Ch. in Almont, Mich.
 " .. Rev. HORATIO Q. BUTTERFIELD, from the Ch. in Harlowe, Me.
 " .. Rev. SILAS M. BLANCHARD, from the Ch. in Wentworth, N. H.

- Nov. . . Rev. HORATIO N. BRINSMADÉ, D.D.,
from the Ch. in Beloit, Wis.
- Dec. 4. Rev. WILLIAM CARRUTHERS, from the
Ch. in Sandwich, Ms.

Ministers Ordained, or Installed.

- Sept. 5. Mr. THOMAS WATSON, as an Evangelist,
at Wadham's Mills, N. Y. Sermon by Rev. H.
Lancashire, of Wadham's Mills. Ordaining
Prayer by Rev. J. Bradshaw, of Crown Point.
- " 6. Rev. RICHARD G. GREENE, over the Ev.
Ch. in Brighton, Ms. Sermon and Installing
Prayer by Rev. A. L. Stone, of Boston.
- " 13. Mr. T. B. SMITH, over the Ch. in Roch-
ester, Vt. Sermon by Rev. P. F. Barnard, of
Williamstown.
- " 14. Mr. WILLIAM L. GAYLORD, over the
Ch. in Fitzwilliam, N. H. Sermon by Rev. E.
N. Kirk, D.D., of Boston, Ms. Ordaining
Prayer by Rev. A. W. Burnham, D.D., of
Rindge.
- " 19. Rev. PLINY F. BARNARD, over the Ch.
in Williamstown, Vt. Sermon by Rev. W. H.
Lord, of Montpelier.
- " 19. Mr. JAMES A. BATES, as a missionary
of the A. B. C. F. M. to Ceylon, at Granby, Ms.
Sermon by Pres. Stearns, of Amherst College.
Ordaining Prayer by Rev. Alvan Tobey, of
Durham, N. H.
- " 19. Rev. S. F. DREW, over the Ch. in Cabot,
Vt. Sermon and Installing Prayer by Rev.
Asaph Boutelle, of Peacham.
- " 19. Rev. JOHN H. GARKMAN, over the Ch.
in Lebanon Center, Me. Sermon by Rev. Wm.
T. Dwight, D.D., of Portland. Installing
Prayer by Rev. Theodore Wells, of Sanford.
- " 19. Mr. JOHN W. CHICKERING, JR., over
the Ch. in Springfield, Vt. Sermon by Rev.
Dr. Chickering, (father of the candidate,) of
Portland, Me.
- " 21. Rev. DAVID T. PACKARD, over the Ch.
in Somerville, Ms. Sermon by Rev. G. W.
Field, of Boston.
- " 25. Rev. NEWELL A. PRINCE, over the
South Ch. in Orange, Ms. Sermon by Rev.
James Drummond, of Springfield. Installing
Prayer by Rev. J. F. Norton, of Athol.
- " 25. Rev. SAMUEL BOWKER, over the Ch. in
Blue Hill, Me. Sermon by Rev. Sewall Ten-
ney, of Ellsworth.
- " 26. Rev. SAMUEL BEAN, over the Ch. in Nor-
ton, Ms. Sermon by Rev. Eli Thurston, of Fal
River.
- " 26. Rev. HENRY J. PATRICK, over the Ch. in
West Newton, Ms. Sermon by Rev. Austin
Phelps, D.D., of Andover. Installing Prayer
by Rev. D. R. Cady, of West Cambridge.
- " 27. Mr. E. W. RICE, over the Ch. in La
Crosse, Wis. Sermon by Pres. Chapin, of Bel-
oit College. Ordaining Prayer by Rev. J. M.
Hayes, of Trempealeau.
- " 27. Rev. JOHN MOORE, over the Chestnut
St. Ch. in Lynn, Ms. Sermon by Rev. E. N.
Kirk, D.D., of Boston. Installing Prayer by
Rev. I. W. Putnam, D.D., of Middleboro'.
- " 30. Mr. JAMES B. GILBERT, as an Evange-
list at Dubuque, Iowa.
- Oct. 1. Rev. TIMOTHY D. P. STONE, over the
Ch. at Amesbury Mills, Ms. Sermon by Rev.
John Todd, D.D., of Pittsfield. Installing
Prayer by Rev. Leander Thompson, of Ames-
bury Center.
- " 5. Rev. EDWIN B. WEBB, over the Shawmut
Ch. in Boston, Ms. Sermon by Rev. George
Shepard, D.D., of Bangor, Me. Installing
Prayer by Rev. B. Tappan, D.D., of Augusta,
Me.
- Oct. 8. Rev. CHARLES BOYNTON, over the Ch.
in Watertown, Wis.
- " 11. Mr. ROWLAND B. HOWARD, over the Ch.
in Farmington, Me. Sermon by Rev. J. O.
Fiske, of Bath. Ordaining Prayer by Rev. S.
Hackett, of Temple.
- " 17. Rev. GILBERT B. RICHARDSON, over the
Ch. in Edgcomb, Me. Sermon by Rev. J.
Maynard, of East Douglas, Ms.
- " 17. Mr. S. D. BOWKER, over the Ch. in Win-
throp, Me. Sermon by Rev. Samuel Harris, D.
D., of Bangor.
- " 17. Rev. WILLIAM L. GAGE, over the Ch. in
Portsmouth, N. H. Sermon by Rev. C. W.
Wallace, of Manchester. Installing Prayer by
Rev. N. Adams, D. D., of Boston, Ms.
- " 17. Mr. JOHN W. LANE, over the Ch. in
Whately, Ms. Sermon by Prof. A. Phelps, of
Andover. Ordaining Prayer by Pres. Stearns,
of Amherst College.
- " 17. Mr. GEORGE I. BARD, over the Ch. in
Lower Waterford, Vt. Sermon by Rev. E. Cut-
ler, of Worcester, Ms.
- " 18. Rev. JONATHAN CRANE, over the Ch. in
Middletown, N. Y. Sermon by Rev. Dr. J. P.
Thompson, of New York City.
- " 22. Mr. H. D. NORTHRUP, over the Park
Cong. Ch. in Brooklyn, N. Y. Sermon by Rev.
J. P. Thompson, D. D., of New York City. Or-
daining Prayer by Rev. R. S. Storrs, D. D., of
Brooklyn.
- " 24. Rev. FREDERICK T. PERKINS, over the
First Ch. in Galesburg, Ill. Sermon by Prof.
Franklin W. Fiske, of Chicago. Installation
Prayer by Rev. H. J. Ateruetly, of Oneida.
- " 24. Mr. S. F. MILLIKAN, over the Ch. in
Crete, Ill. Sermon by Rev. William W. Patton,
of Chicago, Ill. Ordaining Prayer by Rev. J.
E. Roy, of Chicago.
- " 24. Mr. WILLIAM A. HULLOCK, JR., over
the Ch. in Gilad, Ct. Sermon by Rev. Dr.
Vernilye, of East Windsor Hill.
- " 25. Mr. J. QUINCY BITTINGER, over the
Central Ch. in Yarmouth, Me. Sermon by
Rev. Dr. Chickering, of Portland. Ordaining
Prayer by Prof. A. S. Packard, of Bowdoin
College.
- " 28. Mr. HARVEY P. ROBINSON, over the Ch.
in Grasshopper Falls, Kansas T.
- " 30. Mr. FLAVIUS V. NORCROSS, over the Ch.
in Union, Me. Sermon by Prof. E. Smith, of
Bowdoin College. Ordaining Prayer by Rev. J.
G. Merrill, of Wiscasset.
- " 31. Mr. J. A. JOHNSON, as an Evangelist, at
El Paso, Ill. Sermon by Rev. H. W. Cobb, of
Atlantic. Ordaining Prayer by Rev. E. G.
Smith, of Tremont.
- " 31. Mr. AUSTIN GARDNER, as an Evangelist,
at West Granville, Ms. Sermon by Prof. E. A.
Lawrence, D. D., of East Windsor Hill, Ct. Or-
daining Prayer by Rev. E. Davis, D. D., of
Westfield, Ms.
- " 31. Rev. P. T. WARREN, over the Ch. in Ston-
ington, Ct.
- Nov. . . Rev. CHARLES B. BOYNTON, over the
Vine street Cong. Ch. in Cincinnati, O. Ser-
mon by Rev. Dr. Thompson, of the 2d Ch. In-
stalling Prayer by Rev. B. F. Morris, of
Lebanon.
- " 2. Messrs. H. H. HINMAN and A. D. WYCK-
OFF, as Evangelists, at Sunbury, Ill. Sermon
by Rev. Lathrop Taylor, of Bloomington.
- " 7. Mr. S. C. HIGGINS, over the Ch. in Turner,
Me. Sermon by Rev. Aaron C. Adams, of

- Lewiston Falls. Ordaining Prayer by Rev. Benj. G. Willey, of Sumner.
- Nov. 8. Rev. SILVANUS C. KENDALL, over the Ch. in Webster, Ms. Sermon by Rev. R. S. Kendall, of Lenox. Installing Prayer by Rev. Horatio Bardwell, D. D., of Oxford.
- " 8. Rev. GEORGE N. ANTHONY, over the Union Ev. Ch. in Marlboro, Ms. Sermon by Rev. Leonard Swain, D. D., of Providence, R. I. Installing Prayer by Rev. John C. Webster, of Hopkinton.
- " 12. Mr. FREDERICK W. BEECHER, over the Unit. over street Ch. in Milwaukee, Wis. Sermon by Rev. W. Helmer. Ordaining Prayer by Rev. W. De L. Love.
- " 13. Rev. JOSUUA COIT, over the Ev. Cong. Ch. in Brookfield, Ms. Sermon by Prof. A. Phelps, of Andover. Ordaining Prayer by Joseph Vail, D. D., of Palmer.
- " 13. Mr. CHARLES WITTIER, over the Ch. in Dennysville, Me. Sermon by Rev. Seth H. Keeler, of Calais.
- " 14. Mr. HENRY V. EMMONS, as an Evangelist, at Pembroke, Me. Sermon by Rev. H. F. Harding, Machias.
- " 14. Mr. GEORGE A. PUTNAM, over the First Ch. in Yarmouth, Me. Sermon by Prof. George Shepard, of Bangor. Ordaining Prayer by Rev. A. C. Adams, of Anburn.
- " 14. Rev. JAMES B. PEARSON, over the Ch. in Winsted, Ct. Sermon by Rev. John L. Dudley, of Middletown.
- " 15. Rev. WASHINGTON GLADDEN, over the First Cong. Ch. on State street, Brooklyn, N. Y. Sermon by Rev. W. A. Bartlett, of Elm Place Ch. Ordaining Prayer by Rev. R. S. Storrs, D. D., of the Ch. of Pilgrims.
- " 15. Mr. ERASTUS M. CRAVATH, over the Ch. in Berlin Heights, O. Sermon by Prof. John Morgan, of Oberlin. Ordaining Prayer by Rev. Mr. Barber, of Florence.
- " 21. Rev. SIDNEY BRYANT, over the Ch. in Twinsburg, O. Sermon by Rev. T. S. Clarke, D. D., of Cuyahoga Falls. Installing Prayer by Pres. H. L. Hitchcock, D. D., of Hudson College.
- " 21. Mr. ROBERT HOVENDER, over the Ch. in Gartetsville, O. Sermon by Rev. J. C. Hart, of Ravenna. Ordaining Prayer by William Potter, of Freedom.
- Nov. 22. Rev. ELIAS NASON, over the First Ch. in Exeter, N. H. Sermon by Rev. R. T. Robinson, of Winchester, Ms. Installing Prayer by Rev. Alvan Tobey, of Durham.
- Dec. 4. Rev. SAMUEL J. MERWIN, over the Ch. in South Hadley Falls, Ms. Sermon by Rev. Gordon Hall, of Northampton. Installing Prayer by Rev. Z. Eddy, D. D., Northampton.
- " 5. Mr. DANIEL E. ADAMS, over the Ch. in Wilton, N. H. Sermon by Rev. Dr. Barstow, of Keetee. Ordaining Prayer by Rev. J. G. Davis, of Amherst.
- " 11. Mr. EDWARD C. HOOKER, over the North Ch. in Newburyport, Ms. Sermon by the father of the candidate, Rev. E. Hooker, D. D., of Fairhaven, Vt. Ordaining Prayer by Rev. R. Campbell, of Newburyport.

Ministers Married.

- Sept. 13. In Lansingburgh, N. Y., Rev. HENRY J. PATRICK, of West Newton, Ms., to Miss MARTHA A., daughter of the late Rev. A. Loomis, of Bennington, Vt.
- " 25. In Durham, N. H., Rev. JAMES A. BATES, (Missionary to Ceylon,) to Miss SARAH A., daughter of Rev. A. Tobey, of Durham.
- Nov. 21. In West Killingly, Ct., Rev. AUGUSTINE ROOT to Miss MARY F., daughter of Deacon Warren Stearns, of West Killingly.
- Dec. 5. In Augusta, Ga., Rev. JOHN E. TODD, of the Central Ch., Boston, Ms., to Miss LIZZIE H., daughter of Edward Thomas, Esq., of Augusta.

Ministers Deceased.

- April 21. In Concord, N. H., Rev. JACOB C. GOSS, aged 63.
- July 17. In Neison, N. H., Rev. ADONIJAH H. CUTLER.
- Sept. 27. In Morrisville, Vt., Rev. SEPTIMIUS ROBINSON, aged 79.
- Nov. 18. In East Stafford, Ct., Rev. JOSEPH KNIGHT, aged 71.
- " 25. In Auburn, Me., Rev. HENRY S. DOWNES.
- Dec. 13. In Norwalk, Ct., Rev. WM. E. WEED, aged 49.

Congregational Library Association.

At the last quarterly meeting, November 28, J. WINGATE THORNTON, Esq., of Boston, read a paper on the "Historical Relation of the New England Pulpit to the State,"—a document prepared with great care and embodying the results of a thorough examination. The oppressions which the Puritans suffered at the hands of Elizabeth, James I., Laud, and other weaker, but not less wicked oppressors in Old England, together with their avowed *religious* aim in colonizing New England, and the consistent way of their going to work in the accomplishment of it—the historical facts relating to these several topics were adduced as showing *how* the early divines of New England fell into the habit of preaching so much on patriotic themes (or *political*, as they would now be called) and to *what extent* they can be justified therein. A full unfolding of the subject made clear this conclusion, viz.: "that, in a great degree, to the *pulpit*—the *PURITAN pulpit*—we owe the moral force which won the Independence." The paper has since been published as an Introduction to Mr. Thornton's "Pulpit of the American Revolution," a volume of rare historical and patriotic interest, just issued from the press of the Messrs. Gould & Lincoln, Boston.

A word to the friends of this Association who have not made their donations. The broken-down health of the Secretary, which compelled him last spring to suspend his labors as financial agent (as noticed in Vol. II. p. 349 of this Quarterly) was not restored in season to resume those

labors before an unexpected panic and revulsion in the business of the country rendered it hopeless to do so. The one united rally, therefore, which it was proposed to make in completing the endowment of the institution by paying off the debt on the building, is necessarily postponed for the present. Still, there are probably those who can make their intended donation as well now as ever. Let all such know that it never can be more welcome. Some pastors may find it practicable to take that collection which was deferred last year. Let them understand that the offer then made, of the *Congregational Quarterly*, still holds good. If only such in each congregation as might be induced to become members by the payment of *one dollar*, were to do so at the present time, *when there is not a cent paid out for collecting funds*, the enterprise would not only be saved from disaster, but kept on its way. J. S. C.

American Congregational Union.

The closing quarter of our work would have been much more prolific in good results than any preceding, had the means at command been adequate to the wants of Congregational Churches, destitute of houses of worship. But the resources, so limited, have brought the Trustees now, in the matter of appropriations, to a "dead lock." Since the last report in these pages, they have made **CONDITIONAL** appropriations, to eight churches, amounting to \$1,925.00. The Treasurer has paid in the mean time to churches, as follows, viz.: Mount Pleasant, Io., \$250, to Toledo, Io., \$250; to Canton, Ms., \$300; to Neponset, Ms., \$350; to Leavenworth, K. T. \$500; to Pecatonica, Ill., \$225; to Poosapatuck, L. I. (Indian) \$50; to Hyannis, Ms., \$200; to Galesburg, Mich., \$90.00, special, from the Congregational Church of Collinsville, Ct. Total, \$2,215.

But there are applications in hand from one church where \$100, from three where \$150 each, from eight where \$200 each, from ten where \$250 each, would enable the applicants to complete their sanctuaries and pay last bills. Besides these there are fifteen others where larger amounts are wanted. And there are still others which are waiting to see whether there is a prospect of help before they apply. Every one of these churches is where there ought to be a Congregational Church, and where there will be one, and that a self-sustaining one soon, if not at once, if suitable houses of worship can be secured. A little money invested in this way would do speedy, permanent and incalculable good.

Will the Congregational churches lend a helping hand and sustain this church-building work? That is a question in which the vital interests of Congregationalism in this country, and thus far Christianity, are deeply involved. A church without a sanctuary is a soul without a body, seeking rest and prosperity, but finding neither. There is believed to be now a very general conviction that this is a needed work, "but how can we bring in a new object?" "Too many now!" "Unless you can make thirteen months in a year I do not see how a place can be made for your cause." Such are the exclamations of pastors and others, and this is as fatal to the Treasury as open opposition or indifference. It should be understood by all, 1. That this organization is the only legitimate child of Congregationalism that proposes to take care of its churches and to help them speedily and economically into a condition to take care of themselves:—

2. That every other benevolent organization has a common paternity in other denominations and has a claim from two, three, six or ten, as the case may be; while the Congregational Union must be helped by Congregational Churches alone, or receive nothing:—

3. That every other denomination has its own organizations for its own perpetuity, and so looks after its own peculiar work, each believing that "he that provideth not for his own, especially those of his own household has denied the faith and is worse than an infidel":—

4. That these very Catholic Societies, for whose sake the claims of the Congregational Union are thrown upon the impossibilities of a thirteenth month, would find it for their interest to give place in turn to this, — say each once in three or five years, giving this a place every year, and it would raise up from 50 to 100 churches a year, which would speedily refund four fold more than would be relinquished:—

5. That this church-building work is not "Sectarian," but simply helping **EXISTING**, feeble Congregational Churches into a condition to live. It is providing for and taking care of our own:—

6. That this organization cannot go forward and do the work so much needed, and so remunerative when done, without the sympathy and contributions of Congregational Churches. Is it wise, is it Christian to give this cause the go by when it so underlies all others; when it can be prosecuted with so little, if that little is certain? I. P. L.

STATISTICS OF THE AMERICAN ORTHODOX CONGREGATIONAL CHURCHES, AS COLLECTED IN 1860.

COMPILED BY REV. A. H. QUINT.

EXPLANATIONS.

I. **AUTHORITIES.**—The following tables are compiled mainly from the Minutes of the various State, Territorial or Provincial organizations, as published in 1860, (the names of which, with their officers and times and places of next session, follow the "List of Clergymen,") and are corrected and completed by various persons (generally the Statistical Secretaries) in their various localities. For the sake of uniformity we have reduced them to the form most generally prevalent, and which is the basis of all. The differences between our "totals" and those in several of the State publications, is explained by the corrections made, and by the transfer of churches from Associations out of their own State, to their proper statistical place.

II. **ARRANGEMENT.**—The States are arranged in their usual order of enumeration; the towns in each State, alphabetically; churches in each town, according to age; and, of the church, first, its town,—secondly, its locality in the town, if special,—and thirdly, its name, which is always, or is intended to be, followed by "ch."

III. **DETAILS.**—The columns specifying Churches and Ministers are corrected up to the date of printing, although churches formed since the statistics of any State were printed by their own bodies, are included in the number of churches, but are suffered to make no alterations in the total membership. The month and day of dates will be generally found in the Minutes of the respective State organizations.

The letters 'p.' and 's.s.' denote respectively, 'pastor,' and 'stated supply.' One, regularly chosen pastor, and actually and formally settled as such, (in whatever way the parties choose,) is 'pastor'; all others, 'stated supplies'; the pastorate is, theoretically, a permanent office; that of 'stated supply' is temporary. When neither designation occurs, the actual position of the minister is to us unknown.

All *Post Office addresses* are to be found in the "List of Clergymen" following these tables, and *not* in the tables themselves.

Where the term 'vacant' is found in the column of ministers, it by no means implies that the church is destitute of preaching or ordinances, but that it has no one person regularly supplying its pulpit. 'Com.' in this column, signifies 'commenced to labor.'

Church members are reported at a date varying in the respective States, but specified in each case. Additions, removals, and baptisms, cover the year ending with the date last alluded to. 'Absent' members are non-residents, and are included in 'males,' 'females,' and 'totals,' unless express mention of the contrary is made. 'Sabbath Schools' include actual membership of officers, teachers and scholars, of home and branch schools, at the date of reporting, unless specially stated otherwise. Discrepancies between the sum of males and females, and the 'total' in any case, are caused by the neglect of some churches to distinguish as to sex; the proportion of each is not affected.

IV. **DEFICIENCIES.**—When blanks occur in the columns of figures, they are never to be considered as equivalent to 'none,' (which is always designated by a cipher,) but as showing that no returns have been received,—and generally denote ignorance or carelessness. In no instance are figures copied from returns of previous years; when we have found this deleterious practice followed, we have struck out (not the names, but) the figures; and we have inserted the aggregate of the membership of such churches, from previous reports, at the close of the table of each State.

The list of churches in each State is to be regarded as complete, except where express mention is made to the contrary.

Mistakes will occur. Heartily thanking those who sent us notice of errors in our last year's issue, we again ask information as to every mistake, however slight.

CHURCHES.	MINISTERS.	CHH. MEMBERS.			ADDITIONS.			REMOVALS.			BAPTISMS.				
		June 1, 1860.	1859-60.	1859-60.	1859-60.	1859-60.	1859-60.	1859-60.	1859-60.	1859-60.	SAB. SCHOOLS.				
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Dismiss.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Waldoboro', 2d ch.	1856	Flavius V. Norcross, s.s.	1858	10	17	27	0	0	0	1	0	0	0	0	0
Warren.	1828	David Cushman, p.	1857	53	112	165	19	14	0	14	2	1	0	3	11
Washington,	1807	Vacant.		9	20	29	5	0	0	0	0	0	0	0	0
Waterford,	1799	John A. Douglass, p.	1821	61	106	167	15	0	0	0	4	1	0	2	0
Waterville,	1828	Edward Hawes, p.	1858	21	72	93	17	4	0	4	2	1	0	3	3
Weld,	1809	Stephen Titcomb, p.	1855	20	26	46	0	3	2	5	2	0	0	0	0
Wells, 1st ch.	1701	Giles Leach, s.s.	1854	45	101	146	44	0	0	0	3	2	0	3	0
" 2d ch.	1831	Jonathan B. Cook, p.	1856	17	42	59	12	3	0	3	2	0	7	0	0
Westbrook, 1st ch.	1765	Vacant.		20	47	67	6	0	0	0	3	0	0	0	0
" 2d ch.	1832	"		9	39	48	16	0	4	4	1	2	0	3	0
Whiting,	1833	"		4	9	13	0	0	0	2	0	0	0	0	0
Whitneyville,	1836	Gilman Racheller, s.s.	1859	17	16	33	2	3	0	3	0	0	0	0	3
Wilton,	1818	Vacant.		30	46	76	18	3	1	4	2	0	2	0	0
Windham,	1743	Luther Wiswall, p.	1854	13	39	52	1	6	2	2	0	2	0	0	0
Windsor,	1820	Henry S. Loring, s.s.	1859	10	18	28	5	0	0	0	0	0	0	0	0
Winslow,	1828	Thomas E. Roberts, s.s.	1859	16	55	71	20	7	1	8	0	0	0	0	3
Winterport,	1820	Vacant.		10	53	63	18	0	0	0	0	1	0	1	0
Winthrop,	1776	Samuel D. Bowker, s.s.		45	86	131	51	0	0	4	2	0	0	3	0
Wiscasset,	1773	Josiah Merrill, p.	1857	39	113	152	1	1	3	4	2	0	0	2	0
Woodwich,	1765	M. L. Richardson, p.	1860	19	43	62	1	0	0	0	0	0	0	0	0
Yarmouth,	1780	Vacant.		46	125	171	19	2	6	2	1	7	0	8	1
" Central,	1859	"		15	39	54	1	2	2	4	0	2	0	2	0
York, 1st ch.	1673	William W. Parker, s.s.	1859	24	64	88	11	0	0	0	0	2	0	2	0
" 2d ch.	1752	Samuel H. Partridge, s.s.	1859	8	26	34	7	0	0	0	0	0	0	2	35
Chhs. specified but not reported,—from previous reports.				4	11	15									50

SUMMARY.—CHURCHES: 77 with pastors, 98 with stated supplies, 71 vacant; Total, 246.

MINISTERS in pastoral service: 77 pastors, 75 stated supplies; Total, 152.

CHURCH MEMBERS: 6,111 Males, 13,090 Females; Total, 19,201, of which 2,950 are absentees.

ADDITIONS in 1859-60: 432 by profession, 278 by letter; Total, 710.

REMOVALS in 1859-60: 317 by death, 217 by dismissal, 31 by excommunication; Total, 605.

BAPTISMS in 1859-60: 189 Adult, 249 Infant. In SABBATH SCHOOLS, 20,208.

BENEVOLENT CONTRIBUTIONS, from all the churches, \$28,838.

OTHER MINISTERS.

John R. Adams, Gorham.	David S. Hubbard, Gould-boro'.	Wm. Smyth, and Eglert C. Smith, Prof's. in Bowdoin Coll Brunswick.
Jona. Adams, (ord. 1817.) N. Sharon.	Albert B. Houston, Mt. Desert.	Harvey M. Stone, Orono.
Silas Baker, Standish.	Marcus R. Keep, missionary, No. H. Ashland.	Samuel Stone, Falmouth.
Amos G. Beman, Portland.	Daniel Kendrick, (ord. 1812.) Portland.	Benjamin Tappan, D.D., (ord. 1811.) Sec. Maine Miss. Soc., Augusta.
Caleb Bradley, (ord. 1799.) Westbrook.	Alpheus S. Packard, Prof. in Bowdoin College, Brunswick.	George E. Tewksbury, Oxford.
Charles M. Brown, Mt. Desert.	William A. Patton, York.	Thomas C. Upham, D.D., Prof. in Bowdoin College, Brunswick.
Edward Buck, Orono.	Cyrl Pearl, East Baldwin.	William Warren, Dist. Sec. A. D. C. F. M., Gorham.
Edward F. Cutter, Belfast.	Ezek Pond, D.D., (ord. 1815.) Prof. in Bangor Theol. Sem., Bangor.	Isaac Weston, (ord. 1818.) Cumberland Center.
John Dodd, North Bridgton.	Daniel J. Poor, Gorham.	James Weston, Standish.
Benjamin Dodge, Castine.	Isaac Rogers, Farmington.	Richard Woodhull, Agent Am. Bible Society, Bangor.
Nathan Douglas, (ord. 1816.) Bangor.	Stephen Sanlerson, Sweden.	Leonard Woods, D.D., President Bowdoin College, Brunswick.
Henry S. Downs, Auburn.	[George Shepard, D.D., Prof. in Bangor Theol Seminary, Bangor]	Franklin Yeaton, Precep. of Family School for Girls, New Gloucester.
Thomas L. Ellis, Turner.	David Shepley, Winslow.	Total, 44.
George W. Fargo, South Solon.	Alfred L. Skinner, Bucksport.	
William A. Fozes, late of Lebanon.	Daniel T. Smith, D.D., Prof. in Bangor Theol. Seminary, Bangor.	
Thomas S. Goodwin, Skowhegan.		
[Sam'l Harris, D.D., Prof. in Bangor Theol. Seminary, Bangor.]		
George W. Hathaway, Bloomfield.		

NOTE.—By direction of the GENERAL CONFERENCE OF MAINE, all honorary titles are omitted in its Minutes.

NEW HAMPSHIRE.

[Reported to July 1, and covering but eleven months.]

NOTE.—In the statistics of this State, 'Absent' are included in the TOTAL, but not in 'Males' and 'Females.'

Aeworth,	1773	Amos Foster, p.	1857	60	89	149	21	1	4	5	6	3	0	9	0	2	175
Alstead, 1st ch.	1777	Daniel Sawyer, s.s.	1860	8	23	31	26	0	1	1	2	1	0	3	0	0	83
" New,	1788	Bezaleel Smith, p.	1852	26	46	72	21	1	1	2	2	6	2	10	0	0	140
" Paper Mill,	1842	Darwin Adams, s.s.	1860	5	11	16	7	0	3	3	0	0	0	0	0	1	40
Alton,	1827	E. D. Eldridge, s.s.		6	24	30	3	0	1	1	2	0	0	2	1	1	96
Amherst,	1741	Josiah G. Davis, p.	1844	68	141	209	22	4	3	7	2	6	0	8	3	4	183
Andover,	1841	Vacant.		5	10	15	1	0	0	0	0	0	0	0	0	0	0
Atkinson,	1772	"		25	55	80	0	0	0	1	2	4	0	6	0	1	100
Auburn,	1843	James Holmes, p.	1849	23	37	60	9	3	2	5	0	4	0	4	2	0	150
Barnstead,	1804	Vacant.		53	76	129	63	2	1	3	1	0	0	1	1	0	150
Barrington,	1775	Charles Willey, s.s.	1859	13	21	34	10	1	0	1	1	0	0	1	1	0	150
Bath,	1791	William Gay, s.s.	1859	25	32	57	78	4	4	8	1	9	0	10	2	6	233
Bennington,	1839	William Claggett, s.s.	1859	14	38	52	3	0	0	0	1	0	0	1	0	0	85
Bellevue,	1802	Thomas H. Johnson, s.s.	1858	10	19	29	6	0	2	2	1	0	0	1	0	0	75
Boscawen, East,	1740	A. Smith, p.	1853	48	85	133	25	0	1	1	1	2	0	3	0	2	125

Table with columns: CHURCHES, CHH. MEMBERS, ADDIT'NS., REMOVALS., BAPTISMS., including sub-columns for Place and Name, Org., Ministers, Com., Male, Female, TOTAL, Absent, Prof., Letter, TOTAL, Deaths, Disch., EXCOMM., TOTAL, Adult, Infant, SAB. SCHOOLS.

SUMMARY.—CHURCHES: 88 with pastors, 52 with stated supplies, 45 vacant; Total, 185.

MINISTERS in pastoral service: 88 pastors, 51 stated supplies; Total, 139.

CHURCH MEMBERS: 5,170 Males, 11,082 Females, 3,346 not specified; Total, 19,598, of which 3,646 are absentees.

ADDITIONS in 1859-60: 288 by profession, 355 by letter; Total, 643.

REMOVALS in 1859-60: 37 by death, 300 by dismissal, 24 by excommunication; Total, 721.

BAPTISMS in 1850-60: 149 Adult, 216 Infant. In SABBATH SCHOOLS, 22,499.

OTHER MINISTERS.

List of other ministers including Charles A. Aiken, Nathaniel Barker, Jeremiah Blake, Abraham Bodwell, Samuel G. Brown, Enoch H. Caswell, John Clark, William Clark, Jacob Corser, Jacob Cummings, Joshua Dodge, Henry Fairbanks, Walter Follet, Edward H. Greeley, Charles B. Hadlock, Wolfabou, Edwin Jennison, Isaac Jones, John Le-Bosquet, Erasmus M. Kellogg, David Kimball, Nathan Lord, Daniel McClenning, Jonathan McGee, Samuel Kingsbury, Enos Merrill, Isaac Fairlee, Humphrey Moore, Josiah Morse, Daniel J. Noyes, William A. Packard, Harrison G. Park, Wm. Patrick, John N. Putnam, Rufus A. Putnam, Elihu T. Rowe, Rufus M. Sawyer, Roswell Shurtleff, Winsor A. Smith, Benjamin P. Stone, Luther Townsend, Isaac Willey, John Woods.

VERMONT.

[Reported to May 1, 1860.]

Table with columns: Town Name, Year, Name, Com., Male, Female, TOTAL, Absent, Prof., Letter, TOTAL, Deaths, Disch., EXCOMM., TOTAL, Adult, Infant, SAB. SCHOOLS. Lists towns such as Addison, Albany, Alburgh, Bakersfield, Barnard, Barre, Barton, Bellows Falls, Bennington, Benson, Berkshire East, Berlin, Bethel, Bradford, Braintree, Brandon, Brattleboro', Bridgewater, Bridport, Bristol, Brookfield, Brownnington, Burke, Burlington, Cabot, Cambridge, Castleton, Cavendish, Charlotte, etc.

CHURCHES.		MINISTERS.		CHH. MEMBERS.				ADDIT'NS.		REMOVALS.				BAPTISMS.			
				May 1, 1860.				1859-60.		1859-60.				1859-60.			
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Wolcott,	1818	Horace Herrick, s.s.		14	23	37	3	4	2	6	2	0	1	3	4	0	65
Woodstock,	1781	Jona'n Clement, D.D., p	1852	51	103	154	4	1	1	2	1	0	0	1	1	1	115
Worcester,	1824	Caleb M. Winch, p.	1853	23	40	63	13	2	0	2	0	3	0	3	1	1	75

SUMMARY.—CHURCHES : 66 with pastors, 82 with stated supplies, 48 vacant ; Total, 196.
 MINISTERS in pastoral service : 67 pastors, 81 stated supplies ; Total, 148.
 CHURCH MEMBERS : 6,033 Males, 11,425 Females, 248 not specified ; Total, 17,706, of which 2,895 are absentees.
 ADDITIONS in 1859-60 : 391 by profession, 328 by letter ; Total, 719.
 REMOVALS in 1859-60 : 324 by death, 364 by dismissal, 21 by excommunication ; Total, 709.
 BAPTISMS in 1859-60 : 184 Adult, 256 Infant. In SABBATH SCHOOLS, 15,897.
 BENEVOLENT CONTRIBUTIONS, \$27,955 36.

OTHER MINISTERS.		James Hobart, Berlin.		Amos J. Samson, St. Albans.	
James Anderson, Manchester.		Otto S. Hoyt, New Haven.		Edwin Seabury, Westminister.	
Alanson D. Barber, Williston.		Thomas Kidder, St. Johnsbury.		Charles Smith, Hardwick.	
John P. Beckwith, Barton.		Benj. Labaree, D.D., Middlebury.		Joseph Steele, Middlebury.	
Nelson Bishop, Windsor.		Harvey F. Leavitt, Vergennes.		John F. Stone, Sec. V. D. M. Soc-	
Samuel W. Boardman, Prof., Mid-		Jacob N. Loomis, North Craftsbury.		city, Montpelier.	
dlebury.		Spencer Marsh, Burlington.		George Stone, North Troy.	
J. W. Brown, Manchester.		Samuel Marsh, Underhill.		William W. Thayer, St. Johnsbury.	
Franklin Butler, Windsor.		Eric Maynard, Castleton.		Lucius L. Tilden, Middlebury.	
Nath'l G. Clark, Prof., Burlington.		Stillman Morgan, Bristol.		Joseph Torrey, D.D., Prof., Bur-	
Archibald Fleming, Burlington.		C. F. Muzzey, Middlebury.		lington.	
Salomon P. Giddings, Rutland.		Benj. E. Newton, St. Albans.		John Wheeler, D.D., Burlington.	
David Greene, Windsor.		Aaron G. Pease, Norwich.		Joseph D. Wickham, Manchester.	
E. J. Hallack, Castleton.		Caleb W. Piper, Bakerfield.		Stephen S. Williams, Orwell.	
H. P. Hickok, Burlington.		Tertius Reynolds, Fairfax.		TOTAL, 41.	
Hervey O. Higley, Castleton.					

MASSACHUSETTS.

[Reported to Jan. 1, 1860.]

Abington, 1st ch.	1712	Frederick R. Abbe, p.	1857	61	112	173	10	1	2	3	3	1	2	6	1	2	210
" 2d ch.	1807	Henry L. Edwards, s.s.	1857	97	138	235	16	0	1	1	2	0	0	2	0	1	142
" 3d ch.	1813	Horace D. Walker, p.	1844	78	132	210	16	9	5	14	1	0	0	1	5	8	249
" North ch.	1859	Vacant.		42	87	129	9	1	0	1	2	0	0	2	0	0	200
Acton,	1822	Alpha Morton, s.s.		79	121	200	09	1	1	2	4	0	0	4	1	0	125
Adams, North,	1827	Albert Paine, p.	1856	39	139	178	41	2	7	9	1	3	1	5	1	2	110
" South,	1840	John Tatlock, Jr., p.	1859	27	76	103	29	0	0	0	1	3	0	4	0	0	85
Agawam,	1815	Ralph Perry, p.	1847	46	77	123	8	6	2	8	3	1	0	4	2	9	80
" Feeding Hills,	1762	Vacant.		27	61	88	4	2	0	2	0	1	0	1	6	0	77
Alford,	1846	Vacant.		9	17	26	9	3	0	3	0	0	0	2	7	0	25
Amesbury, West,	1726	Leander Thompson, p.	1854	71	143	214	28	1	2	3	7	6	0	13	0	2	290
" Mills,	1831	Timothy D. P. Stone, p.	1850	57	123	180	24	3	8	11	4	4	0	8	6	3	150
" and Salisbury,	1835	Nathaniel Lasell, s.s.		18	53	71	11	0	0	0	2	0	0	2	0	0	100
Amherst, 1st ch	1739	Vacant.		39	212	251	27	9	10	19	6	23	27	56	4	3	210
" 2d ch.	1782	Chas. L. Woodworth, p.	1849	52	144	196	23	0	9	9	1	2	0	3	0	4	200
" South ch.	1824	Since Disband'd.		16	32	48	0	0	0	0	0	0	0	0	0	0	0
" College ch.	1826	Wm. A. Stearns, D.D., p.	1854	55	16	71	6	0	2	2	1	5	0	6	0	0	0
" North ch.	1826	John W. Underhill, p.	1859	85	139	224	0	2	1	3	3	9	0	12	2	7	134
" South,	1858	James L. Merrick, p.	1858	20	54	74	4	7	0	7	1	0	0	1	5	8	108
Andover, South ch.	1711	George Moore, p.	1856	88	243	331	42	13	8	21	9	6	5	29	4	7	239
" Theo. Sem. ch.	1816	Faculty, acting pp.		353	62	415	398	10	0	10	0	5	0	5	0	1	270
" West ch.	1820	James H. Merrill, p.	1856	70	156	226	35	1	1	2	4	7	1	12	0	3	200
" Free Chr. ch.	1846	S. C. Leonard, s.s.	1850	73	155	228	29	14	13	27	3	12	0	15	5	0	170
" Ballardvale,	1854	Henry S. Greene, p.	1855	8	44	52	3	6	1	1	5	0	6	1	9	125	
Ashburnham,	1750	Thomas Boutelle, s.s.	1857	73	109	182	36	2	0	2	4	0	0	4	2	0	159
" North,	1843	Vacant.		20	18	38	15	0	0	0	0	0	0	0	0	0	0
Ashby,	1775	James M. Bell, p.	1858	61	120	181	31	11	6	17	5	4	0	9	5	1	210
Ashfield, 1st ch.	1765	Willard Brigham, p.	1856	53	86	119	16	4	2	6	3	2	0	5	4	0	129
" 2d ch.	1855	Vacant.		24	47	71	5	0	5	5	0	0	0	0	0	0	109
Ashland,	1855	Vacant.		33	62	95	34	1	2	5	1	2	0	3	1	3	200
Athol,	1750	John F. Norton, p.	1852	75	155	230	22	11	7	18	3	1	1	5	5	3	250
Attleboro', 1st ch. W.	1710	Benjamin C. Chase, s.s.	1857	28	88	116	15	0	4	4	1	1	0	2	0	4	115
" 2d ch. East,	1748	Vacant.		63	163	226	30	4	1	5	2	2	0	4	2	1	150
Auburn,	1776	Charles Kendall, s.s.		50	8	138	32	2	0	2	3	0	0	3	1	1	107
Barnstable, West,	1616	Hiram Carlton, p.	1853	32	46	78	4	1	0	1	1	0	0	1	0	1	75
" Cotuit,	1670	Elisha Bacon, s.s.		5	23	28	1	1	0	1	0	0	1	0	0	0	0
" Centerville,	1840	William H. Bessom, p.	1860	27	62	89	12	2	1	3	5	0	0	5	1	1	129
Barnstable, Hyannis,	1854	Charles Morigridge, p.	1858	9	16	25	6	1	0	1	0	0	0	0	0	0	40
Barre, Ev. Cong. ch.	1827	Vacant.		51	134	185	73	1	6	7	4	0	0	4	3	0	249
Becket, 1st ch.	1758	Spencer O. Dyer, p.	1858	35	67	102	15	0	0	0	0	0	0	0	0	2	68
" North,	1849	William C. Foster, p.	1860	41	65	109	10	3	7	10	2	4	0	6	3	7	150
Bedford,	1730	Vacant.		49	137	186	16	5	2	7	3	1	0	4	3	3	190
Belchertown,	1737	Henry B. Blake, p.	1855	103	233	336	12	1	6	7	6	9	29	44	0	6	330
Berkley, 1st ch.	1737	Vacant.		64	113	177	22	32	0	32	4	0	0	4	12	0	190
" Trin. Cong. ch.	1848	James A. Roberts, p.	1856	14	29	43	2	0	0	0	2	0	0	2	0	0	54

Nathaniel Cobb, Evangelist, Kingst-
ton.
Nathaniel Cogswell, Yarmouth.
Elisha W. Cook, Townsend.
Paul Couch, Cambridgeport.
John P. Cowles, Princip. Young Lad-
ies' Sem'y, Ipswich.
Josiah D. Crosby, Ashburnham.
Joseph W. Cross, West Boylston.
Preston Cummings, Leicester.
Erastus Curtiss, New Salem.
Timothy Davis, Kingston.
George Denham, Chelsea.
Andrew C. Denison, teach., Medford.
Lysander Dickerman, Neponset.
Ezekiel Dow. (?)
Calvin Durfee, Williamstown.
Edward S. Dwight, Amherst.
John Dwight, North Wrentham.
David Eastman, Amherst.
L. Root Eastman, Needham.
John Q. A. Edgell, Agent for West's
Colleges, Andover.
John E. Edwards, Lancaster.
Solomon P. Fay, Agent Am. Tract
Society, Newton.
Joseph B. Felt, LL.D., Boston.
David D. Field, D. D., Stockbridge.
Frederick A. Fisk, Teacher, Newton.
Horatio Flagg, Colerain.
William C. Fowler, Amherst.
George Gannett, Teacher, Boston.
Ebenezer Gay, Bridgewater.
Alfred Goldsmith, Groton.
Alfred Greenwood, Natick.
Nathaniel H. Griffin, Williamstown.
Charles Hammond, Princ. Lawrence
Academy, Groton.
Stedman W. Hanks, Sec. Am. Sea-
men's Friend Soc'y, Lowell.
Sewall Harding, Sec. Cong. Board of
Publication, Boston.
Willard M. Harding, Quincy.
William Harlow, Wrentham.
Roger C. Hatch, Warwick.
Roswell Hawks, South Hadley.
Calvin Hitchcock, D.D., Wrentham.
Edward Hitchcock, D.D., Prof., Am-
asa Hixon, West Medway. [berst.
L. Ives Hoadley, Auburn. (?)
David Holman, Postmaster, Douglas.
Sydney Holman, Teacher, Holyoke.
Sylvester Holmes, New Bedford.
Henry B. Hooker, D.D., Sec'y Mass.
H. M. Soc'y, Boston.
Isaac Hosford, Chaplain Insane Asy-
lum, Worcester.
George L. Hovey, Sec. Am. and For-
Chr. Union, Greenfield.
Wm. W. Howland, Missionary, tem-
porarily at home, Conway.
Heman Humphrey, D. D., Pittsfield.
Samuel C. Jackson, D. D., Assistant
Sec. Mass. Board of Education.
Forest Jeffers, City Missionary, S.
Boston.
William Jenks, D. D., (ord. 1805)
Boston.
Joseph B. Johnson, South Reading.
Francis Jordan, Chaplain County
House, Springfield.
Caleb Kimball, Medway.
Charles B. Kittredge, Monson.
Isaac P. Langworthy, Sec. Am. Cong.
Union, Chelsea.
Edwin Leonard, Milton.
Allen Lincoln, Lynn.
Isaac N. Lincoln, Prof., Williams-
town.
Otis Lombard, New Marlboro',
Henry Loomis, Jr., Andover.
Charles D. Lothrop, Andover.
Leonard Luce, Westford.
Solomon Lyman, Easthampton.
James Means, Auburndale.
Rodney A. Miller, Worcester.
William Miller, Saundersville.
Cyrus T. Mills, Ware.
David M. Mitchell, City Missionary,
Roxbury.
Eli Moody, Montague.
Martin Moore, publisher Boston Re-
corder, Boston.
Sardis B. Morley, Williamstown.
Thomas Morong, Pastor of "Union
Church," Globe Village.
Theodore T. Munger, Milton.
Charles W. Munroe, E. Cambridge.
Nathan Munroe, Editor Boston Re-
corder, Bradford or Boston.
E. D. Murphy, chaplain, Monson.
Birdsey G. Northrop, Saxonville.
Samuel Nott, Wareham.
David Oliphant, Andover.
Calvin E. Park, West Boxford.
Edwards A. Park, D. D., Prof., An-
dover.
Leonard S. Parker, Haverhill.
Abel Patten, Billerica.
John Q. Peabody, Ipswich.
Giles Pease, Physican, Boston.
Samuel H. Peckham, Leominster.
Ebenezer Perkins, Royalston.
Fred'k T. Perkins, Williamsburgh.
Henry K. W. Perkins, Medford.
David Perry, Teacher, Brookfield.
Austin Phelps, D.D., Prof., Andover.
John C. Phillips, Methuen.
Jeremiah Pomeroy, Charlemont.
Rufus Pomeroy, Otis.
Deonis Powers, South Abington.
[Francis G. Pratt, Middleboro'.]
Miner G. Pratt, Andover.
Ebenezer Price, (ord. 1804) Boston.
Asa Rand, Ashburnham.
Stetson Raymond, Bridgewater.
Andrew H. Reed, Mendon.
Otis Rockwood, Cambridgeport.
Augustine Root, Lakeville.
George B. Safford, Andover.
John Sandford, Taunton.
William H. Sanford, Worcester.
Alexander J. Sessions, Salem.
Samuel Sewall, Burlington.
Wm. G. T. Shedd, Prof., Andover.
John D. Smith, Douglas.
Charles V. Spear, Pittsfield.
Cyrus Stone, Boston.
Calvin E. Stowe, D.D. Prof. Andover.
Lot B. Sullivan, Wareham.
Inc. N. Tarbox, Sec. Am. Education
Soc'y, West Newton or Boston.
John Tatlock, Prof., Williamstown.
John L. Taylor, Treas. Phillips Aca-
demy, Andover.
Josiah H. Temple, Framingham.
William M. Thayer, editor, Franklin.
Joseph Tracy, D. D., Sec. Mass. Col-
onization Soc'y, Beverly.
Geo. Trask, Anti-Tobacconist, Fitch-
burg. [Boston.
Selah B. Treat, Sec. A. B. C. F. M.,
James Tufts, Monson.
William G. Tuttle, Littleton.
William Tyler, Pawtucket.
Wm. S. Tyler, D.D., Prof., Amherst.
George Uhler, Curtisville.
John A. Vinton, South Boston.
James G. Vose, Prof., Amherst.
Samuel Ware, Sunderland.
Aaron Warner, Amherst.
Oliver Warner, Secretary of State,
Northampton. [Boston.
Israel P. Warren, Sec. Am. Tract Soc.
Isaac C. White, Roxbury.
Calvin White, Amherst.
John Whitney, West rd.
Philo B. Wilcox, East Bridgewater.
John Woodbridge, D.D., Hadley.
Jonathan E. Woodbridge, Teacher,
Auburndale.
Henry A. Woodman, Newburyport.
Isaac R. Worcester, Auburndale.
Samuel M. Worcester, D. D., Salem.
Ebenezer B. Wright, Norwich P. O.
TOTAL 172.

RHODE ISLAND.

CHURCHES.	MINISTERS.	CHH. MEMBERS.				ADDI'NS.		REMOVALS.			BAPTISMS.		SAB. SCHOOLS.
		Male.	Female.	TOTAL.	Absent.	1859.	1859.	1859.	1859.	1859.			
Place and Name.	Org.	Name.	Com.	Jan. 1, 1860.	Prof.	Letter.	TOTAL.	Deaths.	Disin.	Excom.	TOTAL.	Adult.	Infant.
Barrington,	1667	Francis Horton, s.s.	1856	41	86	127	21	2	2	2	1	3	
Bristol,	1687	Thos. Shepard, D.D., p.	1835	71	145	216	40	6	6	6	2		
Central Falls,	1845	David M. Elwood, s.s.	1859		125			3	4	1	4	2	2
Chepachet,	1846	Oriu F. Otis, p.	1846		21								
Eliwood,	1851	Reuben Torrey, p.	1852	29	27	56	25			3	3		90
Kingston,	1821	William W. Eelden, s.s.			67								
Little Compton,	1704	Nathaniel Beach, p.	1857	48	129	177	35			3	5	1	9
Newport,	1833	Thacher Thayer, D.D., p.	1852										
Newport Union, col'd,	1859	Benjamin Lynch, p.	1859	5	9	14		5	1	6			6
North Scituate,	1834	Loring B. Marsh, s.s.	1859		41					1	8		9
Pawtucket,	1829	Constantine Blodget, p.	1836	80	260	340	70	3	1	4	7	2	9
Peacedale,	1857	Francis G. Pratt, s.s.			27					2	2	4	0
Providence,—													
Benevolent ch.	1744	A. Huntington Clapp, p.	1855	146	342	488		2	9	11	3	4	7
Richmond st. ch.	1795	Jona. Leavitt, D.D., p.	1840		346			1	5	6	5	6	11
High st. ch.	1834	Lyman Whiting, p.	1859	115	254	369		5	8	13	7	14	1
Free Evang'l ch.	1843	Robert H. Conklin, s.s.	1853		260			10	10	20	1	10	2

CHURCHES.	MINISTERS.	CHH. MEMBERS.				ADDIT'NS.		REMOVALS.			BAPTISMS.						
		Jan. 1, 1860.				1859.		1859.			1859.						
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	EXCOM.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Providence,—																	
Central ch.	1852	Leonard Swain, D.D., p.	1852		291			8	7	15	1	5	1		4	2	375
River Point,	1849	George W. Adams, p.	1857		45	18		7		7	1	3			1	1	154
Slatersville,	1816	Edwin A. Buck, p.	1859		139			7	18	25	1	2			1	1	303
Tiverton,	1746	Nelson Clark, s.s.	1858	3	23	26											100
Westerly,	1843	A. L. Whitman, p.	1853		68			2	1	3		2			1	3	70
Woonsocket,	1834	Theodore Cooke, s.s.	1857		74			1	3	4	1	4			1	3	85
Chhs. specified but not reported,—				40	148	188	36										250

SUMMARY.—CHURCHES: 14 with pastors, 7 with stated supplies; Total, 21.

MINISTERS in pastoral service: 14 pastors, 7 stated supplies; Total, 21.

CHURCH MEMBERS: 578 Males, 1,423 Females, 1,504 not specified; Total, 3,505, of which 245 are absentees.

ADDITIONS in 1859: 60 by profession, 69 by letter; Total, 129.

REMOVALS in 1859: 43 by death, 73 by dismissal, 7 by excommunication; Total, 123.

BAPTISMS in 1859: 19 Adult, 35 Infant. In SABBATH SCHOOLS, 3,159.

OTHER MINISTERS.—James M. Hoppin, Providence; Nathan W. Williams, Providence; Thomas Williams, Providence, (ord. 1804.)

CONNECTICUT.

NOTE.—Sabbath Schools include only the average attendance, and no branch or Mission Schools.

[Reported to Jan. 1, 1860.]

CHURCHES.	MINISTERS.	CHH. MEMBERS.	ADDIT'NS.	REMOVALS.	BAPTISMS.
Place and Name.	Name.	Jan. 1, 1860.	1859.	1859.	1859.
		Male.	Female.	TOTAL.	Adult.
Andover,	1749 John R. Freeman, p.	15	23	38	8
Ashford,	1718 Thomas Dutton, s.s.	29	65	104	11
Westford,	1768 Vacant.	12	25	37	2
Avon, West,	1751 J. Morgan Smith, p.	45	65	110	11
East,	1819 Elijah D. Murphy, p.	50	114	164	16
Barkhamsted,	1781 Vacant.	18	37	55	3
Hitchcockville,	1842 Luther H. Barber, p.	20	49	69	9
Berlin, Kensington,	1712 Elias B. Hillard, p.	35	74	109	1
21 ch.	1775 Robert C. Learned, p.	99	243	342	38
Bethany,	1743 Edward W. Robinson, p.	17	27	44	5
Bethel,	1790 E. C. Ealdwin, p.	145	186	331	16
Bethlehem,	1749 Vacant.	49	85	125	17
Bloomfield,	1738 "	40	100	140	5
Bolton,	1725 "	27	59	86	7
Bozrah, New Concord,	1739 Nathan S. Hunt, s.s.	39	50	89	17
Bozrahville,	1828 George Cryer, s.s.	39	29	68	20
Fitchville,	1854 Joseph A. Saxton, s.s.	14	19	33	0
Branchford, Ab.	1646 Timothy P. Gillett, p. 1808	77	150	227	14
Bridgeport, 1st ch.	1635 Jacob G. Miller, p. 1859	102	224	326	23
21 ch.	1830 Matson M. Smith, p. 1859	79	154	233	22
Bridgewater,	1809 Alex. R. Thompson, s.s.	10	40	50	3
Bristol,	1747 Vacant.	105	289	454	29
Brookfield,	1757 Leverett Griggs, p. 1856	35	78	113	16
Brooklyn,	1724 Thomas N. Benedict, s.s.	69	127	196	46
Burlington,	1784 Charles X. Seymour, p. 1859	29	68	97	17
Canaan, South,	1782 George A. Miller, p. 1859	26	50	76	4
Falls Village,	1741 Vacant.	11	28	39	1
Canterbury, 1st ch.	1858 John Edgar, s.s.	26	60	86	16
Westminster,	1711 Charles P. Grosvenor, p. 1859	32	47	79	21
Canton, Center,	1759 Benben S. Hazen, p. 1849	70	131	201	7
Collinsville,	1759 Warren C. Fiske, p. 1858	90	138	237	41
Chaplin,	1822 Charles B. McLean, p. 1844	45	89	134	16
Chatham,—	1810 Francis Williams, p. 1858				
Middle Haddam, 1st,	1740 James B. Hopkinson, s.s.	27	56	83	1
Easthampton,	1748 Henry A. Russell, p. 1859	35	79	106	3
Middle Haddam, 2d,	1855 John H. Newton, s.s.	14	26	40	1
Cheshire,	1724 John S. C. Abbott, s.s. 1860	114	192	306	10
Chester,	1742 William S. Wright, p. 1859	55	103	158	13
Clinton,	1697 James D. Moore, p. 1859	74	137	211	8
Colchester, 1st ch.	1703 Lucius Curtis, p. 1856	90	177	267	32
Westchester,	1729 Andrew C. Denison, s.s.	37	69	97	18
Colebrook, Center,	1795 Archibald Geikie, s.s.	25	60	85	16
Columbia,	1716 Frederick H. Avery, p. 1850	50	90	140	11
Cornwall,	1740 Stephen Fenn, p. 1859	39	89	128	11
North,	1782 Charles Wetherbee, p. 1859	76	100	176	23
Coventry, 1st ch.	1712 Joel R. Arnold, p. 1854	32	82	114	18
21 ch.	1745 Geo. A. Calhoun, D.D., p. 1819	45	86	131	12
Village,	1849 Lewis E. Charpiot, p. 1859	22	47	69	2
Cromwell,	1715 James A. Clark, p. 1858	71	122	193	3
Danbury, 1st ch.	1696 Samuel G. Coe, p. 1850	105	212	317	10
21 ch.	1851 David Peck, p. 1858	52	69	121	14
Millplain,	Now disbanded.	7	23	30	2
Darien, Middlesex,	1744 Jonathan E. Barnes, s.s.	54	112	166	8

CORRECTION :

Page 95, top.—The first two lines of the CONNECTICUT SUMMARY should read thus :
 SUMMARY.—CHURCHES: 186 with pastors, 67 with stated supplies, 30 vacant; Total, 283
 MINISTERS in pastoral service: 189 pastors, 67 stated supplies; Total, 256.

..... (average attendance.) 27,004.
 for HOME EXPENSES, (not including avails of funds.) \$344,-
 103 67. CHARITIES: \$121,860 40. AVERAGE CONGREGATION: 56,262.

OTHER MINISTERS.

- Samuel J. Andrews, Hartford.
 Edward E. Atwater, New Haven.
 Fred. H. Ayers, Long Ridge.
 Leonard W. Bacon, New Haven.
 William T. Bacon, Woodbury.
 Wm. E. Bassett, Norfolk.
 Aug. F. Bear I, Home Miss., Norwalk.
 N. H. Beardsly, Somers.
 Hubbard Beebe, New Haven.
 Hiram Bingham, New Haven.
 Joel F. Bingham, Goshen.
 Isaac Bird, teacher, Hartford.
 Samuel B. S. Bissell, Sec. S. F. Soc.,
 Norwalk.
 Phineas Blakeman, New Haven.
 Thos. S. Bradley, teacher, S. Norwalk
 Sidney Bryant.
 Albert B. Camp, Bristol.
 Henry Clark, teacher, Avon.
 Wm. B. Clarke.
 Noah Coe, New Haven.
 L. Coleman, D. D., teach., Middle'tn.
 Augustus B. Collins, South Norwalk.
 David C. Comstock, teach., Stamford.
 Henry M. Colton, tea-h., Middle'tn.
 Nehemiah B. Cook, Mystic.
 C. D. Cowles, Farmington.
 Orson Cowles, Dist. Sec. A. B. C. F.
 M., North Haven.
 Jonathan Curtis, Woodstock.
 Thomas F. Davies, Westport.
 Guy B. Day, Bridgeport.
 Jeremiah Day, D. D., New Haven.
 Joel L. Dickinson.
 Edgar J. Doobler, Wallingford.
 John Dudley, New Haven.
 Henry Eddy.
 Tryon Elwiris, D. D., New London.
 Eleazar T. Fitch, D. D., Prof., New Ha-
 Samuel B. Forbes, Manchester. [viva-
 D. D. Francis, Berlin.
 Chas. A. Goodrich, Hartford.
 Chauncey Goodrich, New Haven.
 John Greenwood, Bethel.
 Fred. Gridley, Newington.
 Sylvanus Hight, South Norwalk.
 E. Elwin Hill, Guilford.
 George Hall, Central Village.
 David H. Hamilton, New Haven.
 Daniel Hemenway, teacher, Suffield.
 Horace Hooker, Sec. H. Miss. Soc'y,
 Ct., Hartford.
 Elijah B. Huntington, tea, Stamford.
 Joseph Hurlbut, New London.
 Charles Hyde, Ellington.
 Lavius Hyde, Vernon.
 Stephen Johnson, Jewett City.
 Henry Jones, teacher, Bridgeport.
 Philip Julson, Rocky Hill.
 John K. Keep, teacher, Hartford.
 Merrick Knight, H-bron.
 Rodolphus Lanfear, Manchester.
 Edward A. Lawrence, D. D., Prof.,
 East Windsor Hill.
 Jonathan Lee, Salsbury.
 Anni Linsley, North Haven.
 Charles Little, missionary, Hartford.
 Aretas G. Loomis, Bethleem.
 Fred'k Marsh, Winchester Center.
 H. H. McFarland, Morris.
 Darius Mead, New Haven.
 Mark Mead, Greenwich.
 Sam'l J. Merwin, New Haven.
 John C. Nichols, teacher, Lyme.
 James Noyes, teacher, Hadam.
 David L. Ogden, New Haven.
 Isaac Parsons, East Haddam.
 Aaron B. Peffers, Westport.
 Dennis Platt, South Norwalk.
 Noah Porter, Jr., D. D., Prof., New
 Haven.
 Lemuel S. Potwin, Bridgewater.
 Charles T. Prentice, teacher, Easton.
 Royal Robbins, Kensington.
 Henry Robinson, Guilford.
 Samuel Rockwell, New Britain.
 David Root, Cheshire.
 Erastus Scranton, Burlington.
 Thomas L. Shipman, Jewett City.
 David Smith, D. D., Durham Center.
 Alex. D. Stowell, New Haven.
 Lyman Strong, Colchester.
 Wm. Thompson, D. D., Prof., East
 Windsor Hill.
 Stephen Topliff, Oxford.
 Asa M. Train, Milford.
 William W. Turner, Prin. Deaf and
 Dumb Asylum, Hartford.
 John E. Tyler, East Windsor Hill.
 Herson L. Vail, Lit-field.
 R. G. Vermilye, D. D., Prof., East
 Windsor Hill. [Society, Berlin.
 Asahel C. Washburn, Agent Bible
 Alfred White.
 Ros. Whitmore, West Killingly.
 Wm. H. Whittlesey, New Haven.
 Joseph Whittlesey, Berlin.
 Wm. Whittlesey, New Britain.
 Robert G. Williams, Derby.
 Thomas Williams, Providence, R. I.
 Wm. W. Woodworth, New Haven.
 Theodore D. Woolsey, D. D., Pres.,
 New Haven. TOTAL, 104.

NEW YORK.

[May 1, 1860.]

CHURCHES.	MINISTERS.	CHH. MEMBERS.				ADDIT'NS.		REMOVALS.			BAPTISMS.						
		May 1, 1859.				1859-60.		1859-60.			1859-60.						
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Disin.	EXCOM.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.	
Albany,	1850	Ray Palmer, D. D., p.	1850	89	196	285	10	5	9	14	4	13	0	17	1	14	289
Alleghany Mission,	1835	Nath'l H. Pierce, s.s.	1859	20	39	69		5	1	6	1	0	0		4	0	40
Ashville,	1820	Ephraim Taylor, s.s.	1858	16	26	42	3	0	1	1	5	1	7	0	1	30	
Baiting Hollow,	1791	Christopher Youngs, s.s.	1851	14	33	57	6	0	1	1	1	0	1	0	4	55	
Bangor,	1826	A. B. Dilley, s.s.				62											
Barryville,	1833	Felix Kyte, p.	1833	10	29	39	10									60	
Belfast,	1854	No report.															
Bellport,	1833	John Gibbs, s.s.	1853	14	18	32	5	1	0	1	0	0	2	2	0	0	30
Bergen,	1807	Jeremiah Butler, p.	1858	60	128	188	23	0	3	3	1	6	0	7	0	3	168
Binghamton,	1826	J. D. Mitchell, s.s.	1858	46	105	151	19	6	1	10	0	3	3	6	4	1	160
Blondfield, West,	1843	P. F. Sanborn,	1857	33	83	116	12	2	5	7	0	1	2	3	0	3	150
Bridge-water,	1798	Wm. B. Tompkins, s.s.	1857	29	65	95		0	0	2	0	0	2	0	1	75	
Brighton,	1817	John Wickes, s.s.	1856	34	70	104		3	5	8	3	3	0	6	2	5	120
Brooklyn, Pilgrim ch.	1844	R. S. Stiers, Jr., D. D., p.	1846	135	313	508		9	10	19	3	23	0	26		18	200
Plymouth ch.	1847	Henry W. Beecher, p.	1847	No report.													
Clinton Av. ch.	1847	W. I. Buddington, D. D., p.	1855	110	179	298		12	44	56	5	7	12	5	15	586	
Bedford,	1849	Benj. F. Relyea, p.		No report.													
So. Cong. ch.	1851	Rufus W. Clark, p.	1857	116	172	288		14	20	34	1	6	7	3	18	330	
New England ch.	1851	Wm. R. Tompkins, p.	1856	57	9	152		12	48	60	3	21	1	25	6	250	
Elm Place,	1853	Wm. C. Bartlett.		No report.													
Central Cong. ch.	1854	J. Clement French, p.	1857	39	61	100	7	2	16	18	2	3	1	6	7	150	
Warren st. Mission,	1854	Samuel Bayliss, p.	1853	10	10	1	10	10	1	11	10	4	14		7	350	
St. Paul's,	1857	George W. Levere, p.	1857	46	79	125	14	88	2	91	3		3	24	28	250	
Williamsburgh, 1st ch.	1843	S. S. Jocelyn, p.	1844	10	16	26	3	1	1	1	1	1	3	3	1	165	
Burville,	1834	Warren W. Warner, s.s.	1860	14	20	34	4	0	0	1	1	0	2	0	1	55	
Cambria,	1818	D. D. Hamilton, s.s.	1859	59	67	126	15	1	2	3	2	3	0	5	1	3	150
Canaan,	1783	A. Von H. Powell, s.s.	1859	40	20	60					1	1	2		1	80	
Canandaigua,	1799	O. E. Daggett, D. D., p.	1845	147	261	408		6	17	23	3	14	17	1	9	225	
Candler,	1808	Wm. H. Hayward, s.s.	1856	40	64	104	8	0	2	2	3	1	0	4	0	8	125

IARY.—CHURCHES: 77 with pastors, 98 with stated supplies, 71 vacant; Total, 246.
 PERS in pastoral service: 77 pastors, 75 stated supplies; Total, 152.
 SUMMERS: 15,531 Males, 3,917 Females, 548 not specified; Total, 47,076.
 MINIONS in 1859: 733 by profession, 1,033 by letter; Total, 1,771.
 JOVALS in 1859: 762 by death, 1,102 by dismissal, 87 by excommunication; Total, 1,951.
 APSIONS in 1859: 299 Adult, 883 Infant. In SABBATH SCHOOLS, (average attendance,) 27,004.
 SPONAGES AND FUNDS, \$823,983.1. Raised for HOME EXPENSES, (not including avails of funds,) \$344,-
 103 67. CHARITIES: \$121,860 40. AVERAGE CONGREGATION: 56,262.

OTHER MINISTERS.

Samuel J. Andrews, Hartford.	Tryon Edwards, D.D., New London.	David L. Ogden, New Haven.
Edward E. Atwater, New Haven.	Eleazar T. Fitch, D.D., Prof., New Ha-	Isaac Parsons, East Haddam.
Fred. H. Ayers, Long Ridge.	Samuel B. Forbes, Manchester. [veu.	Aaron B. Peppers, Westport.
Leonard W. Bacon, New Haven.	D. D. Francis, Berlin.	Dennis Platt, South Norwalk.
William T. Bacon, Woodbury.	Chris. A. Goodrich, Hartford.	Noah Porter, Jr., D. D., Prof., New
Wm. E. Bassett, Norfolk.	Cauncey Goodrich, New Haven.	Haven.
Aug. F. Bear, Home Miss., Norwalk.	John Greenwood, Bethel.	Lemuel S. Potwin, Bridgewater.
N. H. Beardsly, Somers.	Fred. Gridley, Newington.	Charles T. Prentice, teacher, Easton.
Hubbard Beebe, New Haven.	Sylvanus High, South Norwalk.	Royal Robbins, Kensington.
Hiram Bingham, New Haven.	E. Elwin Hill, Guilford.	Henry Robinson, Guilford.
Joel F. Bingham, Goshen.	George Hill, Central Village.	Samuel Rockwell, New Britain.
Isaac Bird, teacher, Hartford.	David H. Hamilton, New Haven.	David Root, Cheshire.
Samuel B. S. Bissell, Sec. S. F. Soc.,	Daniel Hemenway, teacher, Suffield.	Erastus Seranton, Burlington.
Norwalk.	Horace Hooker, Sec. H. Miss. Soc'y,	Thomas L. Shipman, Jewett City.
Phineas Blakeman, New Haven.	Ct., Hartford.	David Smith, D.D., Durham Center.
Thos. S. Bradley, teacher, S. Norwalk	Elijah B. Huntington, tea, Stamford	Alex. D. Stowell, New Haven.
Sidney Bryant.	Joseph Hurlbut, New London.	Lyman Strong, Colchester.
Albert B. Camp, Bristol.	Charles Hyde, Ellington.	Wm. Thompson, D. D., Prof., East
Henry Clark, teacher, Avon.	Lavius Hyde, Vernon.	Windsor Hill.
Wm. B. Clarke.	Stephen Johnson, Jewett City.	Stephen Topliff, Oxford.
Noah Coe, New Haven.	Henry Jones, teacher, Bridgeport.	Asa M. Train, Milford.
L. Coleman, D.D., teach., Middlet'n.	Philip Judson, Rocky Hill.	William W. Turner, Prin. Deaf and
Augustus B. Collins, South Norwalk.	John R. Keep, teacher, Hartford.	Dumb Asylum, Hartford.
David C. Comstock, teach., Stamford.	Merrick Knight, Hebron.	John E. Tyler, East Windsor Hill.
Henry M. Colton, teach., Middleto'n.	Rodolphus Landfear, Manchester.	Hermon L. Vail, Litchfield.
Nehemiah B. Cook, Mystic.	Edward A. Lawrence, D. D., Prof.,	R. G. Vermilye, D. D., Prof., East
C. D. Cowles, Farmington.	East Windsor Hill.	Windsor Hill. [Society, Berlin.
Orson Cowles, Dist. Sec. A. B. C. F	Jonathan Lee, Salisbury.	Asahel C. Washburn, Agent Bible
M., North Haven.	Ammi Linsley, North Haven.	Alfred White.
Jonathan Curritt, Woodstock.	Charles Little, missionary, Hartford.	Ros. Whitmore, West Killingly.
Thomas F. Davies, Westport.	Aretas G. Loomis, Bethel.	Wm. H. Whittemore, New Haven.
Guy B. Day, Bridgeport.	Fred'k Marsh, Winchester Center.	Joseph Whittlesey, Berlin.
Jeremiah Day, D.D., New Haven.	H. H. M. Farland, Morris.	Wm. Whittlesey, New Britain.
Joel L. Dickinson.	Darius Mead, New Haven.	Robert G. Williams, Derby.
Edgar J. Doobite, Wallingford.	Mark Mead, Greenwich.	Thomas Williams, Providence, R. I.
John Dudley, New Haven.	Sam'l J. M. Merwin, New Haven.	Wm. W. Woodworth, New Haven.
Henry Eddy.	John C. Nichols, teacher, Lyme.	Theodore D. Woolsey, D. D., Pres.,
	James Noyes, teacher, Haddam.	New Haven. TOTAL, 104.

NEW YORK.

[May 1, 1860.]

CHURCHES.	MINISTERS.	CHH. MEMBERS.				ADDIT'NS.			REMOVALS.			BAPTISMS.					
		May 1, 1860.				1859-60.			1859-60.			1859-60.					
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disin.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Albany,	1850	Ray Palmer, D.D., p.	1850	89	193	285	10	5	9	14	4	13	0	17	1	14	389
Alleghany Mission,	1835	Nath'l H. Pierce, s.s.	1859	30	39	69		5	1	6	1	0	0	1	4	0	40
Ashville,	1820	Ephraim Taylor, s.s.	1858	16	26	42	3	0	1	1	1	5	1	7	0	1	30
Baiting Hollow,	1791	Christopher Youngs, s. s.	1851	14	33	57	6	0	1	1	1	0	0	1	0	4	55
Bangor,	1826	A. B. Dilley, s.s.				62											
Barryville,	1836	Felix Kyte, p.	1833	10	29	39	10										60
Belfast,	1854	No report.															
Bellport,	1836	John Gibbs, s.s.	1853	14	18	32	5	1	0	1	0	0	2	2	0	0	30
Bergen,	1807	Jeremiah Butler, p.	1858	60	128	188	23	0	3	3	1	6	0	1	0	3	168
Binghamton,	1836	J. D. Mitchell, s.s.	1858	46	105	181	16	6	4	10	0	3	3	6	4	1	160
Bloomfield, West,	1833	P. F. Sanborne,	1857	33	83	116	12	2	5	7	0	1	2	3	0	3	150
Bridgewater,	1798	Wm. B. Tompkins, s.s.	1857	29	66	95		0	0	0	2	0	2	0	1	7	75
Brignton,	1817	John Wickes, s. s.	1856	34	70	104		3	5	8	3	3	0	6	2	5	120
Brooklyn, Pilgrim ch.	1844	R. S. Storrs, jr., D.D., p.	1845	195	313	508		9	10	19	3	23	0	26		18	200
Pluynouth ch.	1847	Henry W. Beecher, p.	1847			No report.											
Clinton Av. ch.	1847	W. I. Budington, D.D., p.	1855	110	179	298		12	44	56	5	7		12	5	15	586
Bedford,	1849	Benj. E. Relyea, p.				No report.											
So. Cong. ch.	1851	Titus W. Clark, p.	1857	116	172	288		14	20	34	1	6		7	3	18	360
New England ch.	1851	Wm. R. Tompkins, p.	1856	57	95	152		12	48	60	3	21	1	25	6		250
Ehu Place,	1859	Wm. C. Bartlett.				No report.											
Central Cong. ch.	1854	J. Clement French, p.	1857	39	61	100	7	2	16	18	2	3	1	6		7	150
Warren st. Mission,	1851	Samuel Bayliss, p.	1853	34	57	91	10	10	1	11	10	4	14		7	350	
St. Paul's,	1857	George W. Levere, p.	1857	46	79	125	14	88	3	91	3			3	24	28	250
Williamsburgh, 1st c	1843	S. S. Jocelyn, p.	1841	10	16	26	3	1	1	1	1	1	3		1	1	165
Burrville,	1831	Warren W. Warner, s.s.	1860	14	20	34	4	0	0	0	1	1	0	2	0	1	55
Cambria,	1818	D. D. Hamilton, s.s.	1859	59	67	126	15	1	2	3	2	3	0	5	1	3	150
Canaan,	1783	A. Von H. Powell, s.s.	1859	40	20	60		1	1	1	1	1	2		1	1	80
Canadaigua,	1799	O. E. Daggett, D. D., p.	1845	147	261	408		6	17	23	3	14	17	1	9	225	
Candor,	1808	Wm. H. Hayward, s.s.	1856	40	64	104	8	0	2	2	3	1	0	4	0	8	125

ADDITIONS in 1859-60: 651 by profession, 565 by letter; Total, 1,216.
 REMOVALS in 1859-60: 191 by death, 435 by dismissal, 33 by excommunication; Total, 659.
 BAPTISMS in 1859-60: 244 Adult, 383 Infant. In SABBATH SCHOOLS, 16,426.
 BENEVOLENT CONTRIBUTIONS, from 118 reporting churches, \$33,737 41.

OTHER MINISTERS.		J. Jay Dana, Troy.	Benj. N. Martin, Prof., New York. 7
Sam'l Backus, City Miss., Brooklyn.	Timothy Darling, Warsaw.	Alexander W. McClure, D. D., N. Y.	Alexander W. McClure, D. D., N. Y.
Milton Badger, D. D., Sec. Am. Home Miss. Soc., New York.	Chester Dewey, D. D., Prof., Rochester	Richard Osborne, jr., Union Village.	Richard Osborne, jr., Union Village.
Henry Barbour, Ameniaville.	David Dyer, City Miss., Albany.	Oscar F. Parker, New York.	Oscar F. Parker, New York.
Lyman Beecher, D. D., Brooklyn.	Henry B. Elliott, Brooklyn.	William Patton, D. D., New York.	William Patton, D. D., New York.
Henry Belden, City Miss., Brooklyn.	Samuel Griswold.	Ebenezer Platt, Brooklyn.	Ebenezer Platt, Brooklyn.
William Belden, New York.	Eusebius H. de, Upper Aqueduct.	Edward Pratt, City Miss., New York.	Edward Pratt, City Miss., New York.
Shearjashub Bourne, New York.	Luther C. Hallock, Wading River.	Enos H. Rice, James Port.	Enos H. Rice, James Port.
John C. Brigham, Sec. Am. Bible Soc., New York.	Joseph Harrison, Brooklyn.	Leicester A. Sawyer.	Leicester A. Sawyer.
Silas C. Brown, West Bloomfield.	Franklin Holmes, New York.	William S. Smith.	William S. Smith.
C. H. Bullard, 13 Bible House, N. Y.	James D. Houghton, Teacher, Belle-Benjamin Howe. [ville.	Geo. W. Timlow, North Lebanon.	Geo. W. Timlow, North Lebanon.
Jedediah Burchard, Evang., Adams.	David Lancaster, New York.	Richard Tremain, Sandy Creek.	Richard Tremain, Sandy Creek.
Russell S. Cook, New York.	Henry Losch.	George Whipple, Sec. Am. Miss. Association, New York.	George Whipple, Sec. Am. Miss. Association, New York.
E. B. Crane, Hunter's Point.	John Marsh, D. D., Sec. Am. Temp. Union, New York.	E. Willoughby, Little Valley.	E. Willoughby, Little Valley.
		TOTAL. 42.	TOTAL. 42.

N E W J E R S E Y .

[Reported to May 1, 1860.]

CHURCHES.	MINISTERS.	CHH. MEMBERS.				ADDIT'NS.			REMOVALS.			BAPTISMS.		
		Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Chester, Jersey City,	1740 Luke I. Stoutenburgh, p. '41	58	115	173	20	5	7	12	2	1	3	4	6	140
Newark, Orange,	1851 William B. Brown, p. 1855	150	279	429	10	19	20	39	4	14	18	3	3	350
Patterson,	1850 Chas. H. A. Bulkley, p. 1859	No report.												
CHS. specified but not reported,—from previous reports.				177										
SUMMARY,	5 chhs., 3 pastors, 2 vacant chhs.,	208	394	772	30	24	27	51	6	15	21	7	9	490

OTHER MINISTERS.—John E. Bray, Woodbridge; Charles Hudson, Elizabethtown; Elliot Palmer, Newark; Almon Underwood, Evangelist, Irvington.

P E N N S Y L V A N I A .

[May 1, 1860.]

Bradford,	1849 Samuel Porter, s.s.	1849	13	25	38	1	14	0	14	0	0	0	6	1	50
Corydon,	1853 Vacant.		3	4	7		0	0	0	0	0	0	0	0	
Farmer's Valley,	1859 Luther Newcomb, s.s.	1859	3	5	8	0	6	2	8	0	0	0	0	0	
Farmington,	1831 Anson K. Fox, s.s.	1858	25	33	58	7	0	3	3	1	2	3	0	30	
Lafayette,	1858 Luther Newcomb, s.s.	1858	7	12	19	2	3	0	3	0	1	0	1	5	
Lee Raysville,	1803 Joel G. Sabin, s.s.	1858	50	75	125	0	47	5	52	2	0	0	2	27	60
Prentiss' Vale,	1851 Luther Newcomb, s.s.	1860	4	10	14	1	0	4	4	0	0	0	0	0	
West Spring Creek,	1847 O. N. Chapin, s.s.	1859	2	2	4	1	0	1	1	0	1	0	0	0	
Thirteen other churches, estimated,			1053											567	
SUMMARY,	21 churches; 10 with s.s., 11 unknown; 107 169 1326		12	70	15	85	3	44	0	7	33	6	707		

The "thirteen churches" alluded to, belong to the "Congregational Association of Western Pennsylvania," which met in September last at Cambridge. The names of D. R. Barker, U. T. Chamberlain, and L. Reed, appear as ministers; but we have been unable to obtain returns from these churches the present year.

OTHER MINISTERS:—Asher Bliss, Corydon.

O H I O .

[To April 1, ?]

Akron,	No report.														
Allen, Welsh.	James Davies,				200										
Andover, Center,	Vacant.		15	35	50	13	1	1	2	1	0	0	1	1	1
" West,	{ With Conneaut, Pa., Lenox, Madison and Monroe, Charles W. Torrey, s.s.		60	89	149	21	3	7	10	2	1	3			100
Atwater,	No report.														
Aurora,	1809 J. S. Graves, s.s.		22	44	66			3	3					30	
Austinburgh,	A. M. Richardson, p.	1858	45	76	121	10	6	1	12	2	6	0	8	1	0
Avon,	No report.														
Bainbridge,	Vacant.	1819	7	9	16	1									
Bellevue,	1851 John G. W. Cowles, s.s.		46	94	140	35	11	4	15	3	1	0	4	2	6
Belpre,	1826 Francis Bartlett, p.	1857	25	60	85	11	8	4	12	1	1	1	3	2	0
Berea,	1855 Vacant.		8	14	22	0	0	0	0	0	3	0			
Bloomfield,	1851 D. S. Hicock, s.s.		20	25	45				3	3	1			100	
Bruceville,	1814 Vacant.		9	10	19										
Brecksville,	1816 Spencer L. Hillier, p.	1859	59	70	129	15				3	3			100	
Brighton,	No report.	1836													
Bristol,	1817 D. S. Hicock, s.s.		14	35	49	3		2	2					70	
Bronson,	1835 Jacob R. Shipard, s.s.		23	44	77	18	0	2	2	0	0	0	0	0	
Brown township, Welsh.	J. H. Jones.													22	
Brunswick,	1820 John N. Whipple.		13	26	39	0	0	0	0	0	0	0	0	0	
Bucyrus,	1841 Gideon Dana.		14	18	32		6	3	9		4		4	1	90

CHURCHES.		MINISTERS.		CHH. MEMBERS. ?Apr. 1, 1860.				ADDIT'NS. 1859-60.			REMOVALS. 1859-60.			BAPTISMS. 1859-60.		SAB. SCHOOLS.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	EXCOM.	TOTAL.	Adult.		Infant.	
Nebo, Welsh,		Evan Davies, p.				83												
Nelson,	1813	L. C. Rouse, s.s.		16	46	62										2	60	
New Albany,	1848	E. Kuhns, s.s.		21	30	51	11	19	4	23	1	12	3	5	4	4	60	
Newark, Welsh,		D. R. Jenkins, p.				110												
Newburgh, Welsh,		Vacant.				30												
Newbury,	1822	S. W. Pierson, s.s.		13	28	41	5	1	1	1	1	3	2	6			25	
New London,	1803	J. M. Pryce, p.		No report.														
North Amherst,		Vacant.				65												
Oak Hill, Welsh,		Vacant.				1545												
Oberlin,	1834	John Morgan, s.s.				95		47	41	88	11	69	6	80	11	5	425	
		Vacant.				27												
Ohmsted Falls,	1835	Edward P. Clisbee, s.s.		11	16	27	4	0	0	0	2	0	1	3	0	0	50	
Orwell,	1831	Amos Dresser, s.s.		14	22	36	2	2	1	3					2	1	75	
Palmyra, Welsh,		J. Lloyd, p.				72												
Parisville, Welsh,		D. Davies, p.				50												
Parkman,		J. M. Fraser, s.s.		8	19	27		2		3	2			2			56	
Penfield,	1829	John H. Prentice, s.s.		29	31	51	0	9	1	1	0	0	1	1	0	0	30	
Pierpont,		J. W. Fuller, s.s.		7	15	22	0	6	2	2	1	2	0	3	0	0	30	
Pittsfield,		No report.																
Plymouth,	1854	Ebenezer P. Salmon, s.s.		19	33	52	3	9	0	9	1	1	0	2	1	0	100	
Pomeroy, Welsh,		Vacant.				80												
Radnor, Welsh,		Rees Powell, p.				71												
Randolph,	1812	Joseph Merriam, p.	1824	18	29	47	9				1	1		2			60	
Ravenna,	1822	John C. Hart, p.	1855	35	100	135	29			3	3						150	
Rawsonville,		No report.																
Ridgeville,	1822	Vacant.		10	20	30	3			2	2	1	1	2	0	0	35	
Ripley,	1-51	Frederick Paine, s.s.		14	16	30	4	8	1	9	0	8	0	8	2	0	0	
Sandusky,	1819	J. E. Walker, p.		10	21	31	10	5	7	12	3	3	3				75	
Saybrook,		W. T. Richardson, s.s.		10	21	31	0	1	1	2	0	1	0	1	1	1	120	
Seville,	1838	William Russell, s.s.		17	57	74	6	1	6	7	1	0	0	1	0	0	25	
Sheffield,		No report.																
South Amherst,		No report.																
Southington,	1822	Vacant.		10	14	24	6				1			1				
Springfield,	1850	E. W. Root, s.s.		40	60	100											135	
Strongsville, 1st ch.	1817	Charles S. Adams, s.s.		28	42	70	6	2	0	2	2	5	0	8	1	1	50	
" Free ch.	1812	O. W. White, s.s.		27	27	54	4	5	3	1	0	2	0	2	1	0	75	
Sugar Creek, Welsh,		James Davies, p.				17												
Sullivan,		L. M. Bosworth, s.s.		13	27	40	2	14	4	18	0	1	0	1	6		200	
Sycamore and Eden,		No report.																
Syracuse, Welsh,		William Edwards, s.s.		See Minersville.														
Tallmadge, Welsh,		D. Davies, p.				50												
Thompson,		Parshall Perry, s.s.		31	43	74		4	23	5	2		5	6	3			
Traerlindadar, Welsh,		Rees Powell, p.				57												
Troy,		A. A. Whitman, s.s.		24	31	55					2	2		4			95	
Tyn Rhos, Welsh,		Evan Davies, p.				92												
Wadsworth,	1819	No report.																
Wakeman,	1844	Henry E. Peck, s.s.		40	72	112	19	4	4	0	5	0	5	0	0	0	45	
Wayne,		H. Geer, s.s.		53	70	123	8	1	2	3	1	4	4	9	0	2	150	
Waynesville,	1857	Simon Brown, p.	1857	2	11	13	1										25	
Wellington, Free ch.	1851	Alexander Bartlett, s.s.		39	49	79	0	6	1	8	4	3	0	7	0	2	75	
" 2d ch.		No report.																
West Farmington,	1834	W. T. Millikan, s.s.		22	35	57	6	5	0	4	1			1	1		40	
Westfield,	1829	William Russell, s.s.		3	14	17	0	0	0	0	1	0	1	0	0	0	60	
West Williamsfield,	1816	E. B. Chamberlin,		28	33	61		2	2	2	2	5		7			85	
Weymouth,	1855	S. Cole, s.s.		15	31	46	2	0	2	2	1	0	1	0	0	0	94	
York,	1833	No report.																
Youngstown, Welsh,		Thomas Evans, p.				73												
Zileau, Welsh,		J. A. Davies, p.				20												
Chhs. specified but not reported—		from previous reports.		1443														133

SUMMARY.—Churches: 30 with pastors, 69 with stated supplies, 15 with ministers not designated, 45 vacant; Total, 129.
 MINISTERS in pastoral service: 27 pastors, 53 stated supplies, 9 not designated; Total, 89.
 CHURCH MEMBERS: 2,304 Males, 4,164 Females, 5,250 not specified; Total, 11,827, of which 689, (and a great many more unreported,) are absentees.
 ADDITIONS in 1859-60: 596 by profession, 331 by letter; Total, 637.
 REMOVALS in 1859-60: 91 by death, 372 by dismissal, 16 by excommunication; Total, 489.
 BAPTISMS in 1859-60: 101 Adult, 134 Infant. In SABBATH SCHOOLS, 9,379.
 CONTRIBUTIONS: (from 84 churches,) Home expenses, \$71,808.52, Charitable, \$7,139.50; Total, \$58,568.02.

The above summary is very inadequate. There are at least 250 Congregational churches in Ohio; but three-fifths are independent or connected with Presbyteries. The total membership is nearly or quite 20,000. Besides, of the 159 enumerated above, 65 make no report of additions or removals. A similar defect exists as to Sabbath Schools, of which there are doubtless 25,000 members. Of the above churches, 29 are Welsh, with 1,700 members.

OTHER MINISTERS. [M. W. Diggs, Fort Recovery, s.s. at Carl Moore, Beverly, s.s. to Pres.ch.
 Eben E. Andre, s. Prof. Marietta. [Pisgah, Ind.] D. C. Perry, Barlow, s.s. to Pres. ch.
 Israel W. Andrews, Prof. " Charles G. Finney, Pres. Oberlin. D. S. Rodman, Cleveland.
 James D. Butler, Prof. " David Gould, Ripley, s.s. Presb. ch. TOTAL 8.

INDIANA.

[For the year ending May 1, 1860.]

CHURCHES.	MINISTERS.	CHH. MEMBERS. May 1, 1860.	ADDIT'NS. 1859-60.			REMOVALS. 1859-60.			BAPTISMS. 1859-60.			SAB. SCHOOLS.				
			Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Dis- miss.	EXCOMM.		TOTAL.	Adult.	Infan.	
Adams County, Feb. 14, 1857	Joseph H. Jones, s.s.	1857	2	4	6	0	1	0	1	0	0	0	0	0	0	29
Bethlehem,	Patterson Wallace, s.s.	1859	11	9	20	0	1	0	1	0	1	0	0	1	0	0
Boonville,	Vacant.				15											
Buena Vista,	Marshall W. Diggs, s.s.	1858	5	8	13	1	1	0	1	0	0	0	1	1	1	24
Cicero,	Jabez Neal, s.s.				15											
Ekhart,	1856 O. P. Hoyt, s.s., Presb.				30											
Gilead,	No report.															
Hart Township,	1847 Lewis Wilson, s.s.		3	5	8	0	0	0	0	0	0	0	0	0	0	0
Hopewell,	1859 Levin Wilson, s.s.	1859	6	10	16	0	0	0	0	0	0	0	0	0	0	28
Indianapolis,—																
Plymouth ch. Aug. 9, 1857	Nathaniel A. Hyde, p.	1858	24	35	59	6	4	6	10	1	4	0	5	0	2	120
Lafayette, Ger. Mar. 18, 1860	John U. Zucher, p.	1860	18	13	31	0	0	0	0	0	0	0	0	0	0	50
Liber,	1854 Ebenezer Tucker, p.	1860	13	9	22	5	0	0	0	1	2	2	5	0	0	30
Ligonier,	No report.															
Lumber Lost,	1854 Joseph H. Jones, s. s.	1854	5	9	14	3	1	0	1	0	0	0	0	0	0	0
Mechanicsville,	No report.															
Michigan City,	1841 John Taylor, p., Presb.,	1856	46	90	145	0	23	9	42	0	11	0	11			165
Montgomery,	1850 Lewis Wilson, p.	1857	22	27	49		1	0	1	0	3	1	4	1	0	0
New Coryden, Jan. 20, 1843	Joseph H. Jones, s.s.	1854	4	10	14	5	5	0	5	0	0	0	0	3	0	45
Ohio Township,	No report.															
Ontario,	B. Farrand, s.s.	1859			35	2	3	5	8	1	4	0	5	0	3	92
Orland, March 10, 1836	Jacob Patch, s.s., Presb.	1816	3	51	54	8	2	9	11	2	2	3	7	1	1	190
Pisgah, Feb. 4, 1854	M. W. Diggs, s.s.	1856	7	13	20	1	0	2	2	1	0	2	3		6	35
Pleasant Grove,	No report.															
Terre Haute, Dec. 30, 1834	Lyman Abbott, s.s.	1830	47	100	156	17	2	7	3	1	7	0	8			148
Vigo, South, Feb. 13, 1854	Dean Andrews, s.s.	1858	10	12	22	0	4	0	4	0	0	0	0	0	2	34
Vigo, West,	1849 Dean Andrews, s.s.	1858	15	17	31	1	0	0	0	0	0	0	0	0	2	30
Westfield, O. r. 25, 1855	Jabez Neal, Jan. 1, 1860	1860	2	18	46	11	0	0	0	0	0	0	0	0	0	80
Chas. specified but n. r. reported, etc.					51											

SUMMARY.—CHURCHES: 5 with pastors, 16 with stated supplies, 6 vacant; Total, 27.
 MINISTERS in pastoral service: 4 pastors, 7 stated supplies: Total, 11.
 CHURCH MEMBERS: 204 Males, 461 Females, 55 not specified; Total, 550.
 ADDITIONS in 1859-60: 58 by profession, 32 by letter; Total, 90.
 REMOVALS in 1859-60: 7 by death, 34 by dismission, 8 by excommunication; Total, 49.
 BAPTISMS in 1859-60: 6 Adult, 17 Infant. In SABBATH SCHOOLS, 1,091.

OTHER MINISTERS:—John G. Brice, Winchester; Merrick A. Jewett, D D., Terre Haute; James M. McFarland, Boonville; James F. Taylor, South Bend. TOTAL, 4.

ILLINOIS.

[April 1, 1860.]

Abingdon,	1858 Alfred Morse,	1859	11	15	26	3	2	0	8	0	0	0	0	1	41
Albany,	1842 Robert Stuart,	1859	18	18	36	0	3	5	8	1	0	0	1	0	80
Algonquin,	1850 Vacant		9	10	19	6	0	0	0	0	3	0	3	0	0
Altona,	1857 "		8	9	17	6	2	3	5	0	2	0	2	2	0
Amboy,	1854 "		36	49	85	20	0	0	0	0	7	0	7	0	150
Annawan,	1852 Addison Lyman,	1858	5	8	13	2	0	0	0	0	1	0	1	0	0
Arispe,	1858 David Todd,	1858	14	15	29	0	0	0	0	0	0	0	0	0	55
Atlanta,	1854 H. W. Cobb,	1859	11	23	34	7	8	8	18	0	1	0	1	3	100
Aurora, 1st ch.	1828 Richard B. Bull,	1858	32	68	200	10	13	14	27	1	11	2	21	19	418
" N. E. ch.	1855 George B. Hubbard,	1858	21	39	51	9	3	6	9	1	1	0	2	1	43
Avon,	1857 9 13 22 0 0 2 2 0 0 0 0 0 0 0 75	1857	9	13	22	0	0	2	2	0	0	0	0	0	75
Babeck's Grove,	1851 James McChesney,	1856	11	25	36	8	2	5	7	0	0	0	0	1	125
Barry,	1846 George W. Williams,	1859	13	19	32	5	0	0	0	0	0	0	0	0	26
Barrington,	1853 John Cross,	1859	12	23	35	12	0	2	2	1	1	0	2	0	50
Battavia,	1825 Wm. E. Merriman,	1854	52	75	27	0	7	6	13	1	7	0	8	0	210
Beardstown,	1845 William Twining,	1850	44	77	121	0	8	4	12	2	1	3	6	6	311
Beverly,	1859 G. o. W. Williams,	1859	12	11	23	0	11	12	23	0	0	0	0	4	150
Big Grove,	1834 No report.														
Big Rock,	1854 "														
Big Woods,	1842 ——— Harker,	1859	4	6	10	2	0	0	0	0	0	0	0	0	58
Bloomington,	1849 Henderson Judt,	1855	28	58	86	4	1	3	4	0	2	3	5	1	138
Bloomington,	1843 Luther Taylor,	1858	40	58	98	9	10	11	11	1	1	1	3	1	125
Bone Island,	1860 Henry L. Hammend,	1860	9	4	6	0	6	6	0	0	0	0	0	0	30
Brimfield,	1847 Lewis Benedict,	1859	55	64	119	29	6	4	10	3	11	0	14	5	100
Bristol,	1839 Wilson D Webb,	1860	32	53	85	17	4	5	9	0	0	0	0	3	73
Bruce, Free ch.	1855 A. D. Wyckoff,	1859	39	30	69	4	1	2	3	1	1	4	6	1	80
Buda,	1836 Lucius Parker,	1859	10	15	25	1	2	4	6	1	3	0	4	2	21
Bunker Hill,	1856 James Welber,	1856	38	51	89	0	2	7	9	0	0	0	0	2	149
Burlington,	1850 Alvan C Page,	1859	5	5	10	4	0	0	0	0	0	0	0	0	30
Barritt,	1856 John Wilcox,	1859	18	18	36	7	2	0	2	0	0	0	0	0	53
Byron,	1837 Marvin Root,	1860	32	43	75	14	0	2	2	0	6	0	6	0	103
Cambridge,	1851 J. D. Baker,	1852	30	47	77	3	1	3	4	2	3	0	6	0	85
Canton,	1842 Edwards Marsh,	1850	59	75	125	11	1	4	5	0	9	0	9	0	100

CHURCHES.	MINISTERS.	CHH. MEMBERS. Apr. 1, 1860.	ADDIT'NS. 1859-60.				REMOVALS. 1859-60.			BAPTISMS. 1859-60.		SAB. SCHOOLS.
			Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	TOTAL.		
										Disch.	Exp'd.		Adult.	Infant.
Carthage,	1836 Vacant.		2	1	9	5	0	0	0	0	0	0
Cedron,	1856 Samuel Dilley,	1858	14	17	31	1	3	1	4	0	0	0
Chandlerville,	1736 William Barnes,	1858	25	30	55	0	1	5	6	0	2	0
Chesterfield,	1848 Henry D. Platt,	1858	13	23	45	0	1	2	3	0	0	0
Chicago, 1st Cong. ch.	1851 William W. Patton,	1857	157	243	480	60	7	21	28	5	24	4
" Plymouth ch.	1852 Vacant.		71	105	176	10	8	22	30	0	11	12
" N. E. ch.	1853 Samuel Wolcott,	1859	54	70	124	0	6	22	28	0	11	11
" South ch.	1853 James H. Dill,	1859	11	23	34	8	1	11	12	0	16	0
" Edwards ch.	1854 Jeremiah Porter,	1858	30	53	83	22	12	20	32	3	6	0
" Salem ch.	1857 Wash. A. Nichols,	1858	12	24	36	6	1	2	3	0	0	0
" Union Park ch.	1860 Professors in Seminary.		6	13	19	0	0	19	19	0	0	0
Clyde,	1859 John W. White,	1859	13	12	25	0	15	10	25	0	0	0
Collins,	1859 Arthur T. Rankin,	1859	11	7	18	0	4	14	18	0	0	0
Como,	1851 William W. Adams,	1859	12	16	28	0	2	5	7	1	3	0
Concord,	1844 Rufus Patch,	1859	42	57	99	0	2	4	6	0	2	2
Cornwall,	1857 William F. Vaill,	1858	4	12	16	0	0	1	1	1	0	2
Crete,	1853 Silas F. Millikan,	1860	14	25	39	8	3	0	3	0	3	0
Crystal Lake,	1842 Francis L. Fuller,	1856	19	26	45	7	4	5	9	1	6	0
Dallas City,	1-51 Andrew L. Pennoyer,	1858	17	19	36	0	7	2	9	0	2	2
Deer Park,	1857 Charles A. Harvey,	1859	25	45	70	10	0	0	0	0	0	0
De Kalb,	1854 Richard C. Bristol,	1856	21	32	54	1	3	3	6	1	2	0
Dement,	1856 Henry Buss,		18	16	34	4	1	12	13	1	0	10
Dover,	1838 Flavel Bascom,	1857	64	66	130	13	22	6	28	3	6	0
Dundee,	1841 John Cross,	1859	19	42	61	24	0	2	2	1	3	0
Dualeith,	1859 J. Warts,		4	10	14	1	1	1	1	1	1	0
Durand,	1858 James Hodges,	1857	4	9	13	2	0	0	0	0	1	0
Earl,	1848 Vacant		10	10	20	0	0	0	0	0	0	0
Elgin,	1836 Joseph T. Cook,	1859	92	138	230	55	6	4	10	1	22	2
Elk Grove,	1836 D. H. Kingsley, Presb.	1855	21	32	53	6	4	1	5	1	0	0
Elkhorn Grove,	1854 Mervin Root,	1860	14	20	34	2	5	1	6	0	11	3
Elmwood,	1854 Shurlock Bristol,	1858	57	59	116	5	29	10	39	0	1	17
El Paso,	1859 Vacant.		2	3	5	1	0	0	0	0	2	0
Evanston,	1859 Samuel C. Barlett,	1859	3	7	10	1	2	9	11	0	1	0
Farnaington,	1849 John M. Williams,	1855	62	88	150	13	6	3	9	0	9	4
Fremont,	1838 Calvin C. Adams,	1856	23	29	62	0	0	0	0	0	4	0
Fulton,	1829 Josiah Leonard, Presb.	1856	17	17	34	0	0	0	0	0	0	0
Galesburg, 1st ch.	1860 Frederick T. Perkins,	1860	112	174	286	0	22	14	5	15	20	1
" 1st Cong. ch.	1855 Edw'd Beecher, D.D.,	1855	90	144	234	0	9	15	24	5	24	1
Galva,	1855 Samuel G. Wright,	1857	49	61	110	16	2	10	12	1	11	1
Gap Grove,	1839 No report.											
Garden Prairie,	1858 N. Catlin Clark,	1858	10	15	25	2	0	0	0	2	1	3
Geneseo,	1847 Milo N. Miles,	1858	81	138	219	15	5	4	9	1	10	3
Geneva,	1849 Elihu Barber,	1860	36	47	83	4	0	2	2	5	5	6
Grand Detour,	1842 Vacant.		9	13	22	9	0	0	0	0	3	0
Granville,	1853 Smith Norton,	1859	45	54	99	0	19	3	22	0	15	15
Griggsville,	1834 Nathaniel P. Coltrine,	1858	76	80	156	0	0	0	0	7	7	0
Hadley,	1823 George Schlosser,	1860	23	31	57	0	39	6	36	1	2	0
Hampton,	1852 William Porter,	1855	4	6	10	0	0	0	0	1	0	1
Havana, Mason ch.	1858 Vacant.		6	5	11	0	0	0	0	0	0	0
Henry,	1850 "		13	20	43	7	0	0	0	0	4	1
Hillsboro',	1859 Joel Lusley,	1860	13	20	33	0	2	30	33	0	0	0
Hillsgrove,	1841 Wm. H. Atkinson,	1858	5	3	8	0	0	0	0	0	2	0
Hoyleton,	1858 Ovid Miner,	1859	11	15	26	0	0	0	0	0	0	0
Huntley,	1852 Lot Church,	1858	26	35	61	5	18	4	22	0	0	0
Jacksonville,	1833 Charles H. Marshall,	1860	49	87	136	0	0	8	8	0	4	0
Jericho,	1838 Sullivan S. Cone,	1859	19	13	23	2	0	6	6	0	1	0
Kaneville,	1857 Vacant.		7	10	17	0	0	0	0	0	0	0
Kankakee,	1854 "		4	8	12	2	0	0	0	0	0	0
Kewanee,	1855 Charles C. Salter,	1859	45	60	105	8	5	16	21	1	4	2
Knoxville,	1850 Charles H. Pierce,	1859	16	24	40	11	3	2	5	1	2	0
Lafayette,	1847 Vacant.		9	22	31	6	0	0	0	0	0	0
La Harpe,	1858 Andrew L. Pennoyer,	1858	15	17	32	3	0	2	2	0	0	0
La Moille,	1840 Charles M. Barnes,	1859	29	30	59	11	1	1	2	2	0	2
La Salle,	1832 Levi Fay Waldo,	1859	24	45	69	7	0	11	11	0	2	0
Lawn Ridge,	1845 Samuel Ordway,	1860	35	50	85	0	0	1	1	0	1	0
Lee Center,	1843 S. Wallace Phelps,	1852	14	28	42	6	2	4	6	2	3	0
Lincoln,	1839 H. W. Cobb,	1859	7	11	18	0	17	1	18	0	0	0
Lisbon,	1833 Larnen B. Lane,	1857	92	126	218	5	34	4	38	0	2	17
Lisle,	1860 Vacant.		6	13	19	0	0	19	19	0	0	0
Lockport,	1838 Joel Grant,	1860	29	63	92	18	9	3	12	2	10	2
Loda,	1857 William Gould,	1859	8	9	17	3	0	6	6	0	4	0
Lodi,	1854 Vacant.		6	16	22	6	0	0	0	0	2	0
Lyndon,	1836 Daniel Chapman,	1855	38	63	101	0	4	4	8	1	3	0
Lyonsville,	1844 Vacant.		12	21	33	1	5	4	9	0	2	2
Maconb,	1858 Zerah K. Hawley,	1859	9	15	24	0	1	3	4	0	2	0
Malden,	1857 Stephen S. Morrill,	1858	40	50	90	19	15	10	25	0	2	4
Malta,	1858 Samuel F. Porter,	1858	4	7	11	3	0	1	1	0	0	0
Marango,	1858 N. Catlin Clark,	1858	11	35	46	3	0	2	2	1	8	0
Marshall,	1841 Jacob Chapman,	1852	23	51	74	8	3	3	6	0	4	0
Mc Lean,	1858 Samuel Penfield,	1859	10	12	22	4	0	3	3	0	0	0

CHURCHES.		MINISTERS.		CHH. MEMBERS. Apr. 1, 1860.				ADDIT'NS. 1859-60.		REMOVALS. 1859-60.			BAPTISMS. 1859-60.				
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disin.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
				Waverly,	1836	Henry M. Tupper,	1859	69	66	126	14	5	9	14	4	5	1	10	3	0	150
Wayne,	1844	Elias W. Kellogg,	1858	16	28	44	0	0	5	5	0	5	0	5	0	2	110
West Urbana,	1854	Samuel A. Van Dyke,	1857	27	45	72	17	8	14	22	0	6	0	6	3	5	92
Wethersfield,	1839	Benjamin B. Parsons,	1859	36	55	91	4	4	7	11	3	4	0	7	3	4	83
Wheaton,	1860	Jonathan Blanchard,	1860	69	62	131	16	20	27	47	0	13	0	13	0	0	116
Winnelago,	1846	Samuel P. Sloan,	1854	48	66	114	12	9	8	17	1	3	1	5	5	1	150
Woodburn,	1838	Charles B. Benton,	1853	25	46	71	0	4	0	4	2	4	0	6	2	0	30
Wythe,	1851	Samuel Dilley,	1858	22	25	47	5	0	0	0	0	0	0	0	0	1	70
Chhs. specified, but not reported, etc.,				38	50	88	11										

SUMMARY.—CHURCHES: . . with pastors, . . . with stated supplies, 166 not specified, 32 vacant; Total, 198. MINISTERS in pastoral service: 149. (pastorates not reported,) besides 7 Pre-byterians. CHURCH MEMBERS: 5,133 Males, 7,687 Females; Total, 12,820, of which 1,180 are absentees. ADDITIONS in 1859-60: 846 by profession, 970 by letter; Total, 1,826. REMOVALS in 1859-60: 121 by death, 750 by dismissal, 56 by excommunication; Total, 927. BAPTISMS in 1859-60: 304 Adult, 447 Infant. In SABBATH SCHOOLS, 15,937.

OTHER MINISTERS.

Henry Allen, Boyd's Grove, Bureau.	Eli C. Fisk, Havana, Mason.	Israel Mattison, Sandwich, De Kalb.
Geo. J. Barrett, Summer Hill, Pike.	F. W. Fisk, Prof., Chicago, Cook.	William McCom, Tonica, La Salle.
William Beardsley, Farm Ridge, La Salle.	William Gay, Bristol, Kendall.	Daniel R. Miller, Evangelist, Lisbon, Kendall.
John B. C. Beaubien, Mission, to the French, Chicago, Cook.	Epararas Goodman, Chicago, Cook.	M. Harker, Wheaton, Du Page.
Joseph A. B-nt. Academy, Hoyleton, Washington.	A. L. Harrington, Tonica, La Salle.	Joseph Haven, Prof., Chicago, Cook.
Hope Brown, Agent Female Sem'n'y, Rockford, Winnebago.	Charles A. Harvey, Vermillionville, La Salle.	Lucius Parker, Buda, Bureau.
Wm. E. Caldwell, Salem, Marion.	H. H. Haman, Sunbury, Livingston.	Renel M. Pierson, Polo, Ogle.
A. W. Chapman, Seward, Kendall.	T. W. Holmes, New Hope, Edwards.	A. L. Rankin, Mi-s., Salem, Marion.
William H. Collins, Editor, Jacksonville, Morgan.	William Holmes, Missionary, Sparta, Randolph.	J. L. Richards, s. s., Coal Valley, Rock Island.
Oramel W. Cooley, s. s. at Nora, Jo. Daviess.	William E. Holyoke, s. s., Polo, Ogle.	W. M. Richards.
E. F. Dickinson, City Missionary, Chicago, Cook.	Elbridge G. Howe, Waukegan, Lake.	Loren Robbins, Kewanee, Henry.
Albert Ehrhardt, Dover, Bureau.	G. S. Johnson, Rockford, Winnebago.	George S. F. Savage, St. Charles.
Lucien Farnham, Newark, Kendall.	John Jones, Agent Bible Society, Earl, La Salle.	Lawr. E. Sykes, Truener, St. Charles, Kane.
	James Louzhead, Morris, Grundy.	W. P. Vail, Weathersfield, Henry.
	Reuben F. Markham, College Agent, Wheaton, Du Page.	B. C. Ward, s. s., Geneseo, Henry.
		Wilson D. Webb, Bristol, Kendall.
		TOTAL, 45.

MICHIGAN.

[April 1, 1860.]

Ada,	1849	James Ballard,	1859	5	15	20	0	7	3	10	0	0	0	0	5	3	80
Adams,	1847	Edwin W. Snaaw,	1859	35	50	86	8	6	2	8	1	4	0	5	6	3	0
Adrian,	1854	Asa Maban,	1858	58	110	168	2	0	3	3	0	9	0	9	6	6	95
Algonac,	1841	Vacant.		7	7	14	5	2	0	2	0	1	0	1	0	1	0
Allegan,	1858	David Wirt,	1858	10	15	25	0	1	2	3	0	0	0	0	2	0	36
Almont,	1838	Henry Bates,	1857	45	70	124	6	0	4	2	0	1	3	0	0	0	120
Ann Arbor,	1847	Samuel D. Cochran,	1858	81	98	179	10	8	12	20	2	12	1	15	2	2	105
Armada,	1838	S. M. Judson,	1858	22	31	53	13	0	1	1	0	3	0	3	0	0	40
Augusta, 1st ch.	1849	Thos. W. Jones,	No report.														
" 2d ch.	1854	Vacant.		15	14	29	3	1	0	1	1	0	0	1	0	3	35
Barry,	1834	L. Chandler,	1859	5	11	16	0	1	0	1	0	0	0	0	1	1	50
Battle Creek,	1836	Evan L. Davies,	1859	81	138	219	21	4	7	11	2	2	0	4	6	2	230
Bedford,	1848	John Scottford,	1859	23	34	57	0	1	3	4	0	0	0	0	0	2	65
Benton,	1844	Joseph W. Smith,	1859	6	11	17	2	3	0	3	0	0	0	0	1	1	25
Boston,	1848	Guy C. Stroug,	1860	11	24	35	4	0	1	1	2	0	0	2	0	2	50
Bowne,	1844	Hazael Lucas,	1859	4	10	14	1	0	0	0	0	0	0	0	0	0	20
Brady,	1856	Wm. H. Osborn,	1856	17	16	33	9	0	0	0	0	3	6	9	0	0	40
Bruce,	1833	S. M. Judson,	1858	3	14	23	4	2	1	3	2	0	0	2	1	0	36
Cannon,	1846	James Ballard,	1859	32	26	58	2	5	2	7	2	0	0	2	0	0	30
Casco,	1857	Vacant.		6	6	12	0	0	0	0	0	0	0	1	1	0	25
Charlotte,	1851	Wolcott B. Williams,	1854	14	25	39	3	1	4	5	2	0	2	2	1	1	40
Chelsea,	1849	S. R. Bissell,	1860	35	43	81	14	4	3	7	0	14	1	15	2	0	50
Chesterfield,	1847	S. M. Judson,	1860	13	25	38	6	0	2	2	0	1	0	1	0	1	50
Clinton,	1833	Hiram Elmer,	1860	114	152	266	36	32	11	43	5	10	0	15	10	7	150
Columbus,	1851	Vacant.		9	19	28	2	3	0	3	1	0	0	1	2	0	50
Commerce,	1843	"		10	20	30	12	0	0	0	0	0	0	0	0	1	0
Cooper,	1843	Lucien H. Jones,	1858	36	65	101	0	24	4	28	0	0	1	1	15	0	70
Dearborn,	1847	Vacant.		1	3	4	0	0	0	0	0	0	0	0	0	0	43
Detroit,	1844	Harvey D. Kitchell, D.D.,	1848	128	227	355	33	8	18	26	9	17	1	27	1	7	220
Dexter,	1829	John B. Fiske,	1855	26	37	63	13	0	0	0	0	3	0	3	0	0	50
DeWitt,	1851	Osee M. Goodale, no rep.	1858														
Dorr,	1857	James McKay,	1858	14	21	35	5	2	6	3	1	0	0	1	1	0	40
Dowagiac,	1850	Henry Cherry,	1859	31	63	94	0	2	15	17	0	7	0	7	2	3	70
Dundee,	1837	Vacant.		8	18	26	8	0	0	0	0	0	0	0	0	0	0
Eagle and Delta,	1852	Wm. P. Esler,	1852	24	27	51	5	1	1	2	2	8	0	10	1	3	40
Eastmanville,	1859	John A. C. Myers,	1859	4	11	15	3	4	11	15	0	0	0	0	1	0	20
East Saganaw,	1857	Wm. C. Smith,	1857	17	28	45	1	2	4	6	0	5	0	5	0	1	125

CHURCHES.		MINISTERS.			CHH. MEMBERS. Apr. 1, 1860.				ADDIT'NS. 1859-60.			REMOVALS. 1859-60.			BAPTISMS. 1859-60.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disam.	Excomm.	TOTAL.	Adult.	Infant.	SAB SCHOOLS.
Vermontville,	1838	Charles Temple,	1854	31	47	78	5	0	1	1	2	1	2	5	1	5	43
Vernon,	1851	Vacant		6	10	16	1	0	0	0	0	0	0	0	0	0	0
Victor,	1844	Osee M. Goodale,	1858	13	23	36	6										35
Vienna,	1858	D. B. Campbell,	1858	25	27	53	11	5	6	11	0	1	0	1	2	1	60
Watervliet, 1st ch.	1853	Aaron Rowe,	1857	10	14	24	1	0	1	1	0	1	1	2	0	0	50
" 2d ch.	1858	"	1858	6	7	13	2	0	0	0	0	0	0	0	0	0	25
Wayland,	1800	James A. McKay,	1890	8	9	17	0	1	16	17	0	0	0	0	1	0	35
Wayne,	1847	Oren C. Thompson,	1859	11	16	27	2	0	0	0	1	0	1	1	0	0	75
"	1859	Allen Smith,	1859	13	19	32	0	5	2	7	0	0	0	1	1	4	0
Webster,		<i>New Church.</i>															
Wheatland,	1843	Edwin W. Shaw,	1857	15	27	42	10	0	1	1	0	0	0	0	0	0	40
Windor,	1846	John S. Kidder,	1859	9	11	20	6	3	1	4	0	2	0	2	1	0	50
Worth,	1859	W. W. Robson,	1859	9	5	14	6	0	0	0	0	0	0	0	0	0	55
Chhs. specified but not reported—from previous reports.				350													

SUMMARY.—CHURCHES: 101 with ministers not specified; 29 vacant; Total, 130.

MINISTERS in pastoral service: 70 not specified; Total, 70,—besides a dozen others, more or less, "not members of this Association;" what are they?

CHURCH MEMBERS: 2,756 Males, 4,499 Females, 350 not specified; Total, 7,605.

ADDITIONS in 1859-60: 466 by profession, 414 by letter; Total, 880.

REMOVALS in 1859-60: 103 by death, 340 by dismissal, 53 by excommunication; Total, 496.

BAPTISMS in 1859-60: 163 Adult, 206 Infant. In SABBATH SCHOOLS, 7,278.

OTHER MINISTERS.

Charles E. Bailey, Benzonia.
 N. H. Barnes, Dowagiac
 Sidney S. Brown, Concord.
 William H. Campbell, Charlestown.
 Bethuel C. Church, Lamont.
 Isaac C. Crane, Bronson.
 Danforth L. Eaton, Brighton.
 Joseph Estabrook, Ypsilanti.
 Gustavus L. Foster, Ypsilanti.

N. D. Gliddon, Leonidas.
 William Hall, Loudon.
 J. H. Hard, Talmadge.
 Riley J. Hess, Grandville.
 Oramel Hosford, Olivet.
 Stephen Mason, Marshall.
 George H. Miles, Cassopolis.
 Henry C. Morse, Union City.
 N. J. Morrison, Olivet.
 Rufus Nutting, Lodi.

Roswell Parker, North Adams.
 John D. Pierce, Ypsilanti.
 W. W. Robson, Port Sanilac.
 Luther Shaw, Romeo.
 George N. Smith, Northport.
 George Thompson, Benzonia.
 Talmadge Waterbury, Port Sanilac.
 William Wolcott, Kalamazoo.
 Total, 27.

WISCONSIN.

[Reported to Aug. 1, 1860.]

Albany,	1853	James Jameson, s.s.	1854	13	18	31	10	1	1	2	0	1	0	1	1	2	90
Allen's Grove,	1845	Eben P. Salmon, s.s.	1860	61	83	144	0	0	10	10	0	13	0	13	0	1	110
Alto,	1849	Vacant.		16	13	29	0	1	1	2	0	2	0	2	7	0	0
Appleton,	1850	Franklin B. Doe, p.	1858	43	75	118	9	3	14	17	1	6	1	8	3	10	248
Auroraville,	1857	Robert Everdell, s.s.	1856	6	9	15	0	0	2	2	0	0	0	0	0	0	50
Avoca,	1858	A. A. Overton, s.s.	1858	4	7	11	0	0	1	1	0	1	0	1	0	0	92
Bangor, Welsh,	1855	John Davies, s.s.	1860	20	19	39	0	17	5	22	0	2	2	4	0	2	40
Baraboo,	1857	Vacant.		15	24	39	34	0	0	0	2	7	0	9	0	0	0
Barre,	1858	"		5	7	12	0	0	0	0	0	5	0	5	0	0	50
Bee Town,	1847	"		3	4	7	0	0	0	0	0	1	0	1	0	0	0
Beloit, 1st ch.	1838	"		100	168	303	35	10	14	29	3	37	0	70	3	2	306
" 2d ch.	1859	Nath'l D. Graves, s.s.	1860	17	23	40	0	4	18	22	1	0	0	1	1	1	120
Black Earth,	1856	A. S. Allen, s.s.	1855	1	3	4	1	0	4	4	0	1	0	1	0	3	35
Black River Falls,	1855	Warren Bigelow, s.s.	1854	2	8	10	0	0	0	0	0	2	0	2	0	0	75
Blake's Prairie,	1847	Alvan M. Dixon, s.s.	1856	28	45	73	5	2	2	4	0	7	0	7	0	2	25
Blue Mound, Welsh,	1846	David Lewis, s.s.	1857	11	20	31	2	4	2	6	3	0	3	6	0	3	15
Bouer Branch,	1849	Samuel A. McEwen, s.s.	1858	8	9	17	1	0	0	0	0	4	0	4	0	4	40
Bristol,	1851	Vacant.		12	28	40	2	0	0	0	0	0	0	0	0	0	20
Broadhead,	1857	Warren Cochran, s.s.	1859	24	40	64	4	5	2	7	1	11	0	12	0	0	100
Brookfield,	1848	James Hall, s.s.	1860	7	14	21	0	1	4	5	0	8	0	8	0	0	25
Burlington,	1858	P. C. Pettibone, p.	1856	5	9	14	75	8	10	7	17	0	8	2	10	3	150
Burns,	1855	Benj. S. Baxter, s.s.	1859	19	23	42	0	18	4	22	0	5	0	5	2	1	70
Caledonia,	1844	Vacant.		3	6	9	0	0	0	0	0	0	0	0	0	0	60
Center,	1847	J. K. Warner, s.s.	1850	22	32	54	2	6	11	17	0	0	0	0	2	5	50
Chester,	1858	J. W. Perkins, s.s.	1859	9	11	20	6	5	3	8	0	0	0	0	3	3	50
Clinton,	1858	Wm. H. Bernard, s. s.	1858	27	35	63	2	1	7	8	1	1	0	2	0	0	0
Darlington,	1856	Mies Doolittle, s.s.	1860	33	41	74	13	0	6	6	0	5	0	5	0	3	60
Dartford,		Sherlock Bristol, s.s. <i>No rep.</i>															
Dehafield, Welsh,	1844	Griffith Griffiths, s.s.	1858	17	49	57	1	2	1	3	1	6	1	8	0	2	40
Delavan,	1841	Joseph Collie, p.	1855	54	103	157	19	8	11	19	5	2	0	7	6	4	180
De Soto,	1856	Vacant.		4	5	9	0	0	0	0	0	2	0	2	0	0	0
Dodgeville, Welsh,	1845	Evan Owen, s.s.	1852	21	32	53	0	9	0	9	0	3	1	4	0	14	48
"	1847	Richard Hassell, s.s.	1853	11	39	44	13	2	3	5	0	0	0	0	1	3	75
Dover,		Vacant.		13	17	30	0	0	0	0	0	0	0	0	0	0	0
East Ithaca,		Daniel T. Noyes, s.s.			17		4	5	9	0	0	0	0	0	1	4	22
East Troy,	1837	Charles Morgan, s.s.	1860	32	44	76	0	1	0	1	2	2	0	4	0	3	108
Eau Claire,	1856	A. Kidder, s.s.	1856	9	17	26	4	2	3	5	1	0	0	1	1	0	50
Elk Grove,	1846	Galvia Warner, p.	1846	39	42	72	4	2	9	13	0	2	1	3	0	11	50
Elk Horn,	1843	John R. L. Soule, s. s.	1890	7	33	40	10	0	8	8	0	5	0	5	0	0	40
Emerald Grove,	1846	Oria F. Curtis, p.	1851	45	71	116	15	24	7	31	1	1	3	5	10	1	50
Emmet,		Richard Williams, p.															35
Empire,		<i>No report.</i>					23	0	0	0	0	1	0	1	0	0	

CHURCHES.	MINISTERS.	CHH. MEMBERS.				ADDIT'NS.		REMOVALS.				BAPTISMS.		
		1860.				1859-60.		1859-60.				1859-60.		
		Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Rockville,	1853 E. M. Lewis, s.s.	1858	3	6	9	3	0	0	0	0	0	0	0	50
Rosendale,	1848 Isaac N. Cundall, p.	1854	46	53	99	4	5	8	13	3	4	0	7	12
Saxville and Leon,	1856 Robert Everdell, s.s.	1856	8	10	18	6	0	0	0	0	2	0	0	55
Sheboygan Falls,	1847 Thos. A. Wadworth, s.s.	1860	29	43	72	19	1	2	3	0	3	3	6	0
"	1852 Charles W. Camp, p.	1853	16	44	60	20	0	0	0	1	3	0	4	2
Shopere,	1844 William H. Bernard, s.s.	1857	51	73	124	21	4	5	9	1	5	1	7	3
Shullsburg,	1848 John Reynard, s.s.	1850	13	28	41	0	0	0	0	0	0	0	0	4
Scarta,	1855 <i>Licentiate.</i>		25	35	61	2	0	1	1	0	11	0	11	3
Spring Green,	John P. Jones, p.			17	6	20	1	21	0	0	1	11	0	2
" Village,	Daniel T. Noyes, s.s.			62	1	0	0	0	0	0	0	0	0	2
Spring Prairie,	Sam'l H. Thompson, s.s.	1860	6	9	15	0	0	0	0	0	0	0	0	0
Spring Vale,	Dana Lamb, p.	1835	22	23	45	5	0	1	1	0	3	2	5	0
Stockbridge,	1850 Henry Avery, s.s.	1860	5	10	15	0	0	0	0	0	0	0	0	1
" Mt.	<i>No report.</i>													
Sun Prairie,	Caleb W. Mathews, s.s.			28	4	0	0	0	1	0	0	1	0	1
Taycheeda,	<i>No report.</i>													
Trempealeau,	1857 G. L. Tucker, s.s.		3	13	16	0	1	0	1	1	2	0	3	0
Troy,	<i>No report.</i>													
Two Rivers,	"													
Viroqua,	1855 G. C. Judson, s.s.	1859	5	10	15	2	1	0	1	0	0	0	0	1
Waterford,	1840 J. D. Stevens, s.s.	1859	17	29	46	2	27	3	30	0	2	0	2	8
Waterloo,	1845 W. Drummond, p.			13	2	2	2	4	2	0	0	2	0	0
Watertown,	1845 Charles Boynton, p.			127	14	37	9	46	1	7	0	8	13	7
"	1853 D. A. Campbell, s.s.	1860	10	18	28	6	2	0	2	0	4	0	4	0
Waukau,	1858 Thos. A. Amerman, s.s.	1858	8	8	16	0	3	4	7	0	4	0	4	2
Waukesha,	1858 Hiram Peote, s.s.	1859	30	72	108	15	3	10	13	1	4	0	5	0
Waupun,	1845 <i>Vacant.</i>			26	49	75	0	2	4	6	0	0	0	0
Wauzeka,	1859 Francis M. James, s.s.	1859	10	11	21	2	7	8	15	0	5	0	5	2
Wauwatosa,	1842 Luther Clapp, p.	1848	34	52	86	2	3	8	11	0	4	0	4	1
Westfield,	A. C. Lothrop, <i>No report.</i>													
Whitewater,	1840 Edward G. Miner, s.s.	1838	51	113	164	22	6	16	22	4	9	0	13	0
Wilmot,	1851 Joseph H. Payne, s.s.	1858	5	13	18	4	1	0	1	0	0	0	0	0
Wyalusing,	1854 Alvin M. Dixon, s.s.	1856	3	10	13	0	0	1	1	0	0	0	0	0
Wyocena,	S. H. Buteau, s.s.			64	9	10	0	10	2	0	0	2	8	1
Wyoming Valley,	1846 Richard Hassel, s.s.	1855	28	29	57	6	3	0	3	1	0	0	1	0
Chhs. specified but not reported, &c.,				292	131									355

SUMMARY.—CHURCHES: 24 with pastors, 96 with stated supplies, 37 vacant; Total, 157.

MINISTERS in pastoral service: 24 pastors, 83 stated supplies; Total, 107.

CHURCH MEMBERS: 2,350 Males, 3,895 Females, 1,496 not specified; Total, 7,741, of which 651 are absentees.

ADDITIONS in 1859-60: 581 by profession, 522 by letter; Total, 1,103.

REMOVALS in 1859-60: 85 by death, 499 by dismissal, 65 by excommunication; Total, 649.

BAPTISMS in 1859-60: 205 Adult, 294 Infant. In SABBATH SCHOOLS, 10,575.

STATED HEARERS: (137 churches reporting,) 19,222 BENEVOLENT CONTRIBUTIONS: (126 churches reporting,) \$10,026 50.

Most of the above churches are connected with the PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF WISCONSIN,—a body whose Congregational Churches follow their own mode of government, and whose Pre-bbyterian Churches make the District and General Conventions answer instead of Pre-byterics and Synods. The statistics of the latter churches, reported, of course, by no General Assembly, are as follows:—

PRESBYTERIAN CHURCHES.

Alto, Holland ch.	1858 Frank Schroeck, s.s.	1858	28	26	64	0	5	0	5	3	2	2	7	0	42	38
Beaver Dam,	1843 John J. Miter, s.s.	1856			158	0	1	10	11	3	21	0	24	0	2	150
Boscobel,	1860 A. A. Overton, s.s.	1857	4	9	13	2	2	11	13	0	0	0	0	2	2	60
Buena Vista,	1850 J. D. Todd, s.s.	1860	13	17	30	3	0	1	1	0	0	0	0	0	2	80
Dayton,	1858 <i>"</i>			7	7	14	2	1	0	1	0	0	0	0	2	39
Delafield,	1849 Griffith Griffiths, s.s.	1851	1	4	5	0	0	0	0	1	3	0	4	0	0	40
Fairplay,	1842 William Steadart, s.s.	1857	13	19	32	2	3	2	5	1	2	0	3	0	2	95
Geneva,	1839 Wm. L. Mather, s.s.	1860	47	123	170	22	12	10	22	4	0	4	4	10	130	
Green Bay,	1836 <i>Vacant.</i>			56	55	91	0	0	0	1	0	0	1	0	1	15
Hazel Green,	1845 <i>"</i>			5	16	15	0	1	0	1	0	0	0	0	0	162
Menasha,	1857 John H. Donaldson, s.s.	1858	3	7	10	2			10	0	2	0	2	0	0	25
Mineral Point,	1839 H. H. Benson, s.s.	1860	24	45	69	20	2	1	3	0	1	0	1	0	1	99
Monticello,	1851 John Reynard, s.s.	1851	10	20	30	3	0	5	5	0	0	0	0	0	1	0
Neenah,	1846 Jeremiah E. Pond, p.	1851	42	50	92	13	6	22	28	0	5	0	5	3	3	100
Oconto,	1858 John W. Donaldson, s.s.	1858	3	5	8	4	0	0	0	0	0	0	0	0	0	60
Orion,	1857 H. D. Laughlin, p.	1857	5	9	14	0	0	0	0	0	3	0	3	0	3	40
Palmyra,	1847 Henry T. Lothrop, s.s.			48	10	0	0	0	0	0	0	0	0	0	5	125
Pleasant Hill,	1855 H. D. Laughlin, p.	1851	20	25	45	0	1	0	1	2	0	0	2	0	3	30
Potosi,	1849 E. M. Lewis, s.s.	1858	5	14	19	7	5	1	6	0	2	0	2	0	3	80
Racine,	1839 C. J. Hutchins, s.s.	1860	64	156	220	15	2	8	10	2	12	0	14	0	7	220
Somers,	1839 John Gridley, s.s.	1855	10	35	45	4	0	0	0	1	0	0	1	0	1	70
Stone Bank,	1852 James Conly, s.s.	1858	7	21	28	0	1	4	5	0	5	0	5	1	3	20
Sommit,	1851 Robert Sewell, s.s.	1855	11	19	30	2	0	2	2	0	2	0	2	0	2	20
Sommit,	1841 Enos J. Montague, p.	1848	26	39	62	9	2	4	6	0	1	0	1	1	1	100
TOTAL, 24 Churches.	3 Pastors; 16 stated supplies.		403	712	1321	150	41	81	135	14	65	2	81	11	96	130

STATED HEARERS: 3,330. BENEVOLENT CONTRIBUTIONS: \$710 00.

Unable to distinguish, in several instances, the Congregationalists from Presbyterians, in the list of Convention ministers, we insert all, except such as are found in the lists of the Old or New School Assemblies; the small number possibly gained is doubtless more than counterbalanced by Congregationalists unknown to us, or settled over Presbyterian churches.

<p>OTHER MINISTERS. Wm. F. Avery, Spita. E. Bascom, Center. Horatio N. Brinsmade, D.D., Beloit. Philo Canfield, s. s. at No. Popln. Dexter Chary, Agent A. H. M. Soc., Beloit. A. L. Chapin, D.D., Pres., Beloit. O. P. Clinton, Missionary, Menasha. G. W. Cottrell, Merion. Warren Day, Wauwatesa. L. Foote, Union Grove. Hiram Freeman, s. s., Grand Rapids. Benjamin E. Hale, Beloit.</p>	<p>James A. Hawley, Baraboo. J. A. Hart, Agent of Walworth Seminary, Geneva. Joseph M. Hayes, Trempealeau. G. Johnson, Beaver Dam. David Jones, Sullivan. Theron Loomis, Raymond. Hiram Marsh, Neenah. John T. Marsh, Sheboygan Falls. D. McPherson, Raymond. C. J. Melvin, s. s., Columbus. S. E. Mizer, Moun e. Melzar Montague, Principal of Seminary, Allen's Grove.</p>	<p>Richard Morris, Allen's Grove. J. A. Norhrup, Clyman. J. Parry, Big Rock. Philo C. Pettibone, Burlington. William Porter, Prof., Beloit. David Pinkerton, Waupun. E. W. Rice, LaCrosse. L. Rogers, Walworth. [LaCrosse. J. C. Sherwin, Agent A. H. M. Soc., J. D. Stevens, s. s., Rochester. Jeremiah W. Walcott, Agent Brockway Coll., Ripon. TOTAL, 35.</p>
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MINNESOTA.

CHURCHES.	MINISTERS.	CHR. MEMBERS.				ADDT'NS.			REMOVALS.			BAPTISMS.		
		Male.	Female.	TOTAL.	Absent.	Prof.	Lector.	TOTAL.	Deaths.	Disch.	TOTAL.	Adult.	Infant.	SAB. Schools.
Afton,	1858 Simon Putnam, s. s.	11	11	22	2	2	0	0	0	0	0	1	0	29
Albert Lee,	1859 Stephen Cook, s. s.	5	5	10	0	0	0	0	0	0	0	1	3	0
Anoka,	1855 Abel K. Packard, p.	17	22	39	8	2	5	7	0	0	0	2	1	25
Austin,	1857 Stephen Cook, s. s.	14	16	30	4	2	4	6	0	0	0	0	0	30
Butternut Val. Welsh,	1857 Jenkin Jenkins, s. s.	4	5	9	0	1	0	1	2	5	1	8	0	3
Cannon Falls,	1856 Jeremiah K. Barnes, s. s.	9	13	22	4	1	1	2	0	0	0	1	0	59
Carltona,	1858 Justin B. Burbank, s. s.	7	4	11	0	0	0	0	0	0	0	0	2	39
Claremont,	1860 Charles Shedd, s. s.	4	5	9	0	0	0	0	0	0	0	0	0	0
Clear Water,	1859 Royal Twissell, s. s.	3	3	6	0	0	0	0	1	0	0	1	0	25
Cottage Grove,	1858 Norman McLeod, s. s.	9	12	21	1	3	0	3	0	0	0	2	3	0
Cotton Wood, Welsh,	1860 David Davies, s. s. Presb.	7	6	13	0	0	0	0	0	0	0	0	1	35
Elgin,	1858 J. Cochran, s. s.	8	15	23	0	5	2	7	0	0	0	1	5	25
Excelsior & Chaulus'n,	1858 Charles B. Sheldon, s. s.	41	52	93	12	3	5	8	6	1	0	1	1	70
Faribault,	1856 Lauren Amosby, p.	29	55	84	9	1	1	2	0	1	1	1	3	59
Glencoe,	1857 Vacant.	12	16	28	0	16	1	17	0	0	0	2	5	3
Lake City..	1859 DeWitt C. Perry, s. s.	18	23	41	1	10	4	14	0	12	12	7	1	50
Lakeland,	1858 S. Putnam, s. s.	5	8	13	3	1	1	2	0	0	0	0	0	0
Lenora,	1857 W. W. Snell, s. s.	6	9	15	0	5	8	13	0	3	0	3	3	25
Lewiston,	1859 Jeremiah K. Barnes, s. s.	8	5	13	3	0	0	0	1	1	0	2	1	25
Little Falls,	1857 Vacant.	3	5	8	0	3	3	6	0	0	0	3	0	35
Mantorville,	1858 Charles Shedd, s. s.	8	10	18	1	2	1	3	0	1	0	1	1	59
Mapleton,	1857 J. E. Conrad, s. s. Presb.	17	13	30	1	0	2	2	0	0	0	0	2	22
Marine,	1858 George Spaulding, s. s.	3	4	7	0	0	2	2	0	0	0	2	0	0
Medford,	1856 Ozo A. Thomas, s. s.	13	19	32	3	7	5	12	1	2	0	3	6	20
Minneapolis,	1857 William B. Beale, s. s.	23	29	52	5	12	13	25	0	3	4	7	2	75
Moundville,	1859 A. K. Fox, s. s.	29	38	67	10	5	4	9	0	5	0	5	2	50
Mosco,	1860 Stephen Cook, s. s.	10	10	20	0	0	0	0	0	0	0	2	2	39
Nimzner,	1859 Vacant.	3	4	7	0	0	0	0	0	0	0	0	0	0
Northfield,	1859 Joseph S. Boulee, s. s.	14	15	29	0	0	4	4	0	21	0	21	2	39
Owatonna,	No report.													
Prairieville,														
Preston,	1858 Austin E. Burlbank, s. s.	5	5	10	0	2	2	4	0	1	1	2	1	20
Princeston,	1856 L. C. Gilbert, s. s. Presb.	11	9	20	4	3	3	6	0	0	0	0	0	28
Rochester,	1858 Vacant.	13	24	37	4	1	5	6	0	5	0	5	0	65
Rushford,	1860 Wm. W. Snell, s. s. Newch.													
Saratoga,	1856 G. K. Clark, s. s.	9	13	22	1	5	7	12	0	2	6	2	1	60
Sauk Rapids,	1855 Sherman Hall, s. s.	7	9	17	1	0	4	4	0	0	0	0	2	20
South Bend, Welsh,	1859 Jenkin Jenkins, s. s.	9	13	22	0	9	0	9	0	4	0	4	0	38
Spring Valley,	1856 Ira Tracy, s. s.	21	15	36	4	3	4	7	2	2	0	0	1	25
St. Anthony,	1851 Charles Secombe, p.	32	41	73	20	1	7	8	1	9	0	10	1	60
St. Charles,	1859 John C. Strong, s. s.	11	16	27	7	7	3	10	0	0	0	1	1	75
St. Paul,	1858 A. S. Fiske, p.	19	21	40	12	2	5	7	0	0	0	2	0	90
Tivoli,	1860 E. O. Burnham, s. s.	11	6	17	1	8	9	17	0	0	0	3	0	20
Union,	1859 Justin E. Burbank, s. s.	4	4	8	0	0	0	0	0	1	0	1	0	0
Wabashaw,	1857 Henry H. Morgan, s. s.	9	22	31	3	6	5	11	1	2	5	2	6	50
Washola,	1858 Charles Shedd, s. s.	4	8	12	1	2	3	5	0	4	0	4	2	2
Wastedo,	1857 Jeremiah K. Barnes, s. s.	4	4	8	0	0	0	0	1	0	0	1	0	0
Waterford,	1860 Joseph Rounce, s. s.	9	11	20	0	0	0	0	0	0	0	3	3	39
Wayland,	1859 W. Portens, s. s. Mth.													
Whitewater Falls,	1858 J. Cochran, s. s.													
Wilton,	1859 E. O. Burnham, s. s.	3	2	5	2	0	0	0	0	0	0	0	0	0
Winnabago City,	1859 J. E. Conrad, s. s. Presb.	6	10	16	1	3	1	4	1	1	0	1	3	30
Winona,	1854 David Eurt, s. s.	38	59	97	5	13	18	31	2	15	0	18	3	70
Zumbrota,	1857 Henry Willard, s. s.	28	25	53	25	11	9	20	1	5	0	6	4	75

SUMMARY.—CHURCHES: 4 with pastors, 44 with stated supplies, 6 vacant; Total, 54.
MINISTERS in pastoral service: 4 pastors, 27 stated supplies; Total, 31.

CHURCH MEMBERS: 608 Males, 756 Females, 42 not specified; Total, 1,406.

ADDITIONS in 1859-60: 146 by profession, 168 by letter; Total, 314.

REMOVALS in 1859-60: 16 by death, 122 by dismissal, 6 by excommunication; Total, 144.

BAPTISMS in 1859-60: 61 Adult, 85 Infant. In SABBATH SCHOOLS, 1,688.

OTHER MINISTERS.

William T. Boutwell, Stillwater.
Elias Clark, Rochester.
Nelson Cook, Austin.
Charles Galpin, Excelsior.

Richard Hall, Agent A. II. M. Soc.,
Point Douglas.
Hiram Hamilton, Winona.
C. S. Harrison, Sauk Center.
James McHose, mis'sy, Brownsville.

Henry H. Morgan, missionary, Washaw.
John B. Tufts, Rochester.
Austin Willey, Anoka.
TOTAL, 11.

I O W A .

CHURCHES.	MINISTERS.	CHH. MEMBERS May 1, 1860.				ADDIT'NS 1859-60.			REMOVALS. 1859-60.			BAPTISMS. 1859-60		
		Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Adams,	1856 George Gemmel,	6	5	11		6	1	6	2	2	4	2	3	30
Albion and Marietta,	1859 J. J. Hill,	7	7	14		4	1	5	1		1	4	3	55
Aldin,	No report.													
Algona,	1858 Chauncey Taylor, p.	2	1	3		1		1			2	1		20
Almoral,	1857 James H. Kasson.	5	6	11										20
Anamosa,	1846 S. Austin Benton,	25	35	60			4	4	2	2	4		3	35
Avon and Brandon,	1859 George Gemmel.	2	3	5		1	4	5					1	20
Bellevue,	Thomas H. Canfield, p.	8	21	29		2		2		1	1			60
Bentonsport,	Vacant.	17	24	41						3	3		3	70
Bethel,	1859 "	10	15	25		5	1	6				3	6	30
Big Rock,	1856 Samuel N. Grout,	5	7	12										25
Bowen's Prairie,	1853 M. C. Searle,	14	19	33			6	6						50
Bradford,	1855 J. K. Nutting,	15	30	45		11	8	19					7	100
Brighton,	1842 Vacant.	30	43	73		37	3	40		3	3	21	5	50
Brookfield,	1858 William A. Keith,	14	19	33		5	3	8						25
Buffalo Grove,	1857 Isaac Russell,	11	16	27		3	2	2		2	1	4	1	35
Burlington,	1828 William Sulter, p.	65	108	173		10	10	10	4	7	11		10	225
Burr Oak,	1850 George Bent,	9	15	24		4	7	7				5	4	40
Butlerville,	No report.													
Cascade,	"													
Cass,	1856 Cornelius S. Cady,	12	15	27		3	1	1				1		
Cedar Falls,	1860 Lebbeus B. Fifield, <i>New Ch.</i>													
Cedar Rapids,	No report.													
Center Grove, (German).	"													
Central City,	1853 Albert Manson,	7	11	18		2	3	5	8	1	1	5	6	
Chapin,	1858 William P. Avery,	6	9	15		1	2	1	3			1	1	30
Clay,	1842 Robert Hunter,	34	44	78		13	10	4	14	1	4	5	3	50
Clear Lake,	Vacant.			5										
Colesburg,	1846 J. B. Parlin,	14	21	35		4	5	9	1			1		
Columbus City,	1846 Darius E. Jones, p.	21	38	59		2	22	3	25	4	1	5	9	60
Concord,	1856 L. Jones,	6	13	19		13		13						35
Copper Creek,	1854 Ozias Littlefield.	8	17	25		5	1	6				5		25
Cottonville,	Thomas H. Canfield,	7	11	18				2	2					
Council Bluffs,	No report.													
Crawford,	"													
Crawfordsville,	1842 David Knowles,	36	42	78		6	11	2	13	1	1	6	1	70
Danville,	1839 Aaron L. Leonard, <i>No rep.</i>													
Davenport,	1839 Vacant.	79	131	210		75	7	22	29	5	34	39	1	5
" German,	1857 Abraham Frowein, p.	11	13	24		7	5	4	5	3	1	4	10	70
Decorah,	1854 Ephraim Adams,	15	39	54		11	2	4	6	1	1			50
Delhi,	1855 Vacant.	4	4	8										
Denmark,	1838 Asa Turner, p.	94	139	233		14	8	22	2	4	6	8	7	150
Desmoines,	1857 J. M. Chamberlain,	9	16	25		10	3	3	1	1	2		3	40
Dewitt,	1842 John Van Antwerp,	17	31	48		4	8	8					4	30
Dubuque,	1839 John C. Holbrook, p.	109	135	244		50	2	2	2	8	8			100
Durango,	1848 L. Jones,	11	15	25										45
Durant,	1856 Henry L. Bullen, p.	17	38	55		8	5	5	4	4				45
Dy,rsville,	W. H. Heu de Bourck,													
Earlville,	No report.													
Eddyville,	1859 Hiram N. Gates,	3	4	7						1	1			100
Elkader,	A. Duncan French, p.	17	32	49		1	19	1	20	1	1	10	3	60
Elk Creek,	Vacant.	2	9	11										
Elk River,	"			10										
Ellis,	1854 Ozias Littlefield,	11	14	25		3			3	3		3		30
Esira,	Vacant.	10	16	26		3	1	9	10	1	1			20
Fairfield,	"	6	5	11										40
Farmers-burg,	Reed Wilkinson,	16	32	48		1	8	9					2	70
" German,	No report.													
Farmington,	Vacant.	16	28	44		1	2	3	2	9	11	1	1	75
Fayette,	Sanford Halbert, <i>No report.</i>													
Flint	1847 Thomas W. Evans,	9	13	22		1				2	1	3	6	40
Florence,	No report.													
Floyd,	1859 Jo'y H. Windsor,	5	8	13									6	
Fountainelle,	1859 Joseph Mather,	8	10	18						1	1	4	3	30
Forestville,	1857 Thomas N. Skinner,	9	11	20					1					70
Fort Atkinson,	1857 Joseph Huriburt,	11	11	22		3	1			3	3	3	3	50
Fort Dodge,	1857 Vacant.	4	3	7						2	2			

CHURCHES.		MINISTERS.		CHH MEMBERS.			ADDIT'NS.			REMOVALS.			BAPTISMS.					
Place and Name.		Org.	Name.	Com.	May 1, 1860.			1859-60.			1859-60.			1859-60.				
					Made.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.	
Seneca,			Vacant.	<i>No report.</i>														
Sumner,			"	"														
Topeka,			Peter McVicar,	1860	27	32	59	11	24	35	0							75
Wabamsee,			Wm. A. McCollom,		32	32	64	5	12	17	0							50
Wakarusa,			Richard Cordley,		5	5	10											20
Wyandott,			R. D. Parker,		18	19	37	4	2	6								75
Zeandale,		1856	H. P. Learned,															
Chhs. specified but not reported, &c.							40											
TOTAL.		33 chhs. (10 vac.)	20 ministers,		33	277	639	60	56	116	12	12	24					885

CONGREGATIONS (19 churches reporting): 1,310.

OTHER MINISTERS.—L. Bodwell, agent A. H. M. Soc., Topeka; J. W. Fox, Ridgeway; — Ingersoll, Wilmington; Ira H. Smith, Robinson; William Todd, Fort Riley.

NEBRASKA. (See end of Tables.)

OREGON. (See end of Tables.)

CALIFORNIA.

[Oct. 1, 1860.]

Downville,	William C. Pond, p.	<i>No report.</i>	36	2	3	5	1	1										60
Folsom,	Joseph E. Benton, s.s.	<i>No report.</i>	19	1	19	20		1										40
Grass Valley,	W. A. Patten, s.s.	<i>No report.</i>																125
Mokelumne Hill,	<i>No report.</i>																	
Nevada,	W. C. Bartlett, s.s.	<i>No report.</i>	42															65
North San Juan, Welsh,	J. J. Powell, s.s.		19															
Oregon City, Welsh,	Vacant.		19															25
Oroville,	Hiram Cummings, s.s.		26	3	3	6												60
Petaluma,	J. H. Brodt, s.s.		15	1	6	7			1				1					150
Sacramento,	Joseph A. Benton, p.		95	4	2	6	2	2	2	2								330
San Francisco,	Edward S. Lacy, p.		315	23	31	54	4	14	18									737
Santa Cruz,	J. S. Zelle, s.s.		26	2		2												40
MISSIONARY STATIONS.—																		
Camptonville and No. San Juan,		B. N. Seymour,																25
Eureka, Humboldt Bay,		William L. Jones.																50
Chhs. specified but not reported, etc.			36															162
12 chhs. (2 vac.)		3 pastors, 7 s.s., 2 miss.				650	35	64	100	7	19	23						1890

VOLUMES in Sabbath School Libraries. (11 reporting.) 5,175: AMOUNT of money raised, \$24,113 36, for current expenses (by 9 churches or stations.) \$26,894 68 for benevolence and church debts, (by 8 churches or stations.) Total, \$51,008 34. CHURCH DEBT remaining: \$6,750 on four churches. VALUE of Church Property, \$127,700.

OTHER MINISTERS. Martin Kellogg, Prof. Coll., Oakland. Tyler Thacher, Evangelist, P. O., Marysville. S. P. Blake, princ. Inst., Folsom. Joseph Kimball. Henry Durand, Prof. Col., Oakland. Joseph Powell, chaplain of Seamen's Ch., San Francisco. James H. Warren, editor Pacific, San Francisco. G. W. Finney, Evangelist, Oakland. Ch., San Francisco. TOTAL, 8.

CANADA.

[May 3, 1860.]

CANADA EAST.				MAY 3, 1860.			MAY 3, 1860.			MAY 3, 1860.			MAY 3, 1860.				
Place and Name.	Org.	Name.	Com.	Made.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.	
Brome.		Archibald Duff,	1856	6	8	14											
Cowansville.	1855	"	1856	9	18	27		1	1								U.
Danville.	1832	A. J. Parker,	1829	46	74	120		4	4								162
Durham.	1837	D. Dunkerly.	1837	15	16	31		2	2								44
Eaton.	1835	E. J. Sherrill,	1838	15	38	53				1							207
Fitch Bay,	1859	L. P. Adams,	1859	10	13	23											
Granby.	1855	G. B. Bucher,	1855	24	35	59				2			1	2			
Inverness.		<i>No report.</i>															
Manningville.		"															
Melbourne.	1839	Vacant.	1839	12	30	42		1	1								66
Montreal, "Zion ch."	1822	Henry Wilkes, D.D.,	1836	102	178	279	22	9	31	4	14	1	19				340
Porton.		L. P. Adams, (see Fitch Bay.)		5	10	15											U.
Quebec.	1840	Henry D. Powis,	1857											1	1		69
Saint Andrews.	1840	Alex. Sim. M. A.	1854	13	28	41	1	4	5	1	2		3				53
Sherbrooke & Lennoxville.		James Robertson,	1837	34	62	96	3	3	6	1	1		2				83
Stanstead, South,		<i>No rep.</i>															
" North,		"															
Warwick, (Little)	1857	A. J. Parker, (see Danville.)		7	12	19								1	1		29
CANADA WEST.																	
Albion.	1845	Joseph Wheeler,	1845	52	38	70											78
Alton.	1839	Edward A. Noble,	1857	20	32	52								1	1		34
Barton and Glauford.	1844	William H. Allworth,	1855	23	23	46	1	1						1	1		69

CHURCHES.		MINISTERS.		CHH. MEMBERS.				ADDIT'NS.			REMOVALS.			BAPTISMS.			
Place and Name.		Org.	Name.	Com.	May 3, 1860.		Ab's n't.	1859-60.		1859-60.		1859-60.		1859-60.			
					Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Dis'm.	Exc'm.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Belleville,	1859	John Climie,	1858		4	17	21		23	23		1	1	2			58
Bothwell,	1858	William Clarke,	1857														77
Bowmanville,	1839	T. M. Reikie,	1855		25	33	58										57
Brantford,	1834	John Wood,	1853		39	53	95		3	1	4	24	2	26			167
Brook,	1845	Douglas McGregor,	1857		24	33	72					1	1	2			45
Brookville,					<i>No rep.</i>												
Barford,	1835	William Hay,	1856		20	53	83										144
Caledon, South,	1858	John McLean,	1859		8	12	20										
Churchhill,	1833	Joseph Unsworth,	1853		15	35	50		3	10	13						U.
Cobourg,		A. Burpee,	1857		16	19	35		2			1	5	1			29
Cold Springs,		William Hayden,			25	30	55						4				107
Colpo's Bay,	1858	Ludwick Kribs,	1858		5	9	14										
Dresden,	1858	William Clarke,	1857		6	6	12		1	1	2		1	1			35
Eden Mills,	1847	W. F. Clarke,	1860		8	14	22		2								
Eramosa, 24 ch.	1845	Enoch Barker,	1855		23	44	67		3	3	1	2		3			100
Erin,	1858	" "			5	12	17		5	5							16
Garafraza,	1856	Vacant.			12	20	32					1		1			
Georgetown,	1843	Joseph Unsworth,	1853		15	27	42		1	18	19		7	1	8		U.
Guelph,	1835	W. F. Clarke,	1860		27	41	68		1	14	15	2	2	4			91
Hamilton,	1835	Thomas Pullar,	1855		39	60	99		9	3	12	1	2	3	6		86
Hawkesbury,					<i>No rep.</i>												
Hillsburgh,	1855	John McLean,	1857		6	8	14										55
Indian Lands, Glengary,					<i>No rep.</i>												
Innisfil,		Art Raymond,	1846		5	12	17		3								57
Kelvin,	1845	John Armour,	1857		9	16	25										76
Kincairdine,		Neil McKinnon,			<i>No rep.</i>												
Kingston,	1849	K. M. Fenwick,	1847		23	39	62		4	3	7		9	7	16		143
Lanark, 1st ch.	1852	Robert K. Black,	1852		41	86	127					1	5	6	12		107
Lanark Village,	1853	Philip Shanks,	1858		30	32	62		1					3	5		42
Listowell,	1856	Robert McGregor,			29	25	55		1	6	7	1		5	6		50
London,	1837	Charles P. Watson,	1859		20	30	50		2	2	4	4	1	5			134
Markham,	1844	Vacant.			11	15	26										142
Martintown and Rox- boro'	1829	John McKillean,	1851		23	38	61					2		2			66
Molesworth,	1858	Robert McGregor,			16	14	30		4	9	13		2		2		50
New Durham,	1845	John Armour,	1857		13	17	33		1	1	2						91
Newmarket,	1842	Thomas Baker,	1860		17	19	33		1	1	1						48
Oro, 1st ch.					<i>No rep.</i>												
" 2d ch.					<i>No rep.</i>												
Ottawa City,	1860	Joseph Elliott,	1859		10	15	25		2	1	3						34
Owen Sound,	1855	Joseph Hooper,	1860		9	11	20										103
Paris,	1848	Edward Ebbs,	1858		23	35	58		2	8	10	1	3	4			135
Pine Grove,	1841	Robert Hay,	1859		17	15	32			7	7		3	3			194
Plympton,	1853	D. McCallum,	1852		9	8	17										
Port Hope,	1858	Archibald Burpee,	1857		4	4	8										39
St. Andrew's, Etobi- coke,	1859	Robert Hay,	1859		3	4	7		2	1	3						81
Sarnia,	1858	Robert G. Baird,			12	22	34		1	10	11		2		2		41
Scotland,	1835	William Hay,	1847		42	56	98		3	28	31		2	2			126
Simcoe,	1843	Samuel Harris,	1855		8	23	31		3								
Southwold,		Vacant.			8	14	22			7	7		1	1			110
Stouffville,	1842	" "			13	24	37			1	1			8	8		88
Stratford,	1846	Robert Robinson,	1859		10	24	34			9	9	1		1	2		41
Toronto, 1st ch.					<i>No rep.</i>												
Toronto, 2d ch.	1849	Francis H. Marling,	1854		54	72	126		7	11	18	2	4	2	8		240
Trafalgar,	1840	Hiram Denny,	1860		13	22	35			4	4						46
Vaukleek Hill,					<i>No rep.</i>												
Warwick,	1839	D. McCallum,	1852		18	24	42							1	1		U.
Whitby,	1843	James T. Byrne,	1851		9	26	35		2	2		5	1	6			86
Chhs. specified but not reported—estimated.					128	140	268										85

SUMMARY.—CHURCHES: 61 with ministers not specified, 17 vacant; Total, 78.

MINISTERS in pastoral service: 47, pastorates not designated.

CHURCH MEMBERS: 1,345 Males, 2,031 Females; Total, 3,376.

ADDITIONS in 1859-60: 233 by profession, 87 by letter; Total, 325.

REMOVALS in 1859-60: 25 by death, 124 by dismissal, 59 by "excision;" Total, 208.

BAPTISMS in 1859-60, and ABSENTES: Not included in the tables.

IN SABBATH SCHOOLS: (10 reported more than one school, viz: 5 have two schools each, 4 have 3 schools each, and one has 4 schools;) members, 4,105, of which 578 are teachers.

AMOUNT raised for religious purposes, \$34,605, by 63 congregations.

OTHER MINISTERS.

John Campbell, Athol, C. W.

William Burgess, Talbotville (?)

E. Cleveland, Richmond, C. E.

Geo. Cornish, Prof., Montreal, C. E.

John Durrant, Stratford, C. W.

Stephen King, Ryekman's Cor-

ners, C. W.

Henry Lancashire.

A. Lillie, D.D., Prof., Toronto, C.W.

A. McDonald, Stanstead South, C. E.

Arthur Wickson, LL.D., Prof., To-

ronto, C. W.

Hiram Wilson, St. Catherines, C. W.

TOTAL, 11.

NOVA SCOTIA.

CHURCHES.	MINISTERS.		CHH. MEMBERS.				ADDIT'NS.		REMOVALS.			BAPTISMS.		SAL. SCHOOLS.			
			Sept 1, 1860.				1859-60.		1859-60.			1859-60.					
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Lectur.	TOTAL.	Deaths.	Disca.	EXCOM.	TOTAL.	Adult	Infant.	
Caledonia & Pleasant Riv.,		Vacant.	No rep.														
Cape Canso,		S. Snider,	"														
Cheboque,		Vacant.	"														
Cornwallis,		"	"														
Falmouth,		"	"														
Halifax,		"	"														
Liverpool & Brooklyn,		James Howell,		56	80	136		0	0	0	2	0	0	2		13	210
Manchester,		S. Snider,	No rep.														
Margarie,		G. Dearing,	"														
Milton,		George A. Rawson,		8	20	28		1	0	1	0	0	0	0		1	40
Yarmonth,		George Ritchie,				25											65
Chhs. specified, etc., (est.)						130											
Total, 11 chhs., (5 vacant.)	5 ministers.			64	100	237		1	0	1	2	0	0	2		14	315

"It is still with us," writes the Secretary of the *Union*, "a day of small things;" but through the blessing of God, we have made considerable advance in our organization during the past year. Our amalgamation with the Canada Congregational Missionary Society is working well. We have received a few devoted brethren to fill some of our desultory churches, and others, I hope, will soon follow. Our *Union* meetings this year were highly encouraging. We have had nothing like them during the seven years I have been in these Provinces. We all felt it good to be there; and the whole proceedings were of such a nature as to cause us to thank God, and take courage."

NEW BRUNSWICK.

[Sept. 1, 1860.]

Cardigan,		George Stirling,	No rep.														
Florenceville,		Vacant.	"														
Grand Lake,		"	"														
Keswick Ridge,		George Stirling,	"					6		6							
Shfield,		Robert Wilson,			62			0	0	0	0	0	0	0		4	45
St. John,		James B. Thornton,		26	50	76	4	24	4	38	1	1	0	2	11	11	90
St. Stephen's,	1846	Charles G. McCully,	1860	55	139	155	18	1	5	6	0	1	0	1	0	0	170
Chhs. specified, etc.,		estimated,				150											55
Total, 7 chhs., (2 vacant.)	4 ministers.			81	150	443	22	41	9	50	1	2	0	3	11	15	360

JAMAICA, WEST INDIES.

[August 1, 1860.]

Brainard,		Heman B. Hall,				155		13	0	13	0						100
Brandon Hill,		C. B. Venning,				42		3	2	5			1	1			70
Chestfield,		"		39	39	69		7	2	9							80
Ellis,	1842	Loren Thompson,	1845	25	45	70	3	3	1	4	2	2	3	7			165
Oberlin,	1843	T. B. Peckham,	1859	15	21	36	9	0	0	0	3	4	1	8	6	0	80
Providence,		Charles C. Starbuck,				38		5	1	6	0	0	0	0			45
Total, 6 churches.	5 ministers.			70	105	410	12	31	6	37	5	6	7	18			541

These churches are under care of the "American Missionary Association."

NEBRASKA AND OREGON. (Deferred from p. 113.)

We had hoped to have in this issue, statistics from all our General Associations. NEBRASKA and OREGON have disappointed our expectations. As the best we can do, therefore,—

NEBRASKA is bounded,—as we learn from that excellent work, "Warren's Geography,"—N. by British America, E. by Dakota and Iowa, S. by Kansas and Utah, and W. by Washington Territory. "Countless herds," adds Mr. Cornell, "of bison, elk, and deer are found in this Territory;" the churches seem equally countless. The map marks on a large portion of the country,—"elevated arid plains"; such are their statistical tables also. Any more definite information we are unable to give, as the statistical maps have ceased running since the fall of 1858, at which time there were 8 Congregational churches in NEBRASKA, viz.: Brownville, T. W. Tipton, Minister; Decatur; Florence; Fontanelle, E. B. Hurlburt; Fort Calhoun; Fremont, Isaac B. Heaton; Omaha City, Reuben Gaylord; and Plattford. These churches had a membership of 144. As two years have now elapsed without tidings, great anxiety exists in regard to their safety.

P. S.—The above had just been put in type when the intelligence arrived that communication is reopened; and that a *new church* had been organized in that Territory, November 18, 1860, of 7 members, at *Weeping Water*, melancholy but appropriate place at which to part with this ghost of Nebraska statistics.

OREGON is supposed to be one of the United States. It was bounded, when last heard from, N. E. by Washington Territory, S. by Utah and California, and W. by the Pacific Ocean. "The soil is, for the most part, fertile. The climate is mild for the latitude. The leading exports are lumber, live stock, and flour. The settlers have suffered much from the Indians."

A year ago it had the following churches and ministers: Albany, Thomas Condon, s.s.; Corvallis, Milton B. Starr, p.; Dalles, William A. Tenney, s.s.; Eola, Obed Dickinson, s.s.; Forest Grove, Elkanah Walker, s.s.; Oregon City, George H. Atkinson, p.; Portland, P. B. Chamberlain, p.; Salem, Obed Dickinson, s.s.; Sand Ridge, vacant; Tualatin Plains, John S. Griffin, p.: Total, 10 churches and 8 ministers; and in these 10 churches were 230 members (96 males, 134 females); and in their Sabbath-Schools were 258 persons. Their other ministers were Cushing Eels, Principal of Tualatin Academy, Forest Grove, Washington Co.; Horace Lyman, Professor in Pacific University, Forest Grove; Sidney H. Marsh, President of Pacific University.

To the brethren of these two localities we commend the remarks of the Secretary of the UNION OF NOVA SCOTIA AND NEW BRUNSWICK. "I have no doubt the statistics of our churches which appeared in your January number [1860] awakened much sympathy and prayer in our behalf amongst your brethren in the States. This I infer from the letters I have received, and the reports of various Associations which have been forwarded to me as Secretary of the Union." That is what we aim at. If any body thinks that any particular love for figures brings together these Statistics, he is very much mistaken. The over-work necessary, often by night, has had no attraction in its drudgery. We do it because we want to see our whole denomination from the Atlantic to the Pacific bound together by mutual acquaintance, sympathy and labor. We want the strong to see the needs and struggles of the weak, and the weak to take courage as they look upon the grand old roll of stout and liberal churches pledged to "bear one another's burdens." We want our ministers to know every spot where a brother is laboring; in the wear of bustling cities, or where in quiet heroism he works on, only to see the result of his labors steadily float away to growing towns. We want, above all, to pave the way for the intelligent development and earnest application of all our resources, for the sake of the Great Cause, in whose service no denomination can point to a nobler influence in the past, none command more ample powers in the present, none live under heavier responsibilities; and this in no spirit of sect, but side by side with all other churches of our Lord and Saviour. When the rapidly-hastening time comes for the Church general to resolve on "preaching the gospel to every creature" in our land, the value of these figures and others like them will be found.

Is it too much to ask, that the churches for whom this labor is gratuitously performed, should give us the little information we need from each?

In the course of our work, the names of various other ministers have appeared in lists other than those of their residences. These are of two classes.

I. MISSIONARIES. There are hundred and fifty Congregational Foreign Missionaries, but we have the names of only the following:

Thomas L. Ambrose, Persia.	Win. W. Howland.	Ira F. Pettibone, Constantinople.
W. A. Benton, Mt. Lebanon, Syria.	William Ireland, South Africa.	Stephen C. Pixley, South Africa.
Thomas S. Burnell, Madura, India.	B. Labaree, Jr., Oronoiah.	Gilbert Rockwood, Peking.
Wm. B. Capron, Madura, India.	Charles Little, Madura, Hindostan	David Reed, South Africa.
Geo. B. Chaffin, Mendi, W. Africa.	W. W. Livingston.	Marshall B. Sanders, Ceylon.
Lewis Grant, South Africa.	Dwight W. Marsh, Mosul, Turkey.	Josiah Tyler, South Africa.
Joseph K. Greene.	William Mellen, South Africa.	Geo. T. Washburn, Madura, India.
Alden Groat, Umvoti, So Africa.	Chas. F. Morse, Northern Armenia.	Edward Webb, Madura.
George E. Herrick.	Benj. F. Parsons, Sivas, Turkey, A.	Josiah H. Wheeler, Turkey.
James Herrick, Madura, India.	Josiah Peabody, Erzroom, Persia.	Hyman A. Wilder, So. Africa.
Milan H. Hitchcock, Jaffna, Ceylon.		

II. OTHER MINISTERS (reckoned with their respective States, in the Summary) whose names appear in the lists of General Associations of other than their own States, or are inserted on other equivalent authority. All these, of which we have forty, appear in the List of Clergymen.

CORRECTIONS. Some errors have crept into the foregoing tables, in spite of compiler, proof-reader, and printer,—which we correct as follows:

Page 95. Instead of 1st and 2nd lines, read, for Connecticut Summary, —

SUMMARY.—CHURCHES: 186 with pastors, 67 with stated supplies, 30 vacant; Total, 283.

MINISTERS in pastoral service: 189 pastors, 67 stated supplies; Total, 256.

Page 101. Total Church Members in Indiana Summary, 901.

" 104. Total Additions in Illinois Summary, 1,816.

For one other error we hold ourselves particularly responsible. On page 74, the two churches in Bristol, Me., appeared to have a Sunday School, each, of 210 members. That 75 Church members should find 420 Sabbath Scholars seemed an evident error; and, there being no time to write, we inserted interrogation points. We confess the fault; and regard it as an evidence of "sin being the means of the greatest good,"—inasmuch as, without this fault, we should not have called attention specially to the fact that a minister in a country town in Maine has succeeded, by enthusiasm and labor, in cultivating almost an entire population in Sunday Schools, and thus in setting a noble example for all his brethren. The minister is Rev. John U. Parsons. Send and ask him how he did it.

SUMMARIES.

I. THE CHURCHES, MINISTERS, AND REPORTED CONTRIBUTIONS IN 1860.

	CHURCHES.			MINISTERS.					CONTRIBUTIONS.				
	With Ministers.			In pastoral serv.					Home.	Benev.	TOTAL.		
	With pas.	With s.s.	Not spec.	Vac. Chs.	Total Chs.	Pas-tors	St. sup.	Not spec.				Not serv-ice.	Total Min.
Maine.	77	98	0	71	241	77	75	0	45	197			
New Hampshire.	88	52	0	45	185	81	51	0	39	171			
Vermont.	66	82	0	48	196	67	81	0	45	193		27,955 33	
Massachusetts.	331	78	0	79	488	339	77	0	177	593			
Rhode Island.	14	7	0	0	21	14	7	0	2	23			
Connecticut.	186	67	0	39	283	189	67	0	108	364	\$244,103 67	121,809 49	465,964 67
New York.	48	64	34	36	182	48	59	33	46	183		33,737 41	
New Jersey.	3	0	0	2	5	3	0	0	6	9			
Pennsylvania.	...	10	11	...	21	...	21	...	1	22			
Ohio.	39	69	15	45	159	27	53	9	11	100	51,808 52	7,159 50	\$58,968 02
Indiana.	...	15	0	6	27	4	7	0	5	18			
Illinois.	...	136	32	198	...	...	140	46	186	...			
Michigan.	...	101	29	130	...	...	70	27	97	...			
Wisconsin.	24	96	0	37	157	24	83	...	36	143		10,083 50	
Minnesota.	4	44	0	6	54	4	27	0	12	43		847 20	
Iowa.	13	100	51	164	13	...	99	26	138	...		2,411 29	
Missouri.	2	0	0	1	3	2	0	0	1	3			
Kansas.	...	23	10	33	...	...	20	5	25	...			
Nebraska.	...	4	5	9	...	...	...	4	...	...	
Oregon.	4	4	0	2	10	4	4	0	3	11			
California.	3	7	0	2	12	3	9	0	8	20	24,113 35	26,894 68	
Canada.	...	61	17	78	...	...	47	11	58	...		34,000	
Nova Scotia.	...	6	5	11	...	...	...	5	...	...	
New Brunswick.	...	5	2	7	...	...	...	4	...	...	
Jamaica.	...	6	0	6	...	...	...	5	...	...	
Reported.	898	694	532	561	2,685	899	618	436	690	2,613			
All in Ohio.	...	...	...	...	49	...	...	...	...	...			(2)
ministers as in List.	...	...	...	...	...	...	...	...	...	93			
TOTAL ³	898	694	532	561	2,734	899	618	436	690	2,706			

II. MEMBERSHIP IN 1860, WITH THE CHANGES THE YEAR PRECEDING :

	CHURCH MEMBERS.				ADDITIONS.		REMOVALS.				BAPTISMS.		SAB. SCHOOL.	
	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	SCHOL.	
Maine.	6,111	13,069	19,201	2,339	432	278	710	317	317	31	695	189	240	20,208
New Hampshire.	5,179	11,082	16,898	3,643	288	355	643	397	390	24	721	149	219	22,430
Vermont.	6,433	11,425	17,705	2,865	361	328	719	324	364	21	709	181	256	15,897
Massachusetts.	24,217	51,325	76,311	10,114	1,741	1,784	3,475	1,154	1,768	188	3,110	780	1,203	80,124
Rhode Island.	578	1,423	3,595	245	69	69	129	43	73	7	123	19	35	3,159
Connecticut.	15,881	30,947	47,073	4,271	738	1,663	1,771	742	1,102	87	1,951	299	888	27,064
New York.	5,757	9,935	18,105	1,002	651	595	1,216	191	435	33	659	241	383	16,426
New Jersey.	298	394	772	39	24	27	51	6	15	...	21	7	9	400
Pennsylvania.	197	163	1,223	12	70	15	85	3	4	0	7	32	6	707
Ohio.	2,404	4,164	11,827	689	396	331	697	91	372	16	479	101	134	9,379
Indiana.	234	461	1,901	69	58	32	99	7	34	8	49	6	17	1,661
Illinois.	5,133	7,687	12,820	1,180	845	970	1,818	121	750	56	927	394	447	15,967
Michigan.	2,755	4,490	7,695	673	496	414	880	193	340	53	496	163	266	7,273
Wisconsin.	2,559	3,895	7,741	691	581	522	1,103	85	499	65	649	205	294	19,575
Minnesota.	608	756	1,463	177	143	188	314	16	122	6	144	61	85	1,688
Iowa.	2,138	3,692	5,522	409	524	324	848	58	330	54	451	216	294	7,184
Missouri.	119	142	291	0	8	59	58	4	16	0	14	0	0	125
Kansas.	233	277	639	...	69	56	116	12	12	...	24	...	...	885
Nebraska.	...	...	164	...	...	...	...	...	...	...	...	...	...	...
Oregon.	96	134	230	24	...	...	...	...	...	...	...	...	...	238
California.	...	...	659	...	35	64	100	7	19	...	26	...	...	1,890
Canada.	1,345	2,031	3,376	...	87	238	325	25	124	59	298	...	...	4,195
Nova Scotia.	64	100	297	...	1	0	1	2	0	0	2	...	...	315
New Brunswick.	81	159	443	22	41	9	50	1	2	0	3	11	15	350
Jamaica.	79	105	419	12	31	6	37	5	6	7	18	0	0	541
Reported.	81,153	157,257	258,311	29,082	17,643	15,588	35,231	3,614	7,097	715	11,456	3,061	4,841	248,144
All in Ohio.	...	...	...	...	...	2,068	...	...	...	...	...	...	...	2,513
TOTAL ³	...	...	299,389	...	...	...	...	...	...	...	...	...	...	259,669

¹ These churches are the same that were included last year, but, in the statistical confusion, have not yet regularly appeared; if we include our unreported churches connected with Presbytery, the number would be about 50 more; New York would give 125 others, all of which are included as *Presbyteries*, by the N. S. Assembly, besides from 70 to 90 Independent churches.

² In the States where blanks appear, no columns are inserted for Contributions; it is greatly to be desired that such reports should be had; Massachusetts will next year be reported in this particular.

³ For comparison with preceding years, see next page. The "absent" are in all cases included in the "total" membership. 21,079 not specified as to sex, form part of the "total."

REMARKS UPON THE STATISTICS.

The general improvement in the collection of our denominational statistics, significant of the increasing definiteness of our denominational lines, renders it much easier this year to compare our numbers with those of past years. The ground has not entirely been canvassed yet, but very nearly so. We cannot have really accurate statistics until,—we urge it upon every Statistical Secretary,—every Church of our faith and order, whether reported or not, is enumerated in the tables, as a basis for entire completeness. To carry out this work, incidental to their great object, no body can better attempt than the American Congregational Union,—which would do no bad thing, if it added a recognized Statistical office to the work of its Secretary. Indeed, its Secretary was the first to put together our separate State reports.

The following comparative tables, for which we have revised and corrected previous reports, will show the figures for four years :

	CHURCHES.					MINISTERS.						
	With Ministers.			Not known.	Vant.	To-TAL.	In pastoral service.			Not known.	Oth-ers.	To-TAL.
	With p.	With s. s.	Not sp.				Pastors.	St. sup.	Others.			
In 1857,	903	512	353	44	503	2,315	953	502	216	27	592	2,350
" 1858,	870	633	375	221	456	2,555	907	617	200	223	621	2,573
" 1859,	861	595	634	..	586	2,676	878	524	525	257	514	2,698
" 1860,	898	634	532	49	561	2,734	899	618	435	93	660	2,706

	CHURCH MEMBERS.	ADDITIONS.			REMOVALS.				SABBATH SCHOOL.
		Prof.	Let.	TOTAL.	Death.	Dis.	Exc.	TOTAL.	
In 1857,	232,549	6,913	6,592	13,505	3,110	6,076	465	9,651	128,772
" 1858,	239,586	13,248	8,107	22,175	3,338	6,992	512	10,842	1,2815
" 1859,	257,634	20,590	9,623	35,213	3,589	8,205	717	12,593	206,441
" 1860,	260,339	7,646	7,588	15,234	3,644	7,097	715	11,456	250,600

Concerning these figures,—

1. They are estimated from the best resources at command, and cover, each year, the United States, British Provinces in North America, and Jamaica.

2. Only a portion of the Associations have reported *Sabbath Schools* year by year. In 1857, only 12 associations; in 1858, 14; in 1859, all except Connecticut, Minnesota, Nebraska, and Nova Scotia; this year, all but Nebraska. In the States reported in both years, the net increase this year is 17,215. Many schools are still unreported, and, after a calculation, we are satisfied that our Sabbath Schools number at least 280,000 members.

3. The increase in the number of *ministers* is to be attributed, in a great measure, to the more careful and complete enrolling of names. Between one and two hundred others are probably omitted, because not reported to or by any Association. It would be a great comfort, statistically, if the directions of one of the Western Associations were general,—“admit no names from this State not recognized by the Association.”

4. Of the ministers reported as without pastoral charge, many are preaching from Sabbath to Sabbath; 10 Presidents of Colleges are reported; 45 Professors in Colleges and Theological Seminaries, 22 teachers of Academies, etc., 5 agents or treasurers of Colleges, 4 Secretaries and agents of Benevolent Societies, 9 city or town Missionaries, 4 chaplains, 6 editors, 1 Secretary of State, and 2 in office thereof, 1 member of Congress, etc.

5. The *General Associations* and *Conferences* are mere voluntary collections of ministers or churches, with no ecclesiastical authority whatever. The names of these bodies, with lists of officers, times and places of next meeting, etc., are found at the end of this number.

We suggested, last year, to the various Associations the desirableness of agreeing upon some uniform plan as to the essentials of statistics. We proposed the items in these tables—with two additions—as the best; the additions are, the insertion of the date of ministerial ordination, in every case, and the month and day of all dates.

We are glad to see that most have fallen in with these suggestions. We now propose another head, viz., *Contributions*, sub-divided into “Home” and “Benevolent.” We suggest, also, the advantage of following the *order* of columns on these pages, as most do,—Maine, Iowa, Kansas, and California, alone breaking the usual arrangement. Will they not “conquer their prejudices” for the general convenience?

We make one other request, viz., put *everything* into alphabetical order which is capable of it.

LIST OF CLERGYMEN :

WITH THE POST-OFFICE ADDRESS OF EACH.

Concerning the following list several things are to be noted :

1. We have inserted the names of all Orthodox Congregational ministers as reported to us by the officers of the various General Associations and Conferences, but no others unless they came to us from a very reliable source. We have diminished our number thus, by expurgating the relics of departed Lists. Any individual thus extinguished can be resuscitated next year by applying to the Statistical Secretary in his State.

2. Only *ordained ministers* are included in our Tables, or in this List; but so many churches now have *Licentiates* as stated supplies, that we shall probably add next year a list of such.

3. We have corrected this List up to the latest moment. It will frequently disagree with the foregoing Tables, on account of our here using information received after the former had been printed. We claim no intuitive knowledge of anybody's residence; what we do know, came by mail. The same medium would have located several wandering brethren, who will probably complain of our ignorance.

4. In searching for a name of various spellings, look at each form. All contracted names,—like "Me" and "St."—are arranged in order of contraction, and not of the full word.

5. In deciding between Presbyterian and Congregational character,—a member of an ecclesiastical or ministerial body of either denomination, acting as temporary supply to a church of the opposite sect,—retains his own ministerial character; but a minister actually settled as pastor, is necessarily to be reckoned with his church. No man can belong to our denomination and still be a Presbyterian pastor. We remind brothers dropped from our List on this account, that the Plan of Union is dead. Members of both Presbytery and Association or Conference, we turn over to the former, unless we have reason to consider them as actually Congregationalist temporarily or carelessly connected with a Presbytery. When men shall cease trying to ride two horses at once, our perplexities will be greatly diminished.

6. Send us information of all mistakes.

- | | | |
|--|---|--|
| Abbe Frederick R., Abington, Ms. | Alford John W., Boston, Ms. | Ayres Rowland, Hadley, Ms. |
| Abbott Edward F., Surry, N. H. | Ambrose Thomas L., PERSIA. | Babeo K. Daniel H., Shirley, Ms. |
| Abbott Joseph J., Uxbridge, Ms. | Amerman Thos. A., Waukau, Wis. | Bachelder John S., Jeffrey, N. H. |
| Abbott Joseph, D. D., Beverly, Ms. | Ames Marcus, North Chelsea, Ms. | Bacheler Frances E. M., Danville, Ct. |
| Abbott John S. C., Cheshire, Ct. | Amidon Benjamin W., Delhi, Iowa. | Bacheller Gilman, Machus Port, Me. |
| Abbott Lyman, Terre Haute, Ind. | Anderson James, Manchester, Vt. | Bachus Joseph W., Louinster, Ms. |
| Aborn T., Henry C., Oneida, Ill. | Anderson Joseph, Grand Haven, Mich. | Bachus Samuel, Brook yn, N. Y. |
| Abair S. L., Ossawatimic, K. T. | Anderson Joseph, Stamford, Ct. | Bacon Elisha, Centerville, Ms. |
| Adams Aaron C., Lewiston Falls, Me. | Anderson Rufus, p. p., Boston, Ms. | Bacon James M., Essex, Ms. |
| Adams Calvin C., Fremont, Ill. | Andrews David, Wabanshaw, Min. | Bacon Leonard, D. D., New Haven, Ct. |
| Adams Charles S., Strongsville, O. | Andrews Dean, Marshall, Ill. | Bacon Leonard W., New Haven, Ct. |
| Adams Darwin, Paper-mill Village, Adams Eph., Decatur, Io. [N. H.] | Andrews Israel W., D. D., " | Bacon William H., Poudre, Vt. |
| Adams Ezra, Guilsum, N. H. | Andrews Samuel J., Hartford, Ct. | Bacon William T., Woodbury, Ct. |
| Adams Geo. E., D. D., Brunswick, Me. | Andrus Elizar, Niles, Mich. | Baiger Milton, D. D., New York. |
| Adams George M., Conway, Ms. | Angier Luther H., So. Malden, Ms. | Bailey Charles E., Benzonia, Mich. |
| Adams George W., Riverpoint, R. I. | Angier Marshall B., Nepsen, Ms. | Bailey Luther, East Medway, Ms. |
| Adams Harvey, Farmington, Io. | Anthony Geo. N., Marlboro', Ms. | Bailey Nathaniel P., Painesville, O. |
| Adams Jonathan, New Sharon, Me. | Apthorp William P. | Bailey Stephen, West Albany, Vt. |
| Adams Jonathan E., " | Arnes Josiah L., Wilnot, N. H. | Bailey Thomas, Dorchester, Ms. |
| Adams John, Hanover Center, N. H. | Arnold John, Kelvin, C. W. | Baird John G., Genesee, Ct. |
| Adams John C., Falmouth, Me. | Arms Hinam P., Norwich Town, Ct. | Baird Robert G., Port Serbia, C. W. |
| Adams John R., Gorham, Me. | Arms Josiah L., Wilnot, N. H. | Baker A. A., Conway, Vt. |
| Adams L. P., Fitch Bay, C. E. | Arms Selah R., Springfield, Vt. | Baker Abijah R., West Northham, Ms. |
| Adams Nehemiah, D. D., Boston, Ms. | Armsby Lauren, Fairbairn, Min. | Baker Edward P., Denysville, Me. |
| Adams Thomas, Hampden, O. | Armstrong Robert S., Crary's Mills, N. Y. | Baker J. D., Cambridge, Ill. |
| Adams William W., Como, Ill. | Arnold Joel R., So. Coventry, Ct. | Baker Silas, Standish, Me. |
| Aiken Charles A., Hanover, N. H. | Arnold Seth S., W. Townsend, Vt. | Baker Smith, Upper S. Water, Me. |
| Aiken James, Hanover, Ms. | Ashey, S. S., Northboro', Ms. | Baker Thomas, Sewmark, C. W. |
| Aiken Silas, D. D., Rutland, Vt. | Atkins Laurence S., Snybrook, O. | Baldwin Abraham C., Durham, Ct. |
| Aiken William P., Newington, Ct. | Atkinson Geo. H., Oregon City, Or. | Baldwin Abraham V., Pella, Iowa. |
| Aibro John A., p. p., Cambridge, Ms. | Atkinson Timothy, Westport, Ct. | Baldwin E. C., Bethel, Ct. |
| Alden Ebenezer, Jr., Marshall, Ill. | Atkinson William B., Plymouth, Ill. | Baldwin John D., Boston, Ms. |
| Alden E. Judson, Bo-ton, Ms. | Atwater Edward E., New Haven, Ct. | Baldwin Joseph B., W. Hawley, Ms. |
| Alden Edmund K., So. Boston, Ms. | Atwater Horace C., Co-hocton, O. | Baldwin Thomas, Lowell, Vt. |
| Alden Lucius, New Castle, N. H. | Atwater Wilham W., Prospect, Ct. | Baldwin Wm. F., Enfield, N. H. |
| Alden A. S., Back Earth, Wis. | Atwood Anson S., Mansfield Center. | Balkan Uriah, Lewiston, Me. |
| Allen Benjamin B., Murtlehead, Ms. | Atwood Edw. S., Grantville, Ms. [Ct.] | Ballard Addison, Wilmam-town, Ms. |
| Allen Cyrus W., Hubbardston, Ms. | Austin David R., So. Norwalk, Ct. | Ballard James, Grand Rapids, Mich. |
| Allen Ephraim W., So. Berwick, Me. | Austin Franklin D., E. Jeffrey, N. H. | Ballard Josiah, Carlyle, Ms. |
| Allen George, Worcester, Ms. | Austin Samuel J., Gardner, Ms. | Baldon R., Hermon, N. Y. |
| Allen Geo. E., Cambridgeport, Ms. | Averill Jas., Plymouth Hollow, Ct. | Ban-rott David, Pre-ott, Ms. |
| Allen Henry, Boyd's Grove, Ill. | Avery Frederick D., Columbia, Ct. | Barber A. G., East Cleveland, O. |
| Allen John A., Orangeville, N. Y. | Avery Henry, Stockbridge, Wis. | Barber Alanson D., Williston, Vt. |
| Allen John W., Chesterfield, Ms. | Avery Jared R., Franklin, Ct. | Barber Anzi D., Austburg, O. |
| Allen Sam'l H., Windsor Locks, Ct. | Avery John, Lebanon, Ct. | Barber Edith, Geneva, Ill. |
| Allen William, Draut, Ms. | Avery John T., Cleveland, O. | Barber Luther H., Hitecho-kville, Ct. |
| Allen Wm., D. D., Northampton, Ms. | Avery William F., S. arta, Wis. | Barbour Henry, Amenia-ville, N. Y. |
| Allen W. W., Keokuk, Iowa. | Avery William P., Chapin, Iowa. | Barbour Nelson, Jamaica, Vt. |
| Alis-O. D., Randolph, Vt. | Ayer Charles L., Collamer, Ct. | Baydwell D., Magee. |
| Allworth, Wm. H., Ryckman's Cor. | Ayer Joseph, Natick, Ct. | Bardwell H., Roxbury, D. D., Oxford, Ms. |
| Alvord Anson, Yorke, O. [C. W.] | Ayres Frederick H., Long Ridge, Ct. | Barker D. R., ——— Pa. |
| Alvord Fred K., Chicopee Falls, Ms. | | Barker Enoch, Guelph, C. W. |
| | | Barker Nathaniel, Wakefield, N. H. |

- Barnard L. S., Galesburg, Ill.
 Barnard Pliny F., Williamstown, Vt.
 Barnard Steph. A., Wellsboro', N. Y.
 Barnes C. M., Lamolite, Ill.
 Barnes E. S., Columbus, N. Y.
 Barnes Jeremiah R., Cannon Falls, Minn.
 Barnes Jona. E., Darien Depot, Ct.
 Barnes N. H., Dowagiac, Mich.
 Barnes William, Chandlerville, Ill.
 Bartley James O., Seokonk, Ms.
 Barnum George, Somerset, Mich.
 Barnum Samuel W., Phillipston, Ms.
 Barrett George J., Sumner Hill, Ill.
 Barris Joseph S., North Evans, N. Y.
 Barrows Edj. P., d. p., Andover, Ms.
 Barrows George W., Salisbury, Vt.
 Barrows Homer, Atkinson Depot, N. H.
 Barrows William, Reading, Ms.
 Barstow Ezekiel H., Newton Center, Ms. [N. H.]
 Barstow Zedekiah S., d. p., Keene, Bartlett A. G., Post Mills, Vt.
 Bartlett Alexander, Wellington, O.
 Bartlett Enoch N., Newton, Io.
 Bartlett Francis, Belpre, O.
 Bartlett Joseph, Duxton, Me.
 Bartlett Samuel C., Chicago, Ill.
 Bartlett William C., Brooklyn, N. Y.
 Bartlett W. C., Nevada, Cal.
 Barton Charles B., Woodburn, Ill.
 Barton Fred. A., Indian Orchard, Ms.
 Bassom E., Center, Wis.
 Bassom Flavel, Dover, Ill.
 Bassom John, Williamstown, Ms.
 Bassett Edward B., Wilmington, Vt.
 Bassett Isaac S.
 Bassett William E., Norfolk, Ct.
 Bates Alvan J., Lincoln, Me.
 Bates Henry, Almont, Mich.
 Bates James, Grundy, Ms.
 Bates Philander, Moravia, N. Y.
 Batt William J., Stoneham, Ms.
 Bayliss Samuel, Brooklyn, N. Y.
 Bayne Thomas, Strasburg, Vt.
 Baxter, Benjamin S., Burns, Wis.
 Beach Aaron C., Millington, Ct.
 Beach Nath'l, Little Compton, R. I.
 Beadle Elias R., Hartford, Ct.
 Beaman Charles C., Salem, Ms.
 Beaman Warren H., No. Hadley, Ms.
 Bean Samuel, Little Compton, R. I.
 Beane Phineas A., Hudson, O.
 Beard Augustus F., Portland, Me.
 Beard Spencer F., Andover, Ms.
 Beardsley Bronson B., Bridgeport, Ct.
 Beardsley Schenck H., Somers, Ct.
 Beardley William, Farmridge, Ill.
 Beardsley John B. C., Chicago, Ill.
 Bebee Hubbard, New Haven, Ct.
 Becker ———, Powhattan, K. T.
 Beckwith Geo. C., d. p., Boston, Ms.
 Beckwith John H., Barton, Vt.
 Beecher Charles, Georgetown, Ms.
 Beecher Edw. d. p., Galesburg, Ill.
 Beecher Fred. W., Milwaukee, Wis.
 Beecher Hen. Ward, Brooklyn, N. Y.
 Beecher Lyman, d. p., Brooklyn, N. Y.
 Beecher Thomas K., Elmira, N. Y.
 Beecher Wm. H., No. Brookfield, Ms.
 Belden Henry, Brooklyn, N. Y.
 Belden William, New York.
 Belden William W., Pawtucket, R. I.
 Bell Hiram, Killingsworth, Ct.
 Bell James M., Ashby, Ms.
 Beman Amos G., Portland, Me.
 Bement William, Elmira, N. Y.
 Benedict Lewis, Brimfield, Ill.
 Benedict Thos. N., Brookfield, Ct.
 Benedict Wm. A., Brimfield, Ct.
 Bennett Ethan O., Crawfordville, Io.
 Bennett Joseph L., Lockport, N. Y.
 Benson Almon, Center Harbor, N. H.
 Benson Homer H., Mineral Point, Cent. George, Lansing, Io. [Wis.]
 Bent Joseph A., Hoyleton, Ill.
 Bentley Charles W., Willington, Ct.
 Benton Jos. A., Sacramento, Cal.
 Benton Joseph E., Folsom, Cal.
 Benton Samuel A., Anamosa, Io.
 Benton William A., Aleppo, Syria.
 Bernard W. H., Shopiere, Wis.
 Besson, Wm. H., Centerville, Ms.
 Bicknell Simcon S., Koskonong, Wis.
 Bigelow Asahel, Hancock, N. H.
 Bigelow Andrew, Medfield, Ms.
 Bigelow Warren, Black River Falls, Wis.
 Billings Richard S., Shelburn, Ms.
 Bingham Hiram, New Haven, Ct.
 Bingham Joel F., Goshen, Ct.
 Bingham Joel S., Westfield, Ms.
 Birchard Wm. W., Agawam, Ms.
 Bird Isaac, Hartford, Ct.
 Birge Eben. C., Hampden, O.
 Bisbee John H., Worthington, Ms.
 Biscoe Thomas C., Grafton, Ms.
 Bishop Nelson, Windsor, Vt.
 Bissell Edwin C., Westhampton, Ms.
 Bissell Oscar, Westmorland, N. H.
 Bissell Samuel B. S., Norwalk, Ct.
 Bittinger John Q., Yarmouth, Me.
 Bixby Solomon, Fayetteville, Vt.
 Black Robert K., Lanark, C. W.
 Blagden Geo. W. d. p., Boston, Ms.
 Blake D. H., Fond du Lac, Wis.
 Blake Henry B., Belchertown, Ms.
 Blake Jeremiah, Barnstead, N. H.
 Blake Joseph, Gilmantown, N. H.
 Blake Mortimer, Taunton, Ms.
 Blakely Quincy, Rodman, N. Y.
 Blakeman Phineas, New Haven, Ct.
 Blakelee Samuel V., Folsom, Cal.
 Blanchard Amos, d. p., Lowell, Ms.
 Blanchard Amos, Meriden, N. H.
 Blanchard William S., Boston, Ms.
 Blanchard Edw'd H., Warwick, Ms.
 Blanchard Jona., Whenton, Ill.
 Blanchard Nath'l B., North Bridgewater, Ms. [N. H.]
 Blanchard Silas M., Wentworth, Bliss Asher, Croyden, Pa.
 Bliss Thomas E., Blackstone, Ms.
 Bliss Zenas, Anherst, Ms.
 Blodgett Constantine, d. p., Pawtucket, R. I.
 Blodgett Edw'd P., Greenwich, Ms.
 Blood Charles E., ——— K. T.
 Blood John, Huntington, Ct.
 Bloodgood Abraham L., Enfield, Ct.
 Boardman Elderkin J., Birmingham, Io.
 Boardman Saml. W., Middlebury, Vt.
 Boardwell Abraham, Sambornton, N. H.
 Bodwell Jos. C., Framingham, Ms.
 Bodwell Lewis, Topeka, K. T.
 Bogardus N., d. p., Woodville, N. Y.
 Boies Harper, Happersfield, N. Y.
 Bond Alvan, d. p., Norwich, Ct.
 Borden Edw'd W., Grass Lake, Mich.
 Bordwell Daniel N., Le Claire, Io.
 Bosworth L. M., Lodi, O.
 Bosworth ———, E. Henrietta, N. Y.
 Bourne Shearjashub, New York.
 Boutelle Asaph, Peacham, Vt.
 Boutelle Thos., Ashburnham, Ms.
 Bouton, Nath'l, d. p., Concord, N. H.
 Boutwell James, Sambornton, N. H.
 Boutwell Wm. T., Stillwater, Minn.
 Bowers John, St. Johnsbury, E., Vt.
 Bowker Samuel, Bluchill, Me.
 Bowker Samuel D., Winthrop, Me.
 Bowler Stephen L., Orono, Me.
 Boynton Charles, Watertown, Wis.
 Boyton Chas. B., d. p., Cincinnati.
 Boynton John, Wiscasset, Me. [O.]
 Brace Job, d. p., Pittsfield, Ms.
 Brace Jonathan, d. p., Milford, Ct.
 Brace Seth C., Bethany, Ct.
 Bradford Dana B., Salmon Falls, N. H.
 Bradford Moses B., McIndoe's Falls, Vt.
 Bradford Samuel, Montague, Ms.
 Bradley Caleb, Westbrook, Me.
 Bradley Thos. S., So. Norwalk, Ct.
 Bradshaw John, Crown Point, N. Y.
 Bragg Jesse K.
 Brainard, David S., Lyme, Ct.
 Brainard Timothy G., Halifax, Ms.
 Braman Milton P., d. p., Danvers, Ms.
 Branch Edwin T., Oakwood, Mich.
 Bray John E., Woodbridge, N. Y.
 Breed Charles C., Lockport, Ill.
 Breed David, Jr., Jewett City, Ct.
 Breed Wm. J., Southboro', Me.
 Bremner David, Rockport, Ms.
 Brewer James, Ogle Station, Ill.
 Brewer Josiah, Stockbridge, N. Y.
 Brewster Cyrus, Haydenville, Ms.
 Brewster Wm. H., Cleveland, O.
 Brice John G., Winchester, Ind.
 Brickett Harry, Hillsboro' Bridge, N. H.
 Bridge Henry M., Colebrook, N. H.
 Bridgeman Lewis, Middlefield, Ms.
 Briggs Isaac, North Rochester, Ms.
 Briggs William N., Laporte, O.
 Briggs Wm. T., Princeton, Me.
 Brigham Chas. A. G., Enfield, Ct.
 Brigham David, Bridgewater, Ms.
 Brigham John C., d. p., New York.
 Brigham Levi, Saugus, Ms.
 Brigham Willard, Ashfield, Ms.
 Brinsmade Horatio N., d. p., Beloit, Wis.
 Brintaall Loren W., Lafayette, O.
 Bristol Rich. C., De Kalb Center, Ill.
 Bristol Sherlock, Elmwood, Ill.
 Brodt J. H., Petaluma, Cal.
 Bronson George F., Kirtland, O.
 Brooks Charles, Newburyport, Ms.
 Brooks Edward F., Mansfield, Ct.
 Broughton Nathaniel H., No. Yarmouth, Me.
 Brown Charles M., Tremont, Me.
 Brown Edward, No. La Crosse, Wis.
 Brown Hope, Rockford, Ill.
 Brown J. W., Manchester, Vt.
 Brown Oliver, Quincy, Ms.
 Brown Sidney S., Concord, Mich.
 Brown Silas C., W. Bloomfield, N. Y.
 Brown Sam. G., d. p., Hanover, N. H.
 Brown Simeon, Waynesville, O.
 Brown William B., Newark, N. J.
 Bryan George A., West Haven, Ct.
 Bryant Sidney, Twinsburg, O.
 Bucher G. B., Granby, C. E.
 Buck Edward, Orland, Me.
 Buck Edw'd A., Slatersville, R. I.
 Buck Edward H., Melrose, Ms.
 Buckingham James, Fairfield, Vt.
 Buckingham Samuel G., Springfield, Ms.
 Budge Henry, Lyon's Falls, N. Y.
 Buntington William L., d. p., Brooklyn, N. Y. [Me.]
 Bulfinch John J., Boothbay Harbor, Bulkeley Edwin A., Groton, Ms.
 Bulkeley Chas. H. A., Patterson, N. J.
 Bull Richard B., Aurora, Ill.
 Bullard Asa, Boston, Ms. [N. Y.]
 Bullard Charles H., 13 Bible House, Bullard Ebenezer W., Royalston, Ms.
 Bullen Henry L., Durant, Io.
 Burbank Justin E., Carmona, Minn.
 Burchard Jedediah, Adams, N. Y.
 Burgess Chalou, Little Valley, N. Y.
 Burgess Ebenezer, d. p., Dedham, Ms.
 Burgess Ebenezer, Dracont, Ms.
 Burgess Oliver, Fitchville, O.
 Burgess William, Tabbotville, C. W.
 Burnap Bliss, Massena, N. Y.
 Burnell Thomas S., Madura, India.
 Burnham Abraham, Haverhill, Ms.
 Burnham Amos W., d. p., Rindge, N. H.
 Burnham Charles, Meredith, N. H.
 Burnham Jonas, Farmington, Me.
 Burpee Archibald, Coburg, C. W.
 Burr Enoch F., Hanburg, Ct.

- Burr Willard.
 Burr Zalmon B., Westport, Ct.
 Burr Daniel C., Berkeley, Ms.
 Burr David, Winona, Min.
 Burr Edmund, Gilead, Me.
 Burton Horatio N., Newbury, Vt.
 Burton Nathaniel J., Hartford, Ct.
 Bushnell George, Waterbury, Ct.
 Bushnell Horace, p.d., Hartford, Ct.
 Bushnell William, m.d., Boston Ms.
 Buss Henry, Dament, Ill.
 Butler Daniel, Groton, Ms.
 Butler Franklin, Windsor, Vt.
 Butler Jeremiah, Bergen, N. Y.
 Butler James D., Marietta, O.
 Butterfield George, Elk River, Io.
 Butterfield Horatio Q., Hallowell, Me.
 Buxton Edward, Webster, N. H.
 Byington Ezra H., Windsor, Vt.
 Byington Swift, Boston, Ms.
 Byrd John H., Acheson, K. T.
 Byrne James T., Whitby, C. W.
 Cadwell C. C., Genoa, Wis.
 Cady Calvin B., Albany, Vt.
 Cady Cornelius S., Anamosa, Iowa.
 Cady Dan'l R., West Cambridge, Ms.
 Caldwell William E., Salem, Ill.
 Calhoun Geo. A., p.d., Coventry, Ct.
 Camp Albert B., Bristol, Ct.
 Camp Amzi, New York.
 Camp Charles W., Sheboygan, Wis.
 Campbell Alexander B., Mendon, Ill.
 Campbell D. A., Richmond, Wis.
 Campbell Donald B., Pine Run, Mich. [N. H.
 Campbell George W., Kensington, Mich.
 Campbell John, Athol, C. W.
 Campbell Randolph, Newburyport, Ms. [Mich.
 Campbell William H., Charlestown, Mass.
 Canfield Philo, North Peppin, Wis.
 Canfield Thomas H., Bellevue, Io.
 Capron Wm. B., Madura, India.
 Carey Maurice, Galesburg, Io.
 Carlton Hiram, W. Barnstable, Ms.
 Carpenter Eber, Southbridge, Ms.
 Carpenter Elbridge G., Houlton, Me.
 Carpenter E. Ervin, Barre, Vt.
 Carruthers John J., p.d., Portland, Me.
 Carruthers Wm., No. Cambridge, Ms.
 Carter James E., Greenport, N. Y.
 Carter William, Pittsfield, Ill.
 Carver Robert, South Franklin, Ms.
 Case Rufus, West Lebanon, N. H.
 Caswell E. O. H. H., Bristol, N. H.
 Catlin William E., Lima, Mich.
 Chamberlain Charles, Eastford, Ct.
 Chamberlain E. J. B., Sherman, Vt.
 Chamberlain J. M., Des Moines, Io.
 Chamberlain P. B., Portland, Or.
 Chamberlain F. T., Riceville, Pa.
 Champlin S. W., Tinnon, Ill. [Ms.
 Chandler Azariah, p.d., Greenfield, Mass.
 Chandler Jos., Battleboro West, Vt.
 Chaney Lucian W., Pala-ki, N. Y.
 Chapin A. L., p.d., Beloit, Wis.
 Chapin O. N., West Spring Creek, Pa.
 Chapin Franklin P., Camden, Me.
 Chapin Henry M., Green Lake, Wis.
 Chapin Nathan C., LaCrosse, Wis.
 Chapman Andrew W., Seward, Ill.
 Chapman Calvin, Exeter, Me.
 Chapman Daniel, Lyndon, Ill.
 Chapman Elias, Great Falls, N. H.
 Chapman Edward D., Simonsville, N. Y.
 Chapman Fred. W., Ellington, Ct.
 Chapman Jacob, Marshall, Ill.
 Charriot Lewis E., So. Coventry, Ct.
 Chase Benjamin, Atholboro, Ms.
 Chase Ebenezer, West Tisbury, Ms.
 Chase Moses, Stockholm, N. Y.
 Cheever G. O. B., p.d., New York.
 Cheever Henry T., Jewett City, Ct.
 Cherry Henry, Dowagiac, Mich.
 Cheseborough Amos S., Glastenbury, Ct. [Me.
 Chickering John W., p.d., Portland, Me.
 Child Willard, p.d., Castleton, Vt.
 Childs Alexander C., Rehoboth, Ms.
 Childs Rufus, Berlin, Vt. [Ct.
 Chipman R., Manning, Wolcottville, Ind.
 Church Bethuel C., Lamont, Mich.
 Church Lot, Huntley Grove, Ill.
 Churchill William H., Oberlin, O.
 Churchill John, Woodbury, Ct.
 Chure Ariel P., Ware, Ms.
 Claffin George B., MENDI Mission.
 Claggett Erastus B., Lyndeboro, N. H.
 Claggett William, Bunnington, N. H.
 Clapp Erastus, Easthampton, Ms.
 Clapp Luther, Wauwatosa, Wis.
 Clapp Alex'r H., Providence, R. I.
 Clapp Charles W., Rockville, Ct.
 Clapp Sumner G., Starbridge, Ms.
 Clark Anson, Hartford, Wis.
 Clark Asa F., Ludlow, Vt.
 Clark Benj. F., No. Chelmsford, Ms.
 Clark Clifton, Ridgefield, Ct.
 Clark Dorus, Waltham, Ms.
 Clark Edson L., Dalton, Ms.
 Clark Edward W., Auburndale, Ms.
 Clark Elias, Rochester, Min.
 Clark Eli B., Chicopee, Ms.
 Clark Henry, Avon, Ct.
 Clark Jacob S., Morgan, Vt.
 Clark James A., Cromwell, Ct.
 Clark John, Plymouth, N. H.
 Clark Jonas B., Swamscott, Ms.
 Clark Josiah B., Rupert, Vt.
 Clark Joseph S., p.d., Boston, Ms.
 Clark Lewis F., Whitesville, Ms.
 Clark Nathaniel G., Burlington, Vt.
 Clark Nelson, Tiverton, R. I.
 Clark N. Cathin, Elgin, Ill.
 Clark Philetus, Sharon, Vt.
 Clark Perkins K., So. Deerfield, Ms.
 Clark Rufus W., Brooklyn, N. Y.
 Clark Sereno D., Sunderland, Ms.
 Clark Solomon, Plainfield, Ms.
 Clark Sumner, Rochester, Ms.
 Clark Theodore J., Cummington, Ms.
 Clark William, Amherst, N. H.
 Clark William B., No. Cornwall, Ct.
 Clark William F., Guilph, C. W.
 Clark W. Stimpson, No. Stamford, Ct.
 Clarke Benj. F., Winchester, N. Y.
 Clarke Edward, Chesterfield, Ms.
 Clarke Tertius S., p.d., Cuyahoga Falls, O.
 Clarke William, Dresden, C. W.
 Clary Dexter, Beloit, Wis.
 Clary Timothy F., Wareham, Ms.
 Cleveland Edward, Richmond, C. E.
 Cleveland Elisha L., p.d., New Haven, Ct. [Ms.
 Cleveland James B., So. Eremont, Mass.
 Cleveland John P., p.d., Lowell, Ms.
 Clement John, p.d., Woodstock, Vt.
 Cliff William, Stonington, Ct.
 Clime John, Bellevue, C. W.
 Clinton C. F., Menasha, Wis.
 Clisbee Edward P., Olinstead, O.
 Cloves Dana, South Reading, Ms.
 Cobb Alvin, Taunton, Ms.
 Cobb Asahel, New Bedford, Ms.
 Cobb Henry W., Atlanta, Ill.
 Cobb Lemuel, Marion, Ms.
 Cobb L. Henry, No. Andover, Ms.
 Cobb Nathaniel, Kingston, Ms.
 Coburn D. N., Monson, Ms.
 Coburn L. S., Weston, Vt.
 Cochran Jonathan, Elgin, Min.
 Cochran Sam'l D., Ann Arbor, Mich.
 Cochran Warren, Brodhead, Wis.
 Coe Noah, New Haven, Ct.
 Coe Samuel G., Danbury, Ct.
 Coe Wales, Crawfordville, Io.
 Coggin William S., Boxford, Ms.
 Cogswell Nath'l, Yarmouth, Ms.
 Coburn Moses M., So. Betham, Ms.
 Colby John, Hampton, N. H.
 Cole Albert, Cornish, Me.
 Cole Samuel, Weymouth, O. [Ct.
 Coleman Lyman, p.d., Middleboro', Mass.
 Coleman Wm. L., Staeyville, Io.
 Collie Joseph, Delavan, Wis.
 Collins Augustus B., S. Norwalk, Ct.
 Collins Joshua, Sunderland, Vt.
 Collins Wm. H., Jacksonville, Ill.
 Colton Aaron M., E. Hampton, Ms.
 Colton Erastus, Southwick, Ms.
 Colton Henry M., Middletown, Ct.
 Colton Theron G., Monson, Ms.
 Colton Willis S., Wethersfield, Ct.
 Coltrine Nath'l P., Griggsville, Ill.
 Coumings Elam J.
 Comstock David C., Stamford, Ct.
 Conant John H., Freedom, Me.
 Conant Liba, Hebron, N. H.
 Condit Uzal W., Deerfield, N. H.
 Condon Thos., Grand Prairie, Or.
 Cone Luther H., Chicopee, Ms.
 Cone Sullivan S., Plano, Ill.
 Conklin Rob't H., Providence, R. I.
 Connell David, Schroon Lake, N. Y.
 Converse John K., Burlington, Vt.
 Cook Chauncey.
 Cook Elisha W., Townsend, Ms.
 Cook Joseph T., Elgin, Ill.
 Cook Jonathan B., Wells, Me.
 Cook Nehemiah B., Mystic, Ct.
 Cook Nelson, Austin, Min.
 Cook Russell S., New York.
 Cook Stephen, Austin, Min.
 Cooke Parsons, p.d., Lynn, Ms.
 Cooke Theodore, Woonsocket, R. I.
 Cooley Henry, West Suffield, Ct.
 Cooley Oramel W., Nora, Ill.
 Coolidge Amos H., Leicester, Ms.
 Cooper Joseph C., Salen, Io.
 Copeland Jona., Clinton, K. T.
 Copp Joseph A., p.d., Chelsea, Ms.
 Cordell James G., Pine Grove, N. Y.
 Cordley Christopher M., W. Brookfield, Ms.
 Cordley Richard, Lawrence, K. T.
 Cornish George, Montreal, C. W.
 Corser Enoch, Bascavan, N. H.
 Corey John E., W. Yarmouth, Ms.
 Cottrell George W., Morton, Wis.
 Couch Paul, Cambridge, Ms.
 Cowles Chauncey D., Farmington, Me.
 Cowles Henry, Oberlin, O. [Ms.
 Cowles John G. B., Bellevue, O.
 Cowles John P., Ipswich, Ms.
 Cowles Orson, North Haven, Ct.
 Cozzens Samuel W., Weybridge, Vt.
 Craig Wheelock, New Bedford, Ms.
 Craig Henry K., Bucksport, Me.
 Crane Ethan B., Hunter's Pt., N. Y.
 Crane Isaac C., Bronson, Mich.
 Crane Jonathan, Middletown, N. Y.
 Crawford Rob't, p.d., Deerfield, Ms.
 Cressy Geo. W., Buxton Center, Me.
 Cressy Noah, Sanford, Me.
 Crittenden Richard, No. Guilford, Ct.
 Crosby Josiah D., Ashburnham, Ms.
 Cross Gorham, Richville, N. Y.
 Cross John, Batavia, Ill.
 Cross Jos. W., West Boylston, Ms.
 Cross Moses K., Tipton, Io.
 Croyer George, Yantic, Ct.
 Cummings Ephraim C., St. Johnsbury, Vt.
 Cummings Jacob, Exeter, N. H.
 Cummings Henry, Newport, N. H.
 Cummings Hiram, Groville, Cal.
 Cummings Preston, Leicester, Ms.
 Cundall Isaac N., Rosendale, Wis.
 Cunningham Jno., Galesville, N. Y.
 Curtice Corban, Sanbornton Bridge, N. H.
 Curtis Lucius, Colchester, Ct.
 Curtis Otis F., Emerald Grove, Wis.
 Curtis Dan'l C., Fort Atkinson, Wis.
 Curtis Erastus, New Salem, Ms.
 Curtis Jonathan, Woodstock, Ct.
 Curtis Samuel I., Union, Ct.

- Cushing Christopher, North Brookfield, Ms.
 Cushing Jas. R., East Taunton, Ms.
 Cushman C. L., Townshend, Vt.
 Cushman David, Warren, Me.
 Cushman Job.
 Cushman Rufus S., Orwell, Vt.
 Cutler Brainerd B., Lawrenceville, N. Y.
 Cutler Charles, Francess town, N. H.
 Cutler Ebenezer, Worcester, Ms.
 Cutler Temple, Skowhegan, Ms.
 Cutter Charles, Spoon River, Ill.
 Cutter Edward F., Belfast, Me.
 Dada Wm. B., Minneapolis, Min.
 Daggott Oliver E., D.D., Canandaigua, N. Y.
 Dame Charles, Exeter, N. H.
 Dana Gideon, Bucyrus, O.
 Dana J. Jay, Troy, N. Y.
 Darling George, Hudson, O.
 Darling Samuel D., Oakfield, Wis.
 Darling Timothy, Warsaw, N. Y.
 Dashiell Alfred H., Jr., Stockbridge, Ms.
 Davenport, William, Otisfield, Me.
 Davidson, David B., Monona, Iowa.
 Davies David I., Parishville, O.
 Davies E., Tyn Rhos, O.
 Davies Eyan L., Rattie Creek, Mich.
 Davies James, Allen, O.
 Davies John, Bangor, Wis.
 Davies John A., Zilcoam, O.
 Davies Thomas F., Westport, Ct.
 Davies T. W., Ironton, O.
 Davis Emerson, D.D., Westfield, Ms.
 Davis Franklin No., Wrentham, Ms.
 Davis Increase S., Nevin, Iowa.
 Davis John, Oshkosh, Wis.
 Davis Josiah G., Amherst, N. H.
 Davis Timothy, Kingston, Ms.
 Day Guy B., Bridgeport, Ct.
 Day Hiram, Manchester Station, Ct.
 Day Jeremiah, D.D., New Haven, Ct.
 Day Pliny B., Hollis, N. H.
 Day Samuel, Princeton, Ill.
 Day Warren, Watavata, Wis.
 Dean Artemus, Scheeectady, N. Y.
 Dearing G., Margerie, N. Eco.
 Delamater T. H., Litchfield, O.
 Delano Samuel, Strafford, Vt.
 Demond Elijah, East Fairmount, Ms.
 Denham George, Chelsea, Ms.
 Dennison Andrew C., W. Chester, Ct.
 Dennen Stephen R., Watertown, Ms.
 Dennis Rodney G., Square Hill, Wall, N. J.
 Deoney Hiram, Sheridan, C. W.
 Dewey Chester, D.D., Rochester, N. Y.
 Dexter Henry M., Boston, Ms.
 Dickerman Lyander, Boston, Ms.
 Dickinson Daniel S., Marion, Iowa.
 Dickinson E. P., Chicago, Ill.
 Dickinson Erasmus, Sudbury, Ms.
 Dickinson James T., Durham, Ct.
 Dickinson Joel L.
 Dickinson Nathiah S., Foxboro, Ms.
 Dickinson Obadiah, Salem, Or.
 Dickinson William C.
 Diggs Marshall, Ft. Recovery, O.
 Dill James H., Chicago, Ill.
 Dilley Alexander B., Langor, N. Y.
 Dilley Samuel, Warsaw, Ill.
 Diman J. Lewis, Brookline, Ms.
 Dinock Edwin, Fair Haven, Ct.
 Dinock Samuel R., Wilton, Ct.
 Dinsmore John, Northampton, N. H.
 Dixon Alvan M., Vyalising, Wis.
 Dixon Jas. J. A. T., Metamora, Ill.
 Dodd John, North Bridgeton, Me.
 Dodd Stephen G., Spencer, Ms.
 Dodge Benjamin, Castine, Me.
 Dodge John, Harvard, Ms.
 Dodge Joshua, Southboro', N. H.
 Dodge William B., Milburn, Ill.
 Doe Franklin B., Appleton, Wis.
 Doe Walter P., Providence, R. I.
 Doggett Thomas, Groveland, Ms.
 Doidt James, Milton, N. H.
 Dole George T., Lanesboro, Ms.
 Donaldson C. B., Lowell, Wis.
 Doolittle Edgar J., Wallingford, Ct.
 Doolittle Miles, Dariington, Wis.
 Dorman Ebenezer H., Swanton, Vt.
 Dorman Lester M., Manchester, Ct.
 Dougherty James, Johnson, Vt.
 Douglass James, Rutland, N. Y.
 Douglass Ebenezer, Oldtown, Me.
 Douglass John A., Waterford, Me.
 Douglass Nathan, Bangor, Me.
 Dow Ezekiel.
 Downs Azel, New Village, N. Y.
 Downs Charles A., Lebanon, N. H.
 Downs Henry S., Auburn, Me.
 Downe Edmund, Sherburne, Ms.
 Drake Andrew J., Mt Pleasant, Io.
 Drake Cyrus B., Royalton, Vt.
 Drake Samuel S., Bath, Me.
 Dresser Amos, Orwell, O.
 Drew S. F., Cabot, Vt.
 Drummond James, Springfield, Ms.
 Drummond W., Waterloo, Wis.
 Dudley John, New Haven, Ct.
 Dudley John L., Middletown, Ct.
 Dudley Martin, Easton, Ct.
 Duff Archibald, Cowansville, C. E.
 Duncan Abel G., Freetown, Ms.
 Duncan Thomas W., Roxbury, N. H.
 Durham Isaac, Westport, Ms.
 Dunkeley David, Durham, C. E.
 Dunn Richard C., Toulon, Ill.
 Dunning Andrew, Thompson, Ct.
 Dunning Honer N., Gloverville, Vt.
 Durant Henry, Oakland, Cal. [N. Y.]
 Duren Chas., West Charleston, Vt.
 Durfee Calvin, Williamstown, Ms.
 Durrant John, Stratford, C. W.
 Duxtan George, Peterboro', N. H.
 Dutton Samuel W. S., D.D., New Haven, Ct.
 Dutton Thomas, Ashford, Ct.
 Dwight Edward S., Amherst, Ms.
 Dwight Henry E., Faudolph, Ms.
 Dwight John, No. Wrentham, Ms.
 Dwight Theodore M., — Ky.
 Dwight Wm. T., D. D., Portland, Me.
 Dwinnel Israel E., Salem, Ms.
 Dwinnel Solo. A., Readsburg, Wis.
 Dye Charles B., Torrington, Ct.
 Dye Henry B., Center, O.
 Dyer David, Albany, N. Y.
 Dyer E. Porter, Bingham, Ms.
 Dyer Spencer O., Becket, Ms.
 Eastman David, Levereet, Ms.
 Eastman John, Danville, Vt.
 Eastman Lucius R., Needham, Ms.
 Eastman Morgau L., Ogdensburg, N. Y.
 Eaton Cyrus H., Newark, Mich.
 Eaton Dauforth L., Brighton, Mich.
 Eaton Jacob, West Meriden, Ct.
 Eaton Jos. M. R., Heamker, N. H.
 Eaton Joshua, Isle au Haut, Me.
 Eaton S. W., Lancaster, Wis.
 Ebbs Edward, Paris, C. W.
 Eddy Chauncey.
 Eddy Henry.
 Eddy Hiram, East Canaan, Ct.
 Eddy Zachary, D.D., Northampton, Edger John, Falls Village, Ct. [Ms.]
 Edgell John Q. A., Andover, Ms.
 Edson S. W., Granville, Ms.
 Edwards Henry L., South Abington, Ms.
 Edwards Jonathan, Rochester, N. Y.
 Edwards John E., Lancaster, Ms.
 Edwards Thomas, Chesham, O.
 Edwards Tryon, D.D., New London, Ct.
 Edwards Wm., Minersville, Ohio.
 Eells Cushing, Forest Grove, Or.
 Eells Daniel E., Woodville, O.
 Eggleston Nathaniel H., Stockbridge, Ms.
 Eggleston R. S., Westport, Ct.
 Eldridge Eras. D., Alton, N. H.
 Eldridge Joseph, D.D., Norfolk, Ct.
 Elliot Henry B., Brooklyn, N. Y.
 Elliot John, Rumford Point, Me.
 Elliot Joseph, Ottawa City, C. W.
 Elliott Samuel H., New Haven, Ct.
 Ellis Thomas L., Turner, Me.
 Elmer Hiram, Clinton, Mich.
 Elwood David M., Central Falls, R. I.
 Ely Alfred, D.D., Monson, Ms.
 Emerson Alfred, Fitchburg, Ms.
 Emerson Brown, D.D., Salem, Ms.
 Emerson Brown, Westminster, Ms.
 Emerson Charles H., Lee, Ms.
 Emerson Edward B., Munroe, Ct.
 Emerson John D., Haverhill, N. H.
 Emerson Joseph, Boston, Ms.
 Emerson Joseph, Bejoit, Ms.
 Emerson Oliver, Wolf Creek, Io.
 Emerson Ralph, D.D., Beloit, Wis.
 Emerson Rufus W., Monson, Me.
 Emery Joshua, No. Weymouth, Ms.
 Emery Samuel H., Quincy, Ill.
 Emmons Henry V., Pembroke, Me.
 Entler George R., Riverhead, N. Y.
 Ester William P., St. John, Mich.
 Estabrook Joseph, Ypsilanti, Mich.
 Esty Isaac, Heath, Ms.
 Eustis Wm. T., Jr., New Haven, Ct.
 Ethridge Albert, Dover, Ill.
 Evans Thomas, Youngstown, O.
 Evans Thos. W., Columbus City, Io.
 Everedil Robert, Saxville, Wis.
 Everest A. E., Macouville, N. Y.
 Everest G. T., Harpersfield, N. Y.
 Fairbanks Henry, Ilwaco, N. H.
 Fairhead Minot W., Olivet, Mich.
 Fargo George W., South Solon, Me.
 Farnham Lucien, Newark, Ill.
 Farwell Asa, Haverhill, Ms.
 Fay Henry C., Northwood, N. H.
 Fay Levi L., Lower Lawrence, O.
 Fay Prescott, Lancaster, N. H.
 Fay Solomon P., Boston, Ms.
 Felch Charles P., Naperville, Ill.
 Fellows Franklin E., Kennebunk, Me.
 Fellows S. H., Central Village, Ct.
 Felt Joseph B., L.D.D., Foston, Ms.
 Fenn Stephen, Cornwa. I, Ct.
 Fenn William H., Manchester, N. H.
 Fenwick Kenneth M., Kingston, C. W.
 Ferguson George R., North East Center, N. Y.
 Ferrin Clark E., Hinesburg, Vt.
 Fessenden Jos. P., So. Bridgeton, Me.
 Fessenden Thos. K., Ellington, Ct.
 Field David, D.D., Stockbridge, Vt.
 Field George W., Boston, Ms.
 Field Pindar, Hamilton, N. Y.
 Field Thomas P., New London, Ct.
 Field Lebbeus B., Manchester, Io.
 Field Wintthrop, South Newmarket, N. H.
 Finney Charles G., Oberlin, O.
 Finney G. W., Oakland, Cal.
 Fisher Caleb E., Lawrence, Ms.
 Fisher Geo. E., Ma-on Village, N. H.
 Fisher George P., New Haven, Ct.
 Fisk Eli C., Havana, Ill.
 Fisk Franklin W., Chicago, Ill.
 Fisk Frederick A., Newton, Ms.
 Fiske Albert W., Fisherville, N. H.
 Fiske A. S., St. Paul, Min.
 Fiske Daniel T., Newburyport, Ms.
 Fiske John B., Dexter, Mich.
 Fiske John O., Bath, Me.
 Fiske Jonas, West Newfield, Me.
 Fiske Samuel, Madison, Ct.
 Fiske Warren C., Canton Center, Ct.
 Fitch Eleaz. r T., D.D., New Haven, Fitts James H., Boxboro', Ms. [Ct.]
 Fittz Daniel, Ipswich, Ms.
 Flagg Horatio, Coleraine, Ms.
 Fleming Archibald, Burlington, Vt.

- Fletcher Adin H., Wayland, Ms.
 Fletcher James, North Danvers, Ms.
 Fobes Ephraim, Patten, Me.
 Fobes Wm A.
 Follitt Walter, Temple, N. H.
 Folsom Geo. D. F., Springfield, Ms.
 Foote Calvin, Poughkeepsie, N. Y.
 Foote Hiram, Waukesha, Union Grove, Wis.
 Foote Horatio, Quincy, Ill.
 Foote Lucius, Paris, Wis.
 Forbes Samuel E., Manchester, Ct.
 Forbush John, Mercer, Me.
 Ford George, East Falmouth, Ms.
 Ford James T., Stowe, Vt.
 Foster Aaron, East Charlemont, Ms.
 Foster Amos, Acworth, N. H.
 Foster Andrew B., Westminster, Vt.
 Foster Benja. F., Dummerston, Vt.
 Foster Davis, West Newbury, Ms.
 Foster Eden B., Lowell, Ms.
 Foster Gustavus L., Ypsilanti, Mich.
 Foster Lemuel, Onarga, Ill.
 Foster Roswell, Pittsfield, Ms.
 Foster Wm. C., North Becket, Ms.
 Fowler Wm. C., Durham Center, Ct.
 Fox Almond K., Monticello, Minn.
 Fox Anson K., Sugar Grove, Pa.
 Fox J. W., Biddgway, K. T.
 Francis D., Berlin, Ct.
 Francis Jas. H., Wading River, N. Y.
 Francisco C., De Peyster, N. Y.
 Fraser John, Derby, Vt.
 Freeman Geo. E., Manchester, Ms.
 Freeman Hiram, Grand Rapids, Wis.
 Freeman John R., Andover, Ct.
 Freeman Joseph, Hanover, Ms.
 French Alvan D., Eddyville, Io.
 French J. Clement, Brooklyn, N. Y.
 French Lyndon S., Franklin, Vt.
 French Ozro, Knoxville, Io.
 Frisbie A. L., Ansonia, N. Y.
 Frost Daniel D., W. Stockbridge Ms.
 Frowin Abraham, Davenport, Io.
 Fry George V., Fearing, O.
 Fuller Francis L., Crystal Lake, Ill.
 Fuller Joseph, Vershire, Vt.
 Fuller J. W., Pierpont, N. H.
 Fuller Robert W., Lempster, N. H.
 Furler Daniel L., Newton Center, Ms.
 Gage Wm. L., Portsmouth, N. H.
 Gale Edmund, Unionville, O.
 Gale Nahum, D. D., Lee, Ms.
 Gale Thomas A., Riceville, Pa.
 Gale Wakefield, Rockport, Ms.
 Gale William P., Iowa City, Io.
 Gallup James A., Essex, Ct.
 Galpin Charles, Excelsior, Minn.
 Gannett Allen, Lyndonfield, Ms.
 Gannett George, Boston, Ms.
 Gardner Austin, W. Granville, Ms.
 Gardner Robert D., Ellsworth, Ct.
 Garland David, Bethel, Me.
 Garland Joseph, Charlestown, N. H.
 Garman John H., Lebanon Center, Me.
 Garrette Edward Y., Millbury, Ms.
 Gates Charles H., Washington, Io.
 Gates Hiram N., Earlyville, Io.
 Gates M. A., Timonah, Vt.
 Gay Ebenezer, Bridgewater, Ms.
 Gay Joshua S., Chester, N. H.
 Gay William, Bethel, Ill.
 Gaylord Leuben, Omaha, Neb. T.
 Gaylord M. C., Union Center, N. Y.
 Gaylord Wm. L., F. F. William, N. H.
 Geer Heman, Wayne, O.
 Geikie Archibald, Celebrook Center, Me.
 Gemmill George, Quasqueron, Io.
 Gerould Mo-es, Canaan, N. H.
 Gibbs John, Pell Port, N. Y.
 Gibbs Samuel T.
 Giddings Edward J., Eaton, N. Y.
 Giddings Solomon P., Ryland, Vt.
 Gibbs Jr Edwin R., Wallingford, Ct.
 Gilbert William H., Granby, Ct.
 Gillett Timothy P., Branford, Ct.
 Gilman Edward W., Bangor, Me.
 Gilmer Daniel, Sandoval, Ill.
 Gled John, Waterville, Vt.
 Giddlon K. B., Westmoreland, N. H.
 Giddlon N. D., Leonidas, Mich.
 Glines Jeremiah, Granby, Vt.
 Glocave William, Norfolk, N. Y.
 Goldard Chas. G., W. Hartford, Ct.
 Goldsmith Alfred, Groton, Ms.
 Goodale Osce M., Dewitt, Mich.
 Goodenow Smith B., Boston, Ms.
 Goodell C. L., New Britain, Ct.
 Goodhue Daniel, Greenfield, N. H.
 Goodman Epaphras, Chicago, Ill.
 Goodrich Charles A., Hartford, Ct.
 Goodrich Chauncey, New Haven, Ct.
 Goodrich Lewis, Penbrooke, N. H.
 Goodsell Dana, East Haven, Ct.
 Goodwin Daniel, Mason, N. H.
 Goodwin E. P., Burke, Vt.
 Goodwin Henry M., Rockford, Ill.
 Goodwin Thomas S., Skowhegan, Me.
 Goodyear George, Temple, N. H.
 Gore Darius, Sycamore, Ill.
 Gore Jacob C., Randolph, Vt.
 Gould David, Ripley, O.
 Gould David H., Ticouderoga, N. Y.
 Gould Mark, Standish, Me.
 Gould Samuel L., Albany, Me.
 Gould William, Loda, Ill.
 Granger Calvin, Middletown, Vt.
 Granger J., Paxton, Ill.
 Grant Joel, Lockport, Ill.
 Grant Lewis, SOUTH AFRICA.
 Gratten Harvey.
 Graves Alpheus, York, Io.
 Graves John L., Boston, Ms.
 Graves Joseph S., Aurora, O.
 Graves Nathaniel D., Beloit, Wis.
 Gray Asabel R., Coventry, Vt.
 Gray Joshua L., Chester, N. H.
 Gray Edward H., Nashua, N. H.
 Gray Stephen S., Grant Rapids, Ms.
 Greene H. Bry S., Ballard Vale, Ms.
 Greene John M., Hooff-H. Me.
 Greene Joseph K., (Missionary.)
 Greene William B., Needham, Ms.
 Greene David, Windsor, Vt.
 Greene Richard G., Brighton, Ms.
 Greenwood Alfred, Natick, Ms.
 Greenwood John, Bethel, Ct.
 Griffin Frederick, Newington, Ct.
 Griffin John S., Tualatin Plains, O.
 Griffin Nath'l H., Williamstown, Ms.
 Griffith Evan.
 Griffiths Griffith, Peabody, Wis.
 Griggs Leverett, Bristol, Ct.
 Grinnell Joseph B., Grinnell, Io.
 Griswold John F., Washington, N. H.
 Griswold Samuel.
 Grosvenor Chas. P., Canterbury, O.
 Grosvenor Lemuel, Pomfret, Ct.
 Grosvenor Moses G., Claremont, Vt.
 Groat Alden, SOUTH AFRICA.
 Groat Henry M., Putney, Vt.
 Groat Samuel N., Tolland, Io.
 Grover Nath'l, South Haven, Mich.
 Guernsey Jesse, Dubuque, Io.
 Gulliver John P., Norwich, Ct.
 Gundry John H., New Braintree, Ms.
 Haacker Simeon, Temple, Me.
 Haalock Charles D., D. D., West Lebanon, N. H.
 Haadley James B., Campton, N. H.
 Haalight Sylvanus, South Newwalk, Ct.
 Haalbert S. F., Fayette, Io.
 Haalbe Benjamin E., Beloit, Wis.
 Haalbe Eusebius, Upper Aquibegon.
 Haal John G., Portmox, Vt., N. Y.
 Haal Edwin, Jr., New Hartford, Ct.
 Haal E. Edwin, Guilford, Ct.
 Haal George, Central Village, Ct.
 Haal Gordon, Northampton, Ms.
 Haal Heman E., Kingston, W. I.
 Haal James, Rockfield, Wis.
 Haal J. A. Es., Chesterfield, N. H.
 Haal Job, Orwell, Vt.
 Haal Ogden, P. Point Rock, Ct.
 Haal Richard, P. Queen Douglass, Minn.
 Haal Robert V., Newport, Vt.
 Haal Samuel R., Brownington, Vt.
 Haal Sherman, Sault Rapids, Minn.
 Haal Thomas A., Orie, Ms.
 Haal William, Lenton, Mich.
 Haalock E. J., Castleton, Vt. [Y.
 Haalock Luther C., Wading River, N.
 Haalilton D. D., Lockport, N. Y.
 Haalilton David H., New Haven, Ct.
 Haalilton Hiram, Winona, Minn.
 Haalilton Homer, Grinnell, Io.
 Haalmond Charles, Groton, Ms.
 Haalmond Henry L., Chicago, Ill.
 Haalmond Wm. B., Morrisville, N. Y.
 Haalms Stephan W., Lowell, Ms.
 Haal J. H., Talmadge, Mich.
 Haalring Henry F., Marchis, Me.
 Haalring John W., Longmeadow, Ms.
 Haalring Sewall, Boston, Ms.
 Haalring Willard M., Quincy, Ms.
 Haaker M., Whetson.
 Haalrow William, Wrentham, Ms.
 Haalper Amer, Le Clair, O.
 Haalrick S. Thos., Miller's Place, N. Y.
 Haalrington Alfred L., Tonicia, Ill.
 Haalrington Ed W., No. Beverly, Ms.
 Haalrington Moody, Montgomery, " "
 Haalrick Leonard W., Poland, Me.
 Haalrick Rees.
 Haalrick Samuel, D. D., Bangor, Me.
 Haalrick Samuel, Sumner, C. W.
 Haalrick C. S., Sank Center, Minn.
 Haalrick Joseph, Brooklyn, N. Y.
 Haalrick Samuel, Pittsfield, Ms.
 Haalrurdett, Fair Haven, Ct.
 Haal Edwin J., Reed's Ferry, Merrimack, N. H.
 Haal J. A., Genoa, Wis.
 Haal John C., Bayona, O.
 Haalwell John, Levern, O. Ms.
 Haalvey Chas. A., Yorktownville, Ill.
 Haalvey Wheeler N., 35 ford, Ct.
 Haalwell Ezra, Canton, Ms.
 Haalwell John, Payulama, Ms.
 Haalwell Thos. N., East Boston, Ms.
 Haal Skius B. F., ———, Io.
 Haal Richard, Wyoming Valley,
 Haal Reg- C., Warwick, Ms. [Wis.
 Haalven John, Chariton, Mo.
 Haalven Joseph, D. D., Chicago, Ill.
 Haalvens D. Wild, m., East Haven, Ct.
 Haalves Edward, ———,ville, Me.
 Haalves Joel, D. D., Hartford, Ct.
 Haalves Josiah T., Brighton, Me.
 Haalvans Nath'l, Erie, Paee, N. Y.
 Haalvay Roswell, South Hadley, Ms.
 Haalvay Theron H., West Springfield,
 Haalwley Jas. A., Baraboo, Wis. [Ms.
 Haalwley Zerah K., M. comb, Ill.
 Haal Robert, Woodville, C. W.
 Haal William, See Leat, C. W.
 Haal Wm. H. C., M. n. ville, Ct.
 Haalven Wm., Cold Springs, C. W.
 Haalves Jos. M., Trempealeau, Wis.
 Haalves Stephen H., Weymouth, Ms.
 Haalward Wild in H., Canton, N. Y.
 Haalzellic Hen- ———, Sherman, N. Y.
 Haalzen Anso, Norwich, Ct.
 Haalzen Deary A., Barton, Vt.
 Haalzen James A., Leat's Bridge, Ct.
 Haalzen Reuben S., Westman er, Ct.
 Haalzen Timo, A. Broc., Brook, Ct.
 Haalvey Palmer C., Greenfield, Ms.
 Haalvey Joseph W., Waipole, Ms.
 Haalton Isaac E., Fremont, Neb. T.
 Haalton Freder. R., Hanwilsport, Ms.
 Haalmer C. D., Milwaukee, Wis.
 Haal Stephen D., ———, Io.
 Haalmenway Asa, Ripon, Vt.
 Haalmenway D. med. Saffield, Ct.
 Haalmenway S. med. Salem, Io.
 Haalry Berj D., West Brooksville, Me.
 Haalry James H., Rockford, N. Y.
 Haalry William D., Ellington, N. Y.

- Herbert Chas. D., W Newbury, Ms.
 Herrick George F., (Missionary.)
 Herrick Horace, Wolcott, Vt.
 Herrick James, Madura, INDIA.
 Herrick Stephen L., Grinnell, Io.
 Herrick William D., Redding, Ct.
 Herrick William T., Pelham, N. H.
 Hess Riley J., Grandville, Mich.
 Hibbard David S., Gouldsboro', Me.
 Hibbard Oliver D., Randolph, N. Y.
 Hieck Dormer L., Bristol, O.
 Hieckok Henry P., Burlington, Vt.
 Hidden Ephraim N., Candia, N.H.
 Higgins Simeon C., Turner, Me.
 Higley Hervey O., Castleton, Vt.
 Hill Charles J., Nashua, N. H.
 Hill George E., Sheffield, Ms.
 Hill Jos. B., W. Stewartstown, N.H.
 Hillard Elias B., Kensington, Ct.
 Hills James, Hollis, N.H.
 Hine Orio D., Lebanon, Ct.
 Hine Sylvester, Groton, Ct.
 Hinman H. H., Sunbury, Ill.
 Hinsdale Chas. J., Blandford, Ms.
 Hitchcock Allen E., Moline, Ill.
 Hitchcock Calvin, D.D., Wrentham, Ms.
 Hitchcock Edward, D.D., Amherst, Hitchcock George B., Lewis, Io.
 Hitchcock Milan H., Jaffna, CEYLON.
 Hitchen, Geo., Port Sanilae, Mich.
 Hixon Asa, West Medway, Ms.
 Hoadley L. Ives, N. Craftsbury, Vt.
 Hobart Caleb.
 Hobart James, Berlin, Vt.
 Hobart L. Smith, Hudson, Mich.
 Hodges James, Durand, Ill.
 Hodgman Edwin R., Westford, Ms.
 Hoolbrook, John C., Dubuque, Io.
 Holly Platt T., Fairfield, Ct.
 Holman David, Douglas, Ms.
 Holman Morris, Kennebunk't, Me.
 Holman Sydney, Holyoke, Ms.
 Holmes Francis, Marblehead, Ms.
 Holmes Franklin, New York.
 Holmes Israel, Maple Grove, Wis.
 Holmes James, Auburn, N. H.
 Holmes Otis, Elliot, Me.
 Holmes Sylvester, New Bedford, Ms.
 Holmes Theodore J., Richmond, Vt.
 Holmes Thos. W., New Hope, Ill.
 Holmes William, Sparta, Ill.
 Hood Jacob, Nottingham, N. H.
 Hood Jacob A., Pittsfield, Ms.
 Holyoke William E., Peto, Ill.
 Hooker, Edward W., D.D., Fairhaven, Vt.
 Hooker Henry B., D.D., Boston, Ms.
 Hooker Horace, Hartford, Ct.
 Hooper, Joseph Owen Sound, C.W.
 Hopkins Eliphalet S., New Portland, Me. [Ms]
 Hopkins Mark, D.D., Williamstown, Ropkinson James B., Middle Haddam, Ct.
 Hopley Samuel, Wellfleet, Ms.
 Horr S., Pekin, N. Y.
 Horton Francis, Barrington, R. I.
 Rosford Berj. F., Haverhill, Ms.
 Rosford Isaac, Worcester, Ms.
 Rosford Oranuel, Olivet, Mich.
 Hosmer Samuel D., Eastport, Me.
 Hough Lent S., Middletown, Ct.
 Houghton James C., Chelsea, Vt.
 Houghton J. Dumber, Belleville, N. Y.
 Houghton William A., Berlin, Ms.
 House A. V., ———, Io.
 Houston Albert B., Mt. Desert, Me.
 Houston Hiram, Sandy Point, Me.
 Hovey George L., Greenfield, Ms.
 Howard Jabez T. W., Charleston, Vt.
 Howard Row'd B., Farmington, Ms.
 Howard Martin S., S. Dartmouth, Ms.
 Howe Benjamin.
 Howe Elbridge G., Waukegan, Ill.
 Howe Samuel, North Madison, Ct.
- Howell James, Liverpool, N. S.
 Howland Freeman P., Abington, Ms.
 Howland Harrison O., Chester, N.H.
 Howland William W., Conway, Ms.
 Hoyt James S., Port Huron, Mich.
 Hoyt Otto L., New Haven, Vt.
 Hubbard Anson.
 Hubbard George B., Aurora, Ill.
 Hubbard Chaucey H., Bennington, Vt.
 Hubbard H. N., Friendship, N. Y.
 Hubbard Hiram L., Pelham, Ms.
 Hubbard Thomas S., Bethel, Vt.
 Hubbell Stephen, N. Stonington, Ct.
 Hudson Cha's, Elizabethtown, N. J.
 Hughson Simeon S., Rushville, N. Y.
 Hubert C. B., New Haven, Vt.
 Hurl Joseph D., Hartford, Ct. [Ms]
 Humphrey Heman, D.D., Pittsfield, Humphrey John P., Winchester, N. H.
 Humphrey Luther, Windham, O.
 Hunt Daniel, Poufret, Ct.
 Hunt Nathan S., Bozrah, Ct.
 Hunt Samuel, Franklin, Ms.
 Hunter Robert, Clay, Io.
 Huntington Elijah B., Stamford, Ct.
 Huntington Enoch S., Danbury, Ct.
 Hurd Philo R., Romeo, Mich.
 Hurbut E. B., Fontanelle, Neb.
 Hurbut Joseph, New London, Ct.
 Hurbut Thad. B., Hammond, Wis.
 Hutelins Hen., Prairie du Sac, Wis.
 Hutelinson J. C., ———, Io.
 Hyde Azariah, Castleton, Vt.
 Hyde Charles, Ellington, Ct.
 Hyde James T., Middlebury, Ct.
 Hyde Hawley, Jasper, N.Y.
 Hyde Nath'l A., Indianapolis, Ind.
 Hyde Silas S., Canandaigua, Mich.
 Hyde William A., Mianus, Ct.
 Iams Fred. M., Tomah, Wis.
 Ide Alexis W., Stafford Springs, Ct.
 Ide Jacob, D.D., West Medway, Ms.
 Ide Jacob, Jr., Mansfield, Ms.
 Ideley Horatio, Mechanic Falls, Me.
 Igalds Alfred, Smithville, N.Y.
 Ingersoll ———, Wilmington, K. T.
 Ireland William, South Africa.
 Isham Austin, Roxbury, Ct.
 Ives Alfred E., Castine, Me.
 Jackson Sam. C., D. D., Andover, Ms.
 Jackson Wm. C., Dunstable, Ms.
 James Horace, Worcester, Ms.
 Jameson E. O., East Concord, N. H.
 Jameson James, Albany, Wis.
 James Francis A., Wautowa, Wis.
 Jaquith Andrew, Langdon, N. H.
 Jeffers Chester D., Chester, Vt.
 Jeffers Forrest, So. Boston, Ms.
 Jenkins Abraham, Wendell, Ms.
 Jenkins Jenkin, Butternut Valley, Min.
 Jenkins Jonathan L., Lowell, Ms.
 Jenkyns D. R., Granville, O.
 Jenkyns Lot.
 Jenks Geo. M., Pompey Cen., N. Y.
 Jenks William, D. D., Boston, Ms.
 Jennings Isaac, Bennington, Vt.
 Jennings Wm. J., Black Rock, Ct.
 Jenson Edwin, Winchester, N. H.
 Jessup Henry G., Stanwich, Ct.
 Jessup Lewis, Millbury, Ms.
 Jewett Geo. B., Salem, Ms.
 Jewett John E. B., Jaffrey, N. H.
 Jewett Leonard, Hollis, N. H.
 Jewett Merrick A., D.D., Terre Haute, Ind.
 Jewett Spofford D., Middlefield, Ct.
 Jewett William R., Plymouth, N.H.
 Jocelyn Simeon S., Willmarburg, N. Y.
 Johnson Amos H., Middleton, Ms.
 Johnson Edwin, Boston, Ms.
 Johnson Gilson S., Rockford, Ill.
 Johnson Hiram E., Painted Post, N. Y.
- Johnson Jos. B., So. Reading, Ms.
 Johnson Samuel, Center Lisle, N. Y.
 Johnson Oren, Beaver Dam, Wis.
 Johnson Stephen, Jewett City, Ct.
 Johnson Thos. H., Bethel, N.H.
 Jones Charles, Platteville, Mich.
 Jones Darius E., Columbus City, Io.
 Jones David, Sullivan, Wis.
 Jones Ebenezer, Carmel, O.
 Jones Elijah, Minot, Me.
 Jones Elisha C., Southbridge, Ct.
 Jones Francis M., Jacksonville, Wis.
 Jones Harvey, Wabaussee, K. T.
 Jones Henry, Bridgeport, Ct.
 Jones Isaac, Derry, N. H.
 Jones John, Earl, Ill.
 Jones J. H., Brown township, O.
 Jones John H., Decatur, Ind.
 Jones John P., Milwaukee, Wis.
 Jones Joseph H., Decatur, Ind.
 Jones Lucian H., Allegan, Mich.
 Jones M. M., Iowa City, Io.
 Jones Thomas, Galesburg, Mich.
 Jones Thomas N., No. Reading, Ms.
 Jones Thomas W., Augusta, Mich.
 Jones Warren G., Hartford, Ct.
 Jones Willard, Northfield, Ms.
 Jones Wm. L., Camptonville, Cal.
 Jordan Ebenezer S., Cumberland Center, Me.
 Jordan Francis, Springfield, Ms.
 Jordan William V., Andover, Me.
 Judd Jonathan L., Middlebury, Ct.
 Judd Henderson, Bloomington, Ill.
 Judsch Fred., Grandview, Io.
 Judson G. C., Viroqua, Wis.
 Judson Philo, Rocky Hill, Ct.
 Judson S. M., Armada, Mich.
 Kasson James H., Almoraj, Mich.
 Kedzie Adam S., Chicago, Ill.
 Keeler Seth H., Calais, Me.
 Keep John, Dana, Ms.
 Keep John, Oberlin, O.
 Keep John R., Hartford, Ct.
 Keep Marcus R., No. H., Ashland, Keep Theo. J., Morgan, O. [Me]
 Keith William A., Brookfield, Io.
 Kellogg Elijah, Boston, Ms.
 Kellogg Erastus M., Nashua, N. H.
 Kellogg E. W., Wayne, Ib.
 Kellogg Martin, Oakland, Cal.
 Keep Geo. S., New Salem, Ms.
 Kendall Charles, Petersham, Ms.
 Kendall Henry A., Concord, N.H.
 Kendall R. S., Lenox, Ms.
 Kendall Sylvanus C., Webster, Ms.
 Kennedy Daniel, Portland, Me.
 Kennedy Joseph R., Glasgow, Io.
 Kent Cephas H., Enosburg, Io.
 Kent William, Fort Dodge, Io.
 Ketchum Orville, Lukinua, N. Y.
 Kidler A., Eau Claire, Wis.
 Kidler Corbin, Spencer, N. Y.
 Kidler John S., Windsor, Mich.
 Kidler Jas. W., Middleville, Mich.
 Kidler Thomas, St. Johnsburg, Vt.
 Kilbourn James, Sandwich, Ill.
 Kilian John, Farmersburg, Io.
 Kimball Caleb, Medway, Ms.
 Kimball David, Hanover, N. H.
 Kimball Edward P., Wilton Junction, Io.
 Kimball George P., Wheaton, Ill.
 Kimball James, Oakham, Ms.
 Kimball James P., Falmouth, Ms.
 Kimball Joseph, ———, Cal.
 Kimball Moses, Ascutneyville, Vt.
 Kimball Reuben, Conway, N. H.
 King Beriah, Milton, Mich.
 King Henry D., Magnolia, Io.
 King Stephen, Rycknoan's Corner, C. W.
 Kingman Matthew, Charlemont, Ms.
 Kingsbury John D., Brandon, Vt.
 Kingsbury Sam'l, Taunover, N. H.
 Kingsbury William H., Essex, Vt.
 Kinney Ezra D., Darien Depot, Ct.

- Kinney Martin P. Janeville, Wis.
 Kirk Edward N., D. D., Boston, Ms.
 Kitchel Harvey D., D. D., Detroit, Mich.
 Kitchell Jonathan M. Pleasant, Io.
 Kittredge Abbott L., Charlestown, Ms.
 Kittredge Charles P., Monson, Ms.
 Knight Elbridge, Maple Grove, Me.
 Knight Merrick, Hebron, Ct.
 Knight Richard, S. Dudley Falls, Ms.
 Knouse W. H., N. Greenwich, Ct.
 Knowles David, Crawfordville, Io.
 Kribbs Ludwig, Colpo's Bay, C. W.
 Kyte Felix, Lumberland, N. Y.
 Kuhns E., Columbia, O.
 Labaree Benj. D. D., Middlebury, Vt.
 Labaree B. Jr., Orono, Me.
 Lacy Edward S., San Francisco, Cal.
 La Dow Samuel P., Belkford, Io.
 La Due Thomas L., Waukegan, Ill.
 Lamb Dana, Spragueville, Wis.
 Lamb Henry J., W. Springfield, Ms.
 Lancashire Henry, Wadham's Mills, Lancaster, Daniel, New York. [S. Y.]
 Lane Daniel, Kenosha, Ia.
 Lane John W., Whitely, Ms.
 Lane Larson B., Lisbon, Ill.
 Langpaup Henry, Muscatine, Io.
 Langworthy Isaac P., Chelsea, Ms.
 Landfear Rodolphus, Manchester, Ct.
 Langhear Orpheus T., Exeter, N. H.
 Larned Wm. A., New Haven, Ct.
 Lasell Nathaniel, Amesbury, Ms.
 Laurie Thomas, West Roxbury, Ms.
 Lawrence Amos E., Lancaster, Ms.
 Lawrence Edward A., D. D., East Windsor, Ct.
 Lawrence John, Salem, N. H.
 Lawrence Robt. F., Claremont, N. H.
 Leach Cephas A., Parson, Ill.
 Leach Giles, Wells, Me.
 Learned Robert C., Berlin, Ct.
 Leavitt Harvey F., Vergennes, Vt.
 Leavitt Jonathan, D. D., Providence.
 Leavitt Joshua, D. D., N. York. [R. I.]
 Le Besquet John, Newington, N. H.
 Lee Hiram, Circumstances, N. Y.
 Lee Jonathan, Salisbury, Ct.
 Lee Samuel, New Ipswich, N. H.
 Leete Theodore A., Longmeadow, Ms.
 Leffingwell Lyman, Ontario, Ill.
 Leffingwell Marvin, Wakefield, N. H.
 Leonard Aaron L., Danville, Io.
 Leonard Edwin, Milton, Ms.
 Leonard H. P., Zean Lake, K. T.
 Leonard Stephen C., Andover, Ms.
 Leonard William, Seftuare, Ms.
 Leve-re George W., Broklyn, N. Y.
 Lewis David, Ridgeway, Wis.
 Lewis E. M., Petoski, Wis.
 Lewis John N., Lodi, Wis.
 Lewis Wales, Alfred, Me.
 Liggitt James D., Leave's worth, K. T.
 Lightbody Tho's, Churchville, N. Y.
 Lillie Adam, D. D., Toronto, C. W.
 Lincoln Allen, Linn, Ms.
 Lincoln Isaac N., Williamstown, Ms.
 Lindsley Charles L., Southport, Ct.
 Linsley Ammi, North Haven, Ct.
 Linsley Joel H., D. D., Greenwich, Ct.
 Linsley Joel, Hillsborough, Ill.
 Little Chs. S. C., Madara, Hixposax
 Little Elbridge G., North Middleboro', Ms.
 Littlefield Ozias, Van Buren, Io.
 Livermore Aaron R., Lebanon, Ct.
 Livingston W. W., (Missionary.)
 Lloyd J., Plover, O.
 Lobdell Francis, Warren, Ct.
 Lockwood Clark, Success, N. Y.
 Lockwood Lewis C., Sangerties, N. Y.
 Lombard Otis, New Marlboro', Ms.
 Long Walter R., Mystic Bridge, Ct.
 Longley Moss M., Washington, Ms.
 Loomis Aretas G., Bethlem, Ct.
 Loomis Elihu, Littleton, Ms.
 Loomis Henry, Jr., Andover, Ms.
 Loomis Jacob N., N. Craftsbury, Vt.
 Loomis Theron, Raymond, Wis.
 Loomis Wilbur F., Shelburne, Ms.
 Loper Stephen A., Westbrook, Ct.
 Lord Charles, Buckland, Ms.
 Lord Charles E., Mount-Vernon, N. H.
 Lord J. M., Wadham's Falls, N. Y.
 Lord Nathan, D. D., Hanover, N. H.
 Lord Thomas N., Auburn, Ms.
 Lord William H., Mountpelier, Vt.
 Loring Amasa, Sweden, Me.
 Loring Asa T.
 Loring Henry S., Monmouth, Me.
 Loring Joseph, Pownal, Me.
 Losh Henry.
 Lothrop A. C., Westfield, Wis.
 Lothrop Charles D., Attleboro', Ms.
 Longhead James, Morris, Ill.
 Love William De L., Milwaukee, Wis.
 Lovejoy Owen, Princeton, I. I.
 Loving Henry B., Napoli, N. Y.
 Lu-Loe Leonard, Westford, Ms.
 Ludlow Henry G., Oswego, N. Y.
 Lum Samuel Y., ——— K. T.
 Lyman Addison, Sheffield, Ill.
 Lyman Chester S., New Haven, Ct.
 Lyman Ephraim, Washington, Ct.
 Lyman George, Sharon, Ms.
 Lyman Giles, Marlboro', N. H.
 Lyman Horace, Forest Grove, Or.
 Lyman Huntington, Johnsonown, Wis.
 Lyman Solomon, Easthampton, Ms.
 Lyman Timothy, Plainfield, Ill.
 Lynch Benjamin, Newport, R. I.
 Mack Josiah A., Uden, Ill.
 Magill Seagrave W., Watbury, Ct.
 Magoun George F., Lyons, Io.
 Mahan Asa, Adrian, Mich.
 Malby Erastus, Teant, N. Ms.
 Man-ell Wm. A., Lunenburg, Ms.
 Mann Asa, Dorchester, Ms.
 Manning Abel, East Concord, N. H.
 Manning Jacob M., Boston, Ms.
 Manson, Albert, Marion, Io.
 Marble William M., Oshkosh, Wis.
 Markham Reuben F., Wheat, N. H.
 Marling Francis H., Toronto, C. W.
 March Daniel, Woburn, Ms.
 Marsh Abraham, Toland, Ct.
 Marsh Dwight W., Mosul, Turkey.
 Marsh Edwards, Canton, Ill.
 Marsh Fred., Winchester Cen., Ct.
 Marsh Hiram, Neenah, Wis.
 Marsh John, D. D., New York.
 Marsh John T., Hartland, Wis.
 Marsh Joseph, Tunbridge, Vt.
 Marsh Loring B., Seftuare, R. I.
 Marsh Sidney H., Forest Grove, Washington, Co., Or.
 Marsh Samuel, Underhill, Vt.
 Marsh Solon, West Fairlee, Vt.
 Marsh Spencer, Burlington, Vt.
 Marshall Charles H., Jacksonville, Ill.
 Marshall Lyman, Greenfield, N. H.
 Martin Benjamin N., New York.
 Martin C. F., Peru, Ill.
 Martin Solon, West Fairlee, Vt.
 Marvin Abijah P., Wethersden, Ms.
 Marvin Elihu P., Medford, Ms.
 Marvin Sylvanus P., Franklin, N. Y.
 Mason Javan K., Hampden, Me.
 Mason Stephen, Marshall, Mich.
 Mather Joseph, ———, Io.
 Mather William L., Geneva, Wis.
 Mathews Caleb W., Sun Prairie, Wis.
 Mathews Luther P., Garnaville, Io.
 Mathews James T., Kenosha, Wis.
 Mattison Israel, Sandwich, Ill.
 Maynard Joshua L., E. Douglas, Ms.
 Maynard Ulric, Castleton, Vt.
 McArthur H. G., McGregor, Io.
 McCall Salmon, Saybrook, Ct.
 McCallum Daniel, Warwick, C. W.
 McChesney Jas., Babcock's Grove, Ill. [N. H.]
 McClunnen Daniel, Peterborough.
 McClure Alex. W., D. D., New York.
 McCollum Wm. A., Waubunsee, K. T.
 McCollum James T., Bradford, Ms.
 McCorn William, T. nica, Ill.
 McCord R. L., New Berlin, Ill.
 McCoy James, Indianapolis, Ind.
 McCully Charles C., Milltown, Me.
 McEune Robert, N. F. Field, O.
 McDonald Alex., Staunton, S. C. W.
 McEwen Robt. T., D. D., Euclid, Ms.
 McEwen Samuel A., Boner Branch, Wis.
 McFarland H. H., Morris, Ct.
 McFarland James, Boonville, Ind.
 McGee Jonathan, Nashua, N. H.
 McGibby Wm. A., Shrewsbury, Ms.
 McGregor Douglas, Manada, C. W.
 McGregor Robert, Litchfield, C. W.
 McGraw James, Brownsville, Min.
 McKay James A., Wyland, Mich.
 McKean Silas, Bradford, Vt.
 McKimlin Jno., Martintown, C. W.
 McKinnon Neal, Kincaidine, C. W.
 McKinstry John A., Harvinton, Ct.
 McLaughlin, D. D. T., Sharon, Ct.
 McLean Alex. Jr., Fairfield, Ct.
 McLean Allen, Staunton, Ct.
 McLean Charles B., Collinsville, Ct.
 McLean James, Thomaston, Me.
 McLean John, Linn, C. W.
 McLeod Hugh, Frontwood, N. H.
 McLeod Norman, Prescott, Wis.
 McLeod Anson, Topsheld, Ms.
 McMonie Jo. H., E. Medina, Me.
 Mead Enoch, Davenport, Io.
 Mead Darius, New Haven, Ct.
 Mead Hiram, South Hadley, Ms.
 Mead Mark, Greenwich, Ct.
 Meigs Geo. J., Perry Center, N. Y.
 Meigs James, Auburndale, Ms.
 Meigs James H., Dorchester, Ms.
 Meigs John O., Roxbury, Ms.
 Mellen William, South Africa.
 Mellich John H., Kingston, N. H.
 Melvin C. J., Columbus, Wis.
 Merriam Joseph, Landolph, O.
 Merrick Jas. L., South Auherst, Ms.
 Merrill Dnos, Fairlee, Vt.
 Merrill Horatio, Salisbury, N. H.
 Merrill James H., Andover, Ms.
 Merrill John H., Bethel, Me.
 Merrill Jo-iah, Wiscasset, Me.
 Merrill Josiah G., Princeton, Me.
 Merrill Samuel H., Portland, Me.
 Merrill Stephen, No. Wolfborough, N. H.
 Merrill Truman A., Richmond, Me.
 Merrill Wm. A., Deer Island, Me.
 Merriam Wm. E., Batava, Ill.
 Merritt Wm. C., Rosemond, Ill.
 Mersten Jas. R., Marion City, Io.
 Merwin Samuel J. M., South Hadley Falls, Ms.
 Messinger Benoni Y., Ravenna, O.
 Metcalf David, Worcester, Ms.
 Miles Edward C., Stratham, N. H.
 Miles George H., Cassopolis, Mich.
 Miles James B., Charlestown, Ms.
 Miles Milo N., Genesee, Ill.
 Miller Alpha, Grassy Hill, Lyme, Ct.
 Miller Daniel R., Lisbon, Ill.
 Miller George A., Burlington, Ct.
 Miller Jacob G., Branford, Ct.
 Miller John R., Sutfeld, Ct.
 Miller Norman, Princeton, Wis.
 Miller Robert D., Peru, Vt.
 Miller Rodney A., Worcester, Ms.
 Miller Simeon, Holyoke, Ms.
 Miller William, Saunderville, S. C.
 Mills Chas. L., N. Bridgewater, Ms.
 Millikan Silas F., Crete, Ill.
 Milliken Charles E., Littleton, N. H.
 Mills Cyrus T., Ware, Ms.

- Mills Henry, Granby, Ms.
 Miner Edward G., Whitewater, Wis.
 Miner Henry A., Menasha, Wis.
 Miner Nathaniel, Salem, Ct.
 Miner Ovid, Hoyketon, Ill.
 Miner Samuel E., Monroe, Wis.
 Mitchell Anmi R., Roseville, Ill.
 Mitchell J. D., Binghampton, N. Y.
 Mitchell Thos. G., Madison Bridge, Me.
 Miter John J., Beaver Dam, Wis.
 Monteith John, Jr., Terryville, Ct.
 Monteith W. J., Geneseo, Wis.
 Montague Enos J., Summit, Wis.
 Montague Melzar, Allen's Grove, Wis.
 Montague Philetus, Pierrepont, N. Y.
 Moody Eli, Montague, Ms.
 Moor George, Andover, Ms.
 Moody Howard, Canterbury, N. H.
 Moore Carl, Beverly, O.
 Moore Erasmus D., Boston, Ms.
 Moore Henry, Madison, O.
 Moore Henry D., Portland, Me.
 Moore Humphrey, n. d., Milford, N. H.
 Moore Jas. D., Clinton, Ct. [H.
 Moore John, Carver, Ms.
 Moore Martin, Boston, Ms.
 Moore William H., Newtown, Ct.
 Mordough John H., Hamilton, Ms.
 Morehouse Charles W., Evansville, Wis.
 Morgan Charles, East Key, Wis.
 Morgan Henry H., Wabashaw, Min.
 Morgan John, Oberlin, O.
 Morgan Stillman, Bristol, Vt.
 Morgridge Charles, Hyannis, Ms.
 Morong Thomas, Globe Village, Ms.
 Morley Sardin B., Williamstown, Ms.
 Merrill Stephen S., Malden, Ill.
 Morris B. F., Lebanon, O.
 Morris Edward, Monroe, Wis.
 Morris Myron N., W. Hartford, Ct.
 Morrison N. J., Olivet, Mich.
 Morse Alfred, Abington, Ill.
 Morse David S., Otsego, Mich.
 Morse Charles F., North'n ARMENIA.
 Morse G. C., Emporia, K. T.
 Morse Henry C., Union City, Mich.
 Morse Jason, Brimfield, Ms.
 Morris Richard, Allen's Grove, Wis.
 Morse Josiah, Groveton, N. H.
 Morton Alpha, Asabet, Ms.
 Moses J. C., Fowlerville, N. Y.
 Munger Theodore T., Milton, Ms.
 Munroe Charles W., East Cambridge, Ms.
 Munroe Nathan, Bradford, Ms.
 Munsell Joseph R., Harwich, Ms.
 Munson Frederick, E. Windsor, Ct.
 Murdock David, Jr., New Milford, Ct.
 Murdock William.
 Murphy Elijah D., Avon, Ct.
 Murray Channoy, New Haven, Ct.
 Murray James O., So. Danvers, Ms.
 Mussey Charles F., Middlebury, Vt.
 Myers John A. C., Brady, Mich.
 Myrick Osborne, Provincetown, Ms.
 Nall James, Detroit, Mich.
 Nash John A., New York.
 Nason Elias, Exeter, N. H.
 Neal Jabez, Westfield, Ind.
 Nelson John, n. d., Leicester, Ms.
 Nevin Edwin H., Edgartown, Ms.
 Newell Wellington, East Orrington, Me.
 Newman Charles, Torrington, Ct.
 Newton Ezra, High Forest, Min.
 Newton Benj. B., St. Albans, Vt.
 Newton John H., Middle Haddam, Ct.
 Newton Joel W., Washington, D. C.
 Nichols Anmi, Braintree, Vt.
 Nichols Charles, Higganum, Ct.
 Nichols Danforth B., Chicago, Ill.
 Nichols John C., Lyme, Ct.
 Nichols Washington A., Chicago, Ill.
 Noble Edward A., Alton, C. W.
 Noble Edward W., Truro, Ms.
 Norcross Flavius V., Union, Me.
 Norcross S. Gerard, South Bridgton, Me.
 North Simeon, n. d., Clinton, N. Y.
 Northrop Bennet F., Jewett City, Ct.
 Northrop Birdsey G., Saxonville, Ms.
 Northrop J. A., Clyman, Wis.
 Northrup Gilbert S., Geneva, K. T.
 Northrup H. D., Brooklyn, N. Y.
 Norton John F., Athol, Ms.
 Norton Smith, Granville, Ill.
 Norton Thomas S., Dover, Ms.
 Norton William W., Otto, Mich.
 Norwood Francis, Phelpsburg, Me.
 Nott Samuel, Wareham, Ms.
 Noyes Dan'l J., n. d., Hanover, N. H.
 Noyes Daniel T., Spring Green, Wis.
 Noyes Gurdon W., New Haven, Ct.
 Noyes James, Haddam, Ct.
 Nutting J. K., Polk City, Iowa.
 Nutting Rufus, Lodi, Mich.
 Ober Benjamin, Wardsboro', Vt.
 Ogden David L., New Haven, Ct.
 Olds A. D., Jefferson, O.
 Olmstead Franklin W., Bridgeport, Ct.
 Oliphant David, Andover, Ms.
 Ordway Jairus, Gilmanton, N. H.
 Ordway Samuel, Lawn Ridge, Ill.
 Orrent John, Hartford, Ct.
 Orr John, Alfred, Me.
 Osborn Richard, Jr., Sandy Creek, N. Y.
 Osborne William H., Brady, Mich.
 Osgood Sam'l n. d., Springfield, Ms.
 Otis Israel T., Rye, N. H.
 Otis Orin F., Chepachet, R. I.
 Overheiser George C., West Bloomfield, N. Y.
 Overton A. A., Avoca, Wis.
 Oviatt George A., Somers, Ct.
 Owen L., Londonderry, Vt.
 Owens Evan, Dodgeville, Wis.
 Paekard Abel K., Anoka, Min.
 Paekard Alpheus S., Brunswick, Me.
 Paekard Charles, Biddeford, Me.
 Paekard Charles, Limerick, Me.
 Paekard David T., Somerville, Me.
 Paekard Theophilus, Mantino, Ill.
 Paekard Wm. A., Brunswick, Me.
 Page Alvah C., Burlington, Ill.
 Page Benj. S. J., North Haven, Ct.
 Page Jesse, Atkinson, N. H.
 Page Robert, Farmington, O.
 Page William, Bath, N. H.
 Paige Caleb F., Tolland, Me.
 Paine Albert, North Adams, Ms.
 Paine Fred., Ripley, O.
 Paine John C., Gardner, Ms.
 Paine Rodney, Hampden, K. T.
 Paine Sewall, Montgomery Center, Ct.
 Paine Wm. P., n. d., Holden, Ms.
 Palmer Charles R., Salem, Ms.
 Palmer Elliot, Newark, N. J.
 Palmer Edw. S., No. Bridgeton, Me.
 Palmer Edwin E., Newcastle, Me.
 Palmer George W., Hincley, O.
 Palmer James M., Rochester, N. H.
 Palmer Ray, n. d., Albany, N. Y.
 Park Calvin E., West Boxford, Ms.
 Park Edwards A., n. d., Andover, Ms.
 Park Harrison G., Walpole, N. H.
 Parker A. J., Danville, C. E.
 Parker Charles C., Waterbury, Vt.
 Parker Clement, So. Sanford, Me.
 Parker Edwin P., Hartford, Ct.
 Parker Henry E., Concord, N. H.
 Parker Henry W., New Bedford, Ms.
 Parker Lucius H., Galesburg, Ill.
 Parker Leonard S., Haverhill, Ms.
 Parker Oscar F., New York.
 Parker Roswell, No. Adams, Mich.
 Parker R. D., Wyandott, K. T.
 Parker William W., York, Me.
 Parker Wooster, Belfast, Me.
 Parkinson Royal, Sandwich, N. H.
 Parmelee A., Mannsville, N. Y.
 Parmelee David L., Morris, Ct.
 Parmelee Edway, Hillsdale, Mich.
 Parmelee Horace M., Oak Grove, Wis.
 Parmelee Simeon, Underhill, Vt.
 Parry John, Big Rock, Wis.
 Parry Porter B., Pecatonica, Ill.
 Parsons Benjamin, Windsor, Ct.
 Parsons Benj. B., Wethersfield, Ill.
 Parsons Benjamin F., Dover, N. H.
 Parsons Benj. M., Sivas, TURKEY.
 Parsons Ebenezer G., Terry, N. H.
 Parsons Henry M., Springfield, Ms.
 Parsons Isaac, East Haddam, Ct.
 Parsons John, Limington, Me.
 Parsons John U., Bristol, Me.
 Parsons Wm. L., Mattapoissett, Ms.
 Partridge Samuel H., York, Me.
 Patchen Reuben, Centralia, Ill.
 Patchen John, Lodi, Mich.
 Patrick Henry J., West Newton, Ms.
 Patrick Joseph H., So. Wellfleet, Ms.
 Patrick William, Boscawen, N. H.
 Patten Abel, Billerica, Ms.
 Patten Moses, Townsend, Ms.
 Patten William A., York, Me.
 Pattengill J. S., Walton, N. Y.
 Patton William, n. d., New York.
 Patton William W., Chicago, Ill.
 Payne Joseph H., Liberty, Wis.
 Peabody Albert R., East Longmeadow, Ms.
 Peabody Charles, Biddeford, Me.
 Peabody John Q., Ipswich, Ms.
 Peabody Josiah, Epsom, PERSIA.
 Pearl Cyril, East Baldwin, Me.
 Pearson James B., Winsted, Ct.
 Pearson Ruel M., Polo, Ill.
 Peart Joseph, Pinckney, Mich.
 Pease Aaron G., Norwich, Vt.
 Pease Calvin, n. d., Burlington, Vt.
 Pease Giles, n. d., Boston, Ms.
 Peck David, Danbury, Ct.
 Peck Henry E., Wakeman, O.
 Peck Whitman, Greenwich, Ct.
 Peckham Joseph, Kingston, Ms.
 Peckham Sam'l H., Leominster, Ms.
 Peck Stephen D., Fox Lake, Wis.
 Peffers Aaron B., Westport, Ct.
 Peloubet Francis N., Lanesville, Ms.
 Penfield Homer, Quincy, Iowa.
 Penfield Samuel, McLean, Ill.
 Penfield T. B., Jamaica, W. I.
 Pennell Lewis, West Stockbridge Center, Ms.
 Pennoyer Andrew L., La Harpe, Ill.
 Perham John, Rocton, Ill.
 Perkins Ariel E. P., Ware, Ms.
 Perkins Ebenezer, Royalston, Ms.
 Perkins Frederick B., Montague, Ms.
 Perkins Frederick T., Galesburg, Ill.
 Perkins H. K. W., Medford, Ms.
 Perkins J. W., Chester, Wis.
 Perkins Jonas, Weymouth, Ms.
 Perkins Simey K. B., Glover, Vt.
 Perrin Lavalette, New Britain, Ct.
 Perry D. C., Barlow, O.
 Perry David, Brookfield, Vt.
 Perry Isaac S., Bellows Falls, Vt.
 Perry John A., Guilford Village, Me.
 Perry John B., Swanton, Vt.
 Perry Ralph, Agawam, Ms.
 Perry Talmon C., Windsor, Ms.
 Peters Absalom, n. d., New York.
 Pettibone Ira, Winchester Center, Ct. [TURKEY
 Pettibone Ira F., Constantinope,
 Pettibone P. C., Burlington, Wis.
 Pettigill John H., Saxonville, Ms.
 Pettitte John, Bucyrus, O.
 Phelps Austin, n. d., Andover, Ms.
 Phelps Eliakin, n. d., North Woodstock, Ct.
 Phelps S. Wallace, Lee Center, Ill.

- Phelps Winthrop H., Monterey, Ms.
 Phillips John C., Methuen, Ms.
 Phillips Lebbeus R., Sharon, Ms.
 Phipps William, Paxton, Ms.
 Pickett Aaron, Sax-dfield, Ms.
 Pierce Asa C., Northfield, Ct.
 Pierce Charles H., Knoxville, Ill.
 Pierce John D., Ypsilanti, Mich.
 Pierce John W., South West Harbor, Me.
 Pierce Nath'l H., Buck Tooth, N. Y.
 Pierce William, Bentsonsport, Io.
 Pierson S. W., Canfield, O.
 Pike Alpheus J., Marlboro', Ct.
 Pike John, Rowley, Ms.
 Pinkerton David, Waupun, Wis.
 Piper Caleb W., Bakersfield, Vt.
 Pixley Stephen C., So. AFRICA.
 Platt Dennis, South Norwalk, Ct.
 Platt Ebenezer, Brooklyn, N. Y.
 Platt Henry D., Chesterfield, Ill.
 Platt Merit S., Hamilton, N. Y.
 Platt William, Utica, Mich.
 Plimpton Salem M., Wells River, Vt.
 Plumb Albert H., Chelsea, Ms.
 Plumb Elijah W., N. Porsdam, N. Y.
 Pomeroy Jeremiah, Charlemont, Ms.
 Pomeroy Lemuel, Huntsburg, O.
 Pomroy Rufus, Oris, Ms.
 Pond Charles B., Turin, N. Y.
 Pond Enoch d. b., Bangor, Me.
 Pond J. E., Neenah, Wis.
 Pond William C., Downville, Cal.
 Poor Daniel J., Gorham, Me.
 Porter Charles S., So. Boston, Ms.
 Porter Jeremiah, Chicago, Ill.
 Porter Michael M., London, Mich.
 Porter Noah, d. d., Farmington, Ct.
 Porter Noah, Jr., d. d., New Haven, Ct.
 Porter Samuel, Bradford, Pa.
 Porter Samuel F., Malta, Ill.
 Porter Wm., Port Byron, Ill.
 Porter William, Beloit, Wis.
 Post Truman M., d. b., St. Louis, Mo.
 Potter Daniel F., Topsham, Me.
 Potter Edm'd S., E. Weymouth, Ms.
 Potter J., Buck Tooth, N. Y.
 Potter J. D., Central Village, Ct.
 Potwin Lemuel S., Bridgewater, Ct.
 Powell A. Y. H., Canaan Four Corners, N. Y.
 Powell C. H., Long Ridge, Ct.
 Powell J. J., North San Juan, Cal.
 Powell Rees, Radnor, O.
 Powers Dennis, So. Abington, Ms.
 Powis Henry D., Quebec, C. E.
 Pratt Alonzo B., Genesee, Mich.
 Pratt Edward, New York [Ct.
 Pratt Edward H., Woodstock (East), Vt.
 Pratt Francis G., Middleboro', Ms.
 Pratt Henry, Dudley, Ms.
 Pratt Mner G., Andover, Ms.
 Pratt Parsons S., Dorset, Vt.
 Pratt Rufus, West Madrid, N. Y.
 Pratt Sillman, Middleboro', Ms.
 Pratt T. C., Hampstead, N. H.
 Prentice Charles T., Easton, Ct.
 Prentice John H., Penfield, O.
 Price Ebenezer, Boston, Ms.
 Prince Newel A., Orange, Ms.
 Prudden George P., Watertown, Ct.
 Pryce James M., New London, O.
 Pullar Thomas, Hamilton, C. W.
 Pulfisier Daniel, Dorchester, N. H.
 Putnam Anstin, Whitneyville, Ct.
 Putnam George A., Yarmouth, Me.
 Putnam Israel W., d. b., Middleboro', Ms.
 Putnam John M., Danverton, N. H.
 Putnam John N., Hanover, N. H.
 Putnam Rufus A., Pembroke, N. H.
 Putnam Simon, Affon, Minn.
 Quint Alonzo H., Jamaica Plain, Ms.
 Radcliffe Leonard L., Prairie du Chien, Wis.
 Rand Asa, Ashburnham, Ms.
- Randall H. S., Putnam, Ct.
 Rankin Adam L., Loda, Ill.
 Rankin Andrew, ———, ———.
 Rankin Arthur T., Salem, Ill.
 Rankin J. Eames, St. Albans, Vt.
 Rankin S. G. W., Portland, Ct.
 Ranslow George W., Milton, Vt.
 Ransom Cyrenus, Port Henry, N. Y.
 Rawson Geo. A., Milton, N. S.
 Ray Benjamin F., Hartford, Vt.
 Ray Charles B., New York.
 Ray John W., Goffstown, N. H.
 Raymond Alfred C., Orange, Ct.
 Raymond Ari, Bell Ewart, C. W.
 Raymond Stetson, Bridgewater, Ms.
 Read Herbert A., Marshall, Mich.
 Redfield Charles Elizabethtown, N. J.
 Reed Andrew H., Mendon, Ms.
 Reed Frederick A., Cohasset, Ms.
 Reed Julius A., Davenport, Io.
 Reed L. B., Andover Center, O.
 Reed Adam, d. b., Salisbury, Ct. [W.
 Reikie Thomas M., Bowmansville, C.
 Reylea Benjamin J., Brooklyn, N. Y.
 Reynard J., Shullsburg, Wis.
 Reynolds C. P., Manningville, C. E.
 Reynolds Charles O., Hunter, N. Y.
 Reynolds Tertius, Fairfax, Vt.
 Reynolds William T., Kintone, N. Y.
 Rice Charles B., Saco, Me. [N. Y.
 Rice Chauncey D., Poughkeepsie, N. Y.
 Rice Enos H., James Port, L. I.
 Rice E. W., La Crosse, Wis.
 Rice George G., Hiawatha, K. T.
 Rice Thomas O., Charleston, S. C.
 Rich Alonzo B., Beverly, Ms.
 Richards Austin, d. b., Nashua, N. H.
 Richards George, Litchfield, Ct.
 Richards J. L., Coal Valley, Ill.
 Richards Jonas De F., Weather-sfield, Vt. [N. Y.
 Richards Samuel T., Spencerport, N. Y.
 Richards W. M., ———, Ill.
 Richardson A. M., Cleveland East, O.
 Richardson Charles W., Northfield, Me.
 Richardson Elias H., Dover, N. H.
 Richardson Gilbert B., Douglas, Ms.
 Richardson Henry, Goshen, N. H.
 Richardson James P., Gray, Me.
 Richardson M. L., Woolwich, Me.
 Richardson Merrill, Worcester, Ms.
 Richardson W. T., Gaines, N. Y.
 Richmond Thomas T., Taunton, Ms.
 Riddel Samuel H., Tamworth, N. H.
 Ripley Erastus, Davenport, Io.
 Ritchie George, Yarmouth, N. S.
 Robbins Alden B., Muscatine, Io.
 Robbins Loren, Kewaunee, Ill.
 Robbins Royal, Kensington, Ct.
 Robbins Silas W., East Haddam, Ct.
 Robbins Bennet, Quasqueton, Io.
 Roberts Jacob, East Medway, Ms.
 Roberts James A., Berkley, Ms.
 Roberts James G., ———, ———.
 Roberts Thomas, East Winslow, Me.
 Roberts Thomas E., Barkhamstead, Ct.
 Robertson James, Sherbrooke, C. E.
 Robie Edward, Greenland, N. H.
 Robie Thomas S., Waldoboro, Me.
 Robinson Edward W., North Wrentham, Ms.
 Robinson H. P., Mairstown, K. T.
 Robinson Henry, Guilford, Ct.
 Robinson Robert, Stratford, C. W.
 Robinson Reuben T., Winchester, Ms.
 Robson W. W., Port Sanilac, Mich.
 Rockwell Samuel L., North Weymouth, Ms.
 Rockwood Gilbert, Pekin, N. Y.
 Rockwood Lubin B., Boston, Ms.
 Rockwood Otis, Bridgewater, Ms.
 Rockwood Samuel L., North Weymouth, Ms.
 Rodman Daniel S., Cleveland, O.
 Rogers Isaac, Farmington, Me.
 Rogers L., Walworth, Wis.
- Rogers Stephen, Wolcott, Ct.
 Rood David, SOUTH AFRICA.
 Rood Heaman, Hartland, Vt.
 Rood Thomas H., Goshen, Ms.
 Rood Augustine, Lakeville, Ms.
 Rood David, Chester, Ct.
 Root E. W., Springfield, O.
 Root James P., Walton, N. Y.
 Root Marvill, Elk Horn Grove, Ill.
 Ropes William L., Wrentham, Ms.
 Ross John A., New Gloucester, Me.
 Rounce Joseph S., Northfield, Minn.
 Rouse Lucius C., ———, Io.
 Rouse Thomas H., Jamestown, N. Y.
 Rowe Aaron, Watervliet, Mich.
 Rowe Elihu T., Meriden, N. H.
 Roy Joseph E., Chicago, Ill.
 Royce Andrew, Ferrisburgh, Vt.
 Rudd Robert, Oswego, Ill. [N. Y.
 Ruddock Edward N., E. Pharsalia, N. Y.
 Russell Ezekiel, d. b., E. Randolph, Ms. [Ct.
 Russell Henry A., East Hampton, N. Y.
 Russell Isaac, Buffalo Grove, Io.
 Russell R. D., Pittston, Me.
 Russell William, Sherman, Ct.
 Russell William P., Memphis, Mich.
 Rustolt Henry E., Sudbury, Vt.
 Sabin Joel G., Le Raysville, Pa.
 Sabin Lewis, d. b., Templeton, Ms.
 Safford George B., Burlington, Vt.
 Salmon Ebenezer P., Allen's Grove, Wis.
 Salter Charles C., Kewanee, Ill.
 Salter John W., Norwich, Ct.
 Salter William, Burlington, Io.
 Sanson Amos J., St. Albans, Vt.
 Samuel Griffith, late of Ixonia, Wis.
 Samuel Robert, New Rutland, Ill.
 Sanborn Edwin D., St. Louis, Mo.
 Sanborne George E., Georgia, Vt.
 Sanborne P. F., d. b., Bloomfield, N. Y.
 Sanborns Marshall D., Ceylon.
 Sanderson Alonzo, Goodrich, Mich.
 Sanderson Hen. H., Wallingford, Vt.
 Sanderson Stephen, Sweden, Me.
 Sandford John, Taunton, Ms.
 Sands John B., Keosauqua, Io.
 Sanford Basile, E. Bridgewater, Ms.
 Sanford David, Medway, Ms.
 Sanford Enoch, Dighton, Ms.
 Sanford William H., Worcester, Ms.
 Sargent George W., Raymond, N. H.
 Savage Geo. S. F., Chicago, Ill.
 Sargent Roger M., Farmington, N. H.
 Savage William T., Franklin, N. H.
 Sawin Theoph. B., Brookline, N. H.
 Sawyer Benj., Salisbury, Ms.
 Sawyer Daniel, Alstead, N. H.
 Sawyer Leicester A., ———, ———.
 Sawyer Rufus K., Great Falls, N. H.
 Saxby James S., Mt. Vernon, Io.
 Saxton Jos. A., Norwich Town, Ct.
 Seales Jacob, Plainfield, N. H.
 Seales William, Lyndon, Vt.
 Schlosser George, Lockport, Ill.
 Schoeck Frank, Afro, Wis.
 Seefield Wm. C., Ottawa, Ill.
 Seoford John, Bedford, Mich.
 Scott Charles, Pittsfield, Vt.
 Seovel Ezra, W. Newark, N. Y.
 Seranton Erastus, Burlington, Vt.
 Scudder Everts, Kent, Ct.
 Seabury Edwin, Westminster, Vt.
 Seagrave James C., Bridgewater, Ms.
 Searle Rich. T., Mew Marlboro', Ms.
 Stanton Charles M., Charlotte, Vt.
 Secombe Cha's, St. Anthony, Minn.
 Sedgwick Avelyn, ———, ———.
 Seely Raymond H., Harverhill, Ms.
 Selden Calvin M., Rockton, Ill.
 Sessions Alex. J., Salem, Ms.
 Sessions Jos. W., W. Woodstock, Ct.
 Sessions Samuel, Portland, Mich.
 Sewall Daniel, Dexter, Me.
 Sewall David B., Fryeburg, Me.
 Sewall John S., Wenham, Ms.

- Sewall Jotham B., Lynn, Ms.
 Sewall Robert, Stoughton, Wis.
 Sewall Samuel, Burlington, Ms.
 Sewall William, Lunenburg, Ms.
 Sewall William S., Brownville, Me.
 Seward Edwin B., Luke Mills, Wis.
 Seymour B. N., Camptonville, Cal.
 Seymour Chas. N., Brooklyn, N. Y.
 Seymour Henry, Hawley, Ms. (C)
 Seymour John A., S. Glasterbury,
 Seymour John L., Charlestown, O.
 Snafer Archibald S., Morgan, O.
 Shanks Philip, L. Mark Village, C. W.
 Sharpe Andrew, Collamer, O.
 Shattuck Amos F., Cooper, Me.
 Shattuck C. S., Greenwich, N. Y.
 Shaw A. M., Wallington, N. Y.
 Shaw Edwin W., Hanson, Mich.
 Shaw Luther, Romeo, Mich.
 Shed I Charles, Wastota, Min.
 Shed Wm. G. T., Anover, Ms.
 Sheldon Charles B., Exeter, Min.
 Sheldon Luther, d. d., Boston, Ms.
 Sheldon Luther H., Westboro, Me.
 Sheldon Nath'l W., Dublin, N. H.
 Sheldon Stewart, Wellsville, N. Y.
 Sheppard George, d. d., Bangor, Me.
 Shepard Thomas, d. d., Bristol, R. I.
 Shepley David, Windsor, Me.
 Sherman Chas. S., Nantucket, Ct.
 Sherrill Franklin G., Fulton, Wis.
 Shurts Derwin W., Niagara, N. Y.
 Sherwin John C., La Crosse, Wis.
 Shipperd Jacob R., Bronson, O.
 Shipman Thos. L., Jewett City, Ct.
 Shurtleff Rossell, d. d., Hanover, N.
 Sim Alex., St. Andrews, C. E. [H]
 Skeele John P., Wilbraham, Ms.
 Skinner Alfred L., Bucksport, Me.
 Skinner Thos. N., Webster City, Ia.
 Sisson H., Whitehall, East, Vt.
 Sleeper William T., Patton, Me.
 Sloan Samuel P., Winnebago, Ill.
 Small Uriel, W. Sterling, Ill.
 Smith Allen, Wayne, Mich.
 Smith Ambrose, Boscawen, N. H.
 Smith Asa B., Southbury, Ct.
 Smith Bezzeel, New Alstead, N. H.
 Smith Buel W., Burlington, Vt.
 Smith Charles, Boston, Ms.
 Smith Charles, Hartwick, Vt.
 Smith Cha's B., W. Gloucester, Ms.
 Smith David, d. d., Durham Cen., Ct.
 Smith Daniel T., Bangor, Me.
 Smith Ebenezer, Barre, Vt.
 Smith Edwin G., Tremont, Ill.
 Smith Edward P., Pepperell, Ms.
 Smith Elijah P., Wayne, Io.
 Smith Francis P., Astor, Me.
 Smith George M., Rocky Hill, Ct.
 Smith George N., Northport, Mich.
 Smith Henry B., Abington, Ct.
 Smith Ira H., Robinson, K. T.
 Smith Irem W., Durham Cen., Ct.
 Smith Jas. A., Unionville, Ct.
 Smith J. Morgan, West Avon, Ct.
 Smith John D., Douglas, Ms.
 Smith Joseph, Lowell, Me.
 Smith Jos. W., Eaton Rapids, Mich.
 Smith Matson M., Bridgeport, Ct.
 Smith M. Henry, Four Corners, O.
 Smith Moses, Plainville, Ct.
 Smith Ralph, New Canaan, Ct.
 Smith Stephen S., Warren, Ms.
 Smith T. B., Rochester, Vt.
 Smith Thos., Brewer Village, Me.
 Smith William A., Coleraine, Ms.
 Smith Wm. C. E., Saguinaw, Mich.
 Smith William J., Orange, Io.
 Smith William S., Guilford, Ct.
 Smith Windsor A., Oxford, N. H.
 Smyth Ebert C., Brunswick, Me.
 Smyth William, Brunswick, Me.
 Snell Thos., d. d., N. Brookfield, Me.
 Snell W. W., Bushford, Min.
 Snow Anson, Glasterbury, Ct.
 Snow Roswell R., Rochester, Wis.
- Snider Solomon, Cape Canso, N. S.
 Soule Charles, Amherst, Me.
 Soule John B. L., Elk Horn, Wis.
 Souther Samuel, Worcester, Ms.
 Southgate Robert, Ipswich, Ms.
 Southworth Alanson, So. Paris, Me.
 Southworth Benjamin, Hanson, Ms.
 Southworth Francis, Hold-on, Me.
 Southworth Tertius D., Pleasant
 Prairie, Wis.
 Spalding George, Marine, Min.
 Spaulding Sam'l J., Newburyport, Ms.
 Spaulding Alva, Cornish, N. H.
 Spaulding Benj. A., Ottumwa, Io.
 Spaulding William S., Bristol, N. H.
 Sparhawk Samuel W., West Ran-
 dolph, Vt.
 Spear Charles V., Pittsfield, Ms.
 Spear David, Rojava, N. Y.
 Spelman L. P., Rochester, Mich.
 Spencer Frank A., New Hartford, Ct.
 Spooner Charles, Greenville, Mich.
 Spring Sam'l, d. d., E. Hartford, Ct.
 Squier Ebenezer H., Highgate, Vt.
 Stants H. T., Flashing, N. Y.
 Stanley Moses C., Hartland, Mich.
 Stanton Robert P., Greenville, Ct.
 Starbuck Chas. C., Kingston, W. I.
 Starr Milton B., Corvallis, Or.
 St. Clair Alanson, Muskegon, Mich.
 Stearns George I., Winham, Ct.
 Stearns Jesse G. D., Billerica, Ms.
 Stearns Josiah H., Epping, N. H.
 Stearns Wm. A., d. d., Amherst, Ms.
 Steele Joseph, Middlebury, Vt.
 Steery DeWitt C., Lake City, Min.
 Stevens Alfred, Westminster, Vt.
 Stevens Asahel A., Peoria, Ill.
 Stevens Cicero C., Crown Point, N. Y.
 Stevens J. D., Waterford, Wis.
 Stevens Joseph D., Rochester, Wis.
 Stevens Wm. R., River Falls, Wis.
 Stevenson John R., Elton Rapids,
 Mich.
 Stinson George W., Sullivan, N. H.
 Sterling George, Carleton, N. B.
 St. Hart William, Fairplay, Wis.
 Stoddard Jud on B., South Wind-
 sor, Ct.
 Stone Andrew L., Boston, Ms.
 Stone Benj. P., d. d., Concord, N. H.
 Stone Cyrus, Boston, Ms.
 Stone George, North Troy, Vt.
 Stone Harvey M., Orono, Me.
 Stone James P., Greensboro, Vt.
 Stone John F., Montpelier, Vt.
 Stone Levi H., Northfield, Vt.
 Stone Rollin S., East Hampton, Ms.
 Stone Samuel, Falmouth, Me.
 Stone Timothy D. P., Amesbury
 Mills, Ms.
 Storrs Henry G., Scarborough, Me.
 Storrs Henry M., Cincinnati, O.
 Storrs Richard S., d. d., Bradstreet,
 Ms. [By, N. Y.
 Storrs Richard S., Jr., d. d., Brook-
 Storrs S. D., Quindaro, K. T.
 Stoutenburgh Luke I., Chester, N. J.
 Srow John W., Walpole, N. H.
 Stowe Calvin E., d. d., Andover, Ms.
 Stowe Theodore, North Evans, N. Y.
 Stowe Timothy, New Bedford, Ms.
 Stowe Timothy, Lawrence, Mich.
 Stowell Abijah, Gilt, Ms.
 Stowell Alex' D., Woodbridge, Ct.
 Street Owen, Lowell, Ms. [Mich.
 Streeter Sereno W., Union City,
 Strichy Michael E., Syracuse, N. Y.
 Strong David A., So. Deerfield, Ms.
 Strong Elnathan E., So. Natick, Ms.
 Strong Edward, New Haven, Ct.
 Strong Guy C., Saranac, Mich.
 Strong John C., Bradford, Io.
 Strong Joseph D., St. Charles, Min.
 Strong J. H., New Preston, Ct.
 Strong Lyman, Colchester, Ct.
 Strong Stephen C., Gorham, Me.
- Stuart Robert, Whiteside, Ill.
 Sturges Thos. B., Greenfield Hill, Ct.
 Sturtevant Julian M., d. d., Jack-
 sonville, Ill. [Bal, Mo.
 Sturtevant Julian M., Jr., Hanni-
 Sturtevant Wm. H., So. Dennis, Ms.
 Sullivan Lot B., Wareham, Ms.
 Swain Leonard, d. d., Providence, R. I.
 Swallow Benjamin, Trumbull, Ct.
 Swallow Jos. E., Southampton, Ms.
 Swan Benjamin L., Stratford, Ct.
 Sweetser Seth, d. d., Worcester, Ms.
 Swift E. Y., Clinton, N. Y.
 Swift H. M., Middlebury, Vt.
 Sykes Lewis E., St. Charles, Ill.
 Talbot Hervey, Portland, Ct.
 Tallman Thomas, Scotland, Ct.
 Tappan Benjamin, d. d., Augusta,
 Me.
 Tappan Benjamin, Jr., Norridge-
 wock, Me.
 Tappan Daniel D., E. Marshfield, Ms.
 Tarbox Increase N., W. Newton, Ms.
 Tarbox Joseph, Boston, Ms.
 Tatlock John, Prof., Williamstown,
 Ms.
 Tatlock John, South Adams, Ms.
 Taylor Chauncey, Algona, Io.
 Taylor Edward, Kalamazoo, Mich.
 Taylor E. D., Clinton, O.
 Taylor Ephraim, Ashville, N. Y.
 Taylor James P., South Bend, Ind.
 Taylor Jeremiah, Middletown, Ct.
 Taylor John L., Andover, Ms.
 Taylor Lathrop, Bloomington, Ill.
 Taylor O. S., Simsbury, Ct.
 Taylor S. D., Evans Center, N. Y.
 Teale Albert K., Milton, Ms.
 Temple Charles, Vermontville, Mich.
 Temple Josiah H., Framingham, Ms.
 Tenney Asa P., W. Concord, N. H.
 Tenney Charles, Biddford, Me.
 Tenney Daniel, Lawrence, Ms.
 Tenney Edward P., Assabet, Ms.
 Tenney Erlix, Lyme, N. H.
 Tenney Francis V., Manchester, Ms.
 Tenney Leonard L., Trafton, Vt.
 Tenney Samuel G., Springfield, Vt.
 Tenney Sewall, Epsworth, Me.
 Tenney Thomas, Shell Rock, Io.
 Tenney William A., Dulles, Or.
 Terry James P., S. Weymouth, Ms.
 Tewksbury George F., Oxford, Me.
 Thatcher George, Kookuk, Io.
 Thatcher Isaiah C., Gloucester, Ms.
 Thatcher Tyler, Marysville, Cal.
 Thayer D. H., Mt. Carmel, Ct.
 Thayer J. Henry, Salem, Ms.
 Thayer Peter B., Garland, Me.
 Thayer Thacher, d. d., Newport, R. I.
 Thayer William M., Franklin, Ms.
 Thayer Wm. W., St. Johnsbury, Vt.
 Thomas John P., Mineral Bridge, O.
 Thomas John A., Clinton Falls, Min.
 Thomas Robert D., New York.
 Thome James A., Cleveland West, O.
 Thompson Alex' R., Bridgeport, Ct.
 Thompson Augustus C., d. d., Rox-
 bury, Ms.
 Thompson Geo., Benzonza, Mich.
 Thompson Geo. W., Stratham, N. H.
 Thompson John C., Cummington,
 Ms. [York.
 Thompson Joseph P., d. d., New
 Thompson Leander, W. Amesbury,
 Ms.
 Thompson Loring, Kingston, W. I.
 Thompson Owen C., Detroit, Mich.
 Thompson Samuel H., Spring Pra-
 rie, Wis.
 Thompson Wm., d. d., East Windsor
 Hill, Ct.
 Thornton Wm. S., Solon Village, Me.
 Thornton James B., Ste. John, N. B.
 Thurall Samuel R., Summer Hill, Ill.
 Thurston David, d. d., Litchfield Cor-
 ner, Me.

- Thurston Eli, Fall River, Ms.
 Thurston John R. Newburyport, Ms.
 Thurston Charles B., Waltham, Ms.
 Thurston Stephen, Searsport, Me.
 Thwing Edward P., Portland, Me.
 Tiffany Charles C., Derby, Ct.
 Thibault Lucius L., Middlebury, Vt.
 Tillotson George J., Putnam, Ct.
 Tinslow G. W., Lebanon, N. Y.
 Tingley Marshall, Glenwood, Io.
 Tipton T. W., Brownville, N. T.
 Tisdale James, Tonica, Ill.
 Ticecomb Philip, Kennebunkport, Me.
 Ticecomb Stephen, Weld, Me.
 Tobey Alvan, Durham, N. H.
 Todd David, Providence, R. I.
 Todd John D., Buena Vista, Wis.
 Todd John, d. p., Pittsfield, Ms.
 Todd John, Tabor, Io.
 Todd John E., Boston, Ms.
 Todd William, Fort Riley, K. T.
 Tolman Richard Tewksbury, Ms.
 Tolman Samuel H., Wilmington, Ms.
 Tomlinson George, New Preston, Ct.
 Tompkins William B., Bridgewater, N. Y.
 Tompkins W. R., Williamsburg, N. Y.
 Topfild Stephen, Oxford, Ct.
 Torrey Charles W., Ma Escon, O.
 Torrey Joseph, Hardywick, Vt.
 Torrey Joseph, d. p., Burlington, Vt.
 Torrey Robert, Edinwood, R. I.
 Torrey William T., E. H. Burg, O.
 Town-end Luther, London Center, N. H.
 Tracy Caleb B., Jericho, Vt.
 Tracy Ira, Spring Valley, Min.
 Tracy Joseph, d. p., Beverly, Ms.
 Train Asa M., Milford, Ct.
 Trask George, Fitchburg, Ms.
 Treat Selah B., Boston, Ms.
 Tremain Richard, Sandy Creek, N. Y.
 Tuck Jeremy W., Ludlow, Ms.
 Tucker Ebenezer Jay, In. I.
 Tucker Elijah W., Preston, Ct.
 Tucker G. L., Trempealeau, Wis.
 Tucker Joshua P., Holliston, Ms.
 Tucker Mark, d. p., Vernon, Ct.
 Tufts John B., Rochester, Min.
 Tufts James, Monson, Ms.
 Tupper Henry M., Waverly, Ill.
 Tupper Martin, Hardwick, Ms.
 Turner Asa, Denmark, Io.
 Turner Edwin B., Morris, Ill.
 Turner Joseph W., Boston, Ms.
 Turner Wm. W., d. p., Hartford, Ct.
 Tutbill George M., Poutac, Mich.
 Turtle Timothy, Ledyard, Ct.
 Turtle Wm. G., Littleton, Ms.
 Tuxbury Franklin, Hadley, Ms.
 Twining Kinsley, Hinsdale, Ms.
 Twining William, Bearstown, Ill.
 Twirell Royal, Anoka, Min.
 Tyler Amory H., So. Freeport, Me.
 Tyler Charles M., Notick, Ms.
 Tyler George P., Brattleboro, Vt.
 Tyler John E., East Windsor Hill.
 Tyler Josiah, Socra Africa, [Ct.
 Tyler Moses, Oregon, N. Y.
 Tyler William, Portchester, Ms.
 Tyler William S., d. p., Amherst, Ms.
 Uhler George, Curtisville, Ms.
 Underhill Stegmann, ———, Io.
 Underhill John W., No. Amherst, Ms.
 Underwood Almon, Irvington, N. J.
 Underwood Joseph, Barnet, Vt.
 Unsworth Joseph, Georgetown, C. W.
 Upham Nath'l L., Manchester, Vt.
 Upham Thomas C., d. p., Bruswick, Me.
 Upton John R., Wolf Creek, Io.
 Utley Samuel, Concord, N. H.
 Vail Hermon L., Litchfield, Ct.
 Vail Joseph, d. p., Palmer, Ms.
 Vail William F., Westchester, Ill.
 Vandeyke Sam'l A., West Urbana, Ill.
 Van Antwerp John, Dewitt, Io.
 Van Wagner James, Wakeman, O.
 Vanning C. B., Brandon, Jamaica, W. I. [Sor Hill, Ct.
 Vermilye Rob't G., d. p., East Windsor, Vt.
 Vietz Christian F., Muscatine, Io.
 Vincent James, St. Clair, Mich.
 Viuron John A., South Boston, Ms.
 Vose James G., Amherst, Ms.
 Wadsworth Thomas A., Sheboygan Falls, Wis.
 Waite Hiram H., Clinton, N. Y.
 Waite Clarence, Rutland, Ms.
 Wakefield William, Hiram, O.
 Wakecott Jeremiah W., Ripon, Wis.
 Wally Levi F., La Salle, Ill.
 Walker Abiace, West Rutland, Vt.
 Walker Charles, d. p., Pittsford, Vt.
 Walker Elkannah, Forest Grove, Or.
 Walker George L., Portland, Me.
 Walker Horace D., East Abington, Ms.
 Walker James B., Sandusky City, O.
 Walker James B. R., Holyoke, Ms.
 Walker Townsend I., Huntington, Ms.
 Wallace Cyrus W., Manchester, N. H.
 Wallace Patterson, Franciso, Ind.
 Ward Braith C., St. Charles, Ill.
 Ward James W., Madison, Wis.
 Ward Nathan, ———, ———.
 Ward W. H., Oskaloosa, K. T.
 Ware Samuel, Sumnerland, Ms.
 Warner Aaron, Amherst, Ms.
 Warner Calvin, Elk Grove, Wis.
 Warner Hiram G., ———, ———.
 Warner Lyman, Ashfield, Ms.
 Warner Oliver, Northampton, Ms.
 Warner Warren W., Paris, N. Y.
 Warren Alpha, Roscoe, Ill.
 Warren Daniel, Warner, N. H.
 Warren Israel P., Boston, Ms.
 Warren Jas. H., San Francisco, Cal.
 Warren P. F., Stonington, Ct.
 Warren W., Three Oaks, Mich.
 Warren William, Gorham, Me.
 Warriner Francis, Lower Waterford, Vt.
 Washburn Ashel C., Berlin, Ct.
 Washburn George F., MADRGA.
 Waterbury Talmadge, Port Sanilac, Mich. [N. Y.
 Waterbury Jared B., d. p., Brookly.
 Waterman Thos. T., W. Killingly, Ct.
 Waters Simeon, Deer Isle, Me.
 Watson Charles P., London, C. W.
 Watson Tho's, Wadham's Mills, N. Y.
 Watts J., Dunleith, Ill.
 Webb Edward, Malura, India.
 Webb Edwin B., Boston, N. H.
 Webb Wilson D., Henry, Ill.
 Webber George N., Hartford, Ct.
 Webster John C., Hopkinton, Ms.
 Weller James, Bunker Hill, Ill.
 Wellington Horace, St. Johnsbury Center, Vt.
 Wellman Joshua W., Newton, Ms.
 Wells James, Delham, Me.
 Wells John H., Kingston, R. I.
 Wells Moses H., Hinsdale, N. H.
 Wells Milton, New Lisbon, Wis.
 Wells Noah H., Granville, Ms.
 Wells Theodore, Sanford, Me.
 Westervelt Wm. A., Oskaloosa, Io.
 Weston Isaac, Cumberland Center, Me.
 Weston James, Standish, Me.
 Wetmore Charles, No. Cornwall, Ct.
 Wherton Levi, North Ferrisburgh, Ms.
 Wheeler Crosby H., Tenney, Vt.
 Wheeler John, d. p., Burlington, Vt.
 Wheeler John, Gratton, Vt.
 Wheeler Joseph, Abdon, C. W.
 Wheeler Melancthon G., late of So. Dartmouth, Ms.
 Wheeler Orville G., So. Hero, Vt.
 Wheelock Edwin, Cumberland, Vt.
 Wheelock Levi, Eaton, Mich.
 Wheelock Rufus A., Deer River, N. Y.
 Wheelwright John B., Bethel, Me.
 Whipple George, New York.
 Whipple John N., Brunswick, O.
 Whitcomb William C., Lynnfield Center, Ms.
 White Alfred, ———, ———.
 White Broughton, Acworth, N. H.
 White Calvin, Amherst, Ms.
 White Isaac C., Roxbury, Ms.
 White Jacob, Orleans, Ms.
 White James C., Cleveland, O.
 White John, North Woodstock, Ct.
 White J. W., Morrison, Ill.
 White Lorenzo J., La Grange, Io.
 White Lyman, Easton, Ms.
 White Orlando H., Meriden, Ct.
 White Orin W., Strongsville, O.
 White Phiny H., Coventry, Vt.
 White Seneca, Amherst, N. H.
 Whiting Lyman, Providence, R. I.
 Whitman Alphonso L., Westerly, R. I.
 Whitmore Alfred A., Troy, O.
 Whitmore Roswell, W. Killingly, Ct.
 Whitmore Zolva, Chester, Ms.
 Whitmore Wm. H., New Haven, Ct.
 Whitney Elkannah, Elwood, K. T.
 Whitney John, Westford, Ms.
 Whittier Charles, Dennisville, Me.
 Whittlesley Eliphalet, Bath, Me.
 Whittlesley John S., Durant, Io.
 Whittlesley Joseph, Berlin, Ct.
 Whittlesley Martin K., Ortava, Ill.
 Whittlesley Wm., New Britain, Ct.
 Wickes Henry, Deep River, Ct.
 Wickes John, Brighton, N. Y.
 Wickes Thomas, Marietta, O.
 Wickham Jos. D., Manchester, Vt.
 Wickson Arthur, LL P., Toronto, C. W.
 Wigant Daniel, Boylston, Ms.
 Wilcox John, Rockford, Ill.
 Wilcox Philo B. E., Bridgewater, Ms.
 Wild Daniel, Brookfield, Vt.
 Wild John, ———, ———.
 Wilder Hyman A., SOUTH AFRICA.
 Wilder Moses H., Otisville, N. Y.
 Wilkes Henry, d. p., Montreal, C. E.
 Wilkinson Reed, Fairb'd, Io.
 Willard Andrew J., Upton, Ms.
 Willard Henry, Zumbrota, Min.
 Willard James L., Westville, Ct.
 Willard John, Fairhaven, Ms.
 Willard Samuel G., Williamantie, Ct.
 Wilcox G., Buckingham, New London, Ct.
 Wilcox William H., Reading, Ms.
 Willet Marinus, Black Rock, Ct.
 Wiley Austin, Anoka, Min.
 Wiley Benj. G., East Sumner, Me.
 Wiley Charles, Barrington, N. H.
 Wiley Isaac, Godstown, N. H.
 Williams E. L., Warsaw, N. Y.
 Williams Francis, Onapin, Ct.
 Williams G. W., Laverly, Ms.
 Williams John M., Farmington, Ill.
 Williams J. N., Lisle City, Min.
 Williams John, Harrison, O.
 Williams Nathan W., Providence, R. I.
 Williams Richard, Emmet, Wis.
 Williams Richard J., Sault Ste Marie, Mich.
 Williams Robert G., Derby, Ct.
 Williams Stephen S., Orwell, Vt.
 Williams Thomas, Providence, R. I.
 Williams W. W., ———, [Mich.
 Williams Wolcott B., Charlotte, Williams, N. H., Pond du Lac, Wis.
 Williston J., Oconomowoc, Wis.
 Willoughby Reuben, Little Valley, N. Y.
 Wilson Hiram, St. Catherine, C. W.
 Wilson John G., Swaney, N. H.
 Wilson Lewis, Cynthiana, Ind.
 Wilson Lewis, Petersburg, Ind.
 Wilson Robert, Saffield, N. B.
 Wilson Thomas, Spoughton, Ms.

Winchester Warren W., Clinton, Ms.	Woodbridge Jona. E., Auburndale, Ms.	Worcester John H., Burlington, Vt.
Winch Caleb M., Worcester, Vt.	Woodbury James T., Milford, Ms.	Worcester Samuel M., D.D., Salem, Ms.
Winchell Rensselaer, E. Cambridge, Ms.	Woodbury Samuel, Chiltonville, Ms.	[Ill.]
Windsor John H., St. Charles, Io.	Woodcock Harry E., West Greece, N. Y.	Worrell Benjamin F., Prairie City, Mo.
Windsor John W., New Oregon, Io.	Woodford Oscar L. [N. Y.]	Wright Alfred, Quasqueton, Io.
Windsor William, Mitchell, Io.	Woodbull John A., Comae, N. Y.	Wright Ebenezer P., Norwich, Ms.
Winslow Horace, Great Barrington, Ms.	Woodhull Richard, Bangor, Me.	Wright James L., Haddam, Ct.
Wirt David, Lamont, Mich. [Ms.]	Woodman Henry A., Newburyport, Ms.	Wright John E. M., Rockport, Me.
Wiswall Luther, Windham, Me.	Woodruff L. N., Hudson, Wis. [Ms.]	Wright Johnson, Laporte, O.
Withington Leonard, D. D., Newburyport, Ms.	Woodruff Richard, Richford, N. Y.	Wright Samuel G., Galva, Ill.
Wittier Charles, Dennyville, Me.	Woods John, Fitzwilliam, N. H.	Wright William Buckland, Ct.
Wolcott Samuel, Chicago, Ill.	Woods Leonard, D.D., Brunswick, Me.	Wright William S., Chester, Ct.
Wolcott William, Kalamazoo, Mich.	Woodward George H., Toledo, Io.	Wyckoff A. D., Bruce, Ill.
Wood Charles W., Campello, Ms.	Woodward James W., Toledo, Io.	Wyckoff J. D., Farmington, Ill.
Wood Eros, Hopkinton, N. Y.	Woodward John H., Westford, Vt.	Yeaston Franklin, New Gloucester, Me.
Wood Francis, Holland, Ms.	Woodworth Chas. L., Amherst, Ms.	Young John K., D. D., Laconia, N.H.
Wood George I., Guilford, Ct.	Woodworth William W., New Haven, Ct.	Young Samuel, Hammond, N. Y.
Wood Horace, Ossipee Center, N.H.	Woolsey Theodore D., D.D., New Haven, Ct.	Youngs Christopher, Baiding Hollow, N. Y.
Wood John, Wolfborough, N. H.	Worcester David, Sidney, Io.	Z-bie J. S., Santa Cruz, Cal.
Wood John, Brantford, C. W.	Worcester Isaac R., Auburndale, Ms.	Zurcher John U., Lafayette, Ind.
Woodbridge John, D.D., Hadley, Ms.		

OREGON.

At the very latest moment, the following Statistics of OREGON came to hand. We need not say that their late coming excited a degree of mild exasperation. Possibly our brethren did not receive our request for the statistics in manuscript, as last year,—a compliance with which would have placed them in their proper position in our pages. We insert them here, but do not change our Summary: the slight variation being of little account. We beg all our brethren, next year, to send us as early as possible after September 1st, their figures. If not then printed, send them in manuscript.

CHURCHES.	MINISTERS.	CHH. MEMBERS.	ADDIT'NS.	REMOVALS.	BAPTISMS.	SAB. SCHOOLS.												
							Sept 1, 1860.	1859-60.	1859-60.	1859-60.								
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.	
Albany,	1853	Thomas Coudou,	1855	4	8	12		1		1							1	20
Corvallis,	1856	M. B. Starr,	1855	6	10	16		3	12	5	1	1		2				
Dalles,	1859	W. A. Tenney,	1859	7	3	10		4	12	6								
Eola,	1858	Obed Dickinson,	1857	6	7	13	6	1		1							1	10
Forest Grove,	1845	E. Walker,		35	27	62		11	11	1	3	1	5	3	3		3	62
Oregon City,	1844	George H. Atkinson,		11	33	44		3	1	4	2	2	1	5	1	5	60	
Portland,	1851	P. B Chamberlain,		19	22	41	15	3	2	5	13	13	1	3	65		3	65
Salem,	1852	Obed Dickinson,		6	13	19		2	2	2	1	1		1	1	25		25
Sand Ridge,	1855	M. B. Starr, <i>No rep.</i>	1853															
Tualatin Plains,	1842	J. S. Griffin, <i>No rep.</i>	1830															
Chhs. specified, but not reported,							18											
TOTAL,				94	123	235	21	26	9	35	4	20	2	26	5	14	242	

CONTRIBUTIONS, \$693. AVERAGE ATTENDANCE, 585. PREACHING SESSIONS, 17.

THE GENERAL ASSOCIATIONS, &c.,

WITH THE NAMES OF THEIR OFFICERS, AND THEIR SESSIONS FOR 1861.

MAINE, GENERAL CONFERENCE OF. Organized January 10, 1826. Composed of delegates, ministerial and lay, from the fourteen County Conferences into which the churches are organized, viz., Aroostook, Cumberland, Franklin, Hancock, Kennebec, Lincoln and Sagadahoc, Oxford, Penobscot, Piscataquis, Somerset, Union, Waldo, Washington, York.

Officers: Rev. John W. Chickering, D.D., Portland, Moderator; Rev. Eliphalet Whitteley, Bath, Corresponding Secretary; Dea. E. F. Duren, Bangor, Recording Secretary; Dea. James Allen, Bangor, Treasurer; Dea. J. S. Wheelwright, Bangor, Auditor.

Next meeting: Thomaston, Tuesday, June 25, at 9 o'clock, A. M.

NEW HAMPSHIRE, GENERAL ASSOCIATION OF. Organized June 8, 1809. Composed of clerical representatives from fourteen clerical associations, viz., Belknap, Caledonia, Derry, Harmony, Hollis, Hopkinton, Lancaster, Manchester, Monadnock, Orange, Piscataqua, Sullivan, Suncook, and Union; and lay delegates from eight Conferences, viz., Cheshire, Grafton, Hillsborough, Lancaster, Merrimack, Rockingham, Strafford, and Sullivan.

Officers: Rev. John K. Young, D.D., Laconia, Secretary; Rev. Josiah G. Davis, Amherst, Statistical Secretary and Treasurer.

Next meeting: Portsmouth, Tuesday, August 27, at 10 o'clock, A. M.

VERMONT, GENERAL CONVENTION OF CON-

GREGATIONAL MINISTERS AND CHURCHES IN. Organized June 21, 1796. Composed of representatives from fifteen Associations, viz., Addison, Bennington, Caledonia, Lamoille, Lancaster, Montpelier, North Western, Orange, Orleans, Royalton, Rutland, White River, Windham, Windsor, and Winooski; two Con-sociations, viz., Addison and North Western; and ten Conferences, viz., Caledonia, Chittenden, Essex and Coos, Lamoille, Orange, Orleans, Rutland and Bennington, Washington, Windham, and Windsor. From the Con-sociations and Conferences, lay delegates are sent. The Statistics are collected through the Associations.

Officers: Rev. Aldace Walker, West Rutland, Register; Rev. E. Irvin Carpenter, Barre, Corresponding [and Statistical] Sec'y.

Next meeting: Rutland, Tuesday, June 18, at 10 o'clock, A. M.

MASSACHUSETTS, I. GENERAL ASSOCIATION OF. Organized June 29, 1803. Composed of delegates from twenty-seven local, clerical Associations, viz., Andover, Berkshire North, Berkshire South, Brewster, Brookfield, Essex North, Essex South, Franklin, Hampden East, Hampden West, Hampshire, Hampshire East, Mendon, Middlesex South, Middlesex Union, Norfolk, Old Colony, Plymouth, Salem, Suffolk North, Suffolk South, Taunton, Vineyard Sound, Woburn, Worcester Central, Worcester North, and Worcester South. The statistics are collected through these Associations.

Officers: Rev. Alonzo H. Quint, Jamaica Plain, Secretary and Treasurer, and Statistical Secretary.

Next meeting: Ware Village, Tuesday, June 25, at 4 o'clock, P. M. [Erroneously printed "28th" in the Minutes.]

II. GENERAL CONFERENCE OF THE CONGREGATIONAL CHURCHES OF. Organized September 12, 1860. Composed of ministerial and lay delegates from the various district Conferences of churches, the number of which uniting will be ascertained at the next meeting.

Officers: Rev. Joshua W. Wellman, Newton, Recording Secretary; Rev. Geo. Moor, Andover, Statistical Secretary; Dea. William Hyde, Ware, Treasurer; Chairman of Provisional Committee.—Rev. Samuel J. Spalding, Newburyport.

Next meeting: Newburyport, Tuesday, September 10, at 4 o'clock, P. M.

RHODE ISLAND, EVANGELICAL CONSOCIATION OF. Organized May 3, 1809. Composed of ministers and lay delegates direct from the churches.

Officers: Rev. Leonard Swain, D.D., Providence, Secretary [and Statistical Secretary].

Next meeting: Bristol, Tuesday, June 11, at 10 o'clock, A. M.

CONNECTICUT, GENERAL CONFERENCE OF. Organized —, 1709. Composed of delegates from fifteen local, clerical, Associations, viz., Fairfield East, Fairfield West, Hartford Central, Hartford Fourth, Hartford North, Hartford South, Litchfield North, Litchfield South, Middlesex, New Haven Central, New Haven East, New Haven West, New London, Tolland, and Windham.

Officers: Rev. Myron N. Morris, West Hartford, Registrar; Rev. Wm. H. Moore, Newtown, Statistical Secretary and Treasurer.

Next meeting: Bridgeport, First Church, Tuesday, June 18, at 11 o'clock, A. M.

NEW YORK, GENERAL ASSOCIATION OF. Organized May 21, 1834. Composed of clerical and lay delegates from Associations and Con-sociations; the former are Albany, Delaware, New York and Brooklyn, Onondaga, Ontario, Puritan, and Susquehanna; the former, Black River, Essex, Long Island, St. Lawrence, and Western New York.

Officers: Rev. Homer N. Dunning, Gloversville, Register and Treasurer; Rev. Jeremiah Butler, Bergen, Statistical and Publishing Secretary; Rev. Jonathan Edwards, Rochester, Corresponding Secretary.

Next meeting: Binghamton, Tuesday, September 24, at 10 o'clock, A. M.

NEW JERSEY.—These churches are attached to the General Association of New York.

PENNSYLVANIA, CONGREGATIONAL ASSOCIATION OF WESTERN. Organized, —; embraces thirteen churches, and meets semi-annually. Other churches are connected with the General Association of New York.

Officers at the Fall session (at Cambridge): Rev. L. Reed, Moderator; H. B. Balch, Scribe; A. B. Ross, Register.

Next Meeting: — — —.

OHIO, GENERAL CONFERENCE OF. Organized —, 1852. Composed of the ministers of all churches connected with local conferences, and of lay delegates from each church—associated or not. The Conferences are eight, viz., Central North, Cleveland, Grand River, Marietta, Medina, Miami, Plymouth Rock, and Puritan.

Officers: Rev. A. M. Richardson, East Cleveland, Register and Treasurer; Rev. James C. White, Cleveland, Statistical Secretary.

Next meeting: Cincinnati, Thursday, June 13, at 7 o'clock, P. M.

INDIANA, GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES AND MINISTERS OF. Organized March 13, 1858. Composed of both ministers and lay delegates from the churches.

Officer: Rev. Nathaniel A. Hyde, Indianapolis, Secretary.

Next meeting: Indianapolis, Tuesday, May 21, at 7 o'clock, P. M.

ILLINOIS, GENERAL ASSOCIATION OF. Organized —, 1843. A clerical and lay body, receiving delegates from the churches through nine Associations, viz., Bureau, Central, Chicago, Elgin, Fox River Union, Geneseo, Illinois, Rockford, and Southern Illinois.

Officers: Rev. Samuel H. Emery, Quincy, Register and Statistical Secretary; Rev. Martin K. Whittlesey, Ottawa, Corresponding Secretary and Treasurer.

Next meeting: Galesburg, Thursday, May 23, at 7½ o'clock, P. M.

MICHIGAN, GENERAL ASSOCIATION OF. Organized October 11, 1852. Composed of clerical and lay delegates from the churches, through seven local Association, viz., Eastern (Conference,) Geneseo, Grand River, Jackson, Kalamazoo, Marshall, and Southern Michigan.

Officers: Rev. L. Smith Hobart, Hudson, Secretary, Statistical Secretary, and Treasurer.

Next meeting: Ann Arbor, Thursday, May 16, at 7 o'clock, P. M.

WISCONSIN, PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF. Organized October —, 1840. Composed of 137 Congregational and 24 Presbyterian churches, through seven District Conventions, viz., Beloit, La Crosse, Lemonwies, Madison, Milwaukee, Mineral Point, and Winnebago.

Officers: Rev. Luther Clapp, of Wauwatosa, Moderator; Rev. Martin P. Kinney, Janesville, Stated Clerk and Treasurer; Rev. Enos J. Montague, Summit, Permanent and Statistical Clerk.

Next meeting: Milwaukee, Wednesday, September 25, at 7 o'clock, P. M.

IOWA, GENERAL ASSOCIATION OF. Organized November 6, 1840. Composed of clerical and lay delegates from the churches, and made up from nine local Associations, viz., Council Bluffs, Davenport, Denmark, Des Moines River, Dubuque, Garnaville, Grinnell, Mitchell, and North Western.

Officers: Rev. Darius E. Jones, Columbus City, Register, [and Statistical Secretary?]

Next meeting: Waterloo, Wednesday, June 5, at 8¼ o'clock, P. M.

MINNESOTA, GENERAL CONFERENCE OF. Organized 1855. Composed of ministers and delegates from the churches.

Officers: Rev. David Burt, Winona, Moderator; Rev. Lauren Armsby, Faribault, Scribe; Rev. Charles Secombe, St. Anthony, Statistical Secretary; Rev. David Burt, Winona, Corresponding Secretary.

Next Meeting: Anoka, Thursday, October 10, at 7 o'clock, P. M.

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

Officers: ??

KANSAS, GENERAL ASSOCIATION OF. Organized August, 1855. Composed of ministers and delegates from the churches.

Officers: Rev. S. D. Storrs, Quindaro, Moderator; Rev. Richard Cordley, Lawrence, Stated [and Statistical] Clerk.

Next meeting: Wabaunsee, Thursday, May 23, at — o'clock, P. M.

OREGON, CONGREGATIONAL ASSOCIATION OF. Organized ——. Composed of ministers and delegates from the churches.

Officers: Rev. P. B. Chamberlain, Portland, Moderator; Rev. Obed Dickinson, Salem, Secretary.

Next meeting: Oregon City, Thursday, September 5, at 10 o'clock, A. M.

CALIFORNIA, GENERAL ASSOCIATION OF. Organized 1857. Composed of ministers and lay delegates from the churches, which are united in three local associations, viz: Bay, Mountain, and Valley.

Officers: James H. Warren, San Francisco, Registrar, and Treasurer [and Statistical Secretary].

Next meeting: Sacramento, October.

CANADA, CONGREGATIONAL UNION OF. Organized 1853. Composed of ministers and delegates from the churches.

Officers: Rev. Prof. Adam Lillie, D.D., Toronto, C. W., Chairman; Rev. Edward Ebbs, Paris, C. W., Secretary-Treasurer; Rev. Henry Wilkes, D.D., Montreal, C. E., Chairman of Committee.

Next meeting: Kingston, C. W., Wednesday, June 12, at 4 o'clock, P. M.

NOVA SCOTIA AND NEW BRUNSWICK, CONGREGATIONAL UNION OF (*United*). Organized 1847. Composed of ministers and delegates from the churches.

Officers: Rev. Robert Wilson, Sheffield, N. B., Secretary; Mr. T. B. C. Burpee, Treas'r.

Next annual session: Yarmouth, N. S., [Friday,] September [6 or 13], at 7 o'clock, P. M.]

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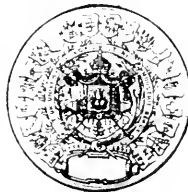
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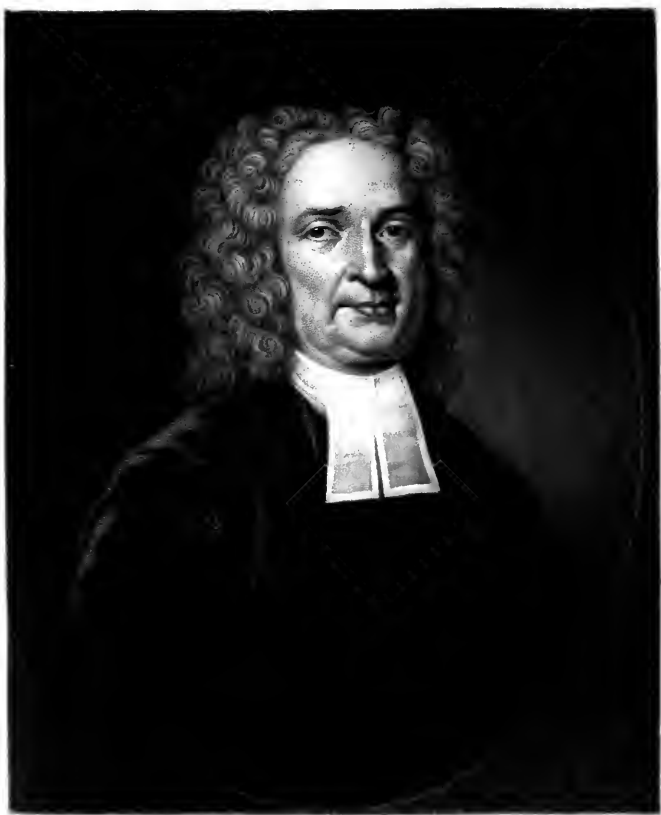
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ERRATUM.—On page 170, 1st line of second column, for *no* read *us*, an error of the copyist, not of the printer.



THE

Congregational Quarterly.

WHOLE NO. X.—APRIL, 1861.—VOL. III. NO. II.

JOHN COTTON.

BY REV. JOSEPH S. CLARK, D.D., BOSTON.

JOHN COTTON, "the father of Boston," as he has been called, was born in Derby, England, on the 4th of December, 1585. His ancestral line can be traced back to William Cotton, who lived in the reign of Edward III., and married, in 1371, Agnes, the daughter of Walter de Ridware, of Hampstall-Ridware, in the County of Stafford, whose oldest son was Sir John Cotton. "Great revenues," as well as "gentle blood," descended, in the line of this family, almost to the time of the subject of this article, and the estate was lost through fraud. It is reported that his father, Rowland Cotton, "had the education of a lawyer, bestowed by his friends upon him, in hopes of his being the better capacitated thereby to recover the estate."¹ But it does not appear that he

ever secured this result, though he practiced law through life, if that might be called the practice of law which consisted mainly in keeping his neighbors out of it; preferring the blessedness of the peacemaker to the fees of the lawyer. Still he had a competency, and was disposed to employ it in the education of his son, whose early fame added to his father's income more than enough to pay his College bills.²

At the age of twelve years, the precocious boy was admitted to the University of Cambridge. At eighteen he became Master of Arts. Soon after he rose to the rank of head lecturer, dean, and

the aspersion of malice, is complete, while his eulogiums are not extravagant. To avoid a troublesome multiplication of marginal references, the writer of this sketch will here inform the reader that whatever facts are not expressly credited to others, are derived from him.

² "This providence is here remarkable concerning him; that, whereas his father (whose calling was towards the law,) had not many clients that made use of his advice in law-matters before, it pleased God, after his son's going to Cambridge, to bless him with great practice; so that he was very able to keep him there, and to allow him liberal maintenance, inasmuch that this blessed man hath been heard to say, *God kept me in the University.*"—Norton's Life of Cotton, pp. 10-11.

¹ Life of Mr. John Cotton, by Dr. C. Mather, in his *Magnalia*, vol. i., p. 222, Hartford edition, 1820. Several other lives of him have been written, of which Mr. Norton's, among the earlier, and Dr. A. W. McClure's, among the later, are the best. The former, however, is singularly deficient in facts; though the writer, an intimate personal friend, must have had all needful knowledge. The latter, a very instructive duodecimo of three hundred pages, is, properly, a treatise on Congregationalism. Dr. Mather has excelled himself in this beautiful piece of biography. His vindication of his grand-father from

catechist—offices of instruction or government involving great responsibility, as also implying high scholarship and character. Indeed, some of the brightest minds of the age were trained under his hand during the fifteen years of his connection with the University; and were so taken with the brilliancy of his talents, and the blandness of his manners, that they held him in admiration through life. Especially did he attract the Cambridge literati by a Latin oration at the funeral of Dr. Some, the Master of Peter House College, and by a University Sermon, preached in St. Mary's Church, not long after. These, however, were the days of his vanity. The eloquent discourses, whose polished periods had gotten him such renown, he subsequently saw to be only the wisdom of man, which is foolishness with God; and with Puritan consistency, he committed the manuscripts to the flames.

This great change was wrought on this wise. Among the preachers at Cambridge, was the pious and learned William Perkins, the spiritual father of John Robinson, and Richard Mather, and many other New England worthies. Under his pungent appeals, the conscience of Mr. Cotton had often been convicted; but the conviction was as often smothered under the persuasion "that if he became a godly man, it would spoil him for being a learned one." In this conflict he continued, like Bunyan's Pilgrim, driven forward, on the one hand, by the goads of conscience, toward the "wicket-gate," and driven back, on the other, by the fiery darts of Satan; till one day, "walking in the field, he heard the bell toll for Mr. Perkins, who then lay dying."¹ His first impulse was "to rejoice in his deliverance from that powerful ministry, by which his conscience had been so oft beleaguered." This wicked working of a rebellious heart

convinced him of sin, and plunged him into deep distress. Dr. Sibbs, another messenger of mercy—to how many of our New England fathers! completed the work which Mr. Perkins' death-knell had begun. A sermon from him on the "misery of those who had only a negative righteousness, or a civil, sober, honest blamelessness before men," brought the refined and moral University lecturer to feel his lost condition. For the space of three years, he remained in a state of unrelieved sorrow, which then gave place to a joy that was never clouded again—"a sacred joy which accompanied him into the fullness of joy forever more."

This "law work," as the fathers used to call it, and to which Paul so feelingly alludes, when, describing his own case, he says, "I was alive without the law once; but when the commandment came, sin revived and I died," was a marked feature in the religious experience of the Puritans, as if to fit them for that heroic wrestling "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," to which they were destined. It is certain that they had made none of those advances in theology, and improvements in preaching, whereby, in our day, a rebel sinner can be reduced to allegiance without knowing anything about it till it is all over—can be slain by the law, and made alive in Christ, with no remembered consciousness either of dying or coming to life. It is worth considering whether this *easy conversion*, which is usually followed by an *easy life*, marked by no great outward change beyond merely joining the Church, does not show a tendency toward that worldly, spiritless condition of the English Church, against which God set up Puritanism as a standing protest. There is something in such an experience as Mr. Cotton's, that commends itself even to those who never had it themselves, and who pretend to scoff at those who have. In his case, it was certainly no rash and reasonless ex-

¹ Norton's Life of Cotton, p. 12. "Though Mr. Perkins died at the early age of forty-six, he yet found time to compose works which it takes three ponderous folios to contain."—Drake's History of Boston, p. 159.

citement, but the result of years of anxious inquiry and mental conflict. It occurred at the age of twenty-seven, when his powers were in the highest state of discipline and development. The *reality* of the change was soon apparent. Like the apostle, "immediately he consulted not with flesh and blood." Called again to preach a University sermon in the old stone pulpit of St. Mary's, the remembrance of his former classic and eloquent performances drew together a refined audience, "with a fresh expectation of similar elegances of learning." In the quaint words of John Norton, "The curious and Corinthian wits, who prefer the muses to Moses, who taste Plato more than Paul, and relish the orator of Athens far above the preacher of the cross, flocked to the sermon with an Athenian itch after some new thing, as to the ornaments of rhetoric and abstruse notions of philosophy. But his spirit now savoring of the cross of Christ more than of human literature, and being taught of God to distinguish between the word of wisdom and the wisdom of words; his speech and preaching were not with the enticing words of man's wisdom, but in the demonstration of the spirit and of power."¹ The consequence was, as in the case of Paul's preaching to the elite of Athens, "some mocked—howbeit, certain men clave unto him." Among these last was a fellow-lecturer, already distinguished as a scholar, and thenceforth to be known over the earth as "Dr. Preston," than whom no abler champion of the Puritan faith was then living. Through more than half the sermon he felt a strong disgust, which he did not try to conceal; but before it was ended, his heart was pricked, and like one of Peter's bearers, he came to inquire, "What shall I do?" This first fruit foretold the harvest that awaited his sickle when he should enter the gospel field, as he did soon after, in the old town of Boston.

The large congregation worshipping in

the venerable Church of St. Botolph's, invited him to be their minister. The Mayor of the town, who, with an opposing party, had determined to vote for another candidate, in mere heedlessness threw the casting vote for Mr. Cotton. Perceiving his blunder, he called for another ballot; and, by a singular fatuity, the vote being again a tie, he again voted for Mr. Cotton! Thus clearly was he "called of God" to that important post, where, for the space of twenty-one years, (from 1612 to 1633,) he ministered, with astonishing assiduity and success. In addition to the laborious services of the Sabbath, in a church-edifice that would seat five thousand hearers, he delivered four week-day lectures—two of them "early in the morning," and two in the afternoon—besides "a daily lecture in his house," designed for his students,² but which the neighbors attended in such throngs that he was obliged, at length, to give it up. Interspersed with these regular appointments were funeral sermons, which he always preached for "the abler sort that died," and "extraordinary days kept *pro temporis et causis*, wherein he would spend sometimes no less than six hours in the word and prayer." The reaping corresponded with the sowing; the vintage with the culture bestowed on the vine. The testimony of friends and foes may be given in the words of Cotton Mather, that "a great reformation was thereby wrought in the town of Boston. Profaneness was extinguished, superstition was abandoned, religion was embraced and practiced among the body of the people; yea, the Mayor, with most of the magistrates, were called Puritans."

This last remark presages a coming storm that is likely to drive him from his

² Dr. Mather tells us that "his house was full of young students: whereof some were sent unto him out of Germany, some out of Holland, but most out of Cambridge: for Dr. Preston would still advise his near fledge'd pupils to go live with Mr. Cotton, that they might be fitted for public service: insomuch that it was grown almost a proverb, *That Mr. Cotton was Dr. Preston's seasoning vessel.*"

¹ Norton's Life of Cotton, p. 13-14.

peaceful moorings in the parish of St. Botolph. Scarcely had Mr. Cotton completed the third year of his ministry at Boston, when his conscience began to falter in respect to the unscriptural ceremonies enjoined by the Church of England; and in some lighter matters he ceased to conform. But such a hold had he upon the hearts of his flock, that "his non-conformity, instead of being disturbed, was embraced by the greatest part of the town." And when complaints were made against him in the Bishop's Court, and that functionary found it necessary to silence him from preaching, his influential friends were able to procure his restoration. From that time his popularity increased, "and many gentlemen of good quality" came to reside in the place on his account. The rare encomium that Mr. Norton bestows upon him at this stage of his life, that "he was a man exceedingly loved and admired of the best, and revered of the worst," is fully borne out by the facts connected with his removal. The limits assigned to this sketch will not allow the introduction of those facts in full. Suffice it here to say, that the steady advance which Mr. Cotton was making towards the liberty of the gospel, having brought him, at length, not only to renounce the liturgy, as a rule of worship, but diocesan Episcopacy, as a form of government, while Archbishop Laud was making still swifter advances in the opposite direction, it was not possible that a collision should long be avoided.

There was living at that time, in the town, one Gawain Johnson—a fellow of dissolute habits, who, to be revenged on the magistrates by whom he had often been punished in the Police Court, went up to London and lodged an information against them in the High Commission, or "Protestant Inquisition," as it has fitly been called. The charge was that they "did not kneel at the sacrament, nor observe some other ceremonies by law imposed." When told that he must insert the minister's name, "Nay, (said he),

the minister is an honest man, and never did me any wrong." And it was not till he was assured of the invalidity of his complaint without it, that, rather than lose his revenge on the magistrates, he gave the name of Mr. Cotton, their minister. Informed that a writ was out for his arrest, he chose to conceal himself among friends, rather than fall into the hands of enemies, with the certain prospect of pining away, as others had done, in the cell of a prison.

Mr. Cotton had recently married his second wife. His first marriage, soon after his settlement in Boston, with Miss Elizabeth Horrocks, was eminently happy and helpful. She died childless, about three years before his ministry there was brought to a close. His second wife, Mrs. Sarah Story, "a virtuous widow, very dear to his former wife," had sustained the new relation less than a year, when the storm of persecution burst over their heads, and drove them asunder. *Her* feelings must be imagined. *His* were expressed in a letter addressed to her from out the place of his concealment, under date of October 3, 1632, which is still preserved. The bitterness of the separation, on his part, may be inferred from the grounds on which he argues the duty of submission. "Truly," writes he, with many accompanying words of endearment, "though this cup be brackish at first, yet a cup of God's mingling is doubtless sweet in the bottom, to such as have learned to make it their greatest happiness to partake with Christ, as in his glory, so in the way that leadeth to it."¹

The Earl of Dorchester, a practiced courtier, who, on a visit to Boston once, had become so much interested in Mr. Cotton's preaching, that he pledged his best offices in his behalf, if ever they were needed, tried many ways to soothe the venomous heart of Laud, but was baffled in every attempt. "Had he been guilty of drunkenness, or uncleanness, or any

¹ The entire letter may be found in Young's *Chronicles of the Massachusetts Colony*, p. 422.

such lesser matter," said the vexed and sarcastic Earl, "I could have obtained his pardon; but inasmuch as he has been guilty of non-conformity and Puritanism, the crime is unpardonable: therefore tell him to fly for his safety." This he attempted to do by travelling in disguise to Holland.¹ But on his way to the place of embarkation he was persuaded by a relative to visit London; and it soon appeared why. Those distinguished ministers of the metropolis, Dr. Goodwin, Mr. Philip Nye, and Mr. John Davenport, were then "conforming" clergymen in the Church of England; and knowing Mr. Cotton to be a man of candor, were quite sure that they could persuade him to do the same, "rather than leave his work and his land." A conference was accordingly held, which, instead of bringing him back to their views, resulted in bringing them over to non-conformity and Congregationalism, and ultimately into exile, "for the word of God, and for the testimony of Jesus Christ." At London Mr. Cotton also met Mr. Hooker, just returned from Holland, on his way to America. This "Light of the Western Churches," as he has since been named, was then in total eclipse; skulking in disguise from one hiding-place to another,

with the hounds of the High Commission at his heels.² His discouraging account of things in Holland decided Mr. Cotton not to go there; while letters of warm invitation from Winthrop and others on this side the water, turned his face to New England, for which he and his newly married wife embarked on board the ship Griffin, of three hundred tons, in company with Messrs. Hooker and Stone, and two hundred other Puritan emigrants, about the middle of July, 1633. Of the three ministers, Mr. Stone was the only one who could leave England openly without danger of arrest. All the ports were watched for Cotton and Hooker. The Griffin was searched before leaving the dock; and again at the Isle of Wight, where she made her last anchorage. But, by private agreement, the two contraband ministers were slipped on board in disguise, as the good ship lay-to off the Downs.

This fleeing of Christ's ministers, like escaped convicts from the penalties of the law, had a look about it which some did not like. Would it not be better, they asked, to trust in God, and abide the issue? Is it not what the hireling shepherd does, "who sees the wolf coming, and leaveth the sheep and fleeth?" Whether these questions have been settled to the satisfaction of all tender consciences in our day, or not, they were rife at the time of which we speak. Good men were not agreed as to what course should be taken. John Cotton and John Bunyan, for example, took different courses, and for rea-

¹ Before leaving Boston, he wrote a letter, "To the Right Reverend, and my very Honorable good Lord, John, Lord Bishop of Lincoln," resigning his pastoral charge, with a calm and candid statement of the reasons. The prelate had always held the vicar in high esteem for his learning, and would probably never, of his own accord, have interfered with his non-conformity. But the Arch-Bishop was inexorable, and his subaltern must execute his orders. After acknowledging obligations for "such well-tempered authority and mildness" as his diocesan had exercised towards him, he adds, "Your Lordship well knoweth it is both the Apostles' and Prophets' principle (and it holdeth in every righteous man, from the meekest to the greatest) *Justus ex fide sua vivit, non aliena*, and therefore, howsoever I do highly prize, and much prefer other men's judgment, and learning, and wisdom, and piety, yet in things pertaining God and his worship, still, I must (as I ought) live by mine own faith, not theirs. Nevertheless, where I cannot yield obedience of faith, I am willing to yield patience of hope." The entire letter is preserved in Hutchinson's "Collection of Original Papers, pp. 249-51.

² On one occasion, "the pursuivants got so far up with him, as to knock at the door of that very chamber, where he was now discoursing with Mr. Stone, who was now become the designed companion and assistant for the New English enterprise. Mr. Stone was at that instant smoking of tobacco; for which Mr. Hooker had been reproving him, as being then used by few persons of sobriety; being also of a sudden and pleasant wit, he stept unto the door, with his pipe in his mouth, and such an air of speech and look, as gave him some credit with the officer." The result was the peaceable departure of that functionary in pursuit of his prey in some other more likely place,—the best service that we ever recollect to have heard reported of tobacco.

sons, it may be, equally conscientious. Bunyan has vindicated his procedure, in the "Account of his Imprisonment," published in Vol. III, pp. 9, 10, of his Works. Mr. Cotton has left us the reasons which governed him and his "brother Hooker," in a letter printed with Hutchinson's Collections, pp. 55-8. And as the document is a better statement of those reasons than can elsewhere be found—being also a fine illustration of the man under "sore temptation"—it is here inserted, with some abridgement, but no alteration of the sense. It is dated December 3, 1634, and appears to have been written to a non-conforming minister in England.

"Reverend and beloved brother in our blessed Saviour:—

"The question you demand, I had rather answer by word of mouth than by letter; yet I will not refuse to give you account of my brother Hooker's removal and mine own, seeing you require a reason thereof from us both. We both of us concur in a three-fold ground of removal.

"1. God having shut a door against both of us from ministering to him and his people in our wonted congregations, and calling by a remnant of our people, and by others of this country, to minister to them here, and opening a door to us this way, who are we that we should strive against God and refuse to follow the concurrence of his ordinance and providence together, calling us forth to minister here? If we may and ought to follow God's calling three hundred miles, why not three thousand?

"2. Our Saviour's warrant is in our case, that when we are distressed in our course in one country, we should flee to another. To choose rather to bear witness to the truth by imprisonment than by banishment, is indeed sometimes God's way, but not in case men have ability of body and opportunity to remove, and no necessary engagement for to stay. Whilst Peter was young, he might gird himself and go whither he would—John xxi: 8,—but when he was old and unfit for travel, then indeed God called him rather to suffer himself to be gird of others, and led along to prison, and to death. Nevertheless in this point I conferred with the chief of our people, and offered them to bear witness to the truth I had preached, and practiced amongst them even unto bonds, if they conceived it might

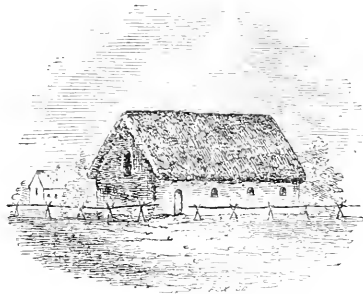
be any confirmation to their faith and practice; but they dissuaded me that course, as thinking it better for themselves, and for me, and for the Church of God, to withdraw myself from the present storm, and to minister in this country to such of their town as they had sent before hither, and such others as were willing to go along with me, or to follow after me. . . . To have tarried in England for the end you mention, to appear in defence of that cause for which we were questioned, had been (as we conceive in our case,) to limit witness-bearing to the cause (which may be done more ways than one,) to one only way, and that such a way as we do not see God calling us unto. Did not Paul bear witness against the Levitical ceremonies, and yet chose rather to depart quickly out of Jerusalem, because the most of the Jews would not receive his testimony concerning Christ on that question, (Acts xxii: 18,) than to stay in Jerusalem to bear witness to that cause unto prison and death? . . .

"3. It hath been no small inducement to us, to choose rather to remove hither, than to stay there, that we might enjoy the liberty, not of some ordinances of God, but of all and all in purity. . . . Seeing Christ hath instituted no ordinance in vain, but all to the perfecting of the body of Christ, and we know that our souls stand in need of all to the utmost, we durst not so far be wanting to the grace of Christ, and to the necessity of our own souls, as to sit down somewhere else, under the shadow of some ordinances, when by two months' travel we might come to enjoy the liberty of all."

While the spirit and the logic of this letter must satisfy all reasonable men as to the propriety of Mr. Cotton's course, the result has shown that it also had the approval of God. That course was not taken to escape suffering. He did not escape. Personally considered, his self-banishment into a wilderness three thousand miles off, was, in some respects, harder to bear than imprisonment at home. It was a going out of the world unnoticed—an unhonored exit from among the living, without even the cold respect of funeral obsequies. What a painful transition to such a man as Mr. Cotton, viewed merely as a matter of personal feeling, to go from a pastorate in old Boston to a pastorate in new Boston in 1633! for

we must not imagine that even the Puritan had a faith that could forecast the future, as it has since unfolded. A ripe scholar, after fifteen years of University life, and twenty years more in a city full of libraries and learned men, comes to live on a continent that never saw a College nor a public library. A pastor of mature age and fixed habits, whose congregation is counted by thousands—many of them wealthy, some of them noble, all of them his devoted personal friends—becomes the teacher of a few hundred poor, untitled fellow-exiles. And *these* he meets, not in "the long-drawn aisle" of the venerable St. Botolph's, with lofty nave, and

low hovel, with mud walls, which every shower is decomposing, and thatched roof which the next stray spark may consume.



What a contraction of one's life sphere! What a shrinkage of human greatness, when measured by the scale which man applies in such matters?

It was on the 3d of September, 1633, that Mr. Cotton reached our New England Boston—for already that name had been given to the peninsula of Shawmut, not more in honor of the new comer, than in hope of thereby inducing him to come.² His arrival was most opportune, and all the more welcome as an answer to prayer,

handsome tower," continues Mr. Drake, "was built after the model of that of the great church at Antwerp. At the summit of this tower is a beautiful lantern, for a guide to seamen, which can be seen forty miles. It was a figurative saying of some of the Pilgrims who settled this Boston, that the lamp in the lantern of St. Botolph's ceased to burn when Cotton left that church, to become a shining light in the wilderness of New England." It was the saying of Dr. Increase Mather, that "both Bostons have reason to honor his memory; and New England Boston most of all, which oweth its name and being to him, more than to any person in the world."

² In Prince's Chronology, pp. 315-16, under date of Sept. 7, 1630, is the following entry:—"Thus this remarkable peninsula, about two miles in length and one in breadth, in those times appearing at high-water in the form of two islands, whose Indian name was Shawmut, but, I suppose, on account of three contiguous hills appearing in a range to those at Charlestown, by the English called at first Trimountain, now receives the name of BOSTON: which deputy-governor Dudley says, they had before intended to call the place they first resolved on, and Mr. Hubbard, that they gave this name on account of Mr. Cotton, the then famous Puritan minister of Boston in England; for whom they had the highest reverence, and of whose coming over they were doubtless in some hopeful prospect."



groined arches, and tower rising two hundred and eighty-two feet from the ground, the finest in England:"¹ but in that little

¹ Mr. Drake, in his admirable "History and Antiquities of the city of Boston," quoting from the *Magna Britannia Antiqua et Nova*, tells us that this Church, as there described, (in 1720,) was "beautiful and large, the tower of which is so very high as to be the wonder of travellers, and the guide for mariners at a great distance. It is looked upon as the finest in England, and is 280 feet high, or better, and was begun to be built at midsummer, 1309. The length of the church is equal to the height of the steeple—ninety-four yards. There are 365 steps, 52 windows, and 12 pillars, which are designed to parallel the days, weeks and months of the year." "Its

in which the devout company had just been spending a day for the express purpose of asking God to "send over such as might be eyes unto them in the wilderness." Both the civil and ecclesiastical affairs of the country (if indeed these were then distinguishable,) were in an unsettled state; and he, more than any other living man, was the one to settle them.

The admission of himself and wife to the Boston Church, *on examination of their religious experience and doctrinal views*, together with his ordination (October 10th,) to the office of teacher, with the hearty approval and official help of Mr. Wilson, the pastor—all within a fortnight from his arrival—shows a people ready enough to be led, but not blindly; to be molded and fashioned, but not without first knowing into what shape. The alacrity with which the reins are put into his hands, is sufficient proof of their confidence in him as a guide; while the rigid scrutiny with which it is done, and his re-investment with the sacred office by themselves, tells him plainly that they, the Church, are now the only bishop to which, under Christ, he is accountable.¹

Some eight or ten churches had been gathered,—each in a way peculiarly its own, all on the basis of a covenant mutually and voluntarily entered into—when

¹ We are to presume that this seeming renunciation of the Church of England was in accordance with Mr. Cotton's views at the time, though directly opposed to the advice which he gave while officiating as a non-conforming pastor at St. Botolph's. Hearing that the Salem people had turned "Separatists"—as the followers of Robinson were then called in England—he wrote a letter to Mr. Skelton, saying, among other sharp things: "You went hence of another judgment, and I am afraid your change hath sprung from New Plymouth men, whom I esteem as godly and loving Christians; yet their grounds, which they have received for this tenet from Mr. Robinson, do not satisfy me, though the man I reverence as godly and learned." A flight of three thousand miles, not so much to escape death in a dungeon, (which indeed was likely to ensue,) as to obtain liberty to preach the gospel, had probably reconciled him to the idea of coming out from a Church which denied that liberty, except in the performance of unscriptural rites repugnant to his conscience.

Mr. Cotton came. The first exertion of his great influence molded these churches, and others that were springing up around them, into the form and order which we now see.² A small treatise of his, comprised in eighty-eight duodecimo pages, entitled "The Keyes of the Kingdom of Heaven, and the Power thereof, according to the Word of God," may be said to have given the *key-note* of Congregationalism, both in Old and New England. Published in London, in 1644, with a commendatory Introduction by Thomas Goodwin and Philip Nye, who, it will be remembered, had embraced Congregationalism while attempting to dissuade Mr. Cotton from it, this little book had the honor of achieving a similar conquest over the great Dr. Owen, who rose up, convinced by the arguments which he set down to refute, and had the frankness to say, in expressing his opinion of the author's reasoning, "This way of impartial examining all things by the Word, and laying aside all prejudicate respects unto persons or present traditions, is a course I would admonish all to beware of, who would avoid the danger of being made INDEPENDENTS." In New England, aside from the Bible, it was the only Church-manual till the drawing up of the Cambridge Platform, in 1648, which is but a fuller and more formal exposition of the same great principles.

In civil matters, Mr. Cotton's influence was scarcely less potent than in ecclesiastical. A case occurred soon after his settlement in Boston, which may be cited

² Contemporary witnesses—friends and foes—are very explicit in their allusion to Mr. Cotton's great influence with the churches. In that bitter dose which Robert Baylie administers to the Independents, in his "Dissuasive from the Errours of the Time," is this true account of the rise of modern Congregationalism: "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 Goodwen, [of London,] who did help to propagate it to sundry others of Old England first, and after, to more in Holland, till now, by many hands, it is sown thick in divers parts of the kingdom."—p. 54.

as an illustration. All the old chroniclers allude to a disturbed condition of the government, which he was instrumental of quieting. Cotton Mather tells us that "he found the whole country in a perplexed and a divided state as to their civil constitution;" but he does not tell us what the matter was. From Hutchinson, [vol. i., pp. 39-40.] it appears that the people began to grow dissatisfied with their scanty share of the government. A House of Representatives was struggling into birth, which had not been provided for in their charter; and unless it could find a peaceful advent, it was likely to have a violent one; for come it must. In just this state of things, Mr. Cotton, recently arrived, was invited to express his views on the subject in a sermon—everything then was done sermon-wise that would possibly admit of it—probably at a public fast, appointed with reference to their troubles. His text was, Hag. ii : 4: "Be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech the high priest; and be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts." We need not be told what was the train of thought, nor how he applied it. It completely cured the disorder. Mr. Norton, in his usual classic style, illustrates the effect of the sermon by comparing it with the speech of Menenius Agrippa to the people of Rome, at the time of their secession to *Mons Sacer*, (Liv. Hist., lib. 2, cap. 32). "So, through the Lord's working mightily by this sermon, all obstructions were presently removed, and the spirits of all sorts, as *one man*, were excited unanimously and vigorously in the work of the Lord from that day." The same competent witness testifies that immediately after this, "the Court . . . desired Mr. Cotton to draw an abstract of the judicial laws delivered from God by Moses, so far forth as they were of a moral (i. e., of perpetual and universal) equity;¹ which is a very different thing from the current

notion that Mr. Cotton prevailed on the legislature to adopt these laws—a misrepresentation which a malicious joker of that day has magnified by the addenda, that they finally consented to take the laws of Moses "till they could find time to make better." Nor was Mr. Cotton the author of that much abused act, which, for a few years, excluded non-professors from the rights of suffrage,—as the world generally regard him, and as Dr. Mather's statement of the case would naturally lead one to infer.² Mr. Cotton did indeed "advise them to *persist in their purpose* of establishing a theocracy (i. e., God's government.) over God's people;" but the legislative act by which it had been already established, was passed in May, 1631, two years and six months before he arrived.

The strife of political parties being thus happily quelled by a sermon, as it had been in Rome by a speech—the *people* in both cases getting an enlargement of their rights—"it was an usual thing, henceforth," continues Mr. Norton, "for the magistrate to consult with the ministers in hard cases, especially in matters of the Lord; yet so, as notwithstanding occasional conjunction, religious care was had of avoiding confusion of counsels," i. e., between things sacred and things secular. It must be confessed, however, that such confusion was not always avoided. In striking out a new path through forest, and jungle, and bog, as our fathers were then doing, what wonder if, in the outset, they were at a loss to find the due bearings and proper starting points, and sometimes got bewildered in the trackless maze? And yet it was not so much the Church allying itself to the State, as a *State growing out of the Church*, which occasioned the seeming confusion of ecclesiastical and civil affairs. In Hutchinson's "Collection of Original Papers," p. 88, is a document—undoubtedly the production of Governor Winthrop—which contains the following remarkable pas-

¹ Norton's Life of Cotton, p. 22.

² Magnalia, vol. i., p. 243.

sage: "Whereas the way of God hath always been to gather his churches out of the world; now, the world, or civil State, must be raised out of the churches." This key exactly fits the lock that so many have tried in vain to open, and explains some otherwise inexplicable things in the conduct of those fathers. It was impossible that there should not have been a certain union of Church and State, while the great interests of religion, as centered in the Church, were about the only subjects requiring legislation, and the State, as such, was in its nonage. Nevertheless, after all the slang that we hear, the first complete separation of the two, that the world ever saw, was effected on these shores, and Mr. Cotton was the first man in Christendom to run the boundary line between them.

Writing to Lord Say and Seal, in 1636, he gave the following clear thoughts on both the union, and the distinction, between Church and State: "I am very apt to believe, what Mr. Perkins hath [said] in one of the prefatory pages to his golden chain, that the word and Scripture of God do contain a short *upolupsis*, or platform, not only of theology, but also of other sacred sciences, as he calleth them—attendants and handmaids thereunto, which he maketh ethics, economics, politics, Church-government, &c. It is very suitable to God's all-sufficient wisdom, and to the fullness and perfection of Holy Scriptures, not only to prescribe perfect rules for the right ordering of a private man's soul to everlasting blessedness with himself, but also for the right ordering of a man's family; yea, of the commonwealth too, so far as both of them are subordinate to spiritual ends, and yet avoid both the Church's usurpation upon civil jurisdictions, *in ordine ad spiritualia*, and the Commonwealth's invasion upon ecclesiastical administrations, *in ordine* to civil peace, and conformity to the civil State. God's institutions (such as the government of Church and of commonwealth be,) may be close and co-ordinate

one to another, and yet not confounded. God hath so framed the state of Church-government and ordinances, that they may be compatible to any commonwealth, though never so much disordered in its frame. But yet, when a commonwealth hath liberty to mould its own frame, I conceive the Scripture hath given full direction for the right ordering of the same, and that in such sort as may best maintain the *euxetia* of the Church. Mr. Hooker doth often quote a saying out of Mr. Cartwright, (though I have not read it in him,) that no man fashioneth his house to his hangings, but his hangings to his house. It is better that the commonwealth be fashioned to the setting forth of God's house, which is his Church, than to accommodate the Church to the civil State."¹

These views, though contained in a private letter, he tells his lordship "were agreeable to the minds of such leading men" as he "thought meet to consult;" and they were embodied in the answers returned to the "proposals" made by that noble man "and other persons of quality, as conditions of their removing to New England." In carrying out these views, two things were inevitable;—first, that the State should at length work itself clear from the Church, as we now see it; second, that it should take on a form of government corresponding with the ecclesiastical polity in which it had been brought up, which also we now have in our Republican constitution; and Mr. Cotton's labors were greatly influential in bringing about both.

Thus passed the life of Mr. Cotton after he came to New England,—laying foundations; molding public sentiment; giving to our institutions, both civil and ecclesiastical, the shape which they still bear. Probably no man ever lived among us whose influence equalled his, in either of these departments, considering the brevity of his stay. "Such was the authority he had in the hearts of the people,"

¹ Appendix to Hutchinson's Hist., vol. i., p. 437.

says Mr. Hubbard, "that whatever he delivered in the pulpit was soon put into an order of Court, if of a civil, and set up as a practice in the Church, if of an ecclesiastical concernment."¹ The secret of this influence is no doubt explained, in part, when the same historian tells us that "Mr. Cotton had such an insinuating and melting way in his preaching that he would usually carry his very adversary captive after the triumphant chariot of his rhetoric."² Still, there must have been *logic*, as well as "rhetoric," and forcible *thought*, no less than a "melting way" of expressing it, to account for his pulpit power.

Nor was it from the pulpit alone that he made himself felt. He wielded the press also, and with a masterly hand. More than thirty books and pamphlets of his are still extant—none of them large, but some of them mighty in directing the course of events, and all of them answering the description which is given by the English editor, in the "Epistle Prefatory" to one of them, viz., "The manner of handling, gracious; meek words, playing the champion for virtue and innocency, with arguments of steel, unsheathed and shining with an amiable plainness of speech, and a free and sincere openness of heart."³ His controversial writings are models of their kind. "So able an opponent," says Mr. Norton, "was rare; so candid an opponent was more rare; he that fell into his hands was likely to fall soft enough ordinarily, (except through his own fault,) and not likely to lose anything besides his error."⁴

In addition to the influence which he

exerted through the pulpit and the press, he carried on an extensive correspondence with men of all grades, on themes of every sort. Cases of conscience, points of doctrine, affairs of State, and questions of ethics, were continually coming to him for solution. To-day a letter from Mr. Mather, of Dorchester, asks "whether a grandfather may not offer his grand-child for baptism, when the father is not a Church member?" To-morrow Mr. Davenport, of New Haven, whose Church are rather over-matched by Ezekiel Cheever, the school-master, in their attempt to deal

land churches; with Questions to such as are admitted to fellowship, 1641.

The Way of Life, 4to.

God's Mercy mixed with Justice.

An Abstract of the Laws of New England, 1636.

The Church's Resurrection: on Rev. xx: 5-6.

Answer to Mr. Ball's Discourse on Forms of Prayer, 1642.

Exposition of Revelations, 16th Chapter.

The true Constitution of a particular visible Church, 1643.

The Keys of the Kingdom of Heaven, 1644.

The Doctrine of the Church, to which is committed the Keys of the Kingdom of Heaven.

The Covenant of God: Free Grace most sweetly unfolded, 1645.

The Way of the Churches in New England, 1645.

The pouring out of the Seven Vials.

The Controversy concerning Liberty of Conscience, stated, 1646.

Gospel Conversion, with reasons against stunted forms of praising God in Psalms, 1646.

The singing of Psalms a Gospel Ordinance, 1647.

The Grounds and Ends of the Baptism of Children, 1647.

A Letter to Roger Williams.

The Bloody Tenet washed; in answer to Mr. Williams.

Questions propounded to Mr. Cotton by the Teaching Elders, and his answer to each.

The Way of Congregational churches cleared, in two Treatises against Mr. Baylie and Mr. Rutherford, 1648.

Visible Saints the matter of the Church, 1650.

Christ the Fountain of Life, 1651.

A brief Exposition of Ecclesiastes, 1652.

A Censure upon the Way of Mr. Henden, of Kent.

Sermons on the Epistle of John, Folio.

A Discourse on things Indifferent.

Exposition of Canticles.

Milk for Babes; a Catechism.

Meat for Strong Men.

A Discourse about civil Government in a Plantation whose design is religion. [This discourse, Cotton Mather says, vol. i., p. 300, is ascribed to Mr. Cotton "by a mistake."]

¹ Hubbard's Hist. of New England, p. 182.

² *Ib.*, p. 175.

³ "The Way of Congregational churches cleared," p. 1. In another of his productions, "A Modest and clear Answer to Mr. Ball's Discourse of set forms of Prayer," the English edition characterizes it as of "a clear judgment, dexterous aptness, and pithy plainness in a moderate and brotherly stile."

⁴ The following is thought to be a complete catalogue of Mr. Cotton's printed works, (some letters excepted,) with abbreviated titles:

God's Promise to his Plantation: an Election Sermon, 1634.

A Letter in answer to Objections against New Eng-

with him, writes to Mr. Cotton, "Give me leave to propound, and, as earnestly as my modesty will permit, to importune, that you would answer that logical quirk which Mr. Prudden told you of; and what other arguments you find in that postscript of Mr. Cheever's answer to the Church, and which you have elsewhere met with."¹ At one time he is writing a letter of consolation to some afflicted member of his former flock, in old Boston. At another, he is encouraging Oliver Cromwell, in his resistance to tyranny. A letter of his to that extraordinary character, after he became Lord Protector, as also Oliver's reply to it, are found in Hutchinson's Collections, though not in Carlyle's. With some slight abridgement, they are here inserted, that the reader may see what each thought of the other. Mr. Cotton's is dated "28 of 5th, 1651," and opens thus:

"Right Honorable,

"For so I must acknowledge you, not only for the eminency of place and command which the God of power and honor hath called you unto; but also for that the Lord hath set you forth as a vessel of honor to his name, in working many and great deliverances for his people, and for his truth, by you; and yet helping you to reserve all the honor to him, who is the God of salvation, and the Lord of hosts, mighty in battle. I am not ignorant that you suffer no small dishonor in the tongues of many, not only as a sectary, but as out of your calling, being set on work (as is pretended,) by an usurped power, and yourself (with the army,) exercising a power destructive, in some cases, to the privileges of the Parliament, and the liberty and safety of the kingdom. But three or four principles there be, upon which it seemeth to me your proceedings have been grounded and carried on, and wherein my judgment hath been fully satisfied.—1. That the concessions of the late King never came up to such a posture as whereon to lay a firm foundation of a safe peace, either to Church or commonwealth. 2. That when the Parliament was full, and assisted with the Commissioners of Scotland, (in the treaty at Uxbridge, or Newport, or elsewhere,) they agreed together that the King could not be restored to his former

state upon such terms. And therefore (unless his concessions afterwards in the Isle of Wight were more safe and satisfactory,) if the Parliament of England voted the contrary afterwards, in a nightly consultation, it was not an act of Parliament, but a prevarication of a former just and lawful act. And therefore, when the army discerned, not only their own safeties, but the safety of religion and State, and their cause and victories gained in defence thereof, all of them given away in that prevarication, I know not how they could have approved their faithfulness better to the State and cause than by purging the Parliament of such corrupt humors, and presenting the King to public trial. 3. That . . . though soldiers may take oaths of fidelity to the State, in undertaking an expedition, yet they, regarding the cause, as well as the persons that set them on work, do perform their fidelity, if they attend to the cause for which they fight, rather than to the private ends or lusts of such as send them forth. Joab, (the General of David's host,) though he went beyond his commission in putting Absalom to death, yet not beyond his fidelity. 4. That when covenants are plighted, which consist of many articles, (some principal and fundamental, others subordinate and accessory,) if it so fall out that all the articles cannot be performed without breach of some or other, there may be just cause of repenting the undertaking of such covenant; but yet, if some articles cannot be performed without breach of others, the covenanters must chiefly attend to the performance of the principal articles, though (with grief,) they be put to it to violate the subordinate. These things are so clear to my own apprehension, that I am fully satisfied that you have all this while fought the Lord's battles, and the Lord hath owned you, and honored himself in you, in all your expeditions, which maketh my poor prayers the more serious and faithful and affectionate (as God helpeth,) in your behalf. . . .

"The Scots, whom God delivered into your hands at Dunbar, and whereof sundry were sent hither, we have been desirous (as we could,) to make their yoke easy. Such as were sick of the scurvy or other diseases have not wanted physic and chirurgery. They have not been sold for slaves to perpetual servitude, but for six or seven or eight years, as we do our own; and he that bought the most of them, I hear, buildeth houses for them, for every four an house, layeth some acres of ground thereto, which he giveth them as their own, requiring three days in the week

¹ Collections of Connecticut Hist. Soc., p. 47.

to work for him, (by turns,) and four days for themselves, and promiseth, as soon as they can repay him the money he laid out for them, he will set them at liberty.

“As for the aspersion of factious men, I hear, by Mr. Desborough’s letter last night, that you have well vindicated yourself therefrom, by cashiering sundry corrupt spirits out of the army. And truly, Sir, better a few and faithful, than many and unsound. The army on Christ’s side (which he maketh victorious) are called chosen and faithful, (Rev. 17: 14,) a verse worthy your Lordship’s frequent and deep meditation. Go on, therefore, good Sir, to overcome yourself, (Prov. 16: 32) to overcome your army, (Deut. 29: 9, with verse 4) and to vindicate your orthodox integrity to the world.

“The Lord Jesus, who is your righteousness, go before you, and the glory of the Lord be still your rearward, Isa. 58: 8. Thus humbly taking leave, I remain desirous of the accomplishment of the Lord’s work in your hands.
JOHN COTTON.”

To this Oliver replied under date of “Oct. 2d, 1651.”

“Worthy Sir, and my Christian friend,

“I received yours a few days since. It was welcome to me, because signed by you, whom I love and honor in the Lord; but more to see some of the same grounds of our actings stirring in you that do in us, to quiet us to our work, and support us therein, which hath greatest difficulty in our engagement in Scotland, by reason we have had to do with some, who were (I verily think) godly, but through weakness, and subtlety of Satan, involved in interests against the Lord and his people. With what tenderness we have proceeded with such, and that in sincerity, our papers which (I suppose you have seen) will in part manifest, and I give you some comfortable assurance of. The Lord hath marvellously appeared even against them; and now again, when all the power was devolved into the Scottish King and the malignant party, they invading England, the Lord has rained upon them such snares as the enclosed will show.

. Surely, Sir, the Lord is greatly to be feared, as to be praised. We need prayers in this, as much as ever. 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 with you. I am a poor, weak creature, and not worthy the name of a worm; yet accepted to serve the Lord and his people. Indeed, my dear friend, between you and me, you know not me, my weaknesses, my inordinate passions, my unskillfulness, and every way unfitness to my work; yet, yet, the Lord who will have mercy on whom he will, does as you see. Pray for me. Salute all Christian friends, though unknown. I rest,

“Your affectionate friend, to serve you,
“O. CROMWELL.”

If such testimony, from such a source, adds any luster to the name of John Cotton, much more does Oliver Cromwell brighten as we look at him through the clear logic and Christian charity of Mr. Cotton’s letter, to which it is a reply. That letter fully sustains Mr. Carlyle’s vindication of him from the charge of hypocrisy, and goes far beyond, as an independent argument for his piety. On this most important and long mooted question, no better witness ever lived; none whose testimony will have more weight with the Christian world. The great respect which Cromwell had for Mr. Cotton is forcibly expressed in the words: “*I took liberty from business* to salute you thus.” Think of the Lord Protector of England, occupied, as we know he was in October, 1651, suspending all other business to write, with his own hand, (for the copyist assures us in a note, that it was all in Oliver’s own hand-writing) a letter of friendship to a minister of Christ three thousand miles off!

But it was not permitted Mr. Cotton to live always in the sunshine. Allusion has been made to an eclipse of his fair fame during the Antinomian controversy. A heresy which it took all the ministers in the country twenty-four days in Synod to expose, and a much longer time to expel, originated in the Boston Church,—or rather was brought into that Church from over the water, by Mrs. Ann Hutchinson—and had infected most of the members before Mr. Cotton became aware of its existence. Still more surprising, it was

propagated under the sanction of his great name! Such a game could have been successfully played only by a woman, to whom all parties have ascribed "a nimble wit, a voluble tongue, and eminent knowledge of the Scriptures." Mr. Hubbard, the historian, moralizes upon the case in a somewhat soberer strain, thus:—"As when the devil attempted to ruin mankind by the insinuation of a new divinity, he began with Eve, and by her surprised her husband; the same course is still found to be most successful for that end, and was, to admiration, verified in and about Boston."

In his reply to Robert Baylie's cruel attempt to prove this heresy upon him by an appeal to Mrs. Hutchinson and her followers, "who," he says, "boast of Mr. Cotton for their master and patron," he admits the "boast," but affirms that when it came to his knowledge, he dealt with Mrs. Hutchinson and her adherents, "declaring to them," says he, "the erroneousness of those tenets, and the injury done to myself in fathering them upon me." They denied both the tenets and the attempt to father them upon him; and in the spirit of that charity which "hopeth all things," he reported the result to his ministerial brethren. Their suspicions, however, were not removed; and they advised him to test the matter by preaching against the errors complained of. This he did in a way which entirely satisfied the ministers, till the Antinomians, in attempting to mitigate one falsehood, perpetrated another. "No matter"—they said, when referred to the public discourse as proof of their lie—"no matter what you hear him say in public, we know what we hear him say in private."

In this false position Mr. Cotton stood when the Synod of 1637 was called, which resulted in ferreting out among the followers of Mrs. Hutchinson, eighty-two "erroneous opinions," and nine "unsafe speeches," all of which were separately discussed, refuted and condemned. The investigations of this Synod, with its ante-

cedents and adjuncts, brought Mr. Cotton into many trying situations; but he was also brought out of them all unharmed, and had fifteen years of tranquil, but laborious life with his Boston flock, after that phrensy had subsided. During this time his Church was thoroughly purged of the leaven of Antinomianism, and regained its former rank,—which certainly was very high, if we may credit the testimony of a cotemporary historian, that "some have been heard to say, they believed the Church of Boston to be the most glorious church in the world; and indeed they deserved to be highly honored, both for their faith and order, with their eminent gifts of utterance and knowledge."¹ The same witness testifies of Mr. Cotton, that he "recovered his former splendor, throughout the whole country, with his wonted esteem and interest in the hearts of his friends and acquaintance, so as his latter days were like the clear shining of the sun after rain."²

That he never had the least taint of the Antinomian heresy, was made sufficiently clear to the Synod. That he held views different from some of his brethren on questions touching the grounds of Justification, from which certain errors were inferentially derived, was equally apparent; and the knowledge of misconstructions put upon his words by heretical hearers, as developed in the course of the investigations, led him to modify the form of his statements somewhat, as any good man would.

The consideration in which he was held in England, notwithstanding the aspersions of Baylie and other bigots, was shown in the urgent call that he had in 1643, from "divers Lords of the upper house, and some members of the house of Commons, with some ministers, who stood for the Independency of the churches," to attend the Westminster Assembly of Divines, and "assist in the said Synod."³

But the limits of this sketch do not al-

¹ Hubbard's History, p. 280.

² Id., p. 302.

³ Id., p. 409.

low of farther details. The last public service which Mr. Cotton rendered outside of his own pulpit, was a lecture to the students in Cambridge, by special request. In crossing the ferry to attend that lecture, he took a severe cold, which settled on his lungs in a permanent asthmatic disease. The last time he preached, was on the 25th of November. After this, he spent one day in his study—to him the most holy place on earth, next the sanctuary—to prepare, not for preaching, but for dying; and on leaving it at night, he said to his wife, “I shall go into that room no more.” While he lingered and was able to converse, the magistrates and ministers, moved by the feeling that carried King Joash to the sick bed of Elisha, to weep and say, “O, my father, my father, the chariot of Israel and the horsemen thereof,” were often in his chamber, catching from his lips such words of counsel as he had strength to give. A short time before his death, he desired to be left alone in prayer; and in that situation, like Moses, he breathed out his soul into the hands of his Maker, with no human witness. This was on the 23d of December, 1652, just after entering his sixty-eighth year. On December 28th, he was buried, “with the most numerous concourse of people, and the most grievous and solemn funeral that was ever known perhaps upon the American strand; and the lectures in his church, the whole winter following, performed by the neighboring ministers, were but so many funeral sermons upon the death and worth of this extraordinary person.” The loss was scarcely less mourned in Old England than in New.

The curiosity which we naturally feel on reading the life of a great or good man, to know how he looked, is in a measure gratified by the following brief, but well-defined picture, drawn by Dr. C. Mather, under the eye of his mother, a daughter of Mr. Cotton, who must have known what his personal appearance was. “He was of a clear, fair, sanguine complex-

ion, and, like David, of a ruddy countenance. He was rather low than tall, and rather fat than lean, but of a becoming mediocrity. In his younger years his hair was brown, but in his latter years, as white as the driven snow. In his countenance there was an inexpressible sort of majesty, which commanded reverence from all that approached him.” The fine engraving that faces this sketch, for which we hereby acknowledge our obligations to S. G. Drake, Esq., was taken from a portrait now in the mansion of the late J. E. Thayer, of Boston, a lineal descendant. The original is an old painting, and was found with a relative of Mr. Thayer, in England, several years ago. Its conformity to the above description, and especially its Cotton Mather look, seem to vouch for its genuineness.

Mr. Cotton’s leading characteristics have been already indicated. His great learning is attested by all cotemporary writers, who speak of him as “a universal scholar;” “a living system of the liberal arts;” “a walking library;” “a glory to both Englands.” To show his familiarity with the Hebrew tongue, they relate this incident: that on his examination for a fellowship in Emanuel College, he was set to reading the third chapter of Isaiah, in which is given that inventory of fineries wherewith the proud daughters of Zion bedecked themselves—surpassing in variety a modern milliner’s shop—which he accomplished with perfect accuracy and ease. In Greek he was a thorough critic, while he spoke and wrote Latin with Ciceronian elegance. His logic, like that of President Edwards, was generally characterized by clearness of definition and calmness of spirit; but when roused and resisted by an unfair antagonist, it was like the charge of a heavy battalion. His theology was eminently Scriptural—*textual*, it might be called—and took this shape from his abundant expository preaching, in which, during the nineteen years of his ministry here, he went entirely through the Old Testament once, and nearly through again;

as also once through the New Testament, and the second time as far as the 11th of Hebrews. He is reported to have said once to a friend, "that he knew not of any difficult place in the whole Bible which he had not weighed somewhat unto satisfaction." These continual Scripture readings, kept him ever supplied with proof-texts on all subjects. He was by no means unacquainted with the fathers and school-men. Especially was he a reader of John Calvin, whose writings he prized above those of all the fathers and school-men together; and with which, in his own quaint phrase, he was accustomed to *sweeten his mouth every night before going to sleep.*

These vast attainments in learning were not made without correspondent toil. His industry and application were among the most remarkable traits of his character. An early riser through life, he could hardly spare time to eat. Indeed, one of his biographers says that in his latter days he relinquished the third meal, "and turned his former supping-time into a reading, a thinking, a praying time." Twelve hours of actual study he called a student's day.

Profoundly learned as he was, his sermons were nevertheless composed in simple style, level to the capacity of common people. Cotton Mather, with ludicrous gravity, says of him: "You should hear few terms of art, few *latinities*, no exotic or obsolete phrases, obscuring of the truths which he was to bring unto the people of God." Let no one henceforth charge the Doctor with wresting facts that do not fall in with his fancy, and coloring characters to suit his taste; for never did biographer more roundly condemn himself in commending another. This plain way of preaching was not less suited to the humility of his own spirit, than to the wants of his flock. The first triumph that grace achieved in his heart, as we have seen, was to crush out all aspirations for literary fame and self-adulation. "So equal a contention between learning and meek-

ness," says Mr. Norton, "is seldom visible in any one person." He even compares him to Moses and Melancthon, and supposes that his slowness to resent a personal injury, arose from his keen and distressing sense of the harm which the injurious party was doing himself, and the dishonor he was casting on God.

His Sabbaths were kept in the most Puritanical way. Following the Hebrew custom, he measured holy time "from evening to evening." In this he differed from William Perkins, his great exemplar, and probably from John Robinson. But his influence carried the Congregational churches of New England generally with him. No sooner was the sun gone down on Saturday, than his family were gathered for worship, to which, on that evening, was added catechising and psalm singing, after which he withdrew to his closet till bed-time. Early on Sabbath morning came breakfast and family worship, followed by private devotions till the time for going to church. From church he repaired to his closet again, with no other interruption of his devotions than to partake of a light repast, brought to his study. On his return from the afternoon service, he once more visited his closet, where he continued till supper-time; after which, followed another season of family worship, repeating sermons and singing psalms, with another interview with God in private before retiring to rest.

Mr. Cotton was pre-eminently a man of prayer,—“praying always with all prayer and supplication in the spirit;” “in everything, by prayer and supplication letting his requests be made known unto God;” praying when he entered his study, and when he left it; praying as the first act in the morning, and the last at night; besides family prayer, with Scripture reading and exposition, and whole days of prayer and fasting when anything out of the ordinary course—either in his family, in the Church, or in the commonwealth—awakened his concern. His last breath went out in prayer.

CONGREGATIONAL CHURCHES IN PORTAGE AND SUMMIT COUNTIES, OHIO.

BY REV. JOHN C. HART, RAVENNA, OHIO.

(Continued from vol. ii., p. 390.)

NELSON is No. 5, 6th range. Population in 1850, 1,383. The town was settled by emigrants from New England. The greater number was from Cornwall, Litchfield county, Connecticut. Of the 13 persons who united to constitute the Church, 10 were from the churches in that place, and 2 from Granville, Ms. The Church was organized Sept. 19, 1813, by Rev. Messrs. John Seward, Harvey Coe, and Simeon Woodruff. At Garrettsville—a railroad station and water-power at the Southwest corner of the town—is another Congregational Church. There is also a Methodist Church at both places; also a Baptist, and a Disciples' Church at Garrettsville. From 1821 to 1824, there was Universalist preaching.

Rev. Benjamin Fenn, first pastor, was ordained June 16, 1817; dismissed April 6, 1835. Rev. William Bonney, a native of Cornwall, and some time pastor of the Church in New Canaan, Ct., and who was dismissed on account of ill health, preached to the Church, as he was able, from 1835 to his death, in 1839.

Rev. FRANKLIN MAGINNIS, Ord. Jan. 22, 1840.
Dis. Dec. 31, 1854.

Rev. W. S. SPAULDING, s.s. during the year 1855.

Rev. L. C. ROUSE, s.s. from Jan. 1856, to 1860.

The Church, when organized, appointed a Standing Committee, and became connected with Presbytery. In May, 1837, the Church abolished the Standing Committee, and voted "That we will adopt the Congregational mode of Church discipline." It withdrew from Presbytery in 1856, and became connected with the Puritan Conference, by unanimous vote.

In February, 1831, an unusual seriousness was manifest in the congregation; it

was helped forward by a Conference of churches (held here and in other places about the same time, under the direction of Presbytery,) in the month of April, and again in the month of May, with increased interest. The revival continued several months, and as the fruit of it, some 44 persons united with the Church, 40 of whom had been baptized in infancy. The revival encountered serious opposition. There were 22 persons admitted to the Church in 1835.

About this time, controversy arose on the subject of the abolition of slavery, colonization, and kindred questions. This occasioned the dismissal of their pastor, Mr. Fenn, who had embraced abolition views—his friends yielding, "for the sake of peace." From this time onward, the Church has been in an unquiet state, though not always in active controversy.

The progress of the Church may be gathered from its statistics, at various times. The number of members in 1818, was 34; in 1835, 128; in 1836, 142; in 1839, 138; in 1840, 131; in 1843, 122; in 1850, 82; in 1859, 51. Another cause of decline has been the neglect of infant baptism, and the duties of that covenant—the religious education of children.

The history of this Church furnishes an illustration of Joshua, chap. xxiv., 31: "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel." Then comes the history recorded in the book of Judges.

The records are not sufficiently perfect to show the total number of admissions, but there have been "about 250 to 300." The congregation for many years sup-

ported its own pastor, but has recently had Home Missionary aid.

The Church in GARRETSVILLE was organized on the 22d of February, 1834, by Rev. Benjamin Fenn and Rev. Joseph Treat. Fifteen persons united in the organization, having received letters for that purpose from other churches. Two immediately joined by profession. The following ministers have been connected with the Church, in the order of their names, but at what time and how long, does not appear in the case of several of them.

Rev. W. JUDD, p.....Inst. Nov. 2, 1837.
Dis. July 3, 1838.

Rev. Mr. CORNWALL, s.s.

Rev. Mr. LAWRENCE, s.s.

Rev. Mr. BAKER, s.s.

Rev. ENOCH N. BARTLETT, s.s.

Rev. ISAAC WINANS, s.s.

Rev. SAMUEL MONTGOMERY, s.s.

Rev. ROBERT HOVENDEI, the present pastor, was installed Nov. 21, 1860.

The Church was organized in connection with Portage Presbytery; withdrew Sept. 7, 1837, and united with the Western Reserve Association, in which connection it continued till 1850, when it again became connected with Presbytery, from which it withdrew, May 6, 1857. It now awaits the earliest opportunity to connect with the Puritan Conference.

There have been several seasons of religious interest, connected with protracted meetings. In one instance, the revival continued several months. Upon uniting the second time with Presbytery, several members withdrew; they are now returning. The population of the place has changed frequently, but has now the prospect of more permanence, and the condition of the Church is more promising than ever before. The number of members at its formation was 17; since admitted, on profession, 70; by letter, 61; total, 148.

RANDOLPH is No. 1, 8th range. Population in 1850, 1,732, of whom 600 are Germans. The earliest immigration was from Massachusetts and Connecticut,—afterwards from Pennsylvania and Germany.

The Church was organized July 12, 1812, by Rev. John Seward, and was Congregational, but connected with Presbytery. Rev. Henry Ely, a Congregational minister from Connecticut, moved to this town in 1806, and preached a part of the time during two or three years.

Rev. Joseph Merriam was ordained pastor of the Church, in connection with Rootstown, on the 7th of January, 1824; he continued to serve both churches till 1836,—since which time he has been pastor of this Church alone, and is at present the oldest pastor on the Reserve.

The Church withdrew from Presbytery, by unanimous vote, in 1833; united to form the Consociation of Portage and Summit Counties in 1841, and continued the connection with that body till its dissolution, in 1851. It became connected with the Puritan Conference at its origin.

Seasons of refreshing from the presence of the Lord, have been somewhat more frequent than in most of our churches, though the numbers affected by them have not been large, since, in this farming town, there are five churches and part of another,—Congregational, Methodist, Disciples, members of a Church of United Brethren, and a Protestant and Catholic Church of Germans.

In 1812, a "goodly number" united with the Church; in 1830-31, 16; in 1836, 9; in 1840, 13; in 1851, 19 professed faith in Christ. Nearly all the present members are descendants of the original members in the third generation. Few of our churches have taken so good care of their children, and few contain so great a proportion of reliable young men. The number at the organization was 12; since added by letter, 66; by profession, 98; total, 176; present number, 48.

The lectures of Stephen Foster and Abby Kelly produced some agitation in the Church, and a few were excommunicated. The injurious influence of their doctrines is still felt.

This Church has used no alcoholic wine, at the communion, for twenty-five years,

and all its members abstain wholly from all intoxicating drinks.

RAVENNA is No. 3, 8th range. Population in 1850, 2,540; present population, 2,700. It was peopled by immigrants from New England, of whom the greater number was from Hampshire and Hampden counties, in Massachusetts, and Litchfield county, Connecticut, and a few from Pennsylvania. It has been the county seat of Portage county since 1808. The first Congregational Church was organized May 22, 1822, by Rev. Messrs. John Seward, William Hanford, Simeon Woodruff, and Charles B. Storrs. Eleven persons united in the organization.

An Episcopal Church had been organized about 1817, but the enterprise was abandoned after about one year. There is at this time a Methodist Church and a Disciples' Church, both of which are prosperous, externally.

The following pastors labored as follows:

Rev. C. B. STORRS, from May, 1812, to Nov., 1828.

Rev. ALVAN NASH began in Nov., 1828,—was installed Sept., 1829,—dismissed Dec., 1835.

Rev. ——— WALDO, s.s., from Jan., 1836, to 1838.

Rev. A. NASH was recalled Aug. 9, 1838,—Inst. April 3, 1839,—Dis. Dec. 2, 1840.

Rev. EDWARD E. ATWATER, Ord. Nov. 24, 1841,—Dis. June 26, 1847.

Rev. RUFUS NUTTING, Jr., Ord. April 23, 1851,—Dis. April 6, 1852.

Rev. WILLIAM D. SANDERS, s.s., from 1852 to April, 1854.

Rev. J. C. HART, called in April, 1854,—Inst. Jan. 9, 1859.

Mr. Storrs received a call to become pastor, and an agreement was entered into that on certain conditions either party might dissolve the relation,—therefore the Presbytery refused to install him. He was removed, to take the presidency of Western Reserve College.

Mr. Nash was called to be pastor of the Church in Sandusky City, and was relinquished with great reluctance by the Church. In the interval between his dismissal and recall, a new leaven was introduced, which fermented for a long time,

and was probably the remote cause of the disruption of the Church, some twelve years after. He was dismissed the second time, on account of a difference of opinion between him and some of the Church, concerning the administration of the means of grace, the employment of evangelists, and new measures in revivals.

Mr. Atwater was a native of New Haven, a graduate of Yale College and Theological Seminary; left because of ill health; has since been pastor of a Church at Salmon Falls, N. H., and is now preaching in New Haven, Ct.

Mr. Nutting and Mr. Sanders were natives of the Western Reserve, educated at W. R. College, and are at present Professors in Illinois College.

Mr. Hart is a native of Cornwall, Ct.; educated at Yale College.

The Church became connected with Presbytery at its organization, and continued to act harmoniously with it till 1841. As the action of this Church on the subject is accessible, and will illustrate the temper and views not only of this, but of other churches in the region, I insert such of their resolutions as are necessary for the purpose.

1. "Resolved, That we are attached, from education and from choice, to the principles of Church government which were adopted by the primitive Congregational churches of New England, and under which those churches have flourished and been blessed to the present day.

2. "That we believe the Congregational form of Church government to be the most consonant with the free institutions of this country; the most in accordance with the form of government in vogue with the early Christian fathers, (churches?) and the nearest conformed to the teachings and practice of the apostles.

3. "That whatever might have been the necessity, in the early settlement of the Reserve—when the population was sparse, and the churches comparatively feeble—for the adoption of the 'Plan of Union,' that necessity has long since ceased to exist.

4. "That we are admonished, by the pages of history, of the impracticability of harmo-

niously uniting the elements of two essentially different Church organizations.¹

5. "That the uneasiness and excitement in the Congregational churches, in reference to Church organization, can best be allayed, and the peace and happiness of the Church (es) best secured, by permitting them to enjoy that form of government which they most love, and to which they are so much attached.

6. "That as a Church, we have no complaint against the Presbytery with which we are connected, and wish to speak of it and its members only in terms of respect; but in view of the foregoing considerations, we . . . do hereby respectfully ask Presbytery to take into consideration the propriety of severing our relation to that body, and of giving us their sanction in taking steps to form for ourselves, and as many of our sister churches as may be disposed to unite with us, a pure Congregational organization."²

This paper was laid before Presbytery in April, 1841, but no action was taken. On the 21st of December, 1841, the Church united with others to form a Con-sociation, with which it continued to act till its dissolution, in 1851. Inasmuch as the Presbytery took no further action, the Church, on the 3d of February, 1844, voted to withdraw, and presented their vote to that body, at their meeting in April, *at which their pastor united with it.* No alteration was made in its Constitution, except to change its name from "Presbyterian Congregational" to "Congregational Church;" and its Standing Committee, from a session to an annually elected Congregational Committee. The Church became connected with the Puritan Conference, in 1853.

This Church shared, with the whole country, the revival of 1831, the influence of which was felt through several years. The most extensive revival occurred in 1842, as the fruit of which 45 persons were added to the Church. Again, in 1852, the Church was revived, and enlarged, by the addition of 36 persons. These revivals occurred in connection

with ordinary pastoral labor, aided occasionally by neighboring pastors. In 1851, some 15 persons withdrew, to form the Free Congregational Church. The occasion of dissolution was difference of views in respect to what should be said and done on the subject of Slavery. It continued to hold its meetings, sometimes with respectable congregations, till 1857, when it disappeared.

The Church has gained slowly, in numbers and influence, against many opposing influences. Number at the organization, 11; since added, by letter, 201; profession, 196; total, 408; present number, 106.

ROOTSTOWN is No. 2, 8th range. Population in 1850, 1,310. It was peopled by immigrants from New England and Germany. Subsequently it has received a large immigration from Nantucket,—retired whalemens, who have bought out the original settlers.

The first Congregational Church was organized by Rev. Giles H. Cowles, Aug. 16, 1810. There is also a Methodist Church.

From its organization to 1824, it had preaching only occasionally. The Rev. Joseph Merriam was pastor of this Church, with that of Randolph, from Jan. 7, 1824, to December, 1835.

Rev. AARON K. WRIGHT, from June, 1836, to Jan., 1839.

Rev. ANSON Y. TUTTLE, from 1840 to 1844.

Rev. GEORGE D. YOUNG, s.s., 1844 to 1845.

Rev. MOSES RIGGS, s.s., 1845 to 1846.

Rev. JAIROS ORDWAY, p., 1848 to 1852.

Rev. JOHN C. HART, s.s., 1853 to 1854.

Rev. A. A. WHITMORE, s.s., 1854 to 1855.

Rev. JOHN WILLIAMS, s.s., 1855 to 1859.

Rev. EDWARD E. LAMB, 1860.

The Church was connected with Grand River Presbytery at an early day, and when the Presbytery was divided, it was embraced in the Presbytery of Portage. It withdrew from that body, Feb. 4, 1853, and became connected with the Puritan Conference. The immediate occasion of withdrawal was the supposed complicity of the Church with Slavery, through its

¹ Reference is made to the disruption of the Synods of New York and Pennsylvania, in 1741, and might have been made to that of 1857.

² Omissions, at dots, are mostly repetitions.

connection with the General Assembly. This question agitated the Church for some time; one member withdrew, and it was supposed that others would do so. When the Church left Presbytery, another withdrew for that reason. No very extensive revival has been enjoyed.

Number at formation, 18; received by letter, 107; profession, 113.

WINDHAM is No. 4, 6th range. Population in 1850, 808. The town was settled by a colony from Becket, Berkshire county, Massachusetts. The Congregational Church was organized in Becket, May 9, 1811, by Rev. Joseph L. Mills, pastor of the Church in Becket, and Rev. Messrs. William G. Ballantine, of Washington, Alvan Hyde, of Lee, and Jonathan Nash, of Middlefield.

There is, in the town, a Methodist and Disciples' Church, the latter in a state of suspended animation.

The Church was supplied by Rev. John Seward and Rev. Nathan B. Darrow, and other missionaries of the Connecticut Society, till 1817.

Mr. Joseph Treat was ordained pastor, Sept. 24, 1817; dismissed Oct. 4, 1827.

Rev. Benj. Fenn supplied the Church a part of the time, in connection with Nelson, for four years. Rev. William Hanford was installed pastor, Oct. 11, 1831; dismissed Sept. 2, 1840.

John Hough, D.D., late Professor in Middlebury College, Vt., was installed pastor, June 24, 1841; dismissed April, 1850. Rev. Hiram Bingham immediately

succeeded him, and was installed in the winter following; dismissed April 5, 1855. Rev. L. B. Wilson was Stated Supply four and one half years, to Dec. 1859. Rev. James Shaw commenced his labors soon after, and was installed July 4, 1860.

The Church early became connected with Grand River Presbytery; was transferred to Portage, at its organization, and continued till April, 1856, when it withdrew, by a majority of two-thirds. The Church was unanimous in forming the connection. It was, at one time, a Presbyterian Church for four years.

The Church has been prosperous, and illustrates, in its history, the advantages of colonization over a promiscuous immigration; and of quiet labor by the pastor and members, over the system of evangelism and shifting Stated Supplies.

As the fruit of revivals, there were added to the Church 30 in 1822; 35 in 1831; 21 in 1835; 36 in 1843; 12 in 1845; 13 in 1849; 18 in 1851. In 1860, the Church enjoyed a precious revival, the results of which are not certainly known. About 70 profess conversion.

Nearly all the congregation is connected with the Sabbath School. Of the 232 who have been admitted to the Church, on profession of faith, all but 34 were baptized in infancy.

There were 11 who united in the organization. Since added, by letter, 158; by profession, 232; total, 401; present number, 170. Since the ordination of its first pastor, the Church has had no Home Missionary aid.

CONGREGATIONAL CHURCHES AND MINISTERS IN WINDHAM COUNTY, CT.

BY REV. ROBERT C. LEARNED, BERLIN, CT.

(Continued from p. 18.)

SCOTLAND.—This town is the youngest in Windham County, and formed the Eastern Society in the town of Windham until three or four years ago. It is small in extent, and chiefly inhabited by far-

mers. In a quiet, but pleasant village, at the Center, stands the house of worship belonging to the Congregational Society.

The Church was gathered Oct. 22, 1735, being the Second Church in Wind-

ham, and has since had the following pastors :

EBENEZER DEVOTION,.....	Ord.	Oct. 22,	1735
	*	July 16,	1771
JAMES COGSWELL,.....	Inst.	Feb. 19,	1772
	Dis.	Dec. 10,	1804
CORNELIUS ADAMS,.....	Ord.	Dec. 5,	1805
	*	Nov. 28,	1806
ELIJAH G. WELLS,.....	Ord.	Jan. 20,	1808
	Dis.	May 2,	1810
JESSE FISHER,.....	Ord.	May 22,	1811
	*	Sept. 29,	1836
OTIS C. WHITON,.....	Inst.	June 28,	1837
	Dis.	April 6,	1841
THOMAS TALLMAN,.....	Ord.	Mar. 20,	1844

Rev. EBENEZER DEVOTION was born at Suffield, May 18, 1714, the eldest son of Rev. Ebenezer and Hannah (Breck) Devotion. He was graduated Y. C. 1732, and united with his father's Church in Suffield, in 1734. He went soon after to Scotland, then a new Society in Windham, and was ordained pastor, Oct. 22, 1735, the same day on which the Church was gathered. Here he continued in charge till his death, July 16, 1771, in his 58th year.

Mr. Devotion was a man of energy and ability, wielding much influence among the ministry. He took decided ground against the more zealous of the revivalists of his day, and tended towards the ultra-conservatives in ecclesiastical matters. A schism took place in his Church, as in so many others, soon after the Great Awakening. His dealings with these Separatists was prompt and rigid. He published an answer to their articles of faith, in the name of his Church. He also published sermons, preached in 1749, at the ordination of Rev. N. Huntington, at Ellington,—in 1753, at the ordination of Rev. Dr. Ripley, at Abington,—in 1753, at the Annual Election,—in 1754, at the funeral of Rev. Ephraim Avery,—in 1762, at the ordination of Rev. E. Huntington, at Middletown.

He married, in 1738, Miss Martha Lathrop, of Norwich, and had a son, Ebenezer, who became a farmer and merchant in Scotland; and also five daughters, one of whom married Rev. Dr. Huntington, of

Coventry. His widow became the second wife of Rev. Dr. Cogswell, his successor in the pastorate.

An account of Rev. Dr. Cogswell may be found on pp. 353-4 of the first volume of this *Quarterly*.

Rev. CORNELIUS ADAMS was born in Canterbury, Nov. 9, 1776, son of Cornelius and Esther (Stedman) Adams. The family was one of the oldest in that town,—the father a Deacon in the Separate Church.

Mr. A. was graduated Y. C. 1803, and ordained at Scotland, Dec. 5, 1805,—the sermon by Rev. E. Learned, of Westminster. The young pastor followed the venerable Dr. Cogswell, who had recently removed to Hartford, on account of his failing strength; but soon it appeared that youth is not a sure guarantee of bodily vigor and endurance. At the October meeting of Association, in 1806, he sent up a request for help, which was promised, and he died on the 28th day of the following month, a victim to consumption, at the early age of thirty years. A monument in an obscure burial-place, in the "North Society," Canterbury, commemorates his name with those of his three brothers,—Rev. Thos. Adams, Y. C. 1800, who died at Kingston, N. Y., Oct. 28, 1806, aged 31; Stedman Adams, Y. C. 1801, who died in London, Eng., May 23, 1811, aged 34; and Daniel Adams, Y. C. 1806, who died in New York, May 23, 1812, aged 29.

He appears to have been a man of good talents and sincere piety. He left one published sermon—that which he preached on the Sabbath after his ordination.

He married Mary M. Clarke, who afterwards married — Rowe, and died shortly, without any children.

Rev. ELIJAH GARDNER WELLES was the son of Benjamin and Mary (Warren) Welles. His parents removed from Bolton to New Hartford, where he was brought up, but the place and time of his birth are not exactly ascertained. He

was graduated W. C. 1805; A. M. at Yale, in 1808. He studied theology with Rev. Dr. Perkins, of West Hartford, and was ordained pastor at Scotland, Jan. 20, 1808; the sermon by Dr. Perkins, was afterwards printed. His pastorate was short and troubled. He seems to have been a man of fine powers, an eloquent and orthodox preacher. He introduced a covenant and confession of faith. But in March, 1810, he asked a dismission, to which the Society assented, but instituted charges against his character. A trial ensued, causing much excitement, but he was at last dismissed, May 2, 1810, with a recommendation "as a Christian minister in regular standing."

He afterwards preached a year in Sterling, and probably in various other places. His history falls into obscurity during a long period, but for the last few years of his life he occupied a solitary chamber in the city of Boston, living in considerable measure on the kindness of friends. Here he was taken suddenly ill, and removed by the authorities of the city to the Hospital, at Deer Island, May 11, 1855, where he died on the following day, aged 72.

One who befriended him in his old age, describes him as "eccentric to a fault, but sound, even to the old school, in theology." He was the author of an eccentric volume.

He married Lucy, a sister of Rev. Dr. Griffin, of Williams College, and had two sons and one daughter. The mother and daughter are dead; the sons are supposed to be at the West.

Rev. JESSE FISHER was born at Princeton, Ms., about 1777; was graduated H. U. 1803, and was A. M. at Yale, in 1815. He studied theology with Dr. Lathrop, of West Springfield, and was approved by Hampden Association, February, 1806. After preaching elsewhere a while, he was ordained at Scotland, May 22, 1811; the sermon by Dr. Lathrop, then 80 years of age. This charge he retained until his death, which was brought on by a fever, and occurred Sept. 29, 1836. The ser-

mon at his funeral was delivered by Rev. Mr. Whiton, of Canterbury, (afterwards his successor,) from whose manuscript the following extract has been made: "As a preacher, he exhibited soundness of doctrine, a manly strength of intellect, a good judgment, and a warm heart. His people knew that he loved their souls, and sought their eternal welfare; every one must say that he toiled and labored and prayed for the conversion and salvation of his flock. He was characterized by tenderness of conscience, and a quick sense of right and wrong." In the 25 years of his ministry, 98 persons were received to the Church, of whom 54 were the fruits of a revival in 1831-2.

Mr. Fisher married (1) Rebecca Dana, and (2) Laura Payne, of Canterbury, and had by those wives seven children. His widow married — Bass, of Scotland.

Rev. OTIS CROSBY WHITON was born at Winchendon, Ms., Sept. 27, 1794, the fourth child of Israel and Dorothy (Crosby) Whiton, and a descendant of James Whiton, one of the early settlers of Hingham, Ms. He was graduated D. C. 1815; studied theology with Dr. Payson, of Rindge, N. H., and Dr. Lyman, of Hatfield, Ms.; was licensed June 11, 1817, and was ordained pastor at North Yarmouth, Feb. 18, 1818. Dismissed thence on account of his wife's poor health, June 22, 1822, he spent some months at the Seminary in Andover; then preached a while in Newport, N. H.; spent the winter of 1823-4 in Savannah, Ga.; then from November, 1824, to January, 1828, supplied the pulpit at Troy, N. H.; was installed at Westmoreland, N. H., May 21, 1828, but dismissed in January, 1833; was again installed at Canterbury, June 20, 1833, and dismissed Jan. 17, 1837. In March, he removed to Scotland, where he was installed June 28, 1837, and was dismissed April 6, 1841. Immediately after, he began preaching to an infant Church in the village of Harrisville, Dublin, N. H., where he was installed, Aug. 11, 1842, and labored until February, 1845,

when he retired from the field on account of his impaired health. After months of suspense between hope and fear, he felt himself able to return; but had not labored long, when, on the 16th of October, after unusually severe toil, he was attacked with severe pains and spasms, which brought on his death the next day, Oct. 17, 1845, at the age of 51.

A writer in the *Congregational Journal* (of Nov. 19, 1845,) speaks of him as "a plain, discriminating, evangelical and practical preacher;" as "gentlemanly in his deportment, social in his feelings, warm in his friendships, gentle and unassuming in his manners, discreet in his remarks,—sympathizing, believing, pious."

He married (1) Mary G. Jewett, of Ashburnham, Ms., and (2) Lydia B. Brown, of Swanzy, N. H., but left no children. His widow married Mr. Fay, of Westboro', Ms.¹

Rev. THOMAS TALLMAN was born in Middle Haddam; was graduated Y. C. 1837; studied theology at New Haven; was ordained pastor at Scotland, March 20, 1844, and still continues in charge.

He married Francis Maria, daughter of Simeon Hazleton, Esq., of Haddam, who died July 30, 1860, leaving one son and one daughter.

A Separate Church was formed in Scotland, about 1746, and had, for its only pastor, Elder JOHN PALMER, after whose death it wasted away, and was finally dissolved by vote, in 1813, several of the members joining the First Church in Canterbury, and others going elsewhere. This Church, in its latter years, was known as "Brunswick Church."

Rev. John Palmer was probably a native of Scotland; was ordained pastor of the Separate Church there, May 17, 1749, and held that office till his death, Aug. 13, 1807.

One of the correspondents of Dr. Benjamin Trumbull described him as "a man

of estimable character, universally looked upon as a man of real piety,—once imprisoned four months in Hartford for preaching."

STERLING.—This town was incorporated in 1794, but as no Church has been formed exclusively upon its territory, its ecclesiastical history will be given with that of Voluntown, from which town it was taken.

THOMPSON.—This town was incorporated May, 1785, having been formerly the North Society in Killingly. It is in the Northeastern corner of the State, and (before the formation of the town of Putnam,) was nearly square in territory, including a number of small manufacturing villages, besides the very pleasant village on the hill at the Center. Here is located the elegant and convenient house of worship, belonging to the Congregational Society. The Church in this place was formed Jan. 28, 1730, being then the Second or North Church in Killingly. There have been only four pastors settled over this Church.

MARSTON CABOT,.....	Ord. Feb. 25, 1730
	* April 8, 1756
NOADIAH RUSSEL,.....	Ord. Nov. 9, 1757
	* Nov. —, 1795
DANIEL DOW,.....	Ord. April 20, 1796
	* July 19, 1849
ANDREW DUNNING,.....	Inst. May 15, 1850

Rev. MARSTON CABOT was born at Salem, Ms.; descended from the Mars-tons of that place, through his paternal grandmother. He was graduated 1724, and was ordained over the newly formed Church in the North Society of Killingly, Feb. 25, 1730; the sermon by Rev. Mr. Fisk, of Killingly. A successor says, "I have reason to believe from the testimony of those who knew him, as also from his sermons which were published, that he was a man of God, and a good preacher; though he was said to be ignorant of the most common things which did not relate to his particular calling." He is said to have been attacked with apoplexy in the

¹ According to the plan of this series of articles, the above sketch should have been inserted among the notices of Canterbury pastors, on p. 356, vol. 1st, of this *Quarterly*.

pulpit, and to have died the same night, or the following day, viz., April 8, 1756.

He published (1734) two sermons, preached on the annual Fast Day, 1733; (1737) a Thanksgiving Sermon; (1743) a sermon entitled, "Christ's Kingdom entirely Spiritual," and (1754) a sermon at the ordination of Aaron Brown, in Killingly.

He married, July 22, 1731, Mary, the daughter of Rev. Josiah Dwight, of Woodstock, by whom he had thirteen children, some of whom settled in the parish, where, however, the name has long since died out.

Rev. NOADIAH RUSSEL was born in Middletown, a son of Rev. William, and grandson of Rev. Noadiah Russel, both pastors of the First Church in that place. He was graduated Y. C. 1750; preached a while in Pomfret, 1753-6, where he declined a call; began to preach in Thompson, Jan. 6, 1757, and was ordained on the 9th of November following. His ministry was during a time of great spiritual dearth. He died (says Dr. Dow,) "November, 1795, in a fit of apoplexy, at the house of Rev. Mr. Alexander, in Mendon, while tarrying for a night on a journey for his health. He was a man of respectable talents, very strict in his attention to the order of society, and a man of great punctuality."

By his wife, Esther —, he had six children, of whom Sarah became the wife of Rev. Dr. Welch, of North Mansfield; Abigail and Esther successively married Thaddeus Larned, Esq., of Thompson; and Joseph (Y. C. 1775) settled as a pastor in Princeton, Ms., but was dismissed for lack of health; became a merchant in Troy, N. Y., and has recently lived in Ellington, and Milford, Ct.

Rev. DANIEL DOW was born in Ashford, Feb. 19, 1772; lost his father when but an infant; entered Yale College as Sophomore, and was graduated in 1793;

united with the Church while in College; studied theology with Dr. Goodrich, of Durham, and Mr. Pond, of Ashford; preached in Eastford and West Woodstock, and was ordained pastor in Thompson, April 20, 1796,—the sermon by Rev. Mr. Pond. This charge he held till his death, which occurred July 19, 1849.

In 1840, he received a Doctorate in Divinity from Williams College. From 1824 till his death, he was a Fellow of Yale College, and also for some years a Corporate Member of the A. B. C. F. M. Dr. Dow opposed strongly the theological views of Dr. Taylor, of New Haven, and was one of the early friends of the East Windsor Theological Institute. He was characterized by a ready wit, an acute intellect, and strong partisan feelings.

He published (1806) Letters to Rev. John Sherman; (1807) a Pedobaptist Catechism; (1811) a Dissertation on the Sinaitic and Abrahamic Covenants; (1819) a Sermon at Stephen Crosby's ordination; (1825) an Election Sermon; (1829) a Sermon on Freemasonry; (1831) a Discourse before Gloucester Temperance Association; (1834) New Haven Theology; (1846) a Semi-Centennial Sermon, from which some extracts have been given in the preceding sketches.

He married, Aug. 20, 1795, Hannah, the daughter of Dea. Jesse Bolles, of Woodstock, who died Sept. 8, 1853, aged 77 years.

There were several children of this marriage, of whom one son has been for years a Clerk in Washington, D. C., and a daughter is the wife of Hiram Ketchum, Esq., of New York City,—and so the mother-in-law of Rev. Andrew Dunning, the present pastor in Thompson, who has already been noticed among the Plainfield pastors, p. 293 of the second volume of this *Quarterly*.

WHERE DO SCHOLARS AND GREAT MEN COME FROM?

BY REV. INCREASE N. TARBOX, BOSTON.

IN the January number of the *Atlantic Monthly*, 1860, the first chapters of "The Professor's Story" appeared. Some passages in Chap. I. attracted our attention at the time, and we now propose to make them a kind of text for some general observations, on the subject of Scholars and Great Men. This chapter is entitled the "Brahmin Caste of New England,"—a heading wonderfully suggestive of the source whence it originated, and breathing the odors of a very peculiar style of pride. We give a somewhat extended extract from this chapter, that our readers may have directly before them the passage on which we propose to make a few comments:

"There is, however, in New England, an aristocracy, if you choose to call it so, which has a far greater character of permanence. It has grown to be a *caste*,—not in any odious sense,—but, by the repetition of the same influences, generation after generation, it has acquired a distinct organization and physiognomy, which not to recognize is mere stupidity, and not to be willing to describe would show a distrust of the good-nature and intelligence of our readers, who like to have us see all we can, and tell all we see.

"If you will look carefully at any class of students in one of our colleges, you will have no difficulty in selecting specimens of two different aspects of youthful manhood. Of course I shall choose extreme cases to illustrate the contrast between them. In the first, the figure is perhaps robust, but often otherwise,—inelegant, partly from careless attitudes, partly from ill-dressing,—the face is uncouth in feature, or at least common,—the mouth coarse and unformed,—the eye unsympathetic, even if bright,—the movements of the face clumsy, like those of the limbs,—the voice unmusical,—and the enunciation as if the words were coarse castings, instead of fine carvings. The youth of the other aspect is commonly slender,—his face is smooth, and apt to be pallid,—his features are regular and of a certain delicacy,—his eye is bright and

quick,—his lips play over the thought he utters as a pianist's fingers dance over their music,—and his whole air, though it may be timid, and even awkward, has nothing clownish. If you are a teacher, you know what to expect from each of these young men. With equal willingness, the first will be slow at learning; the second will take to his books as a pointer or a setter to his field-work.

"The first youth is the common country-boy, whose race has been bred to bodily labor. Nature has adapted the family organization to the kind of life it has lived. The hands and feet by constant use have got more than their share of development,—the organs of thought and expression less than their share. The finer instincts are latent and must be developed. A youth of this kind is raw material in its first stage of elaboration. You must not expect too much of any such. Many of them have force of will and character, and become distinguished in practical life; but very few of them ever become great scholars. A scholar is almost always the son of scholars or scholarly persons.

"That is exactly what the other young man is. He comes of the *Brahmin caste of New England*. This is the harmless, inoffensive, untitled aristocracy to which I have referred, and which I am sure you will at once acknowledge. There are races of scholars among us, in which aptitude for learning, and all these marks of it I have spoken of, are congenital and hereditary. Their names are always on some college catalogue or other. They break out every generation or two in some learned labor which calls them up after they seem to have died out. At last some newer name takes their place, it may be,—but you inquire a little and you find it is the blood of the Edwardses or the Chauneys or the Ellerys or some of the old historic scholars, disguised under the altered name of a female descendant.

"I suppose there is not an experienced instructor anywhere in our Northern States who will not recognize at once the truth of this general distinction. But the reader who has never been a teacher will very probably object, that some of our most illustrious public men have come direct from the homespun-clad class of the people,—and he may, per-

haps, even find a noted scholar or two whose parents were masters of the English alphabet, but of no other."

Now we have no wish to deny that there is a certain measure of truth in this passage, and we are quite willing to admit all the truth there is in it. There are families, undoubtedly, in which from generation to generation, this keen and delicate intellect—this pure, masterly, easy scholarship, runs on.

But while we readily concede whatever of truth the passage contains, we too will draw a sketch, in a very different tone and style, and which we will not pretend to be exactly true, but which shall have at least as much truth in it as the foregoing, even if it do not conform somewhat more nearly to general belief and observation. Our sketch shall be something like the following :

'If you will look carefully at the students which gather in our New England colleges, you will notice two distinct classes, coming from different spheres of society, and widely unlike in dress and personal appearance. The one class is composed of polished, graceful, well-dressed boys from the city, or from highly respectable and wealthy families in the country. They have been kept at the best schools from early life. They have enjoyed free access to books; and in their homes, and in the circles where they have moved, there has been much to stimulate the literary spirit. Many of them, however, come to college because it has been foreordained from the moment of their birth, that they should have the finish of a collegiate education. If their own wishes had been consulted, they would have gone into their fathers' stores, or would even have consented to live almost any how, in a free and easy way, until the good man of the house should depart and leave them a portion of his estate. But it was in the great plan of their life, marked out and settled, that they should go to college; and so they have been kept, for quite a course of years, under the best teachers,

and now they stand at the threshold of their collegiate career. Some of these delicate and polished youth, on the other hand, love study, and are well pleased with their situation and prospects.

'The other class is composed mostly of the sons of laboring men from the open country, many of them from the rough and hilly regions of New England. They are plain in appearance, and somewhat bashful and awkward in their manner. Their dress gives not the slightest hint of high-priced broadcloths, or fashionable tailors. They have never learned the mystery of soft and well-fitting gloves, or an effective neck-tie. Their boots are large and heavy,—considerably larger, in fact, than their feet. If they only knew the immense importance of so doing, some of them might manage to squeeze their feet into a No. 6 or 7 boot, of best French calf. They are older, on an average, than their city classmates, by about two or three years. Feeling that time was very precious, they have crowded the work of preparation for college, under inferior teachers and in poorer schools, into about two years. These two years have been years of difficulty and embarrassment, through want of pecuniary means, and still greater difficulties of the same sort now begin to thicken around them. But they are moved on by a great purpose, and the elastic spirit of youth sustains them. When they present themselves for examination, it is noticeable, that in the common English studies—Geography, Grammar, and Arithmetic—they are much more at home than the city boys, though they make some sad mistakes in Latin and Greek. But the Professor, who has seen just such fellows before, puts the best construction on the affair he possibly can, and lets them in, and so they, too, are launched upon their college life.

'When these two classes are brought together in the recitation-room, at the beginning of Freshman year, the triumphs of the former are flippant and easy. They never stumble in scanning, and their ele-

gant, rapid, flowing style of translation from the Greek and Latin authors, is something for the wonder, admiration and envy of these rough specimens from the hill towns. These genteel youth never trip in the pronunciation of Latin words; they never call *a-micus am-icus*; they never say *sen-atus* for *se-natus*. On matters like these, they enjoy many a hearty laugh at the expense of their country comrades, and congratulate themselves on their manifest superiority. They have already learned the best way, on all occasions, of disposing of their arms, hands, legs and feet; while their associates, sitting with them on the same benches, always seem burdened with a dreadful sense of responsibility as to the proper use of these unruly members, and how to arrange and dispose of them when they are not wanted. In fact, the service for which they are now employed is so entirely unlike that to which they have been previously put, that they seem of little account, any way, and might about as well have been taken off, and left at home. Such is the general aspect of affairs in the class at the beginning of Freshman year.

‘But if any one will take note of the college-rooms, where these country boys are quartered, and chooses to make observation, he will notice here and there, about 4 o’clock of the fall and winter mornings, that lights are burning, and the occupants of those rooms are up and wide-awake. With their country habits, they grew sleepy the night before, ere they could master all the difficulties of the lesson, and went to bed. But now they have had their seven hours of sleep—their heads are clear, and they are ready for work. There is a *will* in those rooms, bred of mountain air and rough climbing, which is silently *calculating* that those city chaps won’t laugh and chuckle by and by, quite so much as they do now.

‘Sophomore year comes at length, and by this time it has been discovered that there is a wonderful individuality about

these fellows from the country. They evidently have not all been cut of one pattern and prematurely finished off. The quaint and witty wisdom of some one of them becomes the common property of the class, of which they feel not a little proud, and are well pleased to have the upper classes take note of it. In the debating-society, it is noticeable, also, that though their speeches are not particularly elegant, flowing and wordy, yet some one of them has evidently carried off the palm by his bold, original and *sui generis* way of handling the subject. The same fact also makes itself manifest on composition day. In Latin and Greek they have not yet come up to the ease and elegance of their comrades, and very likely they never will reach the highest degree of perfection in this department. The trouble, however, is not that they are not “the sons of scholars or scholarly persons,” but that they began the study of the languages a little too late in life for the best effect. They are gaining, however, slowly but surely. On the other hand, in Navigation, Surveying, and kindred studies, with their long logarithmic processes, they are able and willing to afford some substantial aid and comfort to their more youthful and delicate classmates. In fact, they begin to feel a kind of paternal care of these little fellows, and love to help them along.

‘By this time, things have come to rest mainly upon the basis of that genuine, simple and sublime DEMOCRACY, which has been, and is, and far be the day when it shall not be, the grandest characteristic of our New England colleges. These young men are no longer valued and estimated as being the sons of Judge —, or Mr. —, M. C. They are no longer measured by their early antecedents and privileges. Their honor or their reproach does not spring from the clothes they wear. They are rated according to what they *are*, and what they *can do*.

‘And so the life of the college moves forward, working wondrous revolutions;

and Commencement day comes at last, when it is found that these rough country fellows have carried off more than their proportion of the honors and rewards of scholarship.

‘But the matter does not end here. These plain boys from the country started with a great purpose, and now they just begin to feel a conscious power that they can carry their point. At first the machinery moved heavily and awkwardly. But now they have gained the control of themselves, and can direct their energies with decided effect; while a large number of the other class of students are heartily glad that the dreaded college is done with, so that they may relapse into the kind of life which they would originally have chosen for themselves. And so in after years the disparity becomes much more marked than it is now. When the Triennial Catalogue is published, thirty years after the graduation of this class, it will be found that these country boys have more titles appended, indicating that they have been Judges, eminent Lawyers, Divines, and Physicians; Professors and Presidents of Colleges, Members of Congress, and the like, than our graceful and elegant young friends from the cities and from wealthy and honorable houses in the country.’

That is our sketch; and, as will be remembered, we set out with the remark that we would not pretend, when it was finished, that it should be exactly true, but only that it should contain at least as much truth as the one over against which it is set. It needs some decided qualifications to make it exactly true. Some of these country boys are unquestionably dull and heavy. They have mistaken their calling altogether. They have not the slightest genius for scholarship. And so, after beating their brains for a time in vain, they have to give up and retire from the contest. On the other hand, there are a certain number among these more highly favored youth, who, by virtue of

their clear, graceful, penetrating intellect, have appropriated to the best use all their early culture, and they are not to be distanced in this race by any son of early toil, unless he be, as now and then happens, a youth of most uncommon qualities. The probability, on the whole, is, that the very highest honor in the class will be borne off by one of these delicate-faced boys from some family of culture, though this is a rule, to which we shall find many exceptions.

With these qualifications, we claim that we have stated the matter fairly, and that our sketch is a true one. We have not been unobservant of what goes on in our New England colleges, and we shall not give up the grand and inspiring facts which their great history presents, to gratify the petty pride of any man. We cannot but regard the passage which we have quoted as a kind of public insult to the thousands of New England men, who, starting from humble life, and struggling through their college course amid great pecuniary difficulties, are now to be found in every part of the land and the world, bearing great trusts—occupying positions of high dignity and responsibility, and not a few of them eminent for their learning. If the sons of the wealthy and cultivated, who were educated in the same classes with these men, have conferred a more true and lasting honor on the land that gave them birth, we shall rejoice to know it.

To show that our view of this matter is not narrow and warped by prejudice, we propose, at this point, to introduce one or two items of evidence from other observers.

There is a class of men in our New England colleges, long known under the name of *Beneficiaries*. They are commonly from the country towns, and a large proportion of them have spent their early years upon the farm. The average age at which they enter college is probably not far from 19 years, making their average age, at graduation, about 23 years; while the average graduating age

of our New England students, taken as a whole, is between 21 and 22 years. These young men are poor, as the name they bear implies. They receive some assistance in their course from public funds, and from the charities of the churches. They are on their way to the ministry. If the opinion of the writer, upon whom we are commenting, were freely expressed, I presume he would say, that on the whole, these young men, taken as a class, are just about the specimens he would choose to stand over against the bright-eyed, delicate, slender youth, whom he has so gracefully and lovingly pictured and presented to our view.

We wish now to quote a few lines of testimony in respect to this class of men, from one of our country's choicest scholars—a man high in office at Yale College, who came of a race of scholars and thinkers, and who has as good a right, as any man we know, to be proud of his inherited graces of intellect, and love of letters, but whose unaffected modesty, purity and simplicity of character, are as remarkable as his choice and varied scholarship. This testimony was furnished some ten years ago, and was not called out to help us write this article, but for another purpose.

Let it be premised, by way of explanation, that an "appointee" in Yale College, means a student who stands in the first third of his class in respect to scholarship. Two-thirds of those who graduate from the college receive no honors or appointments. We quote from a published letter, but will give only that part which is pertinent to our purpose.

"Let me give you the results of a brief experience. I have *six* classes in view. In the first class there were six beneficiaries, of whom four were appointees and two were not. In the next class were two, both of whom were appointees, and one of them the third scholar. In the third class there were nine beneficiaries, of whom eight received appointments at Commencement, and three of these were among the principal scholars. In the

fourth class there were six beneficiaries, all of whom were appointees. . . . In the next class there were four beneficiaries, all of whom were appointees. In the sixth there are four, of whom two at least rank among the best scholars."

Now let us stop a moment, for one or two brief comments. The six classes to which we suppose reference here to be made, numbered respectively, at graduation, 99, 78, 103, 95, 104, and 71,—a total of 550; of whom, according to the rule, 183 took appointments. In the enumeration of the six classes, as above, 31 students are brought to our notice, of whom 26 took appointments. In order to bring these down to the average level, only $10\frac{1}{3}$ should have shared in the college honors. It is to be confessed, however, that reckoning only from these six classes, we have a result better than the facts in general will warrant. But search anywhere; go to any college and make a like examination, taking such a course of years for the basis as will reveal the exact truth, and we will vouch for it that the scholarship of these beneficiaries shall always, and everywhere, be a good way above the average scholarship of the college.

The witness above quoted afterwards gives the whole result during all the years in which this class of young men had been connected with Yale College. It is as follows:

Beneficiaries graduated at Yale College, from	
1817 to 1846, inclusive,	249
Had such a rank in their class as to receive	
honors,	157

Now to bring these men down to the average level of their fellow students in respect to scholarly attainment, instead of receiving 157 appointments they should have received exactly 83. As good a result as this last, we believe, may be expected from an examination of the records of any college where these young men are found.

Another able and competent witness, writing of this same class of students, from one of our best Western colleges, uses the

following language. The italics are his own.

"Those now here are among the best scholars in college. Almost the whole number are *undoubtedly* of the *first rank* of scholars in the Institution. I do not think it likely that the young men aided here will always be so decidedly superior, intellectually. But so it is now. May it not be that it is something originally superior which wakes them up and starts them out of the woods to college?"

Nor are these boys on their way to the ministry, alone. They are also, many of them, looking forward to other professions. In our own class was one who came to college from the same town in Massachusetts that gave birth to the poet Bryant; with nothing but poverty and a bad preparation to start with, but who struggled on, rising all the while higher and higher in the scale of scholarship, graduating with honor, and since has been not only a successful lawyer, but a useful and honored Member of the Massachusetts House and Senate, and now represents one of the Western Districts of this State, with true manliness and dignity, in the National House at Washington, to which he is elected for another term.

Dickens, in his *Pickwick Papers*, tells us of a certain man who was an apothecary, and who thought it a very dangerous piece of business that he should be suddenly detained in court for a juryman, because he had left a little fellow in charge of the shop who happened to have a prevailing impression that Epsom salts meant oxalic acid, and syrup of senna, laudanum.

And so if any one happens to have a strong prepossession that *Boston* means essentially the same as *New England*, and *Harvard College* is a kind of condensed expression for *our New England colleges*, he is in a very poor condition to deal out opinions on this subject.

About half of the students at Harvard come from what may properly be called a Boston population; that is, they come

from the city of Boston and the immediate vicinity. They do not go ten miles from home to enter college. With most of our New England colleges the case is entirely different. Not one in twenty of their students could, with any convenience, go home of a Saturday night to spend the Sabbath, and return on Monday morning. In these colleges, of course the plain country boys predominate to a far greater extent than in Harvard, and a much larger proportion of them reach distinguished positions in the world of thought. This is not the fault of the college. In none of our New England institutions is there so large a measure of rich, mature and varied learning, combined in the Faculty, as at Harvard. It is the fault of the material to be worked upon.

It has long been a matter of observation, that one passing from a Commencement at Dartmouth, Williams, Amherst, Yale, or other New England Colleges, to attend Commencement at Harvard, almost invariably feels that he is on a lower intellectual grade. The pieces spoken, are, to a large extent, bits of biography; results of travel and voyages; descriptions of places or great events; high wrought eulogies of distinguished generals, statesmen, or scholars; all written with a certain easy, graceful flow of language, though often marred by what might be called prettinesses. The hearer, familiar with similar exercises at other institutions, feels that somehow these young men do not grapple their subjects with a bold, manly strength. There is far less of that comprehensive sweep and force of mind which he has noticed elsewhere. Now and then, however, comes forward a young man, (he may be the "son of scholars or scholarly persons," or he may be in an earlier "stage of elaboration," and not yet quite "three generations from the soil,") but evidently he has enjoyed the best opportunities of early culture, and has had a genius and native force of intellect to appreciate and appropriate it all. And so on Commencement day he stands be-

fore us, a specimen of mature and elegant scholarship, and masterly force of mind, such as cannot very easily be matched from any other American institution. And this is about the relation of Harvard College to the other colleges of New England. It produces a very few of the most complete and polished students in the land—men that give dignity and character to American scholarship at home and abroad. But the *average* standing and position of her students, twenty-five years after graduation, in the great departments of learning and thought, are, according to our observation, below the mark of the other colleges in New England. This statement has no reference, of course, to what took place a century ago, but to what is taking place in these latter years, since the character and quality of the students in these several institutions have become essentially what they now are.

The average standing of graduates from different colleges, twenty-five or thirty years after graduation, is not wholly to be learned from a comparison of titles in Triennial Catalogues; though we are willing, if need be, to test the question on this basis. But there is a higher and better way of judging, and one which we much prefer. Let a man go and set himself down almost anywhere in our land; let him take his stand, for instance, in New York City, which draws its population—its merchants, its lawyers, its physicians, its divines—with a mighty attraction from every quarter; let him inquire from what colleges the scholars and professional men of the city have come, and he will find probably ten from Yale College where he finds one from Harvard. Let him go into the new fields of the West, and seek the men who have carried the culture, the piety, the learning of New England, and spread them far abroad over those vast territories, and he will discover that few of them have come from Harvard; while there are other colleges in New England that can count their chil-

dren in those border lands by scores and by hundreds, and never without dropping a benediction upon them. Let the observer go far hence to other lands, and find the men who are carrying the civilization and Christianity of New England to the ends of the earth. Let him take his stand, for instance, at Constantinople, and look out at the work which has been going on for the last thirty years, through American instrumentality, in the Turkish Empire, and if he cannot of himself judge how great that work is, let him hear what a distinguished English nobleman—the Earl of Shaftsbury—says of it, and of the men who are carrying it on. This nobleman, at a meeting in London on the 30th of last April, is reported as saying,—

“He did not believe, in the whole history of missions; he did not believe that in the history of diplomacy, or in the history of any negotiations carried on between man and man, they would find anything to equal the wisdom, the soundness, and the pure evangelical truth of that body of men who constitute the American Mission. He had said it twenty times before, and he would say it again; for the expression appropriately conveyed his meaning, that ‘they were a marvelous combination of common sense and piety.’ . . . There they stood, tested by years, tried by their works, and exemplified by their fruits; and he believed it would be found that these American Missionaries had done more towards upholding the truth and spreading the Gospel of Christ in the East, than any other body of men in this or any other age.”

Now these men and their fellow laborers, equally able and successful in other fields, in every part of the earth—men who have been mastering the languages, written and unwritten, of distant tribes and nations, and translating into them the Bible and other books—were largely poor boys of New England, who did not, with few exceptions, graduate at Harvard College.

Take fifty young men anywhere in

New England—the children of early culture, coming from families of wealth, refinement and learning, familiar with books, but unused to labor—take them just as they present themselves to enter college: and take also, in the same unselected way, fifty of the other order—young men that have come down from the mountains of New Hampshire and Vermont, or from any of the open country of New England—young men of the laboring class—self-prompted to a course of public education, and we will give the first in the beginning of the game, the advantage of the two or three *pawns* and a *bishop*, implied in their superior preparation, without the slightest anxiety as to which side will win the greatest average result. The reason of this, as has been all along implied, is not that the laboring class is in general, superior intellectually to this wealthy and cultivated class, but that the students from the former are in a certain sense, picked men—selected not by any Standing Committee or Board of Intellectual Survey, but by a law of inward propulsion, which urges them, against great obstacles, to a life of study, while the young men of the other class are miscellaneous—some of them by native tendency, students, while many of them are far enough from deserving the name.

“I suppose there is not an experienced instructor anywhere in our Northern States who will not recognize at once the truth of this general distinction.”

It is true, our author in a paragraph subsequent to the one quoted, makes a distinction, somewhat like the one which we have just made. But he does not put the case strongly enough, properly to adjust the subject. The general tone and spirit of the whole chapter, is, as we believe, untrue.

For one hundred and thirty-one years after the founding of Harvard College, and for sixty-five years in the early history of Yale College, the names of the students were arranged on the catalogue, and stand now, according to the conven-

tional dignity of the families to which they belonged. English ideas of order and precedence prevailed in the colonies. Consequently the sons of the men of rank, office, and wealth, stand at the head, and the sons of farmers and carpenters and blacksmiths are at the bottom of the heap. And so long as there existed such a state of public feeling, as to demand and sanction a custom like this, we may be perfectly sure, that there would be also a large partiality in favor of granting the honors, titles, and emoluments of society to these high-born graduates, beyond their average worth and ability, as compared with the others. Still if any one will study the Triennial Catalogues of these two colleges, during the period while this custom prevailed, we do not think he will discover from anything there revealed, that the talent and scholarship of these classes were held mainly by the men whose names are first on the list. It is somewhat difficult to determine the exact relations of the two classes, but from a general glance we should say that those on the lower half of the list, seem to have about their share of the honors. The last class which graduated at Harvard under this old regime, was the class of 1772, numbering forty-eight members. The three most honored names in the list, as would appear from the catalogue, are William Eustis, afterwards Governor of the State and member of Congress, and who stands the *thirty-third* in the enumeration—Samuel Tenney, also member of Congress, and whose name is the *thirty-ninth*, and Levi Lincoln, afterwards Lieutenant Governor of Massachusetts, member of Congress, and Attorney General of the State, whose name stands the *forty-sixth*—the third place from the bottom. In other classes, however, the preponderance, as might be expected, is as decidedly the other way.

In Yale, the last class arranged after this fashion, numbering twenty-four, graduated in 1767, bearing two honored names at the very head—Samuel Wales, a man

of great learning and high accomplishments, afterwards Professor of Divinity and preacher in the College; and John Trumbull, LL. D., and Judge of the Supreme Court of Connecticut. About midway in the list, is the equally honorable name of John Treadwell, afterwards Governor of the State, and in the last half is another name, greater in an intellectual point of view probably than any of them, Nathaniel Emmons.

We have pursued this general course of thought far beyond our original purpose, and have restricted ourselves in what remains to a very narrow space. But in truth, the subject is so interesting in itself, and the facts and suggestions which go to illustrate the point under consideration are so rich, numerous and pertinent, that we know not how to stop at this point.

But we desire before closing, to bring forward a few facts on this general topic, drawn not from New England, but from the world at large, and from all history. Our institutions here are so shaped as to give the largest stimulus and facility for poor boys to rise, and we expect them to rise. But the general fact, as the case now stands among the nations, and as it has stood through all time, is, that a boy starting from humble life to make a great name in the world, has to come up against a superincumbent mass of neglect, prejudice, unbelief, positive opposition, and want of opportunity, that would seem heavy enough to crush all the life out of him. Yet, let us pick from the millions of our race, ten names, that shall stand as the most august and kingly names on the whole roll to represent the great realm of human thought. We take these names without comparing views with any one else, and it is very likely that our judgment will not exactly coincide with the judgment of others, though in reference to a portion of the list, there will not probably be any substantial disagreement. Our list shall be Moses, Homer, Socrates, Plato, Luther, Shakspeare, Bacon, New-

ton, Milton, Webster. This last name would not, perhaps, find a place in the list, as it would be constructed by many persons. But in giant grasp of mind, in power to take hold of the most complicated subjects and easily resolve them to their principles, and set them before others in all their parts and relations—in the majestic sweeps of his eloquence, when his intellect was thoroughly fired with emotion, he seems to us to hold his rank with this kingly order of mind. We are not now, be it understood, searching for men, of the highest moral qualities, or of the most far-reaching practical wisdom. If this were our aim, we have another name in our history that would be *facile princeps*. But we are looking for the highest specimens in the kingdom of thought.

Now how many of these men were the "sons of scholars or scholarly persons." MOSES sprung from the Jewish race, after it had been for some hundreds of years in a state of slavery in Egypt—reduced as low, intellectually, as these centuries of oppression could reduce it. The Scriptures seem to attach not the slightest importance to his parentage. They tell us that "there went a man out of the house of Levi, and took to wife a daughter of Levi, and the woman bare a son." Afterwards, in order to keep the lines of genealogy good, the name of the father appears, and we learn that it was Amram. But he serves no purpose in the history of those times, except to fill this place in the genealogical catalogue.

John Randolph once asked the boys of a certain school, as a question to puzzle them, to tell him who Moses' father was. They were all dumb, except one bright fellow, who happened to have read and remembered the line of Paradise Lost—

"As when the potent rod of Amram's son,"
and so he made answer. "You rogue," said Randolph, highly delighted with the quickness of the boy, "you did not get that out of the Bible."

So little was known of the youth of

HOMER, even in the times immediately following his illustrious life, that many provinces contended for the honor of having given him birth—a circumstance that could never have transpired, had he sprung from any high and conspicuous family or stock.

“The parents of SOCRATES,” says a certain writer, “were of no mark or note in the Athenian State; nor was their son gifted with any of those *personal* distinctions, which were of indifferent account nowhere in Greece. A face the reverse of beautiful, flattened nose, protruding eyes, the entire physiognomy anything but attractive to a passer-by, he made no attempt to veil or compensate deficiencies by ordinary solicitudes. . . . A massive head, instinct with authority; a broad, although rugged brow, and that aspect of self-possession which indicates a man to whom mastery appertained too much of right to permit him to feel conscious of it.”

There is reason to suppose that PLATO was born into somewhat easier conditions of early life, giving him better opportunities for travel and culture, though as to his having been a son of “scholars or scholarly persons,” or descended from any family of great name or mark, we know not that there is any good evidence. It is claimed by some that he was descended from Solon, who lived 200 years before him; but so far as we have consulted authorities, the impression made would be, that this fact is not very well ascertained, and the inference would seem to be that however illustrious his remote ancestors may have been, the generations which stood nearest to him were not of importance enough to be easily remembered and traced.

LUTHER, speaking of his early life, says: “My parents were very poor. My father was a wood-cutter, and my mother has often carried the wood on her back, that she might earn wherewith to bring us children up. They endured the hardest labor for our sakes.”

Who can tell us what “scholarly per-

sons” gave life to the infant SHAKSPEARE? His father has been variously estimated to have been a butcher, a wool-grower, a Glover. His mother was Mary Arden—a beautiful name, and on both sides his parentage would seem to have been of good stock, though not scholarly.

BACON has a better claim than any one on the list to a scholarly parentage. His youth was passed in a family of high culture and standing, and among men of letters.

The father of MILTON had been educated at the University, so that we may allow to him a scholarly origin.

NEWTON was the child of a farmer, who died before the birth of his illustrious son, leaving property which yielded an income for himself and mother of £30 a year. But the earlier history of his family is obscure, and has never been satisfactorily traced.

WEBSTER, as we all well know, was a farmer's boy from New Hampshire.

The moment we descend a step in the scale of mind, we are in the presence of a great multitude, and our space absolutely forbids our attempting to resolve it into its parts. Others may, if they choose, pursue it at their leisure; and they will find evidence enough that to be a great scholar and thinker, it is not absolutely necessary that one should be many generations from the soil.

Indeed, it has occurred to us whether the writer whom we are reviewing is not himself getting a little too far away from *the soil* for his own good. We all remember the classic story of the ancient wrestler, who was strong only so long as he could keep his feet firmly planted upon his native earth. The moment he was lifted from the ground, his strength departed from him.

Throughout the pages which the “Autocrat” and “Professor” has furnished the *Atlantic Monthly* for the last two or three years—pages of great brilliancy, full of rich and varied thought, compactly and beautifully expressed—there has been

nevertheless such a tendency to lurking personality; such an open or disguised contempt for men holding the faith of his fathers; such a want of magnanimity in his treatment of subjects and individuals, as to render them most justly offensive to many minds. We have long thought that his case was such that it could be successfully treated only by a vigorous course of counter irritation. We think he would be every way better, if he were taken back a degree toward the old Puritan Connecticut soil from whence he sprung. It is a good soil, and nothing to be ashamed of. It gave to the ministry of Cambridge his own honored father. It gave to the College, President Sparks, one of its most distinguished scholars, and an

ornament to American letters. It gave to Boston, Jeremiah Mason. It gave to the country's service, at a time when MEN were wanted, the Trumbulls, Ellsworths and Wolcotts. It gave to the world Jonathan Edwards.

Whether our author is yet fully "three generations" from this fruitful soil, we know not; but certain we are that he is lifted enough above and away from it to exhibit his weaknesses along with his strength, and to give the impression that he is in a very uncomfortable and dangerous condition. We would not be answerable for the consequences that would ensue, if this elevating process should continue through another generation.

A LESSON FROM THE PAST :

OLD COVENANT AND CONFESSION OF THE NORTHAMPTON CHURCH.

The following extracts from the records of the First Church in Northampton, furnished for the pages of the *Quarterly* through the kindness of the pastor, Rev. Zachary Eddy, D. D., illustrate several important points in our ecclesiastical history:—as, 1st, The independent control which each Church asserted, and practically assumed, over its own affairs; 2d, The "untroddenness of those paths" (to borrow a quaint phrase from the records) in which they were called to walk, and the consequent demand for men of strong intelligence and originality to lead the way; 3d, The mistake of those who tell us that subscribing to a creed or confession of faith, as a condition of Church membership, among the Congregational churches of New England, is a modern innovation; 4th, The supreme importance which our fathers attached to the religious training of the young.

But in addition to all these items, and of more importance than either, the "forty-six Articles," put together by the first pastor, as "the system or sum of the principal or choice heads of the Reformed

Christian Religion," afford the best compendium anywhere to be found, of the New England theology of that day, as preached from the pulpit and professed by the people. Unlike the terminology which we sometimes find in the creed statements of later times, every word and sentence is intelligible to a child. Indeed, it was with especial reference to benefiting "the children of the covenant," that it was drawn up, as will appear in the sequel.

Let it be remembered that the Church was gathered June 18, 1661, and that Eleazer Mather, son of Richard Mather, of Dorchester, was ordained the same day. In less than a month, viz., on July 12th, 1661, a vote was passed denying the "privileges of the Lord's Supper, and Baptism for their children," to the members of other churches, who became permanent residents in Northampton, without transferring their Church membership,—though such privileges, they say, "we readily grant to transient persons, occasionally coming amongst us." This shows that the young pastor, and his

infant Church of eight members, understood that A CHURCH is by no means synonymous with a number of Christians living together in the same town. They also "voted and agreed that such as are admitted into church relation and fellowship with themselves, shall not only give their consent unto the Covenant, but to the subscription of their names thereunto, which shall be done either by themselves, or the officers of the Church." These first settlers of Northampton will certainly get church membership to mean something, if they go on as they have begun.

The next year they elected "another teaching officer to be joined to their pastor"—viz. Mr. Joseph Eliot, (son of John Eliot, of Roxbury,) whom they employed for a year or two, though he was never ordained. They also chose "brother John Strong" for Ruling Elder, and "brother William Holton" for Deacon, who were both ordained by prayer and the imposition of hands, May 13, 1633.

The propositions of the Synod of 1662, touching the Half-way Covenant and Consociation of Churches, "communicated to their consideration by order of the Hon'd General Court," were cautiously accepted; or rather, in the words of the vote, they say, "We see not cause by any light from God's word, to withhold our consent and approbation touching what is contained in those Synodical conclusions, as to the sum and substance thereof." Then come the following entries in the church book, which are sufficiently explicit:

This Church of Christ at Northampton, being put upon the inquiry respecting their duty towards the children of the Covenant, after frequent and earnest imploring of the Lord's presence and gracious assistance, both in ordinary and extraordinary duties of fasting and prayer about that concern; and much time spent in searching, hearing, discussing and considering of all the persuasions and reasonings that have been presented, either out of the Word of God, or the writings of the Godly learned, through the hand of God upon us for

good, have come to a general determination, touching what we judge to be the truth, and mind of God concerning those things, according to what is expressed, voted, and agreed in the following Propositions:

Propositions concluded on by the Church at Northampton, the 29th of the 10th month, and 12th of the 11th month, respecting Duties and Privileges of the Children of the Covenant, and the due and orderly management thereof:

PROP. 1. Whereas a spirit of order and subjection one unto another, in the Lord, is the great duty of all that would approve themselves Sons of Peace, and the weighty things of Christ and His Kingdom being under management in His Church is one special reason of the exercise thereof, as their much conducing to the common good of the whole:

It is voted, and unanimously agreed, by the Church at Northampton, that by the grace of our Lord Jesus Christ, forbearing one another in love, we, in a spirit of meekness, will bear with differing apprehensions of fellow-brethren, respecting the conclusions of the late Synod, now under consideration amongst us, endeavoring to keep the unity of the Spirit, in the bond of peace, walking together in communion in all holy ordinances as aforetime, notwithstanding diversities of persuasions and practises touching the present controversies, carefully and conscientiously as in the fear of God, avoiding all rash judging, censuring, despising and condemning the persons or practises of contrasentienting brethren, especially keeping at a due distance from all such carriages, actions and behaviors that may seem in any measure unworthily to reflect, each upon other, as if deemed unmeet to be walked towards in ways of communion relating to things of God's House: but whereunto we have attained then walking by the same rule, minding the same things, and if in anything diversely persuaded, in a spirit of love and tenderness waiting, and mutually praying, that that also [God] will reveal in His own time.

PROP. 2. In order to the more comfort-

able progress in the work of religious reformation, amongst us, respecting particularly the children of the Covenant :

It is voted and agreed by this Church that a System, or short sum of the Principal or choice Heads of the Reformed Christian Religion, be compiled from God's Holy Word ; this to be owned as the Profession of Faith of this Church, and to be consented unto, by all adult persons that shall be acknowledged regular and approved members thereof.

PROP. 3. And inasmuch as the form of the expressions of our Church Covenant is not so perfect in some particulars, as is meet : It is also voted and agreed that a new Model or Draught of the Church Covenant be framed, wherein the former is defective, amended and enlarged, and that in time convenient, through the good hand of our God upon us, we will renew our Covenant with God, and one with another, according to the nature of so solemn and weighty a work. It is also agreed and determined that the names of the children of the Church, from time to time, shall be enrolled, and kept upon Record, in the Church's Registry.

PROP. 4. The Lord so far delighting in us, as that the thoughts of our hearts are established, and our purposes as have been expressed succeeded to effect :

Voted and agreed, by this Church, that from that day forward we will practically acknowledge, through the Lord's gracious presence with us, the children in minority, whose immediate and next parents are in Covenant with us, to be members of this Church, and to grow up in Covenant, and continue therein, until in some way of God's appointment, they are cut off, walking towards them as such, dispensing duties and privileges to them, from time to time, as the matter shall require, and they be capable thereof.

PROP. 5. Inasmuch as there are divers [persons] resident amongst us, baptized in their infancy in the several Churches whereunto they did belong, now removed, and thence incapable of enjoying and performing mutual duties :

It is voted and agreed by this Church, that such amongst us being settled inhab-

itants, that give no ground to hope in charity there may be some good thing in them towards the Lord, though but in the lowest degree, [yet] understanding and believing the Doctrines of Faith ; publicly, seriously, and freely professing their assent thereunto ; not scandalous in life ; solemnly taking hold of the Covenant, wherein they give up themselves and their children to the Lord, and His Church, subjecting themselves with fear and humbleness of mind to the Government of Christ therein, sincerely engaging to rest contented with that share and portion of privileges belonging to them that are only in a state of education in Christ's House, during the time of their continuance in that estate, and not essay the breaking in upon the privileges of the Lord's Supper, and voting, until they shall be judged upon due examination to hold forth such an experimental work of faith, and lively discerning and exercise thereof, as may fit them for the enjoyment and improvement of the aforesaid privileges, with comfort to themselves and others, and thereupon be orderly admitted thereunto, by those of the Church to whom that power is given by Christ : such persons thus qualified, upon their desire, due order observed, may themselves be entertained into a state of membership, and have their children Baptized and received to Communion in 'the Church so far as they are fit for the same. Also, the adult children, hitherto unbaptized, of confederate believers, without themselves coming up to the aforesaid qualifications, may be accepted members, and themselves baptized.

PROP. 6. Considering how nearly it concerns all upon whom the Lord's name is called, in this evil and dividing day, to preserve with the utmost care and diligence that may be, Love, Peace, and Unity, and heedfully to avoid whatsoever may have any tendency to hinder and interrupt the same, and being also sensible of the difficulties that do attend us, on the right hand and on the left, in these our stepplings onwards toward Reformation, partly from our weakness and dim-sightedness into the ways of the Lord's House, and partly from the untroddenness of these paths, through want of practising up to the Doctrines of

the late Synod, in the several Churches, and partly through diversity of persuasions amongst the tenderly conscientious and Godly learned, but chiefly through neglect of the due exercise of Church watch and discipline towards such as from their infancy have grown up in the Church, whereby too many corruptions and disorders have crept in, and remain unhealed. (The Lord humble His poor people for their over-long remissness herein!) And inasmuch as we are not convinced, by any rule from God's Word, that we are obliged in this the day of our Reformation, and solemn renewal of our Covenant, to walk in an ecclesiastical way towards such as now are disorderly livers, though once in memberly relation in the Churches wherein they were baptized, and lived in their infancy:

Voted, agreed and declared, that such persons, being now adult, that fall short or refuse to come to the qualifications expressed in Proposition 5, (whereby they declare themselves not to be regular or approved members, and in point of desert, unmeet for the Communion,) shall not be admitted to participation in any ecclesiastical duties and privileges amongst us, but set by in this the day of our Reformation, as incapable thereof, until by hearty repentance manifested for former miscarriages they give satisfaction according as the rule requires, and in other respects evidence their personal, actual fitness for Church estate amongst us, by answering the qualifications formerly mentioned.

Prop. 7. That corruption and degeneracy in the Church, and pollution of God's holy things by unworthy receivers, (an evil only to be prevented by a due observance of all Christ's rules,) may be avoided as much as in us lies: Voted and agreed by this Church, that adult persons that have an interest in the Covenant, and those acknowledged initiated members of the Church, ought not therefore to be allowed to participate in all privileges, but in those only that by Divine appointment are appropriated to them that are in a state of education, in Christ's House, who are to be ordered, and not to take upon them to order the affairs thereof; and before they be reg-

ularly admitted to full communion, (i. e. participation in the Lord's Supper and voting,) it is indispensably necessary that after due trial and examination concerning the special work of God's grace, and the lively and sensible experience thereof in their hearts, they be judged to have competently sufficient qualifications for the same, and be so approved by those of the Church to whom such judgment and approbation doth belong.

FEB. 2, 1668. This Church having concluded upon practise of duties incumbent on them towards the children of the Covenant, judge necessary to the due performance of the same, to come to some determination respecting the continuing and expiring of the state of minority, and not finding it limited in Scripture to any particular year or time, judge meet, vote and agree, that the fixing of adult, and non-adult age, be left to the wisdom, discretion and judgment of the elders of the Church, from time to time, and as they upon trial and examination of the ability and capacity of each person respectively shall determine them to be in that state, either adult or inadult, accordingly such persons be accounted and walked towards by this Church.

Whereas it was voted and agreed by this Church, at Northampton, that a System, or Profession of faith, shall be composed, and a new Model, or Draught, of Church Covenant framed; as appears by Prop. 2, and Prop. 3. In pursuance and effectual accomplishment of the aforesaid conclusion and agreement, the Confession of faith, and form of words, expressing the Church Covenant, hereafter following, were both publicly read before the Church; seriously considered—each scruple and doubt to satisfaction removed—and this voted, and freely consented unto by the Brethren of the Church, as the Confession of the faith of this Church, and the form of words expressing the Church Covenant, amended, enlarged and renewed:

At a Church meeting, Feb. 22, 1668.

The Profession of the Faith of the Church at Northampton, consisting of forty-six Articles, or Positions, extracted from God's Holy Word, by their Pastor, and, after due

and serious consideration, assented unto by the brethren of the Church of Christ there :

1. We profess and believe that there is one true and living God, and but one God, the Lord Jehovah, Father, Son, and Spirit, the same in substance, equal in power and glory, Infinite, Eternal, and Unchangeable in His Being, Wisdom, Justice, Power, Holiness, Goodness : Blessed forevermore, the Creator, Preserver and Governor of the world, with all creatures therein and all their actions.

2. That God created all things, in the space of six days, of nothing, by the Word of His Power, and all of them exceeding good, and on the eighth day He created man, his body out of the dust, and breathed into him an immortal soul ; male and female created He them, after the image of God, in knowledge, righteousness, and holiness, with dominion over the creatures ; so that nothing was wanting that was necessary to his well-being, in the enjoying of God, and living to Him.

3. The Lord having set man in this high and holy, though mutable state, entered into a covenant of life with him, and in him as a public person or trustee for all mankind, upon condition of perfect obedience, threatening him with death upon disobedience, forbidding him, as he loved his Creator, to eat of the tree of knowledge of good and evil.

4. Man, abusing the freedom of his will through Satan's instigation, turned apostate, and fell from God by disobedience in eating the forbidden fruit ; so that all the children of man, not one proceeding in the ordinary way of generation exempted, are toppled down from the height of happiness, and are plunged into the depth of sin and misery, through the apostacy of the first man, Adam, in whom they all were as members in the head, children in his loins, debtors in their surety, branches in their root.

5. The sin and misery of that estate, whereunto man is now fallen, consisteth in the guilt of Adam's first sin, imputed, the want of original righteousness, the corruption and viciousness of the whole nature, together with all actual transgressions : and the consequents thereof, the loss of God,

slavery to Satan, all kinds of death and cursedness, temporal and spiritual in this world, and in hell forever all the plagues that are written in God's Book, and many more that are not written.

6. God, merely of His free grace, in His infinite wisdom, hath found out a way for the recovery of lost man, out of the state of sin and death, into a state of grace and life, according to the eternal Covenant of Redemption made between the Father and the Son, wherein whatsoever doth any way concern the restoring of fallen man, into a state of Divine favor and happiness, is undertaken and agreed for.

7. The only means of deliverance is by Jesus Christ, God and Man united together in one Person, the only Mediator between God and Man, who in fullness of time was incarnate, conceived by the Holy Ghost in the womb of the Virgin Mary, without father, made under the law, His birth low and mean, His life poor and afflicted, His death painful and accursed, in respect both of His body being mounted up, and nailed to the cross, and there lingering till He gave up the Ghost, and of His soul in His dreadful agony (begun in the Garden,) and in his being deprived of all the sweetness of His Father's love, and presented and filled with the sense of the bitterness of His wrath, which is the perfection of the second death ; after which he was buried in the grave, and continued under the power and dominion of death for a time ; and all this to make satisfaction for sin to God's justice, and to procure and merit reconciliation and life eternal.

8. This Redeemer of lost men is anointed with a three-fold office : of a Prophet, whereby He makes known by His Word and Spirit, all that is necessary to salvation ; of a Priest, whereby He offered up Himself, in His human nature, a Sacrifice, and makes intercession in the virtue and power of His death ; of a King, whereby He subdues His people to Himself, rules and defends them, restrains and conquers all His and their enemies, and dispenseth and disposeth all things, so as that they work for their good and His glory.

9. The Lord Jesus, by the power of His Godhead, did rise the third day out of the

grave, and after forty days, ascended in His Manhood, from Mount Olivet, into Heaven, and there sits down on the right hand of the Majesty on high, crowned with all fullness of glory, delighted and fully satisfied in the stately entertainment in the bosom of God the Father, in that Sea of Glory preparing a place for His members here on earth, waiting till all His enemies be made His footstool, from whence He shall return into this lower world with unspeakable Majesty and Glory to judge the quick and dead.

10. We believe that all this good, purchased by the death and suffering of this Lord Jesus, effectually shall be applied by the Spirit, to all and every one of them for whom it was intended, in their vocation and communion with Christ, being predestinated to Eternal Life.

11. In effectual vocation, or turning the sinner unto God, we believe the Lord by His Spirit, usually in the Ministry of the Word, letting into the soul a clear, inevitable, Spiritual Light, convinceth the sinner of sin, as the greatest evil, and of his misery by reason of sin, and a sinful estate, especially unbelief, in the work of conviction; and by the uncontrollable power of the Spirit cutting off the soul from its union to sin, breaketh the heart for it, causeth an irreconcilable detestation of, an everlasting distance from the love and liking of sin as sin, and plucking the sinner from his own bottoms, self-ability and self-worthiness, makes him see an insufficiency and loathsomeness in his best performances, an utter inability in himself to believe, and unworthiness to be made to believe, [whereby he] is annihilated and made to submit to the disposing hand and good pleasure of God, in the work of humiliation; and letting out the special light and sweetness of the exceeding riches of Grace, and revealing the excellency and suitable perfections of Jesus Christ, whereby the soul stands well-affected to Christ, as the Fountain of Life, and is sweetly encouraged to answer to the call of the Gospel, coming to, and relying on, the name of Christ alone for life and salvation, infuseth the spirit of life into the soul of a sinner thus prepared in the works of Faith.

12. We believe those that be ingrafted into Christ by faith are admitted into a state of peace and favor with God, and through the merits of Christ's perfect obedience, both active and passive, apprehended by faith, are absolved from the guilt and damnation of all sin, accepted as perfectly righteous, and therein worthy of eternal life, for the sake of the Lord their Righteousness, in justification; and being taken out of the family of Satan, are accounted the children of God, and have the spirit and privileges of sons given to them, in Adoption; and are renewed in the whole man, after the Image of God, dying to sin, and living to righteousness, by the application of the death and life of Christ by faith, fitted for every good word and work, which is Sanctification.

13. Sanctification in this life, in respect of the measure and degrees thereof in the most sanctified, is very imperfect, and thence there is, and will be, in the regenerate, a continual combat between grace and corruption, and daily need of the constant exercise of the graces of repentance, sorrow, and humiliation, by reason of sin, and manifold sinful failings; and of faith, in flying to the grace of God in Christ, for pardon, healing and strength to increase and grow in faith and in all the fruits of the Spirit.

14. All sincere believers shall be upheld in a state of grace, and never be left to themselves, as Adam, to lose all, but shall persevere in faith and holiness to the end of their life; and then Sanctification shall be completed in Glorification, in respect of the soul, immediately after death; in respect of the whole man, after the general Judgment, in the immediate fruition of communion with God in Christ, unto all eternity; being perfectly holy, without the least sin, and perfectly happy, without any misery.

15. Christ Jesus gave Himself for none but the Church; that is, those that are His seed, given by the Father, and descending from Him by spiritual generation; they only, and all they, are the proper, adequate subjects of that Redemption of Christ, and of all the privileges that flow from thence.

16. In respect of the different degrees of

Communion that the saints have with Christ, the Church may be distinguished into Militant, whereby is meant those of the Catholic Church that are warring and fighting here on earth, against spiritual enemies, unto whom Christ is applied but in part; and into Triumphant, those triumphing in Heaven, crowned with all perfection, over all their enemies, unto whom Christ is fully applied.

17. Every particular, visible, Political Church, in the days of the Gospel, is Congregational, a Company of visible Believers with their seed, in Confederation to walk together in the visible Communion of Saints, closing with Christ exalted as their Spiritual Head, and one with another as members of the same body; and for number, by Divine appointment they ought to consist of no more than may ordinarily meet together in one place, to communicate in all the holy things of Christ, nor fewer, than may carry on Church work.

18. Visible Believers are such who having a competency of knowledge and a blameless life, thereby making a profession of holiness, are visibly and seemingly in the judgment of charity, the Seed of Christ; though many are counterfeit seed only, or secret hypocrites, growing up with the seed of Christ, who, when thoroughly discovered, ought not to be tolerated in the Church.

19. Ecclesiastical Confederation is distinct from that Covenant made with the mystical body of Christ, in their effectual vocation, that being invisible and secret, between God and the soul only; this, visible and open, between such as profess the faith of Jesus. Inasmuch as all the spiritual Seed of Christ are not in Church Covenant, in which many are who prove apostates, and never had invisible faith.

20. The Rule of Ecclesiastical Polity, for the government and well ordering of the Church of God, and the due administration of the affairs of His House, is so perfectly prescribed in the written Word of God, as that nothing is left in the power of man, to diminish, add, or alter therein.

21. Every particular Church, being furnished with a Presbytery, at least with a teaching elder, walking together in truth

and peace, have received from the Lord Jesus full power and authority ecclesiastical within itself, regularly to administer all the ordinances of Christ, and are not under any other ecclesiastical jurisdiction.

22. Church Governors are either Principal, such as exercise supreme and highest authority and dominion over the Church—God the Father, who is the only Father of the Church, God the Son, who is the only Head of the Church, and God the Holy Ghost, who is the only Comforter of the Church; or Ministerial, such as in the name of the chief Governor, exercise, not a lordly, pompous, illimited dominion, but a subordinate, scripture, regulated, official power; and these, since the Apostles, are ordinary elders, unto whom by Christ is given a Power of Authority or Government, as liberty or privilege to the fraternity, so that the consent of both Elders and Brethren is necessary to the consummation of every regular act, in an organic or complete Church, that is properly ecclesiastical.

23. The ordinary offices that Christ Jesus hath appointed for His Church, and [which] are to be continued to the end of all things, are Pastors, Teachers, Ruling Elders, Deacons and Widows, and none other, which are to be called by such particular churches whereunto they are to administer; and in the choice of elders especially, neighbor elders should be consulted with; and [these] being chosen, are to be ordained by imposition of the hands of Presbytery and prayer, whereunto, at the ordination of elders, fasting is to be joined.

24. Church members' duties towards their ecclesiastical Governors are, to prize them exceeding dearly, as the stewards and ambassadors of God; to pray for them heartily; to receive and keep all the will and counsel of the Lord made known by them; to give an account of their actions and spiritual estate when examined and inquired into; to seek and follow their advice in the Lord, in momentous and difficult matters; to assemble themselves readily, being called, and not to depart without leave; willingly to be regulated in speech and silence, and in all their actings in Church affairs by their divine and un-

blameable guidance and directions, and to submit to them in the execution of their office, in all the specialities thereof, both in Doctrine and Discipline, according to Christ.

25. Church Governors' duties towards the members of the Church are, to improve their Presbyterian gifts of holiness and knowledge for the good of the Church; to guide, teach and edify them, by their example, instruction and administration; to see to and watch over the Church, and ways of Church members; to take an account of, inquire after, and make a due examination concerning them and their spiritual estate; to visit their brethren, pray over, and with the sick, when sent for and desired; to prepare matters in private for the Church; to open and shut the door of speech and silence to the members of the Church; publicly to rebuke disorders, to give warning against, and endeavor reformation of, whatever is irregular and offensive; to assemble, dismiss and bless the Church; to guide and order all the affairs of the Church in a decent manner, by convincing evidence of reason and argument from the Word of God.

26. The Lord Jesus hath ordained honorable and comfortable maintenance for the ministers of His Word, that they and theirs may live thereon as becometh their place and calling, to be performed by all that are taught in the Word, not as matter of courtesy and benevolence, but of justice and due debt.

27. Members of Churches ought not to remove from those particular Churches whereunto they belong, but upon just occasion, and good advice, and that so as if possible, to enjoy Church communion whither they go; and to be recommended and resigned in order thereunto, as the matter may require.

28. The Lord Jesus hath appointed Discipline to be observed in His Church; such as are disorderly, unruly, or fallen into any offence, are to be admonished and reprov'd, according to the condition of the person sinning, the sin committed, and the manner of doing. The obstinate and flagitious [are to be] excommunicated, for the cure of their spirit, and the preservation of

the Church; from whom all Church Communion, and voluntary civil communion that may argue approbation and familiarity, ought to be avoided, until, upon the manifestation of such signs of repentance as may satisfy rational charity that the sin is truly subdued and mortified, they be released, and restored to fellowship and communion with the Church.

29. Every Church of Christ, besides that Communion that it hath in itself, ought to have communion with other Orthodox Churches, and the approved and orderly members thereof, in pious and lawful actions. Each Pastor of a particular congregation being therein set by the Lord to administer to that Church constantly, and to do acts of Communion occasionally, such as belong to his office, respecting the members of other Churches, with whom this Church ought to hold communion.

30. The Churches of Christ, standing in a sisterly relation, one towards another, are bound to exercise a holy fellowship between themselves, and to agree thereunto by way of Consociation, in the improvement of the gifts of Christ bestowed on them for His service and glory, and their mutual good and edification, in all acts of Church Communion, according to capacity, necessity and opportunity—Consociation of Churches being not only lawful, but very useful also, to promote knowledge and practice of the things of Christ, the establishment of the Churches in the unity of the faith, to their greater consolation and eternal peace.

31. We profess and believe that all those that are in Christ Jesus will lead a life of holy and thankful obedience unto God, doing the things commanded of Him out of love to Him, and because commanded of Him.

32. The Rule of Gospel obedience is the Moral Law, summarily comprehended in the Ten Commandments, wherein are contained duties of holiness, tending directly to the glory of God in our worshiping of Him, in the four first Commandments; and duties of love and righteousness towards our neighbor, in the six latter.

33. The Lord hath appointed, by a positive, standing law, one whole day in seven,

consisting of twenty-four hours, from the beginning of the world to the Resurrection of Christ, the seventh; from thence to the day of eternal rest, the first day of the week,—to be an holy Sabbath to Himself. The remembering of this holy day so as to prepare for it by a subordination of all common occasions to the stately affairs of that day, and the spending of the whole time in public and private exercises of God's worship, except so much as is taken up in works of necessity and mercy, is required by the fourth Commandment; and making any other day of the week equal with it, or alike holy to it, and the profaning it, or any part thereof, by needless words, thoughts or works, is the evil forbidden by God in the same commandment.

34. We believe that the Scriptures, containing the books of the Old and New Testaments, were given by the Inspiration of God, and are perfect and sufficient for the guidance of man, in all matters of faith and life unto his last end; the only rule and determiner of controversies; worthy of themselves to be received, and necessary to be known and believed by all sorts of people, to salvation; and all unwritten articles of faith and traditions are to be rejected.

35. The Lord Jesus hath appointed several ordinances to be attended by His people, in honor to His Name, as means for the begetting and increasing of faith and holiness; as reading and hearing the Word, prayer, meditation, singing of Psalms, celebration of the Sacraments.

36. Sacraments are signs and seals of the Covenant between God and His people, and of the spiritual blessings promised therein; in the New Testament, they are two only: Baptism, a seal of our initiation or ingrafting into Christ, and the Lord's Supper, the seal of confirmation and growth; both which are to be administered by the teaching officers of the Church, and by them only.

37. Confederate, visible believers, both men and women, in particular Churches, not only those of full age, but also children and infants, ought to be baptized, being the proper subjects of Baptism; and all such as are baptized are bound thereby to repent of sin, believe in Christ, and live

such a life as may be to the honor of the Name of God, into which they are baptized.

38. The Lord's Supper, as to the subject thereof, is not of equal extent with Baptism, therefore ought not to be administered to all the members of the Church; but to those amongst them only as are endowed with such a measure of Divine knowledge, spiritual affection, and lively exercise of repentance, faith, love and new obedience, as they may feed on Christ spiritually, in the eating of His flesh, and drinking of His blood, for their spiritual nourishment, and furtherance of their comfort and growth in grace.

39. As Christ from the beginning of the world ever had a Church upon earth, so while this world lasts, Church estate, ministry, ordinances, shall never cease or discontinue, nor the faithful come to such perfection, or high attainments, as to be above them, or the use of them, in this life, but all humble and holy ones shall find and feel a real need of them, a wonderful glory in them, taste soul-reviving sweetness and much spiritual benefit by them, improve them with heart-enlarged thankfulness and humility of mind; and that in the best times that shall be before the world to come.

40. Moreover we profess and believe that it is appointed to all once to die, and when this life is ended, the bodies of the Godly shall sleep in the grave, as in a bed of spices, and their souls which are immortal, be made glorious in the presence of God in Heaven, waiting for the Resurrection of life, when by virtue of their union with Christ their Head, the same body for substance shall be raised out of the grave, but for quality greatly changed, being made like to the glorious Body of Jesus Christ.

41. But the bodies of ungodly and Christless sinners after death shall lie rotting in the grave, under the power of death, through the heavy curse of God upon them; and their souls tormented in Hell, in unspeakable wo, fearfully looking for the Resurrection of Damnation, when their bodies, by the power of Christ as their Judge, shall be brought out of their graves, unto the Judgment of the Great Day.

42. God hath appointed a day wherein He will judge the world by Jesus Christ, the Judge both of quick and dead, before whose judgment must stand all persons, small and great without exception; and then the books shall be opened, [and] they shall be judged, every man, of what hath been done in the body of each known and secret thing, according to that he hath done, whether it be good or bad.

43. Unto the last and general judgment, the Lord Jesus Christ shall descend from Heaven, in flames of fire, into this lower world, with all his mighty Angels; the trump of God shall sound, and the Lord shall call from the clouds, with an audible and heaven-shaking voice: "Arise ye dead, and come to Judgment!" whereupon the dead shall arise; [those that died in the Lord first;] those that are alive at this day shall be translated, and [at] the right hand of Christ shall the Godly be set, with exceeding great joy, where they will be admired before the world, being acquitted before men and Angels, and set at liberty from all sin and misery; unto whom Christ will say: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

44. On His left hand shall stand all the wicked and ungodly, quaking and trembling, through the guilt and hellish horror that shall take hold upon them, seeing all their sins raked up and set in order before them, and Christ Jesus in the dreadful and soul-amazing terror of his wrath, that is now everlastingly kindled against them, and burns down to the lowest hell, ready to judge them. Against whom He will pass a sentence of eternal separation from his love and grace, saying: "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels."

45. This sentence pronounced shall immediately be put in execution: the wicked shall be thrust away from the presence of the Lord and the glory of His power, and be delivered up into the hands of the Devil and his angels, to be tormented forever and ever, in the lake that burneth with fire and brimstone, which is the second death.

46. The Godly shall have Redemption from all kind of evil; wonderful, unspeak-

able, unconceivable happiness and glory, throughout all eternity; being carried up with Christ into the third Heavens, there ever to be with the Lord, and part no more, beholding His Glory, and praising the riches of His Grace; when, and where, God shall be all in all, in whose presence is fullness of joy, and at His right hand there are pleasures forevermore.

Rom. 10: 9, 10—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation."

Mark 8: 38—"Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when He cometh in the Glory of His Father, with the holy angels."

Matt. 16: 16-18—"And Simon Peter answered and said: Thou art the Christ, the Son of the living God. And Jesus answered and said unto him: Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, that thou art Peter, and upon this Rock I will build my Church; and the gates of hell shall not prevail against it."

1 Tim. 6: 12, 13, 14—"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ."

The form of words expressing the Church Covenant, after amended and enlarged, considered, voted, and consented unto by the brethren of the Church at Northampton, at the same time with the Profession of Faith before written.

Disclaiming all Confession of, or any worthiness in ourselves, to be in Covenant

with God, or to partake in the least of His mercies, (having been transgressors from our youth up,) and also all strength of our own to keep Covenant with Him, or perform the least spiritual duty any further than He by His free spirit shall assist, but relying upon the tender mercies and gracious presence of God through Christ Jesus, we promise and covenant in the presence of God, the searcher of all hearts, and before the holy Angels, and this Company, to take the Lord Jehovah, Father, Son and Holy Spirit, for our all-sufficient portion, cleaving to this our God with our whole hearts, as our choice, best and only good, and unto Jesus Christ as our only Saviour, Husband, Lord, and Law-giver, and only High Priest, Prophet, and King; renouncing our own wills, ends, wisdom and righteousnesses, avouch Christ Jesus for the Lord our Righteousness, His Wisdom for our only Guide, His Will for our Rule, and His Glory for our last end, and greatest happiness.

And for the furtherance of this holy communion with God in Christ by the Blessed Spirit, we promise and covenant to keep and seek all the Commandments of God, and to walk in obedience, learning and doing all whatsoever the Lord hath, or hereafter shall reveal and make known to us, to be His Mind and Will: maintaining to the utmost of our power, according to our places, all the Lord's institutions; bewailing and avoiding all sinful defilements, corruptions, and inventions of men, in the holy things of God; endeavoring, with the utmost care, that all the affairs of the House of Christ may be managed exactly according to the Pattern and Prescript of His Holy Word, in the greatest purity, power and glory.

And as for this particular Company of Saints, we profess our whole purpose of heart, as in the presence of God, to cleave one to another in brotherly love, walking together in ways of Church Communion, (according to our several capacities,) not forsaking this Assembly, but as God shall call, seeking the best good of the whole, and of each particular, by performing all those duties that the Lord doth require of us, as a people in Confederation with the Most High, and one with another.

We further promise and engage carefully and conscientiously to avoid all strifes, contentions, evil surmisings, perverse disputings, whisperings, envy, schisms, pernicious opinions contrary to sound Doctrine, and whatsoever else may tend to weaken union, cool affection, disturb peace, interrupt communion, together with all the causes and occasions of them, but constantly and unweariedly to follow after the things that make for peace, and the things wherewith we may edify another, ministering one to another, (as the nature of the case, and advantages of opportunity shall lead thereunto,) by frequent exhortation, constant watchfulness, seasonable admonition, not suffering sin upon our fellow-members, in all as becomes good stewards of the manifold grace of God, till we grow up into a perfect man in Christ Jesus.

And inasmuch as we stand convinced that divers duties respecting the children of the Covenant ought to be put in practice, that hitherto have not been attended by us, (in the sense whereof, and all other our sinful neglects and failings, we desire to lie down in the dust, deeply abased before the Lord, with hands and hearts lifted up to Heaven for pardon and healing in the blood of Christ, our dear Redeemer, and that for time to come we may walk with a right foot, according to the truth of the Gospel,) we do all, this day, renew our Covenant, we, our wives, and our little ones, our Elders, our Officers, even all the Lord's covenanted people, according to Gospel order in this place, and in humility, fear and gladness of heart, give up ourselves and our children to the Lord, that He may establish us for a people to Himself, and may be to us our God, and the God of our seed after us in their generation, to such as love Him, and keep His Commandments; avouching the Lord with our whole souls to be this day our Covenant God, and not only a God in covenant with us, but with our children also, with them that stand here with us this day before the Lord our God, and also with them that are not here with us this day.

And furthermore we engage and promise, that for us and our houses we will seek and serve the Lord, we parents, fathers and

mothers, will teach and command our children to know, fear, and love the Lord, and to keep His ways, and do His statutes; bringing them up in the nurture and admonition of the Lord, endeavoring ourselves to be in behavior as becomes the Lord's peculiar and holy people, patterns and examples of sobriety, meekness, faith and holiness, and all good works, unto them that are to follow after, in their generation.

And further, we promise and engage to walk towards the posterity of the faithful in Covenant as towards those [who] are owned to be in memberly relation with ourselves, carefully looking to it, according to our respective stations, that all, and only such, duties and privileges as God in His Holy Word hath appointed for them, as their proper portion, may be dispensed to them in their right order, season and manner thereof.

Furthermore, we all promise and covenant to behave ourselves in God's House with a spirit of modesty, humility and sobriety, improving the privileges wherein we at present are, or for the future shall be allowed to participate, in an holy, thankful, reverent and humble manner, keeping the proper places, ranks and stations in God's House, wherein He hath set us, with contentation, not laying claim, or challenging any duties, privileges or dignities belonging to the Church or to any of the members of the same, but as we are duly qualified, regularly approved, orderly called and admitted thereunto; engaging mutual subjection, one to another, in all the administrations, dispensations according to God, of all those duties which by our Covenant we are bound to the performance of.

Moreover, we upon whom the Lord hath laid that awful bond of office in His House, promise and engage in the name of Christ, to be faithful as good stewards in the trust committed to us, improving the power given to us from God, for edification, and not for destruction of such as are under our government in the Lord. And that we will take heed to the whole flock, the younger with the elder, according to ability and opportunity, over which the Holy Ghost hath made us overseers, to feed and guide them according to their capacities, in all the ways of God, watching for their

souls as those that must give account, that they may do it with joy and not with grief; looking also to ourselves, manner of life, Doctrine and Ministry received of the Lord, that we fulfil it.

As for the rest, we promise and covenant, even all that have knowledge and understanding, not to forsake the house and ordinances of God all the days of our lives, to follow our Guides in all things wherein they follow Christ, not to desert them, but to cleave to them in the Lord, encouraging their hearts, and strengthening their hands in their good work, subjecting ourselves to Christ's holy government in them, and by them, in all the ways and parts thereof, by obeying them, and submitting ourselves unto them as unto Christ, in all their Dispensations, both of Doctrine and Discipline, according to His Will.

Finally, we engage and covenant that we will sincerely endeavor, in our several places, that this Church may be furnished, from time to time, with a sufficient, able, and faithful Presbytery, that so all the institutions, ordinances, and appointments of Christ may be carried on with great beauty, strength and glory, for the good of ourselves, and posterity after us, that the Lord may take pleasure in us, and dwell with us, and glorify His Name by us, and God, even our own God, may bless us.

These things we all promise, as before the Lord, the Searcher and Tryer of all hearts, without any known guile or reservation, beseeching Him so to bless us, as we shall sincerely endeavor, by His Grace, the constant and faithful observance of the same; only, by reason of that principle of corruption that remains with us, we are humbly bold to protest that unallowed miscarriages and comings short, contrary to the settled bent and resolution of our hearts, shall not make void this Covenant.

And whereas we through weakness shall thus fail, we will trust and hope through grace in Jesus Christ our Redeemer, for pardon, acceptance and healing, for His Name's sake.

Now, because of all this, we make a sure Covenant, in the behalf of ourselves and our little ones; confirm and renew the same this day; and unfeignedly engage ourselves, and hearts, and subscribe our names thereunto.



THE PLYMOUTH CHURCH, CLEVELAND, O.

THIS Church was organized March 25, 1850, as an independent Presbyterian Church, under the name of the "Third Presbyterian Church of Cleveland." It worshiped in the building known as the "Tabernacle," on Wood street, and was anti-slavery in its type. A majority of its members preferring the Congregational order of church government, in August, 1852, it became a Congregational Church. In 1853, a new and elegant church edifice was completed on the corner of Euclid and Erie streets, where the Church worshiped for two years, when pecuniary embarrassment obliged the house to be sold to the 1st Baptist Society, and the Church removed to the Wesleyan Chapel, in Euclid St., near the Park, where it remained until the completion of the Lecture Room of a new house on Prospect St., in April, 1857. In November, the finishing of this gave the Church a pleasant home, where it has since been greatly prospered, both in temporal and in spiritual things.

Rev. Edwin H. Nevin was the first pastor. On his removal—after four years of

labor—Rev. David Root, of New Haven, supplied the pulpit for a few months, when the present pastor, Rev. James C. White, commenced his work, being installed in August, 1855.

The Church has, especially of late years, been greatly favored by the blessing of the Holy Spirit. It was organized with 30 members. When it became Congregational, in 1852, it had 69 members. There have since been added 310—160 of whom were added by profession. Its membership in May last was 235.

Of its present church edifice the accompanying cut—which was engraved by one of the female members of the Church—is a faithful and pleasing illustration. The building stands on a beautiful street, one third of a mile from the public park and the public buildings, facing the south, upon a lot 50 feet by 132 feet. The situation is high, airy and pleasant. The house is 45 feet front, by 90 feet in length—outside. The rear of the lot is occupied by a shed, well covered and well protected, for horses and carriages; and lighted with

gas. The basement story of the church edifice is wholly above ground, and entered both from the front and side. It is divided into three rooms, well lighted and ventilated, finished nine feet in the clear. The main room is fitted up with ordinary church slips, with alternate backs revolving, and will seat three hundred and fifty persons. The other two rooms are united by folding doors, will seat seventy-five each, and open into the lecture-room and the front vestibule.

The lecture-room is occupied by the main body of the Sabbath School; the social rooms by the Infant Department, while the Bible Classes of young men and young women occupy the main audience room of the church.

The entrance in front is by two large doors into a vestibule, from which ascends a circular flight of stairs to the right and left, entering directly opposite the two aisles of the house. At the head of each stairway another door opens to the choir and galleries on either side. The choir-gallery is over the vestibule, on a level with the pulpit, and lighted by the triplet window over the front doors. The large organ, by Appleton of Boston, stands behind the singers, who are thus brought forward into social relations with the audience. The side galleries extend thirty feet, to the second window, eight feet wide, in shape *ogee*, and designed to relieve and adorn their end of the house. The entire inside space of the building is embraced in the audience-room—a clear, oblong square of 83 by 40,—27 feet to the ceiling. There are 98 slips on the main floor, capable of seating 550 persons. The choir and galleries will seat 125 in addition—675 in all. The pulpit floor is on a level with the top rail of the slips. The desk is low—the platform open and free, and reached by four steps on each side.

The walls and ceiling of the room are tastefully, but plainly frescoed, with heavy stucco cornices on the outside of the ceiling, and two center pieces and ventilators. This audience room is lighted by five win-

dows on either side, and a triplet window in front. The whole wood-work of the house, above and below, is painted and grained to imitate a light-oak:—the pulpit, for contrast, dark and heavy. The cushions are of heavy crimson damask, uniform; and the carpet, of tasteful colors and figure, covers the entire floor. The pulpit carpet is in pleasant contrast.

A sofa and two high-back chairs, covered with green plush, with a marble-top table in front, and two chairs—one each side—constitute the pulpit furniture.

The gas-lights are on the side-walls of the house, sufficient in number, and in the way of nobody's eyes.

The house is an enlarged and remodeled one, of heavy brick walls, color-washed in light drab, and in its architectural style *Romanesque* throughout. The windows are of small panes of stained-glass. The towers at each corner will be observed. The cost of the building was, in round numbers, about \$6,000; gas-fixtures, furnaces, carpet and cushions, \$2,000; organ, (second-hand and by favor,) \$1,000, costing originally \$2,500. So that the lot and house, complete, cost the Plymouth Church and Society about *thirteen thousand dollars*: or an average of about \$20 for each sitting. We have to add only that the general tone and impression of the house, inside, is emphatically *home-like*, democratic, and *Congregational*. This last feature, explain it as you will, has been spoken of by intelligent men of other denominations. It will be observed that the audience are before the speaker, rather than at his side. For speaking, singing or seeing, the main room of this church-building cannot be excelled. Its length is twice its width—as every good public building in London is—and its height is one half its width.¹

¹ This is a mistake, so far as the *Parish churches* of London, built by Wren, Gibbs, Shaw, and others, are concerned. I have notes of the dimensions of nearly fifty of those churches, which give an average length of about 80 feet, by about 54 feet in width, by about 34 feet in interior height,—or, roughly, the proportion of 8, by 5½, by 3½. See, on this general subject, vol. 1., p. 205, of this *Quarterly*. H. M. D.

It is a people's house, not a fancy one ; it is simple, but not severe ; it is attractive, but not *distractive* ; unadorned, yet beautiful in the elements of a spiritual *home*.

On the 5th of November, 1857, it was consecrated to the service of Almighty

God by an appropriate sermon from Rev. H. M. Dexter, of Boston, and a prayer by the pastor ; since which, more than two hundred persons have found peace in believing, and strength in professing Christ within its hallowed walls.

AGENTS AND BENEVOLENT SOCIETIES.

THE local Church has a wide sphere of usefulness, and full commission to occupy it. But there is much work to be done, which the single Church cannot do ; partly from territorial remoteness, but mainly from the need of associated action. Hence Societies, existing either by direct delegation from local churches, or by the voluntary co-operation of individuals, have come into existence precisely in proportion to the growth of evangelizing zeal. These Societies, in some shape, are necessary for the work to be performed ; and by a convenient division of labor, different kinds of work are left to different organizations. It may be that they are more numerous and heterogeneous than the patience of the churches will much longer bear ; but the various kinds of work cannot be dispensed with, whatever remodeling may be needed as to methods. The work must be carried on. Every benevolent Society is of course dependent on the sympathy, and thenceforward, the contributions of Christians for the ability to proceed in its specialty. But how to secure these contributions, has been and is a mooted question. The usual course is by agents. But this system, our readers very well know, is not popular. The individuals employed in such work are not themselves generally spoken of in the most affectionate terms. Many congregations dislike to see them enter the pulpit ; and many pastors, while availing themselves of their services, do it with a shrug. Their alleged expensiveness is objected to ; and the sometimes dullness of their utterances adds to their unpopularity.

Shall the churches, then, destroy the

system and discharge the agents ? Shall the pastors present such facts, and urge such principles as are needful ? On this subject, the *Quarterly* proposes to express its own view.

The object to be secured is the obtaining of the requisite prayers and support for the particular department of Christian benevolence. For this there is needed, 1, a thorough education in the principles of benevolence generally, and 2, an understanding of the precise objects of the particular Society receiving funds,—including its origin, nature, necessity, and doings. Anything more than this is teasing. Established and right principles of giving, imbedded in warm Christian sympathies, lie at the basis ; the knowledge of the particular mode of doing good, affords the opportunity.

Now it seems evident that the first of these conditions can be met only by *pastors*. The occasional inculcation, by agents, of the duty of giving, must fail of answering this great purpose, for several reasons. One reason is, it is only an occasional, in fact rather a spas-modic, effort. Another is, the agent's plea is openly connected with his special object, and has too intimate a relation with the particular contribution to be then taken up. And a third is, that only a pastor can judiciously and properly educate the consciences and sympathies of his people ; the proper times and seasons, and the precise defects to be corrected, are known to him, not to a stranger ; and his influence is immeasurably above that of any other man. These are obvious reasons why agents cannot educate the churches in the principles and

habits of giving, on general grounds. Pastors only can secure this object. Do pastors secure it? That some pastors present the claims of various benevolent Societies, in their pulpits, does not show that they attempt it; for, the presentation of the claims of a particular Society, is something entirely different from a presentation of right principles of giving. Pastors should not content themselves with advocating the claims of any particular Board; the claims of Christ over property, the duty and privilege of giving, even to the point of self-denial,—these lie back of all special methods, and should be treated of as such. Agents often make a great mistake by implying, in their tone of remark, that their particular Society has a right to *demand* contributions, and that Christians fail in duty who fail to see that the particular Society is divinely incorporated. And pastors fall into a similar error, if they do not carefully, at other times than those when some particular “cause” is to be presented, teach the principles of giving; it is “dressing in the hill,” instead of enriching the ground as a whole.

In this connection, we cannot hesitate to say, that the people, as a whole, have *not been educated to give*. They have not been convinced that it is more blessed to give than to receive; that, to give in charity, is a privilege. They have been and are now taught to “repent and believe,” or they cannot be saved. They are taught to pray, and that they can reach heaven only by prayer. But we look almost in vain to find pulpits, whence emanate instructions on giving in charity, which correspond with the Divine Record. There are many more passages of the Bible that enforce the duty of giving, than of repentance and faith and regeneration. Not that it is so much more important, indeed, but because it is so likely to be overlooked or evaded. The Old and the New Testaments abound with examples, precepts, encouragements and exhortations touching this one matter of enlarging charities. At the last grand assize,

the Judge of the quick and the dead will say, “Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me.” The final issue is made up on the fulfillment, or non-fulfillment of this one requisition upon our generosity. Giving is an expression of love; without love, of course, there can be no acceptance. And to talk about love without such an expression, is to talk about fire without heat, or life without nutriment. But the people do not understand this. They do not see the necessary connection between prayer and alms, and between faith and works. We began with the thought that Benevolent Societies cannot flourish unless this work is accomplished; but we are taking higher ground; piety cannot flourish unless this work is effected. It is a matter of duty for pastors to educate their people to give as they pray; to give from principle; to make giving a privilege just as much and truly as they make praying a privilege. And this every pastor can do, if he can preach suitably at all. For his commission embraces this, no less than that of any doctrine or precept. Charity, or love, outgushing and generous, is the very heart and life of the gospel. Christ, its author, though infinitely rich, became poor, that we through his poverty might become rich; become rich in self-denying gifts. His entire life was one magnanimous gift to man. He who preaches Christ must preach benevolence, and preach it as an indispensable part of the Christian scheme; and that not as a theory or dogma, but as an actuality; a spirit of devotion and consecration that goes out in full expressions of substantial sympathy. Let it be taught in the nursery, in the Sabbath school and in the sanctuary. Why not? In nothing are our churches so deficient as in the matter of giving in charity. There is, at this day, no such heresy as on this subject. The man who does not pray, or disbelieves, in theory, some great truth, is disciplined, as he ought to be. But the covetous man, whom God condemns as an

idolator, passes without reproof. This neglect is becoming our shame as well as our sin, and none but pastors, under God, can reach and remedy it.

And let them enforce the teachings of the Bible, on this subject, upon the poor as well as upon the rich. If they have aught, or can produce it, they must divide and give. It will come hard, indeed, and let it so come if it must, for there is no release on account of poverty. The poor cannot afford to lose the blessing of giving, be it never so little that they can give. Christ required his very poor disciples, devoting to Him their whole time, to give money in charity. And if they had it not, he required them to sell what they had and give. Indeed, He went so far as to justify a very poor widow, who gave her entire living. So He taught, so He lived, and so must ministers preach who receive and teach His system, and mean to get their people safe to heaven.

And this giving must be continued under the pressure of hard times as at all times. How can it be otherwise? Would we think of ceasing from prayer because business is dull or unproductive, and because thick darkness was overhanging our pecuniary prospects? Nay, we would rather pray the more. So would we give, if not as largely, as certainly, if anything could be secured by any honest possibility. It might draw blood. Let it. Such a scene is a crisis. It may determine character and destiny. Victory may poise itself just there. In times when money is plenty, our gifts may not cost us even a regret at the parting. But when gaunt poverty stares us in the face, or threatens to be our master, then comes the trial. We enlisted for life, to take the battle as it may wax or wane. We pledge our lives and our fortunes, as well as our sacred honor, to Christ when we become His. Can we desert or hold back or shirk responsibility when his yoke presses? Self-denial is made a duty. Alas, how few, in our churches, know what it means! They do not understand

the depth and strength of this daily duty, because they have not been taught it, and few will ever be self-taught on a subject so little likely to be loved for its own sake. There is not a pastor of a church of any considerable numbers, that cannot count up too many who, as a rule, would avoid all giving; who esteem it a God-send, if detained at home when a call is made for a contribution; who, if they give at all, give in stinted measure. And yet these may be among the most confident in their own good estate. They may be fluent and ready to speak and pray, and be scrupulously orthodox in all the doctrines, and be ever watchful against heresies. But with a spirit so at variance with the teachings of Christ, and without that benevolence which unclenches the hand of avarice, and makes the naturally penurious actually generous, how can they be sure of Heaven? Let religious teachers hold up before such the plain instructions of the New Testament on this subject, and they will either give up their hopes and get out of the church, or give up their avarice and pour out their money for Christ and His cause in the earth.

Moreover, Christians must be brought to comprehend the blessedness of giving, in its bearing upon their future reward. Now they seem generally to think that their own good is not particularly involved. It is merely to accomplish an objective good that they would give at all. But if the Saviour's teaching, on this subject is reliable, then the great necessity for giving is subjective, not objective. It is in the giver and not in the receiver. In the case of the giver, or of him rather who has the power to give, there is a moral necessity upon which of course everything is depending. But in the case of the claimant of their bounty, there are no such fearful interests involved. Not to give, when it is in the power of our hands to give, brings guilt, deep, it may be damning. Not to receive when no man giveth, involves no guilt, though it may occasion, for the time being, great

physical suffering and mental anguish. This is not understood by the masses in our churches. They have not been taught it, as they have been schooled in doctrines, in prayer and in general duties. They do not see how much and how far their own present and eternal blessedness is compromised, if not sacrificed, by a policy so penurious. They have not tried the opposite course so as to prove it. The masses in the churches do not give. We remember the statement too well, made last October by a prominent officer of the American Board in public session, and not contradicted, that while the income of the Board was increasing, the number of contributors was decreasing. We know too of some churches whose contributions are very large, where the removal of one, two, or three men, would reduce the sum to a comparatively insignificant figure.

The people must be taught to give, systematically, as a matter of fixed and unchanging principle, and this as a primal consideration, not as collateral or accidental, or under the pressure of a mighty appeal, but as the result of forethought and calculation. Nothing is more needed in our churches at this hour, than such consecration as will secure regular disbursements of earnings and savings for Christ's cause; and these at uniform and proper intervals, from pre-arrangement. The heart of every Christian needs this, and must have it, or be dwarfed. How can there be growth or progress without it? Indeed, how can the love of God dwell in us, if we see our brother have need, and shut up our bowels of compassion from him? And to meet these wants, so abundant and so constant, there must be systematic giving, making plans of business and of expenses with reference to it; and this, in the beginning of the year, and in all financial changes. Oh, it would be worth going a great ways to see one Church whose members uniformly put Christ's claims upon their substance, be it much or little, in the foreground, all arranging their personal affairs so as to

do the most for the advancement of Christ's cause in the world, placing that first, as first in importance, after provisions for necessary family supplies! Such would always bring in Christ's claims and recognize them, and meet them, with much or little, as God gave the ability. Such would be cheerful givers, and such the Lord loveth. Such would give, when expenses were large or small, when gaining in wealth or running "astern," while yet there was anything that could be divided. Such would give, whether "objects" were presented or not. They would go out after and find them, if they came not. Such could not be held back from giving, any more than they could from praying or from loving. Our churches are now at a wide remove from such a state. This is a work, a great work, a much needed work for pastors; and if they cannot do it, it must remain undone forever.

This work, then, is the substratum of all benevolent operations, and a work which agents cannot do. Why, then, are they employed to so great an extent in this pursuit? Simply because pastors neglect it. And one great reason why agents are so unwelcome, is because they have to work the particular Church addressed, up to a tolerable standard of general benevolence in making an appeal for their special object. Agents address people not taught to give, and people not taught to give are restive under all appeals to give. *This* feature of agencies can be dispensed with, just so soon as pastors perform their duty.

But the second part of the work remains to be considered, viz., the presentation of the objects of any particular Society in its special field. Consider the people educated to give, and only asking for proper channels in which to pour their means, shall agents be then dispensed with?

We answer, they can be dispensed with whenever the work which they do can be as well done in any other manner. That

is, if pastors will inform themselves thoroughly of the facts in each case, and present them to their people as agents would, agents can be dismissed without harm; but not till then. Have we any faith that if agencies were now dropped, pastors would do the work? Not the slightest.

1. Some pastors are totally oblivious of such secularities, not because these are secular, but because they can get up no interest in that particular phase of ministerial work. Every one, of any extended observation, can name scores of just such men, and this work left in their hands would be totally neglected.

2. Others have the desire, but have not the ability. They could not make an effective appeal for money in any emergency. They have neither tact nor taste; and no measure of grace or degree of sanctification would make them successful beggars, even among their own people, however much they might desire it.

3. And yet another class would not, from natural timidity, press a cause of benevolence against the prejudices of their people, especially those of them who are so reluctant to give. Their own position or support might be imperiled, and they have not the nerve to meet the exigency.

Thus it was found, and will still be found, that the number of pastors was and is very small, that will properly and can successfully raise the funds in their own churches, which benevolent societies must somehow secure.

This has been historically seen. Pastors were first thought of, and the experiment was tried. It proved a failure. What, then, could be done to meet this evident necessity? Taking the hint from other corporations, with secular ends in view,—which were choosing out and employing the best talents they could command, to look after, and in various ways to promote and extend their interests and objects,—they, too, chose out suitable men for a similar, while yet it was a sacred purpose. As their work was benevolent,

thus eminently religious, and as it must be sustained by the churches, they called ministers to their aid, denominating them agents, whose especial business it was to gather, methodically to arrange, and fully and earnestly to set before the churches all needed information touching the origin, the nature, the necessity and the doings of the organizations in whose service they were employed. They were to make up this precise lack of pastoral service.

Nor does it appear that pastors could do as well as special agents in explaining the workings of particular Societies. There is clearly some gain in specialties. A man whose daily life is spent in a single department of Christian benevolence, is perfectly familiar with its every feature. No pastor can master, as well, the details of a dozen or score of distinct organizations. It would often be a waste of time for him to acquire anything more than a general knowledge.

We are aware of the statement occasionally made, that “as these Societies are so well known, and so much concerning them is published so generally in the religious and secular papers, there really seems to be little need of employing a set of men to make their wants and works farther known.” This is not an objection without weight. Very much of interest, concerning the work and the wants of these benevolent organizations, is given to the public. But is it read and pondered, so that it makes an abiding impression? Especially will those read, consider, and respond to these facts, who complain of agents for coming around to make known these very same facts? These Societies found that neither their wants were pleaded, nor were their facts set forth by the pastors nor the press, so as to meet their own necessities. They therefore called to their aid those who should give their whole time to this one work of obtaining and imparting needed information as a basis of intelligent and free giving. And it has been found that they could uniformly do this work so much better than

pastors have done it, that the extra contributions would largely repay extra cost. It was in this faith that agents were first employed. They are to collect and set forth, orally, from Sabbath to Sabbath, to our giving churches, the facts which must underlie and secure all permanent and liberal giving in Christian charity, and this to an extent and with an ability not to be expected from those into whose hands the care of churches is committed.

The complaint is sometimes made that "the best men are not employed;" that "agents are dull." This is doubtless true sometimes. We can recall cases of decided dullness. But these organizations have no guarantee of infallibility. Churches have made some mistakes in choosing pastors, and colleges also in choosing presidents and professors. But to show that these societies would choose and keep in their employ incompetent or uninteresting men, is to prove them incompetent to manage their own affairs. Their interest and existence depend on their having the right men, the best and most acceptable men, that their means will command. Undoubtedly they could make better selections if the generosity of the churches would justify them in paying salaries that would command the highest order of talents, as secular corporations have always done. We have in mind certain pastors of Metropolitan pulpits, with salaries ranging from three thousand to five thousand dollars, who would make excellent agents, but we fear they would hardly be amiable enough to surrender them, and take the thankless positions of agents for less than half the money. Hence these societies are driven to the necessity of doing the best in this direction that it is possible to do with the least cost. That they have generally been successful must be conceded. Agents are not broken down ministers, and found in their present positions because they could get nothing else to do. They could find other service equally, and in many instances much more remunerative. It may

be that some of them subserve the interests of the cause they plead more by their skill in planning and by private appeals, than by their public addresses; as some ministers do much more for their people as pastors, than as preachers. But as they visit the churches but once a year at most, it hardly seems kind or Christian to denounce them merely for the want of peculiar power or grace as preachers. Besides, it is to be said in their defence, that they know, when they arise before a congregation, they have to encounter a prejudice that is enough to chill a seven times heated furnace. And this, sometimes, in the absence of the pastor, who has found it convenient to take a little rest on that day, or to supply some vacant pulpit; thus withdrawing the light of his countenance, when it is seldom more needed. Or the agent is put into that half of the Sabbath in which the smallest congregation is likely to be present, so that the expected infliction may be endured by the least possible number. This course is enough to repress the fiery zeal of a Mercury. It is a wet sheet upon the ardor of any man, and he will find it no easy matter to kindle up under it.

Yet, in spite of all these obstacles, the want of instruction in right principles of giving,—the coldness of pastors,—the often aversion of the people,—agents are really a success. Large amounts have been collected. Great interest has been awakened in the churches, and, wherever the system has been dropped, contributions have fallen off. The rare exception to this latter statement is that, where pastors have personally interested themselves in some one "cause," so that its contribution has been increased—but to the sad detriment of the more obscure objects, whose receipts in such cases generally show "a beggarly account." This method robs one "cause" to help another, without perceptibly increasing the benevolence of the people.

It may be said, "Pastors can attend to *all* needed claims." True: but pas-

tors *will not*. We beg any intelligent layman who objects to agencies, to go to his pastor, and prevail upon him to present each "claim" for the year, in a full and proper manner; and we beg him also to tell us the result. If he succeed, it will be the first case we ever heard of, where pastors did more than to add a brief postscript to a sermon on some other topic.

Now of what we have said and would further say, the following is the substance.

1. Agents have been and are still needed in our benevolent societies, chiefly because there is not such a standard of piety in our churches, that will secure the requisite contributions without them. For this end they were called, and to this end they must be still continued. If it be said that there are now societies, which have dispensed with them and have found their interest in it, we answer, it may be that some societies have carried the matter of employing agents to an extreme, and are now taking the "back track" to an advantage. Or it may be, that these very societies are employing missionaries or district secretaries, or colporteurs, who have other things to do, while yet to get money, directly, or indirectly, is full in their commission. Or it may be, that such societies never needed and never ought to have had collecting agencies at all; having a business capital, and a profit in trade sufficient for all their legitimate purposes. But we hazard the assertion, that if such societies ever really needed any considerable contributions, and now need them, they secure them still by the employment of men whose business it is to have and to keep an eye "on the main chance," whatever else they may do, and who talk and who take money, while yet they may not be called—nay, they may decri agents. Whether such a course is frank and Christian, let those judge who see and practice it, if any such there be. In all voluntary societies, in the present state of the churches, agents are demanded. Popery can command money from

her votaries for her peculiar purposes, because it is a part of her system. Episcopacy has facilities for this purpose which her church polity affords. So Presbyterianism and Methodism, through their church organizations for benevolent purposes which are strictly ecclesiastical, can enforce a standard of giving which is impossible in the Congregational body, and is as impossible in all great national and catholic societies, as in these, ecclesiasticism is excluded. Agents must be employed, as things now are or are likely soon to be, so far as can be foreseen, and we affirm that no where in the wide world are benevolent societies worked with more efficiency or economy than in New England, where, perhaps, this class more abounds. These men are not found idle at home, but are workers abroad and all around. They seldom experience the joy of worshiping God with their own families on the Sabbath. They are on the alert to meet the claims of the organizations they severally represent.

2. The complainants of agents prove their necessity, without removing it. They have only to give in some measure according to the demands of Christ's cause in the world, and in this way only meeting the demands of their own souls, to dispense with this instrumentality at once and forever.

3. Pastors, as a class, cannot do the work of collecting funds from their churches, until they have first thoroughly and practically taught them, line upon line, precept upon precept, here a little and there a little, that free, frequent, cheerful systematic giving in charity, according to ability, is as much a Christian duty, and a Christian necessity, as repentance, faith and prayer, according to ability; that they can no more hope for heaven by dispensing with the former than by dispensing with the latter; that unless they have such love to God and man as will express itself in gifts of charity they may well fear that it will not stand the final test.

4. To secure such giving, it is needful

that the facts of interest, evolved in the working of our system of Christian benevolence, should be gathered, and be so set forth from the pulpit and the press, that they will evoke intelligent and earnest praying, and in this way secure free and cheerful giving. And if any object is now on our calendar, which, from its nature and condition, is destitute of such facts, it had better be eliminated. The heart is slow in responding to mere naked theories. "Tell us of your work and your want," is the reasonable demand of Christian philanthropy.

5. It is more than probable, that, before our benevolent Societies can dispense with special collecting agencies, they will need some re-adjusting themselves. It would not be strange if an impartial survey were made, in the spirit of that enlarged Christian love which these Societies desire and demand, it should be found that, here and there, two or more could be made one; or here one that had so far fulfilled its mission that it no longer has claim upon the charities of the giving. It may be that the whole work could be narrowed down to a much smaller number of Societies, and thus be worked more economically, while, at the same time, these would have a basis of greatly enlarged operations. In our opinion, and we are sure that others share it, the day is not distant when the Congregational churches, in another Albany Convention, will be called upon to look over this whole matter, with a view of meeting the largest demands of the age. It may be that the spirit of liberal giving, such as a dawning millennium day calls for, still slumbers, because our appeals are not sufficiently concentrated upon the single precept, "Go ye into all the world and preach the gospel to every creature." Other and collateral objects may have been brought in, and held up so prominently as to divert or confuse the mind, and thus appease the conscience, without securing the requisite giving for any object. It may be that we shall not command and secure that enlarged benev-

olence, so indispensable, until we direct the chief thought of the people upon this mighty work of giving the gospel, through and by the living preacher, to all men everywhere; raising up and sending forth, providing for and sustaining a living ministry. This is a matter demanding thought and prayer. If the preacher can be sent and sustained, having the facilities for successful working, why may he not quickly create around him the essential instrumentalities for all other needed work?

6. The day will never come when our churches will be called upon to give less, though all agents, secretaries and the like, could be abolished. Such a calamity, our Heavenly Father will, in mercy, avert from our churches. We look for no sanctification so high, in this world, as to make it safe for the Christian to be without a necessity upon him for giving; nor for any position, in this world, where either his sanctification or happiness can be secured without it. Nay, the very purpose of simplifying our machinery and lessening the number of appealing Societies, is, if possible, to unify their object, making it more stirring and forcible. In this way we should hope to superinduce a WEEKLY giving, instead of an annual or semi-annual; or bi-monthly or tri-monthly; giving, or laying aside to give, every Sabbath day; then, because it is holy time, and giving should be a holy service; then, because it is not well to appear before the Lord without an offering in our hands; then, because we should be more likely to connect gain with godliness, thus sanctifying our possessions, be they large or small. Then, agents could be dispensed with, though then they would be most cordially welcomed. Then, there would be no lack of funds to send the gospel everywhere.

Finally, until this better state of things is more nearly realized, let us bespeak the patience of the restive under the appeals of these messengers of our benevolent Societies, and entreat that they be received as fellow laborers in the Master's vineyard,

and fellow servants of our common Lord. They, and none more than they, will rejoice in the coming of that day which will relieve them from unmerited censures, and at the same time open the hearts of those who deal in them, to give in such measure and manner as will meet the necessities of those objects for which they now plead. Give them a cordial reception, while they must do this rewardless work. Let pastor and people place them on such vantage ground that they can most easily reach and impress all who ought to hear. When warmly received, they will the

more warmly greet, and the better entertain those to whom they go. And they will unite with all in praying for the swift coming of that day, when the Lord's people, everywhere, will bring in all their tithes; when they will test every divine promise to the free and cheerful giver; when the abundance of their joy and their deep poverty shall abound unto the riches of their liberality, being willing of themselves to give according to their power; when they shall bring "much more than enough for the service of the work which the Lord commanded."

GEORGE MÜLLER. ¹

BY REV. JOSEPH S. CLARK, D.D., BOSTON.

ON the 19th of March, 1829, there arrived at London a pale-faced, sickly looking German youth of some twenty-three years, with a recommendation in his pocket from Professor Tholuck, of Halle, to the London Missionary Society. His intention was, after spending six months in that city as a missionary student, to devote the rest of his life to missionary labors among the Jews. His early years had been wild—his companions wicked. Before he had reached the age of seventeen he was the inmate of a prison; and after that was severely beaten by his father for rebellious conduct. Still he was incorrigible; and, to human view, would have remained so, but for a Saturday evening prayer-meeting of a few Christians, which he was induced, by one of his former dissolute companions, to attend. The singing, the scripture-reading, the praying, (particularly the *kneceling* in prayers,) were all strange and impressive scenes to him. He could hardly wait till

the next Saturday evening came round before he visited the same humble dwelling on a similar errand, and there commenced a new life. This was in the latter part of 1825, when he had entered his twentieth year, and was a member of the University at Halle. The pious Professor Tholuck coming there the next year, the two were not long in discovering a mutual affinity, in a city so void of evangelical Christians; and their Christian converse resulted, as already shown, in the entrance of *George Müller*—for that was the name of the pale-faced German student—on his intended missionary career.

Worn down with much study before he left the University, in less than two months after his arrival in London, he was entirely laid aside, and apparently beyond recovery. Here, in a strange land, and on a sick bed, commenced that familiar interchange of prayer and answer to prayer, asking and receiving, in respect to all the affairs of life, both great and small, secular and spiritual, which have marked his wonderful career to this time. Slowly recovering, he was urged by his fellow students to ride into the country for a change of air; and, *after getting permission from*

¹ THE LIFE OF TRUST: being a Narrative of the Lord's dealings with George Müller, written by himself, Edited and condensed by Rev. H. Lincoln Wayland, pastor of the Third Baptist Church, Worcester, Ms., with an Introduction by Francis Wayland. Boston: Gould and Lincoln, 59 Washington St.; New York: Sheldon and Company, 1861, 12mo. pp. 476.

God, he went to Teignmouth. During his stay in this place, a Dissenter's Chapel, called Ebenezer, was re-opened, and he was much impressed with the sermon on that occasion. He sought and obtained an interview with the preacher, before returning to London, which resulted in greatly elevating his views of God's word as a "standard of judgment in spiritual things," and the necessity of the Spirit's aid in comprehending its truths; as also that this needed aid is given now, as it was in former times, to all who sincerely ask it.

He went back to London in the beginning of September, much revived in body, and still more in soul; and commenced at once to impart the same revival spirit to his fellow students, by instituting a series of morning meetings, from six o'clock to eight, for prayer and scripture reading, which he had found so beneficial to himself at Teignmouth. But the failure of his health again soon after the resumption of his studies, discouraged him from attempting to prosecute the student's life any farther; and he besought the Committee of the London Society to send him at once to the field of his labor. After waiting five or six weeks for their decision, he decided the matter for himself, by actually going to work as preacher, scripture reader, tract distributor, and Sabbath school teacher among the Jews there in London, with a deepening conviction that he ought not to be under the control of any society. At the end of the year his relation to the committee was dissolved, by friendly negotiation, and at the opening of 1830, he was settled over the little flock worshipping in the Ebenezer Chapel at Teignmouth, where he had been so refreshed in spirit the summer preceding.

His preparations for the pulpit at that time, were conducted thus: assuming that the Lord knew better than he could, what theme was most suitable to the wants of his flock, he asked him to suggest a text, which was usually done by some satisfactory intimation, though not always with-

out long continued prayer. Assuming that the Holy Spirit's office work is, among other things, to enlighten the mind into a knowledge of God's truth, he next sought this enlightening aid, as, with pen in hand, he gave himself to meditation—committing to paper such outlines of thought as would occur from a careful study of the text in the original tongue, or any translation which he could command, but seldom looking into a commentary. When the time for preaching came, he depended on God alone to recall these thoughts in the pulpit; "which," with great simplicity, it is added, "he generally most kindly does."

The same year in which Mr. Müller was settled over the Church at Teignmouth, the following marked events in his life transpired; first, he became a Baptist, (at least to the extent of being immersed;) second, he relinquished his salary of £55, and accepted, instead of it, whatever free-will offerings the people were pleased to drop into "a box put up in the chapel" for that purpose; third, he married him a wife; and last, though not least, "my wife and I," to quote his own characteristic words, "had grace given us to take the Lord's commandment, 'Sell that ye have, and give alms,' (Luke xii : 33.) literally, and carry it out." There does not appear to have been any natural connection between these several events, though there may have been. In assigning reasons for leaving his support to the unsolicited gifts of individuals, he speaks of "pew-rents" as "a snare" to the minister. "It was a temptation to me," he says, "at the time when the Lord had stirred me to pray and search the word respecting the ordinance of baptism, because thirty pounds of my salary was at stake if I should be baptized." Supposing £30 of pew-rents actually to have fallen off by the withdrawal of such as could not follow him into the water—leaving his reliable salary but £25—there was scarcely a possibility that his income would be *lessened*, and almost a certainty that it would be

increased, by leaving it to the generosity of his flock; especially after the impressive example which he and his wife had set, of selling all and giving alms. As a matter of fact, the summing up at the end of the first complete year after entering upon this new arrangement, showed £131 18s. 8d.—a sum more than double the stipulated salary.

On the 25th of May, 1832, for reasons which seemed to him entirely sufficient, after much prayer for direction, he was transferred to Bethesda Chapel, Bristol, in a sort of colleagueship with a Scotch brother, of kindred spirit, by the name of Craik. Early in his ministry there, the temporal, as well as the spiritual wants of the people, came under his notice, so that before the end of 1833, his door was thronged with beggars—from sixty to eighty coming daily for bread. This was annoying to the neighbors, and had to be broken up, just as he was devising some way of feeding them with the bread of life. But out of it sprung the germs of two great institutions, with which Mr. Müller's subsequent life thus far has been identified.

Near the beginning of 1834, he records in his journal, "I was led this morning to form a plan for establishing, upon Scriptural principles, an institution for the spread of the gospel at home and abroad." The exact name which it finally took, was, "The Scriptural Knowledge Institution;" and which was at once a Board of common school education for the poor, conducted on religious principle; a Sabbath School Society; a Tract and Bible Society; a Foreign and Home Missionary Society. The reasons assigned by Mr. Müller for constructing a new institution for these purposes, rather than co-operating with those already formed, were such as these:—1, "The end which these Societies propose to themselves," viz., the conversion of "the whole world," is unscriptural and fallacious—he, a millenarian, having no belief that "in the present dispensation, things will become spiritually

better, but rather worse," till the Lord return;—2, "The connection of these religious Societies with the world," by admitting the unconverted into membership and office;—3, The custom of soliciting funds for the use of these Societies from the same class;—and 4, The almost universal sin into which existing Societies had fallen, of being in debt. These grounds of dissatisfaction with the benevolent Societies of the day, indicate also the leading principles on which the "Scriptural Knowledge Institution" was to be conducted.

During the latter part of 1835, he began to meditate and pray upon the subject of opening an orphan-house, which was consummated the next April; and in about six months from that time, a second one was opened—both of them hired buildings, capable of accommodating about thirty inmates each—and in a short time both were filled. Near the close of 1837, a third was added on the same street with the other two—one for girls, one for boys, and one for infants of both sexes; and in 1843, a fourth. Up to this time, the idea of building or buying a house for the use of these orphans—now numbering about 150—had never been entertained as at all expedient or desirable. But learning that "the dwellers in some of the adjoining houses were in various ways inconvenienced," Mr. Müller prayerfully reviewed the whole subject, and came to a full decision to buy a lot and build a house of sufficient dimensions to accommodate 300 orphans. The building was commenced July 5, 1847, and completed near the middle of 1849, at a cost—including land and furniture—of \$75,000, and was soon filled to its utmost capacity. In less than a year, the thought of building a second house for 700 additional orphans—1,000 in all—was entertained, turned into prayer, and put into practice, with these modifications, viz., to erect two houses, one on either side of the present structure, capable of receiving—all of them together—1,150 orphans; of which one

was completed for 400 occupants in the fall of 1857, at a cost of about \$100,000; and the other is now in process of erection.

The extent of these various benevolent operations at the present time may be inferred from the following items, taken from Mr. Müller's last Annual Report, ending with May 26, 1860. The support of 700 orphans at an expense of \$37,000; 101 missionary laborers assisted at their respective stations in England, Scotland, Ireland, Belgium, France, Switzerland, Sardinia, Canada, Nova Scotia, East Indies, China, and British Guiana, by remittances amounting to about \$25,000; distribution (mostly gratuitous,) of 2,502,000 religious tracts and books, at a cost of \$8,000; Bibles and Testaments given and sold, 2,833 copies, at a cost of some \$1,500; twenty-three schools supported in part, at an expense of \$2,500,—a total pecuniary outlay of not far from \$75,000 for the year.

All these operations, as they originated with Mr. Müller, so have they been constantly kept under his personal inspection and control. In fact, he appears to be the President, Vice President, Secretary, Treasurer, and Board of Directors—every officer and everything, in short, that usually goes to make up the government or management of a benevolent institution,—except four auditors, whose names are written out in full, against the words, "*We have examined these accounts and find them correct,*" at the bottom of what looks like a Treasurer's Report, though it does not bear that name.

But the most remarkable feature of Mr. Müller's benevolent work, is yet to be noticed. Every one of these operations has been started, and hitherto sustained, by funds that have come into his hands "*as the result of prayer to God,*" in his own emphatic words, "*without any one having been asked for anything by me.*" This he asserts again and again, and that, too, in the face of many tens of thousands of donors who have the means of proving him a liar, if it be not so. Near the close

of his "Narrative," (p. 409.) he boldly asks, "Who is there in the whole world who will state that I ever asked him for help in this orphan work, from its commencement, Dec. 9, 1835, up till now?" From the time that he relinquished his "pew-rent" salary, thirty years ago, and trusted for support to the unasked offerings of his congregation, he has complied literally with the apostle's direction, "*IN EVERYTHING, by prayer and supplication, let your request be made known unto God;*" and with scarce an exception, if we may credit his testimony, have his petitions been answered. Facts of every phase, and of almost daily occurrence throughout this whole period, are crowded together on the pages of his journal, in confirmation of the statement that he has relied on nothing else but prayer for the funds—amounting already to nearly a million of dollars—wherewith to carry on these labors of love. It is not pretended that his published "Narrative of the Lord's Dealings" with him, and the Annual Reports of his proceedings, do not constitute an appeal, and a very effective one, too, in behalf of the objects which he has in hand. He acknowledges that they do, though with a protest that this is no part of their design. It is not even affirmed that personal solicitation has never been made *by others* who are interested in the same objects, though he never asked them to do so. If a reader of this notice, moved by that power which was moved by his prayer, should invite his neighbors to join him in sending a donation to Mr. Muller, he might still enter it on his book as sent "in answer to prayer," and add the oft repeated words, "without any one having been asked for anything *by me.*" Nor does this qualification impair the force of his facts as proving that "God is a LIVING GOD, and as ready now as ever to answer prayer,"—to prove which before the world, he asserts to be "the primary object" of his mission, and a special reason why he chooses to carry it on *in the way he does.*"

The last, if not the most important part that Mr. Müller has been called by Divine Providence to act in this world's drama, is connected with the late great revival of religion in Ireland and Scotland. A young Irishman, James McQuilkin by name, became a Christian in the autumn of 1856. "The Narrative of the Lord's Dealings with George Müller" fell into his hands soon after, which put him upon a similar course of prayer,—first for a spiritual companion, which was granted in the person of Jeremiah Meneely. These two prayed for a third to be added, which was done. They then opened a prayer meeting in connection with a Sabbath school in the parish of Connor, which brought them into acquaintance with others of kindred spirit, to whom McQuilkin gave an account of the benefit which he had derived from Müller's "Narrative." A prayer meeting thus inaugurated in 1857, designed especially to pray for the conversion of souls, had the first remarkable answer sent, January 1, 1858, in the hopeful conversion of a "farm servant." Soon after, the Lord added another, and another. Thus the leaven began to diffuse itself slowly through the mass. In December, of that year, a young man from an adjoining parish, but residing in Connor, came under the power of religion. Visiting his native place, he told his friends what God had done for him and *how* he had done it. They desired to see McQuilkin and some of his associates, who were induced to go and hold a meeting there. Some mocked, some wept. Many wished for another meeting, which was held, and not without tokens of the Divine presence, such as had never been witnessed in those parts before. Some of the converts there accompanied McQuilkin and Meneely to other places, where similar effects followed. Thus commenced that wonderful revival which is still spreading, whose fruits already number many tens of thousands of souls converted.

This hasty glance over the life and labors of George Müller seemed necessary

to a right estimate of his character. The conflicting opinions which critics and writers of brief book notices have already thrown out, suggest—what would be highly probable without their suggestion—that this character, like every other of human stamp, lacks perfection. Doubtless there is some dross with so much gold; let us try to separate the one from the other, and find out the per centage of each.

Among the dross may be properly classed most of his objections to the benevolent societies of our day. His notion that "it is *unscriptural* to expect the conversion of the world," when, according to his millenarian view, "it is quite scriptural to desire the conversion of sinners, and pray for it to the Lord," and labor for it to the extent of our means, and to expect that an indefinitely large number will be actually converted, seems a very shallow reason for refusing to co-operate with the long established and God-approved Missionary Boards of Christendom, merely because they are expecting the conversion of *all*. And then, his dislike to the membership of unconverted persons in these societies, honorary or corporate; his objection to asking them for money, while he has no objection to taking their money, if it come without asking; and the horror he has of a Missionary Society's *debt*, no matter what the occasion of that debt may be,—these we regard as whims to be set out of the account when estimating the real excellencies of this good man. Nor are they made to appear the less whimsical by Dr. Wayland's allusion, in the "Introduction" of the book, to "the contrast which is seen between the plan of Mr. Müller and the plans by which our Missionary and other benevolent associations are conducted,"—followed as that contrast is, by the unguarded remark, "If Mr. Müller is right, I think it is evident that we are all wrong." To these narrow, not to say uncharitable notions respecting the great family of benevolent societies, may be added his religious scruples about receiving a salary. They seem

the less worthy of a religious mind when looked at in the light of that increase of his support which he records under the voluntary arrangement, gradually rising from less than \$300 per annum, to over \$3,000—many times more than his salaried brethren any where get. Into the same scale we are constrained to throw some (not all) of his views touching the stewardship of a Christian merchant,—as, for instance, that it is wrong for him “to provide for old age;” to advertise his goods as “the best in the market,” even if they are; to locate his store in the best business place; or to fit it up in the most attractive style,—for which views, however, any candid reader will find an apology in the concluding remark, that they are offered “by one who never was in business himself.” Moreover, in his pious aim to illustrate the prayer-hearing attribute of God, he sometimes cites cases too trivial to afford a satisfactory test; as on page 82, where several “answers of prayer” are recorded, one of which is, that he “awoke at five;” and another that he found “a place vacant on the Dartmouth coach.” It is well to recognize such little, every-day favors of Providence, even to the beating of each pulse of life, as every pious man will; though they add nothing valuable to the evidence that God *hears prayer*. If, in instances of this sort, Mr. Müller seems almost to trifle, in other instances he sometimes approaches the verge of presumption; as on page 76, where neither a ruptured blood-vessel nor a remonstrating physician could keep him from reaching, when he conceived that the Lord had given him faith to do it.

But these are comparatively small matters—too small to be put in the scale against that great preponderating truth which Mr. Müller's life so fully illustrates—that *we have a prayer-hearing God*, as truly as Abraham, Isaac and Jacob, or any of the prophets and apostles had; and may let our requests be made known to him by prayer and supplication IN EVERYTHING, as they did; and with

equal assurance of receiving whatever we ask. Some have supposed that his theory of prayer extends much farther, even to the exclusion of all the ordinary means of obtaining the thing prayed for—a theory of “faith without works;” that the mechanic, who should adopt it, would turn his shop into an oratory, the sound of his hammer into the voice of unceasing prayer, his dependence for bread on the pay of customers into a reliance on God alone; that our benevolent societies, in carrying out this theory literally, must dismiss their secretaries, agents and directors, or else set them to supplicating God for the requisite funds, instead of soliciting men. But it is not so. If one gets this impression from the book, we are persuaded that it comes from Dr. Wayland's “Introduction,” which left a similar impression on our mind, till we had gone through the “Narrative” itself. Those who will read that touching narrative with care, instead of finding, what the introduction foreshadows, “something as remarkable as if Mr. Müller had commanded a sycamine tree to be removed and planted in the sea, and it had obeyed him,” will find what that able essay of Dr. Wayland more aptly gives on another page as the substance of Mr. Müller's teachings, viz., “that God is as ready now as ever to answer prayer; and that, in the discharge of any duty to which he calls us, we may implicitly rely upon his all-sufficient aid in every emergency.” That this was *his* experience, we have already seen. Why may it not be ours as well? Why may it not be the experience of “all that in every place call upon the name of Jesus Christ the Lord, both theirs and ours?” The following considerations would seem to show that it may.

1. It is *not unscriptural*. Doubtless there are views afloat in the Christian world touching prayer, entirely unwarranted by the word of God, and destined therefore to disappointment. It has been so of old. When Isaiah was sent to “show his people their transgressions, and the

house of Jacob their sins," this was one of them, that their practices did not agree with their prayers. "They seek me daily," says God; and yet they were daily disappointed. "Wherefore have we fasted, they say, and thou seest not? Wherefore have we afflicted our souls, and thou takest no knowledge?" They did not live up to their praying and fasting, and therefore were not answered. Under the Christian dispensation the Apostle James points out the same faulty and fruitless style of praying. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." But Mr. Müller's theory supposes a daily and habitual correspondence between living and praying. "It will not do," says he, "it is not possible to live in sin, and at the same time, by communion with God, to draw down from heaven everything one needs for the life that now is." "How can I possibly continue to act faith upon God, concerning anything, if I am habitually grieving him?" His theory of prayer, moreover, is particularly guarded against all presumptuous asking for things not agreeable to his will. One of his most interesting and original points is to pray for direction in regard to *what subjects should be prayed for*. Not a corner is turned in life, not a change made in its course, however trivial, not one new scheme of benevolent effort inaugurated, whether great or small, that is not first submitted to the Lord in prayer, and his approval sought; and not only sought, but *secured*, so far as may be known by such providential tokens or inward feelings as should satisfy an intelligent Christian mind. This point settled, the way is open for earnest and hopeful prayer. And then it is no part of Mr. Müller's theory that prayer, even for things agreeable to God's will, and when offered in the spirit that he approves, shall always have an immediate return. In a large proportion of the cases which he narrates, of prayer answered, the answer did not come till after weeks and months of daily im-

portunity. Mr. M. is no immediatist. His calm, settled assurance that "God will avenge his own elect, which cry day and night unto him," is perfectly consistent with his "bearing long with them." In nothing do his views on this subject appear unscriptural. On the contrary,

2. It may be affirmed with more boldness than many, who want to believe it, will, at first thought, dare to affirm, that "the Lord's dealings with George Müller," as set forth in his "Narrative," are in striking *conformity* with the Lord's teachings in his word. So far as his experience differs from others in respect to prayer answered, it comes just so much nearer than theirs to those teachings—is just so much more like what any unbiased reader of the Bible would naturally suppose should be the Lord's dealings with all his saints. There is a vast amount of instruction, historical and preceptive, contained in the Scriptures, touching this matter of prayer; but it is all epitomized in the one saying of Christ: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv. : 7. Let a recently converted Hottentot, or Zulu, be asked how he understands this verse; and if his attainments in Christian knowledge enable him to comprehend the first half of it, we may be sure he will have no doubt in respect to the last half. If he can see that his abiding in Christ, and Christ's words abiding in him, are intended to mark him out as a Christian, whose soul or inner life is conformed to the divine will, then will he most assuredly see that he may ask and receive to any extent which that new-born soul of his can reasonably desire. And why do not *we* take the same view? Not because there is any other possible construction to be put upon these simple words, but rather because they do not agree with our experience. And shall the significance of God's plain truth be graduated by the low scale of our experience? Shall we not aim rather to elevate our culpably low

experience up to the standard of God's truth?

3. This question, that needs no other answer than its own echo, suggests a third consideration in favor of Mr. Müller's theory of prayer. *It has been tested by others, with similar results.* Through all the ages since men began to call on the name of the Lord, individuals have appeared who were imbued with the spirit of prayer in uncommon measure, and had power with God as the mass of their brethren around them had not. In times of persecution, in times of revival and reformation, such persons have risen into notice. Cases of this sort were not rare among the Scotch Covenanters and the New England Pilgrims. "Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." A memorable instance, more nearly resembling Mr. Müller's, and to which he acknowledges himself much indebted as an inspiring example, was that of Franke, the founder of an Orphan House in Germany, near the middle of the last century.

But there is another class of cases more common, and therefore better suited to the argument. What child of God is there who cannot verify the theory of Mr. Müller, so far at least as relates to *some particular passage* in his life-history? What Christian cannot recall some memorable event, in his religious or secular affairs, or in both, respecting which he could say as truthfully as David did, in the 34th Psalm, "I sought the Lord and he heard me, and delivered me from all my fears. This poor man cried, and the Lord heard him, and saved him out of all his troubles." Now suppose the reader, whose experience is recalled to mind by this allusion, should find himself in similar troubles daily, and under their pressure should "cry" in the same spirit; who shall say that the Lord could not, or would not, send help so often? Certainly no Christian will dare thus to limit the

Almighty. And what if this same person, *without* the pressure of trouble—all along the ordinary course of life's labors—were to habitually let his requests be made known to the Lord, IN EVERYTHING, with the same earnest, devout and trustful spirit; is the case essentially altered? And if not, wherein does this man differ from George Müller in his life of prayer and trust? A poor mechanic, for instance, with a family to support, asks God to feed them—not by sending them bread and meat through the ministry of angels or ravens, but—*by sending him work.* Probably no one would have ought to object against such a prayer. And now, if "this poor man," who has thus cried unto the Lord, should get a return, which, in the gratitude of his soul, he thinks of and speaks of as an answer from him, shall we call him a "pietist," and his notions of prayer a "superstition?" If so, then George Müller and his theory of prayer deserve those names; but not else.

Take another illustration: some one of our benevolent Societies, like the American Board of Commissioners for Foreign Missions, lack funds. The enterprise is in real danger. Unless relief can be found, some of the missions must be broken up. The Board has been in just this place, and may be again. If now, in their distress, they cry unto the Lord; if the President and Prudential Committee pray; if the Treasurer and the Secretaries and the Agents pray; if they issue a circular, calling on all the friends and patrons of the Board, everywhere, to pray, and they actually do it, daily, in the spirit of a felt necessity and with pious trust; as we understand it, this would be neither more nor less than to carry Mr. Müller's theory into practice. And should God be pleased, on beholding his people thus agreed in fervent, constant, and long-continued prayer, to replenish the Treasury, not by raining dollars into it from the heavens, but by sending them through the customary channels on the earth, in response to the usual appeals made in the

ordinary way by collecting agents, the Board would have as much reason as he ever had, to acknowledge it "as the result of prayer to God."

And if now, in this view of the subject, it be asked, 'What is there, after all, about Mr. Müller's theory of prayer that is new?' we answer frankly, and we think truthfully, 'Nothing but an habitual and successful attempt to practice it.' The theory itself is as old as the Bible, and the Bible abounds in illustrations of its truth. Mr. Müller's leading object is to "prove God," and see if he is not as ready now as ever to answer prayer; thinking—dear, simple-hearted man—that it will be a blessing to his Christian brethren and the world, to ascertain the fact and avail themselves of it, if indeed it be so.

In conclusion, this is eminently a practical matter, and if of any importance, it is of very great importance. Supposing it to be as available to all other disciples, as he supposes it is to him, what a change

must pass upon the condition and destiny of one, who, rising from out the low, grovelling conceptions usually entertained, actually avails himself of it to the same extent! What a power—merely less than omnipotent—would be wielded by a Church whose members were all able thus to wrestle and prevail! Nor is the responsibility of attaining this power in the least degree lessened by any false views that unfriendly criticisms may have given us of Mr. Müller, when a reference to his own words would so easily correct them; nor by any exceptions that we may feel conscientiously bound to take at certain parts of his practice, so long as the Master himself has said to every disciple: "If ye abide in me, and my words abide in you, YE SHALL ASK WHAT YE WILL, AND IT SHALL BE DONE UNTO YOU." Come the day when this promise shall find a fulfillment in the life of every saint! We believe that this book will hasten it.

[FOR THE CONGREGATIONAL QUARTERLY.]

A SACRAMENTAL HYMN.

(Suggested by a German Melody.)

BY JAMES C. ODIORNE.

The Saviour waits!—His presence now
 My thankful heart elates;
 I haste to bow before his face
 Within the temple gates.
 He proffers gifts surpassing all
 The wealth of earth and sea,
 With joy I haste to meet his call;
 The Saviour waits for me.
 The Saviour waits!—For me he waits!
 His presence gilds the sacred gates.
 The Saviour waits!—Oh, matchless grace!
 He leaves the throne above,
 And comes to spread before my face
 The tokens of His love!
 He kindly calls me to his feast,
 A banquet large and free;—
 With joys prepared to make me blest,
 The Saviour waits for me.
 The Saviour waits!—For me he waits!
 His presence gilds the sacred gates.

CONGREGATIONAL THEOLOGICAL SEMINARIES, IN 1861.

COMPILED BY REV. A. H. QUINT.

WE continue the record, commenced in our first volume, of the Professors and Students in the American Theological Seminaries connected with our Congregational churches, by compiling the following lists from the printed catalogues, and (in their absence) from information in manuscript. We follow the example of Bangor, Andover, East Windsor, and Oberlin, in omitting all honorary titles. A dash in the column "Graduated," shows that the person mentioned is not a graduate of a college.

The following abbreviations of names of colleges occur in the list, which are uniform with those of last year :¹

A.L.C.	Alleghany College, Pa.
A.C.	Amlherst College, Ms.
Bel.C.	Beloit College, Wis.
B.C.	Bowdoin College, Me.
B.U.	Brown University, R. I.
D.C.	Dartmouth College, N. H.
F.C.	Farmer's College.
F.C.C.	Free Church College.
Ham.C.	Hamilton College, N. Y.
H.C.	Harvard College, Ms.
Ia.C.	Iowa College, Iowa.
Ill.C.	Illinois College, Ill.
Kal.C.	Kalamazoo College, Mich.
K.C.	Knox College, Ill.
M.U.	Madison University, N. Y.
Mar.C.	Marietta College, Ohio.
M.C.	Middlebury College, Vt.
N.J.C.	New Jersey College, N. J.
N.Y.F.A.	New York Free Academy, N. Y.
O.C.	Oberlin College, Ohio.
R.U.	Rochester University, N. Y.
U.C.	Union College, N. Y.
U.M.	University of Michigan.

¹ For the different Seminaries to adopt the same abbreviations, would be very convenient. And the list we have adopted is prepared after looking over the whole field. A number of changes are required to obtain uniformity. Will not the Seminaries adopt this list—and particularly will not Andover drop the barbarism of "Harvard University"? If they *must* insist on "University," it is the "University at Cambridge." But the legal title is "Harvard College," and a graduate is a graduate of "Harvard College," *not* of the "University." We shall be very much surprised if the present sensible President does not rectify this matter in the various catalogues.

U.N.Y.	University of New York.
U.Vt.	University of Vermont.
Wab.C.	Wabash College, Ind.
Wat.C.	Waterville College, Me.
W.R.C.	Western Reserve College, Ohio.
Wh.C.	Wheaton College, Ill.
W.C.	Williams College, Ms.
Y.C.	Yale College, Ct.

I.—THEOLOGICAL SEMINARY, BANGOR, ME.
FACULTY.

Rev. ENOCH POND, President. Professor of Ecclesiastical History, and Lecturer on Pastoral Duties.
Rev. GEORGE SHEPARD, Professor of Sacred Rhetoric.
Rev. DANIEL TALCOTT SMITH, Professor of Sacred Literature.
Rev. SAMUEL HARRIS, Professor of Christian Theology.

SENIOR CLASS.

<i>Names and Residences.</i>	<i>Graduated.</i>
Ebenezer Bean, Conway, N. H.	B.C. 1857
Charles F. Boynton, Wiscasset, Me.	— — —
James P. Chamberlain, Honolulu, S. Is.	W.C. 1858
Stacy Fowler, Machias, Me.	— — —
Samuel S. Gardner, Brewer, Me.	B.C. 1855
Charles L. Nichols, Stark, Me.	B.C. 1857
Benjamin W. Pond, Bangor, Me.	B.C. 1857
Isaiah P. Smith, Brighton, Me.	B.C. 1858
Benjamin P. Snow, Bloomfield, Me.	B.C. 1855
Samuel S. Tenney, Norridgewock, Me.	B.C. 1856
Horace Toothaker, Holden, Me.	D.C. — —
Joseph Walker, Portland, Me.	— — —
G. C. Wilson, Jefferson, Me.	Wat.C. 1857

(13)

MIDDLE CLASS.

Edwin H. Alden, Windsor, Vt.	D.C. 1859
J. G. Bailey, Hardwick, Vt.	M.C. 1859
George H. Blake, Portland, Me.	— — —
Israel Carlton, Haverhill, Ms.	W.C. 1857
Leander S. Coan, Garland, Me.	— — —
C. R. Daggett, Greene, Me.	— — —
Joseph F. Dudley, Candia, N. H.	D.C. 1858
Henry Farrar, Brunswick, Me.	B.C. 1856
Enson M. Fink, North Brighton, Me.	— — —
Dennis C. Frink, Bangor, Me.	Bel.C. 1859
Alexander Fuller, Jr., Kingston, Ms.	Wat.C. 1859
Americus Full-r. Jay, Me.	B.C. 1859
Lot L. Harmon, Madison, N. H.	— — —
W. H. Haskell, Greene, Me.	— — —
Luther Keene, Atkinson, Me.	A.C. 1859
Joseph Kyte, Lumberland, N. Y.	— — —
William Leavitt, Buxton, Me.	— — —
Thomas A. Lewis, Ware, Ms.	A.C. 1859
J. K. Lincoln, Bangor, Me.	— — —
B. F. Maxwell, Jay, Me.	B.C. 1859
George N. Marlen, West Concord, N. H.	— — —
Ezra B. Pike, Hiram, Me.	— — —
E. N. Raymond, Hinesburgh, Vt.	— — —
Edwin Reed, Bath, Me.	B.C. 1858
George L. Roberts, Griggsville, Ill.	Ill.C. 1859

(25)

JUNIOR CLASS.

<i>Names and Residence.</i>	<i>Graduated.</i>
William E. Brooks, Bloomfield, Me.	Wat.C. —
Sewall Brown, Dover, Me.	— —
George B. Buzelle, Northwood, N. H.	Wat.C. 1860
J. Wesley Cole, Westfield, Ms.	— —
C. A. Conant, Temple, Me.	U.C. 1860
Richard D. Douglass, Plattsburg, N. Y.	A.C. 1860
Edward C. Ewing, Holyoke, Ms.	A.C. 1859
Perrin B. Fiske, Waitsfield, Vt.	— —
James T. Gannett, Bath, Me.	— —
John B. Griswold, Manchester, Ct.	D.C. 1860
Charles Guild, Meriden, N. H.	— —
Edwin A. Harlow, Hebron, Me.	B.C. 1860
Lincoln Harlow, Hebron, Me.	— —
Charles H. Howard, Leeds, Me.	B.C. 1859
Charles W. Jenkins, Falmouth, Ms.	W.C. 1860
Silas Ketchum, Hopkinton, N. H.	— —
Horatio O. Ladd, Farmington, Me.	B.C. 1859
Thomas T. Merry, Edgcomb, Me.	— —
Thomas K. Noble, Augusta, Me.	B.C. 1857
Charles B. Ruggles, Boylston, Ms.	A.C. 1860
B. T. Sanborn, Lawrence, Ms.	— —
Cyrus Stone, Jay, Me.	B.C. 1857
George A. Tewksbury, Oxford, Me.	— —
William P. Tucker, Salem, Ms.	B.C. 1854
George Webster, Bangor, Me.	B.C. 1859
George Williams, Saugerville, Me.	— —
(26) TOTAL, 64.	

II.—THEOLOGICAL SEMINARY, ANDOVER, MS.

FACULTY.

REV. CALVIN E. STOWE, Associate Professor of Sacred Literature.
REV. EDWARDS A. PARK, Abbott Professor of Christian Theology.
REV. ELIJAH P. BARROWS, Hitchcock Professor of the Hebrew Language and Literature.
REV. AUSTIN PHELPS, Bartlett Professor of Sacred Rhetoric.
REV. WILLIAM G. T. SHEDD, Brown Professor of Eccl. History, and Lecturer on Pastoral Theology.
Prof. WILLIAM RUSSELL, Teacher of Elocution.

RESIDENT LICENTIATES.

<i>Names and Residence.</i>	<i>Coll.</i>	<i>Sem.</i>
Wm. Elliott Bassett, Norfolk, Ct.	Y.C.	Yale.
E. G. Beckwith, Gt. Barrington, Ms.	W.C.	—
Augustus Berry, Henniker, N. H.	—	—
Francis E. Butler, N. Y. City.	Y.C.	Princeton.
Jacob B. Davis, Nottingham, N.H.	—	—
John Eaton, Jr., Sutton, N. H.	D.C.	—
James P. Lane, Candia, N. H.	A.C.	—
A. B. Meservey, Appleton, Me.	—	—
Wm. S. Palmer, Orlordville, N. H.	D.C.	—
L. J. White, Lyons, Ia.	O.C.	Oberlin.
(10)		

SENIOR CLASS.

<i>Names and Residence.</i>	<i>Graduated.</i>
Charles F. Abbott, Panama, O.	M.C. 1858
Lucius H. Adams, Derry, N. H.	D.C. 1858
Walter S. Alexander, Killingly, Ct.	— —
George B. Bacon, New Haven, Ct.	— —
William M. Barber, Andover, Ms.	— —
Alanson S. Barton, New Haven, Vt.	M.C. 1857
Joseph P. Bixby, Thompson, Ct.	W.C. 1858
Daniel Bliss, Warren, Ms.	A.C. 1858

Samuel W. Brown, Winchendon, Ms.	Y.C. 1850
Andrew J. Clapp, Southampton, Ms.	A.C. 1858
George H. Clark, Georgia, Vt.	U.Vt. 1856
Isaac Clark, Ellington, Ct.	Y.C. 1856
Joseph B. Clark, West Newton, Ms.	A.C. 1858
Calvin Cutler, Dorchester, Ms.	D.C. 1856
Perley B. Davis, New Ipswich, N. H.	— —
Henry A. Dickinson, Granby, Ms.	Y.C. 1855
Lucius R. Eastman, Jr., Needham, Ms.	A.C. 1857
Alfred A. Ellsworth, Bath, Me.	A.C. 1858
Rufus Emerson, Haverhill, Ms.	A.C. 1858
Stephen Harris, Fitzwilliam, N. H.	A.C. 1858
Edgar L. Heermance, Kinderhook, N.Y.	Y.C. 1858
Charles H. Hitchcock, Amherst, Ms.	A.C. 1856
John Milton Holmes, Chicago, Ill.	Y.C. 1857
Edward P. Hooker, Castleton, Vt.	M.C. 1855
Franklin C. Jones, Southington, Ct.	Y.C. 1857
J. Henry Jones, Cambridgeport, Ms.	H.C. 1856
William R. Joynsil, Lancaster, N. H.	D.C. 1856
John C. Labaree, Middlebury, Vt.	M.C. 1856
Edward B. Mason, Ciucionati, O.	F.C. 1858
Lewis E. Matson, Milwaukee, Wis.	Y.C. 1857
Alexander McKenzie, Boston, Ms.	H.C. 1859
John W. Miller, Jacksonville, Ill.	Ill.C. 1858
Thomas Nichols, Owego, N. Y.	N.J.C. 1856
Peter Nutting, Mechanic Falls, Me.	— —
Frederic W. Osborne, Bloomfield, N. J.	Y.C. 1855
Charles M. Pierce, Hinsdale, Ms.	W.C. 1857
Joseph W. Pickett, Andover, O.	All.C. 1855
Gustavus D. Pike, Topsfield, Ms.	D.C. 1858
Charles H. Pratt, N. Y. City.	N.Y.F.A. 1856
D. Warren Richardson, Middleton, Ms.	U.C. 1857
L. man S. Rowland, Enfield, Ms.	A.C. 1858
Daniel F. Savage, Boston, Ms.	— —
Sammel B. Sherrill, Eaton, N. Y.	A.C. 1858
George B. Spalding, Montpelier, Vt.	U.Vt. 1856
Charles L. Tappan, Sandwick, N. H.	A.C. 1858
John C. Taylor, Penn Yan, N. Y.	U.C. 1858
James E. Tower, Hadley, Ms.	A.C. 1858
John Whitehill, Palmer, Ms.	A.C. 1858
Jesse A. Wilkins, Beverly, Ms.	— —
Albert A. Young, Hanover, N. H.	D.C. 1856
(50)	

MIDDLE CLASS.

David M. Bean, Sandwick, N. H.	Y.C. 1858
Edwin S. Beard, Andover, Ms.	Y.C. 1859
Horace E. Boardman, West Rutland, Vt.	M.C. 1857
Nathaniel G. Bonney, Fall River, Ms.	E.U. 1856
Thomas M. Foss, New London, Ct.	A.C. 1859
Daniel Bowe, Agawam, Ms.	Y.C. 1859
Henry J. Bruce, Springfield, Ms.	A.C. 1859
Robert J. Carpenter, Demoreville, C.W.	Y.C. 1859
Edward Chase, Portland, Me.	U.C. 1859
Edward L. Clark, Boston, Ms.	B.U. 1858
George Constantine, Athens, Greece.	A.C. 1859
Albert H. Carrier, Skowhegan, Me.	B.C. 1857
B. Parker Davis, Newburyport, Ms.	— —
Gilbert O. Fay, Medway, Ms.	Y.C. 1859
William Gill, Virginia, Ill.	Ill.C. 1859
Henry A. Goodhue, Westminster, Vt.	D.C. 1857
Charles F. Hand, Madison, Ct.	W.C. 1859
Henry C. Haskell, Huntington, O.	W.C. 1859
Edward E. Herrick, West Randolph, Vt.	U.Vt. 1856
George W. Howe, Lowell, Ms.	B.C. 1859
James Albert Howe, Lowell, Ms.	B.C. 1859
James M. Hubbard, Boston, Ms.	Y.C. 1859

James W. Hubbel, Wilton, Ct.	Y.C. 1857	RESIDENT LICENTIATES.	
Henry S. Huntington, Cleveland, O.	Y.C. 1857	<i>Names and Residence.</i>	<i>Coll.</i>
Enoch P. Ladd, Deerfield, N. H.	D.C. 1858	Fisk P. Brewer, New Haven, Ct.	Y.C.
James A. Laurie, Jacksonville, Ill.	W.C. 1859	Charles B. Dye, Broadalbin, N. Y.	Y.C.
Charles H. Leroyd, Danvers, Ms.	Il.C. 1858	Samuel M. Freelan, East Windsor, Pa.,	Y.C.
Horatio Lillie, Butternuts, N. Y.	U.C. 1859	Thomas S. Potwin, East Windsor, Ct.,	Y.C. 1859
Charles M. Mead, Cornwall, Vt.	M.C. 1856		
William E. B. More, Feeling Hills, Ms.	A.C. 1858	STUDENTS.	
George H. Moiss, Andover, Ms.	— —	<i>Names and Residence.</i>	<i>Graduated.</i>
Cyrus P. Osborne, Exeter, N. H.	Il.C. 1859	George H. Coffey, Albany, N. Y.,	Y.C. 1859
John A. Paine, Utica, N. Y.	Ham.C. 1859	George W. Colman, Detroit, Mich.	U.M. 1858
Walter M. Potter, Roxbury, Ms.	B.U. 1859	Edward N. Crossman, New Haven, Ct.	— —
Albert Reed, Jacksonville, Ill.	Ill.C. 1859	Joseph L. Daniels, East Medway, Ms.	Y.C. 1860
William C. Sanford, Orwell, Vt.	U.Vt. 1854	William S. Dutton, Milford, Ct.	— —
H. A. Schaeffler, Constantinople, Turkey,	W.C. 1859	Leverett S. Griggs, Bristol, Ct.	A.C. —
J. Y. Stanton, West Lebanon, Me.	W.C. 1856	Henry L. Hall, Guilford, Ct.	Y.C. 1860
Gardner P. Stickner, Groveland, Ms.	A.C. 1858	Lucius H. Higgins, Plantsville, Ct.	Y.C. 1860
Thomas W. Thompson, Worcester, Ms.	D.C. 1859	Samuel H. Lee, Lisbon, Ct.	Y.C. —
L. T. Townsend, Sanbornton Bridge, N.H.	D.C. 1859	Charles N. Lyman, Manchester, Ct.	Y.C. 1859
Henry Upson, Kensington, Ct.	Y.C. 1859	Selah Merrill, Westfield, Ms.	— —
Azel W. Wild, Brookfield, Vt.	M.C. 1857	Daniel A. Miles, Worcester, Ms.	Y.C. 1858
(43)		John M. Morris, Wetherfield, Ct.	Y.C. 1860
	JUNIOR CLASS.	Chauncey D. Murray, Madison, Ct.	— —
Edward Abbott, N. Y. City.	U.N.Y. 1859	Henry Upson, Kensington, Ct. [And Sem.]	Y.C. 1859
William Hooper Adams, Boston, Ms.	Il.C. 1859	Edward A. Walker, New Haven, Ct.	Y.C. —
Henry F. Allen, Boston, Ms.	Il.C. 1859		
S. L. Bates, Northfield, Vt.	U.Vt. 1857	We have patiently labored and waited for information which would enable us to separate the above into classes, but in vain. Comparing the list with last year's pages, we find that Messrs. Colman, Crossman, Miles, Murray and Walker ought to be Seniors, and Messrs. Dutton and Upson to be in the Middle Class; we must therefore assume (with many misgivings) that the remaining nine are Juniors; none of the nine were in any of our Seminaries last year.	
Charles Henry Boyd, Frankestown, N. H.	D.C. 1858	TOTAL. (4, 5, 2, 9.)—20.	
Thaddeus Howe Brown, Andover, Ms.	Y.C. 1860	IV.—THEOLOGICAL INSTITUTE OF CONNECTICUT, EAST WINDSOR HILL, Ct.	
Henry Bullard, St. Louis, Mo.	A.C. 1860	FACULTY.	
William W. Chapin, Somers, Ct.	W.C. 1860	REV. WILLIAM THOMPSON, Nettleton Professor of Biblical Literature.	
Josiah Taylor Closson, Franklin, N. H.	D.C. 1860	REV. EDWARD A. LAWRENCE, Waldo Professor of Ecclesiastical History and Pastoral Duty.	
William Hale Dunning, Cambridge, Ms.	Il.C. 1858	REV. ROBERT G. VERMILYE, Professor of Christian Theology.	
Edward B. Furbish, Portland, Me.	Y.C. 1860	SENIOR CLASS.	
Thomas Gordon Grassie, Bolton, Ms.	A.C. 1857	Lyman Bartlett, Hadley, Ms.	A.C. 1856
George Hardy, Groveland, Ms.	D.C. 1860	Walter Barton, Granby, Ms.	A.C. 1856
Frank Haley, Andover, Ms.	— —	Charles H. Bissell, East Windsor Hill, Ct.	W.C. 1858
Roswell Harris, Jr., West Brattleboro, Vt.	M.C. 1860	Samuel E. Hoar, Littleton, Ms.	D.C. 1858
James Haughton, Jr., Brookline, Ms.	Il.C. 1859	Asabel M. Hooker, Bristol, Ct.	— —
William S. Hazen, Norwich, Vt.	U.Vt. 1858	Edward A. Pierce, Tallmadge, O.	W.C. 1858
William S. Hubbell, No. Stonington, Ct.	Y.C. 1858	Thomas Roberts, W. Williamsfield, O.	W.R.C. 1856
Fayette Hurd, Union City, Mich.	U.M. 1859	Horace B. Woodworth, Lyme, N. H.	D.C. 1854
Nathan Bangs Knapp, Brooklyn, N. Y.	A.C. 1860	(5)	
George Roswell Leavitt, Lowell, Ms.	W.C. 1859	MIDDLE CLASS.	
Dearborn Dudley Leavitt, Meriden, N. H.	D.C. 1859	William H. Barrows, Mansfield, Ct.	A.C. 1859
Austin L. Park, Bennington, Vt.	— —	Hollis S. Clarke, Corinth, Vt.	— —
Benj. Franklin Perkins, Hampton, N. H.	D.C. 1859	Elijah Cutler, Dorchester, Ms.	W.C. 1856
George Pierce, Jr., Marblehead, Ms.	D.C. 1859	James W. Grush, Fall River, Ms.	W.C. 1858
Cyrus Pickett, Andover, O.	Al.C. 1859	Allen Ladd, Johnson, Vt.	— —
George Edward Street, Cheshire, Ct.	Y.C. 1858	Elbridge W. Merritt, Williamsburg, Ms.	— —
John Marshall Tatchler, Burlington, Vt.	U.Vt. 1859	C. C. C. Painter, Draper Valley, Va.	W.C. 1859
Arthur M. Wheeler, Easton, Ct.	Y.C. 1857	John E. Wheeler, Amherst, N. H.	A.C. 1857
Charles Henry Williams, Salem, Ms.	Y.C. 1858	(5)	
(20)	TOTAL, 133.	JUNIOR CLASS.	
		John O. Barrows, Mansfield, Ct.	— —
III.—THEOLOGICAL DEPARTMENT, YALE COLLEGE, NEW HAVEN, Ct.		George Curtiss, Union, Ct.	A.C. 1860
FACULTY.			
REV. THEODORE DWIGHT WOOLSEY, President			
JOSIAH W. GIBBS, Professor of Sacred Literature.			
REV. ELEAZER T. FITCH, Lecturer on Homiletics			
REV. NATHAN PORTER, Clark Professor of Moral Philosophy and Metaphysics.			
REV. GEORGE P. FISHER, Livingston Professor of Divinity.			
TIMOTHY DWIGHT, Assistant Professor of Sacred Literature.			

Pierre Sèvre Dagnault, St. Francis, C. E.	— — — —
Henry E. Hart, Southington, Ct.	Y.C. 1860
Edward Hooker, Fairhaven, Vt.	W.C. 1860
Alba L. P. Loomis, Coventry, Ct.	Y.C. 1860
Lucius L. Merrick, Palmer, Ms.	A.C. 1860
E. Henry Severy, Willington, Ct.	— — — —
Wm. A. Thompson, E. Windsor Hill, Ct.	D.C. 1860
(9)	TOTAL, 25.

V.—OBERLIN THEOLOGICAL DEPARTMENT,
OBERLIN, OHIO.

FACULTY.

Rev. CHARLES G. FINNEY, President, and Professor of Theological and Mental and Moral Philosophy.	
Rev. JOHN MORGAN, Professor of Biblical Literature.	
Rev. JAMES H. FAIRCHILD, Associate Professor of Theology and Moral Philosophy.	
Rev. HENRY E. PECK, Professor of Sacred Rhetoric and Adjunct Professor of Mental Philosophy.	

SENIOR CLASS.

E. Hudson Baker, Oberlin, O.	O.C. 1858
John Day, Oberlin, O.	O.C. 1854
William W. Foote, La Porte, O.	O.C. 1855
Henry Matson, Oberlin, O.	— — — —
J. D. Milard, Marietta, O.	O.C. 1858
Alexander Parker, Irvine, Scotland,	O.C. 1858
Orange H. Spoor, Georgia, Vt.	— — — —
Leroy G. Warren, Russia, O.	O.C. 1858
(8)	

MIDDLE CLASS.

Isaac Allen, Oberlin, O.	O.C. 1860
Robert Brown, Sparta, Ill.	O.C. 1859
S. Jay Buck, Mecca, O.	O.C. 1858
Geo. N. Caruthers, Gilmore, O.	— — — —
John H. Crumb, Preston, N. Y.	O.C. 1858
John Holway, Oberlin, O.	— — — —
Lucius A. Hubbard, Oberlin, O.	O.C. 1859
Conrad Matter, Berryburg, Pa.	O.C. 1859
Edward H. Merrell, Kirkland, N. Y.	O.C. 1859
James L. Patton, Columbus, O.	O.C. 1859
John Safford, Madison, O.	O.C. 1859
Giles W. Shurtleff, Genoa, Ill.	O.C. 1859
Judson Smith, Mansfield, Ms.	— — — —
Edmund R. Stiles, Clarksville, O.	O.C. 1859
John Vetter, Hersfeld, Germany,	O.C. 1859
Edward P. Whiting, Canandaigua, N. Y.	O.C. 1859
George F. Wright, Whitehall, N. Y.	O.C. 1859
(17)	

JUNIOR CLASS.

George W. Andrews, Lisbon, Ill.	O.C. 1858
Elihu C. Barnard, Lyme, O.	O.C. 1860
Henry S. Bennett, Brownsville, Pa.	O.C. 1860
Daniel E. Bierce, Nelson, O.	O.C. 1856
Alvin H. Brown, Baraboo, Wis.	O.C. 1860
James H. Laird, Columbus, O.	O.C. 1860
William E. Lincoln, London, Eng.	— — — —
Charles Miles, Tamaqua, Pa.	— — — —
John E. Miller, Greentown, O.	O.C. 1860
Charles E. Morgan, Fox Lake, Wis.	— — — —
(10)	TOTAL, 35.

VI.—CHICAGO THEOLOGICAL SEMINARY,
CHICAGO, ILLINOIS.

FACULTY.

Rev. JOSEPH HAVEN, Professor of Systematic Theology.	
Rev. SAMUEL C. BARTLETT, Professor of Biblical Literature.	

Rev. FRANKLIN W. FISK, Professor of Sacred Rhetoric.
— — — — Keyes Professor of Ecclesiastical History.

LECTURERS.

The following gentlemen are appointed as Lecturers on topics specially assigned by the Directors:

Rev. EDWARD BEECHER, on Church Institutions.
Rev. JONATHAN BLANCHARD, on the Connection of the Old and New Testaments.
Rev. J. M. STURTEVANT, Relation of Sects to the Church.
Rev. A. L. CHAPIN, The Relation of Christianity to Social Progress.
Rev. J. B. WALKER, The Connection of Science and Religion.

SENIOR CLASS.

Names and Residence.

Graduated.

William L. Bray, Elk Grove, Wis.	A.C. 1858
Frederick W. Beecher, Milwaukee, Wis.	W.C. 1857
George Dana Blodgett, Pawtucket, R. I.	— — — —
Benj. Durban, Jr., M. D., Chicago, Ill.	Bel.C. 1854
George T. Higley, Ashland, Ms.	A.C. 1857
Chester C. Humphrey, Columbus, O.	Ia.C. 1857
Edwin L. Jaggard, Burlington, Iowa,	Ia.C. 1857
Jacob P. Richards, Muscoda, Wis.	— — — —
Ewing O. Tade, Denmark, Iowa,	Ia.C. 1858

(Special Course.)

Henry M. Daniels, Enfield, Ms.	— — — —
Charles Hancock, M. D., Dover, Ill.	— — — —
Charles Alex. Harvey, Vermillionville, Ill.	— — — —
Edward Hildreth, Sterling, Ms.	— — — —
Frederick Wheeler, Waukesha, Wis.	— — — —
(14)	

MIDDLE CLASS.

Thaddeus W. Bruce, Chicago, Ill.	D.C. 1852
Thomas Scott La Due, Rockford, Iowa,	— — — —
Edwin N. Lewis, Lisbon, Ill.	Bel.C. 1859
Norman A. Millerd, Raymond, Wis.	Ham.C. 1847
Alfred Longley Riggs, Dakota Mission,	K.C. 1858

(Special Course.)

William Aug. Adams, Dubuque, Iowa,	— — — —
Davillo W. Comstock, Chicago, Ill.	— — — —
George W. Watwright, China, N. Y.	— — — —
(8)	

JUNIOR CLASS.

Samuel Anderson, Oswego, Ind.	— — — —
Henry Elbert Baraes, Southington, Ct.	Y.C. 1860
George Howard Beecher, Galesburg, Ill.	Wh.C. 1860
John Winchester Cass, Lisbon, Ill.	— — — —
Henry Durham, M. D., Beloit, Wis.	B.C. 1857
Osmer Willis Fay, N. Alstead, N. H.	D.C. 1856
Philip J. Hoedemaker, Kalamazoo, Mich.	Kal.C. 1860
Myron Winslow Reed, Watertown, Wis.	— — — —
George A. Rockwood, Chicago, Ill.	M.C. 1858
James P. Stoddard, Wheaton, Ill.	Wh.C. 1860

(Special Course.)

William Haven Daniels, Franklin, Ms.	— — — —
Lemuel Jones, Dubuque, Iowa,	— — — —
John Andrew Todd, Omaha, Neb. Ter.	— — — —
(13)	TOTAL, 35.

VII.—CANADA CONGREGATIONAL THEOLOGICAL INSTITUTE, TORONTO, C. W.

FACULTY.

Rev. ADAM LILLIE, Professor of Theology, Ecclesiastical History, Biblical Criticism, and Mental Philosophy, with cognate branches.

Rev. ARTHUR WICKSON, Professor of Classics, Mathematics, Hebrew, and English.

FOURTH YEAR.		Church.
Names.		
Robert Burchill,		1st Church, Toronto.
Robert Brown,	} twin brothers,	Church at Caledon.
John Brown,		
George Strassenburgh,		Church at Kingstou.
Benjamin W. Day,		" Brantford.
John R. Spear,		" Pine Grove.

THIRD YEAR.

John G. Sanderson,	Church at Kingston.
J. Malcolm Smith,	" Scotland
Charles Duff,	2d Church, Toronto.

SECOND YEAR.

William Carlyle,	Church at Brantford.
Alexander McGregor,	" Brook.
Richard Lewis, Jr.,	" Port Sarnia.

FIRST YEAR.

J. A. R. Dickson,	Church at Brantford.
James Douglas,	2d Church, Toronto.

"Between our institution and yours," says Rev. Dr. Lillie, "an important distinction exists, arising chiefly out of difference in circumstances, pointed out, I believe, by our excellent Secretary and loved brother, Mr. Marling, in his communication to the Quarterly last year. Though we have in this city, a Collegiate Institution of high character, (University College) and open to all at a comparatively trifling expense, the difficulty of obtaining young men who have made sufficient advancement in study to enable them to enter it with profit, has made it necessary for us to include in our curriculum, a literary as well as a theological course. Hence, we have nothing answering to your College graduation, previous to the taking up of the study of theology. The two courses are carried on simultaneously, the work of instruction being divided between my excellent and able colleague, Mr. Wickson, and myself. Hitherto the curriculum has embraced four sessions of eight months each; but, as you will learn from the report which I send herewith, it is henceforth to consist of five sessions of six months. The vacation is spent generally by the young brethren (when they have advanced sufficiently to justify it,) in supplying destitute churches or neighborhoods under the direction and auspices of our Missionary committee (to wit, that of the Canadian Congregational Missionary Society.)

With these explanations, I subjoin the names of officers, with those of students, ranged according to their years."

SUMMARY OF STUDENTS.

SEM.	Res. Licen.	4th Year.	Sen.	Mid.	Jun.	Total.
Bangor,	—	—	13	25	25	64
Andover,	10	—	50	43	30	133
Yale,	4	—	5	2	9	20
E. Windsor,	—	—	8	8	9	25
Oberlin,	—	—	8	17	10	35
Chicago,	—	—	14	8	13	35
Toronto,	—	6	3	3	2	14
TOTAL,	14	6	101	106	99	326

SUMMARY OF INSTRUCTORS AND LIBRARIES.

SEM.	Professors.	Lecturers, &c.	Vols. in Libraries.
Bangor,	4	—	12,000
Andover,	5	1	22,000
Yale,	5	—	*
East Windsor,	3	—	Not reported.
Oberlin,	4	—	†
Chicago,	3	5	1,400
Toronto,	2	—	Not reported.

* Access to the College and other Libraries, of 67,000 volumes.

† Access to the College Libraries, of 8,000 volumes.

ANNIVERSARIES AND VACATIONS.

BANGOR.—Anniversary "the Thursday following the last Wednesday in July," [i. e. Aug. 1, 1861.] One vacation, "commencing at the anniversary and continuing twelve weeks." Next term commences Oct. 24.

ANDOVER.—Anniversary, "on the first Tuesday in August," [i. e. Aug. 6, 1861.] "The first term commences six weeks after anniversary, [Sept. 17, 1861] and continues till six weeks before the first Thursday in May. [i. e. March 20, 1862.] The second term commences on the first Thursday in May, [i. e. May 1, 1862.] and continues till the anniversary."

YALE.—"The terms and vacations are the same with those of the Academical Department." "May 1, 1861, third term begins." Commencement, July 25, 1861. First term of next year, Sept. 11, 1861.

EAST WINDSOR.—Not reported this year.

OBERLIN.—"The terms and vacations are the same with those in the College Department." "May 22, second term ends." "May 29, third term begins." "Aug. 21, Anniversary of the Theological Society." "Aug. 27, Sermon before the Theological Alumni." "Aug. 28, Wednesday, Commencement exercises of the College and Theological Departments." "Sept. 2, 1861, first terms begins."

CHICAGO.—Anniversary, "last Thursday in April," i. e. April 25, 1861; vacation, six weeks. Reading term commences on the "first Wednesday in June," i. e. June 5, and ends on the "first Wednesday in October," i. e. October 2, when the Lecture term commences.

TORONTO.—We have not the requisite information from this school.

Two errors occur in the list of Theological Schools in the *American Almanac* for 1861, p. 236, in regard to Congregational Seminaries. The Chicago Seminary is omitted, although it was in the third year of its operation. On the other hand, Gilmanton (N. H.) Seminary is inserted, with 3 professors, 23 students "near 1859-60;" 69 alumni, and 4,300 volumes in the Library, although extinct for near a dozen years. We refer to these errors only to guard against their being followed, and in no spirit of criticism of the work itself, the accuracy of whose immense mass of facts is wonderful.

GENERAL SUMMARY OF THE PRESBYTERIAN CHURCH.

The following table is taken from that excellent work, "The Presbyterian Historical Almanac for 1861."

	Minis- ters.	Ch's.	Communi- cants.	Collec- tions.
UNITED STATES.				
Presbyterian Church in the United States, (O. S.)	2,693	3 592	292,857	\$3 857,396
Presbyterian Church in the United States, (N. S.)	1,527	1,483	134,923	305,885
United Synod of the Presbyterian Church,	116	193	11,931	67 461
United Presbyterian Church of North America,	447	674	58,781	253,150
Reformed Presbyterian Church, General Synod,	56	114	10,000	10 319
Reformed Presbyterian Church, Synod,	63	75	8,000	5,000
Associate Reformed Synod of the South,	75	80	9,500	57,000
Cumberland Presbyterian Church,	1,150	1,250	103,000	600,000
Associate and Associate Reformed and Free Synod,	69	66	4,500	5 000
Reformed Protestant Dutch Church,	410	401	50,427	527,208
BRITISH PROVINCES OF NORTH AMERICA.				
Presbyterian Ch. in Canada, in connection with the Ch. of Scotland,	99	116	12 000	80 000
United Presbyterian Church in Canada,	70	120	11 000	45 000
Presbyterian Church of Canada,	151	187	20,934	141 545
Presbyterian Church of the Lower Provinces,	76	143	9 950	57,000
Presbyterian Church in Nova Scotia in con. with the Ch. of Scotland,	20	25	2,100	18 000
Presbyterian Churches in New Brunswick,	29	34	3,400	30,000
GREAT BRITAIN, &c.,				
Church of Scotland,	1,173	1 208	.....	250,400
Free Church of Scotland,	797	875	.....	1 582,740
United Presbyterian Church of Scotland,	526	533	140,502	1 183,480
Reformed Presbyterian Church of Scotland, &c.,	87	90	10,000	30,000
Presbyterian Church of Victoria,	137	150	15,000	50 000
Presbyterian Church of Ireland,	500	650	57 000	30 000
Reformed Presbyterian Church in Ireland, &c.,	45	55	4,000	12 0 0
Presbyterian Church in England,	88	103	9,500	35 000
TOTAL,	10,464	12,126	979 218	\$9,054,584

Books of Interest to Congregationalists.

THE GOSPEL ACCORDING TO MATTHEW: Explained by Joseph Addison Alexander, D.D. 12mo., pp. 456.

NOTES ON NEW TESTAMENT LITERATURE and Ecclesiastical History. By the same. 12mo. pp. 319.

THOUGHTS ON PREACHING, being Contributions to Homiletics. By the same. 12mo., pp. 514.

The foregoing well printed and neatly bound volumes have just been issued by Charles Scribner, 124 Grand street, New York, to whom the reading world have been largely indebted of late, for other choice productions of the press. These three volumes, though devoted to entirely different themes, are alike in this, that they are the posthumous works of a profound Christian scholar; and, with the exception of the commentary on Matthew, and a few pieces printed in the periodicals of the day, were committed to writing with no thought of their publication. While this circumstance detracts from the interest one feels in a *finished* production, it gives an equivalent, perhaps, in the pleasure he takes on

catching the first live thoughts which leap out of an original mind, with the same untrimmed form in which they were conceived by the author. The first named of these volumes is a full and very satisfactory commentary on Matthew's Gospel, to the end of the 16th chapter, and a complete analysis of the remaining chapters. Much as we regret the mysterious providence which called him away before the book was finished, we are glad that the publishers have not undertaken to piece it out by another hand. The volume of "Notes," &c., is precisely what the title-page calls it. Two courses of lectures—one on the Literature of the New Testament, and the other on Ecclesiastical History—which were never written out, though profoundly studied and made intensely interesting to all who heard them, had these notes, or suggestive hints, for their basis, and may be used to great advantage as a

guide in studying the subjects on which they treat. The remaining volume is a store-house of wise and well expressed thoughts on every department of sermonizing and preaching.

CHRISTIAN NURTURE. By Horace Bushnell. New York: Charles Scribner.

This title-page will suggest to every reader a small Sabbath School book of two discourses from Dr. Bushnell, which, thirteen years ago, created no small stir in the religious world. Each of these discourses have grown into eight, which make the present volume, and would probably have received another name, had not the author felt a little piqued at the treatment bestowed upon that first issue in certain quarters. The discourses are on themes of prime importance in the religious training of the young, and with a margin (not very wide) for differences of opinion, will be read with great interest, as all the writings of Dr. Bushnell are, and not without profit. The last discourse, on family prayer, is of itself worth the cost of the book. We are so Puritanical as to think that the same cannot be said of the one on the Sabbath.

HISTORY OF LATIN CHRISTIANITY: including that of the Popes to the Pontificate of Nicholas V. By Henry Hart Milman. In 8 vols., 12mo. New York: Sheldon & Company.

In this learned work, Dr. Milman gives more than he promises. It is not only all that the title-page says, but it is really the history of Europe during the Middle Ages. The nature of the subject, treated in the erudite and philosophical way that he treats it, would admit of nothing less. As the early religious history of New England involves its civil affairs to such an extent that neither can be developed without bringing to view the other, so the spread of Christianity over the Roman Empire can be intelligently unfolded only in connection with the fortunes of the Empire with which it was allied. The success of the author has been complete; he has exhausted the subject. Nobody need traverse the same ground again, for nothing remains to be done or desired. The American publishers have issued the first five volumes; the remaining three are promised—one in a month. The history is divided into fourteen periods, of which nine and a part of the tenth are

embraced in these five volumes—ending with the Pontificate of Innocent IV., in 1254. The introduction of "Teutonic Christianity," so called by the author, as distinguished from the Latin, constitutes the natural termination of his design. It is a work which will interest all intelligent readers, and without which no minister's library can hereafter be thought complete. The subject-matter, in itself of vast importance, is rendered intensely interesting by a lively, fascinating style, while the typographical execution is just what the issues of the Riverside press always are.

A TEXT-BOOK OF THE HISTORY OF DOCTRINES. By Dr. K. R. Hagenbach, Professor of Theology in the University of Basle. The Edinburgh translation of C. W. Buch, revised with large additions from the fourth German edition, and other sources, by Henry B. Smith, D.D., Professor in the Union Theological Seminary of the City of New York. Vol. I. New York: Sheldon & Co., 1861. 8vo., pp. 478.

This invaluable contribution to theological science is constructed as no one but a German scholar can construct such a work; and is edited, enlarged and improved, as a Yankee-born Professor so well knows how. Great learning and wide research are displayed by both. The result is a volume of incomparable value to the minister and theologian. The history of doctrines has been sadly neglected heretofore, both in England and America. One of the bright signs of the times is an increasing sense of its value. It is strange that ecclesiastical history from the first should not have given greater prominence to this branch. In no way can we better judge of the interior life of the Church. By no study can we better qualify ourselves for a defence of the truth, or a conflict with error. Thanks to the enterprising publishers for the attractive style in which the work is given to the public. It deserves a wide sale.

MEMOIR OF THE LIFE OF NATHANIEL EMMONS, D.D. By E. A. Park, D.D. Boston: Congregational Board of Publication, 1861.

We have had the pleasure of reading the proof-sheets of this forthcoming volume—the 1st in numerical order, but the 4th in the order of their issue from the press—and we have no hesitation in commending it to the public as one of the richest pieces of biography that has lately appeared. Professor Park is fortunate in having such sub-

jects as Bela B. Edwards and Nathaniel Emmons, wherewith to exercise his rare gifts at life-sketching; and they are not less fortunate in falling into such hands. Both these characters—extremely unlike in every prominent trait—have the advantage of being drawn by an enthusiastic admirer. The incidents in the long life of Dr. Emmons are garnered up with surprising diligence, and used with great skill in illustrating his religious and theological peculiarities. A fine steel-plate engraving, showing the Doctor as he was in his later years, when his mind was “strong for service still, and unimpaired,” gives value to the book, and will not fail to interest the reader.

THE BEAUTIFUL CITY, AND THE KING OF GLORY. By Woodbury Davis. Philadelphia: Lindsay & Blakiston. 1860. 12mo., pp. 255.

Written in a charming style, and elegantly printed, this little volume will have readers, though we do not believe it will make converts. The author is an earnest millenarian,—a sincere believer in the personal reign of Christ on earth for a thousand years before its destruction, or rather its renovation, by fire; and also a believer in the location of heaven on earth, with its myriads of angelic and other superhuman hosts, to all eternity. The argument runs through twenty short chapters, skillfully arranged with reference to a gradual, but steadily progressive development of his favorite theory. The author finds proof of Christ's personal reign on the earth in almost innumerable passages of scripture, which prove to others only a *spiritual* millennium. He sees the same thing described in modern poetry, where the poets themselves had no idea that they were describing it. Even commentators,—and none oftener than Albert Barnes,—are quoted in proof of what they do not believe, and were really intending to disprove. The grand difficulty with Mr. Davis, as with all millenarians, is a seeming incapacity to interpret figurative language as used in the Scriptures to describe the millennium. Notwithstanding the acknowledged absurdity of giving a literal sense to such language, when employed on any other theme, these writers insist on literalism here, where the sum of all absurdities is the result of it. We commend them

to the prayerful study of grammar, rhetoric and lexicography, as a prerequisite to the farther study of prophecy.

REPORT OF THE COMMITTEE ON HOME EVANGELIZATION, presented to General Association of Connecticut, convened at Rockville, on the 3d Tuesday of June, 1860. New Haven: Tuttle, Morehouse and Taylor, Steam Printers. 1860. 8vo., pp. 96.

This report, which has been for some time on our table, is an exploration into a field of Christian effort now gaining upon the attention. The body reported to, had appointed a Committee to obtain statistics of the condition of Connecticut with regard to religious destitution and supply. Schedules were prepared, investigators selected, and the examination vigorously prosecuted under the active and able care of Rev. Leonard W. Bacon. Here are the results,—more or less imperfect, occasionally (as the Committee say) unreliable, but a noble testimony to the enthusiasm and benevolence of the parties interested. Had we been charged with the publishing, we think we should have thrown the results into tabular form, as more readily intelligible; but this is a minor matter.

We call attention to this document mainly for the sake of the work now doing, and yet to be done, by Christians. To all who ridicule religious statistics, (and we have met our share,) we have uniformly said, “to secure the spread of the gospel in the most thorough way, you must know the destitution of every State; to know the destitution, you must explore the ground and collect and compile the facts; and that work we try to help on.” In this work the Connecticut Committee did right by first placing the executive part in the hands of *one man*. Unity of plan and of execution is indispensable. Efforts made by a sub-divided Committee are necessarily ineffectual. The first thing to be done by any one entering on this work, is to select one person to superintend it.

The next thing is, to adopt a comprehensive, but *simple* schedule of inquiries. Multiplicity defeats the end in view; while questions which are vague or needlessly minute, bring random estimates instead of clear answers.

Then the person at work should secure the services of one responsible person in

every town, and only one, who may get such help as he pleases.

This simple plan—if the heart be in it—will secure a knowledge of the whole field. The work *can be done*. And when done, why should not churches attend to all the destitutions within the circle of their influence? Why should not Missionary Societies, in addition to helping churches, employ agents charged solely with exciting the churches to such work, and assisting weak churches in doing it? It is a work which would be blessed with glorious results. The General Conference of Massachusetts did well to inaugurate its first session with such a purpose. If any Christians desire to see what even New England needs, let them obtain and study this report.

THE WORKS OF FRANCIS BACON, collected and edited by James Spedding, M. A., of Trinity College, Cambridge, Robert Leslie Ellis, M. A., late Fellow of ditto, and Douglas Beacon Heath, barrister at law and late Fellow ditto. Vols. xiv, xv, pp. 422, 449. Boston: Brown and Taggard, 1861.

We referred, in our last quarter's issue, to the great undertaking of our eminent Cornhill publishers, in giving to American scholars an edition of Bacon's works, worthy of the man, the age, and the present advanced position of the typographic art. We rejoice to see that even the mutterings of secession at the South, with the stormy look which they give to so many Northern enterprises, have not been able to frighten Messrs. Brown and Taggard from the calm urging of their work. The two volumes here specially referred to, complete the "Literary and Professional" portion of the work, and the last volume contains a model Index to the five which it completes. Clergymen and all scholars will find it to their account to put these volumes upon their shelves to the neglect, if need be, of many commoner and poorer volumes.

LIFE AND RELIGION OF THE HINDOOS, with a sketch of my Life and Experience. By Joguth Chunder Gangooly, (Baptized, Philip.) Boston: Crosby, Nichols, Lee & Co., 1860, 12mo., pp. 396.

INDIA, Ancient and Modern. Geographical, Historical, Political, Social, and Religious, with a particular account of the state and prospects of Christianity, by David G. Allen, D. D., Missionary of the American Board for twenty-five years in India: Member of the Bombay Branch of the Royal Asiatic Society, &c., &c., Second Edition. Boston: [for sale by Crosby, Nichols, Lee & Co.] 8vo., 618 pp.

Our readers doubtless know that Mr.

Gangooly, a thoughtful young man, abandoned his Hindoo faith for Unitarianism, came to this country under the auspices of the American Unitarian Association for an education to fit him to be a Missionary to his countrymen, was extensively employed to speak in Unitarian pulpits, was ordained by services in which our friends of that denomination ludicrously confessed their ignorance what to do with him, and that he finally re-embarked for India. This book, whose title explains its purport, is pleasant to read, and impresses us favorably with his simple-heartedness, (mingled with a little amusement when he undertakes to describe orthodox tenets,) and with his sincerity. His account of the social life of his people is very readable, and doubtless valuable. As to religion he is little more than a Deist.

But certain statements in his work have been circulated so gladly by some parties desirous of disparaging all missionary effort, that we take occasion to refer to them. They are the denial of infanticide and self-sacrifice under the ear of "Joggenauth." He says:

"I have heard with great surprise, the statement received on the authority of missionaries, that the Hindoo mothers throw their infants into the river Ganges." * * * "The throwing of babies into the Ganges, or to the alligators, never was in the customs or religious ordinances of India. I never heard of it, even as a grandmother's story."

That he "never heard of it," simply shows his ignorance. About the year 1800, public attention was called to the subject in England, petitions presented to Parliament, and, as a result, directions were sent to India to investigate the subject and suppress the practice if it existed. The examination showed that it was very extensive. At Saugor, near the mouth of the Ganges, to which Mr. Gangooly especially refers in his denial, it was found that twenty-three known cases occurred in a single month. Upon this, a law was passed, under the direction of Marquis Wellesley, then Governor General of India, declaring the practice to be murder punishable with death, and a police force was

stationed at Saugor (a resort for pilgrims) to prevent the practice. It was thus broke up. This is a simple matter of authentic history. That the writer is ignorant of it is not wonderful, where there is no native modern literature. That the practice still exists in some parts of India which seems, as naturally, unknown to him, is yet capable of the clearest proof; and he seems as ignorant of the fact that the burning of widows has been suppressed.

His denial that pilgrims once threw themselves under the car of "Joggernaut" is equally inconsistent with the fact that government has been obliged to station a police force at Pooree, to prevent such occurrences.

Any one desiring an account of the religions of India by a ripe and thorough scholar, after years of investigation, will do well to obtain, if not already done, the complete and satisfactory work of Rev. Dr. Allen.

CONTRIBUTIONS TO THE ECCLESIASTICAL HISTORY OF CONNECTICUT: prepared under the direction of the General Association, to commemorate the completion of one hundred and fifty years since its first Annual Assembly. New Haven: Published by William L. Kingsley. J. H. Benham, Printer. 1861. 8vo., pp. 323.

This title is too modest. All important facts respecting the history of the Congregational Churches of Connecticut, are here to be found, or easily to be learned by consulting authorities referred to,—as well as a discussion, by different minds, of various principles of our polity. Dr. Bacon's Historical Discourse is the main article; short addresses by Rev. Drs. Lawrence, Woolsey, Hawes, Post, Barrows, Waddington, Chapin, Dutton, Eldridge, Woleott, Thompson, and Budington, cover every conceivable feature of Connecticut Congregationalism; one hundred and fifty-three pages of historical papers embrace everything of a local character,—Schools, Societies, Missions, Temperance, Pastorates, Funds, other denominations, &c., &c., as connected with our denomination; forty pages are occupied with accounts of District Associations; one hundred and seventy-six pages are devoted to historical sketches of every Church of our order in that State; and thorough indexes—embracing every name—form a most sensible addition to a book of indispensable

value to every student of Congregational history, as well as an invaluable work for reference. Compilers and publishers deserve great credit for the arduous labors required to issue this volume. Three dollars, sent to the publishers, will secure a copy, postage prepaid.

EVENINGS WITH THE DOCTRINES. By Rev. Nehemiah Adams, D. D., author of "Friends of Christ," "Christ a Friend," "Communion Sabbath," &c., &c. Boston: Gould & Lincoln, 59 Washington Street.

A book of 415 pages, containing seventeen familiar Lectures, delivered on successive Tuesday evenings, in the winter of 1858-9, in the Lecture Room of the Essex Street church. The topics are, "God, Divine Revelation, the Trinity, Deity of Christ, and of the Holy Spirit; Man, Atonement, Election, Regeneration, Perseverance, Christian Perfection, the Intermediate State, and Retribution." These important and vital subjects are treated in the peculiarly beautiful and attractive style for which Dr. Adams is justly celebrated. These "Evenings with the Doctrines" must have been both pleasant and profitable evenings to his people. We are glad others are now permitted to share in both the pleasure and the profit. The enterprising publishers have done their part admirably well, to make these Lectures attractive. We cordially wish them a wide circulation.

PREREQUISITES TO COMMUNION. The Scriptural terms of Admission to the Lord's Supper. By Rev. Albert N. Arnold, D. D. Boston: Gould and Lincoln, 1861. 18mo., 121 pp.

The substance of this little work was read as an Essay before the Annual Conference of the Baptist Ministers of Massachusetts in 1860, and is published at their request. It is the most able and logical treatise we have read (and in our early perplexities we read on these controverted points, pretty much all we could lay our hands on,) and it is consistent, even to the refusing to invite to the Lord's Supper immersed members of other than Baptist churches. We accept his conclusions as inevitable from his Baptist premises. We cannot see how a true Baptist can hold to open communion. If the church decides who shall come to the Lord's Supper, and if the Church holds that baptism is a necessary pre-requisite to communion, and if

the Church holds that immersion only is baptism,—then this exclusion of the mass of Christians from the Lord's table in Baptist churches is a Baptist duty. We are satisfied with the treatise. The conclusions overturn the premises. The better such an argument is, the more it will do to overthrow Baptist peculiarities—meaning thereby only the limitations against which the heart of the Christian Church revolts, as based only on inferences instead of scripture, and as contrary to the plain principles of Christian brotherhood.

THE PRESBYTERIAN HISTORICAL ALMANAC, and Annual Remembrance of the Church, for 1859-60. By Joseph M. Wilson. Philadelphia: Joseph M. Wilson, No. 111 South Tenth Street, below Chestnut Street. 1861. 8vo., pp. 329.

We are glad that this work is now a permanent institution. The present number is an improvement on its predecessors, valuable as they were. We cannot conceive how an intelligent Presbyterian, or any Christian interested in the great facts of the progress of the Church, can forget to

obtain a work which is—for its province—complete. The statistics of Presbyterianism, all over the world, are condensed into this volume; and we give our testimony that the work is well done. One dollar and an eighth, sent to the publisher, will secure a copy.

THE CHARACTER OF JESUS: forbidding his possible classification with men. By Horace Bushnell. New York: Charles Scribner. 1861. 24mo., pp. 173.

This beautiful little volume—printed and bound in a style of neat elegance—is merely the tenth chapter of the author's elaborate work, *NATURE AND THE SUPERNATURAL*. The publisher has done a good service to the cause of piety in its best form, by putting this precious meditation on the Redeemer into the hands of many readers who are not able to own the large Treatise. If the "Great Teacher," by Dr. Harris, has ever been equalled, it is in this small volume, which we heartily commend to a place in the library of every Christian.

Congregational Necrology.

Dea. LEVI ADAMS, died in North Brookfield, Ms., August 11, 1860, aged 43 years.

He was born in Oakham, Ms., March 7th, 1817. He early devoted himself in his native place to teaching school. At the age of nineteen he removed to North Brookfield, and was employed as an accountant. Here, in a revival, during the winter of 1836-7, he became the subject of renewing grace, through the instrumentality of the preached word, and the faithfulness of a female member of the church. He made a public profession of his faith in Christ, May 7, 1837.

He resumed the profession of a teacher, and gave all his energies to that work, for about fourteen years, in Montgomery and Bloomingburg, New York, and in Northampton and Dorchester, Ms. He was a strict disciplinarian and a thorough instructor.

In the fall of 1852, being in feeble health, he made a voyage to Europe. He was at that time a member of the Central Church (Winter Street) in Boston, and with characteristic generosity, Dea. William Ropes of that Church, offered him a free passage to Russia, in one of his merchant ships.

In 1853, he returned to North Brookfield,

the home of his adoption, and acted as accountant and cashier for the well known firm of Messrs. T. & E. Batchelder & Co. Renewing his relation to the Church with which his first vows were made, he was elected Deacon, Nov. 2, 1854, and afterwards became Superintendent of the Sabbath School.

He married Sarah Liscom, daughter of Mr. Oliver Ward, of North Brookfield, August 14, 1845, who died Sept. 21, 1849; also Clara McFarland, daughter of Mr. Nathaniel Dwight, of Belchertown, May 14, 1854.

The early years of his Christian experience presented nothing of a marked character, but the last ten years were filled with active service and true devotion.

He was naturally diffident and unassuming, with a literary taste, a lively imagination and great delicacy of feeling, he was prepared to adorn any sphere into which he could be induced to enter. Although for twelve years after he made a profession of religion, he felt that he could not so far overcome his natural embarrassment as to share in the public exercises of a prayer meeting, yet he ultimately acquired a felicity of manner and expression to which but few ever attain.

Rev. George Richards, who was his pastor in Boston, writes, "Distinctly do I recall the face—grave and pensive, yet gentle and winning—that appeared in our church meetings; the diffidence that yielded to a sense of duty, as the new voice, with tremulous and solemn unction, took part in our worship."

Dea. Adams will long be remembered in the community where the last few years of his life were spent. The happy spirit which he always cherished, the prominent part which he took in the services of the Church, the interesting and impressive manner in which he illustrated truth and enforced Christian duty, endeared him to the hearts of his brethren, and render his memory precious.

His piety, like the waters of a river, gained in depth and volume, even to the end. His anxiety for the conversion of his friends sometimes led him to devote the whole night to prayer; and only a few days before his death, on being apprised that his end might be near, it was only by the most earnest entreaty that he was dissuaded, feeble as he was, from spending the whole night in supplication. In the closing hours of his life, he indulged that delicate fancy with which he was divinely endowed, and spoke of himself as on the ocean, nearing the port,—sometimes imagining himself as sailing, and then again as working at the oar.

Having a reflecting mind, he felt the evil of sin, and in the hour of death, when being asked if he had any fear, answered: "I feel abashed at the thought of saying that I have no fear. I would not, like a school-boy, give thoughtlessly an answer, which I have learned." He had no extatic joy, but his end was peace.

Mr. AARON KIMBALL HATHAWAY, the founder and Principal of the "Medford Classical and English School," died in Medford, September 16, 1860, aged 50 years.

He was born in Grafton, Ms., Dec. 21, 1809. He lived on a farm till he was 18 years of age, when he began to fit for College. In 1831, he entered Auherst College, and during Freshman year, became the subject of renewing grace, and joined the College Church. He was graduated in 1835, and went immediately to Woburn and took charge of "Warren Academy." During the six years he taught in this school, the Academy grew from a small and feeble, to a large and important institution. But now his health failed, and he was obliged to give up the school-room for two years, a part of which he spent in Washington, North Carolina.

In 1843, he came to Medford and taught successfully in the West Grammar School more than two years. Here he was arrested and brought very low by a disease of the kidneys, from which he never wholly recovered, becoming often a great sufferer for fifteen years, until the increasing violence of the disorder terminated his valuable life. He was, however, able in the year following, 1846, to begin what became the great work of his life. He laid the foundation of his "Medford Classical and English School," by taking several boys into his family to instruct. His scholars steadily increased in numbers, requiring him gradually to enlarge his plans and his accommodations, until his school has become widely known and remarkably useful.

Mr. Hathaway was a man of sound theological views, and of consequent firm and consistent piety. Mild and amiable in his disposition, kind and catholic in his feelings, considerate and accomplished in his manner, he won powerfully upon the hearts of his pupils, who will ever remember him with gratitude and love. Through years of intense suffering, he uncomplainingly toiled on, often when, but for his indomitable perseverance and energy of purpose, he would have been prostrate on the couch of sickness. More than twelve hundred persons received the benefit of his tuition, many of whom are now occupying important positions in life, and some of whom were spiritually renewed while under his steady and powerful moral influence.

When the hour of his departure approached, he was not terrified, but strong in his faith in the Redeemer, and joyful in the sure hope of a glorious immortality. After a night of intense suffering, the Sabbath morning of his translation calmly dawned. Having called his family and his pupils to his bed-side, and given earnest and affectionate farewell words to all, he asked to be drawn to the window, that he might once more see the sun. After looking for a little time, with a delighted and almost seraphic countenance, he said: "So may I see the rising of the sun of righteousness," and soon peacefully died.

"Sweet is the scene when Christians die."

Rev. MUNSON C. GAYLORD, died in Lena, Ill., Nov. 25, 1860, in his 74th year. He was born in Plymouth, Ct., and at the age of four years his parents removed to New Hartford, New York, where he remained until he commenced his studies for the ministry. He graduated at Princeton, N. J., in 1812, and one year afterwards he was settled in Western, now Warren, Ms., where he remained twelve

years, during which time one hundred and fifty united with the church. At the close of his labors there, he removed to West Stockbridge, where he remained six years, his labors being greatly blessed.

From thence, in 1834, he removed to central New York, where he served several churches. Severe sickness in the fall of 1859 laid him aside, forty-six years after he had commenced publicly laboring to win souls to Christ. He had just arrived at a daughter's, to spend with her the remnant of his days, when, without a moment's warning, he fell asleep in Jesus. He was a man of great simplicity and dignity of character, and withal a godly man.

Rev. ORSON COWLES, died at his residence in North Haven, Connecticut, December 23, 1860.

He was born at East Hartland, Connecticut, on the 14th of January, 1801. The first twenty years of his life were spent under the paternal roof, excepting only the winters which he devoted to teaching. At the age of fourteen he found himself in the midst of an interesting revival; and though he had been, according to his own statement, "a wild, thoughtless, reckless boy," he was soon convinced of his need of a Saviour, and cordially embraced the offer of reconciliation which the Scriptures disclosed.

Immediately after his conversion, his thoughts were turned to the Christian ministry; but the difficulty which meets so many at this stage of their history—the want of means—appeared to him, for the time at least, insurmountable. Hence he resolved to wait, and see what the providence of God might indicate as to his duty in coming years. From that time forward, however, he was eager to acquire knowledge, hoping that all his attainments would, in some way, be made available for the good of his fellow-men.

At the age of twenty, he felt that his plans for life must be adjusted, and was still anxious to study for the ministry; but he had no money. A judicious friend, hearing of his perplexity, urged him to throw himself upon the Education Society. "Soon after he left," Mr. Cowles has said, "I went to a neighboring forest, to spread the matter anew before God, where I spent a considerable part of the night. There I formed a purpose to go to the academy at Andover, and apply to the officers of the Education Society for aid."

In November, 1821, he proceeded to Andover, distant one hundred and twenty miles, "poorly clad, with ten dollars in his pocket." He trembled in view of what he had undertak-

en; 'yet, on the whole, the decision contributed to his peace.' He soon became a beneficiary of the American Education Society; and continued to receive its assistance during his entire educational course.

In 1824, he entered Yale College, not without solicitude as to his means of support. For three years, however, he was able to proceed with his class; but in his senior year, finding himself "encumbered by a troublesome debt," he took charge of an Academy in Woodstock, Connecticut. There, in addition to his week-day labors, he instructed a very large Bible class on the Sabbath.

In January, 1830, he returned to New Haven, and became connected with the theological department of Yale College, even then not free from anxiety in regard to his pecuniary affairs. He took great pleasure in his studies; and entered with peculiar satisfaction and ardor into the revivals which prevailed in that region, as elsewhere, in 1831.

After his return to New Haven, he received a call to the pastoral office, from North Killingly and North Woodstock. As, however, his theological course was incomplete, he declined these invitations. But the call from North Woodstock was renewed, in circumstances which constrained him, though with great reluctance, to forego his objections. He entered upon his duties January 19, 1832, and was ordained April 25.

Those who have known Mr. Cowles in latter years, can easily imagine with what earnestness and fidelity he performed the duties of his office. He loved his work, and would gladly have spent his life in pastoral labor; but a severe and protracted illness obliged him to leave his post in September, 1837. Having repaired to North Haven for the restoration of his health, he opened a select school, which he continued till April, 1839, after which he supplied a pulpit in Hamden for a few months. From this service, he passed to that of the American Board, the last in which he engaged. He had charge of Southern New England from September, 1840, to August, 1860, when the state of his health constrained him to resign his office. For a few weeks longer he rendered such assistance as he could, but found at length that his efforts in behalf of missions must come to a close, and quietly waited for his release.

His labor as a District Secretary were fully appreciated at the Missionary House. He excelled in all matters of detail; he was inventive; he had also *moral* qualities which were of great value, and a *love for the cause of missions* which was genuine and thorough.

About the middle of December last, his descent to the grave became rapid and sure. He felt that the appointed hour was at hand, and conversed freely in respect to this great event; his only fear being, that in the last struggle he might say or do something unworthy of a minister of Christ. While he had power of utterance, his testimony was full and clear that "Jesus was precious, and did not forsake him."

HENRY H. SNOW was born in Westmoreland, N. H., June 7, 1792, and died in Quincy, Ill., Dec. 24, 1860.

Early left an orphan, an uncle, Asa Britton, of Chesterfield, N. H., gave him a home, where he lived until about 1820, when he removed to the West, living in Alton, Ill., and St. Louis, Mo., where he taught, surveyed, and labored in various departments, till he removed to Quincy. He came under appointment of the proper authorities as Clerk of the Circuit and County Commissioners Courts, Judge of Probate, Recorder of Deeds, and Postmaster of Quincy,—a monopoly of offices of which in those times no one complained. He demeaned himself in such a manner as to secure the respect and good will of the people of the place. This is manifest from the fact that in all civil and religious organizations of the times he was called upon to take a leading position, and to act a conspicuous part.

Mr. Snow professed religion in 1817, in Chesterfield, N. H. But coming West, he, like many others, probably united with the Church in his new residence by re-profession. The Church in Quincy was organized Dec. 4, 1830. The Sabbath School and Court House preaching were preliminary and introductory to a Church organization, which was consummated a month or two after the arrival of Rev. Asa Turner. Those present on that day were Rev. Messrs. Turner and Watson; Peter Felt and Mary Felt, his wife; Rufus Brown and Nancy Brown, his wife; Amos Bancroft and Ardelia Bancroft, his wife; Levi Wells and Anna Wells, his wife; Hans Patten; Daniel Henderson; Mrs. Martha Turner, wife of Rev. Mr. Turner; Mrs. Margaret Rose, wife of Jeremiah Rose; Mrs. Maria Robbins, wife of John P. Robbins, and Mrs. Lucy K. Snow, wife of Henry H. Snow—sixteen persons, fourteen of whom were candidates for Church membership. They met in an humble edifice belonging to Mr. Peter Felt. Judge Snow was unable to be present during the day, but his name was given in, and in the evening, in the same place, Judge Snow declared himself a Christian, publicly, and joined himself to the Lord's people, walking with them in fellow-

ship and sweet communion from that hour of solemn consecration, to the day of his death. Judge Snow was honored in the Church. We find him Elder, and again Deacon in the Church, as well as its Clerk. The early records of the Quincy Church, and of the Illinois Association were kept by him. Church, town, and county papers bear the impress of his hand. He was the first Superintendent of the Sabbath School after the organization of the Church. The thirty years' history of the Church is more or less identified with his memory. If, in the character of Judge Snow, there was any one trait more marked and fixed than another, it was *this*—implicit faith and unshaken confidence in God, crediting his Word, resting with child-like reliance upon his testimony touching the truth, and so receiving Christ in all his relations and offices to men—the Spirit as God, in all his relations, Comforter, Helper, Counsellor, Guide, indwelling, and all-directing. There was no disposition to speculate, to be captious, and thus fail of the comfort of simply believing God, and receiving Christ into the soul as living bread, living water, the life of his life, the light of his light, source of strength, and hope of salvation.

His sickness and death exhibited the full assurance of hope. "I have had an overwhelming sense," he said to his pastor one day, "of my own sinfulness, and of the preciousness of my Saviour." This last, permit me to say, is a natural and necessary sequence of the former. It comes legitimately in no other way. His mind dwelt much on heaven, as the place prepared by Christ for His redeemed ones—for *him*. He had not the shadow of a doubt but he would be there, the very moment death permitted. Hence he dreaded not, but rather *desired* to die. For his friends' sake, for his family's sake, for her sake, with whom he had lived so happily, and whom he had loved to call his wife for three and thirty years, he would remain longer on earth, but for his own sake he would go. He longed to depart and be with Christ, and to see Christ's redeemed ones who had gone before. He wanted to lay aside the body, which had been such a clog and hindrance in the heavenward way. Its present pain was a trial to him, but when tempted to complain, he would check himself by saying, "The Lord knows best. He has taken this course with me these many years. He has sent many afflictions upon me, for which I feel thankful. He will do all things right;—

'Sweet to lie passive in His hands,
And know no will but His.'

Judge Snow married, Aug. 1, 1827, Lucy Knight, of Westmoreland, N. H., who survives him. Their only child now living, is Henry K. Snow, a member of the Church in Quincy.

Rev. CHARLES B. HADDOCK, D.D., died very suddenly at his residence in West Lebanon, N. H., on Tuesday evening, Jan. 15, 1861. He was born in that part of Salisbury which is now called Franklin, in the summer of 1796. He had, therefore, not quite completed his 65th year. His father was William Haddock, a trader in Salisbury. His mother was Abigail Webster, an older sister of Ezekiel and Daniel Webster. She was a person of uncommon excellence and loveliness of character. On her death bed she especially dedicated her oldest son, Charles, to the Christian ministry. This expression of feeling was almost the only distinct recollection which Mr. Haddock had of his mother. He graduated at Dartmouth College, in 1816—the first scholar in a class, which though small, contained young men of great promise. To the distinction of attainment and scholarship, he added such beauty of person, such gentleness and elegance of manners, as to be regarded by those who knew him, as a model young man. During his College life, he became interested in the subject of religion, and immediately after graduating, entered the Seminary at Andover, as a student in Theology. Here he remained about two years, when, on account of a threatened pulmonary complaint, he made a journey to the South. He returned in 1819, invigorated in health, and with a mind enlarged and liberalized by observation, and was at once chosen the first Professor of Rhetoric in Dartmouth College. He held office in the College, in this department, and in that of Intellectual Philosophy—to which he was transferred in 1838—for thirty-five years. He was an admirable teacher; exact, careful, suggestive, and encouraging, perceiving instinctively the difficulty in the mind of the pupil, and adapting himself to his wants, with admirable facility. He was also interested in the public schools of New Hampshire, and served in 1846 as the first "Commissioner for public schools" in that State. He occasionally moved in political life, though not at home in it, as now conducted. He could not descend to the measures which are said to be necessary for securing desirable results.

In 1850, he received the appointment of Charge d'Affaires at the Court of Portugal, and in the spring of 1857, having obtained leave of absence from the College, he sailed for Lisbon,

by way of England. The position was not one of great responsibility, yet important, and he so performed the duties of the office as to make one feel that he would have been equally successful had they been far more difficult and onerous. His intercourse with the Court and with the representatives of the other great powers, was most acceptable and most salutary. He returned from Portugal early in 1855, and having previously terminated his connection with the College, spent the remainder of his life at West Lebanon.

Although called to a professorship, he never forgot that service which he had chosen before graduating. Before he had been many years at Hanover, he received the rite of ordination. For about twelve years, he was the stated preacher at White River Village, Vt., and for several years he regularly supplied the pulpit at the upper and lower churches in Norwich, Vt. For a year or two he preached at West Lebanon, and for the last two years and a half, has preached at Queechy Village, Vt. As a preacher, he was always acceptable, and never more so than during the last year of his life. His sermons were instructive, scriptural, winning, persuasive. His exegetical discourses, for the most part unwritten, were uncommonly interesting and excellent. He had a nice sense of all the minor shades of truth, and often made much of what would escape an ordinary reader or thinker.

Several years since, he published a volume of Addresses and Speeches, but the best record of his life remains in the minds of those who, during so many years of active and uninterrupted labor, came under his gentle but effective influence.

Dea, GEORGE SUMNER, died in Southbridge, Ms., Jan. 24, 1861, aged 78 years.

John Sumner, was born August 1, 1706, and removed from Martha's Vineyard to Spencer, where he died (he had been a Judge) Nov. 11, 1787; his wife was Jedidah Smith. They had nine children, of which John, born Oct. 8, 1740, married Abigail Pease, and lived in Spencer; they had fourteen children (only one of which survives,) of whom George, the subject of this notice, was born June 30, 1782, in Spencer. At the early age of ten years, under the ministry of Rev. Mr. Pope, he dated his first permanent religious interest. Early in the present century, he removed his residence to Southbridge, before it was a town. He publicly professed his faith in Christ, and united with the church, March 19, 1815. From this time to his death, a period of nearly forty-six years, he was a consistent and useful mem-

ber, and during the greater part of the time, held acceptably and worthily the office of deacon.

The leading feature in his character, appeared to be love of truth and duty, manifested by a devotedness to his Christian profession, and a high sense of his responsibility for the faithful performance of the duties devolving upon him. To these duties all his views and habits and actions were rendered subservient. To discharge them with fidelity, acceptance, and success, was the great aim of his life. This feature in his character gave an elevation to his whole life, as a man, as a citizen, a neighbor, a friend, a member of society, and of the Church of Christ. In every position the same love of truth and duty were conspicuous. He took a becoming interest in the temporal as well as spiritual wants of all around him, and liberally supported and countenanced every judicious plan whose object was to relieve them. A lover of peace, he sought to unite other men in the bonds of peace. He was singularly kind, respectful, gentle, and inoffensive in his whole deportment, and died without leaving an enemy. His soul delighted in prayer and communion with God. This was regularly evinced in the family-circle, in the early morning hours consecrated to the study of the scriptures and secret devotion,—in his constant attendance upon, and the active and interesting part he took in the conference and prayer meetings of the Church, and in his habitual attendance upon the lectures preparatory to the sacrament of the Lord's Supper. In all these ways, his reverence for God and divine things, gave a charm most pleasing to the Christian heart. To the Church and society in Southbridge, his active, unremitting and efficient services, both in Christian labor and pecuniary aid, continued during half a century, were a great blessing.

The tie that bound him to his pastor was near and interesting. To the pastor he acted not only with brotherly affection, but paternal kindness, and that pastor never looked for counsel to his experience without profit. His devotedness in the sanctuary and his words in the conference meeting, were a great assistance.

The circumstances of his death were deeply affecting. Though from the suddenness and power of the disease with which he was attacked, he was afforded neither the opportunity nor the strength to express himself as he otherwise would have done, he was yet enabled to say enough to show that he felt in his own mind the comforts of the gospel of Christ, and that death itself could not shake his faith,

diminish his love to God, or the persuasion which he had of the love of God to him.

"His mind was tranquil and serene."

His love to the Church and people of God continued to abound. A word of parental kindness for all his children, whom he called around him for the last interview on earth, graced his lips. His wife he committed affectionately to the providence and grace of Him who is the widow's God. Then did he long to enter upon his everlasting rest. His whole soul was filled with praise to God for the innumerable blessings, temporal and spiritual, with which his long life was signalized. Accordingly, among his last words were these lines of the psalm :

"I'll praise my Maker with my breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

Dea. Sumner was twice married. (1) To Margaret Burt, of Brimfield, March 3, 1808. Their children were ten in number, only two of whom are living—one a merchant in Boston, the other a daughter, resident at Jamaica Plain. She died Oct. 16, 1826. (2) Mrs. Julia [Fiske] Newell, March 4, 1830. The children are two sons and three daughters, all of whom are living; one son in Sturbridge, the other in Yale college,—the daughters all in Southbridge.

Dea. ASA MORRILL, died in Kirby, Vt., January 31, 1861, aged nearly 57 years.

He was born April, 1804, in Danville, Vt., where he lived till 1853, when he removed to St. Johnsbury. In 1857, he removed within the limits of Kirby. Dea. M. was descended from a worthy English ancestry. He was the son of Samuel Morrill, and of the seventh generation from Abraham Morrill, who came from England in 1633, and lived in Newtown, now Cambridge, till 1640, when he settled in Salisbury, Ms., where he died. Paul Morrill, the great grandfather of the subject of this notice, settled in Chichester, N. H., and Samuel, his grandfather, settled in Danville, Vt., when the town was new. Dea. Morrill was a man of limited education, but of good natural abilities and sound common sense. He twice represented his native town in the State legislature, and was for many years a member of the board of selectmen, and was generally respected. He had been a Christian and a worthy and consistent member of the Church of Christ for more than thirty years. After removing to St. Johnsbury, he manifested a deep inter-

est in the small and feeble Church in the East part of the town, where he resided. He became one of its deacons in 1854, and very acceptably filled the office till his death. During the last autumn and winter, he had been greatly revived in his religious experience, and was active and faithful in the service of his Divine Master, as though he felt that what remained for him to do, he must do quickly. His last sickness was short, but distressing. He was sustained by a hope in Christ, the foundations of which were laid in the time of early manhood, and had stood the trials of life. Dea. M. had been twice married, and left a wife and six children to mourn their present loss, and rejoice in his eternal gain. Of his children, one is a deacon of the Church of his native parish, and another is the pastor of a Congregational Church in Illinois. His family have lost a kind and devoted husband and father, the community a Christian citizen and patriot, and the Church a liberal, active and prayerful member and officer. "The memory of the just is blessed." "Precious in the sight of the Lord is the death of his saints." J. B.

Rev. ROSWELL SHURTLEFF, D.D., died at Hanover, N. H., Feb. 4, 1861, aged 87 years.

He was born in Ellington, (then East Windsor,) Ct., Aug. 29, 1773. His father, William Shurtleff, was a descendant of the fourth generation from the old Plymouth stock, and was born in Plympton, Ms. William Shurtleff, in November, 1753, married Miss Hannah Cady, of Tolland, Ct., where he was then residing. Of their nine children, Roswell was the youngest. Both parents and all the grandparents were professors of religion; and to early and faithful training in the Catechism, with other religious instruction and pious example at home, Dr. Shurtleff was accustomed to ascribe his own Christian hope and evangelical belief. At the Academy in Chesterfield, N. H., to which place his parents came to reside in his early youth, he began his student life. He had before been regarded a good scholar; but now in connection with the study of Dilworth's and Webster's spelling books, his mind awoke to a new life. He spoke in later life, with great indignation, of those methods of *instruction*, (so called,) too common then and now, which *build up* only a formal, mechanical familiarity with unmeaning words,—and which had left his earlier years at school so much a waste. At the age of seventeen, however, an attack of measles, seriously, and, as it proved, permanently affected his eyes. All his later studies, and literary and clerical labors, were prosecuted at this very great disadvantage.

His eagerness to obtain knowledge, and his characteristic energy, carried him through his preparatory studies, and through considerable experience as a teacher, until, in 1797, he entered the Junior Class in Dartmouth College. The year after his graduation was spent in the private study of theology,—a study which he pursued with the aid of books alone; wishing to avoid the danger, common in those days of controversy, of becoming the partisan of a teacher or a school in theology. In 1800, being already a licensed preacher, he was appointed tutor in his Alma Mater. After four years' service, he decided and was preparing to settle in the ministry at Middlebury, Vt., when he was elected Professor of Theology at Dartmouth. The office had long been vacant, in consequence of a controversy between the President and the Board of Trustees; and during this time Dr. Backus, of Somers, Dr. Archibald Alexander and Dr. Samuel Worcester, had been chosen to no purpose. The incumbent of this Professorship was then the pastor of the Church at the College, and also lectured regularly to the students on theology, beside teaching, sometimes in a considerable variety of subjects. Having held this office twenty-three years, Dr. Shurtleff held, from 1827 to 1838, the Professorship of Moral Philosophy and Political Economy. When he retired, in the year last named, he had been engaged thirty-eight consecutive years as an instructor in the College,—a longer term of service than that of any other man ever connected with its Faculty. His remaining years, nearly twenty-three, he spent quietly in the home where he had toiled so long and so well.

In 1810, he married Anna, only daughter of Rev. Joseph Pope, of Spencer, Ms. She died March 3, 1826. Of their five children, three died early; two survive, to cherish the memory of a father, who, to the last, was most tenderly and actively caring for them.

Dr. Shurtleff must be regarded as a man of rare natural endowments. To have accomplished what he did, under his disadvantages, is proof enough. Says one who knew him for forty-five years, as pupil, associate in instruction, and friend,—having been also, a little while, member of his family: "His mind was quick, clear, far-sighted, versatile, and keenly logical. His wit, moreover, was unflinching and exceedingly keen. He was broadly and deeply learned in the subjects discussed in his text-books, and controverted, not infrequently, the doctrines affirmed in the books. Yet, in consequence of physical disabilities and drawbacks, he never made himself an extensively learned man,—never took the position among

learned men to which his native powers fairly entitled him."

As a teacher, he is represented as faithful and thorough; keen, clear, and one who could not be imposed on. His early experience, under indolent or ignorant teachers, did much toward fixing his principles and habits as an instructor. His keenness was at times terrible. It is stated that if a lazy fellow should attempt to get off by answering, "I don't know, sir," he would be likely to have another question to answer, and then another; and if he should still answer, "I don't know, sir," the Professor would be very likely to ask him, "*Will you please, sir, to state anything that you do know?*" As a preacher, he was able and effective,—not rhetorical, sometimes abstract, but powerful and interesting. His labors were greatly blessed in revivals in the College and the village, and in neighboring towns in which he preached several years, regularly or occasionally. In his Senior year in college, when he needed Christian sympathy and counsel, there was but one classmate to whom he could go. In one revival during his ministry, sixty in college and sixty in the village were hopefully converted. He was highly gifted in prayer. As a theologian, he was reckoned a Hopkinsian.

He was a genial man, full of anecdote and wit and good humor. His sympathies were quick, fresh and strong, and his friendships permanent. In his old age he watched with great interest the children and the children's children of those with whom he had been associated, or whom he had instructed in his earlier years. His temperament often inclined him to low and distrustful views of his own religious character; but the Saviour, whose name he had so long borne, and whose word he had so many years proclaimed, sustained and comforted him in his last days.

He had often thought of authorship in some of the departments in which he so long instructed. But partly from his physical disability, and partly from a disgust at the facility with which books of instruction are turned off and caught up in many quarters, he carried none of these plans into execution. Less

known abroad than many were of less ability and worth, he will be long remembered and honored by the nearly seventy classes at his Alma Mater, that have known him in one relation or another, and the most of whom have been under his instruction.

A dear grandchild selected to be sung at his funeral Montgomery's beautiful and appropriate hymn,—

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
E'er thy Master's joy."

Rev. LOT B. SULLIVAN died at Fall River, Ms., March 1, 1861.

He was born in Wareham, Ms., June 27, 1790. He was the son of Lot Bumpas, a descendant of Edward Bumpas or Bonpasse of Plymouth in 1623. The name of Sullivan was assumed by himself. He fitted for College under the care of Rev. Samuel Wood, D.D., of Boseawen, N. H., and graduated at Brown University, in 1814. He studied theology with Rev. Otis Thompson, of Rehoboth. After receiving approbation to preach, he went into the missionary field of the Western Reserve, Ohio, and was ordained, June 14, 1820, over the Congregational and Presbyterian Church in Lyme, Huron Co., O. He labored there until Feb. 19, 1824, when he left, and preached as a stated supply in Wellington and Medina, Loraine Co., in 1821; and in Canfield from May 1, 1825, to May 1, 1826. Thence he labored for fourteen years in Durhamville, Oneida Co., N. Y., and other places in the Western part of that State. Failing health caused him to return to Massachusetts, in 1840, where he preached for a limited time in various places. By the death of his wife, (Miss Lydia Stetson, of Scituate,) a few years since, he was left without a home, and for the last three or four years has been almost helpless from bodily infirmities. Friends at Fall River and other places ministered to his necessities. The last years of his life were years of severe suffering; but he was sustained by the gospel he believed, and died in peace.

Editors' Table.

OUR CORRESPONDENCE.—We receive a good many letters. We should be glad of more. Their character is, Unity amid Diversity; the Unity, a charming system of enclosing one dollar bank notes,—(gold

preferred); the Diversity, every variety of praise, censure, advice, remonstrance, complaint, request. A selection,—not of the dollars,—they are *all* equally welcome, except some "wild-cat bills," on which the

discount is awful,—but of the appended remarks, may be occasionally useful.

Thus one brother, after eulogies which modesty forbids us to copy, says :

“In looking over the ‘statistics,’ I find no record of the Congregational Church in this place. I have examined the notes, marginal references, special explanations, etc., and no hints appear of the existence of any such Church. As the Congregational Church in ——— was a purely Congregational Church, and has heretofore had a place with other Congregational churches as such, and as, to my certain knowledge, it has never apostatized, nor yet gone over to any other denomination, the inevitable conclusion is that said Church has become *extinct*. The Church being disposed of, I next turned to the list of ‘clergymen,’ to look after the minister. I looked first for the name of Rev. ———, an elderly and godly man, still residing in ———, and formerly pastor of the Congregational Church—a humble and unpretentious Congregational minister, of New England origin—but I found it not. A careful search under the head of ‘Congregational Necrology,’ resulted in the same way. By a careful study of some fine-print notes on a certain page, the conclusion was reached thus: by a master stroke of modern statistical popery he had been regularly ‘extinguished.’ The present minister has been ‘consigned’ to the same beautiful extinguishment. I hand the *Congregational Quarterly* for January, 1861, to my deacons, and ask them to examine it and subscribe for it. ‘Where is our Church?’ ‘And where is our minister?’ Both ‘extinguished.’ Small churches and obscure ministers are of no account. The ‘ado’ needs to be made over the city churches and the city ‘clergymen.’

“It would be a good thing for statistical gentlemen to inquire how many of the Congregational ministers and missionaries of our land and the world have come from the city churches, and how many from the country churches.

“Please direct the future numbers of the *Quarterly* for me, to the ‘extinguished’ minister of the ‘extinct’ Congregational Church of ———, Ohio.”

Dear Brother, how could *we* know that there was a Congregational Church in ———, Ohio? Are we omniscient? Said Church is not mentioned in the statistical tables of the General Conference of Ohio; it does not fraternize with any of the local

Conferences of that State; its pastor, its deacons, never took the trouble to inform us that their Church existed. You impose a heavier labor upon us than the Egyptians did upon the Jews. *We* did not “extinguish” pastor or Church; they “extinguished” themselves. It would have rejoiced our hearts to know that there were a Congregational Church and a sound and wise pastor in ———, Ohio. A good way to prevent the omission next year, is this: write, post-paid, to the Statistical Secretary of the Ohio General Conference, giving the name, pastor, and usual statistics of the Church in ———, Ohio.

But when our brother says, “Small churches and obscure ministers are of no account,” he indulges in a vein hardly generous or fair. Thirty-four churches in Ohio are reported, which are smaller than his. We have ourselves sought out and replaced in the lists quite a number previously dropped because invisible; and we have reason to know that some have been resuscitated in consequence of the attention thus drawn to them. Nor is our brother an “obscure” minister; he knows he is not.

But this, and other omissions of churches, suggests to us to urge upon each Statistical Secretary these features: 1, Make a full and perfect list of *all the Congregational churches* in the State, whether reported or unreported. Connection with Conference is not a test of Congregationalism. 2, State the character of each, as, independent, or connected with Presbytery, and also the denominational character of all stated supplies; pastors are necessarily Congregationalists. 3, Get the statistics of every one possible. 4, Do not drop a minister’s name because not connected with Association or Conference; we have had reason to know that some very worthy and faithful ministers have this year been omitted from this cause. 4, Send us the statistics at the earliest practicable date after September 1st; this, by affording us proper time, will save many mistakes.

“I like the *Quarterly* more and more, save and except an occasional flippancy,” in the statistical department, “unworthy,” &c. “Verbum sapientibus satis.”

We respect Brother Dry-as-dust's opinion, for the "dollar" in his letter proved his claim to be reckoned among the "sapientibus." But we doubt if he does us much good. Indeed his advice had no effect, when we found the same directions (much better expressed) how to be kept among the "sapientibus," in the 'Recreations of a Country Parson.' If you wish to be regarded by some solid old gentleman, as a man of sense, the author tells us in his essay Concerning the Dignity of Dulness,—“ Say that *Fraser's Magazine* is flippant; you prefer the *Journal of the Statistical Society*. You cannot go wrong. You have an unerring rule. You have merely to consider what things, books, speeches, articles, sermons, you find most dull and stupid; then declare in their favor. Acknowledge the grand principle of the dignity of dullness. So shall the old gentleman tell his fellows that you have 'got a head.' There is 'something in you.' 'You are an uncommon fine young man.' ”

Our ministerial brother at Bristol, Me., asks, " why did you leave out the number of my Sabbath Scholars, which was the only point in my report and the only department of my work in which I felt much complacency?"

We made the *amende* on page 116, which our brother overlooks. We refer to it again, as others may also have overlooked the fact, that a minister in a small country town in Maine, pastor of two churches, numbering together only 75 members, has gathered into Sabbath Schools 420 persons,—an unparalleled instance of enthusiasm and success in this work.

Another brother objects to Obituaries,— prefixing some remarks so sensible that we cannot bear to omit them :

" I own I did *not* intend to subscribe for the *Quarterly* this year; and would not have done it, I presume, but this morning I received the first Number, advising me that if I did not wish to retain it I might return it, at your charges too. That, of course, was an appeal to my sense of honor—my sense of the right and true and noble. I could not resist, and so out comes the dollar. Dollar, little dollar—small sum—yet I had abundant need

of thee. I do not, of course, imagine that I am doing you a favor in sending this dollar—far from it. I am the favored party. Many of the articles in the *Quarterly* I appreciate much. But, with respect to the contents of a good many of its pages I have not the ability (I sometimes query and strongly suspect whether I have any other, either,) to perceive the importance or the value. These articles, of which there are many which tell us where A, B, C,—or perhaps it would be fairer to take X, Y, Z,—were born, studied, married, labored, died, had so many sons and daughters, (if they were so much favored,) certain ones died when infants, &c., &c. seem to me (I say it with all humility and self-diffidence,) have no matter of practical instruction, no lesson of wisdom; are, in the case of ministers, the mere inevitable incidents of existence, and a vain effort to battle against mortality. With the exception of a few signal instances, men's names and history must be consigned to the grave of oblivion. Mortality reigns over men's names as well over men's bodies. The maw of mortality is insatiable in this respect as well as towards his frail body; and I am unable to see any use in fighting against this inexorable destiny. For example, (I will lay down my pen in a minute,) I shall die. Being a minister—for the *Quarterly*, I am assured, will not share in my mortality—my name, the place of my birth, my marriage, the number of my children, will all be duly chronicled in your pages. Now I conceive these are facts of no imaginable interest to anybody; and from these facts, as detailed, (though it might perhaps be otherwise with a fuller unfolding of the tale,) no lesson, no moral are deducible."

Now, *per contra* :

" I like the *Necrology* very much, but it is susceptible of improvement. The bearers of the cross ought to be remembered when they have fallen, and there is great pleasure in seeing the power of Christian experience. But I wish you could be a little more full as to parentage, family, &c. These are the facts which will be wanted in future, while it may be taken for granted that 'his piety was a marked feature,' &c."

Still another, (last year,) whose sketch was a model :

" I send you an obituary of Bro. ——. I have not said much about him, for there was not much to say. I have not praised him as a preacher, for in fact he was decidedly *dull*; nor as a scholar, for he was by no means bril-

liant; nor as a man of great mind, for he was not up to mediocrity. This between you and me,—for he was an honest, faithful, pious minister, and did good. But I have recorded the facts it is well to preserve.”

An esteemed subscriber sends us a reply to the article in our January number, on “Normal Schools,” with the introduction, “I ask to be heard,” but with the assurance that he “intended to confine himself to less than half the space occupied by Mr. —,” which will give him about nine pages. We must decline for several reasons. 1. The reply misunderstands the drift of the whole article. 2. While admitting freely differing views, and while gladly inserting corrections in matters of fact, we certainly shall not allow formal discussions on matters of mere opinion; we have too salutary a recollection of the fate of the *Spirit of the Pilgrims*. 3. It is a most absurd idea that any individual has a *claim* upon the pages of any periodical because there are ideas inserted which he disapproves. We allow no such right.

We gladly welcome the following letter from Nebraska:

FREMONT, DODGE Co., }
Nebraska, Jan 17, 1861. }

By request of Bro. Hurlbut, of Fontenelle, I send you the statistics of our denomination in this Territory. I may premise that, although Nebraska has suffered a severe depression for two or three years past, it is now rising to prosperity. Platte Valley is already a principal route of travel to the gold mines and California; and hence we have the best market for our productions. In no other place, probably, was *all* the land entered for speculation so completely as here. This is in anticipation of the Pacific Railroad, for which this is unquestionably the most feasible route. We regret that this region should be so misapprehended and undervalued by some at the East. Its nominal limits are indeed extensive, and once the nominal limits of Massachusetts passed through these “arid plains” to the Pacific Ocean. These arid plains are, however, chiefly found in the “ghost” of some old geography. I have seen a larger proportion of sterile land in Roxbury, after two centuries of superior cultivation, than I have seen in Nebraska. Weeping Water is an Indian name translated. Massachusetts is an Indian name without

translation. These invidious remarks, if in some other periodical, would appear amusing to us.

It was arranged that Bro. Gaylord should furnish the statistics, as he was personally acquainted with Mr. Langworthy, and had seen him personally in the summer of 1859. The statistics as far as my knowledge extends, are as follows:

Omaha, Rev. Reuben Gaylord; church, 33 resident members, 41 nominal members, 8 being absent.

Fontenelle, Rev. E. B. Hurlbut; church, 25 resident members, 25 nominal members.

Fremont is my residence; church, 8 resident members, 3 males, 5 females.

Elk Horn, 7 resident members.

Fort Calhoun, 4 resident members, 7 nominal members; 1 male, 3 females.

Decatur, 4 resident members, 10 nominal members, 3 males, 1 female.

Plattford, 4 resident members.

These churches are all North of the Platte. Technically none of us are settled as pastors; this is seldom done while the settlements are new and small.

Two churches have been organized South of the Platte, and probably others may soon be formed. I have no definite information respecting those churches, as they have not, as yet, become connected with the Association. The Platte forms a line almost impassable.

I regret to say that Rev. Mr. Tipton, has left the work of the ministry for the occupations of law and politics. I have never seen him, but believe him to be an active man, and a good man. For leaving the work of the ministry he probably knows his own reasons. I will only add, that, in future, we will endeavor to report our statistics more promptly and completely.

Yours, though distant in space,
ISAAC E. HEATON.

WHAT THE QUARTERLY DID FOR A HOME MISSIONARY.—A subscriber to the *Congregational Quarterly*, who has charge of a young ladies' high school in a distant city, on renewing his subscription last year, sent us \$2.00—just double the subscription price—with the sensible remark that the work was worth that much, at least. We gladly accepted the extra dollar, and as gladly put against it on our book the name of a certain poor Home Missionary in Minnesota, whom we knew to be destitute of the Quarterly, and unable to take it. The

receipted bill which accompanied the first number, contained the name of the appreciative donor. This very naturally called forth from the grateful Home Missionary an acknowledgment of the generous act—an act all the more seasonable, the writer incidentally added, from the fact that he had just had the misfortune to lose his cow, the main dependence of his numerous family of little ones. The teacher of young ladies took the letter with him into the school-room on the morning after its reception, and in a vein of characteristic pleasantry proposed to his pupils that they contribute a cow to a poor unfortunate Missionary, whose case he then set before them as described in the aforesaid letter. The pupils—as any one might know the pupils of such a teacher would be—were delighted with the proposal, and at once brought in the requisite sum, which immediately restored the lost cow to the afflicted Missionary, overwhelmed with wonder at the ways of Providence. If any other periodical of 430 octavo pages, has yielded its owner a larger profit during the past year, we have not yet heard of it.

A subscriber asks us to give “brief and reliable replies” to the following queries:

1. May a Congregational Church rightfully make *any* change, however slight, without unanimous consent?

2. If so, to what extent can such changes be made, without effecting the identity of the Church.

3. If not, would one or two dissenting members be *the* Church and the rest (persisting to make alterations) be a seceding church?

4. If a large majority may make such changes as do not effect essential doctrines—say very slight ones—are members whose caprice leads them to dissent, thereby released from obligation and membership to the Church by such change?

5. What would, and what would not constitute an essential alteration of the confession of faith and covenant of a church?

Without claiming oracular wisdom, or pretending to speak *ex cathedra*, we answer our brother thus, in the order of his questions:

1. On the principle that majorities must rule—a principle inherent in democracy of every kind—changes may certainly be

made in the organism and polity of a Congregational church (for this is what we understand the first question to mean) without unanimous consent, provided they are made in a regular way.

2. No changes can impair the identity of a Congregational church that leave it still an independent, self-governed body of believers, mutually confederated to walk with God in the observance of his ordinances and with one another in Christian fellowship, and ordinarily meeting in one place for public worship on the Sabbath; for these we reckon the fundamentals of a Congregational Church.

3. This question is virtually answered in our reply to the first; or rather it ceases to be a question if that reply be admitted. Nevertheless, should any church agree to adopt the principle, which some of the New England fathers deduced from Acts ii: 1, of doing all things by *common consent* (*ἀποθρημαδορ*), and of declaring no vote passed while any one objects, even in that case “one or two dissenting members” would no more “be *the* church,” than in the other, where it is agreed that the majority shall rule. In John Cotton’s “Way of the Churches,” pp. 94–6, where this primitive practice is unfolded, it will be seen that they had a way of carrying out the “common consent” principle which resembles anything but letting “one or two” refractory members “be the church,” or even control its action. When one man in a church of a hundred members, could not be made to see, by any possible enlightenment, what was clear to the vision of the other ninety-nine, and would not even permit the ninety-nine to pass a vote *nem. con.* but must persist in opposing them, they were generally able to discern in such an one a “stiffness of will” which rendered it proper for them to put him out of the way, by putting him under censure; after which they could proceed by “common consent.” On either principle, should a separation ensue, there is no reason why the minority should be accounted the church, and the majority a secession, even though on the question in dispute, the former are clearly in the right, and the latter in the wrong.

4. This question involves the right of

"secession"—not by a regular release, corresponding with the method of admission, but by a self-determined act, consequent upon some supposed wrong-doing of the church—to which notion "we give place, no not for an hour," either in Church or State. At the same time, we are equally decided in saying that no member should be put out of the church, nor censured while in it, for not assenting to articles of faith or covenant obligations which have been added since he joined; and if the alterations are so essential that he cannot continue in fellowship with those who accept them, it is his duty to ask, and theirs to give, a letter of dismissal.

5. On this question we have our own well formed opinion, and others have theirs. Scarcely any two Christian minds would concur in every minute particular. Each one we think may be allowed to decide for himself—as, in the last resort, each one must and will; and God expects that he should. A small circle of Bible truths, precious to the old reformers, and which our fathers technically called THE DOCTRINES OF GRACE, as containing the outlines of God's plan of salvation—to drop these, or any of them, from the doctrinal basis and Christian practice of a church, in altering its confession and covenant, we think would be an "essential alteration."

We conclude, then, with these principles:
In a Congregational Church, properly

organized by covenant, (which is the bond by which the Church is formed,) the majority can and must determine the acts of the Church as an organization; neither a minority nor an outside authority can override or reverse the action. Every member is bound—not to form his opinions by the action—but to yield his obedience to it, unless his conscience absolutely forbids, in which case his only final resource is to ask for a letter of dismissal; we say "his *only final* resource," because if a Council be called, they can only *advise*, and the Church still decides.

The identity of a Church is a matter to be settled on historical, not doctrinal, grounds. The Church is a distinct and formal organization, and not a mere collection of believers; it is a kind of spiritual "body corporate." The organization is perpetuated in the same way with that of any Society. That a church abandons evangelical principles, does not affect its identity. Thus, the first church in Plymouth, Ms., is undeniably, in its lineage, the same body which was under the care of Smith and Reyner, though it is not now in our fellowship. An orthodox minority cannot claim to be "the church" because the majority have made it Unitarian; they can only withdraw and organize into a new church, as many minorities did in Massachusetts a quarter of a century ago.

Congregational Quarterly Record.

Churches Formed.

- Dec. 9, 1860. At OAKLAND, Cal. 30 members.
Feb. 24, 1861. At CHARLESTOWN, Calumet Co., Wis. 10 members.
" 24. At VERMONT, Fuiton Co., Ill. 14 members.

Pastors Dismissed.

- June 14, 1860. Rev. OTIS LOMBARD, from the Ch. in Southfield, Ms.
Dec. 18. Rev. CYRUS W. ALLEN, from the Ch. in Hubbardston, Ms.
" 26. Rev. JAMES KIMBALL, from the Ch. in Oakham, Ms.
" — Rev. HORATIO Q. BUTTERFIELD, from the Ch. in Hallowell, Me.

- Jan. 2, 1861. Rev. JAMES W. SMITH, from the South Ch. in Durham, Ct.
" 9. Rev. SAMUEL SPRING, D.D., from the Ch. in East Hartford, Ct.
" 15. Rev. THOMAS H. ROOD, from the Ch. in Goshen, Ms.
Feb. — Rev. DARIUS E. JONES, from the Ch. in Columbus City, Iowa.
" — Rev. W. S. CLARK, from the Ch. in North Stamford, Ct.
" — Rev. ROSWELL FOSTER, from the South Ch. in Pittsfield, Ms.
" — Rev. LYNDON S. FRENCH, from the Ch. in Franklin, Vt.
" — Rev. JOHN C. HART, from the Ch. in Ravenna, O.
" — Rev. E. S. FAIRCCHILD, from the Ch. in Morrisania, N. Y.

Feb. — Rev. S. H. BARBER, from the Ch. in Hitchcockville, Ct.

“ — Rev. ROBERT C. LEARNED, from the Ch. in Berlin, Ct.

March 1. Rev. W. B. WILLIAMS, from the Ch. in Charlotte, Mich.

“ 1. Rev. LEBBEUS R. PHILLIPS, from the Ch. in Sharon, Ms.

Ministers Ordained, or Installed.

Oct. 3, 1860. Mr. LEMUEL POTWIN, over the Ch. in Bridgewater, Ct. Sermon by Prof. N. Porter, D.D., of New Haven. Ordaining Prayer by Rev. Ephraim Lyman, of Washington.

Dec. 5. Mr. JOHN W. DODGE, over the Ch. in Gardiner, Me. Sermon by Rev. J. W. Chickering, D.D., of Portland. Ordaining Prayer by Rev. Benjamin Tappan, D.D., of Augusta.

“ 12. Mr. HENRY C. HITCHCOCK, over the Ch. in North Amherst, O. Sermon by Rev. Mr. Fairfield, of Oberlin. Ordaining Prayer by Prof. John Morgan, D.D., of Oberlin.

“ 12. Mr. CHARLES W. EMERSON, over the West Ch. in Halifax, Vt. Sermon by Rev. George P. Tyler, of Brattleboro'. Ordaining Prayer by Rev. Edward B. Bassett, of Wilmington.

“ 17. Rev. ANDREW RANKIN, over the Ch. in Danbury, Ct. Sermon by his son, Rev. J. E. Rankin, St. Albans, Vt.

“ 18. Mr. W. E. DICKINSON, as an Evangelist at Orleans, Ms. Sermon by Rev. James P. Kimball, of Falmouth. Ordaining Prayer by Rev. H. B. Hooker, D.D., of Boston.

“ 19. Mr. J. F. BOUGHTON, over the Ch. in Geneva Center, O. Sermon by Rev. Charles W. Torrey, Madison. Ordaining Prayer by Rev. Archibald S. Shafer, of Morgan.

“ 19. Rev. J. M. CHAMBERLAIN, over the Plymouth Ch. in Des Moines City, Iowa. Sermon by Rev. Edward Beecher, D.D., of Galesburg, Ill. Installing Prayer by Rev. Edward Cleveland, of Grinnell, Iowa.

“ 25. Rev. EZEKIEL DOW, over the Ch. in Linebrook Parish, Ipswich, Ms. Sermon by Rev. Joseph W. Healey, of Walpole. Installing Prayer by Rev. John Pike, of Rowley.

“ 25. Rev. NATHANIEL H. EGGLESTON, over the Ch. in Stockbridge, Ms. Sermon by Rev. R. S. Kendall, of Lenox. Installing Prayer by Rev. Daniel D. Field, D.D., of Stockbridge.

“ 25. Rev. PARSONS S. PRATT, over the Ch. in Dorset, Vt. Sermon by Rev. Willard Child, D.D., of Castleton. Installing Prayer by Rev. Josiah B. Clark, of Rupert.

“ 26. Rev. GEORGE B. SAFFORD, over the New Ch. in Burlington, Vt.

“ 26. Rev. FRANCIS N. PELOUBET, over the Ch. in Oakham, Ms. Sermon by Rev. Horace James, of Worcester. Installing Prayer by Rev. William H. Beecher, of North Brookfield.

Jan. 2, 1861. Rev. WILLIAM CARRETIERS, over the Holmes Ch., Cambridge, Ms. Sermon by Rev. John J. Carruthers, D.D., of Portland, Me., father of the pastor elect. Installing Prayer by Rev. George W. Blagden, D.D., of Boston.

“ 9. Mr. LEWIS O. BRASTOW, over the South Ch. in St. Johnsbury, Vt. Sermon by Rev. Edward C. Cummings, of St. Johnsbury. Ordaining Prayer by Rev. John Eastman, of Danville.

Jan. 10. Mr. JAMES P. LANE, over the Ch. in East Weymouth, Ms. Sermon by Rev. Cyrus W. Wallace, of Manchester, N. H. Ordaining Prayer by Rev. Joshua Emery, of North Weymouth.

“ 16. Rev. G. F. BROWNSON, over the Ch. in Kirtland, Ohio. Sermon by Rev. James A. Thome, of Cleveland. Installing Prayer by Rev. Ebenezer C. Birge, of Hampden.

“ 17. Rev. LYSANDER DICKERMAN, over the Union Ch. of Weymouth and Braintree. Sermon by Rev. Henry M. Dexter, of Boston. Installing Prayer by Rev. E. Porter Dyer, of Hingham.

“ 23. Mr. WILLIAM S. SMART, over the Ch. in Benson, Vt. Sermon by Pres. Benjamin Labaree, D.D., of Middlebury. Ordaining Prayer by Rev. Silas Aiken, D.D., of Bennington.

“ 24. Rev. ERASMUS D. ELDRIDGE, over the Ch. in Alton, N. H. Sermon by Rev. Joseph Blake, of Gilmanton Center. Installing Prayer by Rev. Dana B. Bradford, of Salmon Falls.

“ 29. Rev. J. A. HAMILTON, over the First Ch. in Keene, N. H., as colleague with Dr. Barstow. Sermon by Rev. Austin Phelps, D.D., of Andover.

Feb. 7. Rev. MOSES TYLER, over the First Ch. in Poughkeepsie, N. Y. Sermon and Installing Prayer by Rev. S. W. S. Dutton, D.D., of New Haven, Ct.

“ 9. Mr. ISAAC M. ELY, as an Evangelist at Brighton, N. Y. Sermon by Rev. Oliver E. Daggett, D.D., of Canandaigua. Ordaining Prayer by Rev. Chester Dewey, D.D., of Rochester.

“ 12. Mr. O. B. WATERS, over the Ch. in Leroy, N. Y. Sermon and Ordaining Prayer by Rev. Jonathan Edwards, of Rochester.

“ 13. Mr. WILLIAM O. CARR, over the Chs. in Barnstead Center, Barnstead Parade, and North Barnstead, N. H. Sermon by Rev. Joshua S. Gay, of Chichester. Ordaining Prayer by Rev. Luther Townsend, of Loudon.

“ 13. Rev. EDMUND S. POTTER, over the Village Ch. in Dorchester, Ms. Sermon by Rev. Jacob M. Manning, of Boston. Installing Prayer by Rev. Jonas Perkins, of Braintree.

“ 13. Rev. CARLOS C. CARPENTER, over the Ch. in Birmingham, N. Y. Sermon by Rev. Noah Porter, D.D., of Farmington, Ct.

“ 13. Rev. AVERY S. WALKER, over the Ch. in Rockville, Ct. Sermon by Rev. Leonard Bacon, D.D., of New Haven, Ct. Installing Prayer by Rev. Thomas K. Fessenden, of Ellington.

“ 20. Rev. LEONARD S. PARKER, over the First Ch. in Derry, N. H. Sermon by Prof. Shedd, of Andover, Ms. Installing Prayer by Prof. Barrows, of Andover.

“ 20. Mr. TEMPLE CUTLER, over the Ch. in Skowhegan, Me. Sermon by Rev. E. Hawes, of Waterville. Ordaining Prayer by Rev. Benjamin Tappan, D.D., of Augusta.

“ 27. Rev. EDWIN P. GOODWIN, over the Ch. in Columbus, O. Sermon by Rev. Nathaniel A. Hyde, of Indianapolis, Ind. Installing Prayer by Rev. Henry M. Storrs, of Cincinnati.

“ 28. Rev. WILLIAM H. ALLWORTH, over the Chs. in Markham and Stouffville, C. W. Sermon by Rev. Edward Ebbs, of Paris. Installing Prayer by Rev. Ludwick Kribs, of Colpoys Bay.

March 7. Rev. EDWARD H. GREELEY, over the Ch. in Methuen, Ms. Sermon by Prof. Shedd, of Andover. Installing Prayer by Rev. Daniel Tenny, of Lawrence.

March — Mr. DAVID C. SCUDDER, as a Missionary to India, in Essex Street, Boston. Sermon by Rev. Nehemiah Adams, D.D. Ordaining Prayer by Rev. Henry B. Hooker, D.D., of Boston.

Ministers Married.

- Nov. 13. 1860. In Griggsville, Ill., Rev. HENRY M. TUPPER, of Waverly, to Miss MAGGIE E. CREE, of Griggsville.
- Jan. 1. 1861. In Hampstead, N. H., Rev. JAMES P. LANE, of East Weymouth, Ms., to Miss EMMA L. PILLSBURY.
- " 10. In Boston, Ms., Rev. EBEN. CUTLER, of Worcester, to Miss MARYAN EATON, youngest daughter of the late Rev. William Eaton.
- Feb. 27. In Boston, Ms., Rev. DAVID C. SCUDDER, a recently appointed Missionary of the American Board, to Miss HARRIET L., daughter of George D. Dutton, Esq., both of Boston.
- March 19. In Northboro', Ms., Rev. DAVID SANFORD, of Medway Village, Ms., to Mrs. A. P. DAVIS PATRICK, late of Warren.

Ministers Deceased.

- Oct. 13. 1860. In Lawrence, Van Buren Co., Mich., Rev. TIMOTHY STOWE, aged 62 years.
- Dec. 30. In Beloit, Wis., Rev. CHAUNCEY EDDY.
- Jan. 15. 1861. In West Lebanon, N. H., Rev. CHAS. B. HADDOCK, LL.D., aged 65 years.
- " 16. In Milford, Ms., Rev. JAMES T. WOODBURY, aged 58 years.
- " 16. In Malden, N. Y., Rev. EDWARD H. BUCK, Pastor of the Ch. in Melrose, Ms., aged 29 yrs.
- " 27. At Chicopee Falls, Ms., Rev. JONATHAN CURTIS, aged 73 years.
- Feb. 4. In Hanover, N. H., Rev. ROSWELL SHURTELFEE, D.D., aged 87 years.
- March 1. At Fall River, Ms., Rev. LOT B. SULLIVAN, aged 70 years.
- " 8. In Bridgton, Me., Rev. JOSEPH P. FESSENDEN.
- " 11. In Newark, O., Rev. D. R. JYNNIS.
- " 16. In St. Louis, Mo., Rev. JAMES KIMBALL, late pastor of the Ch. in Oakham, Ms., aged 63.

Congregational Library Association.

It was foreseen by the founders of this Association, that one of its important functions would be to draw forth from dusty attics and dark closets and old drawers, such documents as might shed light on the religious history of the past. A valuable collection has already been rescued and made accessible to the public, which has received an addition in the form of a "Report of a Conference held at Westford, [Ms.] on the 4th day of December, 1781." furnished by Rev. Leonard Bacon, D.D., of New Haven, Ct., and read at the last quarterly meeting. It was found among the papers of Dr. James Dana, one of his predecessors in the pastoral office, who is known to have taken a lively interest in the subject matter of the conference, and hence had preserved a copy of the "Report," probably the only one now in the world. The "pastors and deacons" of twelve churches, viz., those in Littleton, Chelmsford, Wilmington, Shirley, Lunenburg, Billerica, Dunstable, Stow, Groton, Acton, and Concord, in Massachusetts, and Hollis, in New Hampshire, came together at the meeting-house in Westford, by invitation of certain "aggrieved" ones in that Church, to examine into the theology of their pastor, Rev. Matthew Scribner, "agreeably to a proposal made to them by him in the name of the Church." The points in dispute were certain "improvements in theology," so called—the "new divinity" of that day—which, under the name of "Hopkinsianism," is not yet quite extinct. The "Report," or Result, as it might be called, is very ably drawn up, and shows a thorough and discriminating investigation of the matter in the form of some thirty prepared questions, with Mr. Scribner's written answers, and the "observations" of the Conference upon them. A clearer view of the state of the controversy on those theological points at that time in Eastern Massachusetts, can nowhere else be found in so brief a compass. The members of the Congregational Library Association, who heard the paper read, (the Boston pastors were nearly all absent on a Council,) expressed a strong desire to have it published in the *Congregational Quarterly*—which may be looked for in the next issue.

The Librarian reported some valuable donations to the Library during the quarter, among which was the Woburn Association "Museum," a collection of printed and manuscript documents, gathered from each town within the limits of the Association, and designed to illustrate its ecclesiastical and religious history; a complete set of the *New England Genealogical and Historical Magazine*, (12 volumes,) from the Association bearing that name; and a collection of 57 bound volumes, 83 pamphlets, and 14 manuscripts, mostly ancient, and many of them rare, from Rev. James B. Thornton, Jr., late of St. John, New Brunswick. This last donation, which came to hand just as the Association were assembling, is the more valuable, as containing not only writings of the New England fathers, rarely to be found in this age, but also specimens of those still earlier works which they read, and the reading of which moulded

their religious character; like the writings of Jeremiah Burroughs, Daniel Dyke, and Dr. Sibbs, with autographs to tell us who their readers have been.

The public will be gratified to learn that, in the failure of the regular appointee to address the Association at their next Anniversary, the Directors have been able to engage Rev. H. D. Kitchell, D.D., of Detroit. He was prevented from rendering that service on a previous occasion only by the intervention of another and unexpected claim upon him the same day.

American Congregational Union.

THE friends of Christ, and of the Congregational churches which are struggling against fearful odds to erect sanctuaries, have a right to know both "the *work* and the *wants*" of the organization that speaks on this page of the QUARTERLY. The completed "*work*" of the last three months is as follows, viz: Paying last bills on houses of worship; at Carter, Ill., \$300; at McGregor, Io., Loan, \$500; at De Soto, Wis., \$200; at Waynesville, O., \$100—the gift of J. M. Beebe, Esq., Boston, Ms.; at Clinton, Kansas, \$200—the gift of Elihu Atwater, Esq., New Haven, Ct.; at West Salem, Wis., \$150—the gift of 2d Congregational Church, Greenfield, Ms.; at Monroe, Wis., \$200; at Williamsburg, Io., (Welsh,) \$150; at Newark, Ill., \$300; at North Hyde Park, Vt., \$250;—total, \$2,350. The work in progress consists of TWENTY-TWO houses of worship in process of erection, the most of which will be very soon ready for occupancy, and the money pledged will be called for to the amount of \$4,750—not more than one-third of which is now in hand.

As to our *wants*, the first is immediately pressing, viz., money enough to meet the appropriations already made as above. And besides this, money enough to aid FORTY-SEVEN other churches in building their houses of worship, to which nothing has been appropriated, because the state of the Treasury utterly forbids it. With these churches last named, the Secretary is in correspondence. Some of them have commenced building, with the *purpose* and the *hope* of finishing without asking help, but find their means totally inadequate. Some have commenced, with the confident expectation that they should get a pledge of help from us ere this, and are waiting in that expectation still. Some dare not commence until they know they can have help, so as to be able to finish. With many of them the alternative is, "to build or disband," "build or go under," "build or die out." But if they receive no aid in *money*, with which to pay for materials that money alone will buy, then the speedy extinction of the Church, or its suspension, which is practically the same thing, is an almost certain result. This done, if all is not lost, all is in peril. Without the institutions of religion, no community is safe. These can never be permanently anywhere, until the Church is formed and "*housed*," having its rallying point, its home, its own place of assembling.

At their last meeting, Feb. 21, 1861, the Trustees made appropriations to eleven churches, amounting to only \$1,800 in all; to these, because these cases were so urgent, and the sum to each was so small, that they dared not withhold. Moreover, it was believed that Christ's friends would come to their rescue, when they saw how much good so little money, thus applied, would so quickly do. But, as all must see, it is very difficult to discriminate among so many, all of which need help so much, and a few dollars would so relieve these crushing burdens.

But our *wants* only *begin* with these churches now referred to. There are yet hundreds of Congregational churches besides, without any suitable places of worship, nineteen-twentieths of which will want and must have aid, if they ever have such places; and to these there are to be added hundreds upon hundreds of farming neighborhoods and populating towns, where Congregational churches should be organized immediately, or soon, and will be organized, if our brethren and sisters, in them now, can know that they will have the sympathy and aid of the churches from which they have gone, in building their first sanctuaries. This is no speculation, or prophecy, or theory. It is sober truth, seen in the light of ripe experience. To meet such wants, our Treasury received, in December, 1860, \$1,097.47; in January, 1861, \$928.52; in February, 1861, \$1,014.03; total for the three months, \$3,040.02. If, instead of these small sums, monthly, and these are double the average of many preceding months, we could acknowledge, at least \$2,500 every month in the year, our work of church-building would go forward in a manner much more pleasing to Christ, much more gratifying to his people, both givers and receivers, and certainly much more satisfactory to those who are laboring for this very end. Such, in a page, is our "*work* and our *want*." Alas, that the latter is still so much the greatest! Happy shall he be who will help to make it less.

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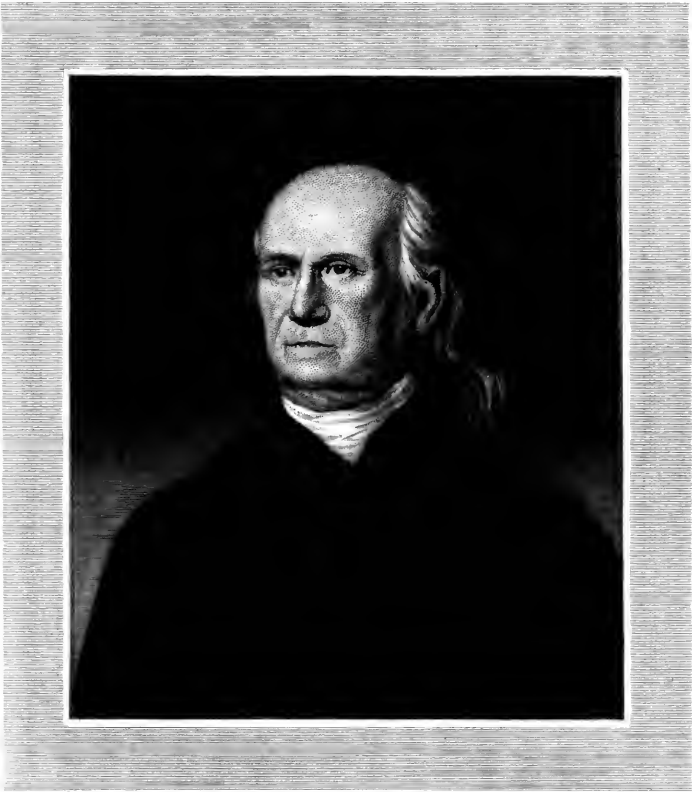
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Nath^l Emmons

THE
Congregational Quarterly.

WHOLE No. XI.—JULY, 1861.—VOL. III. No. III.

NATHANAEL EMMONS.¹

BY REV. JOHN W. HARDING, LONGMEADOW, MS.

LET us first look at the portrait of the man we celebrate. Better far than the dropsical and blear-eyed misrepresentation that disfigured the Original Edition of his Works,² it is still wanting, to the eye that has ever beheld NATHANAEL EMMONS.

There is an image more life-like daggerreotyped on the tablets of our mind by many a boyish recollection. as, led by the paternal hand of one of Emmons's latest pupils, we have held our breath in that reverend presence; which was to us the impersonation of whatever is venerable and good. Here is indeed the same small, keenly-bright eye, but you should have seen it beam and sparkle; the same firm, compressed lips, only you should have beheld their genial play and varying expression. And yet the artist has done what he could. Lavater, a man having authority on such a point, wrote to his friend Jacobi: "I hold it to be quite impossible for any man of originality to be painted."

This portrait, having done all but the

¹ Memoir of Nathanael Emmons, with Sketches of his Friends and Pupils. By Edwards A. Park. Boston: Congregational Board of Publication. 1861.

² Edited by Jacob Ide, D.D. Boston: Crocker & Brewster, 1842.

impossible, is well enough for an introduction. You behold in it one of Nature's originals. That well-poised head, that erect, commanding mien, the piercing eye, the massive brow, those well-set features and square-set shoulders, that lithe, compacted frame, bespeak one of the leaders of men, by native right. You say: "Whenever this man speaks, he must be listened to."

Fortunate the man who has such biographers. Happy the dead who speak preceded by such heralds. And happy all who desire a competent and faithful record of such a noble mind. That record is now complete. First, Emmons speaks for himself in his Autobiography, a plain, truthful, artless sketch of his life, as it was right for him to reveal it. Then speaks his son-in-law, Dr. Jacob Ide, who, with filial love and appreciating thoughtfulness of wisdom, has gathered up things more than "he could with propriety say of himself."

And lastly, with every possible advantage, comes one, attached to Emmons by various ties—of personal friendship, and local neighborhood, and mental consanguinity, and hearty admiration, who makes

it a labor of love to study the man most thoroughly, to enter in and abide with him, to walk round about and survey him from every side, marking each bulwark of his strength, yea, to analyze and anatomize, to reconcile him with himself and explain him to his critics—which Emmons, pressing toward the mark, often forgot as among the things behind—to reconstruct, though *not* recreate the man, who, without such help, by many never could or would have been comprehended.

The incredulous reader, and especially if he live somewhere out of New England, merely glancing through this ponderous memoir, questions whether it be not longer than that the Franklin divine could stretch himself on it. But reading and re-reading it, he finds the measurements accurately made. Lavater's saying, above, now reminds us, by contrast, of Coleridge's remark on Chantrey's bust of Wordsworth: "That is more like Wordsworth than Wordsworth himself is,"—the highest compliment that could be paid to the artist, who merited it by so idealizing his art, as to represent the poet, not in any single and transient expression, but in something of the unity and totality of his permanent character. Goethe calls the memoirs of his life "Imagination and Truth," not that any of the events are fictitious, but only truthfully idealized, as events are seen and felt, not by the compiler of a biographical dictionary, but by one who has the poetic insight. So, does it not demand the insight of a kindred soul to see into and think out the central thoughts that give formative energy and consistency to a mind so profound and comprehensive as Emmons?

In the "Memoir" by Prof. Park, we have more than a memoir. We behold, carefully drawn, a series of portraits, a whole picture-gallery of Emmons; for the material that was in this many-sided man demanded no less. We have also copious "Sketches of his Friends and Pupils,"—an extensive Hopkinsian portrait-gallery. We have the reflected light of Emmons, the various streams of his *indirect* influ-

ence traced out. We have him exhibited as historically related to his times, and to the religious thinking and Christian enterprises of his times. As New England theology becomes more historic, Emmons will be known and felt, not only as "a perfect emanation of New England," but of the finer spirit of its theology. In this fact we may perhaps discern a source of the pains-taking enthusiasm of his latest biographer to draw him forth from the too exclusive intercourse with the familiar shades of Mendon Association, and give him anew to the world. Long enough has he stayed in the cloud-mists of theological jealousy and misconception. It was time that he should be placed in the sunlight. How different the landscape in cloud and in sunshine. The sun may gild, and glorify, and bestow much more than the leaden cloud, but does it not all *belong* to the landscape? So a great and good man has a right to stand in the sun, and be viewed in the sunlight.

If any one says, "Why make such ado to exhume and re-embalm the dead?" it is enough to say, "Because such are not dead; they still live." Are Martin Luther and John Calvin dead? Do we not dine with Luther still, and hear his table-talk, and even listen to his violin? Do we not go to Calvin's bedside, and converse with him in goodly company? Does not his latest portrait hang on the wall? And why shall not the men of coming times, and other lands, come over the sea to hear such as Edwards and Hopkins and Emmons speak?

The influence of Emmons is that which belongs only to an individual here and there, the originating minds, whose inward fires glow by spontaneous combustion to furnish live coals, the thoughts that burn for the kindling of other minds—men who keep the king's granaries, and give out seed-corn to all lands that come to buy.

We are always interested, and profited yet more, by the private and inner history of such minds, and especially when given us by their autobiographies, their letters,

or conversation, or, by whomsoever is capable of knowing and loving them, so as to trace the issues of their life to the fountain—who can so conceive the character as to comprehend the conduct and the words.

Emmons kept no diary, and wrote few letters. His life-work was done in Franklin, Norfolk County, Ms., the quietest of rural villages. Wholly apart from crowds and cities, he lived in a study, secluded even from the village and the household, by an iron "hook" which fastened out the world, and all the things that are in the world.

And yet that secluded study became at length a Mecca, whither the good and wise would come from afar in many a pilgrimage, to do honor to the solitary thinker; and missives from high places, and with the post-marks of foreign lands, would arrive there, to acknowledge his far-famed wisdom, and nigh a hundred pupils went forth from his private theological school, stamped with the powerful impress of his mind, while, during an active and faithful ministry of sixty-eight years, the pulpit and parish of Franklin were the chief and central objects of his unremitting and affectionate toil.

Whence, then, the sources of such commanding influence? Not from without. Emmons belonged to no patrician family—not even to the "Brahmin caste of New England." Not even "one remove from the soil," he was the twelfth son of Dea. Samuel Emmons, farmer and miller, of Millington parish, East Haddam, Connecticut. "My mother's name," he quaintly says, "was Ruth;" and her only fame,—“She was a very sincere, humble, heavenly-minded Christian.” They say it matters much *where* on earth one is cradled and brought up, because of subtle correspondencies between the outer and the inner world, and that certain aspects of nature are fitter than others to educe the strength and beauty within. The *genius loci* of East Haddam was doubtless favorable to *strength*; the hard work of

the farm prepared for hard thought. "The rock-bound hills of his native parish," says Prof. Park, "seem well-fitted to nurture his habit of digging among the hard-twisted themes of theology." It might have been favorable to a pensive thoughtfulness; for "the road over which he walked to the commanding hill-top, where stood his favorite parish meeting-house, still winds through a country as silent as an oriental steppe." "He knew what was meant by a *slight* dash of poetic superstition," ventures Prof. Park. "He was *not* distinguished for his imagination," says Dr. Ide. We are not certain, on the whole, that Nathanael Emmons, the boy, was very keenly responsive to the subtle correspondencies of East Haddam scenery. He testifies that he "hated labor," and that the determination of his parents to make him a farmer, "deeply wounded his feelings." Without doubt, the rugged soil, the pure and bracing air, the plain fare and regular habits of his New England rural homestead, had their full share in forming his youthful character. But there were greater secrets. "My mother was a very sincere, humble, heavenly-minded Christian." There were, too, devout and learned pastors, who educated and stimulated young Emmons, and especially the Rev. Diodate Johnson, a youthful minister of eminent promise, to whom he was enthusiastically attached. About his own age, and yet respected and trusted as a superior, his pastor's words of wisdom were as friendly goads; and by loving and edifying converse, his faculties were sharpened to a keener use, even as iron sharpeneth iron. Moreover, the moral and social atmosphere of Haddam was full of the Puritan spirit. The original settlers were men like Dea. Daniel Brainerd, grandfather of David Brainerd. It has been estimated that from his loins have sprung more than thirty-three thousand descendants, and not a few of them distinguished in various walks of life. Dr. Griffin, President of Williams College, James Brainerd Taylor, the poet, and

many other men of note, were reared in Haddam. "The old Haddam settlement," says Dr. Park, "may be regarded as a representative region. It represents that part of our land, which, like ancient Numidia, may be called *arida matrix leonum*. It exhibits the power which has been exerted over this entire country by our small Puritan communities. It illustrates the importance of sustaining, with augmented vigor, the schools and churches in these rural districts, which have sent forth such a penetrating energy through the world."

It illustrates also the vanity of the supposition that only exceptional cases of Nature's nobility are to be found outside of the "Brahmin caste of New England," or that the "raw material" must be "elaborated" at least "three generations from the soil," to become scholarly.

Emmons entered Yale College in 1763, at the age of nineteen, very poorly prepared, and decidedly behind many of his classmates in respect of early culture and classical training. But though several of them led him *then*, in brilliancy and scope of attainments, *now*, their life-work being proved, none is found so replete with gold and silver and precious stones, as the life-work of Emmons.

After teaching school a few months, at the suggestion both of his poverty and his inclination, he studied theology in the old-fashioned way, by "living" with Rev. Mr. Strong, of Coventry, and afterwards with Dr. John Smalley, of Berlin, Ct. It was during his professional studies that he became converted. He had been previously regarded as "almost a Christian." From time to time the subject of deep religious impressions, he had always entertained the secret purpose to become a true Christian, and had also long cherished the strong desire to become a preacher. Thus impelled, he began to study Divinity, although regarding himself as morally unfit. "Nor did I ever indulge a thought of preaching, unless I had some good reason to believe I was the

subject of a saving change; for I viewed a graceless minister as a most inconsistent, criminal, and odious character." Under this conviction of the vast importance of a change of heart, he practiced daily reading of the Bible and secret prayer; yet confesses that "all this time I had no sense of the total corruption of my heart, and its perfect opposition to God."

But one night, during a terrible thunder storm, that conviction pierced his soul like a sharp arrow. "I durst not close my eyes in sleep during the whole night, but lay crying for mercy, with great anxiety and distress."

Such impressions continued for many weeks, but with no sensible relief. His heart rose in stubborn opposition to the way of salvation by sovereign grace. He was greatly perplexed with respect to certain doctrines, and especially as to "the use of means," and finally driven almost to despair. "But one afternoon when my hopes were gone, I had a peculiar discovery of the Divine perfections, and the way of salvation by Jesus Christ, which filled my mind with a joy and serenity to which I had ever before been a perfect stranger. This was followed by a peculiar spirit of benevolence to all my fellow men, whether friends or foes. And I was transported with the thought of the unspeakable blessedness of the day when universal benevolence should prevail among all mankind." Six months after this, in February, 1769, he made a public profession of his faith; and two months after that, preached his first sermon. So affected was he, in view of the solemnity of preaching, that the night previous was sleepless; and like Luther, who confessed that he never went up the pulpit stairs without trembling knees, Emmons always retained the profoundest feelings of solemn regard for the sacred function.

Early in college life, he read, with "close attention, and more than common satisfaction," 'Edwards on the Freedom of the Will.' He left college, as he believed, a true Calvinist. His first theo-

logical teacher, Mr. Strong, directed him to read Willard's and Ridgeley's expositions of the Assembly's Catechism, and other like authors. But his second instructor, Dr. Smalley, a pupil of Bellamy, and an Edwardean Calvinist, stimulated him to original and independent thinking on the tough problems in question between the elder Calvinism and the New Divinity. This independent thinking brought him between the Scylla and Charybdis of a very critical and stormy examination for licensure before the "South Association" in Hartford County. Old and New Divinity fought over him, even as the contending powers in high places disputed about Moses; and while some of the aged ministers who were opposed to Mr. Smalley's sentiments, voted against his being approbated, one of them—Rev. Edward Eells, of Middletown,—remonstrated in writing; and his protest became an additional and protracted occasion of dispute and agitation for several subsequent meetings of the Association, until the war was ended by a mutually conciliatory creed, signed by all the disputants, including Emmons. A life-long impression was made on his mind, by this troublesome and somewhat mortifying experience at the threshold of his ministry. It determined him to be a more thoroughly independent thinker than before. It convinced him that the fathers whom he revered, differed more or less widely and vaguely among themselves, and that it was very important to be fully persuaded in his own mind. It taught him that Theology, as a science, is progressive, and capable of being better compacted by that which every *joint* supplieth.

But his novitiate was to lie through still further rebuffs and mortifications, and such as must inevitably try the faith, and patience, and humility, of any candidate who wanders up and down the earth, seeking a settlement, and finding none, for the space of three years and seven months. He became depressed, diffident, and self-distrustful. "I was conscious," he says,

"of many and great defects which depressed my mind, and rendered me incapable of exercising those talents I possessed, to the best advantage. I was destitute of an easy address, of a strong voice, of a good style, and of a graceful delivery."

How then, it becomes interesting to know, did he ever become such a burning and shining light? He was humbled, that he might be exalted in due time. His troublous examination, and wearisome novitiate of candidating taught him self-knowledge, what poor Burns found out too late, as in his own sad epitaph he wrote,

"Know prudent, cautious self-control
Is wisdom's root."

To account for any man's life-success, we must ascertain the *central purpose* to which he has set himself.

In Emmons's case it is readily found. "Despairing of being a popular, I was solicitous only to become an *instructive* preacher. With this view, I *determined* to give myself *wholly* to the ministry, and use every proper *exertion* to acquire a *thorough* knowledge of Divinity." "Sacred and Inspired Divinity,"—saith Lord Bacon, "it is the Sabbath and Port of all man's labors and peregrinations." *This* was Emmons's mind. He labored to enter into this Rest, he set all sail, and put his helm hard down for this Port. *This* was the *purpose* to which, a nobler love constraining, his whole soul, and mind, and strength, were fully set. He stayed not one moment on the threshold, nor 'cast one lingering look behind.' "As soon as I entered into the ministry," writes the old veteran, telling how the field was won, "I *resolved* to devote my whole time to the sacred work, without encumbering myself with the cares and concerns of the world." He knew himself when he made that resolve, "I *expected*, however, that I should need great *firmness* and *vigilance*, to guard me against the solicitations of ease, interest, and seeming necessity, to neglect the proper

business of my calling." He relied on no mere paper blockade. "Upon this consideration, I determined not to *begin* to do the *least* manual labor, nor even superintend my secular concerns; but to make my study my home, and my ministerial duties my whole employment." He knew how truly the old poet said:—

"*Naturam expellas furcâ, tamen usque recurret,
Et mala (bona) perrumpet furtem fastidia (præsidia) victrix;*"

And therefore our heroic young divine, having a salutary fear of that depraved *Nature* that warreth in our members, in order to wage the better fight against 'the world, the flesh and the devil,' provides himself with a defensive weapon, more effective than Horace's pitchfork or Luther's inkstand, even an *iron hook*, securely fastened on the inside of his study door.¹

Upon that hook depends a history and a moral. But we confess that to go on with it *our* nature reluctates. Our conscience twinges. But if we had that hook, we could hang it up *behind* the door, as a memorial of Emmons, even as the key of the Bastille is hung up in the hall of Mount Vernon.

From a few items learn the rest. "Soon after my ordination," says the autobiography, "I was invited by one of my parishioners to spend several weeks at his house upon free cost; but I declined the offer, for fear my acceptance would obstruct my studies: and this refusal, I apprehend, prevented other invitations of the same kind." He employed certain friends to purchase him a house and farm. Extensive repairs were needed, but, says

¹ Two young clergymen calling on Dr. Emmons, he said to them before they had taken their seats: "Do you see *that hook*? Both of you are young ministers, and if you have not such hooks on your study doors, I advise you to put them on without delay; for I am more indebted to that hook than to any man on earth; it has kept me free from many interruptions." On being told that some ministers might need the hook on the *outside* of the door, he replied, "Then let them put the hook on *both sides*; for if they need to be fastened *in*, they will surely need to fasten the world *out*."—*Rev. A. R. Baker's Sketch of Dr. Emmons, in Am. Quar. Reg. Vol. XV. p. 125.*

Dr. Ide, "Although he boarded, at this time, within sight of his own house, and frequently passed it while under repair, he never allowed himself to see its interior until it was finished."

A large quantity of his hay once lay exposed in the field, with a sudden shower at hand. Too late to go abroad for extra help, one of the workmen ventured to run to the Doctor's study, thinking it *possible* that, with so much property endangered, he might lend a hand in helping one of them to throw off a load of hay in the barn, while the other should hurry on the preparations in the field. The messenger came in breathless haste, and with urgent words. "No," said the Doctor. "But it will be wet!" "Then let it be wet," rejoined the inflexible divine; "I am not going to leave my work to do yours."

One day, in walking abroad, he saw the bars of his fence down. His first impulse, coming over from his boyhood and the mandates of the paternal farm at Haddam, was to put up the bars, and thus save his fields from the imminent depredations of cattle. "But, no," reasoned the set purpose, "if I say A, I must say B; and it is safer not to begin the alphabet." He quickened his pace towards the study, and soon the *click* of the iron hook gave signal that the world was excluded.

He depended on others for the minutest household services. It was never his work to replenish the wood-box, weed the garden, or harness the horse. He would playfully remark, "I cannot be without a servant twenty-four minutes." Monday was no sauntering nor lounging day for him. He rose that morning, as usual, before the sun, and after private duties and family prayer, took his frugal breakfast, and by seven o'clock was in his study, and the hook down. At noon precisely he went to the window to time his watch by the meridian mark on the window-sill. Then dinner, and "occasionally," a brief stroll abroad, then back again into the study, except some funeral, or council, or

stranger, or summons to a sick-bed¹ interrupted the routine. With twilight came supper and family prayer, then back into the study, again fell the hook, and after private devotions, his set purpose fell to work till bed-time. The same routine for Tuesday, Wednesday, Thursday, Friday and Saturday, till afternoon, when all things were set in order for the Sabbath. We might reasonably expect play of some kind in lieu of such work, on Saturday afternoon—what Dr. Arnold, of Rugby, would call a “skirmish across the country,” or at least a sober, yet recreative walk with his wife and children, or his theological students, in the fashion of Dr. Tholuck, of Halle. But casting our eye on the following remark of Emmons, we are, as says Prof. Park, ‘subdued, if not appalled by it.’ “Diversions, properly so called, have no foundation either in reason or religion. They are the offspring of a corrupt heart, and nourished by vicious example. God requires duties, and nothing but duties. And the duties which he requires are so various, and so well adapted to our present state, that in the performing of them we may find all the relaxation of body and mind, which either can ever require.” To do this austere saying justice, it should be said that Emmons attached to “Diversions” the limited meaning of frivolous amusements. And yet we should hardly like to have him define for us what are specific “frivolous amusements.”

Being asked, after he had resigned his active ministerial duties, why he did not indulge in journeying, he said: “I should like well enough to travel, if I could take my study with me.” It would have been a traveling curiosity. There were remarkable holes worn in the wainscot, by his feet, and in the floor by his chair.

But let us not go on with the tale of the hook. The atmosphere of such a study as that, becomes too stiling. Let us throw

up the window, and snuff the smell of the garden newly ploughed. Let us ‘go forth into the field;’ ‘let us see if the vine flourish, and whether the tender grapes appear.’

We know that without the set purpose symbolized by the iron hook, no man can expect to sleep at last under the monument of Emmons, nor to be ruler over so many cities as he, but “*non omnia possumus omnes.*” We confess that our heart warms towards him who said,² “If Emmons, instead of wearing holes in the floor of his study, by his chair, where he sat ‘a fixture for seventy years,’ had worn holes in his shoes by walking sometimes among men, or going forth to breathe the fresh air of heaven, he would doubtless have saved his Scripture, without losing anything of his logic.”

We wish that for their mutual benefit, Nathanael Emmons could have conferred every other Monday with him who writes with such gossiping and genial facility, for *Fraser's Magazine*, “The Recreations of a Country Parson.” It would be needful to explain these men to each other. Lest the New England divine should misjudge the Scotch rector, and send him away too suddenly with a curt apothegm in his ear, this demurrer must first be put in: “My *solid* work and my *first* thoughts are given to that which is the business and the happiness of my life.”³

But we imagine the incredulous look of Emmons, as he listens to such remarks as these: “This is Monday morning. It is a beautiful sunshiny morning, early in July. I am sitting on the steps that lead to my door, somewhat tired by the duty of yesterday, but feeling very restful and thankful. . . . I have been sitting here for an hour, with a book upon my knee: and upon that a piece of paper, whereon I have been noting down some thoughts for the sermon which I hope to write during this week, and to preach next

¹ He interpreted literally the direction in James v: 4.—“Is any sick among you? Let him call for the elders of the church.”

² Nathan Lord, D.D., Pres. Dartmouth College.

³ The Recreations of a Country Parson, Boston edition, p. 22.

Sunday in that little parish church, of which you can see a corner of the gable through the oaks which surround the church-yard. I have not been able to think very connectedly, indeed; for two little feet have been pattering around me, two little hands pulling at me occasionally, and a little voice entreating that I should come and have a race on the green. *Of course, I went*; for like most men who are not *very great*, or very bad, I have learned, for the sake of the little owner of the hands and the voice, to love every little child. Several times, too, have I been obliged to get up and make a dash at a very small weed which I discerned just appearing through the gravel; and once or twice my man-servant has come to consult me about matters connected with the garden and the stable. *My sermon will be all the better for these interruptions.*"

It will be desirable, here, to tell Emmons that this man has a study, and regular hours to be in it, only it has no close shutter towards the garden, and is always aired on Mondays.

The 'Country Parson' will then be permitted to add: "I confess I have no patience with men who profess to preach sermons carelessly prepared, because they have an uneducated congregation."

"But," interposes Emmons, "I educate my congregation." "And moreover, because the preacher was *wise*, he still taught the people knowledge.' Their intellectual faculties were continually quickened, while their hearts were enriched by his precepts. His words were as goads; 'their entrance gave light, and understanding to the simple.'

Says the 'Country Parson,'—"Let it be received as an axiom, that the very first aim of the preacher should be to *interest*. He must interest before he can instruct or improve."

"True," rejoins Emmons, "only he must instruct before he can expect to interest. The last thing in *execution* should be, indeed, the first in *intention*. And it

ought to be his *ultimate end*, in every sermon, to make lasting impressions upon the hearts and consciences of his hearers. . . . I have always aimed, in my preaching, first to *instruct* and then to *impress* the minds of my hearers. And to attain these two points, I observed the following things:

"In the first place, I determined to preach upon the *most important and essential doctrines* of the Gospel. . . . In the next place, I endeavored to make my discourses doctrinal and argumentative, rather than superficial and declamatory."

The 'Country Parson' represses a slight smile of incredulousness, and wishes he could know how this method of interesting a congregation might succeed.

Let him hear, then, the testimony of a highly competent observer.¹ "By the fascination of his influence, he held his people together, and brought them together to the house of God, as almost no other minister could. And this was the case not only on the Sabbath, but at his Sacramental Lectures. I was astonished, as I approached the house, to see the long tier of horse-sheds filled with carriages; and was equally surprised when I entered the church, to find that filled also. The explanation is, Dr. Emmons made the impression on his people, and kept it up to the last, that his public services were *worth something*, and that to be absent from one of them was to sustain a great loss."²

Another testimony:—"I passed a Sabbath in Franklin, partly for the purpose

¹ Prof. Enoch Pond, D.D.

² "A young woman of his parish, having received an offer of marriage from a young man who did not belong to the Church, accepted the offer on one condition, to wit: *the young man must engage to attend the Quarterly Lecture.*"

For seventeen years Dr. Emmons gave a public "Concert Lecture," quarterly, in the meeting-house, on the "Duty of prayer for the advancement of the Redeemer's kingdom throughout the world." It was in accordance with a recommendation of President Edwards, in a sermon published in 1784, and *occasioned* by the memorial of a number of Scotch ministers sent over to America. (See Memoir by Prof. Park, p. 341.)

of hearing Dr. Emmons in his own pulpit. . . . I was abundantly rewarded for my Sabbath day's sojourn in that quiet town. I felt an emotion of the moral sublime when I saw one old man after another, who had grown gray under the patriarch's ministrations, bending forward in breathless silence, rising at length from their seats, and gazing with eagerness to catch every word that fell from the lips of their teacher. The several parts of the discourses were kept so distinct, were arranged with so much skill, and announced in so uncompromising a style, that curiosity was kept on the alert, to see what would come next; and we all looked forward with *growing interest* for the catastrophe of the whole plan."

Once upon the rare occasion of a journey, Emmons tarried a few hours in New Haven, Ct., and was urged to preach. Though on a week day, at the ringing of the church-bell, verbal notice having been hastily circulated, a congregation was gathered, interested to hear, by the fame that had preceded him. Professor James Kingsley thus describes the impression upon his mind.

"After Emmons announced his subject, (the 'Foreknowledge of God,') some of the hearers rose and left the house; not caring to hear a *metaphysical* disquisition from an old man, who held his manuscript before his face, and read it in a low monotone. The more intelligent auditors, however, remained; and as they saw one truth educed from another, they became curious to see the whole thread unravelled; and many leaned forward in their pews, eager to catch every intonation of his still small voice. It was the eloquence of reason. It was true, intellectual eloquence, compared with which all *florid declamation* is contemptible."

Let it be remembered that on this occasion Emmons was past threescore and ten, that his natural diffidence might have constrained his manner in such a presence, and that at home, and preaching under the inspiration of familiar faces and a

deeply attached auditory, he was "to a large extent, an extemporaneous preacher." He indeed held his manuscript before his face in the forenoon of the Sabbath, when he explained the text, and proved the proposition; but in the afternoon, when he drew his inferences and made his application, the larger portion of his discourse, although well studied, and the leading thoughts carefully enunciated, was unwritten. Then he would lay down his large note-case, his spectacles were pushed to the top of his head, his keen eye twinkled and flashed, and his whole frame seemed to be alive with his doctrine. Then would the glasses be adjusted for another inference, clearly wrought and precisely stated, and once more the spectacles would go up, and his eye 'beam keen' with living thoughts.

"Nevertheless," thinks the Country Parson, "how dry must such *metaphysical* preaching be. How its white heat must consume the moisture of the heart. He might *prove* it to his curious listeners, to a logical nicety, that they are 'the enemies of the cross of Christ,' but could he ever tell them so, like Paul, 'even weeping'? Could such a man ever 'beseech them with tears'? Was his thinking ever among those 'thoughts which lie too deep for tears,' even the 'groanings' of the spirit 'which cannot be uttered.'"

Hear, then, other testimony. "Sometimes he was so much affected in the delivery of his discourse, that he found it difficult to enunciate his words. 'When I first heard him preach,' said one of his pupils, 'he was sixty years of age. It was a stormy Sabbath. I supposed that the service would be omitted. But when the hour for the service arrived, I saw the sleighs begin to pass the door of my boarding-house. I hurried into the sanctuary, and found it full. Not more than two or three persons entered after the Doctor. This was the more remarkable, as at that time either there was no bell on the meeting-house, or else it was out of order, and not rung. It was evident in the forenoon

that the preacher's subject had taken full possession of him. In the afternoon, *his tears chased each other down his cheeks, he well nigh sobbed*, and the sighs of the hearers were frequent, and plainly heard."

By this time, the Country Parson is filled with a thoughtful wonderment, and concludes to read at his leisure Prof. Park's Memoir of a New England country parson. We suggest to the "Congregational Board" to send by the next steamer, a presentation copy to the clerical essayist of "Fraser," that haply it may be suggestive of an article in his next volume of "Recreations." It would be interesting to Transatlantic readers on both sides to read a well-drawn contrast between the Country Parish, together with the Country Parson, in New England and in Old England. Will somebody that is competent tell us if the following description of a Sabbath scene in a rural church, given us in the "Recreations," be true to life. "You are in a cool, quiet, solemn place; the sermon is going forward; you have a *general impression* that you are listening to many good advices and important doctrines, and the entire result upon your mind is beneficial; and at the same time, there is *nothing in the least striking, or startling*, to destroy the sense of leisure, or to painfully arouse the attention and quicken the pulse. Neither is there a syllable that can jar on the most fastidious taste. All points and corners of thought are rounded off. The entire composition is in the highest degree gentlemanly, scholarly, correct; but you feel that it is quite impossible to *attend* to it." . . . "You see that country congregation coming out of that ivy-covered church, in that beautiful church-yard. Look at their faces—the plough-men, the dairy-maids, the drain-diggers, the stable-boys—what could *they* do towards taking in the gist of that well-reasoned, scholarly, elegant piece of composition which had occupied the last half hour? Why, they could not understand a sentence of it. Yet it has done them good. The general effect is whole-

some. They have got a little push; they have *felt themselves floating on a gentle current*, going in the right direction."

In close contiguity, upon our shelves, with the "Works of Nathanael Emmons," stands a volume entitled, "Village Sermons by Charles Kingsley, Jr., Rector of Eversley, Hants. &c." The parishioners of Eversley, Hants. *must be* decidedly intellectual, in contrast with those of Franklin, Norfolk County, New England.

Is the author of "Tom Brown at Oxford," true to English life, in his sketch of Englebourne village, "on the southern slopes of the Berkshire Hills?"

"The farmers, letting their wives and children enter, gathered round the chief porch and compared notes in a *ponderous* manner on crops and markets; all the men of the parish seemed to like standing about before church." . . . "There was a good congregation still at Englebourne; the adult generation had been bred up in times when every decent person in the parish went to church, and the custom was still strong, *notwithstanding* the rector's bad example. He scarcely ever came to church himself in the mornings, though his wheel-chair might be seen going up and down on the gravel before his house, or on the lawn on warm days; and this was one of his daughter's greatest troubles." . . . "The rector is the fourth of his race who holds the family living,—a kind, easy-going, gentlemanly old man, a Doctor of Divinity, *as becomes his position*, though he only went into orders because there was the living ready for him." . . . "His work and parish had no real hold on him; so he had nothing to fall back on, and had become a confirmed invalid, seldom leaving the house and garden even to go to church, and thinking more of his dinner and his health than of all other things in earth or heaven."

Beyond the limited sphere of his pastorate, the influence by which Emmons will be chiefly remembered and felt, will be his influence as a theologian.

Several years ago the suggestion was

made by one whom we reckon among the prophets,¹ "that few men stand so fair a chance, among New England authors, to be a classic, as Emmons." "He has made, says this discerning writer, his first, his second and his third impression, on the public mind; his first impression was a strong, and, perhaps we may add, a blind admiration from his own little school of followers, and deep condemnation from the rest of the religious world; then came a time when his principles were generally discussed; and, while everybody accorded him the excellence of a most luminous style, and a clear perception of the conclusions to which he was to arrive, together with their connection with the premises, still he was regarded by many as a writer of perverse ingenuity, more pleased with a paradox than a common truth; never startled at his own conclusions, if he could support them with a seeming demonstration; in a word, a man who was willing to waste his powers on recondite subtleties rather than in promoting useful knowledge or practical piety. We believe his works are now making their third, and, perhaps, permanent impression." . . . "He had a double soul; he was not a mere *élève* of the Hopkinsian school; he uttered truths deep as the foundations of human thought, and lasting as eternity. He wanted nothing, to make him one of the profoundest of reasoners, but a more extensive knowledge of human speculation." . . . "He was a perfect emanation of New England: close in his attention, deep in his insight, true to his convictions; earnest, consistent, luminous, and sincere." . . . "Certainly, no man can read him without many suggestions, which a mind far less fertile than that of the author of them may work into permanent and useful truths."

Slightly altering these last words of Dr. Withington, we may say "certainly no man can read Emmons *now*, without manifold and invaluable suggestions, which a mind no less fertile than that of the author

of them *has* worked into permanent and useful truths."

The object of these desultory remarks will be gained, if they shall lead the reader of this QUARTERLY to examine the new and exhaustive Memoir of Dr. Emmons, which introduces the recent edition of his works, published by the Congregational Board. They will find it not only a recreation, but a study. Abundantly varied and enlivened with anecdotes and apothegms, it contains enough of homiletics, of pastoral theology, of Church polity, of systematic divinity, and of table-talk, for any diffuse pen to make a volume of each. The synopsis of contents utterly astonishes one who has never seen the classifications and indexes of the "Sabbath Hymn Book." Besides all this, it is a biographical Cyclopaedia, an historical epitome of Hopkinsianism. And who that would understand the dogmatic and religious history of New England, can afford to be ignorant of the influences, direct and indirect, of the Hopkinsians, not merely upon doctrinal opinions, but upon Christian enterprises, home and foreign missions, new settlements, institutions of learning, and voluntary societies.

We call Emmons and his friends, Hopkinsians, for the sake of a convenient designation. He used to say, "I am a Calvinist." But the truth is, he was *himself* an independent thinker, and a bold, outspoken thinker. His trumpet gave no semi-tones. Disliking what he called semi-Calvinists and moderate Calvinists, he aimed to be a genuine, thorough, but consistent Calvinist, as distinguished from and opposed to Arminianism, Antinomianism, Unitarianism, Universalism, and Utilitarianism. But he was too "*nobly negligent*" to be continually applying his *level* to see that every stone in his "system" should plumb with the Institutes, or Turretin, or the Westminster Assembly. He thought there were "wens and protuberances which must be pared off from true Calvinism," and that there were "untenable outposts," which being sur-

¹ Dr. Leonard Withington.

rendered, the citadel is more easy to defend. Much more cared he for the weightier matters, which constitute the *essence* of Calvinism, than for its anise, and mint, and cummin. And what are these weightier matters of *essential* Calvinism, but adoring views of the greatness and majesty and sovereignty and holiness of God, in connection with humbling and self-abasing views of man,—God, glorified—man, self-emptied and abased, in order to be exalted by grace, and quickened by the Spirit, and made partaker by faith of the Divine nature. Any theological formulæ, or adjustments of divine doctrine which really maintain and cherish these fundamental principles, and this essential spirit of reverential adoration for God and his word, and his throne, are Calvinistic. Augustine, and Calvin, and Emmons, may each take some different point of departure in the relative predominance of some one formative principle, and yet all travel parallel paths of genuine Calvinism. Augustine may dwell more habitually on the weakness and abjectness of man, and the correlative pity of God. Calvin may dwell on the rebellious stubbornness of man, and the righteousness of God. Emmons may dwell on the selfishness of man, and the disinterested benevolence of God,—and yet, all meet together beneath the cross of atonement and the decrees of electing grace, in the one spirit of a penitent, submissive and adoring veneration.

Emmons teaches us not to be partisans of Paul or Cephas, or Apollos, or Emmons. If, in his second childhood, he “thought aloud” too much concerning the Franklin divine, or if even his weaker passions consented to a partisan homage, calling him ‘Jupiter or Mercurius because he was the chief speaker,’ yet his nobler instincts, and his entire example, forbid our being *Emmonsites*. He enjoins it most emphatically that we be manly and independent thinkers, while at the same time the humblest and devoutest students of the Holy and only authoritative Word,

‘bringing every thought into captivity to the obedience of Christ.’

But not that we be “Liberal Christians,” as the school of Channing use that misnomer. Emmons teaches us to keep both elbows sharply akimbo towards all whose forms of unsound words *do not* preserve the essential principles and spirit of Calvinism. Shall we say, then, that a devout Lutheran, or Wesleyite, fails of this? God forbid, if so be that his praying, his exhorting, his singing, his loving, still testify of dependence, self-abasement, faith in the only Name, the Atoning Sacrifice—God forbid that a partisan theology should cast out as vile that which God hath cleansed, or even reject the endorsement of the Holy Spirit.

Channing, the ‘liberal Christian,’ was also a Hopkinsian, inasmuch as he accepted and acknowledged the powerful and life-long impressions made on his youthful mind at Newport, by the ministry and writings of Dr. Samuel Hopkins. “I am grateful,” he says, “to this stern teacher for turning my thoughts and heart to the claims and majesty of impartial, universal benevolence.” . . . “I need not be ashamed to confess the deep impression which this system made on my youthful mind.”¹ No discerning reader of Emmons can doubt that this same grand idea of universal and disinterested benevolence, made also a profound and life-enduring impression on his youthful mind. It was the *very* thought which flooded his soul with light at the moment of his conversion.²

Here, then, were two great minds, Emmons and Channing, both original thinkers, and one grand, quickening, central truth, their common inheritance from another great mind, who left his powerful impress on theirs.

Samuel Hopkins, of Newport, was their god-father in divinity. And his gift, laid

¹ Works of W. E. Channing, D.D., 12th edition, vol. iv., p. 343.

² “But one afternoon, when my hopes were gone, I had a peculiar discovery,” &c. (See account of his conversion, given above, on p. 228.)

upon the altar of their souls, was the sublime doctrine of Universal Benevolence—disinterested Love, the essence of true Holiness, the ultimate and all-comprehending Virtue.

About this central and attractive truth each gathered his own peculiar tenets of religion—his own distinctive views of God and man. But here their lives diverge. These two can no further walk together in the agreement of essential Calvinism. Emmons loves it more and more—Channing hates it with an ever increasing sensitiveness of horror. In his mind the cherished truth of truths, which revealed most gloriously to Emmons the divine benevolence, took that horrid shape, “the central gallows of the Universe.” ‘Liberal’ to everything else but Calvinism, he exclaims, while visiting the Philadelphia penitentiary, and espying some of the publications of the American Tract Society in the hands of the prisoners, “Truly this plague of Calvinism, like the vermin inflicted on Egypt, finds its way everywhere. I pitied the poor creatures when I found their cells furnished with tracts of the common sort.”

But why this strange divergence between these two men, representing as they do far diverse systems of religion. From this fact. Their common inheritance of truth from Samuel Hopkins becomes allied to other formative principles which give direction and complexion to all their after lives as theologians. In Emmons’s mind the development of the doctrine of Disinterested Love was chiefly related to another fundamental and guiding truth—viz.—The Majesty, Holiness, and Glory of God.

In Channing’s mind the guiding and formative principle was—The Greatness and Dignity of Man.

The one thanks God with uplifted soul that man is so God-like;—the other mourns that man is so unlike God.

The one, by self-reverence for the “Dignity of Human Nature,” strives to *educer* the *divinity within* :—the other

stands afar off, and beats upon his breast, saying, “God be *merciful* to me, a *sinner!*” He sees no remedy *at all*, in the ‘dignity of human nature,’ but only in the special and regenerating grace of a sovereign God.

Channing expressly says, that ‘the darkest and gloomiest errors, including Calvinism, are to be ascribed to the undue prominence which men have given to the doctrine of dependence on God.’

But Emmons says, “Strict Calvinism brings us near to God;—all opposing systems put him far away”—and *so he clings* with ever increasing tenacity to the horns of the altar, and to the “great iron pillars” of Depravity, Decrees, the Vicarious Sacrifice, and the Divine and Gracious Sovereignty.

The experience of Emmons teaches us how difficult it is to construct a “*System of Theology*,” and above all, a complete system of theology. This was no doubt the sacred ambition of the Franklin divine. He aimed to be a *systematic* and *consistent* theologian. “I have spent,” he says, “the greater part of my time in making joints.” And now is it not interesting and instructive to observe how great pains his biographer must take to “make joints” for him;—to arrange in parallel columns his apparently contradictory statements, the “bold announcements,” and the “explanatory words,” to reconcile him (if possible) with himself, to show what he *intended* by his “nervous statements;”—to show for what causes the creed of Emmons is *generally* misapprehended, and to “explain him to his critics.” This is all well so far as it can be done. There is no doubt that Emmons aimed to be a consistent Calvinist, and that, above all, he intended to be self-consistent.

But the impression remains that it is difficult, if not often futile, to ‘make joints’ for that grand moral system of the universe which theology would explore. No measurements of divines can ascertain its length or breadth, or height or depth, nor

map out its superficialities. Some divine, logically great, may construct his "system," compacted by that which every joint supplieth, and it shall be his vehicle of truth, and commodious enough to carry him and all his pupils along the highway of the schools. But lo! there passes by, as on the wings of mighty winds, the chariot of the prophet's vision, 'wheels in the midst of wheels, and full of eyes round about, and cherubims lifting up their wings and mounting up aloft, and *the spirit of the living creature* in the wheels!' Ah, who can pattern this by his system of theology?

And yet, as we better explore the "milky way" of the starry spheres, by the help of Kepler and Copernicus, so let us not disdain the works of those who would give us their keys of systematic divinity for entering into a more consistent understanding, of Revelation, and the more harmonious interpretation of the wondrous ways of God to man.

The experience of Emmons teaches us that the most honorable path to distinction in the Christian ministry lies through the faithful discharge of its ordinary duties, and that the humblest parish may afford a sphere of usefulness, wide enough for the full exertion and highest development of a noble mind. It also suggests that the total influence of such a mind may be greater in a permanent ministry than if the same life be broken into fragments by many changes.

There is also, in the record of such a life, a lesson of contentment to rural pastors.

The "shady side" literature that a few years ago grew such a crop of weeds, has fortunately been turned under by the plough-share of common sense. Emmons comes like the sower, bathed in the light of springing morn, to sow better seed. Painful afflictions were his in full measure, but their profiting appeared unto many. He knew also "the *woes* of life, and how to meet them." But one week after he commenced house-keeping, came the battle of Lexington, and the confusion of

war strewed many trying embarrassments in his path. He knew what it was to sleep on the pillow of a debtor. His meagre salary was sometimes slowly paid; but his simple, frugal habits, his prudent wife and industrious children, above all, his *cheerful* faith, enabled him to be "nobly poor." He had, indeed, a "settlement," and a farm, and sundry advantages peculiar to those days; but in whatever days, Emmons was not a man to grow rank and sour in the shade of discontent. Never would *he* immure himself in a cellar, and then sigh for sunbeams. His parsonage always looked eminently respectable, as did his horse and chaise. He always maintained the erect consciousness of a Christian gentleman, knowing both how to abound and how to suffer need. He never would go about his parish, as weaker brethren sometimes do, bespeaking sympathy or setting traps for flattery. There was, in Franklin, the average amount of human nature. There were relatives of "Mr. Snarling," and "Miss Limejuice;" also cold and distant parishioners, and neglecters of public worship. "Those who had apparently been warm friends, became cold and distant towards me, and sometimes, indeed, treated me with real disrespect and contempt. These things were severe and unexpected trials." In two instances, it must be confessed, Emmons so far gave way to discouragement as to ask for a dismission. He imagined that he failed to possess the confidence and esteem of his people to such a degree as to nullify the usefulness of his pastorate. But *they* thought otherwise, and denied his requests. It may serve to illustrate his contentment, as resulting from no sluggishness of nature, or lack of sensitiveness, to mention an incident, which, perhaps, does not so well illustrate the coolness of his judgment:

On a sultry Sabbath, in the summer of 1790, while in the midst of his discourse, he saw, or thought he saw, that his congregation were too sleepy and inattentive to his carefully studied sermon. Sud-

denly he shut his note-case, saying, "I shall not preach again in this house, until I can be assured of better attention from my people." He then took down his three-cornered hat from its customary peg, and with his note-case under his arm, walked through the ranks of his wondering flock, down the broad-aisle, and thence in a straight line to his house.¹

It is another comment on the value of his contentment, that his people were also naturally independent and sensitive of *their* rights. He once *thought* of preaching to them a discourse on one word from 2 Tim. iii : 4—the word "heady"—for, said he, "that word describes them to a charm;" but probably his wisdom pondered the "thought," and kept it unwritten.

There was another "matter of grief and discouragement," the severest test of all. He knew what was the "long patience" of the husbandman who 'waiteth for the precious fruit, until he receive the early and the latter rain.' "From the time of my ordination to the year 1735, (a space of twelve years.) I seemed to labor in vain, and spend my strength for nought. Though now and then an individual joined the Church, yet there was no general and

deep attention to divine things among my people. This was a matter of grief and discouragement." But at length the time of refreshing came; the desert land rejoiced, and the wilderness blossomed as the rose. In the final retrospect of life, he says: "*On the whole*, I have abundant reason to bless God, that he has given me so many displays of divine grace, and afforded me so much ground to hope that I have been made the instrument of some saving benefit to the precious souls committed to my charge."

Once more, the record of such a life impresses us with the *dignity of a solitary thinker*. It is the record of an inward and kingly power; of one who makes his own position, and asserts himself of a royal priesthood. "One great and kindling thought," says Dr. Channing, "from a retired and obscure man, may live, when thrones are fallen, and the memory of those who filled them obliterated; and like an undying fire, may illuminate and quicken all future generations." The essential element of dignity is power, and the highest style of power is self-control; that lordly energy, which, knowing and ruling over one's own spirit, by the divine grace keeps the body in subjection, overcomes the world, crucifies its lusts, and then creating immortal thoughts, breathes into others' souls their quickening might.

It was our good fortune, in school-boy walks, to pass and repass the neat white parsonage of Franklin, and sometimes to go within,—not to sit at the feet of the old divine, then in the "Indian summer" of his days, but to draw books from the Parish Library, which was Benjamin Franklin's name-sake gift to the town. The tale of the "*hook*" was ended then; the set purpose was relaxed; and so, with boyish curiosity, not unmixed with reverence, we loved to linger in the sun-light of the old man's benignant countenance, and to gaze upon his antique dress, the cocked-hat, and shining knee-buckles. But whence hath this man such freshness

¹ The following record is found in the books of the Franklin Church :

Aug. 3, 1790. "The Church met agreeably to a notification the Sabbath preceding. And after the pastor had explained the grounds and motives of his conduct on the Lord's Day, July 18, in dismissing the assembly before he had gone through the usual exercises of the day, and after the matter had been considerably canvassed by the Church, the two following votes were put, and passed in the affirmative :

"1. That it is reasonable the pastor should insist upon having proper attention of the people in the time of public worship.

"2. That it is reasonable the Church should desire and endeavor that proper attention be given in time of public worship, and discountenance all inattention."

Dr. Emmons, in alluding to this incident at a subsequent time, remarked: "I meant that both my people and myself should either gain or lose,—they should gain a minister more faithful than I had been, or else lose a minister who had been laborious; and I should gain an audience more attentive than mine had been, or else lose an audience which had generally shown a respect for my wishes."—See Park's Memoir, p. 346.

and mellowness of life? His small, gray eye flashes and twinkles yet with luminous good nature. You forget your propriety, your reverence,—it is disarmed, while the coruscations of his wit shower around you like November meteors. He has done his life-work, and laid off, for the most part, his armor of Divinity; and here he waits, like an old veteran left behind, after the campaign is through, longing to join the companions who had gone on before. Here he waits, like George Herbert's country parson, "his soul full of charity," believing in angelic ministries; that "Sabbath bells are heard beyond the stars;" his loins girded about, and his staff in hand, waiting for the summons and the celestial convoy. "Good men are attended by good angels, and bad men by bad angels. They know, by their *conductors*, whither they will be conducted. Who can conceive the strong and strange emotions of their hearts, while traversing unknown regions, with their new conductors, to the places of their final and eternal residence?"

Standing thus between the two worlds, in this quiet, sunset hour of life, *was* he austere and gloomy—did storm clouds dim his going down—did lightnings flash upon his soul, from those stern doctrines, which to many seem so awful? On the contrary, they seemed each day more glorious, more wonderful. "I do *know*," said he, "that the doctrines I have preached are true." He spoke of his decease with childlike simplicity and chastened joy of expectation. He longed for heaven, as the place where, with clearer faculties and undimmed vision, he might enter anew upon his favorite study of God, and his perfections.

That was a most touching and impressive scene, when we gathered to his burial. As was fitting, it was the last service held in his ancient church. The high pulpit and square pews, and curious carved-work, only waited for the tolling of his funeral bell, and then they were to be dismantled. As the procession, headed by about fifty ministers, came across the green, from the parsonage, and halted with the bier in the broad aisle, it was an affecting sight to behold the aged men, whom he had baptized, leaning over the galleries, with tearful eyes, seated for the last time where for scores of years they had heard him preach. There were the strong men of mature life, whom he had catechized as boys; and there were the young men and the maidens, and the children, who had never heard his voice in the public ministration, but to whom the very silence of his unseen life had always preached. The psalms and hymns of Watts were sung without an instrument, in full voice and grave simplicity. The sermon, written twenty years before, was preached by Rev. Thomas Williams; and, after a closing prayer and psalm, the long congregation moved slowly, on foot, towards the grave,—first, over two hundred children; then, the men and women of the Society; then, the members of the Church; and finally, the ancient men and honorable, bearers of the bier, and pall-bearers—elders of the town, and venerable clergymen. So we took our way, about the hour of sunset, by the parsonage to the old grave-yard; and while the dust was being committed to its dust, the plaintive melody of a hymn, uttered amid sobbing and tears, was wafted on the evening breeze to the home of his spirit.

ENGLISH CONGREGATIONAL INSTITUTIONS.¹

ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.—Founded March, 1853. Office, 1, Moorgate, London, E.C.; Entrance, 118, Londonwall. John Finch,

¹ English Year Book for 1861.

Esq., Joshua Wilson, Esq., Tunbridge Wells, and T. E. Flint, Esq., Leeds, treasurers; Rev. J. C. Gallaway, A.M., secretary. Bankers, The Union Bank of London, Princes-street, Mansion House, Lon-

don. Income, 1859-60, £5,249 7s. 10d.; expenditure, £3,520 12s. 4d.

This institution extends its operations into most parts of England, the Anglicised districts of Wales, the Channel Islands, and Ireland. It embraces a population of about 20,000,000.

Its main object is to aid, in populous districts, the erection of commodious, well-constructed, and suitable chapels, for the purpose of gathering new congregations. It also aids in the erection of better and larger chapels, in the place of old and unsuitable ones, which are generally retained as preaching stations or school houses. In certain circumstances it extends help to village chapels.

The committee make no advances till the plans and specifications of the chapel have been submitted to their own and professional examination, and approved; till the building is covered in, and at least half of the entire cost is contributed; and till the property has been satisfactorily invested in trust, and the deed enrolled.

The grants or loans of the society are advanced in different instalments, each regulated by the amount of local contributions paid in—the last, as far as practicable, being reserved to liquidate the entire debt, and never paid till the chapel is opened, the works completed and duly certified, according to the plans and specifications previously approved.

All congregations or local committees receiving aid from the fund are required to abstain from general personal applications for pecuniary help beyond their own neighborhood; and are expected, as a matter of Christian obligation, to make a public annual collection in support of the society.

The society has assisted, by grants and loans, 128 chapels during its six years of operation.

THE LONDON CONGREGATIONAL CHAPEL-BUILDING SOCIETY.—Treasurer, Eusebius Smith, Esq.; secretaries, Rev. Charles Gilbert and Rev. John Bramall. Office, 7, Blomfield-street, Finsbury, E.C. Income, 1859-60, £7,938 15s. 4.; expenditure, including purchase of stock, £6,428 4s. 5d.

Object.—"To promote the erection of a large number of commodious Congregational chapels, on suitable sites, in those districts of the metropolis in which they are most needed."

In addition to the indirect influence which the formation and labors of this society are admitted to have exerted upon the cause of chapel extension in London, and throughout the country, it has during the eleven years of its existence, wholly erected, purchased, or aided by grants, 40 places of worship.

The committee are not only anxious to secure the erection of a large number of places of worship, but that they should be built on the most approved principles, and at the smallest cost consistent with stability. For this purpose they have appointed a competent sub-committee, for the purpose of examining the plans, working drawings, specifications, and contracts of all the chapels aided by the society. Already has a large amount of benefit been secured, in the saving of unnecessary expenses, and in preventing the occurrence of extras, by which many congregations have been seriously disappointed in the final cost of their chapels. This committee will be happy to afford congregations, about to erect new chapels within the sphere of the society's operations, the benefit of the advice of their sub-committee, though they may not receive aid from the funds of the society.

THE HOME MISSIONARY SOCIETY.—Was established in 1819, with the design of evangelizing "the unenlightened inhabitants of the towns and villages of Great Britain, by the preaching of the Gospel, the distribution of religious tracts, and the establishment of prayer meetings and Sunday schools, with every other scriptural method for the accomplishment of this important object." Thomas Thompson, Esq., president; Samuel Morley, Esq., treasurer; Rev. James H. Wilson, secretary. Office, Congregational Library, 4, Blomfield-street, Finsbury, E.C. Income, £6,511 16s. 2d.; expenditure, £6,196 18s. 2d.

GENERAL SUMMARY.

Stations.....	100
Missionaries.....	39
Grantees.....	50
Students.....	5
Lay Preachers.....	162
Parishes.....	251
Towns, Villages, and Hamlets.....	307
Hearers not belonging to the schools	23,334
Sunday schools.....	147
Teachers.....	1,472
Scholars.....	11,551
Day schools.....	32

Chapels	172
Rooms	138
Churches	89
Members	4,307
Admissions during the year.....	535
Bible Classes	96
Pupils	1,305
Tracts given or lent, about.....	120,000
Religious Priondicals sold.....	65,988
Scriptures purchased.....	2,370
Surrounding Population.....	448,957
Contributions on the stations	£1,438 2s. 7d.

THE IRISH EVANGELICAL SOCIETY.—Was established in London in 1814, "to promote the preaching of the Gospel in Ireland by assisting pastors of churches, and by supporting missionaries, itinerant preachers, and Scripture readers, in their various and important labors for that purpose." Thomas M. Coombs, Esq., treasurer; Rev. Dr. Massie, secretary. Office, Congregational Library, 4, Blomfield-st., Finsbury. Income for 1859-60, including special donations, £2,498 7s. 2d.; expenditure, £2,009 10s. 11d. Stations, 16; Agents, 12; Scripture readers and school-masters, 3.

THE IRISH CONGREGATIONAL HOME MISSION.—This society employs ministers and Scripture readers for evangelizing the people of Ireland. From its commencement its labors and outlay have increased year by year, and it has lately made several additions to its spheres and agency. Its last balance-sheet showed a total of receipts during the twelvemonth, of £1,122 2s. 8d., and an expenditure amounting to £1,225 0s. 6½d. Most cheering reports come in from its stations, some of which have shared in the blessed revival work, while others not so marked, send in accounts of success in the conversion of Roman Catholics, as well as of nominal Protestants, to the experience of the glorious Gospel in its power on the heart. Its affairs are conducted by a Committee, which comprises members of

churches in Dublin, Kingstown, Belfast, Cork, Limerick, Londonderry, and Sligo.

Treasurer, M. J. Pollock, Esq., Dublin; Secretaries, Rev. W. Urwick, D.D., and Rev. J. G. Manly, Dublin.

THE COLONIAL MISSIONARY SOCIETY.—This Society was established in 1836, and its object is to promote Evangelical religion among British, or other European settlers and their descendants in the colonies of Great Britain, in accordance with the doctrine and discipline of Independent, or Congregational churches. James Spicer, Esq., Treasurer; Rev. Thomas James, Secretary. Office, Congregational Library, 4 Bloomfield street, Finsbury. The gross income of the Society for 1859-60, was £6,513 16s. 7d.; expenditure, £5,969 1s. 2d. Agents, wholly or partially supported, more than 50. London agent and collector, Mr. Thomas Collins. Colonial ministers in Canada and British North America, 65; Australasia, 80; South Africa, 6.

CONGREGATIONAL FUND BOARD.—Henry Rutt, Esq., Clapton, Treasurer; Mr. Ives, 28 Paternoster Row, Secretary. The Board was established in 1695. Its original designation was, "The Meetings of the Messengers of the Congregational Churches, for encouraging the preaching of the Gospel in England and Wales," and it was composed of the pastor and two members, as messengers, from every Church who sympathized with their object, agreed to co-operate in its promotion, and contributed to the funds.

The funds of the Board exceed £2,000 per annum, the greater part of which is distributed in the relief of poor ministers. One hundred and twenty pounds per annum are given to the poor members of twelve contributing churches; and the remainder towards the support of students in Western, Brecon, and New Colleges.

A LESSON FROM THE PAST:

CLERICAL PATRIOTISM IN NEW ENGLAND.

BY REV. JOSEPH S. CLARK, D.D., BOSTON.

THE last two Sabbaths in April, 1861, will have a place in history. A rare spectacle was witnessed. Nearly every pulpit throughout New England—and how much

farther we do not know—on one or the other of those Sabbaths gave forth a warm, out-gushing—*political sermon*, as it would have been called if delivered a few months

earlier; a sermon strictly and exclusively on the political aspect of our national affairs. Yet no minister had the thought enter his mind that he was preaching politics. No hearer dreamed that he was listening to a political discourse. It was next to impossible to preach in any other way. The sermon that would not run in that channel seemed to run strangely out of course. The prayer that did not embrace the newly inaugurated President and his cabinet, and seek the blessing of heaven in their behalf, and the discomfiture of all their adversaries, sounded almost impertinent.

The simple explanatory fact was, that the nation had reached an alarming crisis. A cloud in the political horizon, not apparently differing from those often exhaled from sectional ebullitions, and usually as harmless in their effects as the heat-lightning of a summer evening, had discharged a thunder-bolt. A tempest had struck the ship of state with all her canvas spread, and she was in danger of going to pieces. A spirit of rebellion, growing out of party strife, and at first scarcely distinguishable from it, had suddenly broken forth in an overt act—the storming of Fort Sumter; and that universal utterance of the New England pulpit was merely an out-burst of patriotism, as unpremeditated as it was irrepressible, having nothing to do with party politics, except to denounce and abjure them.

The simultaneousness of the impulse was a very noticeable feature. Without the least concert among themselves, ministers of all political creeds—democrats of both sorts, Bell and Everett men, Republicans of every grade, and those who, out of mere disgust with all parties, had acted with neither in the late Presidential canvass, now saw “eye to eye,” and, from the same or similar texts, preached the same political truths to thousands of congregations on the same Sabbath, each ignorant of what the others were doing. This spontaneous welling up of the patriotic sentiment in sermons and other religious ser-

VICES, the moment that our Republic is imperilled, reveals the hidden source of that sentiment. Beyond a doubt, it has come down with those other remains of Puritanism, which still give (would that they might ever give!) to the New England character its prevailing idiosyncrasies.

Puritanism has always been distinguished for its patriotism, even when, as in that most patriotic effort of the English Puritans, under Elizabeth and James; to secure the blessings of civil and religious freedom for their country, they got nothing in return but fines and imprisonment, and occasionally a halter. After learning the cruel treatment which John Robinson and his Church suffered in England, and the still more cruel persecution which followed their attempted escape into Holland, it is affecting to find among their recorded reasons for removing thence to America, “That their posterity would, in a few generations, become Dutch, and so lose their interest in the English nation; they being desirous rather to enlarge his Majesty’s dominions, and to live under their natural prince.” The same general testimony was rendered on many occasions by those non-conforming ministers and their flocks who followed soon after. Whether they were “harried out of the kingdom,” as King James proposed to treat them, or were punished for attempting to go, as Archbishop Laud preferred, their love of country was not extinguished. In all their treaties with the native tribes, they either subjected them to the rule, or made them the allies, of their mother country. Not a town was chartered, nor a bond signed, that did not recognize the authority of the English sovereign and the loyalty of his American subject.

In all this, the ministers are known to have taken the lead. The people followed them across the water, as the sheep follow “the good shepherd.” The governors and magistrates were their spiritual children, and revered them as fathers, both in Church and State. For the first ten years

no important act was passed by the General Court of Massachusetts which was not first suggested in a sermon, or submitted to the inspection of the elders before its passage; while, in 1641, the "Body of Liberties," drawn up at the request of the Legislature, by John Cotton and Nathaniel Ward, was adopted as the code of the Commonwealth, and transcripts ordered to be made for each town.

After the union of the New England colonies, in 1643, under twelve formal "Articles of Confederation" for their mutual protection against the oppressive acts of Charles I. on the one hand, and Indian hostilities on the other, the patriotism of the pulpit found additional scope. Bound by religious obligations to love their mother country, the ministers felt that they were under bonds of equal force to resist every encroachment on her liberties, even though assuming the form of a royal prerogative, which, but for Puritan resistance, as Hume admits, would have destroyed the freedom of the English Constitution. Liberty and love of country were so blended in their teachings, that patriotism became nearly synonymous with republicanism throughout New England a hundred years before our Republic was formally inaugurated. The petty acts of tyranny which the infamous Randolph and Andros were allowed to impose on the colonists in the last years of Charles II., and through the short reign of his successor, called forth just such a burst of pulpit patriotism as we have lately witnessed. The object then, as now, was to overthrow the government—to abolish the charter under which the people had the right to choose their own governors, and to place them more directly under the heel of royalty—to "reconstruct the government" on a plan more favorable to the crushing out of those troublesome ideas of freedom which the friends of oppression found right in their way. And the ministers were the first to sound the alarm, as also the last to yield the point. The pastor of the Old South Church, Boston, was promptly in the field, stimulating his

flock to resist the arbitrary demands, by a sermon from the text, "Ye have not yet resisted unto blood, striving against sin;" in which the argument went strongly for forcible resistance, as a last resort. At a town meeting in Boston, to consider the subject of surrendering their charter at the royal dictation, with the certain evidence that the King would issue a *quo warranto* against it if they refused, Increase Mather, the President of Harvard College, and a fair exponent of the clergy throughout the colony, raised his voice in the following earnest strains of opposition: "As the question is now stated, 'Whether you will make a full submission and entire resignation of your charter and the privileges of it unto his majesty's pleasure,' I verily believe we shall sin against the God of heaven if we vote an affirmative unto it. The Scripture teacheth us otherwise. 'That which the Lord our God has given us, shall we not possess it?' 'God forbid that we should give away the inheritance of our fathers.' Nor would it be wisdom for us to comply. We know David made a wise choice when he chose to fall into the hands of God rather than into the hands of men. If we make a full submission and entire resignation to pleasure, we fall into the hands of men immediately. But if we do not, we still keep ourselves in the hands of God; we trust ourselves with his providence; and who knows what God may do for us? . . . I hope there is not one freeman in Boston that can be guilty of it. However, I have discharged my conscience in what I have thus declared unto you."¹ The audience were moved to tears, with an involuntary exclamation from all quarters of the house, "We thank you, sir! we thank you, sir!" and when the question was put to vote, it was unanimously rejected. "If we must die," they said, "it is better to die by the hands of others than our own."

What less could the mendacious Randolph, and the despotic Andros, and their

¹ Remarkables in the Life of Dr. Increase Mather, p. 91.

infatuated King, expect from a people who hung on the lips of such preachers two full hours every Sabbath, besides being catechized by them through all the days of their childhood? Their charter might be wrested from them, but their love of liberty and their love of country—NEVER. And it may here be observed that the town-meeting was the usual place for measuring the minister's political influence over his flock in those soul-trying days; and the arbitrary tax of a penny on a pound, levied by Andros to support his odious administration, afforded a frequent occasion of bringing it out. Not a few towns were fined for non-payment, and town officers imprisoned for contumacy and remonstrance; while, in most cases, if the facts had been searched out, the trouble would have been traced up to the inextirpable spirit of independence in the minister.

One instance shall be given as an illustration. Rev. John Wise, minister of Chebacco, (then a part of Ipswich,) now Essex, believing that the liberties of his country were in danger, went with two of his parishioners to the Center village, to see what could be done. A small meeting for consultation—a caucus, as we should now call it—was held, on the evening of the day before the town-meeting at which an assessor was to be chosen for carrying that hateful measure into effect, and it was agreed to pass by the Article in the warrant requiring the election of such an officer; which was accordingly done, after Mr. Wise had made a speech, and said, among other eloquent words, "We have a good God and a good King, and shall do well to stand for our privileges." No sooner did these things come to the ears of Andros, the Governor, than he ordered the arrest of Mr. Wise and five others, who, after lying in Boston jail twenty-one days, were fined and put under bonds to keep the peace. In the case of Mr. Wise, as the ringleader, he was not only fined £50 and put under bonds of £1,000, but suspended from the ministry. In his nar-

rative of this transaction, after the expulsion of Andros, which happened the following year, Mr. Wise, with characteristic pith, remarks: "The evidence in the case, as to the substance of it, was that we too boldly endeavored to persuade ourselves we were Englishmen, and under privileges."

But it is in the Revolutionary struggle that we shall find the fullest development of clerical patriotism. Some sensitive minds in our day, by separating the preachers of those times from their surroundings, have even censured them for too much devotion to their country's welfare—for taking too lively an interest in political excitements—as being a departure from their proper ministerial functions. But perhaps something should be pardoned—certainly *we*, at the present moment, must be ready to pardon something—to the peculiar circumstances in which they were placed. We have already glanced at the spirit of their predecessors in the sacred office. Unquestionably the key-note of Republican freedom was first struck on these shores,

"When the sounding aisles of the dim woods rang
To the anthem of the free,"

as a fraternity of churches were settling the void wastes of New England, under the lead of *ministers* who had the shaping of all their opinions, social and religious, civil and ecclesiastical, a hundred and fifty years before the grand chorus of that song resounded from thirteen United States. The pastors of 1776 knew, and could appreciate the fact, that they were occupying pulpits every Sabbath, which, from the first, had been occupied by pastors who were the aiders and abettors, if not the instigators, of all previous attempts to put down oppression and promote liberty; that the patriotism of their predecessors embraced both these elements, just as the piety which the Psalmist recommends consists in fearing the Lord and hating evil. They could hardly be true to their sacred trust, as that trust was then interpreted, without giving countenance

and encouragement to their struggling country, both by preaching and practice.

As to *preaching*, there is scarcely a parish in New England where there does not circulate some cherished legend of what the minister of that day said, in sermon or prayer, by way of exhorting the people to resist the invasion of their rights, and calling on God to confound or cut off their invaders. The Thanksgiving and Fast Day sermons, which have been preserved, abound in patriotic appeals of the most pointed character. Even the Sabbath services were often spiced with the same, as appears by running the eye over a large collection of manuscript sermons of that date, now lying before me. In one of these, by Rev. Ebenezer Chaplin, of Millbury, (then the second parish in Sutton,) the preacher has stitched into the middle of his manuscript, as an appendix to a head after it was finished, an item of news, which, he tells his audience, came to hand the evening previous,—“that General Burgoyne, with his entire army of 5,752 men and 5,000 stand of arms, surrendered to our brave troops under General Gates, on the 18th inst.”—with sundry other particulars of the war, and reflections thereon.

The Election Sermon, throughout this period, was a clear exposition of the divine law, in its application to human governments and human governors, civil rights and civil wrongs; with the religious obligations of all classes to uphold the one, and to crush out the other. The reader of these sermons at the present time, will be startled at the boldness of speech and the senatorial air displayed by the preacher, if he fails to call up the circumstances which surrounded him, or forgets that he was appointed to that office for that very purpose. And no governor's message, in our day, has half the effect, in giving tone and direction to public sentiment on political questions, that went along with those Election sermons. When Rev. William Gordon, of Roxbury, (Jamaica Plain,) in performing that service

on the 19th of July, 1775, before announcing his text, professes his “zeal for the cause of liberty,” and bespeaks “the most candid allowanees from so respectable an audience, as oft as [his] knowledge is surpassed by [his] zeal, *considering that the last should predominate*, now that the times call for vigorous, unabating exertions,” one needs to remember that the battle smoke has but just rolled away from Bunker Hill, and that Boston is still in possession of British troops. In view of such surroundings, who thinks of stopping to criticize his zeal, or even of withholding his assent from the glowing utterance which that zeal prompts him to give in these warm words near the close of his discourse: “We should certainly rebel against the Sovereign of the universe, in his providential dispensations, and reject the divine counsel communicated to us by that medium, did we not resolve to persist in our present opposition to the wicked designs of an arbitrary ministry.”

But when, on the next Election day, we see the calm, philosophic, and rather phlegmatic Samuel West, of Dartmouth, going up into the pulpit to perform that service, we feel pretty sure that we shall hear nothing of a “zeal without knowledge” to-day; no gust of excited feeling against tyrants, either in the government or out of it, will fan the flame of political excitement. And when we hear him read for his text, in a low monotone, “Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to do every good work,” we wonder if the “Honorable Council,” in appointing him for such an office, at such a time, have not mistaken their man. But let us hear what he has to say. He is announcing his subject: “In order that we may form a right judgment of the duty enjoined in our text, I shall consider the nature and design of civil government, and shall show that the same principles which oblige us to submit to government, do equally oblige us to resist tyranny; or that tyranny and magistracy are so opposite to each other,

that where the one begins the other ends. I shall then apply the present discourse to the grand controversy that at this day subsists between Great Britain and the American colonies."

The discriminating and profoundly learned discussion which follows, in a sermon of seventy pages, might be ranked with the political writings of Sidney and Milton,—all which is "applied to the grand controversy," in burning sentences like these: "It would be highly criminal not to feel a due resentment against such tyrannical monsters." "It is an indispensable duty, my brethren, which we owe to God and our country, to rouse up and bestir ourselves, and being animated with a noble zeal for the sacred cause of liberty, to defend our lives and fortunes, even to the shedding the last drop of blood." "We must beat our ploughshares into swords, and our pruning-hooks into spears, and learn the art of self-defence against our enemies." "Providence seems plainly to point out to us the expediency, and even the necessity, of our considering ourselves as an independent State." (This was said about five weeks before the "Declaration of Independence" was issued by the Continental Congress.) He closes his fervid appeal by calling on his "fathers and brethren to teach their hearers the duty they owe to magistrates; to show them the difference between liberty and licentiousness; and while animating them to oppose tyranny and arbitrary power, to inculcate upon them the duty of yielding due obedience to lawful authority,"—in order to do which, says he, "we should thoroughly study the law of nature, the rights of mankind, and the reciprocal duties of governors and governed."

These Election sermons were usually looked for as we look for the President's message, and were printed in large editions, and circulated among the people as "The Documents" are now, when great questions of state policy are pending.

The *practice* of these divines was fully up to their preaching. Aside from the

uncomplaining and even cheerful spirit with which they submitted to privations of domestic comfort,—giving up a portion of their salaries, in many cases, and working with their own hands to support their families, that their people might be encouraged to bear the crushing burdens of the war,—there were not wanting acts of a more positive and forth-putting heroism among the ministers. For example: In September, 1774, the town of Sturbridge, Ms., voted "to provide four half barrels of powder, five cwt. of lead, and five hundred flints," as a donation to the public service. At another meeting, held a month later, the selectmen were instructed to provide still more ammunition. On this occasion, Rev. Joshua Paine, pastor of the Congregational church, "came forward, and proposed to pay for one cask of powder himself, if the town would be at the trouble of procuring it." Whereupon a Baptist deacon, in the absence of his minister, became responsible for bullets to match. The powder, as that article then sold, came to one fifth of Mr. Paine's salary.

Rev. Thomas Allen, first pastor of the Church in Pittsfield, Ms., served as chairman of the "Committee of Correspondence," which every town appointed at the opening of hostilities. He also served as chaplain in the army at White Plains, Ticonderoga and Bennington, to which last named place he marched with a company of his own parishioners; and after fervent prayer, in presence of the army on the morning of the battle, he joined the ranks, with musket in hand, by the side of his brother.

Rev. Caleb Barnum, of Taunton, Ms., after arousing a deep patriotic interest among his own people, by a sermon on the battle of Lexington, joined the army as chaplain of the 24th Regiment, enduring, with exemplary Christian fortitude, the hardships which befel them in Massachusetts, New York and Canada. At length, under the attack of a bilious disorder, which incapacitated him for the

duties of his office, he reached Pittsfield, Ms., on his way home, but was able to proceed no farther. On his death-bed he remarked in reference to our national Independence: "I have no doubts concerning the justice and goodness of the cause, and had I a thousand lives, they should all be willingly laid down in it."

A large number of the ministers became chaplains, for longer or shorter periods, throughout the Revolution; and those who did not go to the war themselves, encouraged their people to go. The case of Rev. Samuel Eaton, settled near Brunswick, Me., may be taken as a representative case. While the British were plundering and burning the towns along the seaboard, a recruiting officer came into his parish on the Sabbath, just before meeting. He called on the minister for counsel and help. Mr. Eaton promptly declined to give either; but with an intimation that after sundown, (the Puritan Sabbath being then over,) if he would attend his evening lecture, he might be able to afford him some aid. That evening his discourse was founded on Jeremiah lxviii., 10: "Cursed be he that doth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood." Within an hour from the close of the meeting, forty men of the congregation were marching toward the scene of conflict.

Such was the preaching, and such the practice, throughout New England, with but here and there an exception. And it was on the knowledge of such facts that the opinion of the elder President Adams was founded, which he expressed to a French statesman, that American independence was mainly due to the clergy; that their well-known devotion to the cause of liberty, and the habitual deference paid to their opinions, imbued all ranks and classes with one common sentiment of resistance to oppression. A striking recog-

nition of this power was given in the Provincial Congress of 1774, at Concord, with John Hancock at the head, when a circular letter was sent forth to the ministers, begging that they would interpose to "prevent this dreadful slavery," as they termed the outrageous acts of parliament.

With such examples before them, the late simultaneous utterances that we have heard, and still hear, from the New England clergy, summoning the people to rally in defence of their imperiled country, should awaken nobody's surprise. It merely shows their parentage and training. They have no idea of a national life whose functions do not play in harmony with God's moral law; and, as the constituted expounders of that law, they must either preach patriotism in its time and place, or else prove recreant to their understood trust. Their people expect it. They have been taught to regard the pulpit as the palladium of their liberties—civil, no less than religious; for the two, as originally achieved and handed down by their Puritan fathers, were scarcely distinguishable from each other. This unwrought sentiment is indeed liable to abuse; as what good thing is not? In times of party strife, this ever wakeful spirit of patriotism may run into party politics. Such has doubtless been the fact, at certain periods, to a limited extent, till a self-corrective power, which is sure at length to be generated, could be brought into action. But the disgust which ninety-nine hundredths of our clergy and laity alike feel in reference to this sort of political preaching, has never availed, and never will, to silence the New England pulpit on national affairs, when the foundations of civil government are assailed. The Congregational clergy will be the last in the land to surrender the stars and stripes of our glorious Republic, either to foreign foes or domestic traitors.

PAUL'S METHOD OF CHURCH EXTENSION.

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It is a matter for rejoicing that Church Extension is one of the signs of our times. The idea is as old as Christianity; nor is it now for the first time a vital force in society. Yet it is a pleasure to know that it is now more eminently progressive than at some periods in the history of the Church. The disposition to grow is developing itself with unwonted vigor. And this disposition is not confined to any one branch of the Church. In fact, there is not one that is satisfied with holding its own. While there is abroad such a spirit of activity, such a desire for enlargement, it cannot be unprofitable to inquire, What is the best method of Church Extension? There are few, probably, in the evangelical Church, who do not consider the apostle Paul a safe guide. To a few observations upon his method, and its application to our own times, this article is devoted. These observations will be confined to its leading points. They are presented in the two following affirmations. "From Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ; yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."—Rom. xv: 19, 20; viz: *The preaching of the Gospel; and the manner of preaching it.*

The *first* point we may dismiss with few words; not, however, because it is of small importance, but because it is so well understood. With a Roman Catholic it would be more necessary to discuss it at length. It is the glory of Protestantism that it has restored preaching to its apostolical prominence in the Church. And in this regard Congregationalism claims to be "not a whit behind the very chiefest," and to hold a pre-eminence above many. Indeed, the question has been

raised by some thoughtful ones among us, whether preaching is not disproportionately prominent among our religious services. Of this we will here affirm nothing. But even granting that this be so, we must guard this prominence with jealous care. We cannot consent that preaching should ever be regarded as a secondary matter in the Church. If we pray more, and praise more in our assemblies, we must not preach less. Christ's commission to his disciples was to "Go into all the world and *preach the Gospel* to every creature." The Acts of the Apostles and their Epistles are full of this matter of preaching. It is divinely ordained to a high pre-eminence in the Church. Nothing can be accepted as a substitute for it. Whatever drapery of liturgical service is hung about it, must not interfere with it. The understanding and the conscience must not be lost sight of in the endeavor to please the taste. While the apostle Paul abjured the enticing words of man's wisdom, he sought to commend himself to every man's conscience in the sight of God. That by which especially the conscience is reached is the sword of the Spirit, which is the word of God. No Church which extends itself without moving in a line with, and carrying with it the convictions of the understanding and the approval of a quickened and satisfied conscience, can be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Whatever else is done, the word must be preached, and this with a prominence fitting the prime instrumentality for the conversion and sanctification of men.

But the apostle was careful not only to give preaching a suitable prominence, but also to make the matter of his preaching

conform to the terms of his commission. That matter, in a word, was the Gospel—the story of Christ crucified. He would have nothing to do with “old wives’ fables,” or reputed wise men’s speculations. He preached that which he received of the Lord Jesus, and in great simplicity of speech, that the faith of those who received it “should not stand in the wisdom of men, but in the power of God.” He looked upon his ministry as a ministry of reconciliation, and his message as one of glad tidings to a ruined world. Christ the wisdom and power of God; Christ the propitiation for our sins; Christ the end of the law for righteousness; Christ the great High Priest of our profession; Christ the incarnate, the crucified, the risen, the glorified; Christ the Head over all things to the Church; Christ the suffering man and the reigning God; Christ in the dignity of his person, the excellence of his character, the glory of his work, the magnitude of his claims, the riches of his grace and the coming triumphs of his power; Christ was the one great theme of his thoughts and of his speech. All truth which is profitable for doctrine, for instruction in righteousness, he surveyed and presented in its relations to the cross. Never and nowhere was he “ashamed of the Gospel of Christ,” esteeming it to be “the power of God unto salvation to every one that believeth.” The Gospel, in its purity and its simplicity, must be proclaimed from the pulpits, retained in the faith, cherished in the affections, and adorned in the life of that Church which would be increased with the increase of God. Others may swell their numbers and vaunt their pretensions, but this alone can be “strong in the Lord and in the power of his might.” Others may rejoice in their sons of genius, their men of renown, their favor with the people, but this only shall receive from Jehovah the name of Israel, because like a Prince has it power with God and shall prevail.

Our *second* point is Paul’s *manner* of preaching the Gospel. 1. He preached it

fully. The sense of the phrase in the passage we have quoted seems to be, as Olshausen has it, “to publish in its whole compass.” This agrees with the marginal reading of the similar passage, Col. i: 25, where the text is, “to fulfil the word of God,” the margin, “fully to preach the word of God.” This accords with the declaration he made to the Elders of the Church at Ephesus, “I have not shunned to declare unto you all the counsel of God,”—Acts xx: 27. While the Apostle, as a wise master builder, aimed rightly to divide the word of truth, he regarded all Scripture as profitable. He, no doubt, selected according to the occasion, but he discarded nothing as unworthy of his or other men’s attention. He bowed to the wisdom of the revealing Spirit, and set not up his judgment against it. He asked not whether his message were likely to be well received, though he took good care not to give needless offence; but his inquiry was, Hath the Lord spoken it, and is it calculated to be profitable unto men? While he suited the style of his address to the condition of his hearers, in this respect becoming all things to all men, that he might by all means save some, he did not disguise or omit the plain truth, which he was commissioned to deliver. The fear of a prison, or of death, could not deter him from fulfilling the ministry he had received of the Lord Jesus. He had no flatteries for men’s self-righteous decisions of themselves. He suffered no man to glory in men. He magnified the grace of God. He alarmed men’s fears by pointing them to the judgment of the great day. He showed them the ground of their hope in the cross of Christ. He proclaimed the sovereignty of God and the ruin of man. He preached redemption and the forgiveness of sins through atoning blood. He expatiated with glowing fervor on the love of God; but in so doing he lost not sight of the fact that “his wrath is revealed from heaven against all unrighteousness and ungodliness of men.” “Knowing the terror of the Lord,” he did thereby “per-

suade men." The truth and the whole truth, as it is in Jesus, he strove to set forth. He meant that the gospel of Christ should be in his hands, not a one-sided or partial, but a symmetrical and complete exhibition of the truth. So must the Gospel be retained and exhibited in that Church which would grow according to the pattern of Christ. No point of evangelical doctrine may be discarded as unsuited either to the sentiments or the temper of the age. Nothing may be kept back because it is distasteful or likely to disturb the quiet of a self-flattering generation. The depravity of man is not less radical and awful, nor the sovereignty of God less independent of human devices, than in the apostolic age. It is still true that without the shedding of blood there can be no remission of sins, and that the blood of Christ alone taketh away the sin of the world. Still is it a faithful saying that "Christ Jesus came into the world to save sinners," even the very chief, and that "he is able to save unto the uttermost them that come unto God by him." We are still permitted to dwell on the exceeding riches of divine grace. And perhaps there is no one particular in which we are more likely, in this age, to come short of the fulness of the Gospel of Christ, than in our apprehension of this grace. Few men rise up to the Pauline conception of it. We readily assent to the proposition that it embraces alike Jew and Gentile, and on that admission we are proceeding to do something for the evangelization of the heathen world, not excepting degraded Africa. But a firmer conviction that God is rich in mercy toward the uttermost ends of the earth, would be alike honorable to Him, inspiring to us, and blessed to them. We are sure that

"While the lamp holds out to burn,
The vilest sinner may return,"

and yet it is questionable whether there is anything like an adequate realization of this truth on the part of the Church at large; whether we do not too easily des-

pair of, and too feebly exert ourselves for, the outcasts and the vile. Have we a just conception of the Gospel as a power to regenerate the world, to go down into the lowest depths of human depravity, and from the worst materials to fashion a people to the praise of God's almighty and victorious grace? Are we not too much under the influence of the idea that advancing civilization, the tide of merely human sympathy, or some other benign influence, must first raise up the lower strata of humanity, in order that the Gospel may effectively lay hold of them, and elevate them into fellow citizens with the saints?

We believe that there are great things in store for the Church of the future, but have we attained to the measure of Paul's conception of the privileges of the sons of God? Are we at home in the eighth chapter of Romans, the first three chapters of Ephesians, the eleventh and twelfth chapters of Hebrews, and other similar portions of his writings? Such revelations of grace as are here disclosed, are enough to transport to the third heavens any man who can understand them and sympathize with them. What a sublime elevation is here ascribed to, what magnificent prospects opened before, the sons of God? The Church in which these things are justly apprehended, fitly proclaimed, heartily embraced and duly honored, will look forth upon the world "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." "A little one shall become a thousand, and a small one a strong nation." Her walls shall be called Salvation, and her gates Praise.

In fully preaching the Gospel of Christ, Paul not only embraced the whole compass of its doctrines and its precepts, but he also gave to it the whole energy of his being, and this with a life-long persistence. He made full proof of his ministry by girding on the whole armor of God and consecrating his whole strength to the good fight of faith. His zeal was a sub-

lime passion. He made himself a living sacrifice. He counted not his life dear unto himself, if he might only finish his course with joy and fulfil the ministry he had received. He was ready to preach the Gospel anywhere—in the jail at Philippi, on Mars Hill, or in his own hired house at Rome; before kings and governors, or the lowest of the people. Like his Master, he made himself of no reputation, and was content to be looked upon as the off-scouring of the earth. Such a consecration is ever the pledge of victory. The Church which shall most closely imitate it may reasonably expect to win the noblest triumphs for Christ. To him perils were nothing, whether by land or sea, among the heathen or among false brethren. He lived not unto himself, but unto Him who died for him and rose again. Never could he do enough for his Master, though he labored more abundantly than all the apostles. And he felt himself consecrated for life to the one work of preaching the “glorious Gospel of the ever blessed God.” The more he did, the more he longed to do; and the more he suffered, the more he gloried in infirmities, and distresses, and persecutions, for Christ’s sake. He could not lay down his armor without charging his son Timothy to “preach the word; be instant in season, out of season; rebuke, exhort with all long-suffering and doctrine; . . . do the work of an evangelist; make full proof of thy ministry.” With him was “the ruling passion strong in death.” Such continuance in well doing cannot fail of its reward. In due season shall those reap who faint not. Too little of this ardor and constancy, this entire consecration, do we see in the Church of the present. There is room for a vast improvement here. Let it be filled, and speedily shall the Church be surprised at the rapidity and extent of her enlargement. Let Paul’s devotion to Christ be renewed in the sons of the Church; then shall their going forth be like the steady and irresistible march of a Roman legion.

There is no discharge in this war, and there should be no halting on the part of those who have enlisted for its prosecution. To each soldier, saith the great Captain of our salvation,—“Be thou faithful unto death, and I will give thee a crown of life.” “Hold that fast which thou hast, that no man take thy crown.”

2. Paul also preached the Gospel *widely*, or through a great extent of territory, even from Jerusalem round about to Illyricum, to say nothing of Rome and some other regions which he visited. In the highest sense of the word he was a missionary. This kind of service was imposed upon him by the terms of his first commission. “The God of our fathers hath chosen thee that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard.” And shortly after was it enjoined with greater distinctness, “Depart, for I will send thee far hence unto the Gentiles.” And he accepted it as a mark of special favor that he was permitted to “preach among the Gentiles the unsearchable riches of Christ.” He seemed to comprehend not only that the Church in general, but that he himself in particular, also had a great mission to accomplish in the world. He did not look upon his office as a situation provided for him, but as a high function to be employed for the honor of Christ and the evangelization of the world. His aim was not to gain for himself an accredited standing among men, or even among the apostles, but to bring that Gospel, with which he had been put in trust, into contact with as many as possible of our guilty and perishing race. He was not satisfied with going through the routine of official duty, but he persistently sought men with the glad tidings of salvation, and urged them on their acceptance. If they would but listen to his message, he cared not that the midnight hour came and went, while he preached to them Jesus and the resurrec-

tion. However great was the demand for his services in any particular place, he ever longed to press into the regions beyond. His passion for conquest was content with no limits attained. He would have the world brought into obedience to Christ. In the compass of his desires and the grandeur of his aims, he was not a whit behind the proudest of earthly conquerors, while, in the quality of his spirit and the beneficence of his measures, he as far transcended them as the celestial does the terrestrial. They have sought unlimited dominion in order to glorify themselves; he desired great things for his Master's sake. They have been reckless of human rights and human weal; he sought to invest the forlorn children of sorrow, the heirs of wrath, with all the privileges—the glorious liberty of the sons of God. His magnificent schemes were not the offspring of a personal ambition. He devised great plans and performed incredible labors, because he understood and felt the burden of a great condemnation, and the glory of a great salvation; because, in his great compassion, he embraced alike his kinsmen according to the flesh and the strangers of the Gentiles. So great was his zeal for Christ and his compassion for men, that he could not rest while it was possible for him to make another needy soul acquainted with the plan and terms of the great salvation. The fact that the world is dead in trespasses and sin, was to him an awful reality. The truth that Christ died to redeem us from the curse of the law, was to him a glorious verity. To tell the world, in its sins, of its redemption, was to him an unspeakable privilege. And when his labors were crowned with the most astonishing success, he stayed not to inquire how many had been gathered in, but still asked if there were any yet to whom he might make known the unsearchable riches of Christ. He was every inch a missionary, striving ever yet more and more widely to fill and bless the world with the knowledge of God.

Here is our pattern for the work of Church Extension. To the Church has been given a place and a power in the world, not for her own aggrandizement, but for its salvation. The design of the Great Head of the Church was to make it essentially a missionary organization. And its work will be accomplished only when it shall have disciplined all nations. The work begun at Jerusalem must be carried round the globe. The great defect in the Church of the present is not ignorance of her appointed mission, nor utter inattention to its prosecution, but an inadequate sense of her high responsibility and her inestimable privilege. Alas, how lamentably we come short of our pattern in the breadth of our plans and the diligence of our endeavors for the world's conversion! Are there not many in the Church who dread to hear of more open doors, and earnest appeals to enter in and possess some new land of promise for Christ? Are there not many who are saying, "We have already on our hands more than we can accomplish"? But are our hands as full as those of the great Apostle of the Gentiles? Do we, like him, rejoice in having a wide field before us, and long both for ability to overtake its wants, and liberty to push still farther into the territory of Satan, and reclaim it for Christ? If we seek great expansion, we must look with grateful rejoicing on the providential openings before us, and devise liberal things in order to meet the demands now pressing upon us. We must understand that our great business here is not to build up fortunes for ourselves or children: not to win golden opinions from our fellow men; not to take our ease amid the conveniences and luxuries of our present civilization, but to advance the kingdom of our Lord Jesus Christ. If we abide at home, we must do our diligence to provide the sinews of war; and if we go abroad, we must carry with us the everlasting Gospel, as the prime necessity of our own souls and of the race. And is there no danger of our coming to

look upon the Gospel as a sort of luxury or convenience which we do well to obtain for ourselves and our children? Is there nothing in the present mode of constructing and renting houses of worship which looks this way? Is there an unmistakable Gospel-propagating aspect in these things? Does the Church show herself to be as intent as she ought to be on bringing the preached word within the reach of the ignorant and unbelieving masses? Does she give no occasion for them to say that she seeks to please, or at best to save herself, rather than to save them? While it is true that we should enjoy our own religion, it is equally true that the way to derive the highest and purest enjoyment from it, is to make as many others as possible partakers of its benefits. It is a dark day for Church Extension when the Church, even in her holy things, comes to live unto herself. It is a hopeful sign that this danger is beginning to attract somewhat general notice, and that some praiseworthy endeavors are made to avert it. Happy will it be when the Church generally, shall, by her works, show her faith in the saying of her Lord, "It is more blessed to give than to receive;" when the great missionary idea shall so completely possess and inspire her that she shall not feel the missionary work to be a burden, but a privilege, an honor and delight; when her children shall be inquiring not with how little they may be excused, but how is it practicable to appropriate anything more for the dissemination of truth, and the regeneration of the world.

3. A third point noticeable in Paul's method of preaching the Gospel, was his carefulness not to interfere with others who were engaged in the same work, or waste his energies upon fields already occupied. He made it a point to preach the Gospel where Christ had not been named, lest he should build upon another man's foundation. He sought out waste places, that he might fulfil the prophecy: "To whom he was not spoken of, they shall

see; and they that have not heard, shall understand." He did not entirely refuse to preach Christ where others had preceded him, or in fields occupied by them, but he did not seek to make these his field of labor. Immediately after his conversion, while he tarried certain days with the disciples in Damascus, he "preached Christ in their synagogues, that he is the Son of God." At Jerusalem, also, "he spake boldly in the name of the Lord Jesus." Nor did he in any exclusive spirit decline co-operation with his brethren. A whole year he labored with Barnabas in Antioch. And from thence they went forth together to Seleucia, and Cyprus, and other places. And when, after a long term of co-operative service, they separated, Paul chose Silas for his companion, and they went together "through Syria and Cilicia, confirming the churches." In his missionary work he kept up correspondence with the brethren at Jerusalem. He was no schismatic, but he evidently thought it meet that every man should have his own field of labor, and abide therein so long as was needful, rather than go out of it to build on other men's foundation. To associated effort he was most friendly, while of all interference he was careful to keep clear. He would "not boast in another man's line of things made ready to his hand," but would rather preach the Gospel in the regions beyond, joyfully accepting the assistance of established churches in so doing. He would not take to himself the credit of other men's labors. He aimed to carry the Gospel where there was the greatest need of it. He had no peculiarities of his own which he was anxious to exhibit and enforce upon others. He looked with no favor on the disposition of some to call themselves after his name, but sharply rebuked them, reminding them that Christ, not he, was crucified for them. If some setting themselves up for rivals sought to rob him of his honor, or even degrade him from his apostleship, he made little account of this. It so be that Christ was

preached, he did therein rejoice, though it were done with the intent to add affliction to his bonds. Careful himself not to interfere with his brethren, he was yet charitable in his feelings toward them when they offended against him. He had too much earnest, indispensable work on his hands in laying the foundations of Christianity in waste places, and in establishing the churches already planted by his own toil, and that of his co-laborers, to think of looking after other men's business or putting himself in the way to hinder it. Whatever successes they might win, he could always see much land yet to be possessed. While he had a care for the churches already planted, lest heresies, divisions and disorders should arise among them, to defile and deform them, he held his face steadily toward the outlying wastes of heathenism. With his face thus set, and his eye fixed on the cross, he seemed ever to see inscribed upon it, and to strive with a more self-sacrificing devotion to obey the words: "By this advance and conquer."

Happy would it have been for the Church had she, in her zeal for her own enlargement, always followed so worthy an example. And it is matter for rejoicing that in her foreign missionary work at the present day, it is followed in a good degree. The different branches of the Church seem content, for the most part, to select from the wide wastes of heathenism their own spheres of labor, and keep to them without molesting each other. This is as it should be. May it never be otherwise till the fulness of the Gentiles be come in, and all Israel also be saved. This is a truly apostolic feature of the modern missionary enterprise. Most harmoniously and most efficiently will it go forward; most speedily attain its purpose by carefully preserving it. Singularly unhappy would be the influence of sectarian discussions and dissensions among the churches just gathered from among the heathen, and probably the effect upon their still heathen neighbors would be

even worse. These, who are rooted and grounded in the faith, who can distinguish between the essential and the non-essential, are often more injured than profited by these things. While the territory to be occupied is so vast, and the missionary force of the Church so inconsiderable as that at present in the field, there is no great reason to apprehend any serious departure from the existing policy, though there are not altogether wanting signs of a disposition to carry the home controversies into the foreign field. It is in regions where the Gospel has made very considerable progress that the principle of the apostle is most likely to be lost sight of. Here often arise strifes to build on other men's foundations. Here Church Extensionists not unfrequently go out of their way to secure for themselves, to attach to their own form of polity or organization, that which others have fairly won. Here we see Church crowding upon Church, instead of observing the courtesy and emulating the high purpose of the Apostle. The departure from his course assumes a twofold form. (1.) Divisions in the local Church on some personal, local or reformatory issue; and (2.) The establishment of other branches in places already fully occupied by a truly evangelical Church. These are great and common evils in the Church of our time. They tend rather to Church multiplication than to Church extension; to increase the number of fractions rather than to edify the whole body of Christ. It is only when "the whole body is *fitly joined together and compacted* by that which *every joint supplieth*, according to the effectual working in the measure of every part," that it can attain its appropriate increase. If one joint supplieth nothing, but rather consumes what another supplies because it is not fitly set, there will be weakness and schism in the body. And because this is to so large an extent the case in the Church, what numbers of feeble churches there are preying on each other, instead of vigorously prosecuting the great

work which they profess to have at heart? Too many attempt to live on the same spot,—two, three, or four, sometimes, in a space which is large enough for only one. Everything which has vitality, wants room to grow until it has reached its mature proportions, and then it wants room to stand and develop its resources and fulfil its mission. It is so with men, with institutions, with churches. And God has given room enough for all, but human envy and selfishness prevent its proper distribution. So soon as a man or an institution, by dint of faithful effort, has secured a goodly possession, the covetous hand of some envious rival will be stretched out to pluck away a part or the whole of it. But how much nobler is it for each to go out into the open field and win a portion for himself, by the diligent use of the faculties and a wise improvement of the opportunities which God gives him? Happy will it be when this old leaven of human nature shall be completely purged out of the Church of Christ.

Churches of the same denomination are often divided without any sufficient reason. A dispute about the location of a house of worship is often the occasion of such divisions, and this when a spirit of mutual accommodation would at once remove all difficulty. Human will triumphs over Christian principle. The result is two feeble organizations jealous of each other, and continually in each other's way. In such a state of things how can either devote itself heartily to the great spiritual work which it is their special mission to perform in the world? A double measure of ministerial labor may be performed among them without any increase of spiritual results. One man would do the work of the two quite as easily, and far more agreeably, than either can do what now falls to him. A strong Church with an able minister of the New Testament, is more likely to do well the work of the Lord in a community none too large for its support, than two feeble churches which, at best, "agree to disagree." Bet-

ter endure some unpleasant things; better yield one's preferences for the location of a sanctuary—for some particular man or measure—than to set up a new organization which must trench upon the province of the old. There is altogether too much of the spirit of secession in our churches. There is a preposterous magnifying of grievances, and haste to make a show of independence. This divisive practice has become a by-word in the world. It is time to retrace our steps in this matter. It is a beautiful thing to see strong churches sending out their colonies to meet the wants of growing communities; but this is a very different matter from rending in twain those of moderate size, where there is no call for an increase of the means of grace beyond what they are able to supply. Seceders generally no doubt think they have ample reason for their course; but let them think long, and on all sides of the question, before they proceed. Councils should be very slow to sanction any division not called for by the increasing wants of a community, or the growing ability of the existing Church or churches to meet them. It has a very bad look for the different sections of a Christian Church to say that they cannot agree to walk together. There ought to be great searchings of heart in such cases. A Church with all its appurtenances is not a luxury, which every man or every little neighborhood is at liberty to enjoy alone. It is too expensive, too noble, too catholic an institution for this. Let us study more the things that make for peace and the unity of the body of Christ. Uncalled for divisions are of such frequent occurrence, and the evils of the practice are so manifold, that the temptation to dwell on this point is very strong; but we must pass on to notice denominational violations of the Apostle's rule.

Different denominations are by no means sufficiently careful to refrain from encroaching upon each other. When one denomination has entrenched itself in a given locality, with all the means of grace

and appliances which are essential to the due instruction of that community in whatever pertains to life and godliness, it is possible for other denominations to regard that locality as its sacred sphere, and to refrain from all attempts to establish themselves therein, at least while its work does not outgrow its power. And if they were deeply imbued with the Apostle's spirit, instead of seeking to plant a Church of their own order in that place, they would look for some unoccupied region to subdue for themselves. But there are too many cases where, from some temporary disaffection, or some diversity of sentiment among the members of the existing Church, other denominations have taken occasion to thrust themselves in, with the hope of being able to draw away a part of the community to their own support. And such attempts are commonly successful in some degree as denominational manœuvres. Every community has in it some who are ever in love with a new thing, to say nothing of more unworthy motives which can be brought to bear on a variety of minds. But what is gained to the cause of Christ by such means? Does religion flourish better for these invasions? Is there more piety, more good will, more neighborly kindness, more sympathy one with another, more readiness to join hands in carrying forward a good work, more of that love which is the fulfilling of the law? More professed converts there may be, but this does not determine the vital question. Pure and undefiled religion is what we should aim to promote. Is this increased by such denominational triumphs? If not, nothing of account is gained. And even if it could be shown that, in a given community, true religion is advanced in some degree, still the question remains, Might not more good have been done somewhere else by these new labors? It is one thing so to adjust the forces of a system that one part shall not counteract another; but this is not all we seek. The whole problem is to put every part where it will contribute most to the success of

the whole. And this is what the Church, as a whole, should strive to realize. But different denominations have shown themselves very prone to forget that they are members of the same body, and each has too much assumed that it is the whole body. It is not necessary to suppose that all denominations have equal excellence, or that one is just as well adapted to meet the wants of a given community as another. We may have our preference, but we must expect some degree of imperfection in every institution with whose shaping or working man has much to do. And we are prone to magnify the blemishes of our neighbors, while we cover our own. Charity is a beautiful grace among denominations where it exists, as well as among individuals. And the great work which all have before them will be most speedily accomplished when they encourage each other in doing the work which falls within their respective spheres, instead of invading each other's provinces on the pretext that they can do the work better than those who have it in charge. Probably every denomination, if once established in a locality which has hitherto been occupied by another, would improve some things there; but would there be an improvement on the whole, or so great a degree of it, as to justify the attempt to drive the occupant from its field? Is it not better to remedy the defects of a neighbor, so far as possible, by setting him a better example on our own territory, rather than by attempting to conquer his? There can be no question that Paul was a much more efficient agent in building up churches than some of his fellow-laborers; but he did not, on that account, go into their fields to show them how much better he could do than they. He rather suffered them to do as well as they could, while he occupied himself with more necessary work than the supplementing of their inferiorities. So may different denominations conduct toward each other. Their spheres often lie near together; but where there is room for all,

there is no need of crowding one upon another. In a large population there must be a number of organizations, more or less closely related. Whether they should all be of one denomination or not, depends on the preferences of the people. If there is, at any time, a demand for a new organization, the question of what denomination it shall be, should be determined by the need and proclivities of that community, and not by the power or skill of any therein existing denomination to circumvent its neighbors. There may be elements in the existing churches, which, if permitted to go out, as they might without weakening them, would gather together in a new organization of another name, where they would develop their energies with more comfort to themselves, and more benefit to the community, than they would if retained in the old organizations, as they would be if the new one were of the same kind. The force of natural traits in determining ecclesiastical preferences and systems is greater than we may be disposed to acknowledge. The "make of the man" has much to do in shaping theological opinions and ecclesiastical polities. And this fact should induce a charitable judgment of, and bearing toward those who, in either respect, may honestly differ from us. Each denomination should have liberty to establish itself, where there is room for it without pulling down or weakening another to build itself up. But the trouble is that this liberty does not suffice them. The question with them too often is, Can we possibly get in a Church of our denomination? And in fields of very limited extent, there are frequently persons to invite such attempts; some because of a pique against their pastor, or some leading member of the Church; some because they fancy others are allowed too much liberty; some because they desire more liberty for themselves; some because they "love the pre-eminence" which they cannot get in the old organization, but hope to in a new one; some because they conscientiously

believe they should enjoy religion better in a Church of another name; and a few, perhaps, because they think the cause of Christ would be promoted by such a measure. Now when such an invitation is sent abroad, those to whom it comes should consider whether there be good and sufficient reason for accepting it; whether the crying wants of a dying world allow the diversion to that point of so considerable a portion of the resources of the Church as will be needed to sustain a new organization there. It is next to impossible for these new organizations to get under way without countenance from abroad; and those who lend a hand to fix a schism where there are not enough to be divided, assume a fearful responsibility. It is natural that every branch of the Church should design to grow, but there is a better way of gratifying this desire. "Thou shalt not covet," prohibits churches and denominations, not less than individuals, from appropriating that which belongs to their neighbors. A haste to be rich at others' expense, is compatible neither with honesty nor safety. Nothing, in the long run, is to be gained in this way. Those who are eager to clutch the fairest possessions, without respect to those who have the right of precedence, may live to see their coveted abundance consumed; to find themselves impoverished by the overthrow of their schemes of self-aggrandizement, even as Lot ultimately lost his portion which he took without paying due deference to one more honorable than he, while the more courteous "father of the faithful" waxed great and prospered exceedingly in the improvement of what his greedy kinsman had left him. In the matter of denominational strifes, it is not uncommon for the younger to step in before the elder, and appropriate the fairest portion. But surely it is meet that good manners should be observed by Christian bodies not less than by individuals. If we do not take heed, we shall fall into the oft-repeated error of the first disciples, in disputing which shall

be greatest in the kingdom of heaven. Even now it can do us no harm to receive Christ's admonition: "One is your Master, even Christ, and all ye are brethren." Duly regarding this, while we each retain our individuality and labor in our own way, we shall not be guilty of preferring a denominational triumph to real Christian progress. Let Christ be magnified in us if he may,—in others if he will. This is Christian catholicity.

And it is hardly presumptuous to affirm that Congregationalism has been careful to exhibit this virtue; more so, we can but think, than some of her sister denominations. That there is no room for improvement on her part, we wish not to affirm. While we are less wordy in professions of good will to our fellow disciples of other denominations than some, we are not behind any in a practical regard for their rights, or even their prejudices. They build in peace by our side, and often by our aid, upon the foundation we have laid; and seldom are they molested in the enjoyment of their own, to say nothing of the liberty they are allowed to take

with ours. Some, at times, have been vehement in accusations against us; but their cries of persecution have commonly had nothing for a basis beyond a remonstrance against their improper interference. They may continue to speak against us if they will, but it shall be our care that no man take from us this, our boasting, that we build not on another man's foundation. Extreme men there are among us, who do not fairly represent the large-hearted catholicity which has been, and is, characteristic of our denomination. We have so little sectarianism that we seldom take the trouble to utter anything in our own defence. Our charity is often either misunderstood, or knowingly misused. We have weapons of attack and defence, but we prefer to be about our Master's business. We are willing to live in peace with all our brethren, even with such as may unjustly assail us and encroach upon us. We say to them:—Do your work in your own way and place, and so, God helping us, we will do ours. May he grant that the same mind be in us all which was in Christ Jesus!

CONGREGATIONAL CHURCHES AND MINISTERS IN WINDHAM COUNTY, CT.

BY REV. ROBERT C. LEARNED, BERLIN, CT.

(Continued from p. 157.)

VOLUNTOWN.—This town was recognized as early as October, 1715. It comprised a territory on the borders of Rhode Island, perhaps twelve miles long, and of only half that breadth, hilly and of moderate fertility. It is said to have been named from certain grants of its territory to military "volunteers." The population has been mostly engaged in farming, though there are several manufactories with small villages around them.

In May, 1794, the Northern half of Voluntown was incorporated as the town of Sterling. The ecclesiastical history of the towns is, however, but one, and is somewhat peculiar.

The first Church organized in Voluntown was formed Oct. 15, 1723. It was Presbyterian in its form, and had, for its only pastor, Samuel Dorrance, ordained Dec. 23, 1723; dismissed Dec. 12, 1770.

This Church seems to have become extinct, and was replaced by a Congregational Church, now known as the Church of Voluntown and Sterling. This was organized June 30, 1779, and has had the following pastors.

MICAIAH PORTER,.....	Ord. Nov. 22, 1781
	Dis. Aug. 28, 1800
OTIS LANE,.....	Ord. Oct. 29, 1828
	Dis. Sept. 10, 1834
JACOB ALLEN,.....	Inst. Oct. 11, 1837
	Dis. Nov. 15, 1849
CHARLES L. AYER,.....	Ord. Jan. 8, 1859

During the long vacancies between these pastorates, the Church has sometimes, but not always, had the services of a resident minister.

After the division of the town, this Society erected a house of worship on the boundary,—hence called the “Line Meeting House,” and have lately replaced it by a new one; thus giving evidence of great tenacity of life, notwithstanding the paucity of their numbers. The meeting-house stands on a high ridge, overlooking a wide extent of territory. It is surrounded by pleasant farm-houses; the nearest post-office is that called “Collamer.”

In 1745, there was a separation from the Presbyterian Church, and Alexander Miller was ordained their pastor, April 15, 1751; but the Church was afterwards united to the Separate Church in Plainfield, and Mr. Miller removed to that town. (See vol. ii., p. 376.)

Another Congregational Church was formed in the South part of Voluntown, (Nazareth Society,) Feb. 13, 1772. The only pastor was Solomon Morgan, ordained April 15, 1772; dismissed Feb. 26, 1782,—for an account of whom, see among Canterbury Pastors, (Vol. i., p. 354.) In 1794, this Church, with the advice of New London County Association, encouraged Allen Campbell, Esq., one of its own members, to preach to them; but he was never ordained, and the Church has for many years been virtually extinct.

Rev. SAMUEL DORRANCE was born about 1685, in Ireland, of Scotch descent; received the honors of the University of Glasgow, A. D. 1709, and was licensed to preach by the Presbytery at Dumbarton, A. D. 1711. Having removed to America, he was employed by the people of Voluntown, many of whom were of Scotch-Irish origin, and was acting as their minister at the time when the Church was organized. A Council was called for his ordination, Oct. 23, 1723; but in consequence of some opposition raised, partly on the ground of his being a foreigner, he was not ordained until Dec. 13, 1723. The mode of gov-

ernment in his Church was Presbyterian, although Mr. Dorrance was a member of the County Association; and in 1737, declared to that body that he did *not* belong to any Presbytery. Previous to October, 1742, more than sixty persons were added to the Church. In 1745, there was a separation from it, which left thirty-six male members still adhering. Mr. Dorrance continued in charge until Dec. 12, 1770, when he was dismissed. He died Nov. 12, 1775, aged 90 years, and was buried with his people, near their place of worship, now in the town of Sterling. His Church probably declined in the last years of his ministry, and was afterwards replaced by a Congregational Church. Mr. Dorrance was reputed a “man of good common sense, and a man of piety.” His estate was inventoried at £102 17s.,—contained the works of Tillotson, &c.

Mr. Dorrance married, (1) Aug. 1, 1726, Elizabeth Smith, who died Sept. 10, 1750; and (2) July 1, 1755, the widow of Rev. John Owen, and previously of Rev. James Hillhouse. By his first wife he had seven sons and two daughters, viz: 1, Gershom, born 1727, died before his father, leaving heirs; 2, Samuel, born 1729, probably died young; 3, John, born 1733, who survived his father; 4, George, born 1736, who was a Colonel, and fell at Wyoming, leaving heirs; 5, Susannah, born 1738, who married Robert Dixon, Esq., of Sterling; 6, Samuel, born 1740, who settled in Rhode Island; 7, Sarah, born 1742; 8, James, born 1744, who settled in Brooklyn, and was the father of Rev. John Dorrance; 9, Lemuel, born 1746, who lived in Sterling.

Rev. MICAIAH PORTER was born at Braintree, Ms., April 26, 1745, son of Benjamin and Mary Porter; joined the Third Church in Braintree; graduated at Brown University, in 1775; was approved as a candidate by New London Association, in 1776; was ordained first pastor of the Congregational Church in the first Society of Voluntown, Nov. 22, 1781, and continued in charge till regularly dismissed, Aug. 28, 1800. During

his settlement here, he was a member of New London County Association, by consent of the Association of Windham County. After his dismission he received, but did not accept, a call to the new Church in West Killingly.

He was called to settlement in Plainfield, N. H., Sept. 20, 1804, and was installed July 17, 1805. In this relation he continued until his death, Sept. 4, 1829, although he had not preached for some years previously. Mr. Porter is reported to have practiced the healing art, in some of its departments. He is not known as an author.

Mr. Porter married, on the day of his ordination, Elizabeth, daughter of Capt. Isaac Gallup, of Voluntown, by whom he had five sons and two daughters. His eldest son, Isaac, B. U. 1808, practiced medicine in Boston and Charlton, Ms., but died in Porter, Wis., in 1854. Three other sons have been physicians; the youngest daughter was the wife of Rev. Mr. Walker, New Ipswich, N. H., and died about 1834. Mr. Porter died December, 1843, aged 89.

Rev. OTIS LANE was born in Wrentham, Ms., Feb. 12, 1770, a son of Mr. Seth Lane; was graduated H. U. 1798, and was A. M. in course; was ordained pastor in Sturbridge, Dec. 19, 1800, and dismissed Feb. 24, 1819. He was installed Oct. 29, 1828, over the Church in Voluntown and Sterling, which had, at that time, been twenty-eight years without a pastor. This charge he retained till Sept. 19, 1834, when he was dismissed at his own request. Being then in infirm health, he removed to Southbridge, Ms., and there resided until his death, on the 6th of May, 1842, at the age of 72. In his earlier years he was inclined to Arminianism, but became afterwards decidedly evangelical and Calvinistic in his views. An obituary notice of him may be found in the *New England Puritan*, June 9, 1842.

Mr. Lane married, (1) June, 1802, Abigail P. Clapp, of Mansfield, Ms., who died March 15, 1803; (2) July 12, 1804, Eliza-

beth, daughter of Rev. Joshua Paine, his predecessor in Sturbridge, and had three sons and two daughters, of whom Mary married Rev. H. G. O. Dwight, of Constantinople; David Tappan, graduated A. C. 1829, was appointed a missionary of A. B. C. F. M., but died at Sterling, of consumption, in 1832; Samuel M. has been Cashier of Southbridge Bank, and Otis, a merchant in Ware, Ms.

Rev. JACOB ALLEN was born at Columbia, Aug. 18, 1781, the son of Timothy and Mary (Burnham) Allen; moved with his parents to Somers, when he was sixteen years of age; when about twenty-three or twenty-four, went to North Coventry, and studied under Rev. E. T. Woodruff; where he was converted; taught at West Hartford and Farmington; entered Sophomore at Dartmouth College, where he supported himself, graduating in 1811; studied theology with Dr. Burton, of Thetford, Vt.; was licensed by Orange County Association; was ordained pastor at Tunbridge, Vt., October, 1811, and dismissed in 1820; was installed at Eastbury, in 1832, and dismissed in 1835; was installed at Voluntown and Sterling, Oct. 11, 1837, and dismissed Nov. 15, 1849; supplied the Church in Long Society, Preston, one year, and then returned to his last charge, where he was employed in the work of the ministry up to the time of his death. This was brought on by a fever, and took place on the 13th of March, 1856.

Rev. Henry Robinson, in a sermon at his funeral, described him as "a sound and able theologian, an earnest and instructive preacher; eminently gifted in prayer, a faithful and devoted pastor, a wise and safe counsellor; given to hospitality, remarkable for humility, most affectionate and exemplary in domestic relations, interested in benevolent operations."

Mr. Allen frequently contributed to periodicals and newspapers, both secular and religious; but no printed sermon or book of his, has come to the writer's eye.

He married, in 1816, Mercy Dame, of Orford, N. H., and had four children, of

whom two married daughters survived him.

REV. CHARLES LATHROP AYER was born at North Stonington, June 25, 1826, the son of Rev. Joseph and Frances (Rogers) Ayer. He fitted for college at Colchester and Andover, and entered at New Haven, in 1846, but was compelled by ill health to leave. Subsequent efforts to pursue a course of study, were defeated by diseased eyes, and he settled upon a farm in his father's parish, at South Killingly, where he remained from 1849 to 1855. He was then approved as a candidate by Windham County Association, and soon commenced to supply a new congregation in the village of Wauregan, Plainfield. From this field he removed to Sterling, where he was ordained pastor, Jan. 8, 1859. The Society have taken courage, by his coming, to erect a new meeting-house and parsonage.

Mr. Ayer married, Nov. 27, 1849, Mary Bishop, of Lisbon, and has one daughter and three sons.

WINDHAM.—This town was incorporated May, 1692, being one of the oldest towns in this County, and embracing originally Scotland, Mansfield, Chaplin, and part of Hampton. The village at the Center was formerly of more importance than now, being the seat, for many years, of the County Courts, and the residence of men who were highly influential in the affairs of the State. It has now an air of quiet repose, but contains a number of pretty dwelling-houses, a Bank, and two churches—Congregational and Episcopal. The First Church in Windham, located in the village above described, was gathered Dec. 10, 1700, and has had the following pastors:

SAMUEL WHITING,.....	Ord. Dec. 4, 1700 Died Sept. 27, 1725
THOMAS CLAP,.....	Ord. Aug. 3, 1726 Dis. Dec. 10, 1739
STEPHEN WHITE,.....	Ord. Dec. 21, 1740 Died Jan. 9, 1794
ELIJAH WATERMAN,.....	Ord. Oct. 1, 1794 Dis. Feb. 12, 1805
WILLIAM ANDREWS,.....	Ord. Aug. 8, 1808 Dis. Apr. 20, 1813

CORNELIUS B. EVEREST,..	Ord. Nov. 22, 1815 Dis. Nov. 14, 1827
RICHARD F. CLEVELAND,..	Ord. Oct. 15, 1829 Dis. Oct. 1, 1832
JOHN E. TYLER,.....	Ord. Oct. 11, 1837 Dis. Dec. 2, 1851
GEORGE I. STEARNS,.....	Ord. Sept. 22, 1852

REV. SAMUEL WHITING was born at Hartford, April 22, 1670, the son of Rev. John and Sybil (Collins) Whiting, and grandson of William Whiting, a native of England, and among the principal men of the early settlers of Hartford. He studied first under his father, and then under Rev. James Fitch, of Norwich. He preached his first sermon at Windham, from the first verse of Genesis, on the first of January, 1693. He was not, however, ordained until Dec. 4th, 1700, and the Church was not organized until the 10th day of the same month, when fifteen persons, including Mr. Whiting, were united in covenant. In the charge then assumed, Mr. Whiting continued until his death, which occurred at the house of his cousin and brother-in-law, Rev. Nathaniel Collins, at Enfield, Sept. 27, 1725.

In the latter part of his ministry, there occurred at Windham a remarkable Awakening,—so that in six months eighty persons were added to the Church. A day of thanksgiving was kept on this account, and on that day Mr. Whiting delivered a sermon, (afterwards printed,) from 1 Thess. iii. : 8.

Mr. Whitney married Elizabeth, sister of Rev. Eliphalet Adams, of New London, by whom he had eight sons and five daughters. His eldest son, Samuel, was lost at sea in his youth; the next, William, lived in Norwich, and was a Colonel in the French War; John, Y. C. 1726, was for a time a preacher, then Judge and Colonel—lived in Scotland; Nathan, the youngest, lived in New Haven, was Colonel in the French War, &c.

The widow of Mr. Whiting married Rev. Nathaniel Niles, of Braintree, Ms., and after his death, removed to New Haven, where she died, in 1766.

REV. THOMAS CLAP was born at Scit-

uate, Ms., June 26, 1703, son of Stephen and Temperance Clap; had a religious education; joined the Church while a member of College; graduated H. U. 1722; arrived in Windham, Dec. 31, 1725; ordained pastor there, Aug. 3, 1726. Here he continued until dismissed, Dec. 10, 1739, to take the Presidency of Yale College. He was installed in this new office, April 2, 1740, and after holding it more than a quarter of a century, resigned in 1766, and died on the 7th of January, 1767, at Scituate, Ms.

President Clap was a man of marked qualities: strong mental powers, clear perception, solid judgment; though sometimes turned aside by prejudice, as in the case of Whitefield. He was a good scholar; an instructive preacher, Calvinistic in doctrine, not fond of parade, peaceful in death. He published a number of sermons, essays, &c., and had gathered materials for a history of Connecticut.

He married, Nov. 23, 1727, Mary, the daughter of Rev. Samuel Whitney, his predecessor, by whom he had five children, of whom only two lived to be married,—Mary, married Gen. David Wooster, of New Haven; and Temperance, married Rev. Timothy Pitkin. Mrs. Mary Clap died Aug. 9, 1736; and he married, Feb. 5, 1740—41, Mrs. Mary Haynes, widow of Capt. Roswell Salstonstall, who died Sept. 23, 1769.

It may be added that the General Assembly granted the people of Windham fifty-three pounds sterling, in compensation for the removal of their minister to a post of public usefulness.

Rev. STEPHEN WHITE was born at Middletown, June 8, 1718, son of John and Susanna (Alling) White; removed with his parents, in infancy, to New Haven; graduated Y. C. 1736, and was ordained pastor at Windham, Dec. 24, 1740; the sermon by Rev. Solomon Williams, of Lebanon. He remained in charge there until his death, Jan. 9, 1794, in the 76th year of his age, and the 54th of his ministry. He is said by Dr. Welsh, in

his funeral sermon, to have been "a gentleman of study and close application of mind; an agreeable companion, a faithful friend; a kind husband, a tender parent, a good neighbor, a real Christian, and a faithful minister."

And again it was said, "He lived and died respected and esteemed by those people whose approbation was worth possessing; while he had the hard reflections of those whose censure on such subjects was praise."

He published, in 1763, an Election Sermon, and in 1778, a funeral sermon on the death of Joseph Trumbull.

He married Mary, daughter of Thomas Dyer, of Windham, and had thirteen children, of whom the youngest was Hon. Dyer White, an attorney and Judge in New Haven. Three daughters of Rev. Mr. White lived to advanced age, continuing unmarried in the house formerly occupied by their father. Their mother died May 27, 1802, aged 83.

Rev. ELIJAH WATERMAN was born at Bozrah, Nov. 28, 1769, son of Nehemiah, Jr., and Susanna (Isham) Waterman; graduated Y. C. 1799; was approved as a candidate by New London Association, May, 1793; was invited to settle at Windham, June 23, 1794, and was ordained there on the first of October following; the sermon by Rev. James Dana, D.D., of New Haven. Here he continued till the 12th of February, 1805, when he was dismissed, in consequence of opposition excited by the bold and decided manner in which he reproved sin and enforced discipline. He was installed pastor of the Church in Bridgeport, January, 1806, where he remained in charge till his death, which occurred Oct. 11, 1825, while on a visit at Springfield, Ms. He appears to have been a man of great energy, activity and faithfulness. He carefully transcribed the former records of the Church, and collected materials for a history of the churches in that vicinity. He published a sermon commemorative of the close of the first century in the his-

tory of the Windham Church; also several other sermons and addresses, and a Life of John Calvin.

He married Lucy, daughter of Shubael Abbe, Esq., of Windham, and had six daughters and two sons, of whom one is the Rev. Thomas T. Waterman, pastor successively in Providence, R. I., in Philadelphia, Pa., and in West Killingly, Ct. A sketch of Mr. Waterman is to be found in the second volume of Dr. Sprague's "Annals."

Rev. WILLIAM ANDREWS was born at Ellington, Sept. 28, 1782; graduated M. C. 1806; studied theology with Dr. Burton; (?) was ordained pastor at Windham, Aug. 8, 1808; the sermon by Dr. Welch, of Mansfield. Here he encountered considerable difficulty in his ministerial work, and at length sought a dismissal, which he obtained, April 20, 1813. In June, of the same year, he was installed at Danbury, and continued there till dismissed, May, 1826. He was again installed at South Cornwall, July 25, 1827, where he remained in charge till his death, which occurred Jan. 1, 1838, at the age of 55. He was a man of grave and serious deportment, of good learning and of sincere piety.

He married Sarah Parkhill, of Benson, Vt., and had one daughter and six sons, five of whom have been preachers, and one is now President, and another Professor, at Marietta College, O.

Rev. CORNELIUS BRADFORD EVEREST was born in Cornwall, March 14, 1789, a descendant of Benjamin Everest, one of the early settlers of Saybrook. He graduated W. C. 1811, and studied theology with Dr. Ebenezer Porter, Dr. Andrew Yates, and Dr. Lyman Beecher. He was ordained pastor at Windham, Nov. 22, 1815, and dismissed Nov. 14, 1827, after a troubled, but not dishonorable ministry. He was again settled as colleague with Rev. Dr. Strong, in the First Church of Norwich, Nov. 11, 1829, and dismissed April, 1836; was installed at Bloomfield, June, 1836, and dismissed, October, 1840.

He was then, for a number of years' Stated Supply to a Church at Rainbow, in Windsor. He afterwards removed to Philadelphia, Pa., where he now lives, with some of his children.

On the 3d of June, 1860, he received baptism by immersion, at the hands of Rev. Dr. Kennard, of Philadelphia, being at the time 71 years old.

He has published a "Sermon in Defence of the Gospel," a Memoir of Jane C. Judson, a Sermon on the death of Rev. Joseph Strong, D.D., and a small volume entitled, "Essays on the Lord's Supper."

He married Abby, daughter of Col. Benjamin Gold, of Cornwall, and has had three sons and two daughters.

Rev. RICHARD FALLEY CLEVELAND was born at Norwich, June 19, 1804, the son of William and Margaret (Falley) Cleveland; united with the Church at an early age; graduated Y. C. 1824, with honor; then taught a school in Baltimore, Md., and meanwhile studied theology with Rev. Dr. Nevins; after which he was for two years a member of the Theological School at Princeton, N. J. He was licensed in the Spring of 1829, by the Presbytery of New York City, and was ordained pastor at Windham, on the 15th of October, of the same year, the sermon by Rev. Dr. Sprague. He was settled with the condition that he might withdraw at the end of three years, if he then saw fit, and he was accordingly dismissed, Oct. 1, 1832, at his own desire, notwithstanding the earnest efforts of the people to detain him.

After preaching a year in Portsmouth, Va., he was settled as pastor at Caldwell, N. Y., November, 1834, and there labored successfully in a wide field for seven years. Hence he removed to Fayetteville, N. Y., in the Fall of 1841, preached three years as supply, and was installed pastor, October, 1844. From this charge he was dismissed in 1850, to become Secretary of the Central Agency of the A. H. M. S. In this service he spent three years, but finding it too severe for his health,

resumed the pastoral office at Holland Patent, N. Y., Sept. 14, 1853. He was able to preach but one sermon after his installation, being soon prostrated by bleeding. He died Oct. 1, 1853, from ulceration of the stomach. Rev. Dr. Vermilye, of Clinton, N. Y., preached at his funeral. Many high testimonies were borne to his great worth, by individuals, by the Presbytery of Onondaga, and by the officers of the Home Missionary Society.

He had published frequent articles in periodicals and papers.

He married Ann, daughter of Abner Neal, of Baltimore, by whom he had nine children, who all survived him; the oldest, Ann, being the wife of Rev. E. P. Hastings, of Batticotta, Ceylon; and one son, William, having entered on the work of the ministry.

Rev. JOHN ELLERY TYLER is a son of Rev. Bennet Tyler, D.D.; was born at Southbury, in 1810; graduated D. C. 1831; was ordained pastor at Windham, Oct. 11, 1837, and dismissed at his own request, by reason of ill health, Dec. 2, 1851, when he removed to East Windsor Hill, where he now resides. He published, in 1850, a valuable Historical Sermon, giving an account of the Church in Windham during the century and a half then past.

He married (1) Mary H. Williams, of Northampton, Ms., and (2) Caroline E. Goodrich, of East Windsor Hill. He has had six children.

Rev. GEORGE INGERSOLL STEARNS was born at Killingly, in 1825, son of Dea. Warren Stearns; graduated A. C. 1849, and was ordained pastor at Windham, Sept. 22, 1852. He married Miss Jones, of Michigan, and has children.

All the pastors of this ancient Church were ordained here in youth, and all proved worthy men.

In 1780, there was a Church formed in what was then the North part of Windham, though now included in the town of Chaplin. After continuing about sixteen years, this Church was dissolved, and thir-

teen members were received back to the First Church in Windham.

Rev. JOHN STORRS, the only pastor of the above named Church, was born at Mansfield, son of John Storrs, and a great grandson of the first immigrant in the family. He graduated Y. C. 1756, and was Tutor 1761-2. He was installed at Southold, L. I., Aug. 15, 1763, and was not dismissed from that charge until April 13, 1787; but was absent from his parish from August, 1776, to June, 1782, on account of the war, during part of which time he was Chaplain in the Revolutionary Army. After his dismissal from Southold, he settled on his paternal estate in Mansfield, and acted as pastor of the Church in North Windham, worshiping in what was called the Ames Meeting House. He died Oct. 9, 1799, aged 64.

He married twice. By his first wife, who was a daughter of Hon. Shubael Conant, of Mansfield, and widow of Dr. Samuel Howe, he had one child—Richard Salter Storrs. This son was named for Rev. Dr. Salter, of Mansfield, by whom he was supported at Yale College. He was pastor at Longmeadow, Ms., from 1785 until his death, in 1819. One of *his* sons is Rev. Richard Salter Storrs, D.D., now, and for many years, pastor at Braintree, Ms., and *his* only son is Rev. Richard Salter Storrs, Jr., D.D., of Brooklyn, N. Y. There are persons in Mansfield who have listened to the preaching of the four generations of this ministerial family.

In the Western part of Windham, where now stands the borough of Willimantic, a village grew up soon after 1821, in consequence of the erection of factories on the Willimantic river; attaining, in 1827, a population of about one thousand. In August, of this year, Mr. Dennis Platt (afterwards a pastor in Canterbury,) was sent by the Directors of the Connecticut Missionary Society to attempt the gathering of a Church, there being then not even a Sunday School nearer than Windham Center,—a distance of three miles.

A Church was organized with sixteen members, Jan. 22, 1828, which for ten years was aided by the Missionary Society, but has now become a helper of others. After enjoying the labors of Mr. Platt till the Autumn of 1829, and the Rev. R. S. Crampton for two years from May, 1830, it received, successively, the following pastors :

PHILO JUDSON,.....	Inst. Dec. 18, 1834
	Dis. March 21, 1839
ANDREW SHARPE,.....	Ord. Sept. 23, 1840
	Dis. June 12, 1849
SAMUEL G. WILLARD,....	Ord. Nov. 8, 1849

Of Mr. JUDSON some account is given among the Ashford pastors, (Vol. i., p. 267.)

Rev. ANDREW SHARPE was born in Pomfret, Oct. 3, 1810, the son of Abishai and Hannah (Trowbridge) Sharpe; graduated B. U. 1838; studied theology at East Windsor; was ordained pastor at Willimantic, Sept. 23, 1840, and dismissed in consequence of impaired health, June 12, 1849. Removing to Rockville, he was installed pastor of the newly formed 2d Church in that village, in Sept. 1849. After a pastorate of two and a half years, during which 114 members were added to that Church, he was dismissed, and re-

moved to Ohio. Here he labored two years as stated supply in Willoughby, Cuyahoga Co., then removed, May 1, 1854, to East Cleveland, where he still resides, having been installed pastor of the Congregational Church, June 25, 1860.

He married, Oct. 6, 1840, Eliza, dau. of Ralph Gilbert, Esq., of Hebron.

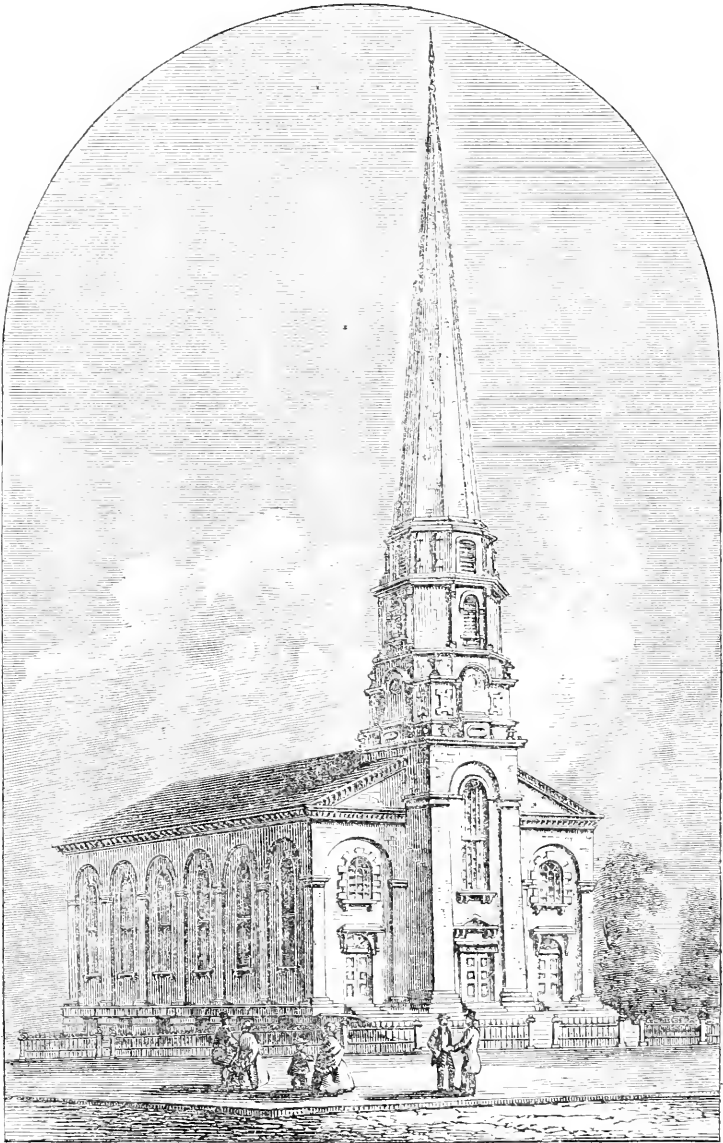
Rev. SAMUEL GREGORY WILLARD was born in Wilton, Nov. 8, 1819, the son of Dr. David and Abby (Gregory) Willard, and descendant of Maj. Simon Willard. After leaving Wilton Academy he was engaged several years in mercantile pursuits, and in teaching; prepared for College at the Hopkins Grammar School, under Hon. Hawley Olmstead; graduated Y. C. 1846; studied theology at New Haven; and was ordained pastor at Willimantic, Nov. 8, 1849, where he still remains—a Council having refused (Nov. 1860) to dismiss him for the service of the Home Evangelization Committee of Connecticut.

He married (1) Mary A., daughter of Mr. S. P. Randle, of Wilton, who died suddenly in 1853; and (2) Mrs. Cynthia B. Witter, daughter of Mr. Dan Barrows, of Mansfield. By the second marriage he has a son and a daughter.

FIRST CONGREGATIONAL CHURCH, DETROIT, MICH.

THE first Congregational Church in Detroit, Mich., was organized on Christmas day of 1844, by the mutual covenant of thirteen members, under the ministry of the Rev. Henry L. Hammond, now of Chicago, Ill., and with much kind help from the late David Hale, of New York city. Its first church edifice was erected in Jefferson Avenue, in 1846. Rev. Messrs. Atterbury, Kellogg and Avery supplied the desk after the three years of Mr. Hammond's labors were ended, until, in December, 1848, the present pastor, Rev. Harvey D. Kitchel, D.D., was installed. In 1848, 1851, 1855 and 1858, precious revivals added much to the strength of the Church, which received,

during its first fourteen years, 204 members on profession of their faith, and which now numbers 355, with a large and flourishing Sabbath School. In 1854, the old house of worship having proved totally insufficient for the needs of the growing congregation, the new, beautiful and commodious edifice, a view of which is given on the opposite page, was erected, from the designs and under the superintendence of A. H. Jordan, Esq., of Detroit, at a cost of \$50,000, including the site. It is very complete in its appointments, and will accommodate 1,000 persons. It stands on the corner of Fort and Wayne streets, and is one of the finest church buildings in the great West.



FIRST CONGREGATIONAL CHURCH, DETROIT.

A HISTORICAL DOCUMENT,

ILLUSTRATING A NOT YET OBSOLETE ASPECT OF NEW ENGLAND THEOLOGY.

PREFATORY NOTE.

I have transcribed, for the CONGREGATIONAL QUARTERLY, the following paper from a manuscript which I found about thirty years ago, among the papers of the Rev. James Dana, D.D., formerly pastor of the First Church in New Haven, Connecticut.

Dr. Dana's position in relation to the controversies of his time may be understood by consulting *Sprague's Annals*, vol. i., pp. 565-571. He had a strong antipathy to what was called, in his day, "new divinity;" and his sympathies, during the whole course of his ministry, both at Wallingford and at New Haven, were with the ministers and churches that repudiated those "improvements in theology," which were consequent upon the Great Awakening. Born and educated at Cambridge, he had many friends in that region, and naturally cherished a lively interest in whatever concerned the churches there. It is easy to account for his having, and keeping, such a document as this. It is entitled "A true copy of the Report of a Conference held at Westford, on the fourth day of December, 1781." It is rather the Result of a Council. The "elders and deacons" of twelve churches, viz., Littleton, Chelmsford, Wilmington, Hollis, Shirley, Lunenburg, Billerica, Dunstable, Stow, Groton, Acton and Concord, were sent by those churches, "upon the request of the aggrieved in Westford, agreeable to a proposal made to them by the Rev. Mr. Scribner, in the name of his Church, to a public Conference in that town, concerning the grounds of difference subsisting between the churches there and the churches in the neighborhood." Mr. Scribner was a Hopkinsian, or "new divinity" man. The Council was made up, as I

judge, of "old divinity" men. Who the ministers were, I know not, as no name appears, except that of "Ebenezer Bridge, Moderator," subscribed at the close. The Council continued in session from Dec. 4th to Dec. 8th, and then adjourned to the first of January, after appointing a Committee "to draw up an account of our proceedings, and our judgment upon the matters that came before us." At the adjourned meeting, the Result (for such it is, though not so denominated,) was presented and agreed to.

I think this furnishes a livelier picture of what was the state of theological opinion and controversy in Eastern Massachusetts, eighty years ago, than has ever yet been published in so small a compass.

The manuscript from which I have transcribed the following, is prefaced by an article entitled, "A brief specimen of the scheme of Modern Divinity, founded principally on the writings of Messrs. Edwards, Hopkins, West, and others; and by some supposed to be true Calvinism." That "brief specimen" consists of fourteen propositions, obnoxious to old divinity men; and it is finished with three questions, highly expressive of the feeling with which the "modern divinity" was regarded by its adversaries. Perhaps I may find time to copy it hereafter, if the publication of what I now communicate shall be found acceptable.

LEONARD BACON.

New Haven, Feb. 15, 1861.

A TRUE COPY OF THE REPORT OF A CONFERENCE, HELD AT WESTFORD, ON THE FOURTH DAY OF DECEMBER, 1781.

We, the Elders and Deacons of the following churches, viz., the Church in Littleton, Chelmsford, Wilmington, Hollis,

Shirley, Lunenburg, Billerica, Dunstable, Stow, Groton, Acton and Concord,¹ being

¹ The following were the pastors of these twelve churches at the time the Conference met, and may be presumed, therefore, to have been the "Elders," who, with their "Deacons," composed it.

Littleton. Rev. Edmund Foster, born at Reading; a graduate of Yale, in 1778; was settled over the Church in Littleton, January 17, 1781, about eleven months before the Conference came together. As he had a senior colleague, Rev. Daniel Rogers, who died the year following, at the age of 77, perhaps *he* was the one sent. He was grandson of President Rogers, of Harvard College; studied divinity with Dr. Gay, of Hingham, and held a distinguished rank among his brethren.

Chelmsford. Rev. Ebenezer Bridge, a native of Boston; a graduate of Harvard, in 1736; was settled at Chelmsford, May 20, 1741. His theological studies were pursued under the direction of Rev. William Welsted, of the New Brick Church, Boston. He preached the Election Sermon in 1767, and appears to have presided at the adjourned meeting of the Conference.

Wilmington. Rev. Isaac Morrill, born at Salisbury; graduated at Harvard, in 1737; was settled over the Church in Wilmington, May 20, 1741. He preached the Dulleian Lecture in 1776, and the Convention Sermon in 1778.

Hollis, N. H. Rev. Daniel Emerson, a native of Reading, Ms.; a graduate of Harvard, in 1739; was settled over the Church in Hollis, April 20, 1743.

Shirley. Rev. Phineas Whitney, born in Weston; graduated at Harvard, in 1759; was settled at Shirley, June 23, 1762. He was father of Rev. N. B. Whitney, late of the Second Church, Hingham, at whose ordination he preached a sermon, which was printed; as also his sermon at the funeral of Rev. Zabiel Adams, of Lunenburg.

Lunenburg. Rev. Zabiel Adams, born at Quiney; graduated at Harvard, in 1759; was settled at Lunenburg, September 5, 1764. He was cousin to the elder President Adams; of a strong and well cultivated mind, an eloquent preacher, but eccentric, and not always safe in judgment. He published a number of sermons and tracts—some of them controversial, and all of them characterized by a fearless independence of opinion. He claimed the pastor's right to veto the acts of the Church.

Billerica. Rev. Henry Cummings, D. D.; born in Tyngsborough, but brought up in Hollis, N. H.; a graduate of Harvard, in the class of 1760; was settled in Billerica, January 26, 1763. He lived to preach a Half-Century Discourse, in 1813, which was printed, as were sixteen other sermons of his, including the Election Sermon, in 1783, the Dulleian Lecture, in 1791, and the Convention Sermon, in 1795.

Dunstable. Rev. Josiah Goodhue, a native of Hollis, N. H.; a graduate of Harvard, in 1755; was settled in Dunstable, June 8, 1757; but as he was dismissed in 1774, and had no settled successor till 1799, this Church may have been represented in the Conference only by its Deacons.

Stow. Rev. Jonathan Newell, born in Needham;

sent by the churches to which we respectively belong, upon the request of the aggrieved in Westford, agreeable to a proposal made to them by the Rev. Mr. Scribner, in the name of his Church, to attend a public Conference in that town, concerning the grounds of difference subsisting between the Church there and the churches in the neighborhood; being met for that purpose at the time appointed, viz., on December 4th, 1781, and having attended to the business assigned us, and deliberated in private upon those things that were debated in public, adjourned on the 8th of said month to the first day of January next ensuing, after first choosing a Committee to draw up an account of our proceedings, and our judgment upon the matters that came before us, to whom we delivered our public and private minutes for a guide in preparing their report.

At the adjournment, on January 1st, 1782, the Committee presented the follow-

graduated at Harvard, in 1770; was settled at Stow, October 11, 1774. He studied theology with Rev. Dr. West, of Needham, and lived to preach a Half-Century Sermon, in 1824, which, with another historical sermon, preached in 1783, was printed.

Groton. Rev. Daniel Chaplin, D. D., born in Rowley; graduated at Harvard, in 1772; was settled at Groton, January 1, 1778. He pursued his theological studies with Rev. Dr. Haven, of Portsmouth, N. H. In his latter years, when, as in most of the surrounding churches, Unitarianism divided his flock, Dr. Chaplin took his stand with those who adhered to the ancient faith.

Acton. Rev. Moses Adams, born in Framingham; a graduate of Harvard, in 1771; was settled in Acton, January 25, 1777. He studied theology, probably at Cambridge, as he had his Church relation there when he was ordained. He preached the sermon at the ordination of Rev. Luther Wright, of East Medway, in 1798, which was published, together with four other discourses on various occasions.

Concord. Rev. Ezra Ripley, D. D., born in Woodstock, Ct.; graduated at Harvard, in 1776; was settled at Concord, November 11, 1778. From the time that Unitarians were recognized as a distinct sect in Eastern Massachusetts, he was classed among them, though never strongly anti-evangelical.

Rev. Mather Scribner was a native of Norwalk, Ct.; a graduate of Yale, in 1775, and was ordained at Westford, on the "last Wednesday in September," 1779, provided "the town agreed to the same," as the Church Records state. His dismissal took place November 10, 1789; but whether on account of his "new divinity," does not appear. He lived thenceforth in Tyngsborough, but was buried with his former flock, in Westford.

ing Report, which, having carefully examined and weighed, we agree to approve of:

Being met on the 4th of December, as mentioned above, we were informed by the Committee of the Aggrieved that Mr. Scribner and his Church were ready to wait on us at the meeting-house, that being the place proposed for holding the Conference. We accordingly went to the meeting-house, and after some debate, the parties in the Conference chose the Rev. Mr. Bridge, Moderator of the whole. After solemn prayer to God for direction and blessing, it was agreed that the Result of the Council, called by the Aggrieved soon after Mr. Scribner's ordination, should be the foundation of the Conference, as it contained all those matters that fall within the design of it.

The objects of the Conference being thus settled and limited, Mr. Scribner severely censured the Aggrieved for calling a Council by themselves, and the Council which came at their call for judging the matter of complaint laid before them; ² because, as he insisted, the necessary previous step of an application for a mutual Council had not been taken. He did not, however, deny that the Aggrieved (before his ordination, after letting him know that they had objected to settling, and should oppose his ordination, and when, or after the Church had chosen the ordaining Council,) desired the Church to grant them the liberty of adding to said Council as many churches as would make one-third of the whole, or to give up the distant churches, and call in the neighboring churches, (as is usual on such occasions,) allowing him the customary privilege of inviting some churches from the parts from whence he came; and that they offered, if the Church would comply with either of the proposals, to join issue with them and submit all matters to the decision of the ordaining Council. Nor did any of the Church absolutely deny that such proposals had been made, though some supposed they were made somewhat informally. Or, if the fact had been absolutely denied, it might have been ascertained by a recourse to the Result of the ordaining Council; for it appears from that Result, that the Church,

instead of denying the fact, (as it may be presumed they would have done, had it not been read,) did rather admit it for truth, and only excuse their non-compliance with the proposals. And it is our opinion that (as Mr. Scribner, according to custom, must have had a voice in choosing the ordaining Council, which privilege the Aggrieved were content he should enjoy,) had the Church complied with either of the proposals above mentioned, it would have made the ordaining Council mutual on all sides; and then neither Mr. Scribner, the Church, nor the Aggrieved, would have had any reason to complain (supposing the proceedings or result of said Council had not been agreeable,) that they were tried and judged by a Council, in choosing which they had no voice. But we think the Aggrieved, in consequence of the Church's refusing to comply with either of their proposals, had reason to complain that a matter in which they were deeply interested, was decided against them by a Council which they were not allowed to have any hand in choosing, as an aggrieved party, though they desired it.

From the above state of the case, it appears to us that the conduct of the Aggrieved, in calling a Council, was regular, and fully consistent with the constitutional order of these churches; and that the Council called by them are not justly condemnable for entering into a consideration of the matters of grievance laid before them, and giving their judgment and advice thereon; especially when we consider the previous steps which the said Council took, as the same are stated in the beginning of their result, so that we think Mr. Scribner might reasonably have spared his complaint on this head.

After all parties appeared to be willing to leave the above point and proceed to something else, it was agreed to waive all matters in the Result of the Council of Aggrieved, excepting those which related to doctrine,—which reduced the Conference to the three following questions, viz :

1. Whether Mr. Scribner had expressed himself upon the doctrine of regeneration in the manner complained of by the Aggrieved, and disapproved of by their Council?

² This must refer to the Council called soon after his ordination.

2. Whether, from the expressions he made use of in some of his sermons, it was natural to conclude that he denied it to be the duty of sinners, while unregenerated, to attend upon any means of grace and religion; and what his real sentiments are respecting this matter?

3. Whether Mr. Scribner, in conversation with any persons in town, had expressed himself in words naturally conveying this sentiment, viz., that sin is the object of God's choice, and agreeable to his will; and whether this be his real sentiment?

After agreeing to confine the Conference to those points, we proceeded to take them up in their order.

As to the first question, relating to regeneration, the Aggrieved complained that Mr. Scribner had expressed himself upon it in the following words, or in words of the like import, viz., that to be born again does not imply that there is anything in human nature that can be changed, altered, or in any way differently modified, so as to produce a state of regeneration; but that to be regenerated, is to have a new existence, produced by the power and agency of God. These expressions, they supposed, contradicted the notion of a renovation or a moral change, and held up the idea of the creation of a new person, in a natural sense, in regeneration; which they could not reconcile to the doctrine of personal identity.

Mr. Scribner read his sermon on regeneration, upon which the above complaint was grounded; from which it appears to us that the Aggrieved had reason for their complaint, as he expressed himself much in the same manner complained of, without sufficiently explaining himself.

He acknowledged that this language was not the most eligible; and that if he was to discourse again upon the subject, he would choose a different mode of expression, to prevent mistakes. In regard to his saying "that there was nothing in human nature capable of being so changed, &c., as to produce a state of regeneration," he declared that he meant no more than that "sin could not be changed into holiness." As to the notion of a new existence, produced by the power and agency of God, he said "he did not mean that there were any new natural

passions, powers or faculties created in the soul, in regeneration; but only that the old ones were taken from wrong objects, and placed on those that were right." We do not disapprove of his sentiments on this point, as he expressed himself in his explanation; but yet we think the language referred to, in his sermon upon the subject, might justly be censured as a *darkening of counsel, by words without knowledge*.

Having discussed the first question, we proceeded to the second, relating to the works and doings of the unregenerate.

The Aggrieved complained that Mr. Scribner had expressed himself upon this head in such a manner as, they thought, clearly implied that it was not the duty of sinners, while unregenerate, to pray to God, or attend on any of the means of grace. They charged him with asserting "that man, in a state of nature, has no more right to assemble with Christians for public worship than the Devil has." They allow, indeed, that he was willing to soften this expression, when he found it was offensive; but still, they say, he professed to retain the sentiment.

They also charged him with declaring "that to tell sinners to pray and strive, and do the best they can, and wait for a blessing upon their endeavors to please God, is not to teach them the good and right way;" and likewise with asserting "that all the prayers a man makes, while in a state of nature, must be repented of as sin, before he can obtain salvation." Mr. Scribner produced two sermons—the one upon Psalm l. 22; the other on 1 Sam. xiii. 23,—upon which the above charges are grounded. He read to us such parts of each as he supposed had any relation to the points in question, adding such explanations as he thought proper. As to his saying "that the unregenerate had no more right to assemble with Christians for worship than the Devil has,"—or as it stands in his sermon, "than Satan had to appear among the sons of God,"—he observed that perceiving that the expression gave offence, he did not use it when he preached the sermon at Westfield, and had marked it, with an intent not to use it again. But yet, instead of discovering any conviction that

the sentiment was erroneous, he rather appeared tenacious of it.

And from what he read of his sermons, we are satisfied that he gave the Aggrieved reason to think that he denied it to be the duty of sinners to pray in an unregenerate state; as he used the expressions complained of by them, or expressions of the same significance, and appeared to insist much on the sentiment they were adapted to convey. This matter was the subject of long conference; but the main point in the question, viz., whether it was the duty of sinners to pray, or attend the means of grace, in a state of unregeneracy, was often winked out of sight by vague declamation, which brought forward many matters which had little or no relation to it. When Mr. Scribner was pressed with any question directly to the point, he would evade it by some declamatory flourish, adapted to make people believe he had answered a question when he had not. The Conference went on for some time in this manner; and though we agreed with Mr. Scribner in some things improperly introduced, yet, as to the main question, we were left much in the dark, as his answers were ambiguous and evasive.

In this state of the Conference, Mr. Scribner presented us with a confession of his faith, as a true specimen of his sentiments, and consented we should peruse it by ourselves. We accordingly perused and examined it with care and attention; but finding that it left every question before us altogether undecided, the Conference was renewed. But as there was little prospect of coming to a conclusion, by reason of the continual excursions that were made from the proper objects of the Conference to things of a foreign nature, it was moved, in order to bring it to an issue, that a few questions relative to the points properly before us, should be proposed to Mr. Scribner, and answered by him in writing; and that there should be no public debate upon his answers, whether direct or indirect, plain or evasive. This mode being adopted, the following questions were proposed, and the answers annexed [were] received; upon which we have expressed our minds in the subjoined observations.

Ques. 1. Whether the soul of a sinner, in

the great work of regeneration, undergoes any change?

Ans. Yes, a saving change.

Ob. This answer is satisfactory, and we suppose the notion of a change sufficiently contradicts the notion of a new physical existence.

Q. 2. Whether holiness consists altogether in right exercises of mind?

A. I suppose it does.

Ob. This answer is dissatisfactory, because it excludes a right temper from the description of the character of a holy person, and seems to contradict the notion of a principle of holiness abiding in the soul of the real saint.

These two questions were occasioned by what Mr. Scribner said concerning regeneration. The ten following ones were proposed in order to discover his thoughts relative to the propriety of exhorting the unregenerate to pray, and attend the means of grace.

Q. 3. Whether an unregenerate man can pray for grace in such a manner as to perform duty in the sight of God?

A. As an unregenerate man, he cannot.

Ob. We cannot approve of this answer, because it implies either that God does not require sinners to seek him for grace, in their unregenerate state, or else that they perform no duty when they do what God requires.

Q. 4. Whether the prayer of an unregenerate man, [under the influence of common grace,]¹ proceeding from the principles of hope and fear, or of natural conscience, or faith in the being, perfections and providence of God, or in a future state of recompense, or from self-love—that is, a concern for his own happiness and welfare—is an affront to God, or offensive to the Deity?

The person who proposed this question, being asked whether he meant by “faith in the being of God,” &c., a faith short of saving faith, answered in the affirmative; upon which the question was answered as follows, viz:

A. It is offensive to the Deity, because he does [not] herein act supremely to God’s glory, and seek to serve him.

¹ These words, in the MSS., are interlined by another hand.

Ob. We are dissatisfied with this answer, because it supposes that God is offended when sinners are moved to seek him for mercy, from principles good in themselves, which he has implanted, and which he applies to in his word,—merely on account of their not being under the supreme influence of the best, highest, noblest, and most exalted principles that can actuate the most eminent saint on earth.

Q. 5. Whether a man who has not that faith in Jesus Christ which the gospel requires, or which is justifying and saving, and who believes that without this faith he cannot be saved, and that this faith is the gift of God, shall go to God in prayer for it, in his present temper of mind, and with such qualifications as he is now possessed of?

A. No, for without faith it is impossible to please God.

Ob. We disapprove of this answer as being calculated to mislead. The question makes a plain distinction between a man's believing in God, and being possessed of a saving faith in Christ. The answer is calculated to keep this distinction out of sight, and to lead people to suppose that by faith, in the text adduced, is meant saving faith in Christ, whereas, in the immediately following words, it is explained by believing that God is, and that he is a rewarder of them that diligently seek him.

If by faith, in this text, Mr. Scribner supposes is meant saving faith in Christ, the meaning of his answer is obviously this: That a sinner ought not to be directed to pray to God for saving faith in Christ, until he is first possessed of such a faith. And we have reason to think this was his meaning, from many things that he said, in the course of the Conference, upon the same question.

Q. 6. Can an unregenerate man so read the word of God, meditate upon it, pray, and attend the means of grace, as not to sin so aggravatedly as in neglecting them?

A. Though an unregenerate man does sin against God altogether, yet an unregenerate man may so read the word of God, meditate thereon, pray, and attend the public means of grace, as not to offend God so much as he may do by neglecting them, on account of several aggravations.

Ob. This we look upon as an indirect answer. Mr. Scribner assigned as a reason for answering in this manner, that an unregenerate man might go to meeting with a view to seek an opportunity to kill his minister, or he might stay at home in order to have opportunity to kill his neighbor. Upon which the following question was put, viz:

Q. 7. Whether a person can read or pray, or attend the public means of grace, in any benevolence of temper short of the true Christian temper, so as to be more in the way of his duty, and in the way of blessing from God, than he would be in the omission of them?

A. For answer, we were referred to the New England Confession of Faith, Chap. 16, Article 7th.

Ob. We have attended to the Article referred to, and take it to be an affirmative answer. (1.) Because it declares that the works done by the unregenerate may, for the matter of them, be things commanded by God, and consequently be considered as duties in that view. (2.) Because though it speaks of them as sinful, in regard to principle, manner and end of performance, yet it expressly asserts that "the neglect of them is more sinful." But as the Article may easily be interpreted in different ways, we could have wished for a more explicit answer.

But supposing it to be Mr. Scribner's opinion that though an unregenerate man sins altogether when he engages in any offices of religion, yet he sins less by engaging in them in the best manner he can, than by omitting them, the following question was asked, in order to determine whether he supposed an unregenerate man might, upon this principle, be exhorted to pray or attend the means of grace, in his present state of unregeneracy, viz:

Q. 8. Whether an unregenerate man shall be exhorted to attend the means of grace upon this consideration, that of two moral evils he should choose the least?

A. All unregenerate men are exhorted not to do any evil, great or small.

Ob. We approve of the sentiment contained in this answer; and consequently could not exhort a sinner to pray, before

he is regenerate, if we supposed that would be the same thing as to exhort him to commit any sin. To exhort an unregenerate man to pray in the best manner he can, before he is regenerate, is very different from exhorting him to sin, or to act in an unholy manner, unless it can be proved that such an one can do nothing but in the exercise of positive wickedness and enmity to God; which, we believe, can never be proved.

Men may be exhorted to act at least rationally, though, being unregenerate, they cannot yet act spiritually. Rational principles are good, though far inferior to those that are spiritual and evangelical. And though the latter are necessary to qualify men for heavenly happiness, yet we cannot suppose that God is affronted when they show themselves men by seeking after the latter in the exercise of the former.

Q. 9. Whether it is the duty of a minister to exhort a man, who, in his view, is unregenerate, to attend the means of grace?

A. Yes, by all means.

Ob. We think so too.

Q. 10. Whether a person may be exhorted to any duty, which duty, for want of faith, he cannot perform with a supreme regard to God's glory?

A. The Article in the New England Confession of Faith, mentioned under the seventh Question, was referred to for an Answer to this.

Ob. We esteem it no answer, because there is not a word about exhortation in it.

Q. 11. Whether it is the duty of a minister to exhort a man, who, in his view, is unregenerate, to attend the means of grace, in order to his becoming regenerate?

A. It is a minister's duty to exhort every person to attend the means of grace, but not in order to his becoming regenerate; for every one ought to attend, as the good man attends, with a view to please God. "Let him that prayeth, pray in faith, nothing wavering."

Ob. This answer we disapprove of. Because it plainly implies that an unregenerate man ought not to be expected to attend the means of grace, except from principles implying regeneration.

Q. 12. Whether a desire for mercy, in a

convicted, unregenerate sinner, produced by the Spirit of God, and going out to God, in whom is all our help, is a sin, and to be repented of before he can obtain salvation?

A. For Answer, we were again referred to the New England Confession of Faith, mentioned under the seventh question.

Ob. We esteem it no answer, because it says nothing about the operation of the Holy Spirit upon the minds of the unregenerate, or the effects thereof.

Upon a review of the answers to the above questions relative to the unregenerate, compared with what Mr. Scribner read to us from his sermons, and with everything said by him in the course of the Conference, it appears plain to us that it is a settled opinion in his mind, that it is not the duty of the unregenerate to pray or attend the means of grace, in a state of unregeneracy.

His answer to the 9th and 11th questions seemed, indeed, to contradict this opinion. But this seeming contradiction will vanish when we consider a distinction which he frequently held up to view, and laid much stress on. He distinguishes between its being the duty of sinners, while unregenerate, to pray and attend the means of grace, and their duty to do so in an unregenerate state. By this distinction, we believe, many have been misled and kept in the dark as to his real sentiments, supposing that he would exhort sinners to engage in religious duties in their present state of unregeneracy, when he means no such thing. He approves of exhorting sinners to these duties while unregenerate, yet he will by no means allow that they should be exhorted to perform them in a state of unregeneracy, or from any principles but such as imply a state of regeneration. People of plain common sense, we are persuaded, will take this to be a contradiction, or a distinction without a difference. According to Mr. Scribner's sentiments, as we understand him, it is the duty of the unregenerate man to pray for saving faith in the exercise of saving faith, and not otherwise; and to use the means of grace with a regenerate heart, and not otherwise. In short, according to his doctrine, the first business of the unregenerate should be, by

an immediate act, to possess themselves of saving faith, or a regenerate heart, which is the gift of God, without any previous exercise for that purpose, since all previous exercise would be altogether sinful; and when they have attained the end without any previous seeking, then to use the means. If we were to charge him with teaching that it is not the duty of the unregenerate to read, pray, &c., we have no doubt but he would deny it by virtue of the distinction above mentioned; but, if we can comprehend him, he will not deny that he teaches this doctrine, viz., that it is not the duty of sinners to use the means of grace and religion without saving faith in Christ, or without that supreme love to God which implies a state of regeneration. This doctrine we look upon to be erroneous and dangerous, calculated to discourage the endeavors of the unregenerate after repentance and a change, to encourage impiety and immorality, and to counteract one grand design of the gospel, which was to "destroy the works of the Devil" and bring sinners to repentance and reformation.

The remaining questions, excepting the 19th, (the answer to which we approve,) relate to the last point of Conference, which has been stated already, and were proposed with a view of obtaining some satisfaction relative to Mr. Scribner's notions concerning the cause and introduction of sin.

Q. 13. Whether God moves or inclines, by his own positive influence upon them, any of his rational creatures to sin?

A. I suppose he does not; for when a man is tempted, he cannot say "he is tempted of God."

Ob. This negative answer is agreeable to us; but it would have been more so, had it not been introduced with the cautionary words, "I suppose;" for surely we have no need to scruple, being peremptory and positive in determining that there is no positive influence of the Deity in the production of sin.

We approve of the reason assigned for the answer in the Scripture passage alluded to; being persuaded that that text is contradictory to the notion of the positive agency of the Deity in bringing any sin into being. But whether Mr. Scribner un-

derstands the text as we do, is rendered uncertain from his answer to some other questions.

Q. 14. Whether, when God forbade man to eat of the tree of knowledge of good and evil, it was agreeable to his plan that he should eat of it?

A. For answer, we were directed to the New England Confession of Faith, Art. 4, under the head of "Providence."

Ob. We have considered the Article referred to, but remain dissatisfied, because there are some words in it, (particularly those included in a parenthesis,) "and that not by a bare permission," which seem to imply a divine positive efficiency in the production of sin.

Q. 15. Whether God is the efficient cause of the sinful volitions and actions of men?

A. He is not, in any sense that supposes he approves of sin in itself considered, or of those sinful volitions.

Ob. This is not satisfactory, because it implies that God may approve of sin in some sense.

Q. 16. Whether God is, in any sense, the efficient cause of the sinful volitions and actions of men?

A. God is no farther the efficient cause of them than to be the first cause and last end of all things.

Ob. This is dissatisfactory, because it seems to imply that God is as much the cause of sin, as he is of anything else.

Q. 17. Whether every act that takes place in the moral world, is perfectly agreeable to the will of God, sin not excepted?

A. I suppose no sin, or sinful action, is agreeable to the will of God, in itself.

Ob. This is dissatisfactory, for the reason assigned under the 15th question.

Q. 18. Whether, though sin be, in itself, disagreeable to the will of God, yet, in consequence of its beneficial effects to mankind, he chose it should take place?

A. There is nothing in sin, itself, beneficial to mankind.

Ob. This is no direct answer to the question.

Q. 19. Whether a man ought to feel a willingness to be everlastingly banished from the blissful presence of God, for the glory of the Deity?

A. I suppose it is inconsistent in itself, to be willing to be banished from God; yet we ought to be entirely resigned to God, and I suppose this does not include a willingness to be damned.

Ob. We are satisfied with this answer; and it would have been still more satisfactory if those words, "in itself," which we think have several times been made use of as an evasion, had been omitted.

Q. 20. Whether the taking place of sin was a part of God's original scheme of government?

A. The fourth Article, under the head of "Providence," in the New England Confession of Faith, was referred to as an answer.

Ob. This is dissatisfactory, for the reason given under the 14th question.

Q. 21. Whether, in order to determine the nature of sin, we are to consider it as separate from its cause?

A. I suppose the sinfulness of sin consists in its own nature.

Ob. This answer appears to us not only indirect, but unintelligible. Whether it be meant that the sinfulness of sin consists in the nature of sin, or in the nature of the sinfulness of sin, we are not able to determine. Or if we were, still there seems to be a sort of incomprehensible distinction suggested between a sinful action, and the sinfulness of a sinful action. But whatever might be meant, the answer, to us, is undeterminate.

Q. 22. Whether sin is to be considered as an opposing God's eternal scheme of government?

A. I suppose all sin is in direct opposition to God.

Ob. We are full in belief of the sentiment contained in this answer; but why the words "eternal scheme of government," upon which the stress of the question lay, were not attended to, we know not.

Q. 23. Whether moral evil, in any view of it, either from its nature, or the circumstances under which it was committed, is pleasing to God, and the object of his choice?

A. God is never pleased with sin, or with the committing of sin, in itself considered.

Ob. This is not satisfactory, because the

expression, "in itself considered," is indefinite and evasive.

Q. 24. Whether God, in his providence, ever brings any of his creatures into such circumstances, with respect to any sinful action, as that (while they believe it to be sinful,) they cannot avoid willing to perform it?

A. No, by no means.

Ob. This is a direct and satisfactory answer to the question.

Q. 25. Whether Adam could have done otherwise than he did, with respect to eating the forbidden fruit?

A. I suppose there was no compulsion upon Adam; but that he acted perfectly free.

Ob. This answer expresses our sentiments upon the matter, as we understand compulsion and liberty. But as there is much dispute about the meaning of these terms, the following question was proposed in order to ascertain the sense in which they were used in the above answer.

Q. 26. Whether a man may be considered as a free agent, if he has not in himself a principle of efficiency, enabling him to originate any volition or action?

Ob. This question Mr. Scribner did not incline to answer. He only observed that it seemed to him to be the same thing as to inquire whether a man could be free without creative powers. So that we are at a loss whether, in his view, a man may not be uncompeled and perfectly free, whose volition and actions are the proper effect of causes out of himself, or of foreign unconquerable impulse.

Q. 27. Do you suppose God made any part of the human race with a view to damn them?

A. For answer, we were referred to the New England Confession of Faith, Chap. iii., Art. 3 and 4.

Ob. We have examined the Articles referred to, and find nothing in them decisive upon the question, one way or the other.

Upon comparing Mr. Scribner's answers to the questions relative to the last point of conference, we find it difficult to determine what his real sentiments upon it are; and if we had obtained no other light, must have remained in doubt. In some of his

answers, he appears to deny a divine efficiency in the production of moral evil, and to ascribe sin to the creature as the only proper efficient cause of it. From others, he gives reason to think he believes a divine agency in the introduction of sin, and that God chose it should have a being. His frequently distinguishing between sin, and sin in itself, (a distinction the meaning of which is a mystery, as we have no idea of sin considered as something different from what it is in itself, or in its own nature,) appears to us a designed evasion upon questions which we cannot conceive that any one would have scrupled to answer explicitly, who firmly believed that the Deity had no hand in introducing sin into the world.

But after we had finished the above questions and answers, some things were brought forward which served, in some measure, to elucidate Mr. Scribner's sentiments on this head. It was moved by some of the Aggrieved, that they might be permitted to assign the ground of their charging Mr. Scribner with holding up this idea, "that sin was the object of God's choice, and agreeable to his will." It being agreed that they should have this liberty, they gave an account of the conversation alluded to in their complaint. It immediately appeared, from the declaration of several persons, that Mr. Scribner insisted that God chose everything that took place, sin not excepted, but explicitly included; which, however the matter might lie in his mind, we think, naturally conveyed the sentiment complained of, viz., "that sin is the object of his choice, and agreeable to his will." This sentiment is to us so shocking, that we are constrained to reprobate it, as savoring of blasphemy. Mr. Scribner's account of the matter served not at all to convince us that he rejected the sentiment. He acknowledged that he spoke of the choice of God as extending to all things that take place; but then he observed that he expressly guarded against putting such a construction on his words, as if he meant that God chose sin in itself, or in such a sense as to approve the sinfulness of it. We have not discernment enough to see any foundation for, or any propriety in, the

distinction he makes, and seems to lay great stress upon, between God's choosing sin, and not choosing it in itself, or in such a sense as to approve of it; and [we] do not wonder that the Aggrieved had not acuteness enough to penetrate the meaning of this distinction.

If we have not been so unhappy as to mistake Mr. Scribner, his sentiment is this, viz., that God chooses sin should have a being, or that it should come into existence, or that it should take place; but yet he does not choose sin in itself, or the sinfulness of it. Now it may be asked, Does God choose sin should come into existence as being what it is in itself, or as being something different from what it is in itself? If it be said that God chooses sin should exist as something different from what it is in itself, this is the same thing as to say that God chooses a contradiction, which is absurd. And therefore, if God chooses sin should have a being, he must choose it should have a being as sin, or as what it is in itself; and, consequently, the being of sin as sin, must be the object of his choice. And if so, who can doubt but he approves of it in itself, or who will dispute his positive efficiency in the production of it?

We will farther add that if God may be supposed to choose the being of one sin, it must be allowed that he may choose the being of another; and consequently, that he may choose the being of falsehood; and if he chooses the being of falsehood, he must choose that it should have a being as what it is, and not as what it is not. Consequently, if he chooses that falsehood should take place, the existence of falsehood, as falsehood, is the object of his choice. And if so, it can never be proved that he does not use positive influence to bring it into being. How, then, can we be ascertained of the truth of the Sacred Scriptures? For, even supposing them to have come from God, yet how do we know but he inspired the prophets and apostles with innumerable lies, in order to impose upon mankind for his own glory? Let us pursue this notion of God's choosing of sin, in its natural consequences, and we shall be plunged into universal doubt and scepti-

cism. Better is it to give up our metaphysical distinctions and subtleties, than, by a pertinacious adherence to them, to overturn the foundation of our faith. "Let God be true, and every man a liar."

We mean not to charge Mr. Scribner with the absurd consequences that follow from his sentiments, while he disavows the consequences. But while the consequential absurdities are obvious to us, we are obliged to reject the sentiments from which they flow. Nor do we mean to impeach the goodness or integrity of his heart, by opposing his doctrinal errors. For we believe a very good man may entertain very gross errors in speculation, and by propagating them may do vast injury to the interest of religion, without destroying it. Mr. Scribner's doctrine, and not his person, is the object of our dislike.

From what we have heard in the course of this Conference, we are convinced that Mr. Scribner holds up to view some doctrines that have a most pernicious tendency; particularly, that it is not the duty of sinners to pray, or attend the means of grace, in a state of unregeneracy, or from principles short of those that imply a state of regeneration; and that the existence or being of sin, is what God chooses. These doctrines, to us, appear productive of licentiousness and every evil work, and calculated to promote the cause of irreligion and immorality in the world.

For this reason, we cannot consistently recommend it to the Aggrieved to attend on Mr. Scribner's ministry, while he teaches such doctrine. And therefore, considering how long they have waited; and what prudent and rational steps they have taken to obtain satisfaction, but in vain; if they are now disposed, under a sense of duty, to set up the preaching of the gospel, in a regular way, among themselves, we shall approve

of such a measure, and be ready to hold communion with them as a Christian Society.

And as for Mr. Scribner and his Church, not having obtained satisfaction by this Conference, we are obliged to leave them as we found them; lamenting the unhappy interruption of harmony between them and the churches we represent.

We are heartily sorry for the division in this Church and town, and wish that the grounds thereof might be removed, that the parties might again unite, and form one harmonious body. We shall be ready to lend our aid to bring about such a happy coalition, when there shall be any prospect of effecting it in consistence with our regard for the interest of religion.

If Mr. Scribner and his Church should, upon reflection, become sensible of their errors in regard to the grand points specified above, and retract them, we shall be ready to embrace them with open arms.

We mean not to break with anybody upon circumstantial differences, either of opinion, or practice. We wish to cultivate the temper of charity and catholicism; but we think it would be irrational to carry it to such excess as would imply an acquiescence in, or approbation of, such things as appear to us to undermine the foundations of religion, and to be subversive of the plainest dictates of reason, conscience, and common sense.

*Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.*

There is a mean in things, its bounds are sure,
Nor truth nor justice can extremes endure.

EBENEZER BRIDGE, *Moderator.*

Ten churches present at the adjournment, who voted the above with but one dissenting voice; and that the Moderator sign it in their names.

A HYMN OF A. D. 1150.

BY BERNARD, OF CLAIRVAUX.

[BERNARD, often called St. Bernard, was born at Fontaines, in Burgundy, A. D. 1091. He became a Cistercian monk, and founded the community at Clairvaux, in

the province of Champagne, of which he was Abbot. After an eventful life, in which he mingled in the ecclesiastical conflicts of the times, he died in his own convent,

Aug. 20, 1153, at the age of 63. He was canonized by the Romish Church, in 1174. No man of his age fills a larger place in its history. His works are abundant, of a

harsh and unequal style, and but feebly hinting the source of his great pulpit fame. The following is one of the few hymns which are attributed to his pen.]

Cur mundus militat
Sub vana gloria,
Cujus prosperitas
Est transitoria ?

Tam cito labitur
Ejus potentia,
Quam vasa figuli,
Quae sunt fragilia.

Plus crede litteris,
Scriptis in glacie,
Quam mundi miseris
Vanae fallaciae.

Fallax in praemiis
Virtutis specie,
Qui nunquam habuit
Tempus fiduciae.

Credendum magis est
Viris veracibus,
Quam mundi miseris
Prosperitatibus.

Falsis in somniis
Et vanitatibus,
Falsis in studiis
Et voluptatibus.

Dic ubi Salomon,
Olim tam nobilis,
Vel ubi Samson est,
Dux invincibilis ;

Vel pulcher Absalon,
Vultu mirabilis,
Vel dulcis Jonathan,
Multum amabilis ;

Quo Caesar abiit,
Celsus imperio,
Vel dives splendibus
Totus in prandio ;

Dic, ubi Tullius,
Clarus eloquio,

Vel Aristoteles,
Summus ingenio ?

Tot clari proceres,
Tot retro spatia,
Tot ora praesulum,
Tot regum fortia ;

Tot mundi principes,
Tanta potentia :—
In ietu oculi
Claudentur omnia !

Quam breve festum est
Haec mundi gloria,
Et umbra hominis
Sunt ejus gaudia !

O esca vermium,
O massa pulveris,
O roris vanitas,
Cur sic extolleris ?

Ignorans penitus,
Utrum cras vixeris :
Fac bonum omnibus,
Quam diu poteris !

Haec carnis gloria,
Quae magni penditur,
Sacris in litteris
Flos foeni dicitur.

Ut leve folium,
Quo l vento rapitur :
Sic vita hominis
Luci subtrahitur.

Nil tuum dixeris,
Quod potes perdere,
Quod mundus tribuit,
Intendit rapere.

Superna cogita :
Cur sit in aethere
Felix, qui potuit
Mundum contemnere !

A MEMORIAL OF REV. SAMUEL AUSTIN WORCESTER.¹

BY REV. PLINY H. WHITE, COVENTRY, VT.

THE earliest American ancestor of the Worcester family was Rev. William Worcester, who emigrated from Salisbury, England, about 1637, to Salisbury, Ms., of which town he was the first minister. Mather, in the *Magnalia*, enrolls him

among "the reverend, learned and holy divines, arriving such from England to America, by whose evangelical ministry, the churches in America have been greatly illustrated ;" and Johnson, in his *Wonder-Working Providence*, speaks of him as "the reverend and graciously godly Mr. Worcester." His descendants have been distinguished for intellectual vigor and

¹ Prepared by appointment of the Vermont Historical Society, and read before the Society at its meeting in Burlington, Jan. 23, 1861.

moral worth, and several of them have attained high distinction in literature, philanthropy, or theology. From him, in the seventh generation, was descended Sammel Austin Worcester, whose immediate relatives were so addicted to the ministry that his father was one of four brothers who were ministers, his mother one of four sisters who were ministers' wives, and himself one of four brothers who were ministers.

He was one of fourteen children of Leonard and Elizabeth (Hopkins) Worcester, and was born in Worcester, Ms., Jan. 19, 1798. His father was a printer by trade, publisher of the *Massachusetts Spy*, and a deacon in the church of Rev. Samuel Austin, in honor of whom the son was named. His mother was a daughter of Rev. Samuel Hopkins, D.D., of Hadley. The year after his birth his father entered the ministry, removed to Peacham, Vt., and became the first pastor of the Congregational Church there. Born in the heart of the Old Commonwealth, and nurtured among the hills of Vermont, the boy could hardly become anything less than a hater and resister of oppression wherever he should encounter it. He fitted for college at the Caledonia County grammar school in Peacham, and was graduated at the University of Vermont, in 1819, with the highest honors. In the fall of 1820, he entered Andover Theological Seminary, where he was graduated in 1823, and immediately entered into the service of the American Board of Commissioners for Foreign Missions. As a traveling agent, and in the Missionary rooms at Boston, he rendered abundant and efficient service. In this work he became so much engrossed, that, as he himself said, he "lost interest in almost everything else."

Having selected the Cherokees as the people among whom he would spend his missionary life, he was ordained in Park street church, Boston, Aug. 25, 1825, and, two days after, departed for Brainerd, where he arrived Oct. 21. He immediately entered with zeal into the appro-

priate duties of the mission, devoting himself especially to the acquisition of the language, of which he became absolute master. Chiefly through his exertions, a font of type in the peculiar syllabic character invented by George Guess, was procured, and a printing-press was established at New Echota, by the Cherokee government. That he might more fully avail himself of the advantages thus afforded, Mr. Worcester removed to New Echota in the latter part of 1827. The first fruits of his labors as a translator were an edition of the gospel of Matthew, and a small collection of Cherokee hymns, both of which were published in 1829, and were received with great avidity. He was a hard worker with the pen, as long as he lived, and carried through the press publications in six different languages.

In 1831, Mr. Worcester was brought conspicuously before the public by a persecution, under color of law, to which he was subjected. The State of Georgia asserted jurisdiction over the territory occupied by the Indians within its bounds, and instituted measures for removing the Indians to the west of the Mississippi. In this hour of trial, the Indians found their best friends in the missionaries, who, though rigidly abstaining from merely political matters, resisted, in every suitable way, the aggressions of the State. Exasperated by their firmness, the Legislature passed a law declaring all white persons who should be found within the limits of the Cherokee nation, after March 1, 1831, guilty of a high misdemeanor, and punishable by confinement at hard labor in the penitentiary for four years, unless they should, before that date, take an oath to support the constitution and laws of Georgia, and demean themselves uprightly as citizens of that State. Believing this law to be unjust, oppressive, and unconstitutional, and that the oath to demean themselves uprightly as citizens, would be an acknowledgment, under oath, that they were citizens, which they denied themselves to be, the alternative before them

was either to abandon their interesting field of labor, or to suffer such injury as the State might see fit to inflict, and as they could not avoid by legitimate and honorable means.

The path of duty was a very plain one. They decided to remain at their stations, and pursue their appropriate work as missionaries. Just after returning from public worship on the Sabbath, March 13, 1831, Mr. Worcester was arrested by a body of soldiers, without any civil process whatever. A *habeas corpus* before the County court soon effected his deliverance from this illegal arrest, and he returned to his post, but was speedily notified by the Governor that, unless he removed within ten days, he would be re-arrested. Not removing within the time limited, he was again arrested, but was discharged upon giving bail. Orders were given that he should be arrested as often as he could be found at home, to avoid which annoyance he absented himself as much as duty would allow. He was once arrested while temporarily at home to attend the funeral of a daughter, his wife at the same time being confined to her bed by sickness.

Having been sufficiently harrassed with arrests, he was at length brought to trial before the Superior Court of Georgia. Dr. Elizur Butler, an assistant missionary, and nine other persons, not all of them connected with the mission, were tried at the same time, for the same offence. They were ably defended by four lawyers, at least one of whom volunteered his services, and would receive no fee. But the jury found them guilty of the offence alleged in the indictment, viz., of residing, contrary to law, in that part of the Cherokee country claimed by Georgia; and they were sentenced, Sept. 15, 1831, to four years' confinement, at hard work, in the penitentiary. On their arrival at the penitentiary, a pardon was offered them, on condition that they would abandon their missionary labors, and remove from the Cherokee country, or would take an oath to sustain the State in its proceedings

against the Cherokees. All the prisoners except Mr. Worcester and Dr. Butler complied with the condition, and were released; but they, refusing, were thrust into prison, to labor with felons, associate with felons, and be treated as felons, for four years.

They immediately devoted themselves, as much as possible, to the spiritual welfare of their fellow prisoners. By permission of the keeper, they maintained social worship every evening, and many of the prisoners attended. Mr. Worcester also preached twice every Sabbath, to an audience of sixty or seventy. Occupied with these labors for Christ, and sustained by the consciousness that the persecution which he suffered was for righteousness' sake, he was so far from being depressed by his trying circumstances, that he wrote: "On the whole, I have enjoyed quite as large a share of happiness as has commonly fallen to my lot, during an equal space of time. My cheerfulness has been uninterrupted." In the mean time, "prayer was made without ceasing of the church unto God for him," and his companions in bonds. By appointment of the Board, the monthly concert in December, 1831, was extensively observed as a day of special prayer for the imprisoned missionaries. Many Ecclesiastical bodies, both North and South, adopted resolutions warmly sympathizing with them, and condemning, with great severity of speech, the outrage inflicted upon them. As an example, we quote from the minute of the Synod of North Carolina:—

"Having examined the subject, as presented to them through the medium of the press, and presuming that the details which have been given to the public are substantially correct, they are constrained to say that, in the case alluded to, there has been exhibited a spectacle more shameful and shocking than any within their recollection, which has hitherto disgraced the annals of our free institutions. To the honorable and high-minded authorities of their sister State they would respectfully

say, in the words of the eloquent Dessais, one of the learned counsel who defended Louis XVI. on his trial: 'Recollect that history will judge your judgment.' And when the political agitations of the day shall have subsided; and when reason and humanity shall have resumed their ascendancy over the baser passions of the human mind, the Synod cannot but believe that the transactions of the summer of 1831, will be remembered only to be associated with the fell deeds of the dark ages, when tyranny and oppression were deemed no crimes, and when the principles of toleration, and the rights of conscience, were but imperfectly understood and scarcely recognized." A well considered and truly prophetic declaration.

To test the constitutionality of the Georgia law, a writ of error to the Supreme Court of the United States was sued out, and William Wirt of Baltimore, and John Sergeant of Philadelphia, then at the height of their reputation as lawyers and advocates, were retained as counsel for the missionaries. In several of the large cities and towns money was raised, by subscription, to defray the expenses of this proceeding. Messrs. Sergeant and Wirt argued the case for three days, and Chief Justice Marshall pronounced the opinion of the Court, March 3, 1832. After a lucid and exhaustive examination of the subject, he declared the laws under which the missionaries were imprisoned to be repugnant to the Constitution, treaties, and laws of the United States. The mandate of the Court was immediately issued, reversing and annulling the judgment of the Georgia Court, and ordering that the prisoners should be immediately released.

This mandate was presented to the Georgia Court, and a motion was made by the counsel for the missionaries that the judgment should be reversed; but the Court not only denied the motion, but perversely refused to permit the motion, or the decision upon it, or anything to show that such a motion had been made, to be entered upon the records.

A memorial was then presented to Gov. Lumpkin, showing how the mandate of the Supreme Court had been disobeyed, and praying him to use his Executive power for the discharge of the prisoners. To this he refused to make any written reply, but stated verbally that the request would not be granted. The Executive and the Judiciary thus conspiring together to nullify the decision of the Supreme Court, the missionaries could do no otherwise than submit to their unjust imprisonment till the power of the United States could be invoked to maintain the authority of its own Court.

In this aggravating situation, as well as in all their other trials and sufferings, they conspicuously displayed the meekness and forbearance required by the gospel. In all their correspondence, there is not a word indicating an angry, vindictive, or unforgiving spirit. They continued their efforts for the good of their fellow prisoners; reading the Scriptures, praying, and conversing with them daily, and preaching to them on the Sabbath. A spirit of inquiry was thus awakened among the prisoners, many of whom reformed their lives, and some perhaps were savingly benefited.

Measures were taken to prosecute their case still farther in the Supreme Court, and thus secure the liberty to which they were entitled. But they were urged by many eminent persons to forbear, and accept a pardon from the Governor. Among those who thus advised them, were some who had sympathized with them, and the Cherokees, during the whole of the controversy. But as they had, at first, refused a pardon because they were conscious of no crime, they were now still less inclined to do anything which might imply that they had not a just claim to be discharged, without being stigmatized as pardoned criminals. It becoming apparent, however, that their just rights could not be secured without such a conflict between the Federal and State governments as would surely result in violence, if not in

bloodshed, they were induced to examine the whole subject anew; and they at length decided that it was expedient to yield rights, which otherwise it would have been their duty to claim, rather than to prosecute them tenaciously, at the risk of disturbing the public peace, and hazarding the public welfare. They came to this conclusion the more readily, as the law under which they were imprisoned had been repealed, and they could, at once, resume their missionary labors. They accordingly gave notice to the authorities of Georgia that they should prosecute their suit no farther, at the same time distinctly declaring, in their communication to the Governor, that they had not been led to the adoption of this measure by any change of views in regard to the principles on which they had acted, or any doubt of the justice of their cause, or of their perfect right to a legal discharge, in accordance with the decision of the Supreme Court. This declaration was very unpalatable to the Governor, and it was not till after a lapse of several days that he issued an order for their release. They were discharged Jan. 14, 1833, having been imprisoned for Christ's sake and the Gospel's, a year and four months.

The grand motive which induced Mr. Worcester to expose himself to these hardships and ignominies, was the good of the Cherokees. He had consecrated his life to the promotion of civilization and Christianity among them. It was a sacred work, from which he could not retire, through fear of persecution and oppression, as long as there were laws and tribunals to which appeal for protection might be made. An abandonment of the field would not only have discouraged the Cherokees, but would have sacrificed his own rights as a citizen of the United States, and a minister of the gospel. In finally waiving his undoubted rights, he did not abandon any principle, nor forfeit his title to be regarded as "*tenacem propositi virum.*" But on this point let him speak for himself. Soon after his release,

he issued a somewhat elaborate document, reviewing the whole case. In regard to his acceptance of a pardon, he says:—

"Why then, it may be asked, if we were impelled by a sense of duty to make our appeal to the Supreme Court, did we not insist, to the last, upon the execution of its decision? Not, we answer, from any change in our views, but on account of changing circumstances.

"1. The law which had prohibited our residence in the former field of our labors, had been repealed. We had no longer to contend for the right of laboring among the Cherokees without restraint in the work of the gospel.

"2. There was no longer any hope, by our perseverance, of securing the rights of the Cherokees, or preserving the faith of our country. The Supreme Court had given a decision in our favor which recognized the rights of the Cherokees; but it still rested with the Executive Government, whether those rights should be protected, and it had become certain that the Executive would not protect them. The utmost we could expect from that source was interference to the extent of executing the mandates of the court; and as those mandates could extend only to the cases before the court, the execution of them would only effect our release from confinement, without benefiting the Cherokee nation. The leading motives, therefore, which first induced us to make our appeal, existed no longer.

"3. Any advantage to be derived from our perseverance, as to maintaining the authority of the Supreme Court, was extremely doubtful. The State had placed herself in an attitude of resistance, which it appeared evident that nothing but force would overcome; that force could not be obtained without the agency of the President of the United States; and we had much reason to believe that the President would not interfere.

"4. Had it been ever so plain that our cause could, and would, be maintained by force of arms, and however plain it is that, in case of our perseverance, it would become the duty of the Executive to maintain at all hazards the authority of the law, it was not so clear that it was our duty to insist upon this course. It is no sacrifice of the authority of the law, for an individual to yield his lawful right, rather than that blood should be spilt in his defence.

"5. The political aspect of our country was in other respects such, as to render it doubtful, in our apprehension, whether the public would not sustain injury by the prosecution of our appeal.

"6. As far as our personal liberty was con-

cerned, it were better to suffer unjustly, than to seek redress at the hazard of civil war.

"7. We had the assurance of an unconditional release, provided we should desist from the attempt to obtain that release by force. This assurance came not, from any solicitation on our part. We made no solicitation, no overture, no compromise. But we were often and earnestly solicited by persons in the confidence of the governor, to desist from the prosecution, and assured that, if we did so, we should not long remain in prison.

"Since our release the question has been asked, What have the missionaries gained by suffering imprisonment, and appealing to the Superior Court? This inquiry may deserve a reply.

"1. Suppose we have gained nothing. Ought we therefore to repent having made the attempt? Are we never to make efforts and sacrifices for the accomplishment of an important object, without the certainty of success? Or when we have done it, and failed, are we therefore to wish that we had not done it? No. If we have gained nothing else, we have at least gained a very cheerful testimony of our consciences, that *we have done what we could* for the prevention of injustice, oppression and robbery, and the preservation of the national faith.

"2. If we have not gained, we have at least *not lost*, the privilege of laboring among the Cherokees in the work of the gospel.

"3. We have gained in behalf of the Cherokees a decision of the Supreme Court, which, although it does not avail for the protection of their present rights, may nevertheless have a very important bearing on their future prosperity—a decision worth far more than the sacrifices we have made to obtain it.

"We do not repent of what we have done. We greatly rejoice in it. And now that we are free, it gives us consolation to reflect that we have not obtained our freedom by any abandonment of principle, or by ceasing to bear our testimony against the injustice of the measures by which the Cherokees are deprived of their possessions. We felt it to be due to the cause of justice in announcing to the authorities of the State our determination to prosecute the case no further, to declare our unaltered conviction of the correctness of the principles on which we have acted. Having made the declaration then, we feel a freedom, which we should not otherwise feel, in making it now.

"We know not but we shall be considered as having used language unjustifiably severe, in this communication, respecting the proceedings of the State of Georgia; but our own vindica-

tion appears to require that we speak of things as they are in our own view. The nature of the proceedings by which the defenceless Indians are deprived of their possessions appears to us very plain. We wish certainly to avoid opprobrious language, but we cannot see why, when we have felt ourselves called upon to oppose a torrent of iniquity, we should attempt to gloss over that iniquity by giving it names too smooth to express the truth. And we feel unwilling to retire from the contest into which we have been led, without giving our decided testimony against what it is impossible for us to regard in any other light than *injustice, oppression and robbery*. Towards the State of Georgia, or her authorities, we are conscious of no vindictive feelings. It is our unceasing prayer that her transgressions and the transgressions of our countrymen be forgiven, and those judgments of heaven averted, which there is too much reason to fear."

Through the whole course of these trying events, though the missionaries acted entirely upon their own judgments and convictions, they had the full approbation of the Board; and when they resumed their labors among the Cherokees, as they immediately did, the Board expressed undiminished confidence in their firmness, prudence, and devotion to the missionary work. The remainder of Mr. Worcester's life was spent in the laborious discharge of the duties of his office. He accompanied the Cherokees in their migration beyond the Mississippi, and established himself at Park Hill, in Arkansas, which continued to be his residence till his death. So assiduously did he devote himself to his work, that only once, during his long missionary career, did he re-visit New England, and then only because failing health imperatively demanded release from toil.

In September, 1858, he experienced an attack of sickness which disabled him for nearly two months, but he so far recovered as to resume preaching in January, 1859. On the first Sabbath in February, though quite unwell, he exerted himself to attend worship and partake of the Lord's Supper. He was unable, however, to take any public part, other than to baptize an infant, and to address a few words to the impenitent. His last work was done, and he

went home to die. His sickness was lingering, and his sufferings intense and constant; but his patience, cheerfulness and resignation, never failed. He spoke calmly of the probability that he should not recover; and when told of the sudden death of Prescott, the historian, he said earnestly, "So let me go, so let me go." But when asked if he was willing to live, he replied, "Yes, and more than willing. So far as laboring for the Cherokees is concerned, I think I should be willing to live years in my present state, if I might only have strength to labor." His mind remained unclouded to the last; and though the outward man perished, the inward man was renewed day by day. At length came the end, and on the 20th of April, 1859, just as the sun rose, he

"passed through glory's morning gate,
And walked in Paradise."

Mr. Worcester was quick in perception, clear in statement, strong in argument, and fervid in manner. All his resources were at ready command, and his faculties were so well trained that he was rarely found unprepared. His judgment was

eminently practical, and so sound that his opinions seldom needed revision. As a Christian, he was meek and humble, charitable towards others, and distrustful of himself. As a preacher, he was earnest, pungent, and discriminating; as a translator, cautious, critical, and indefatigable in the endeavor to present the exact mind of the Spirit.

He was twice married. He first married, July 19, 1825, Ann Orr, of Bedford, N. H., (born Sept. 21, 1799,) by whom he had Ann Eliza, born Nov. 7, 1826, married, April 16, 1850, William S. Robertson, of Tallahassee, Fla.; Sarah, born Sept. 30, 1828, married, Feb. 15, 1855, D. D. Hitchcock, of Park Hill, Arkansas; Jerusha, born Feb. 27, 1831; died Aug. 14, 1831; Hannah, born Jan. 29, 1834, married, June 28, 1852, Abijah Hicks, of Park Hill; Leonard, born March 8, 1836; John Orr, born March 13, 1838, died Jan. 16, 1861; and Mary Eleanor, born May 23, 1840. Mrs. Worcester died May 23, 1840; and he married, April 3, 1841, Erminia, daughter of Rev. Daniel Nash, of Lowville, N. Y.

CONGREGATIONAL CHURCHES IN PORTAGE AND SUMMIT COUNTIES, OHIO.

BY REV. JOHN C. HART, RAVENNA, OHIO.

(Continued from p. 153.)

AKRON, the county seat of Summit County, is the highest point on the canal between lake Erie and the Ohio river at Portsmouth. It is a village in the township of Portage, (No. 2, 11th range,) so called because the Indian path between the waters of the Cuyahoga and the Muskingum rivers passed through it. Its population, at first, was principally of New England origin. Population of township, including village, in 1850, 4,426; in 1860, 4,755.

The First Congregational Church in Akron has become extinct; its records are not to be found, and none of the members who remain, can give any very full

account of its history. The following particulars have been gathered principally from the records of Portage Presbytery, to which we have had free access by the politeness of the stated clerk.

The Church was organized with 13 members, in 1833, and reported to Presbytery, according to a rule of that body, April 1, 1834.

Rev. Roswell Brooks was stated supply from 1833, to what time does not appear. Mr. Brooks was a graduate of Union College in 1828, and of Yale Theological Seminary.

Rev. James B. Walker, a graduate of W. R. C., was ordained pastor Sept. 21,

1837, and dismissed April 7, 1840. In 1838, the Church reported 76 members. Mr. Walker had been absent, for a time, before his dismissal, and his place was supplied by a preacher by the name of (J. D.) Pickards, who came, it is believed, from Philadelphia, or its vicinity. He was, in the language of those days, "a zealous revivalist." He loved to say sharp things about other ministers and churches, who did not co-operate with him, and especially about those connected with Presbytery. He used to denounce prominent men in Akron, and vicinity, by name. Under his lead, the Church withdrew from Presbytery. Pickards became an advocate of Millerism, and, besides, cultivated a disposition to say strange things. In 1842, a considerable portion of the Church withdrew, and formed the Second Church. He continued to preach to those who remained, for a year or two, but we believe he forsook the faith once delivered to the saints, abandoned the ministry, and engaged in some other occupation, and the Church was dissolved.

The Second Congregational Church in Akron was organized June 8, 1842, by Rev. Messrs. Joseph Merriam, Mason Grosvenor, Seagrove W. Magill and Wm. C. Clark. It was never connected with the Presbytery, but, upon the formation of the Puritan Conference, it united with that body.

There are, besides this, Baptist, Methodist, Disciples', Episcopal, Lutheran, German Reformed, and Catholic churches.

Rev. Isaac Jennings was pastor from 1843, to Feb. 12, 1847.

Rev. Wm. R. Stevens, s. s. from 1847, to May 1, 1849.

Rev. Nathaniel P. Bailey, from Oct. 7, 1849, to Aug. 3, 1856.

Rev. Alexander Duncanson, s. s. from June 6, 1857, to July 14, 1858.

Rev. Abram E. Baldwin, s. s. from Feb. 1, 1859, to the present time.

Neither Mr. Pickards nor Mr. Duncanson had any ecclesiastical connection. Mr. Duncanson was the Scotchman whom

the great Council afterwards refused to ordain pastor of a Congregational Church in Washington city. The influence of the two men was not very unlike.

The Church has never had missionary aid. It promises a more healthful life, at present, than heretofore. Number at its organization, 22. Added, by profession, 31; by letter, 155; total, 208. Number at present, 84.

BATH is No. 3, 12th range. Population in 1850, 1,400; in 1860, 1,174. Its first settlers were from New England. The Congregational Church was organized Nov. 24, 1823, by Rev. Messrs. Caleb Pitkin, John Sewall and Israel Shaler. It was, by its organization, connected with Presbytery, with which it still continues. For some time after its organization, the Church had only occasional preaching, from missionaries of the Connecticut Home Missionary Society.

Rev. Simeon Woodruff, s. s. from Jan. 1, 1824, to Jan. 1, 1825.

Rev. Israel Shaler, from July 27, 1827, to July 22, 1828; and from April 25, 1829, to April 25, 1830.

Rev. Horace Smith, from June 1, 1831, to Sept. 30, 1836.

Rev. John H. Russ was employed "nearly two years,"—no dates.

Rev. Lewis F. Lane was installed pastor, Nov. 26, 1839, and continued to June, 1841.

Rev. Sherman D. Taylor was s. s. from Nov., 1846, to Nov., 1850.

Rev. H. Smith returned, July 20, 1850, and continued to July, 1854.

Rev. George W. Palmer commenced his labors as s. s. about the time Mr. Smith left, and continues to this time.

Nine persons united in the organization; 118 have since been added; total, 127. Present number, 23. Greatest number, in 1846, 64.

The Church has been rent by no controversies, and has enjoyed several seasons of religious interest. How shall we account for the few that have been added?—an average of three a year.

BOSTON is No. 4, 11th range. Population in 1850, 1,180; in 1860, 1,220. The township lies on both sides of the Cuyahoga river, and consequently the surface is very uneven. It was settled later than most towns in the vicinity, by emigrants from New England,—and of New England origin, from the State of New York.

The Church was organized by a committee of Portage Presbytery, consisting of Revs. George E. Pierce, Elijah P. Barrows, and Dea. Jabez Hamlin, April 11, 1841. Seventeen persons united to constitute the Church. Its name was, "First Congregational Church in Boston."

It was supplied with occasional preaching from Western Reserve College, and by Rev. Caleb Pitkin as s. s., till 1845. Oct. 10, 1845, Mr. George J. Kaercher, a licentiate of Portage Presbytery, and student of W. R. C. Theological Seminary, commenced preaching. He was ordained as an Evangelist, May 19, 1848, and continued s. s. until October. Mr. Kaercher was a native of Germany.

Rev. Wm. Dempsey was s. s. from Nov. 1848, to Nov. 28, 1849. Mr. Dempsey was a native of Armenia, N. Y., and graduated at W. R. C. and Union Theological Seminary.

Rev. Horace Smith, s. s. half the time from Nov. 1849 to Nov. 1850.

Rev. George W. Palmer, from Nov., 1850, to May, 1855, was s. s. every alternate Sabbath, except one year, from May, 1853, to May, 1854, during which year he preached the whole time.

There is an Episcopal, and a Methodist church, also, in Boston; but a large part of the people take no interest in religious societies.

This Church was never either disturbed by controversies, or gladdened by revivals. It received, during its existence, 43 members; 24 by letter, and 19 by confession of faith.

On the 29th of March, 1855, the last male member of the Church made a statement of the facts to the Church at Cuya-

hoga Falls, and was, with his wife, admitted to that Church. A little later, the two remaining members of the Church made a similar statement to the Church in Hudson, and were received to it, and the Church became extinct. The death of a principal proprietor, the removal of others, on account of the belief that the institutions of the gospel, in forms which they approved, could not, for a long time, flourish there, brought about this result. There were churches enough without it.

COPLEY is No. 2, 12th range. Population in 1850, 1,541; in 1860, 1,329. Emigrants were from New England. The Congregational Church was organized, Jan. 11, 1834, by Rev. John Pettit. The records of this Church are very imperfect.

Rev. John Pettit was s. s. about four years; during his stay some 30 became members.

In 1841, Rev. Daniel Emerson became s. s. He continued some two years.

In 1843, Rev. Sherman D. Taylor became s. s. for half the time, in connection with Bath. Mr. T. continued three years.

In 1846, George Slosser became s. s., and continued two years.

In 1851, Rev. Lucius Smith became s. s., and continued one year. For several years past the Church has had only occasional preaching, and seems to be fast verging towards extinction. Many of the people are said to be Universalists. There is a small Methodist Church in the place, which holds its meetings in the Congregational house.

May 19, 1835, the Church became connected with the Independent Congregational Union.

Sept. 2, 1843, it became connected with the Medina Presbytery. It is now connected with the Puritan Conference.

During the labors of Mr. Slosser, an interesting revival was enjoyed, and a considerable number added to the Church. It has suffered much from emigration. Present number, 15. The total number admitted is unknown.

THE PRIMITIVE *ECCLESIA*.¹

BY REV. JOSEPH P. THOMPSON, D.D., NEW YORK CITY.

WHEN our Lord used the term CHURCH—as he did upon only two occasions—he characterized the thing, without defining the word. As he gave his disciples a new formula of Baptism, without explaining the rite, so he spake of his Church, without explaining its nature and constitution. He declared its basis and its perpetuity when he said, "Upon this rock [the confession of himself,] I will build my Church, and the gates of hell shall not prevail against it."² He made it an arbiter between disagreeing brethren, and gave it disciplinary jurisdiction over offenses, when he said, If a trespassing brother will not hear the remonstrance of him whom he has offended, nor of one or two fraternal witnesses, "tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican."³ "My Church," he says, designating that congregation of believing souls established upon the rock of faith, that shall outlast all the changes of time and the animosities of hell; "the Church," he says, thus designating any *ecclesia* of his disciples, as having power, in his name, to take cognizance of the trespasses of its members. These two ideas—the Church for confession and perpetuity, the Church for fraternal supervision and discipline,—unattended with any formal organization; with any code of polity and administration; with any details of officers and rules; unaccompanied even with any definition of the term—these two ideas embody all that Christ uttered touching his Church.

In the writings of the apostles we find

¹ A Discourse, delivered before the American Congregational Union, at its anniversary in Brooklyn, May 7, 1861.

² Matt. xvi. : 18.

³ Matt. xviii. : 17.

these two ideas—the Church as the aggregate of true believers, the Church as an association of professed disciples—continually recurring in connection with the word *ecclesia*; and they use that word in no other sense. The epistles to the Ephesians and the Colossians, make chief mention of that one, grand, spiritual *ecclesia*, which is the body of Christ; the aggregation of true believers, which, though existing under no one visible organization, has one organic life in Christ, and an organic power of construction and manifestation. Beside this spiritual body, there is the formal *ecclesia*—organized, localized, officered—"the Church of God, which is at Corinth," "the Church of Laodicea," "the seven churches in Asia." Thus we find, that without definition or detailed instructions from Christ, there grew up in the minds of the apostles a definite conception of his Church as a whole, and there was developed an organization of particular churches, wherever the Gospel was preached. These two facts—that Christ said so little touching his Church, and yet that the theory and the polity of the Church were so readily wrought out by the disciples, admit of but one solution, viz: that the ground-idea of the *ecclesia* and its administration already existed in the minds of the disciples, as Jews, and needed only, like the rite of baptism, to be adapted to a Christian use and significance. The fact that our Lord used the possessive pronoun and the definite article in the two instances in which he spake of the Church, fixes this solution. Had he said, "I will found a *Church*, an *ecclesia*," we should naturally have looked for an explanation of this new term. But when he says "my Church," we understand him

to speak of *his ecclesia*, in distinction from some other *ecclesia* with which his hearers were familiar. And when, again, he says, "tell it to *the Church*," we find no inquiry on the part of the disciples, as to the meaning of a word with which, obviously, they were acquainted. If, then, we can get at the conception of the *ecclesia* which the disciples would naturally have, as Jews, we shall have the ground-idea of the Christian Church; and this, in connection with the hints and illustrations of its development in practice by the apostles, will give us the Church-polity of the New Testament. I propose, therefore, to consider THE PRIMITIVE ECCLESIA, in its principles and forms, with a view to ascertain what was designed to be *permanent*, and what *transient*, in the Christian polity.

The term *ecclesia* was familiar to the apostles through the Septuagint version of the Old Testament, which, it is evident, they had in common use. The disputed question whether Matthew's gospel, which alone records Christ's reference to his Church, was written in Greek or in the Aramaic vernacular,¹ does not concern us here; since, if that gospel had a Hebrew original, *ecclesia* is the word chosen by its first translator to express the Aramaic term; and *ecclesia* is, throughout, the New Testament term for the Christian community, organized or unorganized. But *ecclesia* had already acquired a certain Biblical usage through the version of the Seventy, from which our Lord and his disciples were accustomed to quote. The meaning of this term in the Septuagint, therefore, will give us the ground-idea of the New Testament *ecclesia*. To ascertain this, we must determine the meaning of the word in classic usage when the Septuagint version was made, and the meaning of the Hebrew words for which the Seventy used *ecclesia* as an equivalent. If this dig-

ging about old roots shall at first seem dry, I trust our patience and labor will be rewarded by finding the springs of thought, whence these lingual roots derive the sap of that one true and living *ecclesia* whose rings count by centuries, whose growth shall fill the earth.

For the classic usage of this word, we may cite, as of highest authority, the historian of the Peloponnesian war, whose accurate use of language is the model of the historic style; and the rival of Demosthenes, who uttered in the critical ear of Athens his great impeachment of the popular favorite. I take these two as specimens of the current Greek usage.

When, on the first invasion of Athenian territory, the people were excited against Pericles for holding himself on the defensive, Thucydides informs us that Pericles did not convene an *ecclesia* of them, [the citizens.] nor any other meeting, [*sullogon*],² lest in their anger they might commit themselves to bad measures. But when the second invasion of their territory once more roused the people against him, Pericles convened an *ecclesia*, and defended his policy in a speech before it. This *ecclesia* imposed a fine upon Pericles, but afterwards re-elected him general, and committed to him the management of affairs.³ The *ecclesia* was evidently a town-meeting of the citizens of Athens, which had power to elect a president or general; to review his policy; to censure, fine, depose, restore. It was the embodied community—the collective assembly of those who had

² *De Bello Pelop.* ii., 22. Dr. Arnold's note here is, "*ecclesia* designates the regular assembly of the people, *comitia*; *sullogon* any sort of meeting which might have been summoned under these extraordinary circumstances;"—such as the mass demonstration for the Union and the war, in the city of New York, April 20th, 1861. An Athenian *ecclesia* more nearly resembled the town-meeting of New England—a duly convened assembly of all registered citizens. The distinction of Thucydides between *ecclesia* and *sullogon*, is important. Sometimes *sullogon*, as the more comprehensive term, includes *ecclesia*.

³ *Ib.* ii., 59, 60.

¹ A corrupt Hebrew, the Syro-Chaldaeic, was probably the vernacular tongue of the Hebrew Christians in Palestine.

the rights of citizenship. In the time of Alcibiades, we find the citizens at large convening in an *ecclesia*, to resist the usurpations of the oligarchy, and to secure for themselves a larger representation in public affairs.

Thucydides describes with spirited details, an *ecclesia* of the Athenians, convened to reconsider the question whether the city of Mytilene should be destroyed.¹ One speaker taunted the *democracy* with fickleness—thus identifying the *ecclesia* with the people in their assembled sovereignty. The question was decided by a vote reversing the decision of a previous day. On the occasion of ratifying a truce with the Laedemonians, Thucydides tells us that the *people* of Athens acted in an *ecclesia*, convened by the generals and heads of tribes. He gives the names of the President and Secretary of this *ecclesia*, and the mover of the resolution. The Laedemonian envoys bound themselves to the truce, "in presence of the people." The *ecclesia*, then, was the body of citizens duly convened in their political capacity. It is expressly described as an assembly of the people, summoned in due form by the constituted authorities.²

Eschines, in his oration against Ctesiphon, frequently alludes to the *ecclesia* as the assembly of the Athenian people for civic purposes—not a mere mass meeting of the citizens, but a meeting convened in an orderly way, and acting in its corporate capacity as the body politic. This comes out clearly where he accuses Demosthenes of smuggling through a bill just as the *ecclesia* had adjourned. He charges him with going into the council chamber, or senate, excluding thence all private citizens, manœuvring through the senate the project of a law for the *ecclesia*, then going into the *ecclesia* and procuring its adoption as a decree of the *people*,—the *ecclesia* having already risen, and the most part having gone

away.³ Eschines disputes the vote, because the meeting had adjourned. Again, he makes the *ecclesia* an assembly of the *whole* people, in distinction from the meetings of tribes.⁴ He objects to Ctesiphon's proposal to proclaim the crown in the theater, because the law provides that "if the council should crown any one, it must be proclaimed in the council chamber—but if the *people*, in the *ecclesia*"—though it was contended that the proclamation could be made in the theater, if the people should so vote.⁵ Clearly, then, the *ecclesia* was the whole body of citizens assembled in their corporate capacity to act upon affairs of state.⁶

The number in attendance at the Athenian *ecclesia* was usually eight or ten thousand; on extraordinary occasions, even a greater number. A small fee was allowed to each citizen who attended to public affairs; and such citizens were called *ecclesiastæ*. Only citizens, however, duly enrolled in some one of the tribes, had the right of voting; and no decree touching individual privileges, such as conferring or taking away the right of citizenship, could be passed unless there were 6,000 voters present in the *ecclesia*. The rights of the individual were even more sacredly guarded than in some Congregational churches; where a packed majority, acting without notice, law, or precedent, have summarily voted away the rights and privileges of their brethren.

The *ecclesia* was ordinarily held at the *Pyx*,—a raised amphitheater, with an area of 12,000 square yards, and the place

³ Eschines against Ctesiphon, § 125-126.

⁴ *Ib.*, § 27.

⁵ *Ib.*, § 32.

⁶ In the term *ecclesia*, viewed etymologically and historically, we have first, the act of calling forth or summoning, as when the citizens were called (*ek*) out of their houses to a public meeting at the *Pyx*; then, the body summoned; then, specially, a regular assembly of citizens for political purposes. Sometimes the term is used with less precision, to denote an assembly in general, or a gathering of citizens.

Trench, in his Synonymes of the New Testament, remarks that "*Ecclesia* was the lawful assembly, in a free Greek city, of all those possessed of the right of citizenship, for the transaction of public affairs."

¹ *De Bello Pelop.* iii., 36.

² *De Bello Pelop.* iv., 118.

of assembly was enclosed with a railing, to keep out persons who had no vote; sometimes it was surrounded by a rope, colored red, so as to leave a mark on any one who attempted to get over it.¹

Such was the Athenian *ecclesia*; the formal assembly of the body of citizens for the orderly transaction of public affairs. Mr. Grote thus expatiates upon the invigoration of this body after a period of neglect. "To render the *ecclesia* efficient, it was indispensable that its meetings should be both frequent and free. Men thus became trained to the duty both of speakers and hearers, and each man, while he felt that he exercised his share of influence on the decision, identified his own safety and happiness with the vote of the majority, and became familiarized with the notion of a sovereign authority which he neither could nor ought to resist. This was an idea new to the Athenian bosom; and with it came the feelings sanctifying free speech and equal law—together with that sentiment of the entire commonwealth as one and indivisible, which always overruled, though it did not supplant, the local and cantonal specialities."²

How finely, how grandly was this word *ecclesia* adapted to represent the commonwealth of believers. Synagogue was too narrow, too local, too Jewish; but *ecclesia*, the gathering of all true citizens under a polity, could worthily denote the assemblage of believers under God's polity. "Upon this rock will I found my *ecclesia*"—the one, spiritual, permanent, all-embracing commonwealth of my disciples.

¹ Boeckh's Public Economy of the Athenians, Lamb's edition, p. 320; also Dr. Arnold's Notes on Thucydides.

² *Suidas* gives the following example from Aristophanes. "Ecclesia: an assembly of the people. Aristophanes in Pluto—'Shall an assembly of the people (*ecclesia*) be held on account of this?' For we are accustomed to meet in assembly (*ecclesian*) either to preserve our own interests or to defeat foreign interests."—[See *Suidas*, as revised by Kuster and *Ga sford*.]

³ History of Greece, iv. 139, Harper's edition.

Already had this word, so clearly defined in its classic usage, been adopted by the Seventy as the equivalent of the *kah-hahl* of the Hebrew Scriptures. The *kah-hahl* of the Hebrew, the "congregation" of the English version, as defined by Vitringa and others, denoted the whole body of the people united by civil or sacred ties. The *yed-dah* of the Hebrew Scriptures, "assembly" in our version, denotes any meeting or congregation, whether larger or smaller. The Seventy render this last term by *sunagoge* (synagogue), never by *ecclesia*; the former for the most part by *ecclesia*, as its proper equivalent.³ Thus this term of Greek civil polity was appropriated to a sacred use, describing, under the figure of a commonwealth of citizens united in a polity, the commonwealth of Jehovah, separated by the calling of Abraham from the rest of mankind, and organized under the theocratic code.

Vitringa quotes, as apposite to the distinction between *yed-dah* and *kah-hahl*, the fine discrimination of Cicero between the populace inorganized and the people in their totality organized in one body politic under law, or by community of interest: "Populus est non omnis cœtus multitudinis, sed cœtus *juris consensu et utilitatis communione sociatus*;" and so *kah-hahl* "denotes in the strictest sense, not only the entire body-politic, but especially the whole body of the people when convened as one to deliberate upon the public welfare." Vitringa maintains that "the word *yed-dah* in itself considered, apart from any circumstances of the text,

³ Dean Trench is of opinion that the Alexandrine translators intended to preserve a distinction between *sunagoge* and *ecclesia*, corresponding to that "which undoubtedly exists between the words *yed-dah* and *kah-hahl*." But through some inadvertence they have failed to carry out "the rule which they seem to have prescribed to themselves." While, on the one hand, they almost invariably render *yed-dah* by *sunagoge* and in no single instance by *ecclesia*, on the other, though *ecclesia* is their standing word for *kah-hahl*, they sometimes render this by *sunagoge*, as the more generic term. (Vide Synonyms of N. T.)

never means the whole body of any people;" but the Seventy translate *yed-dah* by *synagoge*, and never by *ecclesia*; hence "Christ and the apostles chose the term *ecclesia* rather than *synagoge* [church, rather than *synagogue*] to designate the whole body of Christians, because that term was better fitted to express the thing that was in their minds,"¹ the totality of believers held together by community of faith and consecration under Christ their head. Under the Gospel the formal theocracy was to pass away, while from the shell of the Jewish commonwealth would emerge a spiritual and non-national or universal community subject to the law of Christ. The term to denote this community was not the distinctive and restricted Jewish *synagogue*, but the comprehensive *ecclesia*.² The disciples were familiar with the conception of a commonwealth or polity of Jehovah. The Septuagint had taught them to call this *ecclesia*. When, therefore, Christ said, "Upon this rock will I found my *ecclesia*," they understood him to mean that the true divine polity or commonwealth upon earth would thenceforth be the community of spiritual believers resting upon and united in the declaration of faith in the Christ, the Son of the living God. When, again, he gave them a rule of discipline for the *ecclesia*, they under-

stood that the Christian disciples or believers who in their totality would constitute the one enduring *ecclesia*, would also enter into forms of association, under mutual obligations and responsibilities.

The term *ecclesia* given thus unexplained by our Lord to his apostles, occurs frequently in their writings, with such characteristics and incidents as serve to fix its practical meaning in the Apostolic age. True, we nowhere find in those writings a definition of this word, or a formal system of church polity. Neither the acts nor the letters of the apostles furnish us with an ecclesiastical constitution or a book of church discipline. Yet there were early Christian communities, called *churches*, not brought together at random, nor existing in irresponsible anarchy; but constituted and regulated according to principles and usages clearly defined. "For God is not the author of confusion, but of peace, as in all *churches* of the saints."³ The study of these principles and usages, with a view to what was permanent and what transient in their application, will give us the church polity of the New Testament, and the *elements* of church polity for after times.

I. It is a principle of the New Testament that CHRISTIANS MAKE CHURCHES, NOT THAT CHURCHES MAKE CHRISTIANS. There is a theory of church polity which makes "the Church," in the sense of one ecclesiastical organization, the channel of grace and salvation; make baptism, whether in infancy, or later life, initiation into the Christian state; regards the Church as embracing territorially whatever district, state or country, is occupied in any way by its officers or representatives; in short, which recognizes but *one* church organization for all mankind—the visible determinative body of Christ. By this theory, whoever is out of the pale of this organization, is in a state of schism or of heathenism, as the case may be, from which he can be recovered only by submitting to the authority and ordinances of this visible communion.

¹ Vit. de Synag., pp. 77-89.

² Professor E. Harold Browne, of Cambridge University, says: "The word *ecclesia*, rendered *church*, should, according to its derivation, signify persons called from among others for some purpose. At Athens, the *ecclesia* was the general assembly of the people, convened by the crier for legislation. In the Old Testament the word is often used by the LXX to translate the Hebrew *kah-hahl*, which commonly expresses the assembly or congregation of the people of Israel. Accordingly, when adopted in the New Testament, it is used to signify the whole assembly or congregation of the people of God under the Gospel, as it had been before to signify the congregation of the people of God under the Law. And as *synagoge* (*synagogue*) was the more frequent word for the congregation of the Jews; so perhaps our Lord and his apostles adopted, by preference and for distinction's sake, the word *ecclesia* (*church*) for the congregation of Christians."—*Browne on the XXXIX Articles*, p. 458.

³ 1 Cor. xiv : 33.

Moehler, the ablest expositor of the Roman Catholic doctrine, thus defines the Church: "By the Church on earth, Catholics understand the *visible community of believers*, founded by Christ, in which, *by means of an enduring apostleship*, established by him, and appointed to conduct all nations, in the course of ages, back to God, *the works wrought by him through his earthly life for the redemption and sanctification of mankind*, are, under the guidance of his Spirit, continued to the end of the world."¹ The essence of this conception of the Church is a *visible society*, perpetuated through hereditary officers, "the permanent incarnation of Christ," the only channel of divine truth and grace to the world. The infallibility and exclusiveness of this visible association in matters of faith and salvation are a necessary sequence of this radical idea.

Other theories, while they do not set up this exclusive claim for any one ecclesiastical organization, regard the Church as a certain organized body, capable of territorial extension; as a corporation, to be contemplated in relation to territory; or as an incorporation of several communities of Christians under one federal head, which has jurisdiction over a certain geographical area. Church extension is either the extension of this geographical area, so as to embrace new territory, or it is the visible occupation of this area to a greater extent by the ecclesiastical agencies of the central body, or by congregations in affiliation with that. As examples of this idea, we have such phrases as the Church of England, the Church in the United States, &c.

Dr. Schaff, while rejecting the "earnal and contracted sense" in which the Roman communion claims to be the Church, loses himself in a mystic conception of the Church, which has no corresponding reality. He describes it as "an objective, *organized, visible society*," which, "as a visible *organization*, embraces all who are baptized, whether in the Greek or Roman

or Protestant communion." He holds that "there are no real Christians anywhere, who are not, at the same time, members of Christ's mystical body, and as such, *connected with some branch of his visible kingdom on earth*"; e. g., Greek, Roman, or Protestant;—"that church-membership is not the *principle* of salvation—which is Christ alone—but the necessary *condition* of it; because it is the divinely appointed means of bringing the man into contact with Christ and all his benefits."² If we understand this language, it makes church-membership by baptism prerequisite to a salvable Christian state.

Now is either of these theories warranted by any precedent of church organization in the New Testament? Christ did not command the apostles to extend his *ecclesia*—to set up, in his name, branches of a visible church. He commanded them to preach the gospel, and make disciples unto Him; to bring men to receive the truths of Christianity, and to confess Christ as their Lord, and so to bring them into his kingdom. While the first disciples tarried at Jerusalem, they met together habitually in one place for prayer and praise, and to remember Christ in the supper. This was the first Christian *ecclesia*. When the Holy Spirit descended upon the disciples on the day of Pentecost, they preached the simple duty of repentance and faith, and all who cordially received the gospel—became believers—were added to the *ecclesia*; joined to the fellowship of the disciples. When this company was scattered by persecution, they went everywhere "preaching the word"; not as a delegation from the Church at Jerusalem, to organize branches of that *ecclesia*; not as a committee of church-extension, to take possession of new territory in the name of an ecclesiastical organization;—but they went preaching Christ; and all who believed were baptized in the name of Christ, and were recognized at once as

¹ Symbolism, cap. v., sec. xxxvi.

² Hist. of the Apos. Chh., pp. 7-9.

brethren in the Lord. These converts in each place, drawn together by spiritual affinities to worship and honor Christ, had no need to wait for a charter from Jerusalem, or a special act of the apostles, to introduce them into the church, but being in the *ecclesia* by virtue of their faith, they at once constituted a church of the disciples in that place. It was so at Samaria; it was so at Antioch, it was so wherever the gospel was carried. Churches arose wherever there were Christians; but no church organization was planted in any place as a corporate body for dispensing salvation. Churches originated from Christians—they did not originate Christians. True, a church, when organized, has a moral influence over those who grow up in the midst of its life and ordinances, and so every church becomes in a sense a training school for the Christian life. But the Christian life is not to be attained, in the first instance, by joining a church organization; nor is Christianity to be propagated by extending the visible area of an ecclesiastical corporation; but Christianity is to be propagated by proclaiming the Gospel, and men become Christians by personally accepting Christ. Then these Christians, properly associated, constitute churches. The churches are bodies of saints, regenerated persons, and should rightfully consist of these only. One does not enter into church fellowship that he may become a Christian; but when he has become a Christian, and gives evidence of that fact, he is qualified to enter into fellowship with a Christian *ecclesia*. Are we not *sure* that this is the teaching of the New Testament?

Both senses of the term *ecclesia*, as used by our Lord, are here apparent. The Church of Christ is the totality of true believers, and every believer is *ipso facto* a member of that Church. But this body of believers, in respect to its totality, is *inorganized*, as to outward form. It is visible, however, whenever and wherever a true Christian faith and life are made

manifest. The Madaï, when excommunicated from the Church of Rome, and as yet connected with no formal body of believers, were nevertheless visible Christians, and members of Christ's true Church. This Church has one organic life in Christ, the head of all true saints. Moreover, this Church, by virtue of its spiritual life, and of Christ's original constitution, has an organic power, and, therefore, Christ's disciples, being already members of his one *ecclesia*, do organize themselves into *churches*—not *the Church*—for Christian fellowship. Into these formal associations, hypocrites may enter—who are not, and never can be, in *the Church*.

II. A second principle of the New Testament, upon this subject, is, that NO INDIVIDUAL CHRISTIAN IS DEPRIVED OF ANY RIGHTS WHICH BELONG TO HIM AS A CHRISTIAN, BY ENTERING INTO A CHURCH ORGANIZATION. As the Gospel comes at the first to every one as a *person*, and not as a member of a corporation, as it comes directly to each individual, and not to men in any collective capacity; so it addresses its exhortations, its commands and its promises, to believers as individuals, severally and equally interested in all the truths and duties of religion. There are, indeed, relative duties enjoined upon Christians, as Church-members; there are obligations and responsibilities, as there are also privileges, growing out of their association in a body. They are to love one another; to bear one another's burdens; to watch over one another; to pray for one another; and, if need be, they are to administer Christ's law of discipline, as an *ecclesia*. But while they owe certain duties in Church-fellowship, and gain certain privileges by this association, they lose no rights as *Christians*—members of Christ's own commonwealth, by entering into a formal Church relation with one another. Each Christian has the right to labor where and as he can, in the cause of Christ; the right to speak, the right to pray, the right to act for the interests of

religion, in any way that does not interfere with the equal rights of others, and the obvious proprieties of time and place. This universal charter of Christian privilege is stated in Peter's argument with respect to Cornelius: "Forasmuch as God gave them the *like gift*, as he did to us who believed on the Lord Jesus Christ, what was I, that I could withstand God?"¹ The spiritual gift, attesting God's work in the heart, is the seal of the divine prerogatives of faith. Each believer has pledged to him all the blessings of redemption. All that Christ has purchased for any, he has purchased for *him*.

He is made a brother of Christ: "Whoever shall do the will of my Father which is in heaven, the same is my brother." He is a child of God: "For as many as are led by the Spirit of God, they are the sons of God." He is an heir of heaven: "if children, then heirs; heirs of God, and joint heirs with Christ." He derives these privileges not from the Church of Christ, but from Christ himself; and no Church can deprive him of them, or anywise curtail them. Christ, who has loved him, and washed him from sin in his own blood, has "made him a king and a priest unto God and the Father." Is there any prerogative above the king—any sanctity above the priest? No mere majority in a Church has the right, by force of numbers, to trample upon the essential Christian rights of its individual members. The principles of voluntary association, and of autonomy in the local Church, cannot go to the extent of absolving that Church from the law of Christ, or of empowering it to abridge or deny the essential rights of Christians, as defined in the New Testament, by any rules or resolutions of its own.

III. Another principle of the New Testament is, that CHRISTIANS ARE ASSOCIATED IN CHURCH FELLOWSHIP ON THE BASIS OF FRATERNAL EQUALITY. A Church of Christ is not constituted like a Masonic lodge, with gradations of mem-

bership. It does not admit candidates as catechumens, on probation, subject to future promotion; it has no school forms or class-rooms, marking successive stages of privilege and honor; it does not condescend, as a superior party, to confer favors upon an inferior; but it receives into fellowship, upon reasonable evidence, every disciple of Christ, upon equal terms, as a brother in the Lord. "One is your Master, even Christ, and all ye are brethren." Christ thus declares all his disciples to be upon an equality as toward one another, and subject only to himself as an authority. Paul addressed the Church at Colosse, as "saints and faithful brethren in Christ." In writing to the Church of the Thessalonians, he addresses them throughout as "brethren beloved." And so, in all his letters, he recognizes all believers as his brethren, and exhorts them to maintain brotherly love among themselves.

There is something peculiar in this designation of *brethren*. Christians are not only *like* brothers, who have common interests, sympathies and rights, in their father's house; but they come into this relationship by moral affinities, which are higher and stronger than those of blood. They are one with each other, by virtue of being one in and with Christ:—"We, being many, are one body in Christ, and every one members one of another."² Hence their dealings with one another in the Church, should ever be marked by the dignity, the order, the propriety, the courtesy, the mutual forbearance and good will, of an equal brotherhood.

IV. In the New Testament polity, EACH LOCAL SOCIETY OF BELIEVERS, OR *Ecclesia*, IS COMPLETE IN ITSELF, AND INDEPENDENT OF ALL AUTHORITY, SAVE THAT OF CHRIST ALONE, AS DECLARED IN HIS WORD. According to the New Testament, every such local *ecclesia* has the power of choosing its own officers. The principle of popular election obtained from the first. The plain construction of Acts i. : 15, seq., is

¹ Acts ii. : 17.

² Rom. xii. : 5.

that the whole company of disciples then present, to the number of one hundred and twenty, participated in the choice of Joseph and Matthias as candidates for the vacancy in the college of apostles.¹ When the charities of the growing Christian community at Jerusalem demanded a more systematic administration, the apostles did not designate persons to that service, as a matter of official prerogative, but called upon the whole brotherhood to choose deacons from among themselves.² The Christian community, in full assembly, made the selection, and the apostles confirmed their appointees with prayer and the laying on of hands. All this was before the distinct organization of Christians into a local *ecclesia*, with permanent officers; the first shaping of the new community was in the direction of a popular self-government.

Farther on, we read that "the *ecclesia* which was in Jerusalem"—thus localizing and individualizing the Church which had gathered about the original nucleus—sent Barnabas upon a missionary errand to Antioch; and again, "the *ecclesia* that was at Antioch," thus individualized by its locality, sent Barnabas

¹ *Alford's* comment on Acts i. : 23, is, "the whole company to whom the words had been spoken; not the eleven apostles."

Baumgarten says, "Peter does not bring the matter before the apostles, for them to consider and determine upon it, but he stood up in the midst of all the disciples, and it is precisely upon this occasion that the number (one hundred and twenty,) is given as of all the *names*—an expression very proper to set forth the equal character of all present, and the absence of all distinction among them. This collective body, consequently, is the active subject of the three actions in vv. 23, 24, and 26;" i. e., they appointed, they prayed, they gave forth their lots.

Rothe is equally explicit. He says, "In order to introduce the election of a new apostle, Peter turns to the whole community of Christians, (already numbering about 120,) lays before them the necessity for the choice of a new apostle, and calls them to enter upon such an election. Hereupon the Congregation—not the Apostolic College, for itself alone—chose the limited number of two candidates; they all prayed, and all cast their lots."—*Anfange der Christ, Kirche* i., § 21.

Neither of the above authorities is a Congregationalist.

² Acts vi. : 3.

bas and Saul upon a general missionary tour,—each Church in its individual capacity, and without consultation with any other, taking measures for the spread of the gospel.

The New Testament furnishes no instance of the appointment of officers over a local Church, or the administration of discipline in such Church, by any power or authority extraneous to that Church itself. Where do we find the apostles administering government or discipline in the local *ecclesia*, by virtue of their official prerogative? Instruction, counsel, exhortation, admonition, they address to individual Christians, to Church officers, and to churches collectively; but they never impose officers or measures upon local churches by apostolical authority, nor do they institute or recognize any *body*—synod, classis, convention, council—as superior to the local *ecclesia*, and having control over its administration and discipline. Paul himself accepted an appointment from the Church at Antioch, as one of a deputation to lay the question of Gentile circumcision before the apostles and elders for their advice—a question which was discussed at Jerusalem, in full *ecclesia*, until, under the guidance of the Spirit, a result was reached, in which the apostles, elders, and brethren, were unanimous. In all this proceeding, there is no trace either of official dictation, or of a centralized ecclesiastical government—only the precedence due to character and position. In the fraternal letter of the *ecclesia* at Jerusalem, to the *ecclesia* at Antioch, there is not even as much show of authority as was imputed to the missionary deputations of the American and Baptist Boards, upon questions of policy in India.

With the Church at Philippi, Paul was familiar from the first. But in his epistle, addressed equally to all the saints, with the bishops and deacons, he enjoins nothing upon them by authority. He cautions them against Judaizing teachers, carnal professors, and evil workers. He be-

seeches two sisters, who were at variance, to become reconciled in the Lord. But he dictates nothing.

If there was any Church over which Paul might have claimed official jurisdiction, it was that of Corinth. But in all the minute counsels and instructions of his two letters to that Church, we find no trace of official authority over their local affairs. He condemns, reprovcs, exhorts; but *they* must act. Even in the case of incest, while Paul indignantly demands that the offender shall be excommunicated, *he* does not cut him off from the Church, but bids them do this when gathered together, in the name of Christ, and with his own approval. Again, he pleads for the restoration of the penitent; "sufficient to such a man is this censure, which was inflicted *of many*; wherefore I beseech you that ye would confirm your love toward him."¹ This case of discipline was conducted according to Christ's rule, which knows no such thing as discipline by a Church officer, or board of officers, or by a series of ecclesiastical judicatories; but makes the *ecclesia* to which the offender belongs, the court of judgment, and the highest censure the outcasting from its own fellowship.²

While the apostles address Christians and churches upon matters of faith and duty, with the authority of inspired teachers and guides, they nowhere claim the right of control over particular churches.

The churches of Asia Minor were addressed by John, not as one territorial or incorporated body, but as seven distinct churches, known by their several localities,—each having a history, a life, a character of its own, and specific duties to

perform, under the immediate authority of Christ.

But are we not told that Paul and Barnabas "ordained elders in every Church?" Yes, and the word *cheirotonein* informs us precisely how they did this—by calling for a vote—taking the sense of the *ecclesia*, in the usual form of stretching forth the hand. Tyndale translates it, with literal accuracy, "when they had ordered them elders by *eleccion*³ in every congregacion." Cramer and the Genevan version have the same. But the ecclesiastical proclivities of King James's revisers made it expedient for them to omit the significant fact of a popular election.

The unvarying testimony of the New Testament is that all the prerogatives of a Church—the prerogative of enjoying Church ordinances, of maintaining fellowship, of electing officers, of administering discipline—are vested in each *ecclesia* of believers, under the sole authority of Christ. Yet, in asserting this independence, we must constantly bear in mind what has already been said, that in the exercise of these prerogatives, the Church possesses no individual independence that can justify it in treating any of its members *contrary to the law of Christ*. In its code of discipline, that law is marked by the most sacred regard for personal character, for candor, forbearance, justice; and no Church can plead its power of self-government as giving to an accidental and fluctuating majority—perhaps blinded by prejudice, or heated by passion, or hoodwinked by partisan leaders—the authority to override Christ's rule of proceeding toward an alleged offence. The very independence of churches as respects human authority, enjoins upon them the more careful reverence for the authority of Christ. Nor can the plea of

¹ 2 Cor. ii. : 6, 7.

² Alford's comment on Matt. xviii. : 17, is directly to the purpose: "*Ecclesia*, that congregation [of Christians] of which thou and he are members. That it cannot mean the Church as represented by her rulers, appears by vv. 19, 20—where any collection of believers is gifted with the power of deciding in such cases. Nothing can be farther from the spirit of our Lord's command, than proceedings in what are oddly enough called 'ecclesiastical courts.'"

³ This interpretation is borne out by such authorities as Rothe, Baumgarten, Beza, and Calvin. ("constituted by suffrage,") Schaff, ("taking the vote,") De Wette, Barnes, Alford, ("the apostles ordained elders whom the churches elected,") J. A. Alexander, and others too numerous to mention.

independence exempt any Church from the moral censure of other churches, if it violates the fundamental charter of all churches, given in the New Testament.

V. Another principle of the New Testament polity is, that CHURCH OFFICERS DO NOT CONSTITUTE A DISTINCT ORDER OF CHRISTIANS—AN ARISTOCRACY, A HIERARCHY, A SELF-PERPETUATING CLASS, LIKE THE TRIBE OF LEVI—BUT ARE CHOSEN BY EACH CHURCH, FOR GUIDANCE AND ADMINISTRATION, AND ARE SUCH ONLY AS ARE NEEDED FOR THESE ENDS. The *ecclesia* exists before its officers, and is constituted not by an official commission from abroad, but by the convening of Christians in the place. The officers of each particular Church become such only by its election; and that election gives them no power or authority in other churches, but only the power of administration, so far as committed to them, in that particular *ecclesia*.

That there should be officers in a Church, grows out of the very nature of a society; and the apostle Paul tells us expressly, that teachers of various grades were designed of Christ himself for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. While every believer is commissioned to proclaim Christ, by the very fact of his discipleship, the providence and grace of God will indicate in some a peculiar fitness for the work of the ministry; yet these can be constituted Church officers only by the call and election of a particular Church. The churches are required to judge of the spiritual gifts of religious teachers, and their soundness in the faith; and teachers are amenable not only to the Master, but to their Christian brethren.

Only two classes of Church officers are known to the New Testament. The first is described under various titles:—*pastors, teachers, bishops, elders, leaders*—titles denoting the various functions of instruction, counsel, guidance, administration. In several of the primitive churches, as at Phi-

lippi and at Ephesus, there is mention of a plurality of bishops or elders. The only other officers are *deacons*, who, in addition to the care of charities, tables, and temporalities in the Church, are encouraged to exercise their spiritual gifts, and to cultivate a Christian boldness in the faith. To *minister*—in the primary functions of teaching and administration, and in the subordinate function of waiting—is the whole use and intent of Church officers. Ministers and deacons only are needed for the purposes of a Church, and none others are mentioned in the great charter of the Christian *ecclesia*. Any other officer would be a supernumerary, and a supernumerary is very likely to be a nuisance. Of course it is competent, as it is often desirable, for a Church to have its clerk, its treasurer, its steward, its committees, for details of business; but no one thinks of searching for officers of this description in the New Testament. Such officers are instituted not by divine appointment, nor by apostolic precedent, but by the inherent powers of a society.

So, too, those who have commended themselves to the churches in any orderly way for the work of the ministry, though not in the pastoral office, have the implied approbation of the churches in their calling; but these are neither officers of local churches, nor an independent, self-perpetuating order in the Church at large. In that great work of proclaiming Christ which is the privileged function of all believers, such brethren have gained a special recognition by reason of their gifts and graces, and are highly esteemed in love for their work's sake—but they have no official prerogative over the churches. Hence our usage commits the ordaining of evangelists not to an association or other ministerial body, acting in an official capacity, but to a council of churches convened for that specific purpose. According to the New Testament there are no officers over the churches but those that are in the churches severally, by their election.

VI. Under the New Testament polity, PARTICULAR CHURCHES MAINTAIN FELLOWSHIP WITH ONE ANOTHER BY ACTS OF INTERCOMMUNION, AND EXERT UPON EACH OTHER THE MORAL INFLUENCE OF ADVICE OR OPINION. While every church was independent, no church was isolated. Was there a report of conversions and the gathering of an *ecclesia* at Samaria, at Antioch, —immediately the *ecclesia* at Jerusalem sent messengers, not to regulate the movement officially, but to acquaint themselves with the facts, and to proffer encouragement, sympathy and aid. Was there a famine in Judea? Immediately the churches in other parts made contributions for the relief of the saints. Did the question of circumcision embarrass an *ecclesia* of mixed Jewish and Gentile converts? The advice of some more experienced or impartial *ecclesia* was sought in the premises. Did Christians go from place to place? They carried, in some form, letters of introduction and commendation from all the saints. The communion of all the churches is as plain upon the face of the New Testament, as is the autonomy of each particular church in its own affairs. The churches are co-ordinate and in fellowship. As Prof. H. B. Smith accurately states it in his Chronological History, the relations of the primitive churches to each other are "co-ordinate, not subordinate; social, not corporate."

These primitive and Apostolic principles of church polity obtained, under gradual encroachments and limitations, far down the second century; and there are traces of the popular element in the *ecclesia* for a century later. The oft-quoted sayings of early Fathers, e. g., of Clement of Rome, that church offices were filled "with the consent of the whole *ecclesia*";¹ of Tertullian, that "where there are three believers, though but laymen, there is a church"; of Cyprian, that

by almost universal usage, even down to his time, the suffrages of the people were necessary to the valid election of a bishop; will at once occur to every reader of Church history. But the concessions of ecclesiastical historians who have no sympathy with 'the Congregational way,' are conclusive upon this point.

Do we inquire of Schaff—the representative of the German Reformed Church, and an advocate of a quite high-toned Churchism? He tells us frankly, that in the apostolic age, "so soon as there was a community of believers, nothing was done without its active participation. . . . As to the Presbyter-bishops, Paul and Barnabas appointed them to office in the newly-founded congregations, by *taking the vote* of the people; thus merely presiding over the church." This democratic form which Schaff concedes to have been the apostolical organization of the first century, as he traces the succeeding history, gives place by degrees, first to the catholic episcopal system, then to the metropolitan, then to the patriarchal, and afterwards, in the Latin church, to the absolute papacy.²

Do we inquire of Burton, late Regius Professor of Divinity at Oxford? Though he would fain imagine in the primitive eldership a single authority approaching somewhat to that of bishop, he concedes that these elders "were chosen by general suffrage," and that "this was probably the method pursued in all appointments of this kind."³

Do we ask Guericke, of Halle, high Lutheran in doctrine and polity? He too recognizes the democratic freedom of the primitive churches, and admits that even in the third century, "the laity had by no means lost all share in the management of the concerns of the Church"; that "without the co-operation of the membership, as well as of the other clergy, the bishops were not accustomed to proceed to the election of a clergyman";

² Hist. of the Apostolic Church, B. iii., § 126

³ Lectures on Eccles. History, p. 113.

¹ 1 Clem. 43, Ep. iv. and ix. Licet Laici.

that "in exceptional cases the church itself, without waiting for the bishops, chose a successor to the deceased bishop"; and that "the laity still took part in the exclusion of members from church privileges, and in their reception again."¹

Do we question *Hase*, the learned theologian of Jena? He tells us that "the elders were sometimes called by the *unassuming* name, *episcopoi* (overseers)"; and that "the officers of each church were chosen by the people, or with the consent of the people were installed over them by those who organized them into a church," . . . that "in the management of its public affairs each congregation was an independent society, but by spiritual fellowship, and the influence of distinguished travelling teachers, all the congregations were so connected together, as collectively to form *one* great kingdom of God, of which even in the time of Paul, Jerusalem was regarded as the center."²

Shall we question *Rothe*, who holds that the rise of Episcopacy was an historical necessity for the Church in the earliest centuries? But with all his high-church theorizing, he yet testifies of the first century that "the *democratic* character of the first organization of the Christian congregation cannot be mistaken in the historical periods under consideration. In what pertained to *Congregational* affairs, not *Church* affairs,³ the apostles never acted in their own names; the most definite recognition and sacred maintenance of the right of the congregations to co-operation in all matters pertaining to them, *merely as such*, are indicated in all their steps. We see this most clearly in the way and mode of the appointment of the congregation-officers, limited as is our knowledge upon this point in the apostolic time. [Here follows the reference to the election of Matthias, already cited.]

"The letters of Paul which treat of religious disciplinary questions which were

discussed by the Christians of those days, are addressed to the congregations as a whole, and the apostle herein presupposes that in such things a consultation of the *entirety* of the congregation takes place. Had he regarded these topics as pertaining exclusively to the business routine of the congregation-officers, would he not have addressed his advice and instructions, at least sometimes, directly to them? Even when he comes to speak on the settlement of private disputes of separate members of the congregation with one another, he appears not to regard this as the peculiar official business of the congregation-officers, nor to give them [the officers] in any such affairs a peremptory official power."⁴

Shall we put upon the stand that highest of high-church historians, *Bingham*, author of *Origines Ecclesiasticæ*? Even he will admit that down into the third century, "the power of the people in the election of a bishop was equal to that of the inferior clergy," and that this conjunctive power of clergy and people was "not barely *testimonial*, but a judicial and effective power, by way of proper suffrage and election."⁵

Shall we cite, as a witness, one of the most learned writers of the Roman Catholic school—*Döllinger* of Munich? With praiseworthy candor, he tells us that in the first three centuries, "the election of the clergy could not canonically take place without the participation of the assembled community. In the very beginning of the Church, the faithful [i. e., believing brethren,] elected Joseph and Matthias, one of whom was to enter into the place of Judas, the fallen apostle; they chose also the seven whom the apostles ordained deacons. In succeeding times, the bishop, in particular, (who, to enjoy the confidence of all, required the testimony of all, that he was the most worthy,) was chosen by the voices of his brethren. In ages when the not yet very

¹ Manual, § 30, p. 114, Shedd's edition.

² History of Christian Chh. § 42.

³ *Rothe* distinguishes between the local Congregation of believers, and the universal Church.

⁴ *Anfänge*, § 21.

⁵ *Antiquities*, B. iv., Cap. ii.

numerous communities were formed entirely, or almost entirely, of holy men, when all were filled with one spirit, and when ambition and other impure motives influenced none—this was certainly the most desirable method of instituting the ministers of the Church. For thus, the pastor knew his sheep, and his sheep knew him; the people, or at least, the majority of the people, who had elected the bishop, would the more willingly obey the commands of him whom their own choice had placed over them. But in later years, when persons of all characters had entered the Church, when the spirit of party had expelled the ancient unity and love, when the communities were open to the influence of passion and demagogical arts, it became necessary that the Church should confine, as narrowly as possible, the power of the people in the election of the clergy."¹

Here might we rest the evidence, and accept as final this consent of many witnesses of divers schools to the popular character of the primitive Church polity. Surely when a Romanist admits this, at the same time conceding that this popular organization marked the highest Purity, Unity, and Love, in the "communities of holy men," and that the circumscribing of the power of the people marked the decline of the Church from that ancient unity, purity and love,—surely, with such testimony from such a witness, we might close the case.

But I have one other witness, from among many, to bring upon the stand.

¹ History of the Church, Chap. iii., sec. 2.

Dr. Dollinger, who still holds his Professorship in the great Catholic University of Munich, has lately startled that capital by a course of lectures, in which he demonstrates from history, that the secularization of the Papal States is necessary to preserve the Pontificate in its true ecclesiastical character. A devout adherent of the doctrines and order of the Roman Church, he is yet a man of singular candor and simplicity upon such topics as are noted above. His learning is of the highest order, and his concession touching the democracy of the primitive churches is invaluable.

And he is a personal witness from the beginning of the third century, who appears before us as one risen from the dead. Three hundred and ten years ago, excavations on the road to Tivoli, near Rome, brought to light a marble statue of a venerable figure, sitting in an Episcopal chair. Inscriptions upon the chair itself, and corroborating testimony, identified this as the statue erected at that spot to commemorate the martyrdom of an early bishop of Portus—some sixteen miles from Rome, near the mouth of the Tiber. Twenty years ago, the Imperial Library at Paris was enriched by a collection of ancient manuscripts, brought from monasteries in Greece; and in 1851, a work from this collection, imputed to Origen, was published under his name, from the University press at Oxford. That omniverous scholar who then represented the Court of Prussia at the Court of St. James, devoured this treatise in a single night,—determined from internal evidences that it could not have been written by Origen; and in a series of letters to Archdeacon Hare, in which the newly-found work was examined by every known test of history, *Bunsen* announced to the world the great discovery that HIPPLYTUS, Bishop of Portus in the third century, was speaking to men of the nineteenth century, in this authentic volume from his pen. To confirm all the internal and historical proof of this authorship, the book mentions as his, another work given in the list engraved upon the statue, and that list enumerates a work on heresy which is substantially identified with this. Soon the scholarship of Europe settled down in the conclusion that the newly-found "*Philosophumena*" was from the pen, not of Origen, but of Hippolytus.

The work is chiefly occupied with the discussion of contemporary heresies; but in the ninth book, he denounces the character, the doctrine, and the ecclesiastical pretensions of Callistus—a contemporary bishop of Rome—in a way that strikingly illustrates the equality of pas-

tors and the independence of churches at the beginning of the third century. He speaks of Callistus as a heretic, "a man crafty in evil, and versatile in deceit, aspiring to the chair of the Episcopate." He represents Zephyrinus, Bishop of Rome from A. D. 202-218, as "an unlearned and illiterate person, and unskilled in ecclesiastical science, covetous, and a receiver of bribes, whom Callistus led as he pleased." When Callistus succeeded Zephyrinus, Hippolytus refused to recognize him as a true bishop; called his Church the school or sect of Callistus, which some, "lost to all sense of shame, presume to call a Catholic Church." He denounces Callistus as a renegade and cheat, who had set up for himself a school against the Church—receiving even those who were excommunicated from other men's congregations. For all this, Hippolytus exposes him to the eyes of the churches, in order, as he says, "that by manifestation of his [Callistus'] conversation, the heresy which was broached by him may become *easy of cognizance to those who have sense*, and haply may be regarded as childish by them." Yet this Callistus stands in the regular line of Roman bishops, from 219-223. What a commentary is this upon the Church polity of that period! How manifest that neither Popery, nor Prelacy, nor diocesan Episcopacy, had yet been inaugurated, when Bishop Hippolytus—whose church was related to Rome, as Flushing to New York, or Brookline to Boston—could thus openly repudiate Bishops Zephyrinus and Callistus, and appeal to those in the churches "who have sense," to repudiate their heresies. Think of a modern bishop of Civita Vecchia writing thus of his Pope, or an Episcopalian rector offering such compliments to his diocesan!

That the churches should finally have parted with their independence, and have come under the absolutism of a hierarchy, is no more surprising than that within eighty years after the establishing of American Independence, nine or ten

States should abandon the best Constitutional government the world ever saw, and put themselves under a self-constituted oligarchy, culminating in a military despotism. The New Testament is the charter of Church liberty. The Apostolic age maintained that liberty, unsullied. The second century witnessed the struggles of primitive and chartered liberty with an insidious and ambitious clerical usurpation. But even in the third century, we see the flag of independence waving at Portus, in defiance of the arrogant centralization of Rome—that little Sumter holding in check the confederate heresy and wickedness of the usurping hierarchy.

It avails nothing to pursue farther the course of history, since our concern is solely with New Testament principles and precedents in Church polity. These we have gathered from the original charter, illustrated and defined by the experience of two centuries, and the concessions of the learned in every school of theology and polity. We have looked only for that which, in obvious design or from the nature of the case, is *permanent*, in the New Testament conception and administration of a Church. The apostolic office, the community of goods, the mode of worship—apparently after the manner of the synagogue—a free participation in teaching, exhorting, praying, prophesying, under the general oversight of a presiding board,—all this was, in the nature of things, occasional and temporary, and never meant to be crystallized into a concrete order. But the great principles of individual Christian rights; of free Church organization and action, under the law of Christ; of voluntary communion and reciprocal fellowship among the churches; of local officers chosen by, and responsible to, their several churches; these, and cognate principles, which we have enunciated from the New Testament, are of permanent vitality and force as the law of Church organization. They are not an iron frame-work, by which we *must* adjust a Church, in order that it may

be a true Church of Christ; but they are principles upon which we cannot improve, and from which it is not wise or safe to depart. They are the principles which the apostles applied to the organization of the first churches, and to which the Spirit of inspiration was willing to commit the whole matter of Church polity, without dictating minute and invariable rules of discipline and administration. They are the essential principles of the Congregational polity.

We have barely hinted at that grand spiritual unity of all believers by virtue of their individual union with Christ, who, in their totality, constitute the Church. This unity is neither a uniformity of organization, nor an aggregation of organized churches; yet such churches, by their purity of faith and life, help to manifest the true Church; and by their cordial co-operation in the gospel, help to show forth its unity. The primitive churches, constituted of individual believers drawn together by a common faith, regulated within themselves by the law of Christ, "formed a sort of federative body of independent religious communities, which, though dispersed through the greater part of the Roman empire, were in continual communication, and in constant harmony with each other." This is the nearest approximation to a visible and formal unity of Christians. It is not possible to conceive of a more beautiful order and unity than this, for that "Church of the future," which is the ideal of many in our time. The notion that a new Church will arise from the fusing of existing elements and their reconstruction under another order, is like the notion that the way unto a more perfect civil government lies through the dissolution and reconstruction of the Union of these States;—whereas, the purifying and ennobling of the government and the nation, is to be accomplished by a return to the first principles of the Declaration of Independence and the Constitution; whereby we have, upon the one hand, so much of personal liberty and local communal independence, that there

seems to be no coherence against anarchy; and yet, when anarchy and treason lift their head, a central life and unity so spontaneous and so vigorous that the gates of hell shall not prevail against it. So for that "Church of the future," which is the dream of poets and the desire of all devout believers; a Church worthy to be the bride of Christ; a glorious Church, not having spot or wrinkle, or any blemish or defect; there is no need of the disintegration of all existing Church organizations, with a view to reconstruction upon a basis or under a form yet to be devised, but simply of a return, in all churches, to the spirit and principles of the original constitution. A true and perfect Church polity is not a desideratum to be sought for in the future,—it exists already in the Past. There can be none higher, none better, than that which maintains the spirituality of the membership in each organization; the independent, self-administrative powers of each society of believers; the co-operative union of them all, and the spiritual and indissoluble unity of the totality of believers in Christ their head. This, alone, can be the Church of the Latter Day Saints, as it was the Church of the primitive believers; this only can be the Church of the Advent, as it was the Church of the Ascension. Nothing else is practicable in the way of visible unity harmonizing with individual purity and life. For the rest, there remains the inorganized, but ever living *Ecclesia* of Christ—the Holy Catholic Church—the communion of saints. As saith Lightfoot, upon this article of the creed,—

"That is THE CHURCH that is a Church forever. The Church of God is that, that shall be the Church of God when the world shall be no more. I may compare the Church visible and invisible to the body and the soul. The body is visible, and at last shall come to dust; but the soul is invisible, and is immortal. Visible churches have died, generation after generation. Where are the visible churches

of Asia and Judea? And time will come when all the visible churches of Europe must come to nothing. But still there was an immortal soul in those churches,—a company of holy ones that go to be a Church of God, in another world, to praise, glorify, and have communion with God forever. This Church in the world, is like the heart in the body of man. *Primum vivens, ultimum moriens*: the first that lives, the last that dies. It began to

live in Adam and Eve, when they embraced Christ; and when it dies, the world must die with it. When the last saint is gathered, then even the soul of the world, and of the visible Church, is gone, and they die too.”

I BELIEVE IN THE HOLY CATHOLIC CHURCH; THE COMMUNION OF SAINTS; THE FORGIVENESS OF SINS; THE RESURRECTION OF THE BODY; AND THE LIFE EVERLASTING. AMEN.

Books of Interest to Congregationalists.

A COMPENDIUM OF CLASSICAL LITERATURE; comprising choice extracts, translated from the best Greek and Roman writers, with biographical sketches, accounts of their works, and Notes directing to the best editions and translations. By Charles Dexter Cleveland. Philadelphia: E. C. & J. Biddle & Co. 12mo, pp. 622.

Those who cannot read the ancient classics in the original, and cannot get the best translations, are placed under great obligations to Prof. Cleveland for the choice selection which he has culled, with ungrudging care, for this elegant volume. The biographical sketches of the writers, and the accounts of their writings, though necessarily brief, are elaborate and valuable, and would alone remunerate the purchaser. It is the completion of a long considered plan, embracing a “course of Ancient and Modern Literature,” similar in structure to the author’s works on “English and American Literature,” whose excellences are too well known to need farther elucidation. The book is neatly printed and elegantly bound, and ought to lie on the table of every student and literary man.

HISTORY OF LATIN CHRISTIANITY; including that of the Popes to the Pontificate of Nicholas V. By Henry Hart Milman. 8 vols, 12mo. New York: Sheldon & Company.

The first five volumes of this invaluable work were noticed in the *Congregational Quarterly* for April. Three others have since been issued—eight in all—which completes the author’s design; each one fully sustaining the interest which the preceding had awakened. Voluminous as this history is, no Christian scholar who enters upon its perusal at the beginning, can willingly stop short of the end; where, if our own experience may be taken as a criterion

in judging of others, a smiling index of fifty-four pages, pointing out every important fact embraced in the fourteen centuries which the work covers, will tempt him to turn back and re-peruse many a stirring incident that will recur to his mind. We thank the enterprising publishers for ministering so largely to our own pleasure and profit. We congratulate the Christian public, that even the impediments of a civil war have not delayed the last volume beyond the time promised at the issue of the first. We are happy to hear that Messrs. Sheldon and Company, notwithstanding the unpropitious times, are likely to get remunerated, as they richly deserve, for their heavy outlay in this great undertaking.

A MEMORIAL OF closing scenes in the life of Rev. Geo. B. Little. Riverside Press, Cambridge. 8vo., pp. 171.

This is a beautiful tribute to the memory of a lovely minister, compiled by a devoted wife. “For their own private use,” says the compiler, “the friends of Mr. Little committed to paper, from day to day, the words which he uttered during his last illness. They had no intention of giving these words to the press; nor would they have done so now, were it not for the solicitation of his former parishioners.” Those who are able to obtain a copy—we think the number issued is not large—will thank his parishioners; for seldom has mere friendship’s offering been more worthy of public acceptance. The book is not confined to “last words.” Twenty-six pages are devoted to an “Introductory Sketch of Mr. Little’s Life.” Then follow, in order,

"Close of his ministry in Bangor;" "Last year at West Newton;" "Voyage to France, and Return;" "His love of Music;" "Last weeks of his life;" "Funeral services;" "Address by Rev. A. C. Thompson." We have already expressed our high estimate of Mr. Little's endowments as a Christian and a Christian minister; [see p. 56, of this volume,] and we will only add, in this place, that the reader of this charming Memorial will find confirmation of all that we there said, and much more. All who would warm their hearts at the altar-fire of a devout and highly cultivated worshiper—*adorer*, we may fitly call him—of God in Christ, will find this book exactly to their purpose. The afflicted widow may solace herself with the thought that she has done for her beloved husband what the art of embalming never did for the proudest monarch of Egypt. An admirable photograph accompanies the Memorial.

A MEMOIR OF DANIEL SAFFORD. By his wife. American Tract Society, 28 Cornhill, Boston. pp. 384.

Two editions—one on superior paper and heavy Turkey binding, \$1.50; the other, in common cloth binding, 80 cents. Both are embellished with two steel engravings of Dea. Safford, and with wood engravings of his birth-place and of Mount Vernon Church.

Those who knew well the subject of this attractive and interesting book, will say that the natural partialities of the wife are lost in the fidelity of the writer. In nothing do we discover embellishment, exaggeration, or over-drawing. The good man is before us, in his varied spheres, just as he was widely known in Boston and vicinity. Indeed, we have a model Memoir of a model man. The style is natural, vigorous, lucid, uninflated; gathering up the incidents of a most useful life so rapidly and happily, that the reader is borne from page to page with no less profit than delight. We have already spoken of Dea. S., somewhat *in extenso*, in the January Number of this year, and of the then incomplete work now before us. A thorough perusal of the book has more than confirmed our first impressions. We heartily wish a copy of it could be put, at once, into the hands of every young man in our country.

THE WORKS OF FRANCIS BACON, Baron of Verulam, Viscount St. Albans, and Lord High Chancellor of England, collected and edited by James Spedding, M. A., of Trinity College Cambridge; Robert Leslie Ellis, M. A., late Fellow of Trinity College, Cambridge; and Douglas Denon Heath, Barrister at Law; late Fellow of Trinity College, Cambridge. Vol. I. 12mo., pp. 539. Boston: Brown & Taggard, 1861.

After five volumes of the more strictly literary works of Lord Bacon, the present—the next in order of publication—properly commences the issue, beginning the philosophical works. It is prefaced with a general introduction to the edition, and a special introduction to the philosophical works, and by Rawley's life of Lord Bacon, and then proceeds with the *Novum Organum*, of which it contains two parts.

It is refreshing to know that there is a paying demand in this country for such a complete and magnificent edition of these works, and we see not how any thinker can deny himself the luxury of their possession in this sumptuous, yet reasonable form. This volume contains a portrait of Bacon at his maturity.

UNIVERSALISM AS IT IS: OR, THE CHARACTER AND INFLUENCE OF THE DOCTRINE OF UNIVERSALISM UPON THE MIND. By Rev. J. R. Smith, a convert from the Universalist ministry, with a sketch of his own experience. Boston: John D. Flagg, 1861. 16mo., pp. 204.

An impressive, and apparently candid, exposition of the errors and dangerous tendencies of the system of Universalism, as it is now taught and practised; which is made more valuable and influential by the autobiographical tone which runs through it.

SIR HENRY HAVELock, pp. 94.
THE GREAT COMFORTER, pp. 61.
SOLDIER'S TEXT-BOOK, pp. 48.
SAILOR'S TEXT-BOOK, pp. 64.
EVENING SACRIFICE, pp. 64.
WELCOME TO JESUS, pp. 64.
IMPORTANT QUESTIONS, pp. 64.
MORNING SACRIFICE, pp. 64.
CHRIST ALONE, pp. 64.
THE BETTER LAND, pp. 62.
HEDLEY VICARS, pp. 96.
SOLDIER'S MISSION, pp. 27. American Tract Society, 28 Cornhill, Boston.

The above are beautifully printed books, and bound with flexible covers, "red, white and blue," for our soldiers. A happy design, thus far admirably executed; and all that is wanting to complete success, is a little money to send thousands, and tens of thousands, to our armies, who will read every word; and moreover, will be able to distribute many of them the other side of "Mason and Dixon's Line." The sketches

of the lives of Havlock and Vicars are admirable in their way, and should be put into the hands of every soldier.

MILLENNIAL EXPERIENCE; or God's will known and done. By Rev. Alvan Underwood. Boston: Henry Hoyt. No. 9 Cornhill. pp. 379.

This is one of a class of books—for which of late there has been quite a demand—which discuss, illustrate, or urge a “higher Christian life;” all having much important truth, but none without some intermingling of error. The writer of this volume labors to show that God's will may be absolutely

known in all the minutiae of life; and being known, may be done. Such will be millennial experience, and that should now be realized. “The manifestation of God's will from moment to moment is needful,” “Provisions,” “How secure provisions,” “Evidences” and “Objections,” constitute the five parts of the book. The style of the writer has some excellences, with quite too many blemishes. While this work may, on the whole, be useful, we still think our friend Hoyt has published many better books.

Congregational Necrology.

Rev. NATHAN WARD, M. D., died on board ship “Sea King,” bound to Madras, about Nov. 30, 1860, aged 56 years, and a few days.

He was a son of Samuel and Sarah (Read) Ward, and was born in Plymouth, N. H., November, 1804. Having pursued classical studies at the Academy in his native town, and also at Thetford and Brownington (Vt.) Academies, he read medicine with Dr. Samuel S. Kendall, of Coventry, Vt., and at Bowdoin Medical School, where he took the degree of M. D., in 1832. He then offered himself to the A. B. C. F. M., as a missionary physician; and being accepted, he sailed July 1, 1833, and arrived at Batticotta, Ceylon, Oct. 28. Besides attending to his duties, as a physician, he had the superintendence of the mission schools. In 1846, he returned from Ceylon, and practiced his profession at Burlington, Vt., till 1853, when he received license to preach, from the Winooski Association. He was ordained as an Evangelist, at Brownington, March, 1855, from which time he was Stated Supply of the Congregational churches at North Troy and Westfield, till about Jan. 1, 1860. He sailed for Ceylon, Oct. 30, 1860, and, when thirty days out, died of disease of the heart. He married, Jan. 8, 1833, Hannah W. Clarke, of Peacham, (sister of Rev. E. W. Clarke, of the Sandwich Islands Mission,) by whom he had three sons and one daughter, all born in Ceylon.

P. H. W.

Rev. JAMES KIMBALL, of Oakham, Ms., died at St. Louis, Mo., March 16, 1861, while on a visit to his children, aged 63 years, 5 months and 11 days.

He was the youngest son of Col. James and Ruth Kimball, and was born in Bedford, Ms.,

Oct. 5, 1797. At the age of thirteen he united with the Church in his native town, and very early had his attention called towards the ministry. He commenced his course of study under Preceptor Greenleaf, at Bedford Academy, of which his father was one of the founders and earliest Trustees; graduated at Middlebury, in 1820, and at Andover, and was licensed by the Haverhill Association, at Dracut, June 10, 1823. During the winter of 1823-4, he preached in Windham County, Vt., as an itinerant missionary of the Vermont Domestic Missionary Society; and during the spring and summer of 1824, he preached alternately at Townshend, Vt., and Charlemont, Ms., at both which places he was invited to settle. He accepted the call from Townshend, and was there ordained as pastor, Jan 13, 1825. Rev. Ephraim H. Newton, of Marlboro', preached the Ordination Sermon.

During his ministry at Townshend, a very powerful revival was experienced, and more than a hundred were added to the Church. He was dismissed from that pastorate, Oct. 6, 1830, and then spent two years in Boston, as a missionary, in connection with the Pine Street Church. In October, 1832, he commenced preaching in Oakham, Ms., where he was installed pastor of the Congregational Church, Dec. 26, 1832. Rev. Josiah Clark, of Rutland, preached the Sermon. His pastorate here continued precisely twenty-eight years. Two or three years before his death, while still youthful in appearance, he found his strength failing; and, after struggling a long time against disease of the heart, in the autumn of 1860 he resigned his charge, and went away to take the rest which he so much needed. The event proved it was too late,—he only went away to die.

As a *Christian*, he was noted for his consistency of character and for his childlike trust in God. As a minister, he did not attempt to write "great" sermons, and so humble was his estimate of his own powers that he could never be prevailed upon to publish even an occasional discourse; but he was remarkably successful in laboring for the conversion of his people, and in promoting the activity and spirituality of his Church. It was said, only a year or two ago, that there were thirty men in his Church who could successfully conduct a prayer-meeting.

He was true in all the relations of life. One tenth of his small income he habitually gave to the Lord, and at the same time he was particular to meet promptly all his engagements with his fellow men. Every night he wished to have his business matters so arranged, and his heart in such a state, as to be ready to exchange worlds, should he be called to go.

He loved the *missionary* cause. When a boy, he was acquainted with Ann Judson and Harriet Newell; was present at the formation of the American Board, and witnessed the departure of the first missionaries from Salem; and from that time, he never ceased to pray and labor for the conversion of the whole world.

Very early in his ministry he banished intoxicating liquors from his side-board, and took his stand among the foremost of the friends of Temperance. He was a Vice President of the first State Temperance Society in Vermont.

He was deeply interested in the cause of Education. More than one young man was encouraged and assisted by him to enter the ministry; and for more than a quarter of a century he had the chief oversight of the common schools in Oakham, with the happiest results.

Though naturally impatient and easily excited, he early learned to rule his own spirit; and in his intercourse with his brethren in the ministry, and with his people, he was often likened to "that disciple whom Jesus loved."

For many years he prayed earnestly that he might not outlive his usefulness, and his prayer was answered. His constitutional dread of death was gradually overcome by the presence of Jesus. Tortured with pain, and, for weeks before his death, unable to lie down, he prayed for patience, that he might not dishonor his Master,—and such words as these often fell from his lips: "Precious Saviour, I *know* I love him;" "He will never leave me—no, never;" "Jesus can make a dying bed feel soft as downy pillows are." And as his last night upon earth was drawing to its close, feel-

ing that the time of his departure was at hand, he exclaimed, "Morn advances, let me go;" and from these shadows he went forth into the clear light of an eternal day.

His wife and four children—one of whom is Rev. J. P. Kimball, of Falmouth, Ms.—survive him. Of the absent ones he said, "I have taught them in life. They know their duty. I hope they will be faithful."

For his beloved people, with whom he had labored so long and well, he left simply this message: "Remember the words which I spake unto you while I was yet present with you."

He married, Jan. 19, 1825, Emily, daughter of William Parker, of Dunbarton, N. H., by whom he had six children: James Parker, born Dec. 29, 1828; Maria Louise, born Aug. 2, 1830; William Bird, born June 2, 1833; Daniel Tenney, born July 24, 1835; and two others, who died in childhood. Two of his sons were graduated at Amherst.

Mr. ALFRED REYNOLDS. The subject of this notice was born in Derry, N. H., Dec. 15, 1811, and died in his early home, March 25, 1861.

At the time of his birth, neither of his parents were pious. His mother united with the Church afterwards, and preceded her son to the heavenly world only a few months. The first years of his life, Mr. Reynolds spent on a farm. About the age of twenty, going abroad to learn a trade, he received a severe injury, from whose effects he never fully recovered. While slowly convalescing, his mind was drawn towards eternal things; and after a protracted struggle, he found peace in believing, and united with the First Church in Derry, then under the pastoral charge of Rev. Edward L. Parker. Some time later, his thoughts were directed towards the Christian ministry. He graduated at Dartmouth College, in 1834, and completed his course in theology at Andover, in 1837. During the last year of his connection with the Seminary at Andover, his health became so impaired, that, relinquishing the idea of entering the ministry then, he resumed his early labors on the farm. He was chosen an officer in the Church with which he was first connected, and Superintendent of the Sabbath School. In 1852, (Dec. 15,) he was united in marriage to Miss Maria Louisa Cushing, of South Scituate, Ms., who died suddenly, Oct. 15, 1857, leaving a memory fragrant with all the Christian graces. Both before and after his marriage, Mr. Reynolds served from time to time as a colporteur. He was always in his place at the social prayer-meeting, even when in feeble health. Two years since, his health

sensibly declined. The last few months of his life he suffered greatly. Yet all was borne in a beautiful spirit of submission. He referred to the sorest trial of his life—his giving up the thought of entering the ministry—but that was right. He spoke of other trials—the death of his wife and mother, and two sisters, and his long conflict with disease—but these were all right. He had only one desire for life: that he might do good in some humble way. In view of his approaching end, he was entirely trustful and peaceful. Having remembered his kindred in suitable gifts, he divided his remaining patrimony among four of our leading benevolent societies, thus showing the ruling passion to be strong in death. He leaves a name like "ointment poured forth," with all who knew him.

L. S. P.

Rev. ALVAN COBB, senior pastor of the First Congregational Church in Taunton, Ms., died in that town, April 2, 1861. His long and faithful pastorate of nearly forty-six years, and his public services, deserve record.

Rev. Mr. Cobb was of Scottish descent; and his ancestors were early settlers in Plymouth, Ms. The exact date of his birth, it is a little remarkable that Mr. Cobb himself did not know; but it is believed to have been about 1788; and his age at his death, therefore, to have been about 73 years.

While Mr. Cobb was learning a trade, he became a subject of grace, professed religion at about eighteen, and commenced fitting for college with Hon. Z. Eddy, of Middleboro', Ms., and Rev. Dr. Wood, of Boseawen, N. H. He entered Middlebury College, but removed to Brown University, where he graduated honorably in 1813. He studied theology with Rev. Otis Thompson, of Rehoboth, Ms., and was approved to preach the gospel Oct. 11, 1814, by the Mendon Association. He was installed as pastor of the West Church in Taunton, April 19, 1815; in which office he continued active until May 16, 1860, when Rev. Thomas T. Richmond was settled as his colleague.

Mr. Cobb married, Dec. 30, 1815, Miss Mary, daughter of Hon. Elijah and Mrs. Rebecca Ingraham, of Pawtucket. She died Sept. 13, 1846; and he afterwards married, Oct. 20, 1847, Miss Abiah F. Homer, of Boston, who survives him. He had two sons; one died in infancy, the other within a few years, leaving two sons, who now constitute his sole descendants.

Mr. Cobb published funeral sermons for Mrs. Rebecca Talbot, of New York; for Mrs.

Hannah Walker, of Taunton; and for Rev. Joseph H. Bailey, of Dighton. Also, ordination sermons of Rev. Charles Simmons, Attleboro', and of Rev. David Tilton, Edgartown; also, a sermon preached at Plymouth, on Forefather's day, 1831; and Doctrinal Tract, No. 23; besides some thirty periodical articles.

Through Mr. Cobb's agency was established, in his congregation, in 1816, the first Sabbath school in Bristol County. At his house, also, was organized the Doctrinal Tract and Book Society; since enlarged and rechartered as the Congregational Board of Publication, of which he was a Director till his death. Mr. Cobb was also the theological instructor of several young men. The following have entered the ministry, viz.: Revs. Silas Shores, James Tisdale, Charles J. Warren, Martin Cushman, Michael Burdette, David Tilton, H. Augustus Woodman, a Mr. Robinson, of New York, and Thomas T. Richmond, who was permitted, as associate pastor, to preach the funeral sermon of his venerable instructor.

At the time of Mr. Cobb's settlement, the Church was very small and limited in means. But it soon felt the influence of his clear and vigorous preaching, and was blessed with several revivals of religion. One in 1825, under the labors of Rev. A. Nettleton, with whom the pastor warmly sympathized, resulted in the addition of nearly sixty to the Church. During his ministry, 177 persons joined themselves to the Church.

In theology, Mr. Cobb was an Emmonsite, or Hopkinsian-Calvinist, and a clear, discriminating, and positive preacher of his views.

The death of Mr. Cobb was not unexpected. He had suffered from neuralgia for many years, which confined him mostly within his own parish; and by slow exhaustion of his energies, finally compelled him to resign his pulpit almost entirely to his colleague. During the past winter he seldom left the house. A few weeks before his death, he retired to his study to prepare himself for his last change. There he expressed his growing, brightening love of the Gospel he had preached, and, when he could no longer articulate, his lips frequently moved in whispers of prayer for himself, his family, and the Church. He sank gradually into his last sleep, and, amidst the violent snow-storm which ushered April in, his soul gently withdrew from its exhausted body, up to the presence of the Great Head of the Church, to receive the awards of its long and diligent service of forty-six years of pastoral work.

B.

Congregational Quarterly Record.

Churches Formed.

- March 3. In KIDDER, Mo., of 5 members.
 " 21. In NEW LENOX, Ill., of 19 members.

Pastors Dismissed.

- March 11. Rev. CHARLES C. SALTER, from the Ch. in Kewanee, Ill.
 " 27. Rev. GEORGE MOOAR, from the South Ch. in Andover, Ms.
 " 29. Rev. THERON H. HAWKES, from the 1st Ch. in West Springfield, Ms.
 April 9. Rev. GEORGE E. SANBORNE, from the Ch. in Georgia, Vt.
 " 14. Rev. ISRAEL E. DWINELL, from the South Ch. in Salem, Ms.
 " 17. Rev. WARREN C. FISKE, from the Ch. in Canton, Ct.
 " — Rev. HENRY M. GROUT, from the Ch. in Putney, Vt.
 May 1. Rev. SOLON MARTIN, from the Ch. in West Fairlee, Vt.
 " 1. Rev. NATHANIEL BROUGHTON, from the Ch. in North Yarmouth, Me.
 " 12. Rev. WILLIAM H. BEECHER, from the Union Ch. in North Brookfield, Ms.
 June 3. Rev. GURDON W. NOYES, from the South Ch. in New Haven, Ct.
 " 4. Rev. JOHN KEEP, fr. the Ch. in Dana, Ms.
 " 5. Rev. STEPHEN G. DODD, from the Ch. in Spencer, Ms.
 " 20. Rev. CHARLES LORD, from the Ch. in Mt. Vernon, N. H.
 " 20. Rev. EDWARD W. CLARK, from the Ch. in Auburn-dale, Ms.
 " — Rev. SALEM M. PLIMPTON, from the Ch. at Wells River, Vt.
 " — Rev. SAMUEL D. HOSMER, from the Ch. in Eastport, Me.

Ministers Ordained, or Installed.

- Nov. 1. 1860. Rev. HENRY T. STAATS, over the Ch. in Lodi, N. J. Sermon by Rev. William B. Brown, of Newark.
 Feb. 20. 1861. Mr. JOHN M. WOLCOTT, over the Ch. in South Britain, Ct. Sermon by Rev. John Churchhill, of Woodbury. Ordaining Prayer by Rev. Asa B. Smith, of Southbury.
 " 21. Rev. THOMAS A. POTWIN, over the Ch. in Franklin, N. Y.
 March 19. Mr. JOSEPH BOARDMAN, at Pownal, Me., as an Evangelist.
 " 27. Mr. GEORGE B. BACON, over the Ch. in Orange Valley, N. Y.
 " 28. Mr. THOMAS E. ROBERTS, over the Ch. in Oskaloosa, Io. Sermon by Rev. D. Jones.
 April 2. Rev. S. R. SCOFIELD, over the Ch. in Cedar Listie, N. Y.
 " 3. Rev. WILLIAM W. PARKER, over the Ch. in East Cambridge. Sermon by Rev. Jacob M. Manning, of Boston. Installing Prayer by Rev. Otis Rockwood, of East Cambridge.
 Apr. 3. Rev. JOSEPH ANDERSON, over the First Ch. in Norwalk, Ct. Sermon by Rev. ROSEWELL D. HITCHCOCK, D.D., of New York.
 " 16. Rev. DAVID PECK, over the Ch. in Barre, Ms. Sermon by Rev. Edwin Johnson, of Boston. Installing Prayer by Rev. Martin Tupper, of Hardwick.
 " 17. Rev. ANDREW C. DENISON, over the First Church, in Portland, Ct. Sermon by Pres. Theodore D. Woolsey, D.D., of New Haven. Installing Prayer by Rev. Wheelock N. Harvey, of Milford.
 " 18. Rev. HARVEY M. STONE, over the Central Ch. in Middleboro', Ms. Sermon by Rev. Edwin B. Webb, of Boston. Installing Prayer by Rev. Elbridge G. Little, of North Middleboro'.
 " 19. Rev. STEWART SHELDON, over the Ch. in Central Falls, R. I. Sermon by Rev. Leonard Swain, D.D., of Providence.
 " 24. Mr. HENRY L. HUBBELL, over the First Ch. in Amherst, Ms. Sermon by Prof. Austin Phelps, D.D., of Andover. Ordaining Prayer by Pres. William A. Stearns, D.D., of Amherst College.
 " 25. Mr. JOHN S. SIMON, (colored,) at Lynn, as an Evangelist. Sermon by Rev. Jotham B. Sewall, of Lynn. Ordaining Prayer by Rev. Parsons Cooke, D.D., of Lynn.
 May 1. Rev. JAMES O. MURRAY, over the Prospect Street Ch. in Cambridgeport. Sermon by Prof. Austin Phelps, D.D., of Andover. Installing Prayer by Rev. John A. Albro, D.D., of Cambridge.
 " 1. Mr. R. B. SNOWDEN, at South Norwalk, Ct., as an Evangelist. Sermon by Rev. O. H. White, of Meriden. Ordaining Prayer by Rev. David R. Austin, of South Norwalk.
 " 1. Mr. FRANKLIN D. AYER, over the Ch. in Milford, N. H. Sermon by Rev. Eben B. Foster, of Lowell. Ordaining Prayer by Rev. Amos Blanchard, D.D., of Lowell.
 " 2. Rev. SOLOMON P. FAY, over the First Ch. at Fall River. Sermon by Rev. Jacob M. Manning, of Boston. Installing Prayer by Rev. Lyman Widding, of Providence, R. I.
 " 8. Mr. GEORGE D. BLODGETT, at Pawtucket, as an Evangelist.
 " 13. Mr. CHARLES W. CLARKE, as an Evangelist, at Georgia, Vt. Sermon by Rev. Calvin Pease, D.D., Pres. of the Univ. of Vt.; Ordaining Prayer by Rev. J. Buckham, of Fairfield, Vt.
 " 29. Mr. PETER McVICAR, over the Ch. in Topeka, Kansas. Sermon by Rev. Lewis Bodwell, of Topeka. Ordaining Prayer by Rev. S. D. Storrs, of Quindaro.
 " 30. Rev. A. L. MARDEN, over the Ch. in Piermont, N. H. Sermon by Rev. Erdix Tenney, of Lyme.
 " 31. Messrs. HORACE PARKER and GEORGE T. HIGLEY, in Ashland, Ms., as Evangelists; the former to supply the Ch. in Ashland, the latter to labor in the West. Sermon by Rev. William M. Thayer, of Franklin. Ordaining Prayer by Rev. Edmund Dowse, of Sherburne.
 June 2. Rev. DARIUS E. JONES, over the Ch. in Newton, Ia. Sermon by Rev. William Salter, of Burlington, Ia.

June 4. Rev. JOHN S. C. ABBOTT, over the Howe Street Ch. in New Haven, Ct.

" 4. Rev. E. S. PALMER, over the Ch. in Freeport, Me. Sermon by Prof. Egbert C. Smith, of Brunswick.

" 5. Rev. THOMAS T. WATERMAN, over the Ch. in Spencer, Ms. Sermon by Rev. Joseph Vail, D.D., of Palmer. Installing Prayer by Rev. Stephen S. Smith, of Warren.

Ministers Married.

May 14. In the 1st Cong. Ch., Detroit, Mich., by the pastor, Rev. H. D. Kitchel, D.D., Rev. LUCIUS E. BARNARD, of the 1st Cong. Ch., Waukegan, Ill., to Miss EMMA L., daughter of Dea. Sherman S. Barnard, of Detroit.

June 4. In Southwick, Ms., Rev. THOMAS H. ROOD to Miss M. C. F. VINING, of Southwick.

" 5. In Kingston, N. J., Rev. NATHANIEL L. UPHAM, of Manchester, Vt., to Miss ANNIE H. JANEWAY, daughter of Rev. Thomas L. Janeway, of Kingston.

" 12. In Norwich, Ct., Rev. WILLIAM M. GAYLORD, of Fitzwilliam, N. H., to Miss JULIETTE FOSTER, daughter of Augustus Hyde, Esq., of Norwich.

" 18. In Franchestown, N. H., Rev. CHARLES E. MILLIKEN, of Littleton, to Miss SARAH W. DUNKLEE, of Franchestown.

Ministers Deceased.

Mar. 13. In Greenwich, Ms., Rev. ERASTUS CURTISS, aged 55.

" 19. In Simsbury, Ct., Rev. ALLEN McLIAN, aged 83.

" 20. In Brooklyn, N. Y., Rev. WILLIAM BELDEN, aged 80.

" 25. In New Haven, Ct., Prof. JOSIAH W. GIBBS, aged 71.

" 25. In Concord, N. H., Rev. JOSHUA DODGE, aged 82.

" 26. In Kensington Parish, Berlin, Ct., Rev. ROYAL ROBBINS, aged 73.

April 1. In Homer, N. Y., Rev. WILLIAM BRADFORD, aged 46.

" 2. In Taunton, Ms., Rev. ALVAN COBB, aged 73.

" 5. In Pittsfield, Ms., Rev. HEMAN HUMPHREY, D.D., aged 82.

" 7. In Brewer Village, Me., Rev. THOMAS SMITH.

" 20. In Pittsfield, Ms., Rev. JOAB BRACE, D.D., aged 80.

" 26. In Cincinnati, Walnut Hills, O., Rev. WILLIAM A. SMITH, aged 46.

" — In West Killingly, Ct., Rev. ROSWELL WHITMORE, aged 74.

May 4. In Fitzwilliam, N. H., Rev. JOHN WOODS, aged 76.

Congregational Library Association.

BUSINESS MEETING.

Agreeably to published notice, the Annual Meeting of the Congregational Library Association was held at the Library Building, on Tuesday, the 28th of May, 1861, at 12 o'clock, M., the President, Rev. Wm. T. Dwight, D.D., in the chair, who called upon Rev. I. P. Langworthy to pray.

The Corresponding Secretary read the Annual Report of the Directors, which was accepted, and its recommendations adopted.

The Treasurer's Report was presented, properly audited, and was accepted.

The following officers, for the ensuing year, were then unanimously elected, viz.:

President.

Rev. WILLIAM T. DWIGHT, D.D., Portland, Me.

Vice Presidents.

Rev. JOHN A. ALBRO, D.D., Cambridge, Ms.

" BENJAMIN TAPPAN, D.D., Augusta, Me.

" NATHANIEL BOUTON, D.D., Concord, N. H.

" SILAS AIKEN, D.D., Rutland, Vt.

" JOEL HAWES, D.D., Hartford, Ct.

" THOMAS SHEPARD, D.D., Bristol, R. I.

" RAY PALMER, D.D., Albany, N. Y.

" J. M. BUTLER, Marietta, Ohio.

" L. S. HOBART, Hudson, Mich.

" S. C. BARTLETT, Chicago, Ill.

" M. A. JEWETT, Terre Haute, Ind.

" ASA TURNER, Denmark, Iowa.

" J. J. MITER, Beaver Dam, Wis.

" HENRY WILKES, D.D., Montreal, Canada.

Directors.

Rev. SEWALL HARDING, Boston.

JULIUS A. PALMER, Esq., "

Rev. HENRY M. DEXTER, "

GARDNER G. HUBBARD, Esq., "

ABNER KINGMAN, Esq., "

Rev. RUFUS ANDERSON, D.D., "

CHARLES SCUDDER, Esq., "

Rev. A. C. THOMPSON, D.D., Roxbury.

Corresponding Secretary and Librarian.

Rev. JOSEPH S. CLARK, D.D., Boston.

Recording Secretary.

Rev. A. H. QUINT, Jamaica Plain.

Treasurer.

JAMES P. MELLEDGE, Esq., Cambridge.

Adjourned, till 3½ o'clock, P. M., to the Berkeley Street Church, then and there to attend the

PUBLIC MEETING.

Promptly at the specified time the President opened the meeting with prayer, and after uniting in a song of praise, and listening to a brief abstract of the Annual Report, the audi-

ence were addressed by Rev. H. D. Kitchel, D.D., of Detroit, Mich., in an eloquent and instructive strain, on "*The New England Zone; or the Social and Religious Relations of the East and the West.*"

At the close of the services the Association passed a vote of thanks for the Address, and requested a copy for publication.

EIGHTH ANNUAL REPORT.

IN accordance with the recommendations of the last Annual Report, and for reasons therein stated, the labor and expense of a financial agency were suspended, at the opening of the year, with a view to their resumption again whenever the health of the agent and the state of the country should render it expedient. But when, by the favor of Providence in respect to the former of these conditions, the work might have been taken up with renewed vigor, the state of the country was such as to forbid all hope of success if the attempt were made.

Nothing, therefore, has been done by way of soliciting contributions from the churches, or subscriptions from individuals, though donations and life memberships, amounting to \$250 00, have been sent in unsolicited during the year. The chief reliance of the Association for the means of paying the interest on its mortgage notes, and of meeting its other necessary expenses, has been the income derived from rents. This has amounted to \$1,225 00, making the receipts from all sources, \$1,475 00. The expenditures have been \$2,070 42.

Thirty members have been enrolled during the year, which brings the entire membership of the Association to about 2,800; and they are scattered through all parts of the land where Congregationalists are found.

The additions to the Library, in donations and deposits of books, have been 138 bound volumes, 1,186 pamphlets, and 31 manuscripts. A large proportion of these additions are rare and valuable productions of the New England fathers, with specimens of the still earlier works which those fathers read, and the reading of which moulded their characters. For a choice collection of this class of writings, we are under especial obligations to Rev. James B. Thornton, late of St. John, New Brunswick.

There are now in the Library, including donations and deposits, 6,148 bound volumes, 23,696 pamphlets, and 1,233 manuscripts, besides a small collection of maps, drawings, engravings, and paintings, with some antique relics of special interest to the descendants of the Puritans.

The Reading-room is supplied with about fifty current periodicals, in the form of weekly newspapers, monthly magazines, and quarterlies, all gratuitously furnished by the publishers, or by the proprietors of the *Congregational Quarterly*, from their exchanges. These serials, which are all preserved for future reference, together with recent works in every department of statistics, which are being continually deposited there by the American Statistical Association, give a value to the Reading-room which the public are slowly finding out, and of which they would avail themselves to a much greater extent, if a catalogue were published.

The *Congregational Quarterly*, which began its career under the auspices, but not under the ownership, of this Association, in January, 1859, will, according to the terms of agreement, become its property in part, before the next annual meeting; and, in connection with the American Congregational Union, will have the right to purchase it entire. The quiet but constant progress which this periodical has made in securing for itself a place in the public confidence, and a share of public patronage, is proof that such a work was needed, and a pledge that it will be sustained. In no other way can the leading aim of the founders of this Association be so effectually reached, as by giving the *Congregational Quarterly* a wide circulation.

Turning now from the past to the future, the Directors would recommend the same financial policy for the year to come, which has been pursued through the year just closed, viz.: a suspension of the collecting agency, and a curtailment of expenditures within the narrowest practicable limits, until the present troubles are past. A brighter day will dawn. The overshadowing cloud is painted with a bow of promise. Even the difficulties that Providence has thrown in our way may be regarded as a part of the process through which the soul of Puritanism is to be reproduced and embodied in the present age. We know that the men whose principles and achievements it is our aim to unfold for the benefit of mankind, became worthy of this honor by encountering and overcoming just such difficulties. Never were sterner tests applied to faith and hope than God laid upon those fathers who, in the highest meaning of Solomon's words, are now "the glory of their children." Like the ancient worthies whom Paul groups into "a cloud of witnesses," in the XIth of Hebrews, as models for all the coming ages, they, too, were

brought under the necessity of walking "by faith," if they walked at all. They had "fainted," unless they "had believed." And there seems to be a moral fitness in summoning the descendants of the Pilgrim fathers to a severe struggle in preserving the blessings which it cost such a sacrifice to procure; just as the mighty agony now evoked in defence of our country, has a fitting correspondence with the agony which gave it birth.

In one other particular our experience resembles theirs. The difficulties of the way have not diminished the importance of the undertaking in the sober estimate of those who undertook it, nor started a doubt of its accomplishment. Why should there be a doubt, when, notwithstanding these difficulties, there has been a steady progress in all the essentials of the Congregational Library enterprise? As the forces of nature in the vegetable world are all the time at work, even in winter, when they seem suspended, so the objects of this Association are continually developing under obstacles that would seem to be fatal. In every aspect of the case, excepting merely the financial condition of the present moment, we have the most encouraging signs. In every other department the result thus far has exceeded the most sanguine hopes of its founders.

American Congregational Union.

ANNUAL REPORT OF THE TRUSTEES.

THE Trustees of the American Congregational Union, in presenting their Eighth Annual Report, meet their friends and patrons in very peculiar circumstances. A deadly blow has been aimed at the life of our nationality. The public safety is imperiled and the public mind is intensely excited. But, as eighty-six years ago the heart of the sons and daughters of the Puritans was loyal to Christ and to the behests of Christian and civil liberty, so now the same feelings and purposes fill and thrill the bosom of every one of their descendants within the constituency of the American Congregational Union. There is no uncertain sound echoing from a single Congregational pulpit, and no hesitating or doubtful response from a single pew. The cry, with one voice, from hill top to valley, is, "*God and our Country.*" And the busy needle of mother, wife and sister, and the speedy rallying of troops in every loyal State, and the free offerings of millions of capital, and the constant sound of martial music, and the universal sight of the overhanging "stars and stripes," prove that this generous outburst of national enthusiasm is no sudden, evanescent and unmeaning passion, but the waking up to intense, self-sacrificing and persevering *action*—ACTION to the last, the unchanging principles of our holy religion. Men are everywhere terribly in earnest, because a vital matter is at stake. And while we record the exceedingly pleasing and encouraging fact that all sects and parties are a unit in sustaining our Government and in defence of the right, yet we should not disguise nor fail here to note the fact that both the principles and polity of our churches, and the peculiar work of this organization, are involved in this conflict. When a question of government, or of anarchy, a question of National freedom or of National slavery, is propounded, but one answer is possible to every Congregationalist, or to every true patriot. Such will stand or fall in the deadly breach and ask no quarter. Every shot at Fort Sumter, was a shot at every Congregational church in our land. All our membership are mourners to-day, over the noble dead of Massachusetts, who fell in Baltimore, April 19, 1861, as their ancestry were over the noble dead who fell at Lexington and Concord, April 19, 1775.

And our work is no less patriotic than our polity and principles. Every house of worship we build for a Congregational church, is a center of Christian and civil liberty; is a fortress for Christ, against oppression and anarchy of every form. There are some four hundred little organized companies of loyal men and women, each gathered at an important strategic point, surrounded by every danger, and their very existence in jeopardy, because they have no battlements, no suitable defences, no safe rallying points. They ask a little aid of our treasury to make their own sacrifices available in securing these religious structures over their defenceless heads. It is but little they want; that *little* is indispensable. The gallant Anderson and his heroic men no more needed the strong walls of Fort Sumter for their safety and success, than these feeble churches need their sanctuaries for their safety and success, as churches of our Lord and Saviour Jesus Christ.

With the opening of this year, we had every prospect of a much larger income than in any previous year. Many more churches are open to the appeals of our corresponding secretary, and more voluntary contributions were tendered than ever before. Our completed work of the

previous year, and the work, yet undone, but seen to be so pressing and important, were pleading our cause with pleasing success. But the panic of Nov. 6th deeply affected our Treasury, and the blow of April 15, was still more paralyzing. We however are able, through the Divine aid, to show that our labor has not been without good results, and we close this year in gratitude and hope.

Last year, which was our second of really-begun church-building work, twenty-four houses of worship were completed, at an average cost to our Treasury of two hundred sixty-six dollars and sixty-six cents. This closing year we have paid last bills on *thirty-nine* houses of worship, at an average cost of two hundred thirty-two dollars and forty-nine cents. These are located in States as follows, viz.—One in Vermont, one in Connecticut, three in Massachusetts, one in Ohio, two in New York, one in Minnesota, two in Michigan, four in Wisconsin, seven in Iowa, two in California, five in Kansas, and ten in Illinois—thirty-nine in all.

At the beginning of this year now past, there was an appropriated balance in our Treasury of five thousand one dollars and thirty-six cents. There have been paid from all sources, from May 1st, 1860, to May 1st, 1861, nine thousand forty-seven dollars, and forty-four cents, being, notwithstanding the great drawbacks of the last five months, one hundred seventy-five dollars and thirty-one cents more than was received last year from contributions. Last year, in April, a legacy was sent us of one thousand dollars from the estate of Dea. Ezra W. Fletcher, of Whitinsville, Ms., who though now dead, is preaching the gospel in at least four churches, which owe their present prosperous condition to the aid his means furnished. Thus the gross amount of the receipts of last year exceed those of this year, in the sum of eight hundred twenty-four dollars and sixty-nine cents.

We now stand pledged to sixteen churches to the amount of three thousand seven hundred and fifty dollars, to aid them in completing their houses of worship which are in a process of erection. To meet this liability, our Treasurer has in hand only one thousand forty-four dollars and fifty-four cents. But there are twenty-six churches now urgently pressing their claims for small appropriations, with many of whom the question is, to build or disband. It is a question of church life or of church death, of triumphant success or of ignominious surrender. Besides these, there is an equal number with whom we are in correspondence, that are impatiently waiting for assurances that they will receive aid, if they can, by their utmost exertions, come up to our conditions. And still back of these are scores of others, whose only hope of ultimate success is to be found in our Treasury. These all long to see Zion's towers rising up in their midst, but dare not attempt their erection, until there is a sure prospect of aid.

The Trustees enter upon this new year under these general financial embarrassments with the loud call of our bleeding country, not without some solicitude with reference to the future. They feel the importance of peculiar carefulness. They can go no farther, no faster in this inviting direction, than the means our churches place at their disposal will justify. But the question must be met, shall these sixteen churches now building on the strength of our pledge, in bad faith be abandoned? Shall the fifty-two waiting for a pledge of a little aid, be compelled to disband, and thus the last ray of moral light, in the communities where they are located, be extinguished? Considerations of patriotism and Christianity urge us at any and all hazards quickly to possess and fortify these centers of Christian and civil liberty. The pious Jews regarded the erection of their synagogues as a matter of national interest. They commend the Romish officer to Christ for an especial blessing, because, they say, "he loveth our nation, and hath built us a synagogue." Christ seems to endorse their commendation, as He freely gave the blessing sought.

And it is worthy of especial mention in this connection, that our armies have no battles to fight for religious freedom in any State where Congregational churches hold a prominent place. Nor will they ever have. And had the principles and church polity of the Apostles and Puritans been carried into and established in all those places whither their descendants have gone, it may be well doubted whether the scenes of this hour would have been ever witnessed in our land. Shall we then, in this time of our country's deepest need, neglect or feebly prosecute this church-building work, so fundamental to our country's highest good? a work promising so much for so small an outlay? a work, without which so much will be so quickly and so surely lost? a work with which a good so great, and wide, and permanent for our Nation and for Christ will be so quickly done? It will cost dear to carry forward this work now, as God would have us do it. The necessary gifts will involve self-denial, and may draw blood. Let them, why not? Many of our fellow countrymen must bleed in another way! Shall we, the more favored, shirk the co-operative work so essential to our complete national and religious triumph, because great sacrifices are involved? God forbid! The Master bids us onward. The growth, influence and

hope of the churches already aided, and the revivals of religion which have so generally super-
 vened upon the completion of their sanctuaries, abundantly assure us of the Divine approval.
 The question of going forward, is a question of self-preservation. The past, in our history as
 a denomination, may suffice for a wide prodigality of means and members. It is now quite time
 that we so far husband our own resources as to take care of our own, that there may be pre-
 served in the earth one body at least which saves its "own life by losing it." This is neither
 selfish nor sectarian. It is simply providing for one's own, and withal is laying broader, a cath-
 olic foundation for still greater good to all the needy everywhere. The Trustees of the American
 Congregational Union do therefore, here and now, with hope, make their appeal to the giving,
 for larger gifts, that they may prosecute with more energy, the work they have in hand, during
 the year now opening before them. To the loyal to Christ, to the lovers of our common coun-
 try, to the friends of Christian and civil liberty, they make their appeal. They wait only for a
 response.

In behalf of the Trustees,

I. P. LANGWORTHY.

TREASURER'S REPORT.

<i>Am. Cong. Union in Acc't with N. A. Calkins, Treas.</i>	Rev. Jacob Ide, Jr, Mansfield,	1 00
1861, May 1. Cr. By balance, May 1, 1860, \$5,001 36	2d Cong. Church, Greenfield,	137 17
	1st " " " "	33 00
	" " " Leominster,	13 50
	" " " and Society, Granby,	11 15
	" " " Southboro',	31 32
	" " " Somerville,	72 10
	Nathan Moseman, Chicopee,	25 00
	E. & F., Longwood,	2 00
	Rev. David A. Strong, South Deerfield,	2 00
	A Lady, Bedford,	50 00
	Rev. S. W. Barnum, Phillipstou,	1 00
	Union Church, Groton,	5 50
	Cong. " " Brimfield,	15 90
	A Parent, \$10, A Lady, Worcester, \$2,	12 00
	Miss Elizabeth Eaton, Boston,	10 00
	A Lady, Cambridgeport,	8 00
	N. K. W., South Boston,	25 00
	—, Tolland, \$1, Mr. Low, Gloucester, \$1,	2 00
	Elliot Church, Newton Corner,	175 55
	Cong. " " Monson,	20 72
	" " " Sheffield,	13 00
	" " " South Danvers,	38 54
	Shawmut Church, Boston,	140 50
	Essex Street Church, " "	198 00
	Bowdoin St. " " "	111 98 }
	J. M. Beebe, Esq., " "	100 00 }
	Cong. Church, Great Barrington,	34 00
	" " " Templeton,	21 00
	" " " West Stockbridge Center,	11 00
	" " " Conway,	14 60
	" " " Mittineaque,	9 00
	" " " Coleraine,	8 36
	" " " Whately,	6 94
	1st " " South Hadley Falls,	15 00
	" " " Pittsfield,	55 22
	Cong. Church, Rochester,	7 00
	3d " " Marblehead,	2 00
	Rev. Jos. H. Thayer, Salem,	50 00
	W. B. Hale, Esq., Northampton,	3 00
	Miss Martha I. Chittenden, Chelsea,	25 00
	New Year's Offering, from a Friend,	5 00
	George Beal, Jr., Cohasset,	5 00
	Old South Church, Andover,	20 00
	Rev. Richard Knight, South Hadley Falls,	1 00
	A Friend, Worcester,	50 00
	A Friend, \$10, A. S. B., West Roxbury, \$5,	15 00
	Winthrop Church, Charlestown,	173 21
	Cong. " " Housatonic,	5 00
	1st " " South Deerfield,	7 69
	Edwards " " Saxonville,	50 00
	Winnisimmet " " Chelsea,	168 50
	Cong. " " Natick,	16 19
	1st " " South Hadley,	50 00
	Cong. " " Wrentham,	17 00
	" " " Goshen,	4 50
	1st " " Worcester,	68 43
	" " " Ipswich,	47 00 }
	George W. Heard, " "	103 00 }
	South Cong. Church, " "	30 62
	" " " Granby,	21 04
	Mrs. E. F. Bowles, Boston,	20 00
	1st Cong Church, Dedham,	52 23

MAINE.	
Rev. Alfred Ives, Castine,	1 00
Congregational Church, Standish,	2 24
A Friend, Portland,	2 00
1st Cong. Church and Society, Bangor,	18 00
" " Windham,	3 00
Central " " Bath,	27 00
Cong. " " Brunswick,	12 00
Rev. H. S. Loring, Monmouth,	2 00
Rev. Thomas Smith, Brewer,	1 00
Mrs. Eunice H. Andrews, Paris,	2 00
TOTAL, \$70 24	

NEW HAMPSHIRE.	
Rev. Isaac Willey, Goffstown,	1 00
Rev. Benjamin P. Stone, D.D., Concord,	1 00
Rev. George Dustan, Peterboro',	3 00
Cong. Church, Salisbury,	3 00
Rev. H. Merrill, " "	2 00
1st Cong. Church and Society, Concord,	36 79
" " Gilmantown Iron Works,	4 00
" " Keene,	12 52
" " West Lebanon,	10 00
" " Haverhill,	10 00
" " Amherst,	47 00
" " Durham,	12 09
" " Greenland,	15 00
" " Chichester,	4 75
Rev. George W. Sargent, Raymond,	1 00
TOTAL, \$163 15	

VERMONT.	
Cong. Church, Pittsford,	14 00
1st Cong. Church and Society, St. Albans,	23 00
" " Castleton,	60 00
" " Coventry,	8 00
" " Morrisville,	1 00
" " Dummerston,	5 00
" " Georgia,	5 00
" " Clarendon,	4 00
" Lent to the Lord," Benson,	2 00
Charles Bowen, Esq., Montpelier,	2 00
Friend. Enosburg,	65
Hon Myron S. Chandler, Lauenburg,	10 00
TOTAL, \$134 65	

MASSACHUSETTS.	
Rev. Marcus Ames, North Chelsea,	8 00
" " " J. B. Cleveland, South Egremont,	1 00
" " " Albert Paine, North Adams,	1 00
" " " Giles Pease, Boston,	1 00
" " " Lewis Pennell, W. Stockbridge Center,	1 00
" " " E. Y. Garrette, Millbury,	11 50
Mrs. Justin Edwards, Andover,	2 00
Cong. Church, Upton,	4 09
" " Byfield,	6 27
Chapel " " Andover,	35 04
Thomas T. Merrill, Esq., Amesbury,	25 00
Cong. Church, Pepperell,	16 00
Mather Church, Jamaica Plain,	45 00
Monument Church, South Deerfield,	18 00
George E. Porter, Esq., Boston,	10 00
Rev. Thomas Laurie, West Roxbury,	5 00

1st Cong. Church, Chicopee,	6 51	Cong. Church, Voluntown and Sterling,	5 00
" " " New Bedford,	25 50	" " " Broad Brook,	15 65
" " " Newton,	114 53	" " " Danielsonville,	52 29
" " " Fair Haven,	74 50	" " " Deep River,	14 00
" " " Dunstable,	12 75	Rev. C. W. Clapp, Rockville,	15 00
1st Ch. and Soc., Springfield,	27 03	George Kellogg, Esq., "	10 00
South Ch. " "	81 00	Allyn Kellogg, Esq., "	5 00
Central Church, Worcester,	110 63	Others,	3 00
Bethesda " Reading,	35 00	Rev. Joseph Ayer, East Lyme,	2 00
Cong. " Winchester,	51 30	A Friend, Fair Haven,	2 00
James Ruggles, Esq., Rochester,	3 00	—, East Woodstock,	5 00
Rev. Isaac P. Langworthy, Chelsea,	200 00	Miss Hattie M. Barnes, Fair Haven,	1 00
Rev. Samuel Clark, Rochester,	1 00	R. G. Talcott, Esq., Hartford,	5 00
Mrs. H. E. Richardson, Shrewsbury,	10 00	Cong. Church, Putnam,	25 00
H. W. P., New Bedford, \$2, A Friend, Salem, \$1, 3 00		" " Farmington,	29 83
Rev. E. Colton, Southwick,	1 00	" " Torrington,	3 00
Cong. Church, Williamstown,	10 00	1st " Milford,	25 10
		Plym'th " "	24 39
	TOTAL, \$3,293 67	Rev. Jonathan Brace, D. D., Milford,	5 00
RHODE ISLAND.			
High Street Cong. Church, Providence,	\$1 25	Cong. Church, Morris,	9 05
Benevolent " "	3 00	1st " Lebanon,	38 55
	TOTAL, \$84 25		TOTAL, \$2,978 43
CONNECTICUT.			
Rev. David Root, Cheshire,	1 00	NEW YORK.	
" " " Everts Scudder, Kent,	1 00	Rev. Thomas Harries, Miller's Place,	1 00
" " " Henry Cooley, West Suffield,	1 00	" " " J. A. Woodhull, Conaek,	1 00
" " " G. M. Smith, Rocky Hill,	1 00	" " " Moses Bedell, Penatquit,	1 00
" " " Hiram Bingham, New Haven,	3 00	" " " Henry A. Staats, Flushing,	1 00
" " " W. H. Whittemore, "	1 00	B. F. Howe, Esq., New York,	5 00
" " " Henry G. Jessup, Stanwich,	1 00	F. B. Knowles, Esq., Gloversville,	125 00
H. C. Kingsley, Esq., New Haven,	1 00	Miss Ellen R. Brown, Patchogue,	25 00
Ladies' Gleaning Circle, Cheshire, (Mrs. Root),	14 00	Bequest of Miss Sophronia Bellows, Volney,	100 00
1st Cong. Church, Farmington,	23 25	Rev. Richard G. Greene,	1 00
Cong. Church and Society, West Hartford,	15 00	Cong. Church, Sydney Center,	1 25
2d Cong. Church, New London,	75 13	" " " Pulaski,	10 17
1st " " Norwich,	157 11	A. P. Belcher, Esq., Berkshire,	5 00
2d " " " "	51 25	Walter Biggar, Esq., Andes,	10 00
Broa'dway " " "	286 29	Rev. R. S. Armstrong, South Canton,	2 00
Cong. " " Jewett City,	2 00	E. D. C., McGrawville,	2 00
" " " Guilford,	75 00	Cong. Church, Canandaigua,	86 03
2d Cong. Church, Stonington,	39 99	" " " Baiting Hollow,	2 00
1st " " " New London,	68 00	1st " " Albany,	51 18
T. C. Learned, New London: constituting }	25 00	" " " Lumberland,	1 76
Rev. Thos. P. Field, Life Member, }		" " " Poughkeepsie,	25 00
Dea. Henry P. Haven, New London,	150 00	Broadway Tabernacle Church, N. Y. City,	224 07
Cong. Church, Wallingford,	43 00	Adon Smith, " "	20 00
" " " Huntington,	11 00	Levi M. Bates, Esq., " "	50 00
" " " Greenville,	22 70	Ira O. Miller, Esq., " "	50 00
Nathan P. Avery, Esq., Greenville,	200 00	Julia Dickinson, Fairport,	8 00
George W. Shelton, Esq., Derby,	25 00	A Friend, Perry Center,	1 00
Alfred Harger, Oxford,	5 00	A Friend, Harlem, \$25, A Friend, Castile, \$2,	27 00
1st Cong. Church, Stamford,	47 00	A Reformed Dutchman, N. Y. City,	1 00
" " " Abington,	10 00	New Year's Gift, Chas. Powers, Esq., N. Y. City,	25 00
" " " Waterbury,	117 00	—, Albany, \$25, E. R. B., Pompey, \$1,	26 00
Misses H. & C. Catlin, " "	2 00	Rev. A. J. Buell, Sydney Center,	1 00
Rev. S. W. Magill, " "	5 00	Rev. A. V. H. Powell, Canaan Four Corners,	1 00
F. D. Hollister, Bridgewater,	5 00	New England Church, Williamsburg,	34 89
2d Cong. Church, Greenwich,	59 00	Plymouth " " Brooklyn,	189 96
Cong. Church and Society, Ansonia,	30 00	Church of the Pilgrims, " "	174 26
" " " Washington,	22 00	South Cong. Church, " "	32 00
Cong. Church, Wolcottville,	7 59	1st " " Greene,	3 00
A Friend, Plainville,	5 00	Cong. Church, Upper Aquabogue,	6 94
A Lady, \$2, A Friend, Cornwall, \$1,	3 00	" " " Paris,	1 00
R. J. Allen, Woodbury,	5 00	" " " Warsaw,	47 26
Cong. Church, Westbrook,	7 00	A Friend, New York,	25 00
" " " Middlebury,	5 68	Cong. Church, Paris Hill,	11 28
Rev. Joseph Eldredge, D. D., Norfolk,	50 00	J. P., Green Point,	5 00
Cong. Church and Society, Granby,	10 50	Rev. S. T. Richards, Spencerport,	2 00
Cong. Church, Collinsville,	90 00		TOTAL, \$1,419 85
Chapel Street Church, New Haven,	150 00	NEW JERSEY.	
E. Atwater, Esq., " "	200 00	William Edwards, Patterson,	1 00
North Church, " "	166 00	For Building Churches, Trenton,	5 00
1st " " " "	87 96		TOTAL, \$6 00
Dea. Alfred Walker, " "	10 00	PENNSYLVANIA.	
Amos Townsend, " "	25 00	William Hasty, Jr., Hollidaysburg,	5 00
Mrs. E. E. Salisbury, " "	50 00	A Member of the Reformed Dutch Church,	50 00
E. C., " "	7 00	Cong. Church, Leraysville,	13 50
Ezra S. Hubbard, " "	1 00	Chas. D. Cleveland, Esq., Philadelphia, Pa.,	10 00
Cong. Church, Plymouth Hollow,	18 00		TOTAL, \$78 50
" " " Bethel,	14 40	OHIO.	
1st " " " Litchfield,	26 15	Cong. Church, Bellevue,	30 75
Ashbel Woodward, M. D., Frankliu,	25 00	" " " Harmar,	25 00
James Betts, Esq., Stamford,	5 00	" " " Belpre,	18 00
Hon. Calvin Day, Hartford,	50 00	" " " Guilford,	8 00
Cong. Church, Griswold,	26 00	Edson Allen, Toledo,	2 00
" " " Ellington,	27 50	Rev. R. Page, Farmington,	1 00
" " " Somers,	19 00	Rev. L. W. Briuntall, Whittlesey,	1 00
1st " " East Windsor,	11 00	F. E. Churchill, Cleveland,	10 00
			TOTAL, \$95 75

MICHIGAN.			
Rev. J. A. McKay, Wayland,		1 00	
Rev. W. P. Russell, Memphis,		1 00	
Friend, Olivet,		1 00	
“ Shawassee,		3 00	
Rev. Alanson St. Claire, Muskegan,		1 00	
Cong. Church, Grand Rapids,		41 80	
“ “ Hudson,		11 50	
“ “ Genesee,		1 36	
“ “ Adrian,		16 00	
“ “ Allegan,		4 00	
“ “ Cooper,		5 00	
	TOTAL,	\$86 66	
INDIANA.			
Cong. Church, Indianapolis,		16 00	
E. E. Johnson, Evansville,		5 00	
	TOTAL,	\$21 00	
ILLINOIS.			
Cong. Church, Farmington,		9 00	
“ “ La Fayette,		23 00	
“ “ Harmar, \$6; Glasgow, \$6,		12 00	
“ “ Wethersfield,		18 64	
“ “ Winnebago,		6 44	
“ “ Dover, 14.21; Mendota, 9.80,		23 51	
“ “ Woodburn,		25 50	
“ “ Abingdon, 3.18; Macomb, 2.54,		5 72	
1st “ Chicago,		100 00	
Plym'th “ “		19 40	
Reuben Shipman, Esq., Barry,		50 00	
Joseph Blanchard, Toulon,		5 00	
Rev. Charles Grauber,		1 00	
Rev. C. F. Martin,		1 00	
	TOTAL,	\$300 21	
IOWA.			
Cong. Church, Elk River,		9 50	
“ “ Copper Creek,		2 50	
“ “ (German,) Grand View,		2 25	
“ “ Point Creek,		2 95	
“ “ Mt. Pleasant,		3 00	
“ “ Wolf Creek,		9 00	
“ “ Franklin,		2 00	
“ “ Iowa City,		9 00	
“ “ Marion,		7 33	
“ “ Knoxville,		1 00	
“ “ Yankee Settlement,		6 30	
“ “ Saluda,		3 00	
“ “ Tipton,		3 51	
“ “ Newton,		5 00	
Rev. Osias Litchfield, Van Buren,		3 00	
“ Samuel Hemenway, Salem,		1 00	
“ William Windsor, Mitchell,		2 00	
“ O. M. Merrill, Waterloo,		1 00	
	TOTAL,	\$73 30	
WISCONSIN.			
T. W. Williams, Esq., Emerald Grove; to constitute Rev. M. P. Kinney a Life Mem., }		25 00	
Rev. A. L. Chapin, D. D., Beloit,		1 00	
“ E. M. Lewis, Potosi,		1 00	
“ William De Loss Love, Milwaukee,		1 00	
Cong. Church, River Falls,		16 00	
“ “ Broadhead,		8 00	
“ “ Sun Prairie,		3 00	
“ “ Hudson,		10 00	
“ “ Westfield,		3 00	
“ “ Sheboygan,		8 00	
“ “ Plymouth,		5 00	
Welsh Cong. Church, Milwaukee,		2 00	
A Friend,		10 00	
	TOTAL,	\$93 00	
MINNESOTA.			
Rev. J. E. Burbank, Carimona,		2 00	
Plymouth Church, St. Paul,		10 00	
Cong. “ Lenora,		54	
	TOTAL,	\$12 54	
Cong. Church, Quindaro, Kansas,		2 00	
“ “ Omaha City, Neb.,		3 00	
“ “ Downieville, Cal.,		20 00	
From Rev. T. S. Burnell, Madura, India,		15 00	
From Int. on Balance of Deposits with U. S. Trust Company,		56 25	
A Friend. to const. Rev. Henry Weeks a L. M.		25 00	
Year Books sold,		1 80	
Rev. Charles Burgess,		1 00	
For assisting needy churches,		2 00	
J. P., \$2; C. W. L., \$1; A Friend, \$1;		4 00	
	TOTAL available resources for the year,	\$14,048 80	
			<i>Am. Cong. Union in acc't with N. A. Calkins, Treas. Dr.—From May 1, 1860, to May 1, 1861.</i>
			To appropriations paid to Congregational churches, as follows, viz:
1st Cong. Church, Nevada, Cal.,		300 00	
Merriam “ Loda, Ill., by Charles Merriam, Esq., Springfield, Ms.,		300 00	
1st Cong. Church, El Paso, Ill.,		300 00	
1st “ “ Collins Station, Ill.,		150 00	
“ “ “ Gosport, N. Y.,		200 00	
“ “ “ Salina, Io,		250 00	
“ “ “ Magnolia, Io., by Hon. J. P. Trask, Gloucester, Ms.,		100 00	
1st Cong. Church, Wyandotte, Kansas,		500 00	
“ “ “ Oroville, Cal.,		300 00	
“ “ “ Grass Hopper Falls, Kan.,		200 00	
by N. P. Avery, Esq., Greenvile, Ct.,		200 00	
1st Cong. Church, Wataga, Ill.,		250 00	
“ “ “ Onarga, Ill.,		200 00	
“ “ “ Topeka, Kansas,		300 00	
“ “ “ Staceyville, Iowa, by Dea. H. P. Haven, New London, Ct.,		150 00	
1st Cong. Church, Mt. Pleasant, Io.,		250 00	
“ “ “ Toledo,		250 00	
Ev. “ “ Canton, Ms.,		300 00	
Trin. “ “ Dorchester, Ms.,		350 00	
“ “ “ Leavenworth, Kan.,		500 00	
1st “ “ Peconica, Ill.,		225 00	
Ind. “ “ Posepatuck, N. Y.,		50 00	
“ “ “ Hyannis, Ms.,		200 00	
“ “ “ New Berlin, Ill.,		300 00	
“ “ “ Galesburg, Mich., by the Cong. Church, Collinsville, Ct.,		90 00	
“ “ “ Clinton, Kan., by E. Atwater, Esq., New Haven, Ct.,		200 00	
1st Cong. Church, North Hyde Park, Vt.,		250 00	
“ “ “ Waynesville, O., by J. M. Beebe, Esq., Boston, Ms.,		100 00	
Cong. Church, McGregor, Io.,		500 00	
1st Cong. Church, De Soto, Wis.,		200 00	
“ “ “ Newark, Ill.,		300 00	
“ “ “ Avon, Ill.,		200 00	
“ “ “ West Salem, Wis., by 2d Cong. Church, Greenfield, Ms.,		150 00	
Williams “ Pleasant Prairie, Wis.,		150 00	
Welsh “ Williamsburg, Io.,		150 00	
Cong. “ Monroe, Wis., by Rev. I. P. Langworthy, Chelsen, Ms.,		200 00	
Cong. Church, Staffordville, Ct.,		200 00	
“ “ Owen, Ill., by Chapel Street Church, New Haven, Ct.,		150 00	
Cong. Church, Lowell, Mich.,		250 00	
“ “ Clearwater, Min., by Edwards Church, Saxtonville, Ms.,		50 00	
To salaries and traveling expenses of Secretary and Treasurer,		2,881 96	
“ Moving, fitting up rooms, signs, etc.,		84 23	
“ Rent of Rooms, (less rent received,)		500 00	
“ Fuel and Light,		13 60	
“ Traveling expense, Prof. Phelps,		14 00	
“ Sexton, Broadway Tabernacle,		5 00	
“ Filling up Life Members' Certificates,		16 37	
“ Subscriptions to “ Cong. Quarterly,” for clergymen pledging contributions,		115 00	
“ Pastor's Library to the Cong. Church at Georgetown, Ms.,		50 00	
“ Cartage, express, and discount,		7 47	
“ Printing letter-heads, blanks and circulars,		28 30	
“ Stationary and postage,		95 55	
“ Publishing 5,000 Annual Reports,		127 78	
	Balance in Treasury, May 1, 1861,	\$1,044 54	
		\$14,048 80	
We, the undersigned, appointed by the Board of Trustees of the American Congregational Union, hereby certify that we have examined the accounts and vouchers of the Treasurer, N. A. Calkins, Esq., and find the same correct, agreeably to his annual statement, bearing date the first day of May, 1861; showing a balance in the Treasury of one thousand and forty-four dollars and fifty-four cents.			
		HENRY C. BOWEN, } Auditors.	
		JAS. W. ELWELL, }	
NEW YORK, May 9, 1861.			

THE BEST SEWING MACHINES.

Every Family should be provided with one of

LADD, WEBSTER & CO'S Sewing Machines.

This Instrument, now so well known for its simplicity, durability, and reliable working qualities—making the celebrated

TIGHT STITCH

alike on both sides of the fabric sewed, rapid and quiet in its motion, easily adjusted to all the variety of Family Sewing—is now offered to the public at prices ranging from



\$50 to \$100,

the price being regulated by the furniture and style of mounting, and *not* by the working qualifications—one machine being as well made as another.

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OCTOBER, 1861.



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TO OUR SUBSCRIBERS.

Herewith we greet you with the last No. of Vol. III. of the CONGREGATIONAL QUARTERLY. We flatter ourselves that we have redeemed our pledges, and so far met your expectations that we have, at least, well earned our dollar. We are sorry to say that our receipts do not yet pay the printer and binder. We still work for nothing, and have a small arrearage to foot up at the end of the year. The first part of this alternative we can easily bear; the last part is beginning to be onerous. Still we do not despair of the QUARTERLY; and we cannot consent either to discontinue it, or to raise the price, notwithstanding we foresee a hard financial year for the most of our readers as well as for ourselves. The facts, the histories, the discussions, the statistics, and the mementos of the beloved and honored dead we preserve, are too precious to our denomination to admit of a suspension, for one year even. If, therefore, you will send us your dollar, and persuade at least one friend or neighbor to send his also, we can enter another year with confidence of complete success. We have now a larger list of subscribers than ever before. This can be easily doubled by a little effort on the part of each of our friends. And the price, so trifling, will not be a serious burden to any one, even in these troublous times. But, as all see, it effectually precludes us from employing and paying agents to act in our behalf. May we rely on YOUR co-operation? In the uncertainties of the future, we deem it best to insist on *literal payment in advance*. We shall not send, therefore, the first number of Vol. IV., which alone will be well worth the dollar, until the dollar is received. For contents of the first number of Vol. IV., see Editors' Table.



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THE
Congregational Quarterly.

WHOLE No. XII.—OCT., 1861.—VOL. III. No. IV.

INCREASE MATHER.

BY REV. JOSEPH S. CLARK, D.D., BOSTON.

THE name of MATHER is one of the most renowned in the early annals of New England.¹ The first of this name that came over was Richard, a non-conforming minister of Toxteith, England, the father of Increase. As a true life-sketch of the son cannot be made intelligible to those who know nothing of the father, the reader shall have a brief introduction to him before we proceed.

Richard Mather was born at the little town of Lowton, Lancaster county, in the west of England, A. D. 1596. With him commenced, at an early age, that love of learning, which distinguished the Mather family through several generations. Neither a four miles' walk to school, nor abundant floggings when he got there, seemed to quench his enthusiasm; though in referring to his juvenile experience afterwards, he feelingly says, "Oh that all school-masters would learn wisdom, moderation and equity toward their scholars!"² Considering these early repellen-

cies, and his father's scanty means, it was a matter of grateful wonder to him through life, "by what principles and motives" his parents were induced to keep him at school, as they did, till he had completed the university course at Oxford.³ He ascribes his conversion, instrumentally, to a book written by William Perkins, the spiritual father of John Robinson, "showing how far a reprobate may go in religion." This was in 1614, when he had reached his eighteenth year.

At the age of twenty-two he began his ministry at Toxteith, where he had previously taught school, and where, after fifteen years of successful labor, he was suspended for non-conformity. By the intercession of friends he was restored at the end of six months. In less than a year, however, information was lodged against

of his grandfather's teacher, "who, though he had bred many fine scholars, yet, for the severity of his discipline, came not much behind the master of Juuius, who would beat him eight times a day, whether he were in fault or not."—*Id.*

³ It is pretty certain that Richard was the first Mather boy that ever went to college, or Cotton Mather would have found it out and told us. And this enhances the wonder that his parents, with their moderate means, should have given him that privilege. "The hand of God" may surely be acknowledged in such passages of human history, without superstition.

¹ Contemporaneous writers sometimes spelt the name "Mader;" (see Thomas Shepard's Autobiography.) while Cotton Mather supposes that "the Cornish pronunciation" was "Mathern." See Life of R. Mather, in *Magnalia*.

² It is hoped that there is considerable hyperbole in the description which Cotton Mather has given us

him that "he did not wear the surplice;" and for this he was now deposed! As a consequence, "he more exactly than ever studied the points of Church discipline," and became a Congregationalist after the model of Cartwright, Parker and Ames. His reasons for removing to New England, as he drew them up at the time, are still extant, and, like those of all the first comers, were exclusively religious. Adroitly escaping the pursuivants on his way to the ship, he sailed from Bristol on the 23d of May, 1635. After a perilous voyage of nearly three months, he landed at Boston, Aug. 17, whence he removed to Dorchester, where he was settled the following year, as pastor over a Church gathered the same day, in place of one planted there six years before, which had removed to Windsor, Ct. Here he passed the remaining thirty-four years of his life, laboriously serving, not his own Church only, but all the other churches. No important council or convention was held, and seldom was a minister ordained without his help. Of the three drafts of a plan of church government which he, and John Cotton, and Ralph Partridge brought in by previous appointment, *his* was the one adopted by the synod of 1648, as the "Cambridge Platform." He also drew up the answers to those celebrated thirty-two questions, sent over, in 1637, to the ministers of New England, by their Puritan brethren in the father-land; besides writing several tracts on questions at issue between Congregationalists and Presbyterians. In the controversy about the half-way covenant he took a leading part, having been appointed by the Synod of 1662 to answer the unanswerable objections of Mr. Davenport against the "propositions" of that body. Moreover, he was thought to have poetry in him. With Eliot and Weld, of Roxbury, he was selected to prepare a new metrical version of David's Psalms—the one printed at Cambridge, in 1640, as the "New England Version,"—which, though it does not entirely

"—————Keep clear of the crime
Of missing to give us very good rhyme,"

as Thomas Shepard playfully told the poets, still it retains so much of the *spirit* of sacred song, that it held a place here in public worship many years, and by some of the most eminent congregations in England was continued still later, as preferable to any other then in use. In the midst of these labors, he died April 22, 1669, in the seventy-third year of his age, and the fiftieth of his ministry, leaving four sons in the same profession; two born in England, namely, Samuel and Nathaniel; and two born in Dorchester, Eleazer and Increase—all of them children of his first wife, Katherine Hoult, "a godly and prudent maid."

From such parentage sprang that distinguished scholar, divine and diplomatist, whose name heads this article. Born on the 21st of June, 1639, two years after the family settled in Dorchester, his early surroundings were peculiarly favorable to a high mental and moral culture. His four brothers, all older than himself, were in the *curriculum* of a liberal education, at different stages of their course, when he entered upon his; and their success was a stimulant to him. His father, an excellent classical scholar, who had fitted many a boy for Oxford, was his teacher till he entered Harvard. His mother was no less devoted to his spiritual interests. "Child," she often said to him, "if God make thee a good Christian and a good scholar, thou hast all that ever thy mother asked for thee;" to which she super-added, as a life motto, this proverb of Solomon, "Seest thou a man diligent in business? He shall stand before kings." His first impressions of the ministerial character and functions were derived from that remarkable constellation of divines that shone in this western hemisphere during the early part of the seventeenth century, of which his father and his future father-in-law were among the brightest stars. Those early impressions were never effaced. At the age of eighty they

were as clear as in the years of childhood; and his allusion to the first ministers and magistrates of the Puritan Commonwealth, in the later productions of his pen, shows that he made them his models in Church and state—in both of which, we shall see, he bore a conspicuous part.

At the age of twelve years (1651) he entered Harvard College, in the same class with his brother Eleazer, who was two years older. But fearing that his constitution might suffer from the severities of college life—consulting also his spiritual necessities—at the end of one year his parents placed him under the instruction of John Norton, of Ipswich, with whom he removed to Boston in 1653, when that famous divine was called to the First Church, on the death of John Cotton. Here, at the age of fifteen, he was hopefully converted. Among the “Remarkables” in his life, prepared and published by his son, Cotton, soon after his death, may be found a “Relation” of this event in his own words, which, if the space could be afforded, should be given entire, as descriptive of the “religious experience” of that day, and the searching tests that were applied by those having the care of souls. After alluding to the pains his parents took to bring him up in the “nurture and admonition of the Lord,” which had the effect to keep him from “many visible outbreakings of sin,” into which he would else have plunged—though confessing that he all the while “swam quietly in a stream of impiety and carnal security,”—and, after describing his “first saving awakenings,” as also the occasion of them, he pictures out the “terrors of the Lord” that came upon him, and the arrows of the Almighty” that pierced him; his “wounded conscience”; his forgotten sins brought to remembrance, and set in order before him, “in such a manner,” says he, “that my heart sometimes was even sinking and dying at the sight. . . . I pleaded hard with God, that promise which says that ‘he will take away the heart of stone, and give an

heart of flesh.’ But I still thought my heart was as hard as a stone. Thus my soul continued in the new birth, and very sore were the pangs of it.”

At length he resolved to set apart a day for secret prayer and fasting; and that he might be sure of no interruption, he chose the “Anniversary Election, the greatest Anniversary solemnity in the country, the scholars which boarded at Mr. Norton’s being all abroad on their diversions.” It was the turning point in his religious destiny,—“a day,” says he, “I shall never forget while I have my being.” Near the close of the day, which all others had passed in hilarity, he was moved by “extremity of anguish” to throw himself at the feet of Jesus in the spirit of Esther’s resolve, *if I perish, I perish*. “Lord,” I said, “if it must be so, I am resolved to perish at the feet of thy mercy. It is true, I am a dog, and indeed unworthy of so much as a crumb; I have been a great sinner; yet I am resolved I will not offend any more, but be thine, and be thine only, and be thine forever.” While he was thus praying and pleading, those words of Christ came to mind, “Him that cometh to me I will in no wise cast out.” The comfort, however, which came with them, and continued “for some time,” was dashed away by a sermon from Mr. Norton, “who showed that a man might forsake his sins, and have been in some sorrow of heart for them, and yet not be truly converted unto God.” This pierced him to the heart, and made him fear that, notwithstanding his “unspeakable sorrow for sin,” his “conversion might not be sound.” Then, hearing his father preach on Christ’s words, “The whole have no need of a physician, but the sick,”—showing that “where there is new and true obedience, and where the heart is changed from the love of sin to the love of God, it argues conversion,”—he was able to regain his hope. At length, hearing Mr. Mitchell preach on John i: 47, ‘Behold an Israelite indeed,’ and point out several marks of sincerity, “as when

God in Christ is become the rest of the soul, and when there is no known sin lived in, or duty neglected; and when the heart is for God chiefly, wholly, universally, I set myself," he says, "upon serious examination by these marks, and found that *my heart went along with the word.*"¹

A hope thus grounded was likely to remain through life. It was, indeed, an anchor to his soul, which no temptation of the devil, nor deceitful working of his own heart could ever move from its steadfast hold.

He was graduated in 1656, at the age of seventeen; preached his first sermon the day he was nineteen; sailed soon after for Europe, where his two oldest brothers were settled in the ministry; studied a year at Trinity College, Dublin, and there took his second degree in 165 was chosen a fellow of the College, but declined the honor; preached in various parts of England with great acceptance; refused urgent calls to settle, and returned to New England in September, 1661, having formed an acquaintance with many of England's first minds in Church and State. During the subsequent winter he preached on alternate Sabbaths, for his father at Dorchester, and to the second Church in Boston, as assistant of Mr. Mayo. Never was a young man more flattered with calls. "He had invitations to as many places as there are signs for the sun in the zodiac, all coveting him as one of the best gifts that could be bestowed upon them."² The Boston call finally prevailed, which, however, was withstood for two years, "partly," says he, "out of an awful sense of the dreadfulness of the bond of office-relations, partly out of a desire which was in my heart to return to England, had the Lord seen it good."³ His ordination as colleague with

Mr. Mayo took place on the 27th of May, 1664.⁴ Meanwhile, on the 6th of March, 1662, he married the only daughter of the celebrated John Cotton, whose widow became the second wife of Mr. Richard Mather, the father of Increase. Thus doubly joined were the two renowned families of Cotton and Mather,—the first fruits of which union, in the person of *Cotton Mather*, added luster to both.

During the eight years of his colleague-ship with Mr. Mayo, the pastoral functions were left almost entirely to the senior,—out of regard, no doubt, to the prevalent ideas of the age—and Church discipline was, all the while, running down. But no sooner was that responsibility devolved upon him by the dismissal of Mr. Mayo, in 1672, than with characteristic fidelity he commenced a reform which made the North Church, of Boston, a model of purity, as also, by the same process, it rose to a rank of unrivalled prosperity. His first entry on the Church records is in these words: "It must needs be acknowledged that there hath been a great defect as to the administration of government in this Church. The neglect whereof for so long a time hath caused things to be so far out of order, that I find it difficult, yea, impossible, to reduce matters to that state which is desirable. Nevertheless, Providence having so ordered that the sole inspection of the affairs of the Lord's house here is committed into my weak hands, I account it my duty to do the best Second Church, or Old North, in Boston," p. 21,—a production, by the way, distinguished not less for the candid and Christian spirit that it breathes, than for the high order of historic talent that it develops.

⁴ In the ecclesiastical technic of that day, Mr. Mayo was "pastor," and Mr. Mather "teacher,"—a distinction without a difference, as it seems to us, even taking our definitions from the "Cambridge Platform." "The pastor's special work," says that document, "is to attend to *exhortation*, and therein administer a word of *wisdom*. The teacher is to attend to *doctrine*, and therein administer a word of *knowledge*. Either of them to administer the seals, as also to execute the censures; being but a kind of application of the word, the preaching of which, together with the application thereof, they are alike charged withal."

¹ "Memoirs of Remarkables in the Life and Death of the ever memorable Dr. Increase Mather," pp. 7-12.

² Remarkables, p. 23.

³ A manuscript in Dr. Mather's handwriting, quoted by Dr. Chandler Robbins, in his "History of the

I can, that things may be set and kept in that due order which will be for the present benefit of the Church, and future comfort of him or those—if any such there be, as I trust there may—whom the Lord hath appointed to succeed me.”¹

From this date onward the long life of Increase Mather presents one continuous scene of professional toils, and public trusts, and great events. How to perform these toils, and discharge these trusts, and meet these events, in a way to honor his divine Master, was a theme of constant and anxious thought.

It was the subject of innumerable prayers and unwearied pains—more than his most intimate friends had imagined, till his diary disclosed them after his death.² Besides the daily record of his personal and pastoral history, he has left us the following weekly routine of labor, which he adopted about this time—prefaced, as such entries usually are, with a short prayer:—

“Dear Lord Jesus! thou that knowest my works! help! help! help a poor creature, I earnestly beseech thee, so to improve his time as shall be most for thy glory, the good of thy people, and the rejoicing of his own soul, in that day when I shall see thee, my Lord, and speak with thee face to face. Amen! Amen! Amen!

“My purpose, by thy help, O Lord, is to spend my time every day as followeth:

“1st day of the week. Besides my pub-

lic labors, attend catechising and personal instruction in my family.

“2d. Forenoon, read comments; study sermon. Afternoon, read authors; study sermon.

“3d. Forenoon, read comments; study sermon. Afternoon, endeavor to instruct *personally* some or other; read authors.

“4th. Forenoon, read comments; study sermon. Afternoon, read authors; sermon.

“5th. Forenoon, read comments; study sermon. After lecture, [the old “Thursday lecture,”] endeavor to promote among the ministers what shall be of public advantage.

“6th. Forenoon, read comments; study sermon. Afternoon, read authors; sermon.

“7th. Read comments. Prepare for Sabbath, (commit sermons to memory.)”³

If *studying sermon* be understood to include *reading comments*, we have here three full days, and parts of three more, devoted every week to pulpit preparations. What must be thought of all this by those fast ministers who can write a sermon on Saturday evening? or those farming ministers who can prepare two on a rainy afternoon! In connection with this same entry, and as a part of it, he forestalls and precludes all pleas for setting these rules aside, except “for visitations, and necessary avocations, which cannot be foreseen,” and concludes by adding, “I am not willing to allow myself above seven hours in four-and-twenty for sleep; but would spend the rest of my time in attending to the duties of my per-

¹ Dr. C. Robbins' Hist. Second Ch., pp. 22-23.

² This diary was commenced on his return from England, in 1661, and continued through life. It is made up chiefly of hints, and the briefest touches of things—sometimes a single word—suggestive of what he might afterwards wish to recall; together with a sort of thermometrical register of his spiritual temperature. This last is much the most full, embracing not only a daily record of his heart experience, but prayers, and thanksgivings, and confessions, uttered, oftentimes, in the most pathetic and impassioned language, such as he never used, and never could think of using, in any human presence. Yet this is the journal from which President Quincy, with an audacity bordering on the sacrilegious, has produced his proof of certain charges which he maliciously brings against this good man's character, in his History of Harvard College.

³ Although he wrote his sermons in full, and with remarkable care, he always preached them *memoriter*, never carrying into the desk a scrap of manuscript beyond the texts he was intending to quote, and a few catch-words, “to help him in case he was at a loss,” which, however, he never used but in one instance, and noted that down in his diary as “a symptom of decay.” From all accounts his delivery must have been impressive. In the quaint language of his son Cotton, “He spoke with a grave and wise deliberation; but on some subjects his voice would rise for the more emphatic clauses, as the discourse went on; and anon came on with such a *tonitruous cogency*, that the hearers would be struck with an awe, like what would be produced on the fall of thunderbolts.”

sonal or general calling." And his son informs us that "he commonly spent sixteen hours of the four-and-twenty in his laborious hive! being very much of Thomas a Kempis' mind, *nusquam requiem invenio nisi in libro et in claustro.*"¹

This confinement to his study must have been limited to the earlier period of his ministry, before he became involved in so many extra-official duties as will be noticed in the sequel; but at no period of his life can we suppose that, for any considerable length of time, *he gave but one of his waking hours a day* to pastoral labor, family cares, and bodily exercise, as this statement would seem to imply.

The result of these studious habits was soon apparent in the expansion and growth of his intellectual powers, and the proportional breadth of his influence in the world. As a preacher he soon rose to the first rank, in an age remarkable for gifted preachers.² In the ecclesiastical, educational, and political affairs of New England, for more than fifty years, he exercised a commanding power, and in his old age was cherished and revered like Nestor among the Trojans.

At the very commencement of his ministry he was called to take part in a controversy, the gravest and most important in its issues of any that had risen among

the Congregationalists of New England—relating to the "Half-way Covenant," so called; and the side which this youthful divine espoused, though opposed therein by his father and a majority of the leading ministers, has long been approved by evangelical Christians as the only true ground. The concern which the founders of New England felt for the religious nurture of their children, coupled with the theory of the "church-state," into which all baptized persons were brought, turned universal attention to the increasing number of the young growing up without baptism, because their parents were not communicants. There were two possible ways of meeting the difficulty. First, by lowering the terms of communion so that any baptized person might come to the Lord's table. This would entitle them to the privilege of baptism for their children; but it would also flood the Church with ungodly members—against which Puritanism was a standing protest. Secondly, they might, by special provision made for that purpose, allow these baptized parents, though not communicants, to offer their children for baptism; and this they finally resolved to do, in the celebrated Synod of 1662, with a proviso that "the doctrine of faith" be understood, the outward conduct fair, and a certain prescribed form of covenant "owned," which has been aptly enough named the "Half-way covenant." This intermediate state, which, were it not limited to this life, might be called the Protestant purgatory, was strongly opposed by a few able men, among whom, as before said, was the youthful Increase Mather, who constructed a powerful argument against it, in the preface to a pamphlet from the pen of John Davenport, of New Haven, entitled "Another Essay for Investigation of the Truth." And although in subsequent years he accepted the views of the Synod, not so much, we are obliged to think, from the force of argument, as from the strength of affection—his father and the "matchless

¹ Remarkables, p. 182.

² Dr. Chandler Robbins, the present able and evangelized incumbent of the Mather pulpit, gives the following strong testimony to the character of his predecessor's preaching, "together with that of other eminent men of his era," whose sermons he has carefully perused. "We are apt to suppose that modern preaching has greatly improved, especially so far as regards talent, thought and learning. But it is not so. There is more refinement, perhaps, but not more originality. There is more polish, but not more power of thought. There is a better display of materials, but not so much solid stuff. The periods may be better rounded, but they are not so full. There is a vast deal of work in the best of those old sermons. The thoughts in them have long roots, and the pictures a deep historical background. The ornaments are often the richest antiques. The best lore of ages has been tributary to their pithy sentences. We have few divines, even in this age of intelligence, who study and labor for their sermons as they did, or who have such a serious idea of the duty of their preparation."—*Hist. Second Ch.*, p. 28.

Mr. Mitchell," of Cambridge sparing no pains to win him over—still his first opinions on the subject, and the reasons on which he based them, cannot but give us a high estimate of his heart and head at that juvenile period.

The next important convocation of the churches in New England,—the "Reforming Synod" of 1679—may be said to have originated with him, as it was mainly through his influence that the General Court were induced to convene that body. A religious declension, commencing about the time the half-way covenant was introduced, Mr. Prince tells us, "increased to 1760, when it grew very visible and threatening; . . . and yet much more to 1780, when but a few of the first generation remained."¹ Contemporaneously with these signs of spiritual declension, there was also a series of temporal calamities. Losses at sea were uncommonly numerous; King Philip's war was ravaging the land; desolating fires, one in 1676, and a still greater in 1679, wasted the metropolis; the small pox raged throughout the colony; and in the political horizon a cloud was gathering of most portentous aspect. These calamities were associated, in pious minds, with religious backslidings. But nobody laid them more to heart than Increase Mather, now in the meridian of his long day. The two questions which the General Court, at his instance, desired the Synod to consider, were: "1. What are the provoking evils of New England? 2. What is to be done that so those evils may be reformed?" It devolved on Dr. Mather to preach the opening sermon, and to draw up the result. On the presentation of it to the General Court, he preached again; after which that body formally voted their acceptance of the result, and commended it to "the serious consideration of all the churches and people in the jurisdiction." The document is preserved in the *Magnalia*, Book V., Part 4, § 3, together with an account of the revival of relig'on which

followed. It may be regarded as the first of a series of general revivals for which the churches in this land have been distinguished ever since.

At the reassembling of the same Synod, May 12, 1780, to agree upon a Confession of Faith—the celebrated NEW ENGLAND CONFESSION, which is the only authorized symbol of orthodoxy these Congregational churches have ever had—Dr. Mather was the moderator. "He was then ill," says his son, "under the approaches and beginnings of a fever; but so intent was he on the business to be done, that he forgot his illness; and he kept them so close to their business that in two days they dispatched it; and he also composed the preface to the Confession."² He took to his bed immediately after, and was brought so low, and was kept at death's door so long, that his Church held three several days of prayer for him, in which many others joined. On one of these occasions the venerable John Eliot, then nearly eighty years old, preached on the text, John ii: 3, "Lord, behold he whom thou lovest is sick." Returning to the sick chamber after the service, he exclaimed, "Brother, you are ours, we have obtained you from God; you shall yet continue with us."

To all these multiplying cares, enough to crush or craze the strongest mortal, was added, in 1685, the Presidency of Harvard College. He had been offered that post several years before, but declined the offer on account of the reluctance of his Church to give him up. But now, by a special agreement, allowing him to live in Boston, and perform his pastoral functions, in connection with his son, Cotton Mather, who became his ministerial colleague in 1684, all parties could be accommodated; and he assumed that responsible trust. The fidelity with which he discharged it during the sixteen years of his administration is shown by the records of the institution, the increase of its students, and the testimony itself of the

¹ Christian History, Vol. I., p. 94.

² Remarkables, p. 87.

most reluctant witness that was ever compelled to tell the truth. President Quincy, in his History of Harvard College, after representing him as "a partisan by profession, whose life had been one series of theological and political controversy, always harnessed, and ready, and restless for the onset; exciting the clergy in the synod, and the congregation in the pulpit, and the people in the halls of popular assembly: a man of an ill-governed and overbearing spirit, violent, ambitious; . . . the dupe of his own vanity, even in his prayers, and willing to make college, Church or creed subservient to his personal aggrandizement," indites the following sentence:—"That Dr. Mather was well qualified for the office of President, and had conducted himself in it faithfully and laboriously, is attested by the history of the College, the language of the legislature, and the acknowledgment of his cotemporaries."

The thing, undoubtedly, which gave such umbrage to President Quincy was the unceasing, and not unsuccessful efforts of Dr. Mather to keep the college on the religious basis which its founders had laid for it. "He loved it as 'the school of the prophets,' and wished and prayed that it might preserve its claim to the title and character so dear to him. He foresaw a growing tendency to depart from 'Christ and the Church,' which filled him with anxious forebodings. He perceived the working of causes which, if not checked, would inevitably wrest the college from the old Calvinistic rule, to which he was rigidly attached, and place it under influences which he supposed unfavorable to evangelical faith and piety."¹ What less could such a man, in such a post, be expected to do, than to defend with all his might the trust committed to his hands?—to hold the college, "*Christo et Ecclesie*," by every honest and available means? If for doing this Dr. Mather deserves the reproachful epithets which have been applied to him, what terms will

fitly characterize those who, standing in the same high position, have exerted their influence with equal zeal and success to throw the college off from its original basis, and dissolve its ancient alliance "to Christ and the Church?" Let an impartial and unbiased public judge.

There is yet another department of labor into which we must follow this man "of all work," before our sketch is complete. He was a *politician*, as well as the pastor of a Church, and the president of a college. That one so distinguished for piety, so spiritually minded, and withal so burdened with the cares of Christ's kingdom, should find time and inclination to meddle with the affairs of state, and actually earn a high reputation for practical statesmanship, may well suggest a doubt whether politics and religion are so incompatible with each other as some have supposed. But we can form a better judgment after seeing him in this position, and watching its influence on his character and spirit.

The occurrence that first brought out Dr. Mather on the political arena is thus given by his son.—"In the latter end of the year 1683, there arrived a declaration from King Charles II., with a signification to the country that except they would make a full submission, and entire resignation of their Charter to his pleasure, a *Quo warranto* against it should be prosecuted. The question was offered unto Mr. Mather whether the country could, without a plain trespass against heaven, do what was demanded of them; and in the elaborate answer to it he demonstrated that they would act neither the part of good Christians nor of true Englishmen, if, by any act of theirs they should be accessory to the plot then managing to produce a general shipwreck of liberties."² This opinion appears to have been communicated to the magistrates in writing, and it had the effect to decide them against "the vile proposal." But being copied and circulated through "many

¹ Robbins' Hist. Second Church, pp. 46, 47.

² Remarkables, p. 90.

hands," Edward Randolph and his retainers, the agents of the king in this business, were not long in finding out the part which Dr. Mather had acted, whom, therefore, they "spited, and called the *Mahomet of New England*." Not deterred by abuse, nor daunted by threats, he went into town meeting, held for the purpose of instructing their deputies to the General Court, and being requested to "give them his thoughts on the case of conscience before them," is reported to have denounced the idea of surrendering their charter to the royal pleasure, in the strongest terms. "I verily believe," said he, among other bold expressions, "we shall sin against the God of heaven if we vote an affirmative. . . . We know David made a wise choice when he chose to fall into the hands of God, rather than into the hands of men. If we make a full submission and entire resignation to pleasure, we fall into the hands of men immediately. But if we do not, we still keep ourselves in the hands of God; we trust ourselves with his providence; and who knows what God may do for us? . . . I hope there is not one freeman in Boston that can be guilty of it."

Cotton Mather remarks that, "Upon this pungent speech, many of the freemen fell into tears; and there was a general acclamation, 'We thank you, sir! we thank you, sir!' The question was upon the vote carried in the negative, *nemine contradicente*; and this act of Boston had great influence upon all the country."

The threatened blow was inflicted; the charter was repealed; and Governor Andros was sent over with unlimited power, which he did not lack the disposition to exercise in acts most oppressive and odious. What could be done? Only one thing, as it seemed to the wisest among them, viz.: to seek and send a well-qualified diplomatist with addresses to the king, soliciting, at the foot of the throne, the royal clemency. Dr. Mather was the man selected for this important mission. No other appears to have been

thought of. His diary tells how solemnly it was laid before God in prayer and fasting. The Church records show how honestly it was submitted to his people for them to say, "Go," or "Stay." The infamous Randolph, whom our fathers, in their sore vexation, described as "going about seeking whom he might devour," tried his best to circumvent Dr. Mather. He forged a treasonable letter, and sent it to England to prejudice his cause. As he was about to start on his mission he had him arrested on a charge of defamation, but lost the case. Another writ was issued; but failed of execution by the intervention of Providence. The ship which conveyed him was searched before leaving the wharf; but he had taken the precaution to be at Charlestown during the search, from whence some young men of his flock took him to Winnisimmet, and carried him down the harbor in a small boat, where he was safely put on board, as the ship passed out.

The four subsequent years of perplexing and persistent toil which he spent at court during that eventful period in English and American history, embracing the last days of Charles II., the short administration of his brother James, and the beginning of William and Mary's reign, cannot be condensed into this brief sketch. The details would make a volume. Suffice it to say, that, through patience, and prayer, and remarkable providences, which led this good man often to exclaim with the pious Psalmist, "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord," his mission was fulfilled in a way to command the admiration of every impartial historian. The almost universal feeling of disappointment that came over the people when they found that their old colonial charter was not to be restored, did not blind their eyes to the privileges that were secured by the new one, nor to the diplomatic skill by which they were obtained.

In the Provincial legislature which met

immediately after his return, and which spent several days in examining the provisions of the new charter, and in hearing a statement of his proceedings, a unanimous vote of thanks was passed "for his faithful, painful, indefatigable endeavors to serve the country;" with the expression of a desire to "reward his meritorious endeavors; but by reason of the expensive war under which they were laboring, they were at present unable to do anything proportionable to his merits." Dr. Mather replied, "that he sought not *theirs* but *them*, in all that he had endeavored; and, for his recompense, he was willing to expect it in another world."¹ Even his own personal expenses were not met without drawing upon his private resources to the extent of two hundred pounds at one time, and borrowing three hundred at another, "for the repayment of which," says he, "I engaged all the estate I have in the world." Wherein did the ever memorable patriotism of George Washington rise above the level of Increase Mather's? It should be stated in this connection, that while he was constantly preaching in metropolitan pulpits, during his sojourn in London, he would accept of no other return than a pledge on the part of the ministers to use their friendly offices in aid of his mission, by laboring with such lords and ladies of their acquaintance as might be supposed to have influence at Court. So engrossed was he with his country's interests, and so unselfish in his methods of securing them. He also obtained "donations to the province and the college amounting to at least nine hundred pounds more than all the expenses of his agency." It was through his unpaid and unsolicited efforts, moreover, that Plymouth colony was not appended to the jurisdiction of New York, instead of being, as now, a part of Massachusetts. Which of our modern ministers at the Court of St. James has had weightier affairs to transact, or can give a better account of their transactions?

In the multitude of Dr. Mather's other cares while in England, he found time to take a leading part in forming that celebrated basis of union between the English Presbyterians and Congregationalists, known as "Heads of Agreement, assented to by the United Ministers, formerly called Presbyterian and Congregational," and which Cotton Mather would have us understand had been for a long time exemplified on this side the water.² It was the testimony of Dr. Annesley, Mr. Vincent, and others, that "this union would never have been effected if Mr. Mather had not been among them; and they often, therefore, blessed God for bringing him to England and keeping him there." He even had a formal vote of thanks from "a General Assembly of ministers in Devon," of which John Flavel was moderator.

The life of Dr. Mather from the date of his return, in 1692, till his death in 1723, was marked by no extraordinary event. His resignation of the Presidency of Harvard College, in 1701, is supposed to have been hastened by the strategy of his political and religious opponents, in procuring the passage of an Act in the General Court, requiring the President to reside at Cambridge—a condition which they well knew his devoted people would never accept. They would not even listen to his request for a dismissal on the fiftieth anniversary of his settlement; though, "to make his old age easy to him," they consented that he should preach only when he felt able and inclined.

As Elisha, the Tishbite, never seems more active in the performance of his prophetic functions than just when "the Lord would take him up into heaven by a whirlwind," so it was with Dr. Mather. The *otium cum dignitate senectutis*, which Cicero so beautifully describes as the reward of a virtuous life, he never reached. The dignified old age he attained and enjoyed; but the *repose* was not permitted him. The approaching end of his labors

¹ Remarkables, p. 156.

² Magnalia, Vol. II., p. 233.

enhanced their value in the public estimation. Contrary to all modern analogies, as his pulpit powers gave signs of decay, there was a stronger desire to hear him preach. "The churebes would not permit an ordination to be carried on without him, as long as he was able to travel in a coach." Importunate applications were continually made to him for prefaces to forth-coming books; and happy was the author—happy the publisher—who could get the sanction of his revered name. When he preached, stenographers took notes, which not unfrequently found their way to the public through the press. His own publications were numerous, of which the last two—issued only a few months before his death, and seemingly prophetic of that event—were "A Dying Pastor's Legacy," and "Elijah's Mantle."¹

¹ The following catalogue of his productions, with the date of their publication, is appended to his "REMARKABLES."—"without any mention of the learned and useful Prefaces, which the publishers of many books obtained from him, as a beautiful porch unto them; and which collected would make a considerable volume."

1669. The Mystery of Israel's Salvation.
 1670. The Life and Death of Mr. Richard Mather.
 1673. Wo to Drunkards.
 1674. The Day of Trouble near.
 " Important Truths about Conversion.
 1675. The First Principles of New England.
 " A Discourse concerning the Subjects of Baptism and Consecration of Churches.
 " The Wicked Man's Portion.
 " The times of Men in the hands of God.
 1676. An History of the War with the Indians, with an Exhortation to the Inhabitants.
 1677. A Relation of Troubles of N. E. from the Indians, from the beginning.
 " An Historical Discourse on the Prevalency of Prayer.
 " Renewal of Covenant the Duty of Decaying and Distressed Churches.
 1678. Pray for the Rising Generation.
 1679. A Call to the Rising Generation.
 1680. The Divine Right of Infant Baptism.
 " The Great Concernment of a Covenant-people.
 " Heaven's Alarm to the World.
 1682. *Diatriba de Signo Edii Hominis.*
 " Practical Truths.
 " The Church a Subject of Persecution.
 1683. *Com-topographia*; or a Discourse concerning Comets.
 1684. Remarkable Providences.
 " The Doctrine of Divine Providence.
 1685. An Arrow against Profane and Promiscuous Dances.
 1686. The Mystery of CHRIST.
 " The Greatest of Sinners Exhorted.
 " A Sermon on the Execution of a Poor Man for Murder.
 1687. A Testimony against Superstitions.
 1688. *De successu Evangelii apud Indos; Epistola.*
 1689. The Unlawfulness of using Common-Prayer; and of Swearing on the Book.
 1690. Several Papers relating to the State of New England.

His last public service, as we learn from his son, was "an excellent and pathetic prayer, in a mighty auditory, which concluded a day of prayer kept by his

- " A Relation of the State of New England.
 " The Revolution Justified.
 1693. The Blessing of Primitive Counsellors.
 " Cases of Conscience concerning Witchcraft.
 " An Essay on the Power of a Pastor for the Administration of Sacraments.
 1695. On the case, Whether a Man may marry his Wife's own Sister.
 " Solemn Advice to Young Men.
 1696. *Anglographia.* A Treatise of Angels.
 1697. A Discourse on Man's not knowing his Time.
 " The case of Conscience concerning the eating of Blood.
 1698. David serving his Generation. A Funeral Sermon.
 1699. The Surest Way to the Highest Honor.
 " A Discourse on Hardness of Heart.
 " The Folly of Sinning.
 1700. The Order of the Gospel Vindicated.
 1701. The Blessed Hope.
 1702. Remarks on a Sermon of George Keith.
 " *Ichabod*: or, The glory Departing.
 " The CHRISTIAN Religion the only true Religion.
 " The Excellency of a Public Spirit.
 1703. The Duty of Parents to Pray for their Child-Soul-saving Gospel Truths. [Aren.
 1704. " The Voice of God in Stormy Winds.
 " Practical Truths, to Promote Holiness.
 1705. Meditations on the Glory of Christ.
 1706. A Discourse concerning Earthquakes.
 " A Testimony against Sacrilege.
 " A Dissertation concerning right to Sacraments.
 1707. Meditation on Death.
 " A Disquisition concerning the State of Souls Departed.
 1709. A Dissertation concerning the Future Conversion of the Jews. Confuting Dr. Lightfoot and Mr. Baxter.
 1710. A Discourse concerning Faith and Prayer for the Kingdom of Christ.
 " A Sermon at the Artillery Election.
 " Awakening Truths tending to Conversion.
 1711. Meditations on the Glory of the Heavenly World.
 " A Discourse concerning the Death of the Righteous.
 " The Duty of the Children of Godly Parents.
 1712. Burnings Bewailed
 " Remarks upon an Answer to a Book against the Common-Prayer.
 " Meditations on Sanctification of the Lord's Day.
 1713. A Plain Discourse, showing 'who shall, and who shall not, enter into Heaven.
 " The Believer's Gain by Death. A Funeral Sermon
 1714. Resignation to the Will of God. On the death of his Consort.
 1715. Jesus Christ a Mighty Saviour, and other subjects.
 1716. A Disquisition concerning Ecclesiastical Councils.
 " There is a God in Heaven.
 " The Duty and Dignity of Aged Servants of God.
 1718. The Duty of Praying for Ministers. An Ordination Sermon.
 " Sermons on the Beatitudes.
 " Practical Truths Plainly Delivered. An Ordination Sermon
 1719. Five Sermons on several subjects. One on his *Birth-day.*
 1721. Advice to Children of Godly Ancestors. A Sermon, concluding the *Boston Lectures*, on *Early Piety.*
 " Several small sheets to justify *Inoculation* for Small-pox.
 1722. A Dying Pastor's Legacy.
 " *Elijah's Mantle.*

Church, to obtain a good success of the gospel, and the growth of real and vital piety, with plentiful effusion of the good Spirit, especially upon the rising generation." What service could have been more appropriately selected for the closing act of such a life! As, on reading the seventy-second Psalm, we come to the last verse—"The prayers of David, the son of Jesse, are ended"—with a feeling of gladness that the Psalmist is permitted to employ his harp for the last time here below on a theme so congenial to the ruling sentiment of his life, in like manner we cannot but feel that it is a happy circumstance in the end of this eminently praying man, that "his Lord, when he cometh," finds him "so doing." Two days after this prayer-meeting he fell into an apoplectic state, from which he never so far recovered as to leave his house, till conveyed to "the house appointed for all the living." He died August 23d, 1723, at the age of 85, in the arms of his son, Cotton Mather, where he had before signified his desire to die. His funeral was attended by a vast concourse of people—magistrates, civilians, divines, scholars, "and spectators that could not be numbered." Thus passed away one who will ever hold a place among the "Chief Fathers of New England."

Of the many important lessons which the life of Increase Mather suggested, the prescribed limits of this sketch will permit the mention of only one, viz.: the possibility of combining the secular duties of life with the sacred: those of the statesman with those of the churchman: those of the politician with those of the Christian minister. The safety of attempting such a combination in given cases may not be hastily assumed. Each one must determine this point for himself, by scrutinizing his own natural and acquired proclivities of heart, and habits of life. But that there is no *necessary* incompatibility—no inherent repugnancy—between these two departments of human duty, was strikingly illustrated in the life of Dr. Mather.

We have seen the part which he was called to act in times of high political excitement: how fully he was engrossed with the affairs of state for successive years together; and how successfully he plied the arts of diplomacy in conducting those state affairs to their desired issue. And yet in it all there is no perceptible shrinkage of his piety, no loss of spirituality, no abatement of religious zeal, not even the neglect of the closet devotions. This last named test, the most delicate of all, and always the first to indicate a spiritual decline, is admirably sustained by the entries in his diary during this period of his life—entries expressive of his heart while breathing forth its naked thoughts into no ear but God's. It was as much the habit of his mind to lift itself in prayer to heaven when negotiating for a charter as when wrestling for a soul. He went into the royal palace with the same felt reliance on divine aid that he carried into the pulpit, and was as devout in acknowledging his obligations for mercies in the one place as in the other. "The Life of Trust" might have been written from the diary of Increase Mather, two hundred years before George Müller conceived the idea of letting his requests be made known to the Lord "*in every thing*;" and then of taking Christ at his word: "If ye abide in me, and my words abide in you, *ye shall ask what ye will, and it shall be done unto you.*" The "dealings of God" with that remarkable and much extolled man, reveal nothing relative to prayer persistently offered and promptly answered, that is not paralleled in the dealings of God with Dr. Mather. Probably he came nearer than any other man of modern times to the apostle's requisition, of "praying always, with all prayer and supplication in the spirit." In addition to mental ejaculations—those arrows of which his biographer tells us his quiver was full—he was habitually on his knees six times a day, in his family and closet prayers!

Doubtless this devotional spirit to which he had schooled his heart by closet duties

from the beginning of his Christian life, was the staff on which he was able to lean, and brace himself against the pressure of worldliness. And when we see, as in his experience we do, that it is an *adequate* brace, we have learned a lesson of the greatest practical value at the present moment. The ministers of to-day, like those of 1776, and of 1683, are called upon, in the providence of God, to com-

bine the patriot (the *politician*, if the word can be kept to its true significance) with the preacher. How to do it without detriment to the interests of spiritual religion—how to make piety and patriotism subservient to each other, and jointly triumphant in the rescue of our beloved country from the parricidal blow that is now aimed at its life—is convincingly taught in the foregoing sketch.

CONGREGATIONAL CHURCHES IN PORTAGE AND SUMMIT COUNTIES, OHIO.

BY REV. JOHN C. HART, RAVENNA, OHIO.

(Continued from p. 287.)

CUYAHOGA FALLS is a manufacturing village at the angles of the towns of Portage, Northampton, Stow and Talmadge. Its population in 1850 is included in those towns. In 1860 it was 1,526. The early inhabitants were, many of them, from Hartford and Middlesex counties, Ct.

The First Congregational Church was organized Feb. 14, 1834, by Rev. Messrs. Benson C. Baldwin and J. C. Parmelee. The Church was supplied with preaching at an early day by Rev. Messrs. Benson C. Baldwin, Clement Long, Jarvis Gregg, and Joel Byington.

Rev. William Clark was ordained pastor Oct. 24, 1838; dismissed April 6, 1847.

Rev. William C. Foster was ordained Oct. 13, 1847; dismissed May 27, 1849.

Rev. S. P. Leeds, ordained June 18, 1851; dismissed June 23, 1855.

Mr. J. L. Tomlinson, s. s., Henry N. Day, s. s., and Prof. H. B. Hosford, s. s., till May, 1858.

T. S. Clark, D.D., commenced his labors May 2, 1858.

The Church was by its organization connected with Portage Presbytery, from which it was released April 5, 1847, by unanimous request of the Church. It united with other churches to form the Consociation in 1841, and continued with it till its dissolution in 1851. It united

with the Puritan Conference at its formation, and still retains the connection.

In 1842, when secession and division were supposed to be a cure for every ill, a faction was formed in this Church, who sought to remove it from its old foundations, and who agitated the Church for a time. It issued in the excommunication of eight persons, and was of short continuance.

Seasons of unusual religious interest occurred in 1840, when 21 were added to the Church; in 1848, when 12 were received; and in 1854, when 17 were admitted.

The number of persons who united to form the Church was 10; since added, 268; present number, 80.

There is here also an Episcopal and a Methodist Episcopal Church.

HUDSON is No. 4, 10th range; population in 1850, 1,457; in 1860, 1,641. The earliest inhabitants, and a large portion of the subsequent emigration, were from Litchfield county, Ct.

The Church was organized Sept. 4, 1802, by Rev. Joseph Badger, the first missionary of the Connecticut Home Missionary Society. It was the third on the Reserve, there having been organized earlier a Presbyterian Church at Youngs-

town, and a Congregational Church, a few weeks before, at Austinburg.

Eleven persons united in the organization from Goshen, Ct., and two from Bloomfield, N. Y. Five of the original members were living—four of whom were present—at the fiftieth anniversary. From the arrival of the first settlers, in June, 1800, for more than fifty years, no Sabbath was without public worship.

Among the names of preachers of an early day, I find Messrs. Badger, Chapman and Robbins, from Connecticut, and Scott and Leslie from Pennsylvania. Rev. David Bacon resided here from 1803 to 1807, when he removed to Talmadge; he supplied the pulpit but a small part of the time. Rev. John Seward was s. s. half the time, in connection with Aurora. The precise dates cannot be fixed, as the records of this early day are not to be found.

In April, 1811, a committee was appointed to obtain a minister. As a result of this appointment, Rev. Wm. Hanford was obtained; called July 5, 1815; installed Sept. 7, 1815. He was dismissed Aug. 7, 1831.

Rev. Giles Doolittle, s. s. Sept. 24, 1832, to March, 1840. Rev. Mason Grosvener, called Sept., 1840; inst. Dec. 22, 1840; dis. July 23, 1843. Rev. John C. Hart, called Oct., 1843; inst. June, 1844; dis. Dec., 1852. Rev. Newton Barrett, s. s. from Dec. 1, 1852, to Jan. 8, 1857. Geo. E. Pierce, D.D., and Prof. H. B. Hosford, preached in the interval, till Jan., 1858, when Rev. George Darling commenced his labors. He was installed pastor Oct. 13, 1858.

The Church was organized a Congregational Church, and at an early day became connected with an Association, which seems to have been left to die. In 1815, it became connected with the Presbytery, on the Plan of Union; it appointed a standing committee, March 19, 1819; adopted the articles of Portage Presbytery, March 31, 1825; abolished the standing committee, April 21, 1830,

and appointed a committee to correspond with Congregational churches, with the view to forming a Consociation; voted to request Presbytery to dissolve the relation between it and this Church, Feb. 4, 1832, which request was granted Sept. 1, 1850.

Thus began the movement in favor of forming a Congregational body on the Reserve. In September, 1841, the Church appointed delegates, to unite with others in forming a Consociation. The convention met, and adopted a constitution substantially the same with that of Litchfield South Consociation, Ct. This Church did not adopt it, but remains unconnected to this day. The acting pastor remained with Presbytery, when the Church withdrew, and an active controversy was continued with him on that account till he withdrew from the Church.

The discussion of slavery, and the difference of opinion, as to what was Christian duty in respect to it, occasioned much controversy. Upon these questions, polity and slavery, the Church at length divided. Twenty persons withdrew to form the Free Church, five to form the Episcopal Church, and three to join the Methodist Church.

Antinomian perfectionism agitated the Church about 1840, and occasioned the exclusion of twelve members.

But notwithstanding controversies, the Church has been often refreshed by the presence of the Holy Spirit, and enlarged by frequent additions. The number received from 1802 to 1827 was 79; from Oct., 1827, to Oct., 1828, 36; from 1828 to 1829, 14. "June 17, 1831, a protracted meeting was commenced, and continued till the 22d inst. During the meeting, more than 200 professed to submit to God, and yield themselves to his service. About one half of this number were residents of this place. It was a season of peculiar interest both to saints and sinners."¹

The ministry of Mr. Doolittle was a season of growth, till checked by contro-

¹ Extract from Records.

versies. Additions, more or less frequent, were made during the ministry of each succeeding pastor.

The congregation, at an early day, paid much attention to singing. It has always had a very good Sabbath school, from which 80 persons have been received to the communion of the Church during the last ten years. The number of members received to the Church from the beginning is 663. By profession, 339; by letter, 324. Present number, 292.

The other churches are an Episcopal, a Methodist, and Western Reserve College Church.

The Church in Western Reserve College was organized July 13, 1831, by Rev. Messrs. Caleb Pitkin, John Seward, and William Hanford. It is a Congregational Church, connected with Presbytery. Nineteen persons united to constitute the Church. The congregation is composed of the faculty of the college, their families, and a few other families, and the students of the college and grammar school.

President Charles B. Storrs acted as first pastor; after him the Theological faculty officiated in turn, and at present Pres. Henry L. Hitchcock fills the office.

Frequent but brief seasons of religious interest have occurred during its whole history. The number of members from the beginning is 480; by profession, 120, by letter, 360. 95 of those who have been members of the Church have become ministers. This does not include members of the college who have entered the ministry, but who were never members of this Church. The present number of members is 45.

The Free Congregational Church was organized in October, 1842. Twenty persons left the First Church for the purpose of forming the new Church. It erected a meeting-house, and sustained public worship about eight years. In 1848 it had 38 members. The secession embraced some of the original members, and others of the most zealous and efficient Christians. But the members fell into controversy, and at the same time a conciliatory course on the part of the old Church invited their return, and one after another did so, till the Church became extinct. "We thought," said one, "that surely we had left the devil behind us, when we left the old Church, but we soon found that he was with us."

HISTORY AND REMINISCENCES

OF THE MONTHLY MEETING OF THE CONGREGATIONAL MINISTERS OF
NEW LONDON COUNTY, CT.

BY REV. TIMOTHY TUTTLE, LEDYARD, CT.

IN giving the history of this monthly meeting of ministers, I cannot go further back than to the spring of 1810, the time when first I came to reside in this county. Whether such a meeting had been in existence before that time, or, if it had, how long it had existed, I do not know. I was present at a meeting of the kind, at New London, sometime in the summer of that year; and it was not then spoken of as a new thing. At the time mentioned of my first coming into the county, a majority of the ministers of the Association

were accustomed to attend the monthly meeting—some very punctually as now,—some only occasionally—and some in the county, never. Some, belonging at that time, in Windham County, attended the meeting here; and sometimes the meetings were held in that county.

The object of the ministers, in establishing such a meeting, was, it appears, mainly the promotion of their own mutual improvement, and that they might be helpers of each other in making advancement in the knowledge of those truths

and duties, which pertain especially to the work of the ministry, that they might seek counsel of each other in every case of difficulty, and that their hands might be strengthened, and their hearts encouraged. But the meetings in former times were not made so deeply interesting as they are now. There was not so much done, not so many subjects proposed for discussion,—of course, not so many assignments made. Sometimes, perhaps, not more than two or three subjects would be presented for consideration, and more time than at present was spent in desultory conversation. Often a question for advice was asked by some one present, in relation to his own parish—perhaps in some case of much difficulty.

Though we now have a few rules for the regulation of our proceedings, we have no constrained formality. We come to the meeting if we please; and no one has any excuse to render, if, at any time, he should stay away. What form of proceedings there was at first, in relation to the *business* of the meeting, I do not recollect. Our records show that a constitution was formed and adopted in 1828, mainly in accordance with which, the business of the meeting has been conducted from that time to the present. Doubtless there had been rules of proceeding before that time.

Our practice now is to meet with some brother, as we find it convenient, at 11 o'clock, A. M., on the first day, and to close at the same hour on the day following. In acting as moderator, each brother is expected to take his turn in alphabetical order, without any further ceremony. Assignments are made at one meeting for discussion at the next; and every brother has some subject or question assigned, on which he is expected to write. When an essay is read, the subject is put around by the Moderator, and every one has the opportunity to remark upon it, if disposed to do so: then the writer is called upon to reply. We take for consideration, not only difficult passages of scripture for ex-

egesis, but popular questions as they arise; and thus our aim is to keep up with the spirit of the age. We usually have a public service for the benefit of the people where we meet, as well as for our own; and when we are by ourselves, critical remarks are made in regard to the performances.

I observed that the ministers' meeting was in existence in 1810; but it has not existed in continuous time from that period to the present. In 1831, when extensive revivals prevailed in almost every parish in the county, as well as in other parts of the State, the monthly meeting was suspended during a year or more. It was then re-organized, and maintained with more vigor than it had been before.

I now proceed to name some of those ministers who, in former times, attended this meeting, but have since gone to their eternal reward.

Among the oldest of those ministers was Mr. Murdock, of Bozrah. He was regarded as a man of truly devoted piety, —useful and beloved as a pastor, but of rather moderate talents. He died among his own people in 1813.

Mr. David Austin was accustomed to attend our meeting. He was a man of peculiar temperament,—remarkable for his eccentricity of character, or what, perhaps, might be termed partial derangement. Whether he was born in a deranged state or not, is a thing unknown; but he was thought to be so ever after he was born. Doubtless he had much brilliancy of imagination; and he might have been more useful, if the main wheel of his intellectual machinery had not been out of place. In conversation and in preaching, he was never in the least wanting in words, though his preaching was extempore. He was always cheerful and pleasant; and though sometimes he was sharply criticised, and things were said, at which others probably would have taken offence, yet I never knew him to manifest the least irritation. He had the faculty of using an abundance of words with few

ideas. Among those who were better pleased with sound than with substance, he was a very popular preacher. Returning from New Jersey, where he had been settled, he came to New Haven, his native place, and having property left him by his father, he commenced extensive buildings for the occupation of the Jews, as he expected their immediate restoration. Thus he spent all the property he had, and found himself in New Haven jail. (see Dr. Sprague's notice of him.) Afterwards he came into this county, and was settled in Bozrah, and died in 1831.

Another early attendant of the ministers' meeting was Mr. Ely, of Lebanon. He was a man of rather more than ordinary powers of mind, of sound judgment, discretionary in his movements,—an able counsellor, and much esteemed by his brethren in the ministry, as well as by the people of his charge.

Two others, living out of the county, were accustomed to attend this meeting. One was Mr. S. P. Williams, of Mansfield. He was a man of much sprightliness. I recollect his preaching at a ministers' meeting in Norwich, when Mr. Hooker, in criticising the sermon, compared it to a branch, broken from a tree for a whip, and used with all the twigs and leaves remaining on it. The idea to be conveyed was, that a man could strike a harder blow with the leaves off. It might be well now, in some cases, if such an idea were remembered and acted upon. Mr. Williams was not wanting in leaves.

The other from without the county was Mr. Andrews, of Windham. He was a man of rather ardent temperament, manifesting much warmth in his preaching, and an anxious desire to do good.

In referring to men within the county, I may mention Dr. Nott, of Franklin, who was well known to most in this meeting, and whose celebrity was almost world-wide. His life appeared to be governed by an expression, which he was noted for repeating: "wisdom is profitable to direct." He was remarkable for his punct-

uality in the performance of all his engagements. In attending our meetings, we expected his appearance within five, or, at farthest, within ten minutes of the time specified, unless some accident had befallen him. Once he was delayed by being thrown from his carriage, and at another time by a funeral. In all our rural parishes, he was very popular as a preacher, and for the reason that there was so much plainness and simplicity in his style, that everybody could understand him. He was not accustomed to use more words than were necessary to convey the idea intended, and then, the same idea was never turned over and over again, by a mere change of phraseology; but when he had said one thing, he went on to say something else. In prayer, on every special occasion, there was a peculiar appropriateness in his language; and yet he was always concise. He was careful to have the right word in the right place. One or two anecdotes may be mentioned to illustrate his character. Once, when the meeting was at my place, I requested that, at the public service, and at the close of the sermon, the brethren would make some remarks. As soon as there was an opportunity, Dr. Nott arose in the congregation, and said: "Once I came to North Groton to preach, after there had been a snow-storm, fifty years ago; and I had to beat the path all the way from Franklin; and I found only a handful of people at meeting here. Now you have got to be a town, and I suppose you feel somewhat elated. But, my friends, you want religion: you want it in your Church and society:—you want it in your families: you want it in your town; and, if you have it, Ledyard will be very different from what North Groton has been for the last fifty years." His thus coming to preach after a snow-storm was, I suppose, in the long interval when the society had no minister. At an ordination in Griswold, after the exercises were over, and he was at the house of a friend, a Miss Wilson was introduced to

him. Instantly he replied, "I don't know who you are, but I hope you are good." After he had entered his dotage, being at one of our meetings, he fancied that he was Moderator, and after the reading of an essay by some one, he commenced putting the question round for remarks. "The next," he would say, "the next: time is precious." This he did to the no small amusement of the members present, and while another was the real Moderator. He spent the whole of his long ministry (over sixty years) among the people of Franklin, and there he lies buried.

I mention also Mr. King, of Norwich, as one who was accustomed to attend the monthly meeting at an early period. He was a plain man,—“in language plain, and plain in manner, as conscious of his awful charge,”—too plain to comport with the fastidiousness, or to suit the taste, of some of his hearers. He was determined to act honestly, though it might be to his temporal hurt.

Next after him, in the same place, was Mr. Hooker, a man who stood very high in the public estimation, and deservedly so, as a minister, and as a teacher of young men preparing for the ministry. We esteemed him as a most valuable accession to our meeting. But he “continued not by reason of death.”

After him was Mr. Alfred Mitchell, a man of no ordinary talents. As a college acquaintance I knew him well. He was a good scholar. One most prominent trait in his character was independence. This trait appeared in his early life. He would think and act for himself; and he was strenuous in support of the established doctrines of the Gospel, in opposition to every new-fangled scheme. He died in the prime of manhood.

I call to mind also, Mr. Erastus Ripley, once the pastor of the church in Goshen, (Lebanon.) afterwards, for several years, a stated supply in Montville. He was a stout man, both in body and mind,—a close reasoner, against whom an opponent would find it difficult to maintain his

standing. But, in his style, there was no more brilliancy than there is in Locke's Essays; and in his manner there appeared but little animation. Some might call him a dull preacher; yet, in his sermons, there was no lack of thought. He was a strong Abolitionist, beyond most of his brethren at that time.

Another, who was frequently with us in our meetings in former times, was Mr. Nelson, of Lisbon. He had some peculiarities of temperament—subject, at times to great religious depression,—such as to incapacitate him for the performance of parochial duties. He was strictly conscientious. Once, on a Saturday afternoon, he sent his man to Jewett City after a piece of beef. The beef was not butchered till after sunset on Saturday evening. The man, of course, had to wait for it; and when it was brought home, Mr. Nelson would not have it cooked,—he would not touch it, but would have it given to the cats, because, as he conceived, it was butchered after the commencement of holy time. In regard to many things, he was strong in his prejudices and immovable.

I mention also Mr. Horatio Waldo, of Griswold, as one who was deeply interested in our meetings. He was an instance of a large mind in a small body. His mind was keen and discriminating. He was an excellent pastor, much beloved by his people: yet, failing in health, he had to be dismissed, much to his regret. He removed with his family to western New York, where he died.

Mr. John Hyde, of Preston, was another attendant of the meeting,—generally present, and most commonly on the right side in any question that was discussed. He was respected by the people of his charge, and by his brethren in the ministry, and was pleasant and companionable in his intercourse with men.

We call to remembrance also, Mr. Eli Hyde, once the pastor of the Church in Salem, and often with us in our meetings. He was a man of a very sound logical

mind, firm in the truth, and a good preacher, so far as unadorned language was concerned; for there was no sparkling of rhetoric. Besides an impediment in his speech, there was a kind of formality, instead of an open familiarity, in his intercourse, which perhaps, tended to keep his people at a distance from him; yet we are not to suppose that there was in him any want of kindly feeling. The two last mentioned ministers were both natives of Franklin.—both sons-in-law of Dr. Nott,—and both lie buried in the same family burying-place.

Among the departed we recollect Mr. Joshua R. Brown, once in Goshen,—a faithful laborer, we believe in the Lord's vineyard. He was last settled, we believe, in East Longmeadow, where he died in the midst of his usefulness.

Mr. Charles Thompson, of Salem, was sometimes with us in our meetings. In his religious performances, as well as in the more secluded walks of life, he was overflowing with zeal and animation. A warmth of feeling characterized all his movements; and, as a pastor, he was useful. He had the affection of his people on account of his fervency in religion. But, whatever his text might be, his sermons were much alike. They were mainly hortatory.

Mr. Oliver Brown, who labored for a time as a stated supply at Bozrahville, was sometimes present at our meetings. He was a man of respectable standing as a minister, distinguished for his simplicity,—kind, affectionate and unassuming. His piety was conspicuous.

Several others might be mentioned, once frequently with us, but now passed away. One was Mr. St. John, of East Lyme, a sharp-sighted critic. Another was Mr. Benson C. Baldwin, of Norwich Falls. Another was Mr. Boyes, of the 2d Church in New London—a very worthy and much beloved brother. Another still was Mr. Aitchison, who died a missionary in China.

We now come to one who was the *primum mobile* among us—the great motive

power by which the main things relating to this meeting were directed. And is McEwen dead? and shall we hear no more, in these meetings, that voice which riveted the attention of all present,—of strangers as well as familiar associates? True it is, though hard to be realized, that he is gone. As we saw him in his coffin, and as we laid our hand upon his forehead, we felt there the cold chill of death. Truly may we say, a great man among us has fallen—one with whom we have taken sweet counsel,—in whose society we have delighted, whom we always expected to see when we met. To me he was peculiarly dear, and increasingly so in the last years of his life. In our meetings, he always had something to say on every subject presented; and he but very seldom failed to fulfil his own assignments. To say he was the main stay of this monthly meeting, will not, I trust, be regarded by any one as saying too much. I do not say, for I do not know, that he was the founder of the meeting. But it must have died a long time ago, if *he* had not contributed his power and influence to keep it alive. It is understood that he wrote about 400 essays on various topics, which he read at our meetings. At his own fireside, and especially when he was abroad with us, he was always cheerful,—often amusing and playful. His conversational powers seemed to be inexhaustible and never tiresome. Of anecdotes he had an abundant store; and they would bear to be repeated, as they often were, by himself. No other one could relate them so well. He was the proper man for New London, at the time he came, and for this county; and God sent him here at the right time, just when his labors and influence were most needed. The idea of a Home Missionary Society for Connecticut originated with him, as he saw the moral desolations of this county; and, in concert with another minister in his study, some plan of operation was devised. Surely many of the

churches in this county have reason to thank God that Dr. McEwen was sent among them. No man ever did more for their spiritual benefit. Who among us caught his mantle as it fell? If any one, let him wear it.

I have thus alluded to those members of the meeting, who have passed away, so far as I have been able to call them to mind. I might name others, within the county in days past,—such as Dr. Strong, of Norwich Town, Mr. Cone, of Colchester, Mr. Alden, of Montville, and Mr. Hart, of Stonington. But, though they were members of the *Association*, I do not recollect that they often, if ever, attended the monthly meeting. Many others, still living, were once with us, but are now absent. The present members of the meeting I have no need to mention.

This monthly meeting of ministers, we may truly say, has been the means of incalculable benefit to those who have been punctual in attending it, and who have taken an active part in its exercises. When essays were read, or subjects were discussed, and there was an opportunity for free remark, as the question passed around, some new spark of light would be elicited, as by the collision of the flint and the steel, and that spark would give a new impulse to the minds of many present. Those who did not go home, feeling that they had been profited and strengthened, and cheered by the meeting, might properly regard it as a fault of their own.

Great benefit is derived from the criticisms that are made on the performances of the meeting, whether these performances are a part of the public service, or simply among ourselves. We are corrected in regard both to our *matter*, and our *manner*; and why should we not be willing to be criticised, and even desire to be, if we place ourselves, as well we may, in the attitude of learners? It is a common saying, "We are never too old to learn;" and we never shall know so much, but that we *may* know more. If any, in coming to this meeting, cannot

bear criticism, or are apt to take offence at it, let them stay away. Some in times past, I know, have taken offence. One was so much offended, that he forsook our meeting. Another remarked, that he should not attend the meeting any more, if he was to be criticised as he had been. Another still, a man of extremely delicate feeling, was greatly agitated by some remarks which a brother made upon a sermon, which the former read. He was so much offended, that, at our next meeting, he made a complaint of the ill treatment, and we had to appoint a committee to settle the difficulty between the two. Sometimes, cutting remarks are uncalled for. But when the remarks are not overbearing, and are made in kindness, they ought to be kindly received.

We meet as brethren, as fellow-laborers in the same great work, having, we trust, the same object in pursuit—the salvation of souls, and the advancement of the Redeemer's kingdom. Our frequent meetings have had the effect to make us better acquainted with each other than we otherwise should have been—to cause us to harmonize in our views and feelings, and to cement our bond of union. By our frequently meeting for mutual improvement, we become as well acquainted with each other, with our several particular traits of character, and with whatever capacities we have for mental action, as classmates do, in any of our colleges. Though we may have shades of difference in our views of Theological truth, (and shades of difference there have been in times past, when controversial points have been discussed in our meetings); yet they have not alienated our affections. We still are brethren; and so we mean to be. We know that we are in duty bound to "contend earnestly for the faith which was once delivered to the saints." But I here suggest the thought, that if some ministers in Connecticut had been as intimate with each other as we have been in this meeting, there would have been less of controversy, and less alienation of feeling.

Sometimes incidents have occurred in our meetings, which have made them peculiarly amusing. I call to mind one meeting, which was especially so, when a brother, now away from us, read a tirade against what he termed ungodly physicians, and when he strongly urged that ministers ought to qualify themselves to practice the healing art among their parishioners. He founded his argument on the fact that Christ sent forth his disciples to "heal the sick." He spoke of an unguent, which he or some one else had discovered, and which was proving a grand catholicon; when Dr. McEwen interrupted him by asking "if bacon rinds would not do as well."

Now, as the object of this historical sketch is mainly to show what *has been*, I may observe that, from time to time, this meeting has been increasing in interest, and in its beneficial results; especially as it now connects with us some of the brethren in Windham County. We indulge the belief, however vain-glorious it may seem, that no other meeting of the kind is conducted with more vigor, or is made more profitable, or more interesting, than

the one established here. Perhaps it may come to be known abroad that the ministers of New London and Windham counties are a vigorous set of men. We may do well, however, to regard the precept: "Let another man praise thee, and not thine own mouth: a stranger, and not thine own lips."

But while this meeting is so profitable, so interesting, so cheering and delightful, especially to those of us who dwell in rural parishes, why should there be any among us who content themselves to stay away, and deprive themselves of the benefit of attending? Their loss is incalculable, though they probably know it not. No *young* minister, surely, and scarcely any old one, if he has health and the power of locomotion, is excusable in neglecting the meeting. Though there may be even a pressure of business on hand at home, it is generally better to attend the meeting than to stay away. For myself, I can truly say, that, in the changes and trials, and darkened scenes of my pilgrimage, this monthly meeting has been like an oasis in the desert; and more especially in my present loneliness.

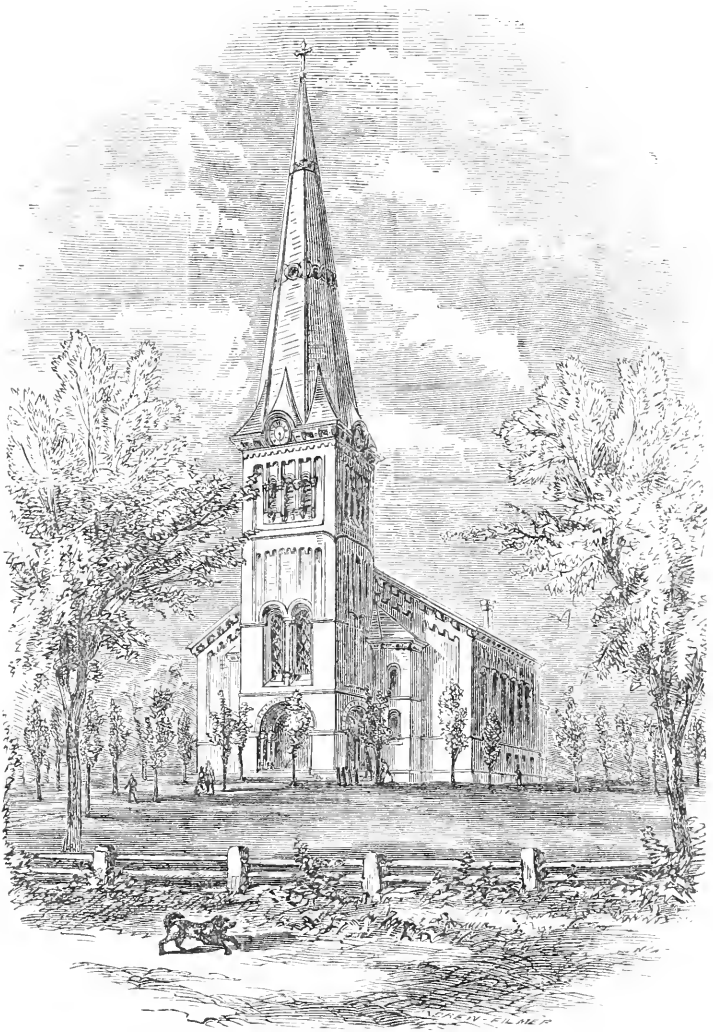
FIRST CONGREGATIONAL CHURCH, WINCHESTER, MS.

THE Congregational Church in Winchester is one of the younger churches of New England. It was organized Nov. 19, 1840, and consisted originally of ninety-seven members, nearly all of whom were from the First Congregational Church in Woburn.

The corner-stone of the first church edifice was laid July 27, 1840. The house contained sixty-eight pews, and was built at a cost of six thousand nine hundred and seventy-five dollars. It was completed and dedicated to the worship of God, December 30, 1840. During the summer of 1849, the church edifice was enlarged and improved. Twenty-four additional pews were set up, making the whole number ninety-two. The cost of

the enlargement was one thousand four hundred dollars. A new and valuable organ was procured by subscription in the winter of 1852-53. On the morning of Sabbath, March 20, 1853, the house, with its contents, was totally destroyed by fire. There was an insurance upon the building of five thousand dollars, which was secured and divided *pro rata* among the pew-owners.

The corner-stone of the present church edifice (a picture of which accompanies this sketch) was laid September 5, 1853. The whole was completed and dedicated with appropriate services, October 11, 1854. The cost, including the organ, bell, carpets, etc., was twenty-five thousand eight hundred and ninety-four dollars.



CONGREGATIONAL CHURCH, WINCHESTER, MS.

ALEXANDER R. ESTY, Esq., of Boston, Architect. E. F. WATSON, of Lowell, Builder.

The house stands on a gentle elevation of ground, perhaps fifty yards from the street. It is surrounded by an inclosed yard, filled with a growth of young trees. Immediately in the rear is a beautiful sheet of water. The dimensions of the building are as follows: whole length, one hundred feet; pulpit recess, nine feet by twenty-three; audience room, sixty-five feet by seventy-nine; tower, twenty-two feet by twenty-three and a half. These are the outside measurements. Height of tower and spire, one hundred and seventy-two feet. The inside is finished, nave and aisle, with groined arches. Height of the center arch, thirty-eight feet. The pulpit is open and low. There are no galleries. The orchestra is in the front, the organ being placed in the tower over the main entrance. The number of pews is one hundred and twenty, capable of seating, on an average, six persons each. The pews are arranged in circular form, and are uniformly cushioned and upholstered. The walls are blocked in imitation of freestone. The grain of the wood, pews, orchestra, &c., is English oak. The pulpit and organ are rosewood. It is universally conceded that the proportions and fitting up of the interior are unique and tasteful, beautifully in keeping with the design of the house.

On each side of the pulpit is a small ante-room, carpeted and furnished with conveniences for writing, &c. Below the main audience room, but not under ground, are a large and small vestry, committee room and library. The vestries are furnished with settees, uniformly cushioned, and will accommodate, when thrown together, six hundred persons. These rooms are connected by folding-doors, and the eye of the speaker, as he stands in the desk of the large vestry, commands both rooms.

After the house was completed, the pews were appraised to cover the whole cost of building and furnishing. The highest price affixed was \$525, the lowest \$15. There was not really so much dif-

ference in the value of the pews, but it was thought advisable to throw the cost of the house chiefly on those who were best able to bear it. Another object was to afford the poorest man in the congregation an opportunity of owning a pew, if he wished. The appraisal of the pews is also made the basis of assessment for meeting the current expenses of the society; so that the burden of sustaining the ordinances of religious worship is still borne by the rich rather than the poor. The annual assessment is now nine per cent. In one of the lower priced pews, therefore, a whole family can be accommodated with seats for less than one dollar and a half a year. At the first sale of pews, some seventeen thousand dollars' worth were disposed of. Since then, pews have been sold to the amount of about five thousand dollars.

There have been added to the membership of the Church during the twenty years and more of its existence, three hundred and sixty-two persons. Of these one hundred and eighty-eight have been received on profession of faith, and one hundred and seventy-four by letter. There have been dismissed and recommended to other churches, seventy-five. Forty-six have died in connection with the Church, and three have been excommunicated. The present number of members, therefore, is three hundred and thirty-three.

The Church has had four pastors. Rev. George P. Smith, the first pastor, was ordained June 17, 1841, and dismissed March 11, 1845. Mr. Smith was afterwards pastor of the Old South Church, Worcester, and died in Salem, September 3, 1852. Rev. William T. Eustis, Jr., was ordained April 8, 1846, and dismissed January 27, 1848. He is the present pastor of the Chapel Street Church, New Haven, Ct. Rev. John M. Steele was ordained August 14, 1848, and dismissed February 11, 1852. He was subsequently settled in Stratham, N. H., and again in Columbus, O. Mr.

Steele died in New York City, April 7, 1857. The present pastor, Rev. R. T. Robinson, was ordained October 27, 1852. All the pastors have been ordained, and none of them, as yet, have died in office.

The Sabbath School connected with this enterprise has flourished from the first. It has ever been a favorite institution with the Church. The school now numbers three hundred and ten children and adults. It is divided into two departments, which meet separately, though the closing exercise is in common; the folding doors between the two vestries being then thrown open. Each department has its own Superintendent and corps of teachers. The great mass of those who have been admitted to the Church on profession of their faith, have come from the Sabbath School.

The annual contributions of the Church and congregation for benevolent purposes range from twelve to fifteen hundred dollars. The current expenses of the Society are not far from twenty-five hundred dollars. This sum is raised in part by assessment upon the pews, and in part by subscription. Collections of pew rents and subscriptions are made quarterly, the box being passed in the church.

In the spring of 1858, the Church in Winchester enjoyed a most precious season of revival. The blessing came not unexpectedly, but suddenly. It was another Pentecost. In less than a week the number of inquirers increased from one to more than a hundred. Of these,

above sixty were found at the expiration of this time rejoicing in hope. Thirty and more were converted on one day; the greater part, indeed, at one and the same meeting. As the fruits of this revival, one hundred and thirty-four were added to the Church. Of these, ninety-seven, in connection with thirteen others, who joined by letter, making one hundred and ten in all, were received the same day. The ordinance of baptism was administered to forty, who united with the Church, and to eleven children. It was a day which will never be forgotten in this community.

Thus this Church, though it has not yet attained to its majority, has, by the blessing of God, come to take rank in numbers and efficiency among the first churches in the State. It is planted in the midst of an intelligent and enterprising population, a large proportion of whom, (twenty-five per cent) are actual Church members. The town is small, having only about eighteen hundred inhabitants. There is one other Church in the place, of the Baptist persuasion, between which and the Orthodox Church the best of feeling subsists. The revival above referred to commenced in the Baptist Society, and added greatly to the strength of that Church. It is to be hoped that the cause of religion will continue to flourish in this highly favored community, until the place shall become as one of the mountains of Zion, where the Lord commanded his blessing, even life for evermore.

CONGREGATIONAL CHAPELS AND MINISTERS IN LONDON.

THE *English Year-Book*, for 1861, reports the following summary of Congregational Chapels and Ministers within the circle of the Postal limits of London, viz:—

Chapels,	196
Pastors,	170
Ministers without Pastoral Charges,	74
Students (Theological) in Cheshunt, Hackney, and New Colleges,	96

THE NEW ENGLAND ZONE :

THE SOCIAL AND RELIGIOUS RELATIONS OF THE EAST AND WEST.

BY REV. H. D. KITCHEL, D.D., DETROIT, MICH.¹

MEN AND BRETHREN OF THE EAST :

I seem to find my appropriate theme prescribed to me in the fact of your invitation. Dwelling on the hither edge of the West, your challenge to me to appear and give utterance before you to-day contains a clear intimation of your willingness, perhaps your wish, that I should speak from my place. Let me make filial salutation, then, in the name of your kindred in blood and in grace, outlying beneath the sunset. You have long been familiar with appeals from the West. The dignity of age faintly touches us; for the West begins to be about forty years old. Possibly our years of discretion are at hand. Yet let me not speak under the fear that you are weary of the theme. Rightly considered, there never was a time when this Western outgrowth so much needed as it needs to-day, if not the sympathies and aids of the East, yet your generous and fair understanding, and a candid construction. And pardon me beforehand, whatever common-places I may commit, while I seek to set before you more adequately the condition of the West, and your relations to it in the East.

And first of all, accept the fact of our community with yourselves. New England is bounded on the west by the Pacific, not by the Hudson. In that New England which the providence of God is year by year restoring to its original amplitude—in that New England which the Great Patent of 1620 prophetically carved out, which should belt the continent from sea to sea by the whole breadth of your coast-line—in that we claim citizenship—we of Detroit, Chicago and St. Paul, from New York to Oregon, all we

of that Northwestern New England that have gone out from your firesides and repeated in that great void what we had learned to love in the same homes with yourselves. We have not ceased to be one with you by this expansion. We have prized too highly what has wrought so much of blessing here, to leave behind us the substance of it, or the form. And carrying with us all that we had in common, and planting it broadly across the continent, we claim to have forfeited no honor of our Puritan lineage, and no vantage of our New England citizen-ship.

It has been given to the Puritanism that found its home on these shores not only to produce here a cluster of commonwealths foremost in all Christian and civil advantages, but to strike itself broadly out across the land, and create what may justly be called *the New England Zone*. Within this New Englandized belt that stretches away toward the Pacific, distinctly defining itself like a Gulf Stream of Christian civilization, there is to-day a numerical majority of the population of this Puritanized Saxon blood, as pure as that which flows in the veins of Boston. Every valley and hill-side, and almost every hearth in the East has its representatives there. It is in our blood to press Westward. It is the Saxon drift. It began long time ago, before the Christian era, when Sigge, the son of Fridulph, chief of the tribe of Sacassani, led forth his clan from the confines of Siberia, to seek some western refuge from the Roman oppression under Pompey. Four centuries later these fugitives had become a hive of nations, flooding the Roman empire. It especially pressed into Britain, and held it as the most western point then attainable; waiting there that divine tuition by

¹ Address before the Congregational Library Association, delivered in Berkley Street Church, Boston, May 28, 1861.

which it was first Christianized, then Protestantized, and finally Puritanized, against the day when God should prepare its own place for it beyond the ocean. Then it took up again its Westward progress, and found foothold on these shores. Instinct with freedom and expansive energy, and charged with Christian forces, it still pours itself Westward, ultimately to clasp hands across the Pacific with kindred on the other shore.

Not only is this New England element most numerous throughout the West, taken in its direct and indirect contributions, but it is by far the most operative and influential, wherever it goes. It is the plastic and organizing force. It is not number, but weight, that tells in the formative processes of a colonial state. A single family of genuine Puritan substance, poised on that center, and working outward, is a germ, around which a whole flood of miscellaneous population will take form, and serve as nutriment. More than by its numbers, the innate validity of this element molds the rising communities of the West, and unconsciously fashions all after the ideas with which it comes charged. Not a State, nor a town, scarcely a neighborhood, of the West, but owes thus its shaping and attitude, in all essentials, to the early income of a New England germ. Around this gathered all sorts. A New England family, even if it be not distinctively Christian, is still a vitalizing and organic power—has law in it, and system—knows what a *School* is, and a *Church*, and a *Town-meeting*; and the subtle presence has mastery, and so the neighborhood, the district, town, county, State, is leavened and swayed. It works dimly for a time, amid the colonial chaos; but presently, as the social web turns right side up, the figure appears—it's the New England pattern.

You may trace this outflowing Puritan population by their ecclesiastical waymarks. Due westward of this old New England there are to-day 1,200 churches walking in this way of brotherly co-ordi-

nation which we call Congregational. They hold their succession of faith and order back through you to Brewster and Robinson, and thence by the nearest route to the Apostles. And if we add to these what has drifted a little to the north and the south of this New England Zone, it lacks but little that we have as many churches out of New England as are in it.

But this fact only partially measures the leavening power of Puritanism in those regions which it has so largely pervaded. In any just estimate of its influence, we must remember that it has wrought far beyond what appears in these churches of our order, and has other monuments of its power than these. The pioneering children of New England have abundantly strengthened another denomination. The Presbyterian churches of the Northwest are mainly composed of them; and, far beyond their relative numbers, they form the strength, the molding influence, and working force of those churches. It has been a grief to those who prized the way of our Fathers, that so large a portion of outgoing New Englanders should accept another polity. It will perhaps appear in the end that only half this grief was according to wisdom. There were issues contained in this movement that had broader scope than we comprehended. These are already coming to the surface, and the future will reveal them more fully.

During all the first quarter of this century, while the peopling of the Northwest was most actively going forward, it was accepted as the duty of the New England emigrant to forget his partialities for the Church he had loved, and embrace another. Presbyterianism was already on the ground, and invited them in. While the first currents of migration were flowing through central and western New York, and breaking over into Ohio and Michigan, it scarcely came into thought what significance was in the movement. The West was slowly discovered. Each wave of population swept a little beyond.

The frontiersman of one day had a western neighbor the next. With eminent beneficence, New England followed her children with missionary ministrations; but as yet it was not in all her thoughts that these outlying growths were to be specially parts of herself. They had gone off from her, and she would care for them as forlorn and destitute ones in the wilderness.

Then came a second period, when it became necessary to take note of ecclesiastical diversities, and order in some fashion the rising churches of the West. This was the era of ecclesiastical compromise. The strange fact was coming to light that the children of New England held fast in their new homes to their predilection for the way of their Fathers. In the East they had scarcely had occasion to know Presbyterianism as anything differing further than in name. In all those times, New England scarce knew that she had a polity worth loving and teaching, and her sons went from her with as little denominational consciousness, and as ample liberality of sentiment as the most catholic indifferentist could desire. So it came to pass, in the earliest years of the Northwest, that few distinctive Congregational churches were anywhere formed. The income of Eastern Christians passed freely for the most part into existing Presbyterian churches. And those who found no such accommodation, or declined it, were early provided with a scheme by which they should seem to save both their New Englandism and their charity. A path was devised for them—not that which, lying exactly in the middle, is said to be safest—but one that judiciously meandered over all the field of debate, and comprehending all the differences, laid them under bonds to differ no more.

This was the Plan of Union. In the year of grace 1801, the high contracting powers of the General Assembly of the Presbyterian churches, of the party of the first part, and the General Association of Connecticut, *assuming to represent some*

party of the second part, planned for the West an elaborate Plan of Union. First, and at all costs, there shall be a harmony. Two polities of church order, radically diverse in principle, were now brought into immediate contact with each other amidst the exigencies of a colonial state, and neither found that it could accept the other. The measure of wisdom to which good men had then attained uttered itself in that Plan of Union. The two should compound themselves into an indifference. It seemed to the wisest and best men of that time the first need of all, to forestall controversy, and arrange a peace beforehand. The best thing conceivable was concord, and to disagree was the worst. So the New England partialities, that have ever been singularly omnipresent within the Puritan latitudes, yielded to such persuasion, and availed only to secure under the Plan of Union a mixed form of churches, which with the shows of freedom and equality, delivered them over to the tutelage of Presbyterianism. It was an amiable intention, that abundantly honors the charity of the parties. But neither knew itself as yet, or had power to control the working of the plan. It was one of those expedient compromises which illustrate the gracious and peaceful temper of the parties, and seem to work well for the present, but which are sure to breed conflict and worse entanglement in the future. But so New England deemed she had provided forever for the West. It was given over to an intermediate polity of the composite order, which cunningly blended the antagonisms into harmony. And so there was to be an end.

From this time onward, until 1837, when this union by force of plan and will was abrogated by the General Assembly, during all that period when the West was most rapidly filling up and taking form, no direct effort or influence was put forth by New England to determine the denominational question. She was then, as ever, most liberal and prompt in evan-

gelizing the new States; but she manifested no concern that her children should retain the order of polity of their fathers. It was not until New Englanders in the West found themselves unable to forget and forsake their New Englandism—not till they found all their planned endeavors after union in vain, seeing that these fusions availed to satisfy neither party, and did but bind them to worse chafing, in a fruitless will-work of apparent agreement—not until Western Christians threw up this unprofitable endeavor, and began, here and there, throughout the West, to make positive assertion of their principles, and organize churches purely Congregational—not till then did New England discover that there must be Congregationalism beyond the Hudson. It was a surprise, and stirred in many minds a pain, as if here were seen an unjustifiable stiffness of choice.

This was the dark day of suspicion and rumor, when corresponding Associations and Assemblies annually took up the story of degenerate and factious Western Congregationalism. Eloquent Commissioners were never so eloquent as when they gave freest utterance before New England bodies to vague criminations and insinuations of heresy and disorder. From 1837 to 1852, the West suffered deeply from the distrust of her which was thus fostered throughout New England. Especially it became a sore disappointment to the New School fraction of Presbyterianism, after the Excising Act of 1837, that the New England element in the West did not wholly rally to the support of their new organization. Instead of this result, that signal injustice seems only to have warned them away more effectually from all connection with a system that contained such possibilities of wrong. It revealed to them the inherent vice of Presbyterianism, and gave them fresh reasons and new zeal to establish for themselves and their children their own order of co-equal and independent churches.

This was the length and breadth of our offending. We began to organize such churches. And Union churches, which found themselves almost wholly composed of New England material, declared themselves independent of Presbytery. It was not possible to do this agreeably to our neighbors. The explosion would not conduct itself silently. The offense was that there should be independent Congregational churches outside of New England. It was a matter that could have no right manner. The separations and reconstructions of that time were burdened with many delicate difficulties. They were to be effected under reproach and opposition that often stirred resentment; and what is done indignantly is apt to be done imperfectly. And every breach of comity, and each instance of ill-managed secession was heralded abroad with grievous misconstructions. And every heresy was imputed to us. Churches and ministers that one day were orthodox enough for cordial acceptance in Union connections, became utterly heretical and anarchical the next by passing out into clear Congregationalism.—So we stood, under cloud, till the period of the Albany Convention, in 1852. By that time very considerable bodies were organized as General Associations, in the Northwestern States, and had begun to make themselves heard in self-defense. That great gathering was most happy in bringing the East and the West to understand one another. From that day a livelier interest has been taken here in your own church order at home and abroad; and at the West, the elements have liberated themselves from entangling alliances, and gone prosperously forward to correct defects and establish more perfectly the order and faith of their churches.

There is a certain other result of New England influence, quite outside of the churches that bear our name, which, from the delicacies which beset it, is likely to receive little recognition from any quarter. It is seen in the essentially mod-

ified Presbyterianism of the Northwest—a result that was silently prepared all along in those early times, when it seemed a consummation to be sought by many amiable concessions on both sides, that the income of New England Christians should pass over into Presbyterian Churches. Much in that polity was abated and remodeled to win them in. In many instances the autocracy of the local Church was practically adopted. The Session began to rotate, and came to be little other than a Congregational Committee. The vigor of jurisdiction was softened. These concessions met with much success, and the spirit of Congregationalism flowed freely through churches that still bore the Presbyterian name. They won a membership of Independents, and an eldership of Deacons. And so far had this process gone forward, that in 1837, four entire Synods in this infected region, including more than four hundred ministers, and about sixty thousand communicants, were found so essentially un-presbyterianized in the estimation of the General Assembly as no longer to be tolerable among its constituency. The Plan of Union which had fostered the mischief was abrogated, and the whole mass of Unionism and modified Presbyterianism which had accumulated under its working for thirty-six years, was cut off at a blow. Other causes have been assigned for the Excising Act of 1837, but they are only other forms of the same cause. Whoever will explore the interior history of that time, and discern the influences that wrought beneath the surface, will find the real ground of that great disruption in the infused spirit of Independency that rendered that whole body of churches, whatever else they might be, no longer purely and simply Presbyterian. They loosely bore the name, but had changed—essentially changed, in the judgment of the strict and ruling adherents of that denomination—the radical principles and regimen of their polity. The “corruption of doctrine” which was put forward

as the ground of offense, was simply the prevalence of New England type of theology. And the voluntary principle for the conduct of Christian benevolence met with acceptance among these churches just about as extensively as they had received Eastern material into their membership. In short, they had so reduced themselves by Puritan dilution that they were adjudged to be little other than downright Congregationalists.

It was this excised body of New Englandized Presbyterianism which organized under the New School Assembly. The elements which had become formally blended in its composition were presently liberated to some extent. The Plan of Union churches, where the Eastern element preponderated, have come forth into clear assertion of their Congregationalism; and where the Presbyterian element was in the ascendant, they have fallen into that connection. And so there are churches of these two orders, side by side, all over the West, with few exceptions walking in fraternal concord, and observing the comities of co-ordinate Christian bodies. There are local and occasional disagreements, but it should be distinctly affirmed that, throughout the Northwest, there is, between these two, no rupture of Christian charity, no controversy that should offend the Christian public. But they know themselves two beyond hope of blending, and the better for having tried it. Each stands on its own distinctness, and carries on its own work in its own way.

And do not count us factious and aggressive in the firmness of our attachment to the Puritan Church polity. The length and breadth of our offending is that we have chosen for our ourselves this Congregational way of the churches, and that with all frankness and a steadfast purpose of heart, inspired by the reasons of our choice, we propose to maintain and promote it, under rule of fitness and Christian discretion. We accord to others the same freedom of choice and action. We

hold no invasive attitude. We stir no controversy. We ask no more than quietly to hold our position and have such growth as God shall give us. And now, at length, our right to this is so far conceded that we are at peace with our brethren, with only such exceptions as special exigencies may breed. That which endears a pure Congregationalism to us is its freedom and fluent adaptation—its simplicity of form and order—the sovereignty with which it invests the local Church within its sphere. And this we hold, not divisively, nor as the substance of our Christianity. But we discern in this free and fraternal way of the churches a molding power for good beyond that of any other. Its tuition of heart and character is more ample and generous, and best meets the wants of our composite communities, and best orders the social and Christian forces for their work. We remember its working and product here in New England; and heartily approving that style of work, we desire such fruit of it all abroad.

And cherish candid and liberal constructions of us theologically. Let it not seem a strange thing if a composite people, a social alluvium, such as has drifted from all quarters into the open world of the West, should not, at once, with their many tongues, pronounce clearly and sharply every shibboleth of doctrine. Deepest of all, as you listen to their utterances, you hear the genuine New England Theology, underrunning all, and toning all to its harmony. Your faith is our faith. If we define less punctually in our creed-statements and church-articles, remember that often the imperative necessity is upon us, first of all, if we would have any form of Christian institutions, to blend the Christian elements into some consent or co-operation. It is such work as you never know in these older communities; and often to compose even the beginnings of a harmony out of such discordant varieties requires some patience with imperfect statements, and a charity

very tolerant and hopeful. We recognize the worth of creeds, frankly and roundly pronounced, and the symbols of faith are every where at work among us, with an educating force that should inspire hope of the future.

And surely it should go far to inspire confidence of our orthodoxy, that very largely in number, and still more in influence, our Western ministry is of New England breeding and culture, and is such as you have made it. They change their sky, but not their faith, in passing Lake Erie. And every where this gift of an educated ministry, with all the odor of New England Orthodoxy upon them, is welcomed and coveted in the West, and has place and right as it deserves, and stands foremost among the influences that are surely shaping our churches, molding their order and informing their faith. It is not too much to ask, then, that you will suspend the severity of judgment. Only give us a few years to strengthen, and clarify, and assimilate, and we will be content to be measured by the same standards with you. It is but just, in the meantime, to suggest that, for order and orthodoxy, our churches and ministry are no whit behind our Presbyterian neighbors, and could find ready acceptance with them any hour that they would consent to pass into their ranks, and bear their name. The same stress of newness and diversity is now, and has ever been, upon them and us.

And now, as we look out over this expanding New England, everywhere piercing the outlying spaces that skirt the Rocky Mountains, we plead that old New England will cherish still a lively and effective interest in all this outgrowth of herself. There is danger that you may come to feel an abatement of care in this direction, as if this West, so indefinitely vast, already so strong in all material resources, and now taking on the proportions of manhood, no longer needed the fostering hand or the special sympathy of the East. There never was a time when the need

was so great that the bonds of Christian fraternity should be drawn close between you and us. For your sake and for ours, let every tie be strengthened that binds us together. Through all the length and breadth of this New England Zone there are claims of community in blood, and faith, and order, that should be gladly owned, and perfect understanding should be cherished between all parts of this Puritan commonwealth, and mutual confidence and the gracious tenderness of a love, deeper than any kinship could beget, should cement us in one. For your sake, who dwell among these remembered hills, no less than for ours, who have found homes by the Lakes, and on the prairies, let us prize our affinities, and cherish our oneness.

For this is a great and goodly field that is opened to us. Between the latitudes that limit your shore-line, outward to the Pacific, and widening at every westward step, lies the heritage which God has assigned us—and a richer in all styles of product and capability cannot be found on the face of the earth. What breadth! What fertility! What stores of prophetic treasure, hidden beneath the surface, awaiting the uses of the future! Our copper rifts plunge deep towards the center. Lead and iron we measure by mountains. We have coal, and gold, and furrows full of loaves. What sweep of rivers and inland seas—seas almost oceanic, and emulously throbbing with the same tidal pulse that beats on your shores.¹ And what development in every material direction is already witnessed in the States that are washed by these waters. In these, and still beyond these, in States with names yet unfamiliar to our ears, God is disclosing new capabilities and

treasured forces, hidden away till now the fullness of his time is coming, ready to minister to an industrial and commercial activity beyond all present thought.

The same divine ordinance, that opens this field for you, prescribes your work in it. It is no new claim, for the heart and hand of New England have ever been open to our Western needs. Do not weary in this generosity. Never was this Evangelizing enterprise more urgent in its claims than now. Your sons and daughters are still flowing in full tide from these hills to the utmost spaces of the West. Out on the edges of the world, and in the vast beyond, where this New England floats tentatively in the wilds, your forming power is still demanded. And our oldest is but new. All through the ripest States of the West are a multitude of churches still feeble and dependent on Christian beneficence. And all that is pure and promising in this vast growth still craves your generous sympathy and care, and longs with unabated fondness to clasp hands with you, as kinsmen in blood, in history, and in grace, in these old homesteads and churches under the rising sun.

And that Providence which always surpasses our thought in preparing its agencies, is now at length giving you your own in the American Home Missionary Society. It is the right hand of your beneficence in the West. All along its history lie the fruits of its well-doing. The evangelizing zeal that threw out the pastors of New England as its first foreign missionaries, to care for the children of New England, in the early years of this century, in Vermont and Central New York, beget the idea and trained the forces that resulted in the American Board of Commissioners for Foreign Missions. The Foreign grew out of the Domestic enterprise. This stands for its first honor; and this for the second, that the great body of Calvinistic churches, of both names, in all the West, owe their origin and support through all the years of their infancy, to this liberal

¹ It is only quite recently established as a fact that our inland waters are capable of tides. It had been suspected; and now, after some years of careful observation, it has been ascertained by the Corps of U. S. Topographical Engineers, that we have a tide in Lake Michigan of about an inch and a quarter, and in Lake Superior of nearly two inches. That is all we can do in that way, under our limitations.

device of Home missions. Outside of our cities, the churches are very few that do not owe their support, if not their very existence, to your generosity through this Society.

And now it is coming to pass that by our liberal things we shall stand. New England has given her men and means with an unstinted generosity that paused not to inquire whether they served our own denomination or another, if only Christ's cause should be promoted. Dear as that most Christian agency is to us whom it has fostered, it should be most precious to you also, as the fairest monument of New England magnanimity, the proof of her self-forgotten charity, and the right arm with which she has so wisely wrought blessing in the earth.—And if it must be so that, one after another, our great co-operative Benevolences, that have so honored our charity in past times, are to fall back on the more steadfast grace of New England—if, especially in this work of Home evangelism, no just and equal conditions of co-operation prove any longer acceptable to our brethren—if the terms of further co-operation must be, that the strength of Presbyterian care and contributions shall go forth in a scheme of denominational extension, and they share still as ever in the fullness of your liberality—then the only question that remains decent is, how to part. It is by no wish or act of ours that the American Home Missionary Society falls back now upon New England patronage. Make it then, more than ever, the channel of your grace to your brethren far away. How can its intent be better fulfilled than by caring through it more effectively for your own? Why should you care less for us than for another? They who labored once with us on terms of love and justice in this Home missionary work, now choose to look after their own. It should be no offence to us that they prefer to set forward the Christian work, by all fit means, under forms that are dear to them.

Let them concede to us the same right. And if you of the East do, indeed, hold this polity of Congregationalism on such terms of intelligence as make it fit to hold it at all—if it be no fault in us of the West that we hold there what has been so good and fruitful here—and if this American Home Missionary Society shall be flung back now on your hands—accept it as your own. Your seal is on it from the first. It is rich in its history of good works, and in the gratitude of those whom it has fed with bread in the wilderness. Be ready to accept it as your own. The time is ripe for each of the parties in that work of missions to take up its own, and with all Christian acceptance of each other, but in declared separateness, have henceforth the responsibility each for its own work.

And with gratitude we acknowledge the liberal device with which you are now supplementing your Home missionary work in this timely and noble enterprise of Church-erection. It is indeed a part in the same work. Hundreds of neat and most serviceable church edifices have already risen under its auspices. No happier work has been done within the last ten years. Many a missionary has found his sphere at once enlarged, and all his means of good multiplied, when the house of God has been given him by your aid. And every such edifice stands forth as an eloquent witness of your loving care for us, and serves as another bond of union between the most distant parts of this outspreading New England.

And now that your mission reveals itself, accept it with all thankfulness. Impress yourselves purposely on this vast field which you are filling. Pour out through all this New England Zone the full heart of your love. Still let us feel your full heart throbbing toward us, and clasping hands along the whole line, let us have more than ever the joy and the strength of a conscious community. We are one New England.

CONGREGATIONAL CHURCHES AND MINISTERS

IN WINDHAM COUNTY, CT.

BY REV. ROBERT C. LEARNED, BERLIN, CT.

(Concluded from p. 266.)

WOODSTOCK.—This town was incorporated by Massachusetts, March, 1690, and remained under the jurisdiction of that colony until May, 1749. It is mainly an agricultural town, and offers special advantages to those who love such labors, the soil being fertile, and good markets accessible. The villages in which the several churches stand are small but pleasant.

The ecclesiastical history of this town is peculiar. The date of the formation of the original Church cannot be determined, no records of the first pastorate remaining. From the beginning, however, until about 1760, there was only one Church in the town, which now maintains four of the Congregational order, besides those of other denominations. At the date last mentioned, there came a division into two churches, North and South: then in 1831 another division of the North Church into North and East. In consequence of these divisions, it is somewhat difficult to know which of the three existing churches most truly represents the original Woodstock Church. In the notices that follow, the determination of these questions will be waived.

The original Church of Woodstock worshiped in the village now known as South Woodstock, and over the Church that has retained this ancient location there have been settled the following pastors.

JOSIAH DWIGHT,.....	Ord. about 1690 Dis. in 1726
AMOS THROOP,.....	Ord. May 24, 1727 * Sept. 7, 1735
ABEL STILES,.....	Ord. July 27, 1737 Removed abt. 1760
ABIEL LEONARD,	Ord. June 22, 1763 * about 1777
ELIPHALET LYMAN,.....	Ord. Sept. 2, 1779 Dis. Dec. 15, 1824

RALPH S. CRAMPTON,...	Ord. May 23, 1827 Dis. Dec. 24, 1829
WILLIAM M. CORNELL,...	Inst. June 14, 1831 Dis. Aug. 11, 1834
OTIS ROCKWOOD,.....	Inst. Nov. 20, 1834 Dis. Nov. 23, 1843
JONATHAN CURTIS,.....	Inst. Feb. 18, 1846 Dis. Oct. 18, 1852
HENRY M. COLTON,.....	Ord. Oct. 18, 1852 Dis. Jan. 24, 1855

Since the dismission of Mr. Colton the pulpit has been supplied mostly by Rev. Lemuel Grosvener.

Rev. JOSIAH DWIGHT was born at Dedham, Ms., Feb. 8, 1670, son of Timothy and Ann Dwight, and was graduated at Harvard College in 1687. About 1690 he was ordained pastor of the newly formed Church in the town of Woodstock, then under Massachusetts government, this being the first ordination within the territory now comprised in Windham County. Mr. Dwight continued in this connection, until in consequence of some troubles that had arisen, a council, held Aug. 31, 1726, advised his dismission, to which the town (by a vote of 60 to 1) agreed.

Mr. Dwight then went to Pomfret to worship, but his former parishioners interfered to bar him from the Lord's table. At length, in 1729, a council so far healed the wound, that on some acknowledgment of rashness, Mr. Dwight was restored to fellowship in Woodstock Church.

A while after, on invitation, Mr. Dwight returned to his native town, and was installed June 4, 1735, over the West Church in Dedham, formed on the day of his installation, but was dismissed from this charge May 10, 1743, on account of some disaffection toward him.

Soon after this he returned to Connecticut, and settled himself in that part of

Killingly which now constitutes the town of Thompson. Here he died in the year 1748.

He was descended from one of the ancient and honorable families of Massachusetts, and is supposed to have had a good estate. He is said to have been respected among his contemporaries for literary attainments and moral character; though his language was often singularly quaint, and his judgment was not always wise. He published, in 1745, at Boston, an "Essay on the outcry raised against regular singing,"—also a sermon preached at Framingham. He had no connection with Connecticut ministers in Association, as most of his life was spent under Massachusetts laws.

He married Mary, daughter of Col. Sam. Partridge of Hartford, and had by her, Anna, born 1697, and married Rev. James Wetmore; John, born 1698, who married and lived in Killingly after his father's decease; Flynt, born 1704, graduated H. C., 1724; Ruth, who married Thomas Brooks of Haddam; Dorothy, who married Penuel Child, of Thompson; Mehitabel, who married ——— Southmate; Eunice, who married Aaron Lyman; Mary, who married Rev. Marston Cabot, of Thompson; Elizabeth, born 1716, who married Jeremiah Baker, and Theodore, who was born 1721, and is believed to have settled in Killingly.

Rev. AMOS THROOP was born about 1731, at a place unknown—was graduated H. C., in 1721, was ordained at Woodstock, May 24, 1727, the sermon by Rev. Mr. Thayer, and held his charge till his death, which occurred Sept 10, 1835, in the 34th year of his age. He is reported "a worthy and amiable character." His epitaph thus laments his departure.

O cruel death, to snatch from us below
One fit to live within the spheres on high:
But, since the great Creator orders so,
Here at his feet he doth submissive lie."

Mr. Throop is said to have startled his hearers, at times, by the singularity of his illustrations and comparisons.

He married Frances ———, from Bristol, (?) and had six children, most of whom died young; and of the others no account has been obtained.

Rev. ABEL STILES was born at Windsor, March 5, 1708–9; the son of John Stiles, and uncle of Pres. Stiles, of Yale College. He graduated Y. C., 1733, with Pomeroy and Wheelock, afterwards famous in the Great Awakening; was Tutor in 1736–7; was approved by Windham Co. Association, in Oct., 1736, and was ordained at Woodstock, July 27, 1737. The course of his ministry did not run smoothly. There arose a difficulty between him and his Church in 1751, the people charging him with too much attention to his secular interests. In 1757, new occasion was found for complaint, on account of his supposed partiality for the Saybrook Platform, and finally, in 1760, his adherents set up worship in the North part of the town, taking with them the pastor and the Church records, and leaving a portion of the Church to worship on the old ground. This was the beginning of a bitter contention, which was quieted in 1766 by a mutual act of reconciliation. The later ministry of Mr. Stiles may be presumed to have been more peaceful than the former. He retained the relation of pastor until after the infirmities of old age made the assistance of a colleague needful, and died July 25, 1783, in his 75th year.

Mr. Stiles married Alethea Robinson, of Lebanon, in 1739, and had four children, of whom Alethea married a Macey, and the others probably died young.

Rev. ABIEL LEONARD, S. T. D., was born at Plymouth, Ms., Nov. 5, 1740, son of Rev. Nathaniel and Priscilla (Rogers) Leonard; graduated H. C. 1759; was ordained June 23, 1763, pastor of that part of the original Church of Woodstock which still worshipped in their ancient seat after the removal of Mr. Stiles and his friends. The sermon at the ordination was by Rev. Mr. Barns, of Scituate, Ms. He was appointed a chaplain in the Revo-

lutionary army, May 25, 1775, and went several times on this service. The records of the society contain a letter from Gens. Washington and Putnam, dated March 24, 1776, requesting the consent of the people to the further absence of Mr. Leonard, to which they agreed. Tradition says that in the summer of 1778, he was called home from the army by the sickness of a child; that, having overstaid the period of his furlough, he was met on his return by the report that he had been superseded in office. This news so affected him that he put an end to his life in the western part of Connecticut, Aug. 14, 1778(?) He is said to have been a large, fine-looking man, and an elegant speaker. He received the degree of S. T. D. from New Jersey College, in 1777.

He published, in 1768, his Thanksgiving sermon of the previous year, and in 1772, a sermon preached at the ordination of George Wheaton, in Clermont, N. H.

Mr. Leonard married, (1) —, and had one daughter; (2) Miss Greene, of Bristol, R. I., and had five children, of whom Nathaniel became a captain in the army.

Rev. ELIPHALET LYMAN was born at Lebanon, March 5, 1754, the son of Jonathan and Bethiah Lyman: graduated Y. C. 1776; studied theology with his brother, Dr. Joseph Lyman, of Hatfield, Ms.; was ordained at Woodstock, Sept. 2, 1779, and retained his charge forty-five years, being dismissed Dec. 15, 1824. He continued after this to reside in Woodstock, where he died, Feb. 2, 1836, at the age of nearly eighty-two years.

It is said that Mr. Lyman was never too ill to preach a single Sabbath during his long ministry. His character is described as marked with integrity and generosity. He was a man of peace, sound in faith, a clear and precise preacher, and in his old age like a father to his successors in the pastoral office.

He published two sermons preached in 1793, and a sermon delivered at the funeral of Rev. William Graves, of No. Wood-

stock, besides articles in the *Connecticut Evangelical Magazine*.

He married Hannah Huntington, of Norwich, in 1779, who died suddenly, April 19, 1836, at the age of nearly eighty-three years. She was a woman of uncommon brilliancy of intellect, and retained her mental faculties remarkably in her advanced years. They had seven sons and three daughters. Of these, Eliphalet is a physician in Lancaster, N. H., and Daniel, a physician in Woodstock. Joseph, the youngest son, and two daughters also reside in their native town.

Rev. RALPH S. CRAMPTON was born in Madison; was ordained at South Woodstock, May 23, 1827, and dismissed Dec. 24, 1829; supplied at Willimantic, 1830-32; was installed at Hadlyme May 23, 1832, and dismissed Nov., 1834; was installed at Litchfield South Farms, Dec. 3, 1834, and dismissed in 1836; was installed at Warsaw, N. Y., Sept. 12, 1839, and dismissed; has now been for some time District Secretary of the American and Foreign Christian Union for Central New York, residing at Rochester.

Rev. WILLIAM MASON CORNELL, M. D., was born in Berkley, Ms., Oct. 16, 1812, son of William Cornell, M. D., and Abigail (Briggs) Cornell; graduated B. U., 1827; studied theology with Rev. Thomas Andross, of Berkley, and Rev. Timothy Davis of Wellfleet, Ms.; was approved by Barnstable Association, Oct., 1828; supplied at Harwich, Ms., for a time; was ordained as an evangelist by Piscataqua Association, at Exeter, N. H., Jan. 19, 1830; was installed at Woodstock, June 15, 1831, and was dismissed Aug. 12, 1834; was installed at Quincy, Ms., Aug. 20, 1834, on the same day on which the house of worship was dedicated, and dismissed from that charge July 20, 1839, on account of failing health.

For several years he was unable to preach, and in this time completed his medical studies, previously begun, and graduated, M. D., at the Berkshire Medical Institution, Feb., 1845.

He first established himself in Boston, where he acquired some reputation in the treatment of diseases of the chest and nervous system. In 1849 he was elected Professor of Physiology in the Female Medical College of Boston. In 1851 he was chosen to a like chair, in a like institution in Philadelphia, and in 1852 he was appointed President of the Penn Medical University, of Philadelphia, in which city he now resides.

He has published, besides sundry addresses and sermons, a 12mo volume called "The Sabbath made for man." Another, "Consumption prevented;" another, "Consumption Treated;" another on "Inhalation of Vapors and Powders." He has been also much engaged in teaching.

He married, in 1832, Emeline A. Loud, of Weymouth, Ms., but has no children.

Rev. OTIS ROCKWOOD was born at Chesterfield, N. H., May 1, 1791; graduated M. C. 1813, and at Andover in 1817; was ordained at Lynn, Ms., July 1, 1818, and dismissed thence June 6, 1832; was installed at South Woodstock, Nov. 20, 1834, and dismissed Nov. 23, 1843; afterwards kept school at Holliston, Ms., then again at Bradford, Ms., &c., &c.

Rev. JONATHAN CURTIS was born at Randolph, Ms., Oct. 22, 1786; graduated D. C., 1811; studied theology with Dr. Gillett, of Hallowell, Me.; approved by Norfolk Association, Nov., 1813; Tutor D. C., 1814; was ordained at Epsom, N. H., Feb. 22, 1815, and dismissed Jan. 1, 1825; was installed at Sharon, Ms., Oct. 12, 1825, and dismissed July 21, 1834; was again installed Oct. 1, 1834, at Pittsfield, N. H., and dismissed thence in 1845; was finally installed at South Woodstock, Feb. 18, 1846, and in consequence of a severe attack of paralysis, resigned this charge, and was dismissed Nov. 18, 1852. He continued to reside in Woodstock until the death of his wife, in 1860, when he removed to Chicopee, Ms., where he died in the house of a daughter, Jan. 27, 1861, æt. 74.

Mr. Curtis was respected by his acquaintances as an honest, diligent, faithful minister of the gospel, decided in his opinions, yet kind in his feelings, social in his nature, and eminently conscientious in his service of God.

He was the author of numerous sermons and addresses.

He married (1) in 1817, Betsey Barker, of Concord, N. H., and (2) in 1833, Anna Coffran, of Pembroke, N. H.

By his first marriage he had four sons and four daughters, of whom the survivors occupy positions of respectability and usefulness, one son being a physician, and another a teacher in Hartford.

Rev. HENRY MARTYN COLTON was born at Royalton, N. Y., Nov. 5, 1828, son of Rev. George Colton; prepared for college in the New Haven Grammar School, 1840-4; graduated Y. C., 1848; studied theology at New Haven; was ordained at South Woodstock, Nov. 18, 1852, and dismissed Jan. 24, 1855; supplied the East Church at Avon, 1855-7, and is now teaching a private school in Middletown.

He married Lucy Tuttle, of New Haven, Oct. 25, 1852, and has children.

It has been already mentioned that about 1760 there was a division in the old Woodstock Church, and that a part of the people, with their pastor, found a new religious home in the North part of the town,—in the quarter long known as Muddy Brook, and now commonly described by its Post-office name of East Woodstock. Over this people there have been the following pastors.

ABEL STILES,.....	—	1760
	*	July 25, 1783
JOSHUA JOHNSON,.....	Ord.	Dec. 27, 1780
	Dis.	Sept. 28, 1790
WILLIAM GRAVES,.....	Ord.	Aug. 31, 1791
	*	Aug. 26, 1813
SAMUEL BACKUS,.....	Ord.	Jan. 19, 1815
	Dis.	June 3, 1830
ORSON COWLES,.....	Ord.	Apr. 25, 1832
	Dis.	Sept. 4, 1837
THOMAS BOUTELLE,....	Inst.	Dec. 6, 1837
	Dis.	March 1, 1849
MICHAEL BURDETTE,...	Inst.	Apr. 21, 1852
	Dis.	Jan. 9, 1854

Since the last date this Church has been supplied by Rev. Edward H. Pratt and others.

Of Rev. ABEL STILES some account has already been given.

Rev. JOSHUA JOHNSON was born ———; graduated Y. C., 1775, and was ordained colleague pastor with Mr. Stiles Dec. 27, 1780, about three years before the death of that aged minister.

In 1790 there arose a complaint against Mrs. Johnson, upon which account a council was called. The result did not issue in her excommunication; but was so unpleasant to the family that Mr. Johnson requested a dismissal, which was at first refused, but afterwards granted with some censure. It took place Sept. 28, 1790. Mr. J. immediately removed to Dudley, a neighboring town in Massachusetts, where he was installed Dec. 1, 1790, and remained till May 9, 1796. On his dismissal thence he removed to Whites-town, N. Y., and was employed thereabouts, partly in teaching, partly in the duties of his profession, until his death. The date of his death is not known to the writer.

Mr. Johnson married Sarah ———, and had several children, of whom no account has been obtained.

Rev. WILLIAM GRAVES was born at Hatfield, Ms., Feb. 12, 1766, son of Perez Graves; graduated Y. C. 1775; studied theology with his pastor, Rev. Dr. Lyman, and was ordained pastor at North Woodstock, (Muddy Brook,) Aug. 31, 1791, the sermon by Dr. Lyman, of Hatfield, and the Right Hand by Mr. Lyman, of South Woodstock. In the office thus received he continued till his death, Aug. 26, 1813, at the age of 46: although he had been prevented by his disease (pulmonary consumption) from preaching for nearly four months previous to his death. A funeral sermon was preached by Rev. Eliph. Lyman. He is described as "a worthy character," "a pious and faithful man of God, dear to his people while he lived, and after death universally lament-

ed." The Church record says: "He met death with a sweet and placid frame; it seemed he had nothing to do but to die." There was no very general attention to religion in his parish during his life, but soon afterwards the good seed which he had sown sprang up in a powerful revival. It is said that Mr. Graves' theological views were at first somewhat loose, but that he, after a while, embraced Hopkinsianism.

He published, in 1807, a sermon at the funeral of Mr. Silas May, and also some other pamphlet sermons.

He married (1) the daughter of Rev. Mr. Forward, of Belchertown, Ms., who died in 1806; and (2) Delia ———, from Rochester, Ms. He had no children, and his widow married Rev. Holland Weeks, of Abington, Ms.

Rev. SAMUEL BACKUS was born in Canterbury, (Westminster Soc.) Sept. 16, 1787, son of Isaac and Esther (Shepard) Backus, and grandson of Rev. Isaac Backus, a Baptist minister, and author of a "Church History"; prepared for college at Plainfield Academy; graduated U. C. 1811; studied theology with Dr. Benedict, of Plainfield, and Dr. Yates, of East Hartford; was licensed by New London Association, March, 1813; was tutor one year at Union College; was ordained pastor in North Woodstock, (Muddy Brook,) Jan. 19, 1815, sermon by Rev. Mr. Learned, of Westminster, (published); there remained till June 3, 1830, when he was dismissed in consequence of a division as to the location of the meeting-house. He was employed in assisting various pastors in revivals until the fall of 1831, when he went to Palmer, Ms., and was installed there, Jan. 11, 1832. Here he continued about ten years, and then removed to Brooklyn, N. Y., where he has labored as a city missionary.

He published, in the *Panoplist* of 1816, an account of a revival which took place in Woodstock in the previous year; also, in 1823, a sermon preached before the Windham County Charitable Association;

and, in 1832, a sermon at the installation of Rev. Charles Fitch, in Warren, Ms.; also, a tract on Temperance, and a little work entitled 'Prayer-meeting Assistant.'

He married, in 1815, Sarah Danielson, of Killingly, and had five children, all of whom lived to mature years. His two sons are architects in New York city; one daughter is the wife of A. U. Lyon, Esq., one a teacher in Brooklyn Female Academy, and one is deceased.

Rev. ORSON COWLES was born in Hartland, Jan. 14, 1801; prepared for college at Andover; graduated Y. C. 1828; taught at North Woodstock a year and a half; studied theology at New Haven, 1830-32; was ordained pastor at North Woodstock, (Muddy Brook,) April 25, 1832, the same day on which a new house of worship was dedicated on the old ground; the ordination sermon by Dr. Joseph I. Foote, of Brookfield, Ms.; was dismissed hence Sept. 4, 1837, in consequence of a long and dangerous illness; taught a select school in North Haven a year and a half from Oct., 1837; supplied the pulpit of Mt. Carmel Church, Hamden, for a time; was appointed Agent of the American Board of Commissioners for Foreign Missions, Sept., 1840, and continued in that service with some variation of title and field, until his death, which took place at North Haven, Dec. 23, 1860. An obituary notice of Mr. Cowles, in the *Journal of Missions*, characterizes him justly as a man of great industry, fidelity, amiability and piety.

Mr. Cowles married, in 1832, Eunice Ann, daughter of Dr. Joseph Foote, of North Haven, and had six children, of whom the eldest son graduated Y. C. 1856.

Rev. THOMAS BOUTELLE was born at Leominster, Ms., Feb. 1, 1805, son of James Boutelle; prepared for college at New Ipswich, N. H., and Amherst, Ms.; graduated A. C. 1829; studied theology at Andover; labored as an Agent of the American Education Society for a few months, and supplied the pulpit of Essex

Street Church, Boston, during the winter and spring of 1834; was ordained pastor of Pilgrim Church, Plymouth, Ms., May 21, 1834; was dismissed May, 1837; was installed Dec. 6, 1837, at North Woodstock, (Muddy Brook,) and dismissed March 1, 1849; removed to Bath, N. H., in Feb., 1850, and became pastor of the Congregational Church in that place.

He married, in 1835, Mary Elizabeth, daughter of Dea. Benjamin Shepard, of Wrentham, Ms., and has children.

Rev. MICHAEL BURDETTE was born at South Reading, Ms., in 1803; studied theology with Rev. Alvan Cobb, of West Taunton, and at Bangor; was first ordained at East Greenwich, R. I.; was installed pastor of the Second Church in Berlin, Ms., July 17, 1833, and dismissed June 25, 1834; was installed over the Church in the village of Whitinsville, Ms., April 15, 1835, and dismissed in 1841; was installed at Blackstone, Ms., May 6, 1841, and dismissed in 1852; was installed at East Woodstock, (Muddy Brook,) April 21, 1852, and dismissed Jan. 9, 1854; was District Secretary of the American and Foreign Christian Union in Philadelphia, for a few years; and has resided lately with his daughter, who is the wife of Rev. Mr. Rowan, of New Orleans, La.

It was remarked above that the dismissal of Mr. Backus, June, 1830, from the pastorate of the Muddy Brook Church, took place in consequence of a difficulty about the location of a new meeting-house, and it was noted that a new house on the old ground was dedicated on the day of Mr. Cowles' ordination, April 25, 1832. Previously to this last date, however, a house of worship had been erected at a point farther west than the old site, and then known as Village Corners. In this the Society of North Woodstock voted to hold their meetings, and here a Church was gathered June 29, 1831, by the Council called for the settlement of a pastor. In accommodation to the post-office arrangements, this is now known as the

North Woodstock Church. Over this body, in its present habitation, have been settled these pastors.

FOSTER THAYER,.....	Ord. June 29, 1831 Dis. Sept. 19, 1836
LENT S. HOUGH,.....	Inst. Jan. 11, 1837 Dis. May 11, 1841
WILLIAM H. MARSH,...	Inst. Nov. 20, 1844 Dis. April —, 1851
ORLO D. HINE,.....	Inst. Jan. 6, 1852 Dis. Oct. 31, 1855
DAVID M. ELWOOD,....	Inst. April —, 1857 Dis. May —, 1859

Since Mr. Elwood's dismissal, the pulpit has been supplied, in part, by Rev. John White, who has been called to settlement.

Rev. FOSTER THAYER, after leaving Woodstock, preached for a time in Syracuse, N. Y.; then became an Episcopalian; but is said at a more recent date to have resumed preaching as a Congregational minister.

Rev. LENT S. HOUGH was noticed among the pastors of Chaplin, vol. ii., pp. 178-9, of this *Quarterly*.

Rev. WILLIAM H. MARSH, graduated at Vermont University. He left Woodstock to take charge of a Church in Brooklyn, N. Y., but afterwards left the Congregational ministry, and connected himself with the Episcopal church.

Rev. ORLO DANIEL HINE was born in New Milford; graduated Y. C. 1837; studied theology at New Haven; was ordained pastor at Clinton, April, 1841, and dismissed Oct., 1842; was afterwards pastor for a time in Pontiac, Mich.; but in consequence of prostrated health returned to New England, and was settled first in Woodstock, as above, and afterwards, (May, 1856,) over the First Church in Lebanon, where he still remains.

Mr. Hine married Miss — Whittlesey, and has several children.

Rev. DAVID M. ELWOOD was licensed May, 1849, by Fairfield West Association; was ordained pastor at Trumbull, Feb., 1850, and dismissed June, 1853; was pastor for a time at Westboro', Ms.; then as above at North Woodstock, and has since

ministered to a Church at Central Falls, R. I.

Thus far no mention has been made of the Church in West Woodstock, which branched off from the original stock, June 24, 1747, before any of the divisions took place which have been mentioned above. Its identity has therefore never been matter of debate, as has been the case with some of its neighbors. It has had the following pastors:

STEPHEN WILLIAMS,....	Ord. June 24, 1747 * Apr. 29, 1795
ALVAN UNDERWOOD,...	Ord. May 27, 1801 Dis. Mar. 30, 1833
JOHN D. BALDWIN,.....	Inst. Sept. 3, 1834 Dis. July 25, 1837
BENJAMIN OBER,.....	Inst. Dec. 5, 1839 Dis. Mar. 25, 1846
JOSEPH W. SESSIONS,...	Inst. June 29, 1854

In the interval between the last two pastors, the Church was served by Rev. Messrs. Edward F. Brooks, William Allen, and Alvan Underwood.

Rev. STEPHEN WILLIAMS was born Jan. 26, 1722, in Longmeadow, Ms., son of Rev. Stephen Williams, D.D., and grandson of Rev. John Williams of Deerfield; was graduated Y. C., 1741; studied theology with his father; was ordained pastor at West Woodstock, June 24, 1747, the day on which the Church was gathered, (the Society having been formed in 1742,) and continued in charge till his death, which occurred April 20, 1795, in the 48th year of his ministry, and 74th year of his age. "He was a good classical scholar, a serious, practical preacher, and was much esteemed and respected by the people of his charge."

He married, in 1748, Martha Hunt, of Northampton, Ms., and had three sons and three daughters. The eldest son, Andrew, became a farmer in Woodstock. Stephen was ordained pastor at Fitzwilliam, N. H., but became deranged soon. Timothy was licensed, but never ordained.

Rev. ALVAN UNDERWOOD was born in West Woodstock, Sept. 8, 1777; graduated B. U. 1798; studied theology with

Rev. Dr. Sanger of Bridgewater, Ms.; was ordained pastor in his native place, May 27, 1801; was dismissed on his own request, March 30, 1833; then for nearly ten years supplied vacant churches, particularly those in Westford and South Killingly, and finally, for a year or more, the Church of which he had been pastor. Here then, (or with his children,) he spent his last days, and died April 4, 1858, in his 81st year.

He was most useful as the pastor for so many years of the Church in West Woodstock, which he aided also by pecuniary gifts out of a small property accumulated by great economy; yet he published a sermon on the death of two only children of Peter Hayward, Esq.; another on the Peace with England; another on the 50th anniversary of his ordination, with some other tracts, &c.

He married (1) Margaret, daughter of Ebenezer Smith, Esq., and (2) Lucy Perrin, both of West Woodstock. By his first marriage he had five children, of whom the only one who attained to maturity has been cashier of the Oxford Bank, Ms., and in 1854 was a member of the State Senate.

Rev. JOHN D. BALDWIN was noticed among the East Putnam pastors, vol. iii., pp. 17-18 of this *Quarterly*. He is now editor of the *Worcester Spy*.

Rev. BENJAMIN OBER was born at Beverly, Ms., April 4, 1805; son of Samuel and Mary (Ray) Ober. In his 19th year the Christian examples of his parents produced their fruit in his conversion; he then joined the Tabernacle Church, Salem, and began study with Rev. Dr. Cornelius; continued his course at Andover, Amherst and Andover Seminary; was ordained pastor at West Newbury, Ms.

Jan. 1, 1834, and dismissed Jan. 1, 1836; supplied at East Medway and West Attleboro, Ms.—in all nearly three years; removed to West Woodstock, and was installed Dec. 5, 1839; was dismissed Mar. 25, 1846, on account of a failure of voice. The next year, in May, he began labor at Holland, Ms., and preached there till April, 1851, when, after a second failure of health, he removed to Amherst, Ms., and there remained until, in August, 1854, health being somewhat improved, he began preaching at Paper Mill village, Alstead, N. H.

He has published a farewell sermon at West Newbury, and one or two other discourses. He married, in 1836, Nancy Everett, daughter of Hon. George Hawes, of Wrentham, Ms., and has three sons and three daughters.

Rev. JOSEPH WASHBURN SESSIONS was born June 30, 1801, in Lunenburg, Vt.; son of John and Lucinda (Washburn) Sessions. In his youth he left home and resided in West Hartford, where he joined the Church. Encouraged by Dr. Perkins, he studied at Phillips Academy; graduated B. C. 1829; studied theology at Andover; preached a while at Croydon, N. H. and Booth Bay, Me.; was ordained pastor at West Needham, Ms., Nov. 2, 1833, and dismissed June, 1842; supplied a few months in West Roxbury, Ms., and was installed at West Suffield, Jan. 11, 1843; dismissed thence Nov. 1852; he supplied at Center Brook nearly two years, and was then installed at West Woodstock, June 29, 1854, where he still remains.

He married, in 1833, Mary Sewall Dunning, of Brunswick, Me., and has two daughters.



CHICAGO THEOLOGICAL SEMINARY.

BY REV. A. S. KEDZIE, CHICAGO, ILL.

THE leading denominations of Christians west of the Great Lakes are seeking to establish, each for themselves, a Theological Seminary, and to stir up their churches to produce a ministry. This, possibly indicating "what the Spirit saith to the churches," gives special interest to the methods of theological education, which shall be adopted in the West. The reasons why our Congregational churches in the West have begun this work, and their method of theological training, are matters of public interest, of which we wish to speak.

We have no theological seminary of our sort west of Lake Erie; nor, indeed, bating a theological department in Oberlin College, west of New England. Even if New England, with less than twice our number of churches, can not justify the existence of her four theological seminaries, we can justify the existence of one in a territory, enough for a nation by itself, and whose churches rapidly increase.

1. The production of a ministry is in the Church germinally. If there be faith, there will be growth; and maturity will not be reached without this best fruitage, a ministry. Without such fruitfulness and the culture needful thereto, and in condition of colonial dependence on the East for a ministry, our churches never can become what the exigencies of the Redeemer's kingdom require.

2. Our churches in the West have not hitherto been productive of a ministry. And this fact finds some excuse in the necessities arising from the settlement of a new country. The first condition of all better improvement was the development of its material wealth. For this, there were forests to clear away; prairies to break

up; farms to fence; houses, school-houses and sanctuaries to build; mines to open; railroads to construct; towns and cities to found: a vast amount of toil crowded into one generation as in the life of no other. These could not wait to grow: they must be made mature:—too much work in the business plane of life, to spare our young men for the ministry.

While we plead this excuse, we are compelled to own that our piety has thereby suffered damage. Business, prosecuted without cessation by all, and with varied success, has given society a tone of feeling intensely secular. The respect of the old and the sympathy of the young are with the young man of successful business, other things being equal or even unequal. These are not the conditions in which prayer will go up to the Lord of the harvest that he will send forth laborers; nor in which such prayers will be accompanied with a consecration of self or sons to the ministry, as the highest use and dignity of life. For the healthful nurture of our piety, the symmetrical development of our Christian life, the growth and stability of our churches, we needed to give of our sons to the ministry, and educate them therefor.

3. In a country where the production of wealth is so inviting, where success in business is so high a commendation, and where Christian wealth is so great a power for good, to allure Christian young men away from business and into the ministry, there must be in our churches a piety which shall make them productive of a ministry, an appreciation of this high calling, which shall lead our churches to give the strength of their sympathy to young men devoting their lives to it; and for this our churches need the toil and

sacrifice involved in founding a theological seminary. This harmonizes with the need there is, that, for the education of western men for the ministry, special and accessible facilities for entering this profession must be furnished. We cannot afford the tariff of a thousand miles travel and a residence abroad for three years, to get a theological education; nor, considering the thousands to be educated, the expense of such a plan; nor, especially, to keep this course of preparation so remote from the knowledge and sympathy of our churches. We need the presence of young men who, despite all the allurements of business and the harass of poverty, present and prospective, count life dear chiefly that it may be spent in preaching Christ.

4. Society at the West, peculiar in its composition, characteristic in its spirit and modes of action, demands a ministry different from that educated for, and adapted to, a staid New England parish. Eastern seminaries, though ample, can not educate the ministers the West will need. The present generation, migrating from the East, with predilections for the type of ministerial character, and the style of ministerial service there found, may be best satisfied with a ministry of eastern make and manner. Not so the coming generations, native of the West, who will have their own style of character, methods of thought, and modes of feeling. The men who are here to mold society, give direction to enterprise and tone to feeling in morals and religion, not less than in politics and business, are to be western men. No large section of our country, more than of the world, can be made permanently dependent on another for its religious teachers, more than for its political rulers. If we furnish not such teachers, the coming generations will look to other Christian denominations to supply our lack of service.

We have heard overmuch of the peculiarities of the West. As to some of these, it were more to our credit, were less said,

and upon less occasion:—overmuch, too, of the similarity of human nature in all ages and lands. And yet the ages, and no less, localities, have their peculiarities. With us they come without, and often against our credit, from that originality of human nature, which will exhibit itself in fresh forms when removed from the traditional influences of older society, and from mingling the representatives of different communities and nationalities. And these afford conditions in which are demanded various processes of religious culture. God does not permit his people to work by copy, to repeat the fathers by rote; but, in illustration of his wisdom in the organism of the Christian Church, gives occasion in different ages and localities for new sorts of culture—with the same instruments, new methods of work, original processes in every age, to every man.

Here in the West—as where not?—yet other than elsewhere, God has afforded occasion for ingenuity, adaptations, methods and varieties of toil, beyond the reach of many a minister, who could do successful service in a well established church. To gather into a church, in conditions of successful work, men of diverse culture and of divers denominations, each with predilections for modes of worship, forms of belief and style of preaching, various, and often tenaciously held;—some of them astonishing others, and even themselves, to find how much of their piety came from the external pressure of influences in their former place of abode;—all of them, according to the purpose of their migration, bent on increase of wealth as the leading plan of life, sometimes careless as to the means thereto;—to gather them from a wide reach of prairie and forest;—to reconcile their differences;—inspire the feeble band with hope in the successful establishment of a church;—to forgive annually, and at large sacrifice, for unavoidable arrears of salary;—after years of spiritual comfort and physical discomfort while making the school-house their sanctuary, through years more of

toil to secure the erection of a meeting-house;—and to set up in that community, for it and the generations to come, the organic forces of Christian order, “here is the patience and faith of the saints” in the ministry and out of it.

For this there must be an education anterior to what the seminary affords, not from books wholly, but also from drill in the conflicts of western life. Our ministers, like their Master, must be “made perfect through suffering,” men previously schooled under the forces that here fashion life, and made appreciative of the hard conditions under which spiritual progress is here effected.

Then there is given us the problem to conserve the wisdom and adaptation thus got, so that the student shall leave the seminary in keen sympathy with men in the conditions of life here found, and with a ready ingenuity in applying the gospel to work its transformations, despite untoward influences. Of this hereafter, in our method of theological education.

5. There are churches in the West, to have which supplied with adequate ministers gives us no special solicitude. By that principle of political economy, “Demand and Supply,” their wants are met. The present generation in such churches is profited and adequately supplied with ministers from the East. But, as shown above, even such churches in the main will eventually require a ministry of Western origin. We need a theological seminary, that such ministers can be prepared, when demanded.

Not, however, for those fields of labor is the deepest solicitude felt by all churches energized with the idea of subduing the world to Christ; but for those posts of ministerial service, to fill which no help comes from any principle of political economy. Away in almost any direction from our nascent cities, and rail-road towns, may be found from one to a dozen townships, with population now, or soon to be, dense for agricultural districts, yet with no church organization or edifice. The

inhabitants are solving the problem of physical livelihood and betterment through the development of material wealth. For this they work hard, wear cheap clothing, live in rude houses and in a rude way—and fittingly, because necessarily. If left without any means of grace to counteract the entirely worldly influence by which they have surrounded themselves, they will soon be so comforted in their worldly prosperity, as to be well nigh inaccessible to the gospel.

We will not leave out of account that other Christian denominations are doing a good work in evangelizing these waste places. They do their work, not ours. There is a work to be done here which can be done only by a Calvinistic Congregationalism—by a gospel strong in doctrine and free in spirit—truth and liberty preached in love. But count in, as we joyfully do, the labors and success of all truly evangelizing denominations, yet accurate statistics of religious destitution in rural districts and frontier settlements would alarm the churches. Many were recently astonished at the canvass of a favored county in Illinois. We need only think how far apart our churches are, and some of them vacant. Indeed, over a broad belt of frontier States religious destitution is the “established order,” slightly modified here and there, at wide intervals, by a village somewhat matured in its Christian organization. Hundreds of ministers are needed, not because there are so many vacant churches, but because there are so many places vacant of churches. To each of these ministers the whole or much of a county could be assigned—especially by some brethren who have several counties in charge—where he could find from one to a score of preaching points, and by a modified itinerancy cultivate the whole field, till from its ripeness it must be divided with other laborers.

Rather than the risks, uncertainties, care, abundant toil, physical as well as mental, of such construction, most ministers coming from the East will wait, till

they can select a well established church, with a well established parish, convenient meeting-house, stable congregation, and reliable trustees; and for this they can give abundant reasons.

Not by our present method of evangelization shall we be able to send ministers to this most important work of human salvation and church construction in rural districts and frontier settlements, while there are vacant churches in more matured and better organized society. Not with the design of first filling all vacant churches—by no such method of evangelization—not by the law of overflow—not by crowding the weaker into rougher and obscurer fields, can this work be done. But there are to be trained up ministers, first of all full of faith and of the Holy Ghost, to whom life has no worth but for purposes of human salvation, called of God, and by him endowed with gifts of thought and utterance, educated by hard work, and by intercourse with men well versed in theological study, familiar with the varied habits of thought and moods of feeling current in the rural districts and frontier settlements of the West, contented for the time with the modes of life common in such regions, readily discerning and impulsively loving the Christian spirit, under whatever disadvantages found, entering into hearty sympathy with men, sometimes looking at life with their eyes and feeling its forces with their hearts, casting in his lot with them for life, breaking the bread of life from house to house, till he can gather them into a sanctuary, and, at whatever cost of toil and ingenuity of effort, pouring around them the full tide of gospel influence, till he can win them to the cross:—ministers, they need be, in the spirit and power of John the Baptist, preaching in the wilderness of the West, even if with wardrobes and larders like his. And with the requisite faith, the Church can call out of human society whatever sort of men she truly needs, as really if not as readily as our country has in this war.

Our Seminary is mainly devoted to the usual course of theological study; yet we design to make it instrumental in training ministers capable of the various service the West requires; and herein we find a reason for its existence.

6. We now come to a point on which we speak timidly, yet anxiously. Our reasons are not drawn from anything we find in the present, nor from any hopefulness in our Christian attainments; but from the graciousness of God to the churches in the past, and from the want the future presents of other bestowments of his grace.

There is placed before our churches in the West something better than merely the Christian development current in other communities of churches. Sometimes from historical associations and influences, sometimes from gracious bestowals of spiritual life, and sometimes from incentives afforded through providential allotments, communities differ widely in their zeal for truth, in their missionary spirit, in their genius for reforms, verily in their standard ideas of Christian life. Thus our Pilgrim Fathers, in what they made New England to be, a combination of forces which the world never before had seen, unfolded so largely and fruitfully the germs which they brought over in the Mayflower. Already our western churches have a repute; the coming ages will modify it. Their history is to characterize a distinct movement in the unfolding of the divine plans. For this they are to attain to views of truth and of its applications, to a maturity and force of Christian character, to an efficiency and profitableness of religious activity never before reached in the later history of the Church. For when God lets his believing Church take possession of any large and important part of his earth, he has always given her some characteristic enlargement in gifts and graces. Thus are we situated; and to broader views of God's truth, to juster methods of its application, to more efficient modes of Christian action, and

upon higher plateaus of spiritual life are these western churches to come, on their way to the heights of millennial glory. For this, and into this, are these churches to educate a ministry.

It would be melancholy to think that our churches had already reached the limit of gracious attainment. The gospel can, by what the churches are to become, and by the ministry they are to educe, do something more for the world, than as yet. Sporadic instances of eminently holy living, sparkling through all the history of the Church, as well as the known forces of the gospel, show the possibilities of gracious attainment open to our churches. Our development toward this higher life involves, as a primary and instrumental process, that we begot a ministry.

7. Besides, there is no valid reason why our churches in the West should not do their part in handing down to another generation the organized forces of the gospel, doing for the next what each generation must for its successor. There are other reasons, showing, like the above, the need there is why our western churches should found a theological seminary, both as a method of Christian development, and as a means of Christian evangelization; but here are seven reasons, enough for any course not essentially wrong.

Institutions of learning, to be of use, must, like the form of civil government, be adapted to the spirit of the people. Their genius, instructed by their necessities, must fashion their institutions to their wants. The colleges of our land, though of monastic origin, and still retaining somewhat the traits of their derivation, are greatly changed from their originals; and herein lies much of their use. A course of education has been adopted in Chicago Theological Seminary, different from the common. Of it the following explanation and defence are offered. This course of education is proposed only for the conditions in which it has been adopted. Other seminaries understand

their work, and the wants they are to meet; and are safely left with their managers. This course of education, though somewhat experimental, combines elements, the value of which separately has been tested; it is prosecuted, therefore, upon some warrant of wisdom afforded by experience.

These two points we readily concede:—

1. That we need some ministers who shall be scholars, in the highest sense of the term. With all the learning of the past, there are still unsettled questions. Also, new questions are coming up. Antiquarian and scientific research will give the biblical scholar many tasks. The bearing of the gospel on social science, reforms, business and politics, is far even from general concession. New methods of action for the evangelization of the world are to be devised. To bring all the powers of the gospel to bear on the world in their possible force and combination, to solve all the problems now up and to come, will require the ripest scholarship, the highest culture, and the most of divine wisdom possible. Even a few men, with these qualifications, can do the world great service.

2. But to have them, there must be liberal culture in the ministry generally. The highest mountains rise not from plains, ranges of lesser mountains form their base. So that ripest scholarship needed will be the outgrowth of an educated class. Besides, such a ministry is the demand of our churches generally. Under our Protestantism our churches will not bear an interceding, which thus becomes an interceptive, priesthood. The diffusion of education, the freedom and multiplicity of the press, the quickened thought of this age, restiveness under mere dogmatism, such that no man will adopt his grandfather's creed merely because his father did; but especially the work to be done in all our churches and communities, demand that each minister should be as much of a power, as—with his opportunities—nature, grace and education can realize.

Here is room for all that our colleges and theological seminaries can do. They are not in advance of what is demanded of them; nor would they be, even were they to raise the standard of scholarship. If for our western uses we advocate some modification of the current method of theological education, it is with the profoundest admiration of the work which Andover, Bangor, New Haven and other seminaries have done. In raising the standard of ministerial qualification—felt profitably by other denominations of Christians—in the men they have produced, in the power they have made those men to be, these institutions justify their existence, and find warrant for all their cost of men and means. Rather than a reduction, an addition to the course of theological training is demanded: such a change our churches seek to effect and justify.

The course of study for the ministry, followed for the last fifty years by our Congregational churches in this country, involves usually two years of study in the academy, four in college, and three in the theological seminary, nine years of life, in its most formative period, spent at a wide remove from those social influences, and that play of life's actual forces, with which, more than any other man, the minister has to do. After this somewhat monastic training, he goes forth with his character fixed, his habits settled, and his views of life determined under forces and in conditions, the like of which he will never meet again. It is not strange that unwittingly he gives needless offence, perhaps unsettles himself as a pastor, from the lack of that broad common-sense which intercourse with men would have begotten, or from an ignorance of life which could be corrected only by studying it from the position of those with whom he has to do. From no one position, least of all from one so remote as the college and theological seminary, can a just estimate be formed of the actual forces and ten-

dencies of life, in which the minister finds his most efficient human helps, or his greatest hindrances.

We do not object to this course of training as too long or too severe. With less, our ministers, as a class, could not maintain their position, or meet their responsibilities. Our objection is that it is so exclusively intellectual and scholastic; and, as a general result, sends forth ministers, as a class, too obviously deficient in three particulars, which we specify.

1. Educated away from the men of actual life, studying human nature under the dissection of theology, and by the revelations of his own experience, ignorant of men in the varieties and combinations of actual life, he is educated out of sympathy with men in those conditions of life in which men do most abound. His cultivated taste takes offence at the rudeness and lack of culture, which perhaps, he is surprised still to find in the world. This lack of sympathy comes not of pride necessarily. Humility can not ignore the existing incongruities. The rude and untutored can not interest him as a scholarly man. Determination affords no remedy; and he finds himself out of sympathy with those classes with which the gospel has most to do. Not only is he aware of this, but despite all care, it will find expression, which will be detected, for among the uneducated there is a keen sensibility about their points of weakness. And thus many a hopeful pastorate is broken up.

Yet the ground for sympathy exists, and if it be not realized, it is because the parties stand to each other in a false position. For a minister to do his people good he must love them: to love them he must know them. Concede all that the doctrine of depravity and the facts of ignorance demand, admit that many in his parish are unable to interest him as a gentleman of culture, and that he is unable to interest them with his best sermons: still in the fears, the wants and longings, which thoughts of God, death and eternity, the sense of sin, the antici-

pation of immortality and the hope of the divine favor stir in all human hearts, the whole race, learned and unlearned, stand on one common level. The history of any human soul is so fearful a thing, that no one can note its interior life and progress without a thrill of interest. Here is a ground of approach, the basis of a true and commanding sympathy between the widest extremes of moral character and intellectual culture. And the minister who has no vital and visible interest even in the degraded and vicious of his parish, men for whom Christ died, for whom were built the palaces of heaven or the prisons of hell, men whose interior and essential life in all its elements of sin and in all its possibilities of repentance, faith and holy living is but the counterpart of his own, may well doubt the divinity of his call to the ministry.

This earnest sympathy, prompting manifold labors for the men around him, fallen as he knows by terrible proofs, yet capable of a saintly experience, transcends all literary qualifications as an element of success in preaching the gospel. One reason for the divine incarnation was to assure us of God's living sympathy, and nothing subdues human hearts like that. And one reason why we are to preach the gospel, rather than angels, is that men can be reached by this Christ-like sympathy as no how else. This sympathy is not the result of any natural endowment, though there are favoring temperaments, nor simply the fruit of grace in the heart; but with grace in a large measure, it is the fruit of cultivation, the result of an actual intercourse with men, and of labors for their salvation, both of which form an indispensable part in the training of a minister.

2. Removed for so many years from the ordinary temptations and conflicts of life, his moral forces lack vigor. Especially handling divine truth in a speculative way, studying it in its theoretical aspects and philosophical relations, he loses that quickened sense of its revolutionary and

vitalizing power useful to a vigorous piety.

No limits can be assigned to the possibilities of gracious attainment in any condition of life. But an unused piety, if it retain any vitality, is apt to become a monastic pietism. Culture by use is needful to that vigor and constancy of personal religion, for which the minister will find daily and hourly need. As a part, and most essential part, of his training, he needs to go forth from his scholastic retreat, and tentatively work the forces of the gospel, not merely that they may be something more to him than a speculative theory, but that his piety may be cultivated by use: that his heart may burn with zeal for the Lord of hosts, as he beholds the works of iniquity; that he may know how consciously to seek God's wisdom and strength, when he finds that all his well adjusted arguments fail to move the hearts of men; that he may know what it is to enter into the feelings of the convicted sinner, however strongly modified by his antecedent life in sin, and lead him to the cross; how to bring his warm, beating heart into close contact with the stupid Christian, till by prayer and labor the tides of spiritual life shall again start in that sluggish soul; instead of vainly shouting from a remote eminence warnings and anathemas at the groveling, he may know how to get at him, to appreciate his condition, to enter, like a teacher of the idiotic, into his views and feelings, and thus open some channel of sympathy: then, whatever struggles of anxious heart and resolute faith the burden shall require, to lift him up till he shall see the crown of righteousness within his reach; how, in fine, to take into his heart the difficulties of all classes, inspiring the merely zealous with caution, the timid with courage, the anxious with trust, the careless with fear, the mourning with comfort, the doubting with hope, and to hunger for God's grace in behalf of all.

As thus indicated, superadded to all

erudition and culture, in the ministry for the West, because of the various work here to be done, there need to be qualifications of heart, more than is necessarily involved in genuine piety. How in cultivated piety to become the pastor and preacher he needs to be, the usual course of study for seven or nine years has failed to show. And for this culture of heart our professional training for the ministry has made no adequate or even designed provision.

3. It is one of the valuable parts of education in theological seminaries that the student comes upon a comprehensive view of the gospel as a theology. This is essential: but adjacent to it lies a danger, growing out of the fact that we overvalue what comes of human endeavor. It is that, till he learns better, he preach the gospel simply as a theology, presenting truth in abstract forms, in essay style, and in philosophical aspects, delivering sermons fuller of logic than of love, more rhetoric than religion, readier to convince and silence than to convict and save, more ambitious to preach ably than profitably, and reconstructing his notes of the Professor's lectures into sermons, rather than finding their material in the word of God, unfolded by prayerful study, and by his own rich experience of its truths. Elegance of style, excellence of composition, earnestness of manner and weight of argument, perhaps also some sweet sentimentality of poetry are the elements entering largely into his sermons, thus educated. And what of all these, except the last, can be left out without a corresponding abatement of his force and usefulness as a preacher? And yet all these, and a working degree of evangelical piety may exist, and he largely fail of being a successful minister in the West. With habits of sermonizing thus formed and confirmed by experience, he will never gain that possible measure of the freshness, piquancy, interest and power with which truth is presented in the history, commands, prophecies, parables, exhortations, prom-

ises, the loving and reproofing epistles of the Bible.

Theology rests on the Bible; but there is a great difference between preaching theology and preaching the Bible. The theological student never can understand the gospel simply as a theology, because it is something more than a theology, a great force which God has set at work in the world, to revolutionize it from top to bottom. It regenerates, justifies and sanctifies individual souls: not merely this, but it proposes to go through all the organized forms of human life, and there work its revolutions, till everything is brought on a Christian basis, and imbued with a Christian spirit. No theological student can understand the gospel as this revolutionary power, till he apprehends the work it is to do: nor this, till he understands human nature, not simply as it is presented by the portraiture theology makes of it, and by consciousness. He must know men in their varieties and combinations;—must see what the gospel is to do to this sort of a man and that, to make each a complete Christian man;—must go into domestic and social circles, to see what modifications of life and experience the gospel is there to realize;—must go into places of labor, marts of trade, and to the ballot-box, to see what revolutions the gospel is there to effect. And this, too, as a part of his education; so that, as he returns to the seminary for another term of study, he may be put upon a search of the gospel for those forces by which the changes needful are to be accomplished. He can not understand any gospel truth simply by studying it as an element in his theology. He must know the place it is to fill in human hearts, the changes it is to effect in the lives of men, the great human want there is of every gospel truth. He but half knows the contents of any gospel truth till he takes measure of its corresponding place in human experience. By such tentative processes, as a part of his training, is he to come to any just apprehen-

sion of the gospel as the working force that it is. But for this our present method of training makes no provision.

In suggesting a remedy, we feel all the restraints of timidity and caution which the magnitude of the matter inspires. Yet when we see that in this reading West the preaching of the gospel is held from its rightfully dominant place in matters of moral and religious concern by other methods of popular influence; when we see that other denominations of Christians, by a ministry on the average less thoroughly educated than ours, do reach the masses of the people as we do not; in the hope of giving to our ministry new elements of power, and thus to the gospel greater prevalence, we are constrained to suggest for ourselves a change. Fifty years of experience under one method of training, and the prosecution of a very different course for another half century, together with an observation of still other methods successfully pursued by other denominations of Christians, should give us some wisdom. And here we should bear in mind that training ministers is not a matter of divine revelation, but of human wisdom, gained by experience.

The outline of the modification in theological training, which for ourselves at the West we would suggest, is to unite the two methods hitherto pursued by our churches, combining the peculiar advantages of each:—the modern plan of instruction in the seminary; and the former practice of training under a pastor in the parish, in that condition in which the student as a minister must subsequently work. During the last half of the last century, the churches had some wisdom in training ministers, a wisdom disused now for fifty years. We feel shielded from any charge of undue innovation, since we use the wisdom afforded by the experience of a whole rather than of half a century.

1. In each of the three years of the theological course, let there be a lecture

term of eight months in the Seminary, occupied by the usual course of instruction: varied, perhaps, only in this, that by the aid of special instructors on assigned topics (as provided for in the Chicago Theological Seminary) lectures and recitations be crowded somewhat more than usual. The course of instruction in the lecture term is too well understood to require detail.

And here, parenthetically, we will admit that this whole course involves an increase in the amount of training preparatory to entering the ministry. But the preparation we urge is deemed so important, that if it cannot be comprised in the allotted three years, it would justify the addition of a fourth year to the course.

2. At the close of the lecture terms of the Junior and Middle years, let there be a reading term of three months, preceded by a vacation of one month; and the various course of study here prescribed precludes the need of a longer vacation. During the reading term, let each student, or at most, only two of them together, be under the instruction of a pastor, as approved by the faculty. Passing, as he now begins to do, into the responsibility of that self-management and independent study, the full measure of which will come upon him in the adjacent future, with only such aid as would be refreshing to a pastor, he can pursue his studies in biblical literature, for which an eight months' drill under the professor has fitted him; and under the supervision of the pastor he is to pursue a course of reading in theology, ecclesiastical history and correlated topics, as prescribed by the faculty, following up the instruction of the last term, and preparing him for the next year, all of which is designed to occupy one half of each day during the reading term.

During the rest of the time he is to be initiated into the inside of a minister's life—to learn what are the pastor's hopes and anxieties about his Church, Sabbath-school, prayer-meeting and choir,—to go

round with the pastor, and withal exercise himself, in pastoral visitation,—to see how this experienced pastor demeans himself in families visited by sickness and death,—how he warns the careless, gains the disaffected, wins the shy, and guides the inquiring,—how he marks out work for all classes in his Church, secures their co-operation, and thereby develops their graces,—in fine how, by methods which no lectures on pastoral theology can unfold, he brings the forces of the gospel into work in private and social life. Under the supervision of the pastor he will conduct the prayer-meeting, receiving afterwards suggestions about this most difficult, delicate and hopeful part of a pastor's work :—conduct a prayer-meeting in some out neighborhood, in another deliver an evening lecture :—during the second reading term preach part of the time for the pastor, acquiring not merely the theory but the art of public address, learning to preach by preaching, as only he can.

Perhaps in none of the processes of theological training is there less conduciveness to its purposed end, than in putting the student to preach the two or three sermons of his course in the hearing of his professors and fellow students. There is a secret feeling, despite all efforts to the contrary, that his hearers are noting with severe and critical eye the way he is doing it. It is perhaps the worst of all places to learn to preach. To have heart and soul in his preaching, a self-forgetfulness, an unction of the Holy One, making him more heedful of God than of any fellow mortal—there is no limit to the power of God's grace, but the measure of it needful for all this, is not usually found in the circumstances of such preaching. Let his first efforts, rather, be in some school-house, filled with persons who do not often so conveniently hear the word, among whom he has recently made pastoral visits, and whose condition he understands. With a theme befitting the occasion, mastered and handled extempore,

with a heart made anxious and prayerful for their spiritual good, a mind appreciative of their need, and exulting in the fulness of the gospel to meet it, he will preach with self-forgetfulness, unction and power. However faulty his discourse may unfortunately be according to the canons of rhetorical criticism : yet if his heart has reached theirs, and together they have wept in penitence and rejoiced in hope, more has been done to make him a successful preacher of the word, than would be possible by any proceeding essentially different.

But to return :—it is not difficult to see how naturally in this course of training are furnished the conditions of supplying the defect in ministerial qualification, above noted.

1. By this process, affording the student many of the advantages without the pressing responsibilities of the pastoral life, he will, through intercourse and acquaintance with men, come into a loving sympathy with them. It is idle to ignore the distinctions which culture makes, or to deny their segregating tendency. But to these, happily, there are counteractions. Besides the conditions, above stated, of sympathy between those standing at wide extremes, intellectually and morally, growing out of the fact that all men are under the government of God, in sin and going on to eternal retributions, other conditions of sympathy are found. There are, among men that make up the bulk of society, a hard, round common-sense, a vigor of thought, a substantial intelligence, and in their sphere of life, a culture : also among the Christian portion a vital piety, as often as elsewhere eminent attainments in saintly living : all worthy of the more honor, because often maintained under the disadvantages of an education more or less meager. But where there are not these to awaken the sympathy of the student, it may be done by the disasters of sin, its deteriorations and perversions as wrought upon souls capable of so different a life. It is not the accidents of life, least

of all that bettered condition of humanity so quick to allure our complacent regard, that touches the deepest sympathy of the Christian heart. It is rather the simple, yet terrible fact of humanity fallen and depraved: this not as a general and undisputed fact, but as a fact illustrated in unnumbered instances around him, each giving proof pertinent and cumulative of deprivements; it is in this fact, not mitigated but intensified in its terribleness by the gospel, revealing so fully the diverse destiny of which souls are capable, that reaches the deepest fountains of Christian sympathy. This sympathy for men in the actual conditions and conflicts of life does not rouse the heart of the student with a vain alarm, or merely stir it with a distressful agitation: it leads rather to an appreciation of their meager views, their groveling worldliness, and consequent reluctance to a Christian life, to a quick perception of their difficulties, to a ready effort and a sanctified ingenuity in leading them out of their labyrinth into the heavenly way. And for this sympathy with men, modified by a higher sympathy with Christ, there is no substitute as an element of success in preaching the gospel.

2. To train men for the ministry only by a cultivation of the intellect, and with no process that looks directly to a culture of the heart, will afford ministers to whom those inclined will listen with more or less profit; but such ministers will fail to reach that large bulk of mankind, who, shutting out every thought, aim and feeling within the compass of this life, seek to stifle every impulse, to hush every voice, and harden every sensibility, by which they might be admonished of the beyond and the hereafter. Intellect meets intellect. Heart is met only by heart, through the intellect, we admit, but never by the intellect, which should be a transparent medium, an invisible vehicle of the heart, itself made anxious and tender to effect deliverance for souls in bondage.

For this heart-culture—and no monastic pietism will meet his want—the student

must go forth from his scholastic retreat into those conditions and amid those activities of life, in which the susceptibilities of his heart shall be brought into play, and all its gracious affections exercised; and he can not afford to defer this part of his education till he gets into the ministry. As during the reading terms he goes forth in pastoral visitation and personal labors for the spiritual betterment of men, he will feel, for the time, the care and concern of the pastor pressing on his heart. This will give it a steadiness, perhaps a sense of weakness, that he may know with what a divine strength he may be girded in the hour of his weakness. As with a ready spiritual discernment he sees the condition of men, and with a quick apprehensiveness enters into their feelings, his heart will be schooled in all desirable gifts and graces. This daily contact with even the rougher natures to whom he ministers, will prove a source of fresh interest, and awaken in his heart all the variety of its emotions. By this knowledge of life, of the common trials, fears and joys of human hearts; of the realities of passion, interest, hope and affection that move men; of the longings, attempts, failures and triumphs that make up the common lot, he will come into indispensable qualities of heart for an earnest and successful ministry.

3. He becomes acquainted with men of all varieties by this life in the parish; looks at life with their eyes, feels its forces with their hearts; and from the vantage position of his higher intellectual, and it is to be hoped, spiritual, attainment, he sees and becomes able to show them the better position from which to view life, and the better way to meet its trials, temptations and work. By the spiritual discernment thus quickened through the facts daily pressed on his observation, he comes naturally, unavoidably, to see the work which the gospel has to do with the various classes that make up society, its great central work of salvation for individual souls in all conditions of life, and

its work of emancipation from specific forms of bondage, its work of manifold crucifixions for hard and worldly men, of promoting saintly geniality in rude homes, of chastening social life into greater purity, business life into stricter honesty, and political life into a more righteous patriotism.

As he studies the work the gospel is to do in the world, he will become apprehensive of the forces which the gospel needs to contain. He sees the room there is for the law, promises, reproofs, exhortations, motives, examples, the offered grace, wisdom and strength, the inducements to repentance, faith, love and holy living, the divine consolations and the beatific visions of the Bible. Its doctrines will become something more to him than a theology,—mighty forces, rather, for whose working individual and associated life stands invitingly open at every point. And when he returns to the seminary for another term of study, it will be to seek in the gospel the forces for whose work he has found not only abundant but exact measure. Thus in the great battle of the Lord he will become a tried soldier before being placed in command; and will know the proved use of the divine panoply, failing of which his theology will be to him as to David was the unproved armor of Saul.

It is only because the men of the world feel so slight an interest in the matter, that they have not shamed us into better methods of theological training. Had the attempt been made to educate farmers away from farms, mechanics away from shops, merchants away from marts of trade, lawyers without the details of the office and the contests of the court-room, and physicians without clinical practice; an education in books, the theory and details of their profession in a system of lectures, initiating them into it as a science, and not at all as an art; the common-sense of worldly men would have been ready with their reproof.

This mode of uniting the practical with

the theoretical, indoctrinating the learner into the science fully, and especially training him in the art, as the true education for actual life, so valuable by acknowledgment in every other vocation, has, where most needed, in training for the ministry, been most set aside. In most other vocations, men have to do chiefly with materials that are under the known and unvarying laws of nature. Here, with the known quantities, the predetermined relations, and the absolute laws of nature, science is in place; and a course of education for the practical avocations of life, confined to the methods of science, could have been justified. Yet, in all these, science has, perhaps, found too slight a recognition; and the great bulk of men have been prepared for their vocation by drill in the tentative methods of art—have learned to do things by doing them. But in that vocation least under the conditions of science; to influence minds that are not under the absolute laws of the material world, but in the freedom of self-determination; to mold character and modify conduct, held exempt from the law of necessity, culture for this has been in the methods of the lecture-room, theory and science having full advisement, while art with her tentative processes has stood in the background. This we seek to correct, not merely by offering the opportunity for practical drill, but by making it obligatory as a part of the required training, and in conditions most hopeful of success.

After spending three months of both the first and second years of his theological course in the parish under the supervision and training of an experienced pastor, exercising himself in such Christian labors and in such vocations of the ministry as he is prepared for, and fitting himself more fully to profit by instruction in the seminary; he returns at the close of each reading term; and, as a condition of retaining his position in his class, undergoes a rigid examination in the assigned course of reading; and he also brings a certificate from the pastor that

he has used his time in pastoral and other labors befitting his calling. For our own uses, to secure the kind of ministers needed in the West, our churches have adopted this plan of study and training in their Theological Seminary at Chicago.

Our well understood idea of a minister is that he be so well read in theology that he can teach the people :—so apprehensive of the forces of the gospel and of their use, that he can wisely work them ; —that he be in such loving sympathy with the people, that he can reach them ; —that he have such a rich experience of gospel truths, that he shall know how to lead men in the heavenly way, his piety by use not only retaining its vigor, but having a free and healthful growth ;—that in his course of preparation he be so exercised in the uses to which he is to be put, that he shall not be a novice ; and that he be so trained to thought and utterance that he shall be a power. For all these, the course of training above advocated provides, except that it presupposes that the student, by a collegiate education, has already made himself a power ; and so it must be with our ministers, as a class. Yet while we hold stilly to our idea of a fully trained minister, it is pertinent to inquire whether there be not other methods than the college affords, by which not all, but some, may be made the power which certain fields and kinds of ministerial work in the West require ; and that is all that some need be. And here we affirm :

There is an education in work, hard work. To hold one's self to it, despite all incentives to stop, to master the difficulties presented, by patience, perseverance and ingenuity to overcome obstacles : such a drill during youth and the early years of manhood involves self-control, force of character, the development and use of one's powers. It is a large element in the education of the world's workers, their polytechnic school, for which there is no substitute. Hence the fact that the men who have done the world any service for which

it would have been worth while to be a man, are so largely the sons, not of the wealthy, but of the moderately poor, men who by hard work have developed a force of character, a maturity of mind, an ingenuity of accomplishment, a reliant self-control, really an education. He who would successfully preach the gospel will obtain valuable qualifications, also, by acquaintance with nature, whose illustrations enter largely into his service. Failing of this, too abstract and remote from the ordinary and familiar range of human thoughts, have been the teachings afforded by many pulpits. A familiar acquaintance with the moods, manifestations and processes of nature till one is twenty-five or thirty years of age, will be no indifferent part of an education for the ministry. Nor are words needed to show how valuable is that process of education that comes from intercourse with men, and acquaintance with the forces at work in business and social life. More than is usually imagined does the real education of life, that which makes each what he is, and fashions the diversities of men, come in these incidental ways.

Owing to the immature state of education in the West, there are not enough graduates of colleges entering the ministry, to meet its wants. We are compelled to look to other sources to supply the lack. Among the most successful ministers in the West we find some educated as above, whose college has been the farm, shop or office. Graduating from such a college at twenty-five or thirty years of age, with an ardor of piety, and burning desire to labor for the salvation of men, that hushed all ambition for success in the business opening before them, they have devoted three years to theological study, and entered the ministry, to the great profit of the churches. They are found just the force required in many missionary fields at the West. They have a practical common-sense, a knack of doing things, an acquaintance with men, a knowledge of the forces at work in life, a

sympathy with men, and an ingenuity in reaching them. They see the regeneration the gospel is to work in individual and associated life, the vacancies it is to fill in human hearts; and they know by witnessed achievements, illustrated in manifold ways, what are the capabilities of the gospel. They have an intelligent and working use of its forces. And in many Western fields they can gain an access, and work Christian transformations, which, in the same conditions, are beyond the reach of many a learned doctor of divinity. It is idle to argue this point. Even with us experiment has settled all practical questions: while other denominations of Christians, with, we think, a weaker theology, and ministers of less scholastic culture than even these, have made themselves strong, at least numerically, where our work is scarcely begun.

In western missionary life culture of the heart amounts to more than does education of the head. But something more is demanded than the best development of head and heart. The sound body which the above method of training preparatory to entering the seminary secures, is not the least essential qualification. Occasionally and temporarily the western missionary may find himself in conditions in which his sense of dignity and duty may compel him, while planting the gospel in some irreligious place, to throw himself, like Paul at Thessalonica and other places, upon his original independence, by supporting himself with the labor of his own hands. Then in the long reaches of travel which rural districts and frontier settlements present, robust health, a capability of physical endurance, is no insignificant quality. To walk all day, hunting up the lost sheep of his own and of other, eastern, flocks, when to spend the day in reading and study could be easily justified;—to visit all the families within a radius of ten miles, not once, but annually or oftener;—to gather into neighborhood-meetings those who are too far from Christ to find their way to the

meeting-house, six miles distant;—and to carry the consolations of the gospel into many and distant homes visited by sickness and death, will warrant any expenditure in physical education. Herein are sad failures, because of an education wholly intellectual.

Before this pioneer missionary work in the West is done, before the millennium comes, the churches must call into ministerial service other men than those educated by two years of study in the academy, four in college, and three in the theological seminary.

1. Because such will be the demand in this enlightened age for ministers of thorough education, that enough of them, educated by this long process, can not be had. And this conviction is not abated by the fact that there are unemployed ministers: there always will be; for in this, as in every vocation, some mistake their calling. If there are more in the clerical profession than any other—an assertion sometimes made, but questionable,—it may be readily accounted for by the practice of pushing a man clear into this profession without affording him any testing trial of his gifts, or any adequate insight into its interior life. Unfortunately, many prefer to go through life out of place, than meet the discredit of abandoning a profession after nine years of preparation.

2. Because, if we do our work in evangelizing rural districts and frontier settlements, ministers are needed, different in kind, with greater variety of qualifications, capable of a more various service than are there furnished by this nine years' course; as the foregoing considerations, we think, conclusively show;—cheaper ministers they may be, both as to the cost of getting and supporting them; yet better adapted to certain sorts of work, now urgent in the West, than are many of the ministers furnished by the usual course of preparation.

While the Chicago Theological Semin-

ary has its regular course of study for those who have gained the advantages of a collegiate education or its equivalent, and is doing a good work, and its chief work, in educating this class of men: it has also its special course of three years of theological study for men too old to go through college, men educated till twenty-five or thirty years of age by hard work on the farm, in the office, shop or store, acquainted with men among whom this missionary work is to be done, familiar with life in Home Missionary fields, having a good English education, and, it is desired, an ability to read the gospels in Greek, men of earnest piety, gifted for the work, and promising efficient service. The Board of Directors, with a wise caution, have made their admission to the Seminary to depend on the judgment of the professors as to their promise of good service in the ministry. The Seminary is educating an excellent class of young men of this sort, and will continue to do

so, as long as they are found of use to the churches.

This Seminary, under the control of a Board of Directors, each half being elected triennially by the churches, a people made by their experience in settling a new country, eminently practical and constructive, may be made, by whatever changes the wisdom of experience may demand, just what the wants and genius of the churches shall require. Though suffering as yet with the embarrassment of immaturity, from a lack of endowments and adequate library—much promised aid failing from the deranged state of the country: yet with the able Faculty it has secured, and the hopeful beginning it has already made—having graduated a class of fourteen in this third year of its operation—it will be found, we believe, to have its own proper place and work in the line of God's providences, and in the unfolding history of the West.

JOHN THORNTON AND DARTMOUTH COLLEGE.

AN ORIGINAL LETTER, 1775.

THOSE who are acquainted with the lives of Newton, Scott, Cowper, Hannah More, Wilberforce, Whitefield and others in that circle of great names in the Christian history of England, would know the list to be incomplete without the name of Thornton, father and sons. Mr. Whitefield's visit to Mr. Wheelock's Indian Missionary, in 1764, led to the sending of the Indian preacher, Samson Ocoom, to England, where a general interest was excited in the Christian public. A fund of more than £6,000 was collected, of which Mr. Thornton, Lord Dartmouth, and others, were joint trustees. The result was the removal of the School, and the establishment of Dartmouth College at Hanover, N. H. Mr. Thornton settled an annuity of \$100 on Ocoom, and the missionary Kirkland conferred his benefactor's name on the son, after-

wards president of Harvard College. Mr. Thornton died in 1790. The *Gentleman's Magazine* of that year said of him: "perhaps there never was a man more deserving of public regard, a pattern in every virtue that could promote the welfare, and improve the interest of mankind: the fondest husband, most benevolent father, devoutest Christian, and sincerest friend. His charities, which almost transcend belief, were rather felt than known, and reached to the remotest part of the habitable globe. He died without having incurred a censure, during a life of seventy years, from the most licentious of mankind."

He began life with £100,000, and was the first English merchant of his age. Cowper's lines "in memory" illustrate his life and character.

"Thee, therefore, of commercial fame, but more
 Famed for thy probity from shore to shore,
 Thee, THORNTON! worthy in some page to shine,
 As honest, and more eloquent than mine,
 I mourn. . . .
 . . . though God made thee of a nature prone
 To distribution boundless of thy own,—
 And still, by motives of religious force,
 Impell'd thee more to that heroic course,—
 Yet was thy liberality discreet,
 Nice in its choice, and of a temper'd heat ;
 And, though in act unwearied, secret still,
 As in some solitude the summer rill
 Refreshes, where it winds, the faded green,
 And cheers the drooping flowers, unheard, unseen.
 Such was thy charity ; no sudden start,
 After long sleep, of passion in the heart,
 But steadfast principle, and, in its kind,
 Of close relation to the Eternal mind,
 Traced easily to its true source above,—
 To Him, whose works bespeak his nature, Love.
 Thy bounties all were Christian, and I make
 This record of thee for the Gospel's sake ;
 That the incredulous themselves may see
 Its use and power exemplified in thee."

The original letter, here first published, is from a series of communications by Mr. Thornton to President Wheelock, now in possession of the venerable Dr. Allen, of Northampton. Epistolary exchange seems not to have been rapid just then. This reply to the letter from the students of Dartmouth, Nov. 7, 1774, dated Oct. 24, 1775, was not received till March 8, 1777. Meantime the Colonies became independent of Great Britain.

CLAPHAM, 24th Octr., 1775.

GENTLEMEN,—I duly received your Letter of the 7th Novr., A.[nno] P.[roximo]. I was thankful to find my End in writing you answered, by your favorable acceptance of what I was then enabled to write you ; which encourages me to send a further Word of Advice. I trouble myself but little with Politicks, as it is not my Province to be a Politician ; and therefore I have not signed any of the Addresses, Remonstrances, or Petitions, flying about. I espouse no particular party, and most sincerely wish well to all my fellow Subjects ; my Prayer to God for them is, that he would make British Subjects high above all Nations in Praise and in Name, and in Honor ; by making us a holy People unto the Lord our God. I would be prejudiced by no sinister ends, but I plainly perceive

that things are in a strange State of Confusion between Great Britain and America. I wish we may all consider, that we can have but one common Interest ; that the prospect may soon brighten, and we be perfectly joined together in the same Mind and in the same Judgement.

You, Gentlemen, are young and unexperienced, and liable to receive Impressions in your early days which may abide with you to the latest hour of your lives : it concerns you therefore to weigh well what you adopt. If I could help you here, I doubt not but it would continue a lasting Blessing to you. Let me exhort you to consider the many Blessings you enjoy. The great liberty of serving God according to the dictates of your own Conscience ; the great mercy of having a written and preached Gospel ; the many outward Blessings and Protections you have enjoyed ; with every private advantage arising from your peculiar Situation, and the care of your worthy President.

These all call loudly upon you to be thankful to that God, whose mercies are over all his Works, and more especially over you. Beware of obliterating those Traces of Divine Love, or of using your liberty for a Cloak of Maliciousness. I trust you are led to Prayer in the present unhappy Situation of affairs. I would caution you that your Prayers be without Wrath, agreeable to the written Word, 1 Tim. 2, 1 & 3, for a happy Issue out of all the present disturbances. Read attentively over, the seven first Verses of the thirteenth of Romans, shun profane and vain Babblings, for they will increase unto more Ungodliness, see 1 Pet. 2, 13 & 18. I wish not to damp the love of Liberty, but to stifle every abuse of it ; not to contract your views of Things, but to enlarge them ; not to weaken your Faith, but to prevent your turning it wrong ; not to deprive you of your Priviledges, but to have them sanctified, and lay an Embargo on your gratitude. It was said of Hezekiah, that he rendered not again according to the Benefit done him, for his heart was lifted up, therefore there was was Wrath upon him, and upon Judah and Jerusalem. Perhaps Great Britain and America have been

equally forgetful of their Benefits : this best accounts for their present troubles. Many of you are designed for the Church ; beware of Party rage here likewise. Party is a strange Thing ; the Pulpits are not always clear of it ; it will creep into Families, into inner Chambers, into our very private Prayers. Remember it is often productive of much Evil and never desirable. Prayers and Fasting are excellent Things ; but as a man may fast for Strife and Contention, so may he pray likewise, if he is not particularly watchful over his own Heart. A Spirit of Prayer is promised ; and that is a Scriptural Prayer that is according to the Scripture. Watch that you depart not from your Rule, and may God give you a right Understanding in all things. If I might advise, it should be that you meddle not with Disquisitions that are not in your Province ; meddle not at all with Politicks ; you can get no good thereby, and it may be productive of much evil, by embittering your minds. Beware of the abuse of two Words, Liberty and Slavery. Your Liberty is very great. Slavery is a word that very few have an adequate Idea

of ; and may Great Britain and her Colonies be preserved from ever knowing it by a woeful experience.

I commend you to him who alone can pull down what Sin builds up, and build up what Sin pulls down ; that which is impossible to us is easy to him ; and this same Jesus has bid us expect Seasons of refreshment from his Presence. Let us then not grieve, and much less quench his Holy Spirit, and all will be assuredly well with us, let what will come of the present unhappy Broils. With best wishes for your spiritual and temporal welfare, I remain always,

Gentlemen, Your hearty well wisher
and affectionate Friend,
JOHN THORNTON.

To the Gentlemen Students of Dartmouth College.

“ To
The Rev'd Dr. Wheelock,
Dartmouth College,
Hanover County,
New England.”

President Wheelock endorsed on the letter, “ Received March 8, 1777.”

Books of Interest to Congregationalists.

A HISTORY OF THE MODES OF CHRISTIAN BAPTISM, from Holy Scripture, the Councils Ecumenical and Provincial, the Fathers, the School-men, and the Rubrics of the whole Church, East and West, in illustration and vindication of the Rubrics of the Church of England since the Reformation, and those of the American Church, by Rev. James Chrystal, A. M., a presbyter of the Protestant Episcopal Church. Philadelphia : Lindsay & Blakiston. For sale by J. E. Tilton & Co., 161 Washington St., Boston. pp. 324. Price \$1 25.

In the preface the author says of his book : “ It is an apology for the belief of the early Church, that Christ enjoined trine immersion. Its aim is to show that the preference expressed by the present rubric of the Church of England, and the other British churches [for trine immersion] is one well founded in Scripture and in Christian antiquity.” He has evidently bestowed great labor upon this volume, and has brought to it no small ability “ to make the worse appear the better reason.” From the early doctors, from popes, councils, and very general ancient usage, he has arrayed a strong force in favor of

his chosen position. From the Scriptures he adduces nothing satisfactory. He meets objections to his theory with ingenuity. We think our Baptist friends may find many crumbs of comfort in this book, notwithstanding the summary method in which its author disposes of them as lying outside the pale of covenanted mercies. We very much doubt the revival of this ancient mode among even the most devoted of THE Church Episcopal, in this country or in England. As a history of the early mode of baptism this work is a contribution, to all the curious on that subject, of no inconsiderable value.

CONNECTICUT HOME EVANGELIZATION REPORT, 1861. WITH AN APPENDIX.

This pamphlet has a value beyond the fact that it has 16 pages of report and 86 pages of appendix, containing just so much paper and so much printer's ink. And we refer to it, not because any authors and

publishers have it on sale anywhere, but because, on turning over its leaves, we have deeply wished every follower of the Redeemer in Christendom had it, and would read every word of it, and then would ask, "Lord, what wilt thou have me to do?" The work begun so successfully by the Congregational churches of Connecticut, an account of which these pages contain, is an indispensable, a Heaven-appointed, but an almost totally neglected work. It is a marvel that the nineteenth century should have more than half spent its blessings of years upon our churches, before any of them should wake up to the importance of systematic, earnest, persevering efforts to save the perishing at their very doors. The General Association of Congregational Ministers of Connecticut some three years since inaugurated a movement which has resulted in the appointment of a Home Evangelization Committee for their own State, who, in connection with the Directors of the Home Missionary Society, have appointed a General Agent, Rev. L. W. Bacon, a man for the place, to superintend this work. He has visited the churches, the associations, the consociations, and the ministers in their studies. A thorough canvass of the State has been made in nearly every school district. The number of worshipers and non-worshipers have been ascertained. And the developments from these thorough examinations have been astounding. If the one half, which is proved to be true, had been alleged by an outsider, all would have denounced the allegation a libel upon that land of "steady habits." Yet it is probably true that the sun does not shine upon the same number of acres which furnish so many worshipers in proportion to their population. To reach, and if possible, to gather in these lost ones, visiting committees are appointed in each church, neighborhood prayer-meetings are held, every individual is invited and urged to some place of worship. The plan contemplates making every church the effective agency for reaching all within its own precincts. Thus far every thing promises well, and already some clusters of precious fruit have been gathered in. We look with interest

upon this movement, and can but hope that the example of our Connecticut churches will be universally followed. This subject of Home Evangelization needs to be thoroughly examined, and we propose to say more about it hereafter.

A HISTORY OF THE RISE AND PROGRESS OF THE REBELLION, and Consecutive Narrative of Events and Incidents from the first stages of the Treason against the Republic, down to the Close of the Conflict; together with Important Documents, Extracts from Remarkable Speeches, &c. &c. New York: James D. Torrey, No. 13 Spruce St.

This work is published every Wednesday, in numbers of 32 pages, on good paper, in fair type, and sold for 10 cents a number, by A. Williams & Co., 100 Washington St., Boston. If its future issues shall be as well filled as the two numbers before us, they will contain an excellent and reliable history of perhaps the mightiest and wickedest rebellion that ever cursed this footstool. Those who purchase this will have its origin, progress and finale, together with the messages, speeches and views to which it has given rise, in a compact, readable form; and secured at a very small price.

PRIMARY OBJECT-LESSONS FOR A GRADUATED COURSE OF DEVELOPMENT. A Manual for Teachers and Parents, with Lessons for the proper training of the faculties of Children. By N. A. Calkins. New York: Harper & Brothers, publishers, Franklin Square. 1861.

We have here a well filled volume of 362 pages, upon a most important but a greatly neglected subject. If the author shall have done no more than to call the attention of our educators to this great want of children, — "*ideas before names, things before words,*" he will deserve well from every parent. He has given not only theory and exhortation to duty, but we have practice and the mode of discharging duty. Here is the rule and its application; general principles and details in their workings. Familiar with the business of teaching as a profession, and having felt the want of the help herein afforded, Mr. Calkins occupied a favorable stand-point for preparing such a work. And, in its prosecution, he has availed himself of the experience of eminent teachers; he has experimented personally upon the lessons he here gives; he has carefully examined what has been written upon this subject, and is therefore in a position to give teachers and parents just

the book they want, and of which they do more than well to avail themselves. The contents are: "Development in observation; Developing ideas of form...of drawing...of color...of number...of size...of weight...of sound...of the human body...of place; Physical training; Elementary

reading; Naming and describing objects; Developing ideas of the qualities of objects...of the materials, formation and resemblance of objects; Development of moral ideas." It is an eminently suggestive book, and every way helpful to those who have the care and training of little children.

Congregational Necrology.

Rev. ALLEN McLEAN died in Simsbury, Ct., March 19th, 1861, aged 80 years. He was born in North Bolton, (now Vernon.) Ct., on the 20th of June, 1781. He not unfrequently remarked that it was his privilege to look back on a long line of Christian ancestors. His parents were Alexander McLean and Johannah Smith.

He was twice married. (1) To Miss Sally Pratt, of East Hartford, on Jan. 21st, 1810. Their children were six in number. She died Oct. 27, 1831. (2) To Miss Nancy Morgan, of Plainfield, Ct., on June 28th, 1833. She died Sept. 22, 1860, six months previous to his death. At the age of 19 he commenced the Christian life, and also a course of study preparatory to college, with Dr. Backus, of Somers.

He graduated from Yale College in 1805; spent one year in the study of theology with Dr. Dwight, of New Haven, and afterwards continued these under the direction of Rev. Asahel Hooker, of Goshen.

His first and only settlement was over the Congregational Church in Simsbury, Ct., in 1809, and he remained in this office till dismissed by the council of death, making the time of his service for this Church more than half a century.

In 1859 his people and his townsmen united in celebrating his semi-centennial anniversary, on which occasion was read a sermon of his preparation, giving a brief review of his labors. The expression of his feelings towards his people on this occasion, and their response to him, revealed that their mutual affection and confidence continued to the end of his days. To the end his people loved to call him "Our Pastor." For fifty years he kept his large and scattered parish united. The secret of his gaining and retaining this hold upon his people lay chiefly in the diligence and faithfulness with which he performed his pastoral labors.

In his review of his labors, he says: "I have commonly written my sermons for the

Sabbath. I have written too many, and too hastily. My sermons ought to have been composed with greater care, and less in number. To write one sermon a week is enough. For the other services let the young minister repeat an old discourse or preach extemporaneously. On the holy Sabbath I have commonly preached three times. My third discourse was unwritten. In seasons of revivals I have preached four or five times every week. I have preached in eighty private houses; in sixty churches; in thirty school-houses; a very large number of funeral sermons; at the ordination of five ministers; at the funeral of four ministers; at the dedication of sixteen private houses; and at the parting interview of fifteen families, who have left us for other towns and States." He also testifies to a wonderful work of grace among his people, in the fourth and fifth years of his ministry. Since then, he adds, there has been a season of refreshing once in about seven years.

For many years he had a domestic school, part of the time teaching himself, and part hiring an instructor.

And it can truly be said of him that he loved his work. He called it not unpleasant toil, but found delight in it. He said to his colleague a few weeks previous to his death, "If you do not soon preach a sermon from the words, 'If a man desire the office of a Bishop, he desireth a good work,' I shall."

In his half-century discourse he said, "Such is now my attachment to my people, and my love for my work, that I would gladly be carried back if I might pass my life in preaching again to you the glad tidings of salvation."

He was eminently a man of peace. He disliked all strife and controversy. Hence, while his convictions were positive and firm concerning the sins of intemperance and slavery, his controlling desires for peace and harmony rendered him conservative in his efforts for reform.

His domestic virtues have been revealed to us both by those who have lived in his family

and by the Christian character of all his children.

His afflictions were severe. His first wife he lost in the midst of her days—his first-born in the prime of his manhood—his sense of sight twelve years before his death, and his second wife, the guide and dependence of his blindness, six months before the days of his dependence ceased. These trials wrought in him an abiding spiritual frame of mind.

The twelve years of his blindness were spent not in inactivity. Of course with this affliction he was assisted by a colleague. But still he thought, and prayed, and visited, and sometimes preached. In all these years it was his custom to keep some definite subject on his mind for daily contemplation, and by the aid of another's pen many of these contemplations have been recorded.

It is interesting to notice in these manuscripts, amidst the contemplations of his latest days, a prayer for Abraham Lincoln, revealing, what his conversation told us, his deep interest in our national affairs.

An illustration of his industry and activity we have in his being taken when he died from an unfinished sermon.

His death was peaceful, not ecstatic, for he so feared presumption that he never dared exult with greatest confidence. In a striking manner was exhibited in his death the fulfillment of that precept, "Set thine house in order." For when his children were gathered around his bed, to hear his farewell words, not having voice to speak but few he uttered, "It is written in the book," referring to that record of his meditations already noticed. He would add nothing to it, take naught away. He had given his dying counsels when in health, so that now, though voice was wanting, he left not his work undone.

The sermon delivered at his funeral was prepared by one among the dead—the late Rev. Jairus Burt, of Canton, Ct. When he was living, this aged father, thinking himself must go hence first, requested him to preach his funeral sermon. But Mr. Burt was taken first. Still he had prepared the sermon asked, and it was found when he was gone. So this aged father in the ministry, having outlived all his fellow laborers, had, as it were, one of them return from the dead to celebrate his memory. It was the "memory of the righteous," and all who knew him say: "A good man has gone from us." [Com.

Rev. THOMAS SMITH, pastor of the Congregational Church in Brewer Village, Me., died Sunday night, April 7, 1861. He had

been out of health for some months, but prosecuted his labors till January last. He retired on Sunday night with no apprehension that death was near; but waked from a quiet sleep, spoke to his wife, rose up from the bed, and instantly dropped dead.

He was born in Litchfield, Me., Aug. 17, 1812. In early life he became the subject of renewing grace, and was desirous of obtaining an education for the Christian ministry. But being the youngest of the family, duty to his parents seemed to prevent, and detained him at home till he was 21 years of age. At that time an older brother, knowing his intense desire to preach the gospel, consented to take his place at home, while he, though destitute of pecuniary means, launched forth on his long contemplated enterprise. He came on foot to Bangor, and entered the classical school; and with little aid except his own energy and tact completed his education, graduating at Bowdoin College in 1840, and at the Bangor Theological Seminary in 1843. Subsequently he preached about two years in Cherryfield. In 1846 he was ordained pastor of the churches in Orrington and Brewer Village; in 1849 he became pastor of the latter church alone. Thus for the long period of over fifteen years he has labored as pastor in this field. And in these days, when ministerial labors are so multiplied, when the people are so fastidious in taste, when occasions of offence are so abundant, and the dissolution of the pastoral relation effected for causes so slight, it is no little commendation of a man to be able to sustain himself in one parish for so long a time.

Mr. Smith was pre-eminently excellent as a pastor. He was abundant and faithful in his pastoral labors, so no interest of his parish escaped his careful attention. He was characterized by affectionateness and sympathy, by knowledge of men and tact in approaching them. People thought no man was equal to him at a funeral; and parents told how much he interested the children and youth. His success was greatly due to his intense interest in his work, and the unconquerable energy and perseverance with which he prosecuted his objects. He loved his people with intense warmth, and refused repeated solicitations to go to other spheres of labor, where a larger salary was offered; in return, his people loved him. It is his commendation that, at the close of fifteen years' labor in this community, he had the confidence and good-will of every member of his church and parish. Mr. Smith was a warm friend of the Theological Seminary, and an active laborer for its interests.

Late in the fall, hoping the change might benefit his health, he had obtained a temporary release from his parish, and had taken an agency to collect funds for the Seminary, which he prosecuted with eminent tact and success, till increasing illness prevented further effort.

He was active and efficient in the County Conference, and his words were often remembered and spoken of with special interest. His last sermon was preached before the Conference in Bangor in January—an appointment which, with characteristic fidelity, he felt bound, in spite of his feebleness, to fulfil.

He was deeply interested in the churches of the vicinity, and was more extensively and intimately known by them than most of the other pastors. And it is his commendation, that, having lived so long among these churches, and being so extensively known, he had, by the force of his character, commanded universal respect and confidence.

The suddenness of his death—awakened from sleep to consciousness for a moment, only to drop into the sleep of death—prevented his giving utterance to his feelings in anticipation of his departure; but during his illness he has been resigned to the will of God; and death found him, we doubt not, ready.

“The voice at midnight came:

He started up to hear—

A mortal arrow pierced his frame,

He fell, but felt no fear.

“His spirit, with a bound,

Left its encumbering clay;

His tent, at sunrise, on the ground

A darkened ruin lay.

“S. servant of God, well done!

Rest from thy loved employ;

The battle's fought, the victory won,

Enter thy Master's joy!”

Hon. SAMUEL CLARK died in Brattleboro' West, Vt., April 9, 1861, aged 84 years, 1 month and 19 days. He was born in Lebanon, (now Columbia,) Ct., Feb. 28, 1777, and was a lineal descendant, in the seventh generation, of Robert Cushman, who arrived at Plymouth, Nov., 1621, and who, previous to his departure for England as Agent for the Colony, preached the first sermon on the soil of New England. The mother of Samuel Clark was Sarah Cushman, born in Plympton, Ms., Nov., 1734, being a descendant of Rev. Isaak Cushman, the first minister of that town. She was married to Samuel Clark, at Lebanon, Ct., June, 1755, the issue of which marriage were seven sons and four daughters, the subject of this notice being the ninth. He emi-

grated, at an early period, to Hampshire (now Franklin) County, Ms., where, and in the County of Windham, Vt., he was engaged successfully in the mercantile business, during the greater portion of his long and active life. Judge Clark, in politics, was of the Washington school, and at various times represented the town in which he lived in the General Assembly of Vermont, and in an after period, he was one of the Judges of the Court in Windham Co., Vt. Consecrated to God in infancy by believing parents, he was early the subject of religious impressions, but it was not until 1833 that he professed his faith in Christ, and united with the Congregational Church in West Brattleboro', upon the ordinances of which he was a constant attendant, while he contributed liberally of his abundance to sustain the institutions of religion at home, and to spread the gospel abroad.

Judge Clark was a man of strong intellect, united with great native energy, while truthfulness, industry, prudence and integrity, strongly marked his character and movements, the result of which was usefulness, honor and wealth. He came to his grave “in a full age, like as a shock of corn cometh in his season.” The third day after his departure his remains were borne to the house of God, where he had during so many years worshipped, and after appropriate remarks by his pastor, from Gen. xv: 15, “And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age,” all that was mortal of a good man was consigned “to the house appointed for all living.”

Rev. HORATIO FLAGG died of lung fever, in Coleraine, Ms., May 19, 1861, aged 63 years, 3 months, and 25 days. He was a son of Dea. John, and Lucy (Stebbins) Flagg, and was born in Wilmington, Vt., Jan. 24, 1798. He fitted for college under the tuition of Rev. Moses Hallock, of Plainfield, Ms., and was graduated at Amherst in 1825; studied theology with Rev. Theophilus Packard, D.D., of Shelburne, and was ordained pastor of the Congregational Church at Hubbardston, Vt., Jan. 24, 1828. Rev. Charles Walker, D.D., of Rutland, preached the sermon. From this pastorate he was dismissed June 10, 1834. He was installed at Clarendon, Vt., June 29, 1855, Rev. Ira Ingraham, of Brandon, preaching on the occasion. He was dismissed from Clarendon Nov. 15, 1836, and immediately commenced preaching at Coleraine, where he was installed May 3, 1837. Rev. Theophilus Packard, Jr., of Shelburne preached the sermon. After a ministry there of about eleven years, asthmatic and bronchial difficulties disabled

him from preaching, and he was dismissed May 23, 1848. In 1851 he was the Representative of Coleraine in the Massachusetts Legislature.

P. H. W.

Mrs. LYDIA (THOMPSON) DEXTER, widow of the late Rev. Elijah Dexter, of Plympton, Ms., died at the residence of her niece, in Sandwich, Ms., July 10, 1861, aged 82 years, 4 months and 9 days. She was the eldest daughter of Hon. Isaac Thompson, and Mrs. Luey (Sturtevant) Thompson, and was born in Middleborough, Ms., March 1, 1779. In May, 1824, she became the third wife of Mr. Dexter, then Pastor of the Congregational Church in Plympton. After the death of her husband, in 1851, she returned to the place of her nativity, and resided mostly with a widowed brother and sister, in the house where she was born, until, on a visit to Sandwich, she sickened and died. She was a faithful Christian, and earnestly endeavored to adorn the doctrine of the Saviour in every position which she occupied in life; and will long be remembered by those for whose spiritual good she prayed and labored. She had no children.

Rev. JOHN HOUGH, D.D., died in Fort Wayne, Ia., July 17, 1861, aged 77 years and 11 months.

He was a son of Dr. Walter and Martha (Lockwood) Hough, and was born in Stamford, Ct., Aug. 17, 1783. At the age of seventeen, he entered the Sophomore Class at Yale, and was graduated in 1802. In 1804 he commenced the study of theology with Rev. Moses C. Welch, D.D., of Mansfield, with whom he remained several months, after which he received instruction from Rev. Joel Benedict, of Plainfield, and Rev. Levi Hart, D.D., of Preston, till the spring of 1805, when he joined a theological class under the instruction of Pres. Dwight. This was soon dispersed by an alarm of yellow fever, and he concluded his studies with his former teachers. In October, 1805, he was licensed by the Windham (Ct.) Association.

In the summer of 1806 he went to Vermont, as a missionary of the Connecticut Missionary Society. He commenced preaching at Vergennes, so much to the edification of the people that in a few weeks he was invited to the pastorate of the Congregational Church. He accepted the call, and was ordained March 12, 1807. Rev. Bancroft Fowler, of Windsor, preached the sermon. The Church was small, but gradually gained strength, and in 1810 experienced a revival which brought in a number of new members. After a pastorate of a little

more than five years he was dismissed August 25, 1812.

In the following November he was appointed Professor of the Greek and Latin languages in Middlebury College, and was connected with the College, in that and other professorships, for twenty-seven years. For eight years, from 1817 to 1825, he was Professor of Theology, the first and only one who has held that position at Middlebury. He was eminently successful and popular as an instructor. Saxe, in his poem at the Middlebury Semi-Centennial, thus speaks of him:—

“And well I remember another, whose praise
Were a suitable theme for more elegant lays,
But even in numbers ungainly and rough,
I must mention the name of our glorious Hough.
Who does not remember? for who can forget,
Till memory's star shall forever have set,
How he sat in his place unaffected and bold,
And taught us more truths than the lesson had
told—

Gave a lift to “Old Noll” for the love of the right,
And a slap at the Stuarts with cordial spite,
And, quite in the teeth of conventional rules,
Hurled his adjectives down upon tyrants and fools.
But chief he excelled in his proper vocation,
Of giving the classics a classic translation.
In Latin and Greek he was almost oracular,
And, what was more to his praise, understood the
vernacular.

Oh! 't was pleasant to hear him make English of
Greek,

Till you felt that no tongue was inherently weak:
While Horace, in Latin, seemed quite underrated,
And joyed, like *Old Enoch*, in being translated.”

He left the College in 1839, and was for some months agent of the American Colonization Society in Western New York. In 1841 he removed to Ohio, and was installed June 24, 1841, pastor of the Presbyterian Church in Windham. Rev. Jonathan Hovey, of Conneaut, preached the sermon. His labors at Windham were accompanied by a revival in 1843, which added thirty-six to the Church. A healthy state of religion continued during his whole pastorate. His sight failing him so that he could not read, he was dismissed in 1850, and resided for the rest of his life with one or the other of his sons, his blindness becoming in a few years almost total.

He received the degree of A. M. from Yale and Williams in 1807; and the degree of D. D. from Middlebury in 1845.

He married, Nov. 19, 1812, Lucy Leavitt, daughter of David Leavitt, of Bethlehem, Ct., by whom he had one daughter, Martha Leavitt, and two sons, John (M. C. 1838) and David Leavitt, (M. C. 1839.) Mrs. Hough died in Ft. Wayne, Ia., Feb. 11, 1859.

His published sermons are three; at the ordination of Rev. Daniel Haskell, in Burlington, Vt., April 10, 1810; at the ordination of Rev. Beriah Green, in Brandon, Vt., April 16, 1823; before the Vermont Colonization Society at Montpelier, Oct. 18, 1826. He was one of the editors of *The Advertiser, or Vermont Evangelical Magazine*, in 1814, and the sole editor in 1815. He published in the *American Quarterly Register*, Vol. iii., "Mechanical Labor combined with Study," an address before the Mechanical Association of Middlebury College, Aug. 18, 1830. P. H. W.

Rev. DANA LAMB, pastor of the Congregational Church in Springvale, Wis., died at the residence of his son, in Ripon, Wis., Aug. 2, 1861, aged 60 years, 9 months, and 18 days.

He was a son of Edmund and Rebecca (McMasters) Lamb, and was born in Georgia, Vt., Oct. 14, 1800. He was graduated at the University of Vermont, in 1825, and remained there as tutor two years, after which he studied theology with Rev. Josiah Hopkins, of New Haven, Vt., was licensed Feb. 10, 1830, by the Addison Association, of Shoreham, and commenced preaching at Bridport as a candidate for settlement, Feb. 21, 1830. His ministry proving very acceptable, he was ordained to the pastorate Feb. 16, 1831. Rev. Thomas

A. Merrill, D.D., of Middlebury, preached the sermon. Several powerful revivals were experienced in Bridport during his labors there. One, in 1831, added seventy-four to the Church, and another, in 1836, added eighty. He was dismissed May 4, 1847.

In the following fall he removed to Springvale, Wis., and immediately began to "preach the gospel, not where Christ was named, lest he should build upon another man's foundation." For about seven years he preached half the time at Rosendale, or Alto. At each of these places he gathered a Church, and enjoyed one or more revivals. In 1855 the Church at Springvale called him to the pastorate, and he was installed Jan. 18; Rev. Dexter Clary preaching the sermon. Here he continued to labor till his death.

He married, Feb. 8, 1831, Julia Maria Bell, daughter of Dennis Bell, of Weybridge, Vt., by whom he had Elizabeth Cordelia, born Oct. 28, 1831; Dana C., born Apr. 29, 1834; Julia Maria, born Aug. 28, 1836; William Nash, born Feb. 10, 1839, died Jan. 21, 1847; Edward Payson, born Oct. 5, 1840; Emma Hulda, born May 16, 1843, died Feb. 8, 1847; and William Nash, born Feb. 25, 1847. Mrs. Lamb was born in Weybridge, Vt., Aug. 28, 1804, and died in Springvale, Wis., March 14, 1854. P. H. W.

Editors' Table.

It is not to be supposed that every article, in the variety our pages contain, will meet the wishes of all our readers. Complaints have reached us about our statistical records, and in reference to the details of church histories, like those of "Windham County" and "Western Reserve." Yet many seize upon these as the gems among our best communications. Certainly they will be invaluable as contributions to the future histories of all our churches.

Our biographical sketches of deceased ministers fall under the sharp animadversion of some whose opinions are entitled to respect. Touching these, we subjoin the words of a highly esteemed Professor in one of our Theological Seminaries. He says:

"I have no sympathy with somebody's growlings at you for publishing these obituaries; we want some brief sketch accessible of every Congregational minister who dies; and

I don't care how many deacons, if they have been specially good ones, like Dea. Safford. I always read the Necrology, first thing. What an amount of self-sacrifice, of conquering difficulties, of fervent and pure-minded endeavor in the life of almost every minister! Who would grudge a page or two to commemorate such a life? The *Quarterly* is just what we need, and cannot be dispensed with. And it is conducted right."

We have put this number of the *Quarterly* through the press under peculiar circumstances. Ere it was half printed one of our beloved co-laborers finished our first article and his last, and entered upon his final rest. Another of the quartet has been acting the patriot and the chaplain, instead of the pastor and editor. And a third has been seriously afflicted, and confined for weeks, with troubles which brought him into closer sympathy with our ancient friend, Job, than was comfortable to him,

or helpful to the work in hand. If here and there a typographical error shall be detected, it is because the sheet containing it did not pass under his careful supervision. On the whole, we like this number.

The character of Increase Mather is beautifully set forth in the first article, and is valuable for this reason, as well as for the fact that it is the last of Dr. Clark's "Lessons from the Past." "The New England Zone," by Dr. Kitchel, is eminently pertinent to the times, and will be read with interest. The "Ministers' Meeting of New London County," by one of the Fathers in the Ministry, whose semi-centennial, we are happy to see, has just been celebrated, is not precisely the kind of article this journal publishes, because it is not, and does not profess to be, a complete history in itself. Yet it is so racy, conversational, truthful and interesting to those, especially, who know most of the men named, that we cheerfully give it a place.

The discussion of Mr. Kedzie upon the Theological Seminary at Chicago introduces some important thoughts in connection with the subject of education for the ministry. His points are well put, and deserve consideration. It is well that they should be placed on permanent record.

The Minutes of different State Associations and Conferences begin to reach us. We cannot too highly commend the great improvement thus far most apparent in all. The Illinois Minutes are almost a volume, and if the Statistical Secretary shall "go on unto perfection," he will give to his State in particular, and to the public in general, a most valuable record. Ohio is coming all right. Bro. White has a great unfinished work before him. He will deserve more than well if in his next issue he can give us returns from ALL the Congregational Churches in that great central State; churches connected with Presbytery, and those that are still independent, as well as those that are associated. The Minutes of the General Association of Connecticut are a model. Every church is reported, and all there is *to* it, and *about* it, that an outsider would care, or ought to know, is in black and white. Give us such Minutes

from all our States, and it were easy to make up the annual history of the denomination.

We most earnestly entreat all Scribes of State bodies to forward their minutes to the "Congregational Quarterly, Chauncy Street, Boston, Ms.," at their earliest convenience. We cannot report their statistics in the January number, unless they are soon in hand.

We must once more, and most importunately, beseech our Ministers to send us the *fact* of their dismission—if it occurs—and its *date*; the *fact* of their ordination or installation, its date, by whom the sermon is preached and the ordaining or installing prayer is offered; the *fact* of their marriage, time and place, by whom and to whom; the *fact* of the decease of any brother minister, with such an obituary notice as our Necrology can contain. If these items could be secured to our "Congregational Quarterly Record," punctually and universally, it would soon be and always be of inestimable value. As we are not ubiquitous, we cannot secure them without aid. Will not the Scribes of local Conferences and Associations see that such items are forwarded on their occurrence within their respective limits?

We desire very much to obtain for the same "Record" the fact of the organization of any new Congregational Church—time, place, and number of members. If we could, every three months, give this list *complete*, it would be looked over by our readers with surprise and delight. Will not anybody cognizant of the "fact," transmit it to our address without delay? Such an one would do good service to our Zion at large. Not one half of these organizations are reported any where, and hence are not placed within our reach. It is but a small tax on any one to transmit such items, and we know many would gladly do it, if they did not suppose some one else would, and thus it fails to be transmitted at all. If all will take a little interest in these several particulars, all will share in the benefits.

The reading public are soon to have a treat in the third volume of the "Puritans,

or the Church, Court and Parliament of England, &c., by Samuel Hopkins," from those enterprising publishers, Messrs. Gould & Lincoln; also, in "A Memorial Volume of the first fifty years of the American Board," by Rev. R. Anderson, D.D., (460 pages, Svo. \$1,) from the American Tract Society of Boston. These books will be on sale by the time these lines meet the eye of the reader. The first two volumes of the "Puritans" have already been noticed. To the third, with the "Memorial Volume," we will pay our regards in our next issue.

In the present unsettled state of finance in general, and the utter destitution of capital on the part of the publishers of the *Quarterly*, as publishers, they have deemed it not only prudent, but *necessary*, to ask and insist upon payment in advance IN ALL CASES. The first number for 1862 will not be sent, therefore, until the dollar is received. And may we not hope that our patrons will not only send their own subscriptions, but each obtain at least one subscriber besides? And the sooner we can be encouraged by such remittances, the sooner can we profitably and hopefully enter upon the work which we have hitherto pursued only—"under difficulties."

Arrangements for filling the place of Dr. Clark are not yet completed. In the mean time the surviving editors have the fullest assurances of abundant aid in filling the pages of this periodical. The best writers of our denomination most kindly volunteer their services. Our readers may be quite sure of no deficiency in this respect.

Volume IV. will open with a steel portrait of our late lamented co-laborer, Rev. Joseph S. Clark, D.D., engraved in the highest style of the art expressly for this work, followed by a carefully prepared record of his life and character, from an eminent pen. An interesting article, on "Church Architecture for the Masses," by Rev. George F. Magoun, of Lyons, Io., will be inserted. Also, "Recent Discoveries in regard to the Plymouth Pilgrims," with a wood-cut of John Robinson's house in Leyden, by Rev. H. M. Dexter. Perhaps the most valuable article in the number will be a most carefully prepared paper on "Puritans and Presbyterians," by one who knows both well. Let none fear for the Statistics because our most *highly figurative* associate has "gone to the wars." They are in good hands, and if he *can* be outdone in this direction, we are bound to do it.

Vol. III. will be immediately bound in exact correspondence with Vols. I. and II., and our subscribers can exchange their numbers, *if perfect*, for the bound volume, by paying twenty-five cents.

If any one may chance to have No. 1, of Vol. I., which he does not care to retain, he will confer a great favor upon us by sending it to our address—"Congregational Quarterly, Chauncy Street, Boston,"—at our expense.

We can still furnish new subscribers with the three volumes of the *Quarterly*, bound, at \$1.25 a volume, or in numbers at \$1.00.

Congregational Quarterly Record.

Churches Formed.

- April 3. At OXFORD, Wis. 13 members.
 July 3. At BOLIVAR, N. Y.
 " 3. At SOMERSET, Ms. 22 members.
 Aug. 21. At NEW LENOX, Ill. 19 members.
 Sept. 5. At SOUTH GROTON, (Groton Junction.)
 Ms. 20 members.

Pastors Dismissed.

- June 20. Rev. E. W. CLARK, from the Ch. in
 Auburndale, Ms.
 " 25. Rev. P. C. HEADLEY, from the 2d Ch.
 in Greenfield, Ms.
 July 2. Rev. BAALIS SANFORD, from Trinitarian
 Cong. Ch. East Bridgewater, Ms.
 " 9. Rev. WILLIAM J. BATT, from the Ch.
 in Stoneham, Ms.

July 10. Rev. S. D. COCHRAN, from the Ch. in Ann Arbor, Mich.

" 23. Rev. E. B. FOSTER, from the John St. Ch., Lowell, Ms.

Ministers Ordained, or Installed.

April 23. Rev. J. MONTEITH, JR., over the Ch. in Jackson, Mich. Sermon by Rev. S. D. Cochran, of Ann Arbor. Installing Prayer by Rev. Mr. Lathrop, of Jackson.

May 1. Mr. WILLIAM CRAWFORD, ordained at Clearwater, Min. Sermon by Rev. A. S. Fiske, St. Paul, Min.

" 8. Mr. FREDERICK OXNARD, over the Ch. at Moline, Ill. Sermon by Rev. J. L. Corning, of Chicago. Ordaining prayer by Rev. A. B. Hitchcock, former pastor.

" 8. Rev. LEVI G. MARSH, installed over 1st Ch. in Brewer, Me.

" 14. Mr. WILLIAM A. SMITH, over the Ch. in Rockland, Me. Sermon by Rev. George Shepard, D.D. Ordaining prayer by Rev. Mr. Thurston.

" 23. Mr. JOHN MILTON HOLMES, over the 1st Ch. in Jersey City, N. J. Sermon by Prof. Austin Phelps, D.D., of Andover, Ms. Ordaining prayer by Rev. Leonard Swain, D.D., of Providence, R. I.

" 23. Rev. H. Q. BUTTERFIELD, over the Ch. at Great Falls, N. H. Sermon by Rev. Prof. Smyth, of Brunswick, Me. Installing Prayer by Rev. Mr. Bradford, of Salmon Falls, N. H.

June 5. Mr. D. W. COMSTOCK, ordained over the Churches of Wayland and Hopkins, Mich. Sermon by Rev. E. Taylor, of Kalamazoo.

" 5. Mr. CLARK HANCOCK, over the Ch. at Como, Ill. Sermon by Prof. Fisk, of Chicago Seminary. Ordaining prayer by Rev. W. E. Holyoke, Polo, Ill.

" 19. Mr. EDWARD K. WALKER, of New Haven, ordained in that city as Chaplain of the 4th Ct. Regiment.

" 20. Mr. CHARLES A. HARVEY, over the Deer Park Cong. Ch. in Vermontville, Ill. Sermon by Prof. Fisk, of Chicago. Ordaining prayer by Rev. M. K. Whittlesey, of Ottawa, Ill.

" 25. Mr. SETH C. BRACE, ordained over the Ch. in Bethany, Ct. Sermon by Rev. John Todd, D.D., of Pittsfield, Ms.

" 25. Mr. H. M. DANIELS, ordained over the Ch. at Winnebago, Ill. Sermon by Rev. J. E. Walton, of Rockford.

" 26. Rev. J. EASTMAN, installed over the Ch. in Danville, Vt. Sermon by Rev. E. C. Cummings.

" 26. Rev. IREM W. SMITH, over the Ch. in Southfield, Ms. Sermon by Rev. A. Pickett. Installing Prayer by Rev. N. H. Eggleston, of Stockbridge, Ms.

" 27. Mr. JAMES H. WATERMAN, over the Ch. in Pewaukee, Wis. Sermon by Rev. Wm. De Los Love, of Milwaukee. Ordaining prayer by Rev. J. T. Marsh, of Hartland.

July 2. Mr. MOSES P. PARMLEE, ordained at Underhill, Vt., as Chaplain of the 3d Vt. Regiment.

" 3. Rev. S. J. HUMPHREY, installed over 1st Ch. in Beloit, Wis.

" 10. Rev. S. P. LEEDS, installed over the Ch. in Hanover, (Dartmouth College,) N. H. Ser-

mon by Rev. H. B. Smith, D.D., of N. Y. Theological Seminary.

July 12. Mr. J. D. HOPEWOOD, ordained as Associate Pastor with Rev. J. D. Hoyt, over the Ch. in Coventry, N. Y.

" 15. Mr. WILLIAM H. WEBB, ordained over the Ch. at Suspension Bridge, N. Y.

" 21. Mr. C. C. HUMPHREY, ordained over the Church in Austin, Min. Sermon by Rev. J. C. Strong, of St. Charles, Min.

" 30. Mr. S. F. FREELAND, over the Ch. in Peacedale, R. I. Sermon by Prof. Porter, of New Haven, Ct. Ordaining prayer by Rev. E. Phelps, D.D., of Kingston, R. I.

" 31. Mr. LEWIS E. MATSON, over the Ch. in Racine, Wis. Sermon by Rev. C. D. Helmer. Ordaining prayer by Rev. C. J. Hutchins, of the Presbyterian Ch., Racine.

Aug. 1. Rev. G. W. NOYES, installed over the 2d Ch. in Fairhaven, Ct.

" 6. Mr. CHARLES F. BOYNTON, ordained as an Evangelist, at Oldtown, where he is now a supply. Sermon by Rev. Geo. Shepard, D.D.

" 8. Mr. WILLIAM L. BRAY, ordained over the 1st Ch. in Aurora, Ill.

" 8. Mr. LYMAN BARTLETT, ordained over the Ch. in Morrisville, Vt. Sermon by Rev. W. H. Lord, of Montpelier, Vt.

" 14. Mr. HENRY MARTYN VAILL, over the Ch. in Staffordville, Ct. Sermon by Rev. Jos. Vaill, D.D., of Palmer, Ms. Ordaining prayer by Rev. Charles Bentley, of Willington.

" 15. Rev. J. W. HOUGH, installed over the Ch. in Williston, Vt.

" 18. Mr. EDWARD L. CLARK, ordained at Old South Ch., Boston, as Chaplain of 12th Mass. (Col. Webster's) Regiment. Sermon by Rev. George W. Blagden, D.D., of Boston. Ordaining prayer by Rev. Joseph A. Copp, D.D., of Chelsea.

" 23. Mr. WILLIAM W. DAVENPORT, over the Ch. in Danielsonville, Ct. Sermon by Rev. Dr. Thompson, of Roxbury, Ms. Ordaining prayer by Rev. Mr. Tillotson, of Putnam, Ct.

" 28. Mr. ALEXANDER MCKENZIE, over the Ch. at Augusta, Me. Sermon by Rev. George Richards, of Litchfield, Ct. Ordaining prayer by Rev. Benj. Tappan, D.D., of Augusta, Me.

Sept. 12. Mr. HENRY A. STEVENS, over the Ch. in Melrose, Ms. Sermon by Rev. J. W. Wellman, of Newton. Ordaining prayer by Rev. William Barrows, of Reading.

Ministers Married.

April 29. In Biddeford, Me., by Rev. Charles Tenney, Rev. HENRY K. CRAIG, of Bucksport, to Miss HARRIET R. TENNEY, of Plymouth, Iowa.

June 4. In Waldoborn', Me., Rev. HENRY M. VAILL, of Staffordville, Ct., to Miss MARTHA C., daughter of Dea. R. C. Webb, of W.

" 5. In Kingston, N. J., by Rev. Thomas L. Janeway, D.D., Rev. NATHANIEL L. UPHAM, of Manchester, Vt., to Miss ANNIE H. JANEWAY, daughter of the officiating Clergyman.

" 6. In Monson, Ms., by Rev. Dr. Coleman, of Middletown, Ct., assisted by Rev. Dr. Ely, of Monson, Rev. J. L. DUDLEY, of Middletown, Ct., to ELIZA M., daughter of the officiating Clergyman.

June 7. In Portland, Me., by Rev. Geo. L. Walker, Rev. CHARLES B. RICE, of Saco, to CLAIRE A. LORD, of Portland.

" 19. In Bucksport, Me., by Rev. H. Craig, Rev. SIMON C. HIGGINS, of Turner, to Miss MARY J. GARDNER, of Brewer.

Aug. 1. In Littleton, N. H., Rev. GEORGE I. BARD, of Waterford, Vt., to Miss JERUSHA E. PARKER, of Littleton.

" 6. In Roxbury, Ms., at the Dudley St. Baptist Ch., by Rev. J. W. Olmstead, (Editor of the Watchman and Reflector,) Rev. GEORGE B. SPALDING, Pastor elect of the Cong. Ch. in Vergennes, Vt., to Miss SARAH L., daughter of the officiating Clergyman.

" 19. In Cape Elizabeth, Me., by Rev. Mr. Walker, assisted by Rev. Mr. Gray, Rev. AUGUSTUS F. PEABD, to ELIZA, daughter of Col. John Godlard.

" 26. In New London, Ct., by Rev. G. B. Wil-

cox, Rev. A. L. CHAPIN, D.D., President of Beloit College, Wis., to Miss FANNY L. COIT, of N. L.

Sept. 2. In East Boston, Ms., by Rev. H. B. Hooker, D.D., Rev. ASAHEL M. HOOKER, of Bristol, Ct., to Miss MARY JOHNSON, of Monmouth, Kansas.

Ministers Deceased.

June 26. In New Portland, Me., Rev. E. S. HOPKINS, aged 49.

July 18. In Red Wing, Min., Rev. JAMES McHOSE.

Aug. 4. In Fitzwilliam, N. H., Rev. ABRAHAM JENKINS, aged 50.

" 17. In South Plymouth, Ms., Rev. JOSEPH S. CLARK, D.D., aged 90.

American Congregational Union.

The Trustees of the American Congregational Union have done very little for the last five months. Receipts have been so small, and appropriations had been already made so far beyond receipts when the financial war-spasm seized our churches, that they have not ventured on farther liabilities. Appropriations have been made to only three churches, and to these in small amounts. During this time our Treasury has paid to Black Earth, Wis., balance, \$150; to Atchison, Kan., \$500; to Mill Creek, O., \$150, from the Phillips Church, South Boston, Ms.; to Congregational Church, Edwards Co., Ill., \$100, from two members of the Phillips Church, South Boston; to Ossawatimie, Kan., \$250; to Westfield, Wis., through Dea. A. Kimball, of Boston, Ms., \$200; to New London, Wis., \$250; total, \$1,600. Our pledges are not yet all redeemed, nor are they yet so nearly redeemed that we dare venture on farther appropriations. This is peculiarly embarrassing, especially as calls are so numerous, and some of them so pressing urgent. It has been supposed by many that few, if any, of our feeble churches would think of building in these trying times, and therefore there would be little need of contributions for this object. But thus far the reverse has been true. Never, since this organization began its church-building work, has it been so flooded with applications for immediate help as within these last four months. Some had begun to build and could not suspend; and others are plainly foreseeing that they must either build or disband. Moreover, labor is now very cheap, and the most of building materials are cheap; hence there are strong inducements to "rise up and build."

Never was there a time in our history when a little money would do so much good, relieve so much want, make glad so many sincere Christian hearts, and lift so heavy burdens from so many Christian shoulders, as at the present time. If, at the expense of great self-denial, any now give, they may know that such gifts meet and relieve imperious necessities, and secure lasting benefits. And is there any good reason why such gifts should not be made? What though they now cost sacrifices never before endured? The Master plainly and loudly calls upon us to go up and possess the land, and relieves us by no exemptions in times of war or of pressure in the money market. And if at great inconvenience we fulfill His behests, His promises assure us of abundant amends. Nothing will be lost; nay, very much will be gained. If in faith we meet His claims, He will see to it that, in nothing shall our highest interests be endangered.

ISAAC P. LANGWORTHY.

CHILSEA, MS., SEPT. 17, 1861.

ERRATA.—On p. 322, 5th line from foot-note, for "Trejans," read "Greeks."
p. 325, first column, 6th line from bottom, for "Boyes," read "Boies."

REV. JOSEPH S. CLARK, D.D.

THE good man sleeps his last sleep. Death has invaded our little circle. The first name on our list of four is "starred," and henceforth will appear there no more. We had confidently leaned upon the fallen one as upon a strong tower. While we knew, yet we would not allow ourselves to think, he was mortal. His first, and freshest, and most vigorous thoughts were upon filling and sending forth the pages of this periodical. Our readers need not our testimony to the ability with which he wrote. They will, with us, mourn a common loss. His great love for the principles and church polity of the Fathers of New England, led him to study and master their history as few have done. His strong memory gave him easy command of what he read. With unusual perspicuity and compactness he set forth in his "Lessons from the Past," and in his other articles, interesting and important truths, from which many will profit. We look around us every whither, and ask: Where is the Elisha to take his mantle, and fill his place? His relations to the *Quarterly*, to the Library Association, to the College of which he was a Trustee, and whose unfinished History had just been placed in his hands, as *the* man to complete it; to our feeble churches in Massachusetts, for which he had so long labored; to the Alumni of Andover Theological Seminary, whose personal history he knew so well, and whose Necrology he so skillfully prepared; to the cause of Christ at large,—to say nothing of his lovely family circle, made his life an important life, and his death to be widely felt.

We attempt no eulogy of our co-laborer, not even a biographical sketch, on this mourning page. Our next number will record that. Our hearts must speak out a few words as these sheets go to press. The first article in this number is from his unwearied pen. He had just written the last pages of manuscript when he lay down to die. The proof-sheet of those last pages was waiting his revision, while the death-sweat was gathering upon his manly brow. He never saw them. A fitting close of his earthly toils, to erect a monument to a character he exceedingly loved, and which, in many respects, he very much resembled!

JOSEPH S. CLARK was born at Plymouth, Ms., Dec. 19, 1800. He was religiously educated. His mother, in her one hundredth year, survives him. He became a Christian when young. He graduated at Amherst College in the class of 1827, and at the Theological Seminary, Andover, in 1842. He was settled at Sturbridge, Ms., the same year; and was greatly blessed in his ministry there of over seven years. For eighteen years he was a successful Secretary of the Massachusetts Home Missionary Society. In 1857, he resigned that office, and was appointed Corresponding Secretary of the Congregational Library Association, a position quite congenial to his taste, especially as it afforded him so good an opportunity to gather up and arrange, so as to preserve, memorials of the Puritans, in books, pamphlets, manuscripts, paintings, &c.

He was literally diligent in business, while he was fervent in spirit, serving the Lord. When most men, with his disease, would have felt excused from any labor, he would not take even needed rest. He has frequently said to one of our number, "It is my daily prayer that I may not outlive my usefulness; I shall work while it is possible for me to work, and when I cannot work, may the Lord let me go to my rest." And within the last six months he has often expressed his entire trust in Christ; his abiding peace and submission under the prospect of disappointed hopes. He fell in his armor, as he had desired. He labored to the last. On Saturday, August 17, he was not, for God had taken him. So He giveth his beloved sleep!

INDEX.

NOTE.—This Index does not include the names of ministers given in the Statistics, pp. 74—116, (which may be found indexed alphabetically on pp. 119—130); nor those of Theological Students, (arranged alphabetically in classes, pp. 199—203). The examiner is also reminded that a name may occur more than once on the same page, while noticed but once here.

☞ For General Topics, see the TABLE OF CONTENTS, pp. iii. and iv.

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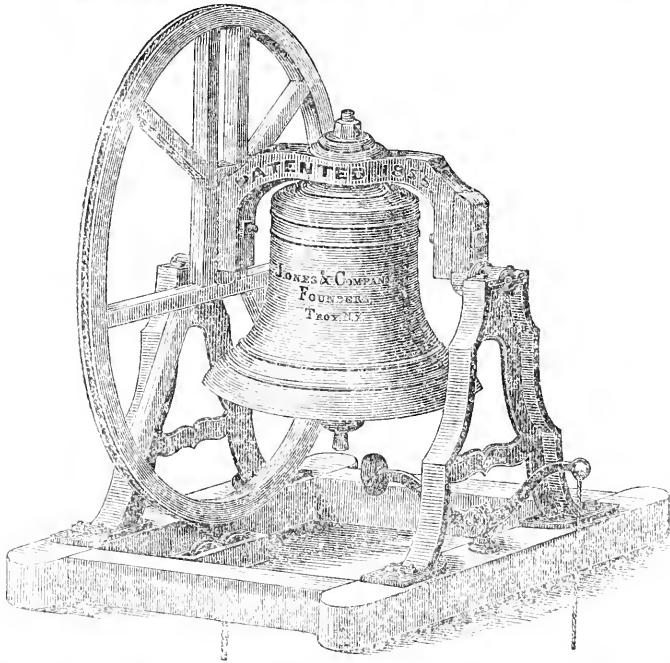
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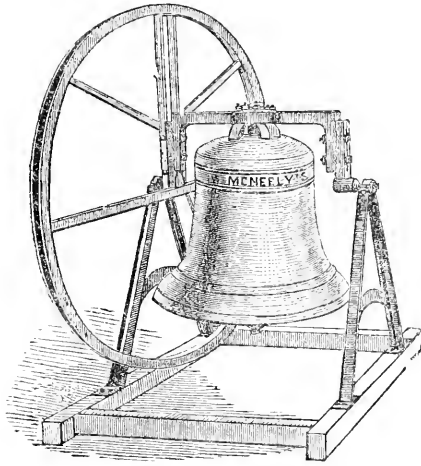
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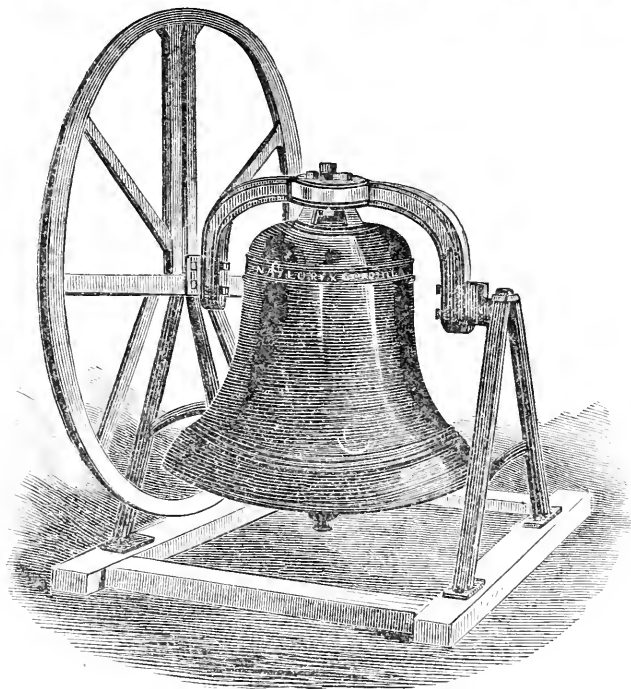
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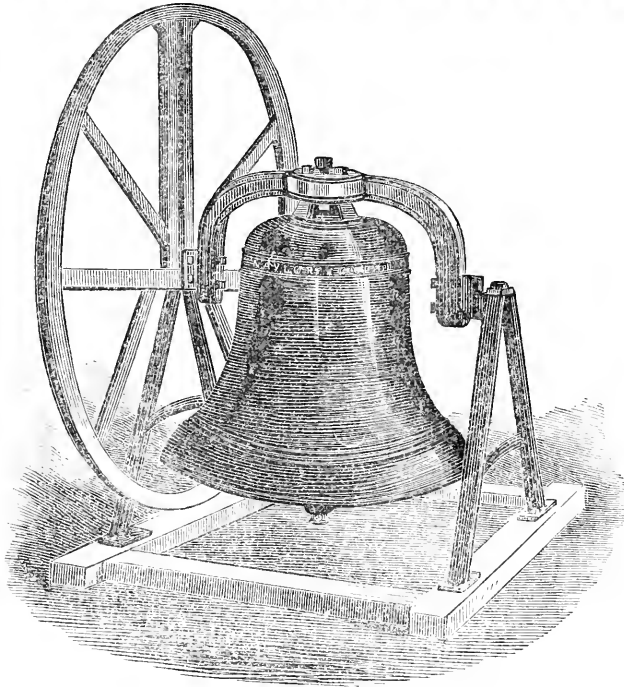
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