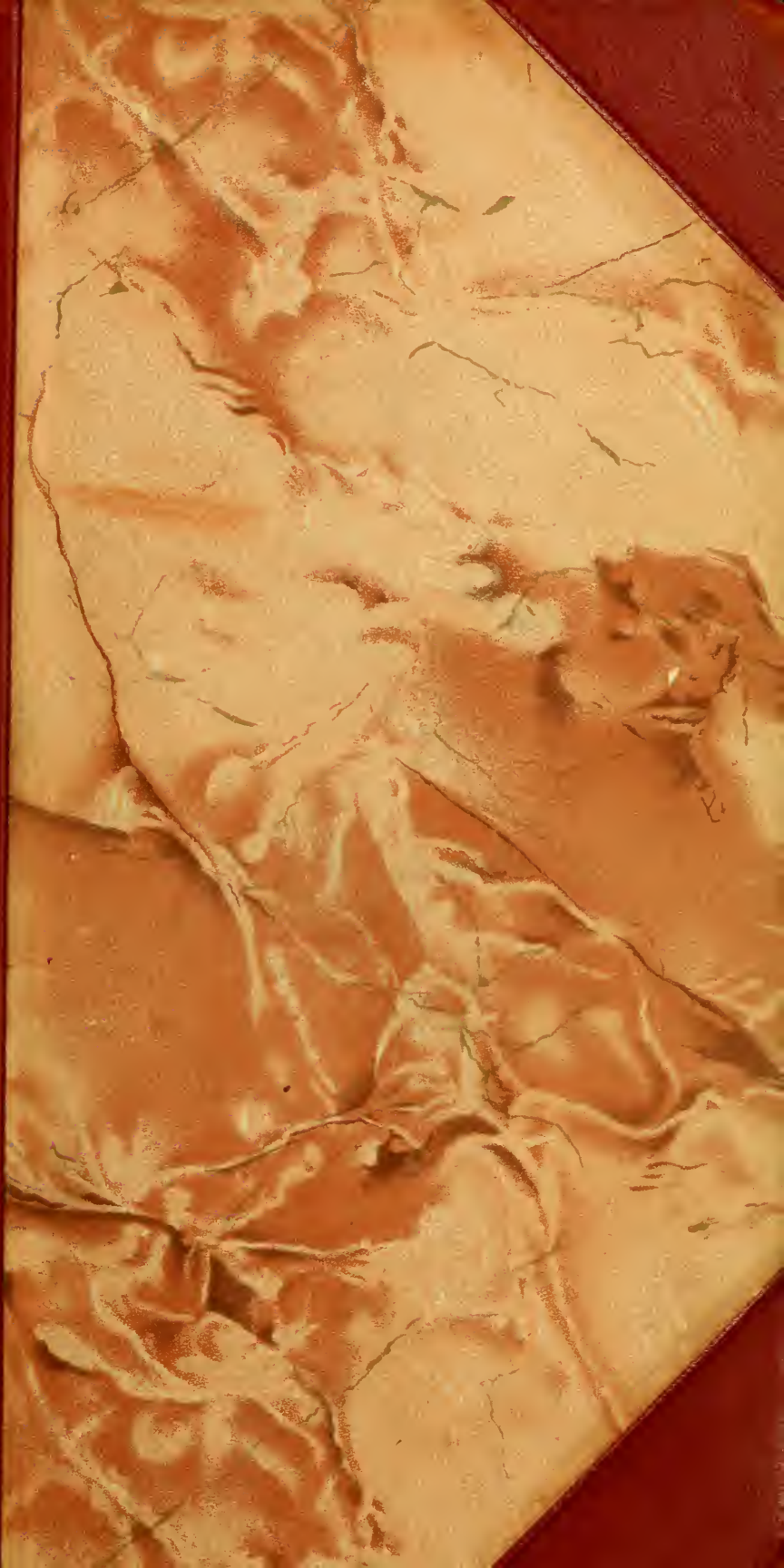


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THE
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VOLUME IX.



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AND THE
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BY
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Erasmus D. Edwards

THE

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ERASTUS FAIRBANKS.

BY REV. C. L. GOODELL, NEW BRITAIN, CONN.

“TELL me not how a man died,” said the excellent John Newton; “tell me rather how he lived.” Yet there will be a circle of readers, it is believed, interested to know, and profited by knowing, how that good man and true, whose faithful likeness is opposite, both lived and died. The story is the oft-repeated one, in New England, of difficulties met and obstacles overcome in early life, developing strength of character preparatory to extensive usefulness in after years.

The ancestors of Mr. Fairbanks were all of Puritan origin, and for several generations had lived in Massachusetts. The paternal grandfather, Ebenezer Fairbanks, was born in Shelburne, and was an office-bearer in the Congregational Church there. His maternal grandfather, James Paddock, was born in Middleboro', and was a lineal descendant of the “godly Elder Faunce.” His parents were farmers in humble circumstances, but of sterling character. His father, Joseph Fairbanks, born in Shelburne, was a quiet man, of retiring disposition, and of sound judgment and great practical good sense. His mother, Phebe Paddock, born in Dartmouth, was a woman of much energy and strength of mind. She was a true helpmeet, and trained her children faithfully. She died at the advanced age of ninety-three years. They lived in Brimfield, on a small farm, distant

from school and church, rearing a family of three children,—Erastus, Thaddeus, and Joseph P.

ERASTUS FAIRBANKS, the subject of this sketch, was born here, October 28, 1792. After a dinner given on his seventy-first birthday, at his house in St. Johnsbury, October 28, 1863, Governor Fairbanks read to the family circle present, a paper upon which he had noted down some of the more interesting passages in his life, from which frequent quotations will be made. Concerning his birth place he says:—

“In a remote corner of the town of Brimfield, in the State of Massachusetts, and within half a mile of the town lines of Sturbridge, Brookfield, and Warren, stands a small farmhouse, one story high, containing four rooms,—a kitchen, a ‘square room,’ and two bedrooms, besides a milk-room and a wash-room. A small plastered room in the attic was formerly occupied as a sleeping room for the boys. This humble dwelling is the place of my nativity. My father cultivated a small farm of about sixty acres, and my early life was spent at home in employment on the farm. My father was in humble circumstances, and it was only by unremitting industry, and a strict economy practiced by both my parents, that they were enabled to support the family, and bring the two ends of the

year together. The idea of accumulating a fortune formed no part of their plans. They were contented if they could obtain a comfortable living, and afford their sons an opportunity for a common school education."

Here Mr. Fairbanks spent the first nineteen years of his life. His opportunities for education were very limited, and equally so were his church privileges. He says:—

"Our house was about five miles from the meeting-house at the center of the town, where some of the family usually attended worship on the Sabbath. Aside from the regular Sabbath services at the church, we had no public or social religious privileges. I have no recollection of ever attending a prayer meeting or a religious conference during my residence with my parents. We were about equidistant from the churches in Brimfield, Sturbridge, Warren, Holland, and South Brookfield, and I recollect to have attended worship on the Sabbath at each of those places. But usually we attended the church in Brimfield. It was rare that all the members of the family remained away from the sanctuary on the Sabbath, though as the distance was too great to walk, and my father kept but one horse, we could not all go on the same Sabbath."

Deprived of many advantages, he found nevertheless in his father's house, although his parents had not made a public profession of their faith at that time, many of the best influences of church and school combined. Here he was taught to fear God, to practice temperance, to be industrious and frugal, to shun evil, and to rely upon himself; and these habits he maintained through life. With greater opportunities he might have made less progress. The testimony of Mr. Fairbanks to the value of this home training is very decided.

"My parents always inculcated a reverence for the Sabbath and the Holy Scriptures, and we children were restrained from improper employment, and from mingling with our associates on that day, and were

taught the duty of reading the Scriptures and other religious books. By the instruction and counsel especially of my mother, and by the grace of God, we were preserved from the sin of profanity and Sabbath-breaking and many kindred vices. The families on either side of us were trained in a school of morals which my parents never tolerated, and their sons fell into the practice of vices from which, through the restraints and admonitions of my parents, I was mercifully kept. All the members of these two families have long since died, several of them becoming drunkards, and all of them poor."

The reason why the parents of Mr. Fairbanks, although Christians as it is believed, did not unite with the church until after he left home, seems to be found in the fact that a Unitarian element had appeared in the church, bringing coldness and dissension. The pastor, who was supported by a town tax, was of earnest Calvinistic faith, and many who were well disposed toward the "liberal Christianity," resisted his preaching, and finally drove him away. In the revival which followed the settlement of the new pastor, the parents of Mr. Fairbanks became connected with the church. In relation to this step, he writes:—

"I think that both my parents were induced to make a profession of religion, not in view of any evidence of recent conversion, but from the conviction that they had long known experimentally the love of Christ, yet for want of opportunity or proper evangelical instruction they had never before felt that they were fit subjects for uniting in covenant with the people of God."

In this early home, there was another feature which must have had its influence for life. The parents of Mr. Fairbanks were in entire sympathy with the spirit and institutions of their Puritan ancestors. The memories and traditions of the early settlers, the hardships they endured, the labors they performed, and the faith they held, were all precious, and often made the

theme of conversation in the household. Especially was this true of the aged grandparents, who from motives of filial affection had been taken into the family to spend their last days.

"This aged maternal grandfather was a man of more than ordinary mind and intelligence; was well versed in history, possessed a retentive memory, and had acquired a great amount of information concerning the early history of Plymouth colony and New England. He was accustomed to relate to us children, with much precision and detail, a great many incidents of the difficulties and sufferings of the Puritan fathers, the wars with the Indians, etc."

How efficient in conserving and extending the principles of the fathers these little boys were to be, whose spirits burned within them as they listened, this white-haired grandsire did not know, but the promises of God to children's children he was sure of.

The picture which Mr. Fairbanks drew of his school days and the old schoolhouse, reached by going "across lots," is very vivid.

"Our district schoolhouse was over a mile distant across lots, the public road being half a mile longer, and passing through the corner of another town. We had usually three months' school in the summer, taught by a lady, and ten or twelve weeks in the winter, taught by a man. In this seminary I passed through the stages of freshman, sophomore, junior, and senior, and here I graduated. I never was a student within the walls of a high school, academy, or college; nor did I attend the district school after the age of seventeen.

"I had in this school one generous rival. We alternately stood at the head of our class. We feared no others; but it was always a disputed point whether Jacob Hitchcock or I was the better scholar. We often had evening spelling schools, where the custom was to choose sides, and the party losing the most words was the defeated party. In making up the sides,

it was always understood that Jacob Hitchcock would be chosen by one party, and myself by the other, so that we seldom, if ever, happened to be on the same side. Mr. Hitchcock early devoted himself to a missionary life, and engaged in the service of the A. B. C. F. M., as a farmer among the Cherokee Indians.

"The winter after my seventeenth birthday, I taught a small district school, and was successful. My reputation as a teacher led to applications from different districts the following winter, but I think my first effort was quite as successful as any I afterwards made in teaching. My education in the district school extended only to the fundamental English branches. Reading, orthography, punctuation, writing, common arithmetic, and English grammar, comprised the whole category taught in the school. But then these branches were thoroughly taught, and he was a dull scholar who did not become master of them. With a knowledge of these branches as a foundation, I have ever since regarded myself as a student at large, capable of acquiring, and bound to acquire, a knowledge, more or less extensive, of other sciences, and an acquaintance, more or less thorough, with whatever is essential to qualify me for any calling I may, in the providence of God, be led to engage in, or any station I may be called to occupy."

It was this firm determination to improve his mind, and make up if possible the lack of early education, which, carried out faithfully to the close of life in the midst of many and pressing duties, was doubtless one of the leading causes of his success. With this desire for improvement, and for making his way in the world, he could not always remain on the farm in Brimfield. His father no longer needed his help. Two younger brothers were coming forward to aid in the cultivation of the little homestead. He was now nineteen years of age. He had become one of the two best scholars in the neighborhood. He had taught school three winters successfully. His habits were all good. He had

been faithful to the few trusts given to him. He must leave the paternal roof. Where shall he go?

Emigration is extensive in his vicinity to Western New York and also to Vermont. In St. Johnsbury, of the latter State, he has an uncle, a rising lawyer, and who is afterwards to become an eminent judge, — Ephraim Paddock. This uncle understands the case, and entertains hope for his nephew. From him a letter is received at Brimfield, and this oldest son is invited to enter his office for the study of the profession of law.

In May, 1812, Mr. Fairbanks, then nineteen years old, left his father's house, and took his journey into Vermont. The country was new, the roads poor, and in those days it was a very long and tedious way from Brimfield to St. Johnsbury. He was cordially received by his uncle, and entered at once upon the study of his profession. But his eyes becoming weak, he was compelled to give up study. Turning to his old employment, he taught the village school for the winter. In the spring, he entered the store of Elisha Phelps, of Windsor, Vermont, as a clerk. Again he had difficulty with his eyes, and he was obliged to give up his place, and return to St. Johnsbury.

In the autumn following, he set out on horseback to visit his parents in Brimfield. Little apparent progress had he made. He had been absent a year and four months, had made two efforts to get at his life work, and from ill health had failed in each. This was not hopeful, but he was never hopeless. His father presented him with a single wagon and harness, and with these he returned to St. Johnsbury to try again. On reaching there, he entered the store of Mr. Frederick Phelps as clerk. During this winter he became interested in the subject of personal religion, and in the following spring — March, 1814 — united with the Congregational church at that place. Although he had always been strictly correct in his habits, and sedate and thoughtful in manner, this was a great

step for him, and led to the best results. It is not known what experiences he passed through at that time bringing him to the Saviour, but that the change of heart was thorough and genuine, his whole after life is the evidence. Henceforth, for the long period of fifty years, which God spared him, he devoted his first thoughts and efforts — whether in poverty or wealth, whether pressed with many cares, or confined by feeble health — to the service of his Heavenly Father. In a letter to a friend about a year from that time, he says: "Oh, the enjoyment, the heartfelt satisfaction, there is in religion! If there is anything truly delightful on earth, it is the service of God. The soul in reconciliation to the Divine will, enjoys in the present time peace tenfold, and has the assurance of eternal life."

Later in the spring of 1814, Mr. Fairbanks formed a business connection with Mr. Phelps, for whom he had been a clerk the previous winter, and opened a store in Wheelock, Vermont. It was at that time almost a new settlement in the wilderness, fifteen miles from St. Johnsbury. Mr. Phelps was to furnish the capital (\$800), and Mr. Fairbanks was to transact the business, the only capital he put in being the avails of the wagon and harness which his father had given him the autumn before, and which he had sold for seventy-two dollars, taking his pay in hats, which he put into the store. During the season, Mr. Fairbanks bought out his partner's share of the goods, giving his notes, payable the next winter in ashes. The country being new, and depressed by war with England, money was scarce, and the farmers, in clearing their lands, burned the timber and collected the ashes as their chief product. Accordingly he converted his hats and goods into ashes, cancelling therewith his obligations to Mr. Phelps, and freighting the remainder to Boston in exchange for more goods. In this way, after two years of effort, his little boat was fairly launched, the means which enabled him to do it having been gained by

the confidence he inspired in Mr. Phelps during his winter's clerkship. But in such a remote region, with little business to be done, and in a community possessing so few privileges, the opening could not be called a very promising one.

On the 30th of May, 1815, having been in Wheelock a year, Mr. Fairbanks was married to Miss Lois Crosman, of Peacham, Vt, her father having immigrated to that town from Concord, New Hampshire, where she was born. Her pleasing countenance and cheerful disposition; her efficiency and tact in all domestic affairs, and her fidelity in training the children; her even and unpretending piety, and her devotion to the poor and sick and friendless; and, above all, her charity, "which beareth all things, believeth all things, hopeth all things, and *never faileth*," made her worthy to be the wife of such a man, and blessed their forty-nine and a half years of married life with true domestic enjoyment.

After his conversion, his letters to her are full of solicitude for her spiritual welfare, and soon after their marriage she became a hopeful Christian, and united with the church in Wheelock.

"Our religious privileges there," he writes, "were few. It was seldom we were favored with evangelical preaching. During my residence there, I maintained for a greater part of the time a religious meeting on the Sabbath, first in a private room, and afterwards in the schoolhouse, usually reading sermons, and conducting the other appropriate services, being sometimes assisted by one or two brethren."

Not less interested was he in the cause of education, and in whatever tended to promote the welfare of society. It was related to the writer by one who was a scholar there at the time, that, when an elephant was exhibited in town as a wonder in those early days, Mr. Fairbanks presented tickets to the district-school teacher and all her pupils, admitting them to the sight free. Mr. Zelotes Hosmer, afterwards a well-known merchant in Boston, was in the store of Mr. Fairbanks,

and writes as follows concerning those days:—

"When I went to Wheelock in 1816, I found him sustaining a meeting on the Sabbath, there being no other in that part of the town. The only aid he had was from two brethren, both quite illiterate. One was a venerable man, who must have passed his three score years and ten, who used to walk some three miles, supported by a cane as tall as himself. He was usually called upon to offer the long prayer before the sermon, and it was literally a long prayer, considerably exceeding the sermon in length, composed almost entirely of passages from the Bible, but admirably arranged. It was the same from January to December, and I had learned it so completely that I could repeat it from beginning to end, and I have never heard a prayer since which more interested my feelings. I mention these facts to show that the whole support of the meeting rested on Mr. Fairbanks, then a young man of probably not over twenty-five years. Mr. Fairbanks was very uniform in his deportment under all circumstances. I do not remember, during these six years which I spent with him, to have heard in all his business nor in the family an unkind or a hasty word. The year 1816 will be remembered by all New Englanders then on the stage, for the scarcity of its season. We had in June a snow storm of several days continuance, entirely destroying the crops of the farmers, and there was every prospect of a famine. Railroads were not in those days; but he immediately despatched teams to Boston, and brought home large quantities of rice; and I well remember a large part of my time was devoted, for some months, to dealing out rice to all his customers, far and near. How it was paid for I do not know, as there was no money (or next to none), nearly all trade being carried on by barter or exchange. I have repeatedly told him, since his business became so extended, he would make more money by removing to the vicinity of the sea coast, as he would save a large amount of expense. He always admitted the truth of my suggestion, but said if his business was of any benefit to the citizens where located, and where he had been so successful, it was right that it should be continued there."

In the spring of 1818, after four years of moderate success in Wheelock, Mr. Fairbanks sold out his goods, and moved to East St. Johnsbury, a place some five miles by road then from St. Johnsbury, and the center of quite a farming community. Here he entered into trade, and remained a year and a half. The movement was not a success. He lived in an uncomfortable house, and was subjected to expenses which absorbed all his profits. But he did not forget his religion. There being no church in the place, he started and maintained neighborhood meetings for prayer and conference, and on the Sabbath rode over the hills to St. Johnsbury for worship at the church with which he had first become connected. In the autumn of 1819, Mr. Fairbanks removed to Barnet, a little village ten miles south of St. Johnsbury. He was induced to make this change by a leading merchant in St. Johnsbury, whom he had confidence in, and who having purchased a store in Barnet, and established a clerk there, was very desirous that Mr. Fairbanks should go in with him. Promising well, it proved a great misfortune. The goods were old and unsalable. The clerk, his partner, became very unpopular, and was thought by the people to be dishonest. The customers forsook the store. There was nothing but loss. Mr. Fairbanks finally made arrangements which gave him the sole management of the business. The old customers returned, cordially wishing him success. He was, as he ever had been, industrious, attentive to business, leaving nothing at loose ends, strictly upright, and practiced the closest economy. He found time also for the Lord's work. There was a small, weak church, partly in Barnet and partly in Lyman across the Connecticut River. It had been planted by missionary effort, and being without a pastor, it was declining, and its congregation scattered. Mr. Fairbanks called the people together, commenced "reading meetings," and the hope of the church revived.

But no sooner did his business prospects

begin to brighten, than his health failed, and he was brought into severer trial. In August he was prostrated by a typhoid fever, confining him several weeks. From a too early exposure a relapse was brought on. After he had begun to recover again, from overwork and fatigue, he experienced another relapse, resulting in a dangerous cough and affection of the lungs, confining him to the house the entire winter and spring, and from which he was not freed for several winters. He had three little children, and during the sickness of that winter, a fourth was born. Both parents were ill, and each unable to extend to the other that aid and sympathy so much needed. The care of the four little children was put into other hands. The store was left to provide for itself. The assistance in the house was kept at the lowest point possible, from motives of economy. Thus in suffering, and in the trial of hope deferred, the long, cold winter wore away. But with the spring came returning health and cheer. The memory of this sad winter lingers still in the traditions of the family.

"It pleased an all-wise Providence to chasten me," writes Mr. Fairbanks, "and to interrupt the tide of my prosperity. The illness of the mother, my own feeble state of health, the necessity of intrusting the business of the store to a clerk at a time when the support of my family seemed to depend solely on my personal labor, conspired to render that winter a season of great anxiety and gloom."

After a residence in Barnet of about six years, Mr. Fairbanks closed his business, and removed again to St. Johnsbury. This was, as it would seem, the charmed center about which he revolved for years, and at which at last, after he had been tried as by fire, and proved, he was destined to attain a success as marked as the way to it had been circuitous and difficult.

He had first come to the place thirteen years before as a boy of nineteen, making trial of himself, but was turned from his purpose from ill health. Visiting his

home in Brimfield, he had returned again with horse, wagon, and harness, his entire estate, and finding no opening, he turned reluctantly away the second time. At this time, however, he found his Saviour here. After an absence of eleven years, spent in Wheelock, East St. Johnsbury, and Barnet, he again returned at the age of thirty-two, with a family of five children, and with a property of less than a thousand dollars.

Now he was to find his life-work here. What he had passed through was the necessary process of preparation. Each seeming failure had been strengthening him for a greater final victory. He had taken up the duties of life at their humble beginning, and followed faithfully as God led the way.

"I am touched with the vigor and steadfastness of that early service. He endured hardness as a good soldier. Amid the solicitations of urgent enterprise, domestic cares, and young ambition, he was not looking on his own things alone, but on the things of others also; and most of all, he studied the claims of God's kingdom. Everywhere he was intent on doing a Christian man's work. Just where God placed him, he stood. Calmly he listened to the voice of duty, whether stern or winning. Resolutely he handled the simple and obvious elements of his destiny. He shrunk from nothing, complained of nothing, but tried his young strength on the objects and opportunities that met him, wrestling for the prizes of life in a confident, brave way, all unconscious that he was wrestling with the angel of God, little thinking that even then he had power as a prince, and prevailed."¹

In the midst of straitened circumstances, it had been made plain that he was a faithful steward of God, and that, more than wealth or honor or ease, did he desire the extension of His kingdom, and so had he proved himself fitted to become one of the almoners of the Divine bounty.

By his varied experience he had ob-

tained a knowledge of business, habits of industry and economy, and practiced wisdom in dealing with men, and so had become qualified to achieve that business success, which, when achieved, he was to use for the good of his fellows. And out of prolonged struggles had come a strength and maturity of character which would adorn any station he might fill. Thus tested through years of adversity, God was to honor his fidelity, and commit to him new and responsible trusts on the very ground upon which his heart had been set from the first, and from which he was to be called home at the last. There must, however, be more trial still.

In 1815, the parents of Mr. Fairbanks, and his two brothers, having disposed of their homestead at Brimfield, packed up their household goods, and followed their oldest son into the new country. A clergyman, at that time a boy in Brimfield, writes: "It was one of the tender touches of my childhood to have gone with my mother to the house just before the family left our neighborhood; as it was to see the goods pass my father's store the next day, and hear his regretful remark to other neighbors."¹

The family settled in St. Johnsbury, and built a grist mill and saw mill. Mr. Thaddeus Fairbanks, the brother next younger, also erected a carriage shop. When Mr. Fairbanks removed from Barnet to St. Johnsbury in 1825, he engaged in business with his brother Thaddeus. At first they rented and afterwards purchased a trip-hammer and pocket furnace on the stream opposite the mills, and engaged in the manufacture of stoves, cast-iron plows, and clothiers' screws. Their shop took fire and burned to the ground, with a loss of one thousand dollars. While they were in the process of rebuilding and enlarging, a freshet came and swept away their works at a loss again of one thousand dollars. The fire was in March, and the freshet in September, of 1828, and all within three

¹ Funeral Discourse by Rev. E. C. Cummings, published under the title of "A Man in Christ."

¹ Rev. A. J. Sessions, Scituate, Mass.

years after they commenced. Preparing a statement of their affairs, they laid it before their creditors, asking for an extension of credit for two years. It was cheerfully granted, and nothing daunted, yet exceedingly crippled in means, they commenced a third time to rebuild, and soon gained a wide local reputation in the manufacture of stoves and cast-iron plows. It was at this time that circumstances led to the invention and subsequent manufacture on an extensive scale, of one of the most important instruments in the mercantile world, — one which has done more to correct the standards and to produce uniformity in the measurements of weights in the United States, than all other agencies combined, — the Platform Scale. Mr. Fairbanks gives the account of its invention in the following words, which, since they have a general interest, will be quoted entire.

“About the years 1829 and 1830 considerable excitement existed in the State of New York, and Western Vermont, among the farmers, in regard to the profits of the hemp culture. A machine for dressing hemp had been invented and patented, and parties interested in the patent published glowing accounts of the success of those who had raised hemp for the market. The machines were expensive, and establishments for the manufacture of these were not everywhere to be found. A company which had been organized in Lamoille County applied to us to construct one of these machines, and we undertook the work for eleven hundred dollars. After completing the machine, we got up a company for dressing hemp in St. Johnsbury, for which company we built another machine. The management of the company devolving principally upon us, we induced the farmers to grow the hemp in sufficient quantities to stock the works. We had contracted to purchase the article of them by weight, and it became necessary to construct some kind of an apparatus for weighing wagons loaded with hemp in the rough state. Accordingly, my

brother Thaddeus constructed a rude apparatus, suspended in a framed building, which answered the purpose, but which was essentially unlike the article we afterwards manufactured. But my brother having had his attention directed to the science of weighing, continued to exercise his inventive powers until he hit upon the principle, essentially, of our present weighing machines. He exhibited to me the plan, and I discovered at once that it embraced a valuable improvement, and advised to apply for a patent to secure the exclusive right to the invention. This was the commencement of the scale business, which has grown into a world-wide notoriety.

“Our first operations, however, contemplated only the manufacture of hay scales. We had no idea then of adapting the instrument to all the requirements of transactions by weight in the manufacturing and mercantile community. Our first patent was dated in 1830. Another was obtained in 1831, since which several improvements have been patented at different dates. Our principal business continued to be for several years after 1830, the manufacture of plows, although from small beginnings the scale business increased from year to year continuously, until it ultimately superseded all our other manufacturing operations. From the simple wooden hay-scale which we first introduced, we have adapted the principle to every required service, until at the present time we have more than one hundred different modifications.”

It is interesting to remark that the hemp business proved a failure; but it created the necessity which gave birth to the invention which has been of so much service to the business world.

In 1834, the third brother, Joseph Pad-dock Fairbanks, became a partner in the firm.¹ From that time on, the three brothers, who were one as entirely in

¹ This brother, Joseph P., afterwards so widely known and universally beloved, was removed by death May 15, 1855, at the age of forty-nine.

Christian sympathy, and in the spirit of benevolence as in their business relations, seemed to live to see what good they could accomplish with the means God was putting in their hands. Their beautiful homes were near each other. Their families were much together in reading-circles for the mutual improvement of the children, as well as for kindly social intercourse; and for many years together they were permitted to enjoy, in the clear bright sunshine of their prosperity, a happiness as nearly complete, it would seem, as is ever afforded in this life.

The duties and responsibilities of the three brothers were subsequently shared by the sons of Governor Fairbanks, who became active members of the firm, and by whom, in connection with Mr. Thaddeus Fairbanks, the surviving brother, its business is now conducted.

From the commencement of the financial prosperity of this firm, the cause of good order, education, and religion has fully shared in that prosperity. If the growth of the business in St. Johnsbury could be photographed, in its moral as well as physical aspects, for the last thirty years, it would afford a picture of exceeding interest. Beginning with the "poeket furnace," the demand for scales constantly increased, shops were enlarged, and more men were hired. All other business by degrees gave place to this. Greater care was taken to make each scale perfect. None were allowed to leave the manufactory which were not so. Attention to the business was unremitting.

"During these years, and commensurate with our scale business, I was accustomed," says Mr. Fairbanks, "to devote myself almost incessantly to the management of our business. As it was continuously on the increase, it was almost a matter of necessity that I should be more and more industriously occupied with its cares. I did not, however," adds Mr. Fairbanks, "neglect my religious duties, nor the interests of the church."

The workmen were paid liberally, and

an interest taken in them and their families. None but the temperate and Sabbath-keeping were employed, and to this end work closed earlier on Saturday afternoon. Modern schoolhouses took the place of old ones in the village. New churches were constructed for comfort and convenience.

An academy was built and supported by the firm. A reading-room, with a library, was opened for the workmen and young men of the village; institutions of learning were assisted; the treasuries of benevolent societies were constantly enriched. The whistle of the locomotive began to be heard in that part of the State, opening increased facilities for transportation. The community round about was astir with new life, the value of real estate increased, taste came, and culture. Orders for scales multiplied, coming in from an ever-widening circuit. More workmen were employed; new workshops arose; warehouses were established in the leading cities of the Union. Scales were sent to foreign countries. Public benefaction was increased. More attention was paid to the good order and well-being of the community,—to temperance, to education, to Sabbath-keeping, and religion. And so the circle of good influence extended year after year.

The one shop grew to a village of shops. The four or five workmen employed at first were increased to as many hundred. For the four scales per month at first constructed, as many thousands were made in that time.

Drunkness and disorder were things unknown. Industry, intelligence, and thrift were universal. The town became the shire town of the county, and the business center of all that part of the State. It was visited by good men living far and near, who desired aid in some benevolent work, and to know when wisely to give, and when to withhold, became a difficult duty.

To trace those thirty-four years of the life of Governor Fairbanks, commencing

with the beginning of his financial prosperity in 1830, when he had just turned the first half of his life, and ending with his death in 1864, at the age of seventy-two, is to record the daily acts of a life devoted to every good and noble work. Rare must be the talent which could organize and direct such a business in the face of so many obstacles, in an inland town remote from business centers, and guide it safely through all the financial embarrassments to which the country has been subject. But a fact far more rare and interesting is, that in the midst of so many cares, time abundant was always found, and means equally abundant, not only for aiding in every good work, but for leading in new benevolent movements, for which many, with far less to do, thought they could find no time. It is not strange that such a man, becoming more widely known with every year, and always for good and not evil, should be sought out and asked to fill high offices of honor and trust. By his energy, efficiency, and practical wisdom, and untiring devotion to every worthy interest of the community, he had come to be thought of as obviously the man for difficult and responsible trusts, and to lead in benevolent efforts.

In 1828, three years after his settlement in St. Johnsbury, Mr. Fairbanks was chosen Deacon of the Second Congregational Church at that place, which office he held until his death, purchasing to himself "a good degree and great boldness in the faith which is in Christ Jesus." He was constant in his devotion to the interests of the church, visiting the sick, remembering the needy, calling upon the stranger, gently counseling those astray, and in countless silent ways strengthening the hands of the pastor. He remembered the church daily, in the closet and at the family altar. When in town he was always present at the prayer-meetings of the church, was a teacher in the Sabbath School, and did much to give interest to the monthly missionary concert. In religious meetings, as everywhere, his man-

ner was very quiet, and his words weighty, revealing a heart near to God.

By nature he was a leader. It was characteristic of him, in business and elsewhere, to plan and incite others to effort. It was deeds, not words, with him everywhere. The spirit of Christ was so manifest in him, that even in his gray hairs, some of his younger children carried the impression, for a long time, that he would certainly be a minister. The Rev. James Johnson had been installed pastor of this church the year before Mr. Fairbanks was chosen deacon, the church in its feebleness having depended until that time upon chance supplies. At the council called for the installation of Mr. Johnson, the church being present, Mr. Fairbanks introduced this resolution: "*Resolved*, that we are too weak as a church to attempt to get on hereafter without a settled minister," which was unanimously carried.

"Of this long service as deacon," says Mr. Cummings, in his funeral discourse, "I judge from what he has been to me. His candor, his zeal, his judgment, his promptness and recollection in the midst of most absorbing civil occupations, were too conspicuous for commendation, and blended so gently with precious friendships and fine liberality of spirit as to leave me but one memory for all, while for all I am personally his debtor. He knew how to be stanch in faith and free in thought. He could be uncompromising in principle and cautious in deliberation. He was both strenuous and patient, frank and reserved, sincere and wary. In haste to arrive at truth, he searched for it as for hid treasures, but he did not hurry to his opinion, for what was an opinion to him if it lacked the evidence to constitute a belief?"

Professor Noyes, of Dartmouth College, thus speaks of his Christian spirit as he met him in his home and in the church:—

"I was greatly interested in his simple faith in the teachings of Revelation. He was firm in his belief of the doctrines which have been so much loved by the good men and women of New England in its best days.

Rationalism had no place in his belief, none in his nature. His interest in all the appropriate duties of a member and officer of the church was worthy of notice. The Sabbath School and prayer-meeting, the third service on the Sabbath, received an attention from him which is quite unusual in a person of his position, and with his many cares. There was a beautiful simplicity in his piety as thus exemplified. His name was identified with the great benevolent movements of the day, and in all these he felt and manifested a deep interest. He is perhaps known more widely and favorably, as compared with most men of wealth who profess to be stewards of Christ, by his wise and free use of his property in promoting the cause of Christ than in any other way. That firm are as widely known in this character as by their uncommon skill and enterprise. I have in mind two or three conversations which we had together after the rest of the family had retired for the night; in these he opened his heart on the great subjects of his faith, hope, and love. Christ was the center and substance of his experience."

George C. Ewing, a merchant in Philadelphia, writes:—

"It was my privilege for many years to enjoy his intimate friendship, and he was ever an affectionate, tender, sympathizing friend. His warm fraternal affection hallowed his whole life, so that all who enjoyed his acquaintance were endeared to him by his Christian deportment. He was truly a Christian above reproach; his piety was a living power in the soul. His hand was ever open to relieve the needy, and to bestow the gifts of charity. His personal piety was not only attractive in the family circle and in social life, but it was marked and distinguished in his extensive business relations."

In politics Mr. Fairbanks had always been an active member of the Whig party, "believing," as he says, "that the principles and policy of that party were those best calculated to promote the interests and preserve the liberty and rights of the American people; and feeling that, in a form of government like ours, a conscientious citizen had no more right to shrink

from his civil than from his religious duties." In 1836 he was elected to the State legislature by the citizens of St. Johnsbury. His character there has been well drawn by Judge W. C. Kittridge, a member of the house at the time, and afterwards lieutenant governor of the State. We find him, as we should expect, on a committee for the revision of the temperance laws. He was accustomed to lecture in his own and in adjoining towns on that subject.

• "My acquaintance with the late Governor Fairbanks commenced in the fall of the year 1836, both of us being members of the Legislature of Vermont at that time. He was associated with me upon a very important select committee, to which had been referred the subject of a revision of what were then denominated the temperance laws of the State, and our acquaintance at once became intimate, confidential, and unreserved. From that time until his death, the friendship thus initiated between us continued constant, sincere, and unimpaired.

"During these intervening years, we were occasionally associated in public official life; and I also knew him well, not only in these relations, but amidst the hospitalities of his family and home.

"In the execution of his official duties, he was ardent, conscientious, and faithful, and acquired and retained, in an unusual degree, the confidence of all parties; and I can confidently say, that no man of my acquaintance in Vermont commanded more unqualified respect than he. Possessing good, practical sense, ready discrimination, and great quickness of perception, he was a sagacious and prudent politician, a safe and judicious counselor, and a successful business man.

"His munificent contributions to benevolent purposes and objects were proverbial long before his death, and in connection with '*good words and works*,' the name of Erastus Fairbanks had, to the people of his State, come to be as familiar as household words. His characteristics as a civilian and a citizen can, in my judgment, be photographed most truthfully by a few but significant words. In public life he was honored and confided in as a capable, honest, and reliable man, and in the walks of social and private life he was

esteemed as a kind neighbor, a sincere friend, and a Christian gentleman."

During the four years from 1846 to 1850, Mr. Fairbanks was deeply engaged in the construction of a railroad from White River Junction to St. Johnsbury, to which place it was opened in November, 1850. He was elected President of the Company at its organization, which office he held till 1854, when he declined a reelection on account of the claims of his private business. His was a great work at that time, and filled these years with heavy cares, but such a road was rendered a necessity by the increase of the scale business at St. Johnsbury. Dr. S. H. Taylor, Principal of Phillips Academy, has said, with reference to this work, and the man who executed it:—

"He was a man of great energy. This was shown in the repeated difficulties and embarrassments which he overcame in early life, as well as in the great enterprises which he carried through at a later period. The Passumpsic Railroad would certainly not have been built when it was, but for the devotion and efficient service which he gave to it. And not only the place of his residence, but that whole section of country, and indeed the State, is much more indebted to his enterprise and enlarged views than can be readily appreciated. A gentleman eminent for sound judgment, who knew the value of his public services, said at the time of his death, it would be long before the large place which he occupied in Vermont would be filled."

Col. Geo. A. Merrill, who was the first superintendent of the road, thus refers to his connection with Governor Fairbanks:—

"My acquaintance commenced with him in the year 1849, and at the end of our first interview, which resulted in my engagement to enter upon duties on the Connecticut and Passumpsic Rivers Railroad, he characteristically informed me, that he 'did not say I should not drink ardent spirits, but he would say, if I *did*, he should not want my services'! From that day until his last, our relations were of the pleasantest character, evinced by the oft-repeated remark, 'You should *always* come to me as a father.'

"I have seen him in every variety of circumstances, — when everything was joyous about him, and again, in business affairs, when there seemed no blue sky above, but never in all those years did I ever find him doubtful, hesitating, or vacillating. He trusted in the right, and was ever true to the holy principles he professed.

"He possessed great intelligence, gained by an industrious attention to all subjects practical and for daily use. He was a man of natural vigor of intellect, whose mind was clear, strong, comprehensive, and discerning; with a firmness of will, his position once taken, that could not easily be shaken.

"In his elegant library, filled with the best standard works, his hours of relaxation from business were spent, in conversation with his neighbors and friends, or filled out in reading or writing upon some favorite topic, which went to enrich his own mind, and those of the circle about him."

In 1844, Mr. Fairbanks was chosen Presidential Elector, and again in 1848. He declined, however, a nomination to Congress. In the autumn of 1852, he was made Governor of the State of Vermont. His administration was firm and judicious, and eminently healthful in its tone. He endeavored to bring up the State to a higher position in the matter of common-school education. In his message to the Legislature for that year, Governor Fairbanks says: "Whatever shall tend to the better qualification of teachers, whatever shall more effectually awaken the attention of parents and prudential committees in the several districts to the importance of elevating the standard of instruction, and improving the character of each school under their immediate control, should be cherished as the appropriate means for correcting existing evils, and bringing the system to its highest degree of usefulness. Our collegiate institutions, and many of our academics, sustain a creditable rank when compared with kindred institutions, and should be cherished and sustained as a part of our system of education. As far as practicable, the way should be opened for a collegiate education

as well to the youth of the humblest family as to him of wealthy parents.”¹

On the last evening of the session, Governor Fairbanks had the satisfaction of affixing his signature to the Prohibitory Liquor Law, which, while it made some enemies, was the means of great good to the State, where it has been generally executed. His proclamation for Thanksgiving, 1852, contained this clause: “Above all, let us give thanks for the light of revelation and the glorious hope of salvation beyond the present life, through the atonement and mediation of His Son Jesus Christ.” A distinguished Massachusetts divine, missing all reference to the Saviour in the proclamation of his State, could not regard it as Christian, and read that of Governor Fairbanks to his people instead.

In 1860, Governor Fairbanks was again chosen chief magistrate of the State. It was during the first stages of the rebellion, and a man of great wisdom and experience was required for this position. No man could have been selected better fitted for the trying and arduous work to be done. Governor Fairbanks entered with his whole soul into the conflict for the preservation of the Union. His firm having a great amount of property in the South which must be lost in case of war, it was for his pecuniary interest to keep peace. But this had no weight with him. Day and night he toiled raising troops, where three months before not even a knapsack was to be found, and sending regiment after regiment of the brave Green Mountain boys forward to the seat of war. In a letter to a friend at that time, he writes: “What a fearful account, what a dreadful retribution, awaits the wicked authors of the rebellion. Can anything equal the hypocrisy of Jeff. Davis in calling for a fast to invoke the Divine blessing upon the blackest and most hell-deserving conspiracy in the annals of human history? The conflict is fearful for us, involving as it does the loss of so many thousands of our noble youth;

still the price is not too great for the inestimable boon of a free popular government, when threatened by an odious oligarchy and despotism.” The legislature at its extra session showed its confidence in Governor Fairbanks by conferring upon him almost unlimited power in the discharge of his duties, and the following joint resolutions testify to their high appreciation of the way in which he had used it:—

Whereas, In consequence of the war in which the country has been engaged for the last eight months, new, arduous, and peculiar duties have devolved upon the Executive, involving great responsibilities and calling forth great administrative ability, therefore

Resolved, By the Senate and House of Representatives of the State of Vermont:—

1st. That the thanks of the two Houses be presented to Erastus Fairbanks, late Governor, for his most laborious, efficient, and praiseworthy efforts to raise, equip, and uniform the six regiments of volunteers that have been forwarded from this State to the seat of war.

2d. *Resolved*, That we, as the representatives of the people, do appreciate the difficulties which beset the course of the Executive in the trying emergencies which were incidental to the inauguration of a militia system and a war policy among a people pre-eminently peaceful, and so long favored by peace as to induce the opinion “that we should learn war no more,” and we feel doubly gratified for the judgment which decided without wavering the path of duty, and the courage which pursued it to success.

3d. *Resolved*, That our best wishes for his welfare shall follow him in his retirement to private life, where we doubt not his prayers will mingle with ours for the success of our arms, the establishment of national authority over all our dominion, and the hastening of the day of universal liberty, purity, and peace. Unanimously adopted.

The accomplished Secretary of State¹ under Governor Fairbanks, understanding the magnitude and difficulty of his labors, bears this testimony to his fidelity, efficiency, and self-sacrifice:—

¹ Message of Governor Fairbanks for 1852.

¹ Colonel George A. Merrill.

“When the war commenced,” writes Colonel Merrill, “he called around him his official advisers, as also the best minds in the State. It was in his new character of Commander-in-Chief that I again saw and found him master of the work he had to do.

“Perplexed by various opinions, I knew he was sadly embarrassed, for to follow all their counsels would, in fact, be to stand still.

“It was under such circumstances as these, when raising the first regiment sent out by Vermont to aid the United States Government, that the foresight and energy of character of Governor Fairbanks was most clearly shown. The responsibility was his, and with a prayerful desire to be guided aright, ‘he was strong and showed himself a man.’

“The extra session of the Legislature, which met eight days after the firing upon Fort Sumpter, had the good sense to place at his entire disposal a million of dollars, putting no check upon the use of it only as *his* judgment might deem prudent and best.

“Our people, unused to large public expenditure, it is true kept a jealous eye upon all his acts, but never, to their praise, with a thought of any dereliction of duty or misuse of power on the part of the Executive.

“Their confidence was justified, and looking back upon the expenditures of his successors during the five years in which we were engaged in war, none will bear closer scrutiny, none will be more nearly canceled by the reimbursements of the United States Government. To those acquainted with his good judgment, strict integrity, his high sense of impartial right, his systematic business habits and comprehensive mind, so early and continuously trained to grasp business matters on a large scale, the result is no surprise.

“At the close of his official duties, at which he had labored assiduously and almost without rest, wholly withdrawing himself from his private business, to its great detriment, the Legislature at its October session, in 1861, appointed, by his request, a special committee to examine and audit his accounts, upon whose report resolutions complimentary to his ability and patriotic devotion were unanimously passed.

“The salary to which he was entitled was never touched, and remains in the treasury of

the State, another evidence of his generous love for Vermont, whose interests were dearer to him than his own, and an honor to both people and Executive.”

Governor Fairbanks was warmly in sympathy with the benevolent movements of the day, outside of his own church and community. The great missionary fields, whether foreign or domestic, he carefully studied and understood, and, what is perhaps unusual, he was as ready to devote time in devising means and working at practical details, as to contribute liberally of his substance. He did not say take the money and be gone, but gave his thoughtful and prayerful attention to the methods of usefulness employed. In this direction his benevolence was systematic, increasing year by year with the increase of his means. It is remembered with how much satisfaction he repeated the remark of a son, who, in a business meeting of the firm, when there was a pressure for money, said: “We must not cut down our charitable contributions in any case.”

He taught all his household to give liberally and systematically as a lifelong duty. A member of the church with which he was connected, a man of some means, was not in the habit of making yearly contributions to the American Board. Mr. Fairbanks gave him a book to read on the duty of giving, and endeavored to interest him in the missionary work. Afterwards the man came and said he was convinced he had been in error, and was determined to devote more to charities, laying down fifty cents as his contribution. But the good seed took root. Some years thereafter that man was giving fifty dollars per annum to the same cause.

Governor Fairbanks was for many years a Corporate Member of the A. B. C. F. M., and was one of the three laymen of the committee of thirteen on the deputation to India. He devised various schemes for eliciting interest in Foreign Missions, such as presenting a schedule of the different missions and their out-stations, missionaries connected therewith, etc., and giving

one to each reporter for reference at the missionary concert.

“My acquaintance with Governor Fairbanks,” says Dr. Anderson, Secretary of the American Board, “was chiefly in one of the prominent aspects of his character,—as a public-spirited Christian man. He seemed to me to be one of the leading laymen of the country, in the matter of intelligent giving for religious objects. Not only did he feel his own personal responsibility, but he also felt a responsibility for the Christian public. He often, perhaps generally, called at the mission house when business brought him to Boston, and after his converse with missionary principles and their applications, as a member of the committee of thirteen, it was natural to consult him on our difficult cases. He was a large-hearted Christian, and I think he seldom erred in his judgments.”

Nor was Governor Fairbanks less interested in Home Missions. When he came to Vermont in 1812, a large portion of the State was comparatively new, and its institutions of learning and religion were many of them weak. He heartily espoused their cause, and having the ability to plan, and the means to give, his name in this regard came to be a tower of strength throughout the whole State. He was the “honored layman” to whom so many looked from their different spheres of usefulness for sympathy and aid, and were stronger for their work from the thought of his interest in them. For years he had been connected with feeble churches, had seen their struggles, and felt their discouragements, therefore could he give them especial sympathy, and labor for their welfare understandingly. If he no longer held “reading meetings,” he secured living preachers to take his place. If formerly he could only speak a word of encouragement to the young men struggling for an education for the ministry, now he could, in addition to this, open the way before them, as in so many cases he did. In 1849 he was chosen President of the Vermont Domestic Missionary Society, the duties of which office he ably discharged till the close of his life.

“Governor Fairbanks was an earnest friend and liberal supporter of Home Missions,” writes Rev. J. F. Stone, former Secretary of the Vermont Missionary Society;—“notwithstanding his own immense business cares, he gave much attention to the particulars of our missionary work, and to the circumstances and wants of the different fields, so that he was one of our most valued counselors. He and his brother Thaddeus were the prime movers in organizing the special or itinerant department, by which students and others were sent for a time to preach in feeble churches where no other supply was possible. If Mr. Thaddeus Fairbanks led in originating this movement, Governor Fairbanks moved with equal cordiality in carrying out the plan, both giving liberally of their substance.”

Dr Aiken, of Rutland, confirms this testimony of the usefulness of Mr. Fairbanks to the churches of the State:—

“I have strong impressions of the great excellence of his character as an upright, intelligent, active Christian layman, devising and executing liberal things for the cause of Christ, which he greatly loved, and the prosperity of which he sought with unsparing liberality. For many years before his death, it ceased to excite surprise in our State to see large annual donations to all good objects credited to the Messrs. Fairbanks, St. Johnsbury. His benefactions were a matter of common remark. Such an example among business men is as beautiful as it is rare. In Christian efficiency he stood in the front rank of our most devoted lay-membership. I think one need not hesitate to give him a high place among those who have lived for Christ and his church. The Congregational ministers and churches in Vermont will expect in his memorial a record of eminent wisdom and goodness.”

Governor Fairbanks was always a diligent student of books, and the extent and accuracy of his knowledge were a matter of surprise to many who knew the multitude of his engagements. “I have rarely met,” says Professor Noyes, of Hanover, “a person whom we style *educated*, and whose pursuits are literary, who had a more general acquaintance with history, with politics, with the benevolent move-

ments of the day, and with the more recent valuable literary works, than Governor Fairbanks. How he found time for so much reading, in connection with a large business requiring so much of his attention, was a mystery to me." Refer to any subject likely to come up, and it would soon be manifest that he had carefully considered it. Every day contributed its hour to painstaking study, the subject of which was often brought before the family for mutual improvement, and books pointed out for the different members to read. He wrote much occasionally for publication, and always with care. He was, from 1844 till his decease, an active member of the Corporation of the Vermont University at Burlington, and received from that institution the honorary degree of LL. D. in 1860

This feature, with others in the character of Mr. Fairbanks, has been well drawn by Dr. S. H. Taylor, of Andover: —

"One of the first impressions which Governor Fairbanks would make on a stranger, would be that he was a man of character. He would be marked in the crowd as a leader, not from any air of assumption, but from the dignity and force unmistakable in his bearing and expression. An acquaintance with him would show that no mistake had been made in the judgment formed. He was a man of broad views, and his interests and efforts were not confined to a narrow sphere. He was well acquainted with the great subjects before the public mind. With the political state of the country he was thoroughly conversant, and was always prepared to give cogent reasons for the opinions which he held himself.

"He had the elements of a successful Professor of Political Economy. He had studied and made himself familiar with the sources of the material prosperity of our country; he knew what promoted and what checked it. In conversing with him, one would be impressed with his accurate and intimate acquaintance with the different departments of business, and their relations to each other. Though his views on this and other subjects were definite and well formed, they were always stated with great calmness and deliberation. He was never a noisy and boisterous partisan. He

was so calm and self-possessed that one who knew him would not expect him to be easily moved."

Rev. Dr. McKeen, of Bradford, Vermont, writes thus:—

"Erastus Fairbanks, late Governor of Vermont, was a man who ought to be held in lasting remembrance; one whose influence has been, and is destined to be, extensively salutary. From the commencement of my ministry in his vicinity, to the time of his death, a period of about fifty years, I enjoyed a pleasant acquaintance with him, and was increasingly impressed by a conviction that he was a wise, upright, benevolent, and thoroughly Christian man. Though deeply and successfully engaged in secular employments, he failed not to be fervent in spirit, and exemplary in serving the Lord. In his family circle, in the social prayer-meetings, or officiating in his office of deacon, or presiding in our annual Sabbath School and Missionary Conventions, or superintending the large manufacturing business and extensive commercial transactions with which he was connected, or as chief magistrate, guiding the affairs of State, he was ever the same decidedly upright and dignified, but kind and courteous Christian man. To all evil practices he was strongly opposed; he wished it to be understood that he was so; but to all good undertakings, whether aiming to promote the physical, intellectual, or religious interests of society, he was a sincere friend; and ever ready, as the case required, to extend a helping hand. Of him it might be said, as of one of the excellent of the earth long ago, 'He was a faithful man, and feared God above many.' His profound reverence for God, and abiding desire to do that which was right before him, so as to secure his approbation, made him the man he was. Happy would it be for the church and for the world were his noble example universally followed. Such honest, upright, benevolent, and God-fearing men are wanted in all the walks of life, whether humble or exalted."

Although Governor Fairbanks possessed business talents which led almost of necessity to the acquisition of property, yet he did not love money for its own sake. It was to him, first of all, a means for doing

good, not of happiness nor of power. In a letter to his wife he wrote:—

“I do not think I feel ambitious of gain, or of the name of a successful business man; but I have become so connected with business operations, that it seems to be clearly a duty to take care of the interests concerned, and I desire, in doing this, to leave all to the direction of Providence, when I have done what seems to be indicated by Providence as my duty. I know that in the common course of events these duties will not be of long duration. I desire that at no distant day I may be relieved from many of them, and I know that if it be not so during my life, the time is drawing near when I must be called from them by death. I trust, therefore, that while I am active in the discharge of business duties, I shall not be unmindful of the obligation resting on me to obey and serve God, and to maintain, even in the midst of worldly cares, an intimate daily intercourse with Him. This is clearly the first and greatest duty, as it is also the most substantial enjoyment of life. I trust that I may have grace given me by which I may be always enabled to maintain this intercourse with God and Christ. God is faithful, and will not forsake those who thus trust in Him, nor will He leave them to grope in darkness when the lamp of life grows dim, and the messenger of death approaches.” How prophetic did these last words prove!

He knew the danger of wealth to the soul, and how an age of luxury tends to deaden piety. “It is not always that the possession of worldly goods tends to draw our affections upward,” he writes to one of his children, on an occasion of good fortune. “We need often more grace to keep our hearts in a thankful state toward God, when we have an abundance of good things, than when deprived of them.”

It was his custom to endeavor to impress those connected with his various business houses with the fact that rapid gains have an element of peril to the soul, and bring increased responsibility to God. How

often has he in such cases delicately but earnestly advised to assume new trusts, and to commence the practice of increased benevolence.

It was not his purpose to accumulate large sums to bequeath to charitable objects at his death, but to practice a life-long benevolence as a faithful steward of the Lord, feeling that such a life was what God required, and that such an example would be his best legacy. A still more marked trait of his character, was his staunch adherence to right, and his unhesitating devotion to duty. What a prayerful and daily study of God’s Word and Providence led him to feel he ought to do, that he did fearlessly, and hazarded the consequences.

How close this walk with God was may be seen from some entries which are here transcribed from his diary. Some of them seem almost too sacred for any eye but One, yet as they so truthfully reveal the character of the writer, it is felt such a memorial could hardly be complete without them.

“PLANS FOR USEFULNESS.

“*March 1, 1852.*—The organization of the Youths’ Institute.

“Relying on the grace of God, I will meet every week or two with the lads of the parish, and faithfully endeavor to lead them into the formation of habits of life which will best preserve their morals, and prepare them for usefulness.

“*April 20.*—I have thus far been blessed in this effort, some ninety lads having become members and regular attendants.

“*March 14.*—In view of the low state of religion in the church, and the neglect of the brethren to attend the weekly church prayer-meeting, and other occasional meetings of the church; and in view of the neglect of discipline in the church, I propose, as far as it may be practicable, to labor specially with the brethren with a view to stirring up their minds, and engaging their active efforts. I propose to-morrow to invite the younger brethren of the church to meet me in the evening for prayer and consultation how they can best improve their talents in the cause of Christ.

I shall try to show them the duty of taking a responsible stand in the church, and not waiting for older brethren to do what they can do as well. If blest in this attempt, I will meet with them occasionally, and encourage them in their efforts.

"The first meeting proposed was well attended and profitably improved.

"*March 29.* — A sad day! A mysterious Providence has suddenly removed my beloved daughter Jane, by death. Oh, that the fruit of this affliction may be the taking away of the sin of my soul!

"*April 1.* — We have this day committed the precious dust of my dear daughter to the grave, there to await the summons of the last trumpet. Precious in the sight of the Lord is the death of His saints. May all my dear children, through rich grace, meet in the abodes of the faithful.

"*May 7.* — A letter from an absent son communicates the joyful intelligence that he trusts he has submitted his heart to God, and hopes he is a Christian. 'Bless the Lord, O my soul, and forget not all His benefits.' Surely God hears the prayers of His afflicted servants, and though He may wait long, and severely try their faith, yet He is faithful to His promises, and will not turn away the humble soul who trusts in Him. I desire to record this instance of Divine mercy with the liveliest and most devout gratitude, and to recognize it as a gracious answer to our unworthy prayers for the conversion of this son. 'Tis but recently that God, in His Providence, removed a beloved daughter, and overwhelmed the family in deep affliction, and in sorrow of heart I was led to inquire 'wherefore hast Thou afflicted us?' I have been led, as I think, to see that I needed this affliction to bring my proud heart, my wicked heart, to renounce the world, and to seek first of all the favor and kingdom of God. I think the fruit of this bereavement has been to lead me to see my own corruption and sinfulness, until, like Job, I have 'abhorred myself,' and, I hope, 'repented as in dust and ashes.' God has graciously sustained me, and given me some glimpses of divine lig't, some increase of faith and love, some seasons of precious communion with Him through the great Mediator. But this great favor, this precious boon, though long prayed for and earnestly desired,

has come at a season of all others the most appropriate to bind up the broken heart.

"*May 9.* — Sabbath. Precious views of the faithfulness of God. Delight in the Scriptures, — in prayer.

"*October 28, 1859.* — My sixty-seventh birthday. God has spared my life, and this anniversary marks two thirds of a century, during which His Providence has led me, and His goodness provided for me. During my sixty-sixth year the state of my health was very precarious, and I had little reason to expect a restoration to soundness. But my heavenly Father, in great mercy, has restored me to perfect health, and granted me a new lease of life. In this deliverance I recognise a new obligation to do what I can for Christ and His kingdom, and looking to Him for grace thus to serve Him, I do now most devoutly consecrate myself to His service, and renew my covenant to be His, and only His, while I live, and to trust in His faithful promise that He will receive me to Himself at his coming, that where he is, there I may be also."

Governor Fairbanks, withdrawing from the active business of the firm, but always lending his counsel, became increasingly cheerful and happy as he advanced in years. There was a mellowness and quiet beauty in his character, as he drew near the other world, which were remarked by all. He delighted in nature, in friends, in God, in everything. If the dignity of his bearing and the natural reserve of his manners did not invite familiarity, none could come near him without feeling the warmth of his heart and the depth of his sympathy for all in sorrow and want. His friendships, from the delicacy and strength of his feelings, were generous and abiding.

He took great pleasure in his children,¹

¹ The children of Governor Fairbanks were as follows: Jane, born December 3, 1816; married Mr. Ephraim Jewett, January 26, 1837; died, March 29, 1852. George, born January 21, 1819; died April 20, 1843. Horace, born March 21, 1820. Charles, born December 8, 1821. Julia, born June 9, 1824; married John H. Paddock, February 11, 1857. Franklin, born June 18, 1828. Sarah, born June 30, 1831; married Mr. C. M. Stone, May 4, 1858. Emily, born March 4, 1833; married Rev. C. L. Goodell, May 5, 1859; and Ellen, born July 27, 1836; died May 23, 1843.

several of whom were settled around him, and all of whom were Christians. "I would mention here, with gratitude to God, that all my children became hopeful subjects of renewing grace, and in early life united with the church, except our youngest child Ellen, who was spared to us only seven years. I dare not say that she was renewed, yet I have always indulged the hope that she had given her heart to the Saviour, and that He had owned her as one of the lambs of His flock." Life had more than fulfilled its promises to him. His business was prosperous, his health was firm, his home was attractive. Who that has shared its refined hospitality can forget it, or the spirit of devotion at the morning and evening prayers, in which the whole household joined in reading and song? His hopes of the heavenly world were bright. His feelings were pure and fresh, and on every side there was the clear and pleasant sunshine of a serene old age. Yet he did not seem old; perhaps never so young as the last few years of his life. All his faculties were in fine play, and gratitude to God for His goodness was the daily burden of his song. Always having devoted himself to the comfort and well being of his home, and trained his children with patient care, as one believing in household religion, and bound to find time to be faithful there, he now felt himself repaid a thousand fold by the joy he received. He had lived to see the new settlements in the State, to which he had immigrated in early life, grown into thrifty towns and villages; the public morals every way improved; the rude schoolhouses exchanged for fine commodious structures; the churches effective and prosperous; his portion of the State traversed by railroads, bringing him within a day's ride of the great cities, and to witness in the prosperity of his business a daily means of honoring that Saviour who had so signally honored him.

After a few sunny years on this high ground to which God had brought him,— spent in increased benevolence, in useful

labors, in communion with God, and delightful social intercourse,— the end came, cheered by bright foregleams of the higher life and the better country.

On the second Monday in August, 1864, he took a long, pleasant ride, with family friends and guests, among the fine mountain scenery in the region of his home, returning in the evening in good spirits. But during the night he was attacked by severe pain in the region of the heart. No danger was apprehended at first, but weeks passed by, and physical pain increased to such a degree that he could not lie down. His breathing became exceedingly difficult. He was compelled to sit upright in his chair, unable to lean back, and finding his only relief by inclining his head forward occasionally, and resting it on the back of another chair. Occupying this position day and night, soon his lower extremities became swollen and severely painful; this, in addition to exhaustive labored respiration, rendered his condition one of extreme suffering. The most skilful medical assistance gave no permanent relief. Yet he did not murmur; week after week he was calm, trustful, and resigned; all his business affairs were arranged; he was ready and waiting to go, and Christ was his daily comfort and strength. When a friend said to him, "It must give you great satisfaction to reflect how much good you have been permitted to do," he replied, "Nothing that I have done, be it much or little, gives me any comfort or hope. My trust is in the blood of Jesus, and in that alone." He was considerate and courteous, and overflowing with gratitude for all that was done for him. The strength of his trust in the Redeemer gave the greatest comfort to his friends, while his expressions in moments of pain moved the deepest fountains of feeling. "Oh, Divine Saviour, come near; come near to bless; come near to own." "Jesus! oh, let me be supported by Thy divine hand." "There is no comfort but in Thee, O Lamb of God!"

"Oh, Jesus! come quickly, and save

my soul. I am in a strait betwixt two, having a desire to depart and be with Christ."

Truly did his pastor say, "our tenderness would have craved for him a sickness without pain. But God held to the unity of His plan. A life of so much exertion was to be rounded by no imbecile dying." The family being present at a time when he seemed very low, he said: "O Lord, Thou art my soul's salvation! Come Thou to save. I can say no more. Let all these trust in Thee. Save, O Lord, my soul. Save, oh, save, all these. Lord Jesus, be my portion everlasting. Come quickly. Leave me not. Oh, cast me not off in the hour of my trial. Be Thou my Saviour."

At another time: "Loving Saviour! be Thou with me. Have mercy on me and all these. Come, Lord Jesus, come quickly! Save me in Thy mercy. Oh, Jesus, reach out Thine arm and save. Lamb of God, draw near, and take my soul to Thy bosom. Yet all the days of my appointed time will I wait, till my change comes, only let Jesus be with me."

He did not forget the Church in those trying hours. "O Lord, revive Thy work. Revive Thy work in Thy Church. I trust in Thee, I trust in Thee. Thou art my Saviour."

His words often were: O Lord, may I rejoice in Thee in the midst of trials and temptations."

Steadily was he approaching the hour of deliverance: "O Lord, my strength and my deliverer, be Thou my support; reach out Thine arm and save me, O Jesus." "Come, Lord Jesus, come to dwell with us. Come to receive our departed souls, to dwell with Thee forever."

On Sabbath morning, November 20, about the hour for commencing morning service, while sitting in his chair facing the soft-blue southern sky, after having passed an hour of intense suffering, he said: "I am through, I am through." His voice sinking to a whisper, he added: "Jesus is very precious to me, nearer than ever." A moment more, and his spirit

was in eternity. The words he had written years before, were fulfilled: "God is faithful, and will not forsake those who trust in Him, nor will he leave them to grope in darkness when the lamp of life grows dim, and the messenger of death approaches."

The great distress he endured had awakened in the community the deepest sympathy. A messenger communicated the event of his final release to the pastor just as the first psalm of praise, at the commencement of public worship, was ended. The pastor, making known the tidings which had reached him, asked the congregation to join in silent thanksgiving to God, for this merciful and gracious deliverance. The silence which followed is among the few things never to be forgotten.

This event, although expected, filled the community with the deepest sorrow, and was felt as a great loss throughout the State. The Legislature, then in session, passed resolutions in honor of his memory, and expressing sympathy for the family. Especially touching and impressive was the feeling manifest among the employees at the scale works. Coming together with one accord in their hour of sorrow, their honest words revealed at once their deep sense of loss, and the beauty and sanctity of that life which had so won their regard. Some of their words were:—

"*Resolved*, That we shall always cherish his memory as a precious legacy, and often call to mind, with increased affection, his kindly regards so often expressed to us and to our families in his own delicate way; his cheering and encouraging words, both of advice and hope; his large and active practical beneficence as regards everything pertaining to our physical, intellectual, and moral welfare, and his courteous and Christian spirit manifested to us constantly in so many ways."

The funeral was held at the church on the afternoon of Wednesday. By common consent the places of business were closed in the village, and citizens of every age and class crowded to the sanc-

tuary to listen to the instruction of the hour, and mingle their tears with the common grief. The remains of the deceased were attended by an escort of the employes of the firm to the number of several hundreds. The first four men who headed the escort had been employed by the firm over thirty years each. There were several others who had been connected with the firm twenty-five years and more. After impressive services at the church,

including a felicitous sermon from the text, "I knew a man in Christ," by the pastor, Rev. E. C. Cummings, the remains of this beloved and eminent "man in Christ" were borne to the family lot in the cemetery, among the green hills of the State which his long and useful life did so much to adorn.

"Blessed is the man whose delight is in the law of the Lord. His leaf also shall not wither."

THE FIRST CHRISTIAN WORSHIP IN NEW ENGLAND.

BY REV. D. Q. CUSHMAN, HUBBARDSTON, MASS.

At the two hundred and seventh anniversary of the settlement at Fort Popham, at the mouth of the Kennebec River, the orator of the day, — Judge Bourne, of Kennebunk, — warming with his subject, and in his earnest desire to give undue relative importance to that colony, remarked: —

"There stands out, in the pages of undisputed history, this great fact, which should come home to every Christian heart. Here was offered the first Christian prayer, in our own language, that ever broke from human lips on the shores of New England. Here, on the nineteenth of August, 1607, the first English minister of the Gospel of Peace proclaimed the great truths of Christian salvation. Here, on that day, went out over the dead silence of the wilderness, from an hundred Saxon voices, the first English hymn of adoration and praise to the great Creator. Here was erected the first Christian church, the emblem of all New England's power and greatness."

Now, upon this statement it is proposed to make the following observations.

1. In the "Tracts appended to Brereton," who was one of Gosnold's voyagers to the Elizabeth Islands, in 1602, I find this entry on page 95: "The voyage which

we intend to make is to plant *Christian people* and *religion* upon the *northwest* countries of America." Now, if that was their object, I think it is but fair to infer that Christian worship in the English language — prayer and praise — was performed after they arrived there. It is hardly to be supposed that all of them left their religion behind them when they left the shores of Old England. The historical fact may not be stated, but there is every reasonable ground to suppose that one or more of that suffering company, during their time of confinement there, did offer prayer and praise, did worship their Creator; and, notwithstanding the confident assertion of the Popham orator, it would be most difficult to prove that they had not their stated seasons of Christian worship, in the English language, there. And what was true of the authors of that particular voyage, was true of those expeditions generally. Religious motives, more or less, entered into and prevailed among them all.

Again, on page 104, on the "Inducements to the liking of the voyage intended towards Virginia," — the northern shores of America, — written by Mr. Richard

Haklyt, in 1585, I find the following: 1. "The glory of God, by *planting religion* among those infidels"; 2. "*The increase of the force of Christians.*" These objects are indicated sufficiently clear.

On page 108 he again remarks: "The ends of this voyage are these: 1. To *plant Christian religion*; 2. To traffic; 3. To conquer." This was twenty-two years before Popham reached the shores of the Kennebec.

By Gosnold, on the Elizabeth Islands, in 1602, the foundations of the *first* New England colony were laid. This was *five* years before Seymour, with his "hundred Saxon voices," broke the "dead silence of the wilderness" in a hymn of "praise to the Great Creator."

2. In 1604, De Monts and his party entered the River St. Croix, and landed on an island called Neutral Island, now a part of Robbinston, in the State of Maine, and spent a winter there. "Here," says the Hon. Joseph Williamson, "they erected a fort and other buildings. The ruins of these fortifications are to be seen to this day. M. L'Escarbot, who acted as journalist to the colony, gives an interesting account of this island, and the residence there of De Monts and his party." L'Escarbot's journal, which was written in French, but has been translated into English, is a volume of three hundred and sixty pages, and in it are found the following passages. Speaking of the island, he says: "There is a mount, or small hill, which is, as it were, a little severed from the other, where Monsieur De Monts had his cannon placed. *There is also a little chapel, built after the savage fashion.*" This is decisive; and it has the precedence of *three* years, in point of time, to the one built by the Popham colonists at the mouth of the Kennebec River. The structure was plain and humble, yet it was built *expressly for the worship of Almighty God*; and for aught that appears, it was as substantial and magnificent as the one at the Kennebec, which of late has been magni-

fied into the proportions of a modern cathedral. And it was the *first* church built for the worship of God within the bounds of Maine, probably within the bounds of New England; for though there undoubtedly was Christian worship, of some kind, at the Elizabeth Islands, sustained by Gosnold's party two years before, yet there is no evidence that they built a church there. Here, however, it was done; and Christian worship, after the Puritan order, was sustained there during the long months that intervened between the landing and departure of that Christian people. De Monts and L'Escarbot were Huguenots; and I see not how the force of this argument can be met, except by a denial of that being a church which has not been consecrated to the worship of God according to Episcopal forms.

L'Escarbot's journal goes on to state: "Concerning the labors of the mind, I took a reasonable part; for at night, every one having retired, I was shut up in my study reading and writing. Yes, I will not be ashamed to say, that, being requested by our commander to bestow some hours of my industry in giving Christian instruction to our small company, in order not to live like beasts, and to give the savages an example of our manners of life, I have done it, according to the necessity, *every Sunday morning*, and *sometimes*, on *extraordinary occasions*, during *almost all the time we have been here*. And well was it for me that I had brought my Bible and some books unawares; for otherwise it would have been difficult for me, and it would have been cause to excuse me from that work. It hath not been without fruit, many witnessing unto me that they had never heard of so good talk of God, not knowing before any principle of that which belongeth to Christian doctrine. And such is the state wherein live the most part of christendom."

"Religious worship," adds Mr. Williamson, "was continued by the colony for two years after their arrival. Mention is made of a certain mild Sunday in Jan-

uary, when, *after divine service*, they sported and had music on the river."

3. I next turn to Rosier's account of Weymouth's voyage to this coast, and his visit to the St. George's Islands, and discovery of that river, in 1605.

Rosier was a religious man; and divine service was performed by Weymouth's party, when visiting there. A few extracts from his journal must convince any one of this. In his preface, speaking of the Indians, he says: "So, with my *prayers to God for the conversion* of so ingenious and well-disposed people, and for the prosperous successive events of the noble intenders," etc.

Again, on page 131, Massachusetts Historical Collections, vol. viii.; "We all joyfully *praised* God that it had pleased him to deliver us from so imminent danger."

Again, page 133: "We all, with great joy, *praised* God for his unspeakable goodness, who, from so apparent danger, has delivered and directed us into so secure a harbor" (Pentecost, George's Island Harbor).

On page 135 he says: "Our captain, with thirteen men more, in the name of God, and *with all our prayers* for their prosperous discovery and safe return," etc. This was when they went inland, and discovered the St. George's River.

Still further, on page 139, he adds: "Our captain had two of them [the Indians] at supper with us in his cabin to see their demeanor, and had them in his presence *at service*." This was evening religious service, probably conducted after the Episcopal manner. "These Indians," he says, "behaved themselves very civilly, neither laughing nor talking all the time [of service], and at supper fed not like men of rude education."

On page 141 he speaks of their *strict observance of the Sabbath*, and their signifying to the Indians that it was not proper to traffic on that day, when they all went to their homes.

On pages 135 and 150 they speak of

setting up crosses,—one on the rocks at Pentecost Harbor, and the other at that part of the river which extended westward into the main. This, it has been well supposed, was done in connection with some religious service; for it would be evidence that a Christian people had been there, that it had been taken possession of in the name of a Christian king, and that a Christian people were coming to establish their religion, and make it the place of their homes.

Two years after this, Sir John Popham arrived at this place. Strachey, page 296, Maine Hist. Collections, vol. iii., makes this entry: "Howbeit, before they put off from the Islands [the party that had gone ashore], they found the cross set up, one of the same which Captain George Weyman [Weymouth], in his discovery, left upon the island." Again, cap. ix., page 297, he says: "Sunday, the chief of both the ships, with the greatest part of the company, landed on the island where the cross stood, the which they called St. George's Island, and *heard a sermon delivered unto them by Mr. Seymour, his preacher*, and so returned aboard again." This was several days before they landed at the mouth of the Kennebec River. Then, "they all went ashore when they had made choice of their plantation, and when they had a sermon delivered unto them by their preacher."

Now we have proved the following things:—

1. That those who started these expeditions had in view, among other things, *the planting and spread of Christianity* in these new lands.

2. That, in 1604, De Monts and his party, at a small island within the limits of Maine, *did erect a church*, where Christian sermons were preached, where all the parts of Christian worship were performed; and that, not once nor occasionally, but for many months' continuance. This can only be denied by those who take the ground that none but those who have been epis-

copally ordained can properly preach or conduct public worship.

3. That Christian worship — prayer and praise — was conducted by Waymouth and his party during their stay, in 1605, at Pentecost Harbor, St. George's Islands.

4. That the Popham party held religious service at the same place, two years afterward, and before they had ever seen the Kennebec. What Judge Bourne calls the *first* English religious worship on these shores, was at least the second, if not the third or fourth. These things are established beyond a peradventure.

Then we remark,

5. Though that address was delivered with great eloquence and force, and some

accorded him their warmest thanks, it did strike one at least as a little singular, that, if Popham and his party were so very high-minded and devout, as this address endeavors to make them to be, they should show so little of the Christian — we will not say humane — spirit in their treatment of the Indians during that perilous winter. Their spirit and conduct differed widely from the settlers at Plymouth Rock.

6. It is hardly fair, and certainly it is not historical, to give undue prominence to the enterprise of Popham and his party, so that the efforts of earlier voyagers shall be lost sight of, and the doings of other noble men shall be cast comparatively into the shade.

“*Magna est veritas et prevalebit.*”

PURITANISM.

This is *Puritanism*, and the whole of it. It is simply “abiding in Christ,” and Christ’s “words abiding in us.” The members of the first church known in London to be organized upon this principle were arrested, and sixty-four men and women locked in the prisons of Newgate and Giltspur-Compten. Even in the days of the Puritan Cromwell, there were but six “Independents” or “Congregationalists” in that august body of one hundred and fifty-one members, the Westminster Assembly. But the principle thus announced by Bradshaw now numbers its churches by thousands, and its triumphs by the rights of man it has secured; for the influence of the Puritan or Congregational principle, outside of the denomination, is far wider and mightier than within. It has infused itself into and modified all other denominations, by showing a ready remedy for their oppressions, and furnishing a ready refuge for their op-

pressed. Popery, prelacy, indeed no centralized human church-organization, dares now oppress its members, lest they should cast off its jurisdiction and set up for themselves. Nay, the very civil governments of Christendom have already drawn light from the sun of a New Testament church. Hume, Brougham, and Macanlay explicitly declare that the Puritans put into the British Constitution all the liberty it contains; and, as to this country, it is written by the French DeTocqueville, nay, it is simply notorious, that the Town meeting was modelled from the meeting of a Congregational Church; that a county was but a collection of towns, — a State, of counties, and our Federal Government, of States; so that, as a single unit is the element and key of all arithmetic, one free Christian man is the germ and principle and type of this mighty republic; and the Mayflower is the mother of nations! — *President Blanchard.*

ADDRESS AT THE LAYING OF THE CORNER STONE OF THE FIRST
 CONGREGATIONAL CHURCH, WASHINGTON, D. C., Oct. 4, 1866.

BY REV. EDWIN JOHNSON, BALTIMORE, MD.

It was a part of Paul's declaration to the Athenians as he stood upon Mars-hill, surrounded with the altars, shrines, and temples of idolatry, that "God who made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands." And John, the Revelator, in his description of the New Jerusalem, says, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." It is a testimony alike to our own limited faculties and to the imperfect conditions in which we live that we are called upon to erect houses of religious worship; while nevertheless it is true that, as we are and where we are, this work is one of sacred duty and of enthusiastic delight. God does not need the sheltering roof, nor can He be hemmed within the space which any walls protect; but *we* need the protection, and not alone from burning heats and chilling winds and falling showers, but likewise from disturbing sounds and distracting associations. The ideal state, realized in heaven and destined to be realized on earth, is where all scenes and associations shall be full of the felt presence of divine purity; where no differences of forms nor of denominational faith shall separate into parts the vast congregation of worshipers, and where worship shall be the one thread upon which all life's activities shall be strung,—with whose vibrations they all shall thrill. But here and now we are fain to produce, in miniature, types of the city celestial. The church edifice, builded with strength, adorned with grace, and pointing away from traffic and turmoil, from sordid deeds and sordid thoughts, to the pure and peaceful heavens, is an object of desire and love

to devout hearts; its existence in some more or less suitable form, is an almost indispensable requisite for the existence, stability, and efficiency of the associated body of believers,—that *living house* which is God's real abode.

Fitting it surely is, at the beginning of such an enterprise as this, when the foundation first emerges to public view, that with public ceremony we should dedicate the work to God, acknowledge our complete dependence upon Him for the consummation of what has been begun, and at the same time set forth some of those leading ideas and principles that lie at the base of the moral and religious enterprise in whose behalf the material structure is to be built. Invited to perform this latter service, I will speak with the freedom of individual conviction, while I hope not to misrepresent either these brethren or that great cloud of witnesses whom we may well reckon as interested parties to the present transaction. Congregationalism recognizes no such thing, properly speaking, as a national church. It exalts each local church in respect of independent rights and responsibilities. Yet in an important sense this First Congregational Church of Washington is national. Planted within a district which belongs to the States in common; carrying in its title the name of one concerning whom every loyal State and citizen can say, "He is ours"; composed in large part of those who are here temporarily and representatively,—standing at this center, at once as a resultant of forces that have radiated from without, and as a reservoir whence we hope that currents of good influence are to flow over all the land, the interest of this movement is not local, but wide-

spreading as the branches of the sacred tree which the Pilgrims planted, almost two centuries and a half ago, "on the wild New England shore," and of which we may truly say: "It hath taken deep root and filled the land. The hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars. It hath sent out its boughs unto the sea, and its branches unto the river."

Speaking, then, for so large a constituency, while I am inadequate to voice forth the full grandeur of thought and sentiment that invests the occasion, and while for all that I shall utter I may not assume the unanimous consent of Congregational Christians in our land, let me declare, —

First, that the faith symbolized by this corner stone is that which is known as evangelical. We build a *church*, — not a lyceum, not a lecture-room for scientific, political, or literary purposes. It may perhaps at times be used for these, in harmony with its main end; but that end is the saving of souls through "the truth as it is in Jesus." We here signify that we have not lost confidence in the old Gospel. Old? Forgive the word, since God's written record can no more lose vitality and freshness than His works; and as nothing but madness would have the audacity to call these skies, with their changeful variety and glory, *old*; so nothing but the effrontery of ignorance can regard the sacred Scriptures as obsolete or antiquated. "Heaven and earth shall pass away, but my words shall not pass away." "Other foundation can no man lay than that is laid, which is Jesus Christ." "The same yesterday, and to-day, and forever." The "twelve foundations" of the apocalyptic city had in them "the names of the twelve apostles of the Lamb." We do not propose, instead of these, to write the names of any philosophers, sceptics, nor critics whatsoever. "The faith once delivered to the saints," whose witness is in its own records, in our hearts, and in the many wonderful works which it hath wrought in behalf of earthly weal and eternal sal-

vation, we would install upon a new eminence, even here in the capital of the great and growing republic, which has just laid aside "the weight and the sin that did so easily beset it," to run with new vigor a conquering race.

The oneness and personality of God, the depravity of man, the divinity of Jesus, and the redemption by his blood; the personality and presence of the Holy Spirit, the necessity of regeneration, and the remediless doom of all who persistently reject the offered Saviour, — these doctrines we hold, in common with the great evangelical brotherhood, as vital parts of the Christian system, deprived of which it ceases to be a power in the world. In doctrine, as the term is generally understood, we are not bringers in of anything strange and new. If it is asked, Why then do you come at all, as a denomination, and not rather leave the ground to others already occupying it? we might respond, Why should we *not* come? Assuming that our distinction from others is nothing but a matter of taste or of prejudice in favor of certain unessential forms of worship or methods of organization and activity, why should every other evangelical denomination be courteously entertained, or at least patiently tolerated, in these parts, except the one that took the lead in the successful settlement of New England, and by the impress of its faith and polity there, as well as by its active enterprise abroad, has in no small degree molded the national institutions, and determined the national destiny? Among the "many mansions" in the house of faith, surely one might be accorded to the Congregational family without disputing their right to occupy it, or wishing they would merge themselves in the ranks of their neighbors. But I apprehend that along with our agreements we bear certain distinctions, as compared with those neighbors, whereby we are endowed with a special claim, and are appointed to a special duty; for,

Secondly, along with the ancient faith,

we lay at these foundations the principles of progress, liberality, and catholicity. While we believe in the permanence of Christianity, and the final authority of its inspired records, we believe also that it is the province of prayerful study to elucidate more fully, and apply to present and practical affairs, the meaning of the Word. Conservatism and progress thus harmonize and work together, as in the office of the restorer of paintings. One might say he is trying to rub out the paint. But no, he is not seeking to destroy, but to fulfill. With utmost pains he withholds his hand from the least injury to the original, stopping at the invisible line between that and the superficial covering of gross matter. Look when his toil has extended far toward completion. Lo! where was only a cloud of smoke, beams a bright angelic face; where was a patch of dingy and meaningless color, now flows a rich robe that magically mimics reality. Lo! a master-piece, in place of a relic ready to be thrown aside as waste lumber.

The great work of reform is to cleanse away from the Divine Word the cobwebs of human speculation and the soot of prejudice, restoring the original contour and color of truth. Thus did Christ. He came not to destroy the law nor the prophets, but he scorned and scattered the burdensome and formal glosses where-with Scribes and Pharisees had overlaid the primitive Word. So did Wickliffe and Zwingle and Luther. They raised the rallying cry, "To the Law and to the Testimony!" and trampling under foot the authority of mere tradition, they led the host of God's elect forth to new victories by the sword of the spirit, released now from scabbard and from rust. So did those later reformers to whom we proudly and gratefully trace back our order. Their devout deference to the Word of God, their direct study of its pages, and their denial of the right of human authority to interpose between conscience and the Scriptures, brought them forth from a corrupt church, made

them witnesses for God in a dark age, and led them hither to be the founders of a new political and spiritual empire.

Congregationalism has no book to swear by but the Book of Books; no human authority of saint or assembly to quote as the end of argument; but he who of men comes nearest to being our saint and master is he who enunciated with clearest accent and fullest emphasis the duty of this conservative progress. John Robinson, of Leyden, whose memorable words to his flock, about to embark for their unknown home over the unknown sea, let us reverently here recall. "He charged us before God to follow him no farther than he followed Christ; and if God should reveal anything to us by any other instrument of His, to be ready to receive it as ever we were to receive any truth by his ministry; for he was very confident the Lord had yet more truth and light to break forth out of his Holy Word. He took occasion also miserably to bewail the condition of the Reformed churches, who had come to a period in their religion, and would go no farther than the instruments of their reform. The Lutherans could not go beyond what Luther saw, for whatever part of God's Word he had farther revealed to Calvin they had rather die than embrace it; and so you see the Calvinists, they stick where he left them. A misery much to be lamented, for though they were precious, shining lights in their time, yet God hath not revealed His whole will to them, and were they now alive they would be as ready to receive farther light as that they had received. He also put us in mind of our church covenant, whereby we engaged with God and one another to receive whatever light or truth should be made known to us from His written Word, but withal exhorted us to take heed what we receive as truth, and well to examine, compare, and weigh it with other Scriptures before we receive it. For it is not possible the Christian world should come so lately out of such anti-Christian darkness, and that full perfec-

tion of knowledge should break forth at once."

Such is the true spirit of Congregationalism. We do not arrogate to ourselves the sole possession of it, nor deny that among us bigotry, intolerance, and fog-ism find any place. But it is simply just to say, that a system which recognizes and exalts the independence of the local churches, the rights and responsibilities of individual Christians, and the sole authority of the Scriptures, favors, far more than any prelatist system can, progress toward the solution of the problem, What is truth?

By reason of the same flexibility and freedom, it enjoys a vast advantage in its power to promote that unity for which all intelligent Christians must long, and for which Christ himself prayed. Upon what principle can the unity of the church ever be realized except upon this, that they who accept the same essential doctrines of faith shall unite in self-governing organizations, agreeing or differing in minor matters of faith, and choosing such forms of worship as they deem fittest and best? Any other conception of union either implies the sacrifice of fundamental doctrine, the surrender of independence, or the postponement of union till that illimitably late day when diversities of philosophizing and of interpreting and of taste shall give place to the prevalence of absolute and unvaried sameness. Let those who will answer scornfully that our receipt for healing schism and promoting Christian union is to have all Christians become Congregationalists, we are yet bold to say, that, though we care nothing for the name, and hope it will one day be lost and forgotten, we do conceive that as the essential ideas of republicanism or democracy in the state are valid and vital, and will one day approve themselves to universal adoption, so the principles of Congregational or popular church government are those of Christianity itself, and will eventually crystallize believers into a harmonious and beautiful unity, knowing none other name than that which is

above every name in heaven and earth. For a testimony to this our faith, and for a rallying point to all who will with us accept it, do we, in the name of the Lord, set up our banner.

Thirdly, the law of human liberty, fraternity, and equality lies at the foundation of this enterprise. I have just now said that I care nothing for the name Congregational, and yet it is a good name as denoting that our government is not by pope nor bishops, nor a select and official few inside or outside of the Christian assembly, but "a government of the people, by the people, for the people." All our reasoning about matters ecclesiastical begins and ends with these two propositions, that each local church is self-governing, and that in each church every member stands upon the same platform with every other in respect of rights. So we understand our divine Master to have ordained when he said: "One is your Master, even Christ, and all ye are brethren." So we understand the primitive churches to have been organized and conducted, claiming and allowing no jurisdiction over each other but that of kind counsel, deciding all questions of business or debate by the suffrages of the members. Before the spirit of liberty and love thus recognized and installed as ruler of the new order, slavery melted away; the spirit of national prejudice and of caste, though obstinately contending the ground, was forced to yield; corrupt and cruel superstitions were forced back from their ancient domain by the missionary zeal of churches that were weak to worldly view, but whose strength, heaven-desired, was concentrated upon the work of evangelization. Degeneracy came, division and strife and weakness and shame and woe came, when the spirit of Diotrephes began to prevail. The long era of despotism in the church was the era also of civil tyranny, of popular ignorance and misery. Scarcely till the settlement of the New World was the primitive church order revived, and then was seen how the ideas of fraternity and freedom, cultivated

in the church and embodied in its very constitution, will work outward, and furnish the mold for the whole ordering of society. Every impartial and philosophic historian acknowledges that the church of the Mayflower was the matrix of the future republic. Slavery, though introduced into New England, could not stay there. The genius of religion drove it away. And now we note a phenomenon which, however strange and sorrowful at first view, will appear to further reflection natural and fortunate. Where slavery had obtained a firm footing, so as to forbid even a free discussion of its demerits, these Congregational churches could not live. Their testimony was too pronounced, their tendencies were too obviously and powerfully toward civil freedom and the rights of all men to allow of their being tolerated. And so it came to pass that across the line from free to slave soil, scarcely a church of this name existed, till, by the hand of God, that line was swept away. It was, I say, a fortunate thing that Congregationalism was, till that time, kept on the other side of the line, that its record in this respect might remain so nearly pure, and that it might not, by breathing slavery's atmosphere, be contaminated and left to enact the shameless hypocrisy of a practice at war with its professed and traditional principles. Fortunate, perhaps, that the attempts to found here, in the District of Columbia, a church of the Pilgrims, failed until the District was bequeathed to liberty. Yonder statue upon the dome of the Capitol ascended to its place opportunely; not while every honest observer, inquiring its name, would be compelled in his soul to pronounce it a lying symbol, but when it could look forth over a land redeemed from the curse and crime of bondage. Now, also, is it time to signify by a monument representing religious liberty — no monument of mere materials wrought into architectural shape, but a house fitted for worshiping assemblies and for the utterance of the whole Gospel — that the agency that has done so much to bless and beautify

the East and the West is welcome to do its work in the South and in all the land. The entrance to new fields may not yet be so open as we could desire, and as we had a right to expect; but we will not require too easy conditions for our work. We will not refuse to do our part, whether by action or by suffering, to make the victory, which the sword of loyalty and liberty has won, complete.

In the great moral conflict that now remains, the system of slavery being abolished, Congregationalism can neither be silent nor doubtful which side to take. The first sharp encounter of Christianity in the person of Jesus and the apostles was with the spirit of caste. Against it, as developed in Jewish scorn and hatred toward their Samaritan neighbors and toward the poorer and under class among themselves, the former forged his most stern and stinging rebukes; and at the outset of the apostles' mission, they were taught, most impressively, that men of every race and condition are to be regarded as alike God's children, and as entitled under the Gospel to impartial rights and privileges. The Gospel of Jesus Christ was glad tidings, not solely as it undertook the work of reconciling man to God, but likewise as it provided a corner stone whereby the gaping walls of human society should be bound together, all unjust and unfriendly distinctions between the races and classes disappearing in the faith that adored and loved the Son of Man as Saviour and Lord of all. A Christian commonwealth must incorporate in itself this essential feature of a truly Christian church. This is the voice of immense numbers of Christian churches throughout the North; but in no denomination, perhaps, does the demand so nearly reach unanimity as in ours; and with good reason, since the primordial principles of our profession include the demand.

He must be blind who does not perceive that the grand characteristic of this age is the aspiration after freedom. This is the Enceladus of the Old World, that, long

crushed but deathless under the superincumbent weight of tyrannies and wrongs, ever and anon upheaves the mass with its writhings, and will yet emerge and reign where he has suffered. This is the rightful heir and destined ruler of the New World who already has dispossessed the son of bondage, and driven him into the wilderness. The church for the times, the church of the future, must have a pulse beating strong in sympathy with man as man, and must afford in her own economy and practice a high example of freedom from inhumane and ungenerous prejudice. The church, for whose inhabiting we would here erect a house, builds upon such a profession of faith. And,

Fourthly, upon this profession or principle, that the province of religious teaching includes, with all other matters of doctrinal truth and practical morals, the duties of rulers and subjects — especially includes the application of God's law and Christ's spirit to test the conduct of citizens in a republic where they are the real rulers. Instead of joining in the fatuous cry, "No politics in the pulpit," the great majority of Congregational ministers and church members hold that no themes have a more legitimate and important place in the ministrations of the pulpit, than those that relate to public policy, so far as these relate, also, to the question of right or wrong. It seems to us heresy, and that of a dangerous sort, to allow that politicians may warn off preachers from any part of the domain of morals, or that God's messengers may without great guilt decline to declare His counsel as concerning civil affairs. The larger part of our Text Book is occupied with such themes. Its histories and prophecies refer almost wholly to politics, if by politics is meant the policy of rulers and nations. Shall we pass these by, or content ourselves with showing, never so eloquently, how they applied to the magistrates and peoples of the past? The precepts of the New Testament have a direct bearing upon many of the matters that have occasioned difference and divi-

sions among the people of our own land, especially during recent years. Shall the appointed student of God's Word, and teacher of religious truth, lend no aid to enlighten the ignorant, to encourage the good, to rebuke and defeat the bad, lest he should step outside the range of his office? What device of Satan could be more cunning, yet what device more transparent? To adduce a single example: Bloody rebellion against a lawfully constituted and beneficent government having ended in defeat, the question arises, On what terms shall the rebels be restored to their forfeited place of privilege and power? Forthwith the claim is set up that they have not forfeited anything which they cannot at any moment resume as matter of right and not of grace; or if of grace, then it is argued — profanity not seldom subsiding into this pious strain, — that the divine government furnishes the fit model for our own, and that since God gave his Son to die for sinners, and the father received and welcomed home the prodigal son, and the precepts of Christianity require forbearance, kindness, and forgiveness, therefore it is a sin and a shame to demand the punishment of traitors, or delay their restoration to the prerogatives of loyal citizens. When politicians thus turn prophets, must the recognized prophets retreat to some ground that has not suddenly become political? Rather is it not their solemn duty to examine and expound the Word of God in this regard? I will drop the interrogative lest it seem to imply a doubt where the truth is level and plain to every perception. Religious teachers ought at such a time to show what are the real principles of God's administration; how His mercy and justice harmonize, as in that message from the Mount: "The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children and upon children's children unto the third and

to the fourth generation." It is their duty to set forth the distinction between the *spirit of forgiveness*, which is identical with benevolence, and should be exercised at all times, even toward the worst of offenders, and the *act of forgiveness*, or reinstatement in favor and trust, which in the Christian economy waits upon the act of repentance, as in the case of the prodigal. It is their duty to show that goodness or kindness is not identical with mercy, and may require that retribution and not mercy should be visited upon wrong-doers. On the other hand it is their duty to exhibit the hateful, unholy, unchristian character of retaliation, the spirit of hatred and revenge for personal injuries, and in anywise to rebuke that spirit, whether displayed in high places or low. Such political preaching, if the motive of it be right, is the preaching of Christ; in some places, at least, it is the preaching of Him crucified, since it brings after it reproach and scorn and persecution, as when, in proud Corinth, Paul preached the lessons and life and death of his Master.

And if anywhere it is important that the test of religious right be applied to political questions, this is the place. Here, within sight and sound of the national halls of legislation and of the executive mansion; here, where so many and calamitous influences tend to detone and demoralize the men who are sent hither to represent and to govern the republic; here, pre-eminently, there should be a pulpit fearless and free to declare God's sovereignty over nations, the certainty that the nation that will not serve Christ shall perish, the solemn and awful responsibility of rulers to rule justly, to love mercy, to walk humbly with God, to defend the cause of the poor, and redress the wrongs of the helpless, and not merely in such general terms to preach politics, but to lay the plummet of truth to the counsel and work of the passing hour, even as David startled the complacent though guilty king with his "Thou art the man!" or as Jesus startled the complacent ruler by exposing the very sin

in which his hypocritical heart was hid. I do not imagine the pulpits of Washington have been all and altogether derelict in this duty hitherto. Honored instances of fidelity there have been, when, perhaps, more courage than now was needful. God bless and reward such fidelity wherever found; but it is true, I suppose, that there is room for another such pulpit, and here it is to be; and here, we trust, is the messenger whom the Master has appointed for the service.

Without naming other distinctive principles constituting the animus of the enterprise here inaugurated, these are enough to justify it, and to make its success a consummation devoutly to be wished. For myself, for a little church whose immediate neighborhood and whose obligation to this pastor for a similar service, most ably performed, has entitled me to speak on the occasion; for the sister churches here present by their pastors and delegates; for the churches of our faith in all the land, whether dwelling in the old New England home, or scattered through the great West to the far Pacific shore, or dotting, "few and far between," the newly-occupied South; yes, and for many who are not of this Puritan fold, and yet sympathize deeply with the principles of faith and freedom represented in the enterprise, I bid it God speed. May the amen come up from all quarters in the form of offerings to the work whose foundations these dear brethren have laid in faith, that the funds for the superstructure will not be withheld. Let them not be disappointed. We are accused as a denomination of lacking zeal in our own affairs, and of failing to accomplish needful things by reason of our disjointed organism, as contrasted with the mighty compactness and powerful machinery of great centralized sects. Let us dispose of the charge of a lack of zeal for that to which we are so greatly debtors, and to which we are so justly entitled. And let us demonstrate that it is not alone the standing army, drilled and officered and ready for marching orders, that is

qualified for effective service, but also the vast body of a people, prepared in mind to move where a territory is to be taken or a citadel to be built, even as they did move by tens and hundreds of thousands when this capital was to be saved, and the hosts of rebellion routed. In the book of Nehemiah, you remember, is a long chapter of the names and nativities of those who builded the wall of the restored capital, and the part that each accomplished is specified, as in the list of Homer's heroes. For centuries those names have stood in their niches of honor, and for centuries they will remain.

Here is opened a new list. May it speedily and gloriously be filled. The lines that General Howard will write, whose "right hand cannot know what his left

hand does," because it fell bleeding on the battle-field, a sacrifice to the cause for which its fellow is still glad to live and labor, will they not be copied above on a page which it will be gladsome to peruse?

Let it be written: Here labored the sons of Maine, and here of Massachusetts, and here of New York, and here of the other States by name and order, till the work is complete, — till they that have laid the foundation, hoping, yet anxious, shall bring forth the headstone thereof with shoutings of Grace! grace unto it! yea, till the house within and without shall be finished, and, as when the temple of old was reared, the people shall fill the walls with hallelujahs, and their joy shall be heard afar off.

THE ARRANGEMENT OF SABBATH SERVICES.

BY REV. JOHN C. HART, KENT, OHIO.

The judicious arrangement and appropriate administration of the means of grace, in order to the profitable and acceptable observance of the holy Sabbath, demand great wisdom.

It will aid us in forming our plans, and in judging of those already formed, to recur to first principles, to keep in mind the occasion upon which it was first instituted, and the various objects for which it is observed. The prominent idea of the Sabbath is a day of rest; a rest commemorative of the rest of God after having finished the work of creation, and in its change from the seventh to the first day of the week, commemorative also of the completion of the work of Redemption, for which reason the Sabbath is called the Lord's day. God would have us remember him, and think of him as the Creator of the world and of man, and as the Redeemer of man through the death of Christ.

Six days in the week we are called to toil, to get bread, and to fulfill the various duties we owe to society, as God worked in the creation; then he would have us rest and be refreshed. He would not have man, in his state of purity, drudge and toil as if he were a slave; He would not have him, in his state of sin, forget his Maker, and live as if of the earth, but rest and anticipate the time when the weary strife of earth should cease, and he should be purged from sin, and go home to God, — home to rest. He would have the rich man feel that there is a more enduring substance than can be found on earth, and he would have him cease to care for his wealth, and think upon that inheritance. He would have the poor man enjoy his Sabbaths, and one day in the week be free from the control of a master, that he may be fitted for his home.

We know that thoughts of God and his

works will suggest our relation to him, the duties we owe to him, and will gradually transform our character into his likeness, so then the Sabbath, by this means, becomes a day for spiritual improvement, a day for the culture of our higher nature, and of fitting for a higher state. We have, then, these as the objects to be aimed at in the observance of the Sabbath: rest, to refresh body and mind, to cultivate our higher nature, and rise to God in excellence of character.

God said to Israel, "Moreover, also, I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them." It is no less a sign to the people of God now, than it was to Israel, his people, and to the seed of Jacob, his servant.

Keeping now these several objects to be accomplished by the Sabbath in view, it is manifest, first, that any arrangement for keeping the Sabbath which prevents its being a day of rest is wrong and to be avoided, even though that weariness should be occasioned by the multiplication of public religious services. The Sabbath is designed to symbolize *rest*, the rest which remaineth for the people of God, and to instruct us by that symbol, as well as to furnish opportunity to receive instruction in other methods. Its value as a symbol is destroyed when it is overloaded with religious services of every sort.

Again, the Sabbath is not properly observed when it is not made a day of religious worship and instruction. Why does God wish to have his work and rest remembered? Evidently, because he would have us know him as he is, and worship him and adore him for his goodness and wonderful works to the children of men. By assembling for public worship, we aid each other in observing the day; one man can give himself to study, and so be prepared to teach many others. By the presence, the countenance, the tones of the voice in prayer, in singing and preaching, we bring quickening influences upon each other. We cannot do without public wor-

ship in our present state. But besides aiding each other and impressing the truth upon the minds of those who are not the people of God, the act of public worship, and the exercise necessary to attend upon it, in due degree also contributes the better to make it a day of rest. Laboring men, who were in the habit of constant attendance upon the house of God, have told me that they found themselves more refreshed than upon those unfrequent occasions when they were detained at home. The oblivion of sleep or indolent lounging does not refresh so much as that gentle exercise which is necessary to prepare for and go to the house of God, and return from it. The cheerful activity of the human mind contributes to rest; a merry or cheerful heart doeth good like a medicine; but this attendance upon public ordinances may be in excess, and become wearisome, which should be avoided.

God enjoined it upon Israel to teach their children the meaning of various observances and memorials of their history. The same duty is incumbent on parents now, to teach their children the meaning of the Sabbath, and of all the observances of their faith. But for this purpose no time can be substituted for the Sabbath. Though leisure may be ever so abundant, no time will be so favorable. The stillness of all the world without, the freedom from weariness and care of worldly things, the engagement in public worship, all contribute to make the evening or afternoon of the Sabbath the most appropriate season for religious instruction in the family; a time of all to be most loved, when the family are all at home, and unite in singing and prayer, and in hearing instruction from father and mother, the best remembered when we are absent, and these privileges have ceased. But there are many children for whom no parent prays, whom no father or mother teaches to know God. The Sabbath is theirs also; and it seems appropriate that Christians should seek to supply in some measure, as they are able, the neglect of their parents in respect to

religious instruction. Hence the origin and true idea of Sabbath schools. The children of Christian parents need them not; nay, there is some reason to question, whether they would not do better without them, when we consider the proneness of parents to shift off their duty upon Sabbath-school teachers, and when we further consider the character of the instruction the children receive, and the books which are put into their hands at the Sabbath school. But for those whose parents are not religious, they furnish the most important means of spiritual improvement. Some time, then, should be given to them.

Moreover, the things we hear or read do not become our own till they have been thought upon, digested, and assimilated. The material which the paper-maker uses is ground down to a soft pulp, then molded, pressed, dried, and is ready for use. So, what we receive from others is only the material for knowledge; it must be ground down and molded into form before it can become ours, and be of use to us. Time should be given for this exercise in our arrangements for keeping the Sabbath.

Public worship, the Sabbath school, family religious instruction, private meditation and prayer, should have their time and place on the Sabbath, yet so as not to prevent its being a day of rest. This object may in part be secured by change of employment; in part it must be sought in leisure.

How shall the time be so distributed, and the religious services be so arranged, as to secure to each its appropriate attention? It will be seen at once that no single plan will be suited to all places. An arrangement which would be suited to a city or village congregation, would not be the best for a scattered congregation of farmers; and the question whether the agriculture was principally grazing or grain producing would make a difference.

All are agreed in having a season of public worship, and a sermon in the forenoon. The early part of the forenoon will be oc-

cupied in preparing for church, and taking care that the Sabbath-school lessons are well learned. In the city, where the population is compact, the morning is perhaps the best time for the Sabbath school; not in the country, where the people have more to occupy them in the morning, and farther to go to church. But what more, and what other than this, is needed, and when shall it be had?

I may remark, in general, that in those seasons when religion is advancing, when the churches are increasing, and their members laboring for Christ, then public religious services are increased, and ordinarily two or three religious services are held on the Sabbath. In 1831, and the years that preceded and followed, I think there were generally three. It will also be found true, that whenever at any time you find a minister zealous for God, and desirous to lay himself out, and make the most of himself in doing good to men, he is not satisfied with one sermon in a day. He cannot by one effort communicate all the instruction he desires to communicate; he cannot do all he desires to rouse the people to flee from the wrath to come. Paul, Luther, Calvin, Whitefield, Wesley, Edwards, were abundant preachers.

It may be true, it is true, that no living man can prepare more than one well-studied, carefully written sermon in each week; a man cannot do even so much, and attend to all the other labors of a parish minister. But what then? He may prepare as many such sermons as the people need, for it is to be questioned whether these are the most effective pulpit discourses, whether they are proper gospel sermons at all. Certainly the early sermons were less labored performances; those prepared in active revivals of religion are less labored. But admitting that it is well for a people to have, and for a minister to prepare, some labored discourses, — and I think it is, and I know well the power of the desire to make all our discourses such, — yet in preparing one

thoroughly studied sermon, there will be material collected, and trains of thoughts suggested, sufficient for several useful sermons. I am apt to think, therefore, that the demand for an arrangement which shall admit but one sermon on the Sabbath, has its origin in literary ambition or indolence on the part of preachers, in backsliding and worldliness on the part of the church. For another reason there should be more than one public discourse on the Sabbath. In very many families there are sick, aged, and feeble persons, or young children, who require some of the healthy and strong to take care of them. Now God has one day in seven for his worship, and every one needs the benefit of that public worship for spiritual strength, as much as he needs daily food to give strength to labor; but if there is but one sermon, a large part must lack their portion.

Still, there is danger of so filling up the Sabbath as to make it a day of weariness rather than of rest. In the early history of this country, there were two public services; the remainder of the day was devoted to reading, family worship and instruction, and it admits of grave doubts whether any arrangement can now be made better for Christian families than this; but we have, in order to gather in others, in some instances, two Sabbath schools, two preachings, and a third service, that is sometimes preaching and sometimes prayer and conference.

I think that two Sabbath schools should never be taught by the same persons, if they are held, and should never be attended by children of church-going people, for of necessity it will either make the Sabbath a day of weariness, or take them away from the preaching of the gospel.

Another arrangement, which seems to me objectionable, is yet very common in the country. It is to have the Sabbath school immediately after morning service, during an intermission of an hour, and then follow by a sermon. The objection is, that few can command their attention

for so long a time; and, before the second sermon is done, they will say, what a weariness, or be asleep.

A better way is to have, in the country, a brief intermission, that the people, by change of position, change of air and motion, may be refreshed; then let the children, their teachers, the church and its pastor, and as many others as can be induced to attend, assemble in classes in the Sabbath school. The minister should, if possible, not have a class; but, having studied the lesson thoroughly, should be present to make acquaintance with the children, to answer any questions that may be proposed to him, and after a suitable time spent in the exercises of the school, such as singing, prayer, and instruction, let him conclude with a sermon from fifteen to thirty minutes long, making the lesson the theme of discourse, and lay out his strength in expounding some difficult passage, making application of the truth, or deriving a subject and theme for further illustration. Then there would be time for family instruction and worship, and for private prayer. There will be a few persons of middle age who will like to assemble on Sabbath evening for prayer and conference; let them do so if they choose, but not consider it obligatory for pastor or members to be present. This is probably the best arrangement for the country, where families are scattered, and where there is no room for enlargement. But for cities and country villages, there are always many, who have no home in the house of God, who will be reached to better advantage by placing the Sabbath school in the afternoon, with or without the presence of the pastor, as his strength shall warrant. Most persons who are not at home in the church, and young men, will be induced to attend more readily in the evening; for their sake it is well to have a second service in the evening. We cannot vie with our Methodist friends in our evening congregations. Their plan of things, their manner of worship, their rate of intelligence, their social habits, do, as

a matter of fact, and probably always will, conspire to give them the large evening congregations; they will gather the crowd of homeless ones, while our work is, more than theirs, with families. Still, the quiet evening hour affords the best occasion for us to gather the wandering ones, and make for them a home, — especially the wandering children of our own churches, whom we have been in the habit of giving away, and who very often constitute very much of the strength of other churches. The preaching on these occasions should be more diffuse and familiar, and should embrace a wide range of illustration. In respect to mission schools under the care of the church, I would say they should be maintained by those not connected with the central school, but as many as possible should be persuaded to attend at the center. In a newly settled country, these schools may prove the germ of churches and congregations; but where no more churches are needed, it is better to contrive means to

get children to the house of God, than to go out after them, for they will make these a substitute for public worship, and may get preaching now and then, and try to form churches where they are not wanted. I know one town, of a little more than a thousand people, who, besides the two churches at the center, have three others, — little churches in the outskirts, which principally serve to keep the others from growing and going alone.

But it will be found that unless you can get people to attend the preaching of the word at the church, you can do them very little good. The pastor of a church in Connecticut, who had been such for twenty-five years, told me that in the early part of his ministry he had held constantly some three, four, or five meetings in the outskirts, but he did not recollect a single instance of conversion, or a single family that had been brought to the house of God by these means.

Will some one tell us how to reach these wandering ones?

WINTHROP CHURCH, CHARLESTOWN, MASS.

THE present house of worship of the Winthrop Church, Charlestown, was erected after the church had been in existence about sixteen years. The original edifice was upon Union Street, on the site now occupied by the dwellings of Messrs. N. A., Edwin, and Samuel F. Tufts. It was a wooden structure, erected in April, and dedicated in November, 1833, now somewhat out of repair, and located too far to the south for the wants of the increasing population. It was therefore determined to select a new site, and put up an edifice which should better meet the present and prospective wants of the city.

Messrs. William Carleton, Eliab P. Mackintire, James Adams, Amos Tufts, Wil-

liam Tufts, George Hyde, and Solomon Hovey were chosen the Building Committee. After careful and mature deliberation, they selected a lot on Green Street, seventy-five feet front, and one hundred and eight feet deep, about half-way between Main and High Streets, and very nearly in the center of the territory, as well as of the population, of the city. A subscription of twenty thousand dollars had been raised, all of which was afterwards paid, with the exception of one hundred dollars. Richard Bond, Esq., was chosen architect; and on the 21st of March, 1848, the contract for building was executed with Messrs. Sears and Fitch, carpenters, and Mr. Joel Wheeler,



mason. On May 31st, the corner-stone was laid with appropriate religious ceremonies, Deacon Mackintire making the address, and Rev. Dr. Budington, the prayer. On March 14, 1849, the house was dedicated, and the sale of pews occurred on the 26th of the same month.

The style of the church is Gothic, with a tower and spire upon the northeast corner. It is built of brick, with stuccoed front, and brown-stone door and window casements. The whole expenditure was \$38,781.33, at a time when money was worth at least double its present value; and when the pews were sold the society was free from debt. The audience-room is 102 feet by 64, and contains 176 pews, exclusive of those in the organ loft, which is opposite the pulpit. There is a lecture-room below, 76 feet by 42; and three adjoining rooms, two of which may be added to the larger room by throwing open folding doors; all of which rooms

are 18 feet wide, and severally 24, 25, and 27 feet long. The Building Committee, in their final report, say that it was their great "aim to combine utility, economy, and architectural beauty; to build a house that should be commodious, creditable to the society, and ornamental to the city." And it must be granted that their aim was successfully achieved. Since the original building was finished, several changes have been made in it. The front has been projected to give additional room at the entrance. And during the past year, \$5000 have been expended in purchasing a new bell, in making alterations and repairs in the vestry, in introducing the Mystic water there, and in carpeting anew the audience-room. The only serious defect in the structure seems to be imperfect facilities for ventilation; a defect of vital consequence indeed, but in this case, it is believed, not difficult to be remedied.

The church and society worshipping in this edifice have always been distinguished for their strength and harmony, and their readiness for every good word and work. Few city churches, probably, have a larger or more devoted working element in them. The young men of the Winthrop Church have generally drunk deeply into the spirit of the original members, so many of whom now sleep in Jesus. Since July, 1858, this church has prosecuted a mission enterprise at Winthrop Hall, in the northern part of the city. Of the Sabbath School in connection with this enterprise, the following have been superintendents: Messrs. Herbert Curtis, A. J. Rogers, S. P. Skilton, E. H. Cutler, James Adams, and L. A. Darling. This enterprise is now in very successful operation.

Though this church has been blessed with repeated revivals of religion, it has depended wholly upon the ordinary means of grace. Its increase, which in its history has been 1012, and has averaged 30 annually since its organization, has been by regular and constant additions, and not by spasmodic growth. Its Sabbath school has long been one of the largest and most flourishing in New England. The first superintendent was Deacon E. P. Mackintire, whose name is like ointment poured forth. He held the office three years. The second was C. C. Dean, Esq., Treasurer of the Massachusetts Sabbath School Society, whose term of office was six years. He was succeeded by Deacon H. S. Doane and N. A. Tufts, Esq., who each held the office a single year. Then came George Hyde, Esq., who was assisted first by Mr. Alfred Skilton, and then by Mr. A. K. Hunt, and who presided over the school fourteen years. He was followed by Mr. A. K. Hunt, and then James Adams, Esq., who held the position four years, and finally by Deacon Thomas Doane, who held it a year and a half. The present superintendent

is M. H. Sargent, Esq., Treasurer of the Massachusetts Sabbath School Society.

The first pastor was Rev. Daniel Crosby, who was installed August 14, 1833, dismissed May 18, 1842, and died February 28, 1863, a most conscientious and untiring servant of God. The second, Rev. John Humphrey, was ordained November 30, 1842, and dismissed March 26, 1847. Mr. H. was afterwards pastor of a Presbyterian Church in Binghamton, New York, where he died in December, 1854. The third pastor, Rev. Benjamin Tappan, Jr., was installed October 4, 1848, and dismissed August 10, 1857. He is now settled at Norridgewock, Me. The fourth pastor, Rev. Abbott E. Kittredge, was ordained September 14, 1859, and dismissed December 2, 1863. For fifteen months of his pastorate, Mr. K. travelled in Europe, when the pulpit was supplied for nine months by Rev. S. R. Dennen, now of Providence. Mr. K. is now pastor of a Presbyterian Church in New York City. The present pastor, Rev. J. E. Rankin, was installed December 1, 1864. During the period of its existence, this church has been five years without a pastor, as follows: four months after Mr. Crosby's dismissal; one year and seven months after Mr. Humphrey's; two years and one month after Mr. Tappan's, and one year after Mr. Kittredge's.

Its Deacons have been as follows: Amos Tufts, elected January 25, 1833; E. P. Mackintire, February 8, 1833; Simcon Flint, February 23, 1833; Chester Adams, January 10, 1840; Henry Howard, February 15, 1850; L. K. Bowers and H. S. Doane, February 10, 1854; A. Whitney, August, 1857; Henry Hill and Thomas Doane, February 29, 1861; William Abbot, June 24, 1864; and C. W. Morse, September 18, 1864. The last five, with the exception of Henry Hill and Thomas Doane, are the present incumbents.

Congregational Necrology.

Rev. CHARLES BROOKS was born in Townsend, Massachusetts, March 24, 1831, where his death occurred June 11, 1866, at the age of a little more than thirty-five years. As early as sixteen he became savingly interested, as he hoped, in Christ, but did not unite with the church till the first year of his college course, two years after. He fitted for college at Groton Academy, entered Yale at eighteen, and graduated with honor in 1853. The two following years he taught in Mississippi. He then returned to New Haven, and pursued his theological studies under the venerable Dr. Taylor, whom he highly esteemed. Immediately upon graduating from the theological department at New Haven, he went to Andover as resident graduate. After a few months of delightful and profitable study there, he was urgently solicited by the church in Byfield, Massachusetts, to become their pastor. The deep religious interest existing there seemed to him a clear indication of his duty. He accordingly accepted the call, and was ordained to the Gospel ministry there, June 16, 1858. At the following communion thirty-five persons were added to the church. His labors continued to be blessed during his stay in Byfield of a little more than five years. The following six months he supplied the pulpit at Wilmington, Massachusetts, with great acceptance, during the temporary absence of the pastor.

In December of the same year (1864), he received and accepted a call to the Congregational Church in Unionville (Farmington), Connecticut. Here he was permitted to labor but a few months. In September, 1865, he was laid aside by a bronchial affection, which terminated in consumption. His sickness, of nearly ten months, he bore with Christian patience and submission. There was no special illumination in his last days, but just that sweet confidence in God and Christ, just that firm belief in the doctrines of the cross, and resting upon them, which constituted a most fitting end to all that he had felt and preached and done.

He leaves a devoted wife, and a dear child, baptized in his sick room but three weeks

before his death. The funeral was attended at Townsend, where he was buried with his fathers. Rev. S. H. Tolman, of Wilmington, at his request, preached the sermon, and Rev. James A. Smith, resident clergyman at Unionville, Connecticut, in a very tender and appropriate manner, described the feelings of the people at Unionville under their great bereavement.

This early termination of his labors was indeed a trying disappointment. Just settled among a loving people, with everything to make a minister's life desirable, Mr. B. longed to live and labor there and gather a multitude into the fold. It seemed to him, as to us all, a *great mystery*. "But," said he, "I have unshaken confidence in God's wisdom and love." This confidence more than satisfied him. Were it not for the support of these great pillars of divine truth, the infinite wisdom and love of God, it would seem to us altogether *too soon* that this man, so good, so well fitted for usefulness, so full of the Holy Ghost, is now called from earth in the very midst of his days.

In a letter from one who was privileged to sit under his ministry at Byfield, the writer gives beautiful and affectionate expression to the sentiments and feelings of all who knew him. "One did not need to know him long," she writes, "to know him truly and well. He was so simple, so transparent a man; so guileless, that one's first impressions of him grew, but never changed."

What remarkable fitness he had for the gospel ministry and for pastoral labor! Intellectually, he had clear perceptions of the truth; he knew what he believed, and he knew how to present the truth clearly and forcibly to other minds. He was a student; never satisfied with his attainments, he was ever pressing forward. He was a growing man; his style of sermonizing was methodical and interesting, so that his people heard and remembered what he said.

The first trait in his character that impressed itself upon my mind, was his power of adapting himself to the various characters and conditions of his people. His heart went

out lovingly to every human soul, and his strong sympathy was ever ready with words of counsel and comfort for each individual case. This made him a delightful visitor by the bedside of the sick and in the homes of the sorrowing. It also enabled him to appreciate readily the difficulties of the inquirer, and to show him the way to Jesus, for which he was seeking. This was the work that he loved; this was the service to which he had consecrated himself, — all that he was, all that he had. The consecration was entire; nothing was kept back. He loved not himself, but he loved to do his master's will. *Service* constituted his happiness here below. "I should like to live longer, that I may still serve God here, where in part I know the way." How characteristic that the thought of *service* in heaven was the happiest anticipation he had in his last days of his condition hereafter.

Always dignified and manly; always courteous and gentle, with no tinge of formality in his religion, with nothing artificial in the man, — his piety shone forth with great beauty and attractiveness in his daily life. He walked with God. His Saviour was an ever-present friend and guide. "I do not wish to go to heaven a stranger," he was accustomed to say, while in health; and surely the Saviour, who was so near and dear to him here, was no less his friend and brother when he met him on the heavenly shore. From this close companionship he drew supplies of strength and wisdom for his earthly labor. And now that he has gone to his reward, we may truly say of him, "Servant of God, *well done*."

All this and more he was as a Christian, as a minister, as a man. This he was to all who came in contact with him. How very dear, then, he must have been to those who were privileged to be the recipients of his confidence, who were his chosen friends. Blessed be God for the assurance that death is but the beginning of an endless life, and that those whom we love here, we may continue to love, with the expectation of meeting them again when we are freed from these tabernacles of flesh.

S. H. T.

Rev. JACOB CUMMINGS was born in Warren (then called Western), Massachusetts,

December 5, 1792. His father was Solomon Cummings, a native of the neighboring town of Ware. The family, of Scotch descent, inherited the virtues and religious sentiments of their ancestors, the Covenanters. His mother was Mary, daughter of Rev. John Graham, of Stafford, Connecticut, and granddaughter of Rev. Dr. John Graham, of Southbury, Connecticut, who came to this country from Scotland in the early part of the last century, and was eminent as a divine, and one of the early patrons of Yale College. He is said to have been a descendant of the Marquis of Montrose, famous in Scottish history.

Mr. Cummings, being the youngest of seven children, losing his father at the age of fifteen, and his mother not long after, was early thrown upon himself. He obtained an English education, and then studied law with Judge Buckingham, of Thetford, Vermont. When nearly prepared for practice, he experienced religion; and then, feeling it his duty to enter the ministry, he began classical studies at Phillips Academy, Andover. He entered Dartmouth College in 1815, and graduated in 1819, holding a good rank in the class, of which Rufus Choate was the most distinguished scholar.

He began the study of theology at the Andover Seminary, taught the Academy in Atkinson, New Hampshire, nearly two years, and afterwards the Academy at Hampton, New Hampshire. While teaching at Hampton, he preached at Stratham, where the Congregational Church had been without a pastor since 1807, and was very much reduced. At length he offered himself to settle with them in the ministry; and they were so much encouraged as to secure him for their pastor.

He was ordained April 28, 1824. By his patient and persevering labors, the church and society, from a very low condition, gained considerable strength. In the nearly eleven years of his ministry, forty-two persons were added to the church. He took much interest in the education of the youth in the town, himself taught many of them, and encouraged some to seek for higher literary advantages.

He was dismissed at his own request, December 23, 1834, "from a variety of circumstances, but chiefly the impression on his mind, that his usefulness in the place was

rather lessening than increasing." He was soon after installed pastor of the church in Sharon, Massachusetts (January 29, 1835), where he remained a little over two years. His dismissal was March 9, 1837. His third settlement was in Southboro', Massachusetts, March 1, 1838. From that he was dismissed February 23, 1841. In July, 1843, he began to preach at Hillsboro' Bridge, New Hampshire, and was installed pastor of the church in that place, November 15, 1843. This was his last and longest settlement. His active ministry continued until the fall of 1856, when he removed to Exeter, New Hampshire; but he was not dismissed in form until his death.

His death came with short notice. Though not in quite his usual health, he was not severely sick, until Tuesday A. M., June 19, when he was attacked with intense pain in the breast. This continued, with brief intervals of only slight relief, no effort availing to remove the extreme agony which affected evidently the vital organs, till he sank into a state of prostration, Wednesday P. M., which ended in death about ten o'clock the same evening, June 20, 1866.

The wife of Mr. Cummings was Miss Harriet Tewksbury, a native of Chelsea, Massachusetts (the part of it now called Winthrop), and before marriage a teacher in Charlestown. She survives her husband, to whom she was truly a helpmeet. They were blessed with five children, three sons and two daughters. The two daughters and one son are "gone before." Two sons, the oldest and youngest children, remain.

Mr. Cummings was a good man: decided, earnest, uniform in his Christian character and life. One who had the best opportunity of knowing him, has said, "I can look back upon no one thing where he seemed to forget his great end and aim in life, the 'glory of God.'" There seemed to be no time when he grew cold or careless in the service of his master. He was a well-read theologian, a constant student of the Bible, with established and soundly orthodox opinions of Christian doctrine. He knew what he believed, and why. From his marked deliberation in speaking, and some lack of vivacity in his style, he was not so acceptable a preacher to the masses of people, as he was to the more

thoughtful, serious, and intelligent Christians. But he was heartily in earnest, and, to those who would give him their attention, always instructive and interesting.

Since he had retired from pastoral work, he has been doing missionary labor as his health and opportunity would allow. In this way he has preached in Kensington, Newington, Fremont, and other places. In some way or other he sought to be constantly employed in the Lord's work, until the messenger came to bid him rest from his labors.

The last winter Mr. and Mrs. Cummings spent with their eldest son at Newburyport. Of this the son says: "Providence seemed to open the way to make their advent here pleasant; for I had succeeded in purchasing the residence of the late Dr. Dimmick, and could offer them a home dear to them by many pleasant remembrances. Dr. Dimmick's library had not then been removed; and my father feasted upon the fat things which he found there. He enjoyed himself very much; the prayer meetings were his precious seasons, and he added much to their interest. *Many* speak of it since."

They returned to Exeter in the spring. Mr. Cummings always retained a special interest in the church and people of his first pastorate, and in the Association with which he was first connected. During his settlement in other places, he occasionally visited Stratham. Probably one reason for his choice of Exeter for his last residence, was to be near Stratham, and in the Piscataqua Association. He took part, with benefit to himself and others, in the exercises of the Association at the usual meetings.

As Providence allowed, he met with the church that he had done much to raise up from its lowest state; he was with them on the first Sabbath in May, at their last communion service before his death, taking part with deep interest and impressive solemnity in the administration of the sacrament.

He had procured a family burial spot in the cemetery adjoining the church in Stratham, truly a "church yard." There he had deposited the remains of his three children whom God had taken. In that house his funeral service was performed two days after his death; and in that ground his body awaits the resurrection of the just. A. T.

Rev. JOHN SANFORD died in Taunton, Ms., July 11, 1866. Mr. Sanford was born in Berkley, September 12, 1788, son of Joseph and Eleanor. They were born and lived and died in Berkley. They had eight children, all of whom reached adult age: one, Alpheus, a private citizen of Taunton; another, Baalis (Rev.), for a time (1827-1858) pastor of a church in East Bridgewater, and resides there; another, Enoch, for many years (1823-1858) pastor of a church in Raynham, where he is now living, occasionally preaching in neighboring pulpits.

John was from a child fond of books, and seized every opportunity to learn; so that, at the early age of sixteen, he commenced school teaching, and continued it with success for many years. At twenty, he became savingly interested in the gospel, joined the church in Berkley, May 1, 1807, and began to study for the ministry at Bristol Academy. He graduated at Brown University in 1812, but with poor health, which followed him through life. He studied theology with the Rev. Thomas Andros, of Berkley, was approbated to preach October 10, 1815. He soon after received appointment as Missionary to the Cherokees in West Tennessee; was ordained at Fairhaven, April 24, 1816, and started on his mission on horseback across the country. But his debilitated system compelled him to relinquish his plan before he had crossed the State of Pennsylvania. After an interval of rest, with occasional preaching, he yielded to the urgent call of the church in South Dennis, and was ordained their pastor December 20, 1818. He remained here, and the church grew strong and large under his pastorate for twenty years, until he felt obliged to relinquish his labors. He subsequently removed to Amherst, in hopes that a change of scenery and air might invigorate his health; but his disease was chronic and incurable. He finally returned to Taunton, near his birthplace, where he died in great peace, reaching the heavenly rest through a pathway of continuous and sometimes intense suffering.

Mr. Sanford married, September 2, 1824, Miss Sophia Loud, of Weymouth, who survives him; as also two sons, Baalis Sanford, Esq., of New York, and Hon. John E. Sanford, of Taunton,—both lawyers of distinc-

tion, and the latter (A. C. 1851, Tutor, 1853) holding several important offices. Mr. Sanford was a very clear, consistent, and vigorous theologian of the Hopkinsian school. His ideas of truth were defined with unusual sharpness, and he was remarkably familiar with and prompt upon all religious questions. He was evidently a man of deep and thorough thinking, and must have been an edifying preacher of the gospel.

His disease was some nervous derangement, perhaps connatural, and developed by the sudden change from manual labor to a sedentary life, which prostrated his physical energies, and broke the vigor of his spirits. It excluded him from study and much reading, and sometimes overwhelmed him in deep dejection. But his faith in the Gospel and his confidence in God were never shaken, and he was able to hold fast his integrity until he died. His last days were exceedingly childlike in confidence and peace. As a member of the church, where we knew him, he was always hopeful and helpful, strengthening the heart and hands of his pastor always by his words and commendations and interest. His remains were buried amongst his former parishioners in South Dennis, at his own request.

M. B.

Rev. EDWARD SEMANS BARRETT died of congestion of the lungs, at Washington, D. C., July 18, 1866.

He was born in Cavendish, Vermont, October 17, 1810, and was a son of Edward and Abi (Bassett) Barrett. He was graduated at Middlebury in 1838, after which he was employed in teaching at Canton, New York, about three years, at the same time pursuing theological studies privately. In 1839 he commenced preaching in Weston, Vermont, and was there ordained (February 10, 1841) pastor of the Congregational Church. In 1844 he was a member of the legislature of Vermont. His ministry in Weston closed in 1845, and he then became a teacher in Leicester, where he remained till 1852. He was superintendent of schools in Addison County two years (1848-1850). From 1852 to 1859 he lived in Rutland, from which place he removed to Norfolk, New York. In December, 1861, he was appointed a clerk in the

pension office at Washington, and continued there till his death.

He married Orpha M. Winchester, the only sister of Revs. Oliver W. and Warren W. Winchester. P. H. W.

Rev. LYMAN MATTHEWS died in Cornwall, Vermont, August 17, 1866, aged 65 years, 3 months, and 5 days.

He was a son of Darius and Abigail (Porter) Matthews, and was born in Middlebury, May 12, 1801. He was graduated at Middlebury in 1822, went South, and was employed two or three years in teaching, in Georgia, Delaware, and New Jersey, after which he entered Andover Theological Seminary, and was there graduated in 1828. After a short time spent in the service of the American Education Society, he became pastor of the Second Congregational Church in Braintree, Massachusetts, over which he was ordained, August 4, 1830. Rev. Leonard Woods, D. D., preached the sermon. In consequence of the failure of his health, he was dismissed, October 1, 1844; and being permanently disabled from preaching by bronchial and pulmonary disease, he retired to a farm in Cornwall, where he spent the remainder of his days. In 1847 he became a member of the corporation of Middlebury College, and so continued till his death.

His publications were: a *Life of Rev. Ebenezer Porter, D. D.*, 1837; a *Sermon before the Norfolk County Education Society*, 1838; and a *History of Cornwall*, 1862. He was also the editor of *Porter's Lectures on Eloquence and Style*.

He married, October 28, 1830, Rachel D. Howe, of Dedham, Massachusetts, a sister of Rev. George Howe, D. D., of Columbia, South Carolina; and by her he had seven children. She survived him about three months.

His genial disposition, his earnest Christian character, his high order of talent, and practical good sense, rendered him an instructive companion, a safe adviser, and a warm friend. Few men have been more esteemed while living, or will be more sincerely mourned when dead. P. H. W.

Rev. LUCIUS C. ROUSE was the eldest child of Whiting and Deborah (Bierce) Rouse, and was born in Cornwall, Litchfield

County, Connecticut, June 25, 1796. In this staid, moral community he was brought up, and enjoyed the ordinary social and educational advantages of a New England town. Being even from childhood fond of reading, it was his custom to spend the long winter evenings and rainy days in gaining useful knowledge. His father, an intelligent Christian farmer, took more than ordinary pains to supply his family with reading matter, and there was a town library, to which he had access; and thus he had abundant supplies, from which he derived much profit.

When about fourteen years old, his father's health failing, while he was robust for his years, he felt obliged to assume an unusual amount of care and labor; from that time he felt the responsibilities of life resting upon him. This doubtless had a great effect upon his character, developing those traits in it—energy, perseverance, discernment, and integrity—by which he was characterized in his maturer life.

From the age of seventeen years, he taught school for several winters, advancing his own education at the same time; and he was considered a successful teacher.

At the age of twenty-two he married Miss Charlotte, daughter of Ebenezer and Sarah Birdseye, of South Cornwall, Connecticut; and the union proved a happy one in every respect. She was a woman of an excellent spirit, devotedly pious, and singularly conscientious and faithful in duty. At the time of their marriage he was not a Christian; and she labored and prayed anxiously and perseveringly, yet judiciously, for his conversion, till its occurrence, some three or four years after. Two children were born to them, of whom Birdseye W. Rouse, Esq., of Toledo, Ohio, is one, and Mrs. Emily C. R. Hawk, of Mount Vernon, Ohio, is the other; and most faithfully did this mother do her part in training them up in the fear of God. She died in Hudson, Ohio, March 13th, 1838, nineteen years after their marriage; and her last words were: "I am going to my Saviour; I shall be happy with him forever."

From early childhood, Mr. Rouse had at times been thoughtful on religion, often praying earnestly. When engaged in teaching, he was in the habit of reading the Bible and praying alone, after his scholars were dis-

missed. He did this with much regularity for several seasons. He always had a great reverence for the word of God, was strictly moral, attended public worship steadily, and was an attentive hearer; and yet his heart remained without true love to God till he was about twenty-six years old. When about that age, he engaged in business which took him to the South. While traveling, and at other times alone, a good opportunity was offered him to commune with his own heart. At one time he heard a powerful sermon from a venerable preacher in Lynchburg, Virginia, on Isaiah 1: 18, "Come now let us reason together," &c.; and his mind was deeply impressed. Of another sermon on the excellence of the Gospel and the character of Christ, as adapted to man as a sinner, which he heard not long after from another preacher, he records: "I listened with fixed attention, and at the close I thought,—now I can discover how Christians look upon the Gospel; it is indeed so." His record goes on: "The next day I left the city, and was traveling alone again. My Bible, which I always carried and read, now became a new book to me. I marked passage after passage as weighty, and presenting new views of truth. Whenever an opportunity offered, I conversed on the subject of religion with pleasure; and, it not a Christian, I thought I could see the beauty and excellence of the Christian religion, and could most sincerely recommend it to others. I thought little of my own condition; I looked at the Bible and the Saviour, and loved them. Soon after my arrival at home, my wife inquired after the state of my mind. I gave a general, but doubtful, reply; upon which she informed me that she knew my feelings were changed, and had been for months. This surprised me, and I inquired the reason. She replied, that till about New-Year's, her prayers had been importunate that I might be converted. A heavy burden lay upon her mind. Since that time the burden had been gone. She had no heart to pray for my conversion, but for my consistency and usefulness as a Christian. By comparing notes, we found that the time her feelings and petitions changed, was the very time to which I have referred, as the time when my own views and feelings were permanently altered. I believe the Bible, and therefore believe that the

Spirit indites prayer, and that powerful, prevailing prayer is excited by Him. His influence is not always sensibly felt, as in this case. But when the prayer was granted, the *object* of it was changed. Had I been at home, instead of five hundred miles distant, a knowledge of my conversion would have been the *apparent* cause of the change of petition. My absence, therefore, is all that renders the fact mysterious to the Christian." The intrinsic interest of this account of his conversion, and of what follows, is the reason for presenting the matter at such length.

In November, 1832, he was admitted to the church in South Cornwall. In connection with his record of this, he says: "I early adopted the following rule. If called upon to take part in any religious meeting, I will not refuse from diffidence, or a sense of disqualification, but will pray or exhort, as God gives me ability."

After spending some time in study under the Rev. Mr. Andrews, of Cornwall, he was licensed to preach the Gospel in 1833. After having been in the service of the American Tract Society four years, he went to Ohio, and in 1835 he was ordained by Portage Presbytery. For about twenty years altogether he was engaged as agent for the American Tract Society, visiting the churches, and collecting funds. After removing to the West, his labors were in Northern Ohio, Michigan, Northern Illinois, and Wisconsin; and during all this time there existed the most kind and fraternal feelings between the officers of that society and himself. For several years he had the supervision of the colporteurs on this field. They were men of piety, were to labor in the cause at a very low salary, and generally were of limited means. For their benefit, by his personal efforts, he secured donations of clothing from those interested in the cause, which he distributed among them as occasion required, thus adding materially to their own comfort and that of their families. In his house they always found a cordial welcome, and a place where, when weary and discouraged, they might rest and recruit. Not a few of them, after enjoying this hospitality some days, expressed their warmest gratitude for it, and especially for the encouragement and wise counsel they had gained under his roof.

In May, 1839, he again married, taking for his wife Miss Frances Stead, at Detroit, Michigan. A son was given to them in 1841, who died in infancy; and another was given them in 1845, who survives, and reached his majority only a few days before his father's death. This wife was a worthy successor of the first, as he himself once said to the writer.

In 1849, having felt an increasing desire for some time to relinquish his agency, he accepted an invitation to labor with the Presbyterian Church in Edwardsburg, Cass County, Michigan. After spending a few months with them, he received a unanimous call from them to become their pastor. On the 14th of June the installation took place, Dr. Duffield, of Detroit, preaching the sermon. During his pastorate there, of nearly seven years, among the results were two special revivals, by means of which over seventy members were added to the church. He made the *training* of the converts a special business, holding frequent meetings with them at his own house, where, in connection with judicious instructions, he encouraged them to speak and pray, and to be active Christians. In the spring of 1856, he removed with his family to Nelson, Ohio, where he resided four years, preaching to the Congregational church in that place.

Some time in 1854, his attention had been directed to the projected settlement of a new town in Iowa, the object of which was to secure to those who should settle there the moral, religious, and educational advantages of a New England community. After some correspondence with individuals on the spot, he purchased land in the vicinity, and in the spring of 1860 removed with his family to Grinnell. Although from that time he felt that his public life was ended, still, having a heart to do good, he found great satisfaction in preaching as opportunity offered, and for some time supplied the people in Chester, six miles from his home. Thus he continued to labor for his blessed Lord, till increasing feebleness constrained him to cease.

The writer of this sketch of the life of this servant of Christ became pastor of the church in Grinnell somewhat over three years before his death. While a student, he had seen him at different times between 1837 and 1841,

then full of vigor and activity; but he had no personal acquaintance with him. But the impressions then received were all strongly in his favor, and prepared the way for friendly and happy relations with him here. And such indeed were those between us. Though our intercourse was frequent, and our conversations numerous and often quite lengthly, and about a great variety of matters, doctrinal and practical, he was invariably genial, courteous, brotherly, and kind, and never uttered a word hasty or fitted to give offense or to leave a wound. In short, he was eminently a true Christian gentleman; for such was his bearing to all. His conversation was ever with grace, seasoned with salt. His mind was naturally strong and clear; and although lacking the advantages of a collegiate and theological education, it was thoroughly disciplined, and few excelled him in the theological discrimination and comprehension. But his chief characteristic was a remarkable common sense and practical judgment. His large intercourse with men, over so vast a field, gave him a quick and piercing insight into their characters, motives, and tendencies, so that he seldom judged amiss of them; and, as he had no misanthropy or cynical sourness in his spirit, the result was that he was truly and uncommonly wise in his judgments. Of course, his rich knowledge of God's Word was one chief factor in producing this result. Every person and matter were viewed, measured, and decided upon by him under its transcendent light.

At an early stage in the temperance reformation, having carefully considered the matter, he fully adopted the doctrine of total abstinence from all that can intoxicate; and to this he strongly adhered through all his subsequent life. We find it written by him in 1844, in records prepared for his family: "I pray that my family may be 'Rechabites' to the latest generation." He also, at an early date in the great anti-slavery movement, became a decided and unswerving anti-slavery man, adopting the most vigorous measures to rescue the churches from all complicity with this gigantic enormity. Of course he was a genuine patriot, and when the great rebellion broke out, he was thoroughly ready to stand in his lot. He cheerfully gave up his youngest son, about eighteen years of age at the

time, to go in the hundred days' service, as due to the cause of God and his country. He was spared the trial of losing him. So has he been ready for every good word and work.

As to his religious character, it was straightforward and consistent. In the record referred to, written in 1844, he says: "While I have seen and felt much of the depravity of my own heart, I can truly say that my hopes have been founded on the 'Rock of Ages,' not upon my own works; and while I have been tossed about the world, and seen prosperity and endured affliction, I think that my hope has never been shaken. Light, more or less, has ever shone upon my path. My joys have never been great, nor my despondency deep." Four days before he died, at the request of the writer, he distinctly stated what his religious experience had been and was. The above would express its general character; but he added: "I have been no hypocrite. In the words of the Psalmist, 'I have kept the ways of the Lord, and have not wickedly departed from my God.' I have lived by faith, and my trust is in Christ." It was not then anticipated by himself or any one, that he would depart as soon as he did, or even for some weeks afterwards. But when it was evident that his end was at hand, he was not in any degree amazed. He expressed some fear of the pain of the passage; "but," said he, "I have no other fear; for I know in whom I have believed." But without any struggle, and fully rational to the last, in about an hour afterwards he fell asleep. He died on Thursday evening, September 6, 1866, at a quarter past ten o'clock, having lived on earth 70 years, 2 months, and 12 days.

To his numerous acquaintances in the ministry and among the people, in so large a portion of our country, this sketch of his life, and account of his death, cannot fail to awaken suggestions, and to recall memories of great interest and importance. S. D. C.

GRINNELL, Sept. 23, 1866.

Rev. ELIJAH W. TUCKER died in Northfield, Conn., August 6, 1866, aged 56.

Mr. Tucker was born in Dorchester, Mass., March 31, 1810. He was the son of Deacon Atherton Tucker, and was of the seventh generation, in a direct line, from that godly man, Robert Tucker, one of the Puritans who came

from Dorsetshire, England, soon after the landing of the Pilgrims, and was settled in Weymouth, Mass., about the year 1635. His descendants like himself have been distinguished for their piety, and have held important offices in church and state. Elijah Withington, the subject of this obituary, was blest with faithful parents, whose earnest prayer was to see him and each of their other children living in the service of God. Although remarkably amiable and strictly moral in youth, he was without a Christian hope until about the age of twenty. He was then living with his elder brother, Deacon William Tucker, in Dorchester Village, where a church had recently been organized, and spiritual blessings were enjoyed. Under the labors of its pastor, Rev. David Sanford, he, with others, was found among those anxiously inquiring the way to be saved. That anxiety was followed by peace in believing, and by earnest desire to consecrate his life to the work of leading others to the Lamb of God. Soon after making a public profession in 1830, he called on his pastor to ask advice respecting his duty to prepare himself to preach the gospel to the heathen, stating that if he could become qualified, by years of study, to engage in the work, and should be the means of the conversion of *one* soul, it would be worth the labor of a thousand years. With such a spirit did he commence his preparatory course. It was one of struggling for the want of means. Often did he deny himself of the comforts of life, even at the risk of health, as a matter of duty, that he might go on in this preparation. He graduated at Brown in 1838, and finished his theological course at Andover in 1841. He settled first at South Newmarket, N. H., where he was ordained Sept. 15, 1841, over a people few in numbers, but united in spirit. During his four years of labor with them, an interesting revival was enjoyed, bringing into the church more than one third of the adult population of the society. He left that field because it seemed to him that another field might afford a wider opening for usefulness, and was installed in Chatham, Mass., March 25, 1846. Here also his labors were crowned with the special blessings of the Holy Spirit, and some sixty were numbered as hopeful subjects of the work. In 1852 he felt it his duty to enter another field, in Essex, Conn., where for one

year he labored assiduously with a people engaged in a new enterprise, and aided them much in their efforts to erect a house of worship. He then removed to Goshen Parish, Lebanon, and was installed Sept. 23, 1853, where for five years his unremitting labors resulted in the fruits of grace and conversion of souls. In one revival during this period, some forty were hopefully converted. He was dismissed to take the oversight of the church in Preston, where he remained until the spring of 1865, and then became acting pastor of Northfield Parish in Litchfield. In this place he entered zealously upon the work of securing a new house of worship in place of the one which had served for more than seventy years, and was ready to vanish away. Success attended his efforts. The frame of a neat temple was set up a few weeks before his death, at which time he performed his last public service for his people. A distressing and dangerous disease had already seized him, which afterwards made rapid progress toward a fatal issue. Calmly and hopefully, in spite of severe bodily pains, he met the last enemy. The sting of death had been taken away by faith in Christ. Indeed, during the paroxysms of extreme suffering, there was cheerfulness and even joy at the prospect before him. His pathway seemed to be brightening until it merged into the full light of heaven.

Mr. Tucker proved himself, in his several fields of labor, "a good minister of Jesus Christ." As a preacher he was direct, earnest, and practical; as a pastor, kind, sympathetic, and watchful, greatly beloved by his flock, and untiring in his efforts to bring men to Christ. He was peculiarly happy in securing the co-operation of Christians; and especially in times of revival. With these he was favored in almost every place of labor; and, what is somewhat remarkable, in three places—South Newmarket, Chatham, and Lebanon—the work commenced in the same length of time—namely, about eighteen months—after his settlement. His domestic life was rendered felicitous by his connection with Miss Hannah W. Robinson, daughter of Deacon Stephen Robinson, of Dorchester. They were married Sept. 22, 1841. For all the years of nearly one quarter of a century, her life and labors most happily co-operated with his, to increase his usefulness and aug-

ment his earthly enjoyments. During the last struggle she was enabled to minister to his comfort and alleviate his sufferings, and at length close his eyes in death, with the sweet assurance that they would again meet, in the presence of Christ, in glory. Mr. Tucker was buried among his people. The funeral services were conducted by Rev. Mr. Learned, of Plymouth, an Andover classmate. Hymns were written for the occasion by a deacon of the church. Great kindness and sympathy were shown to the widow, who now, without a child, mourns for the husband of her youth.

D. S.

Rev. SALEM MARSH PLIMPTON died in Chelsea, Vermont, September 14, 1866, aged 46 years, 4 months, and 17 days.

He was born in Sturbridge, Massachusetts, April 27, 1820, and in early life learned the shoemaker's trade, and worked at it; but becoming a Christian, he abandoned his employment, and entered upon a life of study. He fitted for college at Monson Academy, and was graduated at Amherst in 1846, and at Andover in 1849. In April, 1849, he was licensed to preach by the Brookfield Association. His first service in the ministry was at Fayetteville, Vermont, where he was acting pastor during the year 1850. He was ordained pastor of the Congregational Church at Wells River, May 8, 1851. Rev. Eber Carpenter, of Southbridge, Mass., preached the sermon.

He labored in that field ten years, with marked fidelity and success, and requested dismissal at the end of that time, not from any alienation of feeling on his part, or that of his people, but from a deepening conviction that a change would promote both his own interests and those of his charge. He was dismissed April 30, 1861, and returned to his native place, but soon received the appointment of chaplain in the Fourth Vermont Regiment, in which capacity he served from September 8, 1861, to September 1, 1862, when failing health compelled him to resign. He then supplied the pulpit of the North Church at St. Johnsbury with great acceptance during the absence of the pastor as chaplain of a nine months' regiment. After leaving St. Johnsbury, he supplied a church in East Douglas, Mass., for a considerable time.

In the fall of 1865 he became acting pastor in Chelsea, Vermont, where he soon endeared himself to all classes, and labored with much usefulness. Wherever he wrought in the Master's service, he approved himself "a workman that needeth not to be ashamed." He was a man of rare clearness in his views, and delicacy in the working elements of his intellectual being. His emotional nature was one of rare fullness and loveliness. It was always attuned to finest issues, and towards the close of his life it was developed to a remarkable degree of perfection.

He married, May 5th, 1851, Beulah M. Belknap, by whom he had Herbert Field, Mary Catherine, and Arthur Salem.

P. H. W.

In addition to the above, we have the following:—

The Orange Association, assembled at Hanover Center, N. H., October 5, 1866, adopted the following:

Whereas, God, in his infinite wisdom and benevolence, has seen fit, since the last meeting of this Association, to call away the Rev. SALEM MARSH PLIMPTON, one of our beloved members, from his labors on earth to his final rest in heaven,

Resolved, That we, who very highly esteemed him in love for his excellent character as a man, a Christian, and minister of the gospel, would express to his sorely bereaved widow, and her three fatherless children, our deep sympathy, and the assurance of our affectionate remembrance of herself and family, and of our fervent prayers that the God of the widow and the Father of the fatherless will have them continually in his holy keeping, and bless them abundantly, both in this life and in that to come.

Resolved, That the following brief memorial of our departed brother be entered upon our records, viz.:—

The Rev. Salem Marsh Plimpton, son of Ziba Plimpton, was born at Sturbridge, Massachusetts, April 27, 1820. His parents were pious people, who from his childhood aimed to train him up in the way he should go. At about the age of fifteen years, he went away to live with an uncle in the neighboring town of Southbridge, where he served as an appren-

tice for several years at the shoemakers' business. His manner of life while thus engaged was so exemplary, and the spirit which he habitually exhibited so amiable, as to secure for himself the admiration of all about him; and towards the close of the time above named, he became hopefully pious, and united with the Congregational Church in that town.

His pastor, the Rev. Eber Carpenter, who had long regarded him with special interest, seeing in him promise of distinguished usefulness in the ministry, if duly trained for it, strongly advised him to devote himself without delay to the business of acquiring an education; which, after much anxious thought, and prayer for divine direction, he did. He prepared for college at Monson Academy, graduated at Amherst in 1846, and at Andover in 1849.

He preached at Fayetteville, Vermont, for the first year of his ministry, and on the 5th of May, 1851, was united in marriage with Miss Beulah M. Belknap, of Southbridge, Mass., a lady who proved a great blessing to him, his family, and the people to whom in the several places he was called to minister during his subsequent life.

May the 8th, 1851, Mr. Plimpton was duly ordained to the gospel ministry, and installed pastor of the Congregational Church at Wells River, Vt. He proved to be a workman who needed not to be ashamed,—an able, faithful, and successful preacher and pastor, greatly beloved by his own people, and also by the neighboring churches and ministers.

After a ministry there of very nearly ten years, he was, in accordance with his own request, released from his pastoral charge in that place, on the 30th of April, 1861, and highly recommended by the Council as a minister who had been tried and found faithful.

In September following he became chaplain of the Fourth Regiment Vermont Volunteers, and was with them in the army for about one year. His love of country was stronger than his love of life.

He subsequently preached as a stated supply at St. Johnsbury, Vt., and East Douglas, Mass., and having been called to Chelsea, Vt., was laboring in the ministry there with great acceptance and promise of usefulness, when, after a severe sickness of three or four weeks,

his Lord was pleased to call him to his heavenly rest, September 14, 1866, in the forty-seventh year of his age. He died in the full exercise of his reason, strong in the faith which he had invariably preached, sustained by a good hope, through grace, of a blessed immortality. His funeral was numerously attended by a deeply affected assemblage of his devoted friends, and his remains laid in the new cemetery at Chelsea, September 17, in hope of a glorious resurrection to life everlasting. The names of his remaining children are Herbert Field, Mary Catherine, and Arthur Salem.

S. MCK.

Died in Baraboo, Wisconsin, September 15, 1866, Mrs. CAROLINE A. COCHRAN, wife of Rev. Warren Cochran, aged 49.

Her funeral was attended on the following day by large numbers of mourning and sympathizing friends, among whom she had labored and suffered for Christ through sixteen years. The sermon was by Rev. S. A. Dwinell, of Reedsburg, from Ps. 102 : 24, — "I said, O my God, take me not away in the midst of my days."

During the period of infancy, Mrs. Cochran was deprived of both her parents by death, and, thus left without their fostering care, she was early led to make God her father and refuge. She could not recall the time when she did not love the Saviour, and trust in him for pardon, protection, and guidance. In early childhood she was accustomed to retire to the field and grove for secret prayer.

Devotedly fond of books, and possessed of an unusual energy and perseverance, she educated herself for her future labors and responsibilities mainly by her own exertions. More than twenty years ago she accompanied her husband to Wisconsin, to enter their first field of missionary labor. They spent the first two years at Burlington and Spring Prairie, and a large portion of the subsequent period at Baraboo, where their influence has been widely felt in laying strong and deep the foundations of Zion, and in the establishment of an important seat of learning, the Baraboo Collegiate Institute.

She was the mother of seven sons and one daughter. The three eldest sons — one in infancy, and two in early manhood — preceded her to the grave. Two Christian sol-

dier sons were laid as a sacrifice on the altar of their country, in the late desperate struggle with slave-holding rebels. Each fell at the early age of nineteen. The eldest son, a most valiant soldier, in beating back Lee's invasion of Pennsylvania, after being in battle for twelve successive days, from Gettysburg down, was pierced by a rebel bullet on the banks of the Potomac. The other died just as he reached home at the close of the rebellion.

She manifested great love and attachment for the Bible, for her family, for music, birds, and flowers. Uniting with the church of Christ in her youth, she was ever an example of humility, patience, meekness, and faith in all the relations of life. Her trust in God and in his word was unusual, never indulging a doubt in respect to any of the doctrines or promises of revelation. She loved the Bible, and spent much time in its perusal. Her Christian character was patterned after that of the Lord Jesus. She was a true reformer, stood faithfully with her husband in opposing slavery during two years residence in Virginia, and through twenty years of struggle in Wisconsin. No son or daughter of want, of whatever condition, nation, or complexion, left her door unblest. The idea of perfect purity in body and soul had for many years a prominent place in her thoughts and conversation. Each one of her children, as soon as it could speak, was taught to say, "Blessed are the pure in heart."

She died of consumption, to which there had been a tendency for years. Her last sickness was protracted and unusually painful, but she was a patient sufferer through it all. Weeks before she died, she said to her husband, "Jesus is with me, and has taken away all fear of death. He is ready to go with me through the valley." She left her house in order in every respect, made all the arrangements for her funeral, conversed with each member of her family separately, commending them to God; and, days before she passed away, said, "I have nothing more to say or to do." Thus she waited on the banks of the river until the summons came, when, closing her eyes, and folding her hands upon her breast, she breathed out her life into the hands of the Lord Jesus who gave it.

"She died, yet is not dead!
Through pearly gate, o'er golden street,
She went her way with shining feet, —
Go ye and thither tread!"

S. A. D.

Books of Interest to Congregationalists.

THE past few months have not furnished much strictly denominational literature. Since the publication of Mr. Buck's "Ecclesiastical Law," and Dr. Dexter's "Congregationalism," we have no works on our polity. The newspapers have contributed something in the result of an Ex-parte Council at Woburn, Mass., and discussions thereon. The printed report of the proceedings of a Council at Newton Center, Mass.,¹ is of value in regard to the question of a "quorum" of a Council, and whether less than a quorum, attending for the first time, can temporarily organize and adjourn to a time specified. The names of Hon. Linus Child, Dr. Dexter, Dr. Webb, Dr. Kirk, Dr. Marvin, and Rev. Messrs. M. Collopy and William Burrows, will give weight to the decision. The decision as to quorum, not given in full in the pamphlet, has been furnished us, but is forced over to the April number by the crowded state of our pages.

Of local history, the services at the twenty-fifth anniversary of the pastorate of Rev. Mr. Pike,² at Rowley, Mass., ought to have been mentioned earlier. So ought those at the fiftieth anniversary of Rev. Dr. Vaill's³ ordination. The excellent sermons in both, full of history, and the additional matter accompanying the former, make them well worth preservation.

The Manual of Rev. Mr. Bliss' church, at Memphis, Tenn.,⁴ is not only worthy of reference for its historic position, — that of the first Congregational Church in

Tennessee, — but also for clearness of ecclesiastical statement and good arrangement. The historical sketch we shall transfer to our pages.

Of extended local histories, that of North Bridgewater, Mass., by Bradford Kingman,⁵ is very valuable. It has six hundred and ninety-six well-filled pages, and forty-one engravings and maps. Mr. Kingman deserves well of others than the inhabitants of North Bridgewater for his indefatigable and persevering labors to complete this work. We do not know which most to commend, his patience or his diligence. The two hundred and forty-nine pages of genealogy are an invaluable feature of this book. Packards abound. The names of one thousand and seventy-eight are recorded, and their line is traced. The people for whom this book is more particularly designed will be ever grateful in the extreme not to purchase every copy that is printed.

The life of Samuel Adams, the father — if any man deserves that title — of the American Revolution, is not only an exhaustive biography, but a work particularly interesting to men of the Puritan stock. A Puritan himself, stanch and true, — a member of the Old South Church, — he illustrated the Puritan qualities. We are expecting an extended notice of this work, and of the man.

Bancroft's new volume⁶ is another addition to the history of the same epoch. Bancroft does justice to the Puritan element, the Calvinistic strength. He gives the Puritan his proper place in history. We rejoice that a kind Providence has preserved the life of the author of "The History of the United States" to the present hour. For more than

¹ Result of an Ex-parte Ecclesiastical Council, held at Newton Center, Mass., Feb. 27 to May 15, at the call of R. W. Turner. Svo. pp. 16.

² Commemorative Services at the Twenty-fifth Anniversary of the Pastorate of Rev. John Pike, Beverly, Mass., November 19, 22, 23, 1865. Salem. 1865. Svo. pp. 78.

³ A Memorial Sermon, in two parts, preached at Brimfield [Mass.], February 7th, 1864, by Rev. Joseph Vaill, D. D., commemorative of his settlement in that place fifty years ago. Springfield. 1864. Svo. pp. 42.

⁴ Manual of the Faith and Order of the Union (Congregational) Church, of Memphis, Tenn. [1866.] 18mo. pp. 20.

⁵ History of North Bridgewater, Plymouth County, Mass., from its first settlement to the present time, with family registers, by Bradford Kingman. Boston: published by the author. 1866. Svo. pp. 636. [Price: cloth, \$5 00; full sheep, \$6.00; half calf, \$7.00; turkey, \$9 00]

⁶ The American Revolution, by George Bancroft. Vol. IX. Boston: Little, Brown & Co. London: Sampson, Low, Son & Co. 1868. pp. 506.

thirty years his great work has been prosecuted with unexampled assiduity and perseverance, and in this ninth volume of the series we have another specimen of his patient labor and his broad views. This commences with the Declaration of Independence, and closes with the alliance with France in 1778. The tenth volume, we are assured, is soon to appear, completing the history of the Revolution. Our readers need no commendation of this great national work from us. The library of no student of our denominational history is even well begun without this work ; nor without Palfrey's New England.

— The fifth and sixth volumes of Froude's England¹— which we reserved for careful reading— covers the time from the last days of Henry VIII. to the death of Mary. They exhibit the same investigation into official papers and new sources of information, with their predecessors ; the same honesty, frankness, and boldness, and the same interesting style. We do not find, as in some earlier volumes, what overthrows former convictions ; but we find in these volumes the most convincing array of facts to support the hereditary verdict as to the leaders of the Reformation, and the true character of the papal church, whose adherents, well says the author, " were permitted to continue their cruelties till the cup of iniquity was full ; till they had taught the educated laity of England to regard them with horror ; and till the Romanist superstition had died, amidst the execrations of the people, of its own excess." The efforts now made to bring America under subjection to that unchangeable church, need recurrence to such histories as this.

— The first edition of " Milman's History of Christianity"² has been for twenty years before the public. The author tells us this edition has been revised throughout, and some additions have been made. He has

found little to notice in the recent too popular attacks upon Christianity by M. Reuan, which had not been uttered by skeptical writers long before, and already refuted. His style is elevated, without being inflated. He commences with the life of Jesus, and comes down to the " Roman Empire under Christianity." The different aspects of the contest between light and darkness are happily stated, and yet so connected as to make a continuous, interesting, and reliable history.

— The able and discriminating articles on Regeneration by Professor Phelps, which appeared in the *Bibliotheca Sacra* for 1866, are now published in a neat volume by Messrs. Gould & Lincoln, with one additional chapter.³ The leading topics are,— Conversion, its Nature ; Regeneration the Work of God ; Truth the Instrument of Regeneration ; Responsibility as related to Sovereignty in the new Birth ; the Indwelling of the Holy Spirit. It is needless to say that these great topics are treated with all the perspicuity and sound reasoning for which the writer is so justly distinguished, and these are pervaded by the aroma of a warm Christian heart. Some may question, perhaps, some points of the author's philosophy ; but we are persuaded that adverse criticism would be generally due only to an omission to take in the scope of the work as a complete whole. We are mistaken if some of these articles have not been preached ; and with a vivid personal affection, one of us, at least, long ago came to regard Professor Phelps's manner of presenting doctrines the best model afforded by the modern pulpit.

— " Household Reading " is a novelty. The proprietors of the *Congregationalist* have ventured to republish selections from their paper, now covering a period of seventeen years, in a well-printed, well-bound volume.⁴ Of course the articles, in character and abil-

¹ History of England from the Fall of Wolsey to the Death of Elizabeth. By James Anthony Froude. V., VI. New York : Charles Scribner and Company. 1866. pp. 474, 495.

² The History of Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Empire. By Henry Hart Milman, D. D., Dean of St. Paul's. In three volumes. A new and revised edition. New York : W. J. Widdleton. 1866. pp. 485, 478, 507. [Price, \$6.75.]

³ The New Birth, or the Work of the Holy Spirit. By Austin Phelps, Professor in Andover Theological Seminary. Boston : Gould & Lincoln. New York : Sheldon & Co. Cincinnati : Geo. G. Blanchard & Co. 1867. pp. 253.

⁴ Household Reading : Selections from the *Congregationalist*. 1849-1866. Boston : Galen James & Co., 15 Cornhill. 1867.

ity, are just what might be expected from many of the ablest Christian writers in our country. This volume reached the family circle of one of us ten days ago. It has been more sought, longer retained, and more eagerly read by the juniors, the seniors, and the guests of our household, than any of the dozens of new books within easy reach. We beg leave to suggest to the compiler that so good a book, and so surely destined to be long a favorite on the parlor tables of thousands of families, richly deserves, in addition to its present table of contents, a full index of topics and proper names.

— The freshness, strength, and originality of the writings of Mr. Spurgeon, which make his many books so acceptable, are evident in the volume of one-page sermons for each day in the year. They are interesting and biblical, and are quite suggestive.¹ The hymns for morning worship are well selected.

— The new volume of Lange's series — the commentary on Acts² — must be taken in trust. To read a commentary is absurd. (This volume retains the characteristics of the preceding, so far as general plan goes.) Dipping into it in two or three places, for special purposes, we find its view of the identity of bishops and elders, of the voice of the congregations in choosing officers, and of the union of the people in the council held at Jerusalem, to be what our denomination claims. Of the general value of this whole series to any minister there can be no doubt. The additions by the translator are very judicious.

¹ Morning by Morning, or Daily Readings for the Family or the Closet, by C. H. Spurgeon. New York: Sheldon & Co., 498 and 500 Broadway. 1866. pp. 408. [For sale by Graves & Young, Cornhill, Boston.]

² The Acts of the Apostles. An Exegetical and Doctrinal Commentary, by Gotthard Victor Lechler, D. D., with homoleptic additions by the Rev. Charles Gerok. Translated from the second German edition, with additions, by Charles F. Schaeffer, D. D., Professor of Theology in the Theological Seminary of the Evangelical Lutheran Church at Philadelphia. New York: Charles Scribner & Co. 1866. 8vo. pp. 480.

— Another book on our table is particularly fitting for the consideration of ministers. There are no financiers equal to ministers. Who else could live on their salaries in the way they have to live, obtain the books essential to their culture, educate their children, and, without meanness, come as near making the two ends meet December 31st? Nobody! They are the greatest financiers, on a limited scale, the world ever saw. The laws they ignorantly obey are clearly set forth (and a good many more) in the "Manual of Political Economy,"³ a work of our brother, Honorable Amasa Walker (than whom probably no man in this country is better qualified), in which he has given the philosophy, the figures, the diagrams, if not the exact rules, of the production, of the increase, the interchange, and proper husbanding of wealth. This volume gives abundant evidence of long and careful preparation, and is divided into the following books, — Definitions; Production; Exchange; Distribution; Consumption. The style of the author is clear and sententious, like the following: "Capital without labor is an infant; labor without capital, a cripple."

— The American Tract Society, Boston, have issued the following: —

Madge Graves, by the author of Bessie Lovell. 268 pp.

Grace's Visit, a Tale for the Young. 247 pp.

The Story of Zadoc Hull. 187 pp.

Uncle Downes' Home; the Boys and Girls at Donaldton, by Giance Gaylord. 156 pp.

There's Time Enough; or, the Story of Charlie Scott. 153 pp.

The Little Gold Keys, by Mrs. J. P. Ballard. 151 pp.

Winnie and her Grandfather; or, the Way to Overcome Evil with Good. 144 pp.

Our Charley, or the Little Teacher. 125 pp.

³ The Science of Wealth: a Manual of Political Economy. Embracing the Laws of Trade, Currency, and Finance. By Amasa Walker, Lecturer on Public Economy in Amherst College. Boston: Little, Brown & Co. 1866. pp. 478.

Editor's Table.

WE think that our Statistics, this year, ought to satisfy the most fastidious; that is, so far as the *Quarterly* is responsible. We venture to call attention to their improved arrangement, their additional items, their careful digest, the list of missionaries, and the new summary of comparative statistics. We attribute considerable of their excellence to our intelligent, patient, and observing printers, who detect errors intuitively, — sometimes, also, beyond our power to correct, as in Vermont, where the statistical secretary attributes queer additions to the loss of proof-sheets.

We have been repeatedly asked how we get time to arrange these tables. We are going to tell a secret, — in strict confidence with the reader. We *don't* get time! The great art in accomplishing things (applicable particularly to a pastor's work) is to set *other* people at work. As to our tables, — divers sets of fingers, more nimble than ours, do the scissors-ing and sorting into alphabetical order, under instruction. The mechanical part is thus finished. Every line is then editorially scrutinized, items filled in, comparisons made, things counted, summaries constructed, — all for recreation. We growl at the stupidities of some reports. We get acid in looking at the returns from — well, say Baffin's Bay and Honduras. We are delighted, of a Monday, with the smooth traveling of Connecticut and Maryland. We wait impatiently for tidings from afar off. We endure the admonitions of the printers. We file away the letters which complain because we were not omniscient last year, and don't expect to be this year. We wonder how many people will be silly enough to suppose that the mere compiling of all these figures (over forty-nine thousand items, apart from names and summaries) is anything but drudgery; and who will be keen enough to see that the dread array on the compiler's table is illumined by visions of what they represent; — how *this* column tells of ministers patiently working in the Lord's cause; and *that* column, of the brave toilers on the

foreign shores; and another, of multitudes of children, taught of the word of God, and under the smile of the Redeemer; and another, of souls rejoicing in their new liberty; and another, of triumphant dying beds, and the "great cloud of witnesses" by which we are compassed about. If a man cannot see these things in these pages, his eyes are too dull and his heart is too cold to get any good from this mathematical mustering of the columns of the great Captain.

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THE following letter will sufficiently explain itself. We have made several unsuccessful efforts to obtain the names and address of all our Congregational missionaries. We are by no means sure the list found on page 110 is in all respects accurate. It is the best we can now offer. We shall welcome any corrections for our next annual catalogue. We hail this kind letter of our veteran missionary brother, and are only too glad to record his name, and the names of his noble compeers, with other Congregational ministers. We make this list separate for the convenience and at the suggestion of the personal friends of the missionaries. They are also to be found in the alphabetical list of all our ministers.

GROOMIAH, Persia, Aug. 30, 1866.

MESSRS. QUINT AND LANGWORTHY:

Dear Brethren, —

I am a subscriber for your interesting *Quarterly*, which reaches me regularly, though late, and is read in general with great satisfaction.

In your number for January, 1866, you have "A List of Congregational Ministers," — the inference being that the list embraces all the living Congregational ministers connected with the American churches; whereas this is not true in fact. I drew *Congregational* milk from my mother's breast; I was baptized by *Congregational* hands; I united with a *Congregational* church; I was educated in a *Congregational* college; I studied theology in at least a semi-*Congregational* seminary (Andover); I was licensed to preach by a *Congregational* association; I was ordained by a *Congregational* council; and I was sent out to preach the gospel by at least

a semi-Congregational missionary society, — the American Board. And all this in the Old Bay State. And still my name has no place in your "List of Congregational Ministers"; and the same is true of scores of other Congregational ministers who are missionaries, more worthy than the humble individual who addresses you, who hail from your Congregational churches.

Now while I have lived and labored as a Congregational missionary nearly thirty-four years, I would not be misunderstood as being prompted in this communication by the slightest sectarian zeal. I have no words to express my abhorrence of that attribute. I have lived and labored all these years by the side of Presbyterian brethren and sisters in the utmost harmony, without the inquiry ever having been raised *who* was *which*, and so I desire to live till I die.

Still the question is natural, and I trust not impertinent, wherefore you ignore the existence of Congregational missionaries in your "List of Congregational Ministers"? Have they no ecclesiastical status in the records of the American churches? If not, ought they not to have one?

Assuring you, in conclusion, that I attribute no "malice prepense" to the omission in question, nor regard it as a very serious calamity, though I thus write; and wishing you every blessing, I am, most fraternally, your Congregational brother, in the bonds and labors of the gospel.

J. PERKINS.

MANY a poor missionary will very much want the *Quarterly* for 1867, but cannot pay for it. Will those who can, give us the means of meeting this necessity? It would be a pleasant New-Year's gift.

We still have on our hands altogether too many of the copies of the "National Congregational Council." Four hundred of the one thousand are sold. There must be at least six hundred individuals or churches that now want the residue. It is too good and too useful a book to remain unsold. Price \$3.00, or \$3.25 by mail, postage paid. Please call, or send, and purchase.

OBITUARIES. — We must again remind our kind friends who furnish us with sketches of

deceased ministers, ministers' wives, and deacons, that it is utterly out of our power to publish these in anything like the length they reach us. The "sketches" now in hand for the January number would fill every reading page, were we to print them all as they are prepared and forwarded by their authors. We have no question that these fallen ones deserve every word of commendation their biographers give them, and the facts or incidents of their lives enumerated would interest their personal friends; but strangers fail to appreciate detail, and our space for such records fails in capacity to receive them. We cut them down here and there not a little, but we dislike exceedingly to do this. It is every way better that the individuals preparing them should give only such statements as will show the leading features of the individual's life and character, leaving for other methods of notoriety the minutiae for which we have no room. From four to six pages of note paper, in average handwriting, is ALL we can take, and sometimes more. To bring some that we now have in hand, of twelve or sixteen pages, within that compass, is to break the continuity of the narrative, and greatly disappoint the writer and the friends of the deceased. No reader of the *Quarterly* would be satisfied to have its pages more fully occupied with these obituaries than they now are. Restricting all, or nearly all, to the limits named, we could insert all that are sent to us in each issue, and thus we should be saved the trouble and expense of keeping over a number of them already in type, and holding back a much larger number for future use.

BACK volumes in an entire set can be supplied. The FIRST, FIFTH, and SIXTH volumes are not for sale, except in a set. The eight volumes will be sold here at one dollar a volume, unbound; one dollar and fifty cents, bound. A single volume, unbound, one dollar and fifty cents; bound, two dollars.

We will pay fifty cents each for October Nos., 1863, and seventy-five cents each for January Nos. for 1864.

The General Associations and Conferences,

WITH THE NAMES OF THEIR PERMANENT OFFICERS, AND THEIR SESSIONS FOR 1867.

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

Officers: Rev. Samuel Harris, D. D., Bangor, Moderator; Rev. Javan K. Mason, Thomaston, Corresponding Secretary; Dea. Elnathan F. Duren, Bangor, Recording Secretary; Dea. Joseph S. Wheelwright, Bangor, Treasurer.

Next meeting: Pine street Congregational Church, Lewiston, Tuesday, June 25, at 9 o'clock, A. M.

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

Officers: Rev. Josiah G. Davis, D. D., Amherst, Secretary; Rev. William R. Jewett, Fisherville, Statistical Secretary and Treasurer.

Next meeting: Nashua, "fourth Tuesday of August" (August 27), at 10 o'clock, A. M.

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

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

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

MASSACHUSETTS, GENERAL ASSOCIATION OF.—Organized June 23, 1803.

Officers: Rev. Alonzo H. Quint, D. D., New Bedford, Secretary and Treasurer, and Statistical Secretary.

Next meeting: ———, Tuesday, June 25, at 4 o'clock, P. M.

MASSACHUSETTS, GENERAL CONFERENCE OF THE CONGREGATIONAL CHURCHES OF.—Organized September 12, 1860.

Officers: Rev. Joshua W. Wellman, Newton, Recording Secretary; Rev. Alonzo H. Quint, D. D., New Bedford, Statistical Secretary; Rev. Alfred Emerson, Fitchburg, Chairman of Provisional Committee.

Next meeting: Calvinistic church, Fitchburg, Tuesday, September 10, at 4 o'clock, P. M.

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

Officers: Rev. Geo. Huntington, Providence, Stated Scribe.

Next meeting: Richmond street church, Providence, "second Tuesday in June" (June 11), at 10 o'clock, A. M.

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

Officers: Rev. William H. Moore, Berlin, Registrar, Statistical Secretary, and Treasurer.

Next meeting: New Milford, Tuesday, June 18, at 11 o'clock, A. M.

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

Officers: Rev. Samuel R. Dimmock, Syracuse, Register and Treasurer; Rev. L. Smith Hobart, Syracuse, Statistical and Publishing Secretary; Rev. William B. Brown, Newark, N. J., Corresponding Secretary.

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

PENNSYLVANIA.—No General Association exists. Eleven churches are connected with the General Association of New York, and one with the General Conference of Ohio.—"The Congregational Association of Western Pennsylvania" meets on the second Tuesday of February (annual meeting), and second Tuesday of September. *Officers*: A. B. Ross, Rockdale, Register.—"The Pennsylvania Welsh Congregational Union Association" meets in October, 1867; Rev. R. R. Williams, Pittsburg, Scribe.

OHIO, CONGREGATIONAL CONFERENCE OF.—Organized 1852.

Officers: Rev. Lysander Kelsey, Columbus, Registrar, Statistical Secretary, and Treasurer.

Next meeting: Columbus, "Wednesday preceding the second Thursday of June" (June 12), at 7 o'clock, P. M.

OHIO, WELSH ASSOCIATION.—*Officer*: Rev. David Davies, Parisville, Scribe.

Next meeting: Tynrhos, Gallia Co., time left to the decision of the church there.

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

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

Next meeting: Indianapolis, "third Thursday (16th) of May, at 7 o'clock, P. M."

ILLINOIS, GENERAL ASSOCIATION OF.—Organized 1843.

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

Next meeting: Champaign, Wednesday, May 22, "evening."

MICHIGAN, GENERAL ASSOCIATION OF.—Organized October 11, 1852.

Officers: Rev. Philo R. Hurd, Romeo, Secretary.

Next meeting: Kalamazoo, "third Wednesday in May" (May 15), at 7½ o'clock, P. M.

WISCONSIN, PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF.—Organized October, 1840.

Officers: Rev. Charles W. Camp, Fond du Lac, Stated Clerk and Treasurer; Rev. Enos J. Montague, Oconomowoc, Permanent and Statistical Clerk.

Next meeting: Ripon, "first Wednesday evening in October" (October 2).

MINNESOTA, GENERAL CONGREGATIONAL CONFERENCE OF.—Organized 1855.

Officers: Rev. Charles Seccombe, St. Anthony, Statistical Secretary.

Next meeting: No report. (October?)

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

Officers: Rev. Orville W. Merrill, Anamosa, Register and Treasurer.

Next meeting: Muscatine, "first Wednesday after the fourth Wednesday in May" (May 29), at 7½ o'clock, P. M.

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

Officers: Rev. Julian M. Sturtevant, Jr., Hannibal, Moderator; Rev. Edwin B. Turner, Hannibal, Secretary; Rev. Charles H. Pratt, Brookfield, Assistant Secretary.

Next meeting: Kansas City, "third Wednesday of October" (October 16), at 7 o'clock, P. M.

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

Officers: Rev. C. G. Bisbee, Fontanelle, Stated Clerk.

Next meeting: Weeping Water, "second Thursday of May" (May 9), at 7½ o'clock, P. M.

There is also a Convention of Congregational churches in Nebraska and Western Iowa, which meets next year (1867) in Nebraska City, on the fourth Thursday in September, — Rev. William W. Rose, Omaha, Scribe."

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

Officers: Rev. Richard Cordley, Lawrence, Stated Clerk; Rev. Lewis Bodwell, Wyandotte, Statistical Clerk.

Next meeting: Atchison, "second Wednesday of May" (May 8), at 7½ o'clock, P. M.

COLORADO TERRITORY. — No Association. Address Rev. William Crawford, Central City.

OREGON, GENERAL ASSOCIATION OF. — Organized (?)

Officers: No report. (Rev. P. — S. Knight, Oregon City, Secretary?)

Next meeting: No report. (June?)

CALIFORNIA, GENERAL ASSOCIATION OF. — Organized 1857.

Officers. No report. (Rev. J. H. Warren, San Francisco, Registrar and Treasurer; Rev. W. C. Pond, Petaluma, Statistical Secretary?)

Next meeting: No report. (October?)

CANADA, CONGREGATIONAL UNION OF. — Organized 1853.

Officers: Rev. William H. Allworth, Paris, C. W., Chairman; Rev. John Wood, Brantford, C. W., Secretary-Treasurer.

Next meeting: Kingston, C. W., Thursday, June 6, at 3 o'clock, P. M.

NOVA SCOTIA AND NEW BRUNSWICK, CONGREGATIONAL UNION OF. — Organized 1847.

Officers: Rev. Enoch Barker, Pictou, N. S., Chairman; Rev. Robert Wilson, Sheffield, N. B., Secretary; H. P. Bridges, Esq., Sheffield, Treasurer.

Next session: Milton, N. S., "second Friday in September" (September 13), at — o'clock.

ADDITIONAL OFFICERS AT THE SESSIONS OF 1866:

NEW HAMPSHIRE. — Rev. John K. Young, D. D., Laconia, Moderator; Horace Webster, Portsmouth, Scribe; Rev. Roger M. Sargent, Farmington, Assistant Scribe.

VERMONT. — Rev. George P. Tyler, D. D., Brattleboro', Moderator; Rev. Azel W. Wild, Greensboro', Scribe; Rev. F. J. Fairbanks, Westminster, Assistant Scribe.

MASSACHUSETTS, Association. — Rev. Alonzo H. Quint, New Bedford, Moderator; Rev. George E. Fisher, Ashburnham, Scribe; Rev. J. Jay Dana, Becket, Assistant Scribe.

— Conference. — Rev. Samuel T. Seelye, D. D., Easthampton, Moderator; Rev. James P. Kimball, Falmouth, Scribe.

RHODE ISLAND. — Rev. Francis Horton, Barrington, Moderator; Rev. Cyrus P. Osborne, Bristol, Scribe; Rev. Stephen R. Dennen, Providence, Assistant Scribe.

CONNECTICUT. — Rev. Amos S. Chesebrough, Glastenbury, Moderator; Rev. M. M. G. Dana, Norwich, Scribe; Rev. William E. Bassett, Warren, Assistant Scribe.

NEW YORK. — Hon. Henry W. Taylor, Canandaigua, Moderator; Rev. Jeremiah Butler, Fairport, Scribe; Rev. Edward Taylor, Brooklyn, Assistant Scribe.

OHIO. — Rev. James A. Thome, Cleveland, Moderator; Rev. Albert M. Richardson, East Cleveland, Scribe; G. N. Abbey, Cleveland, Assistant Scribe.

INDIANA. — Rev. Joseph H. Jones, Westchester, Moderator; Rev. Nathaniel A. Hyde, Indianapolis, Scribe; Rev. C. H. Richards, Kokomo, Assistant Scribe.

ILLINOIS. — Rev. Joel Grant, Lockport, Moderator; Rev. Lorenzo J. White, Amboy, Scribe; Rev. John W. Cass, Morrison, Assistant Scribe.

MICHIGAN. — Rev. Henry Bates, Grass Lake, Moderator; Rev. Wolcott B. Williams, Charlotte, Scribe; Rev. Orange H. Spoor, Vermontville, Assistant Scribe.

WISCONSIN. — Rev. Solomon A. Dwinell, Reedsburg, Moderator; Rev. E. W. Rice, Milwaukee, Temporary Clerk.

IOWA. — Rev. Daniel Lane, Eddyville, Moderator; Rev. Henry E. Barnes, Newton, Scribe; J. Teesdale, Des Moines, Assistant Scribe.

NEBRASKA. — Rev. William W. Rose, Omaha, Moderator.

KANSAS. — Hon. M. S. Adams, Leavenworth, Moderator; Rev. Peter McVicar, Topeka, Clerk.

MINNESOTA, OREGON, CALIFORNIA. — No report.

ORDER OF MEETING, 1867:

Kansas, at Atchison, Wednesday, May 8.

Nebraska, at Weeping Water, Thursday, May 9.

Michigan, at Kalamazoo, Wednesday, May 15.

Indiana, at Indianapolis, Thursday, May 16.

Illinois, at Champaign, Wednesday, May 22.

Iowa, at Muscatine, Wednesday, May 29.

Canada, at Kingston, C. W., Thursday, June 6.

Rhode Island, at Providence, Tuesday, June 11.

Ohio, at Columbus, Wednesday, June 12.

Connecticut, at New Milford, Tuesday, June 18.

Vermont, at St. Albans, Tuesday, June 18.

Massachusetts, Association, at —, Tuesday, June 25.

Maine, at Lewiston, Tuesday, June 25.

Oregon, at —, (June?).

New Hampshire, at Nashua, Tuesday, August 27.

Massachusetts, Conference, at Fitchburg, Tuesday, September 10.

Nova Scotia, at Milton, N. S., Friday, September 13.

New York, at Warsaw, Tuesday, September 24.

Wisconsin, at Ripon, Wednesday, October 2.

Missouri, at Kansas City, Wednesday, October 16.

California, at —, (October?).

Minnesota, at —, (October?).

STATISTICS OF THE CONGREGATIONAL CHURCHES OF AMERICA,
AS COLLECTED IN 1866.

COMPILED BY REV. ALONZO H. QUINT, D. D.

Explanations of these Tables will be found at the close of the Summary.

MAINE.

CHURCHES. Place and Name.	Org.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.		B'TSMS.		SCHOOLS.				
					May 6, 1866.				1865-6.		1865-6.		1865-6						
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disin.	Encom.		TOTAL.	Adults.	Infants.	
Abbot and Guilford,	1841	John A. Perry, s. s.	1842	1860	6	11	17	1	1	2	3	2	0	0	2	1	0	100	
Acton,	1781	Francis P. Smith, s. s.	1838	1859	22	37	59	12	1	0	1	0	0	0	0	0	0	30	
Albany,	1803	Samuel L. Gould, s. s.	1839	1856	21	30	51	16	0	0	0	1	7	0	8	0	0	80	
Albion,	1830	None.	<i>No report.</i>																
Alexander,	1854	[Gilman A. Hoyt, Licen.]	1	2	3	0	0	0	0	0	0	0	0	0	0	0	0	50	
Alfred,	1730	John Orr, p.	1846	1846	32	82	114	30	2	1	3	0	0	0	0	3	2	0	87
Aha,	1796	Gilbert B. Richardson, s. s.	1857	1866	18	50	68	18	0	0	0	1	4	0	5	0	1	67	
Amherst and Aurora,	1830	None.	<i>No report.</i>																
Andover,	1800	William V. Jordan, s. s.	1836	1859	24	34	58	8	1	0	1	5	0	0	5	1	0	90	
Anson,	1804	Alexander R. Plumer, s. s.	1863	1864	15	35	50	30	0	0	0	0	0	0	0	0	0	30	
Atkinson,	1842	Rufus W. Emerson, s. s.	1856	1862	6	9	15	2	0	2	2	0	0	0	0	0	0	40	
Auburn, Lew. Falls,	1826	Aaron C. Adams, p.	1839	1858	62	148	210	25	3	4	7	6	6	2	14	2	3	230	
" West,	1844	Alpha Norton, s. s.	1844	1863	52	76	128	35	3	3	0	3	0	9	12	3	0	80	
" Augusta, South Parish,	1794	Alexander McKenzie, p.	1861	1861	83	232	315	4	2	0	2	6	4	0	10	2	0	808	
" North Parish,	1829	None.	<i>No report.</i>																
Baldwin,	1821	None.	<i>No report.</i>																
Bangor, 1st,	1811	Lyman S. Rowland, p.	1864	1864	67	172	239	45	2	5	7	5	1	0	6	1	0	230	
" Hammond st.,	1833	Solomon P. Fay, p. e.	1859		89	193	282	49	5	6	11	9	8	1	18	0	3	300	
" Central,	1847	George W. Field, p.	1853	1864	83	153	236	60	2	6	8	5	12	0	17	2	0	300	
Bath, Winter st.,	1795	John O. Fiske, p.	1843	1849	93	241	334	62	5	4	9	4	3	1	8	6	0	249	
" Central,	1835	Augustus F. Beard, p.	1860	1862	55	129	184	35	0	0	0	4	3	0	7	0	4	167	
Belfast, 1st,	1796	Wooster Parker, p.	1832	1856	26	90	116	16	8	3	11	0	1	0	1	2	1	70	
" North,	1846	Josiah W. C. Pike, s. s.	1864	1865	10	19	29	9	0	0	0	0	1	2	3	0	0	40	
Benton,	1858	Prof. S. K. Smith, s. s.	2	15	17	0	0	0	0	0	0	0	0	0	0	0	0	78	
Bethel, 1st ch.,	1799	John B. Wheelwright, s. s.	1850	1859	63	115	178	0	0	3	1	2	0	3	0	0	0	130	
" 2d ch.,	1849	David Garland, p.	1849	1849	31	54	85	4	0	3	3	1	3	0	4	0	0	90	
Biddeford, 1st ch.,	1730	None.	<i>No report.</i>																
" 2d ch.,	1805	James M. Palmer, p.	1854	1864	69	198	267	67	7	10	17	0	3	0	3	6	0	180	
" Pavilion,	1857	Charles Tenney, p.	1844	1858	34	127	161	28	13	6	19	0	2	1	3	8	2	240	
Bingham,	1805	Henry O. Thayer, s. s.	1866	1865	18	30	48	3	2	7	9	2	0	2	0	0	0	47	
Blauchard,	1833	Henry S. Loring, s. s.	1850	1862	18	25	43	20	2	0	2	1	0	6	1	0	0	50	
Bloomfield and Skowhegan,	1801	Temple Cutler, p.	1861	1861	51	92	143	17	13	2	15	1	2	3	6	5	0	175	
Bluchill,	1772	Samuel Bowker, p.	1844	1860	36	69	105	11	31	1	32	6	0	0	6	26	0	95	
Boothbay, 1st ch.,	1776	Leander S. Coan, s. s.	1863	1865	24	29	53	15	0	0	0	0	1	0	1	0	0	75	
" 2d ch.,	1848	Leander S. Coan, s. s.	1863	1865	18	33	51	0	1	2	1	0	0	0	1	1	1	75	
Bradford,	1838	Nathan W. Sheldon, s. s.	1824	1866	9	10	19	0	0	0	0	0	0	0	0	0	0	70	
Bremen,	1829	None.	<i>No report.</i>																
Brewer, 1st ch.,	1800	Samuel Harris, s. s.	1841	1864	38	62	100	22	3	1	3	1	0	0	1	1	2	120	
" Village,	1843	Wellington Newell, s. s.	1856	1862	15	39	54	10	2	2	2	1	0	3	0	0	0	125	
Bridgton,	1784	Franklin E. Fellows, p.	1858	1866	42	88	130	22	9	3	12	3	0	4	7	6	0	145	
" South,	1829	Benjamin F. Manwell, p.	1862	1862	21	42	63	12	3	0	3	0	1	1	2	3	12	165	
" North,	1832	Leonard W. Harris, s. s.	1842	1861	18	40	58	13	11	2	13	0	4	0	4	9	0	40	
Bristol, 1st ch.,	1765	None.	<i>No report.</i>																
" 2d ch.,	1855	Charles Morgridge, s. s.	1831	1866	12	24	36	12	0	0	0	0	0	0	0	0	0	0	
Brooksville, West,	1826	William W. Dow, s. s.	1866	1866	16	30	46	0	2	0	2	0	1	0	1	1	0	95	
Brownfield,	1804	Nathaniel Richardson, s. s.	1838	1865	14	21	35	5	11	2	13	1	0	0	1	6	4	50	
Brownville,	1819	None.	<i>No report.</i>																
Brunswick,	1747	George E. Adams, p.	1829	1829	85	196	281	85	2	2	4	3	5	2	3	2	3	245	
Bucksport,	1803	None.	<i>No report.</i>																
Burlington,	1827	[Charles W. Jenkins, Licen.]			10	15	25	2	0	0	0	0	0	0	0	0	0	45	
Buxton,	1763	Joseph Bartlett, p.	1847	1847	10	51	61	10	0	0	0	0	0	0	0	0	0	90	
" Center,	1763	George W. Cressey, s. s.	1840	1852	20	43	63	5	3	1	4	1	1	1	3	1	2	65	
Calais,	1825	Seth H. Keeler, p.	1829	1839	44	133	177	0	11	0	11	3	2	0	5	0	0	200	
Camden,	1805	Franklin P. Chapin, p.	1857	1857	34	90	124	17	8	2	10	3	1	0	4	7	6	100	
Cape Elizabeth,	1734	Henry M. Vaill, s. s. <i>No rep.</i>	1861																
Carmel,	1853	Supplied from Sem., Bangor.			1	8	9	0	0	0	0	0	0	0	0	0	0	95	
Carroll and Springfield,	1846	Charles H. Emerson, s. s.	1858	1865	11	13	24	5	0	0	0	0	0	0	0	0	0	40	
Casco,	1859	George F. Tewksbury, s. s. $\frac{1}{2}$	1838	1865	9	16	25	4	2	0	2	2	0	0	2	2	1	50	

CHURCHES.	MINISTERS.	Orthodox.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.		B'ISMS.		P'ISMS. IN SAB. SCHOOLS.					
				May 6, 1866.				1865-6.		1865-6.		1865-6.							
				Male.	Female.	TOTAL.	Absent.	Let.	Letter.	Dismiss.	Excom.	TOTAL.	Adults.		Infants.				
Napies,	1858	George F. Tewksbury, s. s. ½	1865	3	15	18	2	5	1	6	0	0	0	4	0	60			
Newcastle, 1st ch.,	1799	Gilbert B. Richardson, s. s.	1857	1866	14	23	37	7	1	0	1	0	0	1	1	0	50		
" 2d ch.,	1844	John J. Bulfinch, s. s.	1860	1862	51	107	158	25	2	1	3	0	2	2	2	2	140		
Newfield,	1801	George S. Kemp, s. s.	1857	1864	18	28	46	0	0	0	0	0	0	0	0	0	75		
New Gloucester,	1765	Wellington R. Cross, p.	1865	1865	41	88	129	22	0	3	3	2	1	0	3	0	2100		
New Sharon,	1809	Horace Toothaker, p.	1861	1864	52	89	141	20	49	150	2	5	0	7	32	3	125		
New Vineyard,	1828	None.	11	10	21	0	0	0	0	0	1	0	1	0	0	0	25		
Norridgewock,	1779	Benjamin Tappan, p.	1838	1858	41	90	131	30	3	1	4	3	4	0	7	0	2160		
Northfield,	1836	None.	5	7	12	1	0	0	0	0	0	1	0	1	0	0	60		
North Yarmouth,	1806	Thomas N. Lord, s. s.	1837	1864	30	64	94	14	0	0	0	3	3	0	6	0	2	90	
Norway, 1st ch.,	1804	Thomas F. Merry, p.	1864	1866	14	41	55	13	0	0	0	2	1	0	3	0	0	75	
" 2d ch.,	1853	Thomas F. Merry, p.	1864	1866	19	50	69	14	0	2	2	2	2	0	2	2	0	130	
Oldtown,	1834	None.	13	41	54	13	0	0	0	0	1	1	2	0	0	0	89		
Orland,	1850	George N. Marden, s. s.	1862	1865	9	25	34	0	0	0	0	1	0	1	0	0	100		
Orono,	1826	Smith Baker, jr., s. s. ½	1860	1864	18	54	72	22	1	0	1	1	3	0	4	0	124		
Orrington, East,	1834	H. Allen Shorey, p.	1865	1865	26	55	81	12	27	5	32	2	2	0	4	21	125		
Oxford,	1797	Philo B. Wilcox, s. s.	1851	1865	30	50	80	4	1	0	1	0	0	0	0	0	60		
Otisfield,	1826	None.	8	34	42	12	3	1	4	3	1	0	4	3	0	0	65		
Parsonsfield,	1795	None.	5	12	17	2	0	0	0	0	1	0	1	0	0	0	0		
Passadunkkeag,	1845	None.	1	5	6	0	0	0	0	0	0	0	0	0	0	0	0		
Patten,	1845	William T. Sleeper, s. s.	1854	1860	19	37	56	9	1	0	1	3	0	0	3	1	0	65	
Pembroke,	1835	[Alfred F. Marsh, Licen.]	1865	7	15	22	0	0	0	0	1	0	1	0	0	0	0		
Perry,	1822	[Watson W. Torrey, Licen.]	1866	9	13	22	0	0	0	0	1	0	1	0	0	0	50		
Phillips,	1822	Francis B. Knowlton, s. s.	1865	1865	30	50	80	0	0	0	0	0	0	0	0	0	0	50	
Phippsburg,	1765	Francis Norwood, s. s.	1825	1858	43	104	147	40	2	0	2	3	2	5	2	5	72		
Pittston,	1812	Wales Lewis, s. s.	1826	1866	9	25	34	5	0	0	2	0	2	0	2	0	0	0	
Poland,	1825	None.	No report.																
Portland, 2d,	1788	John J. Carruthers, p.	1819	1846	73	283	356	30	0	1	1	8	1	11	0	1	5	275	
" 3d,	1825	None.	61	169	230	25	9	4	13	5	7	0	12	4	1	1	156		
" High st.,	1831	William H. Fenn, p.	1859	1866	93	275	368	57	9	21	1	219	0	21	2	0	134		
" 4th,	1835	John T. Hazlett, s. s.	1865	7	17	24	4	0	0	0	0	1	0	1	0	1	0	55	
" Bethel,	1840	Francis Southworth, p.	1857	1866	25	31	56	12	8	2	10	0	2	2	4	1	170		
" State st.,	1852	George Leon Walker, p.	1858	1858	94	233	327	24	15	12	27	2	8	1	11	8	6	554	
" Central,	1856	Benjamin F. Tefft, s. s.	1866	79	193	272	37	26	4	30	3	3	1	7	15	12	2	5	115
" St. Law. st.,	1865	Samuel Morrison, p.	1865	1865	34	68	102	15	2	5	7	3	4	0	7	0	0	220	
" W. Cong'l,	1862	George A. Tewksbury, p.	1863	1863	14	29	43	8	8	16	2	1	0	3	3	5	1	175	
Pownal,	1811	Charles L. Nichols, p.	1861	1866	29	63	92	13	2	0	2	3	0	0	3	2	3	100	
Presque Isle,	1865	William Leavitt, s. s.	1864	1865	4	5	9	0	1	3	4	0	0	1	5	0	50		
Princeton,	1858	Gilbert B. Richardson, s. s.	1857	1865	8	16	24	3	0	0	0	0	1	0	1	2	2	50	
Richmond,	1828	Thomas G. Grassie, s. s.	1863	1865	12	31	43	10	7	2	9	0	3	0	3	0	0	130	
Robbinston,	1811	[Samuel W. Pearson, Licen.]	1866	28	74	102	25	22	2	24	0	0	0	0	14	0	75		
Rockland,	1838	Edward F. Cutter, s. s.	1833	1863	12	96	108	32	7	3	10	2	0	2	4	1	1	300	
Rockport,	1854	Andrew J. Smith, p. e.	1866	10	28	38	10	2	0	2	0	5	0	5	1	1	0	107	
Rumford,	1803	John Elliot, s. s.	1831	1859	14	19	33	0	0	0	0	1	0	0	1	0	0	50	
Saco,	1762	John H. Windsor, p.	1858	1864	88	209	297	62	1	5	6	8	12	0	20	1	6	125	
Sanford,	1786	None.	20	40	60	11	0	0	0	0	1	0	1	0	1	0	1	50	
" South,	1847	None.	10	15	25	3	0	0	0	0	0	0	0	0	0	0	0	0	
Sangerville,	1823	John A. Perry, s. s.	1842	1860	4	12	16	5	0	0	0	1	0	1	0	0	0	50	
Scarborough,	1728	None.	No report.																
Scarsport, 1st ch.,	1815	Jonathan E. Adams, p.	1859	1866	35	102	137	21	4	2	6	3	0	0	3	4	0	130	
" 2d ch.,	1855	Hiram Houston, s. s.	1850	1859	5	20	25	0	0	0	0	1	0	0	1	0	0	65	
Sedgwick & Brooksville,	1793	None.	15	18	33	4	0	0	0	0	0	0	0	0	0	0	0	75	
" Village,	1847	No ordinances.	10	19	29	11	0	0	0	0	0	0	0	0	0	0	0	0	
Shapleigh,	1823	None.	3	8	11	0	0	0	0	0	0	0	0	0	0	0	0	0	
Sherman (Wash. Un.),	1861	William T. Sleeper, p.	1854	1860	19	32	51	4	0	0	0	0	0	0	0	0	0	60	
Sidney,	1829	None.	10	16	26	10	0	0	0	0	0	0	0	0	0	0	0	0	
Solon, South,	1806	Charles R. Daggett, s. s.	1862	1864	3	11	14	3	0	0	0	0	0	0	0	0	0	42	
Solon,	1842	Henry O. Thayer, s. s.	1866	1865	4	12	16	5	3	0	3	1	1	0	2	3	0	50	
South Berwick,	1792	Sylvanus Hayward, p.	1861	1866	25	103	128	32	0	0	0	0	0	0	0	0	0	100	
South Paris,	1812	Francis B. Knowlton, p. e.	1865	53	118	171	31	0	0	0	0	1	2	0	3	0	3	0	
St. Albans,	1830	William S. Sewall, s. s.	1839	1864	8	21	29	3	4	1	5	1	0	1	1	0	80		
Standish,	1834	Samuel Hopkins, s. s.	1831	1866	7	41	48	18	0	0	0	2	3	0	5	0	0	40	
Stockton,	1839	Hiram Houston, s. s.	1850	1859	32	44	76	12	1	0	1	2	2	0	2	0	0	75	
Stow and Chatham,	1861	Ezra B. Pike, s. s. ½	1863	1863	15	24	29	3	2	1	3	2	0	0	2	1	1	90	
Strong,	1810	Jonas Burnham, s. s.	1858	1860	49	70	119	46	1	1	2	3	5	0	8	1	1	120	
Sumner,	1802	Abram Maxwell, p.	1866	1866	38	70	108	27	1	0	1	2	0	0	2	1	0	65	
Sweden,	1817	[Stephen Sanderson, s. s.]	1831	25	34	59	13	0	0	0	0	0	0	0	0	0	0	92	
" Ezra B. Pike, s. s.	1863																		
Sweden,	1805	None.	21	35	56	8	0	2	2	0	0	0	0	0	0	0	0	65	
Temple,	1809	Javan K. Mason, p.	1849	1864	29	107	136	22	22	1	23	4	1	0	5	16	5	140	
Thomaston,	1834	None.	3	10	13	7	0	0	0	0	0	0	0	0	0	0	0	0	
Thorndike,	1861	None.	5	16	21	2	0	0	0	0	0	0	0	0	0	0	0	75	
Topsfield,	1789	Daniel F. Potter, s. s.	1852	1856	30	70	100	0	0	0	0	0	0	0	0	0	0	75	
Topsham,	1861	None.	31	57	88	0	0	0	0	1	0	1	0	1	0	0	0	100	
Tremont & Mt. Desert,	1784	David S. Hibbard, s. s.	1862	1864	34	72	106	17	5	0	5	4	2	1	7	4	0	110	
Turner,	1803	Stacy Fowler, s. s.	1860	1860	18	53	71	7	20	0	20	0	0	0	12	0	0	90	
Union,	1804	Flavius V. Norcross, p.	1860	1860	4	16	20	6	0	0	1	0	1	0	1	0	0	0	
Unity,	1804	None.	4	16	20	6	0	0	0	1	0	1	0	1	0	0	0	0	
Upper Stillwater,	1859	Supplied from Sem. Ban.	8	22	30	3	1	0	1	1	1	0	1	0	2	0	1	100	

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.		B'YSMS.		SCHOOLS.	
				May 6, 1866.				1865-6		1865-6.		1865-6			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disam.	Excom.		TOTAL.
Upton,	1861 David Garland, s. s.	1849	1865	3	10	13	0	0	0	0	0	0	0	0	50
Vassalboro',	1818 Thomas Adams, s. s.	1818	1864	4	37	41	6	0	0	0	1	0	1	0	40
Veazie,	1838 Smith Baker, jr., s. s., ½	1860	1860	18	37	55	25	0	0	0	1	0	1	0	80
Waldoboro', 1st ch.,	1807 Elbridge G. Carpenter, s. s.	1841	1864	48	131	179	0	0	0	0	1	2	1	4	0
" 2d ch.,	1856 None.			9	12	21	0	0	0	0	0	0	0	0	18
Warren,	1828 Edwin S. Beard, p.	1863	1864	44	104	148	25	0	0	0	2	6	8	0	0
Washburn,	1845 None.			3	5	8	0	0	0	0	0	0	0	0	0
Washington,	1817 Flavius V. Norcross, s. s.	1860	1862	5	20	25	3	0	0	0	0	0	0	0	40
Waterford,	1799 John A. Douglass, p.	1821	1821	44	73	117	0	7	0	7	233	35	7	0	90
" North,	1865 Joseph Kyte, s. s.	1862	1865	22	46	68	0	5	4	9	1	0	1	3	0
Waterville,	1825 Benjamin A. Robie, p.	1866	1866	31	84	115	40	3	0	3	3	7	10	3	0
Weld,	1809 Stephen Titcomb, p.	1855	1855	25	30	55	5	0	0	0	0	0	0	0	15
Wells, 1st ch.,	1701 Giles Leach, s. s.	1833	1854	43	105	148	27	1	2	3	5	0	5	0	130
" 2d ch.,	1831 Jonathan B. Cook, p.	1850	1855	35	66	101	15	0	0	0	3	0	3	0	8
Westbrook, 1st ch.,	1768 William H. Haskell, s. s.	1863	1865	9	31	40	6	1	0	1	2	2	2	1	0
" 2d ch.,	1832 Joseph Danielson, p.	1865	1865	16	38	54	5	2	2	4	2	2	0	4	0
Whiting,	1835 None.			3	12	15	2	0	0	0	0	0	0	0	50
Whitneyville,	1836 Gilman Bacheller, s. s.	1831	1865	19	26	45	6	2	2	2	1	2	3	2	0
Wilton,	1819 Jonas Burnham, s. s.	1858	1866	38	44	82	35	2	0	2	1	0	4	1	50
Windham,	1743 Luther Wiswall, p.	1837	1864	7	51	58	0	0	0	0	1	1	2	0	100
Windsor,	1820 None.			3	7	10	0	0	0	0	0	0	0	0	0
Winslow,	1828 John Dinsmore, s. s.	1852	1862	15	57	72	18	5	5	2	1	0	3	0	225
Winterport,	1820 Abiel H. Wright, p. e.	1866		14	55	69	11	1	3	4	0	1	2	1	95
Winthrop,	1776 Edward P. Baker, s. s.	1858	1865	51	89	140	26	10	2	12	3	0	3	7	106
Wiscasset,	1773 George E. Street, p.	1864	1864	28	93	121	25	1	3	4	5	1	0	6	0
Woolwich,	1765 Charles Packard, s. s.	1846	1864	23	69	92	4	13	0	13	2	0	2	8	0
Yarmouth, 1st ch.,	1730 George A. Putnam, p.	1860	1860	49	124	173	8	5	2	7	3	1	0	4	5
" Central,	1859 Jacob J. Abbott, p.	1845	1865	21	54	75	8	2	4	6	0	0	0	0	200
York, 1st ch.,	1673 None.			29	84	113	18	0	0	0	1	0	1	0	2
" 2d ch.,	1732 Samuel H. Partridge, s. s.	1853	1859	14	40	54	10	0	0	0	0	0	0	0	40
For eleven churches above, not report'g—fr. former reports				71	142	213	52								160

OTHER MINISTERS.

Silas Baker, Standish.	William Pierce, Biddeford.	Charles Walker, D. D., Portland.
James R. Bourne, Bangor.	Enoch Pond, D. D., Prof. Theol. Sem., Bangor.	William Warren, Dist. Sec. A. B. C. F. M., Gorham.
Charles M. Brown, S. W. Harbor.	John M. Putman, Yarmouth.	Isaac Weston, Cumberland Center.
Calvin Chapman, Standish.	Henry Richardson, Gilead.	James Weston, Standish.
Noah Cressey, Portland.	Isaac Rogers, Farmington.	Eliphalet Whittlesey, Wilmington, N. C.
Nath. Douglass (ord. 1816), Bangor.	Jotham B. Sewall, Prof. Bowd. Coll., Brunswick.	Benjamin G. Willey, East Sumner.
Samuel Harris, D. D., Prof. Theol. Sem., Bangor.	George Shepard, D. D., Prof. Theol. Sem., Bangor.	Richard Woodhull, Treas. Theol. Sem., Bangor.
Marcus R. Keep, Miss. No. 11, Ashland.	David Shepley, Yarmouth.	Leonard Woods, D. D., Brunswick.
Da' Kendrick (ord. 1812), Portland.	Alfred L. Skinner, P. M., Bucksport.	
John Lawrence, Wilton.	Isaiah P. Smith, Brownfield.	
John K. Lincoln, Bangor.	Charles Soule, Portland.	
Amasa Loring, Yarmouth.	Daniel Smith Talcott, Prof. Theol. Sem., Bangor.	
Samuel H. Merrill, Agent Am. Bible Soc., Portland.	Leonard Tenney, Prin. Acad., Gorham.	
John H. Mordough, Minot.	William S. Thompson, Alna.	
Alpheus S. Packard, Prof. Bowd. Coll., Brunswick.	Stephen Thurston, D. D., Sec. Maine Miss. Soc., Searsport.	
John U. Parsons, Sanford.	Thomas C. Upham, D. D., Prof. Bowd. Coll., Brunswick.	
Charles Peabody, Biddeford.		
Geo. A. Perkins, Teacher, Gorham.		

LICENTIATES.

Six mentioned in the above tables ; also
Edward N. Packard, Instructor Bowdoin Coll., Brunswick, 1866.
William Smyth, Prof. Bowdoin Coll., Brunswick, 1825.
Benjamin Stearns, Lovell, 1860.
Seven others, names not reported.

SUMMARY.—CHURCHES: 66 with pastors; 108 with stated supplies; 69 vacant (of which 10 are supplied by licentiates). TOTAL, 243.

MINISTERS: 66 pastors; 94 stated supplies, (besides 2 pastors who are also stated supplies, and 7 licentiates supplying 10 churches); 42 others. TOTAL, 202.

CHURCH MEMBERS: 5,809 males; 13,428 females. TOTAL, 19,237,—including 3,237 absent.

ADDITIONS IN 1865-6: 667 by profession; 252 by letter. TOTAL, 919.

REMOVALS IN 1865-6: 326 by death; 380 by dismissal; 31 by excommunication. TOTAL, 737.

BAPTISMS IN 1865-6: 422 adult; 178 infant. IN SABBATH SCHOOLS: 21,215.

BENEVOLENT CONTRIBUTIONS (from 232 churches): \$49,409, an increase of \$718. Of this sum,—\$12,000 for Home Missions; \$14,000 for Foreign Missions; \$4,000 for American Missionary Association; \$3,600 for American Congregational Union; \$1,500 for the Tract Societies; \$1,000 for the Bible Society; \$1,000 for the Education Society; \$300 for American and Foreign Christian Union; \$500 for Seamen.

Seven pastors ordained; ten ordained without installation; nine pastors installed; nine pastors dismissed; three ministers died (none pastors).

Average years of pastors' present settlement, 8; average years of present field of stated supplies, 5. Average ministerial age, 18. Average ministerial age of those without pastoral charge, 30.

Three new churches,—Presque Isle, Sherman, and Waterford (North). Two dropped from the list,—Fayette, and Kingsfield. (The last year's total churches, 245, was erroneous by including 3 churches out of the State but belonging to the Conference.)

There are fourteen Ministerial Associations. The churches are united in fourteen County Conferences, and through these, in a General Conference,—which also includes two New Hampshire churches and one of New Brunswick.

NEW HAMPSHIRE.

CHURCHES.		MINISTERS.		Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S.		REMOVALS.		B'ISMS.		SCHOOL'S.			
Place and Name.	Org	Name.	1866.			1865-6.	1865-6.	1865-6.	June 1, 1866.		Prof. Letter.	TOTAL.	Disch.	Excum.	TOTAL.		Adults.	Infants.	IN SAB.
									Male.	Female.									
Aeworth,	1773	J. L. Merrill, p.	1860	1866	47	98	145	22	0	3	3	7	1	0	8	0	0	125	
Alstead, 1st ch.,	1777	A. C. Field, p.	1866	1866	11	3:	44	16	0	0	0	1	0	0	1	0	0	50	
" New,	1788	None.			20	46	60	0	0	0	1	0	0	1	0	0	0	60	
" Paper Mill,	1842	Darwin Adams, s. s.	1828		4	21	25	2	0	1	1	0	0	0	0	0	0	50	
Alton,	1827	None.			4	18	22	5	0	0	0	2	0	0	5	0	0	0	
Amherst,	1741	Josiah G. Davis, d. D., p.	1844	1844	67	160	227	31	5	5	10	2	4	0	6	4	1	227	
Andover,	1841	None.			2	11	13	5	0	0	0	1	0	0	1	0	0	0	
Atkinson,	1772	Jesse Page, s. s.	1835		28	70	98	25	0	0	2	2	2	2	0	4	0	1	86
Auburn,	1843	James Holmes, p.	1842	1849	22	46	68	10	0	2	2	2	1	0	3	0	0	112	
Barnstead,	1805	Wm. O. Carr, s. s.	1861		62	105	167	70	0	0	0	3	0	0	2	0	0	160	
Barrington,	1755	Josiah L. Arms, s. s.	1846		9	34	43	9	0	0	2	0	0	0	3	0	0	136	
Bath,	1778	Asa Mann, s. s.	1844		24	85	109	13	6	0	0	0	0	0	0	0	0	175	
Bennington,	1839	C. B. Tracy, s. s.			12	34	46	7	0	0	0	1	2	0	3	0	0	65	
Bethlehem,	1799	None.			6	7	13	2	1	1	2	0	2	0	3	1	0	30	
Boscawen,	1740	Milton L. Severance, p.	1864	1864	36	8:	119	30	1	0	1	6	3	0	9	1	0	1100	
Bradford,	1803	Joseph Marsh, s. s.	1828	1865	15	17	32	4	4	4	2	0	0	2	4	0	0	70	
Brentwood,	1756	None.			1	6	7	1	5	0	1	1	1	0	2	0	0	2101	
Bridgewater,	1818	None.			1	6	7	4	0	0	0	1	0	0	1	0	0	0	
Bristol,	1826	None.			19	47	66	12	0	0	0	4	3	0	7	0	0	80	
Brookline,	1795	None.			26	42	68	16	0	0	0	2	1	0	3	0	0	6130	
Campton,	1774	Quincy Blakely, p.	1859	1864	27	68	95	18	0	0	0	2	1	0	3	0	0	1177	
Cannan,	1803	None.			4	16	20	0	0	0	0	0	0	0	0	0	0	0	
Candia,	1770	Lauren Armsby, p.	1846		74	121	195	26	0	0	0	5	6	0	11	0	0	6234	
Canterbury,	1760	Howard Moody, s. s.	1843		30	61	91	26	0	0	0	1	1	0	2	0	0	1100	
Center Harbor,	1838	Charles Willey, s. s.	1855		21	35	56	15	6	0	1	3	0	4	5	8	0	110	
Charlestown,	1835	Henry H. Souderson, s. s.	1848		5	24	29	2	0	0	0	0	0	0	0	0	0	0	
Chester,	1731	J. L. Tomlinson, p.	1863	1863	68	126	194	44	6	4	10	6	7	1	14	1	0	2174	
Chesterfield,	1777	Jeffries Hall, s. s.	1833		8	23	29	8	0	0	0	1	3	0	4	0	0	40	
Clichester,	1791	Mark Gould, s. s.	1851	1864	33	45	78	26	2	2	4	5	2	0	7	1	1	1	
Claremont,	1770	Edward W. Clark, p.	1850	1864	62	203	265	80	5	8	13	6	6	113	1	0	0	1246	
Colbrook,	1802	Caleb F. Page, s. s.	1823		16	32	48	9	0	0	0	0	0	0	0	0	0	41	
Concord, First,	1730	Nathaniel Bouton, d. D., p.	1825	1825	65	177	236	30	1	0	1	7	0	0	7	0	0	1175	
" West,	1833	Asa P. Tenney, p.	1828	1833	59	138	197	30	1	1	2	3	2	5	1	1	0	1150	
" South,	1837	None.			117	256	373	41	0	3	3	1	8	0	9	0	0	8360	
" East,	1842	A. A. Baker, s. s.	1854		27	59	86	13	4	2	6	4	3	0	7	3	1	95	
Conway,	1778	Reuben Kimball, s. s.	1851	1856	23	67	90	18	7	0	1	1	1	0	2	2	0	110	
Cornish,	1781	Philander Bates, s. s.	1840		20	35	55	21	0	0	0	1	1	0	2	0	0	75	
Croydon,	1778	None.			8	14	22	4	0	0	0	0	0	0	0	0	0	0	
Dalton,		(Henry Farrar, Licen.)			9	18	27	8	0	1	1	5	0	6	0	0	0	50	
Danbury,	1809	John LeBosquet, s. s.	1836		30	55	65	9	0	0	0	5	1	0	6	0	0	75	
Deerfield,	1766	Jacob Chajman, p.	1845	1860	27	51	78	8	0	0	0	8	1	7	36	0	0	101	
Deering,	1789	Morris Holman, s. s.	1845		8	29	37	7	1	0	1	2	0	2	0	2	0	20	
Derry, 1st,	1719	Leonard S. Parker, p.	1857	1861	50	150	200	46	7	5	12	10	28	0	38	4	0	2274	
" 1st Cong'l,	1837	Elbridge G. Parsons, p.	1837	1851	29	100	129	23	5	2	7	4	1	0	5	1	0	174	
Dorchester,	1828	None.			5	12	17	1	0	0	0	0	0	0	0	0	0	0	
Dover, 1st ch.,	1638	Avery S. Walker, p.	1857	1864	69	240	309	48	23	11	34	5	5	0	10	17	6	236	
" Belknap ch.,	1856	Ezra Haskell, s. s. No report.																	
Dublin,	1827	Andrew J. Fosdick, s. s.	1864		7	15	22	7	1	0	1	2	0	2	0	0	0	46	
Dunbarton,	1789	None.			38	64	102	18	2	0	2	3	2	0	5	1	0	2175	
Durham,	1718	Alvan Tobey, p.	1833	1833	14	52	66	9	2	1	3	1	1	0	2	2	2	50	
Efingham,	1798	None. No report.																	
Enfield,	1826	Viola L. Hartshorne, s. s.	1865		12	23	35	9	1	0	1	0	0	0	0	0	0	50	
Epping,	1747	Josiah H. Stearns, s. s.	1844	1857	15	35	50	5	1	2	3	2	0	0	2	1	0	1116	
Epsom,	1761	George Smith, s. s.	1853	1856	30	45	75	8	0	0	0	1	2	0	2	0	0	1112	
Exeter, 1st ch.,	1698	None.			42	123	165	51	0	0	0	6	5	0	11	0	0	81	
" 2d ch.,	1813	John W. Chickering, Jr., p.	1860	1866	31	93	124	36	2	9	11	2	0	0	2	1	0	2226	
Farmington,	1819	Roger M. Sargent, p.	1852	1860	7	33	40	5	4	1	5	3	1	0	4	4	0	1113	
Fisherville,	1850	Wm. R. Jewett, p.	1837	1863	37	68	105	8	3	9	12	2	2	0	4	2	0	252	
Fitzwilliam,	1771	Wm. L. Gaylord, p.	1860	1860	47	108	155	14	12	2	14	6	4	0	10	7	7	285	
Francestown,	1773	None.			94	185	279	53	2	4	6	16	2	0	18	1	0	5390	
Franconia,	1814	None.			5	11	16	3	2	0	2	0	0	0	2	0	0	75	
Franklin,	1822	Wm. T. Savage, p.	1838	1840	44	92	136	42	0	1	1	1	0	0	1	0	0	1200	
Gilmanton, East,	1774	None.			7	12	19	9	0	0	0	1	0	1	0	1	0	15	
" Center,	1826	Joseph Blake, p.	1841	1860	44	77	121	28	3	0	3	0	4	2	6	2	0	80	
" Iron Works,	1830	Jeremiah Blake, s. s.	1838		28	54	82	21	0	0	0	4	4	0	8	0	0	250	
Gilsom,	1772	Horace Wood, s. s.			12	22	34	0	3	0	3	0	0	0	0	1	1	80	
Goffstown,	1801	John W. Ray, s. s.	1858		51	117	168	50	1	1	2	3	3	1	7	1	0	1215	
Gorham,	1862	None.			3	22	25	5	0	0	0	1	0	1	2	0	0	75	
Goshen,	1802	[W. H. Barrows, Licen.]			10	20	30	4	0	0	0	3	0	0	3	0	0	45	
Greenfield, Evang'l,	1791	None.			30	54	84	33	0	0	0	1	2	0	3	0	2	95	
" "	1839	Rufus Case, s. s.			45	70	115	12	0	0	0	0	7	0	7	0	0		
Greenland,	1706	Edward Rcbie, p.	1852	1852	17	47	64	3	4	0	4	1	1	0	5	1	0	53	
Groton,	1779	Liba Conant, s. s. ½	1823		12	14	26	3	0	0	0	0	0	0	0	0	0	63	
Hampstead,	1752	Theodore C. Pratt, p.	1859	1859	22	76	98	9	24	3	27	3	1	0	4	22	0	150	
Hampton,	1638	John W. Dodge, p.	1860	1865	62	122	184	24	21	2	23	4	1	0	5	8	2	2160	

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	CHR. MEMBERS.				ADDIT'S.		REMOVALS.		S'ISMS.					
				June 1, 1866.		1865-6.		1865-6.		1865-6							
Place and Name.	Org.	Name.		Male.	Female.	TOTAL.	Absent.	TOTAL.	Deaths.	Transf.	Excom.	Adults.	Infants.				
Hancock,	1788	Asahel Bigelow, p.	1825 1850	55	99	154	27	1	3	4	1	0	5	0	215		
Hanover, Dart. College,	1805	Samuel P. Leeds, p.	1851 1861	112	151	263	128	9	7	16	3	7	10	4	2170		
" Center,	1810	Bezaleel Smith, s. s.	1829	25	60	85	28	1	2	3	3	0	5	1	0	69	
Harrisville,	1840	None.		12	29	41	18	0	0	0	0	0	0	0	0	150	
Haverhill,	1790	John D. Emerson, p.	1858 1858	52	123	175	41	0	0	0	5	5	0	0	0	3140	
Hebron,		Liba Conant, s. s. 1/2	1823	10	28	38	2	0	0	0	1	0	0	1	0	110	
Henniker,	1767	Joseph M. R. Eaton, p.	1845 1851	43	118	161	49	0	1	1	5	1	0	6	0	2174	
Hill,	1815	None.		7	12	19	1	0	0	0	0	0	0	0	0	0	
Hillsboro' Center,	1769	John Adams, s. s.	1841	16	35	51	6	0	1	1	1	0	0	1	0	2	50
" Bridge,	1839	S. S. Morrill, s. s.		15	48	63	4	1	2	3	3	2	9	14	0	1139	
Hinsdale,	1763	John S. Batchelder, p.	1858 1866	46	83	129	0	1	4	5	2	0	4	0	4	212	
Hollis,	1763	Phiny B. Day, D. D., p.	1837 1852	81	141	222	20	4	4	8	4	1	0	5	2	3330	
Hooksett,	1828	Abraham Burnham, s. s.	1857	12	28	40	21	0	2	2	0	1	0	1	0	41	
Hopkinton,	1757	Wm. H. Cutler, p.	1865 1865	60	147	207	38	1	4	5	3	5	0	8	0	130	
Hudson,	1841	Benjamin Howe, s. s.		15	40	55	2	2	3	5	1	0	1	3	1	53	
Jaffrey,	1780	John G. Wilson, s. s.	1851	26	79	105	26	0	0	0	4	3	7	0	0	148	
" East,	1850	Cyrus W. Allen, s. s.	1833	18	48	66	14	2	1	3	1	6	0	7	0	96	
Keene,	1738	{ Zedeck's B. Barstow, D.D., p. 1818 Joseph A. Leach, p. 1866	1818 1866	407	0	26	22	48	9	8	17	6	2	6	2	659	
Kensington,	1859	Erasmus D. Eldridge, p.	1838 1864	7	36	43	2	1	1	2	1	0	1	1	0	143	
Kingston,	1725	John H. Mellish, p.	1855 1855	7	36	43	7	0	0	0	1	0	1	0	0	100	
Laconia,	1824	John K. Young, D. D., p.	1829 1831	47	129	176	36	1	14	15	6	1	0	7	0	3125	
Lancaster,	1794	Henry V. Enmons, p.	1860 1865	40	83	123	24	0	1	1	1	2	0	3	0	175	
Langdon,	1820	Moses Gerould, s. s.	1828	8	18	26	9	0	4	4	0	1	0	1	0	70	
Lebanon,	1768	Charles A. Downs, p.	1849 1849	42	104	146	10	1	6	7	5	4	0	9	1	1225	
" West,	1849	John H. Edwards, p.	1863 1863	45	87	132	13	23	9	32	2	6	0	8	20	2259	
Lempster,	1781	[W. H. Barrows, Licen.]		33	35	68	19	0	0	0	4	5	0	9	0	60	
" 2d ch.,	1837	None.		10	18	28	9	0	0	0	0	1	0	1	0	0	
Littleton,	1808	Charles E. Milliken, p.	1860 1860	33	109	142	21	3	1	4	2	9	0	11	3	0	159
Loudon,	1863	J. Augustine Hood, s. s.	1850 1862	14	43	57	7	0	1	1	2	2	0	4	0	97	
Lyme,	1771	Erdix Tenney, p.	1831 1831	93	185	278	70	0	0	0	10	9	0	19	0	2145	
Lyndeboro',	1757	Erastus B. Wallace, p.	1846 1846	49	60	109	25	1	1	2	4	3	0	7	0	1172	
Manchester, 1st ch.,	1828	Cyrus W. Clagett, D. D., p.	1840 1840	133	329	462	93	4	14	18	8	0	18	5	0	1571	
" Franklin st.,	1844	None.		72	236	308	97	3	8	11	6	9	116	0	0	398	
" Christ. Mis.,	1852	Theophilus P. Sawin, s. s.	1843	8	26	34	0	0	0	0	0	0	0	0	0	100	
Marlborough,	1778	Giles Lyman, s. s.	1832 1840	37	75	112	32	0	5	5	2	1	0	3	0	2175	
Mason, 1st,	1772	Daniel Goodwin, p.	1839 1860	39	58	97	22	1	1	2	1	4	0	5	0	1128	
" 2d,	1847	Geo. F. Merriam, p.	1865 1865	30	64	94	18	7	2	9	2	1	0	3	2	1390	
Meredith,	1815	Charles Burnham, p.	1841 1857	19	44	63	9	0	1	1	2	0	0	2	0	80	
Meriden,	1780	Frank P. Woodbury, p.	1865 1866	69	96	125	38	4	2	6	0	5	0	5	1	2180	
Merrimack, 1st,	1771	None.		61	99	160	38	1	0	1	2	6	0	8	0	1130	
" South,	1829	[W. H. Pearson, Licen.]		10	26	36	20	0	0	0	0	0	0	0	0	20	
Milford,	1788	Franklin D. Ayer, p.	1861 1861	76	190	266	21	5	7	12	9	23	4	36	4	3242	
Milton,	1815	James Doidt, s. s.	1845 1855	19	58	77	3	1	0	1	1	0	0	1	0	125	
Moultonborough,	1777	None.	No report.														
Mount Vernon,	1780	B. Merrill Frink, p.	1862 1865	47	113	160	29	36	4	40	2	4	0	6	15	1	225
Nashua, 1st,	1685	E. Cornelius Hooker, p.	1865	86	364	450	80	20	8	28	1	12	0	13	5	441	
" Olive st.,	1834	Austin Richards, D. D., p.	1827 1836	70	178	248	50	5	7	12	11	12	0	23	2	2020	
" Pearl st.,	1846	Benjamin F. Parsons, p.	1847 1861	63	161	224	35	26	9	35	3	12	0	15	15	2226	
Nelson,	1781	Ezekiel Dow, s. s.	1845	51	75	126	40	1	0	1	0	3	0	3	1	0	150
New Castle,	1671	Lucius Alden, s. s.	1825 1846	9	29	38	0	0	0	0	0	0	0	0	0	0	
New Ipswich,	1760	Calvin Cutler, p.	1862 1862	73	165	238	25	6	2	8	2	4	0	6	2	3170	
New Market,	1828	Isaac C. White, s. s.	1850 1865	16	40	56	19	5	1	6	3	2	5	4	0	113	
Newport,	1779	None.		71	136	207	51	1	2	3	4	0	8	0	2	175	
Northfield and Sanborn- ton Bridge,	1822	Corban Curtice, p.	1843 1843	49	124	173	50	0	2	2	4	1	0	5	0	0	150
North Hampton,	1759	J. Otis Barrows, p.	1864 1864	49	90	139	24	0	4	4	2	9	1	12	1	2200	
Northwood,	1798	[E. C. Cogswell, Presbyt.]	1842 1865	39	76	115	13	0	1	1	4	5	0	9	0	0	180
Nottingham,	1840	None.		2	3	5	1	0	0	0	0	0	0	0	0	0	
Orfordville,	1770	Horace Pratt, s. s.	1849	17	38	55	14	0	0	0	2	2	0	4	0	65	
Orford, West,	1822	Edw'd A. Lawrence, D.D., s.s. 1839		26	52	78	12	1	7	8	1	4	0	5	0	1105	
Ossipee, Center,	1806	T. V. Haines, s. s.	1861	31	55	86	12	6	5	11	0	4	0	4	5	80	
Pelham,	1751	Augustus Berry, p.	1861 1861	25	62	87	15	6	0	6	7	1	0	8	3	0	168
Pembroke,	1808	N. F. Carter, s. s.		36	86	122	32	1	3	2	2	0	4	0	0	90	
Pemboro', Un. Ev.,	1858	George Dustan, p.	1859 1859	41	89	130	5	3	6	9	1	2	0	3	3	1180	
Piermont,	1803	A. L. Marden, p.	1861 1861	39	73	112	31	0	1	1	1	1	0	2	0	1	92
Pittsfield,	1789	L. Z. Ferrie, p.	1865 1865	47	95	142	44	6	3	9	1	8	0	9	4	0	180
Plainfield,	1804	None.		2	14	16	6	0	0	0	2	0	0	2	0	0	
Plaistow (and North Haverhill, Ms.),	1730	Homer Barrows, s. s.	1836 1859	21	60	81	13	0	0	0	0	3	0	3	0	0	80
Plymouth,	1765	Henry A. Hazen, p.	1858 1863	30	93	123	33	0	0	0	6	4	0	10	0	1140	
Portsmouth,	1671	George M. Adams, p.	1851 1863	98	200	349	74	3	6	9	11	1	0	12	1	9201	
Raymond,	1791	None.		52	79	131	18	0	0	0	0	3	0	3	0	0	112
Ridge,	1765	Amos W. Burnham, D. D., p.	1821 1821	51	131	182	11	2	2	4	3	4	0	7	1	6230	
Rochester,	1737	Percott Fay, p.	1856 1865	20	96	116	14	1	2	3	2	1	0	3	0	2	150
Rollinsford,— Salmon Falls,	1846	Thomas S. Robie, s. s.	1859	22	76	98	32	0	1	1	2	5	0	7	1	4	100
Roxbury,	1816	Oscar Bissell, s. s.	1856	2	9	11	2	2	0	2	1	0	0	1	2	0	42

CHURCHES.	Org.	MINISTERS.	Name.	Ordned.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.			B'ISMS.		SCHOOLS.	
						June 1, 1866.				1865-6		1865-6.			1865-6			
						Male.	Female.	TOTAL.	Absent.	Letter.	TOTAL.	Dismiss.	Excom.	TOTAL.	Adults.	Infants.		
Rye,	1826	None.				21	60	81	14	2	0	2	2	0	2	1	0	70
Salem,	1739	George W. Rogers, s. s.	1850	1863	18	66	84	10	0	0	5	4	0	9	0	0	100	
Salisbury,	1773	Uzal W. Condit, p.	1850	1864	23	59	82	8	1	2	3	2	0	1	3	1	0	68
Sanbornton,	1772	Moses T. Rannels, s. s.	1856		43	92	135	15	5	1	6	1	3	0	4	3	1	100
Sandwich, South,	1824	Otis Holmes, s. s.	1852		11	28	39	2	6	1	7	1	0	0	1	2	0	85
" North,	1832	Otis Holmes, s. s.			15	19	34	6	6	0	6	1	0	1	6	1	0	80
Seabrook and Hampton Falls,	1836	None.			13	15	28	6	0	0	0	0	1	0	1	0	0	0
Shelburne,	1818	None.			0	3	3	0	0	0	0	0	0	0	0	0	0	0
Somersworth,—																		
Great Falls, 1st Cong.,	1827	Ephraim N. Hidden, p.	1841	1865	59	148	206	27	1	3	4	1	13	1	15	1	2	240
South New Market,	1730	Elias Chapman, s. s.	1845	1862	11	23	34	8	2	0	2	1	0	0	1	0	0	57
Stewartstown, West,	1846	None.			7	20	27	6	0	0	0	0	0	0	0	0	0	35
Stoddard,	1787	Samuel L. Grould, p.	1861	1861	13	39	52	8	6	5	11	1	1	1	2	3	0	133
Stratham,	1746	Lewis Goodrich, s. s.	1850	1865	15	37	52	10	0	0	0	0	0	0	0	0	0	114
Sullivan,	1792	John M. Stowe, s. s.	1855	1863	33	51	84	16	0	0	0	2	8	0	10	0	1	90
Surry,	1837	None.			2	13	15	4	0	0	0	0	0	0	0	0	0	21
Swanzey,	1741	Thomas E. Roberts, s. s.	1861		16	43	59	9	2	2	4	0	6	1	3	1	0	157
Tanworth,	1792	Samuel H. Riddell, p.	1827	1860	42	94	136	36	0	1	1	9	1	0	10	0	0	150
Temple,	1771	George Williams, p.	1865	1865	48	76	124	0	17	5	22	2	0	0	2	7	2	2170
Thornton,	1780	None.			3	6	9	2	0	0	1	0	1	0	0	0	0	0
Troy,	1815	Daniel Goodhue, s. s.	1848		17	27	44	11	3	5	8	2	4	0	6	2	3	143
Tuftonborough,	1839	None.			No report.													
Wakefield,	1785	Daniel D. Tappan, s. s.	1826	1865	10	29	39	14	0	0	0	1	1	0	2	0	0	77
Walpole,	1761	George H. DeBevoise, p.	1865	1865	17	76	93	15	9	3	12	3	2	0	5	4	1	95
Warner,	1772	Henry S. Huntington, p.	1866	1866	27	74	101	10	12	5	17	6	0	0	6	11	0	200
Washington,	1780	Edward B. Bassett, s. s.	1857		2	23	25	7	0	0	0	1	0	1	0	0	0	50
Westmoreland,	1764	Solomon Bixby, s. s.	1858		27	71	98	26	2	2	3	0	1	4	0	0	0	80
" Evang.,	1852	William Claggett, s. s.	1830		4	23	27	3	0	0	0	2	0	2	0	0	0	70
Webster,	1804	Edward Buxton, p.	1836	1837	53	87	140	20	3	1	4	3	0	7	0	7	0	185
Wentworth,	1830	James C. Seagrave, s. s.	1851		14	53	67	14	0	0	0	1	2	3	0	0	0	100
Wilmot,	1829	S. H. Amsden, s. s.	1856		21	29	50	11	1	0	1	1	1	0	2	0	0	75
Wilton, East,	1823	Daniel E. Adams, p.	1860	1860	33	75	108	12	6	0	6	0	0	26	26	5	0	170
Winchester,	1736	John P. Humphrey, p.	1847	1847	56	103	159	30	5	3	8	1	3	0	4	4	0	0
Wolfborough,	1834	Sumner Clark, s. s.	1845		24	47	71	17	1	2	3	3	1	0	4	0	0	80
" North,	1839	Horace Wood, s. s.	1839		5	13	18	5	0	0	0	0	0	0	0	0	0	40
For four churches above, not reporting.						31	100	131	40									30

OTHER MINISTERS.		James B. Hadley, Campton.		Henry E. Parker, Prof., Dart. Coll., Hanover.	
Charles A. Aiken, Ph. D., Prof., Princeton, N. J.		Frauk Halcy, Wolfborough.		Daniel Pulsifer, Danbury.	
Nathaniel Barker, Wakefield.		Thomas Jameson, Exeter.		Rufus A. Putnam, Pembroke.	
Frederick A. Barton, Nashua.		Edwin Jenunson, Winchester.		Heman Rood, Hanover.	
Almon Benson, Center Harbor.		Erastus M. Kellogg, Manchester.		C. W. Richardson, Canaan.	
Silas M. Blanchard, Wentworth.		Henry A. Kendall, East Concord.		Jacob Scales, Plainfield, (ord. 1820.)	
Samuel C. Bradford, Francestown.		David Kimball, Hanover, (1822.)		Asa D. Smith, d. d., Pres. Dart. Coll., Hanover.	
Samuel G. Brown, d. d., Prof., Dart. Coll., Hanover.		Samuel Kingsbury, Tamworth.		G. Spaulding, Temple.	
John Clark, Bridgewater.		Samuel Lee, New Ipswich.		William Spaulding.	
William Clark, Amherst.		Nathan Lord, d. d., Hanover, (ord. 1816.)		Benjamin P. Stone, d. d., Concord.	
L. H. Cobb, Meriden.		Abel Manning, East Concord, (ord. 1820.)		George W. Thompson, Stratham.	
Enoch Corser, Boscawen, (ord. 1817.)		Lyman Marshall, Harrisville.		Samuel Utley, Concord.	
Charles Dame, Exeter.		Jonathan McGee, Nashua, (ord. 1819.)		Isaac Willey, Sec. N. H. Bible Society, Goffstown.	
Franklin Davis, preaching at Newington.		Hugh McLeod, Texas.		John Wood, Wolfborough.	
Thomas W. Duncan, Nelson, (1821.)		Humphrey Moore, d. d., Milford, (ord. 1802.)			
Henry Fairbanks, Prof., Dart. Coll., Hanover.		Daniel J. Noyes, d. d., Prof., Dart. Coll., Hanover.		LICENTIATES.	
Albert W. Fiske, Fisherville.		Israel T. Otis, Exeter.		H. W. Pearson.	
Walter Follett, Temple.		Harrison G. Park, Hancock.		Cyrus S. Richards, LL. d., Meriden, 1850.	
George Goodyear, Temple.		Charles C. Parker, Farmington.		Abel Wood, Meriden, 1848.	

SUMMARY.—CHURCHES: 74 with pastors; 69 with stated supplies; 40 vacant (of which four are supplied by licentiates, and one by Presbyterian). TOTAL, 183.
 MINISTERS: 74 pastors; 67 stated supplies; 51 others. TOTAL, 192.
 CHURCH MEMBERS: 5,606 males; 12,907 females. TOTAL, 18,513, including 3,620 absent.
 ADDITIONS IN 1865-6: 512 by profession; 330 by letter. TOTAL, 842.
 REMOVALS IN 1865-6: 450 by death; 455 by dismissal; 78 by excommunication. TOTAL, 983.
 BAPTISMS IN 1865-6: 319 adult; 174 infant. IN SABBATH SCHOOLS: 22,585.
 BENEVOLENT CONTRIBUTIONS (160 churches reporting): \$44,905.96, an increase of \$1,239.96.

No new churches formed, and none dropped from the list; except that Windham, Presbyterian, was improperly inserted last year; (the gain or loss, in Summary, takes this into account.) Six pastors ordained; ten installed; none ordained without installation; fifteen pastors dismissed. No pastors died; one minister, without charge, died.
 The churches (excepting Gorham and Shelburne, which belong to the Maine Conference, and including seven Presbyterian churches,) are united in eight County Conferences. Lay delegates from these, with ministerial delegates from twelve Ministerial Associations, make the General Association.

VERMONT.

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.			ADDIT'S			REMOVALS.			DISMS.			
				May 6, 1866.			1865-6.			1865-6.			1865-6			
				Male.	Female.	TOTAL.	Male.	Letter.	TOTAL.	Dis- miss.	Excom. munic.	TOTAL.	Adults.	Infants.	IN SAB.	Schools.
Addison,	1804 None.			5	9	14	4	0	0	0	0	0	0	0	0	0
Albany,	1818 None.			9	18	27	4	0	0	0	0	0	0	0	0	0
Alburgh,	1824 Calvin B. Cady, s. s.	1837		15	32	47	4	7	2	9	0	0	2	2	3	4
Arlington,	1843 Charles Redfield, s. s.	1859		12	26	38	5	0	0	0	1	2	0	3	0	60
Bakersfield,	1811 George F. Wright, p.	1863	1866	47	82	129	20	23	1	24	4	0	0	4	14	140
Barnard,	1782 None.			7	8	15	3	0	0	0	0	0	0	0	0	0
Barnet (McL.'s F.),	1829 Moses B. Bradford, s. s.	1827		26	79	105	30	2	2	3	2	0	5	1	3	120
"	1858 Joseph Underwood, s. s.	1826		11	38	49	16	0	0	0	1	4	0	5	0	1125
Barre,	1799 E. Irvin Carpenter, p.	1842	1857	35	137	172	43	4	1	5	3	7	0	10	3	0175
Barton,	1817 William A. Robinson, p.	1866	1866	29	59	88	25	3	7	10	1	5	0	6	3	0
Bellows Falls,	1850 Moody A. Stephens, s. s.	1862		20	46	66	36	5	2	7	3	3	0	6	1	0135
Bennington, 1st,	1762 Isaac Jennings, p.	1843	1853	54	143	197	17	0	16	8	6	0	14	11	2	115
"	1836 Chauvey H. Hubbard, s. s.	1848		93	120	213	15	8	4	12	1	0	1	6	4	200
Benson,	1790 William S. Smart, p.	1861	1861	55	107	162	26	3	0	3	2	0	5	3		90
Berkshire, East,	1820 Elias W. Hatch, p.	1866	1866	16	25	41	4	0	0	0	7	0	7	0		65
Berlin,	1798 B. S. Ward, s. s.			25	49	74	28	1	5	6	2	4	0	6	0	5125
"	1865 John F. Stone, s. s. 1/2	1829		4	11	15	2	1	1	2	0	0	0	1	0	75
Bethel,	1817 T. Henry Johnson, s. s.	1852		11	31	42	9	0	3	3	1	0	0	1	0	3
Bradford,	1814 None.			35	99	134	33	1	4	5	2	2	0	4	0	1
Braintree,	1794 { Ammi Nichols, s. s. [G. B. Griswold, Licen.]	1807		18	28	46	13	1	0	1	2	1	0	3	1	0
Brandon,	1784 Franklin Tuxbury, p.	1857	1865	44	120	164	18	6	4	10	1	4	1	6	4	0138
Brattleboro, West,	1770 Joseph Chandler, p.	1846	1846	41	85	126	16	14	3	17	2	6	0	8	1	1
"	1819 George P. Tyler, d. d., p.	1841	1853	100	222	322	47	2	9	11	1	1	0	2	2	5204
Bridgewater,	1793 None.			18	37	55	12	0	0	0	2	4	0	6	0	0
Bridport,	1790 Harvey F. Leavitt, s. s.	1830		41	89	130	33	2	2	4	4	2	0	6	0	0
Brighton,	1841 None.			9	14	23	7	2	1	3	1	3	0	4	2	0
Bristol,	1805 George L. Gleason, p.	1866	1866	20	30	50	4	6	6	12	0	0	0	4	0	62
Brookfield, 1st,	1785 Daniel Wild, p.	1830	1830	45	54	99	25	1	0	1	5	4	0	9	0	6
"	1848 None.		<i>No report.</i>													
Brownington,	1809 Samuel R. Hall, LL. D., p.	1823	1855	22	47	69	16	1	3	4	4	3	0	7	1	4
Burke,	1807 William R. Joyslin, s. s.	1864		21	20	41	10	0	0	0	0	0	0	0	0	0
Burlington, 1st,	1805 Edward Mix, p.	1860	1862	80	186	266	45	4	9	13	6	11	5	22	2	7
"	1860 George B. Safford, p.	1858	1860	25	61	86	10	2	6	8	1	2	0	3	2	4
Cabot,	1801 S. F. Drew, p.	1857	1860	50	84	134	18	3	1	4	5	1	0	6	1	3
Cambridge,	1792 Edwin Wheelock, p.	1856	1856	21	23	44	2	0	2	1	0	1	0	1	0	0
Castleton,	1784 Lewis Francis, p.	1863	1864	81	182	263	58	3	1	4	5	10	0	15	3	4150
Charleston, West,	1844 None.			13	38	51	6	2	5	7	0	0	0	1	0	0
Charlotte,	1792 Charles M. Seaton, p.	1837	1854	36	63	99	0	2	2	4	0	2	2	2	0	125
Chelsea,	1789 None.			41	81	122	14	0	3	3	3	6	0	9	0	0
Chester,	1773 [Edwin T. Fairbanks, Licen.]			32	72	104	14	0	0	0	2	0	2	0	0	95
Chittenden,	1834 None.			4	10	14	3	1	0	0	0	0	0	0	0	35
Clarendon,	1822 William T. Herrick, p.	1851	1863	29	42	71	18	1	1	2	0	2	1	3	0	2112
Colchester,	1804 Edward E. Herrick, s. s.	1864		11	62	73	15	0	0	0	1	0	0	1	0	0
Corinth,	1820 None.			29	63	92	14	0	1	1	3	3	0	6	0	0
Cornwall,	1785 None.			49	98	147	35	0	0	0	3	2	0	5	0	0
Covertry,	1810 Pliny H. White, s. s.	1859		35	63	98	8	3	0	3	2	1	0	3	0	3175
Craftsbury,	1797 Edward P. Wild, p.	1865	1865	30	75	105	11	7	10	17	1	5	0	6	3	7
Danville,	1792 John Eastman, p.	1834	1861	52	96	148	20	1	0	1	2	2	0	3	0	1100
Derby,	1807 James P. Stone, s. s.	1839		42	80	122	25	2	0	1	2	1	0	3	0	1129
Dorset,	1784 Parsons S. Pratt, p.	1847	1860	36	66	102	17	2	0	2	4	2	0	6	0	4150
Dummerston,	1779 Benjamin F. Foster, p.	1832	1846	23	87	110	24	5	0	5	3	5	0	8	4	0
Duxbury,	1836 None.			12	12	24	17	0	0	0	0	0	0	0	0	30
Eden,	1812 None.			8	15	23	9	0	0	0	0	0	0	0	0	23
Enosburgh,	1811 Alfred B. Swift, s. s.	1853		56	82	138	42	0	3	3	2	8	0	10	0	0
Essex,	1791 [M. H. Buckham, Licen.]			33	74	107	32	1	0	1	1	4	0	5	1	0
Fairfax,	1806 None.		<i>No report.</i>													
Fairfield,	1800 Elam J. Comings, s. s.	1841		12	27	39	1	0	0	0	0	2	2	0	4	50
Fairhaven,	1803 R. L. Herbert, s. s.			20	30	50	5	2	2	1	2	2	1	5	0	50
Fairlee,	1833 Isaac Hosford, s. s.			7	28	35	5	0	1	1	0	4	0	4	0	50
Fayetteville,	1774 Benjamin Ober, s. s.	1834		14	49	63	4	1	0	1	2	0	2	1	0	70
Ferisburgh,	1824 None.			13	31	44	6	0	0	0	3	0	0	3	0	50
Franklin,	1817 None.			18	34	52	7	6	4	10	1	0	1	3	1	50
Gaysville,	1827 Thomas S. Hubbard, s. s.	1839		25	64	89	6	0	0	0	3	1	4	0	0	43
Georgia,	1793 Simeon Parmelee, d. d., s. s.			20	65	85	18	0	0	0	5	0	5	0	1	50
Glover,	1817 Sidney K. B. Perkins, p.	1860	1860	19	44	63	11	3	6	9	3	3	0	6	3	2150
Grafton,	1785 Rufus Emerson, s. s.	1863		43	68	111	28	1	3	2	0	2	0	1	1	143
Granby and Victory,	1825 Jeremiah Glines, s. s.	1827		12	24	36	3	0	1	1	2	0	0	1	0	45
Greensboro,	1804 Azel W. Wild, p.	1864	1864	32	59	91	22	9	2	11	2	2	0	4	3	85
Guildhall,	1799 James Laird, p.	1866	1866	28	63	91	41	5	7	12	0	0	0	3	8	60
Guilford,	1768 None.			3	7	10										
Halifax, West,	1778 None.			6	8	14										
Hardwick,	1803 Joseph Torrey, Jr., p.	1860	1860	34	68	102	13	4	2	6	5	7	2	14	2	1
Hartford,	1786 Benjamin F. Ray, p.	1836	1860	44	103	147	32	5	2	7	4	5	0	9	5	175
"	1830 Horace Wellington, s. s.	1847		24	35	59	17	2	3	5	0	4	0	4	1	2100

CHURCHES.		MINISTERS.		Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.		B'ISMS.		SCHOOLS. IN S.		
Place and Name.		Org.	Name.			May 6, 1866.	Male.	Female.	TOTAL.	Absent.	Lect.	TOTAL.	Lecur.	Disch.	TOTAL.		Adults.	Infants.
Hartland,	1799	Charles W. Clark, s. s.	1861	20	43	63	22	2	1	3	0	2	0	2	0	68		
Highgate,	1811	None.		18	41	59	n. r.	1	1	2	0	0	0	1	1	40		
Hinesburgh,	1789	Clark E. Ferrin, p.	1851	30	60	90	24	1	1	5	1	4	0	5	1	80		
"	1842	{ Jabez T. Howard, p. Asabel R. Gray, s. s. ½	1841 1844	3	16	19	3	0	0	0	0	0	0	0	0	35		
Hubbardton,	1782	Calvin Granger, s. s.		4	17	21	4		1	4	1		1			60		
Hydepark, North,	1853	J. G. Bailey, s. s.	1864	10	20	30	2	1	0	1	1	0	0	1	1	55		
"	1863	J. G. Bailey, p.	1864	7	17	24	1	1	1	2	0	0	0	0	1	95		
Irasburgh,	1818	John L. Woodward, p.	1838	35	51	86	28	0	7	7	1	2	0	3	0	120		
Jamaica,	1791	None.		9	18	27												
Jericho, 1st,	1791	Austin Hazen, s. s.	1860	37	62	99	16	9	0	9	2	1	0	3	6	180		
" Corner,	1826	None.														No report.		
Johnson,	1817	Jas. Dougherty, D. D., p.	1832	38	75	113	31	2	1	3	3	6	0	9	0	200		
Loudonderry, So.,	1809	John H. Thyng, s. s.	1852	8	9	17	00	0	1	1	0	0	0	1	0	75		
Lowell,	1816	Azro A. Smith, p.	1864	10	11	21	2	0	0	0	0	1	1	2	0	90		
Ludlow,	1806	None.														No report.		
Lunenburg,	1802	Henry M. Holmes, s. s.	1866	46	75	121	27	18	3	21	5	2	0	7	15	131		
Lyndon,	1817	Moses H. Wells, s. s.	1845	24	67	91	31	1	1	2	1	5	0	6	0	100		
Manchester,	1784	Rufus S. Cushman, p.	1843	60	118	178	11	6	2	8	3	1	0	4	2	360		
Marble,	1776	None.		10	22	32	2	2	0	2	1	0	0	2	2	60		
Marshfield,	1826	None.		7	9	16	3	0	0	0	0	0	0	0	0	00		
Middlebury,	1790	James T. Hyde, p.	1853	135	241	376	72	13	7	20	9	13	0	22	7	6140		
Middletown,	1780	None.		14	26	40	8							6		00		
Milton,	1804	Royal Parkinson, s. s.	1848	9	31	40	3	1	3	4	0	1	0	1	0	108		
" West,	1850	John K. Converse, s. s.	1832	11	20	31	1	1	1	2	0	0	5	1	6	1	70	
Montgomery,	1817	Sewall Paine, E. W., p.	1843	12	28	40	6	0	0	0	0	0	2	0	0	24		
Montpelier,	1808	Wm. H. Lord, p.	1847	159	240	399	75	15	6	21	2	2	0	9	6	7300		
"	1823	{ Jacob S. Clark, p. Asabel R. Gray, s. s. ½	1827 1844	11	20	31	10	0	0	0	0	0	0	0	0	50		
Morgan,	1807	Lyman Bartlett, p.	1861	31	56	87	25	4	2	6	5	0	10	2	0	100		
Morristown,	1764	Horatio N. Burton, p.	1857	69	182	251	86	3	6	4	4	0	8	3	2	150		
Newbury,	1800	Calvin E. Hulbert, p.	1859	66	120	186	22	1	4	5	1	6	1	8	0	320		
Newhaven,	1831	Robert V. Ilall, s. s.	1835	23	25	48	6	5	4	9	1	0	2	3	3	110		
Newport,	1822	Wm. S. Hazen, p.	1864	38	81	119	30	5	7	12	2	6	8	2	2	132		
Northfield,	1862	Stephen H. Williams, p.	1845	3	4	7	0	0	0	0	0	0	0	0	0	25		
North Hero,	1826	William H. Williams, p.	1845	86	170	256	33	24	12	36	6	3	0	9	13	6189		
Norwich,	1819	William Sewall, p.	1855	57	83	140	19	1	1	2	10	5	8	23	1	1050		
Orwell,	1789	Lewis A. Austin, p.	1862	24	64	88	11	1	1	1	1	5	2	1		125		
Pawlet,	1781	Levi H. Stone, s. s.	1839	70	149	219	31	3	2	5	7	5	1	13	0	3200		
Peacham,	1794	Perrin B. Fisk, p.	1863	33	77	110	10	4	2	6	2	7	0	9	2	8150		
Peru,	1807	Matthew A. Gates, s. s.	1858	29	48	77	19	1	1	2	1	0	0	1	0	150		
Pittsfield,	1784	M. A. Munson, p.	1866	51	78	130	7	5	11	2	1	3	4	1	0	1000		
Pittsford,	1826	Caleb M. Winch, s. s.	1853	11	23	24	7	4	0	4	3	2	5	2	0	40		
Plainfield,	1806	Thomas Baldwin, s. s.		4	7	11	3	0	0	0	0	0	0	0	0	25		
Plymouth,	1783	William H. Kingsbury, s. s.	1859	13	31	44	10	0	0	2	0	2	0	2	0	78		
Pomfret,	1839	Charles Scott, s. s.	1854	10	21	31	1	0	9	9	1	1	0	2	0	00		
Post Mills,	1780	John G. Hale, p.	1852	45	78	118	19	1	2	12	2	1	5	1	2	90		
Poultney, East,	1851	None.														No report.		
Pownal,	1776	Amos Foster,		15	55	70	2	0	2	2	2	3	0	5	0	100		
Putney,	1831	Josiah W. Kingsbury, p.	1866	3	36	39	6	2	8	0	1	0	1	4	1	80		
Queechy,	1786	Dana B. Bradford, p.	1838	40	71	111	28	2	9	11	2	3	0	5	2	75		
Randolph,	1831	Charles C. Torrey, s. s.	1855	47	108	155	50	0	6	6	1	0	0	1	0	1000		
" West,	1801	E. Halley, s. s.		7	18	25	7	0	0	0	1	2	0	3	0	50		
Richmond,	1828	Cephas H. Kent, p.	1828	28	43	71	25	2	0	2	1	2	0	3	2	345		
Ripton,	1801	None.		31	66	97	11	3	1	4	2	5	0	7	1	270		
Rochester,	1838	Alden Ladd, p.	1865	8	21	29	3	7	1	8	0	0	0	0	5	60		
Roxbury,	1777	Cyrus B. Drake, D. D., p.	1837	54	115	169	54	2	4	6	5	2	0	7	2	5100		
Royalton,	1786	Josiah B. Clark, s. s.	1838	26	60	86	3	0	0	0	3	0	3	0	0	70		
Rupert,	1773	Henry M. Grout, p.	1858	92	151	243	35	18	114	3	3	0	5	8	1	1225		
Rutland, West,	1788	Norman Seaver, D. D., p.	1860	135	269	404	80	5	9	3	6	2	1	9	3	3200		
"	1824	Amzi B. Lyon, s. s.	1858	19	47	66	15	0	0	0	0	2	2	0	0	50		
Salisbury,	1782	None.		4	9	13	2	0	0	0	0	0	0	0	0	50		
Sandgate,	1825	A. S. Barton, s. s.	1862	13	25	38	15	0	0	0	2	7	0	9	0	40		
Saxton's River,	1782	Philetus Clark, s. s.	1821	13	36	49	6	0	0	0	1	1	0	2	0	50		
Sharon,	1851	None.														No report.		
Shelburne,	1816	Geo. E. Tolman, p.	1862	23	36	59	11	1	2	3	0	0	3	1	0	60		
Sheldon,	1794	Wm. N. Bacon, p.	1859	33	80	113	7	0	0	0	2	2	4	0	0	75		
Shoreham,	1795	Orville G. Wheeler, p.	1840	10	44	54	1	6	2	8	3	0	0	3	5	0		
South Hero,	1787	None.		85	154	239	34	3	9	12	4	5	0	9	2	3175		
Springfield,	1803	John Q. Bittinger, p.	1860	73	137	210	n. r.	0	10	10	7	4	0	11	0	7222		
St. Albans, 1st,	1841	None.		17	36	53	22	0	0	0	0	0	0	0	0	00		
" 2d,	1809	H. M. Holiday, p.	1866	23	60	83	17	0	2	2	1	3	2	6	0	180		
St. Johnsbury, 1st,	1825	Ephraim C. Cummings, p.	1858	95	180	275	89	10	17	4	15	0	19	6	5	301		
" No.,	1840	None.		28	45	73	28	0	1	1	1	1	0	2	0	130		
" 3d,	1851	Lewis O. Brastow, p.	1861	58	106	164	32	8	9	17	7	12	0	19	4	9150		
" So.,	1807	James T. Ford, p.	1857	24	59	83	12	3	15	1	1	0	1	2	10	4175		
Stowe,	1820	Augustus Chaudler, p.	1860	15	27	42	7	1	0	1	1	0	0	1	0	60		
Stratford,	1801	None.		5	14	19	8	0	0	0	0	1	0	1	0	56		

CHURCHES.	MINISTERS.	Ordained.	Commenced.	1865-6				1865-6				1865-6		SABBATH SCHOOLS.			
				MAY 6, 1866.				1865-6				1865-6					
				Male.	Female.	TOTAL.	Absent.	By Letter.	TOTAL.	Dismiss.	Excomm.	TOTAL.	Actuals.		In Families.		
Sudbury,	1791 Henry F. Rustedt, s. s.	1841		8	30	38	11	0	0	19	1	2	0	1	0	0	50
Swanton,	1800 A. T. Deming, p.			33	77	110	13	1	0	1	0	1	0	1	0	2	60
Thetford,	1773			67	127	194	46	0	0	0	2	2	1	5	0	1	125
Tinmouth,	1780 George S. Woodhull, s. s.	1853		10	29	39	3	1	0	0	1	0	0	2	0	0	50
Townshend, East,	1792			31	57	88	0	5	4	9	0	3	0	3	5	3	75
" West,	1850 Calc W. Piper, s. s.	1842		12	32	44	10	4	2	6	0	0	0	1	0	1	65
Troy, North,	1818 [L. W. Brigham, Licen.]			20	44	64	5	5	6	3	0	0	0	3	0	0	100
" South,	1845 John A. Farrar, s. s.	1862		6	14	24	4	1	0	1	1	0	0	2	0	4	35
Tunbridge,	1792 Edwin H. Alden, s. s.	1864		17	23	40	8	1	0	1	2	0	1	3	1	0	75
Underhill,	1801 S. L. Bates, p.	1864	1864	41	51	92	23	3	1	4	0	1	0	1	1	1	110
" North,	1839 None.	No report.															
Vergennes,	1793 Henry A. P. Torrey, p.	1865		52	125	177	17	1	2	3	4	2	0	6	1	1	70
Vershire,	1787 Charles Duren, s. s.	1841		21	43	64	10	0	2	2	1	1	0	2	0	0	60
Waitsfield,	1796 A. B. Pascomb, s. s.	1862		61	92	153	25	35	5	40	2	0	0	2	21	4	160
Wallingford,	1790 Aldace Walker, s. s.	1840		23	79	102	11	23	1	1	1	0	1	0	1	16	90
Wardsboro,	" Rood, s. s.			24	44	68	10	3	0	3	1	0	4	1	0	1	64
Warren,	" None.	No report.															
Washington,	1800 None.	No report.															
Waterbury,	1801 Charles C. Parker, p.	1848	1854	39	106	145	23	4	6	10	2	3	0	5	3	0	140
Waterford,	1798 D. McCleung, s. s.	No report.															
Waterville,	1823 None.			2	16	20	2	0	0	0	1	1	0	2	0	0	
Weathersfield, C.,	1804 Alvah Spaulding, p.	1855	1865	28	65	93	33	4	0	4	3	2	0	5	1	2	65
" E.,	1838 { Geo. H. White, s. s. " Moses Kimball, s. s.	1832		25	54	79	20	16	2	18	1	2	0	3	14	0	60
Wells River,	1842 Wm. S. Palmer, p.	1862	1862	23	87	110	23	1	1	1	4	1	1	6	1	0	210
West Fairlee,	1809 Nelson Barbour, s. s.	1836		35	55	90	34	0	0	0	1	1	0	2	0	0	90
Westfield,	1819 Azro A. Smith, p.	1864	1864	19	36	55	8	2	0	0	0	0	0	0	1	2	130
Westford,	1801 Edward B. Chamberlain, s. s.	1856		32	70	102	10	1	1	2	1	3	0	4	0	0	150
Westhaven,	1825 None.			4	8	12	4			24							
Westminister, East,	1767 F. J. Fairbanks, p.	1864	1864	25	83	108	21	1	7	8	4	0	0	4	1	0	200
" West,	1799 Alfred Stevens, p.	1843	1843	40	75	115	18	2	3	5	2	0	0	2	0	2	100
Weston,	1799 None.			12	27	39	9	0	0	0	3	1	0	4	0	0	60
Weybridge,	1794 Sam'l W. Cozzens, D. D., s. s.	1832		20	46	66	10	1	1	1	2	2	5	1	0	1	113
Williamstown,	1795 Piny F. Barnard, p.	1847	1860	21	64	85	18	1	0	1	1	4	0	5	1	0	125
Williston,	1813 Joshua L. Maynard, p.	1841	1865	27	54	81	3	3	0	3	2	5	0	7	1	9	110
Wilmington,	1855 John B. Perry, s. s.	1855		29	55	84	12	13	2	15	2	2	0	4	10	0	165
Windham,	1805 Stephen Harris, p.	1861	1861	38	62	100	26	9	10	1	3	1	5	8	6	150	
Windsor,	1768 Ezra H. Byington, p.	1859	1859	38	99	137	22	7	4	11	7	10	0	17	2	2	200
Winoski,	1836 Lester E. Elliott, p.	1866	1866	12	25	38	6	0	10	10	1	2	0	3	0	0	115
Wiscott,	1818 Horace Herrick, s. s.	1844		15	33	48	8	1	0	1	0	1	0	1	0	2	60
Woodstock,	1781 Jonathan Clement, D. D., p.	1830	1852	49	107	156	3	0	4	2	0	0	2	0	4	1	118
Worcester,	1824 David Perry, s. s.	1828		18	40	58	14	1	2	3	1	0	0	1	1	1	45
For eight churches above, not reporting,				132	247	379	68										245

OTHER MINISTERS.

Silas Aiken, D. D., Rutland.
James Anderson, Manchester.
Selah R. Arms, Springfield.
Seth S. Arnold, Ascutneyville.
Alanson D. Barber, Williston.
Thomas Bayne, Irasburgh.
E. C. Birge, Underhill.
Nelson Bishop, Assoc. Ed. Boston Recorder, Windsor.
J. W. Brown, Manchester.
James Buckham, Burlington.
Franklin Butler, Windsor.
Asa F. Clark, Brattleboro.
S. Delano.
A. Fleming, Burlington.
Lyndon S. French, Franklin.
Solomon P. Giddings, Rutland.
William H. Gilbert, Ag't Am. Bible Soc., Brattleboro.
Lewis Grout, Ag't Am. Miss. Ass'n, West Brattleboro.

John Gleed, Waterville.
J. E. Goodrich, Burlington.
Henry P. Hickok, Burlington.
Hervey O. Higley, Castleton.
James C. Houghton, Chelsea.
Otto S. Hoyt, New Haven.
Harvey D. Kitchel, Middlebury.
Benjamin Labaree, D. D., Middlebury.
Samuel Marsh, Underhill.
Ulric Maynard, Castleton.
Silas McKeen, D. D., Bradford.
Stillman Morgan, Bristol.
Aaron G. Pease, Waterbury.
Timothy E. Ranney, St. Johnsbury.
E. N. Raymond, Burlington.
J. De Forest Richards, Wethersfield.
Buel W. Smith, Burlington.
Charles S. Smith, Sec. Vt. Dom. Miss. Soc., Montpelier.
E. H. Squier, Middlebury.
Joseph Steele, Middlebury.
Aurelius S. Swift, Pittsfield.

Leonard Tenney, Thetford.
William W. Thayer, St. Johnsbury.
Lucius L. Tilden, Castleton.
Joseph Torrey, D. D., Burlington.
Charles Walker, D. D., Pittsford.
Jos. D. Wickham, D. D., Manchester.
J. C. Wilder, Charlotte.
Stephen S. Williams, Orwell.
Oliver Winchester, Middlebury.
Warren W. Winchester, Middlebury.
John H. Worcester, Burlington.

LICENTIATES.
George N. Abbott.
Leonard W. Brigham, s. s., No. Troy.
Edwin T. Fairbanks, s. s., Chester.
J. B. Griswold, s. s., Braintree.
Elias W. Hatch, s. s., East Berkshire.
Eben Holley, Richmond.
Franklin H. Seeley.
C. W. Thompson, Prof., Burlington.
J. K. Williams.

SUMMARY. — CHURCHES: 81 with pastors; 70 with stated supplies; 40 vacant (of which 5 are supplied by licentiates). TOTAL, 191.
MINISTERS: 80 pastors; 72 stated supplies; 51 others. TOTAL, 203.
CHURCH MEMBERS: 5,625 males; 11,524 females. TOTAL, 17,149, — including 3,094 absent.
ADDITIONS IN 1865-6: 566 by profession; 361 by letter. TOTAL, 927.
REMOVALS IN 1865-6: 337 by death; 419 by dismissal; 34 by excommunication. TOTAL, 790.
BAPTISMS IN 1865-6: 324 adult; 243 infant. IN SABBATH SCHOOLS: 17,008. AVERAGE CONGREGATIONS: 22,611; 115 churches report 7,144 families, 28,403 persons under pastoral care.
BENEVOLENT CONTRIBUTIONS (from 164 churches): \$38,583.62, an increase of \$1,282.95.
No churches organized during the year. Cuttingsville and Mt. Holly, extinct. Six pastors dismissed; one pastor died; seven pastors ordained; five pastors installed.
Twelve Conferences of churches, with fifteen ministerial Associations, form the GENERAL CONVENTION.

MASSACHUSETTS.

CHURCHES.	MINISTERS.	Ordained	Commenced.	CHH. MEMBERS				ADDIT'S		REMOVALS			D'TSMS.		IN S.B. SCHOOLS.		
				Jan. 1, 1866.				1865.		1865.			1865.				
				Male.	Female.	TOTAL.	Absent.	Letter.	TOTAL.	Heaths.	Excom.	TOTAL.	Adults.	Infants.			
Abington, 1st ch.,	1712 Frederick R. Abbe, p.	1857	1857	57	94	151	12	2	1	3	5	10	0	15	1	3	240
" 2d ch., South,	1807 Henry L. Edwards, p.	1857	1857	96	182	278	35	32	8	40	4	6	0	10	26	0	235
" 3d ch., East,	1813 Horace D. Walker, p.	1844	1844	68	120	188	1	4	5	8	2	0	10	1	2	0	295
" 4th ch., North,	1839 Benjamin Dodge, p.	1866	1866	32	74	106	22	0	0	0	4	1	0	5	0	1	114
Acton,	1832 George W. Colman, p.	1863	1863	59	109	168	52	8	2	10	6	8	0	14	7	2	186
Adams, North,	1819 Addison Ballard, a. p.	1857	1857	48	116	164	1	5	6	0	2	0	2	0	2	0	150
" South,	1840 John Tatlock, Jr., p.	1859	1859	29	77	106	35	2	5	7	2	4	2	8	0	2	188
Agawam, Feeding Hills,	1862 Charles H. Gardner, p.	1866	1866	24	43	67	12	0	0	0	2	1	0	3	0	0	74
" "	1819 Ralph Perry, p.	1844	1847	42	74	116	10	10	4	14	3	3	0	6	6	1	90
Alford,	1846 None.	9	14	23	10	0	0	0	0	0	0	0	0	0	0	0	90
Amesbury, West,	1726 Leander Thompson, p.	1838	1854	65	137	202	39	1	0	1	1	5	0	6	0	1	290
" Mills,	1831 Edward A. Rand, p.	1865	1865	41	149	190	19	16	5	21	5	3	1	9	10	0	200
" and Salisbury,	1835 Ephraim O. Jameson, p.	1860	1865	20	50	70	6	0	3	3	0	0	0	0	0	0	115
Amherst, 1st ch.,	1739 None.	84	233	317	42	2	4	2	6	6	4	11	16	0	0	6	170
" 2d ch., East st.,	1782 Jay Clizbe, p.	1865	1865	60	145	205	0	0	5	5	0	3	0	3	0	2	140
" ch. of South,	1824 Walter Barton, p.	1864	1864	29	59	88	4	0	7	7	1	0	1	2	0	0	100
" College ch.,	1826 Pres. W. A. Stearns, D.D., p.	1831	1854	83	18	101	21	7	18	23	1	3	0	4	1	1	00
" North ch., North,	1826 Daniel H. Logan, p.	1859	1865	84	94	178	25	8	7	15	9	3	0	12	4	4	166
Andover, South ch.,	1771 Charles Smith, p.	1847	1861	86	250	336	60	3	8	11	3	9	0	12	2	4	250
" West ch.,	1826 James H. Merrill, p.	1839	1856	73	167	240	43	2	0	2	4	1	0	5	1	1	175
" Free Chr. ch.,	1846 James P. Lane, p.	1861	1866		263				3	5	8	5	5	1	0	1	175
" Ballardvale,	1854 Henry S. Greene, p.	1837	1855	12	46	58	2	2	3	5	0	1	0	1	4	31	150
" Theo. Sem.,	1865 Professors, a. p.	34	43	77	0	2	4	6	0	0	0	0	0	0	0	0	240
Ashburnham, 1st ch.,	1760 George E. Fisher, p.	1850	1863	64	91	155	33	4	2	6	4	3	1	8	2	0	145
" 2d Ch., North,	1860 Daniel Wight, p.	1842	1864	7	9	16	2	0	0	0	0	1	1	2	0	0	76
Ashby,	1776 Horace Parker, p.	1861	1865	53	106	159	25	13	9	22	4	4	1	9	8	0	185
Ashfield, 1st ch.,	1763 Edward C. Ewing, p.	1863	1863	31	80	111	6	4	4	8	1	1	0	2	3	13	146
" 2d ch.,	1855 None.	24	49	73	7	0	0	0	1	3	4	0	0	7	0	0	75
Ashland,	1835 George G. Phipps, a. p.			46	107	153	28	1	0	1	0	1	0	1	0	2	148
Athol,	1750 John F. Norton, p.	1844	1852	71	147	218	17	9	8	17	7	3	11	5	2	2	250
Attleboro', 1st ch., West,	1712 None.	12	92	113	22	0	0	0	1	2	3	0	0	0	0	0	50
" 2d ch., East,	1748 Francis N. Peloubet, p.	1857	1866	46	142	188	0	0	0	0	2	0	2	0	0	0	170
Auburn,	1776 Charles Kendall, a. p.	1844	1860	44	102	146	50	7	1	8	4	6	0	10	5	0	125
Barnstable, West,	1616 Henry A. Goodhue, p.	1863	1863	21	44	65	5	0	0	0	5	0	0	5	0	0	84
" Centerville,	1840 None.	27	71	98	18	2	0	2	2	0	0	0	0	1	6	12	00
" Hyannis,	1854 Henry A. Lounsbury, a.p. ½	1856	1866	8	15	23	11	0	0	0	0	0	0	0	0	0	30
Barre, Ev. Cong. ch.,	1827 David Peck, p.	1852	1861	60	158	218	32	6	1	7	3	6	0	9	5	3	207
Becket,	1758 John Hartwell, a. p.	1857	1857	21	38	59	22	0	0	0	1	0	0	1	0	0	55
" North,	1849 None.	63	85	148	40	0	1	1	1	2	0	3	0	0	0	0	102
Bedford,	1730 George Lewis, p.	1863	1865	43	120	163	50	2	0	0	0	2	2	4	0	1	150
Belchertown,	1737 William W. Woodworth, p.	1842	1866	92	214	306	16	7	5	12	6	5	11	0	4	4	370
Belmont, Waverley,	1865 Josiah W. Turner, p.	1837	1866	8	9	16	5	1	15	16	0	0	0	0	0	0	30
Berkley, 1st ch.,	1737 None.	55	95	150	40	0	0	0	0	2	5	0	7	0	4	0	125
" Trin. Cong.,	1848 J. Austin Roberts, p.	1824	1856	12	28	40	0	0	0	0	0	0	0	0	0	0	70
Berlin,	1779 William A. Houghton, p.	1853	1853	51	87	138	23	5	0	5	2	0	0	2	3	0	200
Bernardston,	1824 Truman A. Merrill, a. p.	1858	1865	18	33	51	14	0	0	0	0	0	0	0	0	0	60
Beverly, Dane st. ch.,	1802 Eugene H. Titus, p.	1866	1866	61	130	191	7	0	1	1	5	4	0	9	0	0	340
" 4th ch., North,	1834 Eli W. Harrington, a. p.	1837	1859	9	24	33	8	3	4	7	0	0	0	0	2	7	75
" Washington st. ch.,	1837 Alonzo B. Rich, p.	1846	1852	39	123	162	8	1	4	5	4	3	0	7	0	0	245
Billerica,	1829 Jesse G. D. Stearns, p.	1843	1843	25	69	94	23	1	5	6	1	2	0	3	1	3	60
Blackstone,	1841 John E. Edwards, p.	1840	1862	16	29	45	9	1	0	1	0	0	0	0	0	0	118
Blandford,	1735 Theodore A. Leece, a. p.	1845	1845	31	61	92	9	1	0	1	4	1	0	5	0	2	80
Boston, Old South ch.,	1669 { Geo. W. Blagden, D.D., p. { Jacob M. Manning, p.	1827 1854	1836 1857	110 303	321 617	431 920	200 11	32 42	26 12	4 2	5 3	0 0	9 5	0 0	3 2	0 2	90 236
" Park st. ch.,	1809 None.			86	207	293	39	14	4	18	2	5	0	7	7	8	802
" Essex st., Un. ch.,	1822 Nehemiah Adams, D. D., p.	1829	1834	147	357	504	25	0	12	12	2	3	0	5	0	2	236
" Phillips ch., South,	1823 Edmund K. Alden, D. D., p.	1850	1859	86	207	293	39	14	4	18	2	5	0	7	7	8	802
" Salem ch.,	1827 None.	150	293	443	4	13	17	14	0	15							
" Berkeley st. ch.,	1827 Henry M. Dexter, D. D., p.	1844	1849	103	246	349	29	17	15	32	6	15	0	21	7	13	1160
" Mariners' ch.,	1830 J. M. H. Dow, a. p.	1843	1846	134	16	150	124										120
" Central ch.,	1835 John E. Todd, p.	1860	1860	114	237	351	28	10	38	1	8	0	9	11	13	4	447
" Maverick ch., East,	1836 Joel S. Bingham, p.	1846	1863	724	279	403	6	6	12	8	10	0	18	4	6	6	690
" Mt. Vernon ch.,	1842 Edward N. Kirk, D. D., p.	1828	1842	193	412	605	173	6	16	22	8	23	0	31	3	8	453
" Shawmut ch.,	1845 Edwin B. Webb, D. D., p.	1850	1860	116	218	334	52	16	23	39	4	19	0	23	5	12	859
" Springfield st. ch.,	1859 None.	59	155	214	31	27	307	1	1	2	3	6	0	9	0	1	456
" E st. ch., South,	1860 Abijah R. Baker, a. p.	1838	1838	39	82	121	1	1	2	3	6	0	9	2			
" Chambers st. ch.,	1861 Pastors of Old South.			28	73	101	11	10	21								527
Boxborough,	1784 Amos Holbrook, p.	1866	1866	18	26	44	10	0	0	0	1	0	0	1	0	0	55
Boxford, 1st ch.,	1702 William S. Coggin, p.	1838	1838	41	90	131	14	0	2	2	2	0	4	0	0	1	175
" West,	1736 Charles M. Peirce, p.	1863	1863	31	40	71	9	0	4	4	2	2	0	4	0	0	107
Boylston,	1743 A. Hastings Ross, p.	1861	1861	39	83	122	40	1	0	1	0	5	0	5	1	1	100
Bradford, 1st ch.,	1682 John D. Kingsbury, p.	1856	1866	72	171	243	15	3	0	3	6	2	1	9	2	1	274
Braintree, 1st ch.,	1707 { Richard S. Storrs, D.D., p. { William S. Hubbell,	1811	1811	40	129	169	30	3	0	3	2	0	0	2	3	1	115
" South,	1829 None.	19	51	70	6	0	0	0	4	2	0	6					160

CHURCHES.	Org.	MINISTERS.	Name.	Ordned.	Commenced.	MEMBERS.				ADDITIONS.	REMOVALS.			MEMBERS.		
						Jan. 1, 1866.					1865.	1865.			1865.	
						Male.	Female.	TOTAL.	Absent.	Prof.		Letter.	TOTAL.	Deaths.	Disch.	Excom.
Bridgewater, 1st Tr. ch.,	1821	Ebenezer Douglass, p.	1855	1862	30	75	105	25	12	3	5	3	0	4	12	225
“ Scotland,	1836	Hartford P. Leonard, a. p.	1863	1865	13	36	49	6	12	12	4	1	0	1	12	0
Brighton,	1827	None.			33	98	131	29	1	3	4	4	0	8	1	0
Brimfield, 1st ch.,	1724	Charles M. Hyde, p.	1862	1862	47	138	185	35	0	1	1	3	3	0	6	5
Brookfield,	1756	Joshua Coit, p.	1860	1860	39	78	117	21	0	3	3	2	0	5	0	106
Brookline, Harvard ch.,	1844	Carlos C. Carpenter, p.	1861	1865	51	94	145	4	0	0	0	2	3	0	0	0
Buckland,	1785	Charles Lord, p.	1843	1860	42	88	130	18	3	4	7	4	6	0	10	3
Burlington,	1735	Joseph E. Swallow, a. p.	1848		15	29	44	7	1	1	2	0	0	0	0	1
Cambridge, 1st ch.,	1636	None.			83	210	293	45	1	4	5	2	4	1	7	1
“ Port, 1st ch.,	1827	None.			127	291	418	110	14	11	22	3	6	25	31	6
“ East,	1842	Nathaniel Mighill, p.	1864	1864	35	86	121	27	11	11	22	3	5	1	9	6
“ North, Holmes ch.,	1857	None.			30	58	88	12	8	4	12	0	0	0	0	2
“ Port, Stearns Chap.		Edward Abbott, p.	1863	1865	15	36	51	0	12	39	51	0	0	0	0	6
Canton, Ev. Cong. ch.,	1828	Rowland H. Allen, p.	1865	1865	21	39	60	14	3	13	16	1	0	1	0	0
Carlisle,	1830	William H. Dowden, p.	1863	1866	9	45	54	12	18	119	1	0	0	0	113	0
Carver,	1733	Henry L. Chase, p.	1864	1864	23	57	80	7	1	2	3	1	0	1	1	0
Charlestown, 1st ch.,	1632	James B. Miles, p.	1855	1855	88	210	298	30	12	618	8	4	12	8	4	420
“ Winthrop ch.,	1833	J. Eames Rankin, p.	1855	1864	139	341	480	37	17	1532	62	16	22	7	9	933
Charlemont, 1st ch.,	1768	[William F. Bacon, Licen.]			25	48	73	4	2	2	4	0	1	1	2	0
“ East,	1845	Aaron Foster, p.	1825	1850	22	50	72	12	3	0	0	0	0	0	0	8
Charlton, Cal. Cong. ch.,	1761	John Haven, p.	1836	1850	24	77	101	16	0	3	3	1	0	2	3	0
Chatham, 1st ch.,	1720	George Ritchie, a. p.	1853		31	81	112	11	0	0	2	1	0	3	0	190
Chelmsford, 2d ch., Nor.,	1824	Benjamin F. Clark, p.	1839	1839	27	55	82	10	7	0	7	2	0	2	3	2
Chelsea, Winnisimmet ch.	1841	Albert H. Plumb, p.	1858	1858	175	310	485	41	4	12	16	8	7	0	15	2
“ Broadway ch.,	1851	Samuel E. Herrick, p.	1863	1864	85	205	290	18	5	12	17	3	8	0	11	4
Chester, Center,	1769	None.			32	42	72	7	10	0	10	2	0	2	6	0
“ East,	1844	Edward A. Smith, a. p.	1865		5	18	23	2	6	3	9	1	0	1	1	4
Chesterfield,	1764	Edward Clarke, a. p.	1839	1865	9	35	44	5	0	0	0	0	0	0	0	3
Chicopee, 1st ch.,	1752	Eli B. Clark, p.	1839	1839	31	53	84	11	0	0	0	0	0	2	0	75
“ 2d ch.,	1830	Roswell Foster, p.	1855	1863	55	113	168	30	1	1	2	3	0	4	0	0
“ 3d ch.,	1834	Luther H. Cone, p.	1855	1857	57	154	211	47	3	15	18	3	3	0	6	0
Chilmark,	1700	None.			2	12	14	1	0	0	0	0	0	0	0	0
Clinton, 1st Ev. ch.,	1844	Benjamin Judkins, Jr., a. p.	1851		71	171	242	33	1	13	14	5	11	0	16	115
Cohasset, 2d Cong. ch.,	1824	Frederick A. Reed, p.	1848	1848	18	67	85	10	2	0	2	2	2	4	2	4
“ Beech Woods,	1863	Cyrus Stone, a. p.	1826	1863	4	13	17	1	4	0	4	0	0	0	3	5
Coleraine,	1750	None.			14	41	55	6	7	1	8	6	0	6	4	0
Conway,	1768	Elijah Cutler, p.	1863	1863	91	189	280	45	7	2	9	10	11	0	21	4
Concord, Trin. ch.,	1826	Edmund S. Potter, a. p.	1843		14	53	93	26	5	2	7	4	1	5	2	1
Cummington, 1st ch.,	1779	None.			8	20	28	21	0	0	0	3	0	3	0	0
“ Village ch.,	1839	None.			35	50	85	6	2	1	3	2	2	0	4	1
“ West, Village ch.,	1840	Joseph B. Baldwin, a. p.	1832	1864	23	42	65	13	3	0	3	1	0	0	1	0
Dalton,	1785	Edson L. Clark, p.	1859	1859	32	83	115	34	0	0	0	1	4	0	5	0
Dana,	1852	William Leonard, a. p.	1844		10	20	30	3	0	0	0	0	2	0	2	0
Danvers, 1st ch.,	1671	Charles B. Rice, p.	1859	1863	44	145	189	13	8	210	5	3	3	8	5	4
“ Maple st. ch.,	1844	None.			29	78	107	7	0	1	1	1	2	0	3	0
Dartmouth, South,	1807	None.			27	56	83	35	0	0	0	2	0	2	0	1
Dedham, 1st ch.,	1638	Jonathan Edwards, p.	1848	1863	46	157	203	80	3	3	6	8	3	0	11	2
“ South,	1736	None.			29	64	93	10	8	210	1	4	0	5	3	4
Deerfield, South,	1818	None.			74	154	228	30	0	2	2	1	8	0	9	0
“ Orth. Cong. ch.,	1835	Robert Crawford, D. D., p.	1840	1858	34	66	100	14	2	1	3	3	0	3	0	0
Dennis, South,	1817	Harvey M. Stone, a. p.	1848		27	66	93	8	1	0	1	5	1	0	6	1
Dighton, 1st Cong.,	1710	Ebenezer Dawes, a. p.	1864	1864	47	28	75	8	0	0	0	2	0	2	0	0
Dorchester, 2d ch.,	1808	James H. Means, p.	1848	1848	76	227	303	56	2	3	5	6	4	0	10	1
“ Village ch.,	1829	A. Judson Rich, p.	1864	1864	39	80	119	30	5	6	11	2	3	0	5	2
“ Port Norfolk,	1859	George Freeman, a. p.	1858		14	29	43	4	5	4	9	1	0	1	3	2
“ Fairmount,	1863	R. Manning Chipman, a. p.	1835	1863	9	11	20	2	1	7	8	0	2	0	2	0
Douglas, 1st ch.,	1747	Francis Dyer, a. p.	1851		6	29	35	3	0	0	1	0	0	1	1	0
“ East,	1854	William T. Briggs, p.	1846	1866	44	102	146	33	0	1	1	2	2	0	4	0
Dover, 2d Cong. ch.,	1839	Thomas S. Norton, a. p.	1846	1859	9	22	31	4	0	1	1	0	2	0	2	0
Dracut, 1st Ev. Cong. ch.,	1721	Lyman S. Watts, a. p.	1866	1866	16	66	82	20	18	3	21	4	0	0	4	17
“ West ch.,	1797	None.			43	73	116	16	4	2	6	2	1	1	4	3
“ Central ch.,	1847	George Pierce, p.	1863	1863	31	55	86	5	0	1	1	0	0	0	0	85
Dudley,	1732	Henry Pratt, p.	1854	1854	39	105	144	14	5	3	8	5	7	0	12	3
Dunstable,	1757	William C. Jackson, p.	1835	1859	20	48	68	18	0	0	0	2	0	2	0	1
East and West Bridge-	1826	None.			48	70	118		0	1	1	1	0	2	0	0
Easthampton, 1st ch.,	1785	Aaron M. Colton, p.	1840	1853	74	155	229	11	0	0	0	10	6	0	16	0
“ Payson ch.,	1852	Samuel T. Selye, D. D., p.	1846	1863	114	230	344	43	34	10	44	7	20	27	10	6
Easton,	1844	Charles E. Lord, p.	1844	1863	21	60	81	29	0	0	1	1	0	2	0	125
Edgartown,	1641	Benjamin F. Jackson, p.	1866	1866	35	80	115	37	1	0	1	2	3	0	5	1
Egremont, South,	1816	Timothy A. Hazen, p.	1854	1865	31	67	98	21	1	2	1	9	0	10	0	2
Enfield,	1790	John A. Seymour, p.	1854	1862	73	156	229	32	8	5	13	4	8	0	12	4
Erving, Ev. Cong. ch.,	1832	Abijah Stowell, a. p.	1844	1865	12	12	24	16	0	0	0	1	0	1	0	0
Essex, 1st ch.,	1681	James M. Bacon, p.	1846	1856	45	101	146	20	1	0	1	2	1	0	3	0
Fairhaven,	1794	None.			66	159	225	37	4	8	1	2	0	3	3	5
Fall River, 1st ch.,	1816	William W. Adams, p.	1860	1864	41	125	166	35	0	0	0	3	12	0	15	0
“ Central ch.,	1842	Eli Thurston, D. D., p.	1838	1849	107	184	291	60	10	4	4	4	8	1	13	3
Falmouth, 1st ch.,	1708	James P. Kimball, p.	1857	1860	48	142	190	33	2	1	3	3	1	0	1	0

CHURCHES.	MINISTERS.	Orchained.	Commenced.	HH. MEMBERS.				ADDIT'S.		REMOVALS.		B'TISMS.					
				Jan. 1, 1866.				1865.		1865.		1865.					
				Male.	Female.	TOTAL.	Absent.	Per Letter.	TOTAL.	Academics.	Dismiss.	Excom.	TOTAL.	Adults.	In Sab. Schools.		
Falmouth, East,	1821	Edwin Seabury, a. p.	1840	1866	15	24	39	4	0	1	1	0	0	0	60		
" North,	1833	Levi Wheaton, a. p.	1850	1858	44	54	98	16	0	1	1	4	0	0	1	55	
" Waquoit,	1849	David Brigham, a. p.	1819	1866	15	59	74	5	3	3	6	1	0	0	1	3	9
Fitchburg,	1768	Alfred Emerson, p.	1845	1858	120	260	380	77	3	11	14	11	11	0	22	0	2
" Trin. ch.,	1843	Moses B. Longley, a. p.	1846	1866	37	76	113	5	5	3	8	2	5	0	7	0	100
Foxborough,	1779	Noadiah S. Dickinson, p.	1847	1858	50	145	195	25	2	0	2	4	3	0	7	0	1311
Framingham, Hollis ch.,	1701	John K. McLean, p.	1861	1866			300	9	4	13	7	4	0	11	2	0	253
" Saxonville, Edw. ch.,	1835	George E. Hill, p.	1851	1863	36	124	160	8	4	0	4	3	0	7	4	0	1140
Franklin,	1738	George A. Pelton, a. p.	1865	1865	47	119	166	21	21	7	28	4	1	0	51	2	5
" South,	1855	Ebenezer Burgess, a. p.	1839		9	20	29	5	2	2	4	0	0	0	0	0	0
Freetown,	1807	Abel G. Duncan, a. p.	1829	1856	8	15	23	2	0	2	2	1	0	0	0	0	0
Gardner, 1st ch.,	1786	William D. Herrick, p.	1860	1864	21	65	86	20	3	7	10	0	0	0	0	3	2
" Ev. ch.,	1859	George F. Stanton, p.	1866	1866	55	104	159	22	0	2	2	1	2	0	3	0	235
Georgetown,	1732	Charles Beecher, p.	1844	1857	39	98	137	0	0	0	0	1	3	4	0	0	152
" Orth. Cong. ch.,	1864	None.			35	60	95	3	3	0	3	1	0	0	1	0	120
Gill,	1793	S. R. Asbury, a. p.	1861	1865	9	33	42	7	0	0	0	3	3	6	0	0	70
Gloucester, West,	1776	Samuel Cole, a. p.	1840		14	24	38	14	0	0	0	2	0	1	3	0	40
" Harbor, Ev. ch.,	1829	Isaiah C. Thacher, p.	1844	1860	28	89	117	0	4	0	4	4	3	5	12	2	0
" Lanesville,	1830	Thomas Morong, p.	1854	1864	15	41	56	3	5	0	5	2	0	0	2	4	0
Goshen,	1780	Sidney Holman, a. p.	1833		22	53	75	20	0	0	0	0	0	0	0	0	0
Grafton,	1731	Thomas C. Biscoe, p.	1838	1838	81	152	233	62	1	5	6	5	5	3	13	1	1
" Saundersville,	1860	None.			7	26	33	4	3	7	1	2	0	3	0	0	60
Granby,	1762	Henry S. Kelsey, p.	1863	1863	88	138	226	27	0	4	4	5	5	10	0	0	4
Granville, East,	1747	Archibald Geikie, p.	1846	1864	21	46	67	7	0	6	6	3	2	5	0	0	133
" West,	1786	Austin Gardner, a. p.	1860		22	44	66	0	1	2	3	2	1	5	0	3	7
Great Barrington, 1st ch.,	1743	R. B. Stratton, p.	1848	1864	60	130	190	3	2	5	7	5	2	0	7	2	8
" Housatonic,	1841	Josiah Brewer, a. p.	1826	1859	35	78	113	4	35	7	4	2	0	1	13	0	138
Greenfield, 1st ch.,	1754	Edmund S. Potter, a. p.	1843	1866	25	54	79	8	3	1	4	3	0	0	3	2	40
" 2d ch.,	1817	None.			82	143	225	30	2	4	6	4	6	0	10	0	5180
Greenwich,	1749	Edward P. Blodgett, p.	1843	1843	50	116	166	34	29	231	3	1	0	0	4	14	0
Groton,	1664	William W. Parker, p.	1858	1865	62	171	233	26	4	6	10	0	6	6	2	8	190
" Junction,	1861	None.			16	27	43	19	4	15	19	1	1	0	2	4	0
Groveland,	1727	Martin S. Howard, p.	1856	1864	35	101	136	0	0	2	2	3	1	0	4	0	2137
Hadley, 1st ch.,	1659	Rowland Ayres, p.	1848	1848	78	125	203	37	5	3	8	7	3	0	10	1	5
" 2d ch., North,	1831	Warren H. Bearan, p.	1841	1841	40	78	118	10	4	2	6	3	1	1	5	1	4
" Russell ch.,	1841	Edward S. Dwight, p.	1844	1864	30	79	109	3	5	5	10	1	4	5	1	1	70
Halifax,	1734	William A. Fobes, p.	1866	1866	18	29	47	1	1	0	1	1	0	0	1	0	150
Hamilton,	1714	S. Franklin French, p.	1864	1864	56	85	144	27	0	4	4	3	1	0	4	0	0
Hanover, 1st ch.,	1728	Joseph Freeman, p.	1844	1855	13	42	55	11	0	0	0	1	5	6	0	0	100
" 2d ch., Four Corners,	1854	James Aiken, p.	1843	1859	20	39	59	10	0	0	0	2	1	0	3	0	66
Hanson,	1748	Benjamin Southworth, a. p.	1859	1860	11	32	43	6	0	0	0	0	0	1	1	0	120
Hardwick, 1st Calv. ch.,	1736	Martyn Tupper, p.	1828	1852	26	70	96	12	4	0	4	3	6	9	1	0	115
Harvard,	1733	George H. Pratt, p.	1866	1866	32	82	114	25	1	0	1	5	8	0	13	1	140
Harwich,	1747	Joseph R. Munsell, a. p.	1831	1857	18	62	80	15	0	0	0	0	0	0	0	0	115
" Port, Pilgrim ch.,	1855	Alvan J. Bates, a. p.	1849	1865	14	33	47	2	0	2	2	0	0	0	0	0	180
Hatfield,	1670	John M. Greene, p.	1857	1857	100	163	263	20	17	1	18	4	2	0	6	7	9
Haverhill, West,	1735	None.			38	72	110	19	4	0	4	2	1	0	3	3	0
" East,	1744	Levi Loring, a. p.	1866		9	26	35	0	0	0	1	0	0	1	0	1	47
" Center,	1833	Theodore T. Munger, p.	1856	1864	50	175	225	3	7	10	5	5	0	10	3	2	225
" No. ch.,	1859	Raymond H. Seeley, D. D., p.	1843	1860	94	183	277	7	12	19	5	2	0	7	2	2	362
Hawley, East,	1778	None.			29	50	79	18	1	0	1	2	2	0	4	2	1
" West,	1825	Robert Samuel, a. p.	1859	1865	18	27	45	4	0	0	0	1	1	0	2	0	93
Heath,	1785	None.			6	14	20	0	0	0	0	2	3	0	5	0	60
Hingham,	1847	Henry W. Jones, p.	1866	1866	10	25	35	7	0	0	0	0	0	0	0	0	55
Hinsdale,	1795	None.			67	113	180	12	20	22	3	2	0	5	4	6	180
Holden,	1742	William P. Paine, D. D., p.	1833	1833	94	222	316	40	5	7	12	5	7	0	12	5	200
Holland,	1765	Alden Southworth, a. p.	1865		10	20	30	2	0	0	0	1	1	0	2	0	86
Holliston, 1st ch.,	1728	Joshua T. Tucker, a. p.	1837	1849	117	264	381	35	6	9	15	6	4	11	1	4	266
Holyoke, 1st ch.,	1799	Simonea Miller, p.	1846	1846	21	50	71	13	0	1	1	1	0	0	1	0	70
" 2d ch.,	1849	Lucius R. Eastman, Jr., p.	1862	1865	43	113	161	66	5	5	10	14	1	16	3	4	225
Hopkinton,	1724	Joseph Boardman, p.	1861	1865	49	100	149	23	0	2	2	2	7	0	9	0	175
Hubbardston,	1770	David Q. Cushman, a. p.	1838	1865	41	86	127	32	0	0	0	0	0	0	0	0	200
Huntington, 1st ch.,	1778	William E. B. Moore, a. p.	1865	1865	36	61	97	10	0	1	1	2	2	0	3	0	5
" 2d ch.,	1846	James A. Bates, a. p.	1860		20	50	70	6	8	1	9	0	2	0	2	0	65
Ipswich, 1st ch.,	1634	Robert Southgate, p.	1832	1851	50	164	214	20	8	3	11	7	4	0	11	4	1
" South ch.,	1847	Daniel Fitz, D. D., p.	1826	1826	35	145	180	23	7	3	10	4	2	0	6	4	140
" and Rowley,— Linebrook,	1749	Ezekiel Dow, p.	1845	1860	22	33	55	5	5	0	5	1	2	0	3	2	0
Kingston,	1828	Joseph Pechham, a. p.	1842	1859	20	62	82	16	1	0	1	2	0	0	2	1	0
Lakeville,	1725	James W. Ward, a. p.	1834	1863	40	63	103	12	0	0	0	4	0	0	4	0	114
Lancaster,	1839	George R. Leavitt, p.	1865	1865	23	79	102	19	12	15	27	5	3	0	8	5	75
Lanesborough,	1764	Charles Newman, a. p.	1868	1863	13	32	45	9	1	1	2	1	0	2	0	0	142
Lawrence, Lawr. st. ch.,	1847	Caleb E. Fisher, p.	1843	1859	141	301	442	131	15	9	24	3	21	24	8	4	509
" Central ch.,	1849	None.			138	330	468	166	8	19	27	3	45	1	14	1	2
" Eliot ch.,	1865	William F. Snow, p.	1866		14	18	32	0									57
Lee,	1780	Nahum Gale, D. D., p.	1842	1853	131	275	406	64	3	2	5	13	18	0	31	0	8
Leicester, 1st Cong. ch.,	1721	{ John Nelson, D. D., p. { Amos Coolidge, p.	1812 1812 1857	1812 1812 1857	88 151 229	30	2	4	6	5	3	0	8	3	0	255	

CHURCHES.	MINISTERS.	Ordained.	Commenced.	MEMBERS.		ADDITS.		REMOVALS.		DISMISSALS.		SCHOOLS.						
				Jan. 1, 1866.		1865.		1865.		1865.								
				Male.	Female.	Male.	Female.	Disch.	Excum.	Adults.	Infants.							
Lenox,	1769 None.			65	133	198	31	0	0	0	1	0	0	103				
Leominster,	1822 William J. Batt, p.	1859	1865	80	190	270	36	6	8	14	4	14	0	2	250			
Leverett,	1784 None.			28	35	63	2	0	0	0	0	2	0	0	150			
Lincoln, 1st ch.,	1747 Henry J. Richardson, p.	1860	1866	26	63	89	14	5	0	5	2	0	0	2	0	330		
Littleton,	1840 Elihu Loomis, a. p.	1851		19	33	52	11	0	0	0	0	3	0	0	2	60		
Longmeadow,	1716 John W. Harding, p.	1850	1850	52	131	183	14	3	1	4	9	5	0	14	3	9120		
East,	1829 Albert B. Peabody, p.	1800	1860	22	63	85	11	5	0	5	2	5	0	7	7	75		
Lowell, 1st Cong. ch.	1826 George N. Webber, p.	1855	1862	88	276	364	150	29	9	38	110	0	11	16	5	480		
Appleton st. ch.,	1830 Addison P. Foster, p.	1866	1866	55	188	243	43	3	2	5	4	15	0	19	2	0	530	
" John st. ch.,	1839 Eden B. Foster, d. d., p.	1841	1866	68	240	308		8	0	8	0	9	0	9	4	2	456	
" Kirk st. ch.,	1845 Amos Blanchard, d. d., p.	1829	1845	76	243	319	100	9	1	10	13	0	14	7	7	221		
" High st. ch.,	1846 Owen Street, p.	1843	1857	76	130	206	42	7	6	13	0	4	0	7	0	2	228	
Ludlow,	1789 Chester L. Cushman, p.	1859	1866	46	86	132	5	16	1	17	1	0	0	1	7	1	150	
Lunenburg,	1835 None.			24	46	70	0	4	1	5	1	0	0	1	1	3	90	
Lynn, 1st ch.,	1632 James M. Whiton, p.	1865	1865	69	206	275	44	11	15	26	5	6	0	11	4	13	477	
" Central ch.,	1850 Albert H. Currier, p.	1862	1865	31	71	102	18	4	13	17	2	4	0	6	3	0	157	
" Chestnut st. ch.,	1857 Edwin Smith, p.	1865	1865	9	43	52	2	6	2	8	1	0	0	1	2	2	0	115
Lynnfield, Central ch.,	1720 M. Bradford Boardman, p.	1863	1863	17	59	76	13	15	4	19	1	0	0	0	10	6	70	
" 2d ch.,	1854 Jacob Hood, a. p.	1859	1865	1	11	12	4	0	0	0	0	0	0	0	0	0	40	
Malden, 1st ch.,	1649 Charles E. Reed, p.	1858	1858	76	151	227	20	7	14	0	3	0	0	3	4	4	440	
" South,	1861 David M. Bean, p.	1863	1864	15	37	52	2	2	0	2	1	0	0	2	1	0	180	
Manchester, Or. Con. ch.,	1716 Edward P. Tenney, a. p.	1859	1862	41	87	128	24	4	1	5	1	0	0	1	3	0	140	
" The Or. Con. ch.,	1716 Francis V. Tenney, p.	1845	1858	27	79	106	9	0	0	0	3	0	0	0	3	0	103	
Mansfield,	1838 Jacob Ide, Jr., p.	1856	1856	31	73	104	5	14	5	19	4	2	0	6	8	1	180	
Marblehead, 1st ch.,	1684 Benjamin R. Allen, p.	1829	1854	40	293	333	47	3	0	3	6	0	0	6			1525	
" 3d ch.,	1858 Timothy D. P. Stone, p.	1843	1864	26	73	99	12	11	0	11	0	0	0	0	0	9	105	
Marion,	1703 Leander Cobb, p.	1827	1841	42	62	104	6	7	0	7	1	0	0	1	6	3	332	
Marlborough, Un. ch.,	1836 George N. Anthony, p.	1855	1860	56	143	199	32	7	9	16	6	9	0	15	5	11	250	
Marshfield, 1st ch.,	1632 Ebenezer Alden, Jr., p.	1843	1850	13	31	44	4	0	0	0	0	0	0	0	0	0	82	
" 2d ch., East,	1835 None.			16	26	42	4	0	0	0	2	0	0	2	0	0	60	
Mattapoisett,	1736 J. P. Cleaveland, d. d., p. e.	1827	1864	54	103	157	28	2	0	2	5	8	0	13	1	1	1	107
Medfield, 2d Cong. ch.,	1828 None.			26	89	115	11	0	0	0	0	2	0	2	0	1	85	
Medford, 1st Tr. C'l ch.,	1823 James T. McCollom, p.	1841	1865	43	108	151	20	0	1	1	0	2	0	2	0	4	190	
" Mystic ch.,	1847 Edward P. Hooker, p.	1861	1861	32	120	152	25	1	2	3	1	0	2	1	0	2	190	
Medway, 1st ch., East,	1714 Jacob Roberts, p.	1839	1856	38	88	126	17	0	0	0	3	0	0	3	0	4	201	
" 2d ch., West,	1750 Jacob Ide, d. d., p.	1814	1814	65	136	201	33	0	4	4	1	5	0	6	0	2	173	
" Village ch.,	1838 Stephen Knowlton, p.	1865	1865	56	144	200	45	0	3	3	3	1	0	4	0	1	130	
Melrose,	1848 Henry A. Stevens, p.	1861	1861	38	84	122	28	3	10	13	2	6	0	8	2	0	200	
Mendon,	1828 None.			7	19	26	3	0	0	0	0	0	0	0	0	0	0	
Methuen, 1st ch.,	1729 None.			53	106	159	36	1	2	3	4	6	0	10	1	1	146	
Middleborough, 1st ch.,	1694 Israel W. Putnam, d. d., p.	1815	1835	51	104	155	31	0	4	4	0	0	0	4	2	3	160	
" North,	1748 Rufus M. Sawyer, p.	1861	1866															
" Central ch.,	1848 Elbridge G. Little, p.	1848	1859	44	114	158	6	0	0	0	1	0	0	1	0	0	213	
Middlefield,	1847 Stephen G. Dodd, p.	1852	1866	52	113	165	15	0	0	0	3	0	0	3	0	0	240	
Middleton,	1783 John Dodge, a. p.	1842	1865	38	48	86	12	0	3	3	0	3	0	3	0	1	80	
Milford, 1st Cong. ch.,	1729 James M. Hubbard, p.	1862	1865	34	76	110	19	2	0	2	1	0	0	1	0	0	160	
Millbury, 1st ch.,	1741 James B. Thorton, Jr., p.	1851	1865	52	156	208	22	0	3	3	11	0	12	0	2	0	0	
" 2d ch.,	1747 Edmund Y. Garrette, p.	1854	1857	53	112	165	13	1	0	1	2	1	0	3	0	0	250	
Milton, 1st ch.,	1827 None.			66	126	192	34	5	7	4	2	0	0	6	0	0	175	
" 2d ch., Railway,	1678 Albert K. Teele, p.	1844	1850	38	77	115	26	0	5	4	0	0	0	4	0	5	70	
Monson,	1843 " " a. p.	1844		8	32	40	10	3	0	3	1	0	0	1	0	0	100	
Montague, 1st ch.,	1762 Theron G. Colton, p.	1849	1855	78	164	242	29	2	4	3	8	3	0	11	13	1	265	
Monterey,	1752 Edward Norton, p.	1864	1864	51	113	164	14	12	7	19	2	3	0	5	6	2	150	
Montgomery,	1750 James A. Clark, a. p.	1838		27	71	98	14	12	1	13	0	0	0	8	2	30		
Nantucket,	1797 None.			4	11	15	0	0	0	0	0	0	0	0	0	0	0	
Natick, 1st Cong. ch.,	1711 Samuel D. Hosmer, a. p.	1856	1864	50	226	276	77	2	2	4	5	6	1	12	2	2	200	
" John Eliot ch.,—	1802 Charles M. Tyler, p.	1859		78	188	266	33	31	6	37	7	1	0	8	18	5	375	
" South,	1859 George W. Sargent, p.	1859	1865	11	33	44	8	5	2	7	0	5	2	7	4	1	125	
Needham, Wellesley,	1798 None.			42	86	128	37	10	1	11	3	7	0	10	1	0	176	
" Grantville,	1847 None.			24	40	64	9	4	7	11	0	0	0	4	0	0	80	
" Ev. Cong. ch.,	1857 William B. Greene, a. p.	1855	1859	15	32	47	9	3	0	3	0	1	0	1	0	1	75	
New Bedford, 1st ch.,	1696 Asahel Cobb, p.	1825	1857	16	43	59	18	0	0	0	1	0	0	1	0	0	95	
" North ch.,	1807 Alonzo H. Quint, d. d., p.	1853	1864	113	273	386	83	4	13	17	4	6	0	10	4	3	509	
" Trin. ch.,	1831 Wheelock Craig, p.	1849	1850	65	87	152	16	3	5	8	4	2	0	6	2	0	130	
" Pacific ch.,	1844 None.			41	98	139	20	2	7	9	4	0	8	1	1	1	375	
New Braintree,	1754 John H. Gurney, p.	1850	1856	14	64	78	14	0	0	3	1	0	4	0	0	1	100	
Newbury, 1st ch.,	1635 Leon. Withington, d. d., p.	1816	1816	46	138	184	35	4	5	9	3	0	0	3	1	1	140	
" Byfield ch.,	1706 Joshua S. Gay, a. p.	1859	1859	47	69	116	26	0	1	1	4	5	0	9	0	1	70	
Newburyport, North ch.,	1768 William A. McGinley, p.	1859	1865	60	191	251	3	0	1	1	7	9	0	16	0	0	192	
" 4th ch.,	1793 Raud-lych Campbell, p.	1835	1837	71	127	198	22	0	0	0	8	0	0	8	0	3	140	
" Belleville,	1805 Daniel T. Fiske, d. d., p.	1847	1847	66	167	233	18	0	1	1	10	5	1	16	0	0	322	
" Whitefield ch.,	1850 Samuel J. Spalding, d. d., p.	1846	1851	51	136	187	30	4	1	5	1	2	0	3	1	5	229	
New Marlboro', 1st ch.,	1744 Charles C. C. Painter, p.	1863	1863	37	52	133	37	3	5	8	2	1	0	3	3	0	150	
" Southfield,	1794 Trem W. Smith, p.	1858	1861	24	44	68	5	3	1	4	0	3	0	3	1	1	45	
New Salem,	1845 David Eastman, a. p.	1840	1865	11	31	42	6	2	1	3	0	0	0	1	0	0	80	

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	MEMBERS.				ADDITIONS.		REMOVALS.		MEMBERS.					
				Jan. 1, 1866.	1865.	1865.	1865.	1865.	1865.	1865.							
Place and Name.	Org	Name.		Male.	Female.	TOTAL.	Absent.	Left.	TOTAL.	Baptism.	Excom.	Adults.	Infants.				
Newton, 1st ch., Center,	1664	Daniel L. Furber, p.	1847	1847	66	143	209	41	1	18	19	3	7	0	10	1	1160
" 2d ch., West,	1781	Henry J. Patrick, p.	1854	1860	47	96	143	25	0	12	12	4	1	0	5	0	309
" Eliot ch.,	1845	Joshua W. Wellman, p.	1851	1856	94	191	285	49	11	18	29	2	6	0	8	2	1347
" Auburndale,	1850	Augustus H. Carrier, p.	1856	1864	33	53	86	26	0	0	0	1	0	0	1	0	175
Northampton, 1st ch.,	1661	Zachary Eddy, D. D., p.	1835	1858	197	410	607	19	5	19	24	5	5	1	11	2	7500
" Edwards ch.,	1833	Gordon Hall, D. D., p.	1848	1852	108	203	311	23	0	12	12	4	8	1	13	0	2161
" Florence ch.,	1861	Horace C. Hovey, p.	1858	1863	40	72	112	10	21	3	24	1	0	0	15	5	264
North Andover, Ev. ch.,	1834	B. Franklin Hamilton, p.	1865	1865	27	98	125	16	5	3	8	3	3	0	6	3	125
Northborough,	1832	George E. Sanborne, p.	1857	1865	27	68	95	19	0	3	3	1	3	0	4	0	1150
Northbridge, 1st ch.,	1782	None.			23	57	80	10	3	1	4	1	2	0	3	3	0
" Whitinsville,	1834	Lewis F. Clark, p.	1842	1842	68	117	185	21	2	4	6	5	7	1	13	1	5254
No. Bridgewater, 1st ch.,	1740	None.			54	126	180	10	7	13	20	1	1	0	2	4	425
" So. ch., Campello,	1837	Charles W. Wood, p.	1839	1858	50	87	137	6	3	0	3	1	1	0	2	2	4230
" Porter ch.,	1850	None.			60	133	193	19	0	0	1	1	0	2	0	2	4200
Northfield, 1st ch.,	1752	Christopher Cushing, p.	1849	1851	111	197	308	46	2	0	2	2	7	0	19	1	1800
" Union ch.,	1854	Luther Keene, p.	1863	1863	32	82	114	12	1	1	2	2	2	1	5	1	0
North Chelsea,	1828	John Haskell, A. P.	1850		4	16	20	3	0	2	0	0	2	0	0	0	60
Northfield, Tr. Cong. ch.,	1825	Theodore F. Clark, A. P.	1842	1865	18	37	55	3	0	0	0	4	0	0	4	0	85
North Reading,	1720	T. Newton Jones, p.	1848	1863	15	45	60	3	0	0	0	0	2	0	2	0	1125
Norton,	1832	Henry C. Fay, A. P.	1859	1864	36	106	142	50	25	2	27	4	3	0	7	10	1100
Oakham,	1773	J. C. Halliday, p.	1865	1865	67	148	215	24	2	5	7	2	8	0	0	0	5350
Orange,	1846	Andrew B. Foster, A. P.	1844	1865	45	95	140	22	0	2	2	1	6	0	7	0	155
" North,		John H. Garmau, A. P.	1847	1866	3	7	10	2	0	0	0	0	0	0	0	0	65
Orleans, East,	1719	John E. M. Wright, A. P.	1852	1865	23	95	118	0	24	2	24	2	0	0	24	1	975
Otis,	1799	None.			26	79	105	19	19	0	19	4	3	0	7	13	1
Oxford,	1821	Samuel J. Austin, p.	1857	1864	87	169	256	74	5	6	11	3	1	0	4	4	3200
Palmer, 1st ch.,	1790	William B. Bond, A. P.	1840	1865	20	49	69	12	0	0	0	1	0	0	1	0	1017
" 2d ch.,	1847	Joseph Vaill, D. D., p.	1814	1854	28	82	110	30	6	3	9	2	4	0	6	4	2100
Paxton,	1767	William Phipps, p.	1840	1840	30	71	101	13	3	4	7	1	2	0	3	1	1615
Pelham,	1837	R. Dexter Miller, A. P.	1850		10	26	36	6	0	0	0	0	0	0	0	0	50
Pepperell,	1747	S. Leroy Blake, p.	1865	1865	96	196	292	50	2	3	5	7	2	0	9	2	6330
Peru,	1815	Nathaniel G. Bonney, p.	1864	1864	42	67	109	24	0	2	2	3	2	0	5	0	1170
Petersham,	1823	William Miller, A. P.	1845	1865	30	72	102	30	2	3	5	3	2	8	3	2	1013
Phillipston,	1783	Lyman White, p.	1849	1863	42	108	150	24	5	4	9	3	3	0	6	2	5223
Pittsfield, 1st ch.,	1764	John Todd, D. D., p.	1827	1842					7	12	19	16	2	0	18	10	2600
" 2d ch.,	1846	No public services.			8	19	27	0	0	0	0	0	1	0	1	0	0
" South ch.,	1850	Edward Strong, p.	1842	1865	86	152	238	46	0	6	6	9	15	2	26	0	1745
Plainfield,	1786	Solomon Clark, A. P.	1841	1868	47	89	136	10	0	3	3	0	2	0	2	0	240
Plymouth, 2d ch., South,	1738	Sylvester Holmes, A. P.	1811		28	66	94	2	0	0	0	1	0	0	1	0	9
" 3d ch.,	1801	David Bremner, p.	1855	1864	55	177	232	24	3	0	3	0	5	8	0	2	2140
" 4th ch.,— Chiltonville,	1818	None.			19	36	55	6	0	0	0	2	0	0	2	0	90
" 5th ch.,	1862	Alexander Fuller, Jr., p.	1863	1863	19	44	63	2	1	0	1	2	0	0	2	0	86
Plympton,	1698	Moses Patten, A. P.	1860	1864	22	87	109	11	2	2	4	2	4	0	6	2	1
Prescott,	1823	David Bancroft, p.	1838	1858	16	21	37	8	0	0	0	1	1	0	2	0	1
Princeton, 1st ch., Center,	1764	None.			50	106	156	12	29	8	37	6	3	0	9	21	7
Princeton, 2d ch.,	1714	Christopher J. Switzer, A. P.			12	47	59	2	0	0	0	2	1	0	3	0	79
Quincy,	1832	Edward P. Thwing, p.	1858	1862	30	98	128	16	6	7	15	2	2	0	4	3	201
Randolph, 1st ch.,	1731	John C. Labaree, p.	1863	1865	34	94	128	9	0	1	1	2	2	0	4	0	154
" 2d ch., East,	1818	No public services.			20	38	58	5	0	0	0	2	2	0	4	0	0
" Winthrop ch., East,	1856	Ezekiel Russell, D. D., p.	1836	1857	37	81	118	2	0	3	3	4	0	0	4	0	3350
Raynham,	1731	William J. Breed, A. P.	1835	1864	54	116	170	24	1	3	4	2	0	5	1	1	1140
Reading, Old South ch.,	1770	William Barrows, p.	1845	1856	37	119	156	10	2	2	4	5	0	10	1	2	204
" Bethesda ch.,	1849	William H. Wilcox, p.	1851	1857	59	124	183	25	1	1	2	9	3	0	12	0	3260
Rehoboth,	1721	Francis H. Boynton, p.	1864	1864	46	86	132	28	15	4	19	3	3	1	7	9	1110
Richmond,	1765	Charles S. Sylvester, A. P.	1857		25	68	93	14	4	1	5	2	0	0	2	2	75
Rochester, Center,	1763	Edward Leonard, p.	1852	1861	28	80	108	22	0	0	0	0	2	0	2	0	80
" North,	1789	James R. Cushing, A. P.	1829	1861	5	7	12	2	0	0	0	0	0	0	0	0	30
Rockport, 1st ch.,	1755	William H. Dunning, p.	1864	1864	79	145	224	10	10	10	4	0	4	3	0	2	275
" 2d Cong. ch.,	1855	Luther H. Angier, A. P.	1840	1864	24	33	57	2	0	0	0	3	0	0	3	0	114
Rowley,	1639	John Pike, p.	1838	1840	40	113	153	6	3	2	5	0	5	0	5	3	1000
Roxbury, Eliot ch.,	1834	August C. Thompson, D. D., p.	1842	1842	140	286	426	99	14	22	36	4	16	20	4	12	648
" Vine st. ch.,	1857	John O. Means, p.	1851	1857	60	158	218	16	10	15	25	3	11	0	14	5	7246
Royalston, 1st ch.,	1766	Ebenezer W. Bullard, p.	1838	1852	24	95	119	10	0	1	1	2	2	0	4	0	1150
" 2d ch.,	1837	Franklin D. Austin, A. P.	1853	1863	36	66	102	27	0	0	0	2	0	2	0	2	0
Rutland,	1720	Henry Cummings, p.	1851	1866	62	126	188	26	9	2	11	5	5	0	10	4	2275
Salem, Tabernacle ch.,	1629	Charles Ray Palmer, p.	1860	1860	49	263	310	26	2	1	3	6	0	12	1	1	268
" 3d Cong. ch.,	1755	{ Brown Emerson, D. D., p. Edward S. Atwood, p.	1805	1865	80	264	344	40	3	13	16	7	1	0	8	1	3415
" Crombie st. ch.,	1832	Clarendon Waite, p.	1854	1866	48	194	242	40	10	3	13	0	9	0	9	5	0
Salisbury, Rocky Hill,	1718	Benjamin Sawyer, A. P.	1809		5	14	19	0	0	0	0	1	0	0	1	0	0
Saundersfield,	1756	[James Deane, Licen.]			74	155	227	55	5	0	5	3	1	0	4	5	0
Sandwich,	1629	John C. Paine, p.	1838	1864	40	87	127	8	3	1	4	2	1	0	3	1	2100
Saugus, Center,	1739	Levi Brigham, p.	1837	1851	10	27	37	5	0	0	0	1	6	0	7	0	30
Scituate, North,	1838	Alexander J. Sessions, p.	1838	1863	31	63	94	8	1	3	4	1	2	0	3	2	9
Sakonk,	1625	James O. Barney, p.	1824	1824	60	98	158	17	2	0	2	1	0	1	2	2	2185
Sharon, 1st Cong. ch.,	1741	Perley B. Davis, p.	1862	1862	34	81	115	10	2	4	6	3	7	0	10	1	3160
Sheffield,	1735	David D. Sahler, p.	1855	1864	40	138	178	2	0	2	4	5	0	9	0	9	5

CHURCHES.	ORG.	MINISTERS.	Ordnained.	Commenced.	HH. MEMBERS.				ADDIT'S		REMOVALS.			DISMISS.		SCHOOLS.		
					Jan. 1, 1866.				1865.		1865.			1865.				
					Male.	Female.	TOTAL.	Absent.	W. L.	Letter.	TOTAL.	Locals.	Disch.	Expul.	TOTAL.		Adults.	Infants.
Shebarnie, 1st ch.,	1770	Richard S. Billings, p.	1855	1855	71	112	183	5	21	1	22	6	1	0	7	12	2	150
" Falls,	1850	Pliny S. Boyd, p.	1865	1865	52	108	160	30	0	9	9	6	0	0	0	0	0	230
Sherborn,	1685	Edmund Dowse, p.	1838	1838	60	107	167	24	1	2	3	0	0	0	2	1	2	151
Shirley Village,	1828	Albert I. Dutton, p.	1863	1863	16	42	58	13	2	0	2	1	1	0	0	0	0	100
Shrewsbury,	1723	Benjamin A. Dean, p.	1866	1866	69	112	181	35	0	2	2	10	8	0	18	0	0	220
Shutesbury,	1742	William K. Vail, p.	1866	1866	17	33	50	8	0	0	0	0	0	0	0	0	0	100
Somersct,	1861	Nelson Clark, a. p.	1866	1866	9	20	29	7	0	1	1	0	0	0	0	0	0	50
Somerville, East,	1855	None.			96	174	270	59	92	18	110	2	3	1	6	40	0	364
" North, Winter Hill,	1864	E. Porter Dyer, a. p.	1839	1864	13	22	35	6	0	5	5	2	2	0	4	0	0	100
Southampton,	1743	Burritt A. Smith, p.	1865	1865	103	172	275	62	4	7	11	6	8	0	14	0	0	2179
Southboro', Pilgrim ch.,	1831	John Colby, p.	1855	1865	49	105	154	25	3	5	8	2	11	0	13	0	0	130
" Southville,	1865	Simon L. Hobbs, a. p.	1854	1865	6	17	23	1	12	11	23	0	0	0	0	10	0	116
Southbridge,	1801	Edwin B. Palmer, p.	1859	1864	44	133	177	42	2	9	11	3	1	0	4	0	0	94
South Danvers, 1st ch.,	1861	William H. Barbour, p.	1861	1861	80	213	293	10	12	1	13	8	3	0	11	4	0	6325
South Hadley, 1st ch.,	1733	Hiram Mead, p.	1858	1858	89	195	284	60	16	9	25	2	8	0	10	4	0	9245
" Falls,	1824	Samuel J. M. Merwin, p.	1844	1860	31	76	107	6	0	2	2	3	2	0	5	0	0	1150
" "	1824	Richard Knight, p.	1837	1856	38	122	160	60	8	2	10	1	3	0	4	8	0	1140
South Reading,	1645	Charles R. Bliss, p.	1859	1862	53	106	159	20	1	3	4	2	0	0	2	1	0	259
Southwick,	1773	David Beals, Jr., a. p.	1863		10	42	52	12	1	1	2	1	1	0	2	0	0	190
Spencer,	1744	James Cruikshanks, p.	1858	1864	44	108	152	15	3	8	1	2	0	3	2	1	0	241
Springfield, 1st ch.,	1637	Henry M. Parsons, p.	1854	1854	109	313	422	50	73	38	5	8	0	13	3	6	4	6418
" Olivet ch.,	1833	None.			79	160	239	34	1	5	6	7	10	0	17	0	0	255
" South ch.,	1842	Samuel G. Buckingham, p.	1837	1847	123	231	354	31	43	10	53	5	2	0	7	1	0	4275
" North ch.,	1846	Richard G. Greene, p.	1856	1866	135	221	356	29	7	23	30	6	58	0	64	0	0	3550
" Indian Orchard,	1848	None.			18	36	54	27	0	0	0	1	2	0	3	0	0	175
" Sanford st. ch.,	1864	None.			12	29	41	16	2	0	2	2	1	0	3	0	0	80
" Memorial ch.,	1865	None.			25	35	60											
" "	1852	None.			19	48	67	14	5	4	9	2	3	1	6	0	0	106
Sterling,	1734	Nathaniel H. Eggleston, p.	1845	1860	71	161	232	10	1	7	8	2	5	0	7	0	0	4295
Stockbridge,	1824	George T. Dole, a. p.	1842		25	45	70	15	0	0	0	2	1	0	3	0	0	180
" Curtisville,	1729	Swift Byington, p.	1852	1864	26	75	101	19	3	0	3	1	3	0	4	2	0	130
Stoneham,	1744	Thomas Wilson, p.	1848	1856	42	87	129	28	7	2	9	3	6	0	9	4	0	1200
Stoughton, 1st ch.,	1852	Thomas Allender, a. p.	1866	1866	12	36	48	2	6	14	20	0	0	0	0	2	0	1225
Stowe, Assabet,	1736	Marshall B. Angier, p.	1853	1863	90	160	250	40	1	4	5	4	0	8	0	0	0	4150
Sturbridge,	1640	Erastus Dickinson, p.	1835	1856	52	119	171	33	2	2	4	2	3	0	5	1	0	213
Sudbury, Un. ch.,	1718	Edward W. Root, a. p.	1850	1865	78	126	204	6	4	0	4	6	4	0	10	0	0	5225
Sunderland,	1720	George Lyman, p.	1851	1851	48	124	172	32	0	1	1	4	2	0	6	0	0	1150
Sutton, 1st ch.,	1846	None.			5	46	51	8	0	0	0	0	6	0	6	0	0	4168
Swampscott, 1st ch.,	1832	Thomas T. Richmond, p.	1832	1860	33	71	104	20	0	0	0	1	0	1	0	0	0	1000
Taunton, 1st ch., West,	1821	Erastus Maltby, p.	1824	1826	110	298	408	32	5	4	9	1	12	0	13	2	0	9370
" Trin. Cong. ch.,	1837	Mortimer Blake, p.	1839	1855	59	131	190	44	6	4	10	5	2	0	7	3	4	364
" Winslow ch.,	1853	None.			9	25	34	9	0	0	0	2	0	0	2	0	0	2115
" Ev. Cong., East,	1832	Lewis Sabin, d. p.	1836	1837	36	90	126	11	0	4	4	2	6	0	8	0	0	2143
Templeton,	1835	Richard Tolman, p.	1845	1852	51	112	163	31	1	0	1	4	3	0	7	1	0	2146
Tewksbury,	1797	George Ford, p.	1846	1865	39	76	115	24	3	3	6	2	4	0	6	2	0	50
Tolland,	1663	Anson McLoud, p.	1841	1841	43	99	142	12	1	0	1	3	1	0	4	0	0	1160
Topsfield,	1734	John C. Hutchinson, a. p.	1859		79	172	251	45	11	1	12	5	0	5	7	3	0	3274
Townsend,	1711	Edward W. Noble, p.	1849	1849	42	164	206	8	0	0	0	3	2	0	5	0	0	1030
Truro, 1st ch.,	1842	Supplied by Methodist.			4	12	16	0	0	0	0	0	0	0	0	0	0	70
" North,	1735	Spencer O. Dyer, a. p.	1858		61	166	227	49	2	2	4	7	12	0	19	2	0	365
Upton,	1730	Joseph B. Johnson, p.	1855	1864	34	111	145	28	1	7	8	1	2	0	3	1	0	250
Uxbridge,	1826	Edward G. Thurber, p.	1862	1863	38	111	149	45	4	0	4	1	3	0	4	1	0	2165
Walpole,	1820	El Nathan E. Strong, p.	1859	1865	36	104	140	41	7	4	11	1	1	1	3	5	0	4175
Waltham,	1751	William G. Tuttle, p.	1851	1861	45	102	147	33	27	2	29	4	0	4	13	1	0	2120
Ware, 1st ch.,	1826	Ariel E. P. Perkins, p.	1844	1855	89	205	297	45	11	5	16	12	10	0	22	3	10	304
Wareham,	1749	Timothy F. Clary, p.	1849	1860	41	95	136	21	9	3	12	4	3	0	7	2	0	1125
Warren,	1745	Edwin L. Jaggard, p.	1862	1863	54	122	176	16	3	1	4	2	1	0	3	2	1	1187
Warwick, Tr. Cong. ch.,	1829	Edmund H. Blanchard, p.	1860	1860	14	44	58	11	2	1	3	2	2	0	4	2	0	68
Washington, Union ch.,	1772	None.			26	32	58	6	6	3	9	2	6	0	8	2	0	175
Watertown, Phillips ch.,	1855	James M. Bell, p.	1858	1865	32	58	90	24	3	1	4	0	2	0	2	1	0	1005
Wayland,	1828	Henry Bullard, p.	1853	1863	51	99	150	43	7	0	7	0	7	0	7	1	0	2115
Webster,	1838	Sylvanus C. Kendall, p.	1854	1860	60	108	168	23	36	9	45	0	4	17	28	0	0	275
Wellesley, 1st ch.,	1730	George F. Walker, p.	1863	1863	86	134	214	20	1	0	1	2	0	0	2	1	0	1075
" 2d ch., South,	1833	Henry M. Rogers, a. p.	1865	1865	47	83	130	0	1	0	1	2	0	0	2	0	0	200
Wendell, Center, 1st ch.,	1774	Willard Brigham, a. p.	1843	1864	11	27	38	5	1	0	1	2	1	0	3	0	0	65
Wenham,	1644	John S. Sewall, p.	1859	1859	29	83	112	19	4	0	4	3	3	0	6	1	0	2188
Westborough,	1784	Luther H. Sheldon, p.	1844	1856	113	202	315	40	4	12	16	3	7	1	11	1	0	7325
West Boylston,	1796	James H. Fitts, p.	1859	1862	47	116	163	29	1	3	4	4	11	0	15	0	0	1142
West Brookfield, 1st ch.,	1717	Samuel Dunham, p.	1864	1864	68	163	231	19	14	6	20	2	4	1	7	6	0	2260
West Cambridge,	1842	Daniel R. Cady, p.	1845	1856	32	87	119	21	0	4	4	2	3	0	5	0	0	1685
Westfield, 1st ch.,	1679	None.			85	224	309	22	7	7	14	11	4	1	16	2	0	5240
" 2d ch.,	1856	Henry Hopkins, p.	1861	1866	83	139	222	45	3	3	6	0	7	0	7	2	0	2213
Westford,	1828	Edwin A. Spence, p.	1806	1865	22	68	90	14	0	0	0	2	1	0	3	0	1	

CHURCHES.		MINISTERS.	Or- ained.	Com- menced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.			B'YSMS.				
Place and Name.	Org				Name.	Jan. 1, 1866.	1865.	1865.	1865.	1865.	1865.	1865.	1865.	1865.	1865.	1865.		
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dis- miss.	EX- COMM.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.
W. Roxby, So. Ev. ch.,	1835	Thomas Laurie, D. D., p.	1842	1851	25	60	85	18	3	1	4	0	1	0	1	1	1	121
" " Mather ch., —																		
" " Jamaica Plain,	1853	Francis B. Perkins, p.	1860	1864	47	83	130	33	5	16	21	2	4	0	6	2	8	130
" " Roshndale,	1864	William Allen, a. p.			8	14	22	9	12	2	4	0	4	0	4	0	0	52
West Springfield, 1st ch.,	1698	None.			17	157	228	53	0	2	2	4	5	0	9	0	0	1150
" 2d ch., Mittineague	1850	Perkins K. Clark, p.	1846	1866	18	44	62	21	3	2	5	0	4	0	4	0	0	128
W. Stockbridge, Center,	1789	Lewis Pennell, p.	1833	1854	22	43	65	11	1	0	1	3	2	0	5	1	0	60
" Village,	1833	Edward J. Giddings, a. p.	1857		27	55	82	38	0	6	6	2	3	0	5	0	2	60
Weymouth, 1st ch.,	1623	Joshua Emery, p.	1835	1838	42	77	119	5	0	0	2	0	2	0	2	0	0	105
" 2d ch., So.,	1723	James P. Terry, p.	1839	1848	30	84	114	4	0	3	3	1	5	0	6	0	3	216
" Landing,	1811	Lysander Dickerman, p.	1858	1861	45	111	156	23	5	1	6	8	2	0	10	5	0	204
" Un. ch., So.,	1842	Stephen H. Hayes, p.	1844	1858	22	66	88	4	0	0	0	6	0	0	6	0	0	185
" Pilg. ch. No.,	1852	Samuel L. Rockwood, p.	1840	1858	15	42	57	2	1	0	1	1	0	1	2	1	0	150
" East,	1860	Daniel W. Waldron, a. p.			65	100	175	25	0	1	1	3	0	0	3	0	0	225
Whately,	1771	John W. Lane, p.	1860	1860	57	107	164	23	0	6	6	2	3	11	0	0	0	186
Wilbraham,	1741	Alexander D. Stowell, p.	1858	1865	66	111	177	50	10	6	16	0	0	0	0	0	0	0
" South,	1785	John Whitehill, p.	1861	1861	32	70	102	18	3	2	5	3	4	0	7	1	2	93
Williamsburg, 1st ch.,	1771	Elihalet Y. Swift, p.	1844	1862	118	173	291	58	2	10	12	2	8	0	10	0	0	2152
" Haydenville,	1851	George W. Phillips, p.	1864	1864	51	119	170	42	21	12	33	1	6	0	7	10	7	175
Williamstown, 1st ch.,	1765	Mason Noble, a. p.	1832		96	230	326	40	1	1	2	5	3	0	8	0	0	100
" College ch.,	1834	Pres. M. Hopkins, D. D., p.	1836	1836	36	3	39	16	1	3	4	0	5	0	5	0	0	0
" 2d ch., South,	1836	None.			15	22	48	11			1	1			1			100
Wilmington,	1733	Samuel H. Tolman, p.	1856	1856	26	71	97	19	3	1	4	2	3	0	5	2	4	143
Winchendon, 1st ch.,	1762	Thomas Boutelle, a. p.	1834	1866	19	44	63	20	0	0	2	5	0	7	0	0	0	63
" North,	1843	Austin Dodge, p.	1866		40	115	155	19	3	2	5	2	3	7	1	1	1	155
Winchester,	1840	Reuben T. Robinson, p.	1852	1852	117	193	310	59	5	4	9	1	6	0	7	4	5	342
Windsor, ch. of Christ,	1772	Lewis P. Atwood, a. p.	1855		20	29	49	12	2	4	6	0	2	0	2	0	0	90
Woburn, 1st ch.,	1642	None.			150	340	520	94	6	2	8	7	5	0	12	1	2	575
" North,	1849	Melancthon G. Wheeler, p.	1829	1865	13	37	50	6	0	6	0	1	3	0	4	0	0	139
Worcester, 1st ch.,	1716	None.			170	353	553	82	3	2	5	10	14	0	24	1	3	439
" Calvinist ch.,	1820	Seth Sweetser, D. D., p.	1836	1838	91	214	305	33	1	5	6	6	2	0	8	1	2	200
" Union ch.,	1836	Ebenezer Cutler, D. D., p.	1850	1855	144	251	395	24	5	17	22	4	30	9	43	0	1	475
" Salem st. ch.,	1848	Merrill Richardson, p.	1841	1858	86	164	250	74	6	9	15	4	6	1	11	2	0	450
" Mission Chap. ch.	1865	Henry T. Cheever, a. p.	1847	1865	16	24	40	2	19	6	25	0	0	0	0	0	0	180
Worthington,	1771	John H. Bisbee, p.	1834	1838	62	105	167	23	4	1	5	4	7	0	11	2	6	300
Wrentham, 1st ch.,	1692	None.			48	155	203	45	1	0	1	4	1	0	5	0	0	3125
" Un. ch., North,	1839	None.			9	20	29	2	3	0	3	0	0	0	0	0	0	5
Yarmouth, 1st ch.,	1639	Joseph B. Clark, p.	1861	1861	34	99	133	7	5	0	5	4	0	4	3	2	2	233
" West,	1840	Henry A. Lounsbury, a. p. ½	1856	1865	4	11	15	0	0	0	0	0	0	0	0	0	0	20

OTHER MINISTERS.

Joseph Abbott, D. D., Beverly.
 George Allen, Worcester.
 George E. Allen, Norton.
 John A. Albro, D. D., Cambridge.
 Frederick Alvord, Monson.
 Marcus Ames, Chaplain Girls' Ref. School, Lancaster.
 Rufus Anderson, D. D., Boston.
 Samuel S. Ashley, U. S. Christian Commission.
 Timothy Atkinson, Nahant.
 Daniel H. Babcock, South Plymouth.
 Elijah P. Barrows, Prof., Andover.
 John Bascom, Prof., Williams Coll.
 Spencer F. Beard, Andover.
 Charles C. Beaman.
 George C. Beckwith, D. D., Sec. Am. Peace Society, Boston.
 William H. Beecher, N. Brookfield.
 William H. Belden.
 William H. Bessom, East Boston.
 Andrew Bigelow, D. D., Medfield.
 Henry B. Blake, Belchertown.
 Milton P. Braman, D. D., Auburn-dale.
 Henry J. Bruce, Miss., A. B. C. F. M.
 Albert Bryant, Miss., A. B. C. F. M.
 Asa Bullard, Sec. Mass. S. S. Soc'y, Boston.
 Daniel C. Burt, Fairhaven.
 Ebenezer Burgess, D. D., Dedham.
 Wm. Bushnell, Physician, Boston.
 Daniel Butler, Sec. Mass. Bible Soc'y, Boston.
 G. W. Campbell, Bradford.
 Eber Carpenter, Boston.

John W. Chickering, Sec. Suffolk Temp. Union, Boston.
 Willard Child, D. D., Worcester.
 Erastus Clapp, Easthampton.
 Dorus Clark, Waltham.
 Sereno D. Clark, Sec'y Cong. Board of Publication, Boston.
 James A. Clark, Monterey.
 Jonas B. Clark, Teacher, Needham.
 N. George Clark, D. D., Sec. A. B. C. F. M., Boston.
 Benjamin F. Clarke, South Natick.
 Dana Cloyes, South Reading. (ton.
 Nathaniel Cobb, Evangelist, Kings-nathaniel Coggswell, Yarmouth.
 Moses M. Colburn, South Dedham.
 Joseph A. Copp, D. D., Chelsea.
 John P. Cowles, Principal Young Ladies' Sem'y, Ipswich.
 Henry K. Craig, New Bedford.
 J. D. Crosby, Ashburnham.
 Joseph W. Cross, West Boylston.
 Preston Cummings, Leicester.
 John P. Cushman, Brighton.
 J. Jay Dana, Becket.
 Alfred H. Dashiell, Stockbridge.
 Elmathan Davis, Fitchburg.
 Artemas Dean, Greenfield.
 Elijah Demond, Westboro'.
 Calvin Durfee, Williamstown.
 John Dudley, Boston.
 John Dwight, North Wrentham.
 Lucius R. Eastman, Boston.
 John Q. A. Edgell, Andover.
 Alfred A. Ellsworth, Milford.
 Joseph Emerson, Sec'y Amer. and For. Chris. Un., Andover.
 Asa Farwell, Bentonsport, Iowa.

Joseph B. Felt, LL. D., Salem.
 David D. Field, D. D., Stockbridge.
 James Fletcher, Danvers.
 John Forbush, Upton.
 Edwin B. French.
 Robert W. Fuller, Stowe.
 Wakefield Gale, Rockport.
 Allen Gannett, Boston.
 George Gannett, Boston.
 William M. Gay, Pittsfield.
 George D. Goodrich.
 Nath'l H. Griffin, Williamstown.
 Thomas A. Hall, Otis.
 Charles Hammond, Principal Acad-emy, Monson.
 Stedman W. Hanks, Sec'y Am. Sea-man's Friend Society, Lowell.
 Sewall Harding, Auburndale.
 Willard M. Harding, Chelsea.
 Henry C. Haskell, Miss'y, Turkey.
 Roger C. Hatch, Warwick.
 Allen Hazen, Miss'y, India.
 Phineas C. Headley, Quincy.
 Frederick Hebard, Dennis.
 Charles D. Herbert.
 Charles J. Hinsdale, Blandford.
 Calvin Hitchcock, D. D., Wrentham.
 Edwin R. Hodgman, Lynnfield.
 I. F. Holton, Assoc. Ed. Recorder, Medford.
 Francis Homes, Miss'y, Lynn.
 Henry B. Hooker, D. D., Sec. Mass. H. M. Soc'y, Boston.
 Erastus Hopkins, Northampton.
 Wm. W. Howland, Miss'y, Ceylon.
 Henry L. Hubbard.
 Samuel C. Jackson, D. D., Assistant Sec. Ms. Bd. of Ed., Andover.

Horace James, Newbern, N. C.
 George B. Jewett, Salem.
 John E. B. Jewett, Pepprell.
 Erastus M. Kellogg, Barre.
 Caleb Kimball, Medway.
 Matthew Kingman, Charlemont.
 Charles B. Kittredge, Westboro'.
 Isaac P. Langworthy, Sec'y Amherst Cong. Union, Chelsea.
 Amos E. Lawrence, Housatonic.
 George R. Leavitt, Lancaster.
 Samuel H. Lee, North Bridgewater.
 Stephen C. Leonard.
 Charles Livingstone, U. S. Consul.
 John M. Lord, South Dartmouth.
 Charles D. Lotthrop, Amherst.
 Leonard Luce, Westford.
 Ephraim Lyman, Northampton.
 Solomon Lyman, Easthampton.
 Elihu P. Marvin, D. D., Ed. *Recorder*, Boston.
 Abijah P. Marvin, Winchendon.
 Selah Merrill, Le Roy, N. Y.
 Rodney A. Miller, Worcester.
 Charles L. Mills, Jamaica Plain.
 Eli Moody, Montague.
 Sardis B. Morley, Andover.
 Charles F. Morse, Miss., *Bulgaria*.
 Osborne Myrick, Provincetown.
 Ebenezer Newhall, Cambridgeport.
 D. B. Nichols, Washington, D. C.
 Birdsey G. Northrup, Agt. State B. of Ed., Saxonyville.
 Samuel Nott, Wareham.
 Daniel P. Noyes, Sec. Home Evang., Boston.
 David Oliphant, Andover.
 Theophilus Packard, South Deerfield.
 Calvin E. Park, West Boxford.
 Edwards A. Park, D. D., Prof., Andover.
 Jonas Perkins, Braintree.
 B. F. Perkins.
 Henry T. Perry.
 Austin Phelps, D. D., Prof., Andover.
 Winthrop H. Phelps, Monterey.
 John C. Phillips, Boston.
 Lebbens R. Phillips, Groton.
 Jeremiah Pomeroy, So. Deerfield.
 Rufus Pomeroy, Otis.
 Charles S. Porter, West Cambridge.
 Lemuel S. Potwin, Boston.
 Dennis Powers, Abington.
 Francis G. Pratt, Middleboro'.
 Miner G. Pratt, Sec., Andover.
 Thomas O. Rice, Boston.

M. L. Richardson, Globe Village.
 D. Warren Richardson, Middleton.
 L. Burton Rockwood, S. C. Am. Tr. Soc. N. E. Branch, Boston.
 Daniel H. Rogan.
 Lorrain Root, Sheffield.
 Thomas H. Root, Westfield.
 Augustine Root, Petersham.
 William L. Ropes, Librarian, Andover.
 Bualis Sanford, East Bridgewater.
 Enoch Sanford, Raynham.
 John Sanford, Taunton.
 William H. Sanford, Worcester.
 Mar'ill W. Sanders, Miss'y, *Ceylon*.
 P. A. Schwarz, Miss'y, Greenfield.
 Julius Sælye, D. D., Prof., Amherst.
 L. Clark Sælye, Prof., Amherst.
 Samuel Sewall, Burlington.
 Charles B. Smith, Boston.
 George M. Smith, Lenox.
 William S. Smith, West Newton.
 Charles V. Spear, Prin. Institute, Pittsfield.
 Edward P. Stone, Centerville.
 David A. Strong, South Deerfield.
 Increase N. Tarbox, Sec. Am. Education Soc., Newton or Boston.
 John Tatlock, LL. D., Prof., Williamstown.
 John L. Taylor, Treasurer Phillips Academy, Andover.
 J. Henry Thayer, Prof., Andover.
 Wm. M. Thayer, Sec., Franklin.
 Nathan Thompson.
 Joseph Tracy, D. D., Soc. Mass. Colonization So., Beverly.
 George Trask, Anti-Tobaccoist, Fitchburg. [Boston.
 Selah B. Treat, Sec. A. B. C. F. M., James Tufts, Monson.
 Wm. Tyler, Auburndale.
 Wm. S. Tyler, D. D., Prof., Amherst.
 George Uhler, Curtisville.
 Townsend Walker, Huntington.
 Aaron Warner, D. D., Amherst.
 Aaron Warner, Secretary of State, Boston.
 Israel P. Warren, Sec. Am. Tract Soc., Boston.
 Geo. T. Washburn, Miss'y, *India*.
 Zolva Whittemore.
 Hymen A. Wilder, Miss'y, *South Africa*.
 Andrew J. Willard, Upton.
 John Willard, Fairhaven.

Jonathan E. Woodbridge, Auburn-dale.
 Samuel Woodbury, Chiltonville.
 Henry A. Woodman, Newburyport.
 Charles L. Woolworth, Agt. Am. Miss. Asso., Boston.
 Henry D. Woodworth, Wellesley.
 Isaac R. Worcester, Editor *Missionary Herald*, Auburndale.
 Ebenezer B. Wright, Huntington.

LICENTIATES; with date of licensure.

John G. Davenport, 1866.
 Daniel Denison, 1864.
 John H. Denison, 1865.
 M. Everett Dwight, 1866.
 Gilbert O. Fay, 1862.
 Ephraim Fiatt, Jr., 1865.
 Edward S. Frisbie, 1864.
 Elbridge Gerry, 1866.
 Chauncy L. Hamlin, 1866.
 Henry M. Holmes, 1864.
 William S. Hubbell, 1866.
 Alfred P. Johnson, 1865.
 Melville C. Keith, 1865.
 Josiah E. Kittredge, 1864.
 Henry B. Ladd, 1865.
 Albert J. Lyman, 1865.
 Charles Manning, 1866.
 John H. Manning, 1864.
 James G. Merrill, 1866.
 Edward W. Morley, 1864.
 John H. Morley, 1866.
 Bernard Paine, 1866.
 John A. Paine, 1862.
 Samuel B. Pettengill, 1866.
 William H. Phipps, 1866.
 Edward G. Porter, 1864.
 William C. Reed, 1866.
 Alvah M. Richardson, 1866.
 Frank H. Snow, 1866.
 Thomas W. Thompson, 1862.
 Charles R. Treat, 1866.
 William J. Tucker, 1866.
 Asher H. Wilcox, 1862.
 Charles N. Wilder, 1865.
 Charles N. Williams, 1862.

SUMMARY—CHURCHES: 310 with pastors; 109 with acting pastors; 74 vacant. TOTAL, 493.

MINISTERS: 316 pastors; 107 acting pastors; 199 others. TOTAL, 622.

CHURCH MEMBERS: 23,177 males; 51,778 females. TOTAL, 74,955, including 11,147 absent.

ADDITIONS IN 1865: 2,153 by profession; 1,696 by letter. TOTAL, 3,849.

REMOVALS IN 1865: 1,307 by death; 1,703 by dismissal; 98 by excommunication. TOTAL, 3,108.

BAPTISMS IN 1865: 1,010 adult; 987 infant.

IN SABBATH SCHOOLS: 87,107; average attendance in 1865, 60,036.

BENEVOLENT CONTRIBUTIONS IN 1865 (reported by 387 churches), \$392,244.09.

NINE CHURCHES FORMED IN 1865, — Andover (Seminary), Belmont, Cambridgeport (Stearns Chapel), Dorchester (Fairmount), Lawrence (Eliot ch.), Springfield (Memorial ch.), Southborough (Southville), Worcester (Mission Chapel); revived, Orange (North).

DROPPED AS EXTINCT, — Andover (Seminary old ch.), Cambridgeport (2d), Deerfield (two units), Eastham, and Salem (Howard st.).

MINISTERS ORDAINED: 10 pastors; 10 without installation. Ministers installed (besides those ordained), 27. Pastors dismissed, 32. Died, 5 pastors; 4 acting pastors; 7 others. Total, 16.

Candidates for the ministry approbated ("licensed") during the year, 27; total under care of Associations, 49.

There are twenty-seven Ministerial Associations, united in a General Association; and twenty-three Conferences of Churches, united in a General Conference.

RHODE ISLAND.

CHURCHES.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.			B'ISMS.		SCHOOLS.		
				Jan. 1, 1866.	1865.	1865.	1865.	1865.	1865.	1865.	1865.						
Place and Name.	Org.	Name.		Male.	Female.	TOTAL.	Absent.	By Letter.	TOTAL.	By Dismissal.	By Expul.	TOTAL.	Adults.	Infants.	In Sab.		
Barrington,	1667	Francis Horton, a. p.	1829 1856	36	92	128	15	0	0	1	4	0	5	0	0	100	
Bristol,	1687	{ Thomas Shepard, d. d., p. Cyrus P. Osborne, p.	1818 1835 1865 1865	70	165	235	53	2	0	2	5	3	0	8	2	10	200
Central Falls, Chepachet,	1845 1846	None. None.		50	101	151	38	11	10	21	0	4	1	5	7	0	221 60
Elmwood,	1851	Henry A. Wales, p.	1866 1866	23	41	64	27	6	4	10	0	3	0	3	1	1	100
Kingston,	1821	John H. Wells, a. p.	1851 1862	7	35	42	8	0	0	0	1	1	0	2	0	0	60
Little Compton,	1704	Nathaniel Beach, p.	1837 1857	40	108	148	23	1	0	1	4	0	0	4	1	0	213
Newport, United,	1833	Thatcher Thayer, d. d., p.	1837 1841	63	144	207	22	9	2	11	5	0	0	5	4	2	275
“ Union (col'd),	1859	Samuel Harrison, a. p.	1850 1865	4	10	14	0	0	3	3	0	0	0	0	0	0	35
North Scituate,	1834	None.		8	21	29	3	0	0	0	0	0	0	0	0	0	50
Pawtucket,	1829	Constantine Blodgett, d. d., p.	1830 1836	71	238	309	68	3	5	8	6	3	0	9	2	2	275
Peacedale,	1857	Nathan W. Williams, a. p.	1849 1861	11	17	28	7	0	0	0	0	1	0	1	0	0	150
Providence, Beneficent ch.	1743	James G. Vose, p.	1857 1865	116	308	424	54	0	0	0	8	17	0	25	0	4	350
“ Richmond st. ch.,	1793	Elias H. Richardson, p.	1853 1864	82	202	284	29	3	7	10	5	6	0	11	0	0	344
“ High st. ch.,	1834	Stephen R. Dennen, p.	1855 1865	114	233	347	31	21	17	38	5	5	5	15	11	3	385
“ Free Evang. ch.,	1843	None.		58	177	235	42	8	2	16	2	5	2	9	2	2	346
“ Central ch.,	1852	Leonard Swain, d. d., p.	1847 1852	118	248	366	35	10	6	16	2	8	0	10	3	2	422
“ Charles st. ch.,	1865	George Huntington, a. p.	1864 1865	14	21	35	5	10	14	0	0	0	0	0	7	0	215
River Point,	1849	Jeremiah K. Aldrich, a. p.	1863 1863	9	31	40	27	0	0	0	0	2	0	2	0	0	110
Statersville,	1836	Edwin A. Buck, p.	1854 1859	39	105	144	64	6	1	7	0	1	0	1	3	3	252
Tiverton,	1746	Alphonso S. Whitman, a. p.	1837 1847	5	30	35	3	0	0	0	0	0	0	0	0	0	77
Westerly,	1843	None.		24	45	69	21	1	1	2	2	1	0	3	0	0	100
Woonsocket,	1834	None.		15	47	62	30	0	0	0	1	2	0	3	0	0	50

OTHER MINISTERS. John R. Miller, Providence. Thomas Williams, Providence.
 William Gould, Pawtucket. Orin F. Otis, Providence. Francis Wood, Barrington.
 Jonathan Leavitt, d. d., Providence. Reuben Torrey, Elmwood.

LICENTIATES.—No report.

SUMMARY.—CHURCHES: 10 with pastors; 7 with acting pastors; 6 vacant. TOTAL, 23.

MINISTERS: 11 pastors; 7 acting pastors; 7 others. TOTAL, 25.

CHURCH MEMBERS: 985 males; 2,429 females. TOTAL, 3,414, including 602 absent.

ADDITIONS IN 1865: 91 by profession; 64 by letter. TOTAL, 155.

REMOVALS IN 1865: 47 by death; 66 by dismission; 8 by excommunication. TOTAL, 121.

BAPTISMS IN 1865: 43 adult; 31 infant. Total, 74.

IN SABBATH SCHOOLS: 4,390.

Two new churches added,—Newport (Union, colored), and Providence (Charles st.). None dropped from the list.

Two pastors ordained; one installed; one dismissed; no minister died.

There is one Ministerial Association; and the churches are united in a Congregational Conference.

CONNECTICUT.

“A star (*) in place of a minister's name shows he is not a member of any District Association in this State, and has not declared his intention to become a member.” We have inserted such names, however, whenever we could obtain them. The column for Sabbath Schools gives the “average attendance” only.

			Jan. 1, 1866.	1865.	1865.	1865.											
Andover,	1749	None.		9	29	38	8	0	0	0	2	0	0	2	0	0	48
Ashford,	1718	Stephen A. Barnard, s. p.	1830 1866	46	86	132	16	0	0	0	0	0	0	0	0	0	50
“ Westford,	1768	Alfred White, s. p.	1830 1865	14	29	43	4	0	0	0	1	1	0	2	0	0	30
Avon, West,	1751	William W. Atwater, s. p.	1850 1865	27	66	93	17	1	1	2	6	2	8	0	8	0	70
“ Avon,	1819	George Curtiss, p.	1865 1866	47	103	150	16	2	3	5	1	7	1	9	1	1	80
Barkhamsted,	1781	Hiram N. Gates, p.	1850 1862	16	45	61	7	2	0	2	1	3	3	7	0	0	50
“ Riverton,	1842	Platt T. Holley, s. p.	1832 1863	19	49	68	8	12	1	13	3	0	0	0	6	0	70
Berlin, Kensington,	1712	Elias B. Hillard, p.	1855 1860	24	73	107	2	1	5	6	5	2	1	8	1	2	75
“ Berlin,	1775	Wilder Smith, p.	1862 1865	96	200	296	40	16	6	22	9	8	118	7	9	100	
Bethany,	1763	David M. Elwood, s. p.	1850 1864	11	28	39	7	6	0	6	2	5	0	7	4	0	31
Bethel,	1760	* s. p.	1865	110	196	306	20	22	3	25	9	6	0	15	12	2	200
Bethlehem,	1739	George W. Banks, p.	1866 1866	33	75	108	22	2	0	2	3	0	3	1	0	0	50
Bloomfield,	1738	None.		31	82	113	20	0	2	2	0	4	0	4	0	1	90
Bolton,	1725	None.		27	56	83	18	1	0	1	3	3	0	6	0	0	55
Bozrah,	1739	Nathan S. Hunt, s. p.	1834 1858	25	46	71	17	2	0	2	0	0	0	0	1	1	43
“ Bozrahville,	1828	George Cryer, s. p.	1857	14	35	49	19	0	0	0	1	0	0	1	0	0	30
“ Fitchville,	1854	* s. p.	1865	9	17	26	18	0	0	0	1	0	1	1	1	0	30
Branford,	1646	Elijah C. Baldwin, p.	1860 1865	76	150	226	10	3	8	11	1	4	0	5	0	4	220
Bridgeport, First,	1695	George Richards, p.	1845 1866	128	260	388	20	2	8	10	2	13	0	15	1	6	150
“ Second,	1830	Daniel Lord, p.	1847 1865	104	224	328	19	2	17	19	3	16	0	19	1	5	380
Bridgewater,	1809	None.		6	17	23	6	1	2	3	3	5	0	8	0	1	70
Bristol,	1747	Leverett Griggs, p.	1833 1856	130	265	395	60	4	4	8	7	11	10	28	1	3	180
Brookfield,	1757	Frederick Munson, s. p.	1847 1865	23	75	112	11	0	0	0	2	7	0	9	0	6	75

CHURCHES.	MINISTERS.	CHH. MEMBERS.	ADDITIONS.			REMOVALS.		DISMEMBERS.		SCHOOLS.								
			Jan. 1, 1866.	1865.	1865.	1865.	1865.	1865.										
Place and Name.	Org.	Name.	Ordained.	Commenced.	Male.	Female.	TOTAL.	Absent.	Letter.	U.S.A.	Letter.	TOTAL.	U.S.A.	Infants.	IN SAB.	SCHOOLS.		
Brooklyn,	1734	Charles N. Seymour, p.	1844	1859	47	119	166	40	2	0	2	3	3	0	6	1	110	
Burlington,	1782	Henry B. Smith, p.	1864	1864	24	53	77	10	5	4	9	1	1	0	23	4	90	
Canaan,	1741	Edwin N. Andrews, s. p.	1864	1865	34	74	108	9	10	4	14	3	1	0	4	2	120	
“ Falls Village,	1858	L. N. Woodruff, s. p.	1858	1865	21	43	64	3	21	2	23	12	4	18	3	100		
Canterbury,	1711	Charles P. Grosvenor, p.	1834	1853	23	60	88	10	0	2	3	3	0	6	0	1	65	
“ Westminster,	1770	Edward F. Brooks, p.	1842	1866	26	56	82	15	2	2	4	2	1	3	2	0	45	
Canton,	1750	Charles N. Lyman, p.	1862	1862	59	122	181	5	3	0	3	4	5	0	9	2	96	
“ Collinsville,	1832	A. Hall, s. p.	1866		79	137	216	24	1	22	23	5	15	20	0	3	154	
Chaplin,	1810	Francis Williams, p.	1841	1859	47	89	136	21	0	2	2	5	2	7	0	0	80	
Chatham, Mid. Had. 1st,	1740	Benjamin B. Hopkinson, s. p.	1851	1866	24	53	77	22	2	0	2	0	2	2	2	3	0	
“ East Hampton,	1748	Gustavus D. Pike, s. p.	1862	1865	47	80	127	7	0	0	2	1	0	3	0	1	90	
“ Mid. Had. Landing,	1855	None.			15	29	44	4	0	2	2	0	1	0	1	0	45	
“ East Hampton, — Union,	1859	Henry E. Hart, p.	1866	1866	28	45	73	8	3	0	3	1	0	1	0	0	75	
Cheshire,	1724	None.			106	191	297	31	5	6	11	2	5	0	7	5	4	160
Chester,	1742	Edgar J. Doolittle, s. p.	1842	1861	62	121	183	16	31	7	38	3	0	0	3	15	2	140
Clinton,	1667	None.			76	132	208	22	0	1	2	1	2	0	3	0	0	130
Colechester,	1703	Lucius Curtis, p.	1846	1856	89	188	277	30	1	9	10	6	0	16	0	5	160	
“ Westchester,	1729	Hiram Bell, s. p.	1840	1864	32	59	91	17	1	0	1	0	0	1	0	0	69	
Colebrook,	1795	None.			18	39	57	4	0	0	0	7	5	0	12	0	65	
Columbia,	1716	Fredrick D. Avery, p.	1850	1850	49	83	132	122	0	22	1	2	0	3	9	3	104	
Cornwall,	1740	Stephen Fenn, p.	1854	1859	44	96	140	15	5	3	8	1	0	1	4	2	80	
“ North,	1782	None.			75	105	180	15	13	7	20	2	2	4	6	2	157	
Coventry, South,	1712	None.			25	68	93	31	3	0	3	0	0	1	1	0	40	
“ North,	1742	{ Geo. A. Calhoun, D. D., p. William J. Jennings, p.	1819	1819	46	86	132	14	1	2	3	0	3	0	3	0	1	113
“ Village,	1849	Alpheus Winter, p.	1863	1864	19	47	66	12	13	4	7	4	5	0	9	6	67	
Cromwell,	1715	Horatio O. Ladd, p.	1865	1865	45	117	162	24	9	0	19	3	14	2	19	2	3	120
Danbury, First,	1696	Alvah L. Frisbie, p.	1860	1865	110	231	341	30	1	17	18	9	8	0	17	0	5	189
“ Second,	1851	Henry Powers, s. p.	1861	1865	36	67	103	6	0	6	6	2	8	0	10	0	8	125
Darien,	1744	None.			50	116	166	20	3	6	6	1	4	0	5	1	4	230
Derby,	1677	None.			43	83	126	4	5	7	12	3	10	0	13	1	3	90
“ Birmingham,	1846	Stephen L. Mershon, p.	1851	1866	36	74	110	12	0	1	1	1	8	0	9	0	1	93
“ Ansonia,	1850	William S. Adamson, s. p.	1861	1866	55	110	165	20	7	7	0	5	0	5	0	4	175	
Durham,	1710	Asa C. Pierce, s. p.	1847	1866	48	76	124	6	0	1	8	4	3	0	7	1	3	86
“ South,	1847	Joseph W. Sessions, s. p.	1833	1863	43	71	114	10	18	1	19	0	0	3	0	3	0	55
Eastford,	1778	Charles Chamberlain, p.	1842	1858	31	67	98	22	0	0	0	3	0	3	0	0	57	
East Granby,	1737	Joel H. Linsley, D. D., s. p.	1824	1865	16	29	45	5	4	3	7	2	1	0	3	4	0	30
East Haddam,	1714	Silas W. Robbins, p.	1853	1856	79	151	230	40	0	1	1	5	1	0	6	0	1	112
“ Millington,	1736	Aaron C. Beach, p.	1842	1859	16	39	55	2	4	0	4	2	1	0	3	3	0	48
“ Hadlyme,	1745	None.			26	55	81	6	0	0	0	0	0	0	0	0	5	45
East Hartford,	1635	Theodore J. Holmes, p.	1859	1861	88	291	379	38	25	7	32	9	4	0	13	8	216	
East Haven,	1711	D. William Havens, p.	1847	1847	81	145	226	7	2	1	3	3	2	5	0	0	225	
“ Fair Haven, 2d,	1852	Gard W. Noyes, p.	1849	1861	42	119	161	2	6	5	11	1	2	0	3	3	1	115
East Lyme,	1724	Joseph Ayer, p.	1825	1857	21	40	61	6	5	1	6	2	3	0	5	1	0	36
Easton,	1763	Martin Dudley, p.	1851	1851	30	77	107	5	12	1	13	1	0	1	6	1	40	
East Windsor,	1752	David H. Thayer, p.	1853	1866	63	125	188	25	0	0	0	0	5	0	5	0	3	90
“ Broad Brook,	1851	Merrick Knight, s. p.	1850	1863	19	47	66	14	1	1	2	0	0	0	0	0	0	95
Ellington,	1730	H. B. Woodworth, p.	1862	1865	47	127	174	23	2	3	5	1	5	0	6	0	0	141
Enfield,	1643	None.			72	131	203	7	0	2	2	8	10	0	18	0	4	92
“ North,	1855	Charles A. G. Brigham, p.	1851	1865	35	73	108	6	0	0	0	3	2	0	5	0	5	
Essex, Centerbrook,	1725	Henry A. Russell, s. p.	1854	1866	37	54	91	10	3	0	3	3	0	0	3	1	0	50
“ Essex,	1852	Oliver S. Taylor, s. p.	1859	1866	47	93	140	15	4	2	6	0	0	0	6	2	80	
Fairfield,	1650	Edward E. Rankin, D. D., p.	1844	1866	45	116	161	13	1	0	1	3	1	1	5	0	3	75
“ Greenfield,	1726	Thomas B. Sturgis, p.	1842	1842	27	76	103	6	0	0	2	0	0	2	0	3	80	
“ Southport,	1843	Charles E. Lindsley, p.	1860		86	79	115	4	3	1	4	4	8	2	1	7	0	
“ Black Rock,	1849	None.			16	39	55	1	0	2	2	1	0	1	0	2	50	
Farmington,	1652	Levi L. Paine, p.	1861	1861	89	177	266	20	0	0	0	7	8	0	15	0	5	136
“ Plainville,	1840	Moses Smith, p.	1859	1859	85	188	273	36	4	8	6	9	0	15	2	7	1	192
“ Unioville,	1841	None.			42	79	121	15	3	13	16	5	0	2	7	1	3	113
Franklin,	1718	Franklin C. Jones, p.	1863	1863	49	77	126	29	0	0	0	1	0	2	3	0	1	65
Glasterbury,	1692	Amos S. Chesbrough, p.	1841	1858	63	163	226	4	4	1	5	3	7	0	10	1	10	172
“ East,	1727	Jairus Ordway, s. p.	1848	1866	38	64	102	4	23	1	24	1	6	0	7	13	20	90
“ South,	1836	Thomas Easton, p.	1859	1863	33	115	148	30	11	0	11	3	2	1	5	7	0	75
Goshen,	1749	William T. Doubleday, p.	1847	1861	49	108	154	16	5	3	8	3	1	4	3	3	150	
Granby,	1739	None.			27	71	98	5	0	2	2	2	5	0	7	0	0	92
Greenwich, Mianns,	1670	William F. Arms, s. p.	1860	1864	26	83	109	0	0	5	5	0	0	0	0	0	3	35
“ Second,	1716	None.			122	254	376	15	0	6	6	2	1	0	3	0	16	340
“ Stanwich,	1785	Philander H. Hollister, s. p.	1862	1866	41	80	121	7	0	0	0	1	1	0	2	0	0	95
“ North,	1827	S. R. Schofield, s. p.	1865		48	74	122	6	1	1	2	2	3	0	5	1	7	65
Griswold,	1720	Benett F. Northrop, p.	1839	1853	35	80	115	12	2	4	2	2	0	4	0	1	7	70
“ Jewett City,	1825	Jeremy W. Tuck, p.	1843	1866	33	67	100	15	0	0	0	2	1	0	3	0	2	80
Groton,	1705	Samuel W. Brown, p.	1862	1864	27	94	121	17	21	4	25	1	2	0	2	0	13	93
Guilford,	1639	None.			111	183	294	10	0	2	2	5	3	0	8	0	4	200
“ North,	1725	William H. Ward, p.	1859	1865	49	53	93	3	4	2	6	2	4	0	6	1	1	50
“ Third,	1843	George I. Wood, p.	1810	1858	75	123	203	9	1	5	6	3	1	0	4	0	2	90
Haddam,	1675	James L. Wright, p.	1839	1855	41	71	112	10	0	0	0	1	4	1	6	0	1	60
“ Higganum,	1844	John E. Elliott, s. p.	1863	1865	22	86	118	6	0	4	4							

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	CHR. MEMBERS.				ADDIT'S		REMOVALS.		B'TISMS.						
				Male.	Female.	TOTAL.	Absent.	1866.	1865.	1865.	1865.	1865.	SCHOOLS.					
Place and Name.	Org.	Name.						Letter.	TOTAL.	Perish.	Disch.	TOTAL.	Admits.	Lit. & S.	SCHOOLS.			
Hamden, Mt. Carmel,	1761	None.		33	78	111	5	7	2	9	2	3	0	5	1	2	81	
" Whitneyville,	1795	Austin Putnam, p.	1834	1838	50	94	144	13	4	7	11	3	4	0	7	0	6	75
Hampton,	1723	George Soule, p.	1855	1855	41	97	138	16	1	7	8	2	2	0	4	1	0	97
Hartford, First,	1636	{ Joel Hawes, D. D., p. George H. Gould, p.	1818	1818	1864	1864	1864	1864	1864	1864	1864	1864	1864	1864	1864	1864	1864	1864
" Second,	1669	Edwin P. Parker, p.	1860	1860	140	260	400	45	13	5	28	5	0	27	4	3	450	
" North,	1824	George B. Spalding, p.	1861	1864	130	242	372	35	17	9	26	3	59	0	62	6	5	250
" Fourth,	1832	Nathaniel J. Burton, p.	1853	1857	141	280	421	110	17	16	33	5	12	0	17	7	1	150
" Pearl st.,	1833	None.			18	52	70	0	3	1	4	0	2	0	2	2	0	55
" Asylum Hill,	1852	None.			160	247	407	20	26	19	45	2	42	2	46	9	7	203
Hartland,	1865	Joseph H. Twichell, p.	1865	1865	55	88	143	0	12	132	144	1	0	0	1	4	4	125
" West,	1768	None.			19	30	49	2	0	0	2	0	0	0	2	0	0	60
Harwinton,	1780	Charles G. Goddard, p.	1850	1856	23	41	64	11	1	1	2	1	3	0	4	1	1	80
Hebron,	1737	Charles H. Bissell, s. p.	1862	1865	111	151	262	44	0	6	6	3	13	0	16	0	0	200
" Gilead,	1717	* s. p.	1863	29	70	99	4	0	0	0	2	2	0	4	0	0	0	60
Huntington,	1750	Daniel Gibbs, p.	1866	22	48	70	5	2	1	3	3	1	0	4	0	1	1	70
Kent,	1724	William D. Morton, p.	1864	1864	34	70	104	8	7	0	7	5	3	0	8	4	0	100
Killingly, South,	1746	None.			38	90	128	5	4	0	4	2	2	0	4	1	0	140
" West,	1801	William W. Davenport, p.	1859	1859	7	11	18	6	0	0	0	0	0	0	0	0	0	0
" Dayville,	1840	None.			27	61	88	14	4	15	4	1	0	5	9	0	0	59
Killingworth,	1758	Timothy Lyman, s. p.	1866	88	157	245	26	2	2	4	3	1	0	4	1	4	1	95
Lebanon,	1700	Orlo D. Iline, p.	1841	1856	41	88	129	5	1	0	1	0	0	0	0	1	3	60
" Goshen,	1729	Aaron R. Livermore, p.	1843	1860	30	63	88	11	7	0	1	0	2	3	0	0	0	75
" Exeter,	1773	John Avery, p.	1843	1848	22	50	72	9	1	2	2	1	0	3	1	1	0	60
Ledyard,	1810	Nehemiah B. Cook, s. p.	1825	1864	14	55	69	9	0	0	3	1	0	4	0	0	0	100
Lisbon,	1723	Simon Waters, s. p.	1847	1866	56	34	90	15	2	0	2	0	1	0	1	0	0	70
Litchfield,	1722	None.			62	174	236	15	8	1	9	7	3	0	10	1	7	115
" Northfield,	1795	Elijah W. Tucker, s. p.	1841	1865	23	38	61	3	0	3	1	1	0	2	0	1	0	90
Lyme,	1727	Enoch F. Burr, p.	1850	1850	22	72	94	27	0	0	0	0	1	0	1	0	0	75
" Grassy Hill,	1757	William A. Hyde, s. p.	1833	1864	21	30	51	9	1	3	14	0	1	0	1	3	4	40
Madison,	1707	James A. Gallup, p.	1854	1865	137	182	319	30	4	1	5	12	5	0	17	0	5	235
" North,	1757	None.			35	57	92	13	0	0	0	0	1	0	1	0	0	93
Manchester,	1779	Lester M. Dorman, p.	1860	1860	91	170	261	30	28	5	33	4	6	0	10	10	1	125
" North,	1851	Henry Loomis, Jr., p.	1859	1864	53	98	151	18	9	4	13	4	6	3	13	4	1	119
Mansfield, South,	1710	Charles L. Ayer, p.	1859	1863	34	99	133	6	0	2	2	1	2	0	3	0	2	71
" North,	1744	None.			28	65	93	4	6	5	11	2	9	0	11	1	0	79
Marlborough,	1749	Alpheus J. Pike, p.	1859	1859	17	37	54	5	0	0	0	1	0	1	0	4	0	40
Meriden, West,	1723	None.			149	237	386	30	5	20	25	8	4	0	12	1	5	230
" Center,	1848	Joseph J. Woolley, p.	1860	1862	73	126	199	10	3	6	9	7	6	0	13	2	5	110
" Hanover,	1853	None.			19	30	49	7	2	0	2	2	1	0	3	0	0	86
Middlebury,	1796	Clinton Clark, s. p.	1845	1865	40	89	129	22	0	2	2	3	4	0	7	0	0	85
Middlefield,	1808	Spofford D. Jewett, s. p.	1830	1858	21	63	84	1	5	1	6	3	0	0	3	0	0	65
Middletown, First,	1651	Jeremiah Taylor, D. D., p.	1847	1856	61	216	277	28	2	4	6	9	1	0	10	1	2	105
" South,	1747	John L. Dudley, p.	1847	1854	60	200	260	12	6	8	2	4	0	6	0	1	0	130
" Fourth,	1778	Alfred T. Waterman, p.	1864	1864	68	82	150	21	4	0	4	1	3	0	4	3	0	80
Milford,	1639	James W. Hubbell, p.	1864	1864	144	359	503	25	5	10	15	7	15	13	35	2	2	240
" Plymouth,	1741	George II. Griffin, p.	1865	1865	72	155	227	29	0	0	0	2	0	0	2	0	4	120
Milton,	1798	George J. Harrison, s. p.	1849	1854	14	31	45	3	2	0	2	0	4	0	4	1	0	28
Monroe,	1764	Thomas T. Waterman, s. p.	1826	1863	33	73	106	10	4	1	5	2	1	0	3	1	0	65
Montville,	1721	Wm. E. Dickinson, s. p.	1860	1865	41	74	115	8	0	0	0	4	1	0	5	0	3	78
" Mohegan,	1832	None.			7	12	19	3	0	0	0	0	1	0	1	0	0	25
Morris,	1768	D. D. T. McLaughlin, s. p.	1866	40	81	121	10	0	0	0	1	2	0	3	0	0	0	69
Naugauck,	1781	Charles S. Sherman, p.	1838	1840	53	126	179	31	5	4	9	4	10	0	14	1	2	230
New Britain, First,	1758	Lavalette Perrin, p.	1843	1858	112	212	327	12	17	4	21	4	8	315	5	14	200	
" South,	1842	Constans L. Goodell, p.	1859	1859	72	169	241	2	16	15	3	3	11	0	14	8	178	
New Canaan,	1733	Henry B. Elliott, s. p.	1843	1866	43	117	160	9	0	7	7	7	1	0	8	1	2	80
New Fairfield,	1742	Stephen A. Loper, s. p.	1827	1865	12	52	64	14	3	0	3	2	3	0	5	2	1	41
New Hartford,	1823	James B. Cleaveland, p.	1852	1865	42	106	148	10	2	3	5	3	4	0	7	0	60	
" South,	1848	Edwin Hall, Jr., p.	1864	1864	31	56	87	1	1	2	1	4	0	5	1	0	80	
New Haven, First,	1639	Leonard Bacon, D. D., p.	1824	1825	148	369	517	50	3	8	11	4	4	0	18	1	6	109
" North,	1742	None.			130	326	456	45	10	18	28	7	14	0	22	2	1	250
" Yale College,	1753	None.			140	40	180	5	16	21	21	24	0	26	2	0	0	0
" Third,	1826	None.			107	228	335	20	7	22	29	11	11	0	22	2	4	200
" Temple st.,	1829	* s. p.	1866	12	42	54	3	3	1	4	2	0	5	7	0	0	100	
" Fair Haven, 1st,	1830	George D. F. Folsom, p.	1850	1862	58	187	245	24	5	2	7	2	9	0	11	1	2	165
" College st.,	1831	Orpheus T. Lanphar, p.	1849	1864	163	368	531	40	7	15	22	10	74	0	84	3	9	225
" Westville,	1832	James L. Willard, p.	1855	1855	55	75	130	1	8	9	1	2	0	3	0	0	8	107
" Howe st.,	1838	George B. Beecher, p.	1866	1866	125	276	401	100	3	13	16	2	7	0	9	2	1	280
" Chapel st.,	1838	William T. Eustis, Jr., p.	1846	1848	215	376	591	47	16	17	33	2	13	0	15	8	1	205
" Davenport,	1862	Edward E. Atwater, p.	1841	1863	47	48	67	2	3	6	9	2	6	0	8	2	1	90
" West,	1865	Orlando H. White, p.	1866	26	41	67	0	0	0	67	67	0	0	0	0	0	0	0
New London, First,	1650	Thomas P. Field, D. D., p.	1840	1856	82	166	248	18	11	4	15	6	4	0	10	6	2	150
" Second,	1835	G. Buckingham Willcox, p.	1853	1859	94	220	314	24	24	14	38	1	0	0	1	16	1	285
New Milford,	1716	David Murdoch, p.	1850	1850	148	202	350	25	7	6	13	4	1	0	5	5	3	160
Newtown,	1715	Daniel W. Fox, p.	1865	1865	14	66	80	6	4	0	4	1	3	0	4	0	3	44
Norfolk,	1760																	

CHURCHES.		MINISTERS.		CHH. MEMBERS.				ADDIT'S		REMOVALS.		B'ISMS.		SCHOOLS						
Place and Name.	Org.	Name.	Ortained.	Commenced.	Jan. 1, 1866.				1865.		1865.		1865.							
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disin.		EXCOM.	TOTAL.	Adults.	Infants.		
No. Branford, Northford,	1760	Asa C. Pierce, p.	1847	1853	38	81	119		9	17	5	22	5	1	0	6	7	7	70	
North Canaan,	1769	None.			64	165	169		37	2	0	2	1	1	0	28	0	0	118	
North Haven,	1718	William T. Reynolds, s. p.	1852	1863	130	182	312		53	4	1	5	6	9	11	26	0	0	138	
North Stonington,	1727	Stephen Hubbell, p.	1830	1853	34	62	96		8	1	0	1	1	1	0	2	1	0	53	
Norwalk,	1652	Thomas S. Childs, d. d., p.	1852	1866	104	290	394		10	13	4	17	3	6	0	9	3	5	160	
" South Norwalk,	1826	Homer N. Dunning, p.	1852	1866	98	193	291		27	6	6	12	5	6	0	14	5	8	180	
Norwich, First,	1660	Hiram P. Arms, d. d., p.	1830	1836	52	180	232		13	14	5	19	4	3	3	10	3	5	140	
" Second,	1760	Malcolm M. G. Dana, p.	1863	1864	130	244	374		15	56	22	78	9	6	0	15	22	8	365	
" Greenville,	1833	Robert P. Stanton, p.	1848	1856	60	158	218		27	10	3	33	4	7	0	11	7	7	159	
" Broadway,	1842	None.			158	303	461		30	12	30	112	2	3	0	5	44	9	250	
Old Lyme,	1693	Davis S. Brainerd, p.	1841	1841	60	115	175		6	11	0	11	5	0	0	5	7	3	125	
Old Saybrook,	1646	Salmon McCall, p.	1853	1855	92	149	241		35	0	0	5	7	0	12	0	3	80		
Orange, We t Haven,	1719	George A. Bryan, p.	1849	1858	49	146	177		17	0	2	2	3	10	0	13	0	2	108	
" Orange,	1805	Henry T. Staats, p.	1860	1864	41	90	131		11	0	3	3	3	1	5	0	2	60		
Oxford,	1745	None.			25	57	82		5	2	2	4	2	1	0	3	2	3	50	
Plainfield,	1705	None.			19	41	60		15	0	2	2	1	0	1	0	1	0	32	
" Central Village,	1846	John R. Barnes, p.	1865	1865	20	62	82		30	0	0	0	2	2	0	4	0	0	40	
" Wauregan,	1856	Silenus H. Fellows, s. p.	1859	1859	5	17	22		5	5	0	5	0	1	2	3	5	0	60	
Plymouth,	1739	Henry E. Cooley, p.	1866	1866	53	108	161		30	6	4	10	3	0	2	5	1	6	110	
" Thomaston,	1837	None.			58	87	145		5	12	13	4	13	1	18	0	1	1	159	
" Terryville,	1838	Ephraim M. Wright, s. p.	1861	1865	89	142	231		45	0	7	7	0	8	0	8	0	2	184	
Pomfret,	1715	None.			57	131	188		21	22	5	27	6	2	1	9	13	1	125	
" Abington,	1753	None.			26	73	99		15	1	3	4	3	5	2	10	0	3	70	
Portland,	1721	Andrew C. Denison, p.	1851	1861	25	68	93		2	18	0	18	3	0	3	8	2	3	55	
" Central,	1851	Henry M. Colton, s. p.	1852	1865	32	59	91		14	1	0	1	3	1	0	4	1	1	50	
Preston,	1698	Asber H. Wilcox, p.	1865	1865	28	58	86		13	15	0	15	2	0	0	2	10	0	75	
Prospect,	1798	Fred. W. Chapman, s. p.	1832	1866	27	54	81		6	1	2	0	3	3	6	0	1	50		
Putnam, E. Putnam,	1715	John P. Watson, s. p.	1862	15	71	86	19		5	0	5	5	11	15	31	2	1	71		
" Putnam,	1848	George J. Tiltonson, s. p.	1831	1858	61	129	190		18	38	10	48	3	2	0	5	24	1	115	
Rdding,	1733	Kiah B. Glidden, p.	1860	1866	29	65	94		5	0	2	2	3	2	6	0	9	0	74	
Ridgefield,	1712	Samuel G. Coe, s. p.	1844	1865	66	142	208		15	9	0	9	5	2	7	3	2	85		
" Ridgebury,	1768	None.			12	20	32		5	1	0	1	0	1	0	1	1	0	33	
Rocky Hill,	1727	None.			29	108	137		21	4	0	5	11	5	1	17	2	2	60	
Roxbury,	1744	Oliver S. Dean, p.	1864	1864	70	110	180		33	0	0	3	1	0	4	0	2	75		
Salem,	1793	Warren G. Jones, s. p.	1833	1864	27	52	79		10	13	1	14	1	2	0	3	13	0	50	
Salisbury,	1744	Adam Reid, d. d., p.	1837	1837	52	148	200		18	3	0	3	8	2	0	10	2	3	83	
Saybrook, Deep River,	1834	Henry Wickes, p.	1852	1858	69	114	183		15	15	1	16	5	3	0	8	9	3	90	
Scotland,	1735	Luther H. Barber, p.	1843	1862	26	79	105		23	3	1	4	1	0	1	1	0	90		
Seymour,	1817	A. J. Quick, p.	1864	1866	22	56	78		30	0	3	3	2	8	0	10	0	80		
Sharon,	1740	* s. p.	1866	31	91	122		11	2	1	3	3	3	7	0	10	0	2	61	
" Ellsworth,	1802	Arthur Goodenough, s. p.	1865	1865	28	43	71		6	16	0	16	1	2	3	5	0	45		
Sherman,	1751	Solomon J. Douglass,	1863	1863	32	66	98		10	0	0	3	3	12	18	4	4	55		
Simsbury,	1682	Newell A. Prince, p.	1866	1866	51	122	173		20	4	7	11	4	2	0	6	3	4	100	
" Tariffville,	1862	None.			6	17	23		2	0	0	0	1	18	0	19	0	0		
Somers,	1727	George A. Oviatt, p.	1838	1855	71	209	280		25	1	5	6	4	2	0	6	0	3	160	
Southbury,	1733	Asa B. Smith, s. p.	1837	1860	26	63	89		8	2	4	6	3	0	0	3	0	4	70	
" South Britain,	1769	None.			55	98	153		45	1	2	3	3	2	5	0	0	81		
Southington,	1728	Elisha C. Jones, p.	1837	1837	138	319	457		15	54	7	61	13	6	7	0	80	15	5	265
" Plantsville,	1865	William R. Eastman, p.	1862	1866	32	36	68		0	68	68	0	0	0	0	0	0	0	100	
South Windsor,	1690	None.			26	82	108		7	12	7	19	3	6	0	9	5	1	60	
" Buckland,	1830	None.			22	55	77		4	5	5	10	3	4	0	7	3	1	40	
Sprague,	1766	John S. Whitman, p.	1861	1866	36	65	101		18	0	0	3	4	5	0	8	0	1	73	
Stafford,	1723	None.			2	14	16		2	0	0	0	2	1	0	3	0	0	23	
" West,	1764	L. T. Spaulding, p.	1864	1864	23	38	61		1	0	1	1	2	0	2	0	0	0	65	
" Springs,	1850	Alexis W. Ide, p.	1859	1859	20	50	70		1	3	2	5	0	1	0	1	2	0	117	
" Staffordville,	1853	Sylvester Hine, s. p.,	1848	1865	5	16	21		3	0	0	0	2	0	0	2	0	0	40	
Stamford,	1641	Richard B. Thurston, p.	1846	1865	62	173	235		31	2	7	9	3	7	0	10	0	4	92	
" North,	1782	Henry L. Teller, p.	1866	1866	31	77	108		21	0	3	3	10	3	114	0	1	100		
" Long Ridge,	1842	None.			8	17	25		0	1	1	0	1	0	1	0	0	0	30	
Stonington,	1674	Paul Couch, s. p.	1827	1863	25	50	75		16	0	0	0	5	0	0	5	0	0	35	
" 2d,	1833	Edward W. Gilman, p.	1849	1864	39	136	175		34	0	0	0	2	2	0	4	0	2	80	
" Pawcatuck,	1843	None.			24	47	71		18	0	2	2	2	1	0	3	0	0	70	
" Mystic Bridge,	1852	Algernon M. Goodenough, p.	1866	1866	36	53	89		17	7	0	7	6	0	6	2	1	90		
Stratford,	1640	H. K. Hall, p.	1866		77	160	237		17	8	4	12	5	9	0	14	3	5	150	
Suffield,	1698	None.			67	150	217		28	2	1	3	8	4	0	12	2	0	98	
" West,	1744	* s. p.	1866		24	47	71		14	2	2	2	4	3	0	3	2	2	35	
Tolland,	1717	Abram Marsh, p.	1829	1831	24	67	91		12	0	2	2	5	10	0	15	0	1	70	
Thompson,	1730	Andrew Dunning, p.	1842	1850	87	190	277		85	60	2	62	10	6	0	16	43	5	83	
Torrington,	1741	Jacob H. Strong, s. p.	1857	1865	23	45	68		16	0	0	0	1	0	2	0	0	0	60	
" Torrington,	1769	Franklin Noble, p.	1862	1865	47	73	120		15	0	2	2	2	1	4	0	5	0	4	80
" Wolcottville,	1832	None.			24	74	98		3	0	8	8	3	11	0	14	0	1	65	
Trumbull,	1730	Nathan T. Merwin, p.	1865	1865	50	78	137		2	7	2	9	0	3	0	3	0	0	70	
Union,	1738	Samuel I. Curtiss, p.	1832	1843	19	35	54		6	0	0	0	2	0	0	2	0			

CHURCHES.		MINISTERS.	Ordained.	Commenced.	CHR. MEMBERS.				ADDIT'S		REMOVALS.		B'ISMS.					
Place and Name.	Org.				Name.	Male.	Female.	TOTAL.	Absent.	Jan. 1, 1866.	1865.	1865.	Discon.	TOTAL.	Adults.	Infants.		
Warren,	1756	William E. Bassett, p.	1856	1864	40	63	103	12	2	0	2	2	6	0	8	2	2	71
Washington,	1742	Willis S. Colton, p.	1856	1866	87	132	219	13	0	2	2	7	1	0	8	0	0	200
" New Preston,	1757	Henry Upton, p.	1862	1863	32	72	104	6	0	0	0	0	2	2	0	3	75	
" " Hill,	1757	None.			13	32	45	7	0	3	3	2	2	2	0	4	3	45
Waterbury,	1689	Joseph Anderson, s. p.	1858	1865	120	238	358	64	1	7	8	7	11	0	15	0	4	145
" " 2d ch.,	1852	Elisha Whittlesey, p.	1851	1864	83	139	222	53	8	6	14	4	11	0	15	3	4	188
Watertown,	1738	Benjamin Parsons, s. p.	1854	1865	50	133	183	29	0	3	3	3	12	0	15	0	2	82
Westbrook,	1726	None.			68	119	187	12	1	1	2	9	1	1	11	0	4	82
West Hartford,	1713	Myron N. Morris, p.	1846	1852	74	160	234	8	10	10	20	7	7	0	14	1	9	120
Weston,	1757	Zalmon B. Burr, s. p.	1843	1850	12	39	51	4	1	0	1	2	0	0	2	0	5	35
W'port, Green's Farms,	1715	Benjamin J. Relyea, p.	1846	1861	51	82	133	5	0	0	0	6	0	1	7	0	3	65
" " Westport,	1832	Andrew J. Hetrick, p.	1865	1865	25	84	109	2	5	4	9	4	2	0	6	0	2	84
Wethersfield,	1641	None.			89	219	308	20	2	6	8	13	8	0	21	2	5	185
" " Newington,	1722	William P. Atkin, p.	1857	1857	55	112	167	28	18	2	20	4	1	0	5	4	3	100
Willington,	1728	Charles Bentley, p.	1826	1858	25	69	94	24	0	0	0	1	3	0	4	0	0	95
Wilton,	1726	Wheelock N. Harvey, p.	1853	1862	68	124	182	12	4	6	10	1	10	1	12	1	0	80
Winchester,	1771	Ira Pettibone, p.	1834	1857	52	70	132	13	2	2	4	3	3	0	6	1	0	85
" " Winsted,	1790	None.			45	107	152	11	0	0	0	4	7	0	11	0	0	100
" " West Winsted,	1854	Charles Wetherby, p.	1859	1866	58	113	171	8	5	4	9	1	3	0	4	2	0	125
Windham,	1700	Hiram Day, p.	1844	1866	25	70	95	13	0	0	0	3	0	0	3	0	0	40
" " Willimantic,	1828	Samuel G. Willard, p.	1849	1849	38	139	177	26	2	6	8	4	3	7	2	1	2	110
Windsor,	1630	Gowen C. Wilson, s. p.	1861	1866	31	77	108	12	1	1	2	2	2	0	4	0	2	80
" " Poquonnock,	1841	Josiah Peabody, s. p.	1830	1865	13	40	53	18	3	2	5	2	4	0	6	2	0	45
Windsor Locks,	1844	None.			24	81	105	18	7	9	16	1	9	0	10	7	4	113
Windcott,	1773	Lent S. Hough, s. p.	1831	1863	30	70	100	7	1	0	1	2	5	3	10	0	3	58
Woodbridge,	1742	Sylvanus P. Marvin, p.	1851	1865	42	131	173	0	1	0	1	3	1	0	4	0	0	130
Woodbury,	1670	Charles Little, s. p.	1847	1865	53	108	161	22	2	1	3	3	1	0	4	0	2	95
" " North,	1816	John Churchill, p.	1840	1840	86	157	243	11	9	2	11	2	3	0	5	6	1	192
Woodstock,	1690	James H. Lyon, s. p.	1865	43	75	118	5	27	0	27	1	0	0	1	21	0	0	65
" " West,	1747	Henry F. Hyde, p.	1864	1864	35	61	96	16	3	0	3	4	1	0	5	3	2	50
" " East,	1756	Edward H. Pratt, s. p.	1850	1855	61	99	160	25	21	0	21	3	7	0	10	13	2	75
" " North,	1831	Thaddeus H Brown, p.	1866	1866	52	101	153	17	2	2	4	3	5	1	9	1	0	103

OTHER MINISTERS.

John S. C. Abbott, New Haven.
 Samuel H. Allen, Windsor Locks.
 Samuel J. Andrews, Hartford.
 David R. Austin, South Norwalk.
 Jared R. Avery, Groton.
 Frederick H. Ayers, Long Ridge.
 William T. Bacon, Woodbury.
 John G. Baird, New Haven.
 Abram C. Baldwin, North Haven.
 Henry Barbur, London *En Island*.
 Samuel W. Barnum, New Haven.
 John W. Burton, Stratford.
 Brooson B. Bardsley, Bridgeport.
 Nehemiah H. Bardsley, Somers.
 Hubbard Beebe, Ag't Am. Bible Soc., New Haven.
 William A. Benton, Miss'y, Syria.
 Isaac Bird, Teacher, Hartford.
 Samuel B. S. Bissell, Am. Sab. Sch. Union, Norwalk.
 Joseph C. Bodwell, d. d., Prof. Theol. Inst., Hartford.
 Alvan Bond, d. d., Norwich.
 Jonathan Brace, d. d., Editor, Hartford.
 Seth C. Brace, New Haven.
 Charles H. Bullard, Agent Amer. (Boston) Tr. Soc., Hartford.
 Horace Bushnell, d. d., Hartford.
 Willard Child, d. d., New Haven.
 Noah Coe, New Haven.
 Augustus B. Collins, Norwalk.
 Erastus Colton, Ag't Un. Com., Orange.
 Chauncey D. Cowles, Farmington.
 Guy B. Day, Teacher, Bridgeport.
 Henry N. Day, d. d., New Haven.
 Jeremiah Day, d. d., New Haven.
 Joel L. Dickinson, Plainville.
 William E. Dixon, Enfield.
 Timothy Dwight, Prof. Theol. Sem., New Haven.

Hiram Eddy, Agt. Am. Miss. Ass'n, Winsted.
 Edwin B. Emerson, Teacher, Stratford.
 Thomas K. Fessenden, Farmington.
 George P. Fisher, Prof. Theol. Sem., New Haven.
 Warren C. Fiske, Colchester.
 Elazer T. Fitch, d. d., New Haven.
 Samuel B. Forbes, West Winsted.
 William C. Fowler, Durham Center.
 John R. Freeman, Andover.
 Chauncey Goodrich, New Haven.
 Frederick Gridley, Newington.
 E. Edwin Hall, Guilford.
 Daniel Hemenway, Suffield.
 Sylvester Hine, Staffordville.
 Samuel Hopley, City Miss'y, Norwich.
 James M. Hoppin, Prof. Theol. Sem., New Haven.
 Samuel Howe, Greenwich. [ford.
 Elijah B. Huntington, Agent, Stamford.
 Daniel Hunt, Pomfret.
 Joseph Huriburt, Chaplain, Fort Trumbull, New London.
 Charles Hyde, Ellington.
 Austin Isham, Roxbury.
 Henry G. Jesup, Amherst, Ms.
 Henry Jones, Bridgeport.
 Philo Judson, Rocky Hill.
 John R. Keep, Teacher, Hartford.
 Ezra D. Kinney, Darien Depot.
 Rodolphus Landfare, Hartford.
 Robert F. Lawrence, City Miss'y, New London.
 Robert C. Learned, Plymouth.
 Ammi Linsley, North Haven.
 Aretas G. Loomis, Bethlehem.
 Seagrove W. Magill, Agt. Am. Miss. Ass'n, Old Lyme.
 Joel Mann, New Haven.
 Frederick Marsh, Winchester Center.
 Robert McEwen, d. d., New London.

Charles B. McLean, Wethersfield.
 Elbridge W. Merritt, Stafford.
 Alpha Miller, Andover.
 Nathaniel Miner, Salem.
 James D. Moore, Clinton.
 William H. Moore, Sec. Conn. Home Miss. Soc., Berlin.
 George B. Newcomb, Wethersfield.
 Charles Nichols, New Britain.
 John C. Nichols, Old Lyme.
 James Noyes, Higganum.
 Isaac Parsons, East Haddam.
 James B. Pearson, Middletown.
 Dennis Platt, South Norwalk.
 Noah Porter, Jr., d. d., Prof. Theol. Sem., New Haven.
 Philander O. Powers, Miss'y, Turkey.
 George P. Prudden, Teacher, New Haven.
 S. G. W. Rankin, Glastenbury.
 Alfred C. Raymond, New Haven.
 Henry Robinson, Guilford.
 David S. Rodman, Hartford.
 David Root, New Haven.
 John W. Salter, Mansfield Center.
 Thomas L. Shipman, Jewett City.
 John P. Skeele, Dis. Sec. A. B. C. F. M., Hartford.
 James A. Smith, Unionville.
 Ralph Smith, Babylon, L. I.
 Franklin A. Spencer, Terryville.
 Samuel Spring, d. d., Chaplain Ins. Ret., East Hartford.
 Judson B. Stoddard, Sherman.
 Collins Stone, Supt. Deaf and Dumb Asylum, Hartford.
 Calvin E. Stowe, d. d., Hartford.
 Thomas Tallman, Thompson.
 Stephen Topliff, Cromwell.
 William Thompson, d. d., Prof. Theol. Inst., Hartford.
 Mark Tucker, d. d., Wethersfield.
 William W. Turner, Sec. Miss. Soc. of Conn., Hartford.

Kinsley Twining, New Haven.
 Herman L. Vaill, Litchfield. [ford.
 Robert G. Vermilye, D. D., Prof., Hart-
 Asahel C. Washburn, Berlin.
 Moses C. Welch, Windsor.
 William H. Whittemore, New Ha-
 Joseph Whittlesey, Berlin. [ven.
 William Whittlesey, New Britain.
 Robert G. Williams, Teacher, Water-
 bury.
 Oswell L. Woodford, West Avon.
 Theodore D. Woolsey, D. D., Pres.
 Yale College, New Haven.
 William S. Wright, Glastenbury.

Henry B. Buckham, re-1. 1865.
 William A. Bushee, 1862.
 Henry E. Cooley, 1865.
 C. C. Cutting, 1865.
 Joseph L. Daniels, 1863.
 Heman P. DeForest, 1865.
 Henry S. DeForest, 1863.
 G. W. Dike, 1865.
 Manuel J. Drennan, re-1. 1863.
 Cyrus W. Francis, 1865.
 J. E. Hall, 1865.
 L. H. Hallock, 1865.
 Elijah Harmon, 1866.
 Harvey E. Hart, 1866.
 John H. Hewitt, 1863.
 Frederick J. Jackson, 1865.
 Cornelius L. Kitchell, 1866.
 William E. Lincoln, 1866.

John L. Mills, re-1. 1864.
 Edward A. Mirick, 1866.
 T. D. Murphy, 1864.
 William H. H. Murray, 1863.
 Cyrus Offer, 1865.
 James B. Okan, Jr., 1864.
 Lewis R. Packard, 1862.
 Cyrus Pickett, 1862.
 William R. Powers, 1864.
 H. B. Putnam, 1865.
 William C. Sexton, 1865.
 Winthrop D. Sheldon, 1866.
 S. W. Spring, 1865.
 William A. Thompson, re-1. 1866.
 Addison Van Name, 1865.
 Lewis Williams, 1865.
 George L. Woodhull, 1864.
 Alexander Yerrington, re-1. 1862.

LICENTIATES.

T. D. Biscoe, 1865.
 William E. Brooks, 1864.

SUMMARY. — CHURCHES: 156 with pastors; 69 with stated preachers; 61 vacant. **TOTAL, 286.**
MINISTERS: 160 pastors; 69 stated preachers; 121 others. **TOTAL, 350.**
CHURCH MEMBERS: 14,811 males; 30,744 females. **TOTAL, 45,555, including 4,599 absent.**
ADDITIONS IN 1865: 1,565 by profession; 1,240 by letter. **TOTAL, 2,805.**
REMOVALS IN 1865: 892 by death; 1,353 by dismissal; 132 by excommunication. **TOTAL, 2,377.**
BAPTISMS IN 1865: 735 adult; 697 infant.
IN SABBATH SCHOOLS (average attendance): 29,992. Number of Mission Schools, 60.
FAMILIES "in the flocks of these churches," 27,967; number of other families reached by missionary effort, 6,270.
CHARITIES (reported by 285 churches): \$257,164.60.
SOLDIERS AND SAILORS in the late war, so far as reported, from Congregations and Sabbath Schools, — 5,440; 270 members, connected with 122 churches, lost their lives.
THREE CHURCHES ORGANIZED IN 1865, — Hartford (Asylum Hill), New Haven (West), and Southington (Plantsville). One "practically disbanded," that connected with the Theological Institute removed from East Windsor Hill to Hartford.
ORDAINED in the one year, — 8 pastors; 6 without installation. **INSTALLED** as pastors (besides those "ordained" pastors), — 19. **DISMISSED, — 35.** **DIED, — 5** pastors, 5 others; average age, 58.
CANDIDATES FOR THE MINISTRY licensed, 7 (including one re-licensed); total under care of Associations, 40.
CHURCHES CONSOCIATED, 222; non-consociated, 64. Consociations, 12. There are 5 Conferences of Churches, and one Society equivalent to a Conference. There are 15 Ministerial Associations, united in a General Association.

NEW YORK, NEW JERSEY, PENNSYLVANIA, DELAWARE.

Not received in season for their proper place: see end of tables.

MARYLAND.

CHURCHES.	MINISTERS.	Ordained.	Commenced.	CH. MEMBERS.			ADDS.			REMOVALS.			B'TISMS.					
				Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.			
Place and Name.	Org.	Name.																
Baltimore,	1865	Edwin Johnson,	1851	1865	28	20	48	4	7	16	23	0	0	0	0	2	1	60

"We are about to occupy our new chapel, having hitherto worshiped in a hired hall. The chapel is of stone, eighty feet by forty, two stories and a basement. The first story only is yet finished, and will be occupied by the main audience room. The second story will be divided into social room, pastor's study, committee room, etc. The building stands upon the rear of a lot one hundred by one hundred and fifty feet, leaving ample and eligible room for the 'church of the future,' while the present building will always afford excellent accommodations for lectures, prayer meetings, Sabbath school, etc."

OTHER MINISTERS. None reported.

No churches added; none dropped. No ministerial change.

DISTRICT OF COLUMBIA.

				Nov. 1, 1866.	1866. ¹	1866.	1866								
Washington,	1865	Charles B. Boynton, D. D., p.	1866	91	83	174	14	40	54	1	5	0	6	3	4

OTHER MINISTERS. John W. Alvord (Freedman), Ebenezer W. Robinson, William Russell.

No church formed; none dropped. One pastor installed.

¹The receptions, etc., are from Jan. 1, 1866.

OHIO.

CHURCHES.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.			B'ISMS.		SCHOOLS.		
				Jan. 1, 1866.		1865.		1865.		1865		1865					
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Disch.	Excom.	TOTAL.	Adults.		Infants.	In Sab.
Akron,	1837	Carlos Smith,	1832	1862	30	89	119		5	20	25	5	5	2	12		110
Alexandria,	1838	Horace C. Atwater,	1849	1861	8	35	43		0	0	0	1	3	0	4	0	70
Amberst, South,	1834	Henry C. Hitchcock,	1860														
" North,	1840	Henry C. Hitchcock,	1860														
Andover, West,	1818	L. B. Beach,	1842	1860	17	20	37										50
Center,	1832	Henry D. Lowing,	1855	1865	13	25	41										50
Ashtabula,	1860	George M. Tuthill, p.	1847	1864	26	51	77		2	3	5	2	0	0	2	1	1
Aurora,	1809	Joseph S. Graves,	1843	1860	22	36	58		1	0	1	0	0	0	0	0	30
Austintburg,	1801	Alexander Bartlett,	1860	1865	49	96	145		3	3	6	1	1	0	2	1	4
Avon,		None.	No report.														
Bellevue,	1836	John Safford, p.	1862	1862	40	88	128		15	2	17	2	6	0	8	6	0
Belpre,		[Charles D. Curtis, Pres.]			36	86	122		6	2	8	2	2	2	6	0	3
Berea,	1856	No report.			12	13	25										102
Berlin Hights,	1823	George Candee,	1862	1864	14	26	40		5	2	7				1	1	120
Bloomfield,	1821	Dormer L. Hickok, p.	1860	1860													
Brighton,	1836	Edmund R. Stiles, p.	1864	1863	11	30	41		3	2	5	0	4	0	4	2	0
Bristol,	1817	Dormer L. Hickok, No rep.	1860														143
Bronson,	1835	No report.															
Brownhelm,	1819	No report.															
Bucyrus,	1841	None.	No report.														
Canfield,	1804	None.	No report.			8	24	32		0	1	1	0	0	0	0	0
Center, Moscow Mills P.O.	1845					4	4	8									
Chagrin Falls,	1835	Darwin W. Sharts,	1857	1857	15	23	38		0	0	0	1	1	0	2	0	0
Charlestown,	1811	William Potter,	1865		14	22	36					1		1			40
Cincinnati, 1st ch.,	1852	H. M. Storrs, D.D., p. No rep.	1852	1855													
" Vine st.,	1846	Starr H. Nichols,			52	104	156		1	4	5	1	29	0	30	0	3
" Epiphany,	1864	B. K. Maltby, p.	1844	1864	18	20	38		2	3	5	0	5	0	5	0	4
Clarids,	1827	E. D. Taylor,	1847	1855	40	70	110		1	0	1	2	2	0	4	0	2
Clarksfield,	1822	No report.															
Cleveland, 1st ch.,	1824	James A. Thome, p.	1836	1856	96	179	275		29	14	43	0	6	0	6	13	6
" Plymouth,	1850	Samuel Wolcott, D. D., p.	1839	1862	84	193	277		4	16	20	3	6	0	9	2	3
" University Hights,	1859	William H. Brewster,	1838	1859	20	47	67		3	15	18	0	3	0	3	0	0
" Zion,	1864	A. G. Beman,	1829	1866	13	28	41		2	20	22	1	1	0	2	1	0
Collamer,	1852	Andrew Sharpe, p.	1840	1857	36	44	80		7	2	9	3	3	0	6	3	5
Columbia,		None.	No report.														
Columbus,	1852	Edward P. Goodwin, p.	1859	1861	86	161	250		66	29	95	2	13	0	15	25	4
Conneaut,	1819	R. M. Keyes,	1865	1865	25	66	91		5	1	6	1	3	0	4	2	0
Coolville and Hockingp't,	1841	Francis Bartlett,	1829	1862	19	47	66		2	2	4	1	3	1	5	0	3
Copley,		No report.															
Cuyahoga Falls,	1834	D. M. Rankin,	1865		18	45	63		3	1	4	0	1	0	1	0	1
Dayton,	1854	J. E. Twitchell, p.	1861	1861	16	85	101		6	7	13	2	4	0	6	6	2
Dover,	1849	No report.															
East Cleveland,	1843	Albert M. Richardson,	1843	1860	38	63	101		6	15	21	2	10	0	12	3	1
Edinburg,	1823	No report.															
Fairfield,	1841	J. H. Laird,	1864	1864	26	50	76		5	2	7	2	2	0	4	2	1
Farmington, West,	1834	Samuel Manning,	1866	1866	23	34	57		0	4	4	0	0	0	0	0	0
Fearing,	1851	Levi L. Fay,	No rep.	1843													
Fitchville, 1st ch.,	1818	John C. Thompson, No rep.	1845														
" Evangelical,	1835	John C. Thompson, No rep.	1845														
Four Corners,	1846	Enoch N. Bartlett,	1865		19	35	54		22	6	28	1	1	0	2	17	0
Fowler,	1818	No report.															
Franklin,	1817	John C. Hart,	1835	1866	23	47	70		1	2	3	1	3	1	5		130
Freedom,	1828	John G. Hall,			26	54	80		1	0	1	0	5	0	5	0	0
Garrettsville,					8	16	24				2	2	3	3	3		45
Geneva,	1810	Amzi D. Barber,	1841	1864	38	74	112		4	14	18	2	6	0	8	3	1
Guilford,	1838	None.			17	18	35		0	0	0	1	3	0	4	0	0
Gustavus,	1852	Johnson Wright,	1859	1859	31	62	93		11	2	13	2	1	0	3	3	2
Hampden,	1809	Phineas A. Beane, p.	1853	1862	19	42	61		0	0	0	2	2	0	4	0	5
Harmar,	1840	William Wakefield, p.	1847	1853	23	62	85		1	3	4	1	3	0	4	0	6
Harrisville,	1817	None.			1864	10	21	31		3	3	6	1	3	0	4	0
Hudson,	1812	George Darling, p.	1850	1858	42	96	138		3	6	9	4	5	0	9	2	1
Huntsburg,	1850	Heman B. Hall,	1851		23	45	68		0	2	2	2	0	0	2	0	1
Jefferson,		Edward P. Clisbee, No rep.	1856	1861													
Jerome,		[C. N. Coulter, Licen.] No rep.	1866														
Johnston,		No report.															
Kirtland,	1819	George F. Bronson, p.	1851	1861	32	48	80		2	2	4	3	5	0	8	1	0
Lafayette,	1834	W. W. Foote,	1864	1865	12	35	47		4	0	4	0	2	0	3	1	70
Lacrange,	1834	Otis B. Waters,	1861		13	32	45		2	3	5	1	1	0	2	1	0
Laporte,	1822	William Kincaid,	1865		18	20	38		3	3	6	0	2	0	2	0	20
Lawrence,	1846	Levi L. Fay, p.	1843	1843	19	36	55		0	0	0	1	2	0	3	0	5
Lebanon,	1857	J. H. Jenkins,	1865	1861	13	20	33										63
Lenox,	1845	A. D. Olds,	1842	1865	42	70	112		1	2	3	7	5	0	12	1	0
Lexington,	1844	George V. Fry.	1847	1864	13	26	39		3	1	4	0	0	0	1	2	30
Litchfield,	1833	T. H. Delamater,	1856	1860	25	60	85		22	3	25	3	5	0	8	13	0
Little Muskingum,	1843	None.			4	6	12										75

CHURCHES.	MINISTERS.	Ordained.	Commenced.	CHR. MEMBERS.				ADDIT'S		REMOVALS.			B'YSMS.		IN SAB. SCHOOLS.		
				Jan. 1, 1866.				1865.		1865.			1865.				
				Male.	Female.	TOTAL.	Absent.	TOTAL.	Letter.	Deaths.	Disch.	EXCOMM.	TOTAL.	Adults.		Infants.	
Lock,	1834 Daniel I. Jones,	1865	1864	2	5	7		0	0	0	0	0	0	0	0	50	
Lowell and Rainbow,	1858 C. N. Ransom,	1828	1864	8	15	23		32	2	5	0	0	3	3	0	60	
Madison, 1st ch.,	1814 Orin W. White,	1854	1863	15	40	55		1	5	6	2	6	0	8	1	30	
" Center,	1830 Charles W. Torrey,	1845	1859			181		4	2	6	0	0	0	0	4	200	
Mansfield,	1835 J. E. Twitchell, <i>No rep.</i>	1861	1866														
Marietta,	1796 Thomas Wickes, D. D., p.	1839	1840	74	125	199		21	9	30	1	70	0	71	8	252	
" Township,	1849 Prof. John Mills,	1865	8	21	29			6	0	6	1	1	0	2	6	60	
Marysville,	1864 Walter Mitchell,	1849	1859	22	49	71		8	0	8	0	1	0	1	2	110	
McConnellsville,	1852 None. <i>No report.</i>																
Medina,	1819 Robert Hovenden,	1859	1864	26	57	83		1	3	4	3	3	0	6	1	190	
Middlebury,	<i>No report.</i>																
Monroe,	1850 G. W. Phinney,	1865	1864	15	32	47		12	6	18	0	6	0	6	4	90	
Morgan,	1819 E. Latimer,	1865	16	41	57			6	0	6	1	1	0	2	0	70	
Mt. Vernon,	1834 Thomas E. Monroe, p.	1857	1860	94	206	300		47	13	60	0	12	0	12	20	220	
Nelson,	<i>No report.</i>																
Now Albany,	1848 Leonidas C. Barnes,	1844	1865	16	26	42		10	0	10	1	3	0	4	6	55	
Newberry,	1832 Henry Matson,	1862	1864	17	28	45		0	0	0	1	1	0	2	0	60	
New London,	1803 <i>No report.</i>																
Oberlin, 1st ch.,	1834 { Charles G. Finney, p. John Morgan, D. D., { James H. Fairchild, Edwin H. Fairchild,	1822 1837 1841 1841	1837 1865	666 121	702 179	1368 300		85 26	46 28	131 54	3 3	22 28	0 0	25 31	23 4	0 0	450 200
" 2d ch.,	1860																
Olive Green,	1861 Daniel I. Jones,	1865	1864	8	22	30		6	6	12	1	0	0	1	1	50	
Olmstead Falls,	1835 L. P. Disbro,	1863	12	15	27			0	2	2	0	0	0	0	0	50	
Orwell,	<i>No report.</i>																
Painesville,	1810 None.			61	174	232		19	14	33	2	13	0	15	14	3	193
Parkman,	1823 P. Winans, <i>No report.</i>																
Penfield,	1829 John H. Prentice,	1824	1857	21	40	61		8	4	12	1	15	0	16	1	2	60
Pierpont,	1849 William Irons,			7	15	22		1	1	2						50	
Pittsfield,	1836 Fayette Shipherd,			21	32	53		3	1	4	1	1	0	2	1	0	50
Plymouth,	1855 John C. Myers,	1866	14	18	32			0	0	0		2		2		40	
Providence,	1860 [Cyrenus N. Coulter, Licen.]	1866	6	8	14			0	0	0						40	
Randolph,	1812 Joseph Meriam, p.	1822	1824	18	34	52		7	2	9	0	1	0	1	2	0	50
Ravenna,	1822 Edward B. Mason, p.	1862	1863	27	72	99		1	5	6	3	0	0	6	0	2	150
Rawsonville,				3	13	16		0	0	0	0	0	0	0	0	0	
Ridgeville, North,	1822 Q. M. Bosworth,	1856	1863	16	33	49		8	7	15	0	0	0	0	7	0	70
Richfield,	1818 John A. McKinstry,	1842	1864	25	55	80		0	4	4	0	0	0	0	0	115	
Ripley,	1854 George Paine,	1866	11	14	25												
Rochester,	1835 Edmund R. Stiles,	1864	1864	9	19	28		3	0	3	1	3	0	4	3	2	40
Rootstown,	1810 Edward E. Lamb, p. p.	1861	51	88	139						46	4	2	6	19	4	23
Sandusky,	1843 Edward P. Ingersoll,	1863	1863	57	199	256		65	13	78	5	15	0	20	40	7	240
Saybrook,	1847 James M. Fraser,	1840	1863	14	28	42		1	11	12	1	4	0	5	0	1	75
Sheffield,	1818 <i>No report.</i>																
Springfield,	1850 A. Hastings Ross, p.	1861	1866	39	89	128		5	1	6	3	8	2	13	3	2	255
Storrs' Township,	1832 Horace Bushnell, p. <i>No rep.</i>	1832	1834														
Strongsville,	1842 Willard Burr,	1863	25	32	57			4	0	4	1	0	2	3	0	0	50
Sullivan,	1855 Curtis C. Baldwin,	1855	1866	15	23	38		9	2	11	0	0	0	7	1	0	
Tallmadge,	1809 S. Willard Segur,	1862	1862	100	170	270		1	0	1	2	7	0	9	0	4	230
Thompson,	1820 W. H. Brinkerhoff,	<i>No rep.</i>	1865														
Troy,	1832 <i>No report.</i>																
Twinsburg,	1822 Sidney Bryant, p.	1840	1860	24	44	68		2	1	3	6	2	0	8	1	0	120
Umonville,	1834 Orin W. White,	1854	1863	14	52	66						0	10	0	10	80	
Wakeman,	1844 Henry S. Bennett,	1863	1863	30	63	93		2	3	5	0	4	0	4	0	1	195
Wauseon,	1861 George W. Walker, <i>No report.</i>	1865															
Wayne,	1832 Ilemann Geer,	1848	1856	59	67	126		10	2	12	1	4	0	5	3	4	150
Wellington,	1824 Larman B. Lane,	1847	1864	38	72	110		3	4	7	2	1	0	3	1	0	180
West Hill Grove,	1843 Samuel Kelso,	1853	1863	13	28	41		0	4	4	1	6	0	7	0	5	30
West Newton,	1862 [R. M. Badeau, Pres.]			7	14	21		2	2	4	0	3	0	3	0	4	50
Weymouth,	1835 A. C. Hurd,	1857	1863	19	45	64		0	1	1	1	4	0	5	0	0	150
Williamsfield, West,	1816 <i>No report.</i>																
" Center,	1839			16	22	38											
Windham,	<i>No report.</i>																
York,	1823 Loren W. Brintnall,	1855	1854	26	49	75		8	0	8	0	0	0	0	0	5	110
<i>For 35 churches above not reporting, fr. former reports,</i>				677	1202	1879											2426

OTHER MINISTERS.

Thomas Adams, Hampden.
Israel W. Andrews, D. D., Pres.
Coll., Marietta.
John T. Avery, Cleveland.
John P. Bardwell, Oberlin.
William N. Briggs, Laporte.
Charles H. Churchhill, Oberlin.
George Clark, Oberlin.
Robert Cochran, Austintown.
Alvan Coe, Vermilion.
Henry Cowles, Oberlin.
Isaac C. Crane, Edgerton.

Gideon Dana, Wauseon.
John M. Ellis, Oberlin.
Benjamin Fenn, Nelson.
James Gray, Guilford.
Joseph Hooper, Brooklyn.
Sylvanus M. Judson, Sylvania.
John Keep, Oberlin.
Theodore J. Keep, Oberlin.
Lysander Kelsey, Sec. Ohio H. M.
Soc., Columbus.
J. C. Kingsley, Welshfield.
Robert McCune, Kelley's Island.
James Monroe, Oberlin.

J. H. Muse, Cleveland.

Robert Page, West Farmington.
Henry E. Peck, Oberlin.
David C. Perry, Barlow.
Charles W. Penfield, Oberlin.
William Russell, Cleveland.
Archibald S. Shafer, Oberlin.
Luther Shaw, Tallmadge.
Lucius Smith, Dover.

LICENTIATES.

No report. One licentiate mentioned in the tables.

WELSH CONGREGATIONAL CHURCHES IN OHIO.

"I send you," says the Scribe, "so much of the statistics of the Welsh Congregational Churches of Ohio, as were reported at the annual meeting of our Association. I am truly sorry that they are so meager and imperfect. . . . I will make an effort to get fuller statistics at the next annual meeting. . . . From my personal knowledge of the condition of our churches, our membership cannot be less than eighteen hundred."

These having reached us after the other Ohio reports were in type, we add them in a distinct table :

CHURCHES.	MINISTERS.		Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.			B'TISMS.		IN SAB. SCHOOLS.
	Place and Name.	Org.			Name.	Sept. 1, 1866.	1865-6.	1865-6.	1865-6.	1865-6.	1865-6.	1865-6.	1865-6.			
					Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Disen. Excom.	TOTAL.	Adults.	Infants.	
Berea,	1865	David M. Evans,	1865	1865												
Brookfield,	1866	John J. Jenkins,	1866	1866			72		14	32	46	1	1			85
Brown Township,	1850	John H. Jones,					24									65
Canal Dover,	1866	None.					15									
Centerville,	1840	None.														
Cincinnati,	1840	G. Griffiths,	1853	1866												
Columbus,	1837	Rees Powell,	1839													
Crabceek,	1860	John Edwards,	1851	1863												
Delaware,	1842	John H. Jones,						37	3	3						20
Gomer,	1840	John M. Thomas,		1865												
Granville,	1840	David Price,	1829	1862												
Hubbard,	1865	John Edwards,	1851	1865												
Ironton,	1854	David S. Davies,	1862	1865												
Mineral Ridge,	1856	John P. Thomas,	1855	1859				118	14	22	36	3	15	3	21	
Minersville,		John Lloyd,	1852	1864												
Mount Carmel,	1848	None.														
Nebo,	1855	Evan Davies.														
Newark,	1840	David Price,	1829	1862												
Newburgh,	1859	John E. Jones,	1855	1866												
Oak Hill,		David M. Evans,	1865	1865												
Palmyra,	1835	Thomas Evans,	1841	1865			54		6	8	14	1		1		35
Paris,	1850	David Davies,	1852	1852			52		2	11	13	1	6	7		45
Pomeroy,		John Lloyd,	1852	1864												
Radnor,	1821	James Davies,	1863													
Silcom,	1860	John A. Davies,	1860													
Syracuse,		William Edwards,	1857													
Tallmadge,	1847	David Davies,	1852	1854				98	11	8	19	8	2	10		85
Troedrhwdalar,	1848	Rees Powell,	1839	1848												
Tynrhos,		Evan Davies.														
Youngstown,	1846	Thomas W. Davies,	1854	1862												
TOTAL : 30 churches ; 3 vacant ; 19 ministers.							1800		50	81	131	6	30	5	41	1500

SUMMARY.— CHURCHES : 25 with pastors ; 75 with ministers " not installed " ; 27 with ministers not designated as to pastorate ; 36 vacant (of which 2 are supplied by Presbyterians, and 2 by licentiate, — and including 3 Welsh). TOTAL, 166.

MINISTERS : 25 pastors ; 74 in pastoral service, not installed ; 19 (Welsh) in pastoral service, not separated ; 32 others. TOTAL, 150.

CHURCH MEMBERS : 3,983 males ; 7,240 females ; 1,981 not specified (of which 1,800 are Welsh). TOTAL, 13,204 ; no report as to absentees.

ADDITIONS IN 1865 : 707 by profession ; 509 by letter. TOTAL, 1,216.

REMOVALS IN 1865 : 125 by death ; 463 by dismissal ; 18 by excommunication. TOTAL, 606.

BAPTISMS IN 1865 : 294 adult ; 108 infant.

IN SABBATH SCHOOLS : 14,932.

BENEVOLENT CONTRIBUTIONS (from 84 churches) : \$30,903. Sixteen churches not reporting gave, the year previous, \$10,493, which the minutes include, making \$41,396. Including this, — doubtless not exaggerated, — increase over previous year, \$4,231. Parish expenses (106 churches), \$115,780. No report from Welsh churches.

Of the churches of the Conference, we find, — Churches new or replaced on the list, — Avon, Chagrin Falls, Copley, Harrisville, Jerome, McConnelville, Middlebury, Rochester, and Windham. Dropped from the list, — Brunswick, Geneva (Free), Lodi, St. Joseph, and Vermilion.

No pastors ordained ; four ordained without installation ; no dismissals reported. Two acting pastors died, and one without charge.

The churches are united in nine conferences, and those in a General Conference, — which includes one Pennsylvania church also.

Of the Welsh churches, — new, Berea, Brookfield, and Canal Dover. None dropped from the list. The Welsh churches are united in an Association.

INDIANA.

Deferred to page 90.

ILLINOIS.

CHURCHES.	MINISTERS.	Ordained.	Commenced.	CH. MEMBERS.				ADDIT'S		REMOVALS.		B'TSMS.		IN SAB. SCHOOLS.				
				April 1, 1866.				1865-6.		1865-6.		1865-6						
				Male.	Female.	TOTAL.	Absent.	Tril.	Letter.	TOTAL.	Deaths.	Disin.	EXCOM.		TOTAL.	Adults.	Infants.	
Abingdon,	1858 James D. Wyckoff,	1859	1866	14	23	37	10	0	0	0	1	3	2	6	0	0		
Albany,	1842 None.			13	14	27	0	0	0	0	9	0	0	0	0	100		
Albion,	1840 Alfred Connet,		1866	23	33	56		1	6	7	1	1	1	1	4	35		
Algonquin,	1850 None.	<i>No report.</i>																
Altona,	1857 Lucius H. Parker,	1835	1866	22	34	56	6	0	4	4	1	0	0	1	0	Un.		
Amboy,	1854 Lorenzo J. White,	1857	1862	43	84	127	34	12	15	27	1	10	0	11	4	0	175	
Annawan,	1853 Addison Lyman,	1847	1859	5	14	19	5	0	5	5	0	3	0	3	0	1	Un.	
Arisepe,	1853 Calvin Seiden,	1845	1866	6	9	15	4	0	0	0	0	3	0	3	0	0	Un.	
Atkinson,	1863 J. P. Richards,	1861	1864	8	14	22	1	0	5	5	0	3	0	3	0	0	45	
Atlanta,	1840 Andrew J. Drake,	1845	1863	24	44	68	12	4	2	16	0	3	0	3	5	0	100	
Aurora, 1st ch., P. '38,	C. '48 William L. Bray, p.	1861	1866	65	145	210	24	4	9	13	4	37	4	4	1	0	5	235
" N. E. ch.,	1853 Edward Ebbs, p.	1843	1866	22	60	82	6	1	19	20	1	12	0	13	1	0	50	
Avon,	1855 None.			7	17	24	4	2	2	4	0	0	0	0	0	0	0	
Barry,	1846 None.			5	18	23	4	0	2	2	0	0	0	0	0	0	0	
Batavia,	1835 None.			36	65	101		11	4	15	0	12	0	12	0	0	160	
Beardstown, P. '45,	C. '50 William A. Chamberlin, p.	1861	1864	59	113	172	20	24	8	32	6	10	0	16	6	12	100	
Beverly,	1859 None.			10	16	26	1	0	2	2	0	6	4	10	0	0	60	
Big Grove,	1834 None.			2	4	6	0	0	0	0	0	0	0	0	0	0	0	
Big Rock, Welsh,	1852 John L. Richards,	1844	1861	15	18	33	1	0	0	0	1	0	0	1	0	1	35	
"	1844 John L. Richards,	1844	1861	4	7	11	0	0	0	0	0	0	0	0	0	0	20	
Big Woods,	1842 None.	<i>No report.</i>																
Bloomington,	1840 Warren F. Day,	1866	1865	22	37	59	8	10	4	14	0	9	0	9	1	1	125	
Blue Island,	1860 Lemuel Foster,	1833	1863	7	12	19	1	2	1	3	0	1	2	3	0	0	80	
Brenton,	1860 None.			11	10	21	10	0	3	3	0	6	0	6	0	0	30	
Brimfield,	1847 Isaac W. Atherton,	1859	1865	39	49	88	1	5	6	0	3	0	3	0	0	0	80	
Bristol,	1836 [John L. Granger, Licen.]	1865	22	31	53	8	2	0	2	2	7	0	3	0	0	0	79	
Bruce,	1855 None.			13	30	43	9	2	0	2	2	1	2	5	0	0	36	
Buda,	1856 Charles Hancock,	1861	1865	15	21	36	5	4	4	8	0	3	0	3	3	0	50	
Bunker Hill,	1838 William E. Holyoke,	1851	1866	28	43	71	3	1	4	2	14	0	16	0	1	1	127	
Burlington,	1850 None.	<i>No report.</i>																
Burrill,	1856 None.			6	9	15	3	2	0	2	1	0	1	2	0	0	50	
Byron,	1837 James P. Stoddard,	1861	1861	34	46	80	6	12	0	12	0	6	1	7	8	2	138	
Cambridge,	1851 Joseph D. Baker, p.	1842	1852	27	42	69	9	0	1	1	1	8	0	9	0	2	75	
Canton,	1842 Henry Mills,	40	70	110			9	0	9	0	0	0	0	0	0	0	125	
Carpenterville,	1864 Isaac B. Smith,	1860	1865	6	8	14	7	0	0	0	0	3	0	3	0	0	60	
Champaign,	1853 Samuel A. Vandyke,	1857	1857	43	80	123	12	3	22	25	3	1	0	4	0	5	119	
Chandlerville, P. '36,	C. '47 Joseph R. Kennedy,	1857	1866	26	38	64	14	3	0	3	1	5	0	6	2	3	72	
Chesterfield,	1848 Henry D. Platt,	1851	1858	24	34	58	5	12	0	12	0	7	0	7	1	7	112	
Chicago, 1st ch.,	1851 William W. Atton, D.D., p.	1843	1857	228	331	559	50	19	29	48	6	39	1	46	7	14	1150	
" Plymouth ch.,	1852 Lewis E. M. son,	1866	71	120	191	35	3	11	14	0	30	0	3	0	1	50		
" South ch.,	1853 William B. Wright,	1862	1862	35	74	109	7	20	25	45	21	11	14	7	4	100		
" New Eng. ch.,	1855 John P. Gulliver, p.	1846	1865	81	125	206	30	0	17	17	1	12	0	13	0	8		
" Salem ch.,	1857 Stephen S. Smith,	1831	1863	18	24	42	10	5	5	0	0	0	0	0	1	105		
" Union Park ch.,	1850 Chauncy D. Helmer,	1866	54	76	130	10	6	47	53	1	6	0	7	2	4	260		
Chili,	1856 J. D. Parker,	1865	1865	18	26	44	6	6	1	7	0	0	0	0	1	3	30	
Clifron,	1859 John Blood,	1854	1865	13	28	41	2	6	11	17	1	1	0	2	2	9	70	
Collins,	1853 James S. Davis,	1856	1865	6	7	13	4	0	0	0	1	0	0	1	0	0	50	
Como,	1851 None.			14	38	52	8	4	3	7	2	13	0	15	1	2	85	
Concord, P. '44,	C. '48 Edward B. Tuthill,	1861	1865	45	46	91	2	6	2	8	0	2	0	2	3	0	105	
Corunwall,	1859 None.			5	5	10	3	0	0	0	0	0	0	0	0	0	Un.	
Creta,	1853 Benjamin M. Amsden,	1849	1864	15	27	42	3	2	4	6	1	2	0	3	2	4	60	
Crystal Lake,	1842 James H. Harwood,	1863	1865	27	49	76	8	5	4	9	1	1	0	3	2	1	50	
Dallas City,	1859 None.			21	30	51	15	1	5	6	0	5	0	5	1	4	100	
Danby,	1862 [James Tompkins, Student.]	1865	12	30	42	1	15	5	20	0	2	0	2	11	0	130		
Danvers,	1862 William B. Orvis,	1865	13	15	28	2	6	4	10	0	0	0	0	0	0	0	40	
Deer Park,	1857 None.			27	31	58	6	0	0	0	2	0	0	2	0	0	0	
De Kalb,	1854 None.			9	27	36	2	0	0	0	1	3	0	4	0	0	20	
Dement,	1856 Henry Buss,	1856	1859	12	17	29	5	0	4	4	0	0	0	0	0	0	50	
Dix,	1864 None.	<i>No report.</i>																
Dover,	1838 Samuel G. Wright, p.	1840	1864	45	63	108	7	8	2	10	1	5	4	10	3	5	115	
Dundee,	1841 Isaac B. Smith,	1860	1865	34	62	96	3	7	5	12	1	10	0	11	4	4	70	
Dunleith,	1859 E. W. Garney,	1866	4	12	16	0	7	1	8	0	0	2	2	7	0	50		
Durand,	None.	<i>No report.</i>																
Dwight,	1866 John A. Montgomery,	1866	1866	3	8	11	1	0	0	0	0	0	0	0	0	0	50	
Eagle Point,	1843 None.			7	19	26	0	0	0	0	0	0	0	0	0	1	20	
East Pawpaw, P. '54,	C. '62 Charles C. Breed,	1860	1864	7	11	18	4	0	1	1	0	12	0	12	0	0	80	
Eden,	J. W. West, <i>No rep.</i>	1857	1865															
Elgin,	1836 Frederick Oxnard,	1861	1862	55	97	152	18	8	26	0	21	0	21	0	0	1	40	
Elk Grove,	1836 David H. Kingsley, p.	1832	1855	18	26	44	2	0	1	1	0	7	0	7	0	1	20	
Elkhorn Grove,	1854 None.			9	12	21	0	0	0	0	1	2	4	0	0	0	50	
Elmwood,	1854 William G. Pierce, p.	1860	1861	86	111	197	24	3	7	10	2	12	1	15	2	6	160	
El Paso,	1859 Myron S. Reid,	1866	20	25	45	3	1	8	9	0	1	0	1	1	2	85		
Evanston,	1859 None.			1	0	1	0	0	0	0	0	0	0	0	0	0	0	
Fall Creek,	1860 Charles E. Conrad,	1855	1860	9	15	24	2	4	0	4	1	2	0	3	0	5	45	
Farmington,	1849 Lathrop Taylor, p.	1843	1864	56	93	149	23	11	7	13	1	6	3	10	4	1	100	

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.		B'ISMS.		SCHOOLS.				
				April 1, 1866.				1865-6.		1865-6.		1865-6						
Place and Name.	Org.	Name.		Male.	Female.	TOTAL.	Absent.	Pr. F.	Letter.	TOTAL.	Trans.	Excom.	TOTAL.	Adults.	Infants.	LY SAB.	SCHOOLS.	
Fremont,	1838	Calvin C. Adams,	1850	50	75	125	10	16	0	16	2	2	0	4	2	4	0	
Galena,	1860	None.	No report.	16	40	56	25	2	1	3	3	10	0	13	0	2	0	
Galesburg, 1st ch.,	1837	Frederic T. Perkins, p.	1843	154	181	335	15	9	24	4	11	0	15	2	5	0	0	
" 1st Con. ch.,	1855	Edward Boecher, p. d., p.	1826	94	156	250	28	6	14	20	8	29	0	37	0	1	153	
Galva,	1835	Rufus B. Guild, p.	1864	43	60	103	4	16	20	1	8	0	9	2	2	2	2	
Gap Grove,	1839	None.	No report.	12	13	25	0	1	1	2	1	2	0	3	0	0	50	
Garden Prairie,	1858	Charles S. Harrison,	1858	14	14	28	3	6	4	10	1	3	0	4	0	0	50	
Genseo,	1836	Harry Brickett,	1858	110	168	278	22	12	9	21	2	20	0	22	12	4	250	
Geneva,	1849	A. G. Beebe,	No report.															
Granville, 1st, 1851, 2d,	1853	Robert C. Swinton,	1850	39	43	82	7	1	9	10	0	14	0	14	0	0	83	
Gridley,	1862	Bethel C. Church,	1865	5	8	13	1	0	4	4	0	0	0	0	0	0	50	
Griggsville, 1st, 1834, 2d,	1837	None.	No report.	61	80	141	5	4	9	2	12	1	15	0	0	1	150	
Hamilton,	1859	None.	No report.	7	21	28	5	0	1	1	1	4	0	5	0	0	90	
Hampton,	1852	Almer Harper,	1866															
Harvard,	1858	[Calvin R. Fitts, Licen.]	1865	10	14	24	3	3	7	10	0	2	0	2	0	0	150	
Henry,	1850	None.	No report.	8	22	30	2	5	4	9	2	2	0	4	2	2	44	
Hillsboro', Central,	1859	George L. Roberts,	1864	25	33	58	3	1	4	0	0	0	0	2	0	2	50	
Homer,	1860	None.	No report.															
Hoyleton,	1853	James S. Davis,	1856	1861	30	36	66	15	11	5	16	1	4	0	5	6	2	50
Huntley,	1852	Daniel Chapman,	1842	1861	25	26	51	22	0	1	1	1	1	0	2	0	1	60
Jacksonville,	1835	James G. Roberts,	1853	1864	62	120	182	26	20	46	1	3	0	4	20	2	140	
Jefferson,	1861	[E. C. Barnard, Licen.]	1865	10	22	32	9	3	2	5	0	5	0	5	1	0	210	
Jericho,	P. 1838, C.	Lucien Faruham,	1830	1862	6	7	13	4	0	0	0	0	0	0	0	0	25	
Kaneville,	1857	None.	No report.															
Kankakee,	1854	Frederick W. Beecher,	1860	1862	16	36	52	11	6	5	11	3	1	4	4	0	50	
Kewanee,	1855	James M. Van Wagner,	1846	1864	51	104	155	18	9	21	30	0	17	1	18	2	0	200
Knoxville,	1859	None.	No report.															
Lacon,	1865																	
Lafayette,	1847	None.	No report.															
La Harpe, 1st, 1836, 2d,	1848	Samuel R. Thrall,	1842	1865	22	40	62	8	19	13	32	0	0	0	0	1	0	
Lamoille,	1840	Darius Gore,	1844	1860	30	55	85	10	5	3	8	1	3	0	4	0	160	
Lanark,	1859	Lucius H. Higgins,	1866	1866	18	26	44	0	3	0	3	0	9	0	9	0	65	
LaSalle,	1853	None.	No report.															
Lawn Ridge,	1845	Lewis Benedict,	1844	1864	43	63	106	6	14	2	16	2	6	0	8	2	150	
Lee Center,	1848	S. Wallace Phelps,	1854	1852	19	36	55	12	0	2	2	0	0	0	0	0	100	
Lincoln,	1859	Robert L. McCord,	1861	1861	21	41	62	11	9	11	20	0	0	0	0	0	100	
Lisbon,	P. 1838, C.	Uriel W. Small,	1859	1864	63	130	193	36	2	7	9	0	11	0	11	1	0	
Liste,	1860	[William A. Atkinson, Student.]	1866	8	17	25	1	0	1	0	0	0	0	0	0	1	65	
Luckport,	1838	Alfred L. Riggs,	1863	1862	15	53	68	14	0	5	5	0	6	4	10	0	610	
Lodi,	1854	None.	No report.															
Lydon,	1836	Wilson D. Webb,	1848	1863	27	68	95	8	5	2	7	1	10	9	20	2	1	75
Lyonsville,	1843	[C. M. Sanders, Student.]			22	32	54	13	2	0	2	0	5	0	5	0	3	90
Macomb,	1858	None.	No report.															
Malden,	1857	Edward P. Ingersoll,	1865	37	48	85	22	5	16	21	0	3	2	5	2	0	100	
Malta,	1858	None.	No report.															
Manteno,	1862	None.	No report.															
Marengo,	1858	None.	No report.															
Marseilles,	1860	Ephraim H. Baker,	1864	1863	7	18	25	0	0	7	7	1	9	0	10	0	4	65
Marshall,	1841	Dean Andrews,	1864	16	62	78	7	7	7	3	7	10	3	4	8	0	80	
McLean,	1858	Lemuel Leonard,	1839	1854	10	13	23	0	1	3	4	0	3	0	3	0	80	
Mendon,	1833	Alexander B. Campbell,	1851	1855	45	65	110	7	0	1	1	14	0	15	0	0	100	
Menita,	1835	William B. Christopher, p.	1848	1863	18	29	47	6	2	4	2	2	0	4	1	0	50	
Mt. Auburn,	P. 1843, C.	None.	No report.															
Milburn,	1841	Harnon Bross,	1863	1863	39	63	102	2	12	2	14	2	2	0	4	3	208	
Milo,	1849	Calvin Selden,	1845	1865	8	16	24	9	0	0	0	2	2	4	0	0	40	
Mine,	1844	Josiah A. Mack,	No rep.															
Monroe,	1861	Alfonso D. Wyckoff,	1860	1865	3	9	12	2	0	0	0	2	0	2	0	0	75	
Montebello,	1849	None.	No report.															
Morris,	1848	William A. Lloyd,	1862	1865	44	76	120	7	5	3	8	2	4	0	6	2	105	
Morrison,	1858	John W. White,	1858	1858	20	47	67	5	0	8	8	1	0	0	1	0	110	
Morton,	1851	Howard S. Thompson,	1865	1865	12	20	32	2	0	0	0	1	0	1	0	0	50	
Munro,	1843	None.	No report.															
Naperville,	1833	None.	No report.															
Naperville,	1858	Bethuel C. Church,	1865	7	15	22	3	10	1	11	1	1	2	4	4	0	60	
Napewau,	1855	Samuel Ordway,	1838	1864	13	22	35	2	0	3	3	0	3	0	3	0	120	
Nashville,	1850	None.	No report.															
Newark,	1843	Reuben F. Markham,	1846	1865	34	57	91	20	7	4	11	1	5	0	6	4	0	120
New Berlin,	1859	None.	No report.															
New Rutland,	1853	Reuben Everts,	No report.															
Newtown,	1852	George W. Williams,	1860	1863	14	26	40	6	4	8	12	0	0	0	3	1	50	
Nora,	1865	Samuel Penfield,	1849	1865	18	28	46	10	1	7	8	0	5	0	5	0	130	
Normal,	1865	W. H. Daniels, p.	1860	1865	40	44	84	0	10	15	55	0	0	0	21	0	250	
Oakdale,	1857	Cyrus L. Watson,	1829	1863	9	24	33	9	0	5	5	0	3	0	3	0	60	
Oak Ridge (Harlem),	1863	Cornelius E. Dickinson,	No rep.															
Odell,	1862	Lemuel Leonard,	1839	1854	7	15	22	0	3	3	6	0	7	0	7	0	120	
Omerca,	1858	None.	No report.															
Osgoda,	1855	Henry C. Abarnethy, p.	1845	1857	44	72	116	8	1	13	14	2	6	0	8	1	120	
Ontario,	1848	Frederic Wheeler,	1862	1863	25	36	61	13	3	2	5	0	9	1	10	0	4	85

CHURCHES.		MINISTERS.		Ordnained.	Commenced.	CHR. MEMBERS.				ADDIT'S		REMOVALS.		B'ISMS.		IN S.A.B. SCHOOLS.	
Place and Name.	Org.	Name.	Year.			April 1, 1866.				1865-6.		1865-6.		1865-6.			
						Male.	Female.	TOTAL.	Absent.	Prof.	TOTAL.	Deaths.	Disam.	TOTAL.	Adults.		Infants.
Osceola,	1860	J. M. Van Wagner, <i>No rep.</i>	1846	1864													
Oswego,	1846	None.			24	45	69	13	0	1	1	1	6	0	7	0	0
Ottawa, 1st ch.,	1839	Martin K. Whittlesey, p.	1849	1848	54	121	175	33	2	7	9	3	4	0	7	0	0
" Plymouth ch.,	1858	Edwin N. Lewis,	1862	1864	46	103	149	0	16	12	28	2	4	2	8	2	4
Owen,	1857	Jeremiah D. Stephens,	1837	1864	10	12	22	7	5	6	11	0	1	0	1	0	0
Paxton,	1859	George Schlosser,	1832	1863	28	33	61	3	8	10	18	2	4	1	7	5	1
Payson,	1836	Cephas A. Leach,	1855	1856	31	55	86	6	14	115	1	5	0	6	9	0	0
Pecatonica,	1854	E. P. Dada,	1864	1864	26	42	68	20	0	1	1	0	0	0	0	0	1
Peoria,	1847	Asahel A. Stephens,	1848	1856	51	103	154	31	41	20	61	1	3	0	4	19	0
Peru,	P. 1837, C. 1853	Aurelian H. Post,	1862	1863	23	35	58	10	0	6	6	0	6	0	6	0	3
Pittsfield,	P. 1837, C. 1841	William Carter,	1834	1838	73	117	190	45	1	0	1	5	9	1	15	0	0
Plainfield, 1st, 1834, 2d, 1843		Daniel Clark,	1866	28	73	101	10	1	0	1	1	2	5	8	1	4	72
Plymouth,	1836	J. D. Parker, p.	1865	1865	33	44	77	16	0	0	0	115	0	16	0	4	60
Poplar Grove,	1838	Stephen W. Champlin,	1838	1863	15	27	42	2	14	115	1	1	1	0	2	5	0
Port Byron,	1849	Almer Harper,	1853	1861	28	47	75	0	5	11	16	1	2	0	3	1	2
Prairie City,	1842	Benjamin F. Worrell,	1857	1857	14	35	49	3	7	10	17	0	2	0	2	4	0
Princeton,	1831	Flavel Bascom, p.	1833	1864	76	149	225	13	21	9	30	3	10	1	14	7	7
Providence,	1841	None.			6	17	23	3	0	4	2	0	2	0	2	0	0
Quincy, 1st ch., P. '30, C. '53		Samuel H. Emery, p.	1837	1855	86	130	216	35	8	13	22	5	13	6	18	3	10
" Center,	1847	Levi F. Waldo,	1866		45	75	120	27	0	0	0	3	3	0	6	0	0
" German,	1858	Charles E. Conrad,	1858	1858	12	13	25	3	5	0	5	2	9	0	11	0	4
Rantoul,	1866	None.			8	16	24	3	1	6	7	1	2	0	3	0	35
Riley,	1860	None.			<i>No report.</i>												
Ringwood, 1st, 1843, 2d, 1859		H. B. Underwood,	1866	1865	3	18	31	5	5	3	8	0	0	0	0	3	0
Rockford, 1st ch.,	1851	Henry M. Goodwin,	1851	1850	80	168	254	40	4	8	12	2	13	0	15	2	5
" 2d ch.,	1849	Martin P. Kinney, p.	1844	1864	83	190	273	47	10	18	28	3	6	1	10	5	7
R'pt & S. H. 1, '34, 2, '37, 3, '44		Samuel Dilley,	1849	1865	15	38	53	6	15	0	15	3	2	5	0	0	0
Rockton,	1858	Francis Lawson,	1847	1863	22	36	58	29	5	9	14	0	5	0	3	4	7
Roscoe,	1843	None.			12	34	46	5	3	2	5	0	2	0	2	2	2
Rosefield,	1859	James D. Wyckoff,	1859	1859	13	22	45	1	0	0	0	11	0	11	0	0	50
Rosemond,	1856	None.			32	34	66	22	0	3	2	2	2	0	4	0	0
Roseville,	1851	Cyrus H. Eaton,	1850	1865	28	35	63	4	14	10	24	0	2	0	2	5	0
Salem,	1860	None.			<i>No report.</i>												
Sandoval,	1859	James S. Davis,	1856	1863	6	14	20	3	6	0	6	0	1	0	1	2	0
Sandwich,	1853	None.			43	52	95	5	7	5	12	0	15	3	18	2	1
Saumamin,	1861	None.			7	8	15	4	0	0	0	0	0	0	0	0	30
Seward,	1841	Samuel P. Barker,	1861	1865													
Sheffield,	1854	Addison Lyman,	1847	1854	21	43	64	4	29	4	33	3	6	0	9	15	0
Shirland,	1846	James Hodges,	1838	1856	22	34	56		9	2	11	1	0	0	1	4	0
Spoon River,	1847	Benjamin F. Haskins,	1851	1862	13	38	51	3	1	2	12	3	15	1	1	0	2
St. Charles,	1837	Thomas Lightbody,	1846	1865	45	88	133	27	4	4	6	2	7	2	11	0	0
Sterling,	1857	Martin Post,	1866	30	52	82	23	4	12	16	0	9	0	9	0	2	96
Stillman Valley,	1856	Samuel P. Barker,	1861	1865	16	35	51	6	5	2	7	0	5	0	5	0	45
Sycamore,	1840	Joseph T. Cook,	1840	1865	48	98	146	33	11	9	20	1	1	0	2	0	2
Tonica,	1857	J. W. West,	1857	1865	46	61	110	6	28	12	40	2	2	0	4	20	7
Toulon,	1846	Richard C. Dunn, p.	1834	1855	48	76	124	6	23	13	36	0	0	0	0	3	125
Tremont,	1843	Howard S. Thompson,	1865	1865	22	36	58	10	2	1	3	0	3	0	5	1	0
Turner,	1856	None.			<i>No report.</i>												
Twin Grove,	1859	Henry Buss,	1856	1865	9	5	14	11	0	0	0	1	0	0	1	0	0
Udina,	1848	Roswell R. Snow,	1845	1862	21	27	48	9	0	0	0	2	1	0	3	0	40
Union,	1864	Charles S. Harrison,	1858	1864	16	33	49	17	10	27	1	2	0	3	16	1	125
Vermillion,	1834	None.															
Vermont,	1860	None.			9	15	24	0	1	0	1	0	0	0	0	1	0
Victoria,	1849	Benjamin F. Haskins,	1851	1862	13	24	37	0	3	10	13	1	4	0	5	1	0
Vienna,	1855	Sylvester R. Dole,	1864	1864	12	13	25	3	2	0	2	1	0	0	1	1	0
Viola,	1858	Andrew L. Pennoyer,	1838	1866	11	27	38	6	0	0	0	0	14	0	14	0	0
Wabash Co.,	1864	P. W. Wallace,	1865	9	12	21	9	2	11								
Wataga,	1855	W. Judson Beecher,	28	61	89												
Waukegan,	1843	Richard B. Bull,	1855	1864	13	40	53	0	3	3	6	2	6	0	8	2	1
Wauponsee,	1864	James Loughhead,	1842	1864	10	16	26	2	6	2	8	1	2	0	3	2	6
Waverly,	1836	Henry M. Tupper, p.	1859	1859	63	135	222	2	2	5	7	12	3	0	15	1	4
Wayne,	1844	Sylvanus H. Kellogg,	1857	1863	15	28	43	5	10	1	11	0	1	0	1	8	0
Wethersfield,	1839	Charles E. Ryder,	1865	1865	54	76	130	9	41	17	58	1	13	0	14	11	2
Wheaton,	1860	Silas F. Millikan,	1860	1864	62	95	157	0	23	20	43	2	7	0	9	7	1
Winnebago,	1846	Henry M. Daniels, p.	1861	1861	53	71	124	25	2	0	2	1	6	0	7	0	2
Woodburn, 1st, 1838, 2d, 1842		Gideon C. Clark,	1847	1864	23	48	71	10	6	1	7	1	12	0	12	0	2
Woodstock,	1865	James J. A. T. Dixon,	1856	1865	14	15	29	0	2	7	9	1	0	1	0	0	50
Wythe,	1851	None.			17	13	30	0	0	0	0	2	3	0	5	0	50
<i>For 29 churches enumerated above, not reporting,</i>					328	565	893	66									175

OTHER MINISTERS.

E. Judson Alden.	William Beardsley, Wheaton.	Hope Brown, Agent Female Seminary, Rockford.
Frederick A. Armstrong, Pittsfield.	George E. Beecher, El Paso.	Robert Brown, Am. Miss'y Ass'n.
Charles M. Barnes, Physician, Hinsdale.	Joseph A. Bent, Hoyteton.	Cornelius S. Cady, Albany.
Samuel C. Bartlett, D. D., Prof. Theol. Sem'y, Chicago.	Jonathan Blanchard, Pres. Coll., Wheaton.	William E. Caldwell, Chicago.
Charles B. Barton, Woodburn.	William S. Blanchard, Chicago.	John W. Cass, Agent Chicago Theol. Sem'y, Morrison.
	John Blood, Clifton.	Alexander W. Chapman, Minooka.
	Richard C. Bristol.	

Daniel Chapman, Huntley.
 Nathaniel C. Clark, Elgin.
 Henry W. Cobb, Agent Freedmen's
 Commission, Chicago.
 Nathaniel P. Coltrin, Centralia.
 Sylvanus S. Cone, Waynesville.
 Gordon M. Couville, Oakalla.
 Samuel Day, Agent Chicago Theol.
 Hiram Decker. [Sem'y.
 Edmund F. Dickinson, Chicago.
 Henry A. Dickinson.
 William B. Dodge, Milburn.
 Henry Durham, Physician, La Salle.
 Charles P. Felch.
 Eli C. Fisk, Havana.
 Franklin W. Fisk, D. D., Prof. Theol.
 Sem'y, Chicago.
 Francis L. Fuller, De Kalb.
 Joel Grant, Chicago.
 J. A. Hallock, Palatine.
 Henry L. Hammond, Treas. Theol.
 Sem'y, Chicago.
 Joseph Haven, D. D., Prof. Theol.
 Sem'y, Chicago.
 J. W. Healy, pas. new ch., Chicago.
 H. H. Hinman.

Allen B. Hitchcock.
 Elbridge G. Howe, Waukegan.
 George H. Hubbard, Aurora.
 Azariah Hyde, pas. Ind. Pres. ch.,
 Polo.
 Elisha Jenney, Agent Am. Home
 Miss. Soc., Galesburg.
 George S. Johnson, Rockford.
 George P. Kimball, Wheaton.
 Lyman Leffingwell, Ontario.
 Theophile Lorriaux, Quievry, France.
 Israel Mattison, Sandwich.
 William C. Merritt, Rosemond.
 Milo N. Miles, Geneseo.
 Daniel R. Miller, Lisbon.
 John Morrill, Pecatonica.
 Washington A. Nichols, Lake Forest.
 Alva C. Page, Elgin.
 Lucius H. Parker, Galesburg.
 George C. Partridge, Batavia.
 Rencel M. Pearson, Polo.
 Henry G. Pendleton, Henry.
 William Perkins, editor, Ottawa.
 Jeremiah Porter, Chicago.
 Samuel F. Porter, Agent Am. Miss.
 Asso'n, Wheaton.

G. A. Rawson, Batavia.
 Joseph E. Roy, Agent Am. Home
 Miss. Soc., Chicago.
 George S. F. Savage, Sec. Western
 Agency American Tract Society,
 Chicago.
 Jacob R. Shipperd, Dist. Sec. Am.
 Miss. Asso'n, Chicago.
 Julian M. Sturtevant, D. D., Pres.
 Illinois College, Jacksonville.
 David Todd.
 George W. Wainwright.
 John C. Webster, Prof., Wheaton.
 James Weller, Bunker Hill.
 A. A. Whitmore, Henry.
 Luman Wilcox, Earl.
 John Woodbridge, D. D., Chicago.

LICENTIATES.

Arthur E. Arnold, New Rutland.
 William A. Atkinson, Lisle.
 E. C. Barnard, Jefferson.
 John L. Granger, Bristol.
 James Tompkins, Danby.
 (Doubtless others. No distinct re-
 port.)

SUMMARY. — CHURCHES: 25 with pastors; 129 with acting pastors; 67 vacant (of which 7 are supplied by licentiates, etc.). TOTAL, 221.

MINISTERS: 25 pastors; 111 in pastoral service (not installed); 79 others. TOTAL, 215.

CHURCH MEMBERS: 5,671 males; 9,483 females; 97 not specified. TOTAL, 15,251, including 1,706 absentees.

ADDITIONS IN 1865-6: 1,070 by profession; 955 by letter; 54 not specified. TOTAL, 2,079.

REMOVALS IN 1865-6: 182 by death; 969 by dismissal; 63 by excommunication. TOTAL, 1,214.

BAPTISMS IN 1865-6: 413 adult; 296 infant. IN SABBATH SCHOOLS: 17,891.

BENEVOLENT CONTRIBUTIONS reported: A. B. C. F. M. (77 churches), \$6,530.71; Am. Miss. Ass'n (100 chhs.), \$5,646.39; Am. H. M. S. (133 chhs.), \$5,044.35; Am. Cong. Union (94 chhs.), \$3,685.50; Western Tract Agency (53 chhs.), \$2,045.90; Am. and For. Christian Union (25 chhs.), \$677.28; Western Education Soc. (40 chhs.), \$1,013.29. TOTAL, \$24,646.43. The foregoing embrace the seven objects recommended by the General Association. Most churches contributing have given to other objects not reported. Thus, the New England Church, Chicago, is credited above with \$1,771.63; while their annual report gives \$5,048.21.

SEVEN NEW CHURCHES on the list, or old replaced, — Carpenterville (org. 1864), Dwight (1866), Lacon (1865), Marshall, Rantoul, Wabash, Woodstock. DROPPED, — Barrington, Bristol Station, Joliet, Richmond, Richview, Savanah. Harlem appears as Oak Ridge, and Stockton as Brenton.

NO REPORT OF ORDINATIONS, ETC. The tables of the Quarterly give the following: pastors ordained, 2; ordained without installation, 4; installed, 3; dismissed, 0; died, 2 acting pastors, 1 without charge.

The churches, with few exceptions, are united in twelve Associations, and these in a General Association. Three churches are found in the Indiana reports, and one in those of Iowa.

MICHIGAN.

CHURCHES.	MINISTERS.	Place and Name.	Org.	Name.	Obtained.	Commenced.	CHH. MEMBERS.			ADDIT'S		REMOVALS.		B'TISMS.					
							April 1, 1866.			1865-6.		1865-6.		1865-6.					
							Male.	Female.	TOTAL.	Prof.	Letter.	TOTAL.	Deaths.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.	
Ada,	1860	Nathaniel K. Everts,			1863	6	22	28	2	0	6	0	0	0	0	60			
Adams,	1847	Elisha M. Lewis,			1836	26	38	64	60			11		11					
Adrian,	1854	Edward P. Powell,			1851	82	178	250	18	13	12	30	4	11	1	16	10	2	333
Algonac,	1841	None.		No report.															
Allegan,	1858	Elizur Andrus,			1865	18	33	51	2	14	17		3		3				60
Almont,	1838	Horace R. Williams,			1864	38	76	114	20	8	1	9	1	3	0	4	5	0	60
Ann Arbor,	1847	Abram E. Baldwiu,			1862	81	116	197	44	14	10	24	2	4	0	6	7	2	200
Armada,	1838	Robert G. Baird,			1862	16	40	56	2	3	1	4	0	0	0	0	1	0	75
Atherton,		Alonzo Sanderson,			1863	9	7	16	0	2	1	3	0	0	0	0	2	0	30
Augusta,	1849	Joseph Anderson,			1865	32	34	56	2	3	3		5		5				45
"	1864	Samuel D. Breed,			1862	25	27	52	9	9	7	16	1	1	1	2	2		60
Barry,	1834	None.				3	8	11	1										60
" and J.,	1865	Helmas H. VanAuken,			1865	4	9	13		3	3								30
Battle Creek, Union ch.,	1836	None.				125	164	289	39	8	13	21	2	3	5	3	4	6	250
Bedford,	1848	Helmas H. VanAuken,			1864	29	35	67	11	2	8	10	1		1	2			60
Benton,	1844	None.				5	8	13	4				0						40
Benona,	1864	Amos Dresser,			1865	8	10	18	5	2	4	6							18
Benzonia,	1860	Reuben Hatch,			1863	40	46	86	11	3	12	15		7	7	2	1		75
Boston,	1848	Lewis E. Sykes,			1865	10	22	32	6	0	0	0	0	0	0	0	0	0	20
Bowne,	1854	Lewis E. Sykes,			1865	4	11	15	5	0	0	0	1	0	0	1	0	0	50
Bradyville,	1856	None.				5	4	9											37
Bridghampton,	1862	Daniel Berney,			1862	9	9	18	2	2	0	2	0	2	0	2	0	4	30
Bruce,	1833	Robert G. Baird,			1862	4	16	20	0	0	2	2	2	0	0	2	0	3	30

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.			B'ISMS.		SCHOOLS.
				Jan. 1, 1866.				1865.		1865.			1865.		
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disin.	Excom.	TOTAL.	
Place and Name.	Org.	Name.													
Capandaigua,	1859	None.		12	30	42	6								20
Canon,	1846	Nathaniel K. Evarts,	1864	19	34	43	6	1	1	2	1	1	0	2	1
Charlotte,	1851	Wolcott B. Williams,	1864	12	42	54	6	3	4	7	1	2	2	3	6
Chelsea,	1849	James F. Taylor,	1860	33	42	75	13	8	1	9	3	2	2	5	4
Chesterfield,	1847	David Wirt,	1865	16	23	39	4	0	0	0	0	0	0	0	2
Clinton,	1833	Hiram Elmer,	1860	87	163	250	20	14	11	25	9	16	6	25	4
Columbus,	1851	Fayette Hurd,	1865	13	27	40	2	1	0	1	0	0	0	1	0
Coolspring,	1863	None.		23	25	48									250
Cooper,	1843	William M. Campbell,	1866	29	49	78	17	7	7	3	1	1	4	5	50
Coopersville,	1866	Joshua M. McLain,	1865	10	14	24	0	22	2	24	0	0	0	0	8
Croton,	1864	Alanson St. Clair,	1863	2	6	8	3								25
Delta,	1852	Joseph D. Millard,	1862	10	11	21	1				2	2	2	4	40
Detroit, 1st ch.,	1844	Addison Ballard,	1866	95	164	257	30	58	38	96	4	131	0	135	16
" 2d ch.,	1866	Samuel M. Freeland,	1866	36	68	104	0	0	0	0	0	0	0	0	0
DeWitt,	1851	Joseph D. Millard,		2	4	6	1	0	0	0	1	1	1	0	0
Dexter,	1839	None.		16	30	46	4	10	11	1	1	1	4	9	30
Dorr,	1857	None.		16	23	39	9	0	0	0	3	0	3	0	42
Dowagiac,	1850	Davillo W. Comstock,	1865	35	75	113	8	28	9	37	1	4	5	19	110
Dundee,	1837	Silas S. Hyde,	1864	9	26	35	2	2	5	7	1	2	3	3	50
Eastmanville,	1866	Jshua M. McLain,	1865	18	8	26	0	22	4	26	0	0	0	9	60
Easton,	1851	Lewis E. Sykes,	1865	17	21	38	8	1	0	1	1	0	0	1	0
East Saginaw,	1857	John G. W. Cowles,	1865	32	84	116	14	1	19	20	0	12	0	12	0
East Rapids,	1843	John R. Stevenson,	1859	26	29	55	8	2	2	4	4	4	4	1	60
Elk Rapids,	1863	Leroy Warren,	1862	11	20	31	2	7	5	12				3	5
Essex,	1855	Hazel Lucas,	1865	10	9	19	0	0	0	0	0	0	0	0	40
Farmer's Creek,	1848	None.		10	8	18	0	0	0	0	0	0	0	0	40
Flat Rock,	1858	Charles Machin,	1864	14	31	45	5	4	1	5	1	0	0	1	1
Franklin,	1848	J. Wing Allen,	1861	16	35	51				1	1	2	2	4	130
Franklin,	1863	Guy C. Strong,	1864	12	20	32	3	1	3	4	1			1	50
Gaines,	1863	Edwin T. Branch,	1863	2	3	5	0	0	0	0	0	0	0	0	75
Calesburgh,	1852	(H. L. Dox, Lutheran.)	1866	75	110	185	35	2	3	5	10	10	2	3	91
Genesee,	1849	William F. Rose,	1866	8	23	31	0	0	0	0	2	2	2	0	50
Goodrich,	1855	J. Mills Ashlev,	1864	10	22	32	7	0	0	0	0	2	0	2	24
Grand Blanc,	1859	Alonzo Sanderson,	1862	18	25	46	1	0	0	0	1	1	0	2	0
Grand Haven,	1858	John B. Fiske,	1864	15	23	38	18	0	0	0	3	1	0	4	6
Grand Ledge,	1864	Joseph D. Millard,	1865	1	3	4								3	
Grand Rapids,	1836	J. Morgan Smith,	1863	117	220	337	0	2	23	25	2	16	0	18	0
Grandville,	1829	William H. Osborn,	1865	13	31	44	9	1	6	7	1	0	0	1	0
Grass Lake,	1835	Henry Bates,	1863	45	105	150	10	5	6	11	1	8	9	1	1
Greenbush,	1863	None.		5	9	14	0	0	0	0	0	0	0	0	0
Greenville,	1852	James L. Patton,	1866	35	57	92	3	10	10	2	4	0	6	4	95
Hartland,	1844	None.		4	7	11	1	0	0	0	1	0	0	1	0
Homestead,	1864	Elias E. Kirkland,	1864	10	10	20	4	5	4	9	1	1	2	2	25
Hopkins,	1857	John S. Kidder,	1864	19	32	51	4	3	3	4	3			7	1
Howell,	1850	None.		6	5	11	2								40
Hubbardston,	1856	James B. Parmelee,	1865	9	17	26	4	0	5	5	1	0	0	1	0
Hudson,	1836	None.		36	100	136	6	2	2	1	5	6	2	2	144
Jackson,	1841	George H. Coffey,	1865	75	157	235	6	1	19	20	7	15	3	25	6
Johnstown,	1865	Helmus H. VanAuken,	1865	4	14	18		3	3					3	
Kalamazoo,	1863	Francis F. Ford,	1865	144	225	369	93	8	8	6	17	23	3		
Keeler,	1850	None.		8	22	30	7								
Laingsburg,	1864	None.		9	21	30	0	3	3	6	1	2	0	3	2
Lamont,	1849	James A. McKay,	1863	43	35	78	4	26	11	37	0	0	0	14	3
Lansing,	1864	Charles C. McIntyre,	1865	17	29	46	1	2	17	19	1	1	0	2	0
Lawrence,	1837	John Scottford,	1865	23	37	60	15	2	10	12	3	4	7	1	
Leland,	1865	George Thompson,	1865	6	7	13	2	9	4	13				5	
Leroy,	1837	Samuel Phillips,	1866	25	32	57	5	18	1	19	7	7	13	1	
Leslie,	1865	Edwin W. Shaw,	1865	6	11	17				5	5				
Lima,	1830	None.		12	30	42	13	1	1		3	3	3	50	
Litchfield,	1839	Daniel D. Frost,	1865	27	45	72	11	7	7	3	2	5	6	65	
Lodi,	1854	W. E. Caldwell,	1866	24	47	71	14	3	3	3	10	10		100	
London,	1838	None.		6	20	26	4	2	2		2	2	2	20	
Lowell,	1856	None.		17	30	47	3	4	6	10	0	4	0	2	
Maristee,	1862	None.		9	15	24	1	3	2	5			4	1	
Matteson,	1862	John M. Bonney,	1862	9	17	26	1				2	2		60	
Mears,	1863	None.		4	4	8									
Memphis,	1840	Fayette Hurd,	1865	19	43	62	13	5	0	5	1	1	2	4	
Meriden,	1858	None.	<i>No report.</i>												
Michigan City,	1835	Smith Norton,	1866	41	96	137	51	1	7	8	1	5	6	1	
Middleville,	1846	James W. Kidder,	1857	13	33	46	8	2	2	2	0	2	2	0	
Morenci,	1859	James L. Crane,	1865	8	20	28	1	4	2	6	1	3	4	2	
Muskegon,	1859	James Vincent,	1864	20	36	56	11	2	6	8	1	3	1	4	
Napoleon,	1855	None.		6	9	15									
Newaygo,	1855	None.		3	4	7					2	2	2		
New Baltimore,	1856	David Wirt,	1865	10	31	41	15	2	1	3	0	5	0	5	
New Hudson,	1859	Richard J. Williams,	1864	4	14	18	1							2	
Niles,	1845	None.		35	65	100	33								
Northport,	1863	George N. Smith,	1863	6	10	15	6								

CHURCHES.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.		B'ISMS.		SCHOOLS.
				April 1, 1866.				1865-6.		1865-6.		1865-6.		
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	Excom.	
Oakwood,	1858 None.			17	27	44	12	0	0	0	0	0	0	0
Occola,	1841 None.			4	11	15	0	0	0	0	0	0	0	0
Old Wing Mission,	1849 George N. Smith,	1849		24	25	49	12	6	1	1	6	4	25	
Olivet,	1845 Henry H. Morgan,	1866		70	122	192	33	26	21	47	10	11	16	160
Orion,	1855 [W. E. Strickland, Licen.]	1866		7	6	13	2	0	2	0	0	0	0	45
Otisco,	1845 None.			6	7	13	0	0	0	0	0	0	0	30
Otsego,	1837 John Jackson,	1865		25	51	76	3	6	6	12	1	3	4	85
Otto,	1863 None.			6	4	10	2	3	3			1	1	18
Owosso,	1855 John Patchin,	1864		36	63	99	4	18	12	30	4	3	0	90
Paris,	1860 Nathaniel K. Evarts,	1865		4	13	17	7	0	0	0	0	0	0	40
Pentwater,	1866 Amos Dresser,	1865		3	2	5	5	5						25
Pinckney,	1848 E. W. Barber,	1866		9	18	27	3	2	2	1		1		50
Pioneer,	1862 None.			4	6	10					4			
Pleasanton,	1866 William S. Lewis,	1866		4	5	9		9						13
Pontiac,	1831 Adin H. Fletcher,	1864		48	128	176	14	10	7	17	5	26	0	2100
Port Huron,	1840 James S. Hoyt,	1858		45	109	154	26	24	13	37	1	5	1	7
Port Sanilac,	1854 Daniel Berney,	1861		11	20	31	5	4	0	4	0	0	0	90
Raisinville,	1849 John Emmons,	1866		7	13	20	5							60
Ransom,	1848 John F. Boughton,	1864		23	39	62	3	6	6	12	1	2	3	84
Ray and Lenox,	1838 None.			12	18	30	0	0	0	0	0	0	0	30
Rochester,	1827 None.			14	37	51	3	0	0	0	1	0	2	112
Romeo,	1829 Philo R. Hurd,	1849		52	103	155	4	34	6	40	1	10	0	115
Royal Oak,	1842 James Nall,	1861		12	26	38	4	0	1	1	1	6	0	75
Salem,	1844 None.			15	39	54	19					6	6	40
Saugatuck,	1860 None.			11	23	34		2	2	4				85
Sharon,	1850 None.			12	16	28		1	1		10	10		30
Sherwood and Leonidas,	1860 N. Dimmic Glidden,	1859		8	18	26	5	1	1	2		2		1100
Somerset,	1855 Adam S. Kedzie,	1862		21	29	50	4	2	1	3	2	2	4	50
South Haven,	1850 None.			6	19	25	5							
St. Clair,	1841 Levi P. Spelman,	1863		25	67	92	9	4	5	9	1	3	4	1
St. Johns,	1860 Rufus Athorp,	1863		21	39	60	8	4	16	20	1	3	0	65
St. Joseph,	1854 None.			16	29	45	3	9	6	15	1	1	8	3
Summit,	1851 Richard J. Williams,	1863		28	44	72	7	1	1	1	3	4		2
Sylvania,	1834 Sylvanus M. Judson,	1862		22	25	47	7	4	4	2	1	3		30
Three Oaks,	1848 Porter B. Parry,	1865		17	28	45	2	26	4	30	1	1	6	2
Traverse City,	1863 John H. Crumb,	1862		7	12	19	9	2	5	5	4	4		2
Union City,	1837 Sereno W. Streeter,	1860		77	134	211	26	17	7	24	3	13	16	7
Utica,	1855 William Platt,	1854		9	43	52	9	2	6	8	1	1	0	2
Vermontville,	1838 Orange H. Spoon,	1861		49	70	119	44	2	3	5	1	2	3	98
Vernon,	1851 Edwin J. Branch,	1862		8	19	27	0	2	1	3	0	2	0	0
Victor,	1845 None.			24	28	52	0	6	3	9	0	1	0	10
Vienna,	1845 William F. Rose,	1865		19	24	43	3	1	1	2	1	0	6	7
Watervliet,	1853 None.			11	11	22	10				6	1	7	
Wayland,	1860 John S. Kidder,	1864		11	30	41	8	1	2	3	1	5	6	100
Wayne,	1848 [E. Van Norman, Wes. Meth.]	1864		9	21	30	4	0	0	0	0	0	0	0
Webster,	1860 Joseph Estabrook,	1864		31	55	86	8	29	2	31	4	4	11	60
Wheatland,	1843 Elisha M. Lewis,	1865		16	32	48	11	1	3	4	1	3	4	1
Wilson,	1848 None.			8	11	19	1							50
Worth,	1859 None.			8	5	13	3	0	0	0	0	0	0	0
<i>For churches enumerated above, not reporting,</i>				22	33	45	6							60

- OTHER MINISTERS.**
- A. B. Adams, Benzonia.
 - Charles E. Bailey, Benzonia.
 - James Ballard, Grand Rapids.
 - Isaac Barker, Laphamville.
 - Alonzo Barnard, Benzonia.
 - John M. Barrows, Olivet.
 - Abram L. Bloodgood, Monroe.
 - Danforth L. Eaton, Lowell.
 - William P. Esler, Olivet.
 - Edmund Gale.
 - Osee M. Goodale, Chesuning.
 - Harvey Gratian, Laingsburg.
 - William Hall, London.
 - J. H. Hard, Grand Rapids.
 - Riley J. Hess, Grand Rapids.
 - Oramel Hosford, Olivet.
 - Diodate Jeffers, Kalamazoo.
 - Thomas James, Olivet.
 - Thomas W. Jones.
 - Henderson Judd.
 - Asa Mahan, D. D., Adrian.
 - Stephen Mason, Marshall.
 - Charles C. McIntire, Lansing.
 - George H. Miles, St. Joseph.
 - Nathan J. Morrison, Olivet.
 - David S. Morse, Kalamazoo.
 - Henry C. Morse, Union City.
 - Rufus Nutting, Saline.
 - Roswell Parker, North Adams.
 - Homer Penfield.
 - John D. Pierce, Ypsilanti.
 - Daniel J. Poor, Romeo.
 - Almon B. Pratt, Flint.

- Herbert A. Read, Marshall.
- Aaron Rowe, Corpus Christi, Texas.
- William P. Russell, Memphis.
- Samuel Sessions, Olivet.
- Joseph W. Smith, Eaton Rapids.
- Charles C. Spooner, Lexington.
- Charles Temple, Otsego.
- George Thompson, Leland.
- Oren C. Thompson, Detroit.
- John Vetter, Chap. 8th U. S. C. Cav.
- Talman B. Walker, D. D., Benzonia.
- Talmadge Waterbury, Pt. Sanilac.
- Warren Waters, Three Oaks.
- James S. White, Marshall.
- Edwin Wilder, Flint.
- William Wolcott, Detroit.
- James R. Wright, Benzonia.

LICENTIATES. — No report. One is mentioned in the tables.

SUMMARY—CHURCHES: 108 with ministers (pastors and acting pastors not distinguished); 42 vacant (of which 1 is supplied by a licentiate and 2 by ministers of other denominations). **TOTAL, 150.**

MINISTERS: 83 in pastoral work; 50 others. **TOTAL, 133.**

CHURCH MEMBERS: 3,223 males; 5,741 females. **TOTAL, 8,969,** including 1,147 absent.

ADDITIONS IN 1865-6: 635 by profession; 520 by letter. **TOTAL, 1,155.**

REMOVALS IN 1865-6: 135 by death; 538 by dismissal; 19 by excommunication. **TOTAL, 692.**

BAPTISMS IN 1865-6: 309 adult; 151 infant.

IN SABBATH SCHOOLS: 10,202.

BENEVOLENT CONTRIBUTIONS (reported by 122 churches): \$22,933.96. No report last year.

NINE NEW CHURCHES placed on the list, — Barry and "J.", Cooperville, Detroit (2d), Eastmanville, Johnstown, Lansing, Matteson, Pentwater, and Pleasanton; and three replaced, — Browne, Otisco, and Paris. Two CHURCHES DROPPED, — New Buffalo, and Portland.

The Minutes do not distinguish between pastors and acting pastors. Nor is there any report of ordinations, installations, dismissals, or deaths, of ministers. The records in the Quarterly give, — one minister ordained (not pastor), three installed, one dismissed, and one (acting pastor) died.

The churches are united in nine Conferences or Associations, delegates from which constitute the General Association.

INDIANA.

CHURCHES.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.		B'YSMS.		IN S.B. SCHOOLS.		
				May 1, 1866.		1865-6.		1865-6.		1865-6						
Place and Name.	Org.	Name.		Male.	Female.	TOTAL.	Absent.	Provl.	Letter.	TOTAL.	Deaths.	Disch.	Excum.	TOTAL.	Adults.	Infants.
Adams County,	1857	None.		2	3	5										
Bethlehem,		None.		5	5	10										
Boonville,	1839	None.		8	10	18										
Buena Vista,		<i>No report.</i>														
Cool Spring Township,	1863	[D. J. Baldwin, Lay Pastor.]	1863	18	25	43		5	4	9	7	4		11	2	150
Francisco,	1862	None.		3	3	6										
Hart Township,	1857	Lewis Wilson,	1859	4	6	10			1	1						
Hopewell,	1859	None.		4	6	10										
Indianapolis, Plym'h ch.,	1857	Nathaniel A. Hyde,	1858	35	53	88		7	11	18	4	10		14	6	110
Kokomo,	1863	C. H. Richards,	1866	6	23	29		9	9	2		9		9		100
Liber,	1854	Ebenezer Tueker,	1859	13	10	23		9	9	9				3		40
Michigan City,	1841	Smith Norton,	1866	30	60	90		1	7	8	1	8		9	1	140
Montgomery,	1850	Lewis Wilson,	1857	16	20	36										
New Corydon,	1848	None.		3	4	7										
Ontario,		<i>No report.</i>														
Orland,	1836	<i>No report.</i>														
Pisgah,	1854	Marshall W. Diggs,	1864	4	12	16					1	1	1	3		11
Pleasant Grove,	1855	T. B. McCormick,	1863	4	5	9										
Terre Haute,	1834	E. Frank Howe,	1865	35	101	136		4	3	7	1	6		7	4	180
Vigo, South,	1854	Dean Andrews,	1858	7	7	14										30
" West,	1849	[— Spencer, Pres.]	1865	7	9	16										25
Westchester,	1854	Joseph H. Jones,	1854	7	12	19		5		5						30
Waterloo,	1866	A. H. Brown,	1866	6	16	22		2	4	6		1		1		150
Westfield,	1855	None.														
<i>For churches enumerated above, not reporting,</i>		<i>No report.</i>		66	115	181										190
TOTAL :				283	505	788		35	30	65	14	39		154	16	1411

OTHER MINISTERS.	Merrick A. Jewett, D. D., Terre Haute.	Patterson Wallace, Francisco.
George Barnam, Waterloo.	Rufus Fatch, Ontario.	Levin Wilson, Bible Agent, Cynthia.

LICENTIATES. No report.

SUMMARY. — CHURCHES : 12 with ministers (pastors and acting pastors not distinguished); 12 vacant (of which one has a "lay pastor," and one a Presbyterian supply). TOTAL, 24.

MINISTERS : 11 in pastoral service; 5 others. TOTAL, 16. CHURCH MEMBERS, etc., as above.

One church formed, — Waterloo. None dropped from the list.

No ministers ordained, installed, dismissed, or died, so far as appears.

The churches are united in a General Association of Churches and Ministers.

WISCONSIN.

Not received in season; see end of tables.

MINNESOTA.

		Sept. 1, 1866.	1865-6.	1865-6.	1865-6.
Afton,	1858 [A. D. Roe, Licen.]	1866	6	14	20
Albert Lea,	1859 Philo Canfield, s. s.	1847 1864	6	17	23
Anoka,	1855 Abel K. Packard, p.	1851 1860	18	40	58
Austin,	1857 Alfred Morse, s. s.	1847 1864	20	29	49
Cannon Falls,	1856 Jeremiah R. Barnes, s. s.	1838 1865	7	10	17
Chain Lake Center,	1865 John C. Strong, s. s.	1846 1864	7	10	17
Claremont,	1860 Charles Shedd, s. s.	1842 1860	2	6	8
Clearwater,	1859 William B. Dada, p.	1856 1862	17	45	62
Cottage Grove,	1858 George S. Biscoe, p.	1861 1861	16	24	40
Elgin,	1858 None.		10	24	24
Excelsior and Chanha n,	1858 Charles B. Sheldon, p. e.	1851 1855	37	49	86
Faribault, 1st Cong'l,	1856 Edmund Gale, s. s.	1856 1866	31	49	80
" Plymouth,	1866 J. W. Strong, p.	1862 1866	27	42	69
Guilford,	1860 Alfred Morse, s. s.	1847 1864	3	7	10
Glencoe,	1857 B. F. Haviland, s. s.	1859 1865	8	14	22
Hamilton,	1860 Joseph S. Rounce, s. s.	1852 1863			

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.			B'ISMS.		SCHOOLS	
				Sept. 1, 1866.				1865-6.		1865-6.			1865-6			
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	EXCOM.	TOTAL.		Adults.
Hebron,	1864 J. B. Ladd, s. s.	1866	1866	5	6	11									40	
High Forrest,	1860 Joseph S. Rounce, s. s.	1852	1863	1	1	2										
Hutchinson,	1862 None.															
Lake City,	1856 Edward Anderson, s. s.	1858	1866	29	49	78	10	1	1						100	
Lakeland,	1858 [A. D. Doe, Licen.]		1866	10	14	24										
Lenora,	1857 George Bent, s. s.		1861	7	9	16			2							
Lewiston,	1859 Jeremiah R. Barnes, s. s.	1838	1865	5	5	10		3	3					2	40	
Mantorville,	1858 L. J. Sawyer, s. s.		1866													
Marine,	1858 None.			2	7	9										
Mazepa,	1860 None.			4	16	20	4			1		1	2		58	
Medford,	1856 [J. J. Aiken, Pres.]		1865													
Minneapolis,	1857 Charles C. Salter, p.	1859	1862	82	134	216	15	26	22	48	4	11	15	12	7	200
Monticello,	1856 None.			12	18	30		2	2	2				1	75	
Northfield,	1856 E. S. Williams, p.	1864	1864	53	92	145		12	6	18	3	10	13	1	3	80
Orono,	1861 None.			10	11	21		1	10	3	13	1	1	2	9	40
Owatonna,	1857 L. S. Griggs, s. s.	1864	1866	18	34	52		2	4	12	16		4	4	3	80
Painesville,	1866 None.			4	2	6				6						
Plainview,	1863 Henry Willard, s. s.	1858	1863	13	23	36	8	1	5	6	1		2	3	4	
Prairieville, East,	1860 L. C. Gilbert, s. s.	1840	1865	19	18	37	11	1	1	2	1		4	5	1	82
Preston,	1858 None.															
Princeton,	1856 None.															
Quincy,	1863 None.															
Rochester,	1858 William R. Stevens, s. s.	1847	1862	28	47	75	3	12	11	23	2		5	7	6	82
Rushford,	1860 W. W. Snell, s. s.	1859	1855	4	10	14									1	44
Saratoga,	1856 G. H. Miles, s. s.	1860	1866	13	13	26			1	1					2	
Sauk Rapids,	1831 S. Hall, s. s.	1831	1864	5	7	12	2						1	1	2	
Shakopee (German),	1860 Adam Blumer, s. s.	1857	1860	5	9	14	1	2	2	2			2	2	3	25
Spring Valley,	1856 None.			25	26	51	8			2	2		2	4	1	
St. Anthony,	1851 Orlando Clark, s. s.	1865	1866	26	54	80	18	3	8	11			5	5	3	50
St. Charles,	1859 G. H. Miles, s. s.	1860	1866	11	19	30	6	1	2	3			5	5	1	100
St. Cloud,	1864 None.			6	5	11	1		2	2			2	2		
St. Paul,	1855 L. J. White, s. s.	1866	16	35	51	19	2	3	5	1		9	10		100	
Sterling,	1857 N. A. Hunt, s. s.	1846	1864	22	23	45	2		1	1					1	50
Vernon Center,	1864 N. A. Hunt, s. s.	1846	1864	3	4	7										
Wabashaw,	1857 Edward Hildreth, s. s.	1862	1865	26	36	62	10	1	2	3	1		5	6	2	93
Warren,	1863 William Portens, s. s.	1855	1863													
Wasioja,	1858 Charles Shedd, s. s.	1842	1858	7	14	21	2		1	1					1	
Whitewater Falls,	1858 None.															
Winnebago City,	1859 E. W. Merrill, s. s.	1864	1866	5	13	18	3								30	
Winona,	1854 J. P. Dudley, s. s.	1864	1866	48	99	147	17	1	16	17	1	13	14		3	250
York (Dutch),	1865 H. M. H. Stroes, s. s.	1861	1865	14	11	25	1	1	7	8	1		1		3	15
Zumbrota,	1857 None.			23	32	55	6		9	9	4		2	6		
				62	88	150										

For eight churches above, not reporting,

OTHER MINISTERS.

Richard Hall, Agent Am. Home Miss. Soc., St. Paul.	Royal Twitchell, Anoka.
Charles Seccombe, St. Anthony.	J. N. Williams, Miss'y, Lake City.
DeWitt C. Sterry, Lake City.	LICENTIATES.
C. L. Tappan, Editor, Owatonna.	A. D. Roe, s. s., Afton.
Edwin Teele, Bristol Center.	

SUMMARY. — CHURCHES: 6 with pastors; 36 with stated supplies; 16 vacant (of which, one is supplied by a Presbyterian, and two by a licentiate). TOTAL, 58.

MINISTERS: 6 pastors; 29 stated supplies; 10 others. TOTAL, 45.

CHURCH MEMBERS: 843 males; 1,360 females. TOTAL, 2,203, including 225 absent.

ADDITIONS IN 1865-6: 122 by profession; 207 by letter. TOTAL, 329.

REMOVALS IN 1865-6: 28 by death; 140 by dismissal; 3 by excommunication. TOTAL, 171.

BAPTISMS IN 1865-6: 49 adult; 59 infant.

IN SABBATH SCHOOLS: 2,440.

BENEVOLENT CONTRIBUTIONS (33 churches reporting): \$2,979.96.

FOUR NEW CHURCHES added, — Faribault (Plymouth), Hebron, Painesville, York. DROPPED from the list, — Nicollet.

ORDINATIONS, etc., not reported. By the Quarterly, — one pastor installed, one dismissed, none died.

The churches (with eight Wisconsin churches) are united in a General Conference.

I O W A .

CHURCHES.		MINISTERS.	Ordnained.	Commenced.	CHR. MEMBERS.				ADDITIONS.				REMOVALS.				B'YSMS.		In SAb. SCHOOLS.	
Place and Name.	Org.				Name.	May 1, 1866.				1865-6.				1865-6.				1865-6		
						Male.	Female.	TOTAL.	Absent.	Priv.	Letter.	TOTAL.	Deaths.	Disch.	EXCOM.	TOTAL.	Admits.	Infants.		
Agency City,	1866	None.				14	0	0	0	0	0	0	0	0	0	0	0	0		
Albion,	1858	Chauncy Taylor,	1835	1856	8	14	22	1	4	6	10	0	0	0	0	0	3	27		
Almond,	1857	Charles Gibbs,	1858	1865	4	8	12	2	0	2	2	1	0	0	1	0	0	35		
Ames,	1865	John White,	1856	1865	8	11	19	2	10	2	12	0	1	0	1	0	3	50		
Anamosa,	1846	Orville W. Merrill,	1857	1862	28	52	80	18	11	5	16	2	7	0	9	4	1	56		
Belle Plain,	1866	Daniel Lane,	1843	1866	2	5	7	0	6	1	7	0	0	0	0	0	0	0		
Bellevue,	1847	None.			6	15	21	6	0	0	0	3	2	0	5	0	4	85		
Beatonsport,	1843	Harvey Adams,	1843	1864	15	31	46	0	0	0	0	0	0	0	0	0	0	55		
Bethel,	1864	J. J. Hill,	1843	1864	4	5	9	0	1	1	2	0	0	0	0	0	0	30		
Big Rock,	1856	Samuel N. Grout,	1850	1856	19	30	49	4	0	0	0	0	1	0	1	0	6	75		
Blackhawk,					5	16	21	3	0	0	0	0	0	0	0	0	0	40		
Blairstown,	1864	Edward P. Kimball,	1852	1866	2	12	14	0	1	2	3	1	0	0	1	0	0	0		
Boonsboro,	1805	<i>No report.</i>																		
Bowen's Prairie,	1853	William P. Apthorp,	1836	1865	17	23	40	7	0	3	3	2	0	1	0	3	0	42		
Bradford,	1856	John K. Nutting,	1858	1859	18	35	53	4	3	1	4	0	0	0	0	1	3	68		
Brighton,	1842	None.			17	30	47	2	1	2	3	0	11	0	11	1	0	0		
Brookfield,	1858	William A. Keith,	1847	1857	5	16	21	3	1	0	1	2	4	2	8	0	1	30		
Brown Township,	1860	None.			5	7	12	3	0	1	1	0	0	7	0	7	0	0		
Buckingham,	1855	Bennet Roberts,	1828		7	19	26	0	3	2	5	0	3	0	3	2	0	50		
Bufalo Grove,	1857	William Spell,	1857	1864	8	16	24	0	2	2	0	2	0	1	0	1	0	45		
Burlington,	1838	William Salter, p.	1843		52	128	180	20	12	4	16	116	5	22	6	6	200			
Burr Oak,	1850	George Bent,	1856	1860	7	14	21	2	1	0	1	1	2	6	9	0	0	50		
Byron Township,	1865	William Spell,	1857	1865	12	15	27	3	2	4	6	0	0	0	0	0	1	50		
Cass,	1856	Chester C. Humphrey,	1861	1863	14	19	33	4	0	2	2	0	3	1	4	0	4	30		
Cedar Falls,	1860	Lebbeus B. Fifield,	1857	1860	13	29	42	3	1	3	4	3	5	1	8	0	1	40		
Cedar Rapids,		<i>No report.</i>																		
Central City,	1858	[Edward C. Downs, Licen.]	1866		19	21	40	3	2	0	2	0	4	4	1	0	0	55		
Center Township,	1864	None.			3	1	4	0	0	0	0	0	0	2	0	0	0	20		
Chapin,	1858	William P. Avery,	1846	1858	5	11	16	2	0	0	0	1	0	0	1	0	1	0		
Charles City,	1858	Daniel N. Bordwell,	1859	1864	7	21	28	3	3	12	15	0	2	0	2	0	5	80		
Chester,	1865	Charles W. Clapp,	1850		15	18	33	0	11	22	33	1	0	1	0	2	0	7		
Civil Bend,	1861	Glover C. Reed,	1865	1864	18	26	44	1	9	3	12	0	0	1	1	7	1	60		
Clay,	1842	Thomas H. Holmes,	<i>No report.</i>																	
Colesburg,	1846	Luther P. Matthews,	1853	1862	14	25	39	4	1	1	2	0	11	0	11	0	2	50		
Columbus City,	1846	Robert Hunter,	1855		15	34	49	13	0	0	0	0	5	0	5	0	3	30		
Concord,	1855				7	9	16	1	0	0	0	0	0	0	0	0	0	0		
Copper Creek,	1854				7	17	24	8	0	2	2	0	2	0	2	0	0	0		
Cottonville,	1841	None.			4	5	9	0	0	0	0	2	0	2	0	0	0	0		
Council Bluffs,	1853	James B. Chase,	1865	1865	9	32	41	3	11	3	14	0	0	0	6	0	6	65		
Counover,	1866	None.			3	4	7	0	0	0	0	0	0	0	0	0	0	0		
Crawfordsville,	1842	Elijah P. Smith,			31	40	71	5	14	2	16	1	4	1	6	4	2	60		
Danville,	1839	David B. Davidson,	1847		30	46	76	28	0	0	0	1	3	0	4	0	2	50		
Davenport,	1857	John F. Graf,	1864	1864	18	23	41	0	12	0	12	1	3	4	8	0	1	100		
"	1861	None.			19	49	68	8	1	18	19	0	9	1	10	1	1	1196		
Decorah,	1854	Ephraim Adams,	1843	1857	24	44	68	11	4	5	9	3	2	5	1	7	1	125		
Denmark,	1838	Asa Turner, p.	1830		110	144	254	20	16	8	24	3	2	0	5	3	2	150		
Des Moines,	1857	None.			29	44	73	0	0	0	0	0	0	0	0	0	0	75		
De Witt,	1842	John Van Antwerp,	1849	1857	19	52	71	8	5	4	9	3	0	3	2	0	0	50		
Dubuque,	1839	Lyman Whiting, p.	1843	1864	105	129	234	75	3	16	19	2	9	4	15	1	8	190		
Durango,	1848				7	13	20	3	0	0	0	1	0	1	0	1	0	2		
Durant,	1856	Henry L. Bullen, p.	1850	1860	26	37	63	9	6	6	12	1	0	0	1	2	3	60		
Dyersville,	1859	William H. Heu de Bourck,	1830	1858	8	22	30	0	14	0	14	0	0	1	1	0	3	40		
Earlville,	1859	Charles Gibbs,	1858	1865	6	12	18	2	1	1	2	0	5	0	5	1	0	60		
Eddyville,	1845	William Windsor,	1858	1866	31	46	77	3	5	11	16	0	6	0	6	2	1	134		
Elzin,	1864	Henry Hess, <i>No report.</i>	1864	1864																
Elk River,	1854	Oliver Emerson,	1841	1862	15	27	42	0	5	2	7	0	2	0	2	0	0	35		
Exira,	1859				4	3	7	1	0	0	0	0	2	0	2	0	0	50		
Fairfield,	1839	John M. Williams,	1842	1863	42	74	116	13	6	13	19	2	31	0	33	2	8	125		
Fairfax,	1863	Edward P. Kimball,	1852	1860	5	15	20	0	0	3	3	1	0	0	1	0	0	60		
Fairview,	1863	None.			5	14	19	1	0	0	0	0	0	0	0	0	0	0		
Farmersburg,	1853	[M. M. Wakeman, Presbyt.]	1866		5	6	11	0	0	0	0	0	0	0	0	0	0	30		
Farmington,	1840	Harvey Adams,	1843	1843	8	24	32	3	1	1	2	0	7	0	7	0	1	55		
Fayette,	1855	J. J. Hill,	1843	1864	9	18	27	4	2	4	6	0	3	0	3	0	2	60		
Flint,	1847	Thomas W. Evans,	1846	1856	6	11	17	0	0	5	5	2	0	0	2	0	1	40		
Floyd,		None.			2	3	5	0	0	0	0	0	0	0	0	0	0	0		
Fontanelle,	1859	Albert V. House, <i>No rep.</i>	1860	1865																
Foreston,	1864	J. A. Jones,	1864	1864	10	19	29	0	1	4	5	1	0	0	1	0	0	50		
Fort Atkinson,	1858	Joseph Huriburt,	1857		5	8	13	0	0	0	0	0	0	1	0	1	0	40		
Fort Dodge,	1856	Charles F. Boynton,	1861	1864	12	12	24	1	0	5	5	1	0	0	1	0	4	43		
Franklin,	1855	Dudley B. Eells,	1861		19	16	35	6	0	2	2	0	6	0	6	0	2	30		
Garnavillo,	1844	Giles M. Porter,	1844	1863	10	32	42	12	5	1	6	0	1	0	1	3	5	70		
"	1851	None.	<i>No report.</i>																	
Genoa Bluffs,	1856	William A. Patten,	1850	1865	8	11	19	3	0	2	2	1	0	0	1	0	1	30		
Georgetown,		None.																		
Giard,	1865	Henry Hess,	1864	1864	6	7	13	0	0	0	0	0	3	0	3	0	0	0		

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.		B'ISMS.			
				May 1, 1866.				1865-6.		1865-6.		1865-6			
				Male.	Female.	TOTAL.	Absent.	Prof.	TOTAL.	Deaths.	Disin.	EXCOM.	TOTAL.	Adults.	IN SAs. SCHOOLS.
Glasgow,	1853			10	21	31	4	0	0	0	0	0	0	0	
Glenwood,	1856	Oramel W. Cooley,	1848 1865	15	29	44	1	0	0	2	3	1	6	0	165
Grandview,	1857	Frederick W. Judisch,	1860 1860	25	30	55	0	5	1	6	0	0	0	0	50
Green Mountain,	1857	Robert Stuart,	1848 1861	21	26	47	1	13	4	17	0	0	0	0	115
Grinnell,	1855	Samuel D. Cochran, p.	1842 1863	136	154	290	60	25	30	55	0	24	225	11	9200
Grove City,	1865			7	10	17	0	0	0	0	0	0	0	0	70
Hampton,	1857	William P. Avery,	1846 1858	14	11	25	3	0	4	4	0	0	0	0	0
Harrison,	1859	W. Reid Black,	1857 1864	3	4	7	1	1	0	1	0	0	0	0	0
Hillsboro,	1853	None.		13	17	30	0	0	0	0	0	0	0	0	0
Inland,	1855	C. S. Harrison,	1866	9	8	17	2	0	0	0	0	0	0	0	0
Iowa F's, Alden & Ellis,	1856	Alpheus Graves,	1862	34	51	85	9	1	23	24	2	4	8	0	1209
Iowa City,	1856	None.	1841	11	18	29	14	0	0	0	1	9	0	0	0
Irving,	1859	Samuel P. LaDue,	1843 1864	9	11	20	0	2	5	7	2	5	0	0	0
Jefferson,	1851	None.		3	9	12	0	0	0	0	0	1	0	1	0
Keokuk,	1854	George Thacher, p.	1844 1861	31	67	98	0	8	18	26	2	6	0	8	310
Keosauqua,		John W. Windsor,	1849 1866	17	48	65	10	0	5	5	1	9	9	0	10
Lansing,	1853	Alexander Parker,	1861 1865	9	21	30	3	3	0	3	1	2	0	3	2
Lansing Ridge,	1865	J. Henry Langpaap,	1859 1864	26	28	54	4	18	0	18	0	1	0	1	6
Lafayette,	1859	Dudley B. Eells,	1861	7	12	19	0	1	5	6	0	4	1	5	0
Le Claire,	1849	Alma Harper,	1853 1860	7	13	20	1	0	2	2	0	1	0	1	0
Lewis,	1855	None.		18	38	56	6	0	0	0	0	4	0	0	50
Lima,	1857	J. J. Hill,	1843 1864	7	10	17	4	4	4	8	1	1	0	2	1
Long Creek,		<i>No report.</i>													
Lucas Grove,	1858	Thomas H. Canfield,	1840 1863	11	36	47	10	1	0	1	0	0	0	0	1
Lyons,	1839	Thomas M. Boss,	1866 1866	41	86	127	57	1	1	2	0	12	0	12	0
Magnolia,	1855	W. Reid Black,	1857 1864	7	29	36	0	0	2	3	0	6	0	0	0
Manchester,	1856	None.	1842 1860	11	34	45	2	1	3	4	1	0	0	1	0
Maquoketa,	1843	James B. Gilbert,	1860 1866	25	43	68	31	0	0	0	0	0	0	0	90
Marion,	1848	John A. Ross, p.	1854 1864	22	44	66	5	30	4	34	3	1	0	4	2
Martinsburg,		<i>No report.</i>													
Mason City,	1856	[James D. Mason, Licen.]	1865	8	13	21	0	8	0	8	2	0	0	2	0
McGregor,	1857	Samuel P. Sloan,	1854 1860	46	86	132	13	11	9	20	1	6	0	7	0
Milton,	1865	Henry Langpaap,	1859 1864	5	2	7	0	1	0	1	1	3	0	4	0
Mitchell,	1856	William L. Coleman,	1847 1861	15	31	46	2	2	6	8	0	6	0	0	88
Monona,	1855	John R. Upton,	1851 1860	8	21	29	4	5	1	6	1	3	0	4	1
Monroe,	1865	Thomas Merrill,	1844 1865	13	14	27	0	0	4	4	0	0	0	0	100
Monticello,	1860	Daniel J. Jones,	1862 1865	7	10	17	0	0	3	3	0	1	1	2	0
Mount Pleasant,	1841	Joseph W. Pickett,	1862	32	47	79	12	13	15	28	2	7	0	9	11
Muscatine,	1843	Alden B. Robbins, p.	1843 1843	84	115	199	27	17	8	25	0	1	0	1	912
"	1854	John Schearer,	1865 1865	13	16	29	3	4	0	4	0	0	1	1	0
Nevin,	1858	Albert V. House,	1860 1865	10	20	30	2	2	10	12	0	1	0	1	0
New Hampton,	1859	None.		13	20	33	10	0	8	8	1	0	2	0	1
New Liberty,	1859	Samuel N. Grout,	1850 1856	7	11	18	1	0	1	0	1	0	8	0	0
New Oregon,	1856	None.		9	18	27	2	4	2	6	0	10	0	10	4
Newton,	1856	Henry E. Barnes, p.	1862 1864	45	83	123	12	17	22	39	1	8	0	9	7
Oakland and Otisville,	1863	[R. E. Train, Licen.]	1866	11	20	31	1	8	7	15	0	0	0	2	8
Old Man's Creek,				20	23	43	2	0	0	0	0	0	0	0	0
Onawa,	1858			4	7	11	0	0	0	0	0	0	0	0	0
Oxford (for. Indiantown),	1855	Robert Stuart,	1848 1861	17	30	47	6	6	3	9	0	3	0	3	2
Orleans,	1863	John W. Windsor,	1863 1863	4	5	9	0	0	1	0	1	0	1	0	0
Osage,	1858	Asa T. Loring,	1844 1858	9	16	25	0	0	1	1	1	2	0	3	0
Oskaloosa,	1844	Charles H. Gates,	1850 1852	50	85	135	0	17	8	25	3	5	0	8	7
Oskaloosa Junction,	1864	David L. Davies,	1865 1865	14	10	24	2	6	7	13	2	5	0	7	0
Otho,	1855	Charles F. Boynton,	1861 1864	14	16	30	3	4	0	4	1	3	0	4	3
Ottumwa,		Simeon Brown, <i>No report.</i>	1835 1864												
Pacific,	1864	Oramel W. Cooley,	1848 1865	5	8	13	1	1	0	1	1	5	0	6	0
Pine Creek,	1858	Peter Weidman,	1864 1864	21	16	37	0	10	0	10	0	3	0	3	0
Plymouth,		[James D. Mason, Licen.]	1865	3	9	12	0	0	0	0	0	0	0	0	0
Polk City,	1857	George W. Palmer,	1857 1865	8	12	20	0	4	3	7	0	1	0	1	3
Postville,	1856	[Charles R. French, Presbyt.]	1859	7	8	15	1	0	0	0	0	2	0	2	0
Quasqueton,	1853	Albert Manson,	1841 1864	21	33	54	13	6	4	10	0	2	1	3	0
Quincy,	1865	Albert V. House,	1860 1865	19	0	0	0	0	0	0	0	0	0	0	0
Rockford,	1858	Lyman Warner,	1858 1864	20	16	36	3	0	4	4	0	0	0	0	0
Rock Grove,	1860	Lyman Warner,	1858 1864	4	5	9	0	0	0	0	0	0	0	0	0
Rockville,		John D. Sands,	1861 1861	3	7	10	2	1	0	1	0	0	0	0	0
Sabula,	1841	Oliver Emerson,	1841 1861	15	38	53	10	0	4	4	2	2	4	0	0
Salem,	1853	None.		8	12	20	3	0	0	0	0	6	0	6	0
Salina,		<i>No report.</i>													
Saratoza,	1858	None.		8	13	21	1	8	1	9	0	0	0	0	5
Sherrill's Mount,	1852	Christian F. Veltz,	1852 1862	25	39	64	2	0	0	0	0	9	6	15	0
Sioux City,	1857	Marshall Tingley,	1858 1861	5	15	20	6	1	2	3	0	0	0	0	0
Stacyville,		William L. Coleman,	1847 1856	23	26	49	4	2	8	10	0	7	0	7	0
Stearling,	1854	Oliver Emerson,	1841 1861	5	10	15	4	1	0	1	0	1	0	1	0
Tabor,	1852	John Todd,	1844 1855	78	103	181	22	25	7	32	2	4	1	7	12
Tipton,	1844	C. S. Harrison,	1866	18	34	52	6	0	0	0	0	0	0	0	0
Toledo,	1865	George H. Woodward.	1837 1856	29	40	69	8	10	5	15	2	5	0	7	6
Troy,	1854	[Edward C. Downs, Licen.]	1866	8	6	14	0	3	0	3	0	2	0	2	0
Ulster,	1861	Lyman Warner,	1858 1864	9	6	15	1	1	0	1	0	0	0	0	0

CHURCHES.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.			ADDIT'S.			REMOVALS.			B'ISMS.		IN SAB. SCHOOLS.			
				May 1, 1866.			1865-6.			1865-6.			1865-6					
				Male.	Female.	TOTAL.	Urcd.	Letter.	Absent.	Deaths.	Disin.	Excom.	TOTAL.	Adults.		Infants.		
Warren,	1849	None.		5	6	11	0	0	0	0	0	0	0	0	20			
Washington,	1855	Moses K. Cross,	1842	33	30	63	12	0	19	19	1	8	0	9	0	75		
Waterloo,	1856	William H. Marble,	1850	1865	56	86	142	8	54	27	81	1	10	112	25	95		
Waukon,	1864	Alexander Parker,	1863	1865	6	12	18	4	0	0	0	0	2	0	2	50		
Waverly,	1865	Edward S. Palmer,	1856	1865	13	25	38	0	4	13	17	0	3	0	3	50		
Wayne,	1854	Elijah P. Smith, p.	1855		37	34	71	5	19	11	30	1	3	0	4	65		
Webster City,	1855	W. F. Harvey,	1866	1864	13	27	40	7	1	3	4	0	0	0	1	35		
West Union,	1854	None.			5	10	15	4	0	0	0	0	0	0	0	0		
Williamsburg,	1856	<i>No report.</i>																
"	1859	Wm. A. Patton, Stellapolis,	1850	1865	11	13	24	2	3	4	7	0	2	0	2	1	30	
Wilton,	1856	None.			7	9	16	3	0	0	0	0	0	1	0	0	0	
Witteberg,	1865	David Craig,			33	37	70	0	10	5	15	0	0	0	0	4	50	
York,	1848	Luther P. Mathews,	1850	1862	17	28	45	2	0	1	1	1	0	0	1	0	0	40
<i>For twelve churches above, not reporting,</i>								185	257	442	51					473		

OTHER MINISTERS.

Abraham V. Baldwin.	Gordon Hayes.	L. F. Parker, Grinnell College.
Ethau O. Bennet, Mount Pleasant.	Samuel Hemenway, Salem.	Julius A. Reed, Agt. Am. Home
H. E. Boardman.	A. H. Houghton. [Grinnell.	Miss. Soc., Davenport.
J. M. Chamberlain, Grinnell.	Barius E. Jones, Treas. Iowa Coll.,	Isaac Russell, Monticello.
Joseph C. Cooper, Salem.	T. Jones.	T. N. Skinner, Agent Bible Soc., New
John Cross, Anity.	T. T. Joth, Fort Atkinson. [City.	Hampton.
O. C. Dickerson, Boonsboro.	Henry D. King, Bible Agent, Iowa	William J. Smith, Osage.
Evan J. Evans.	David Knowles, Columbus City.	Benjamin A. Spaulding, Ottumwa.
Henry Frankfurth, Dubuque.	Aaron L. Leonard, Burlington.	Thomas Tenney.
S. R. Goodnow, Independence.	Ozias Littlefield, Bristol. [Grinnell.	H. G. Warner.
Jesse Guernsey, Agent Am. Home	George F. Magoun, Pres. Iowa Coll.,	E. E. Webba. [Vinton.
Missy Soc., Dubuque.	Amari R. Mitchell, Concord.	R. Wilkinson, Super't Blind Asylum,
	Henry W. Parker, Prof., Grinnell.	David Worcester, Sidney.

LICENTIATES: No reports. Three mentioned above, supplying churches.

SUMMARY. — CHURCHES: 10 with pastors; 111 with acting pastors; 45 vacant (of which, 5 are supplied by licentiates, and 2 by Presbyterians). TOTAL, 166.

MINISTERS: 10 pastors; 81 acting pastors; 35 others. TOTAL, 126.

CHURCH MEMBERS: 2,785 males; 4,441 females; 19 not specified. TOTAL, 7,248, including 856 absent.

ADDITIONS IN 1865-6: 600 by profession; 545 by letter. TOTAL, 1,145.

REMOVALS IN 1865-6: 82 by death; 433 by letter; 53 by excommunication. TOTAL, 568.

BAPTISMS IN 1865-6: 213 adult; 232 infant. IN SABBATH SCHOOLS: 9,157.

BENEVOLENT CONTRIBUTIONS (154 churches reporting): \$12,957. AVERAGE CONGREGATIONS: 11,435.

TEN NEW CHURCHES. — Agency City, Ames, Belle Plain, Boonsboro, Chester, COUNOVER, Grove City, Monroe, Quincy, Witteberg. DROPPED FROM THE LIST. — Bethel (org. 1859), Elkader, Forestville, Summit. East Lafayette appears as Lafayette; Indiantown, as Orford. No report of ordinations, etc.

The churches (with one of Illinois) are united in eleven Associations, and a General Association.

MISSOURI.

				Oct. 1, 1866.	1865-6.	1865-6.	1865-6.	1865-6.
Athens,	1865	Charles S. Callihan,	1844	1865	6	10	16	
Bevier,	1865	Arthur D. Laughlin,	1847	1865	8	12	20	3
" Welsh,	1864	George M. Jones,	1863	1864	9	17	26	1
Brookfield,	1865	Charles H. Pratt,	1863	1865	13	15	28	1
Cameron,	1865	None.			14	5	19	3
Chillicothe,	1865	George P. Beard,	1866	1865	9	14	23	1
Easton,	1865	None.			5	3	8	
Gallatin,	1866	William C. Stewart,	1861	1866	4	5	9	
Hannibal,	1859	Jul. M. Sturtevant, Jr., p.	1860	1860	52	85	137	32
Kahoka,	1865	Charles S. Callihan,	1844	1865	10	9	19	6
Kansas City,	1866	Leavitt Bartlett,	1865	1865	8	6	14	1
" (Col'd),	1865	Jonathan Copeland,			2	8	10	
Kidder,	1865	George G. Perkins,	1857	1866	7	6	13	1
Kingston,	1865	George B. Hitchcock,	1847	1865	6	7	13	4
Laclede,	1865	Edwin D. Seward,	1843	1865	10	21	31	6
Macon,	1866	S. R. Rosboro,	1849	1865	5	9	14	
Maysville,	1866	None.			2	7	9	3
Memphis,	1865	Arthur M. Thome,	1863	1865	6	9	15	2
Mirabile,	1866	Benjamin F. Perkins,	1865	1866	3	6	9	2
Neosho,	1866	None.						
New Cambria, Welsh,	1864	None.			24	22	46	1
Prospect Grove,	1865	Charles S. Callihan,	1844	1865	5	7	12	
Saint Louis,	1852	Truman M. Post, D. D., p.	1841	1852	101	166	267	17
Sedalia,	1866	John M. Bowers, p.	1866	1865	7	4	11	2
Stewartsville,	1866	None.			3	5	8	4
Union Grove,	1865	Arthur M. Thome,	1866	1865	6	8	14	7
Utica,	1866	Israel Carleton,	1863	1865	5	5	10	
Webster Groves,	1866	Henry M. Grant,	1866	1866	8	9	17	1
Westport (Col'd),	1865	Jonathan Copeland,			1	16	17	
TOTAL:					339	496	844	26
					104	174	278	16
					30	4	50	48
					33	174		

OTHER MINISTERS.

Abraham Frowein, Lagrange.
Chauncy L. Hamlen, Louisiana.
Gilman A. Hoyt, Warrensburg.
Lemuel Jones, St. Louis.
Charles Peabody, St. Louis.

William Porter, Webster Groves.
William Porteus, St. Louis.
Stewart Sheldon, Chillicothe.
Matthew H. Smith, Warrensburg.
Pliny S. Smith, Breckenridge.
Ozro A. Thomas, Stewartsville.

Edwin B. Turner, Ag't Am. Home Miss. Soc., Hannibal.
William Twining, St. Louis.

LICENTIATES.

Aaron Brown, Pleasant Hill.
Thomas B. King, Union.

SUMMARY. — CHURCHES: 3 with pastors; 20 with acting pastors; 6 vacant. TOTAL, 29.

MINISTERS: 3 pastors; 16 acting pastors; 13 others. TOTAL, 32.

CHURCH MEMBERS, ADDITIONS, etc., as above.

Eleven churches added during the year, — Gallatin, Kansas City, Kansas City (colored), Macon, Maysville, Mirabile, Neosho, Sedalia, Stewartsville, Utica, Webster Groves. None dropped from the list.

One pastor ordained; two ordained without installation; none installed; none dismissed. Two acting pastors died.

Ministers preaching at stations, 4, and 2 licentiates. Three District Conferences organized during the year, covering all the churches. Nine churches built, for which the congregations raised \$30,000, and the American Congregational Union gave \$10,600.

CONTRIBUTIONS: for the support of the ministry, \$5,558 (\$5,634 contributed by the American Home Missionary Society); for Sabbath Schools, \$559; church building, \$30,000; current expenses, \$6,117. BENEVOLENT, \$3,410. TOTAL, \$39,527.

The churches are united in a General Conference, organized October 27, 1865.

TENNESSEE.

CHURCHES.	MINISTERS.	Otdained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.		B'ISMS.					
				Nov. 1, 1866.	1865-6.	1865-6.	1865-6.	1865-6.	1865-6.	1865-6.	SCHOOLS.						
Place and Name.	Org.	Name.		Male.	Female.	TOTAL.	Absent.	Vol. Letter.	TOTAL.	Disch.	EXCOM.	TOTAL.	ADULTS.	Infants.	IN SAB. SCHOOLS.		
Memphis, Union ch.,	1864	Thomas E. Bliss,	1852, 1864	30	40	70		4	26	30	2	5	0	7	0	21	80

OTHER MINISTERS.

David Burt, Freedmen's Bureau, Nashville.

Zerah K. Hawley, Memphis.
Adam L. Rankin, Dist. Sec. Am. Tract Soc'y, Memphis.

Ewing O. Tade, Am. Miss'y Ass'n, Memphis.
Edwin F. Williams, Teacher, Chatta-

No CHANGE in church list.

NEBRASKA.

CHURCHES.	MINISTERS.	Otdained.	Commenced.	Sept. 1, 1866.				1866.				1866.				1866.			
				Male.	Female.	TOTAL.	Absent.	Vol. Letter.	TOTAL.	Disch.	EXCOM.	TOTAL.	ADULTS.	Infants.	IN SAB. SCHOOLS.				
Avoca,	1865	F. Alley,	1866	4	4	8		0	2	1	3	0	0	0	0	0	15		
Fontanella,	1856	C. G. Bisbee,	1861	13	10	23		5	0	0	0	1	1	0	2	0	30		
Fremont,	1857	Isaac E. Heaton,	1837	18	5	23		0	1	1	2	1	0	0	1	1	40		
Lancaster,	1866	E. C. Taylor,	1866			6													
Nebraska City,	1863	J. B. Finch,	1863	13	26	39		3	2	1	3	0	3	0	3	1	40		
Omaha,	1862	William W. Rose,	1862	15	35	50		8	4	6	10	0	3	0	3	0	120		
Papillion,	1866	Everett B. Hurlbut,	1859	6	5	11		0	1	10	11	0	0	0	0	0	30		
Salt Creek,	1865	E. C. Taylor,	1866			14													
South Bend,	1866	E. C. Taylor,	1866			4													
Weeping Water,	1866	F. Alley,	1866	9	9	18		6	1	0	1	0	1	0	1	0	20		
TOTAL,				69	97	166		16	11	19	30	3	5	0	8	2	1,295		

OTHER MINISTERS.

H. E. Brown, Prof. Neb. University.

Reuben Gaylord, Agent Am. Home Miss'y Soc., Omaha.

L. H. Jones.
M. Fayette Platt.

LICENTIATES. No report.

SUMMARY. — CHURCHES: 10 with ministers. TOTAL, 10.

MINISTERS: 7 in pastoral service; 4 others. TOTAL, 11.

CHURCH MEMBERS, ADDITIONS, etc., as above. AVERAGE CONGREGATIONS, — Avoca, 25; Fontanella, 50; Fremont, 50; Nebraska City, 100; Omaha, 90; Papillion, 40; Weeping Water, 50.

Churches added, — Lancaster, Papillion. Dropped from the list, — Elkhorn.

No reports of ordinations, etc., of ministers.

The churches are associated in a Congregational Association.

KANSAS.

CHURCHES.	MINISTERS.	Otdained.	Commenced.	May 1, 1866.				1865-6.				1865-6.				1865-6.			
				Male.	Female.	TOTAL.	Absent.	Vol. Letter.	TOTAL.	Disch.	EXCOM.	TOTAL.	ADULTS.	Infants.	IN SAB. SCHOOLS.				
Albany,	1858	George C. Rice,	1851	17	22	39		5	7	5	12	3	1	4	3	1			
Atchison,	1858	Sylvester D. Storrs,	1858	22	31	53		6	8	4	12	1	4	5	3	1	100		
Burlingame,	1861	Jared W. Fox,	1860	17	18	35		3	1	1	2	1	3	1	Un.				
Centralia,	1859	None.	1859	4	3	7		1											
Clinton,	1858	None.	1858	3	3	6													
Council Grove,	1863	William A. McCollum,	1855	6	7	13		3	4	4							70		
Emporia,	1858	Grosvenor C. Morse,	1857	18	57	75													
Eureka,	1860	None.	1860	2	2	4													
Geneva.	1857	Harvey Jones,	1855	15	15	30		1	1			1	1				40		

CHURCHES. Place and Name.	MINISTERS. Org.	Name.	Ordained.	Commenced.	CHR. MEMBERS. May 1, 1866.				ADDIT'S 1865-6.		REMOVALS. 1865-6.		B'ISMS. 1865-6		LIT. SAB. SCHOOLS.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Lector.	TOTAL.	Deaths.	Disch.	Excom.		TOTAL.	Adults.	Infants.
Grasshopper Falls,	1858	Edwin A. Harlow,		1864	14	12	26	6	1		1				1	2	100	
Hampden,	1859	Rodney Paine,	1843	1858	9	11	20										30	
Hiawatha,	1858	George G. Ruce,	1851		7	8	15	5									Un.	
Highland,	1865	Harvey P. Robinson,	1861	1865	6	9	15		2		2						Un.	
Junction City,	1864	Isaac Jacobus,		1865	5	7	12	2	1	3	4				1	1	Un.	
Kanwaka,	1856	John F. Morgan,		1865	3	2	5	1									30	
Lawrence (Plymouth),	1854	Richard Cordley,	1858	1857	36	64	100	11	3	13	16		2	2	1	3	145	
“ (Freedmen's),	1862	Joseph H. Payne,		1865	5	10	15		1	1	2						80	
Leavenworth,	1858	James D. Liggett,	1859	1859	48	98	146	18	30	18	48		7		7	12	3	
Manhattan,	1856	George A. Beckwith,		1861	25	28	53	12			3	1			1		50	
Mapleton,	1859	None.			1	2	3											
Minneola,	1858	None.			4	3	7	4										
Mount Gilcard,	1859	None.				2	2											
Olathe,	1865	Lincoln Harlow,		1865	5	5	10	2	1	9	10						30	
Ossawatimie,	1856	Samuel L. Adair,	1841	1855	12	14	26	3	1	3	4	2	1				25	
Quindaro,	1858	Henry M. Stevens,		1865	2	10	12	4	1		1		3				35	
Ridgway,	1862	Jared W. Fox,		1861	6	5	11										Un.	
Rochester,	1860	Peter McVicar,	1861	1860	1	3	4						2		2		Un.	
Topeka, 1st ch.,	1856	Peter McVicar,	1861	1860	29	50	79	15	16	7	23				3		92	
“ (Freedmen's),	1863	Luther H. Platt,		1866	3	2	5	1	1	1	1						35	
Troy,	1860	Harvey P. Robinson,	1861	1864	2	6	8	1	2	2							Un.	
Wabaussee,	1857	Charles L. Guild,		1864	27	26	53	10	1	1	1	1	5	2	8	3	60	
Wakarusa,	1860	John F. Morgan,		1865	12	10	22	3	7	5	12					4	30	
Wyandotte,	1858	Roswell D. Parker,	1858	1859	12	28	40	3	12	3	15		2		2	4	1	
<i>For churches enumerated above, but not reporting,</i>					5	13	18	4										
TOTAL:					365	526	891	120	64	81	175	8	29	5	42	63	23	1302

OTHER MINISTERS. Robert Brown, Leavenworth. Joseph Peart, Albany.
 Nelson Alvord, Centralia. Horatio G. Butterfield, Prof. Topeka. Lemuel Pomeroy, Muscotak.
 George L. Becker, Powhatan. John H. Byrd, Leavenworth, 1846. Ira H. Smith, Topeka.
 Lewis Bodwell, Wyandotte (ord. John M. Morris, Ogden. John Todd, Junction City.
 1850). Gilbert S. Northrup, Geneva, 1841.

LICENTIATES. No report.
 SUMMARY. — CHURCHES : 27 with ministers (not subdivided) ; 6 vacant. TOTAL, 33.
 MINISTERS : 22 in pastoral work (not subdivided) ; 12 others. TOTAL, 34.
 CHURCH MEMBERS, ADDITIONS, etc., as above.
 BENEVOLENT CONTRIBUTIONS (25 churches reporting) : Home Missions, \$558.70 ; Foreign Missions, \$138.00 ; Bible Society, \$209.40 ; Tract Society, \$32.43 ; Sabbath School Societies, \$52.60 ; Congregational Union, \$575.66 ; Missionary Association, \$302.25 ; Miscellaneous, \$1,242.80. TOTAL, \$3,111.84. Increase, \$1,244.80.
 CHURCH EXPENSES (19 churches reporting) : Ministers' Salaries, \$7,501.23 ; Church erection, \$3,775.00 ; Current expenses, \$1,590.00 ; Sabbath School Libraries, \$617.95. TOTAL, \$13,484.18. TOTAL moneys raised, \$16,596.02.
 Two new churches, — Highland, and Olathe. Dropped from the list, White Cloud.
 No reported ordinations, installations, dismissals, or deaths, of ministers, between the two annual sessions of the General Association ; nor do we find any in the lists of the Quarterly.
 The churches are united in a General Association.

COLORADO.

				Nov. 20, 1866.	1865-6.	1865-6.	1865-6.	1865-6.											
Boulder Valley,	1864	Nathan Thompson,		1865	1865	7	11	18	1	0	4	4	0	0	0	0	0	1	55
Central City,	1863	William Crawford,		1861	1863	23	15	38	15	4	6	10	0	1	0	1	2	0	75
Denver,	1864	George D. Goodrich,		1865	1865	4	8	12	0	0	3	3	0	3	0	0	0	0	
Empire City,	1866	William H. Phipps,		1866	1866	4	3	7	0	0	8	8	1	0	0	1	0	0	30
TOTAL : 4 churches, 4 ministers.						38	37	75	16	4	21	25	1	4	0	5	2	2	150

CONTRIBUTIONS (Central City alone reporting) : Local Expenses, \$2,320.55. Church Building, \$10,000.00. Charities, \$350.25.
 NEW CHURCH, — Empire City. None dropped. One pastor ordained ; one pastor died ; one minister, without charge, died.

WASHINGTON TERRITORY.

				Jan. 1, 1866.	1865.	1865.	1865.	1865.											
Walla-Walla,	1865	P. B. Chamberlain,		1865	7	8	15	0	4	4	0	0	0	0	0	0	0	4	50

OTHER MINISTER. — Cushing Eells, preaches at different points.
 NO CHURCHES added or dropped. No ministerial change.

UTAH TERRITORY.

Last year's report.

CHURCHES. Place and Name.	Org.	MINISTERS. Name.	Ordained.	Commenced.	CHH. MEMBERS. Feb. 14, 1866.				ADDIT'S 1865-6.		REMOVALS 1865-6.			B'YSMS. 1865-6	
					Male.	Female.	TOTAL.	Absent.	Prof. Letter.	TOTAL.	Deaths.	Disch. Excom.	TOTAL.	Adults.	Infants.
Salt Lake City, Feb. 14, 1865		Norman McLeod,		1865			18								

The first church in Utah, except Mormon.

NORTH CAROLINA.

				Mar. 25, 1866	1866.	1866.	1866
New Berne,	March 25, 1866,	Alfred A. Ellsworth,	1862, 1865	20	20		

The first Congregational Church in North Carolina.

LOUISIANA.

				April 15, 1866.	1866.	1866.	1866.
New Orleans,	April 15, 1866			28	28		

The first Congregational Church in Louisiana. A church edifice has been purchased, and a pastor is (Dec. 10) about to be installed.

OREGON, AND CALIFORNIA.

Not received in season for their proper place. See end of tables.

CANADA.

				May 7, 1866.	1865-6	1865-6.	1865-6.
Abbotsford,	C. E.	1830	None.	<i>No report.</i>			
Albion,	C. W.	1845	Joseph Wheeler,	1839 1845	10	10	20
Alton,	"	1839	Hiram Denny,	1832 1862	26	45	71
Arran West,	"	1864	John Campbell,	1855 1864	3	6	9
Barton,	"	1832	Anthony McGill,	1842 1861	21	26	47
Belleville,	"	1854	John Clinie,	1840 1857	16	26	42
Bell Ewart,	"	1836	None.	<i>No report.</i>	5	11	16
Bothwell,	"	1857	None.	<i>No report.</i>			
Bowmanville,	"	1839	Thomas M. Reikie,	1845 1855	16	28	44
Brantford,	"	1834	John Wood,	1853 1852	30	45	75
Brockville,	"	1843	Alexander McGregor,	1863 1863	9	17	26
Brome,	C. E.	1844	Charles P. Watson,	1857 1866	6	14	20
Burford,	C. W.	1840	William Hay,	1848 1856	24	53	77
Caledon, S.,	"	1853	None.	<i>No report.</i>	9	12	21
Cape Croker,	"	None.	<i>No report.</i>				
Churchill,	"	1838	Joseph Unsworth,	1853 1853	14	31	45
Cobourg,	"	1835	Charles Pedley,	<i>No rep.</i> 1849 1866	12	22	34
Cold Springs,	"	1840	Charles Pedley,	1849 1866	23	50	73
Colpo's Bay,	"	1853	Ludwick Kribs,	1842 1858	11	14	25
Cowansville,	C. E.	1855	Charles P. Watson,	1857 1866	8	22	30
Danville,	"	1832	Ammi J. Parker,	1828 1829	50	76	126
Dresden,	C. W.	1858	<i>No report.</i>		9	12	21
Durham,	C. E.	1837	David Dunkerly,	1823 1837	12	16	28
Eaton,	"	1835	Edwin J. Sherrill,	1838 1837	19	54	73
Eden Mills,	C. W.	1847	None.	<i>No report.</i>			
Eramosa,	"	1845	Charles Duff,	1862 1865	15	30	45
Erin,	"	1853	None.	<i>No report.</i>			
Fitch Bay,	C. E.	1853	Levi P. Adams,	1854	20	32	52
Forest,	C. W.	1863	None.		11	13	24
Garafraza,	"	1856	Robert Brown,	1862 1861	26	37	63
Georgetown,	"	1842	Joseph Unsworth,	1853 1853	13	26	39
Granby,	C. E.	(G. B. Bucher,	1841 1855	34	45	79	
Grey,	C. W.	1863	None.	<i>No report.</i>			
Guelph,	"	1835	William F. Clarke,	1844 1860	33	56	89
Hamilton,	"	1835	Thomas Fullar,	1833 1858	44	69	113
Hawkesbury,	"	(See Vankleek Hill.)					
Hillsburg,	"	1855	None.	<i>No report.</i>			
Howick,	"	1861	Solomon Snider,	1849 1866	16	24	40
Indian Lands,	"	1829	None.		30	29	59

CHURCHES.		MINISTERS.		Commenced.	CHH. MEMBERS.				ADDIT'S			REMOVALS.			B'ISMS.		IN SAB. SCHOOLS.	
Place and Name.	Org.	Name.	Ordnained.		May 7, 1866.	1865-6.		1865-6.		1865-6.		1865-6.		Adults.	Infants.			
					Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disam.	EXCOM.	TOTAL.			
Inverness,	C. E. 1844	None.			23	24	47											
Kelvin,	C. W. 1854	None.			5	11	16								1	1		
Kingcardine,	" 1856	Neil McKinnon,	1847 1856		16	10	26										2	
Kingston,	" 1849	Kenneth M. Fenwick,	1849 1847		28	61	89	5	4	3	7	1	5	8	14	14	173	
Lanark, 1st ch.,	" 1852	James Douglas,	1865 1865		31	64	95		13	5	18	1	1			8	79	
" Village,"	" 1853	None.			11	19	30		1		1	1	5		6	8	79	
Listowel,	" 1857	William W. Smith,	1865 1865		18	14	32		1	2	3	1	1		1	3	87	
Litt. Warwick,	C. E. 1857	Supplied by A. J. Parker,			3	3	6											
London,	C. W. 1837	James A. R. Dickson,	1865 1865		29	53	82	13	1	2	3	2	4		4	5	146	
Manilla,	" 1845	Lugald McGregor,	1848 1857		26	32	58		2		2	2	2		2	4	43	
Markham,	" 1844	Benjamin W. Day,	1862 1866		12	27	39	2	1		1	5	5		5		183	
Martintown,	" 1829	None.			19	36	55	3								2		
Massawippi,	C. E. 1861	(See Waterville.)																
Menford,	C. W. 1860	None. No report.			8	16	24											
Melbourne,	C. E. 1837	Dennis C. Frink, M. A.,	1862 1862		25	43	68	7	13	3	16				3	2	150	
Metis,	" 1862	None.			5	12	17	1									73	
Molesworth,	C. W. 1860	Supplied by W. W. Smith.																
Montreal,	C. E. 1832	Henry Wilkes, D. D.,	1832 1836		165	242	407	35	8	19	27	8	30	3	41		620	
Morctown,	C. W.	None. No report.																
Newcastle,	"	None. No report.																
New Durham,	" 1854	None.			10	11	21					1	2		3		38	
Newmarket,	" 1842	Charles Spettigue,	1849 1866		7	12	19								2	1	110	
Norwichville,	" 1862	None.			4	4	8											
Oro, 1st ch.,	" 1841	John G. Sanderson,	1862 1863		16	29	45	1	1	2	2			1	1	3	59	
" 2d ch.,	" 1844	John G. Sanderson,	1862 1863		15	18	33	4	4	1	5	2			2	2	31	
Osprey,	" 1861	John McLean,	1861 1861		11	12	23		1	1	1					2	54	
Ottawa,	" 1860	Joseph Elliot,	1836 1859		18	28	46	11	3	6	9	5	5		9	5	51	
Owen Sound,	" 1855	Robert Robinson,	1845 1864		10	13	23		2	3	5	5	5		5	3	129	
Paris,	" 1848	William H. Allworth,	1848 1865		25	44	69	3	11	5	16	1	6		7	1	170	
Phillipsburg,	C. E. 1826	None. No report.																
Pine Grove,	C. W. 1841	Robert Hay,	1859 1859		23	37	60	6	3	3	6				1	4	79	
Plympton,	"	(See Forest.)																
Port Hope,	" 1858	None. No report.																
Port Stanley,	"	None. No report.																
Quebec,	C. E. 1840	Henry D. Powis,	1853 1857		31	58	89	10	5	5	1			1	10	66		
Russeltown,	" 1832	Alex'r Sim, M. A.,	No rep. 1866		12	27	39											
Sarnia,	C. W.	None. No report.			9	12	21											
Saugen,	"	None. No report.																
Scotland,	" 1835	William Hay,	1848 1847		36	68	104	6	3	3	2	2	3	6	2	8	144	
Sherbrooke,	C. E. 1835	Archibald Duff,	1841 1862		39	76	115	34	3	3	2	3	3	5	1	16		
Simcoe,	C. W. 1843	None. No report.																
Southwold,	" 1842	James M. Smith,	1863 1862		23	35	58	2	10		10	3			3	4	4	79
Springford,	" 1836	None. No report.																
St. Andrew's,	" 1838	None.																
Stanstead, N.,	C. E. 1854	None. No report.																
" S.,	" 1816	John Rogers,	1861 1865		13	27	40											
Stewarttown,	C. W. 1844	None. No report.																
Stouffville,	" 1842	Benjamin W. Day,	1862 1866		24	32	56		5	2	7	1		1	4	66		
Stratford,	" 1846	John Durrant,	1838 1861		6	15	21		2	2					1	37		
Thistletown,	" 1859	Robert Hay,	1859 1859		3	7	10	4								87		
Tilbury, East,	" 1859	William Burgess,	1849 1860		8	2	10	1	1	1	1					3	19	
Toronto, Bay st.,	" 1833	J. G. Manly,	1837 1866															
" Bond st.,	" 1849	Francis H. Marling,	1849 1854		47	85	132	11	24	10	34	1	4	3	8	3	17	276
Trafalgar,	" 1840	None. No report.																
Turnberry,	" 1860	Solomon Snider,	1849 1866		12	21	33		1	1	2			5	5			
Vankleek Hill,	" 1839	Richard Lewis,	1864 1864		14	17	31									2	58	
Warwick,	" 1839	Daniel Macallum,	1853 1852		20	27	47	6	1	1	1	1	1	1	2	n.		
Waterville,	C. E. 1862	Joseph Forsyth,	1826 1862		10	18	28		2	2	2			2	1	3	Un.	
Whitby,	C. W. 1843	Henry H. Budge,	1852 1864		6	20	26											
For 29 churches above enumerated, not report'g,					160	253	695	12									681	
TOTAL,					1538	2491	4311	317	197	84	281	43	129	28	200	24	267	5907

OTHER MINISTERS.

J. Anjechalho (Indian), Saugen, C. W.
 John Armour, Kelvin, C. W.
 Thomas Baker, Newmarket, C. W.
 John Brown, Little Current, Great Manitowish Island, C. W.
 Robert Burchill, Saugen, C. W.
 James T. Byrne, Whitby, C. W.
 William Clarke, Dresden, C. W.

George Cornish, M. A., Montreal, C. E.
 John Fraser, Woollahra, New South Wales.
 Samuel N. Jackson, Montreal, C. E.
 Stephen King, Ryckman's Corner, C. E.
 J. Johnston (Indian).
 Adam Lillie, D. D., Toronto, C. W.
 William Macalister, Metis, C. E.

Alexander McDonald, Montreal, C. E.
 John McKillican, Danville, C. E.
 James Middleton, Elora, C. W.
 P. P. Osunkperhine, Christian Island.
 James Porter, Toronto, C. W. [W.
 Arthur Wickson, L.L. D., Toronto, C.

LICENTIATES.

No report.

SUMMARY. — CHURCHES: 63 with ministers; 33 vacant. TOTAL, 96.

MINISTERS: 53 in pastoral service (not subdivided); 20 others. TOTAL, 73.

CHURCH MEMBERS, ADDITIONS, etc., as above. (No estimate is included for 7 churches which have not reported for eight years.) Fifty eight churches report 78 Sabbath Schools.

CONGREGATIONS, (66 churches reporting): 145 regular stations; 139 Sabbath services; 70 weekly services; 13,135 "adherents"; 8,192 average [attendance?] of principal congregations; 12,147 total average at all stations.
 CHURCH PROPERTY (76 churches reported); 72 edifices (9 brick, 8 stone, 1 stone and brick, 3 "Plast.", 1 brick and wood, the others wood); 20,944 sittings; \$195,631 value; 29 insured, 26 not insured, 17 not reported; 47 "deed registered," 7 not registered, 18 not reported.
 CONTRIBUTIONS (53 churches reporting); local objects, \$33,825; Denominational objects, \$4,351; Foreign and Indian Missions, \$2,103; general religious objects, \$3,158. — Benevolent, \$9,612. TOTAL, \$43,437.

Churches added to the list, Port Stanley, Stanstead North, Tilbury East. Dropped from the list, — Edgeworth. Mississippi is counted; was not, last year.

Three pastors ordained; two "installed"; one pastor died.

Most of the churches are associated in a Congregational Union.

NOVA SCOTIA.

CHURCHES	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S REMOVALS.			B'ISMS.				
				May 6, 1866.				1865-6.	1865-6.	1865-6	IN SAB. SCHOOLS.				
Place and Name.	Org.	Name.	Male.	Female.	TOTAL.	Absent.	Prof.	LETG.	Deaths.	Disch.	EXCOM.	TOTAL.	Adults.	Infants.	
Beachmeadow,		Charles Duff.													
Brooklyn,		Charles Duff.													
Cheboque,		None.						2	2	3			2		
Cornwallis,		J. R. Kean.													
Halifax,		None.													
Liverpool,		Charles Duff.													
Manchester,		J. Darin.						5	5						
Milton,		R. K. Black,								7					
Pictou (station), no ch.,		Enoch Barker.						6	6						
Pleasant River,		S. Sykes,													
Yarmouth,		Archibald Burpee,													
TOTAL, mainly old reports,	10 churches, 7 ministers,		130	207	337		20	20	3		3		315		
CAPE BRETON.															
Cape North,		H. Hingley.													
Margarie,		None.													
NEWFOUNDLAND.															
St. Johns,		James Howell.													
TOTAL, N. S., C. B. and Newfoundland,—13 churches, } 9 ministers; 3 chhs. vacant,			163	261	424		20	20	3		3		402		

CHURCHES added, Cape North, Margarie, St. Johns (Newfoundland). DROPPED, Cape Canso, Pictou (station).

NEW BRUNSWICK.

				May 6, 1866.	1865-6.	1865-6.	1865-6.
Cardigan,		George Stirling.					
Keswick Ridge,		George Stirling.					
Sheffield,		Robert Wilson.					
St. John, Union st.,		F. Haskings.					
" Zion ch.,		James G. Bayliss.					
St. Stephen,	1846	Charles G. McCulley, p.	1860	1860	62	122	184
TOTAL, mainly fr. old reports,	6 chhs., 1 pastor, 4 acting pastors.				126	246	372
					7	2	9
					1	3	0
					4	3	1
					180		

No change in list of churches.

The Secretary of the "Congregational Union of Nova Scotia and New Brunswick" writes, Nov. 19, — "I am still in the same plight with regard to statistics. Schedules (a copy of which I enclose) were issued during the past year, but I received very partial returns. I brought the matter before the brethren at our Union meetings. Many humble confessions were made, and promises of amendment for the future. I can only hope that the repentance will bring forth its proper fruits." — From the "Annual Report of the Congregational Missionary Society of British North America," we gather these items, regarding Nova Scotia and New Brunswick: "The past year has been one of unusual political excitement in these Provinces, on the subject of Confederation, and one of considerable anxiety on account of the threatened invasion of the Fenians. But Jesus, the Prince of Peace, reigns, and under his blissful sway, our missionary churches have enjoyed uninterrupted harmony." At Cheboque, — church building finished. A spirit of seriousness over the minds of the young. Sabbath School well attended, and congregations as large as ever. Mr. Gray has left this field, and Mr. Burpee looks after the interests of the church till a successor is had. — At Cornwallis, congregations good, and a new station occupied. — Milton, a revival; also at Brooklyn, and Pleasant River, and at Yarmouth; at the latter place, the "Sabbath Hymn and Tune Book" has been introduced. — Two ministers are expected from England; one for Halifax, N. S., and one for St. John, N. B.

The above churches (N. S. and N. B., &c.) are united in a Congregational Union, — excepting Manchester, Pictou, St. John (Zion), Cape North, and St. Stephen, (which is united with the Maine General Conference.)

JAMAICA, WEST INDIES.

Not received in season; see end of tables.

CHURCHES.		MINISTERS.		Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S REMOVALS.				B'ISMS.		SCHOOLS.			
Place and Name.		Org.	Name.			May 1, 1866.		1865-6.		1865-6.		1865-6.		1865-6.					
						Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Transf.	Disch.	Excom.		TOTAL.	Adults.	Infants.
Gaines,	1864	Henry M Higley,	1865	21	57	78	0	0	2	2	0	5	0	0	0	65			
Gainesville,	1866	J. L. Jenkins,	1866	35	48	83										50			
Georgetown,	1810																		
Gloversville,	1852	Charles J. Hill, p.	1857	1865	99	179	278	14	25	7	32	5	2	0	7	12	4	325	
Greece, West,	1819	None.			20	40	60	8	0	1	1	0	3	0	0	0	0	75	
Greene,		Charles W. Sharp,	1865	1865			128												
Greenwich,	1837				17	27	44	10	0	0	0	1	2	0	0	0	0	50	
Guilford,	1812						170												
Hamilton,		William A. Smith,	1865				117												
Hancock,		Isaac D. Corwell,	1865	17	41	58		18	6	24	2	0	0	0	2	7	4	60	
Harpersfield,	1794	Charles S. Marvin,	1865	11	30	41		0	4	4	0	0	1	0	1	0	4	50	
Heurietta,	1816				45	85	130	6	1	2	3	5	8	0	13	0	2	150	
Holland,	1861	Jeremiah Odell,	1865	13	16	29		5	1	0	1	2	1	0	0	1	0		
Holly Wood,	1863	Robert S. Armstrong,	1856	1861	5	7	12	0	0	0	0	0	0	0	0	0	0	20	
Homer,	1801	John C. Holbrook, D.D., p.	1842	1864			454	15	25	12	37								
Hopkinton,	1805	None.			18	24	42	12	3	0	0	0	1	0	1	2	2		
Howells,	1787	George J. Means, p.	1859	1863	37	65	102	3	0	1	1	2	0	0	2	0	0	70	
Jamestown,	1816	Thomas H. Rouse, p.	1853	1856	92	132	225	4	9	13	2	6	0	8	4	4	4	160	
Java, North,					3	8	11												
"					11	20	31												
Jay,	1814	Thomas Watson,	1860	1865	2	9	11												
Kiantone,	1815	W. A. Hallock,	1866	21	38	59		13	1	0	1	1	0	2	0	0	0	45	
Lawrenceville,	1826	None.			20	29	49	10	2	1	3	0	0	0	1	0	0	80	
LeRoy,	1843	Selah Merill, p.	1866	18	44	62		14	2	4	6	0	0	0	0	0	0	65	
Lewis,	1815	George W. Barrows,	1865	20	51	71													
Lincklaen,	1850				5	11	16												
Lisbon,	1842	Morgan L. Eastman, p.	1849	1847	50	75	125	4										50	
Little Valley,					9	19	28												
Lockport,	1838	Joseph L. Bennett, p.	1848	1858	120	210	330	10	75	25	100	2	8	0	10	40	6	210	
Lumberland,	1799	Felix Kyte,	1832	1832	38	65	103	43	10	0	10	9	2	0	2	0	1	35	
Macomb,	1857	None.			3	4	7	0	0	0	0	0	0	0	0	0	0	0	
Madison,	1796	James S. Baker, p.	1865	48	75	123		0	7	7	2	12	0	14	0	0	100		
Madrid,	1807	None.			35	65	100	24			2	1	0	3	0	0	0	40	
Mansville,	1834	Charles Jones,	1863	40	83	123		16	0	3	3	2	1	0	3	3	9	95	
Marion,	1808	[Merritt Galley, Pres.]	1865	21	50	71		3	7	8	15	1	0	0	1	1	0	100	
Marshall,	1798	Thorn.	1865	15	23	38		0	0	0	0	1	6	0	7	0	0	30	
Massena, 1st ch.,	1819	M. Allen,	1865	13	19	32		3			0	1	0	1	0	0	0	Un	
" 2d ch.,	1833	M. Allen,	1865	16	39	55		0	2	2	4	1	0	0	1	0	0	7	45
Meredith,	1807	George R. Entler,	1841	1861	7	20	27		5	2	1	3	7	7	1	1	0	1	80
Middletown,	1785	Jonathan Craue, p.	1836	1860	46	94	140	15	4	2	6	2	4	0	6	3	3	160	
Moriah,	1808	David H. Gould,	1865	29	54	83		4	2	0	2	1	0	0	1	1	2	60	
Morrisania,	1851	Henry G. Blinn, p.	1866	21	60	81		7	2	7	9	2	14	0	16	0	4	200	
Morrisville,	1805	John R. Lewis,	1863	1863	34	83	117	14	3	17	3	8	0	11	12	3	6	60	
Mount Sinai,	1789	Aaron Snow,	1841	1862	37	97	134	7	3	0	3	1	0	2	1	6	130		
Munnsville,	1820	E. S. Barnes,	1859	24	42	66		0	0	0	0	1	1	0	2	0	0	80	
Napoli,	1821	N. H. Barnes,	1866	25	32	57		2	0	0	0	2	2	0	4	0	0	100	
New Hudson,					9	26	35												
New York City,—																			
" Broadly Tabernacle,	1840	J. P. Thompson, D. D., p.	1840	1845	214	313	527	25	27	40	67	7	41	0	48	7	32	500	
" Ch. of the Puritans,	1846	Geo. B. Chever, D. D., p.	1832	1840	69	145	214												
" Bethesda Church,	1847	Charles B. Ray, p.	1847	13	50	43		5	0	5	1	0	0	1	1	4			
" Welsh Church,		None.																	
" Harlem,	1862	Shearjashub Bourne, Jr., p.	1854	1862	35	49	84	14	4	12	16	2	3	0	5	3	125		
" Ch. of the Pilgrims,	1802	S. A. Baker, p.	1862	41	94	135		42	46	3	49	3	17	1	21	23	27	200	
" New England Ch.,	1866	Lyman Abbott, p.	1866	39	43	82		0	478	82	0	0	0	0	3	1	215		
New Village,	1815	John A. Woodhull,	1865	8	19	25		1	0	0	0	1	3	4	0	0	0	60	
Niagara City,	1855	Benjamin F. Bradford,	1855	23	28	51		8	2	10	1	0	0	1	1	9			
Norfolk,	1817	H. F. C. Nichols,	1860	20	28	48		6	0	0	0	1	0	1	0	0	0	Un	
North East Center,	1823				23	52	75	11	0	0	0	3	2	0	5	0	2	60	
North Elba,	1840	Thomas Watson,	1860	1866	3	8	11												
North Lawrence,	1852	None.			5	10	15	0	0	0	0	0	0	0	0	0	0	60	
North Pitcher,	1827	Pindar Field,	1865	18	30	48		0	0	0	0	1	0	1	0	0	0	58	
North Potsdam,	1858	James W. Grush,	1864	1865	19	47	66	4	10	5	15	1	3	0	4	7	5	150	
Northville,	1758	John A. Woodhull,	1866	60	79	148		9											
Norwich,	1813	Samuel Scoville, p.				150													
Orancl,					3	10	13												
Orient,	1735					108													
Oriskany Falls,		S. P. Powell,	1866	9	24	33													
Orwell,	1853	S. J. Decker,	1863	8	13	21		0	0	0	0	2	0	2	0	0	0	90	
Oswego,	1857	Stephen S. N. Greeley,	1866	80	153	233		24	8	32	1	7	0	8	10	7	300		
Otto,	1828	William W. Norton,	1857	35	35	70		6	1	2	3	1	8	0	9	1	1	100	
" East,					7	15	22												
Owego,	1850	Charles H. A. Bulkley, p.	1865	61	125	186		0	30	2	32	1	6	0	7	20	0	175	
Paris Hill,	1791	Horace F. Dudley,	1865	1865	24	43	67		2	2	4	5	2	0	7	2	2	70	
Parishville,	1823	[Bliss Burnap, Presb.]	1866	26	39	65		4	0	0	0	0	0	0	3	7	80		
Parrotville,	1864	Joseph England,	1866	4	9	13		0	0	0	0	0	2	0	2	0	0	40	
Patchogue,	1783	Samuel Orcutt,	1864			152		0	0	0	0	2	3	0	5	0	250		
Penataquit,	1854				15	20	35	1	8	0	8	0	0	0	6	0	0	35	

CHURCHES.	MINISTERS.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.			B'ISMS.		IN SAB. SCHOOLS.
				May 1, 1866.				1865-6.		1865-6.			1865-6		
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disin.	Excom.	TOTAL.	
Perry Center,	1814 [Clausius B. Lord, Pres.]	1864	22	51	73	0	0	1	1	4	2	0	0	0	80
Peterboro,	1837 <i>No report.</i>		15	55	70	20	0	0	0	1	4	0	5	0	100
Phoenix,	1820 None.		7	14	21	1	0	0	0	1	0	0	1	0	35
Pierrepont,	1854 None.		1	5	6	0									
Pine Grove,	1805 Charles Barstow,	1864			107										
Pitcher,	<i>No report.</i>														
Plymouth,	<i>No report.</i>														
Poolville,	<i>No report.</i>														
Poosepatuc, Ind.,	1750 None.	<i>No report.</i>													
Port Leyden and Greig,	1854 [James B. Fisher, Pres.]	1862	14	29	43	1	3	1	4	0	2	0	2	1	80
Poughkeepsie,	1837 Charles A. Ruddock,	1863	90	174	264	15	24	9	33	3	8	0	11	10	225
Pulaski,	1837 James Douglas,	1853	1864	43	110	153	9	0	9	2	2	0	4	3	10
Randolph,				14	38	52									
Raymondville,	1828 H. F. C. Nichols,	1866	7	20	27	8	1	0	1	0	2	0	2	0	40
Read's Corners,	1837 [H. Woodcock, Pres.]	1866	9	20	29	2	1	1	2	2	0	0	2	0	1
Rensselaer Falls,	1845 None.		6	14	20	0	0	0	0	0	0	0	0	0	0
Richville,	1828 Gorham Cross,	1840	1839	18	33	51	8	0	0	0	0	0	0	0	100
Riga,	1804 Charles A. Ruddock,	1861	1865	23	57	80	3	38	4	4	2	3	0	5	21
River Head,	1834 Charles Hoover,	1865	38	72	110	11	3	14	3	3	0	6	5	2	95
Rochester, Plymouth ch.,	1855 Dwight K. Bartlett, p.	1865	1865	100	202	302				19	1	3	0	4	
Rodman,	1803 Alexander B. Dilley,	1866	43	72	115	17	2	1	4	1	2	0	3	2	0
Royalton,	1848 Joseph L. Bennett,	1848	10	20	30	0	8	8	16	0	2	0	2	0	130
Rushville,	1808 William U. Place,	1865	65	107	172										
Russell,	1856 None.		16	23	39	4	0	0	0	0	0	0	0	0	0
Rutland,	1808 Lucien W. Chaney,	1852	1864	28	75	103	10	0	3	3	1	0	1	0	125
Sand Bank,	1852 None.		11	22	33	9	0	2	2	0	1	0	1	0	125
Sandy Creek,	1817 Nathan B. Knapp,	1865	1864	40	68	108	14	3	4	7	3	0	3	2	0
Sangerfield,	<i>No report.</i>														
Saratoga Springs,	1865 Eli N. Sawtell, D. D., p.	1865	19	26	45	0	17	0	17	1	3	0	4	3	110
Saugerties,	1853 George W. Fisher, p.	1865	31	70	101	4	0	2	2	2	0	0	2	0	8
Sayville,	1858 Henry Clark,	1865	32	26	58	5	5	1	6	2	0	0	2	0	1
Schenectady,	1859 James G. Cordell,	1832	1864	13	28	41	0	6	0	6	0	0	0	2	3
Schroon,	1823			0	13	13									
Sheldon,				5	12	17									
Sherman,	1827 Henry M. Hazeltine, p.	1859	1859	34	65	99	5	1	0	1	4	13	0	17	0
Shunecock, Ind.,	1751 None.	<i>No report.</i>													
Sidney Center,	1851		17	26	43	12	0	0	0	0	0	0	0	0	15
Sinclairville,	1842 Edward D. Chapman,	1854	1858	27	66	93	10	3	0	3	1	0	1	3	1
Smithville,	1824 None.		14	14	28	6	0	0	0	1	1	0	2	0	0
Smyrna,	1824 [Seneca M. Keeler, Pres.]	1866	34	71	105										
South Canton,	1824 None.		26	24	50	7	0	0	0	3	4	0	7	0	0
South Colton,	1862 Robert S. Armstrong,	1856	1861	4	11	15	2	1	3	4	0	0	1	0	40
South Hermon,	1863 None.		8	8	16	1	0	0	0	0	0	0	0	0	0
Speedsville,	1819 Stephen A. Calif,	1865	4	11	15	0	0	0	0	0	0	0	0	0	0
Spencerport,	1850 D. Hoyt Blake,	1865	58	102	160	8	44	7	51	5	0	0	5	18	2
Stockholm,	1807 G. Strassenburg,	1860	20	50	76	0	1	2	3	2	3	2	7	0	2
" West,	1823 None.		9	10	19	1	0	0	0	0	6	0	6	0	0
Strykersville,	1825 John A. Allen,	1846	1861	29	42	71	10	4	0	4	0	0	0	1	3
Syracuse,	1853 Samuel R. Dimmock, p.	1855	1864	109	220	329	7	11	18	3	9	1	13	7	12
Thompson's Station,	1864			5	13	18	3	0	0	3	0	0	3	0	0
Ticonderoga,	1809			8	40	48									
Triangle,	1819 John Cairns,	1866	22	38	60	0	1	0	1	4	5	0	9	1	6
Union Center,	1841 None.		38	55	93	20	10	1	2	0	0	0	0	0	0
Upper Aquebogue,	1758 None.		85	113	198	25	4	1	5	0	1	1	2	0	3
Versailles, Ind.,	1830 Otis F. Curtis, a. p.	1863	44	87	131	0	9	0	9	3	0	0	3	2	2
Wadhams Falls,				15	30	45									
Wading River,	1782 [Charles P. Mallory, Licen.]	1865	38	70	108	0	1	1	1	0	0	1	0	0	75
Walton, 1st ch.,	1793 Julius N. Pattengill, p.	1840	1848	138	209	347	18	77	13	90	10	9	0	19	24
" 2d ch.,	1816 Gould C. Judson,	1861	35	48	83	3	12	3	15	4	6	0	10	3	3
Warsaw,	1840 Edwin E. Williams, p.	1857	102	167	269	30	59	7	66	4	5	0	9	37	0
Wellsburg,	1865 William S. Hills, p.	1864	8	12	20	0	3	8	11	0	0	0	0	3	0
Wellsville,	1858 [C. M. Livingston, Pres.]				95										
Westbrook,	1857 Gould C. Judson,	1847	1863	16	25	41	6	8	4	12	0	2	2	3	0
West Carthage,	1835 George A. Rockwood,	1866	17	29	46	5	0	2	2	3	2	0	5	0	0
Westmoreland,	1792 [Moses E. Dunham, Pres.]	1863	34	91	125	2	6	8	1	4	0	5	0	0	90
West Newark,	1823 Stephen A. Calif,	1866	7	16	23	0	0	0	0	2	0	0	2	0	0
West Spring Creek,	<i>No report.</i>														
Whitney's Point,	1854 [O. P. Conklin, Pres.]				83										
Williams' Bridge,	1864 Theodore Pond,	1866	3	7	10	3									50
Willsborough,	1834			30	55	85									
Wilmington,	1834 Thomas Watson,	1860	1865	11	17	28									
Winfield,	1791			28	42	70				25	0	25	1	2	0
Woodhaven,	1865 William James, p.	1865	19	30	49	29	6	35	0	0	0	0	0	14	2
Woodville,	1836 [Alvan Parmelee, Pres.]	1864	15	23	38	11	1	0	1	0	0	0	1	0	90

For churches above, *no reporting,*

OTHER MINISTERS.

E. W. Allen, Pitcher.	Theron Baldwin, Sec., West. Coll. Soc., N. Y.	Henry Belden.
Milton Badger, D. D., Sec. Am. Home Miss. Soc., New York.	Samuel Bayliss, Brooklyn.	William Bement, Elmira.
	Thomas K. Beecher, Elmira.	Harper Boies, Harpersfield.
		John D. Bray, Brooklyn.

Silas C. Brown, West Bloomfield.
 A. Huntington Clapp, Sec. Amer. Home Miss. Soc., New York.
 David B. Coe, D. D., Sec. Am. Home Miss. Soc., New York.
 Ethan B. Crane, Brooklyn.
 Erauerd B. Cutler, Lawrenceville.
 Chester Dewey, D. D., Rochester.
 William Dewey, Bible Agent, Leroy.
 Azel Downs, Riverhead.
 David Dyer, Sup't City Miss., Albany.
 Tryon Edwards, D. D., New York.
 Henry B. Elliott, New York.
 Samuel T. Gibbs, S. P., James Port.
 Samuel Griswold.
 Eli N. Hall.
 Samuel B. Halliday, City Miss., 155 West street, New York.
 Luther C. Hallock, Wading River.
 William A. Hallock, D. D., Sec. Am. Tract, Soc., 150 Nassau st., N. Y.
 Dillis D. Hamilton, S. P., Clarence Hollow.
 William B. Hammond, S. P., Lenox.
 R. C. Hand, Brooklyn.
 Joseph Harrison, Brooklyn.
 A. D. Hayford, South Canton.
 William D. Henry, Evan., Jamestown.

L. Smith Hobart, Agent Am. Home Miss. Soc., Syracuse.
 James D. Houghton, Teacher, Adams.
 Alfred Ingalls, Smithville.
 Simeon S. Jocelyn, Agent Am. Miss. Ass'n, Williamsburg.
 Orville Ketchum, East Pharsalia.
 William H. Knouse, S. P., Cutchogue.
 William J. Knox, Augusta.
 Henry Lancashire, Moira.
 Daniel Lancaster, New York.
 Joshua Leavitt, D. D., Ed. *Independent*, New York.
 Israel Levings, Madrid.
 Benjamin C. Lockwood, Williamsburg.
 John Marsh, D. D., Sec., New York.
 Loring B. Marsh, S. P., Franklinville. [New York.
 Benjamin N. Martin, D. D., Prof., D. W. Marvin, Mt. Morris.
 Harvey Miles, Russell.
 Ovid Miner, Syracuse.
 Philetus Montague, Bible Agent, North Potsdam.
 Simeon North, D. D., Clinton.
 Elliott Palmer.
 Ray Palmer, D. D., Sec. Am. Cong. Union, New York.

Simon Parmelee, D. D., Oswego.
 William Patton, D. D., New York.
 Josiah Peabody, Miss., *Erzoom*, Persia.
 Whitman Peck, Fishkill.
 Edgar Perkins, Teacher, Hamilton.
 Absalom Peters, D. D., New York.
 Lansing Porter, Auburn. [bany.
 Thomas R. Rawson, Chaplain, Al-Samuel T. Richards, Spencerport.
 W. T. Richardson.
 Gilbert Rockwood.
 Edward N. Ruddeok, Pitcher.
 Edward P. Smith, Am. Miss. Ass'n, New York.
 Ralph Smith, Babylon, L. I.
 David Spear, Mansville.
 Michael E. Strieby, Sec. Am. Miss. Ass'n, 61 John st., New York.
 William R. Tompkins, New York.
 Richard Tremain, Sandy Creek.
 Hiram H. Waite, Agent, West Carthage.
 Noah H. Wells, Peckskill.
 George Whipple, Sec. Am. Miss. Association, 61 John st., New York.
 E. Willoughby, Little Valley.
 LICENTIATES.
 Not reported.

SUMMARY. — CHURCHES: 45 with pastors; 102 with stated preachers; 43 vacant (17 of which are supplied by Presbyterians); 35 not reported, but probably vacant. TOTAL, 225.
 MINISTERS: 45 pastors; 84 stated preachers (not including Presbyterians); 70 others. TOTAL, 199.
 CHURCH MEMBERS: 7,027 males; 12,361 females; 2,616 not specified. TOTAL, 22,004, including 1,273 absent.
 ADDITIONS IN 1865-6: 1,275 by profession; 780 by letter. TOTAL, 2,055.
 REMOVALS IN 1865-6: 281 by death; 592 by dismissal; 31 by excommunication. TOTAL, 904.
 BAPTISMS IN 1865-6: 578 adult; 456 infant.
 IN SABBATH SCHOOLS: 23,924.
 BENEVOLENT CONTRIBUTIONS (125 churches reporting): \$94,130.

SEVENTEEN NEW CHURCHES (or old replaced). — Arcade, Belfast, Brooklyn (5th Avenue), Cresco, Croton, Friendship, Greenwich, New Hudson, New York (New England, Pilgrims', Bethesda, Welsh), Oranet, Parrottville, Versailles, Wellsburg, Westbrook. Eight churches dropped from the list — Augusta, Williamsburg 1st, China, Elmira, Moravia, Oxford, Plymouth, Spencer. West Hermon appears as South Hermon.
 From scattered items, and *Quarterly*, we find record, — ordained as pastors, 2, — without installation, 6; installed, 14; dismissed, 2; did, pastor, 1, — without charge, 1.
 Fourteen Associations and Conventions are united in the General Association, which also includes seven New Jersey churches, and eleven in Pennsylvania. One church reports to the General Association of Connecticut. Twenty unassociated churches report to the General Association of New York.

NEW JERSEY.

CHURCHES.	MINISTERS.	Ordained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.			B'ISMS.		SCHOOLS.		
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Discon.	EXCOM.	TOTAL.		Adults.	Infants.
Place and Name.	Org.	Name.		May 1, 1866.				1865-6.		1865-6.			1865-6				
Chester,	1741	Luke I. Stoutenburgh, p.	1842	48	121	169	0	5	1	6	2	9	0	11	5	200	
Elizabethport,	1864	John M. Wolcott, p.	1865	13	26	39	1	3	6	9	0	0	2	2	1	70	
Forest Grove,	1865					11											
Jersey City,	1855	John M. Holmes, p.	1861	76	140	216	0	42	17	59	2	4	0	6	20	0	350
Lodi,	1846			12	20	32	4										
Newark,	1851	William B. Brown, p.	1855	185	349	534	50	23	6	29	5	13	0	18	7	283	
Orange Valley,	1860	George B. Bacon, p.	1861	59	87	146	4	29	3	32	1	4	0	5		400	
Patterson,	1836	George B. Day, p.	1865	46	139	185	10	0	7	7	0	8	0	8	0	5	180
TOTAL, 8 churches; 2 vacant; 6 pastors.				439	882	1322	69	102	40	142	10	38	2	50	31	18	1492

OTHER MINISTERS. — George Brown, Newark. J. H. Northrup, Millville.
 Simeon S. Hughson, Newark. Almon Underwood, Evangelist, Irvington.
 A. H. Bechtold. Andrew Huntington, Freehold.

LICENTIATES. No report.
 SUMMARY. — CHURCHES: 6 with pastors; 2 vacant. TOTAL, 8.
 MINISTERS: 6 pastors; 6 others. TOTAL, 12.
 CHURCH MEMBERS, ADDITIONS, etc., as above.
 BENEVOLENT CONTRIBUTIONS (4 churches reporting): \$6,853.
 ONE CHURCH added, — Forest Grove. None dropped.
 Two pastors installed; none dismissed; no ministers died.
 Seven of the churches are united in the Newark Association, which is included in the General Association of New York.

PENNSYLVANIA.

CHURCHES.		MINISTERS.		Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.			B'TISMS.		IN SAB. SCHOOLS.		
Place and Name.	Org.	Name.	1865			1864	Sept. 1, 1866.				1865-6		1865 6.			1865-6			
							Male.	Female.	TOTAL.	Absent.	Prof.	TOTAL.	DEATHS.	EXCOMM.	TOTAL.	Adults.		Infants.	
Anderson, W.		M. D. Morgaus, (?)																	
Ashland, W.		T. D. Rees, (?)																	
Beach Pond,	1865	J. M. Zurcher,		1865	11	8	19	0	0	0	0	2	2	0	4	0	6	0	
Beaver Dam,		No report.																	
Beaver Meadow, W.		J. R. Williams, (?)																	
Bellefont, W.		E. R. Lewis, (?)																	
Blossburg, W.	1842	Philip Peregrine,		1861	1864	7	10	17	0	7	0	7	1	7	0	8	0	6	30
Bradford,	1839	Samuel Porter, s. s.		1864	7	21	28	10	0	0	0	3	0	0	3	0	0	0	40
" W.		S. A. Williams, (?)																	
Brady's Bend, W.		David Davies, (?)																	
Broad Gap, W.		R. D. Thomas, (?)																	
Cambridge,	1851	William D. Henry, s. s.		1866	19	24	43	4	12	0	12	3	0	0	3	9	0	73	
Centerville,	1859	C. F. Chamberlain, s. s.		1838	24	36	60	12	7	1	8	1	0	0	1	9	2	60	
Charlestown, W.	1839	Philip Peregrine,		1861	1864	20	30	50	0	5	0	5	0	0	0	0	0	0	60
Columbia, W.		No report.																	
Conneaut,	1833	Henry D. Lowing,		1858	1864	12	26	38		0	1	1	1	0	0	1	0	2	60
Corydon,	1853	No report.																	
Danville, W.		J. B. Cook, (?)																	
Dundaff, W.		D. Daniels, (?)																	
Ebensburg, W.		Llewellyn R. Powell, (?)																	
Farmer's Valley,	1859	No report.																	
Farmington,	1831	Elliot C. Hall,		1865	24	26	50	0	14	2	16	2	5	0	7	4	4	35	
Garnague, W.		Thomas Pugh, (?)																	
Harrisburg, W.		No report.																	
Hawley,	1855	J. M. Zurcher,		1865	16	16	32	0	0	0	0	5	6	0	11	0	7	0	
Hyde Park, W.		E. B. Evans, (?)																	
Johnstown, W.		Thomas Jenkins, (?)																	
Lafayette,	1858	None.			4	10	14	2	0	0	0	0	0	0	0	0	0	0	
Lawrenceville,	1826	No report.																	
Leraysville,	1803	None.			30	42	72	0	15	2	17	0	0	0	9	0	50		
Mahanoy, W.		R. D. Thomas, (?)																	
Mercer,	1847	None.			9	20	29	3	0	0	0	2	2	0	4	0	0	0	
Minersville, W.		William Watkins,																	
Morris Run, W.	1834	Philip Peregrine,		1861	1864	10	20	30	0	4	9	13	0	4	0	4	8	45	
Old Mines, W.		Thomas Pugh, (?)																	
Philadelphia, 1st ch.,	1862	Daniel L. Gear, p.																	
" 2d ch.,	1864	George W. Smiley, D. D., p.																	
" Central ch.,	1864	Edward Hawes, p.			46	71	117	7	9	42	51	0	4	0	4	3	1	125	
Pittsburg, Plymouth ch.,	1859	Henry D. Moore,			63	68	131		36	37	72	0	4	0	4	3	15	5	250
" W.		R. R. Williams,																	
Pittston, W.		No report.																	
Plymouth, W.		No report.																	
Pottersville,	1851				18	28	46	8											
Pottsville, W.		E. R. Lewis, (?)																	
Prentissvale,	1851	Samuel Porter, s. s.,		1866	13	19	32	4	0	0	0	1	0	0	1	0	0	0	
Providence, W.		No report.																	
Randolph,	1839	Davis R. Barker, s. s.			35	56	91	10	2	0	2	5	3	8	0	2	80		
Riceville,	1856	U. T. Chamberlain, p. e.		1838	1862	10	15	25	9	2	0	2	2	2	0	4	1	0	75
St. Clear, W.		E. R. Lewis, (?)																	
Scranton, W.		Lewis Williams,																	
Shamakin, W.		No report.																	
Slate Hill, W.		John Williams, (?)																	
Slatington, W.		No report.																	
Spring Creek,		No report.																	
Sterretania,	1858	None.			5	6	11		0	0	0	0	0	0	0	0	0	0	40
Sugar Grove,	1856	None.			9	13	22	1	1	0	1	0	0	0	0	0	0	0	
Townville,	1839	Devis R. Barker, s. s.			9	14	23	11	0	1	1	0	6	0	6	0	0	15	
West Greenville,	1849	None.			3	4	7												
Wilmington,	1847	None.			3	6	9		0	0	0	0	0	0	0	0	0	0	
Worth,	1855	None.			4	9	13	3				2		2					

OTHER MINISTERS. Asher Bliss, Corydon; Richard Crittenden, Towanda; Dana Goodsell, Philadelphia.

LICENTIATES. No report.

SUMMARY. — CHURCHES: 4 with pastors; 7 with acting pastors; 28 with ministers not designated; 8 vacant; 13 not reported. TOTAL, 60.

MINISTERS: 4 pastors; 5 acting pastors; 20 in pastoral service, not designated; 3 others. TOTAL, 32.

CHURCH MEMBERS: 515 males; 772 females; 2,295 not specified. TOTAL, 3,582, — absentees scarcely reported.

ADDITIONS IN 1865-6 (24 churches): 114 by profession; 94 by letter. TOTAL, 208.

REMOVALS IN 1865-6 (24 churches): 23 by death; 45 by dismissal; 3 by excommunication. TOTAL, 71.

BAPTISMS IN 1865-6 (24 churches): 50 adult; 53 infant.

IN SABBATH SCHOOLS (no report from Welsh churches): 1,490.

The above Summary assumes the Welsh churches to report ministers and churches as last year.

The above returns are, as is seen, exceedingly defective. We have figures from twenty-five, against twenty-two

last year. It seems impossible to get reports from Pennsylvania. It is not surprising, as regards the Welsh churches; but remarkable that two of the Philadelphia churches continue to treat all applications with silence. The church at Pittsburg has outgrown its edifice, and fills a large hall every Sabbath.

New church, — Beach Pond. Dropped from the list, — Stanton, and Greenville (the same as West Greenville), and Millbrook (the same as Worth).

No report of ordinations, &c., &c.

DELAWARE.

CHURCHES.	MINISTERS.	Ordained.	Commenced.	CHURCH MEMBERS.				ADDIT'S		REMOVALS.		B'ISMS.			
				Nov. 24, 1864.				1864.		1864.		1864.			
Place and Name.	Org.	Name.		Male.	Female.	TOTAL.	Absent.	Prof.	TOTAL.	Deaths.	Disch.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.
Canterbury,	Nov. 24, 1864	None.		6	8	14									

CALIFORNIA.

		Sept. 1, 1866.	1865-6.	1865-6.	1865-6.
Antioch,	1865 Caleb Morgan, s. s.	1865 3 7 10	5	5	1 30
Benicia,	1866 Justin P. Moore, s. s.	1865 4 15 19 10	9 10 19		45
Cache Creek,	1865 Pyle Thatchner, s. s.	1866 2 5 7			40
Clayton,	1863 B. S. Crosby, s. s.	1865 15 25 40 2	13 1 14	3	7 17 35
Coloma,	1865 None.	4 4 8			
Copperopolis,	1864 Milton B. Starr, s. s.	1864 11 12 23 2	4 4	5 5	1 100
Downville,	1866 None.	19 11 30 19		8 8	71
Dutch Flat,	1864 None.	4 6 10 7 1	1	1 1	2
El Dorado,	1861 None.	5 6 11 2		2 2	85
Eureka,	1861 William L. Jones, s. s.	1859 2 8 10 2			100
Folsom,	1859 None.	7 12 19 5		3 3	100
Grass Valley,	1853 M. J. Savage, s. s.	1866 31 40 71 10 23	3 26		21 200
Haywood,	1865 B. N. Seymour, s. s.	1865 7 10 17 1	7 5 12	4 4	2 50
Lockford,	1862 None.	3 4 7		1 1	
Mokelumne Hill,	1854 None.	<i>No report.</i>			
Nevada,	1851 P. Bayard Snowden, p.	1865 26 35 61 10	3 3	2 2	21 240
Oakland,	1860 George Moor, p.	1860 53 92 145 24	6 8 14 1	6 7	3 5 302
Oroville,	1856 J. M. Woodman, s. s.	3 6 9 2	4 4		
Pescadero,	1866 Hiram Cummings, s. s.	1865 8 5 13	14 14	1 1	7 50
Petaluma,	1854 William C. Pond, p.	1865 27 34 61 15 7	7 14 2	2 2	1 2 130
Redwood City,	1863 William C. Bartlett, s. s.	1865 5 11 16 1	2 2 4 1	2 2	2 76
Sacramento,	1849 Israel E. Dwinell, D. D., p.	1863 26 65 91 14	3 6 9 5	5 5	5 1 3 283
San Andreas,	1866 None.	3 7 10 5	5 10		70
San Francisco, 1st ch.,	1849 Andrew L. Stone, D. D., p.	1866 143 203 352	2 8 10 3 8	2 12	3 2 484
" 2d ch.,	1862 Joseph A. Benton, p.	1863 37 63 100	13 8 10 18 1 9	10 3 2	410
" 3d ch.,	1863 E. G. Beckwith, p.	1862 25 49 77 6	10 12 22 1		1 5 11 402
" Green st. ch.,	1865 Edwin C. Bissell, p.	1864 30 44 74 8	20 11 31 1	1	1 3 14 200
San Mateo,	1864 Charles H. Pope, s. s.	1865 1866 6 12 18	2 2 4	2 2	2 80
Santa Cruz,	1857 Walter Frear, p.	1864 16 29 45 1	7 12 19	2 2	1 2 120
Somerville,	1864 B. S. Crosby, s. s.	<i>No rep.</i>			
Stockton,	1865 P. G. Buchanan, s. s.	1863 17 20 37	6 14 20		4 6 97
Woodbridge,	1862 None.	<i>No report.</i>			
PREACHING STATIONS.					
Chico,	J. M. Woodman, s. s.				
Los Angeles,	Alexander Parker, s. s.	1866			
San Bernardino,	J. A. Johnson,	1866			
San Francisco, South Beach,	Milton B. Starr,	1866			
<i>For churches above, not reporting,</i>		14 23 37			125
TOTAL :		559 860 1428	156 150 127 277	9 65 2 76 56 94	4025

OTHER MINISTERS. J. J. Powell, Cherokee Flat. James H. Warren, Agent Am. Home
 John E. Benton. [Oakland. Joseph Rowell, Seamen's Chaplain, Miss. Soc., San Francisco.
 Samuel V. Blakeslee, Editor *Pacific*, San Francisco.
 Henry Durant, Prof. Coll., Oakland. William A. Tenney, City Missionary, LICENTIATES.
 Martin Kellogg, Prof. Coll., Oakland. San Francisco. No report.

SUMMARY. — CHURCHES : 10 with pastors ; 15 with stated supplies ; 7 vacant. TOTAL, 32.
 MINISTERS : 10 pastors ; 14 stated supplies ; 8 others. TOTAL, 32.
 CHURCH MEMBERS, ADDITIONS, etc., as above. NO. OF SABBATH SCHOOLS, 32.
 CONTRIBUTIONS : current expenses (22 churches), \$38,775 90 ; church erection or debts (14 churches), \$22,303.
 CHARITABLE (20 churches), \$5,638 03 (increase, \$1,134.25). Value of church property (21 churches), \$201,300 ; in debt (11 churches), \$26,180.

THREE NEW CHURCHES, — Benicia, Pescadero, San Andreas. None dropped from the list.
 ORDINATIONS, — none as pastors, 1 without installation ; installations, 4 ; dismissals, 0 ; ministers died, 0.
 The churches are united in a General Association.

WISCONSIN.

Deferred from page 90.

CHURCHES.	ORG.	MINISTERS.	Name.	Ordnained.	Commenced.	CHH. MEMBERS.				ADDIT'S REMOVALS. B'ISMS.			SCHOOLS.					
						Aug. 1, 1866.				1865-6.				1865-6.				
						Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.		Deaths.	Disch.	Excem.	TOTAL.	Adults.
Albany,	1853	None.				5	9	14	9	0	0	0	0	0	0	0	116	
Allen's Grove,	1845	James Brewer, s. s.	1859	1865	41	87	128	10	3	5	5	7	1	7	0	1	0	75
Appleton,	1851	Franklin B. Doe, p.	1854	1858	52	137	189	11	2	10	13	0	12	1	13	1	7	250
Aurora,	1857	D. A. Campbell, s. s.	1852	1861	6	13	19	0	0	0	0	0	0	0	0	0	60	
Avoca,	1858	None.	<i>No report.</i>															
Bangor, Welsh,	1855	Hugh Parry, s. s.	<i>No report.</i>															
Baraboo,	1848	Warren Cochran, s. s.	1846	1845	31	52	83	8	2	1	3	0	4	0	4	1	1	250
Beetown,	1847	Nicholas Mayne, s. s.	1855	1860	11	24	35	2	2	1	3	0	1	0	1	0	1	140
Beloit, 1st ch.,	1838	George Bushnell, p.	1848	1865	137	191	328	70	13	13	26	2	36	1	39	1	2	261
" 2d ch.,	1859	H. P. Higby, s. s.	1865	1866	29	61	90	10	0	4	4	1	5	0	6	0	1	150
Berlin,	1864	James McLean, s. s.	<i>No report.</i>															
Big Spring & Briggsville,	1866	Lewis Bridgman, s. s.	1840	1864	5	5	10	0	0	0	0	0	0	0	0	0	0	60
Black Earth,	1856	A. S. Allen, s. s.	1837	1855	7	18	25	9	0	4	4	0	0	0	0	0	0	80
Blake's Prairie,	1847	A. A. Young, s. s.	1853	1866	35	46	81	14	0	12	12	1	13	0	14	0	3	100
Blue Mound, Welsh,	1847	Evan Owen, s. s.	1850	1863	7	14	21	0	2	2	1	3	0	3	0	4	2	0
Boscobel,	1857	Beriah King, s. s.	1857	1864	11	22	33	3	8	6	14	1	2	0	3	0	0	70
Brandon,	1828	John W. Brandon, s. s.	1838	1866	25	35	60	10	4	2	6	1	4	0	5	2	2	60
Bristol and Paris,	1851	John Keep, s. s.	1835	1861	12	36	48	7	2	2	4	6	0	2	1	3	0	85
Broadhead,	1857	William H. Burnard, s. s.	1864	1865	20	63	83	12	3	5	8	1	17	0	19	1	0	100
Brookfield,	1848	None.			11	14	25	2	0	0	0	2	0	3	0	0	0	
Buena Vista,	1860	None.	<i>No report.</i>															
Burlington, Plymouth ch.,	1858	Sydney H. Barreau, p.	1851	1864	18	30	48	5	23	1	24	1	9	0	10	12	3	80
Burns,	1858	Benjamin S. Baxter, s. s.	1842	1865	6	9	15	0	0	0	0	0	0	3	0	3	0	70
Caldwell's Prairie,	1840	None.			3	7	19	0	0	2	2	1	0	0	1	0	0	35
Caledonia,	1844	Cyrus Nichols, s. s.	1865		20	31	51	3	2	1	3	1	0	1	2	2	6	74
Center,	1847	James Hall, s. s.	1848	1864	27	57	85	11	2	3	5	0	3	0	3	0	2	110
Clinton,	1858	James Brewer, s. s.	1859	1866	28	57	85	11	2	3	5	0	3	0	3	0	2	110
Columbus,	1850	Ebenezer P. Salmon, s. s.	1831	1866	8	30	38	1	8	0	8	0	0	0	0	2	0	90
Darlington,	1847	Delevan L. Leonard, s. s.	1864	1866	31	45	76	16	0	4	4	1	7	0	8	0	1	100
Dartford,	1845	None.	<i>No report.</i>															
Delafield, Welsh,	1844	Robert T. Evans, p.	1858	1864	8	24	32	3	3	0	3	0	0	0	0	0	1	34
(Double report.)		None.			6	17	23	0	5	0	5	0	0	0	0	2	32	
Delavan,	1841	Joseph Collie, p.	1855	1854	65	114	179	9	3	7	10	5	7	0	12	1	0	220
Depere,	1866	Daniel C. Curtiss, s. s.	1840	1866	7	5	12	0	0	12	12	0	0	0	0	0	0	34
De Soto,	1856	Peter Valentine, s. s.	1864	1860	7	11	18	6	0	0	0	0	3	0	3	0	0	50
Dodgeville, Welsh,	1845	None.	<i>No report.</i>															
"	1847	None.	<i>No report.</i>															
Dover,	1854	A. S. Allen, s. s.	1837	1855	4	8	12	5	0	0	0	1	0	0	1	0	0	30
East Ithaca,	1859	None.	<i>No report.</i>															
East Troy,	1837	Charles Morgan, s. s.	1843	1850	25	43	68	5	1	2	3	1	2	0	3	1	1	50
Elk Grove,	1846	Hor. M. Parmelee, s. s.	1842	1866	37	49	86	7	0	3	3	3	16	120	0	0	0	100
Elkhorn,	1843	None.			12	24	36	0	0	5	5	0	5	0	5	0	0	80
Emerald Grove,	1846	Calvin S. Shattuck, s. s.	1849	1863	46	80	126	6	0	0	0	3	7	0	10	0	2	90
Evansville,	1851	James Watts, s. s.	1856	1862	16	32	48	5	0	3	3	0	1	0	1	0	0	60
Fish Creek, Welsh,	1859	None.	<i>No report.</i>															
Fond du Lac,	1860	Charles W. Camp, p.	1848	1864	58	152	210	23	3	4	7	3	4	0	7	1	4	250
Fort Atkinson,	1841	A. L. P. Loomis, s. s.	1865	1866	30	98	128	12	12	2	14	0	4	0	4	8	0	150
Fort Howard,	1855	Daniel C. Curtiss, s. s.	1840	1863	8	18	26	4	0	2	2	0	0	0	0	0	1	75
Fox Lake,	1853	A. P. Johnson, s. s.	1866	30	55	85	16	3	2	5	2	16	0	18	1	0	0	60
Fulton,	1851	Hanford Fowle, s. s.	1866	1865	31	33	64	9	4	3	7	0	2	0	2	2	4	75
Genesee,	1842	Hiram Freeman, s. s.	1843	1865	13	23	36	8	0	1	1	0	6	0	6	0	0	115
Genoa,	1846	Christopher C. Cadwell, s. s.	1835	1854	20	35	55	14	13	2	15	0	8	0	8	4	1	75
Grand Rapids,	1860	J. W. Harris, s. s.	1862	1861	4	16	20	5	1	1	2	1	0	0	1	0	2	120
Green Lake,	1846	Magee Bardwell, s. s.	<i>No report.</i>															
Hammond,	1855	J. W. Miller, s. s.	1865	17	19	36	1	0	0	0	2	0	0	0	2	0	0	45
Hartford,	1847	Anson Clark, s. s.	1849	1856	36	61	97	22	5	2	2	7	0	9	3	5	125	
Hartland,	1841	Milton Wells, s. s.	1843	1863	19	48	67	2	2	9	11	1	4	0	5	1	1	120
Hortonville,	1857	O. P. Clinton, s. s.	<i>No report.</i>															
Hudson,	1857	J. H. Bradford, s. s.	1865	13	37	50	12	2	5	7	1	4	5	1	0	0	50	
Hustisford,	1857	[J. S. Lord, Pres.]	1840	1864	3	6	9	1	0	0	0	1	0	0	1	0	0	30
Ironton,	1859	Solomon A. Dwinell, s. s.	1853	1858	3	8	11	1	0	2	2	0	0	0	0	0	5	70
Ixonia, Welsh,	1852	G. K. Evans, s. s.	1858	1866	8	13	21	0	0	2	2	0	2	2	0	5	38	
Janesville,	1845	Frank B. Norton, s. s.	1864	1866	89	255	344	6	10	10	20	0	22	2	22	6	7	297
Johnstown,	1845	None.			19	37	56	6	1	3	4	0	3	0	3	1	0	100
Kenosha,	1838	None.			59	130	189	65	12	9	21	3	5	0	8	10	1	225
Koshkonong,	1846	N. Go dhue, s. s.	1843	1866	21	20	41	0	0	0	0	1	0	0	1	0	1	60
La Crosse,	1852	Nathan C. Chapin, s. s.	1851	1857	23	77	100	16	8	10	18	1	6	0	7	3	2	150
Lafayette,	1855	Charles Morgan, s. s.	1843	1863	11	14	25	6	1	0	1	0	2	0	2	1	8	36
Lake Mills,	1847	Charles Caverno, s. s.	1866	64	31	95	3	14	3	17	4	3	0	7	5	1	140	
Lancaster,	1843	S. W. Eaton, s. s.	1848	1847	17	50	67	10	5	16	21	1	2	0	3	2	4	200
Leeds,	1862	Richard Hassell, s. s.	1844	1860	13	21	34	4	5	3	8	0	4	0	4	1	0	35
Leom,	1860	John Holway, s. s.	1863	1865	11	19	30	7	6	9	15	0	2	0	2	2	0	100
Liberty,	1840	None.			11	21	32	11	0	0	0	0	3	0	3	0	0	0
Madison,	1841	None.			35	73	108	10	39	9	48	3	2	0	5	13	9	300

CHURCHES.	MINISTERS.	Organized.	Commenced.	CHH. MEMBERS.				ADDIT'S		REMOVALS.		B'ISMS.		SCHOOLS.		
				Aug. 1, 1866.				1865-6.		1865-6.		1865-6				
				Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Discon.	Trans.		TOTAL.	Adults.
Magnolia,	1855 James Jameson, s. s.	1841	1864	11	11	22	0	0	0	0	0	0	0	0	7	85
Malone,	1860 None.			12	15	27	5	5	3	2	0	0	0	2	1	
Mauston,	1858 Benjamin S. Baxter, s. s.	1842	1865	7	11	18	3	2	2	4	0	0	0	0	1	80
Mazomanie,	1854 None.			1	4	5	1	0	0	0	0	0	0	0	0	0
Menasha,	1851 None.			31	61	92	13	3	0	3	2	10	0	12	1	9
Middleton,	1854 A. S. Allen, s. s.	1837	1857	3	14	17	1	0	0	0	0	3	0	3	0	70
Milton,	1838 None.			26	34	60	2	4	8	12	0	8	0	8	0	1
Milwaukee, Plym. ch.,	1841 John Allison, p.	1847	1866	173	312	485	40	17	14	31	2	15	0	17	7	6
" Spring st. ch.,	1847 William De Loss Love, p.	1848	1858	97	169	266	51	7	13	20	1	16	0	17	2	5
" Tab., Welsh,	1857 Griffith Jones, p.	1852	1856	9	13	22	11	6	4	10	2	7	3	12	0	3
" Han. st. ch.,	1860 None.			47	133	180	8	17	25	1	5	0	6	3	14	350
" Astor st. ch.,	1862 None.			23	31	54	14	0	0	0	0	16	0	16	0	0
Monroe,	1854 George B. Rowley, s. s.		1864	12	20	32	7	5	8	13	1	6	0	7	3	0
Mount Sterling,	1863 None.			4	10	14										
Necedah,	1858 None.			<i>No report.</i>												
New Chester,	1858 J. W. Perkins, s. s.	1833	1857	12	17	29	8	3	0	3	0	0	0	0	0	45
New Loudon,	1857 O. P. Clinton, s. s.	1835	1866	12	28	40	10	0	0	0	2	1	0	3	0	100
Oak Creek,	1863 Enoch B. Miller, s. s.	1864	1866	5	9	14	0	4	1	5	0	2	0	2	1	66
Oak Grove,	1849 R. H. Van Pelt, s. s.	1865	1866	14	14	28	3	0	0	0	1	11	0	12	0	50
Onalaska,	1859 None.			<i>No report.</i>												
Oconomowoc,	1841 Enos J. Montague, p.	1846	1846	38	76	114	6	6	8	14	1	14	1	16	3	2
Oshkosh,	1849 [John P. Roe, Pres.]	1863	1858	57	195	252	15	17	9	26	1	3	0	4	5	10
" Welsh,	1850 None.			<i>No report.</i>												
Palmira,	1847 Lucius Parker, s. s.	1838	1865	19	26	45	11	19	5	24	1	7	0	8	10	1
Pewaukee,	1840 A. Lilly, s. s.		1866	6	20	26	5	0	0	0	1	8	0	9	0	50
Pike Grove, Welsh,	1849 <i>No report.</i>			<i>No report.</i>												
Pine River,	1856 D. A. Campbell, s. s.	1852	1861	7	13	20	5	0	1	1	0	0	0	0	0	50
Platteville,	1839 J. Everts Pond, p.	1839	1861	57	94	151	25	6	9	15	1	9	0	10	2	4
Pleasant Prairie,	1844 <i>No report.</i>			<i>No report.</i>												
Plymouth,	1848 James D. Todd, s. s.	1860	1864	19	32	51	11	5	1	6	0	0	0	1	0	75
Portland,	1863 None.			<i>No report.</i>												
Poynette,	1822 Richard Hassell, s. s.	1844	1862	3	7	10	1	0	0	0	1	0	0	1	0	0
Prairie du Chien,	1856 Jeremiah Porter, s. s.	1831	1866	12	23	35										130
Prescott,	1852 M. M. Martin, s. s.	1865	1865	32	36	68	14	3	7	10		6		6	1	75
Princeton,	1862 R. H. Fairbairn, s. s.	1860	1865	3	18	21	3	0	0	0	2	0	0	2	0	75
Quincy,	1858 None.			3	4	7	2									50
Racine, Welsh,	1848 <i>No report.</i>			<i>No report.</i>												
" "	1851 T. E. Davies, s. s.	1865	1866	35	75	110	11	13	20	23	0	8	0	8	4	0
Raymond,	1840 None.			<i>No report.</i>												
Reed's Corners,	1865 Sherlock Bristol, s. s.	1865	14	30	44	3	0	0	0	0	0	0	0	0	6	0
Reedsburg,	1851 Solomon A. Dwinell, p.	1853	1852	28	46	74	16	0	3	3	1	1	1	3	0	120
Richford,	1858 D. A. Campbell, s. s.	1852	1864	18	28	46	11	0	0	0	0	2	0	2	1	4
Richmond,	1864 None.			5	10	15	4									
Ridgeway, Welsh,	1853 Evan Owen, s. s.	1850	1863	26	34	60	1	1	4	5	0	8	5	13	0	2
Rio,	1864 John W. Donaldson, s. s.	1858	1865	4	6	10	0	0	0	0	0	0	0	0	0	1
Ripon,	1851 E. W. Cook, s. s.	1846	1865	76	155	231	24	31	21	52	2	21	1	14	12	0
River Falls,	1855 William Gill, p.	1852	28	68	96	3	14	3	17	1	9	0	10	10	4	150
Rochester,	1840 Sydney H. Barteau, s. s.	1851	1862	6	14	20	0	0	0	0	0	4	0	4	0	50
Rockville,	1853 Nicholas Mayne, s. s.	1855	1863	3	11	14	1	0	0	0	0	0	0	0	0	0
Rosendale,	1845 John N. Powell, p.	1846	1864	50	67	117	4	2	1	3	1	0	0	1	1	1
Royalton,	1863 E. Booth, s. s.	1866	1865	5	14	19	3	5	2	7	0	0	0	0	3	0
Sheboygan Falls,	1847 George W. Wainwright, s. s.	1862	1866	17	38	55	19	2	4	6	1	2	0	3	0	1
Sheboygan,	1852 Norman A. Miller, s. s.	1861	1866	18	43	61	15	13	2	15	1	4	0	5	1	3
Shopiere,	1844 Sherman D. Taylor, s. s.	1847	36	64	100	13	0	1	1	1	2	8	11	0	0	80
Shullsburg,	1848 — Jenks, s. s.	1848	1865	17	29	46	9	1	0	1	0	0	0	0	0	35
Sparta,	1855 Joel G. Sabin, s. s.	1853	28	64	100	13	0	1	1	1	2	8	11	0	0	80
Spring Green, Welsh,	1855 J. J. Jones, s. s.	1864	1864	22	30	52	0	0	2	2	0	0	1	1	0	3
" "	1859 J. J. Jones, s. s.		1864	4	11	15										
Spring Prairie,	1852 None.			6	10	16	0	1	0	1	0	2	0	2	0	40
Springvale,	1853 Sherlock Bristol, s. s.	<i>No report.</i>	1864	<i>No report.</i>												
Sterling,	1859 Peter Valentine, s. s.	1864	1864	14	14	28	0	0	1	1	0	5	0	5	0	38
Stockbridge,	1860 J. P. Chamberlain, s. s.	1866	11	21	32	6	0	0	0	0	1	0	1	0	0	60
Stoughton,	1851 Robert Sewall, s. s.	1854	1865	16	36	52	6	3	2	5	1	2	0	3	0	50
Sun Prairie,	1846 Charles M. Morehouse, s. s.	1848	1862	18	30	48	5	22	4	26	4	0	4	10	1	120
Tomah,	1859 A. C. Lathrop, s. s.	1843	1864	13	21	34	1	0	2	2	0	0	0	0	0	30
Trumpleau,	1857 Alvan M. Dixon, s. s.	1865	31	71	105	1	0	6	6	1	5	0	6	0	0	75
Union Grove,	1844 None.			37	55	92	3	24	4	28	0	4	0	4	21	2
Virgona,	1855 None.			6	11	17	3	1	0	1	1	3	0	4	1	0
Warren,	1863 None.			4	8	12	0	0	0	0	1	3	0	4	0	0
Waterford,	1861 None.			7	8	15	0	0	0	0	0	2	0	2	0	25
Waterloo,	1845 Samuel H. Thompson, s. s.	1842	1866	6	13	19	0	8	6	14	1	0	0	1	2	0
Watertown,	1845 Charles Boynton, p.	1851	1860	35	96	131	20	7	2	9	1	26	0	27	0	2
Waukesha,	1838 None.			42	84	126	4	4	8	3	6	0	9	1	1	104
Waupun,	1845 None.			<i>No report.</i>												
Wautoma,	1853 D. A. Campbell, s. s.	1852	1864	3	12	15	3	5	0	5	2	5	0	7	2	1
Wauwatosa,	1842 Luther Clapp, p.	1845	1845	34	66	100	7	1	0	1	0	6	0	6	1	2
Westfield,	1852 Lewis Bridgman, s. s.	1840	1863	19	31	9	2	0	2	2	3	0	5	0	1	376
West Eau Claire,	1856 George Spaulding, s. s.	1865	22	40	62	17	10	11	21		7	2	9	4	1	120

CHURCHES.	Org.	MINISTERS.	Name.	Ordained.	Commenced.	CHH. MEMBERS.			ADDIT'S.			REMOVALS.			B'ISMS.				
						Ang. 1, 1866.			1865-6.			1865 6.			1865-6				
						Male.	Female.	TOTAL.	Absent.	Letter.	Prof.	Locals.	Disch.	Excom.	TOTAL.	Adults.	Infants.	IN SAB. SCHOOLS.	
West Salem,	1860	None.				23	36	59	6	23	10	33	0	3	0	3	12	0	87
Whitewater,	1840	Theron G. Colton, s. s.	1849	1866	53	178	237	20	49	9	53	2	10	0	12	24	0	200	
Wilmot,	1851	None.	<i>No report.</i>																
Windsor,	1858	C. M. Morehouse, s. s.	1848	1864	29	36	65	8	31	3	34	1	6	0	7	22	0	75	
Wyalusing,	1854	None.	<i>No report.</i>																
Wyocena,	1853	John W. Donaldson, s. s.	1858	1865	15	16	31	10	1	0	1	0	0	0	0	1	0	105	
Wyoming Valley,	1846	None.	<i>No report.</i>																
<i>For 24 churches above enumerated, not reporting, —</i>						239	383	694	10										767

OTHER MINISTERS.

William F. Avery.	Lucius Foote, Rockford, Ill.	J. A. Northrop, Iowa.
E. Bascom, Beloit.	N. D. Graves, Beloit.	A. A. Overton, Avoca.
H. H. Benson, Agent Am. Miss. Ass'n, Beloit.	I. A. Hart, Bloomfield.	J. H. Payne, Liberty.
S. S. Bicknell, Milton.	J. M. Hayes, West Salem.	Philo C. Pettibone, Agent Beloit Col., Beloit.
Warren Bigelow, Mazeppa, Minn.	Simon J. Humphrey, Dist. Sec. A. B. C. F. M., Chicago.	David Pinkerton, Waupun.
James J. Blaisdell, Prof., Beloit.	David Jones, Arena.	William Porter, Prof., Beloit.
E. K. Bushee, Ripon.	W. W. Jones, Berlin.	L. L. Radcliff, La Crosse.
A. L. Chapin, Pres. Beloit Col.	A. Kidder, Eau Claire.	E. W. Rice, S. S. Agent, Milwaukee.
H. M. Chapin, Ripon.	James Kilbourne, Racine.	L. Rogers, Lynn.
H. S. Clarke.	Theron Loomis, Menomonee.	F. G. Sherrill, Richmond, Mass.
Dexter Clary, Agent Am. Home Miss. Soc., Beloit. [Rosendale.]	C. W. Matthews, Sun Prairie.	John C. Sherwin, Agent Am. Home Miss. Soc., West Salem.
Isaac N. Cundall, Supt. Schools.	S. A. McEwen, Darlington.	O. M. Smith, Milton.
Samuel D. Darling, Oakfield.	E. H. Merrill, Ripon.	J. D. Stephens.
Hiram H. Dixon, Ripon.	William E. Merriman, Pres., Ripon.	Ira Tracy, Tafton.
Joseph Emerson, Prof., Beloit.	E. G. Miner, Prof., Beloit.	T. A. Wadsworth, Milwaukee.
R. Everdell, Monroe.	H. A. Miner, Agent Am. S. S. Union, Menasha.	Jeremiah W. Walcott, Ripon.
J. B. Fairbank, St. Joseph, Mich.	S. E. Miner, Monroe.	J. K. Warner, Johstown.
Hiram Foote, Dis. Sec. Am. Tract Soc., Waukesha.	Melzar Montague, Prof., Ripon.	P. F. Warner, Clinton.
	Edward Morris, Brodhead.	A. Warren, Roscoe, Ill.
	Richard Morris, Allen's Grove.	J. H. Waterman, Pewaukee.

SUMMARY. — CHURCHES: 16 with pastors; 98 with stated supplies; 44 vacant (including 2 supplied by Presbyterians). TOTAL, 153.

MINISTERS: 16 pastors; 78 stated supplies; 58 others. TOTAL, 152.

CHURCH MEMBERS: 3,341 males; 6,366 females; 161 not specified. TOTAL, 9,868, including 1,065 absent.

ADDITIONS IN 1865-6: 633 by profession; 462 by letter. TOTAL, 1,095.

REMOVALS IN 1865-6: 101 by death; 586 by dismissal; 29 by excommunication. TOTAL, 716.

BAPTISMS IN 1865-6: 286 adult; 217 infant.

IN SABBATH SCHOOLS: 13,110.

NUMBER UNDER PASTORAL CHARGE (119 churches reporting): 26,497.

BENEVOLENT CONTRIBUTIONS (122 churches reporting): \$23,998.13.

CHURCHES ADDED. — Big Spring, Columbus, Depere, Oak Creek, Rosendale, Roxalton, Union Grove. DROPPED from the list. — Alto, Charleston, Kewaunee, Oakfield, Oxford, Paris, Two Rivers.

ORDINATIONS, etc., no report. From the *Quarterly* we gather a few items, which will be found in Summary III. The churches are united in seven District Conventions, and through them, in the "Presbyterian and Congregational Convention of Wisconsin," which includes 19 Presbyterian churches (one of which is in Illinois), and an Illinois Congregational church. Eight Wisconsin churches belong to the Minnesota General Conference.

PRESBYTERIAN CHURCHES—BELONGING TO CONVENTION.

[We do not include these in our Summary.]

					Aug. 1, 1866.	1865-6.	1865-6.	1865-6.	
Alto, Holland,	1858	C. W. Van Deven, s. s.	<i>No rep.</i>	1864	34	26	60		
Ashippun,	1857	None.			3	11	14	0 0 0 0 0 0	
Beaver Dam,	1843	J. J. Miter, p.	1838	1856	68	130	198	24 4 0 4 5 5 0 10 1 3 180	
Dayton,	1858	None.	<i>No report.</i>		7	7	14	0	
Fair Play,	1842	William Stoddard, s. s.	1857	1857	12	25	37	8 3 4 7 0 5 0 5 1 0 100	
Geneva,	1859	Peter S. Van Nest, s. s.	1842	1861	56	118	174	39 9 1 10 5 8 0 13 7 5 150	
Green Bay,	1836	A. T. Killen, s. s.	1860	1865	30	66	96	16 1 5 6 0 3 0 3 0 10 200	
Hazel Green,	1845	None.	<i>No report.</i>		4	12	16	3	
New Lisbon,	1865	H. S. Clark, s. s.	1863	1865	13	32	45	8 0 3 3 0 1 0 1 0 3 134	
Markesan,	1847	D. M. Bardwell, s. s.	1845	1865	11	20	31	5 3 6 9 0 3 0 3 0 0 60	
Mineral Point,	1839	Edmund B. Miner, s. s.	1863	1864	14	48	62	26 5 0 5 2 4 0 6 0 7 200	
Monticello,	1851	<i>No report.</i>			3	5	8	3	
Oconto,	1860	None.			6	7	13	2 0 0 0 0 0 0 0 0 4 100	
Pleasant Hill,	1853	George M. Smith, s. s.	1865	1865	20	45	65	0 11 4 15 2 2 0 2 1 5 60	
Potosi,	1840	Nicholas Mayne, s. s.	1865	1863	6	14	20	0 2 2 4 0 2 0 2 0 0 65	
Racine,	1839	W. S. Alexander, p.	1861	1866	84	170	251	30 43 14 57 3 17 3 23 14 7 220	
Somers,	1839	John Gridley, s. s.	1835	1855	25	30	55	6 2 2 4 0 0 0 0 1 2 30	
Stone Bank,	1855	William Drummond, s. s.	1860	1863	8	25	33	0 1 0 1 1 0 0 1 0 1 85	
TOTAL, 18 churches; 2 pastors; 11 stated supplies.						404	791	1195	180 34 41 125 18 48 3 69 25 47 1534

OREGON.

Deferred from page 97.

CHURCHES.		MINISTERS.		Ordi- hined.	Commenced.	CHH. MEMBERS.				ADDIT'S REMOVALS.			B'YSMS.			
Place and Name.	Org.	Name.				Male.	Female.	TOTAL.	Absent.	Prof. Lett.	TOTAL.	Deaths.	Discon.	EXCOMM.	TOTAL.	Adults.
Albany,	1853	D. B. Gray,			1862											
Dalles,	1859	Thomas Condon,			1861											
Eola,	1858	Obed Dickinson,			1857											
Forrest Grove,	1845	Huntington Lyman,			1862											
Hillsboro',	1866															
Oregon City,	1844	P. S. Knight, p.			1865											
Portland,	1851															
Salem,	1852	Obed Dickinson,			1853											
TOTAL, 8 churches.																530

We are extremely sorry that the Oregon Minutes have failed to reach us. That there has been ample time is evident; inasmuch as the *Congregationalist*, of October 12, 1866, had the following from its California correspondent, who wrote August 31: —

“From the ‘Minutes’ of our Oregon brethren’s ‘Association,’ I find that they have made a comfortable gain this year in membership; seven churches last year, and 260 members,—eight churches this year, and 307 members. One church, that at Eola, is not reported.”

The new church is at Hillsboro', organized April 20. Adding Eola's last year's members, gives 320 members.

We find also, in the *Boston Recorder*, August 24, the following: —

“Six Congregational church edifices have been erected in this new State, costing nearly \$30,000. There are now nine Congregational churches, three hundred members, ten ministers, and one licentiate in the State. The Pacific University at Forrest Grove has been founded chiefly by Congregationalists, and has a fund of \$18,000 in coin. It also has lands, college site, town lots, and buildings erected, at a cost of about \$17,000.”

The additional church here mentioned we do not find; and although one was organized in August, which was subsequent to the close of the statistical year.

The number of ministers last year was eight, with one licentiate.

We find in the *Quarterly*, during the year,—one minister installed (P. S. Knight, Oregon City); one dismissed (George H. Atkinson, Portland).

We have ventured to insert in the table above, the names of ministers as last year, modified as above; of which we have actual statements of only the three churches last on the list. The “other ministers” last year were,—Sidney H. Marsh, President College, Forrest Grove; Elkanah Walker, Forrest Grove. Licentiate,—E. A. Tanner.

JAMAICA, WEST INDIES.

Deferred from page 99.

		Sept. 1, 1866.		1865-6.		1865-6.		1865-6.	
Brainerd,	John Thompson,		165						100
Brandon Hill,	S. B. Wilson,		63	11	11				100
Chesterfield,	C. B. Venning,		88	1	1	2	4	3	80
Eliot,	John Thompson,		58					2	
Providence,	S. B. Wilson,		41			2	2	1	40
TOTAL, 5 churches; 3 ministers.			415	12	12	4	6	13	320

DROPPED from the list, — Oberlin.

The churches are under the care of the American Missionary Association.

ADDITIONAL.—The Wisconsin Minutes (which came late) give another Illinois church, — Richmond, — which will be included in the general Summaries.

LIST OF NAMES OF CONGREGATIONALIST MISSIONARIES CONNECTED WITH A. B. C. F. M., 1866.

GABOON, WEST AFRICA : William Walker. Ira M. Preston.	CENTRAL TURKEY : Lucien H. Adams. Andrew T. Pratt, M. D. Giles F. Montgomery. Philander O. Powers. George B. Nutting.	CEYLON : William W. Howland. Levi Spaulding, D. D. Eurotas P. Hastings. John C. Smith. Marshall D. Sanders.
SOUTH AFRICA : Elijah Robbins. Hyman A. Wilder. Stephen C. Pixley. Henry M. Brügmann. David Rood. William Ireland. William Mellen. Josiah Tyler. Aldin Grout.	EASTERN TURKEY : George C. Knapp. Lysander T. Burbank. George A. Pollard. Moses P. Parmelee. Crosby H. Wheeler. Herman N. Barnum.	NORTH CHINA : Charles A. Stanley. Henry Blodget. Chauncey Goodrich. John T. Gulick. Mark Williams.
GREECE : Jonas King, D. D.	SYRIA : William Bird. Simeon H. Calhoun.	SANDWICH ISLANDS : Titus Coan. David B. Lyman. Elias Bond. John D. Paris. Dwight Baldwin, M. D. William P. Alexander. Asa Thurston. Artemas Bishop. Peter J. Gulick. L. H. Gulick, M. D. Henry H. Parker. Lowell Smith, D. D. Ephraim W. Clark. Benjamin W. Parker. John S. Emerson. Lorrin Andrews. James W. Smith, M. D. Daniel Dole. Edward Johnson.
WESTERN TURKEY : Edwin E. Bliss. George Washburn. Henry A. Schaufler. Ira F. Pettibone. Daniel Ladd. Joseph K. Greene. Julius Y. Leonard. John F. Smith. W. H. Giles. William W. Livingston. Albert Bryant. Jasper N. Ball. James F. Clarke. Henry C. Haskell. Charles F. Morse. William Goodell, D. D. Oliver W. Winchester. George F. Herrick. Wilson A. Farnsworth.	NESTORIANS : Benjamin Labaree. Justin Perkins, D. D.	MICRONESIA : A. A. Sturges. Benjamin G. Snow. Hiram Bingham, Jr. TOTAL, 94.
FUTCHAU, CHINA : Lyman B. Peet. Charles Hartwell.	WESTERN INDIA : Sendol B. Munger, Bombay. Allen Hazen, Ahmednuggur. William Wood, " Amos Abbot, Satara. Henry J. Bruce, Khokar. Samuel B. Fairbank, Wadale. Samuel C. Dean, Satara. Charles Harding, Sholapoor.	
	MADURA, SOUTH INDIA : George T. Washburn. Joseph T. Noyes. William B. Capron. Thomas S. Burnell. James Herrick. T. B. Penfield.	

[NOTE. The above list includes a few already enumerated in the State lists. It was too late to alter those lists; but in the Summaries, the "other ministers" of several States are reduced to correspond.]

AUTHORITIES AND EXPLANATIONS.

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

The changes in thus reproducing are these: The lists of churches, given in the State reports by Associations, Conferences, or Counties, are here re-arranged in alphabetical order for each State.—State organizations do not always correspond with State boundaries; and churches reported by a State organization other than their own, are transferred to their proper place.—The order of columns of figures, slightly varying in different States, is made uniform.—The tables, as furnished, are carefully scrutinized and sometimes amended by correspondence with the secretaries.—The names of pastors and acting pastors, are inserted or erased, according to changes occurring since the printing of the State publications, and down to the time of the printing of these pages.—The first name of hundreds of ministers are inserted, at great expense of time, when carelessly omitted in the State publications.—No alterations of figures are ever made (except in correcting errors, on proper authority); but the Totals of several States are altered by the transfers of churches above mentioned.—"Last year's reports" are invariably struck out; but the aggregate of such, for all churches this year enumerated but making "no report," is added at the foot of the table of each State; which also sometimes affects the Tables.—Omissions or insertions of names of pastors or acting pastors, on account of changes subsequent to the printing of the State minutes, are not allowed to alter the Summaries then given in respect to the pastoral relation. Nor is the insertion of names, erased as pastors, in the several lists of "other ministers," allowed to change the original counting of those lists; but they are altered by the transfer of names of ministers reported by a State body from whose territory they have removed, to the State where they actually reside.—A blank signifies, invariably, "no report," and is never equivalent to "none."

II. EXPLANATIONS. As to churches: towns are arranged in alphabetical order in each State; churches in each town according to age; and of each church,—1st, its town; 2d, its name or number; 3d, its locality in the town.

As to ministers: the position of all in pastoral work is designated when reported. Pastors (settled, or installed), by "p.," others by "s. s." (stated supply), "s. p." (stated preacher), or "a. p." (acting pastor),—which three terms, used in different States, are equivalent to each other. The two dates following "ministers" denote, respectively, the year of ordination, and that of commencing labor with the church mentioned. "Licentiated" are not reckoned as ministers. Churches supplied by "licentiateds," or by ministers of other denominations, are reckoned as vacant; but the names of such are inserted, and the fact and number mentioned in the Summary of each State. Post Office Addresses are to be found in the "List of Ministers" following, and *not* in the tables.

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

As to Sabbath Schools: the entire membership at the mentioned date, is given; *not* the "average attendance"; except in Connecticut, which gives only the "average attendance."

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

SUMMARIES.

I. THE CHURCHES, MINISTERS, AND REPORTED CONTRIBUTIONS IN 1866.

STATES, Etc.	CHURCHES.						MINISTERS.						BENEVOLENT CONTRIBUT'NS REPORTED.	
	WITH MINISTERS.				Not Supplied.	Condition not reported.	TOTAL Churches.	IN PASTORAL WORK.				TOTAL Ministers.		
	Pastors.	Acting Pastors.	Not Specified.	TOTAL.				Pastors.	Acting Pastors.	Not Specified.	TOTAL.			Not in pas- toral work.
Maine,	66	108	0	174	69	0	243	66	94	0	160	42	202	\$49,409.00
New Hampshire,	74	69	0	143	40	0	183	74	67	0	141	51	192	44,905.06
Vermont,	81	70	0	151	40	0	191	80	72	0	152	51	203	38,583.62
Massachusetts,	310	109	0	419	74	0	493	316	107	0	423	190	613	392,244.09
Rhode Island,	10	7	0	17	6	0	23	11	7	0	18	7	25	No report.
Connecticut,	156	69	0	225	61	0	286	160	69	0	229	119	348	257,164.60
New York,	45	102	0	147	43	35	225	45	84	0	129	71	200	93,130.00
New Jersey,	6	0	0	6	2	0	8	6	0	0	6	6	12	6,853.00
Pennsylvania,	4	7	23	39	8	13	60	4	5	20	29	3	32	No report.
Delaware,	0	0	0	0	1	0	1	0	0	0	0	0	0	No report.
Maryland,	1	0	0	1	0	0	1	1	0	0	1	0	1	No report.
District of Columbia,	1	0	0	1	0	0	1	1	0	0	1	3	4	No report.
North Carolina,	0	1	0	1	0	0	1	0	1	0	1	0	1	No report.
Ohio,	25	78	27	130	36	0	166	25	74	19	118	32	150	41,396.00
Indiana,	—	—	12	12	12	0	24	—	—	11	11	5	16	No report.
Illinois,	25	130	0	155	67	0	222	25	112	0	137	79	216	24,646.43
Michigan,	—	—	108	108	42	0	150	—	—	83	83	50	133	22,933.96
Wisconsin,	16	98	0	114	44	0	158	16	78	0	94	58	152	23,998.13
Minnesota,	6	36	0	42	16	0	58	6	29	0	35	10	45	2,979.96
Iowa,	10	111	0	121	45	0	166	10	81	0	91	35	126	12,957.00
Missouri,	3	20	0	23	6	0	29	3	16	0	19	13	32	3,410.00
Tennessee,	1	0	0	1	0	0	1	1	0	0	1	5	6	No report.
Louisiana,	1	0	0	1	0	0	1	1	0	0	1	0	1	No report.
Nebraska,	—	—	10	10	0	0	10	—	—	7	7	4	11	No report.
Kansas,	—	—	27	27	6	0	33	—	—	22	22	12	34	3,111.84
Colorado,	—	—	4	4	0	0	4	—	—	4	4	0	4	359.25
Washington Territory	0	1	0	1	0	0	1	0	1	0	1	1	2	No report.
Utah Territory,	0	1	0	1	0	0	1	0	1	0	1	0	1	No report.
Oregon,	1	—	5	6	—	2	8	1	—	5	6	4	10	No report.
California,	10	15	0	25	7	0	32	10	14	0	24	8	32	5,638.03
Foreign Missionaries,	—	—	—	—	—	—	—	—	—	—	—	—	96	
TOTALS, U. S.	852	1,032	221	2,105	625	50	2,780	862	912	171	1,945	859	2,919	1,024,720.87
Canada,	—	—	63	63	33	0	96	—	—	53	53	20	73	9,612.00
Nova Scotia, etc.,	—	—	10	10	3	0	13	—	—	9	9	0	9	No report.
New Brunswick,	1	5	0	6	0	0	6	1	4	0	5	—	5	No report.
Jamaica,	—	—	5	5	—	—	5	—	—	3	3	—	3	No report.
TOTALS, American,	853	1,037	299	2,189	661	50	2,900	863	916	236	2,015	879	3,009	1,034,332.87

In the above table, note, —

1. The figures in the third column — “not specified” — do not imply that the number of churches so situated have no “pastors,” but that the statistical reports do not distinguish between “pastors” and “acting pastors.” Yet the great majority of such churches have “acting pastors” only.

2. The churches “not supplied” — most of them — have regular preaching, but no minister engaged for regular service. Further, 66 are reported as supplied by licentiates, Presbyterians, or men of other denominations.

3. The sixth column of figures — “condition not reported” — states that the churches reckoned in it make no report whether they have a minister or not. Quite a number do have one; but most of them are doubtless un-supplied.

4. The tenth column of figures includes some pastors, but most reckoned therein are acting pastors; but the failure to report exactly, prevents us from distributing them. Acting pastors are often practically equivalent to pastors, — the only difference being the absence of a legal settlement.

5. The number of ministers “not in pastoral work” is smaller in the table than in truth. In most of the States, it includes only such as are members of some Association or Conference. The names of persons not thus members do not appear except when in pastoral work; when they cease to be pastors or acting pastors, they necessarily cease to be reported; and their names are not found until they are again in pastoral work. Nearly two hundred thus, often disappear in one year, to reappear, most of them, in some succeeding year; and the “total” is thus regularly too small by that number. There seems to be no way of remedying the omission of names of ministers not belonging to any ministerial or ecclesiastical body. We insert, this year, at the close of the “List of Ministers,” the names of such, who appeared last year, but not being reported this year, could not be inserted in the regular list. — Of those enumerated as not in pastoral work with our churches, many are supplying different pulpits from Sabbath to Sabbath.

[Continued on next page.]

II. MEMBERSHIP IN 1866, WITH ADDITIONS, REMOVALS, AND BAPTISMS DURING THE STATISTICAL YEAR.

STATES, Etc.	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.				BAPTMS.		IN SABBATH SCHOOLS.
	Males.	Females.	TOTAL.	Absent.	Profes- sion.	Letter.	TOTAL.	Deaths.	Dis- missals.	Excom.	TOTAL.	Adult.	Infants.	
Maine,	5,809	13,428	19,237	3,237	667	252	919	326	380	31	737	422	178	21,215
New Hampshire,	5,606	12,907	18,513	3,620	512	330	842	450	455	78	983	319	174	22,585
Vermont,	5,625	11,524	17,149	3,004	566	361	927	337	419	34	790	324	243	17,008
Massachusetts,	23,177	51,778	74,955	11,147	2,153	1,696	3,849	1,307	1,703	98	3,108	1,010	987	87,107
Rhode Island,	985	2,429	3,414	602	91	64	155	47	66	8	121	43	51	4,390
Connecticut,	14,811	30,744	45,555	4,599	1,565	1,240	2,805	892	1,353	132	2,377	735	697	29,992
New York,	7,027	12,361	22,004	1,273	1,275	780	2,055	281	532	31	904	578	456	23,924
New Jersey,	439	882	1,322	69	102	40	142	10	38	2	50	31	18	1,492
Pennsylvania,	515	772	3,582		114	94	208	23	45	3	71	50	53	1,490
Delaware,	6	8	14	1										
Maryland,	28	20	48	4	7	16	23	0	0	0	0	2	1	60
Dist. of Columbia,	91	83	174		14	40	54	1	5	0	6	3	4	
North Carolina,			20				20							
Ohio,	3,982	7,240	13,204		707	509	1,216	125	463	18	606	294	108	14,932
Indiana,	283	505	788		35	30	65	14	39	1	54	16	14	1,151
Illinois,	5,684	9,516	15,297	1,708	1,084	955	2,039	182	973	63	1,218	416	296	17,941
Michigan,	3,228	5,741	8,969	1,147	635	520	1,155	135	538	19	692	309	151	10,202
Wisconsin,	3,341	6,366	9,868	1,065	633	462	1,095	101	586	29	716	226	217	13,110
Minnesota,	843	1,360	2,203	225	122	207	329	28	140	3	171	49	59	2,440
Iowa,	2,788	4,441	7,248	856	600	545	1,145	82	432	53	568	213	232	9,157
Missouri,	339	496	844	26	104	174	278	16	30	4	50	48	33	1,747
Tennessee,	30	40	70		4	26	30	2	5	0	7	0	2	80
Louisiana,			28				28							
Nebraska,	69	97	190	16	11	19	30	3	5	0	8	2	1	195
Kansas,	365	526	891	120	94	81	175	8	29	5	42	33	23	1,302
Colorado,	38	37	75	16	4	21	25	1	4	0	5	2	1	150
Washington Ter.,	7	8	15		0	4	4	0	0	0	0	0	4	50
Utah Territory,			18											
Oregon,	105	155	320											530
California,	559	869	1,428	156	150	127	277	9	65	2	76	56	94	4,025
TOTALS, U. States,	85,781	174,333	267,453	32,981	11,249	8,593	19,944	4,380	3,366	614	13,360	5,221	4,077	286,275
Canada,	1,538	2,491	4,311	317	197	84	281	43	129	28	200	24	267	5,907
Nova Scotia, etc.,	163	261	424		20		20	3			3			402
New Brunswick,	126	246	372		7	2	9	1	3		4	3	1	429
Jamaica,			415		12		12	4	6	13	23			320
TOTALS, American,	87,608	177,331	272,975	33,298	11,485	8,679	20,266	4,431	3,504	655	13,590	5,248	4,345	293,338

In the above table, note, —

1. The "totals" of church members, additions, and removals, in several States, and so in the footings, exceed the sum of particulars. This is because the "total" is occasionally given with no report of the particulars. The "totals" are correct; but the "males" and "females," the "professions" and "letters," the "deaths," "dismissals," and "excommunications," are slightly less, as reported, than they ought to be.

2. The "excommunication" column covers also the number of persons whose names are dropped from church lists on account of long absence.

3. "In Sabbath Schools," — Connecticut reports only the "average attendance," while the other States report the actual membership at a given date.

4. The reports from Oregon, Nova Scotia, and New Brunswick are partially old reports. The "total members" of Oregon is new.

From page 111.

6. The "total" of ministers includes 19 additional found in preparing "List of Ministers."

7. "Benevolent Contributions" do not include current expenses, building or repairing churches, paying church debts, or any other similar expenditures. The amount above mentioned was given by 2,217 churches. The States marked "no report" do not collect the statistics of contributions, except Oregon, whose report has failed to reach us.

III. CHANGES DURING THE STATISTICAL YEAR 1865-6, AND COMPARATIVE STATISTICS.

STATES, Etc.	CHURCHES.				MINISTERS.						SABBATH SCHOOLS.		CONTRIBUTIONS.				
	NUMBER		MEMBERS.		THE PASTORATE.			ORDINATIONS.		DEATHS.		LICENSED		Gain.	Loss.	Increase.	Decrease.
	New.	Dropped.	Gain.	Loss.	Ordnained.	Installed.	Died.	Dismissed.	Pastors.	Without Installation.	Pastors.	Others.	The year.				
Me.,	3	5	139	—	7	9	0	9	7	10	0	3	16	850		\$718.00	
N. H.,	0	1	—	831	6	10	0	15	6	0	0	1	6	991		1,239.96	
Vt.,	0	2	13	—	7	5	1	6	7	3	1	0	10	792		1,282.95	
Mass.,	9	5	—	263	10	27	5	32	10	10	5	11	49	920			
R. I.,	2	0	81	—	2	1	0	1	2	0	0	0	0	189			
Conn.,	3	1	—	156	8	19	5	35	8	6	5	5	7	951		29,808.73	
N. Y.,	17	8	652	—	2	14	1	2	2	6	1	1		3,918		17,830.54	
N. J.,	1	0	119	—	0	2	0	0	0	0	0	0		295			\$316.15
Pa.,	1	3	107	—										282			
Del.,	0	0	—	—	0	0	0	0	0	0	0	0					
Md.,	0	0	23	—	0	0	0	0	0	0	0	0		25			
D. C.,	0	0	67	—	0	1	0	0	0	0	0	0					
N. C.,	1	0	20	—													
Ohio,	12	6	1,579	—					4	0	3			1,415		4,231.00	
Ind.,	0	0	1	—										285			
Ill.,	8	6	511	—	2				2	4		3	5	14		5,437.16	
Mich.,	12	2	454	—		3	1	1			1	2		537			
Wis.,	7	9	126	—	1	1	1	1	1	2		1		1,000		—	5,067.82
Minn.,	4	1	125	—		1	1	1						137		78.71	
Iowa,	10	3	648	—	0	1	0	0	0	3	0	3		186		2,963.00	
Mo.,	11	0	297	—	1	0	0	0	1	2	0	2		295		1,306.25	
Tenn.,	0	0	26	—	0	0	0	0	0	0	0	0	0	20			
La.,	1	0	28	—										166			
Neb.,	2	1	12	—													
Kan.,	2	1	97	—	0	0	0	0	0	0	0	0		262		1,244.86	
Col.,	1	0	21	—	1	0	1	0	1	0	1	0		100			159.25
W. T.,	0	0	4	—	0	0	0	0	0	0	0	0	0	20			
U. T.,	0	0	—	—													
Oregon,	1	1	60	—		1	1						1				
Cal.,	3	0	197	—	0	4	0	0	0	1	0	0		344		1,134.28	
TOTAL, U. S.,	111	54	5,407	1,250	47	99	14	104	47	51	14	35		13,794	20	67,275.44	5,534.22
Canada,	4	1	—	346	3	2			3		1			752		2,174.00	
N. S., etc.,	3	2	87	—										87			
N. B.,	0	0	10	—										65			
Jamaica,	0	1	5	—										—221			
TOTAL, ABIL.	118	58	5,509	1,596	50	101	14	104	50	51	15	35		14,698	424	69,449.44	5,534.22

The above table is inserted rather as a hint what facts ought to be set forth in the various State Minutes, than as a statement of what are facts. Very few States give any information on most of these points; and still less give it in a shape to be of any use. From the few which afford the information, we copy; for some others, we glean the items from their pages; for most, we gather the figures from the *Quarterly Record* in the *Quarterly*. In the last case, the year covered is assumed to be that ending with the month next previous to the meetings of the several General Associations. The columns under "churches," "Sabbath Schools," and "Contributions," are comparisons with those same items in last years "Summary." Will not the compilers of statistics, in their next issues, give on the page with their "Summary," exact figures on all these points?

Some qualifications ought to be noticed: Maine appears to have a net loss of 2 churches; but last year the list was counted too large; it should have been 242 instead of 245; and Maine really gains one. — New Hampshire last year reported one Presbyterian church as Congregational; the one "dropped" above is that church; and its loss of members is really in excess above, 175. — The 3 churches dropped in Pennsylvania, are 3 which were, last year, duplicates of others. — Indiana people last year directed us to copy their last previous table; from that, there is no change in churches, and a gain of one member; whereas, a comparison with their report (completed) as afterwards published in the *Quarterly*, 1866, p. 240, would now show one church more, and 90 members less. — Two of the Illinois 8 new churches, are churches omitted last year by the failure of Indiana to report; so that it would show no change. — Wisconsin last year was counted 2 too many; it really just holds its own, instead of losing 2. — One of the Canada gain of churches, is merely the counting as a church of what was supposed to be a station. — One of the loss of churches in Nova Scotia, is dropping a station last year reckoned as a church. — If these things had been observed last year, it would have changed the result, so as to be, — United States, 110 new, 46 dropped, in America, 116 new, 49 dropped.

The number in Vermont Sabbath Schools, was last year misprinted a thousand too many on p. 106; it was right on p. 66, and did not affect the "total" on p. 106.

COMPARISONS. — The number of churches exceeds that of last year by 60. This does not include a considerable number not yet put on the list of any General Association, or organized since the close of the statistical year. — The churches reported as supplied by ministers bear proportion to the whole number, .7548; last year, .7538. The relative proportion of churches supplied by “pastors” and “acting pastors,” it is impossible to show; inasmuch as 299 churches, this year (569 last year), report ministers but without distinguishing between “pastors” and “acting pastors.”

The number of church members exceeds that of last year by 3,913. In most States this does not include the results of the revivals of last spring; these will appear in the next year's reports. — The gain or loss in the several States appears in the above table (III.).

The additions by profession are reported 169 more than last year; Oregon not reported.

The professions this year apparently exceed the losses by death and excommunication, 6,399; yet this must be diminished by over 2,400 lost by revising church lists and dropping extinct churches.

The additions by letter are 1,171 more than last year. They are also 175 more than the dismissals by letter. There has been an excess every year for the last ten years.

Baptisms of adults exceed those of last year by 238; of infants, they are 44 less.

Sabbath Schools show an increase in members of 14,274.

Contributions. Prior to this year, the contributions have been reported only by States representing less than half of the churches; and have, therefore, not been added up. This year, all the States, except some with very few churches, make reports; and excepting Oregon, which fails to report at all. The amount stated — \$1,034,332.87 — comprises the reports from 18 States and Territories. It will be seen that every State which reported in both years, has made an increase, except Wisconsin, New Jersey, and Colorado; the latter is less, because only one church reported.

Ministers. The number appears to be increased by 121. But, of this number, about (or exactly) 80 are foreign missionaries not before reported; (some of the missionaries have been before reported). This 80 is not an increase, therefore. Apart from this, our “total” shows an increase of but 41. The supplementary list following the “List of Ministers” (“reported last year, but not appearing this”), gives no real increase; for an equivalent number was silently existing last year. Doubtless (as past experience shows) two thirds of the names of that list ought to be reckoned. Observations for a series of years convince us that a full list would give us over 3,100.

But taking our list as it is, — we have 2,015 ministers in pastoral service with 2,189 churches. The remaining 711 churches are to be offset by the remaining 994 ministers, or, excluding the 96 missionaries, by 898 ministers. Of these 711 “vacant” churches, 28 are reported as supplied by ministers of other denominations; balanced by apparently an equal number of our ministers supplying Independent or Presbyterian churches. This reduces the apparent “vacancies,” but does not affect the relative balance of churches and ministers. If we deduct from both sides, we have 683 vacant churches, to be supplied by 870 ministers. The number of “vacant” churches, again, is practically reduced by 38, which are supplied by “licentiates.” Deducting these, we find 645 “vacant” churches, and 870 ministers without pastoral charge.

This excess of supply is only apparent. Of these ministers without pastoral charge, we find (from imperfect reports), 65 presidents, professors, and officials in Colleges and Theological Schools; 26 teachers; 81 secretaries and agents of the benevolent Societies; with a sprinkling of chaplains, city missionaries, State educational officials, etc. These imperfect reports reduce the total ministers “without pastoral charge” to 695, with 645 churches unsupplied. But of these 695, not a few are superannuated, or disabled by disease. Some, also, are in secular business. How many are disabled it is impossible to tell. Of the Massachusetts list of 190 (selected because we are most familiar with that State), a careful scrutiny fails to find over 60 who can be considered, or who consider themselves, available for pastoral positions; so that after deducting 41 teachers, secretaries, etc., only two-fifths of the remainder are available for pastoral service. Doubtless the list of ministers not in pastoral service, in most other States, would show a much larger percentage of available men. But if it averaged three-fifths, it would give us but little more than 400 ministers. On the other hand, it is undoubtedly true, that many of these vacant churches are, from bad location or sparse population, utterly unable to support a minister, even with the usual help from the Home Missionary Society. With grouping of permanently weak churches, the number of ministers would probably just about supply all, — if all were contented. The number of ministers would be decidedly increased if teachers (not presidents and professors), physicians, agents in secular departments of schools or benevolent societies, postmasters, etc., should return to the work of the ministry. Many of them never will. And it seems too evident, that the supply of ministers, even if every available man was in service, is inadequate to the demands of the day.

IV. SUMMARY OF STATISTICAL REPORTS OF THE AMERICAN CONGREGATIONAL CHURCHES,
AS PUBLISHED 1858 - 1867.

PRINTED IN YEAR BOOK OR QUARTERLY.	Collected in	CHURCHES.							MINISTERS.							
		WITH MINISTERS.				Not Supplied.	Condition not rep'd.	TOTAL CHURCHES.	IN PASTORAL WORK.				Foreign Missionar- ies	Not in Pas- toral work.	Position not reported.	TOTAL MINISTERS.
		Pastors.	Acting Pastors.	Not Specified	TOTAL.				Pastors.	Acting Pastors.	Not Specified	TOTAL.				
January, 1858	1857	903	512	417	1,832	503	144	2,479	953	562	280	1,795		592	27	2,414
" 1859	1858	870	633	439	1,942	456	251	2,649	907	617	286	1,810		621	142	2,573
" 1860	1859	861	595	634	2,090	408	178	2,676	878	524	525	1,927		514	90	2,531
" 1861	1860	898	694	532	2,124	561	49	2,734	899	618	436	1,963		660	93	2,706
" 1862	1861	919	1,040	130	2,089	456	211	2,756	927	808	171	1,906		566	270	2,742
" 1863	1862	847	882	452	2,181	479	114	2,774	904	861	215	1,980		663	100	2,752
" 1864	1863	830	768	610	2,208	495	120	2,823	832	643	431	1,906		632	219	2,757
" 1865	1864	877	1,027	283	2,187	582	96	2,865	875	876	215	1,966		756	140	2,862
" 1866	1865	783	789	569	2,141	640	59	2,840	792	784	378	1,954		893	41	2,883
" 1867	1866	853	1,037	299	2,189	661	50	2,900	863	916	236	2,015	96	879	19	3,009

PRINTED IN YEAR BOOK OR QUARTERLY.	Collected in	CHURCH MEMBERS.				ADDITIONS THE YEAR PRECED- ING.			REMOVALS THE YEAR PRECED- ING.				BAPTISMS THE YEAR PRECEDING.		IN SABBATH SCHOOLS.
		Males.	Females.	TOTAL.	Absent.	Profes- sion.	Letter.	TOTAL.	Deaths.	Dis- missed.	Excom.	TOTAL.	Adult.	Infant.	
January, 1858	1857			232,549		6,913	6,592	13,505	3,110	6,076	465	9,651			128,772
" 1859	1858			239,586		13,248	8,107	22,175	3,338	6,992	512	10,842			162,815
" 1860	1859	75,158	144,690	257,634	27,705	25,590	9,623	35,213	3,589	8,205	717	12,533	10,618	6,156	206,441
" 1861	1860	81,453	157,257	260,389	29,082	7,646	7,588	15,234	3,644	7,097	715	11,456	3,061	4,841	250,660
" 1862	1861	81,196	158,237	259,119	32,180	5,222	6,629	12,151	3,708	6,280	551	10,539	2,151	4,544	246,547
" 1863	1862	81,852	163,215	261,474	33,535	6,424	6,521	12,945	3,940	5,507	640	10,087	2,489	4,376	255,257
" 1864	1863	83,551	164,037	264,313	31,178	7,999	6,487	14,375	4,288	5,577	750	10,146	3,362	4,405	260,492
" 1865	1864	88,305	174,083	268,015	34,398	9,328	6,897	16,225	4,937	5,923	641	11,501	4,052	4,462	286,798
" 1866	1865	86,735	174,859	269,062	34,550	11,316	7,508	18,843	4,766	6,171	686	12,153	5,010	4,389	279,059
" 1867	1866	87,608	177,331	272,975	33,298	11,485	8,679	20,266	4,431	8,504	655	13,590	5,248	4,345	293,333

These tables have been compiled with great care. The reports of each year have been thoroughly examined and corrected. These are all the "totals" of past years which our present data render reliable.

EXPLANATIONS TO LIST OF MINISTERS.

CONCERNING this list, several things are to be noted: —

1. The names of ministers found in the minutes of the several General Associations and Conferences are its basis; to which we have added only those others which come from reliable authority in the several States. Many names are missing, because not reported by the Associations.
2. Where a name occurs without a post-office address, the name of a State in parenthesis, following the name, shows what General Association reports him.
3. Licentiate are not ministers. Don't look for their names.
4. This list will sometimes disagree with the foregoing tables, because we have corrected this list up to the latest moment before printing.
5. This list is occasionally inaccurate. Where the same man is reported as living in three States at once, it requires more discernment than we possess to settle the difficulty. Nor do we know anything except what comes on paper.
6. In searching for a name of various spellings, look at each form. All contracted names, like "Mc," are arranged according to the contracted spelling.
7. Mails are made up every Tuesday for all the missions of the A. B. C. F. M. Letters and envelopes should be on and of *thin* paper, addressed simply to the missionary, enclosed in a larger envelope, to "L. S. Ward, Esq., Treasurer," and should be in Boston by Tuesday noon. The rates of postage are, — to Constantinople and Smyrna, Turkey, and Bierüt, Syria, 38c. each $\frac{1}{2}$ oz. To the interior of Turkey and to Oroomiah, Persia, 75c. per $\frac{1}{2}$ oz. To Central Turkey, 30c. per $\frac{1}{2}$ oz. To India and Ceylon, 33c. per $\frac{1}{2}$ oz. To China, West and South Africa, 45c. per $\frac{1}{2}$ oz. Sandwich Islands and Micronesia, 3c. per $\frac{1}{2}$ oz. In remitting stamps for the postage do not attach them to the letter.
8. In deciding between Presbyterian and Congregational character — we hold that a member of any ministerial or church body retains his denominational character, although acting as *stated supply* of a church of the other denomination; but a *pastor* is necessarily of the same denomination as his church. That is, we have tried to follow this rule, though we are very sure we have not always succeeded. A man can go from one denomination to the other; but no man can be a member of two denominations at once.
9. Send us notice of all mistakes. Especially, supply wanting *first names*. If your name is omitted, send us word, accompanied by a dollar and a half for the *Quarterly* for 1867.

LIST OF CONGREGATIONAL MINISTERS IN NORTH AMERICA,

WITH THEIR LATEST KNOWN POST-OFFICE ADDRESS.

[For explanations, see page 115.]

- Abbe, Frederick R., Abington, Ms.
 Abbott, Amos, A. B. C. F. M., *Sata-ra*.
 Abbott, Edward, Cambridgeport, Ms.
 Abbott, Jacob J., Yarmouth, Me.
 Abbott, Joseph, Beverly, Ms.
 Abbott, John S. C., New Haven, Ct.
 Abbott, Lyman, New York.
 Aberaethy, Henry C., Oneida, Ill.
 Adair, Samuel L., Osawattonic, Kau.
 Adams, A. B., Benzonia, Mich.
 Adams, Aaron C., Auburn, Me.
 Adams, Calvin C., Deane Corners, Ill.
 Adams, Daniel E., Wilton, N. H.
 Adams, Darwin, Paper Mill Village, N. H.
 Adams, Ephraim, Decora, Io.
 Adams, George E., Brunswick, Me.
 Adams, George M., Portsmouth, N. H.
 Adams, Harvey, New Hampton, Io.
 Adams, Jonathan E., Searsport, Me.
 Adams, John, Hillsbro' Center, N. H.
 Adams, John C., Falmouth, Me.
 Adams, Levi P., Fitch Bay, C. E.
 Adams, Lucien H., A. B. C. F. M., *Central Turkey*.
 Adams, Nehemiah, Boston, Ms.
 Adams, Thomas, Vassalboro', Me.
 Adams, Thomas, Hampden, O.
 Adams, William W., Fall River, Ms.
 Adamson, William S., Ansonia, Ct.
 Aiken, Charles A., Haiver, N. H.
 Aiken, James, Haiver, Ms.
 Aiken, Silas, Rutland, Vt.
 Aikin, William P., Newton, Ct.
 Alden, Ebenezer, Jr., Marshfield, Ms.
 Alden, E. Judson, (Ill.)
 Alden, Edmund K., So. Boston, Ms.
 Alden, Edwin H., Tunbridge, Vt.
 Alden, Lucius, Newcastle, N. H.
 Aldrich, Jeremiah K., River Point, R. I.
 Alexander, William P., A. B. C. F. M., *Sandwich Islands*.
 Allen, A. S., Black Earth, Wis.
 Allen, Benjamin R., Marlborough, Ms.
 Allen, Cyrus W., East Jeffrey, N. H.
 Allen, Ephraim W., Haverhill, Ms.
 Allen, E. W., Pitcher, N. Y.
 Allen, George, Worcester, Ms.
 Allen, George E., Norton, Ms.
 Allen, John A., Strykersville, N. Y.
 Allen, John W., Grandin, Wis.
 Allen, M., Massena, N. Y.
 Allen, Rowland H., Canton, Mass.
 Allen, Samuel H., Windsor Locks, Ct.
 Allen, William, West Roxbury, Ms.
 Allen, William W., Council Bluffs, Io.
 Allender, Thomas, Assabut, Ms.
 Alley, F., Weeping Water, Neb.
 Allison, John, Milwaukee, Wis.
 Allworth, William H., Paris, C. W.
 Alvord, Fredrick, Darien Depot, Ct.
 Alvord, John W., Washington, D. C.
 Alvord, Nelson, Centralia, Ka.
 Ames, Marcus, Lancaster, Ms.
 Amsden, Benjamin M., Crete, Ill.
 Amsden, S. H., Wilnot, N. H.
 Anderson, Edward, East Cleveland, O.
 Anderson, James, Manchester, Vt.
 Anderson, Joseph, Augusta, Mich.
 Anderson, Joseph, Waterbury, Ct.
 Anderson, Rufus, Boston, Ms.
 Andrews, David, Winona, Min.
 Andrews, Dean, Marshall, Ill.
 Andrews, Edwin N., South Canaan, Ct.
 Andrews, Israel W., Marietta, O.
 Andrews, Lorrin, A. B. C. F. M., *Sandwich Islands*.
 Andrews, Samuel J., Hartford, Ct.
 Andrus, Elizur, Allegan, Mich.
 Angier, Luther H., Rockport, Ms.
 Angier, Marshall B., Sturbridge, Ms.
 Anj-cabbo, J., Saugeen, C. W.
 Anthony, George N., Marlboro', Ms.
 Aphorip, Rufus, St. Johns, Mich.
 Aphorip, William P., Bowen's Prairie, Io.
 Armour, John, Kelvin, C. W.
 Arnes, Josiah L., Barrington, N. H.
 Arns, Hiram P., Norwich Town, Ct.
 Arns, William F., Mansus, Ct.
 Arnsby, Lauren, Cadaha, N. H.
 Armstrong, Frederick A., Pittsfield, Ill.
 Armstrong, Robert S., South Colton, N. Y.
 Arnold, Seth S., Ascutneyville, Vt.
 Asbury, S. R., Gill, Ms.
 Ashley, J. Mills, Goodrich, Mich.
 Ashley, Samuel S., New Berne, N. C.
 Atherton, Isaac W., Brimfield, Ill.
 Atkinson, George H., Portland, Or.
 Atkinson, Timothy, Nahant, Ms.
 Atwater, Edward E., New Haven, Ct.
 Atwater, H. rae C., Alexandria, O.
 Atwater, William W., West Avon, Ct.
 Atwood, Edward S., Salem, Ms.
 Atwood, Lewis P., Washington, Ms.
 Austin, David R., So. Norwalk, Ct.
 Austin, Franklin D., South Royalston, Ms.
 Austin, Lewis A., Orwell, Vt.
 Austin, Samuel J., Oxford, Ms.
 Avery, Fredrick D., Columbia, Ct.
 Avery, Jared R., Grafton, Ct.
 Avery, John, Lebanon, Ct.
 Avery, John T., Cleveland, O.
 Avery, W. F., Ms. (Wis.)
 Avery, William P., Chapin, Io.
 Ayer, Charles L., Mansfield Center, Ct.
 Ayer, Franklin D., Milford, N. H.
 Ayer, Joseph, East Lyme, Ct.
 Ayres, Fredrick H., Long Ridge, Ct.
 Ayres, Rowland, Hadley, Ms.
 Babeck, Daniel H., South Plymouth, Ms.
 Bacheller, Gilman, Machias Port, Me.
 Backus, Joseph W., Lowell, Ms.
 Bacon, George B., Orange, N. J.
 Bacon, James M., Essex, Ms.
 Bacon, Leonard, New Haven, Ct.
 Bacon, Leonard W., Williamsburgh, N. Y.
 Bacon, William N., Shoreham, Vt.
 Bacon, William T., Woodbury, Ct.
 Badger, Milton, New York.
 Bailey, Charles E., Benzonia, Mich.
 Bailey, J. G., Hyde Park, Vt.
 Baird, John G., New Haven, Ct.
 Baird, Robert G., Armada, Mich.
 Baker, A. A., East Concord, N. H.
 Baker, Abijah R., South Boston, Ms.
 Baker, Ephraim H., Marseilles, Ill.
 Baker, Edward P., Winthrop, Me.
 Baker, James S., Madison, N. Y.
 Baker, Joseph D., Cambridge, Ill.
 Baker, J. H. W., Brighton, Vt.
 Baker, S. A., New York.
 Baker, Thomas, Standish, Me.
 Baker, Smith, Orono, Me.
 Baker, Thomas, Newmarket, C. W.
 Baker, Z., Osawattonic, Kau.
 Baldwin, Abraham C., North Haven, Ct. [Mich.]
 Baldwin, Abram E., Ann Arbor, Mich.
 Baldwin, Abraham V., (Io.)
 Baldwin, Curtis C., Sullivan, O.
 Baldwin, Dwight, A. B. C. F. M., *Sandwich Islands*.
 Baldwin, Elijah C., Branford, Ct.
 Baldwin, Joseph B., West Cummington, Ms.
 Baldwin, Theron, New York.
 Baldwin, Thomas, Plymouth, Vt.
 Baldwin, William O., St. Johnsbury, East, Vt.
 Balkam, Uriah, Lewiston, Me.
 Ball, Jasper N., A. B. C. F. M., *Western Turkey*.
 Ballard, Addison, Detroit, Mich.
 Ballard, James, Grand Rapids, Mich.
 Bascroft, David, Prescott, Ms.
 Banks, George W., Bethlehem, Ct.
 Barber, A. D., Geneva, O.
 Barb'r, Alanson D., Williston, Vt.
 Barber, E. W., Pinckney, Mich.
 Barber, Luther H., Scotland, Ct.
 Barbour, William M., So. Danvers, Ms.
 Barbour, Henry, London, Eng.
 Barbour, Nelson, West Fairlee, Vt.
 Bard, George I., Dunbarston, N. H.
 Bardwell, D. Magee, Markesau, Wis.
 Barkwell, John P., Oberlin, O.
 Barker, Enoch, Picou, N. S.
 Barker, Isaac, Laphamville, Mich.
 Barker, Davis R., Guy's Mills, Pa.
 Barker, Nathaniel, Wakefield, N. H.
 Barker, Samuel P., Hale, Ill.
 Barnum, George, Waterloo, Ind.
 Barnard, Alonzo, Benzonia, Mich.
 Barnard, Pliny F., Williamstown, Vt.
 Barnard, Stephen A., Ashford, Ct.
 Barnes, Charles M., Hinsdale, Ill.
 Barnes, E. S., Munnsville, N. Y.
 Barnes, Henry E., Newton, Io.
 Barnes, John R., Central Village, Ct.
 Barnes, Jeremiah R., Cannon Falls, Min.
 Barnes, L. C., Mount Vernon, O.
 Barnes, N. H., Napoli, N. Y.
 Barney, James O., East Providence, R. I.
 Barnum, George, Waterloo, Ind.
 Barnum, Hernan N., A. B. C. F. M., *Eastern Turkey*.

- Barnum, Samuel W., New Haven, Ct.
 Barris, Joseph S., Grand Island, N. Y.
 Barrows, Elijah P., Andover, Ms.
 Barrows, George W., Elizabethtown, N. Y.
 Barrows, Homer, Plaistow, N. H.
 Barrows, John M., Olivet, Mich.
 Barrows, J. Otis, Exeter, N. H.
 Barrows, William, Reading, Ms.
 Barrows, W. H., Lempster, N. H.
 Barstow, Charles, Putcher, N. Y.
 Barstow, Zedekiah S., Keene, N. H.
 Bartheau, Sydney H., Burlington, Wis.
 Bartlett, Alexander, Austinburg, O.
 Bartlett, Dwight K., Rochester, N. Y.
 Bartlett, Enoch N., Oberlin, O.
 Bartlett, Francis, Cooville, O.
 Bartlett, Joseph, Boxton, Me.
 Bartlett, Levitt, Kansas City, Mo.
 Bartlett, Lyman, Morrystown, Vt.
 Bartlett, Samuel C., Chicago, Ill.
 Bartlett, William A., Brooklyn, N. Y.
 Bartlett, William C., Redwood City, Cal.
 Barton, A. S., Saxton's River, Vt.
 Barton, Charles B., Woodburn, Ill.
 Barton, Frederick A., Nashua, N. H.
 Barton, John W., Stratford, Ct.
 Barton, Walter, Amherst, Ms.
 Bascom, E. Center, Wis.
 Bascom, Flavel, Princeton, Ill.
 Bascom, John, Williamstown, Ms.
 Bassett, Edw. B., Washington, N. H.
 Bassett, William E., Warren, Ct.
 Batchelder, John S., Hinsdale, N. H.
 Bates, Alvan J., Harwichport, Ms.
 Bates, Henry, Grass Lake, Mich.
 Bates, James A., Huntington, Ms.
 Bates, S. L., Underhill, Vt.
 Bates, Philander, Cornish Flat, N. H.
 Batt, William J., Leominster, Ms.
 Bayliss, George, Bangor, N. Y.
 Bayliss, James G., St. John, N. B.
 Bayliss, Samuel, Brooklyn, N. Y.
 Bayne, Thomas, Sandy Creek, N. Y.
 Baxter, Benjamin S., Bangor, Wis.
 Beach, Aaron C., Millington, Ct.
 Beach, L. B., Andover, O.
 Beach, Nathaniel, Little Compton, R. I.
 Beals, David, Jr., Southwick, Ms.
 Beaman, Charles C., (Ms)
 Beaman, Warren H., No. Hadley, Ms.
 Bean, David M., South Malden, Ms.
 Bean, Ebenezer, Gray, Me.
 Bean, Phineas A., Hampden, O.
 Beard, Augustus E., Bath, Me.
 Beard, Edwin S., Warren, Me.
 Beard, George P., Chillicothe, Mo.
 Beard, Spencer F., Andover, Ms.
 Beardsley, Broun B., Bridgeport, Ct.
 Beardsley, Nehemiah H., Somers, Ct.
 Beardsley, William, Wheaton, Ill.
 Becker, George L., Powhattan, Kan.
 Beckwith, E. G., San Francisco, Cal.
 Beckwith, G. A., Mahanattan, Kan.
 Beckwith, George C., Boston, Ms.
 Beebe, C. H., Winfield, N. Y.
 Beech, Hubbard, New Haven, Ct.
 Beeche, A. G., Geneva, Ill.
 Beecher, Charles, Gorsetown, Ms.
 Beecher, Edward, Galesburg, Ill.
 Beecher, Fred W., Kankakee, Ill.
 Beecher, George B., New Haven, Ct.
 Beecher, George E., El Paso, Ill.
 Beecher, H. Ward, Brooklyn, N. Y.
 Beecher, Thomas K., Elmira, N. Y.
 Beecher, Wm. H., N. Brookfield, Ms.
 Beecher, W. Judson, Galesburg, Ill.
 Belden, Henry, New York.
 Belden, Wm. W., Woonsocket, R. I.
 Bell, Hiram, West Chester, Ct.
 Bell, James M., Watertown, Ms.
 Beman, Amos G., Cleveland, O.
 Bement, William, Elmira, N. Y.
 Benedict, Lewis, Lawn Ridge, Ill.
 Benedict, Thos. N., Cen. Lisle, N. Y.
 Bennet, Ethan O., Mt. Pleasant, Io.
 Bennett, Henry S., Wakeman, O.
 Bennett, Joseph L., Lockport, N. Y.
 Benson, Almon, Cent. Harbor, N. H.
 Benson, Henry, Ellington, N. Y.
 Benson, Homer H., Beloit, Wis.
 Bent, George, Burr Oak, Io.
 Bent, Joseph A., Hoyleton, Ill.
 Bentley, Charles, Willington, Ct.
 Benton, John E., Folsom, Cal.
 Benton, Joseph A., San Francisco, Cal.
 Benton, William A., Mount Lebanon, Syria.
 Berney, Daniel, Farmers, Mich.
 Berry, Augustus, Pelham, N. H.
 Besson, William H., East Boston, Ms.
 Bicknell, Simon S., Milton, Wis.
 Bigelow, Andrew, Medfield, Ms.
 Bigelow, Asahel, Hancock, N. H.
 Billings, Richard S., Shelburne, Ms.
 Bingham, Hiram, Jr., A. B. C. F. M., *Micronesia*.
 Bingham, Joel S., East Boston, Ms.
 Birchard, William M., Collamer, Ct.
 Bird, Isaac, Hartford, Ct.
 Bird, William, A. B. C. F. M., *Syria*.
 Birge, E. C., Underhill, Vt.
 Bisbee, C. G., Fontanelle, Neb.
 Bisbee, John H., Worthington, Ms.
 Bischoe, George S., Cottage Grove, Min.
 Biscoe, Thomas C., Grafton, Ms.
 Bishop, Artemas, A. B. C. F. M., *Sandwich Islands*.
 Bishop, Nelson, Windsor, Vt.
 Bissell, Charles H., Harwinton, Ct.
 Bissell, Edwin C., San Francisco, Cal.
 Bissell, Oscar, Roxbury, N. H.
 Bissell, Samuel B. S., Norwalk, Ct.
 Bittinger, John Q., St. Albans, Vt.
 Bixby, Solomon, Westmoreland, N. H.
 Black, R. K., Milton, N. S.
 Black, W. Reid, Magnolia, Io.
 Blagden, George W., Boston, Ms.
 Blasdel, Joshua J., Beloit, Wis.
 Blake, D. Hoyt, Spencerport, N. Y.
 Blake, George H., Canterbury, Del.
 Blake, Henry B., Belchertown, Ms.
 Blake, Jeremiah, Gilmanton Iron Works, N. H.
 Blake, Joseph, Gilmanton Center, N. H.
 Blake, Mortimer, Taunton, Ms.
 Blake, S. Leroy, Pepperell, Ms.
 Blakely, Quincy, Campton, N. H.
 Blakeman, Phineas, Leraysville, Pa.
 Blakeslee, Samuel V., San Francisco, Cal.
 Blanchard, Amos, Lowell, Ms.
 Blanchard, Edmund H., Warwick, Ms.
 Blanchard, Jonathan, Wheaton, Ill.
 Blanchard, Silas M., Wentworth, N. H.
 Blanchard, William S., Chicago, Ill.
 Blinn, H. G., Morrisania, N. Y.
 Bliss, Asher, Corydon, Pa.
 Bliss, Charles R., So. Reading, Ms.
 Bliss, Edwin E., A. B. C. F. M., *Turkey*.
 Bliss, Thomas E., Memphis, Tenn.
 Blodgett, Constantine, Pawtucket, R. I.
 Blodgett, Edward P., Greenwich, Ms.
 Blodgett, Henry, A. B. C. F. M., *North China*.
 Blood, John, Clifton, Ill.
 Bloodgood, Abraham L., Monroe, Mich.
 Blumer, Adam, Shakopee, Min.
 Boardman, H. E., (Io.)
 Boardman, Joseph, Hopkinton, Ms.
 Boardman, M. Bradford, Lynnfield, Ms.
 Bodwell, Joseph C., Hartford, Ct.
 Bodwell, Lewis, Topeka, Kan.
 Boies, Harper, Harpersfield, N. Y.
 Boltwood, Henry L., Griggsville, Ill.
 Bond, Alvan, Norwich, Ct.
 Bond, Elias, A. B. C. F. M., *Sandwich Islands*.
 Bond, William B., Palmer, Ms.
 Bonney, John M., Batavia, Mich.
 Bonney, Nathaniel G., Peru, Ms.
 Booth, Edwin, Appleton, Wis.
 Borden, Edmund W., Dexter, Mich.
 Bordwell, Daniel N., Charles City, Io.
 Boss, Thomas N., Lyons, Io.
 Bosworth, Q. M., No. Ridgeville, O.
 Boughton, John E., Pioneer, Mich.
 Bourne, James R., Bangor, Me.
 Bourne, Shearjashub, Jr., Harlem, N. Y.
 Bouton, Nathaniel, Concord, N. H.
 Bowers, John M., Scandia, Mo.
 Bowker, Samuel, Bluehill, Me.
 Boyd, Piny S., Shelburne, Falls, Ms.
 Bowler, Stephen L., Hampden, Me.
 Boynton, Charles, Watertown, Wis.
 Boynton, Charles B., Washington, D. C.
 Boynton, Charles F., Fort Dodge, Io.
 Boynton, Francis H., Rehoboth, Ms.
 Brace, Jonathan, Hartford, Ct.
 Brace, Seth C., New Haven, Ct.
 Bradford, Benjamin F., Suspension Bridge, N. Y.
 Bradford, Dana B., Randolph Center, Vt.
 Bradford, J. H., Hudson, Wis.
 Bradford, Moses B., McIndoe's Falls, Vt.
 Bradford, Samuel C., Francesstown, N. H.
 Bradnack, Isaac R., Cambria, N. Y.
 Bradshaw, John, Crown Point, N. Y.
 Brainerd, Davis S., Lyme, Ct.
 Brainerd, Timothy G., Halifax, Ms.
 Braman, Milton P., Auburndale, Ms.
 Branch, Edwin T., Vernou, Mich.
 Brastow, Lewis O., St. Johnsburg, Vt.
 Brewster, Thomas E., Brooks, Me.
 Bray, John E., Brooklyn, N. Y.
 Bray, William L., Aurora, Ill.
 Breed, Charles C., East Pawpaw, Ill.
 Breed, Samuel D., Ypsilanti, Mich.
 Breed, William J., Raynham, Ms.
 Brainerd, David, Plymouth, Ms.
 Brewer, James, Allen's Grove, Wis.
 Brewer, Josiah, Housatonic, Ms.
 Brewster, William H., Cleveland, O.
 Brickett, Harry, Genesee, Ill.
 Bridgman, Chester, Ludlow, Ms.
 Bridgman, Henry M., A. B. C. F. M., *South Africa*.
 Bridgman, Lewis, Westfield, Wis.
 Briggs, William N., Laporte, O.
 Briggs, William T., East Douglas, Ms.
 Brigham, Charles A. G., Enfield, Ct.
 Brigham, David, Waquoit, Ms.
 Brigham, Levi, Sautons, Ms.
 Brigham, Willard, Wendell, Ms.
 Brinkerhoff, W. H., Thompson, O.
 Brintnall, Loren W., Mallet Creek, O.
 Bristol, Sherlock, Springvale, Wis.
 Bristol, Richard C., (Ill.)
 Brouson, George F., o. Kirtland, O.
 Brooks, Edward F., Westminister, Ct.
 Bros, Harmon, Milburn, Ill.
 Brown, A. H., Waterloo City, Ind.
 Brown, Charles M., S. W. Harbor, Me.
 Brown, Edward, Zumbrota, Min.

- Brown, George, Newark, N. J.
 Brown, H. E., (Neb.)
 Brown, Hope, Rockford, Ill.
 Brown, John, Little Current, Great Manitowlin Island, C. W.
 Brown, J. W., Mauchester, Vt.
 Brown, Oliver, St. John, N. B.
 Brown, Robert, Garafaxa, C. W.
 Brown, Robert, Leavenworth, Kan.
 Brown, Silas C., W. Bloomfield, N. Y.
 Brown, Samuel G., Hanover, N. H.
 Brown, Simeon, Ottumwa, Io.
 Brown, Thaddeus H., North Woodstock, Ct.
 Brown, William B., Newark, N. J.
 Bruce, Henry J., A. B. C. F. M., *Western India*.
 Brush, Jesse, Vernon, Ct.
 Bryan, George A., West Haven, Ct.
 Bryant, Albert, A. B. C. F. M., *Western Turkey*.
 Bryant, Sidney, Twinsburg, O.
 Buchanan, P. G., Stockton, Cal.
 Buck, Edwin A., Slatersville, R. I.
 Buckingham, James, Burlington, Vt.
 Buckingham, Samuel G., Springfield, Ms.
 Budge, Henry H., Whithy, C. W.
 Budington, Wm. L., Brooklyn, N. Y.
 Bullfinch, John J., Newcastle, Me.
 Bulkeley, Charles H. A., Owego, N. Y.
 Bull, Richard B., Wauegan, Ill.
 Bullard, Asa, Boston, Ms.
 Bullard, Charles H., Hartford, Ct.
 Bullard, Ebenezer W., Royalston, Ms.
 Bullard, Henry, Wayland, Ms.
 Bullen, Henry L., Durant, Io.
 Burbank, Lysander F., A. B. C. F. M., *Eastern Turkey*.
 Burchill, Robert, Saugen, C. W.
 Burgess, Ebenezer, Bethlam, Ms.
 Burgess, Ebenezer, So. Franklin, Ms.
 Burgess, William, Edgworth, C. W.
 Burnard, W. H., Mineral Point, Wis.
 Burnell, Thomas S., A. B. C. F. M., *Madura*.
 Burnham, Abraham, Hooksett, N. H.
 Burnham, Amos W., Kingle, N. H.
 Burnham, Charles, Meredith, N. H.
 Burnham, Jonas, Farmington, Me.
 Burpee, Archibald, Yarmouth, N. S.
 Burr, Enoch F., Lyme, Ct.
 Burr, Willard, Strongsville, O.
 Burr, Zalmon B., Weston, Ct.
 Burt, Daniel C., Fairhaven, Ms.
 Burt, David, Nashville, Tenn.
 Burton, Horatio N., Newbury, Vt.
 Burton, Nathaniel J., Hartford, Ct.
 Bushee, E. K., Ripon, Wis.
 Bushnell, George, Beloit, Wis.
 Bushnell, Horace, Hartford, Ct.
 Bushell, William, Boston, Mr.
 Buss, Henry, Dement, Ill.
 Butler, Daniel, Boston, Ms.
 Butler, Franklin, Windsor, Vt.
 Butler, Jeremiah, Fairport, N. Y.
 Butterfield, Horatio Q., Topeka, Kan.
 Buxton, Edward, Webster, N. H.
 Byington, Ezra H., Windsor, Vt.
 Byington, Swift, Stoneham, Ms.
 Byrd, John H., Leavenworth, Kan.
 Byrne, James T., Whithy, C. W.
 Cadwell, C. C., Genoa, Wis.
 Cady, Calvin B., Alburgh, Vt.
 Cady, Cornelius S., Albany, Ill.
 Cady, Daniel R., W. Cambridge, Ms.
 Cairns, John, Triangle, N. Y.
 Caldwell, William E., Lodi, Mich.
 Calhoun, George A., Coventry, Ct.
 Calhoun, Simeon H., A. B. C. F. M., *Syria*.
 Calif, Stephen A., Speedsville, N. Y.
 Callihan, Charles S., Kahoka, Mo.
 Camp, Charles W., Fond du Lac, Wis.
- Campbell, Alexander B., Mendon, Ill.
 Campbell, D. A., Auroarville, Wis.
 Campbell, George W., Bradford, Ms.
 Campbell, John, West Arran, C. E.
 Campbell, Randolph, Newburyport, Ms.
 Campbell, William M., Cooper, Mich.
 Candee, George, Berlin Heights, O.
 Canfield, Philo, Albert Lea, Min.
 Canfield, Thomas H., Daveuport, Io.
 Capron, William B., A. B. C. F. M., *Madura*.
 Carleton, Israel, Utica, Mo.
 Carpenter, Carlos C., Brookline, Ms.
 Carpenter, Eber, Boston, Ms.
 Carpenter, E. Irvin, Barre, Vt.
 Carpenter, Elbridge G., Houlton, Me.
 Carpenter, W. H., New Lisbon, Wis.
 Carr, William O., Barstead Parade, N. H.
 Carrier, Augustus H., Minneapolis, Min.
 Carruthers, John J., Portland, Me.
 Carruthers, William, Danvers, Ms.
 Carter, James E., Brooklyn, N. Y.
 Carter, N. F., Pembroke, N. H.
 Carter, William, Pittsfield, Ill.
 Carver, Shubal, Union Valley, N. Y.
 Case, Rufus, Greenfield, N. H.
 Case, John W., Sandwich, Ill.
 Catlin, B. K., Meriden, N. H.
 Caverro, Charles, Lake Mills, Wis.
 Chamberlain, J. P., Stockbridge, Wis.
 Chamberlain, J. M., Grinnell, Io.
 Chamberlain, P. B., Walla Walla, W. T.
 Chamberlain, U. T., Riceville, Pa.
 Chamberlain, William A., Beards-ton, Ill.
 Chamberlin, Charles, Eastford, Ct.
 Chamberlin, Edward B., Essex, Vt.
 Champlin, Stephen W., Poplar Grove, Ill.
 Chandler, Augustus, Strafford, Vt.
 Chandler, Joseph, West Brattleboro', Vt.
 Chaney, Lucien W., Rutland, N. Y.
 Chapin, Aaron L., Beloit, Wis.
 Chapin, Franklin P., Camden, Me.
 Chapin, H. M., Ripon, Wis.
 Chapin, Nathan C., La Crosse, Wis.
 Chapman, Alexander W., Minooka, Ill.
 Chapman, Calvin, Standish, Me.
 Chapman, Daniel, Huntley, Ill.
 Chapman, Elias, South Newmarket, N. H.
 Chapman, Edward D., Raymond, N. H. [Ct.]
 Chapman, Frederick W., Prospect, Chapman, Jacob, Deerfield Center, N. H.
 Chase, Benjamin C., Foxcroft, Me.
 Chase, Edward, Kennebunk, Me.
 Chase, Henry L., North Carver, Ms.
 Chase, James B., Council Bluffs, Io.
 Cheever, George B., New York.
 Cheever, Henry T., Worcester, Ms.
 Chesbrough, Amos S., Glastenbury, Ct.
 Chickering, John W., Boston, Ms.
 Chickering, John W., Jr., Exeter, N. H.
 Child, Willard, New Haven, Ct.
 Childs, Alexander C., Nantucket, Ms.
 Childs, Thomas S., Norwalk, Ct.
 Chipman, R. Manning, Hartford, Ct.
 Christopher, William B., Mendota, Ill.
 Church, Bethuel C., Pontiac, Ill.
 Church, Lot, East Pharsalia, N. Y.
 Churchill, Charles H., Oberlin, O.
 Churchill, John, Woodbury, Ct.
 Claflin, George B., Am. Miss. Ass., *Mendi*.
- Claggett, Erastus B., Lyndeboro', N. H. [H.]
 Claggett, William, Westmoreland, N.
 Clapp, A. Huntington, New York.
 Clapp, Charles W., Grinnell, Io.
 Clapp, Erastus, Easthampton, Ms.
 Clapp, Luther, Wauwatosa, Wis.
 Clark, Anson, Hartford, Wis.
 Clark, Asa F., Brattleboro', Vt.
 Clark, Benjamin F., No. Chelmsford, Ms.
 Clark, Charles W., Hartland, Vt.
 Clark, Clinton, Middlebury, Ct.
 Clark, Daniel, Plainfield, Ill.
 Clark, Dorus, Waltham, Ms.
 Clark, Edson L., Dalton, Ms.
 Clark, Edward, Chesterfield, Ms.
 Clark, Edward L., New Haven, Ct.
 Clark, Edward W., Claremont, N. H.
 Clark, Eli B., Chicopee, Ms.
 Clark, Ephraim W., A. B. C. F. M., *Sandwich Islands*.
 Clark, George, Oberlin, O.
 Clark, Gideon C., Woodburn, Ill.
 Clark, Henry, Sayville, N. Y.
 Clark, H. S., Ill. (Wis.)
 Clark, Jacob S., Morgan, Vt.
 Clark, James A., Monterey, Ms.
 Clark, John, Bridgewater, N. H.
 Clark, Jonas B., Swampscott, Ms.
 Clark, Joseph B., Yarmouth, Ms.
 Clark, Josiah B., Rupert, Vt.
 Clark, Lewis F., Whitinsville, Ms.
 Clark, N. George, Boston, Ms.
 Clark, N. Catlin, Elgin, Ill.
 Clark, Nelson, Somerset, Ms.
 Clark, Orlando, St. Anthony, Min.
 Clark, Philetus, Sharon, Vt.
 Clark, Perkins K., Mittineague, Ms.
 Clark, Sereno D., Brighton, Ms.
 Clark, Solomon, Plainfield, Ms.
 Clark, Sumner, Wolfboro', N. H.
 Clark, Theodore J., Northfield, Ms.
 Clark, William, Amherst, N. H.
 Clarke, Benjamin F., So. Natick, Ms.
 Clarke, James F., A. B. C. F. M., *Western Turkey*.
 Clarke, William, Dresden, C. W.
 Clarke, William B., Litchfield, C. W.
 Clarke, William F., Guelph, Ct.
 Clary, Dexter, Beloit, Wis.
 Clary, Timothy F., Wareham, Ms.
 Cleveland, James B., New Hartford, Ct. [Ms.]
 Cleveland, John P., Mattapoisett, Vt.
 Clinie, John, Belleville, C. W.
 Clinton, O. P., Menasha, Wis.
 Clisbee, Edward P., Jefferson, O.
 Clizbe, Jay, Amherst, Ms.
 Cloyes, Dana, South Reading, Ms.
 Coan, Leander S., Boothbay, Me.
 Coan, Titus, A. B. C. F. M., *Sandwich Islands*.
 Cobb, Asahel, New Bedford, Mass.
 Cobb, Eliza H., Florence, Mass.
 Cobb, Henry W., Chicago, Ill.
 Cobb, Leander, Marion, Ms.
 Cobb, L. Henry, Meriden, N. H.
 Cobb, Nathaniel, Kingston, Ms.
 Cochran, Robert, Austintburg, O.
 Cochran, Samuel D., Grinnell, Io.
 Cochran, Warren, Baraboo, Wis.
 Coe, Alvan, Vermillion, O.
 Coe, David B., New York.
 Coe, Noah, New Haven, Ct.
 Coe, Samuel G., Ridgefield, Ct.
 Coffey, George H., Jackson, Mich.
 Coggin, William S., Boxford, Ms.
 Cogswell, Nathaniel, Yarmouth, Ms.
 Coit, Josiah, Brookfield, Ms.
 Colburn, Moses M., Wauegan, Ill.
 Colby, John, Southboro', Ms.
 Cole, Albert, Corinth, Ms.
 Cole, Samuel, West Gloucester, Ms.
 Coleman, William L., Mitchell, Io

- Collie, Joseph, Delavan, Wis.
 Collins, Augustus B., Norwalk, Ct.
 Colman, George W., Acton, Ms.
 Colton, Aaron M., Easthampton, Ms.
 Colton, Erastus, Orange, Ct.
 Colton, Henry M., Middletown, Ct.
 Colton, Theron G., Whitewater, Wis.
 Colton, Willis S., Washington, Ct.
 Coltrin, Nathaniel P., Centrali, Ill.
 Comings, Elam J., Fairfield, Vt.
 Comstock, Davillo W., Kenosha, Wis.
 Conant, Liba, Hebron, N. H.
 Condit, Uzal W., Salisbury, N. H.
 Condon, Thomas, Dalles, Or.
 Cone, Luther H., Chicopee, Ms.
 Cone, Sylvanus S., Waynesville, Ill.
 Connett, Alfred, Albion, Ill.
 Conville, Gordon M., Okalla, Ill.
 Conrad, Charles E., Quincy, Ill.
 Course, John K., Burlington, Vt.
 Cook, E. W., Ripon, Wis.
 Cook, J. B., Danville, Pa.
 Cook, Joseph T., Sycamore, Ill.
 Cook, Jonathan B., Wells, Me.
 Cook, Nehemiah B., Ledyard, Ct.
 Cooke, Theodore, Woonsocket, R. I.
 Cooley, Henry E., Plymouth, Ct.
 Cooley, Oramel W., Glenwood, Ill.
 Coolidge, Amos H., Leicester, Ms.
 Cooper, Joseph C., Salem, Io.
 Copeland, Jonathan, Kausas City, Mo.
 Copp, Joseph A., Chelsea, Ms.
 Cordell, Jas. G., Schenectady, N. Y.
 Cordley, Richard, Lawrence, Kan.
 Corning, James L., Poughkeepsie, N. Y.
 Cornish, George, Montreal, C. E.
 Cornwell, Isaac D., Hancock, N. Y.
 Corser, Enoch, Boscawen, N. H.
 Couch, Paul, Jewett City, Ct.
 Cowles, Chauncy D., Farmington, Ct.
 Cowles, Henry, Oberlin, O.
 Cowles, John G. W., East Saginaw, Mich.
 Cowles, John P., Ipswich, Ms.
 Cozzens, Samuel W., Middlebury, Vt.
 Craig, David, Wittenberg, Io.
 Craig, Henry K., New Bedford, Ms.
 Craig, Wheelock, New Bedford, Ms.
 Craze, Ethan B., Brooklyn, N. Y.
 Crane, Isaac C., Edgerton, O.
 Crane, James L., Morenci, Mich.
 Crane, Jonathan, Middletown, N. Y.
 Cravath, E. M., Am. Miss. Ass'n.
 Crawford, Robert, Deerfield, Ms.
 Crawford, William, Central City, Col. Ter.
 Cressy, George W., Buxton Center, Me.
 Cressy, Noah, Portland, Me.
 Crittenden, Richard, Towanda, Pa.
 Crosby, B. S., Clayton, Cal.
 Crosby, J. D., Ashburnham, Ms.
 Cross, Gorham, Richville, N. Y.
 Cross, John, Amity, Io.
 Cross, Joseph W., W. Boylston, Ms.
 Cross, Moses K., Washington, Io.
 Cross, Wellington R., New Gloucester, Me.
 Cruickshanks, James, Spencer, Ms.
 Crumb, John H., Traverse City, Mich.
 Cryer, George, Bozrahville, Ct.
 Cummings, E. C., St. Johnsbury, Vt.
 Cummings, Henry, Rutland, Ms.
 Cummings, Hiram, Pescadero, Cal.
 Cummings, Preston, Leicester, Ms.
 Cundall, Isaac N., Rosendale, Wis.
 Cunningham, John, Sweden, N. Y.
 Currier, Albert H., Lynn, Ms.
 Curtice, Corban, Sanbornton Bridge, N. H.
 Curtis, Lucius, Colchester, Ct.
 Curtiss, Daniel C., Fort Howard, Wis.
 Curtiss, George, Avon, Ct.
 Curtiss, Otis F., Versailles, N. Y.
 Curtiss, Samuel L., Union, Ct.
 Curtiss, William B., North Brauford, Ct.
 Curtiss, William C., Eastport, Me.
 Cushing, Christopher, North Brookfield, Ms. [Ms.
 Cushing, James R., No. Rochester, Cushman, Chester L., Ludlow, Ms.
 Cushman, David Q., Hubbardston, Ms.
 Cushman, Job, Plymouth, Ms.
 Cushman, John P., Brighton, Ms.
 Cushman, Marcus K., Black Creek, N. Y.
 Cushman, Rufus S., Manchester, Vt.
 Cutler, Brainerd B., Lawrenceville, N. Y.
 Cutler, Calvin, New Ipswich, N. H.
 Cutler, Charles, Francess town, N. H.
 Cutler, Ebenezer, Worcester, Ms.
 Cutler, Elijah, Conway, Ms.
 Cutler, Temple, Skowhegan, Me.
 Cutler, William H., Hopkinton, N. H.
 Cutler, Edward F., Rockland, Me.
 Dada, Edward P., Pocatonia, Ill.
 Dada, William B., Clear Water, Min.
 Daggett, Charles R., East Madison, Me.
 Daggett, Oliver E., Canandaigua, N. Y.
 Dame, Charles, Exeter, N. H.
 Dana, Gideon, Wauson, O.
 Dana, J. Jay, Becket, Ms.
 Dana, M. M. G., Norwich, Ct.
 Daniels, D., Dundaff, Pa.
 Daniels, Henry M., Winnebago, Ill.
 Daniels, W. H., Normal, Ill.
 Danielson, Joseph, Saccarappa, Ms.
 Darin, J., Manchester, N. S.
 Darling, George, Hudson, O.
 Darling, Samuel D., Oakfield, Wis.
 Darling, Walter E., Keenebuck, Me.
 Dascomb, A. B., Waitsfield, Vt.
 Dashiell, Alfred H., Housatonic, Ms.
 Davenport, William W., West Killingly, Ct.
 Davidson, David B., Danville, Io.
 Davies, David, Parisville, O.
 Davies, David, Brady's Bend, Pa.
 Davies, David L., Oskaloosa, Io.
 Davies, David S., Ironton, O.
 Davies, Evan, Nebo, O.
 Davies, James, Radnor, O.
 Davies, John A., Siloum, O.
 Davies, T. E., Racine, Wis.
 Davies, Thomas W., Youngstown, O.
 Davis, Elnathan, Fitchburg, Ms.
 Davis, Franklin, Newington, N. H.
 Davis, James Scott, Helyton, Ill.
 Davis, Josiah G., Amherst, N. H.
 Davis, Perley B., Sharon, Ms.
 Dawes, Ebenezer, Dighton, Ms.
 Day, B. W., Stouffville, C. W.
 Day, George B., Patterson, N. J.
 Day, George E., New Haven, Ct.
 Day, Guy B., Bridgeport, Ct.
 Day, Heury N., New Haven, Ct.
 Day, Hiram, Windham, Ct.
 Day, Jeremiah, New Haven, Ct.
 Day, Pliny B., Hollis, N. H.
 Day, Samuel, (Ill.)
 Day, Warren F., Bloomingdale, Ill.
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 Dean, Benjamin A., Shrewsbury, Ms.
 Dean, Oliver S., Roxbury, Ct.
 Dean, Samuel C., A. B. C. F. M., Western India.
 De Bevoise, George H., Walpole, N. H.
 Decker, Hiram, (Ill.)
 Decker, S. J., Orwell, N. Y.
 Deering, John K., Holden, Me.
 Delamater, T. H., Litchfield, O.
 Delano, S., (Vt.)
 Deming, A. T., Swanton, Vt.
 Demond, Elijah, Westboro', Ms.
 Denison, Andrew C., Portland, Ct.
 Dennen, Stephen R., Providence, R. I.
 Denny, Hiram, Alton, C. W.
 Dewey, Chester, Rochester, N. Y.
 Dewey, William, Leroy, N. Y.
 Dexter, Henry M., Bostou, Ms.
 Dickerman, Lysander, Weymouth Landing, Ms.
 Dickerson, O. C., Boonsboro', Io.
 Dickinson, Cornelius E., Oak Park, Ill.
 Dickinson, Edmund F., Chicago, Ill.
 Dickinson, Erastus, Sudbury, Ms.
 Dickinson, Henry A., (Ill.)
 Dickinson, Joel L., Plainville, Ct.
 Dickinson, Noadiah S., Foxboro', Ms.
 Dickinson, Obed, Salem, Or.
 Dickinson, William E., Montville, Ct.
 Dickson, James A. R., London, C. W.
 Diggs, Marshall W., Fort Recovery, O.
 Dilley, Alexander B., Rodman, N. Y.
 Dilley, Samuel, Summer Hill, Ill.
 Dimmock, Samuel R., Syracuse, N. Y.
 Dinmore, John, Winslow, Me.
 Disbro, L. P., Olmstead Falls.
 Dixon, A. M., Trempeau, Wis.
 Dixon, H. H., Ripon, Wis.
 Dixon, James J. A. T., Woodstock, Ill.
 Dixon, William E., Enfield, Ct.
 Dodd, Stephen G., Middleboro', Ms.
 Dodge, Austin, Winchendon, Ms.
 Dodge, Benjamin, No. Abington, Ms.
 Dodge, John W., Hampton, N. H.
 Dodge, John, Middlefield, Ms.
 Dodge, William B., Millburn, Ill.
 Doe, Franklin B., Appleton, Wis.
 Doldt, James, Milton, N. H.
 Dole, Daniel, A. B. C. F. M., Sandwich Islands.
 Dole, George T., Curtisville, Ms.
 Dole, Sylvester R., Seneca, Ill.
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 Doolittle, Edgar J., Chester, Ct.
 Dorman, Lester M., Mauchester, Ct.
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 Dougherty, James, Johnson, Vt.
 Douglas, James, Pulaski, N. Y.
 Douglas, Solomon J., Sherman, Ct.
 Douglass, Ebenezer, Bridgewater, Ms.
 Douglass, John A., Waterford, Me.
 Dow, Ezekiel, Nelson, N. H.
 Dow, J. M. H., Boston, Ms.
 Dow, William W., West Brooksville, Me.
 Dowden, William H., Carlisle, Ms.
 Downs, Azel, Riverhead, N. Y.
 Downs, Charles A., Lebanon, N. H.
 Dowse, Edmund, Sherborn, Ms.
 Drake, Andrew J., Atlanta, Ill.
 Drake, Cyrus B., Royalton, Vt.
 Drake, Samuel S., Deer Isle, Me.
 Dresser, Amos, Pentwater, Mich.
 Drew, S. F., Cabot, Vt.
 Dudley, Horace F., Paris Hill, N. Y.
 Dudley, John, Boston, Mass.
 Dudley, J. F., Winona, Min.
 Dudley, John L., Middletown, Ct.
 Dudley, Martin, Easton, Ct.
 Duff, Archibald, Sherbrooke, C. E.
 Duff, Charles, Speedside, C. W.
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 Duncan, Thomas W., Nelson, N. H.
 Dunham, Isaac, Westport, Ms.
 Dunham, Samuel, West Brookfield, Ms.
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 Dunn, Richard C., Toulon, Ill.
 Dunning, Andrew, Thompson, Ct.
 Dunning, Homer N., So. Norwalk, Ct.
 Dunning, William H., Rockport, N. H.
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 Duran, Charles, Vershire, Vt.
 Duree, Calvin, Williamstown, Ms.

- Durham, Henry, La Salle, Ill.
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 Dustan, George, Peterboro', N. H.
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 Dutton, Thomas, Durant, Io.
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 Dwight, John, No. Wrentham, Ms.
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 Dwight, Timothy, New Haven, Ct.
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 Dwinell, Solo. A., Reedsburg, Wis.
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 Dyer, Francis, Douglas, Ms.
 Dyer, Spencer O., Amherst, Ms.
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 Eastman, L. Root, Holyoke, Ms.
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 Eaton, Joseph M. R., Henuiker, N. H.
 Eaton, Joshua, Isle au Haut, Me.
 Eaton, S. W., Lancaster, Wis.
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 Edwards, Jonathan, Dedham, Ms.
 Edwards, Tryon, New York.
 Edwards, William, Syracuse, O.
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 Eels, Dudley B., New Haven, Io.
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 Elliot, Henry B., New Canaan, Ct.
 Elliot, John, Rumford Point, Me.
 Elliot, John E., Higganum, Ct.
 Elliot, Joseph, Ottawa City, C. W.
 Elliot, Lester H., Winooski, Vt.
 Ellis, John M., Oberlin, O.
 Ellis, Thomas L., Kittery Point, Me.
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 Emerson, Brown, Salem, Ms.
 Emerson Charles H., Lee, Me.
 Emerson, Edward B., Stratford, Ct.
 Emerson, John D., Haverhill, N. H.
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 Emerson, Joseph, Beloit, Wis.
 Emerson, Oliver, Sabula, Io.
 Emerson, Rufus, Grafton, Vt.
 Emerson, Rufus W., Monson, Me.
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 Emery, Samuel H., Quincy, Ill.
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 Emmons, John, North Raisiuville, Mich.
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 Ester, William P., Olivet, Mich.
 Estabrook, Joseph, Ypsilanti, Mich.
 Etatis, William T. Jr., New Have, Ct.
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 Evans, E. B., Hyde Park, Pa.
 Evans, Evan J., (Io.)
 Evans, G. R., Milwaukee, Wis.
 Evans, Robert T., Deafield, Wis.
 Evans, Thomas, Palmyra, Ohio.
 Evans, T. W., Flint, Io.
 Everts, Nathaniel K., Cannonsburg, Mich.
 Everts, Reuben, New Rutland, Ill.
 Everdell, Robert, Murone, Wis.
 Everest, A. E., Sparlaud, Ill.
 Everest, Charles H., Brooklyn, N. Y.
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 Fairbairn, Robert H., Princeton, Wis.
 Fairbank, J. B., St. Joseph, Mich.
 Fairbank, Samuel B., A. B. C. F. M., *Western India*.
 Fairbanks, Edward T., Medford, Ms.
 Fairbanks, F. J., E. Westminster, Vt.
 Fairbanks, Henry, Hanover, N. H.
 Fairchild, Edwin H., Oberlin, O.
 Fairchild, James H., Oberlin, O.
 Fairley, Samuel, Philadelphia, Pa.
 Farnham, Lucien, Newark, Ill.
 Farnsworth, Wilson A., A. B. C. F. M., *Western Turkey*.
 Farrar, Henry, Dalton, N. H.
 Farrar, John A., South Troy, Vt.
 Farwell, Asa, Bentonport, Io.
 Fay, Henry C., Norton, Ms.
 Fay, Levi L., Moss Run, O.
 Fay, Prescott, Rochester, N. H.
 Fay, Solomon P., Bangor, Me.
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 Fellows, Silenus H., Wauregan, Ct.
 Felt, Joseph B., Salem, Ms.
 Fenn, Benjamin, Nelson, O.
 Fenn, Stephen, Cornwall, Ct.
 Fenwick, William H., Portland, Me.
 Fenwick, Kenneth M., Kingston, C. W.
 Ferrin, Clark E., Hinesburg, Vt.
 Ferrie, L. Z., Pittsfield, N. H.
 Fessenden, Thomas K., Farmington, Ct. [H.]
 Field, Artemas C., New Alstead, N. Field, David D., Stockbridge, Ms.
 Field, George W., Bangor, Me.
 Field, Pundar, North Pitcher, N. Y.
 Field, Thomas P., New London, Ct.
 Fifeild, Lebbers B., Cedar Falls, Io.
 Finch, J. B., Nebraska City, Neb.
 Finney, Charles G., Oberlin, O.
 Fisher, Caleb E., Lawrence, Ms.
 Fisher, George E., Ashburnham, Ms.
 Fisher, George P., New Haven, Ct.
 Fisher, George W., Saugerties, N. Y.
 Fisk, Eli C., Havana, Ill.
 Fisk, Franklin W., Chicago, Ill.
 Fisk, Perrin B., Dracut, Ms.
 Fiske, Albert W., Fisherville, N. H.
 Fiske, Asa S., Rockville, Ct.
 Fiske, Daniel T., Newburyport, Ms.
 Fiske, Frederick A., Morehead City, N. C.
 Fiske, Fredrick A., Raleigh, N. C.
 Fiske, John B., Grand Haven, Mich.
 Fiske, John O., Bath, Me.
 Fiske, Warren C., Colchester, Ct.
 Fitch, Elazer T., New Haven, Ct.
 Fitts, Calvin R., Harvard, Ill.
 Fittz, James H., West Boylston, Ms.
 Fitz, Daniel, Ipswich, Ms.
 Fleming, A., Burlington, Vt.
 Fletcher, Adin H., Pontiac, Mich.
 Fletcher, James, North Danvers, Ms.
 Forbes, Ephraim, Patten, Me.
 Forbes, William A., Halifax, Ms.
 Follett, Walter, Temple, N. H.
 Folsom, George De F., Fairhaven, Ct.
 Foote, Hiram, Waukesha, Wis.
 Foote, Horatio, Quincy, Ill.
 Foote, Lucius, Rockford, Ill.
 Foote, W. W., Lafayette, O.
 Forbes, Samuel B., West Winsted, Ct.
 Ford, Francis F., Kalamazoo, Mich.
 Ford, George, Tolland, Ms.
 Ford, James T., Stowe, Vt.
 Forsyth, Joseph, Massawippi, C. E.
 Fosdick, A. J., New Alstead, N. H.
 Foster, Aaron E., Charlemon, Ms.
 Foster, Addison T., Lowell, Ms.
 Foster, Amos, Putney, Vt.
 Foster, Andrew B., Orange, Ms.
 Foster, Benjamin F., Dunmerston, Vt.
 Foster, Davis, West Newbury, Ms.
 Foster, Eden B., Lowell, Ms.
 Foster, Lemuel, Blue Island, Ill.
 Foster, Roswell, Chicopee, Ms.
 Foster, William C., Wiburham, Ms.
 Fowle, Hanford, Fulton, Wis.
 Fowler, Stacy, Millbury, Ms.
 Fowler, William C., Durham Center, Ct.
 Fox, A. K., Sauk Center, Min.
 Fox, Daniel W., Newtown, Ct.
 Fox, Jared W., Ridgeway, Kan.
 Francis, Lewis, Castleton, Vt.
 Frankluth, Henry, Dubuque, Io.
 Frasier, John, Woolaibra, *New South Wales*.
 Fraizer, James M., Saybrook, O.
 Frear, Walter, Santa Cruz, Cal.
 Freeland, Samuel M., Detroit, Mich.
 Freeman, George E., Port Norfolk, Ms.
 Freeman, Hiram, Genesee, Wis.
 Freeman, John R., Andover, Ct.
 Freeman, Joseph, Hanover, Ms.
 French, Edward B., (Ms.)
 French, J. Clement, Brooklyn, N. Y.
 French, Lyndon S., Franklin, Vt.
 French, S. Franklin, Hamilton, Ms.
 Frink, B. Merrill, Mt. Vernon, N. H.
 Frink, Dennis C., Melbourne, C. E.
 Frisbie, Alvah L., Danbury, Ct.
 Frost, Daniel D., Litchfield, Mich.
 Frost, Luther P., Evans Center, N. Y.
 Frowen, Abraham, La Grange, Mo.
 Fry, George V., Lexington, O.
 Fuller, Alexander, Jr., Chiltonville, Ms.
 Fuller, Americus, Hallowell, Me.
 Fuller, Francis L., De Kalb, Ill.
 Fuller, Josiah G.
 Fuller, Robert W., Stowe, Ms.
 Furber, Daniel L., Newton Center, Ms.
 Gage, William L., Chelsea, Ms.
 Gale, Edmund, Fairbault, Min.
 Gale, Nahum, Lee, Ms.
 Gale, Wakefield, Rockport, Ms.
 Galloway, M., Marion, N. Y.
 Gallup, James A., Madison, Ct.
 Galpin, Charles, Excelsior, Minn.
 Gannett, Allen, Boston, Ms.
 Gannett, George, Boston, Ms.
 Gardner, Austin, West Granville, Ms.
 Garland, David, Bethel, Me.
 Garman, John H., North Orange, Ms.
 Garney, E. W., Dunleith, Ill.
 Garrette, Edmund Y., Millbury, Ms.
 Gates, Charles H., Oskaloosa, Io.
 Gates, Hiram N., Northfield, Ct.
 Gates, M. A., Peru, Vt.
 Gay, Ebenezer, Bridgewater, Ms.
 Gay, Joshua S., Byfield, Ms.
 Gay, William M., Pittsfield, Ms.
 Gaylord, Rueben, Omaha, Neb.
 Gaylord, William L., Fitzwilliam, N. H.
 Gear, Daniel L., Philadelphia, Pa.
 Geor, Heman, Lindenville, O.
 Geikie, Archibald, E. Granville, Ms.
 Gerould, Moses, Langdon, N. H.
 Gerould, Samuel L., Stoddard, N. H.
 Gibbs, Charles, Earlville, Io.
 Gibbs, Daniel, Gilead, Ct.
 Gibbs, John, Bell Port, N. Y.
 Gibbs, Samuel T., James Port, N. Y.
 Giddings, Ed. J., W. Stockbridge, Ms.
 Giddings, Solomon P., Rutland, Vt.

- Gilbert, Edwin R., Wallingford, Ct.
 Gilbert, James B., Maquoketa, Io.
 Gilbert, L. C., East Prairieville, Min.
 Gilbert, William H., Brattleboro', Vt.
 Giles, W. H., A. B. C. F. M., *Western Turkey*.
 Gill, William, River Falls, Wis.
 Gilman, Edward W., Stonington, Ct.
 Gladuza, Washington, North Adams, Ms.
 Gleason, George L., Bristol, Vt.
 Gleed, John, Waterville, Vt.
 Glidden, Kiah B., Redding, Ct.
 Glidden, N. Dimmic, Leonidas, Mich.
 Glines, Jeremiah, Granby, Vt.
 Goddard, Chas. G., W. Hartland, Ct.
 Goodale, Osee M., Chesuning, Mich.
 Goodell, Constans L., New Britain, Ct.
 Goodell, William, A. B. C. F. M., *Western Turkey*.
 Goodenough, Algernon M., Mystic Bridge, Ct.
 Goodenough, Arthur, Ellsworth, Ct.
 Goodenough, Smith B., Independence, Io.
 Goodhue, Daniel, Troy, N. H.
 Goodhue, Henry A., West Barnstable, Ms.
 Goodhue, N., Whitewater, Wis.
 Goodrich, Chauncey, A. B. C. F. M., *North China*.
 Goodrich, Chauncey, New Haven, Ct.
 Goodrich, J. E., Burlington, Vt.
 Goodrich, George D., Denver, Col. Ter.
 Goodrich, Lewis, Stratham, N. H.
 Goodsell, Dana, Philadelphia, Pa.
 Goodwin, Daniel, Mason, N. H.
 Goodwin, E. P., Columbus, O.
 Goodwin, Henry M., Rockford, Ill.
 Goodyear, George, Temple, N. H.
 Gore, Darius, Lamoille, Ill.
 Gould, David H., Morah, N. Y.
 Gould, George H., Hartford, Ct.
 Gould, Mark, Chichester, N. H.
 Gould, Samuel L., Albany, Me.
 Gould, William, Pawtucket, R. I.
 Graf, John F., Davenport, Io.
 Granger, Calvin, Hubbardton, Vt.
 Grant, Henry M., Webster Groves, Mo.
 Grant, Joel, Chicago, Ill.
 Grassie, Thomas G., Richmond, Me.
 Grattan, Harvey, Laingsburg, Mich.
 Graves, Alpheus, Iowa Falls, Io.
 Graves, Nathaniel D., Beloit, Wis.
 Graves, Joseph S., Aurora, O.
 Gray, Asahel R., Coventry, Vt.
 Gray, James, Guilford, O.
 Gray, John, Lawrenceville, N. Y.
 Greely, Edward H., Methuen, Ms.
 Greely, Stephen S., Oswego, N. Y.
 Greene, Henry S., Ballard Vale, Ms.
 Greene, Joseph K., A. B. C. F. M., *Western Turkey*.
 Greene, John M., Hatfield, Ms.
 Greene, Richard G., Springfield, Ms.
 Greene, William B., Needham, Ms.
 Gridley, Frederick, Newington, Ct.
 Griffin, George H., Milford, Ct.
 Griffin, Nathaniel H., Williamstown, Ms.
 Grilbths, G., Cincinnati, O.
 Griggs, Leve'ett, Bristol, Ct.
 Griggs, L. S., Owatonna, Min.
 Griswold, Samuel, —, New York.
 Grosvenor, Charles P., Canterbury, Ct.
 Grout, Aldin, A. B. C. F. M., *South Africa*.
 Grout, Henry M., West Rutland, Vt.
 Grout, Lewis, West Brattleboro', Vt.
 Grout, Samuel N., Big Rock, Io.
 Grush, James W., Hopkinton, N. Y.
 Guernsey, Jesse, Dubuque, Io.
 Guild, Charles L., Wabaussee, Kan.
- Guild, Rufus B., Galva, Ill.
 Gulick, John T., A. B. C. F. M., *North China*.
 Gulick, L. J., A. B. C. F. M., *Sandwich Islands*.
 Gulick, Peter J., A. B. C. F. M., *Sandwich Islands*.
 Gulliver, John P., Chicago, Ill.
 Gunney, John H., New Braintree, Ms.
 Hackett, Simeon, Temple, Me.
 Hadley, James B., Campton, N. H.
 Haines, T. V., Ossipee, N. H.
 Hale, John G., East Poutney, Vt.
 Haley, Frank, Wolfborough, N. H.
 Hall, A., Collinsville, Ct.
 Hall, Edwin, Jr., New Hartford, Ct.
 Hall, Elliot C., Jamestown, N. Y.
 Hall, E. Edwin, Guilford, Ct.
 Hall, Eli N., (N. Y.)
 Hall, Gordon, Northampton, Ms.
 Hall, Heman B., Dover, O.
 Hall, H. K., Stratford, Ct.
 Hall, James, Center, Wis.
 Hall, Jeffries, Chesterfield, N. H.
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 Hall, William, London, Mich.
 Halliday, J. C., Oakham, Ms.
 Halliday, Samuel B., New York.
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 Hallock, J. A., Palatine, Ill.
 Hallock, Luther C., Wading River, L. I.
 Hallock, W. O., Kiantone, N. Y.
 Hallock, William A., 150 Nassau St., New York. [Ms.]
 Hamilton, B. Franklin, No. Andover, Hamilton, Dillis D., Clarence Hollow, N. Y. [Mo.]
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 Hammond, Henry L., Chicago, Ill.
 Hammond, Wm. B., Lenox, N. Y.
 Hancock, Charles, Buda, Ill.
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 Harding, Charles, A. B. C. F. M., *Western India*.
 Harding, Henry, Machias, Me.
 Harding, John W., Longmeadow, Ms.
 Harding, Sewall, Auburndale, Ms.
 Harding, Williard M., Boston, Ms.
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 Harlow, Lincoln, Olathe, Kan.
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 Harris, J. W., Grand Rapids, Wis.
 Harris, Leonard W., No. Bridgton, Me.
 Harris, Samuel, Bangor, Me.
 Harris, Stephen, Altona, Ill.
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 Harrison, —, —, Ind., Io.
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 Harrison, Samuel, Providence, R. I.
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 Hartshorn, Vaola J., Enfield, N. H.
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 Hartwell, John, Becket, Ms.
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 Harvey, Wheelock N., Wilton, Ct.
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 Haskell, Henry C., A. B. C. F. M., *Turkey*.
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 Haskell, William H., Westbrook, Me.
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 Haskins, Benjamin F., Victoria, Ill.
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 Hatch, Reuben, Benzonia, Mich.
 Hatch, Roger C., Warwick, Ms.
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 Haven, Joseph, Chicago, Ill.
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 Hawes, Joel, Hartford, Ct.
 Hawes, Josiah T., Litchfield, Me.
 Hawley, Zerah K., Memphis, Tenn.
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 Hay, William, Scotland, C. W.
 Hayes, Gordon, (Io.)
 Hayes, Joseph M., West Salem, Wis.
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 Hayward, Sylvanus, South Berwick, Me.
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 Hazen, Austin, Jericho Center, Vt.
 Hazen, Henry A., Plymouth, N. H.
 Hazen, Timothy A., Egremont, Ct.
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 Healey, Joseph W., Chicago, Ill.
 Heaton, Isaac E., Fremont, Neb.
 Hebard, Frederick, Dennis, Ms.
 Helmer, C. D., Chicago, Ill.
 Hemenway, Daniel, Sulfield, Ct.
 Hemenway, Samuel, Salem, Io.
 Henry, William D., Jamestown, N. Y.
 Herbert, Charles D., (Ms.)
 Herbert, R. L., Fairhaven, Vt.
 Herrick, E. E., Colchester, Vt.
 Herrick, George F., A. B. C. F. M., *Western Turkey*.
 Herrick, Horace, Wolcott, Vt.
 Herrick, James, A. B. C. F. M., *Madura*.
 Herrick, Samuel E., Chelsea, Ms.
 Herrick, William D., Gardner, Ms.
 Herrick, William T., Clarendon, Vt.
 Hess, Henry, Elgin, Io.
 Hess, Riley J., Grand Rapids, Mich.
 Hetrick, Andrew J., Westport, Ct.
 Hen de Bourck, William H., Dyersville, Io.
 Hibbard, David S., South West Harbor, Me.
 Hickok, Henry P., Burlington, Vt.
 Hickox, Dornel L., Bristol, O.
 Hicks, William W., Brooklyn, N. Y.
 Hildeu, Ephraim N., Great Falls, N. H.
 Higby, H. P., Beloit, Wis.
 Higgins, Lucius H., Lanark, Ill.
 Higley, Henry M., Gaines, N. Y.
 Higley, Henry O., Castleton, Vt.
 Hildreth, Edward, Wabashaw, Min.
 Hill, Charles J., Gloversville, N. Y.
 Hill, George E., Saxonville, Ms.
 Hill, J. J., Fayette, Io.
 Hillard, Elias B., Kensington, Ct.
 Hills, James D., Hollis, N. H.
 Hills, William S., Wellsburg, N. Y.
 Hiltou, John N., North Bridgewater, Ms.
 Hine, Orlo D., Lebanon, Ct.

- Hine, Sylvester, Staffordville, Ct.
 Hingley, H., Cape North, Cape Breton.
 Hinman, H. H., Mendi, Africa.
 Hinsdale, Charles J., Blandford, Ms.
 Hitchcock, Allen B., (Ill.)
 Hitchcock, Calvin, Wrentham, Ms.
 Hitchcock, George B., Kingston, Mo.
 Hitchcock, Henry C., Plato, O.
 Hitchcock, Milan K., Westminster, Ms.
 Hoadley, L. Ives, Craftsbury, Vt.
 Hobart, L. Smith, Syracuse, N. Y.
 Hobbs, Simon L., Southville, Ms.
 Hodges, James, Shirland, Ill.
 Hodgman, Edwin R., Westford, Ms.
 Holbrook, Amos, Boxboro', Ms.
 Holbrook, John C., Homer, N. Y.
 Holley, Platt E., Riverton, Ct.
 Holliday, H. M., St. Johnsbury, Vt.
 Hollister, P. H., Stanwich, Ct.
 Holman, Morris, Deering, N. H.
 Holman, Sidney, Goshen, Ms.
 Holmes, Henry M., Lunenburg, Vt.
 Holmes, James, Auburn, N. H.
 Holmes, John M., Jersey City, N. J.
 Holmes, Otis, Sandwich, N. H.
 Hubbell, Henry L., (Ms.)
 Holmes, Theodore J., East Hartford, Ct.
 Holton, I. F., Medford, Ms.
 Holway, John, Leon, Wis.
 Holyoke, William E., Bunker Hill, Ill.
 Homes, Francis, Lynn, Ms.
 Homes, Thomas H., Clay, Io.
 Hood, Jacob, Lynnfield Center, Ms.
 Hood, J. Augustine, Ludon Center, N. H.
 Hooper, E. Cornelius, Nashua, N. H.
 Hooper, Edward P., Medford, Ms.
 Hooper, Henry B., Boston, Ms.
 Hooper, Joseph, Brooklyu, O.
 Hoover, Charles, River Head, L. I.
 Hopkins, Erastus, Northampton, Ms.
 Hopkins, Henry, Westfield, Ms.
 Hopkins, Mark, Williamstown, Ms.
 Hopkins, Samuel, Standish, Me.
 Hopkinson, Benjamin B., Middle Haddam, Ct.
 Hopley, Samuel, Norwich, Ct.
 Hoppin, James M., New Haven, Ct.
 Hopwood, I. B., Cresco, N. Y.
 Horton, Francis, Barrington, R. I.
 Hosford, Isaac, Fairlee, Vt.
 Hosford, Oramel, Olivet, Mich.
 Hosmer, Samuel D., Nantucket, Ms.
 Hough, Lent S., Wolcott, Ct.
 Houghton, A. H., Lansing, Io.
 Houghton, James C., Chelsea, Vt.
 Houghton, James D., Adams, N. Y.
 Houghton, William A., Berlin, Ms.
 House, Albert V., Monticello, Min.
 Houston, Hiram, Sandy Point, Me.
 Hovenden, Robert, Medina, O.
 Hovey, George L., Hartford, Ct.
 Hovey, Horace C., New Albany, Ind.
 How, Benjamin, Hudson, N. H.
 Howard, Jacob T., Holland, Vt.
 Howard, Martin S., Groveland, Ms.
 Howard, Rowland B., Farmington, Me.
 Howard, William, No. Guilford, Ct.
 Howe, E. Frank, Terre Haute, Ind.
 Howe, Elbridge G., W. Ukegan, Ill.
 Howe, Samuel, Greenwich, Ct.
 Howell, James, St. Johns, Newf'd.
 Howland, William W., A. B. C. F. M., Ceylon.
 Hoyt, Gilman A., Warrensburg, Mo.
 Hoyt, James S., Port Huron, Mich.
 Hoyt, Otto S., New Haven, Vt.
 Hubbard, Chauncey H., Bennington, Vt.
 Hubbard, George B., Aurora, Ill.
 Hubbard, James M., Middleton, Ms.
 Hubbard, Richard, Boston, Ms.
 Hubbard, T. S., Gaysville, Vt.
 Hubbell, Henry L., (Ms.)
 Hubbell, James W., Milford, Ct.
 Hubbell, Stephen, North Stonington, Ct.
 Hughson, Simeon S., Newark, N. J.
 Hulbert, Calvin B., New Haven, Vt.
 Humphrey, Chester C., Cass, Io.
 Humphrey, John P., Winchester, N. H.
 Humphrey, Simon J., Chicago, Ill.
 Hunt, Daniel, Pomfret, Ct.
 Hunt, N. A., Sterling, Min.
 Hunt, Nathan S., Bozrah, Ct.
 Hunt, Ward I., Orangeville, N. Y.
 Huntington, Andrew, Freehold, N. J.
 Huntington, Elijah B., Stamford, Ct.
 Huntington, George, Providence, R. I.
 Huntington, H. S., Warner, N. H.
 Hurd, A. C., Weymouth, O.
 Hurd, Fayette, Richmond, Mich.
 Hurd, Philo R., Romeo, Mich.
 Hurlburt, Everett B., Elkhorn City, Neb.
 Hurlburt, Joseph, Fort Atkinson, Io.
 Hutehins, Robert G., Brooklyu, N. Y.
 Hutclinson, John C., Townsend, Ms.
 Hyde, Azariah, Polo, Ill.
 Hyde, Charles, Ellington, Ct.
 Hyde, Charles M., Brimfield, Ms.
 Hyde, Henry F., West Woodstock, Ct.
 Hyde, James T., Middlebury, Vt.
 Hyde, Nathaniel A., Indianapolis, Ind.
 Hyde, Silas S., Norvell, Mich.
 Hyde, William A., Lyme, Ct.
 Ide, Alexis W., Stafford Springs, Ct.
 Ide, Jacob, West Medway, Ms.
 Ide, Jacob, Jr., Mansfield, Ms.
 Ilesly, Horatio, West Minot, Me.
 Ingalls, Alfred, Smithville, N. Y.
 Ingersoll, Edward P., Malden, Ill.
 Ireland, William, A. B. C. F. M., South Africa.
 Irons, William, Pierpont, O.
 Isham, Austin, Roxbury, Ct.
 Iverson, John, Warren Center, Pa.
 Ives, Alfred E., Castine, Me. (Ms.)
 Jackson, Benjamin F., Edgartown, Jackson, John, Otsego, Mich.
 Jackson, Samuel C., Andover, Ms.
 Jackson, Samuel N., Montreal, C. E.
 Jackson, William C., Dunstable, Ms.
 Jacobus, Isaac, Junction City, Kan.
 Jaggar, Edwin L., Warren, Ms.
 James, Horace, New Herne, N. C.
 James, William, Woodhaven, N. Y.
 Jameson, Ephraim O., Salisbury, Ms.
 Jameson, James, Exeter, N. H.
 Jeffers, Deodate, Kalamazoo, Mich.
 Jenkins, J. H., Lebanon, O.
 Jenkins, John J., Brookfield, O.
 Jenkins, J. L., Gainesville, N. Y.
 Jenkins, Jonathan L., Hartford, Ct.
 Jenkins, Thomas, Johnstown, Pa.
 Jeus, George M., Shullsburg, Wis.
 Jenney, Elisha, Galesburg, Ill.
 Jennings, Isaac, Bennington Center, Vt.
 Jennings, William J., Coventry, Ct.
 Jenning, Edwin, Winchester, N. H.
 Jesup, Henry G., Amherst, Ms.
 Jewett, George B., Salem, Ms.
 Jewett, John E. B., Pepperell, Ms.
 Jewett, Merrick A., Terre Haute, Ind.
 Jewett, Spofford D., Middlefield, Ct.
 Jewett, William R., Fisherville, N. H.
 Joelyu, Simeon S., Williamsburg, N. Y.
 Johnson, Albion H., Limington, Me.
 Johnson, A. P., Pontiac, Ill.
 Johnson, Edward, A. B. C. F. M., Sandwich Islands.
 Johnson, Edwin, Baltimore, Md.
 Johnson, George S., Rockford, Ill.
 Johnson, J. A., San Bernardino, Cal.
 Johnson, Joseph B., Uxbridge, Ms.
 Johnson, Samuel, Newark Valley, N. Y.
 Johnson, T. Henry, Bethel, Vt.
 Johnston, J., (Can.)
 Jones, Charles, Lafayette, N. Y.
 Jones, D., Arena, Wis.
 Jones, Darius E., Grinnell, Io.
 Jones, Ehjah, Minot, Me.
 Jones, Elisha C., Southington, Ct.
 Jones, Franklin C., Franklin, Ct.
 Jones, George M., Callao, Mo.
 Jones, Harvey, Geneva, Kan.
 Jones, Henry, Bridgeport, Ct.
 Jones, Henry W., Hingham, Ms.
 Jones, J. A., Foreston, Io.
 Jones, J., Spring Green, Wis.
 Jones, Jesse H., Antwerp, N. Y.
 Jones, John E., Newburgh, O.
 Jones, John H., Delaware, O.
 Jones, Joseph H., Westchester, Ind.
 Jones, L. H., ———, Neb.
 Jones, Samuel, St. Louis, Mo.
 Jones, Thomas, Olivet, Mich.
 Jones, T. Newton, North Reading, Ms.
 Jones, Thomas W., (Mich.)
 Jones, Warren G., Salem, Ct.
 Jones, William L., Eureka City, Cal.
 Jones, W. W., Berlin, Wis.
 Jordan, Ebenezer S., Cumberland Center, Me.
 Jordan, William V., Andover, Me.
 Joslyn, William R., Burke, Vt.
 Joth, T. T., Fort Atkinson, Io.
 Judd, Henderson, (Mich.)
 Judisch, Frederick W., Grandview, Io.
 Juddins, Benjamin, Clinton, Ms.
 Judson, Gould C., New Road, N. Y.
 Judson, Philo, Rocky Hill, Ct.
 Judson, Sylvanus M., Sylvania, O.
 Kean, J. R., Cornwallis, N. S.
 Kedzie, Adam S., Somerset, Mich.
 Keeler, Seneca M., Smyrna, N. Y.
 Keeler, Seth H., Calais, Me.
 Keene, Luther, No. Brookfield, Ms.
 Keep, John, Oberlin, O.
 Keep, John, Bristol, Wis.
 Keep, John R., Hartford, Ct.
 Keep, Marcus R., No. 11 Ashland, Me.
 Keep, Theo. J., Oberlin, O.
 Keith, William A., Brookfield, Io.
 Kellogg, Erastus M., Manchester, N. H.
 Kellogg, Martin, Oakland, Cal.
 Kellogg, Sylvanus H., Wayne, Ill.
 Kelsey, Henry S., Granby, Ms.
 Kelsey, Lysander, Columbus, O.
 Kelso, Samuel, West Millgrove, O.
 Kemp, George S., Newfield, Me.
 Kendall, Charles, Auburn, Ms.
 Kendall, Henry A., East Concord, N. H.
 Kendall, S. C., Webster, Ms.
 Kendrick, Daniel, Portland, Me.
 Kennedy, Joseph R., Chandlerville, Ill.
 Kent, Cephas H., Ripton, Vt.
 Kerchum, Orville, East Pharsalia, N. Y.
 Keyes, R. N., Conneant, O.
 Kidder, A., Eau Claire, Wis.
 Kidder, Corbin, Orland, Ind.
 Kidder, James W., Middleville, Mich.
 Kidder, John S., Wayland, Mich.
 Kilbourn, James, Racine, Wis.
 Kimball, Caleb, Medway, Ms.
 Kimball, David, Hanover, N. H.
 Kimball, Edward P., Blairstown, Io.
 Kimball, George P., Wheaton, Ill.
 Kimball, James P., Falmouth, Ms.

- Kimball, Moses, Acutneyville, Vt.
Kimball, Reuben, North Conway, N. H.
- Kineaid, William, Laporte, O.
King, B., Boscobel, Wis.
King, Henry D., Iowa City, Io.
King, Jonas, A. B. C. F. M., Greece.
King, Stephen, Ryckman's Corner, C. W.
- Kingman, Matthew, Amherst, Ms.
Kingsbury, John D., Bradford, Ms.
Kingsbury, J. W., Quechee, Vt.
Kingsbury, Samuel, Tamworth, N. H.
- Kingsbury, William H., Pomfret, Vt.
Kingsley, David H., Elk Grove, Ill.
Kingsley, J. C., Welshfield, O.
Kinney, Ezra D., Darien Depot, Ct.
Kinney, Martin P., Rockford, Ill.
Kirk, Edward N., Boston, Ms.
Kirkland, Elias E., Homestead, Mich.
Kitchel, Harvey D., Middlebury, Vt.
Kittredge, Charles B., Westboro', Ms.
Knapp, George C., A. B. C. F. M., Eastern Turkey.
Knapp, Nathan B., Sandy Creek, N. Y.
- Knight, Elbridge, Maple Grove, Me.
Knight, Merrick, Broad Brook, Ct.
Knight, P. S., Oregon City, Or.
Knight, Richard, South Hadley Falls, Ms.
- Knouse, William H., Cutchogue, L. I.
- Knowles, David, Columbus City, Io.
Knowlton, Francis B., South Paris, Me.
- Knowlton, Stephen, W. Medway, Ms.
Knox, William J., Augusta, N. Y.
Krebs, Ludwick, Colpoys's Bay, C. W.
- Kyte, Felix, Lumberland, N. Y.
Kyte, Joseph, No. Waterford, Me.
Labaree, Benjamin, Boston, Ms.
Labaree, Benjamin, A. B. C. F. M., Nestorians.
- Labaree, John C., Randolph, Ms.
Ladd, Alden, Roxbury, Vt.
Ladd, Daniel, A. B. C. F. M., Western Turkey.
Ladd, Horatio O., Cromwell, Ct.
Ladd, J. B., Hebron, Min.
La Due, Samuel P., Irving, Io.
Laird, James, Guildhall, Vt.
Laird, J. H., Fairfield, O.
Lamb, Edward E., Rosttown, O.
Lancashire, Henry, Mora, N. Y.
Lancaster, Daniel, New York.
Lane, Daniel, Bell's Plains, L.
Lane, James P., Andover, Ms.
Lane, John W., Whately, Ms.
Lane, Larmon B., Wellington, O.
Lanfear, R. J. Phelps, Hartford, Ct.
Langpaap, J. Henry, Lansing, Io.
Langworthy, Isaac P., Chelsea, Ms.
Lanphear, Orpheus T., New Haven, Ct.
- Lathrop, A. C., Tomah, Wis.
Latimer, E., Morgan, O.
Laughlin, Arthur D., Bever, Mo.
Laurie, Thomas, West Roxbury, Ms.
Lawrence, Amos E., Springfield, Ms.
Lawrence, Edward A., Orford, N. H.
Lawrence, John, Wilton, Me.
Lawrence, Robert F., New London, Ct.
Lawson, Francis, Rockton, Ill.
Leach, Cephas A., (Ill.)
Leach, Giles, Wells, Me.
Learned, Robert C., Plymouth, Ct.
Leavitt, George R., Lancaster, Ms.
Leavitt, Harvey F., Middlebury, Vt.
Leavitt, Jonathan, Providence, R. I.
Leavitt, Joshua, New York.
Leavitt, William, West Buxton, Me.
Le Bosquet, John, Danbury, N. H.
Lee, Hiram W., Balubridge, N. Y.
- Lee, Samuel, New Ipswich, N. H.
Lee, Samuel H., Bangor, Me.
Leeds, Samuel P., Hanover, N. H.
Leete, Theodore A., Blandford, Ms.
Leffingwell, Lyman, Ontario, Ill.
Leonard, Aaron L., Burlington, Io.
Leonard, D. L., Darlington, Wis.
Leonard, Edwin, Rochester, Ms.
Leonard, Hartford P., Bridgewater, Ms.
Leonard, Julius Y., A. B. C. F. M., Western Turkey.
Leonard, L. Muel, McLean, Ill.
Leonard, Stephen C., Oberlin, O.
Leonard, William, Dana, Ms.
Levings, Israel, Madrid, N. Y.
Lewis, E. R., Pottsville, Pa.
Lewis, Edwin N., Ottawa, Ill.
Lewis, Elisha M., Wheatland, Mich.
Lewis, George, Bedford, Ms.
Lewis, John R., Booneville, N. Y.
Lewis, Richard, Vanhook Hill, C. W.
Lewis, Wales, Pittston, Me.
Lewi, William S., Pleasanton, Mich.
Liggitt, James D., Leavenworth, Kan.
Lightbody, Thomas, St. Charles, Ill.
Lillie, A., Pewaukee, Wis.
Lillie, Adam, Montreal, C. E.
Lincoln, John K., Bangor, Me.
Lindsay, Charles E., Southprt, Ct.
Linsley, Ammi, North Haven, Ct.
Linsley, Joel H., East Granby, Ct.
Little, Charles, Woodbury, Ct.
Little, Elbridge G., North Middleboro', Ms.
Littlefield, Ozias, Bristol, Io.
Livingmore, Aaron R., Lebanon, Ct.
Liverston, William W., A. B. C. F. M., Western Turkey.
Livingstone, Charles, U. S. Consul, (Ms.)
Lloyd, John, Pomeroy, O.
Lloyd, William A., Morris, Ill.
Lockwood, Benjamin C., Williamsburg, L. I.
Long, Walter R., Syracuse, N. Y.
Longley, Moses M., Fitchburg, Ms.
Loomis, Aretas G., Bethlehem, Ct.
Loomis, A. L. P., Fort Atkinson, Wis.
Loomis, Elihu, Littleton, Ms.
Loomis, Henry, Jr., North Manchester, Ct.
Loomis, Theron, Menomonee, Wis.
Loper, Stephen A., New Fairfield, Ct.
Lord, Charles, Buckland, Ms.
Lord, Charles E., Westboro', Ms.
Lord, Daniel, Bridgeport, Ct.
Lord, John M., S. Dartmouth, Ms.
Lord, Nathan, Hanover, N. H.
Lord, Thomas N., North Yarmouth, Me.
Lord, William H., Montpelier, Vt.
Lord, Amasa Yarmouth, Me.
Loring, Asa T., Osage, Io.
Loring, Henry S., Monson, Me.
Loring, Joseph, No. Edgecomb, Me.
Loring, Levi, Haverhill, Ms.
Lorriaux, Theophile, Quievy, France.
Loseh, Henry, (N. Y.)
Lothrop, Charles D., Amherst, Ms.
Loughard, James, Morris, Ill.
Lounsberry, Henry A., Hyannis, Ms.
Love, William De L., Milwaukee, Wis.
Loving, Henry D., Conneaut, Pa.
Lucas, Hazeal, Maple Rapids, Mich.
Luce, Leonard, Westford, Ms.
Ludlow, Henry G., Norwich, Ct.
Lunn, Samuel Y., Groton, N. Y.
Lyman, Addison, Sheffield, Ill.
Lyman, Charles N., Canton Center, Ct.
Lyman, David B., A. B. C. F. M., Sandwich Islands.
Lyman, Ephraim, Northampton, Ms.
Lyman, George, Sutton, Ma.
- Lyman, Giles, Mariboro', N. H.
Lymau, Huntington, Forest Grove, Or.
Lyman, Solomon, Easthampton, Ms.
Lyman, Timothy, Killingworth, Ct.
Lyon, A. B., Salisbury, Vt.
Lyon, James H., Woodstock, Ct.
Macalister, William, Metis, C. E.
Macallum, Daniel, Warwick, C. W.
Macdonald, Alexander, Montreal, C. E.
Machin, Charles, Flat Rock, Mich.
Mack, Josiah A., Mohne, Ill.
Magill, Seagrove W., New Haven, Ct.
Magoun, George F., Grinnell, Io.
Mahan, Asa, Adrian, Mich.
Mallery, William W., Springfield, Ms.
Malby, B. K., Cincinnati, O.
Malby, Erastus, Taunton, Ms.
Mandell, William A., Boston, Ms.
Manly, J. G., Toronto, C. W.
Mann, Asa, Bath, N. H.
Mann, Joel, New Haven, Ct.
Manning, Abel E., Concord, N. H.
Manning, Jacob M., Boston, Ms.
Manning, Sam'l, West Farmington, O.
Manson, Albert, Quasqueton, Io.
Manwell, Benjamin F., Turner, Me.
Marble, William H., Waterloo, Io.
Marble, A. L., Piermont, N. H.
Marden, George N., Orland, Me.
Markham, Renben F., Newark, Ill.
Marling, Francis H., Toronto, C. W.
Marsh, Abraham, Tolland, Ct.
Marsh, Frederick, Winchester Center, Ct.
Marsh, John, New York City.
Marsh, Joseph, Bradford, N. H.
Marsh, Loring B., Franklinville, L. I.
Marsh, Samuel, Underhill, Vt.
Marsh, Sidney H., Forest Grove, Or.
Marshall, Lyman, Harrisville, N. H.
Martin, Benjamin N., New York.
Martin, Moses M., Prescott, Wis.
Marvin, Abijah P., Winchendon, Ms.
Marvin, Charles S., (N. Y.)
Marvin, D. W., Mount Morris, N. Y.
Marvin, Elihu P., Medford, Ms.
Marvin, Sylvanus P., Woodbridge, Ct.
Mason, Edward B., Ravenna, O.
Mason, Javan K., Thomaston, Me.
Mason, Stephen, Marshall, Mich.
Mather, William L., Washington, D. C.
Mathews, Luther P., Colesburg, Io.
Matson, Henry, Newberry, O.
Matson, Lewis E., Chicago, Ill.
Matthews, Caleb W., Sun Prairie, Wis.
Mattison, Israel, Sandwich, Ill.
Maxwell, Abram, East Sunner, Me.
Maynard, Joshua L., Williston, Vt.
Maynard, Urie, Castleton, Vt.
Mayne, N., Bectown, Wis.
McArthur, Henry G., Griggsville, Ill.
McCall, Salmon, Saybrook, Ct.
McCluney, Daniel, Waterford, Vt.
McCollow, James T., Medford, Ms.
McCollow, Wm. A., Council Grove, Kan.
McCord, Robert L., Lincoln, Ill.
McCormick, T. B., Princeton, Ind.
McCully, Charles G., Milltown, Me.
McCune, Robert, Kelly's Island, O.
McEwen, Robert, New London, Ct.
McEwen, S. A., Darlington, Wis.
McFarland, Henry H., Brooklyn, L. I.
McGee, Jonathan, Nashua, N. H.
McGill, Anthony, Ryckman's Corner, C. W. [Ms.]
McGinley, William A., Newburyport, Ms.
McGregor, Alexander, Brockville, C. W.
- McGregor, Dugald, Manilla, C. W.
McIntire, Charles C., Lansing, Mich.
Mekay, James A., Lamont, Mich.
McKeen, Silas, Bradford, Vt.

- McKenzie, Alexander, Augusta, Me.
 McKillican, John, Danville, C. E.
 McKinson, Neil, Kincardine, C. W.
 McKinstry, John A., Richfield, O.
 McLain, Joshua M., Eastmanville, Mich.
 McLaughlin, D. D. T., Morris, Ct.
 McLean, Charles B., Wethersfield, Ct.
 McLean, James, Menasha, Wis.
 McLean, John, McIntyre, C. W.
 McLean, John K., Framingham, Ms.
 McLeod, Hugh, (N. H.).
 McLeod, Norman, Salt Lake City, Utah.
 McLeod, Anson, Topsfield, Mass.
 McVicar, Peter, Topeka, Kan.
 Mead, Hiram, So. Hadley, Ms.
 Mead, Charles M., Andover, Ms.
 Means, George J., Howells', N. Y.
 Means, James H., Dorchester, Ms.
 Means, John O., Roxbury, Ms.
 Mellen, William, A. B. C. F. M., South Africa.
 Mellish, John H., Kingston, N. H.
 Melvin, J., Liverpool, N. S.
 Merriam, George F., Mason, N. H.
 Merriam, Joseph, Randolph, O.
 Merrill, E. H., Ripon, Wis.
 Merrill, E. W., Winnebago City, Min.
 Merrill, J. L., Acworth, N. H.
 Merrill, James H., Andover, Ms.
 Merrill, Orville W., Anamosa, Io.
 Merrill, Samuel H., Portland, Me.
 Merrill, Selah, Leroy, N. Y.
 Merrill, Truman A., Bernardston, Ms.
 Merrill, Thomas, Monroe, Io.
 Merrill, William A., Alfred, Me.
 Merriman, W. E., Ripon, Wis.
 Merritt, E. W., Staford, Ct.
 Merritt, William C., Dallas City, Ill.
 Merry, Thomas T., Norway, Me.
 Mershon, Stephen L., Birmingham, Ct.
 Merwin, Nathan T., Trumbull, Ct.
 Merwin, Samuel J. M. So. H. d. ly Falls, Ms.
 Middleton, James, Elora, C. W.
 Mighill, Nathaniel, East Cambridge, Ms.
 Miles, Edward C., West Falmouth, Me.
 Miles, George H., St. Joseph, Mich.
 Miles, James B., Charlestown, Ms.
 Miles, Harvey, Russell, N. Y.
 Miles, Milo N., Genesee, Ill.
 Millard, Joseph D., Delta, Mich.
 Miller, Alpha, Andover, Ct.
 Miller, Daniel R., Lisbon, Ill.
 Miller, E. K., Oak Creek, Wis.
 Miller, George A., Harrisville, N. Y.
 Miller, John R., Providence, R. I.
 Miller, J. W., Hammond, Wis.
 Miller, Robert D., Pelham, Ms.
 Miller, Rodney A., Worcester, Ms.
 Miller, Samuel, Eaton, N. Y.
 Miller, Simeon, Holyoke, Ms.
 Miller, William, Petersham, Ms.
 Millord, Norman A., Sheboygan, Wis.
 Millikan, Silas F., Wheaton, Ill.
 Milliken, Charles E., Littleton, N. H.
 Mills, Charles L., Jamaica Plain, Ms.
 Mills, Henry, Canton, Ill.
 Mills, John, Marietta, O.
 Miner, Edward G., Beloit, Wis.
 Miner, Henry A., Menasha, Wis.
 Miner, Nathaniel, Salem, Ct.
 Miner, Ovid, Syracuse, N. Y.
 Miner, Samuel E., Monroe, Wis.
 Mitchell, Ammi R., Concord, Io.
 Mitchell, David M., So. Natick, Ms.
 Mitchell, Thos. G., Madison Bridge, Me.
 Mitchell, Walter, Maysville, O.
 Mix, Eldridge, Burlington, Vt.
 Monroe, James, Oberlin, O.
 Monroe, Thomas E., Mt. Vernon, O.
 Montague, E. J., Oconomowoc, Wis.
 Montague, Melzar, Ripon, Wis.
 Montague, Philetus, No. Potsdam, N. Y.
 Monteith, John M., St. Louis, Mo.
 Montgomery, Giles F., A. B. C. F. M., Central Turkey.
 Montgomery, John A., Dwight, Ill.
 Moore, George, Oakland, Cal.
 Moody, Eli, Montague, Ms.
 Moody, Howard, Canterbury, N. H.
 Moore, Erasmus D., Newton, Ms.
 Moore, Henry D., Pittsburg, Pa.
 Moore, Humphrey, Milford, N. H.
 Moore, James D., Clinton, Ct.
 Moore, Justin P., Benicia, Cal.
 Moore, William E. B., Huntington, Ms.
 Moore, William H., Berlin, Ct.
 Morgan, John F., Lawrence, Kan.
 Morgouth, John H., Cumberland Mills, Me.
 Morehouse, Charles M., Sun Prairie, Wis.
 Morgan, Caleb, Murphy, Cal.
 Morgan, Charles, East Troy, Wis.
 Morgan, Henry H., Kalamazoo, Mich.
 Morgan John, Oberlin, O.
 Morgan, John F., Lawrence, Kan.
 Morgan, Stillman, Bristol, Vt.
 Morgans, M. D., Andenried, Pa.
 Morgridge, Charles, Bristol, Me.
 Morley, Sardis B., Andover, Ms.
 Morong, Thomas, Lanesville, Ms.
 Morrill, S. S., Hillsboro' Bridge, N. H.
 Morrill, John, Pocatonia, Ill.
 Morris, Edward, Brodhead, Wis.
 Morris, Myron N., West Hartford, Ct.
 Morris, R., Allen's Grove, Wis.
 Morrison, Nathan J., Olivet, Mich.
 Morrison, Samuel, Portland, Me.
 Morse, Alfred, Austin, Min.
 Morse, Charles F., A. B. C. F. M., Western Turkey.
 Morse, David S., Kalamazoo, Mich.
 Morse, Grosvenor C., Emporia, Kan.
 Morse, Henry C., Union City, Mich.
 Morse, George H., Abington, Ct.
 Morton, Alpha, West Auburn, Me.
 Morton, William D., Huntington, Ct.
 Munger, Sandoz B., A. B. C. F. M., Bombay.
 Munger, Theodore T., Haverhill, Ms.
 Munsell, Joseph R., Harwich, Ms.
 Munson, Frederick, Brookfield, Ct.
 Munson, Myron J., Pittsford, Vt.
 Murdock, David, New Milford, Ct.
 Muse, J. H., Cleveland, O.
 Myers, John C., Plymouth, O.
 Myrick, Osborne, Provincetown, Ms.
 Nall, James, Royal Oak, Mich.
 Nason, John H., Apulia, N. Y.
 Nelson, John, Leicester, Ms.
 Newcomb, George B., Bloomfield, Ct.
 Newcomb, Luther, Cal.
 Newell, Wellington, Brewer Village, Ms.
 Newhall, Ebenezer, Cambridgeport, Ms.
 Newman, Charles, Lanesboro', Ms.
 Newton, James H., Maroa, Ill.
 Nichols, Ammi, Braintree, Vt.
 Nichols, C., Caledonia, Wis.
 Nichols, Charles, New Britain, Ct.
 Nichols, Charles L., Pownall, Me.
 Nichols, H. F. C., Norfolk, N. Y.
 Nichols, John C., Lyme, Ct.
 Nichols, Starr H., Cincinnati, O.
 Nichols, Washington A., Chicago, Ill.
 Noble, Edward W., Truro, Ms.
 Noble, Franklin, Torrington, Ct.
 Noble, Mason, Williamstown, Ms.
 Noble, Thomas K., Beaufort, S. C.
 Norcross, Flavius V., Union, Me.
 North, Simeon, Clinton, N. Y.
 Northrop, Bennet F., Griswold, Ct.
 Northrop, Birdsey G., Saxtonville, Ms.
 Northrop, J. A., Io. (Wis.)
 Northrup, Gilbert S., Geneva, Kan.
 Northrup, J. H., Millville, N. J.
 Norton, Edward, Montague, Ms.
 Norton, F. B., Janesville, Wis.
 Norton, John F., Athol, Ms.
 Norton, Robert, St. Catherine, C. W.
 Norton, Smith, Michigan City, Ind.
 Norton, Thomas S., Dover, Ms.
 Norton, William W., Otto, N. Y.
 Norwood, Francis, Phippsburg, Me.
 Not, Samuel, Wareham, Ms.
 Noyes, Daniel J., Hanover, N. H.
 Noyes, Daniel P., Boston, Ms.
 Noyes, Gardon W., Fair Haven, Ct.
 Noyes, Joseph T., A. B. C. F. M., Madura.
 Noyes, James, Ifiganung, Ct.
 Nutting, George B., A. B. C. F. M., Central Turkey.
 Nutting, John K., Bradford, Io.
 Nutting, Rufus, Saline, Mich.
 Ober, Benjamin, Fayetteville, Vt.
 Odell, Jeremiah, Holland, N. Y.
 Offer, Cyrus, New York.
 Olds, A. D., Lenox, O.
 Oliphant, David, Andover, Ms.
 Orcut, Samuel, Patolague, N. Y.
 Orday, Jairas, Glaukenbury, Ct.
 Orday, Samuel, Neponset, Ill.
 Orr, John, Alfred, Me.
 Orton, James, Brighton, N. Y.
 Orvis, William B., Atlanta, Ill.
 Osborn, Cyrus P., Bristol, R. I.
 Osborn, William H., Grandville, Mich.
 Osunkerhine, P. P., Christian Island, C. W.
 Otis, Israel T., Rye, N. H.
 Otis, Orin F., Providence, R. I.
 Overton, A. A., Avoca, Wis.
 Oviatt, George A., Somers, Ct.
 Owen, Evan, Dodgeville, Wis.
 Oxnard, Frederic, Elgin, Ill.
 Packard, Abel K., Anoka, Min.
 Packard, Alpheus S., Brunswick, Me.
 Packard, Charles, Woolwich, Me.
 Packard, David T., Brighton, Ms.
 Packard, Theophilus, South Deerfield, Ms.
 Page, Alvah C., Elgin, Ill.
 Page, Benjamin St. J., Milwaukee, Wis.
 Page, B. Greeley, Lebanon, Me.
 Page, Caleb F., Milton Mills, N. H.
 Page, Jesse, Atkinson, N. H.
 Page, Robert, West Farmington, O.
 Paine, Albert, Beloit, Wis.
 Paine, George, Ripley, O.
 Paine, John C., Sandwich, Ms.
 Paine, Levi L., Farmington, Ct.
 Paine, Rodney, Hampton, Kan.
 Paine, Sewall, Montgomery Center, Vt.
 Paine, William P., Holden, Ms.
 Painter, Charles C. C., New Marlboro', Ms.
 Palmer, Charles R., Salem, Ms.
 Palmer, Edward S., Waverly, Io.
 Palmer, Edwin B., Southbridge, Ms.
 Palmer, Elliott, (N. Y.)
 Palmer, George W., Polk City, Io.
 Palmer, James M., Biddford, Me.
 Palmer, Ray, New York.
 Palmer, William S., Wells River, Vt.
 Paris, John D., A. B. C. F. M., Sandwich Islands.
 Park, Austin L., Gardiner, Me.
 Park, Calvin E., West Boxford, Ms.
 Park, Edwards A., Andover, Ms.
 Park, Harrison G., Hancock, N. H.
 Parker, Alexander, Los Angeles, Cal.
 Parker, Ammi J., Danville, C. E.

- Parker, Benjamin W., A. B. C. F. M., *Sandwich Islands*.
- Parker, Charles C., Waterbury, Vt.
- Parker, Clement C., Farmington, N. H.
- Parker, Edwin P., Hartford, Ct.
- Parker, Henry E., Hanover, N. H.
- Parker, Henry H., A. B. C. F. M., *Sandwich Islands*.
- Parker, Henry W., Grinnell, Io.
- Parker, Horace, Ashby, Ms.
- Parker, J. D., (Ill.)
- Parker, Leonard S., Derry, N. H.
- Parker, L., Palmyra, Wis.
- Parker, L. F., Grinnell, Io.
- Parker, Lucius H., Galesburg, Ill.
- Parker, Roswell, No. Adams, Mich.
- Parker, R. Davenport, Wyandotte, Kan.
- Parker, William W., Groton, Ms.
- Parker, Wooster, Belfast, Me.
- Parkinson, Royal, Milton, Vt.
- Parmelee, Edway, Toledo, O.
- Parmelee, Ilor. M., Platteville, Wis.
- Parmelee, James B., Hubbardston, Ms.
- Parmelee, Moses P., A. B. C. F. M., *Eastern Turkey*.
- Parnelee, Simon, Oswego, N. Y.
- Parn-lee, Simon, Underhill, Vt.
- Parrey, Porter B., Three Oaks, Mich.
- Parry, H., Bangor, Wis.
- Parsons, Benjamin, Watertown, Ct.
- Parsons, Benjamin F., Nashua, N. H.
- Parsons, Ebenezer G., Derry, N. H.
- Parsons, Henry M., Springfield, Ms.
- Parsons, Isaac, East Haddam, Ct.
- Parsons, John, Kennebunkport, Me.
- Parsons, John C., Sanford, Me.
- Partridge, George C., Batavia, Ill.
- Partridge, Samuel H., York, Me.
- Patch, Rufus, Ontario, Ind.
- Patchin, John, Oswosso, Mich.
- Patrick, Henry J., West Newton, Ms.
- Patten, Moses, Plympton, Ms.
- Patten, William A., Stellapolis, Io.
- Pattengill, Julius S., Walton, N. Y.
- Patton, James L., Greenville, Mich.
- Patton, William, New Haven, Ct.
- Patton, William W., Chicago, Ill.
- Payne, Joseph H., Lawrence, Kan.
- Peabody, Albert B., East Longmeadow, Ms.
- Peabody, Charles, Biddeford, Me.
- Peabody, Charles, St. Louis, Mo.
- Peabody, Josiah, Ferrisport, *Persia*.
- Peabody, Josiah, Poquonnock, Ct.
- Pearson, James B., Middletown, Ct.
- Pearson, Ruel M., Polo, Ill.
- Pear, Joseph, Albany, Kan.
- Pease, Aaron G., Wat-rbury, Vt.
- Peck, David, Barre, Ms.
- Peck, Henry E., Oberlin, O.
- Peck, Whitman, Fishkill, N. Y.
- Peckham, Joseph, Kingston, Ms.
- Pedley, Charles, Cold Springs, C. W.
- Pee, Lyman B., A. B. C. F. M., *China*.
- Peet, Stephen D., New Oregon, Io.
- Peirce, Charles M., West Boxford, Ms.
- Pejoubet, Francis N., East Attleboro', Ms.
- Pelton, George A., Franklin, Ms.
- Pendleton, Henry G., Henry, Ill.
- Penfield, Charles W., Oberlin, O.
- Penfield, Homer, (Mich.)
- Penfield, Samuel, Nora, Ill.
- Penfield, T. B., A. B. C. F. M., *Madura*.
- Pennell, Lewis, West Stockbridge, Center, Ms.
- Pennyner, Andrew L., Viola, Ill.
- Peregrine, Philip, Blossburg, Pa.
- Perkins, Ariel E. P., Ware, Ms.
- Perkins, Benjamin F., Myrabilie, Mo.
- Perkins, Edgar, Hamilton, N. Y.
- Perkins, Francis B., Jamaica Plain, Ms.
- Perkins, Frederick T., Galesburg, Ill.
- Perkins, George A., Gorham, Me.
- Perkins, George G., Kidder, Mo.
- Perkins, H. K. W., Boston, Ms.
- Perkins, Justin, A. B. C. F. M., *Yes-tertians*.
- Perkins, J. W., New Chester, Wis.
- Perkins, Jonas, Braintree, Ms.
- Perkins, Sidney K. B., Glover, Vt.
- Perkins, William, Ottawa, Ill.
- Perrin, Lavalette, New Britain, Ct.
- Perry, David, Worcester, Vt.
- Perry, David C., Barlow, O.
- Perry, Henry T., Miss., A. B. C. F. M., (Ms.)
- Perry, John A., Guilford Village, Me.
- Perry, John B., Wilmington, Vt.
- Perry, Ralph, Agawan, Ms.
- Peters, Absalom, New York.
- Pettengill, John H., Antwerp, *Belgium*.
- Pettibone, Ira, Winchester Cent., Ct.
- Pettibone, Ira F., A. B. C. F. M., *Turkey*.
- Pettibone, P. C., Beloit, Wis.
- Phelps, Austin, Andover, Ms.
- Phelps, S. Wallace, Lee Center, Ill.
- Phelps, Winthrop H., Monterey, Ms.
- Phillips, George W., Haydensville, Ms.
- Phillips, Lebbeus R., Groton, Ms.
- Phillips, Samuel, Battle Creek, Mich.
- Phinney, G. W., Monroe, O.
- Phipps, George G., Ashland, Ms.
- Phisps, William H., Empire City, Col. Ter.
- Phipps, William, Paxton, Ms.
- Pickett, Joseph W., Mt. Pleasant, O.
- Pierce, Asa C., Durham, Ct.
- Pierce, George, Jr., Dracut, Ms.
- Pierce, John D., Ypsilanti, Mich.
- Pierce, Nathaniel H., Winona, Min.
- Pierce, William G., Elmwood, Ill.
- Pike, Alpheus J., Marlboro', Ct.
- Pike, Ezra B., Stowe, Me.
- Pike, Gustavus D., East Hampton, Ct.
- Pike, John, Rowley, Ms.
- Pike, Josiah W. C., Weston, Vt.
- Pinkerton, David, Waupun, Wis.
- Piper, Caleb W., Townshend West, Vt.
- Place, William U., Rushville, N. Y.
- Pixley, Stephen C., A. B. C. F. M., *South Africa*.
- Platt, Dennis, So. Norwalk, Ct.
- Platt, Henry D., Chesterfield, Ill.
- Platt, Luther H., Topeka, Kan.
- Platt, M. Fayette, Weeping Water, Neb.
- Platt, William, Utica, Mich.
- Plumb, Albert H., Chelsea, Ms.
- Plummer, Alexander R., Industry, Me.
- Pollard, George A., A. B. C. F. M., *Eastern Turkey*.
- Pomeroy, Jeremiah, So. Deerfield, Ms.
- Pomeroy, Lemuel, Muscotah, Kan.
- Pomeroy, Rufus, Otis, Ms.
- Pond, Charles B., (N. Y.)
- Pond, Chau icy N.
- Pond, Enoch, Bangor, Me.
- Pond, J. E., Platteville, Wis.
- Pond, Theodore, William's Bridge, N. Y.
- Pond, William C., Petaluma, Cal.
- Poor, Daniel J., Romeo, Mich.
- Pope, Charles H., San Mateo, Cal.
- Porter, Charles S., W. Cambridge, Ms.
- Porter, Giles M., Garnaville, Io.
- Porter, James, Toronto, C. W.
- Porter, Jeremiah, Chicago, Ill.
- Porter, Lansing, Auburn, N. Y.
- Porter, Noah, Jr., New Haven, Ct.
- Porter, Samuel, Bradford, Pa.
- Porter, Samuel F., Lodi, O.
- Porter, William, Beloit, Wis.
- Porter, William, Webster Groves, Mo.
- Porteus, William, St. Louis, Mo.
- Post, Aureliu H., Peru, Ill.
- Post, Martin, Sterling, Ill.
- Post, Truman M., St. Louis, Mo.
- Potter, Daniel F., Topsham, Me.
- Potter, Edmund S., Concord, Ms.
- Potter, William, Freedom, O.
- Potwin, Lemuel S., Boston, Ms.
- Potwin, Thomas S., Franklin, N. Y.
- Powell, A. Y. H., Unadilla, N. Y.
- Powell, E. P., Adrian, Mich.
- Powell, J. J., Cherokee Flat, Cal.
- Powell, J. N., Rosendale, Wis.
- Powell, Liewellyn R., Ebensburg, Pa.
- Powell, Rees, Columbus, O.
- Powell, S. P., Ormskay Falls, N. Y.
- Powers, Dennis, Abington, Ms.
- Powers, Henry, Danbury, Ct.
- Powers, Philander O., A. B. C. F. M., *Central Turkey*.
- Powis, Henry D., Quebec, C. E.
- Pratt, Andrew T., A. B. C. F. M., *Central Turkey*.
- Pratt, Annon B., Flint, Mich.
- Pratt, Charles H., Brookfield, Mo.
- Pratt, Edward H., E. Woodstock, Ct.
- Pratt, Francis G., Middleboro', Ms.
- Pratt, George H., Harvard, Ms.
- Pratt, Horace, Orford, N. H.
- Pratt, Miner G., Andover, Ms.
- Pratt, Parsons S., Dorset, Vt.
- Pratt, Theo. C., Hampstead, N. H.
- Preston, Ira M., A. B. C. F. M., *Gaboon*.
- Prentice, John H., Penfield, O.
- Price, David, Granville, O.
- Prince, Newell A., Sinsbury, Ct.
- Prudden, George P., New Haven, Ct.
- Pugh, Thomas, Summit Hill, Pa.
- Pullar, Thomas, Hamilton, C. W.
- Pulsifer, Daniel, Danbury, N. H.
- Punchard, George, Boston, Ms.
- Putnam, Austin, New Haven, Ct.
- Putnam, George A., Yarmouth, Me.
- Putnam, Israel W., Middleboro', Ms.
- Putnam, John M., Yarmouth, Me.
- Putnam, Rufus A., Pembroke, N. H.
- Quick, A. J., Seymour, Ct.
- Quint, Alonzo II., New Bedford, Ms.
- Radeliffe, Leonard L., La Crosse, Wis.
- Rand, Edward A., Amesbury, Ms.
- Rankin, Adam L., Memphis, Tenn.
- Rankin, D. M., Cuyahoga Falls, O.
- Rankin, Edward E., Fairfield, Ct.
- Rankin, J. Eames, Charlestown, Ms.
- Rankin, S. G. W., Glastenbury, Ct.
- Raney, Timothy E., St. Johnsbury, Vt.
- Ransom, C. F., Lowell, O.
- Ransom, Cyrenius, Moriah, N. Y.
- Rawson, George A., Batavia, Ill.
- Rawson, Thomas H., Albany, N. Y.
- Ray, Benjamin F., Hartford, Vt.
- Ray, Charles B., New York City, O.
- Ray, John W., Manchester, N. H.
- Raymond, Alfred C., New Haven, Ct.
- Raymond, E. N., Burlington, Vt.
- Read, Herbert A., Marshall, Mich.
- Redfield, Charles, Arlington, Vt.
- Reed, Charles E., Malden, Me.
- Reed, Frederick A., East Taunton, Ms.
- Reed, Julius A., Davenport, Io.
- Reed, L., Muskegan, Mich.
- Reed, Myron W., El Paso, Ill.
- Rees, T. D., Ashland, Pa.
- Reid, Adam, Salisbury, Ct.
- Reikle, Thomas M., Bowmanville, O.

- Relyea, Benjamin J., Westport, Ct.
 Reynolds, William T., North Haven, Ct.
 Rice, Charles B., Danvers, Ms.
 Rice, E. W., Milwaukee, Wis.
 Rice, George G., Albany, Kan.
 Rice, Thomas O., Boston, Ms.
 Ricci, A. Judson, Milton, Ms.
 Rich, Alonzo B., Beverly, Ms.
 Richards, Austin, Nashua, N. H.
 Richards, Charles H., Kokomo, Ind.
 Richards, George, Bridgeport, Ct.
 Richards, J. De F., Weathersfield, Vt.
 Richards, John L., Big Rock, Ill.
 Richards, J. P., Atkinson, Ill.
 Richards, Samuel T., Spencerport, N. Y.
 Richardson, Albert M., Cleveland East, O.
 Richardson, Alvah M., Lincobrook, Ms.
 Richardson, C. W., Canaan, N. H.
 Richardson, D. Warren, Middleton, Ms.
 Richardson, Elias H., Providence, R. I.
 Richardson, Gilbert B., Sheepscot Bridge, Me.
 Richardson, Henry, Gilead, Me.
 Richardson, Henry J., Lincoln, Ms.
 Richardson, Merrill, Worcester, Ms.
 Richardson, M. L., Globe Village, Ms.
 Richardson, Nathaniel, Rockport, Ms.
 Richardson, W. T., (N. Y.)
 Richmond, Thomas T., West Taunton, Ms.
 Riddell, Samuel H., Tamworth, N. H.
 Riggs, Alfred L., Lockport, Ill.
 Ritchie, George, Chatham, Ms.
 Robbins, Alden B., Muscatine, Io.
 Robbins, Elijah, A. B. C. F. M., *South Africa*.
 Robbins, Silas W., East Haddam, Ct.
 Roberts, Bennet, Buckingham, Io.
 Roberts, George L., Hillsboro, Ill.
 Roberts, Jacob, East Medway, Ms.
 Roberts, James A., Berkley, Ms.
 Roberts, James G., Jacksonville, N. H.
 Roberts, Thomas E., Swazey, N. H.
 Robie, Benjamin A., Waterville, Me.
 Robie, Edward, Greenfield, N. H.
 Robie, Thomas S., Salmon Falls, N. H.
 Robinson, Ebenezer W., Washington, D. C.
 Robinson, Harvey P., Highland, Kan.
 Robinson, Henry, Guilford, Ct.
 Robinson, Robert T., Winchester, Ms.
 Robinson, R. Bert, Owen Sound, C. W.
 Robinson, William A., Barton, Vt.
 Rockwood, George A., Deer River, N. Y.
 Rockwood, Gilbert, (N. Y.)
 Rockwood, L. Barton, Boston, Ms.
 Rockwood, Samuel L., North Weymouth, Ms.
 Rodman, Daniel S., Hartford, Ct.
 Rogan, Daniel H., N. Amherst, Ms.
 Rogers, Edson, Cincinnati, N. Y.
 Rogers, George W., Salem, N. H.
 Rogers, Henry M., South Wellfleet, Ms.
 Rogers, Isaac, Farmington, Me.
 Rogers, John, Stanstead, C. E.
 Rogers, L., Lynn, Wis.
 Rood, David, A. B. C. F. M., *South Africa*.
 Rood, Lorrain, Sheffield, Ms.
 Rood, Thomas H., Westfield, Ms.
 Rood, ———, Wardboro, Vt.
 Root, Augustine, Petersham, Ms.
 Root, David, New Haven, Ct.
 Root, Edward W., Sund-land, Ms.
 Root, Marvin, Elkhorn Grove, Ill.
 Root, James P., Perry Center, N. Y.
 Ropes, William L., Audover, Ms.
 Rosboro, S. R., Macon, Mo.
 Rose, William F., Pine Run, Mich.
- Rose, William W., Omaha, Neb.
 Ross, A. Hastings, Springfield, O.
 Ross, John A., Marion, Io.
 Rounce, Joseph S., Hamilton, Min.
 Round, J. E., Brooklyn, N. Y.
 Rouse, Thomas H., Jamestown, N. Y.
 Rowe, Aaron, Corpus Christi, Texas.
 Rowe, J., Oshkosh, Wis.
 Rowell, Joseph, San Francisco, Cal.
 Rowland, Lyman S., Bangor, Me.
 Rowley, George B., Monroe, Wis.
 Roy, Joseph E., Chicago, Ill.
 Ruddock, Charles A., Riga, N. Y.
 Ruddock, Edwin N., Pitcher, N. Y.
 Runnels, Moses T., Sanbornton, N. H.
 Russell, Ezekiel, East Randolph, Ms.
 Russell, Henry A., Centerbrook, Ct.
 Russell, Isaac, (Io.)
 Russell, William, Cleveland, O.
 Russell, William, Washington, D. C.
 Russell, William P., Memphis, Mich.
 Rustedt, Henry F., Sudbury, Vt.
 Ryder, Charles E., Wethersfield, Ill.
 Sabin, Joel G., Pecatonica, Ill.
 Sabin, Lewis, Templeton, Ms.
 Safford, George B., Burlington, Vt.
 Sahrler, David D., Sheffield, Ms.
 Safford, John, Bellevue, O.
 Saffron, Ebenezer P., Beloit, Wis.
 Samuel, Robert, West Hawley, Ms.
 Salter, Charles C., Minneapolis, Min.
 Salter, John W., Mansfield Center, Ct.
 Salter, William, Burlington, Io.
 Samson, Amos J., St. Albans, Vt.
 Samuel, Robert, West Hawley, Ms.
 Sanborn, Benjamin T., Freeport, Me.
 Sanborne, George E., Northborough, Ms.
 Sanders, Clarendon M., Lyonsville, Ill.
 Sanders, Marshall D., A. B. C. F. M., *Ceylon*.
 Sanderson, Alonzo, Grand Blanc, Mich.
 Sanderson, Henry H., Charlestown, N. H.
 Sanderson, John G., Rugby, C. W.
 Sanderson, Stephen, Sweden, Me.
 Sanford, Baalis, East Bridgewater, Ms.
 Sanford, David, Medway, Ms.
 Sanford, Enoch, Raynham, Ms.
 Sanford, John, Taunton, Ms.
 Sanford, William H., Worcester, Ms.
 Sands, John D., Keosauqua, Io.
 Sargent, George W., So. Natick, Ms.
 Sargent, Roger M., Farmington, N. H.
 Savage, George S. F., Chicago, Ill.
 Savage, M. J., San Mateo, Cal.
 Savage, William T., Franklin, N. H.
 Sawin, Theoph. P., Manchester, N. H.
 Sawtell, Eli N., Saratoga Springs, N. Y.
 Sawyer, Benjamin, Salisbury, Ms.
 Sawyer, L. J., Mantorville, Min.
 Sawyer, Rufus M., Middleboro, Ms.
 Schaffner, Henry A., A. B. C. F. M., *Western Turkey*.
 Scheerer, John, Muscatine, Io.
 Seales, Jacob, Plainfield, N. H.
 Schlosser, George, Paxton, Ill.
 Schwarz, P. A., Greenfield, Ms.
 Scofield, S. R., North Greenwich, Ct.
 Seaford, John, Lawrence, Mich.
 Scott, Charles, Post Mills, Vt.
 Seoville, Samuel, Norwich, N. Y.
 Seudder, Everts, Kent, Ct.
 Seuberg, Edwin, East Falmouth, Ms.
 Sengrave, James C., Wentworth, N. H.
- Searle, Richard T., Liverpool, N. Y.
 Sinton, Charles M., Charlotte, Vt.
 Seaver, Norman, Rutland, Vt.
- Secombe, Charles, St. Anthony, Min.
 Seely, Raymond H., Anverhill, Ms.
 Seelye, L. Clark, Anverhill, Ms.
 Seelye, Samuel T., Easthampton, Ms.
 Segur, S. Willard, Tullamadge, O.
 Seiden, Calvin, Arispe, Ill.
 Sessions, Alexander J., No. Scituate, Ms.
 Sessions, Joseph W., Durham Center, Ct.
 Sessions, Samuel, Olivet, Mich.
 Severance, Milton L., Boscawen, N. H.
- Sewall, David B., Fryeburg, Me.
 Sewall, John S., Wenham, Ms.
 Sewall, Jotham B., Brunswick, Me.
 Sewall, Robert, Stoughton, Wis.
 Sewall, Samuel, Burlington, Ms.
 Sewall, William, Norwich, Vt.
 Sewall, William S., St. Albans, Me.
 Seward, Edwin D., Laclede, Mo.
 Seymour, B. N., Haywood, Cal.
 Seymour, Charles N., Brooklyn, Ct.
 Seymour, Henry, East Hawley, Ms.
 Seymour, John A., Enfield, Ms.
 Shafer, Archibald S., Oberlin, O.
 Shanks, Philip, Queensland, *Australia*.
 Sharp, Charles W., Greene, N. Y.
 Sharpe, Andrew, Colliamer, O.
 Sharps, Darwin W., Chagrin Falls, O.
 Shattuck, C. S., Emerald Grove, Wis.
 Shaw, Edwin W., Leslie, Mich.
 Shaw, Luther, Tullamadge, O.
 Shed, Charles, Wasioja, Min.
 Sheldon, Charles B., Excelsior, Min.
 Sheldon, Luther H., Westboro, Ms.
 Sheldon, Nathan W., Gray, Me.
 Sheldon, Stewart, Chillicothe, Mo.
 Shepard, George, Bangor, R. I.
 Shepard, Thomas, Bristol, R. I.
 Shepley, David, Yarmouth, Ct.
 Sherman, Charles S., Nauvatonk, Ct.
 Sherrill, Edwin J., Eaton, C. E.
 Sherrill, Frank G., Richmond, Ms.
 Shierwin, John C., West Salem, Wis.
 Shipperd, Fayette, Wellington, O.
 Shipperd, Jacob R., Chicago, Ill.
 Shipman, Thomas L., Jewett City, Ct.
 Shorey, H. Allen, E. Orrington, Me.
 Sim, Alexander, Franklin, C. E.
 Skeele, John P., Hartford, Ct.
 Skinner, Alfred L., Bucksport, Me.
 Skinner, Thomas N., New Hampton, Io.
 Sleeper, William T., Patten, Me.
 Snow, Samuel P., McGregor, Io.
 Small, Uriel W., Lisbon, Ill.
 Smart, William S., Benson, Vt.
 Smiley, George W., Philadelphia, Pa.
 Smith, A. A., Lowell, Vt.
 Smith, Andrew J., Rockport, Me.
 Smith, Asa B., Southbury, Ct.
 Smith, Asa D., Hanover, N. H.
 Smith, Bezaleel, Hanover Center, N. H.
- Smith, Buel W., Burlington, Vt.
 Smith, Burrit A., Southampton, Ms.
 Smith, Carlos, Akron, O.
 Smith, Charles, Andover, Ms.
 Smith, Charles B., Boston, Ms.
 Smith, Charles S., Montpelier, Vt.
 Smith, Edward A., Chester, Ms.
 Smith, Edward P., New York.
 Smith, Edwin, Lynn, Ms.
 Smith, Elijah P., Wayne, Io.
 Smith, Francis P., Acton, Me.
 Smith, George, Epsom, N. H.
 Smith, George M., Lenox, Ms.
 Smith, George N., Northport, Mich.
 Smith, Henry B., Burlington, Ct.
 Smith, Isaac B., Dundee, Ill.
 Smith, Ira H., Topeka, Kan.
 Smith, Isaiah P., Brownfield, Me.

- Smith, Irem W., Southfield, Ms.
 Smith, James A., Unionville, Ct.
 Smith, James M., Frome, C. W.
 Smith, James W., A. B. C. F. M.,
Sandwich Islands.
 Smith, J. Morgan, Grand Rapids,
 Mich.
 Smith, John C., A. B. C. F. M., *Cey-*
lon.
 Smith, John F., A. B. C. F. M., *West-*
ern Turkey.
 Smith, Joseph, Lovell, Me.
 Smith, Joseph W., Eaton Rapids,
 Mich.
 Smith, Lowell, A. B. C. F. M., *Sand-*
wich Islands.
 Smith, Lucius, Dover, O.
 Smith, Matthew H., Warrensburg, Mo.
 Smith, Moses, Plainville, Ct.
 Smith, O. M., Milton, Wis.
 Smith, Pliny S., Breckenridge, Mo.
 Smith, Ralph, Babylon, L. I.
 Smith, S. K., Waterville, Me.
 Smith, Stephen S., Chicago, Ill.
 Smith, Wilder, Milwaukee, Wis.
 Smith, William A., Hamilton, N. Y.
 Smith, William J., Osage, Io.
 Smith, William S., West Newton, Ms.
 Smith, William W., Listowell, C. W.
 Smyth, Egbert C., Andover, Ms.
 Smyth, William, Brunswick, Me.
 Snell, W. W., Rushford, Min.
 Snider, Solomon, Wrooxeter, C. W.
 Snow, Aaron, Miller's Place, L. I.
 Snow, Benjamin G., A. B. C. F. M.,
Micronesia.
 Snow, Roswell R., Uдина, Ill.
 Snow, W. F., Lawrence, Ms.
 Snowden, H. Bayard, Nevada, Cal.
 Sones, A. H., West Warren, Ms.
 Soule, Charles, Portland, Me.
 Soule, George, Hampton, Ct.
 Southgate, Robert, Ipswich, Ms.
 Southworth, Alden, Holland, Ms.
 Southworth, Benjamin, Hanson, Ms.
 Southworth, Francis, Portland, Me.
 Spalding, Benjamin A., Otunuiwa, Io.
 Spalding, George B., Hartford, Ct.
 Spalding, Samuel J., Newburyport,
 Ms.
 Sparhawk, Samuel, Pittsfield, Vt.
 Spaulding, Alvah, Weathersfield Cen-
 ter, Vt.
 Spaulding, George, Temple, N. H.
 Spaulding, L. T., West Stafford, Ct.
 Spaulding, Levi, A. B. C. F. M., *Cey-*
lon.
 Spaulding, William, (N. H.)
 Spear, Charles V., Pittsfield, Ms.
 Spear, David, Mansville, N. Y.
 Spell, William, Buffalo Grove, Io.
 Spelman, Levi P., St. Clair, Mich.
 Spence, Edwin A., West rd, Ms.
 Spencer, Frank A., Syracuse, N. Y.
 Spencer, Judson G., De Peyster, N. Y.
 Spettigue, Charles, Newmarket, C. W.
 Spooner, Charles C., Lexington, Mich.
 Spour, Orange H., Vermontville, Mich.
 Spring, Samuel, East Hartford, Ct.
 Suter, E. H., Middlebury, Vt.
 Staats, Henry T., Orange, Ct.
 Stanley, Charles A., A. B. C. F. M.,
North China.
 Stanton, George F., Gardner, Ms.
 Stanton, Robert P., Greenville, Ct.
 Starbuck, Charles C., Kingston, W. I.
 Starr, Milton B., Copperopolis, Cal.
 St. Clair, Alanson, Croton, Mich.
 St. John, Samuel N., Georgetown, Ct.
 Stearns, Benjamin, Lovell, Me.
 Stearns, Jesse G. D., Billerica, Ms.
 Stearns, Josiah H., Epping, N. H.
 Stearns, William A., Amherst, Ms.
 Stebbins, Milan C., Springfield, Ms.
 Steele, John B., Castile, N. Y.
 Steele, Joseph, Middlebury, Vt.
 Steery, DeWitt C., Lake City, Min.
 Stevens, Alfred, West Westminster,
 Vt.
 Stevens, Asabel A., Peoria, Ill.
 Stevens, Cicero C., Crown Point, N. Y.
 Stevens, Henry A., Melrose, Ms.
 Stevens, Henry M., Quindaro, Kan.
 Stevens, Jeremiah D., Rockford, Ill.
 Stevens, Moody A., Bellows Falls, Vt.
 Stevens, William R., Rochester, Min.
 Stevenson, John R., Eaton Rapids,
 Mich.
 Stewart, William C., Gallatin, Mo.
 Stiles, Edmund R., Brighton, O.
 Stirling, George, Cardigan, N. B.
 Stoddard, James P., Byron, Ill.
 Stoddard, Judson B., West Meriden,
 Ct.
 Stoddard, William, Fairplay, Wis.
 Stone, Andrew L., San Francisco, Cal.
 Stone, Benjamin P., Concord, N. H.
 Stone, Collins, Hartford, Ct.
 Stone, Cyrus, Cohasset, Ms.
 Stone, Edward P., Boston, Ms.
 Stone, Harvey M., So. Dennis, Ms.
 Stone, James P., Derby, Vt.
 Stone, John F., Montpelier, Vt.
 Stone, Levi H., Pawlet, Vt.
 Stone, Timothy D. P., Marblehead,
 Ms.
 Storer, Henry G., West Newton, Ms.
 Storrs, Henry M., Cincinnati, O.
 Storrs, Richard S., Braintree, Ms.
 Storrs, Richard S., Jr., Brooklyn, N.
 Y.
 Storrs, Sylvester D., Atchison, Kan.
 Wis.
 Stoutenburgh, Luke I., Chester, N. J.
 Stowe, Calvin E., Hartford, Ct.
 Stowe, John M., Sullivan, N. H.
 Stowell, Abijah, Erving, Ms.
 Stowell, Alexander D., Wilbraham,
 Ms.
 Strassenburg, G., Stockholm, N. Y.
 Stratton, R. B., Worcester, Ms.
 Street, George E., Wiscasset, Me.
 Street, Owen, Lowell, Ms.
 Streeter, Sereuo W., Union City,
 Mich.
 Strickland, Micah W., Prentissville,
 Pa.
 Strieby, Michael E., 61 John st., New
 York.
 Stroes, H. M. H., Forestville, Min.
 Strong, David A., Coleraine, Ms.
 Strong, Edward, Pittsfield, Ms.
 Strong, Elnathan E., Waltham, Ms.
 Strong, Guy C., Ceresco, Mich.
 Strong, Jacob H., Torrington, Ct.
 Strong, John C., Chain Lake Center,
 Min.
 Strong, J. W., Faribault, Min.
 Strong, Stephen C., Gorham, Me.
 Stuart, Robert, Orford, Io.
 Sturges, A. A., A. B. C. F. M.,
Micronesia.
 Sturges, Thomas B., Greenfield Hill,
 Ct.
 Sturtevant, Julian M., Jacksonville,
 Ill.
 Sturtevant, Julian M., Jr., Hannibal,
 Mo.
 Sturtevant, William H., West Tis-
 bury, Ms.
 Swain, Leonard, Providence, R. I.
 Swallow, Joseph E., Woburn, Ms.
 Sweetser, Seth, Worcester, Ms.
 Swift, Alfred B., Enosburg, Vt.
 Swift, Aurelius S., Pittsfield, Vt.
 Swift, Eliphalet Y., Williamsburg, Ms.
 Swinton, Robert C., Granville, Ill.
 Switzer, Christopher, Provincetown,
 Ms.
 Sylvester, Charles S., Richmond, Ms.
 Sykes, Lewis E., Easton, Mich.
 Sykes, S., Pleasant River, N. S.
- Tade, Ewing O., Chattanooga, Tenn.
 Talcott, Daniel S., Bangor, Me.
 Tallman, Thomas, Thompson, Ct.
 Tappan, Benjamin, Norridgewock,
 Me.
 Tappan, C. L., Owatonna, Min.
 Tappan, Daniel D., Wakefield, N. H.
 Tarbox, Increase N., West Newton,
 Ms.
 Tarrleton, Joseph W., Boston, Ms.
 Tatlock, John, Williamstown, Ms.
 Tatlock, John, Jr., So. Adams, Ms.
 Taylor, Channcey, Algona, Io.
 Taylor, Edward, Brooklyn, N. Y.
 Taylor, Ephraim, North Evans, N. Y.
 Taylor, E. C., Salt Creek, Neb.
 Taylor, E. D., Claridon, O.
 Taylor, James F., Chelsea, Mich.
 Taylor, Jeremiah, Middletown, Ct.
 Taylor, John L., Andover, Ms.
 Taylor, Lathrop, Farmington, Ill.
 Taylor, Oliver S., Essex, Ct.
 Taylor, Sherman D., Farmington, Pa.
 Taft, Benjamin F., Portland, Me.
 Teller, Henry L., North Stamford, Ct.
 Teele, Albert K., Milton, Ms.
 Teele, Edwin, Bristol Center, Min.
 Temple, Charles, Otsego, Mich.
 Tenney, Asa P., W. Concord, N. H.
 Tenney, Charles, Biddeford, Me.
 Tenney, Edward P., Manchester, Ms.
 Tenney, Erlix, Lyme, N. H.
 Tenney, Francis V., Manchester, Ms.
 Tenney, Leonard, Gorham, Me.
 Tenney, Sewall, Ellsworth, Me.
 Tenney, S. G., Springfield, Vt.
 Tenney, Thomas, (do.)
 Tenney, William A., San Francisco,
 Cal.
 Terry, Calvin, N. Weymouth, Ms.
 Terry, James P., S. Weymouth, Ms.
 Tewksbury, George A., Portland, Me.
 Tewksbury, George F., Oxford, Me.
 Thacher, George, Keokuk, Io.
 Thacher, Isaiah C., Gloucester, Ms.
 Thacher, Tyler, Cache Creek, Cal.
 Thayer, David H., East Windsor, Ct.
 Thayer, Henry O., Solon, Me.
 Thayer, J. Henry, Andover, Ms.
 Thayer, Peter B., Garland, Me.
 Thayer, Thacher, Newport, R. I.
 Thayer, William M., Franklin, Ms.
 Thayer, William W., St. Johnsburg,
 Vt.
 Thomas, John M., Gomer, O.
 Thomas, John P., Mineral Ridge, O.
 Thomas, Ozro A., Stewartville, Mo.
 Thomas, R. D., Broad Gap, Pa.
 Thome, Arthur M., Memphis, Mo.
 Thome, James A., Cleveland, O.
 Thompson, Aug. C., Roxbury, Ms.
 Thompson, George, Lecland, Mich.
 Thompson, George W., Stratham, N.
 H.
 Thompson, Howard S., Tremont, Ill.
 Thompson, John C., Fitchville, O.
 Thompson, Joseph P., New York.
 Thompson, Leander, West Amesbury,
 Ms.
 Thompson, Loren, Eliot, *Jamaica.*
 Thompson, Nathan, Boulder Valley,
 Col. Ter.
 Thompson, Oren C., Detroit, Mich.
 Thompson, Samuel H., Waterloo,
 Wis.
 Thompson, William, Hartford, Ct.
 Thompson, William S., Alna, Me.
 Thornton, James B., Milford, Ms.
 Thorn, —, Marshall, N. Y.
 Thrall, Samuel R., La Harpe, Ill.
 Thurber, Edward G., Walpole, Ms.
 Thurston, Asa, A. B. C. F. M., *Sand-*
wich Islands.
 Thurston, Eli, Fall River, Ms.
 Thurston, John R., Newbury, Ms.
 Thurston, Richard B., Stamford, Ct.

- Thurston, Stephen, Searsport, Me.
 Thwing, Edward P., Quincy, Ms.
 Thyng, John H., South Londonderry, Vt.
 Tilden, Lucius L., Casleton, Vt.
 Tillotson, George J., Putnam, Ct.
 Tingley, Marshall, Sioux City, Io.
 Titcomb, Philip, Limerick, Me.
 Titcomb, Stephen, Weld, Me.
 Tios, Eugene H., Beverly, Ms.
 Toby, Alvan, Durham, N. H.
 Todd, David, (Ill.)
 Todd, J. D., Plymouth, Wis.
 Todd, John, Pittsfield, Ms.
 Todd, John, Tabor, Io.
 Todd, John, Junction City, Kan.
 Todd, John E., Boston, Ms.
 Tolman, George B., Sheldon, Vt.
 Tolman, Richard, Tewksbury, Ms.
 Tolman, Samuel H., Wilmington, Ms.
 Tomlinson, J. L., Chester, N. H.
 Tompkins, William R., New York.
 Toothaker, Horace, New Sharon, Me.
 Topliff, Stephen, Cromwell, Ct.
 Torrey, Charles C., West Rauldolph, Vt.
 Torrey, Charles W., Madison, O.
 Torrey, H. A. P., Vergennes, Vt.
 Torrey, Joseph, Burlington, Vt.
 Torrey, Joseph, Jr., Hardwick, Vt.
 Torrey, Reuben, Elmwood, R. I.
 Tracy, C. B., Bennington, N. H.
 Tracy, I., Tafton, Wis.
 Tracy, Joseph, Beverly, Ms.
 Trask, George, Fitchburg, Ms.
 Treat, Selah B., Boston, Ms.
 Tremain, Richard, Sandy Creek, N. Y.
 Trumbull, H. Clay, Hartford, Ct.
 Tuck, Jeremy W., Jewett City, Ct.
 Tucker, Ebenezer, College Corner, Ind.
 Tucker, Joshua T., Holliston, Ms.
 Tucker, Mark, Wethersfield, Ct.
 Tufts, James, Monson, Ms.
 Tupper, Henry M., Waverly, Ill.
 Tupper, Martin, Hardwick, Ms.
 Turner, Asa, Denmark, Io.
 Turner, Edwin B., Hannibal, Mo.
 Turner, Josiah W., Belmont, Ms.
 Turner, William W., Hartford, Ct.
 Tutthill, Edward B., Jacksonville, Ill.
 Tuthill, George M., Ashtabula, O.
 Tuttle, William G., Ware, Ms.
 Tuxbury, Franklin, Brandon, Vt.
 Twining, Kinsley, New Haven, Ct.
 Twining, William F., St. Louis, Mo.
 Twitchell, J. E., Mansfield, O.
 Twitchell, Joseph H., Hartford, Ct.
 Twitchell, Royal, Anoka, Min.
 Tyler, Amory H., Norway, Me.
 Tyler, Charles M., Natick, Ms.
 Tyler, George P., Brattleboro', Vt.
 Tyler, John E., Ymeland, N. J.
 Tyler, Josiah, A. B. C. F. M., *South Africa*.
 Tyler, William, Aurburndale, Ms.
 Tyler, William S., Amherst, Ms.
 Uhler, George, Curtisville, Me.
 Underwood, Almon, Irvington, N. J.
 Underwood, Henry E., Ringwood, Ill.
 Underwood, Joseph, Barnet, Vt.
 Unsworth, Joseph, Georgetown, C. W.
 Upham, Thomas C., Brunswick, Me.
 Upson, Henry, New Preston, Ct.
 Upton, John R., Monona, Io.
 Uley, Samuel, Concord, N. H.
 Vaill, Henry M., Cape Elizabeth, Me.
 Vaill, Herman L., Litchfield, Ct.
 Vaill, Joseph, Palmer, Ms.
 Vaill, William K., Shutesbury, Ms.
 Valentine, P., De Soto, Wis.
 Van Antwerp, John, De Witt, Io.
 Van Auken, Helmas H., Bedford, Mich. [Ill.]
 Van Dyke, Samuel A., Champaign,
- Van Norden, Charles, New Orleans, La.
 Van Pelt, R. H., Jucaeu, Wis.
 Van Wagner, James M., Kewanee, Ill.
 Veitz, Christian F., Sherrill's Mound, Io.
 Venning, C. B., Chesterfield, Am. Miss. Assoc'n, Jamaica.
 Vermilye, Robert G., Hartford, Ct.
 Verter, John, Chaplain 5th U. S. C. Cav. (Mich.)
 Vincent, James, Muskegan, Mich.
 Vinton, John A., So. Boston, Ms.
 Vose, James G., Providence, R. I.
 Wadsworth, Thomas A., Milwaukee, Wis.
 Wainwright, George W., Sheboygan Falls, Wis.
 Waite, Clarendon, Salem, Ms.
 Waite, Hiram H., Clinton, N. Y.
 Wakefield, William, Harmar, O.
 Walcott, J. W., Ripon, Wis.
 Waldo, Levi F., Quincy, Ill.
 Waldron, Daniel W., East Weymouth, Ms.
 Wales, Henry A., Elmwood, R. I.
 Walker, Aldace, Wallingford, Vt.
 Walker, Avery S., Dover, N. H.
 Walker, Charles, Portland, Me.
 Walker, Elkanah, Forest Grove, Or.
 Walker, George E., Wellfleet, Ms.
 Walker, George L., Portland, Me.
 Walker, George W., Wauseon, O.
 Walker, Horace D., East Abington, Ms.
 Walker, James B., Benzonia, Mich.
 Walker, Townsend, Huntington, Ms.
 Walker, William, A. B. C. F. M., *Gaboon*.
 Wallace, Cyrus W., Manchester, N. H.
 Wallace, Patterson, Francisco, Ind.
 Walton, Jeremiah E., North Adams, Ms.
 Ward, J. Wilson, Jr., West Newbury, Ms.
 Ward, James W., Lakeville, Ms.
 Ward, R. S., Berlin, Vt.
 Warner, Aaron, Amherst, Ms.
 Warner, H. G., (Io.)
 Warner, J. K., Johnston, Wis.
 Warner, Lyman, Rockford, Io.
 Warner, Oliver, Boston, Ms.
 Warner, Pliny F., Clinton, Wis.
 Warner, Warren W., South Canton, N. Y.
 Warren, A., Roscoe, Ill.
 Warren, Israel P., Boston, Ms.
 Warren, James H., San Francisco, Cal.
 Warren, Le Roy, Elk Rapids, Mich.
 Warren, William, Gorham, Me.
 Washburn, George, A. B. C. F. M., *Constantinople*.
 Washburn, George T., A. B. C. F. M., *Madura*.
 Washburne, Asahel C., Berlin, Ct.
 Waterbury, Talmadge, Port Sautilac, Mich.
 Waterman, Alfred T., Middletown, Ct.
 Waterman, James H., Pewaukee, Wis.
 Waterman, Thomas T., Monroe, Ct.
 Waters, Otis B., Lagrange, O.
 Waters, Simeon, Jewett City, Ct.
 Waters, Warren, Three Oaks, Mich.
 Watkins, William, Minersville, Pa.
 Watson, Charles P., Cowansville, Ct. E.
 Watson, Cyrus L., Oakalla, Ill.
 Watson, John P., East Putnam, Ct.
 Watson, Thomas, North Elba, N. Y.
 Watts, J., Evansville, Wis.
 Watts, Lyman S., Draut, Ms.
 Waugh, D. D., Edinburg, O.
 Webb, Edwin B., Boston, Ms.
- Webb, Wilson D., Lyndon, Ill.
 Webbat, E. E. (Io.)
 Webber, George N., Lowell, Ms.
 Webster, John C., Wheaton, Ill.
 Weidman, Peter, Pine Creek, Io.
 Welch, Moses C., Windsor, Ct.
 Weller, James, Bunker Hill, Ill.
 Wellington, Horace W., Hartford, Vt.
 Wellman, George E., Amesbury Mills, Ms.
 Wellman, Joshua W., Newton, Ms.
 Wells, G. W., Center, O.
 Wells, James, Dedham, Me.
 Wells, John A., Friendship, N. Y.
 Wells, John H., Kingston, R. I.
 Wells, Milton, Hartland, Wis.
 Wells, Moses H., Lyndon, Vt.
 Wells, Noah H., Peckskill, N. Y.
 West, J. W., Tonica, Ill.
 Weston, Isaac, Cumberland Center, Me.
 Weston, James, Standish, Me.
 Wetherby, Charles, West Winsted, Ct.
 Wheaton, Levi, North Falmouth, Ms.
 Wheeler, Charles H.
 Wheeler, Crosby H., A. B. C. F. M., *Western Turkey*.
 Wheeler, Frederick, Ontario, Ill.
 Wheeler, Joseph, Albion, C. W.
 Wheeler, Melancthon G., North Woburn, Ms.
 Wheeler, Orville G., South Hero, Vt.
 Wheelock, Edwin, Cambridge, Vt.
 Wheelock, Rufus A., Pulaski, N. Y.
 Wheelwright, John B., Bethel, Me.
 Whipple, George, New York City.
 Whipple, William W., Clayton, Ill.
 White, Alfred, Westford, Ct.
 White, George H., Weathersfield, Vt.
 White, Isaac C., Newmarket, N. H.
 White, James C., Dayton, O.
 White, James S., Marshall, Mich.
 White, John, Ames Station, Io.
 White, John W., Morrison, Ill.
 White, Lorenzo J., St. Paul, Min.
 White, Lyman, Phillipston, Ms.
 White, Orin W., Strongsville, O.
 White, Orlando H., New Haven, Ct.
 White, Pliny H., Coventry, Vt.
 Whitehill, John, South Wilbraham, Ms.
 Whiting, Lyman, Dubuque, Io.
 Whitman, Alphonso L., Tiverton, R. I.
 Whitman, John S., Sprague, Ct.
 Whitmore, A. A., Rosemond, Ill.
 Whitney, John, Canaan Four Corners, N. Y.
 Whiton, James M., Lynn, Ms.
 Whiton, Samuel J., Am. Miss. Asa'n.
 Whittemore, William H., New Haven, Ct.
 Whittemore, Zolva, Great Barrington, Ms.
 Whittier, Charles, Demysville, Me.
 Whittlesey, Eliphalet, Wilmington, N. C.
 Whittlesey, Elisha, Waterbury, Ct.
 Whittlesey, Joseph, Berlin, Ct.
 Whittlesey, Martin K., Ottawa, Ill.
 Whittlesey, William, New Britain, Ct.
 Wickes, Henry, Deep River, Ct.
 Wickes, Thomas, Marietta, O.
 Wickham, Joseph D., Manchester, Vt.
 Wickson, Arthur, Toronto, C. W.
 Wight, Daniel, Ashburnham, Ms.
 Wilcox, Asher H., Preston, Ct.
 Wilcox, Lunon, Earl, Ill.
 Wilcox, Philo B., Otisfield, Me.
 Wild, Azel W., Greensboro', Vt.
 Wild, Daniel, Brookfield, Vt.
 Wild, Edward P., Crafts-bury, Vt.
 Wilder, Edwin, Flint, Mich.
 Wilder, Hyman A., A. B. C. F. M., *South Africa*.
 Wilder, J. C., Charlotte, Vt. [Y.]
 Wilder, Moses H., Center Lisle, N.

- Wilkinson, R., Vinton, Io.
 Wilkes, Henry, Montreal, C. E.
 Willard, Andrew J., Upton, Ms.
 Willard, Henry, Plainview, Min.
 Willard, John L., Westville, Ct.
 Willard, John, Hartford, Ct.
 Willard, Samuel G., Williamatic, Ct.
 Willcox, G. Buckingham, New London, Ct.
 Willcox, William H., Reading, Ms.
 Willcy, Benjamin G., East Sumner, Me.
 Willey, Charles, Center Harbor, N. H.
 Willey, Isaac, Pembroke, N. H.
 Williams, Edwin F., Chattanooga, Tenn.
 Williams, Edwin E., Warsaw, N. Y.
 Williams, E. S., Northfield, Min.
 Williams, Francis, Chaplin, Ct.
 Williams, George, Temple, N. H.
 Williams, George W., Adams, Ill.
 Williams, Horace R., Almont, Mich.
 Williams, John K., Bradford, Vt.
 Williams, John, State Hill, Pa.
 Williams, J. N., Lake City, Min.
 Williams, John M., Fairfield, Io.
 Williams, J. R., Beaver Meadow, Pa.
 Williams, Lewis, Ohlplant, Pa.
 Williams, Mark, A. B. C. F. M., North China.
 Williams, Nathan W., Peacedale, R. I.
 Williams, Robert G., Waterbury, Ct.
 Williams, Richard J., Summit, Mich.
 Williams, R. R., Pittsburg, Pa.
 Williams, S. A., Leraysville, Pa.
 Williams, Stephen H., N. Hero, Vt.
 Williams, Stephen S., Orwell, Vt.
 Williams, Thomas, Providence, R. I.
 Williams, Wolcott B., Charlotte, Mich.
 Willoughby, E., Little Valley, N. Y.
 Wilson, Gowen C., Windsor, Ct.
 Wilson, John G., South Dartmouth, Ms.
 Wilson, Levin, Cynthia, Ind.
 Wilson, Lewis, Petersburg, Ind.
 Wilson, Robert, Sheffield, N. B.
 Wilson, S. B., Providence, Jamaica.
 Wilson, Thomas, Stoughton, Ms.
 Winann, P., Parkman, O.
 Winch, Caleb M., Plainfield, Vt.
 Winchester, Oliver W., Wadham's Mills, N. Y.
 Winchester, Oliver W., A. B. C. F. M., Western Turkey.
 Winchester, Warren W., Middlebury, Vt.
 Windsor, John H., Saco, Me.
 Windsor, John W., Keosauqua, Io.
 Windsor, William, Eddyville, Io.
 Winslow, Horace, Binghamton, N. Y.
 Winter, Alpheus, So. Coventry, Ct.
 Wirt, David, New Baltimore, Mich.
 Wiswall, Luther, Windham, Me.
 Withington, Leonard, Newburyport, Ms.
 Wolcott, John M., Elizabethport, N. J.
 Wolcott, Samuel, Cleveland, O.
 Wolcott, William, Detroit, Mich.
 Wood, Charles W., Campello, Ms.
 Wood, Francis, Barrington, R. I.
 Wood, George I., Guilford, Ct.
 Wood, Horace, Gilsun, N. H.
 Wood, John, Brantford, C. W.
 Wood, John, Wolfboro', N. H.
 Wood, William, A. B. C. F. M., Ahmednuggur.
 Woodbridge, John, Chicago, Ill.
 Woodbridge, Jonathan E., Auburn-dale, Ms.
 Woodbury, Frank P., Meriden, N. H.
 Woodbury, Samuel, Chiltonville, Ms.
 Woodford, Oswald L., W. Avon, Ct.
 Woodhull, G. S., Timmouth, Vt.
 Woodhull, John A., Success, N. Y.
 Woodhull, Richard, Bangor, Me.
 Woodman, Henry A., Newburyport, Ms.
 Woodman, J. M., Oroville, Cal.
 Woodruff, L. N., Falls Village, Ct.
 Woods, Leonard, Brunswick, Me.
 Woodward, George H., Toledo, Io.
 Woodward, John H., Irasburgh, Vt.
 Woodworth, Charles L., Amherst, Ms.
 Woodworth, H. B., Ellington, Ct.
 Woodworth, Henry D., Wellesley, Ms.
 Woodworth, William W., Belcher-ton, Ms.
 Wooley, Joseph J., Meriden, Ct.
 Woolsey, Theodore D., New Haven, Ct.
 Worcester, David, Sydney, Io.
 Worcester, Isaac R., Auburndale, Ms.
 Worcester, John H., Burlington, Vt.
 Worrell, Benjamin F., Prairie City, Ill.
 Wright, Abiel H., Winterport, Me.
 Wright, Ebenezer B., Huntington, Ms.
 Wright, Ephraim M., Terryville, Ct.
 Wright, George F., Bakersfield, Vt.
 Wright, James L., Haddam, Ct.
 Wright, James R., Benzonia, Mich.
 Wright, John E. M., East Orleans, Ms.
 Wright, Johnson, Tabor, Io.
 Wright, Samuel G., Dover, Ill.
 Wright, William, Buckland, Ct.
 Wright, William D., Chicago, Ill.
 Wright, William S., Glastenbury, Ct.
 Wyckoff, Alfonso D., Monce, Ill.
 Wyckoff, James D., Elmwood, Ill.
 Yale, Amos S., Onondaga Valley, N. Y.
 Yeomans, Nathaniel T., Fowlerville, Young, A. A., Tafton, Wis.
 Young, John K., Laconia, N. H.
 Young, Samuel, North Hammond, N. Y.
 Youngs, Christopher, Upper Aque-bogue, N. Y.
 Zurcher, J. M., Hawley, Pa.

The following list comprises names of men reported last year, but now are not "present or accounted for." Some ought to have been reported by somebody, but are not. Some, ceasing to supply our churches, fell back into the Presbyterian ranks. Those marked "P." we find in the N. S. Presbyterian list; those marked "P. (O. S.)," in the O. S. Presbyterian list. Of the others, we should be glad of information. Especially, we should be glad to see them regularly reported next year. Possibly there are errors in this list. — We find in the Presbyterian lists, names of Congregationalists; as well as Congregational churches reported as Presbyterian by Presbyterian pastors.

- Abbott, Edward F., South Merrimack, N. H.
 Acheson, Alexander, Bedford, Mich.
 Adams, W. A., Fort Scott, Kan.
 Alexander, Walter S., Racine, Wis. (P.)
 Allen, William W., Conncil Bluffs, Io.
 Arnold, F. L., Orwell, O. (P.)
 Bailey, Nathaniel P., Painesville, O. (P.)
 Baldwin, David J., Downer's Grove (Lisle), Ill.
 Ballard, Josiah, Carlisle, Ms.
 Barrows, S., Des Moines, Io.
 Beckman, J. C. S., St. Charles, Min.
 Bentley, E. D., Mo.
 Blake, Charles M., Washington, D. C. (P.)
 Blake, George H., Atkinson, Ill.
 Blanchard, Amos, Barnet, Vt.
 Boutwell, William T., Stillwater, Mich.
 Bowker, Samuel D.
 Brandt, Charles E., Hartford, Ct.
 Breed, David, Attleboro', Ms.
 Brewer, James, Bristol, Ill.
 Brewster, Cyrus, Ms.
 Brice, John G., Winchester, Ind.
 Bristol, Ira.
 Bronson, Asahel, Ticonderoga, N. Y. (P.)
 Buck, Edward, Orland, Me.
 Buck, S. J., Grinnell, Io.
 Bulkeley, Edwin A., Brooklyn, N. Y. (P.)
 Burbank, Justin E., Preston, Min.
 Burgess, Oliver, Mt. Vernon, O.
 Butler, Henry E., Keeseville, N. Y. (P.)
 Camp, Amzi, New York.
 Cary, M., Newton, Io.
 Chute, Ariel P., Sharon, Ms.
 Clapp, Sumner G., Boston, Ms.
 Clark, William, Milan, Italy.
 Clark, W. Simpson, Austin, Min.
 Clarke, Tertius S., Cuyahoga Falls, O. (P.)
 Clift, William, New York.
 Coburn, D. N., Monson, Ms.
 Coburn, L. S., Weston, Vt.
 Connell, David, West Hawley, Ms.
 Cooke, George, Amherst, Ms.
 Cooley, Henry, Feeding Hills, Ms.
 Crane, L. C., Canandaigua, Mich.
 Crowther, Thomas, Oxford, Me.
 Cunningham, John C., Nora, Ill. (P.)
 Davis, Timothy, Kingston, Ms.
 Diman, J. Lewis, Providence, R. I.
 Durham, Benjamin.
 Dye, Charles B., West Suffield, Ct. (P.)
 Edwards, Thomas, Cincinnati, O.
 Fairhill, Minot W., Chicago, Ill.
 Fargo, George W., Bangor, Me.
 Fay, Osmer W., Chicago, Ill.
 Fisk, Joseph, Danvers Plain, Ms.
 Fisk, William, Brooklyn, N. Y.
 Forbush, John, Upton, Ms.
 Francis, Daniel D., East Arlington, Vt. [Y.
 Francis, James H., Wading River, N. French, Charles, Pottsville, Io.
 Gale, W. P., Williamsburg, Io.
 Gibson, Hugh, Chester, Ms.
 Gilbert, Simeon, Jr., Hopkinton, N. Y.
 Goodwin, Thomas S., Skowhegan, Me.
 Gravid, J. J., Pinckney, Mich.
 Grinnell, Josiah B., Grinnell, Io.
 Griswold, John F., Washington, N. H.

- Grosvenor, Moses, Guilford, Vt.
 Hale, Benjamin E., Beloit, Wis.
 Hall, Chauncy, Afton, Min. (P.)
 Hall, J. Q., Darlington, Wis.
 Hamilton, John A., Keene, N. H.
 Hamlin, Homer, Grinnell, Io.
 Harlow, H., Lewis, Io.
 Harlow, William, Wrentham, Ms.
 Harries, Thomas, Riverhead, N. Y. (P.)
 Harvey, Charles A., Sandwich, Ill.
 Hawks, Roswell, Painesville, O.
 Hayda, Hiram C., West Meriden, Ct.
 Helms, Stephen D., Bellevue, Io.
 Herrick, Stephen L., Grinnell, Io.
 Hitchen, George, Essex, Mich.
 Holmes, Franklin, New York City.
 Hooker, Edward W., Nashua, N. H.
 Hopkins, Albert, Williamstown, Ms.
 Hough, Jesse W., Saginaw City, Mich. (P.)
 Hubbard, Richard, Boston, Ms.
 Hull, Joseph D., Hartford, Ct.
 Hunt, Samuel, Franklin, Ms.
 Hunter, Robert, Columbus City, Io.
 Iverson, John, Warren Center, Pa.
 Johnson, Joseph A., El Paso, Ill.
 Johnson, Lyman H., Galena, Ill.
 Jones, Benjamin T., Genoa Bluff, Io.
 Jones, C. D., Pike Grove, Wis.
 Jones, D. Jerome, Dunleith, Ill.
 Jones, Ebenezer D., Thurman, O.
 Jones, J., Spring Green, Wis.
 Jordan, Francis, Springfield, Ms.
 Kellogg, Elijah, Boston, Ms.
 Kendall, Reuben S.
 Ketchum, Silas, Wardsboro', Vt.
 Kidder, Thomas, St. Johnsbury, Vt.
 Lacy, Edward S., San Francisco, Cal.
 Lasell, Nathaniel, Amesbury Mills, Ms.
 Levere, George W., Brooklyn, N. Y.
 Levings, J. H., Franklin, Vt.
 Little, Levi, Danbury, N. H.
 Lockwood, Clark, Cutchogue, N. Y. (P.)
 Mackie, G. W., Janesville, Wis.
 Marsh, Dwight W., Rochester, N. Y.
 Marsh, Edwards, Canton, Ill. (P.)
 Marsh, Hiram, Neenah, Wis.
 Mather, William L., Washington, D. C.
 McCoy, James, Indianapolis, Ind.
 McFarland, James, Washington, Pa.
 McGiffert, William H., Pontiac, Mich. (P., O. S.; P., N. S.)
 McGregor, Robert, Listowell, C. W.
 McLean, Alexander, Jr., Fairfield, Ct.
 Mead, Darius, New Haven, Ct.
 Melvin, C. T., Elk Grove, Wis.
 Melvin, J., Liverpool, N. S.
 Mershon, James R., Newton, Io.
 Metcalf, David, Oxford, Ms.
 Mills, Cyrus T., Ware, Mass. (P.)
 Mills, John L., Seymour, Ct.
 Moore, Carl, North Fairfield, O.
 Moore, Samuel N., Memphis, Tenn.
 Morey, Ira, Bennington, Vt.
 Morris, B. F., Cincinnati, O.
 Mosher, W. C., Mokolunne Hill, Cal. (P., O. S.)
 Munroe, Charles W., East Cambridge, Ms.
 Murphy, Elijah D., Avon, Ct. (P.)
 Nason, Elias, Ms.
 Newton, Ezra, Preston, Min.
 Newton, Joel W., Washington, D. C.
 Nichols, Danforth B., Washington, D. C.
 Norcross, S. Gerard, South Paris, Me.
 Osborn, Richard, Champion, N. Y.
 Owen, Linus, Londonderry, Vt.
 Packard, William A., Hanover, N. H.
 Paine, Frederick, Ripley, O.
 Parsons, William L., Leroy, N. Y.
 Patten, Abel, Billerica, Ms.
 Pease, Giles, Boston, Ms.
 Peppers, Aaron B., Epsom, N. H.
 Peterson, W. S., Galena, Ill.
 Pettitt, John, Bucyrus, O.
 Phillips, Daniel, Orange, Ms.
 Phillips, John C., Boston, Ms.
 Pickett, Cyrus, Cheshire, Ct.
 Pierson, S. W., Canfield, O.
 Platt, Merit S., Vineland, N. J.
 Porter, J. G., Lisle, Ill. (P.)
 Rand, Asa, Ashburnham, Ms.
 Ransom, Cyrenius, Moriah, N. Y. (P.)
 Raymond, Ari, Cambridge, Ms.
 Rice, Enos H., Ann Arbor, Mich.
 Rowe, Elihu T., New Ipswich, N. H.
 Rudd, Robert, Newark, Ill.
 Sauborn, Edwin D., Hanover, N. H.
 Sauborn, Pliny F., N. Y. (P.)
 Savage, Daniel F., Cambridge, Ms.
 Schrock, Frank, Milwaukee, Wis.
 Scofield, William C., Newark, N. J. (P.)
 Scott, Nelson.
 Seelye, Julius, Amherst, Ms. [(P)]
 Sharp, Benjamin F., Huntsburg, O.
 Shattuck, Amos F., Surry, N. Y.
 Shinn, R. F., Homer, N. Y.
 Smith, Edwin G., Fremont, Ill.
 Smith, Elijah B., Middle Haddam, Ct. (P., O. S.)
 Smith, G. M., Pleasant Hill, Wis.
 Smith, Horace, Richfield, O.
 Smith, William C., East Saginaw, Mich. (P., O. S.) [Wis]
 Spaulding, George, West Eau Claire, Stone, George, North Troy, Vt.
 Stone, Rollin S., New Haven, Ct.
 Stoutenburgh, W. J., Allen's Grove, Wis.
 Swan, Benjamin L., New Canaan, Ct.
 Taylor, F. B., Naperville, Ill.
 Temple, Josiah H., Framingham, Ms.
 Thomas, James M., New London, Ct.
 Thomas, R. B., Mahonoy, Pa.
 Thorp, W. W., Hudson, Wis.
 Tiffany, Charles C., New Haven, Ct.
 Tucker, G. L., Tremplau, Wis.
 Vance, James E., Chatham, O. (P.)
 Walker, James B. R., Hartford, Ct.
 Webb, Edward, Medina, India.
 Wells, G. W., Center, O.
 Wells, J. A., Warren, Wis.
 Wheeler, F. B., San Francisco, Cal. (P.)
 Whipple, John N., Lodi, O.
 White, Calvin, Amherst, Ms.
 White Seneca, Amherst, N. H.
 Wickes, John, Attica, N. Y. (P.)
 Wilcox, John, Rockford, Ill.
 Wilkes, Jesse A., Chesterfield, Ct.
 Willard, James L., Westfield, Ct.
 Willey, Austin, Northfield, Min.
 Wright, William, Buckland, Ct.

TOTAL, 202.

Congregational Quarterly Record.

CHURCHES FORMED.

- July 29. In NEW YORK, Io., 6 members.
 Sept. 14. In DOWNER'S GROVE, Ill., 16 members.
 In MUSCOTAHI, Kan.
 Sept. 18. In LEXINGTON, Mich., 20 members.
 " 27. In WYANET, Ill., 25 members.
 " 30. In JOHNSON, Io.
 Oct. 7. In PHILADELPHIA, Pa., the Plymouth Church.
 " 17. In MURPHY, Cal., 10 members.
 In ONONDAGA, Mich.
 Nov. In COLUMBUS, Neb.
- July 21. Rev. WILLIAM C. POND, over the Ch. in Petaluma, Cal. Sermon by Rev. Andrew L. Stowe, D. D., of San Francisco. Installing Prayer by Rev. James H. Warren, of San Francisco.
 Sept. 12. Rev. KIAH B. GLIDDEN, over the Ch. in Redding, Ct. Sermon by Rev. George Richards, of Bridgeport. Installing Prayer by Rev. Thomas T. Waterman, of Monroe.
 " 18. Mr. A. H. SOMES, over the Ch. in West Warren, Ms. Sermon by Rev. Ariel E. Perkins, of Ware. Ordaining Prayer by Rev. Christopher Cushing, of North Brookfield.
 " 19. Rev. RICHARD G. GREENE, over the North Ch. in Springfield, Ms. Sermon by Rev. William A. Bartlett, of Brooklyn, N. Y. Installing Prayer by Rev. Joseph Vaill, D. D., of Palmer.
 " 19. Mr. HENRY E. HART, over the Union Ch. in East Hampton, Ct. Sermon by Rev. Elisha C. Jones, of Southington. Ordaining Prayer by Rev. Hiram Bell, of Westchester.

MINISTERS ORDAINED, OR INSTALLED.

- May 31, 1866. Mr. MYRON A. MUNSON, over the Ch. in Pittsford, Vt. Sermon by Rev. Hiram Mead, of South Hadley, Ms. Ordaining Prayer by Rev. Silas Aiken, D. D., of Rutland. (Incorrectly reported before.)

- Sept. 23. Rev. JOSEPH W. HEALEY, over the Tabernacle Ch. in Chicago, Ill. Sermon by Rev. Samuel Fisk, D. D., of Chicago Seminary. Installing Prayer by Rev. George S. F. Savage, of Chicago.
- " 27. Mr. EDWIN A. SPENCE, over the Ch. in Westford, Ms. Sermon by Rev. George R. Leavitt, of Lancaster. Ordaining Prayer by Rev. Robert W. Fuller, of Stow.
- " 27. Rev. WILLIAM SEWALL, over the Ch. in Norwich, Vt. Sermon by Rev. Ephraim C. Cummings, of St. Johnsbury.
- " 28. Mr. ELIAS W. HATCH, over the Ch. in East Berkshire, Vt. Sermon by Rev. PLYN H. WHITE, of Coventry. Ordaining Prayer by Rev. George B. Tolman, of Sheldon.
- Oct. 2. Mr. GEORGE W. BANKS, over the Ch. in Bethlehem, Ct. Sermon by Rev. Thomas B. Sturges, of Greenfield. Ordaining Prayer by Rev. Herman L. Vaill, of Litchfield.
- " 3. Mr. ADDISON P. FOSTER, over the Appleton St. Ch. in Lowell, Ms. Sermon by Rev. J. Earnes Rankin, of Charlestown. Ordaining Prayer by Rev. Owen Street, of Lowell.
- " 4. Rev. CHARLES B. BOYNTON, over the Ch. in Washington, D. C. Sermon by Rev. Samuel Wolcott, D. D., of Cleveland, O. Installing Prayer by Rev. John C. Holbrook, D. D., of Homer, N. Y.
- " 9. Mr. AUSTIN DODGE, over the North Ch. in Winchendon, Ms. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary. Ordaining Prayer by Rev. Eben W. Bullard, of Royalston.
- " 9. Mr. CHAUNCEY N. FOND, to the work of the Ministry, in Medina, O. Sermon by Rev. George Clark, of Oberlin.
- " 10. Rev. A. T. DEMING, over the Ch. in Swanton, Vt. Sermon by Rev. Norman Seaver, D. D., of Rutland. Installing Prayer by Rev. Alfred B. Swift, of Enosburg.
- " 11. Mr. GEORGE H. PRATT, over the Ch. in Harvard, Ms. Sermon by Rev. William A. McGinley, of Newburyport. Ordaining Prayer by Rev. Alfred Emerson, of Fitchburg.
- " 12. Rev. JAMES C. WHITE, over the Ch. in Dayton, O. Sermon by Rev. Samuel Wolcott, D. D., of Cleveland. Installing Prayer by Rev. A. Hastings Ross, of Springfield.
- " 14. Rev. JOHN A. ROSS, over the Ch. in Marion, Io. Sermon by Rev. Lyman Whiting, of Dubuque. Installing Prayer by Rev. Jesse Guernsey, of Dubuque.
- " 17. Mr. EDWARD F. WILLIAMS, to the work of the Ministry, in Whitinsville, Ms. Sermon by Rev. Edward N. Kirk, D. D., of Boston. Ordaining Prayer by Rev. Thomas C. Biscoe, of Grafton.
- " 17. Mr. CALEB MORGAN, over the Ch. in Murphy, Cal. Sermon by Rev. P. G. Buchanan, of Stockton. Ordaining Prayer by Rev. James H. Warren, of San Francisco.
- " 17. Profs. JOHN M. ELLIS and JUDSON SMITH, to the work of the Ministry, in South Amherst, O. Sermon by Rev. Samuel Wolcott, D. D., of Cleveland.
- " 18. Rev. ADDISON BALLARD, over the 2d Cong. Ch. in Detroit, Mich. Sermon by Rev. John Todd, D. D., of Pittsfield, Ms.
- " 18. Rev. SAMUEL FAIRLEY, over the 1st Ch. in Philadelphia, Pa. Sermon by Rev. Charles A. Harvey. Installing Prayer by Rev. William Goodell, D. D.
- Oct. 24. Rev. J. C. HALLIDAY, over the Ch. in Oakham, Ms. Sermon by Rev. Christopher Cushing, of North Brookfield. Installing Prayer by Rev. David Peck, of Barre.
- " 24. Rev. H. K. HALL, over the Ch. in Stratford, Ct. Sermon by Rev. R. Russell Booth, D. D., of New York City. Installing Prayer by Rev. Kiah B. Glidden, of Redding.
- " 25. Rev. H. G. BLINN, over the Ch. in Morrisania, N. Y.
- " 25. Mr. P. CHAMBERLAIN, to the work of the Ministry in Stockbridge, Wis. Sermon and Ordaining Prayer by Rev. Charles W. Camp, of Fond du Lac.
- " 31. Rev. WILLIAM A. FOBES, over the Ch. in Halifax, Ms. Sermon by Rev. Leonard Swain, D. D., of Providence, R. I. Installing Prayer by Rev. David Bremner, of Plymouth.
- Nov. 1. Rev. THOMAS T. MERRY, over the united Churches in Norway, Me. Sermon by Rev. Stephen Thurston, D. D., of Searsport. Installing Prayer by Rev. George F. Tewksbury, of Oxford.
- " 1. Rev. ELISHA M. LEWIS, over the Ch. in Wheatland, Mich. Sermon by Rev. Hiram Elmer, of Clinton. Installing Prayer by Rev. E. Dyer.
- " 1. Mr. ABIEL H. WRIGHT, over the Ch. in Winterport, Me. Sermon by Rev. George W. Field, of Bangor. Ordaining Prayer by Rev. Enoch Pond, D. D., of Bangor.
- " 2. Rev. CHESTER L. CUSHMAN, over the Ch. in Ludlow, Ms. Sermon by Rev. Rufus Emerson, of Grafton, Vt. Installing Prayer by Rev. Henry M. Parsons, of Springfield.
- " 2. Rev. SILAS F. MILLIKAN, over the Ch. in Wheaton, Ill. Sermon by Rev. Joseph Haven, D. D., of Chicago Seminary. Installing Prayer by Rev. Jonathan Blanchard, D. D., of Wheaton College.
- " 7. Mr. ANDREW J. SMITH, over the Ch. in Rockport, Me. Sermon by Rev. Edward Cuter, of Rockland. Ordaining Prayer by Rev. Javan K. Mason, of Thomaston.
- " 8. Rev. EPHRAIM W. ALLEN, over the West Ch. in Haverhill, Ms. Sermon by Rev. Reuben T. Robinson, of Winchester. Installing Prayer by Rev. Jesse Page, of Atkinson, N. H.
- " 8. Rev. SOLOMON P. FAY, over the Hammond st. Ch. in Bangor, Me. Sermon by Rev. Alexander McKenzie, of Augusta. Installing Prayer by Rev. Samuel Harris, D. D., of Bangor.
- " 9. Rev. CHARLES HOOVER, over the Ch. in Riverhead, L. I. Sermon by Rev. David B. Coe, D. D., of New York City. Installing Prayer by Rev. Aaron Snow, of Miller's Place.
- " 14. Mr. ALVAH M. RICHARDSON, over the Linebrook Ch. in Ipswich, Ms. Sermon by Rev. M. L. Richardson, of Globe Village. Ordaining Prayer by Rev. William S. Coggin, of Boxford.
- " 15. Rev. A. B. DASCOMB, over the Ch. in Waitsfield, Vt. Sermon by Rev. E. Irvin Carpenter, of Barre. Installing Prayer by Rev. Charles C. Parker, of Waterbury.
- " 21. Rev. GEORGE I. BARD, over the Ch. in Dunbarton, N. H. Sermon by Rev. George A. Putnam, of Yarmouth, Me. Installing Prayer by Rev. Leonard S. Parker, of Derry.
- " 21. Mr. JOHN K. WILLIAMS, over the Ch. in Bradford, Vt. Sermon by Rev. Edward A. Lawrence, D. D., of Orford, N. H. Ordaining Prayer by Rev. Silas McKeen, D. D., of Bradford.

- Nov. 21. Rev. TIMOTHY LYMAN, over the Ch. in Killingworth, Ct. Sermon by Rev. John L. Dudley, of Middletown. Installing Prayer by Rev. John E. Elliot, of Higganum.
- Dec. 4. Mr. CHARLES CAVERNO, to the work of the Ministry in Lake Mills, Wis. Sermon by Rev. Wm. DeLoss Love, of Milwaukee.
- " 5. Rev. J. OTIS BARROWS, over the 1st Ch. in Exeter, N. H. Sermon by Rev. George M. Adams, of Portsmouth. Installing Prayer by Rev. Edward Robie, of Greenland.
- " 6. Rev. EDWARD D. CHAPMAN, over the Ch. in Raymond, N. H. Sermon by Rev. Cyrus W. Wallace, D. D., of Manchester. Installing Prayer by Rev. Josiah H. Stearns, of Epping.
- " 6. Rev. ELISHA G. COBB, over the Ch. in Florence, Ms. Sermon by Rev. William S. Tyler, of Amherst College. Installing Prayer by Rev. Zachary Eddy, D. D., of Northampton.
- " 6. Rev. STACY FOWLER, over the 2d Ch. in Millbury, Ms. Sermon by Rev. Leverett Griggs, of Bristol, Ct. Installing Prayer by Rev. Lewis F. Clark, of Whitinsville.
- " 6. Rev. DAVID T. PACKARD, over the Ch. in Brighton, Ms. Sermon by Rev. Joshua W. Wellman, of Newton.
- " 9. Mr. CYRUS OFFER, to the work of the Ministry in New York City.

PASTORS DISMISSED.

- Sept. 17, 1866. Rev. WILLIAM O. BALDWIN, from the 3d Ch. in St. Johnsbur, Vt.
- " 18. Rev. JOHN BRADSHAW, from the 1st Ch. in Crown Point, N. Y.
- " 24. Rev. EDWARD H. GREELEY, from the Ch. in Methuen, Ms.
- " 25. Rev. CHARLES CUTLER, from the Ch. in Francestown, N. H.
- Oct. 2. Rev. CHARLES G. McCULLY, from the Ch. in St. Stephens, N. B.
- " 3. Rev. EPHRAIM M. WRIGHT, from the Ch. in Bethlehem, Ct.
- " 8. Rev. WILLIAM B. CLARKE, from the College Ch. in New Haven, Ct.
- " 9. Rev. JOHN M. WILLIAMS, from the Ch. in Fairfield, Io.
- " 9. Rev. JOHN W. H. BAKER, from the Ch. in Brighton, Vt.
- " 9. Rev. THOMAS EASTON, from the Ch. in South Glastenbury, Ct.
- " 15. Rev. CHESTER L. CUSHMAN, from the Ch. in East Townshend, Vt.
- " 18. Rev. TIMOTHY G. BRAINERD, from the Ch. in Halifax, Ms.
- Nov. 1. Rev. GEORGE H. MORSS, from the Ch. in Abington, Ct.
- " 8. Rev. J. O. BARROWS, from the Ch. in North Hampton, N. H.
- " 15. Rev. WALTER BARTON, from the Ch. in South Amherst, Ms.
- " 16. Rev. AUSTIN RICHARDS, D. D., from the Olive st. Ch. in Nashua, N. H.
- " 21. Rev. DANIEL H. ROGAN, from the Ch. in North Amherst, Ms.
- " 21. Rev. SILAS McKEEN, from the Ch. in Bradford, Vt. (Incorrectly reported before.)
- Nov. 28. Rev. DAVID T. PACKARD, from the Ch. in East Somerville, Ms.
- Dec. 7. Rev. JONATHAN L. JENKINS, from the Pearl st. Ch. in Hartford, Ct.
- " 13. Rev. A. JUDSON RICH, from the Village Ch. in Dorchester, Ms.

MINISTERS MARRIED.

- Sept. 5, 1866. In Phillips, Me., Rev. FRANCIS B. KNOWLTON, to Miss LOUISA C. BUTTERFIELD.
- " 19. In Rolla, Mo., Rev. HENRY T. PERRY, to Miss JEANNIE H., daughter of Rev. Williston Jones, of R.
- " 20. In Easthampton, Ms., Rev. HENRY HOPKINS, of Westfield, to Miss ALICE, daughter of Hon. Horatio G. Knight.
- " 24. In North Ferrisburgh, Vt., Rev. AURELIAN H. POST, of Peru, Ill., to Miss AGNES H., daughter of O. H. Hand, Esq.
- " 26. In Providence, R. I., Rev. WILLIAM S. HAZEN, of Northfield, Vt., to Miss MARTHA A. MERRILL, of P.
- Oct. 2. In Greensboro', Vt., Rev. LESTER H. ELLIOT, of Winooski, to Miss LOIS M. TOLMAN, of G.
- " 10. In Poughkeepsie, N. Y., Rev. HENRY E. COOLEY, of Plymouth, Ct., to Miss KATE A., daughter of Charles H. Sedgwick, Esq., of P.
- " 11. In Dracut, Ms., Rev. AUSTIN DODGE, of Winchendon, to Miss SARAH S., daughter of Deacon Dana Richardson, of D.
- " 18. In Portland, Me., Rev. EPHRAIM C. CUMMINGS, of St. Johnsbur, Vt., to Miss ANNIE L., daughter of Rev. Swan L. Pomroy, D. D., of P.
- " 23. In Montclair, N. J., Rev. T. B. PENFIELD, of Oberlin, O., to Miss CHARLOTTE ELIZABETH, daughter of J. M. Hubbard.
- " 25. In Stoughton, Wis., Rev. P. CHAMBERLAIN, to Miss HELEN C. LIGHTBODY.
- " 25. In Andover, Ms., Rev. EDWARD P. INGERSOLL, of Sandusky, O., to Miss HELEN E., daughter of Mr. Henry W. Abbott, of A.
- " 25. In Middlebury, Vt., Rev. JOHN K. WILLIAMS, to Miss ANNA E. DENISON, of M.
- Nov. 13. In Cambridgeport, Ms., Rev. ABIEL H. WRIGHT, of Winterport, Me., to Miss SOPHIA C., daughter of William Sias, Esq.
- " 21. In South Danvers, Ms., Rev. JOSIAH C. THACHER, of Gloucester, to Miss LYDIA W. PROCTOR, of S. D.
- " 26. In Blanford, Ms., Rev. CHARLES J. HINSDALE, to Miss MARY A. LLOYD.
- " 28. In Springfield, Ms., Rev. THOMAS WILSON, of Stoughton, to Miss Ellen Perkins, daughter of Rev. N. Fellows.

MINISTERS DECEASED.

- Aug. 31, 1866. In Granby, C. E., Rev. GEORGE B. BUCHER, aged 54 years.
- Sept. 5. In Cameron, Mo., Rev. MARTIN LEFFINGWELL, aged 50 years.
- " 6. In Grinnell, Io., Rev. LUCIUS C. ROUSE, aged 70 years.

- Sept. 16. In Easton, Ms., Rev. LUTHER SHELDON, D. D., aged 81 years.
- " 20. In Bristol, N. H., Rev. C. F. ABBOTT, aged 34 years.
- " 20. In Beaver Dam, Wis., Rev. OREN JOHNSON, aged 65 years.
- " 24. In Farmington, Ct., Rev. NOAH PORTER, D. D., aged 84 years.
- " 00. In Salisbury, Ct., Rev. JONATHAN LEE, aged 80 years.
- " 28. In Waterville, C. E., Rev. JOSEPH FORSYTH, aged 69 years.
- Oct. 25. In Denmark, Iowa, Rev. ALVAN D. FRENCH, aged 52 years.
- " 29. In West Salem, Wis., Rev. ELIAS CLARK, aged 47 years.
- " 31. In Mazeppa, Min., Rev. WARREN BIGELOW, aged 44 years.
- Nov. 5. In Branford, Ct., Rev. TIMOTHY P. GILLETTE, aged 86 years.
- " 9. In Groton, Ct., Rev. SAMUEL W. BROWN, aged 38 years.
- " 9. In Windham, Vt., Rev. SELAH R. ARMS, aged 77 years.
- " 13. In Boston, Ms., Rev. WILLIAM JENKS, D. D., aged 87 years.
- " 16. In Douglas, Ms, Rev. DAVID HOLMAN, aged 88 years.
- Nov. 21. In Bridgeport, Ct., Rev. JOHN W. BARTON, of Stratford.
- " 27. In New Bedford, Ms., Rev. SYLVESTER HOLMES, aged 78 years.
- " 27. In Rensselaerville, N. Y., Rev. WILLIAM W. ALLEN, aged 37 years.
- " 28. In Fitchburg, Ms., Rev. THOMAS BOUTELLE, aged 60 years.
- Dec. 13. In Wheaton, Ill., Rev. WM. BEARDSLEY, aged 69 years.
- " 16. In Bangor, Me., Rev. NATHAN DOUGLASS, aged 79 years.
- " 20. In West Roxbury, Ms., Rev. JOHN A. ALBRO, D. D., of Cambridge, aged 66 years.

MINISTERS' WIVES DECEASED.

- Sept. 13, 1866. In Baraboo, Wis., Mrs. CAROLINE A., wife of Rev. WARREN COCHRAN, aged 48 years.
- " 27. In Fitchburg, Ms., Mrs. MARY E., wife of Rev. THOMAS BOUTELLE, aged 60 years.
- Oct. 1. In Elgin, Io., Mrs. MARY, wife of Rev. HENRY HESS, aged 22 years.
- Nov. 21. In Boston, Ms., Mrs. E. M., wife of Rev. DANIEL F. SAVAAGE, aged 37 years.
- In Durant, Io., Mrs. MARY FARRINGTON, wife of Rev. HENRY L. BULLEN, aged 41 years.

American Congregational Union.

THE reasons for prosecuting the Church-building work of this organization are very strong, and constantly becoming more so. Our Congregational churches are springing up in the newer regions West and South West with unexampled rapidity; especially in Missouri and Kansas. In the former State we have made and are making large investments at important points, in gifts and loans, ranging from five hundred to fifteen hundred in a place; and the good, the wondrous fruits of these investments are already appearing. Visit Brookfield, Laclede, Kansas City, Bevier, New Cambria, and contrast their present condition with what it was six months and eighteen months ago. Mark the good order, the thrift, the comparative quiet of the Sabbath as well as its general observance, all directly derivable from the presence of the sanctuary and of the means of grace connected therewith. Some of these dependent Home Missionary churches will very soon reach the point of self support, now having the necessary facilities therefor—in a fitting place in which to gather a self-supporting congregation. The "heart and hope" they take when they can secure such a sacred structure are inspiring to witness. To be present at the dedication of one of these standing witnesses for Christ and for Christian and civil liberty will convince the most skeptical that the outlay is a good one. The trustees of the Union are desirous of meeting the necessities of all these struggling churches now planning and striving to build. Of these there are many. Contributions from all our Congregational churches are most urgently needed. If any church has for convenience or from necessity passed the "memorial month," December, without taking a collection, is it too much to ask that at the earliest convenient time in the coming year a collection be taken in this behalf.

A later issue than was anticipated when the above was written has given me the pain of knowing that instead of quite *general* contributions in December, comparatively few have been taken, and these, so far as is ascertained, are mostly very small. The paralysis of business,

and the uncertainty concerning the action of Congress on reconstruction and the currency, may account in part for this great fall off from last year's gifts. Then, the fact that an *especial* effort was made last year has probably left the impression that no more would ever, or soon, be wanted. But ministers and churches must know that the large amount given last year has created a NECESSITY for larger gifts this year than hitherto, or our great work just inaugurated must suffer irreparable damage. Safe reconstruction cannot go on in Missouri; waste places—oh, they are terribly waste!—cannot be supplied in Kansas; the wide and widening fields in California and Oregon, and in the newer portion of Michigan and Iowa and Minnesota cannot be occupied unless our churches GENERALLY shall entertain and contribute to this object *this year*. The depression in business has not swept all away. God has left an abundance from which to draw for His cause in the hands of His own stewards, and not infringe upon all needed capital either. To delay or withhold now is fraught with peril to the great work so well begun, and so full of promise for the future. These churches cannot build without help, and without a building they are essentially helpless. With a building they become a source of revenue to all our great benevolent objects. It is economy to place them, at the earliest possible time, on a self-supporting basis; or, at least, put them in a way to self-support. Let there be free and full giving, and free and full rewards will be returned.

We failed in our last issue to receive from our Treasurer an account of our work for the previous three months. Below find amount of receipts from the 1st of May, 1866, to December 1st. Also, disbursements for the same time. Receipts, exclusive of a special contribution at the social reunion, for the Washington church, were \$14,234.93.

Since the first of May last appropriations to pay last bills on houses of worship have been paid, as follows, viz. :—

New Cambria, Mo., \$500; Bevier, Mo., \$500; Laclede, Mo., \$500; Gallatin, \$500; Kansas City, Mo., \$500; Brookfield, Mo., \$500; Burlingame, (part) Kan., \$300; North Lawrence, Kan., \$500; Glencoe, Minn., \$500; Rockford, Iowa, \$450; Ames, Iowa, \$500; New Hampton, Iowa, \$200; Leon, Wis., \$300; Lisle, Ill., \$400; Union, Ill., \$100; Harvard, Ill., (part) \$200; Hillsboro, Ill., \$500; Kokomo, Ind., \$500; Port Sanilac, Mich., \$500; Westport, N. Y., \$300; Kensington, N. H., \$200; Weld, Me., \$500; Dedham, Me., \$300. Total paid on last bills, \$9,250.

In addition to the foregoing, loans, (secured by mortgages, or deeds of the church property), have been paid as follows, viz. :—

Union Church, Memphis, Tenn., \$11,000; First Congregational Church, Kansas City, Mo., \$2,500; First Congregational Church, Brookfield, Mo., \$1,500; First Congregational Church, Laclede, Mo., \$500; First Congregational Church, Gallatin, Mo., \$500; Welsh Congregational Church, New Cambria, Mo., \$300; Congregational Church, North Lawrence, Kan., \$1,250; Second Congregational Church (colored), Topeka, Kan., \$500; First Congregational Church Albany, Kan., \$500; First Congregational Church (colored), Atlanta, Ga., \$1,000; First Congregational Church, Lake City, Minn., \$750; First Congregational Church, Kokomo, Ind., \$500; First Congregational Church, Baltimore, Md., \$1,500; First Congregational Church, Landis, N. J., \$800; First Congregational Church, Elizabeth, N. J., \$1,000. Total paid on loans, \$24,100.

Let funds be sent to N. A. Calkins, Treasurer, 146 Grand street, New York. Applications for aid, &c., should be made to Rev. Ray Palmer, D. D., Corresponding Secretary for the West; or if more convenient, to the undersigned.

ISAAC P. LANGWORTHY.

23 Chauncy St., Boston, Mass.

American Congregational Association.

THERE are a few particulars concerning this organization that need to be stated for a better understanding of its condition and wants.

1. We have now a unique and invaluable Library of over 5,000 bound volumes and 30,000 pamphlets, and almost daily increasing.

2. Our increase would be much more rapid if we had a suitable and a safe fire proof place for our treasures.

3. Towards such a structure we now have in hand and on reliable pledges, \$73,000 ; but this sum must be more than twice as large before it would be wise to begin to build.

4. Boston is confessedly THE place for the Library and the building to contain it.

5. Boston and vicinity will and must be responsible for a large part of the needed funds.

But, —

6. There are many sons and daughters of Boston, of Massachusetts, now residing outside of the good old Commonwealth who will want a share in the good work of rearing, this memorial structure for the benefit of the present and all coming generations.

7. Now as we are going forth as a denomination to "the regions lying beyond;" to nationalize our polity, we the more need this Congregational Home, and we need it now. We are without a center of even moral influences, without a rallying point, or a fitting place in which to gather, preserve and make available our denominational literature and other precious memorials.

8. The Directors of this Association are unanimous in the opinion that this is THE time in which a vigorous and persevering effort must be made to secure funds to an amount sufficient, at least, to put up and pay for the needed building. They do most cordially invite the co-operation and contributions of all its friends. Let them come promptly in any sums from fifty cents to fifty thousand dollars, as the Lord hath prospered the giver. We have gone too far, not now to GO FORWARD. The churches, especially the ministers outside of our own state, are anxious to see this building arise. It does indeed assume a magnitude, just now, overshadowed by no other object. It appeals to Boston and Massachusetts givers, and to all lovers of the principles and polity of the Apostles and Pilgrims for immediate and liberal aid. LARGE donations will be looked for, of course, from the more favored of our brotherhood. They cannot make a better investment. But there are a great number of good and true men, who love the doctrines and polity of the Apostles and the Fathers, but who cannot give their thousands, perhaps not their hundreds, who nevertheless want a remembrancer in this monument of the first settlers of New England. Let them send to me at once, or at their earliest convenience, just what they have to send ; either individual gifts, or collections from the churches, large or small, — let them come. I am this hour in receipt of a letter from a home missionary, *twenty-four hundred miles west* of this spot, in which the writer says : "I am glad to see that you are gradually obtaining the funds for the new Congregational building. It has seemed to me that I should like to own two or three bricks in it, to have a right to lounge in it when I come to Boston ; and so I send you ten dollars." There are more than ten thousand that can do as much, and more. Let the gifts come !

Pastors are preparing and preaching historical discourses, memorial discourses, obituary or biographical sermons, sermons on church polity, discipline, and such like ; and these are published, a copy of all of which would find a welcome place here.

There are in more or less private libraries some of the writings of the Mathers, — either Richard, Increase, Cotton, or Samuel ; also, of John Cotton, of John Eliot, of Thomas Shep-

ard, and other of the Pilgrim and Puritan divines, all of which would help us greatly in our library.

Any election sermon between 1630 and 1730 would be very acceptable, and help us in our set.

Our Library is in especial want of the following papers, minutes, &c., to complete our sets :

New York Observer, Vol. i. (1823), Nos. 1 to 26 inclusive ; Vol. ii. (1824), No. 7 ; Vol. iii. (1825), Nos. 2, 3, 29 to 48 inclusive ; Vol. vii. (1829), Nos. 9, 32, 33, 43 ; Vol. xxxvi. (1858), Nos. 1, 9.

New York Independent, Vol. ii. (1850), No. 97 ; Vol. v. (1853), Nos. 218, 231, 234, Congregationalist, Vol. i. (1849), Nos. 4, 8, 9 ; Vol. ii. (1850), Nos. 18, 19 ; Vol. iii. (1851), No. 52.

New England Puritan, Vol. i. (1840), Nos. 1, 29, 33, 44 ; Vol. ii. (1841), No. 41 : Vol. iv. (1843), Nos. 23, 25, 31, 34, 39, 43 ; Vol. v. (1844), Nos. 4, 12, 17, 46 ; Vol. vi. (1845), Nos. 4, 8, 16, 18, 20, 21, 30, 32, 34, 40 ; Vol. vii. (1846), Nos. 1, 5, 6, 34, 45 ; Vol. viii. (1847), Nos. 36, 37 ; Vol. x. (1849), Nos. 38, 39, 47, 48, 52.

Vermont Chronicle, Vol. i. (1827), Vol. ii. (1828), Vol. iii. (1829), Vol. iv. (1830), Vol. v. (1831), entire ; 1834, No. 4 ; 1838, No. 28 ; 1842, No. 12 ; 1851, Nos. 25, 34, 46 ; 1852, No. 28 ; 1853, No. 39 ; 1854, No. 48 ; 1855, Nos. 29, 48 ; 1856, No. 12 ; 1858, No. 22 ; 1860, Nos. 35, 49 ; 1893, No. 34 ; 1864, Nos. 6, 8, 15, 23, 24, 51 ; 1865, Nos. 2, 3, 4, 11, 46.

Iowa News Letter, Vol. i., No. 2.

Wisconsin Puritan, Vol. i., No. 2 ; Vol. ii., Nos. 1, 14 ; Vol. iii., Nos. 4, 9, 12, 21, 23.

Piscataqua Evangelical Magazine, Vol. ii. (1806), Nos. 3, 4, 5 ; Vol. iii. (1807), No. 3 ; Vol. iv. (1808), No. 3.

North American Review, Nos. 3, 4, 5, 9, 13, 15, 20, 21, 22, 193, 197, 206, and all after.

We also lack the following Minutes : —

Maine, 1831, 32, 35 ; New Hampshire, 1812 ; Vermont, 1813, 14, 15, 16, 17, 18 ; Massachusetts, 1810, 11, 20 ; Rhode Island, all before 1823, also 1824, 25, 27, 28, 29, 30, 31, 32, 35, 39, 40, 41, 42, 43, 44, 46, 49, 66 ; New York, 1838, 40, 45, 46, 47, 49, 51, 54, 65 ; Ohio, 1866 ; Indiana, 1865, 66 ; Michigan, 1844, 46, 47, 49, 63, 66 ; Wisconsin, 1854, 63, 66 ; Iowa, 1865, 66 ; Minnesota, 1863, 65, 66 ; Oregon, all before 1857, also 1858, 61, 62, 63, 66 ; California, 1859, 60, 65, 66 ; Canada, 1840, 41, 42, 43, 44, 45, 46, 50, 51, 54, 55, 56, 57, 58, 59, 65, 66.

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The Congregationalist has never before had so large a subscription list as at the present time; but its publishers, believing that its circulation may be greatly extended by enlisting its readers and the public in its behalf, now offer this above valuable work as a premium for every two new subscribers, and hundreds are already availing themselves of this offer. Pastors, ladies, young men and boys and girls even, are sending their two subscribers and receiving this valuable premium; and all who design to obtain it in this way are reminded that the present is the most favorable season of the year to make the effort.

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BOSTON, Jan., 1867.

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is in active operation on its enlarged plan. It is our design to publish all such works, doctrinal and practical, as the denomination, in its present state of life and enterprise, demands. We have recently issued, in a small and attractive form, some of our Tracts on Baptism and practical religion. Also four new works,—Dr. Pond's Theological Lectures; "Bible on Baptism;" "Why Delay?;" "Free Salvation." Others will soon be published. We have issued some 60 vols. of standard works, such as the works of Robinson, Shepard, Bellamy, J. Edwards, Hopkins, Woods, Emmons, with Park's Memoir; "Treatises on the Attainment;" Catlin's "System of Divine Truth;" Griffith's "Park St. Lectures;" G. Spring's "Essays;" Scott's "Force of Truth;" "Faithful Steward;" "The Sinless One;" "Sacramental Meditations;" "Slavery, or Afflictions Lightened;" "Primitive Piety;" "Early Piety;" "Hawes' Lectures to Young Men;" "Life at the Fireside;" "Family Religion;" "Utility and Glory of God's Immutability Purposes;" "New England Memorial;" "Pauchard's View of Congregationalism;" "Congregational Churches in Mass.;" "The Church Polity of the Pilgrims;" "Cambridge Platform;" Wise's "Vindication of the Government of the New England Churches;" "The Track of the Hidden Church;" "Congregationalism, what it is," 8 pp.; "Memoir of Penry, the Pilgrim Martyr;" "The Great Awakening;" "Dr. Porter's Letters on Revivals;" "Guide to the New Convent;" &c., &c.

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APRIL, 1867.



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AND THE  
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BY  
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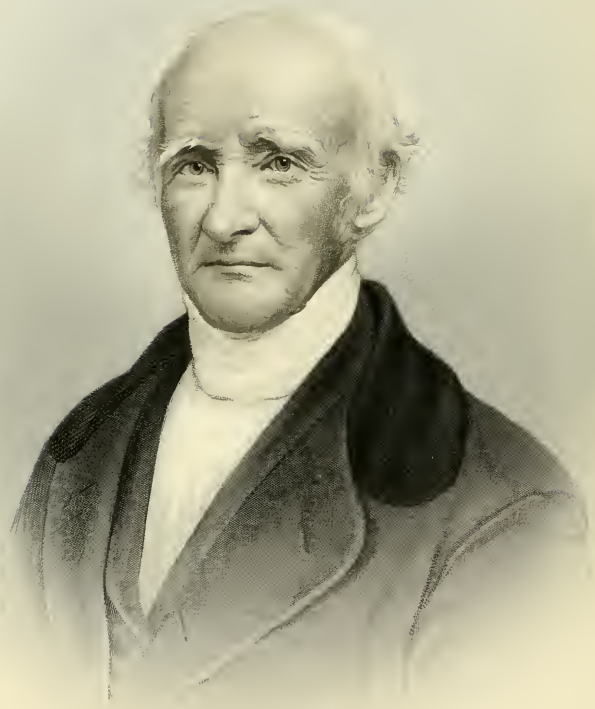
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Alfred Ely

THE

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APRIL, 1867.

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ALFRED ELY.

BY REV. CHARLES HAMMOND, PRINCIPAL OF MONSON ACADEMY, MONSON, MASS.

ALFRED ELY, of Monson, Mass., was born at West Springfield, November 8, 1778. He was ordained December 17, 1806, and died July 6, 1866.

His father was William Ely, a native of Springfield, and a descendant of Nathaniel Ely, who came from England, and settled first in Cambridge in 1633, but soon joined the company of Rev. Mr. Hooker, in the first emigration to Hartford in 1636. He removed to Springfield in 1659, where he died in 1675.

Dr. Ely's paternal grandmother was the daughter of Deacon John Edwards of Hartford, who was a brother of Rev. Timothy Edwards of East Windsor, the father of the celebrated Jonathan Edwards. His mother was Drusilla Brewster, a native of Windham, Ct., and a lineal descendant of Elder William Brewster, of the first Plymouth church.

He lived at home till he was fifteen years of age, and during that period his education was such only as the common schools of that time afforded. He was blessed with the instruction of pious parents, and derived great benefit from the ministry of Rev. Dr. Lathrop, then the pastor of West Springfield.

Leaving home, he first entered as an apprentice or clerk in an apothecary store in Springfield. A year and a half afterwards, he became a clerk in a grocery and

commission store in Hartford, in which his brother was a partner. Here he continued till he was twenty-one years of age.

While living at Springfield and at Hartford, he improved his leisure hours in the use of a good social library, and thus acquired a large amount of general and historical knowledge.

In 1798 he was a subject of the great revival under the ministry of the Rev. Dr. Strong. His mind had long been susceptible to religious impressions, and he was then led to earnest consideration; and after a season of deep and abiding conviction, he found peace in the promises and hopes of the gospel. He united with the church under the care of Dr. Strong, who first suggested to him the idea of a preparation for the ministry. This idea occasioned a great mental struggle, for he was destitute of the means of an education, and he doubted whether he was able to fulfill successfully the duties of so great a calling.

At length, however, with only fourteen dollars in his pocket, he resolved to begin his work of preparation for college, and to go on as far as he could. He commenced the study of Latin the first day of January, 1800. As he wanted means, they were provided. "In this respect," he said, "I walked by faith, and my mind was at peace."



Having fitted at the Hartford Grammar School for an advanced standing in college, he entered the junior class at Princeton in November, 1802. He graduated in 1804, with a high rank in a class having an unusual number of members who afterwards rose to the highest distinction. Among his classmates were Theodore Frelinghuysen and Samuel L. Southard, both Senators in Congress; J. R. Ingersoll, Minister to Great Britain; George Chambers and Thomas H. Crawford, Representatives in Congress; Rev. Dr. Philip Lindsley, Rev. Dr. James Kirkpatrick, and Rev. Dr. Nathaniel S. Prime.

At the commencement, when he graduated, he was appointed a tutor of the college. This appointment was a high compliment to his scholarship and character. He held his office in the college but one year, though urged by the faculty to remain; for he longed to enter the ministry, the great object of his desire and his education.

While he was tutor he found time to study theology under the direction of Dr. Kolloek, then professor of divinity at Princeton, and afterwards he continued his studies several months with the Rev. Dr. Lathrop, the minister of his native place.

He was licensed to preach by the South Hampshire Association, which met at Monson, Feb. 12, 1806; and during the spring and summer of that year, he preached at Springfield thirteen Sabbaths as a candidate. While at Springfield, he was invited to preach at Monson, when he immediately applied for a release from his engagement at Springfield, and went to Monson, where he preached his first sermon June 13, 1806. After a trial as a candidate for twenty-one Sabbaths, he received a unanimous call, which he accepted, and was ordained Dec. 17, 1806.

A very great concourse attended the ordination services, which deeply impressed the candidate with a sense of his personal responsibility in his great work. The sermon was preached by Rev. Ezra

Witter, of North Wilbraham, and was printed. The charge was given by Rev. John Willard, D. D., of Stafford, Ct.; and Dr. Ely used to say that he never heard one more solemn and appropriate. It was the last, or nearly the last, public service of that venerable man, who died a few weeks after, having served in the ministry nearly half a century.<sup>1</sup>

The Sabbath after his ordination, the new pastor preached a discourse on the mutual duties and regards which ought to subsist between a minister and his people. This sermon was repeated fifty years afterwards, on the morning of the day on which he delivered his semi-centennial discourse, and both were then printed together.

His first discourse proved his high qualifications for the office he had assumed, and gave assurance of his future distinction. Having an excellent education according to the standard of the times, and possessing in large measure the natural gifts of candor, discretion, and a quick discernment of character, he was fitted to adorn a high position in the ministry, and might reasonably have aspired to one of the best places, in the parlance of our times. But he was content with the allotments of Providence as to his field of labor, and was never dissatisfied with the rural parish which first chose him to be their pastor and teacher. And yet the circumstances of his settlement would be likely to seem discouraging to such young ministers of our days as regard the external attractions of a place, and personal comforts, as conditions of settlement.

The parish was large territorially, having the same limits as the town, containing a population of fifteen hundred inhab-

<sup>1</sup> Rev. Dr. John Willard was born in Biddeford, Me.; graduated at Harvard in 1751; was ordained at Stafford, March 23, 1757, and died Feb. 16, 1807, aged 76. He was an elder brother of Rev. Joseph Willard, D. D., of Harvard University, and was respected for his talents, urbanity, and acquirements, and especially for his interest in the education of young men for the liberal professions.

itants, of whom nearly twelve hundred were under his pastoral care. The greater part of his congregation lived from two to five miles from the center of the town. The elder class of men and their wives rode to church on horses; the youth and children went on foot. It is a credible fact, however strange it now seems, that the young people of both sexes in his parish were in the habit of walking two or three miles to church on the Sabbath, without detriment to their health or to their sense of propriety.

The parish was a community of farmers. Their style of living was plain and simple. Their dress, furniture, and buildings were also plain and substantial. The people had hardly recovered from the disastrous effects of the war of the Revolution, in which they made great sacrifices. His salary was five hundred dollars per annum, which was a liberal allowance for those days. But it was never afterwards increased, though it was always punctually paid. To aid in defraying his expenses, he cultivated a small farm, and secured the respect of his fellow-citizens as a good agriculturist, though he never allowed this occupation to divert his attention from his public duties.

He was satisfied with the moral state of his parish, as compared with other similar communities; but the religious condition of his people at the time of his settlement was lamentably low, and this was the state of nearly all the parishes in the region. The church at Monson had early adopted the half-way covenant, and though most of the children were baptized, yet few made profession of their faith until long after the days of youth were past. Meetings for prayer and social conference were never held, and indeed there was a strong prejudice existing against them.

The previous incumbent, Rev. Jesse Ives, though not wanting in valuable ministerial gifts, was understood to be an Arminian in his theology, and his hearers were never instructed in what Dr. Ely considered to be the essential doctrines of

the gospel. But these doctrines were generally regarded with disapprobation or with indifference; and it required great wisdom as well as faithfulness rightly to divide the word of truth so as to avoid giving offense.

The era of modern revivals may be considered as having commenced a few years previous to the settlement of Dr. Ely, under the preaching of the leading evangelical divines of that time. But the first revivals, under the preaching of Dr. Strong, Dr. Dwight, Dr. Backus of Somers, and others, were limited at first to a few places, though they were important places,—such as seats of learning like Yale College, or centers of social influence as Hartford, where one of the most remarkable awakenings occurred under Dr. Strong's ministry, and of which Dr. Ely was a subject.

These leading divines were all among the distinguished teachers of theology in their times, and their numerous pupils caught the inspiration of their instructors, while they learned the doctrines of the New England divinity from its ablest exponents. As they went forth, they taught the people a new and better theology than that which was generally received. They were animated by the desire to witness the triumphs of divine grace such as they had themselves experienced, and thus they became the heralds of a brighter day, at a time when evangelical religion was in its lowest state of depression.

Among these young ministers who gloried in the cross of Christ, several of distinguished ability settled in Western Massachusetts, where they were destined to exert a most efficient and salutary influence. Such were Dr. Hyde, of Lee; Dr. Moore, of Leicester, afterwards President of Williams and Amherst Colleges; Dr. Snell, of North Brookfield, and Dr. Cooley, of Granville,—all of whom were pupils of Dr. Charles Backus, of Somers. Dr. Woods was also a pupil of Dr. Backus, and settled at Newbury, before he was a

professor of divinity at Andover. Of kindred theological views, and nearly contemporaries in their ministerial career, were Dr. Shepherd, of Lenox; Dr. Humphrey, of Pittsfield, afterwards President of Amherst College; Dr. Osgood, of Springfield, and Dr. Ely, of Monson. Dr. Fiske, of New Braintree, and Rev. Micah Stone, of Brookfield, though educated for the ministry under different influences, became after their settlement most earnest fellow-laborers in the evangelical cause.

All these ministers were the earnest defenders of orthodoxy in days when it needed friends, and they were raised up for the purpose of reorganizing the ancient churches of Central and Western Massachusetts on the basis of the early Puritan confessions. How great a work this was, in its full extent, will be seen when we consider the state of religion at the time, and the bitter ecclesiastical controversies which arose not long after.

When the ministers above named were first settled, there was not as yet much agitation on the great questions afterward so earnestly debated; but there was a wide-spread laxity of discipline and of doctrine in the churches, and a feeling of great indifference to religion among the people. The great political revolutions in this country and in Europe had diverted the thoughts of men from the kingdom of God. But while the friends of Zion slept, the enemy was not idle. With the principles of French politics the coarse infidelity of the Paine and Voltaire school was intermixed, and had diffused itself far and wide. Politicians and leading civilians gloried in their disregard of God's word and ordinances, and the fountains of learning consecrated to Christ and his church, were polluted with the deadly infusion.

The dispensation of the Spirit of God, which attended the preaching of Dr. Dwight and his compeers, was the antidote designed by God for the healing of the fountains of bitterness. The revivals of pure religion, especially in institutions of learning, vindicated the truth of God's

word, multiplied the friends of Zion, raised up earnest and devoted defenders of the ancient faith, and replenished the forces of the declining evangelical churches.

But the triumphs of the cross were not won without long conflicts, such as for virulence and persistence were unexampled in the previous history of the country. Dr. Ely and his brethren we have named as his fellow-laborers, as being animated with like faith and zeal, were little aware of the ecclesiastical revolutions which were nigh at hand, when they entered upon their work, and in which they were to act such an important part.

As the number and power of revivals increased, opposition was soon manifested in many parts of the land. Radical differences of doctrine were disclosed, and changes in the constitution of churches and parishes were proposed, which seemed to involve the very existence of the institutions planted by the Puritans. In Massachusetts, the great Unitarian defection, long in progress, was at length consummated. Sanctuaries and endowments consecrated to the support of the Orthodox faith were perverted to its overthrow. In Connecticut, "the standing order" was denounced as the enemy of civil and religious liberty. Under the plea of toleration, and by a fusion of all hostile sects and parties, the ancient religious constitution of the State was overthrown, and the prestige and patronage, which the Puritan churches had enjoyed from the beginning, were wrested away. Everywhere throughout New England the old parochial system began to be reconstructed on the principle of voluntary support.

It was unfortunate for the evangelical cause that its friends could not see, as we now can, the purposes of God directing these events. They were accomplished, as God's purposes so often are, by the hands of his enemies; and while they were apparently disastrous, they were designed to advance the cause they seemed to subvert. Nothing is clearer now than that the great ecclesiastical revolution,



which was in progress fifty years ago, was the precursor of the greatest blessings to the church of God.

It was not a disaster, but a necessary condition of the very life of the evangelical churches, that the Orthodox faith should be clearly and unmistakably defined and re-asserted, if need be, in the face of extreme perils. It was best to give up old organizations and funds and sanctuaries and literary institutions, however loved and valued, so that better institutions of every kind might be built on new and safe foundations, in order to defend that system of faith and church polity for the everlasting maintenance of which the Pilgrims crossed the sea.

So, too, the fullness of the time had come to sunder forever every vestige of the connection of the Puritan churches with the state. That connection was a condition of bondage, not of liberty. When it ceased, the freedom of the apostolical ages was conferred as a blessed boon to all the future ages of the American church. The voluntary system, which in this country has supplanted the compulsory system, of supporting religious institutions, is one of the grandest elements of American civilization, and it is one of the priceless blessings which that civilization is yet to confer on mankind, in its relation to the diffusion of a pure Christianity throughout the world.

Released from all their worldly affiliations with the state, the churches of America were obliged to depend no longer for support on the unwilling assessments of enemies, but they were sustained by the freewill offerings of devoted friends. Thus sustained, they have come to realize, as the end of their organization, other objects than instruction and ordinances, fellowship and discipline; sustaining themselves, they have aimed to do more than simply to live for the sake of themselves. They have realized, in some degree, the duty of evangelization, as the grand object of every church polity, and so they have once more resumed, and are now attempting to exe-

cute, their great commission to evangelize all nations yet without the gospel.

Doubtless the leading ministers of Western Massachusetts fifty years ago were unable to forecast the ultimate results of events then transpiring. They contented themselves with the duties appointed to their lot, and trusted in God for the deliverance and enlargement of Zion. They all had large experience in revivals of religion, and, in general, they coincided in their views as to the best manner of conducting them. All the ministers we have named as the contemporaries and associates of Dr. Ely were like him ordained as pastors of rural churches, and in that position they gained their pre-eminence. Under their guidance these rural churches all became strong fortresses of the Puritan faith in days of defection and bitter strife, and this was one of the modes in which they faithfully served their generation. Another common object of these brethren was the substantial union of most of the evangelical churches of Western Massachusetts, by the adoption of common symbols or confessions of faith. Previous to the Unitarian controversy, the churches generally had no other confessions than what were contained in their covenants; candidates were examined previous to communion by the pastors, who received from them what were called "personal relations." In these relations statements of Christian doctrine were often included, and by some pastors doubtless required, as well as an account of Christian experience. But all these matters were "personal" to a great extent, there being no common ground of obligatory action, or any standard of faith for the churches in general.

But that which deeply concerned these brethren of a common faith was the foundation and endowments of the two colleges of Western Massachusetts, in which nearly all the ministers we have named as Dr. Ely's leading contemporaries, were concerned as trustees, while to the hands of two of the most distinguished of these

rural pastors, the presidency of those colleges was entrusted. To the hands of these same brethren was confided the responsibility of organizing and successfully initiating the modern enterprises of Christian benevolence within their sphere of active service and influence.

All these ministers, of whom Dr. Ely was the last survivor, were spared to advanced age, and most of them lived to preach their semi-centennial sermons to the people over whom they were ordained. They lived to see those institutions, planted in days of weakness and fear, become strong by the grace of God. They lived to witness the reinstatement of the ancient faith and polity to more than its former influence for good results to the kingdom of Christ. They lived to rejoice in the extension, by means of agencies they established, of that kingdom in the realms of our great national domain, and in benighted regions beyond the broadest seas. If the position of Dr. Ely in that constellation of his worthy peers was not so conspicuous as some others, yet he did not on that account secure any less respect from his ministerial brethren or the Christian public;—for he fulfilled wisely all the duties of his appointed station, and hence, so long as he lived, he was in his own orbit a burning and a shining light, in which the people of two generations were willing to rejoice.

For the first four years of his ministry, he observed no other visible fruit of his labors save an increased Sabbath attendance, and the more earnest heed of his hearers to what seemed to many of them, doubtless, new and strange doctrines. His great object at this period was instruction in those doctrines of the gospel which he regarded as the sure foundation of Christian character and experience. He aimed to produce no excitement in his preaching other than what the clear exhibition of the truth spoken in love might awaken. In tracing the *results* of his own ministry to that style of preaching which he assigned as their cause, he said in his

semi-centennial sermon, that they were not to be attributed “to labored discourses, nor learned biblical criticisms, nor elegance of style, nor great talents, nor what the world calls eloquence,”—but it is “by the simplest exhibition of man’s depravity and God’s sovereignty, and salvation by grace alone, that the sinner is aroused, and made to humble himself in view of his danger, and turn to God. To preach His gospel in all simplicity and godly sincerity, and not by fleshly wisdom, was my desire and effort, without being influenced by the feelings and wishes of men.”

The first revival under Dr. Ely’s ministry was in 1810. This was the first of eleven such seasons of awakening among his people, and some of them were of great power. The character of each is given in his semi-centennial discourse and in his published sermon, delivered on the Sabbath preceding the ordination of his first colleague pastor. The fruit of these revivals, covering a period of thirty-six years, was seven hundred and forty-two added by profession to the church, averaging about twenty per annum during his active ministry. In these seasons of special religious interest he often preached ten times in a week, and through whole seasons he attended four services on the Sabbath. He was never absent from a communion service during his entire ministry.

In 1820 the first Sabbath school was established, for the children and youth only; but in 1832 the whole congregation, with few exceptions, had become members, six hundred in number, including teachers and pupils. The writer of these memoirs recollects how that almost the entire audience was reorganized during the intermission after the morning service, into classes which filled every pew on the floor of the old sanctuary.

The temperance reformation began under Dr. Ely’s administration, and was so effectual that almost all the population were pledged to abstinence. Alcohol was

banished from the town, nor was the sale of liquor restored till long after his active ministry had closed. The public sentiment was swayed by the silent though powerful restraints of a wise and efficient ministry of the gospel.

Dr. Ely was deeply interested in all the great enterprises of Christian benevolence. His ministry began before the great missionary and other kindred associations were formed. But he recognized in these benevolent efforts the purpose of God, in the revivals of pure religion he so often witnessed, that the missionary spirit of apostolic ages should be rekindled in all evangelical churches. He early recognized the duty of his own church to participate in the great work of evangelization. That duty Christians were not so ready to admit sixty years ago as they are now. There was at that time need of instruction and judicious training to bring the people of God to adopt those principles of the gospel, on which the great religious charities rest. This was a work assumed by the pastors as a new responsibility, and it required labor and sacrifices unknown to their predecessors. But no minister of his time undertook this labor more cheerfully than Dr. Ely. He was patient and considerate, and successful beyond his hopes; for he brought most of his people to co-operate with him in helping on the great work assumed by the church of God in converting the world to Christ.

He was especially devoted to the cause of Foreign Missions, and for that reason, doubtless, he was in 1840 elected a Corporate Member of the American Board. He was familiar with the history of every missionary station; and therefore no one could conduct the monthly concert better than he, with a view to the two objects of that concert, — an increase of interest in the missionary work, and an increase of contributions for its success wherever it was begun. He believed that the offerings of Christians in works of benevolence are proportioned to their zeal, and their zeal

is generally according to their knowledge. Hence he took pains to circulate the *Herald* among his people, for he said the annual contributions were proportioned to the number of subscribers to the *Missionary Herald*. During the first years of his ministry only small sums were given for benevolence, not more than from nine to twelve dollars per annum for Foreign Missions. But when he left the active ministry in 1843, his church was one of the most efficient in Hampden County, the donations amounting to from \$1,500 to \$1,800 per annum.

He was a friend of education, and took the deepest interest in schools of every grade. When he was settled, the law of the State required the teachers of the common schools to be licensed by the minister of the town. For twenty-five years he performed this duty and visited all the schools without compensation. But he made his work as a school visitor auxiliary to that of his function as a Christian minister. He introduced the Bible into the schools as a reading book, and also the practice of learning the Assembly's catechism, before Sabbath schools were established. He always addressed the pupils on the matter of personal religion, and that, too, without giving offense, so far as is known.

Dr. Ely had a rare gift of speech to the young. He knew how to interest them deeply, and he could lodge his words in their memories with wonderful tenacity. And yet he never used the namby-pamby talk of so many modern Sabbath-school orators. He did not make use of nursery tones and idioms, thinking the children would thereby listen any the sooner. He interested children, because he spoke to them in a sensible manner, and because he taught them what they felt was important truth, in words so simple, yet so fitly spoken, that the young and the old alike loved to hear.

He was a trustee of Monson Academy fifty-nine years, and the president of the corporation forty-six years in succession.



Few have served longer in such a trust; none have performed its duties with greater fidelity, wisdom, and dignity. His connection with the Academy covered the whole period of its history, from the opening of the school to the public in the autumn of 1806. He was the associate of all its trustees; he assisted in the selection of all its teachers, until disabled by the infirmities of extreme age; and he was regarded with respect and veneration by nearly all the pupils as their pastor and religious instructor. Especially was he interested in the education of young men for the liberal professions, and for the ministry in particular. And because he knew how often early aspirations for that sacred office were checked and blighted by the want of pecuniary assistance, he solicited the Educational fund of the Academy, which was established chiefly by his instrumentality, and the income of which was long expended mostly under his direction.

When Amherst College received its charter in 1825, he was appointed by the State as a trustee, and held the office twenty-nine years. All the trials of that institution were familiar to him, but he was always confident that the day of enlargement would at length come, though he never expected to live long enough to witness, as he did, the fondest hopes of its founders more than realized, in the princely benefactions which have given to Amherst the rank of a first-class American college.

Dr. Ely's success as a minister of Christ, and in the exercise of all his official duties, was owing in a high degree to his personal character as a man and as a citizen. His influence was unconsciously felt when he walked the street, as well as when he entered the pulpit; and because his fellow citizens had reason to revere him as one of their number, he was powerful as a preacher, "when he sought to find out acceptable words," for in their judgment, "what was written was upright, even words of truth."

In his deportment he was circumspect,

never trifling, always affable and courteous. His mind was always serious, and his sympathies were deep and tender, without the slightest tinge of asceticism. Though ever ready to speak on religious topics, there was no cant in his conversation. In his pastoral visits he suggested the apostle's ideal of a bishop, "apt to teach," showing "gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say."

In the pulpit Dr. Ely's manner was such as became his office as the ambassador of God to men. A stranger's attention would have been arrested by his massive head and commanding presence. But the most familiar hearers always respected that bearing in which humility and dignity were fitly blended; nor could they ever have failed to be moved by his low-pitched, yet gentle voice, with intonations that indicated the most genuine sensibility. And those tones were still retained when his utterance became animated, and was marked with a peculiar resonance, rendering it easy for him to be heard by the largest assemblies.

He was a model of the strictest proprieties of speech in his conversation and in his public performances, no grammatical or rhetorical errors ever falling from his lips. His delivery was calm, and he used no gestures, his power as a speaker depending chiefly upon the modulations of his voice. He was always an earnest preacher, and sometimes deeply impressive, especially when his heart was moved by special interests and occasions,—as when he pronounced the baptismal formula with a peculiar solemnity; or as when, at the close of every communion service, he gave the benediction, "Now unto Him who is able to keep you from falling," etc.; or as when he repeated the church covenant to those who took the vows of God upon them; or as when, especially, he stood at the open grave, and thrilled every attendant as he said, "So man lieth down and riseth not; till the heavens be

no more they shall not awake nor be raised out of their sleep."

The style of Dr. Ely's sermons was purely didactic, and was excellent for the end sought, that is, simply instruction. His statements were clear, his method was plain, his aim was obvious, his arguments convincing. He used none of the artifices and ornaments of rhetoric. He seldom quoted the language of poets or philosophers or theologians. The Scriptures were his classics, and he was "mighty" in their right use and application. In his sermons, in his prayers, and in his conversation, God's word was freely and most fitly and reverently used, as "profitable" for the *means* as well as for the *end* "of instruction."

The themes of his discourses were generally ethical, rather than historical or metaphysical. They embraced the doctrines of the evangelical system as applied to the duties of the Christian life, but they were presented in a practical and not in a scientific form, for the use of the common people and not for the student. He used no manuscript in his week-day or third-service lectures, and then he was often apparently more interested himself, and more interesting to his hearers, than when he used a manuscript. On special occasions his preparation was ample and peculiarly appropriate. His semi-centennial sermon, which was one of the last he ever wrote, from the text, "And God requireth that which is past," is a fair specimen of his earnest, practical discourses. A few of the opening sentences are as follows:—

"With God there is no past. Eternity is his dwelling place. He is in the past, the present, and the future. But man has a past,—a past which he can review; a past which can never return to him. He may review it in relation to his character and his accountability; in reference to his future life on earth, and his future existence in eternity. The past with him has gone with the ages beyond the flood, but it has stamped the future of his being with an unchangeable moral character. How important, then, is it to review the past,

when God requires it, and when it has such a bearing on our future and eternal existence. And inasmuch as my ministry in this place is past, and its good or evil has gone before, to be met by you and by me at that day when Christ shall appear in the clouds of heaven, is it not proper to review it and note its results? This is a solemn duty both for me and for you, for we shall soon stand together before him whose eyes are as a flame of fire, and who will give to every man according as his work shall be."

Dr. Ely was a most cordial Congregationalist, and thoroughly understood the ecclesiastical history of New England. This might be expected from his ancestry, "for he was to the manor born." He was conservative in his tastes and habits, in his politics and in his theology. He loved the divinity of Edwards, Bellamy, and Dwight, and did not modify his scheme of doctrines to meet the distinctions of recent theological discussions. He preferred the old method of conducting revivals of religion, and was a warm personal friend of Rev. Dr. Nettleton, and approved his system of evangelism.

Having been educated at Princeton, to the close of life he loved to recall the friends and pleasant associations of his college days. His Alma Mater enrolled his name among her distinguished sons in conferring upon him the degree of Doctor in Divinity in 1834. When, however, the disruption of the Presbyterian church took place, his sympathies were with the New-school section; and yet in respect to the distinctions of New England theology, he was in harmony with the East Windsor divines. In his preaching, Dr. Ely never alluded to names or parties in church or in the state, though he was earnest in the defense of his sentiments, leaving no discriminating hearer in doubt as to his opinions.

On what he deemed proper occasions, he preached on social and political duties, but he did not approve of what is called political preaching on the Sabbath. He maintained the right of ministers to defend

their own views of truth on all subjects, and to exercise their civil rights in common with their fellow citizens; but he thought there were fit times and methods for the exercise of every ministerial privilege and function. His politics were of the Whig school; but when the Missouri compromise was repealed, in common with thousands of thoughtful and conservative minds, he saw the end of that event from its beginning. From that time onward he favored every possible restriction of slavery, and he rejoiced with exceeding joy that he had lived to see the day of its utter overthrow.

The period of Dr. Ely's active service in the ministry was thirty-six years. Feeling that more ministerial labor was demanded than his health could bear, he requested a readjustment of the terms of his settlement, with a view to an assistant. In consequence of new arrangements a colleague was appointed, though his connection with the church as its senior pastor was retained. His first colleague, for three years, was the Rev. Samuel C. Bartlett, D. D., now professor in the Theological Seminary at Chicago. He was succeeded by the Rev. Charles B. Kittredge, who remained seven years; and then by Rev. Theron G. Colton, who was settled eleven years, and resigned a few weeks after Dr. Ely's death.

During the first years of his retirement, Dr. Ely frequently preached, as he had opportunity, in neighboring churches, and when the colleague pastorate was vacant, he often preached at home. He was still useful as a trustee at Amherst and as president of the Academy corporation. In all the affairs of the town and parish and church he was deeply interested.

As the infirmities of age increased, he was more constantly at home, where his wants were provided for by the attentions of his children, and especially by his son-in-law, Rev. Mr. Alvord, who with his family returned to the old homestead to live with the venerable patriarch till the close of his life.

In the depression and decay of his last days, nothing would sooner revive his failing energies, than a recurrence to the revival scenes of former days. No veteran ever fought his battles over again with a keener relish, than did this venerable soldier of the cross love to recount the triumphs of the grace of God, as shown in the conversion of souls under his ministry.

His death took place with a brief premonition, though he had long been waiting for his departure. He was seized in the night with fatal sickness, and died after half an hour of suffering. In a manner equally sudden, Rev. Dr. Davis of Westfield had died one month previous.

Every proper demonstration of respect was paid at the funeral of the venerated pastor, by his brethren in the ministry, and by the citizens of Monson and the surrounding towns. Rev. Joseph Vaill, D. D., of Palmer, the life-long friend and ministerial brother of the deceased, preached the funeral sermon, which has been printed.

Dr. Ely was three times married, first to Miss Nancy Hinsdale, of Hartford, Feb. 16, 1806, who died in 1812. His second wife was Miss Lucinda Newell, the daughter of Hon. Timothy Newell, of Sturbridge, Mass., whom he married Jan. 25, 1814. Her death took place Dec. 29, 1823. He was married the third time, Jan. 13, 1825, to Miss Susan Gridley, the daughter of Rev. Urial Gridley, of Watertown, Ct. She died suddenly in September, 1863.

By his first wife he had three children, two of whom died in infancy, and one, Nancy, married Jonathan R. Flynt, Esq., of Tolland, Ct., and died in 1831. By his second marriage he had four children, viz.: Lucinda Newell, who was married to the Rev. David R. Austin, of South Norwalk, Ct.; Alfred Brewster, who graduated at Amherst College in 1836, and is now a lawyer in Boston; Esther, whose death at the age of twenty was a life-long affliction to her father; and William Newell, now a resident of Stratford, Ct. By his last marriage he had one daughter, Susan



Gridley, who was married to Rev. Frederick Alvord, now of Darien, Ct.

Dr. Ely was a ready writer, and a frequent contributor of fugitive pieces to religious journals. He attended more than one hundred ecclesiastical councils, and was often invited to preach at ordinations and other important public occasions.

The following are the titles of his published sermons and addresses, so far as they have been ascertained:—

1. The Death of a Wife lamented before God. A sermon on the death of Mrs. Nancy Ely, wife of Rev. Alfred Ely, delivered at Monson, Aug. 2, 1812.

2. A Sermon at the ordination of Rev. Joy H. Fairchild, at East Hartford, June 26, 1816. Acts xx. 24.

3. A Sermon before the Trustees and Students of Monson Academy, Oct. 7, 1818. Prov. viii. 10.

4. A Sermon at the Funeral of Mrs. Lydia Dutton, wife of Deodatus Dutton, at Monson, Aug. 19, 1816. Phil. i. 23.

5. A Sermon before the Hampshire Missionary Society, at Northampton, Aug. 19, 1819. Isaiah lv. 24.

6. The Gospel Preached Boldly. A sermon at the ordination of Rev. Calvin Foot, at Southwick, Mass., Feb. 2, 1820. Eph. vi. 19, 20.

7. A Sermon before the Mount Vernon Lodge, at Belchertown, June 27, 1820.

8. The duty of honoring God with our substance. A sermon preached at Monson before the Union Charitable Society, Sept. 12, 1820.

9. A Centennial Sermon on the Landing of

the Pilgrims at Plymouth, preached at Monson, Dec. 22, 1820. Ps. xli. 1–3.

10. A Sermon preached at Monson, July 15, 1821, occasioned by the death of Mrs. Charlotte Sprague, wife of Rev. Wm. B. Sprague, D. D., of West Springfield, Mass.

11. A Funeral Sermon at the burial of Mrs. Lucretia Colton, wife of Rev. Simeon Colton, D. D., at Palmer, July 18, 1821. Isaiah lvii. 1, 2.

12. A Sermon at the ordination of the Rev. Ambrose Edson, at Brooklyn, Ct., April 14, 1824. 2 Cor. iv. 7.

13. A Sermon on the occasion of constituting a church at Ware Village, Mass., April 12, 1826. 1 Cor. i. 1, 2.

14. A Sermon preached at Enfield, at the installation of Bethel Lodge.

15. A Funeral Sermon preached at the interment of Rev. Henry Sweet, pastor of the church at Palmer.

16. A Sermon preached at Brimfield, at the funeral of Mrs. Ann Kirtland Vaill, wife of Rev. Joseph Vaill, D. D.

17. An Address on the subject of Masonry, at a Church Conference in Monson, April 15, 1829.

18. An article in the sixth volume of the Spirit of the Pilgrims, under the head of "Associational Pastoral," a report of the Hampshire Association.

19. A Sermon preached at Monson, July 30, 1843, on the Sabbath preceding the ordination of a colleague pastor.

20. Two Sermons preached in Monson, one on the 21st of December, 1806, the first Sunday after his settlement, and the other on the 21st of December, 1856, fifty years afterwards.

21. A Letter on Revivals, published in the Religious Intelligencer.

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#### HEAD-SHIP OF THE CHURCH.

THE Supreme and Monarchicall power resides onely in our Saviour, can only be given and attributed to him, and to none other: He is the King and Law-giver of his Church, the Head of his Body, and the Saviour thereof. He alone hath the *keys of David, openeth, and no man shutteth; shuts and no man opens*: He must

have all power both in Heaven, and Earth, that must possesse that place of Head-ship, execute the office and operations thereof; and that none but *Christ* hath, and that none but he can have the privilege, whatever is pretended to the contrary. — *Hooker's Survey*, p. 185.

## THE APOSTOLIC CHURCHES CONGREGATIONAL.

A CONGREGATIONAL church is a voluntary association<sup>1</sup> of *believers*,<sup>2</sup> united in a *covenant*<sup>3</sup> for the worship of God and the observance of divine ordinances, of a *number*<sup>4</sup> allowing them all to meet in one place, *local*<sup>5</sup> in its character, *complete*<sup>6</sup> in itself, *self-governing*<sup>7</sup> in its nature, *popular*<sup>8</sup> in government, joined in bonds of *fellowship*<sup>9</sup> with others of the same belief and order.

<sup>1</sup> The statement that a church is a "voluntary association," although commonly used, we think needs modification. Strictly, a church is not a "voluntary" association. The church is established by Christ, and the church's state is an *imperative* state. The word "voluntary" is appropriate only in the sense that no one becomes a member but by his own consent; in opposition to the theory that birth or citizenship makes membership. The church is not a club, whose existence or non-existence is a matter of indifference. So far as believers exist in any locality, the church is a necessity. The "voluntary" theory is derived from the absurd mutual-compact theory of the state, which we suppose few now entertain. We doubt not, however, that the writer of this article would agree to our statement.—*Ens.*

<sup>2</sup> Penry, the Pilgrim Martyr, p. 270; John Robinson, Answer to Bernard, Works, vol. ii., p. 132; Cambridge Platform, chap. ii., sec. 6; Hopkins, System, vol. ii., p. 70; Emmons, Works, ed. 1860, vol. iii., p. 574; Upham, Rat. Dis., p. 14; Punchard, View of Cong., p. 27.

<sup>3</sup> Davenport, Power of Cong'l Churches, Hanbury, vol. i., p. 367; Cambridge Platform, chap. ii., sec. 6; Punchard, View of Cong., p. 27.

<sup>4</sup> Cambridge Platform, chap. iii., sec. 4; Prince, Chronology, p. 191; Punchard, View of Cong., p. 40; Upham, Rat. Dis., p. 56.

<sup>5</sup> Dexter, Cong. Quar., vol. i., p. 26; Edw. Beecher, Congregationalist, 27th June, 1856; Wellman, Church Polity of the Pilgrims, p. 17.

<sup>6</sup> Dexter, Cong. Quar., vol. i., p. 25; Wise, Vindication of N. E. Churches, p. 20; Punchard, View of Cong., p. 66; Emmons, Works, ed. 1860, vol. iii., p. 585.

<sup>7</sup> Richard Mather, Church Gov., p. 47; Sam'l Mather, Apology, p. 128; Cambridge Platform, chap. x., sec. 5; Dexter, Cong. Quar., vol. i., p. 25.

<sup>8</sup> Wise, Vind. of N. E. Churches, p. 41, 56; Hopkins, System, vol. ii., p. 171; Maclaine's Mosheim, vol. i., p. 37; Neander, Planting and Training of Chr. Ch., vol. i., p. 165.

<sup>9</sup> Cotton, Keys of the Kingdom, p. 46, 107; Cambridge Platform, chap. xv., sec. 2; Punchard, View of Cong., p. 214; Dexter, Cong. Quar., vol. i., p. 25.

Guided by this definition, let us now open the Bible, and examine whether the constitution of the apostolic churches, so far as it is there revealed, shall be found to correspond. We are not to expect that the account there given will be stated with all the strictness of a treatise on church history, but are to judge rather from the general spirit of the narrative, allowed to receive that which follows from fair and direct inference. If the account there given, when candidly examined, shall seem to agree with the constitution of a Congregational church, rather than with any other form, then we shall be justified in the conclusion that the apostles instituted none but Congregational churches.

1. *The apostolic churches were composed of believers alone.*

This appears from the manner in which the churches were addressed by Paul, in his letters to them. Rom. i. 7: "To all that be in Rome, beloved of God, called to be saints." 1 Cor. i. 2: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." Eph. i. 1: "To the saints which are at Ephesus, and to the faithful in Christ Jesus." Phil. i. 1: "To all the saints in Christ Jesus which are at Philippi." Col. i. 1: "To the saints and faithful brethren in Christ which are at Colosse." 2 Cor. vi. 14-18: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? [unbeliever] and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my

people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father to you, and ye shall be my sons and daughters, saith the Lord Almighty." Such passages show plainly that the apostles must have taught that a church must consist of believers in Christ, those who were separate from the unbelieving world.

The same truth is learned from the account that is given of the awakening at the day of Pentecost. Acts ii. 41, 44, 47: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." "And all that believed were together." "And the Lord added to the church daily such as should be saved." The direct conclusion here is, that only those who "received the word," who "believed," were "added to the church"; that the apostles believed and taught that such alone should be members of the church.<sup>1</sup>

2. *The members were united by a mutual covenant.*

The form of their covenant is not given. We are not told, in so many words, that they entered into covenant; yet the account given is such as it would have been, had they actually thus done. We are told that "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." We have here, no doubt, the outline of their covenant; — they mutually agree to receive the doctrines taught by the apostles, to adhere to their fellowship, to attend at the breaking of bread in a sacramental manner, and to perform the duty of social prayer. We know that express covenants are found in the records of the church at a very early period, several having been preserved that were found during

the first three hundred years after Christ, and why may we not conclude that this practice was derived from the apostolic churches?<sup>2</sup>

3. *They could all meet for church purposes in one place.*

Acts ii. 46: "Continuing daily with one accord in the temple." Acts iv. 31: "The place was shaken when they were assembled together." Acts vi. 2: "The twelve called the multitude of the disciples unto them." Acts vi. 5: "The saying pleased the whole multitude." This was also the case with the church at Antioch. Acts xv. 30: "When they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle." So with the church at Corinth. 1 Cor. xi. 20: "When ye come together into one place." If the churches in those cities which were centers of influence and of population, still met in one place, then we must conclude that this was the practice among all the churches of the period, that they were no larger than this practice would allow them to be.

Still, the attempt has been made, from the size of these churches, to show that they could not have been Congregational in form. Thus in relation to the church at Jerusalem, it is said that three thousand were added in one day; then shortly after this time, we read that they numbered five thousand; and afterwards it was said to Paul, Acts xxi. 20, "Thou seest, brother, how many thousands of Jews there are which believe." From these statements, the conclusion is by some drawn, and urged on us, that such a number could not have met in one place, — it was not a Congregational church.

But it should be remembered that in both of these instances we are told that the event occurred near the day of Pentecost, when the city was filled with Jews from all parts of the Roman empire; so that, if so many thousands were members of the

<sup>1</sup> Bartlett, Model of the Primitive Cong. Way, Haverbury, vol. iii., p. 246; Mitchell, Guide, p. 37; Upham, Rat. Dis., p. 37; Punchard, Hist. of Cong., p. 13, View of Cong., p. 38; Wellman, Ch. Polity of the Pilgrims, p. 17.

<sup>2</sup> Punchard, View of Cong., p. 36.



church, they were soon dispersed by going to their homes in distant lands, so that the actual number constantly residing in Jerusalem might have been much smaller. Or, if this is not allowed, we may suppose that the different elders of the church were accustomed to speak to portions of the body in separate places, while they still assembled in one place to commemorate the death of Christ, and to perform necessary church business. Nor was it necessary that every person should be present at those assemblies, in order that it might be said that the "whole church" had come together. It might be said, at this day, in regard to one of our common "town meetings," that the whole town was present, when the truth would be, that scores, if not hundreds, were absent. Hence, when we are told that those bodies, though seemingly so large, come together in one place, we receive it as one proof of their being Congregational in character, however specious may be the objections alleged against this position.<sup>1</sup>

4. *They were local in their character.*

Many churches were found even in a small region or province. We have explicit mention or implicit reference to several in the little province of Palestine. We find mention of the church in Jerusalem in Acts ii. 41, 47, and elsewhere; of the church in Cesarea, in Acts xviii. 22, according to some, — "When he had landed at Cesarea, and gone up and saluted the church," — though others suppose that reference is here made to the church at Jerusalem, as we know that Paul was intending to visit the Holy City at that time. It seems, also, that we may infer the existence of churches in Samaria, Acts viii. 5; Lydda, ix. 32; Joppa, ix. 38; besides the fact that we have mention, Acts ix. 31, of "churches . . . throughout all Judea, and Galilee, and Samaria." Thus also we have mention, Rev. i. 4, of "the seven churches which are in Asia,"

the word Asia here referring to a small region in the western part of the larger province of Asia Minor. In Acts xiv. 1, 6, 23, we have mention of churches in Iconium, Lystra, and Derbe, cities lying near each other in a small region in the center of Asia Minor. Not to specify others, we have mention, Acts xv. 41, of churches "through Syria and Cilicia"; Acts xvi. 5, in Phrygia, of "churches established in the faith"; 2 Cor. viii. 1, of "the churches of Macedonia." Thus the remark is fully sustained, "that the number of individual churches in the days of the apostles was very great, — so great as to constrain us to think that a church then consisted only of a single congregation of believers, and this not so numerous as to forbid a "whole church" from assembling for public worship, the celebration of religious ordinances, and the transaction of business.<sup>2</sup>

5. *They were each complete in itself.*

We find no traces of an organization that would show that a church was established in some central place, to which other neighboring churches were made subordinate, on which they must depend, of which they were but branches. On the contrary, when a church is mentioned, though it may have been never so small, the clear implication is that it was complete in itself, adequate to begin, conduct, and close all church action in itself, without looking to any other church for permission or authority. Whether that church consisted of fifteen members, or fifty, or five hundred, that circumstance of size did not at all affect its completeness; whatever its numbers, it was a complete church of Christ. A little body of a few members, in some retired village of Galilee, was as complete in itself as was the larger church in Jerusalem. A church was established in Corinth; in Cenchrea,

<sup>1</sup> Owen, *Inquiry of the True Nature of Churches, etc.*, p. 82; PUNCHARD, *View of Cong.*, p. 47.

<sup>2</sup> Owen, *Inquiry*, p. 78; Upham, *Rat. Dis.*, p. 46; PUNCHARD, *View of Cong.*, p. 44; Dexter, *Cong. Quar.*, vol. i., p. 26; Wellman, *Church Polity of the Pilgrims*, p. 16.

a port and suburb of Corinth, believers were also found; but they were collected into a church by themselves, instead of being made a mere branch or dependency of the Corinthian church. Rom. xvi. 1: "I commend to you Phebe, our sister, which is a servant of the church which is at Cenchrea." The Cenchreans were as truly and completely a church as were their more numerous brethren at Corinth. If one church wrote or sent messengers to another in relation to its own matters, it merely asked for advice or assistance, it did not look for direction in the way of authority. When the church at Antioch wrote to that at Jerusalem, or rather sent messages, in relation to a certain point, it was not because the body at Jerusalem was the "mother church," and therefore possessed authority to decide the point;— they merely derived the benefit of their greater skill and experience.<sup>1</sup>

6. *They were self-governing in their nature.*

They freely chose their own officers. Acts i. 15, 26, we have an account of their choosing an apostle to fill the place of Judas. Acts vi. 5, narrates the choice of deacons by the "whole multitude" of the church of Jerusalem. In the original Greek, the same fact appears in Acts xiv. 23, though it is not manifest in our English translation. "When they had ordained them elders in every church;" here the fact of the case is, as is expressed by the word rendered "ordained," that they were chosen by a "hand vote" of the church, and afterwards, doubtless, "ordained" by the hand of Paul and Barnabas. In Acts xv. 2, we have an account of the choice of delegates by the church at Antioch, who should go to consult the church at Jerusalem in relation to certain questions that were disturbing their peace. Acts xv. 22, we have in like manner an

account of the choice of delegates by the church at Jerusalem to carry to Antioch the decision at which they had arrived.

They disciplined their members. This power was given to the apostolic churches by Christ himself, through them to descend to all his people wherever they should be collected into a church state. "Tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Here the church is made the tribunal, and the only tribunal, before whom this question can be tried. With this accord the directions of the apostles to the churches, and their action in such cases. 1 Cor. v. 5: "Deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. v. 7: "Purge out the old leaven that ye may be a new lump." 2 Cor. ii. 6, the apostle refers to this case, and alluding to the course that they had pursued in accordance with his directions, he says, "Sufficient to such a man is this punishment which was inflicted of many"; that is, doubtless, by the majority, by a vote of the church. If those churches thus chose their officers and disciplined their members, then we must conclude that they were truly self-governing, as these are the most important acts.<sup>2</sup>

7. *They were popular, republican, in form of government.*

They did not select a few who should be the representatives of the church, and commit to them the care and government of the church; but the whole control of church matters was in the hands of the whole body. Acts i. 15: "Peter stood up in the midst of the disciples." Acts vi. 5: "The saying pleased the whole multitude, and they chose Stephen," etc. Acts xv. 22: "Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company." Living as they did under a most despotic

<sup>1</sup> Maclaine's Mosheim, vol. i., p. 37, 59; Upham, Rat. Dis., p. 46; Dr. Pond, New Englander, vol. xiii., p. 295; Punchard, View of Cong., p. 42; Wellman, Church Polity of the Pilgrims, p. 22.

<sup>2</sup> Owen, Inquiry, etc., p. 78; Upham, Rat. Dis., p. 46; Punchard, View of Cong., p. 53, 67.

government, that would be jealous of anything that should appear like establishing a power within the empire of a different nature, or of making a distinction of church and state, it was not to be expected that they would make prominent the fact that they were in any sense a little republic. But this is the real nature of the church. To this directly tends those words of Christ, "One is your Master, even Christ, and all ye are brethren." Even the apostles themselves did not lay claim to any power over the churches. They gave direction or advice concerning what should be done, then the matter in hand was discussed and decided in an assembly of the brethren, where each one had an equal voice and right in the decision. Those who are most diverse in their views of church government, have yet agreed that the original form was popular in nature.<sup>1</sup>

8. *They were connected in bonds of mutual communion and fellowship.*

The several churches, as they were existing side by side, did not present the view of so many mutually repellant bodies, having no intercourse or communication with each other. On the contrary, though they were independent communities, scattered through a great part of the wide Roman empire, still it is evident that they were in continual communication and in constant harmony with each other. The interchange of good-will and assistance between Antioch and Jerusalem is doubtless but an instance of like communication in similar circumstances. We have an instance recorded of the interchange of apostolic letters between different neighboring churches. Col. iv. 16: "When this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Still another evidence of the sisterly connection and intercourse among the various churches, even those

that were at a considerable distance from each other, is found in the fact that the churches of Macedonia and Achaia made a contribution to supply the wants of the needy churches in Judea. Indeed, the fact lies evident on the face of the New Testament history, that the various churches were careful to maintain constant intercourse with each other, that, as the members of one church should hold themselves as joined in the closest bonds, so the several churches viewed themselves as forming one sisterhood, they were all one in Christ.<sup>2</sup>

How different this from various organizations that have sprung into existence since the days of the apostles. In those great hierarchal churches it is not required that one should show any proof of a change of heart in order to reception among their members, but one is born into membership, or received by merely external ceremonial means, or even by the mere fact of residing in a certain place. Instead of being limited to those who can meet in one place, those churches are national in their character, as when we read of the Episcopal church, or the Presbyterian church, or the Methodist church, of the United States,—the different congregations belonging to these bodies being but parts of one church that extends over the whole country. How different, too, in the matter of government; the power of managing its own affairs not being left with these several parts of a church, but resting in some higher body that represents the whole church. Thus, in the Presbyterian church, the first control of matters lies, not with the church itself, not with the whole brotherhood in any place, but is committed to a "church session," consisting of the pastor and ruling elders; that is, of persons chosen from the church, but not directly accountable to them. Thence the appeal lies to a presbytery, thence to a synod, thence to the general assembly, which really is the Presbyterian

<sup>1</sup> Cummings, Cong. Dict., p. 65; Wellman, Church Polity of the Pilgrims, p. 29.

<sup>2</sup> Wellman, Church Polity of the Pilgrims, p. 41.



church. Thus we see at once, that those several parts of the one great church are not complete in themselves, are not self-governing in power, are not popular in form. In almost every view of them that can be taken, we shall find that those hierarchal and national churches are very different from those that were planted by the apostles, acting under the guidance of the Holy Spirit. It must be acknowledged that the changes from the Congregational to the Presbyterian or the Episcopal form of church government were made after the time of the apostles. Hence the only inquiry for us is, can they show the same divine authority for those vast, vital, and radical changes, as can be shown for the primitive form?

“This, then, is the sum of our belief. We suppose that whatever was essential to a church of Christ in the days of the apostles is equally essential in these latter days; that Christ designed that the principles of church order and discipline should remain essentially the same in all ages of the world; that his disciples have no liberty to adopt other principles; and that these principles may be learned from the Scriptures,—though not always from express injunctions and instructions, since the authorized example of the apostolic churches is equally authoritative with express commands, and a fair and legitimate inference from admitted premises is of nearly equal weight.”<sup>1</sup>

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## A MINISTRY FOR THE MASSES.

BY REV. GEORGE F. MAGOUN, PRESIDENT OF IOWA COLLEGE.

SOME remarkable testimony has lately come to us of the alienation of the laboring people of England from the churches and Christianity. As an example, a prose essay by a working man, published in the *Leeds Express*, sets forth the lack of adaptation in the worship, the preaching, and the social intercourse of ministers—both Episcopal and non-Episcopal—to the feelings, associations, and wants of his class. “The people feel that they have no shepherds.” “The churches scarcely hold their own.” They consist chiefly of those who are making good way in the world, their dress and manners indicate it, they have and show some pride in their success in life, and the poor will not attend the house of God with them. “The aspect of most congregations on Sunday, decked out in the bravery of tinkling ornaments,

is such as to lead the working classes to feel ‘that they would not be welcome in such respectable society.’”

Something was said on this subject, in relation to ambitious church architecture, in the first and fourth volumes of this *Quarterly*.<sup>2</sup> Other causes than this have much to do with the repulsion of the multitudes from the sanctuary, in which the ministry have a more immediate and peculiar interest. The essayist referred to mentions the style of hymns and tunes as above the hand-workers of Great Britain. The scientific progress and refinement in music repel; the range of thought and religious sensibility expressed in the words sung is apart from and unwonted to the experience of such persons. Causes of this kind might also be found at work

<sup>1</sup> Punchard, *View of Cong.*, p. 25.

<sup>2</sup> *Quarterly* for Oct., 1859, “Architecture and Christian Principles.” *Quarterly* for Jan., 1862, “Church Architecture and the Masses.”

among us. One of our western patriarchs is accustomed to speak of *some* of the youth of this generation as "educated to death." And in the judgment of masses of men, the "service of song" in the house of the Lord is *often* refined to death, both in what it conveys to the soul, and in the manner in which it conveys it through the ear. It seems to be the penalty we must pay for a *certain style of improvement* in these things, that a chasm is created between those who prize and enjoy them and souls without number. One large part of the devotional power of public worship is thus lost in respect to such souls; perhaps we should say the larger part,—for though the praying were as level to them as that of John Bunyan and Richard Weaver, it could not be counted on to take hold of their attention and sympathies as the hymns and tunes could, if equally level.

The *London Patriot*, in a well-considered article on this subject, affirms that "to understand and to enjoy public worship and instruction, such as are found in the churches and chapels of England, requires a religious education to which the generality of the operatives are strangers." In another issue of the same able journal, it is affirmed that the Established church, though arrogating to itself the title of "the poor man's church," because it claims territorial jurisdiction everywhere, "utterly 'fails in its endeavor' to attract the cultivators of the soil. In the towns and cities, the proportion of the people living by weekly wages who can be prevailed on to attend its ministrations, forms but an insignificant fraction of the population. It is reckoned that not more than five per cent of the classes of artisans and laborers [town and country] are accustomed to attend *anywhere* the worship of God, or religious instruction. Practically, the enjoyment of the benefits conferred by the Christian faith may be regarded, as for the most part, a luxury of the middle and upper ranks of the nation. It is to be desired that the free churches [unconnect-

ed with the state] could give a better account of the results of their labors; but it must be admitted that not a much larger proportion of the working class are found in the chapels of the Nonconforming bodies than in the parish churches.<sup>1</sup> Wherever you look into the elements which compose worshiping congregations in London or the great cities, you find that the middle classes constitute the bulk of the assemblies, and that neither the intelligent mechanics nor the laborers form *any appreciable item in the sum.*"

These disclosures are very striking, and suggestive of many thoughts. "Neither the Independents nor the Baptists," adds the *Patriot*, (the distinction is not accurately taken,) "have hitherto succeeded in reaching the enormous crowds of our fellow-men who constitute the bone and sinew of the commonwealth." Well may the question, therefore, be asked by a Christian English publicist, "Is, then, everlasting salvation the peculiar privilege of the gentry and of the shopkeeping and trading orders? Are we to resign ourselves peacefully to a state of things which ought to shake English christendom with alarm to its very foundations?"

Dr. Robert Vaughan, in his "Notes on the United States since the War,"<sup>2</sup> undertakes to account for the measure of success which the Episcopal church had in some American communities, by the supposition of the same motives which draw people into its enclosure from other folds in England,—love of order and prescription, aver-

<sup>1</sup> That is, *ten per cent* in all, at both "church" and "chapel." In accounting for this, so far as the Episcopal church is concerned, and in relation to farm laborers, the explanation is easy. "The clergy are regarded by the tillers of the soil," says the *Patriot*, "as in league with the landlords and farmers to 'grind the faces of the poor.' The pretended chief argument for an Established church, that it provides for the spiritual interests of the rusties, utterly breaks down on close examination. It is the very fact of the establishment of the church, and its consequent supposed alliance with the governing classes in the country districts, which is one of the principal causes of its inability to win the sympathies of the poor."

<sup>2</sup> British Quarterly Review for October, 1865.

sion to mingling with the masses, a taste for the graceful in form, the influence of loyalty<sup>1</sup> and rank and wealth, and a real dislike of republicanism! He assumes that "the higher and more cultured class of men in the United States" prefer Episcopacy, which, be the case as it may in England, is quite a piece of news to us here who are "to the manor born." These persons "see much in republicanism that is not to their taste," he avers; and "for the same reason" that they "never touch politics," they "seek a place apart from the ecclesiastical bodies whose polity is of the more democratic cast." He intimates pretty strongly that Congregationalism on both sides of the ocean should be solicitous to ally such persons to itself. "There is nothing in Congregationalism, rightly understood, that should necessitate offense to the upper and cultured classes of society. But let it be administered in heedlessness of all special feeling in that quarter, and the natural consequence will follow. The upper and cultured classes will be lost to it. To occasion that loss without necessity—and necessity for it there is not—would not only be a great folly, but a great sin. I venture to say this much, not only to

Congregationalists on the other side of the Atlantic, but to some who are not so far away." Some twenty years ago a meeting with reference to ministerial education was held in London, at which the late Rev. Richard Winter Hamilton, D. D., one of the most accomplished of modern English pastors,—ponderously learned, brilliant, copious in speech, a sort of combination of Bentley and Jeremy Taylor,—read a paper on "The importance of drawing into the Ministry pious and devoted Young Men from our more educated and wealthy families." Dr. Vaughan moved that the paper be entered on the minutes of the conference with its warmest thanks. We have a copy,—the document is very scarce,—and it is curious to notice how often such phrases occur as "young men of superior standing and property," "of a higher social status," "of influential families," "of consideration and family," "of affluent and elevated families"; how it is taken for granted that rank is desirable; how it is made matter of congratulation that ministers, by success as such, "have risen greatly in the social scale"; how it is denied that those who came from humble, unprivileged circumstances are specially desirable, but rather "the polished" are to be sought for Congregationalism,—those "who, from their gentle condition, might most shrink from the possible collision of such a pure democracy." Throughout, Dr. Hamilton speaks of these last as "the best qualified," possessing intellectual prowess, as well as superior manners, as a matter of course. Wealth is, "in this argument, chiefly valued as the pledge of education." How utterly inapplicable all this is to a land like ours,—a land of free schools, in which the highest places in society, science, and literature are filled by poor men's sons; a land whose intellectual life began with Congregationalism, and in which it has had its full proportion of thinkers and scholars, as well as of "men of property and standing"; a land in which intelligence is not only independent of wealth

<sup>1</sup> "Let some Americans rebel against it as they may, the opinion and taste of England have potent influence in the United States"! Leading Nonconformist organs in England ascribe the spread of a "mild form of the ritualistic fever, which is raging so destructively in the establishment," into some Nonconformist circles, to a certain class of motives which are certainly sufficiently low: "'Young Dissent' is too often apt to like 'the pomps and vanities of this wicked world,' and it is very much more 'respectable,' as things go, to worship at the parish church than at the meeting-house. Our young ladies have discovered that croquet grounds belong oftener to Churchmen than to Nonconformists; and our young gentlemen have found out that the tables to which the rector is invited are covered with handsomer plate and better wine than the tables at which the Nonconformist minister is a frequent guest. The social prestige of the establishment is the true cause that tempts them over." It is very difficult for an Englishman to conceive of society like that of New England, where Episcopacy is itself "Dissent," and has no special social prestige whatever, much less, on the whole, than Congregationalism.



and anything that may be called social rank, but dominates over these; and this as the effect chiefly of a Congregational ministry that began with erudite and polished men, and has to this day held a position on the score of education unmatched by any of them,—it is hardly necessary to say. We are happy to assure Dr. Vaughan that on this side the Atlantic, neither in the church nor the pulpit, do Congregationalists need to zealously affect any who can be called by distinction from themselves “the upper and cultured classes of society.” This very natural and very *European* mistake of our worthy and able friend (we will not offend his taste by terming it insular, since a well-bred pastor from the Continent might have made the same) is quite as wide of the mark as his accounting for a supposed tendency to Episcopacy in this country by the recent patriotic heartiness of the ministers of more popular churches!<sup>1</sup> And it seems to us quite doubtful, in view of the revelations of the *Patriot* and the

Leeds essayist, whether English Congregationalism is under obligation just now to care specially for the upper classes. Its duty—at least a great and solemn duty, second to no other—seems plainly to be in the opposite direction. Looking to the proportion between places of worship and people, it may be said that both the aristocracy and the more prosperous part of the middle classes are amply provided for, comparatively,—they have the sanctuaries to themselves. Nothing that can be done for them will reach the masses. “There is abundant room for improvement in the tone of worship and the manner of preaching at church, and by such improvement many may be attracted; but no modification there will now win the bulk of the working classes.”

How, then, can these be reached? The excellent journal from which we have been quoting—and none more largely represents English Congregationalism—turns to a quarter usually lost sight of for one answer to this question. The agency of the woman has never yet been enlisted in the evangelization of the masses as it should be. “The words of Christ, ‘Go, call thy husband and come hither,’ suggest an all-powerful strategy to the rulers of christendom. These myriads of men who neglect and oppose religion may be most easily reached through their female relations in the privacy of home. But the women of the working classes can be best won to Christian thought by the personal invitation and hearty sympathy of their more fortunate sisters. Let the educated women of our English christendom, more than ever, make it a business to form the personal acquaintance of the wives and daughters of the working orders, and to exhibit to them in such sympathy the fruit of Christian discipleship, and by that means, more probably than by any other, the feelings of class prejudice may be dispelled, which at present form *the chief obstacles* to the temporal and eternal salvation of the multitudes.”

The suggestion is certainly a very excel-

<sup>1</sup> “Recent events will probably be found to have given new force to the feeling by which many have been drifted towards the less popular organizations in America. De Tocqueville records it as a significant fact in his time, that the clergy of the different denominations in America cautiously abstained from meddling with politics. Their churches, he remarks, would not tolerate them in doing otherwise. In this respect a great change has come. During the last four years the ‘drum ecclesiastic’ has sounded louder than any other. Christian pastors have taken the first place among secular politicians, and the passions which have moved the civic organizations in the state have moved the spiritual organizations of the church in an equal degree. It is easy to see how, in these circumstances, the ecclesiastical will be affected anew by the political. If the preacher is to become as much politician as divine, and preaching is to be transformed into a Sunday newspaper,—what next?” In what part of the North is any part of these representations correct? Not by any means in the West, where the pulpit has been pre-eminently patriotic, and where men drift away from that less popular organization, which invited back Southern bishops without repentance,—a bad example, which some in the state are following. There is no tendency to Episcopacy at the West. Perhaps it is because it was no “change” for ministers to be prominently and promptly patriotic. Yet Western preachers, at least Congregational ones, have *not* become “as much politicians as divines.” Have any?

lent one, and very English. It is based on class distinctions, which everybody in that country knows, as is here admitted, keep men out of the kingdom of heaven, but which almost nobody proposes to abolish. Only by the indirect and circuitous method of education and suffrage does any considerable body, of reformers even, propose to get rid of the chronic and enormous nuisance which paralyzes everything good in English society. For the purposes of evangelism, the journalist proposes to go round it. Is the plan feasible? Are not English women, of the educated and well-to-do classes, as much tainted with class distinctions as men? Can most power for good anywhere be exerted upon any class of persons by those who come to them, men or women, as from a class above them, and not rather by Christians of their own class? This question is specially pertinent to England to a degree hardly conceivable on this side the water. Still the suggestion is good so far as it goes. Christian women have an equal responsibility to convert the world to Christ with Christian men. They and we have too long allowed our theories of a different sphere of Christian action to obscure the fact that God has not laid the burden unequally upon them and us. Paul would not suffer a woman to teach in the church, nor to prophesy, nor to speak with tongues, which has been tacitly extended to mean that she is not to bring souls to Christ. There are other things besides those forbidden, which must be left undone if she does not do them, as even English Christians discover. We take an illustration at hand in one of our monthly religious papers.

"Mrs. Bartlett, a member of Rev. Mr. Spurgeon's church in London, about seven years ago, took the charge of a Bible-class of half a dozen adult women, which met every Sabbath. In the course of a few months, it gradually increased, until it numbered fifty, when the new Metropolitan Tabernacle was opened. As a blessing on the earnestness and prayerfulness of its members, there were many

conversions. It soon became necessary to meet in a larger room. In a few months there were three hundred attendants, and at the end of the year, five hundred. It has continued to increase, until now the average attendance is between seven and eight hundred women, between the ages of thirty and seventy. The services consist of singing and prayer, and an earnest address or passage of Scripture. Many have traced their conversion to pertinent observations with which it is her custom to preface the reading of a hymn.

"Some idea of the success of this unpretending effort of a Christian woman who, though suffering from heart disease, makes this her life-work, may be formed from the fact, that *six hundred members of her class* have joined Mr. Spurgeon's church, during the past six years, about one hundred uniting the last year. Many of these are imitating her example, and in their varied spheres are employed in mission work in different parts of the country." — *Am. Messenger*.

It is no marvel that a church which possesses such female members grows to the number of thirty-five hundred in one local fellowship.

Another suggestion on this subject comes from a member of the aristocracy. Lord Harrowby, in a recent address to the Birmingham and Midland Mechanics' Institute, ascribed much of the comparative failure of these institutions to the exclusion of politics and religion,—the two things, his lordship said, which the working man cares most about. He proposed, therefore, classes for the study of Christian evidences, and for instruction in politics and government. Mr. J. Stansfield, M. P., in a similar address at Halifax two years since, intimated that these institutions needed for success to provide amusement for the laborer as well as mental improvement,—gymnastics, music, and cricket, along with the class, the library, and the news-room. The *London Times*, commenting on Mr. Stansfield's address, declared that the mechanics' institutes had done their work.

"They were the earliest expressions of a desire on the part of the educated classes to

impart the benefits of education to the classes below them. At the time they were founded the machinery of popular education now at work had no existence, and would have been regarded as impossible. A mechanics' institute did in those days what nothing else could have done, and it opened the way to more powerful influence. It was something to tell the working man that knowledge was power, and to put that power within his reach. Books at that time were comparatively few and proportionately dear, while reading itself was an accomplishment considerably more rare than it is at present."

To Lord Harrowby's proposition the *Times* objects, — true to all its instincts as the champion and defender of the aristocracy and the aristocratic church, — that every clergyman of the Church of England, with a living, is in his parish, to all intents and purposes, a professor of theology, whose duty it is to furnish theological instruction to all parishioners, and see that they have it. As things go, the men of the parish are neglected for "the old women and the little children. It is a harder task, no doubt, to engage the thoughts of grown-up men. These men will not be gained without somewhat more solid work than is usually expended on them. It is idle to attempt to influence an artisan by a tract or a story-book. He deserves to be offered some more substantial food; and the suggestions of Lord Harrowby for a mechanics' institute might furnish useful hints to many a clergyman."

*Fas est ab hoste doceri.* No plan is sufficient that does not contemplate a *ministry* for the masses. It still pleases God, by the foolishness of preaching, to save them that believe; and for these neglected multitudes it must needs be a ministry that can reach them. "These outlying crowds must be visited," says the *Patriot*, "in their own regions, by men who will carry the glad tidings to them. But there is evidently a demand for a higher order of such missionary agencies than now exists. There is room for the labors

of men as well educated as our pastors to do the work of evangelists, — that work at present performed by district visitors and city missionaries. How is it that well-educated men do not offer for so mighty an enterprise? How is it that the evangelizing of the enormous multitudes of skilled mechanics is generally left to comparatively untrained and illiterate laborers?" These statements and questions imply inequalities in the education of English Congregational ministers which do not exist among us. They were divided by the chairman of the Congregational Union of England and Wales, in 1862 (Rev. John Stoughton), into three distinctly marked classes, — the first-rate scholars, who are required "to defend the principles and enrich the literature of Nonconformity"; the well-educated, popular preachers for towns and cities; and the class of village pastors, home missionaries, and evangelists, men very slightly educated, if at all. No such phenomena as the learned village pastors and profound theologians, living on small salaries and innocent of popular repute, who adorn the history of New England, are known in the Old Country. Nor can such a common people as ours be conceived there.

The population of England and Wales, and that of the United States, may be spoken of as nearly equal. The parliamentary grants give elementary education in this year of our Lord to about 1,200,000 children. The whole number of children and youth at school in that land is little over 2,000,000, gathered in some 36,000 public and private schools, while the common schools alone of the United States are about 60,000, and the pupils 4,000,000. In London alone, says a return just received, more than 150,000 children have no schools of any sort. In Manchester, instead of 104,000 children at school, as there should be, there are only 55,000. In 1834, there were then 967 day scholars to every 10,000 inhabitants; in 1861, only 908 to the same number. These



figures were given at the recent Social Science Congress. In England it is estimated that there is a scholar for every 836 persons; in the United States, — the private schools being also reckoned in, — there is one for every five.<sup>1</sup> Yet the illiterate ministry sent out by Independents, into streets and poor districts, is found inadequate. It is below the wants of the masses, as the educated ministry, both in the Dissenting and Established churches, is above them.

What are the religious conditions of reaching the masses? "For one thing it is evident," says the *Patriot*, "that the working classes cannot be brought to believe in any form of priestcraft or sacramentalism." Emphatically so.

"The loftier the claims of the clerical body, the farther it withdraws itself from any chance of influencing intelligent working men. The very idea of expecting salvation by any process of sacramental galvanism, appears to them the consummation of folly. For another thing, they cannot be brought to sacrifice the leisure and liberty of Sunday for any project of listening to long prayers and read sermons. That whole business appears to them a waste of time and patience. The only chance of obtaining their ear is that they shall be addressed in idiomatic English, and with heart-stirring eloquence, and that Heaven also shall be addressed with simplicity, fervor, and sincere reverence. Neither is it of any use to anticipate a hearing from these multitudes of toil-worn workers, unless that which they are invited to hear is a true gospel, a message proving itself to be divine by its nobleness and its benignity. In vain will you attempt to draw them by the ministrations of 'the law.' They must be approached with the living message of divine love, with earnest representations of the mercy and grace of God in Christ, and not with a half-gospel

or a skeptical theology. The gospel proposed to them must be, in reality as in name, 'glad tidings of great joy'; and this is more than can be predicated of a great deal of preaching in our churches and chapels. The salvation so published must be shown forth in its bearings on common life. Masters and employers must be publicly admonished as to their duties, as well as servants and working men. The minister must know how to stand up as the even-handed and honest representative of universal moral laws. And, lastly, the church organization into which you propose to incorporate them must be one in which they will find society when they have abandoned the company of the tap-room and the public-house parlor. We believe that this last condition is of as great importance as any other. The parochial system of the Church of England provides for no association of religious working men with like-minded persons of their own order, or with those a little above them. The churches of the Independents and Baptists in the towns and cities but very imperfectly conform to this necessary law. Society is one of the chief necessities of mankind, and a religious system which does not provide religious society for religious men fails in one of its principal functions. It is here that the Methodists have found their strength. The whole fabric of Methodism is a contrivance for bringing like-minded persons together, and for elevating and purifying the inferior ranks by association with their superiors. And not until all the churches march forward in the same tracks, can we hope to see a successful inroad made on the outlying masses of the neglecters of the gospel. The sin of this neglect, so fearful in its extent, and so direful in its consequences, lies one half at the door of the working population, who are absorbed in sensual pleasures and pursuits; and one half at the door of the modern church, which has yet to learn some of the elementary lessons of the art of evangelizing the world."

<sup>1</sup> The Episcopal church is the chief obstacle in respect to education, as well as in respect to evangelization, for it claims the "national schools," so called. It is proposed now to recognize nothing but "secular," i. e. unsectarian education. But many Dissenters object to any state education that is not also religious. Hence the Congregational "board of education."

Eliminating from this the hypothesis of society built on class distinctions, with the implications that the Methodists alone have the art of obtaining a hearing, and that the preaching of God's requirements, with their amazing sanctions, will not

arrest and move the common mind,<sup>1</sup> and it will answer very well for our own case. We are discovering a vast growing body of our people outside of all churches. It speaks English, hears how to vote and how to fight in English, but will not hear in English how to be saved. We are exploring it; we are learning what is incumbent on local churches in the work of home evangelization; we need to learn that Christ intended to abolish all worldly dividing lines among those evangelized and brought into the churches. We do *not* need, as lands cursed with an aristocracy do, a great ecclesiastical organization framed to counteract the social caste spirit and habit, as John Wesley framed his system. But we do need to feel, in all denominations, that the church *membership*, not the pastorate, must be the cherishing mother and cultivator and educator of converted souls. Yet all this will not give us a *ministry* for the masses, though without this one would surely fail. Such a ministry could not reach and hold the people without a church alert, sagacious, kindly, inventive, pliant to reach and hold them also; but the Christian church, on the other hand, in its best estate, cannot do it with a ministry trained and adapted only to the work of saving a certain portion of the people.

Congregationalism is pre-eminently bound to produce a ministry for the masses. As a system of faith and order, it implies intelligence; if it did not, it would be incapable of producing one in such a land as this, as our Methodist brethren have in the course of years discovered. It is a lucid and philosophical system, and that which accords with true philosophy, will, in the long run, and with the mass, after all prevail. It is a simple system, and can readily and without encumbrance go after the masses. Having no ponderous

machinery, one man can carry it, and it can make any man who has the mind and heart for it an apostle to the multitude. It contemplates the masses, the great body of men, regardless of origin, history, or education; it is made for them, made to convert and save them,<sup>2</sup> has for its end and aim the greatest spiritual good of the greatest number. In its genius, its development, and its affiliation with true democracy,—a natural, inevitable, and necessary affiliation,—it is manifestly divinely raised up to grasp and handle this great problem in a great republic: how to give the gospel in its largeness, simplicity, purity,—in its free, equalizing, all-fraternizing power, to all? And the organic connection of the principles it has sown and watered in this land, with our marvelous regeneration as a people, completes and emphasizes the proof that this is now *the mission of Congregational Puritanism*.

God's providence, too, has set us upon the track in which we shall find an answer to the question, *How to produce a ministry for the masses?* No theory would ever furnish the answer. The question strikes mere homiletics dumb. And theology and biblical literature—while they furnish the minister, when God's grace has marked him for one—cannot answer any better. We learned how to make foreign missionaries on the field of missions before any of our teachers could tell us how. First must come the necessity; the field opened,—appalling, exciting, almost immeasurable in extent; the Christian experience and love for souls to be moved by it, with sufficient professional and literary culture,—and Congregationalism gives the world a body of laborers in foreign lands unsurpassed in character, energy, and success.

<sup>2</sup> Of course it is possible for Congregationalism to exist without recognizing its own inherent and formative ideas,—an American Congregationalism that supposes itself to exist for a particular class of minds, as there is an English Congregationalism that is anti-republican and monarchist, incredible as it may seem. But neither will last forever. In a monarchy, formative Congregational ideas cannot have full scope; in a republic, they ought to have.

<sup>1</sup> This is indeed very true in England. Mr. Spurgeon is almost an exception, among pastors of eminence, of a free and thrilling management of eternal penalty. The emasculatation of much English religious thinking, by doubt and denial of this, is deplorable.

So God has been opening more and more the *great home field*, as we are able to bear it,—fast enough to inflame and guide our zeal and enthusiasm, and not too fast, till all things were ripe for this marvelous access to the masses, white and black, which is now before us. If we were not ready for it; if we could not on the instant produce a ministry for the unevangelized millions in our borders; if the very idea of it at first staggered us, and put to shame our modes of training, our convictions, our comparatively paltry preparations, what wonder if the door seems to half close itself again, and time is given us to gird up ourselves for this gigantic effort at christianizing a whole nation. But what we are to learn in the vast and novel tasks which the new South and the mountain West open to the Puritan churches, what we have already learned in that modified ministry which the regular chaplaincies and the “volunteer chaplaincies” of the Christian Commission required, points directly to such a ministry for the masses as our older and larger cities need, where population outgrows the churches, and such as the land needs throughout. Our experiments, too, in lay preaching, in the revivals peace has brought with it, follow the pattern of the lay preaching of the Christian Commission during the war. One form of a true ministry for the masses our city missions are now systematically developing. So the labors of such men as Durant and Whitney at the East, and Moody and Burnell at the West, convey a lesson we cannot be slow to learn. No man has the Christian genius to frame a curriculum which will create that form of evangelization which our gigantic task-work will train up under the providence of God. To a very great extent, if we are willing to do the work, the work itself will draw out and shape the workmen. New phases of the ministry there must needs be, as there are new phases of society and of human need. For the ministry, in the design of its founder, is a flexible and

adaptive, not a stereotyped and unchangeable institute. And that which compels new phases of it will mold them, unless there be an impracticable stiffness and want of insight and foresight among the people of God. Pre-eminently will it be so in Congregationalism, which is itself a deliverance and escape from unbending, arbitrary, and unwarranted usages in religion.

We have no thought, then, of indicating here, as the conclusion of the whole matter, just what a ministry for the masses should be. It should *not* be after any one prescriptive pattern. As the body in worship should bend to the soul, as all well-adapted human bodies are for the souls that occupy them and not for others, so should it be with such an institute. And as the masses are endlessly various and varying in all those things to which the ministry must adapt itself,—in convictions, mental habits, tastes, weaknesses, tendencies, and endeavors,—so must a ministry for them be. What they are just now in this land, they may not, and doubtless will not be, ten years hence. Nor will the people, the whole people here, ever be after one pattern. Modifications in theological education, which have taken place and are to take place among us, show how the necessity of a broader and more varied training is making itself felt. It is often with the education, both secular and sacred, of certain periods, as it is with certain sermons. That which is true and good is there, but in a form that utterly disregards those for whose benefit it is intended. Two things are to be contemplated both in the sermon and the school;—the one is that which is to be taught, that which it is safe to teach, and which is in itself worth teaching; and the other is human nature. We cannot positively affirm that any regard has always been had to the latter, in either. It has sometimes seemed as if both preacher and teacher had said to themselves,—here is the truth; if human nature will not or does not take it in the way it is given, so



much the worse for human nature. And very much the worse it was. It is not probable that the new phases of ministerial training in our different seminaries will very closely resemble each other; it is not best they should. Chicago led the way in a special course for those who cannot go through the complete exegetical drill, and Andover is to follow. The class of men to be schooled in this briefer course are just those who will be likely to feel that their mission is to the mass of their fellow men, rather than to those of any peculiar culture, and set in the most desirable social and material surroundings. The reconstructed "Theological Institute of Connecticut" proposes as its specialty to make biblical preachers—mighty in the Scriptures, if possible—for meeting and impressing the popular mind; while the Yale Theological Seminary, near by, is subdividing and expanding its scientific theological curriculum, and offering collateral advantages in related studies, with a view to more accomplished scholarship in the ranks of our religious teachers. Both objects are praiseworthy and admirable. We have heretofore been liable, in advancing theological culture in accordance with secular and literary progress, to forget the masses. When we originated theological seminaries, which are peculiarly American, we laid down and left behind that plainer and more practical style of training, closer to the people and to common Christian experience, which was carried on formerly by pastors, and under which our first great theologians, those who created "New England theology," were produced. When Bangor Seminary was elevated to the rank of other schools of the prophets, it no longer took up and fitted for the pulpit, as it did at first, the worthy young men who had not been able to go through college. At Oberlin, we believe, there has always been some pro-

vision for these below the theological department,—a shorter preparatory course being allowed to "students of an advanced age *only*," and considerable proportion of the theological graduates having always been of this class. We shall need all these provisions and methods for the Congregational ministry of the future, because the people and the age will need them. And, first of all, we need to have that narrowness of judgment purged away, which disparages any method that answers its end, that criticizes and condemns any style and quality of excellent preparation for preaching the gospel, building up churches, and saving souls. There is by divine right no prescriptive way of fitting men for the pulpit and the field of Christian labor. One way is best for one purpose, for this or that portion of the great whole of society; another for another. But the whole of society is, under God, to be saved; and the mission of Congregationalism is to no less than the whole. It carries the word of life to Greek and Jew, to barbarian and Scythian, to bond and free, that Christ may be all and in all. Its genius in this is not eclectic, but comprehensive, collective, discursive. It is not sent to cull and separate and favor particular portions of mankind, but to bring all to a common platform of connection and privilege and experience. Yet while it thus must include and produce all phases and styles of ministerial resource and adaptation, it is plain that, numerically, its ministry for the masses should be, in the future, the larger part, for the masses are the larger part of society. And as Congregationalism sprang in England, in the past, from that great middle class which is creating the future England, and which here absorbs and controls all beside, so it has, beyond all comparison, the materials for such a ministry.

WOMAN'S SPHERE IN THE CHURCH.<sup>1</sup>

BY REV. CHARLES W. TORREY, MADISON, O.

THAT woman has a responsible soul ; that she is under the same general laws as man ; that she is saved by the same Saviour, and on the same conditions as her husband or brother ; that she is in like manner bound to use all her powers in such a way as to know God ; — these and many similar propositions there is no need of arguing or asserting. They are admitted by all who bear the Christian name. Some things, however, that are sometimes deduced as inferences from these admissions, are denied, and strongly. It is claimed that woman is forbidden, both by natural propriety and by the Scriptures, to speak or teach or even pray audibly in a mixed religious assembly. She may converse, if she pleases, at a social entertainment, when males are present, on any subject, religion not excepted, if she can attract listeners. She may teach, if competent, music, drawing, penmanship, and the classics, to any who choose to patronize her. She may lift up her voice in praise to God in sacred song, and lead the devotions, *in this way*, of the great congregation. But to speak of her Christian experience, or of the dealings of God with her soul, or to pray audibly in a meeting for conference and prayer, when persons of the other sex are present, — these she may *not* do. “ Paul forbids it, and nature declares it a shame.” This claim we propose now to examine, and with it, as will be seen, we join issue.

Our first business is with the Scriptures. We have no sympathy with that class of arguments which would seem to leave out the Bible in coming to a conclu-

sion. If this book, fairly interpreted, does condemn this or any other practice, the only Christian way is to submit. However inconsistent it may seem with our general admissions or practice, there is only one right course. Our practice can be changed, our admissions may be qualified, but plain Scripture teaching cannot be ignored. What, then, do the Scriptures really teach? This is our first inquiry. It is usual, in entering upon an examination such as this, to lay down canons of interpretation. One will suffice us, and we announce it in Scripture language. “ The letter killeth, but the spirit giveth life.” How far this rule may be applicable may not be easy to say ; but that it has a wide scope in determining the present binding power of what is written, must be manifest to all. Without claiming to draw the exact line of boundary, a general division may be attempted. Revelations of fact and records of history must of course, if true, always remain inviolate ; the letter and the spirit are inseparable. But commands and threatenings, precepts and promises, are often limited, and far from being general or universal. The letter of a command and the spirit always agree in the case of those to whom the command is first directed. It is not certain that they will ever agree afterward, and whether or not they do is a question never to be overlooked. The mere positiveness of a precept is no proof at all of its binding character, on any but those who first hear it. “ Salute Tryphena and Tryphosa ” is a command as positive as any in the Bible, and in form unlimited, and yet it only bound those Roman Christians who heard the Epistle read, and probably — say, rather, most certainly — only a part even of those. “ Salute ye one another with a

<sup>1</sup> The Lake Shore Association, before which this article was read, unanimously requested the author to offer it for publication in the *Quarterly*. While expressing no opinion upon its subject, we are glad to have so important a point discussed. — Eds.

holy kiss" has long been considered obsolete. The command, to bring the cloak which Paul had left at Troas, spent itself on Timothy. The letter and the spirit of a precept may abide in company for a longer or a shorter period, or for all time, but this is never settled by the letter alone. We must inquire, "Do the same circumstances exist now as at first?" Are there now the same reasons? Is it a similar case? The subsequent binding is a result of reasoning and inference: not of these alone, but without which it could not be. "Let a widow not be taken into the number under threescore years old," was binding on Timothy without questioning; afterward on all in like circumstances, probably, as long as the rules of caste prevailed that made deaconesses necessary. "Drink no longer water, but a little wine for thy stomach's sake," was good for Timothy, binding some say. Is it therefore binding on his successors? Several questions must be settled before you let this counsel or command extend beyond the first bishop of Ephesus. Has a man Timothy's wine? and Timothy's stomach? and Timothy's infirmities? All infirmities will not do, though they be "often" infirmities. It were easy to bring a great number of cases to justify this distinction. Directions given, to anoint "the sick with oil," are coupled in the same verse with directions for prayer for his recovery. We dispense with the one class of directions, we hold fast to the other. Why? Because the spirit, and not the letter, governs us.

The directions in regard to speaking with tongues, holding goods in common, laying by in store on the first day of the week, making contributions for the poor saints at Jerusalem, and washing the saints' feet, have no force now in the letter of their precepts, — the letter killeth. Few would now quote the direction, "Take no heed how or what ye shall speak," as an apology for lack of preparation for the pulpit, though it is probably as good as the hackneyed "beaten

oil" for written sermons. We hold on to the commands, "repent," "believe," "preach the gospel," "this do in remembrance of me," — not because of the letter, but because of the spirit. It is not a man's duty to repent because Simon Magus was commanded to repent, or because the Jews were thus exhorted, but because he is a sinner, and because Christ came to save repentant sinners. When Christ shall have come again, and man shall have no need to say to his neighbor, know the Lord, those too will cease to be binding in the oldness of the letter.

Let us now apply this canon to Paul's precepts concerning women in the church. His precepts seem to be very plain and positive. "Let your women keep silence in the churches." "I suffer not a woman to teach." We raise no question here as to the letter, but what of the spirit? Let it be noted that these directions were given to Greek churches. The passages occur only in the Epistle to the Corinthians, and in one to Timothy at Ephesus. *How far were the Corinthian and Ephesian women entitled to represent the women of the present day?* The question is answered as soon as asked. They could not even represent the Jewish women of their own time. It was no shame for a Jewish matron or maid to expose her features to the view of other than her own relations. It was for the Greek; and Paul, in view of this, bids the Christian women of Corinth to keep themselves covered.<sup>1</sup> No such directions were ever given to the churches of Judea; the Old Testament gospel had emancipated the Jewish woman from much of the bondage of her Gentile sister. Their customs were in many respects even freer than ours. The ministry of women to our Saviour, in his life and at his death, seem never to have provoked unfavorable comment among his enemies, — a striking proof, when we think of it, of the general elevation and purity of character of woman in Judea.

<sup>1</sup> 1 Cor. xi. 5, et seq.



The great and beautiful examples recorded in the Scriptures for her emulation and imitation had not been lost. A Miriam's inspired song taught her and cheered her in their synagogues; a Deborah's genius and heroism and acknowledged leadership inspired her to deeds of courage and devotion. The Christian Jewesses remembered how Anna the prophetess gave thanks publicly in the temple, when the child Jesus was first brought there; and how she spake of his coming glory to all them that looked for redemption in Israel."<sup>1</sup> Mary also, and her song of triumph, had neither been unnoticed nor forgotten, for it was inspired by the Holy Ghost, and poured forth in the house of Zacharias the priest, and recorded by Luke for their instruction as well as ours. The Jewish women could go up to the temple, and were not forbidden to pray, and to pray aloud, even before men. When Hannah went up to pray at Shiloh, her lips moved, but as good old Eli did not hear her voice, he thought she had been drunken, and rebuked her sharply;<sup>2</sup> it did not seem to occur to the simple-minded old priest that she *could* pray there without doing it audibly. But on the next occasion when she came up to Shiloh, after her silent petitions had been answered, she prayed aloud, and so brimming and joyous and grateful was her prayer, that it was recorded for the encouragement of all who should come after, even for us upon whom the ends of the world are come. It was to the Jews that Peter quotes Joel as explaining what they saw and heard at Pentecost. This, he says, is what is written: "Your sons and your daughters shall prophesy." And it was Philip the evangelist, the Jew, of whom it is written that "he had four daughters, virgins, which did prophesy." But the Grecian women were neither accustomed to such freedom, nor fitted for it. Closely watched by their husbands with a

jealousy not often unreasonable; their appearance in public forbidden unless covered with a veil that concealed both form and feature; generally unintelligent and uneducated as compared with men,—these were obviously sufficient reasons why the Greek women should not be prominent in Christian assemblies.<sup>1</sup> Add to this that a reputation for learning in a woman was closely associated in the popular mind with looseness of morals, and do we need a more complete and sufficient reason for Paul's injunction to the Corinthian and Ephesian churches?

Women had aspired to teach at Athens. Socrates and Pericles sat together at the feet of Aspasia to study oratory and eloquence, but Aspasia was as noted for her loose morals as for her wit, and such generally in Greece were the learned of her sex. Unveiled women had prophesied in frenzied inspiration before thousands, claiming exemption on these occasions from the law of their husbands,<sup>2</sup> but it was in the idolatrous and licentious orgies of Bacchus; and is it strange that Paul should write to churches gathered in the midst of such abominations, "I suffer not a woman to teach, nor to usurp authority over the man"? "If a woman prayeth or prophesieth with her head uncovered [unveiled], she dishonoreth her head"? What a reproach to the Christian name would be the faintest resemblance to practices and claims like those of the orgies! They were to avoid the very appearance of evil. Now, the letter of the precept will be imperative as long as letter and spirit correspond; that

<sup>1</sup> "At an early period the Athenians were so jealous that they would not permit their women to show themselves at the window." — Rees' Cyc., Art. Athenians.

"They were addicted to drunkenness and the most dissolute sensuality." — Ib.

<sup>2</sup> "The Bacchantes at the time of the feast ran through the streets, covered with tiger skins, their hair dishevelled, thyrsus in one hand and torches in the other, howling, and shrieking 'To Bacchi.' Men and women met promiscuously at this feast [of Bacchus], perfectly naked, except a girdle of vine leaves around their heads and hips." — Rees' Cyc., Art. Bacchanalia.

<sup>1</sup> Luke ii. 37.

<sup>2</sup> 1 Sam. i. 12.

is, as long as such reasons exist, and not longer nor elsewhere.

But it is argued, and with some show of plausibility, "that the reasons given for the injunction are general." "It is a shame," writes Paul; against modesty and propriety, say his interpreters. If they are right, it will convict the whole church of the present age, of inconsistency and gross departure from the spirit as well as letter of a similar injunction, uttered, so to say, in almost the same breath. In the twelfth chapter of this same epistle, the apostle enjoins the covering<sup>1</sup> of women in public worship, and enforces the injunction by the identical reason, "It is a shame" (not to be veiled). "It is all one as if she were shaven." Now if the reason in the one case be universal, so in the other; and if so, the whole church is wrong, and ought at once to reform. Indeed, the close covering of women, as a permanent injunction, is sustained by stronger apparent reasons than their silence. Doth not nature herself teach you, writes Paul in substance, that she ought to be veiled? Why was her hair given her but to indicate this? And yet the Christian world, with great unanimity, has come to believe that the spirit rather than the letter of this requirement is to be followed, and that there is no such teaching of nature as binds woman to keep her face close veiled through all ages, or even makes it an essential and eternal immodesty to appear with locks shorn of their time-honored proportions. The argument is indeed to modesty and reverence, but to these as interpreted by the habits of the age. If the prohibition is not universal in the stronger case, as by general consent it is not, should it be so considered in the weaker? In fact, modesty does not now, and has not for centuries, pronounced a breach of either of these injunctions to be a shame.

"True modesty is a discerning grace,  
That blushes only in the proper place;  
But counterfeit is blind, and skulks through fear,  
When 't is a shame, to be ashamed 't appear."

If a corrupt custom made it now a shame for a woman to show her face to any but near relatives, it would be a Christian duty to regard that custom so far at least as to see that one good was not evil spoken of, and that the Christian name was not scandalized. Such, and such only, is, or even was, the shame of allowing a modest and intelligent woman either to expose her face or express her thoughts in a mixed assembly. Is it now a shame? The Christian world has practically answered this question. It says it is no shame for a gifted woman to lead the devotions of the great congregation in the service of sacred song, the highest possible form of worship when not a mockery. She could not have done this in Corinth or Ephesus or Athens. It was at a comparatively late day that this ceased to be a shame. Luther seems to have brought in this liberty, custom made it seem fitting and proper, and now no one objects to it. It was not until 1772 that women were allowed to sing in Catholic churches. A writer in Rees' *Cyclopedia* (*Art. Woman*) thus speaks of the performance of high mass in the church of St. Gulula, at Brussels, on a Sunday: "A considerable number of voices and instruments were assembled in the choir; and we were glad to find among the former two or three women, who, though they were not fine singers, yet their being employed proved that female voices might have admission in the church without giving offense or scandal to piety or even bigotry." But what then becomes of Paul's injunction, "Let your women keep silence in the churches"? The answer is, "The letter killeth, but the spirit giveth life." It is not at all uncommon, at this day, to find in a Sabbath school a class of lads nearly or quite advanced to the dignity of young manhood, for whom no teacher can be found so acceptable and so efficient as

<sup>1</sup> No scholar needs to be told that this "covering" is the veiling with a close veil, so that the features may not be seen.

an educated woman, and no offense or scandal is given thereby. This would have been a "shame" in Corinth in the year A. D. 70. Go down among the freedmen, and on secular or Sabbath days you will find the majority of teachers to be females. They teach religion and expound the Scriptures, and to mixed assemblies, even to gray-headed patriarchs, and men who know the Christian name; and there is no shame nor scandal, at least none on account of sex. But what becomes of Paul's "I suffer not a woman to teach"? The only answer is, either "We are wrong, and ought to reform immediately;" or, "We serve in newness of spirit, and not in the oldness of the letter." The reasons for the injunction have ceased, and of consequence it is not now binding. *Ratione cessante, cessat lex.*

And now, after the whole body of Christians have emancipated themselves *thus far* from bondage to the letter, is it not strange to hear men quoting Paul's precepts in regard to the women of Corinth, as forbidding Christian woman of the nineteenth century—educated as woman now is, intelligent, refined, and modest—to lift up her voice in prayer, or speak of her religious trials or triumphs in a social circle, when her brother is present, or, as it is ordinarily called, a conference meeting? And, stranger still, that they do this without seeming to perceive that they themselves, and their fathers before them, have broken persistently the letter of this very prohibition, and that they intend as persistently to break it in future?

Some twenty-five years since, when General Harrison was candidate for the presidency, he had a narrow escape from injury, by his horse falling with him into a deep tunnel. An opposition newspaper, intending to burlesque the story, repeated it with additions, representing him as checking his steed in mid air, and by a prodigious feat of horsemanship, leaping him back to upper ground, without waiting to reach the bottom. This impossible feat seems here to find a parallel.

If we are at liberty to depart from the letter of the precept, as is practically admitted, the only question to settle is one of *intrinsic* justice and propriety. We must get down to this foundation. We cannot stop in mid air. Are there, then, any reasons, or sufficient reasons, why woman should enlarge her sphere of effort and influence? She may lead the devotions of the brethren in the hymn of praise; she may teach a class of young men in the Sabbath school; she may write and teach by the pen in all our Sunday-school literature; she may expound the Scriptures to *freedmen* of all ages and sexes, and teach them what she can of God and Christ, as well as spelling and grammar;—may she not also, if God have given her understanding and heart, converse and pray in the social meeting? One or two reasons for it are here offered.

1. She herself needs the exercise. She is human, and subject to the general laws of humanity. She, like her brother, needs exercise in order to health and growth. Body, mind, and heart are subject to this law. To him that hath shall be given, but from him that hath not shall be taken that which he seemeth to have. Gifts are only retained in vigor on condition of use. Woman cannot live by hearing only, any more than man. No one can be a mere reservoir of knowledge or power; he must give out what he receives; communicate his gains; tell of what he knows; "give and it shall be given to you," must be his motto. Any other method of retaining is like shutting the blinds to *keep in* the light. Every pastor has seen that those brethren grow most who exercise most. Why should they have a monopoly of this gain? True, this is not the only form of exercise, not the only aid to spiritual health. But there is no need to argue that it is one of the most effective. A church without a prayer-meeting is a New England house without a fire-place. "The sisters," it is said, "may have a meeting by themselves." Yes, and they may have seats by themselves, and schools by them-



selves, and a heaven by themselves. But why need they? why should they? Since God has arranged the sexes in families, and provides in this arrangement a reciprocal influence profitable to each, why deprive either? What good reason for it? That there is none in Paul's precept we have seen. What other is there?

2. Another reason is, that the cause of Christ needs it. Brotherly love is laid down by the master as the evidence of discipleship to the world. "By this shall all men know that ye are my disciples, if ye have love one to another." "This is my commandment that ye love one another, as I have loved you." But how can this command be obeyed in letter or in spirit, where there is no knowledge or intimacy? The acquaintance implied in having names enrolled on the same church list, and meeting stately in the same house for public worship, is not adequate to produce this love, and in fact does not produce it. It hardly exists in a perceptible degree, except in those who are members of the same household, or in those who meet frequently to interchange experiences in social meetings. But those who do, by thus opening their hearts to each other, learn to know one another spiritually, fulfill to some appreciable degree the injunction. Every one who comes really into the circle, the *koinonia* of the brotherhood, enlarges the circle of love, and in like degree the sphere of influence and power. But did not the holy spirit understand this need, one may ask, when he inspired Paul to write? Yes, and provided for the emergency. Deaconesses were commissioned to supply the social want until better days should come, and the walls of caste be broken. Their services have long been dispensed with, and better days have at least begun to dawn.

3. The churches need it. Many of these in our young and growing land are weak in numbers, and especially in men. If all are not constrained to take hold earnestly of the common work, many churches must languish or die. Many a pastor has been

constrained, by the law of necessity, to break over his own prejudices and the letter of Paul's rule at the same time, and has been amazed at the opening of the mine of spiritual wealth, unknown and unworked before. Henceforth he works it, not compelled by necessity, but for the richness of the ore. There is a latent power in many, if not most of our churches, which will never be developed until we learn to read aright that other saying of Paul, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."<sup>1</sup>

We do not underrate the influence of woman in the sacred sphere of home, nor by the sick bed, nor in all or any of these quiet walks in which she has so often shone as a ministering angel, nor the influence of these labors of love in developing her graces. Both are incalculable. But our estimate of these values only intensifies the wish that the day may soon come, when the full power of a rich experience gained by a few in these exercises, may be felt as it has rarely been in those families which Christ has instituted under the name of churches. And when others who have not these graces, who have been trying to live without exercise, and are now pining under spiritual dyspepsia, unable to appropriate the food they consume, may find in these home-circles, larger and more enduring than any which exist on earth, a place to develop their gifts and make permanent their acquisitions by the law of use. The power of the church would be increased not only by bringing into the ranks a larger force, but by the quickening of mutual reaction felt perhaps equally by brother and sister. That the approbation of the Master would not be withheld may be inferred from the past. It never has been. This has been in many cases the real argument for the continuance of the practice after the necessity ceased which had given birth to it:

<sup>1</sup> Gal. iii. 28.

it has been so manifestly blessed of God. This persuasion first led to the present inquiry, "Do the Scriptures really forbid the practice?" And the result has been a conviction clearer than light, that God's word and God's providence both speak the same thing. This persuasion has led many others, both male and female, to hold on tenaciously to the equality of the sexes in the conference room, who yet do not seem to be able to harmonize the practice with the teaching of the Scriptures, not even to themselves, and still less to unbelievers.

The argument has thus far been conducted on the assumption that Paul did really forbid all vocal utterance by females in the Grecian churches, because, if sound, it will settle the whole question. But for the honor of the apostle and the character of the Scriptures, we wish to add, that this is by no means certain. Great names, it is true, may be quoted for the opinion, that Paul, after having at considerable length, in the eleventh chapter of his first Epistle to the Corinthians, forbidden a woman to pray or prophesy unveiled, as it would seem some had done, goes on, in the fourteenth chapter of the same epistle, to forbid the whole thing. We must be hard pressed indeed to be willing to charge upon Paul such an amputation by inches. Look at it in legal shape. Be it enacted, 1. A woman may not prophesy unveiled; 2. She may not prophesy at all. 1. A man may not marry his sister, his niece, his father's wife, etc. etc. 2. He may not marry at all. How much worse than this was the lawyer's plea, "1. The kettle was cracked when we borrowed it; 2. We never had it"? Was the apostle inspired to write in this way? A man must feel under strong necessity to interpret thus. And there is no necessity that we can see, except the prejudice of habit. When praying and prophesying was regulated, there was something permitted, and what was it? Why not just what seems to be? If a godly mother in Israel — like Anna, filled with the spirit, as when in the tem-

ple "she gave thanks unto the Lord, and spake of him (Jesus) to all them that looked for redemption in Jerusalem" — should come into a Corinthian assembly, and be pressed to do a similar thing, why not understand that this was a permission to do it; only she must remember to avoid scandal by continuing veiled. This might and probably would be considered exceptional, as in those cases where God himself had chosen to speak in ancient times by a woman's lips. The prophesying could not have been private in an assembly of sisters, for then there would be no shame in being unveiled. The praying may have been in the form of a response or a short litany, in which all joined, and must we think have been audible, for the reason that, without much mental discipline, silent prayer is exceedingly unsatisfactory, and often impossible. Probably to most Orientals the very idea would be a novelty, as it seems to have been to old Eli, in the case of Hannah.

One other question needs attention before full justice can be done to our subject. Who were the subjects of the commands when they were given? The Greek word *γυνή* signifies usually a *wife* or a *married* woman. It would be strange if it were not sometimes used of one who had never been married; but there is not an instance in the New Testament where it can be shown to be so used. The word occurs two hundred and seven times; is ninety-one times translated *wife*; one hundred and thirty-one times it clearly refers to married women; once only it is used in apposition with "widow"; and *never once* where it is unmistakably used for an unmarried woman. The Greeks had distinct words for virgin, wife, and widow: and, with the one exception noted, they are not used interchangeably in the New Testament. Women and children are often mentioned in such a way that we might not unreasonably suppose that virgins were included; but marriage or espousal usually took place so early, that they would most naturally be reckoned among the children.

It was a rare instance when a man like Philip had in his family four unmarried daughters who were old enough to prophesy. It showed an unusual degree of piety and self-denial in the family, thus to resist the social law of early espousal; and probably it found a record in the book of the Acts on this very account. It would be understood by an oriental Christian, at a single glance, to be an exceptional case, and prompt to a diligent inquiry for the reason.

If this view be correct, it will help to an understanding of the persistent reference to a husband in the passages bearing on this subject. "The woman (wife) is the glory of the man." "The head of the woman is the man." "If they will learn anything, let them ask their husbands at home." I suffer not a woman to teach, nor to usurp authority *over the man*. Might it not very well be, that even at Corinth or Ephesus these injunctions would not be understood at all as including widows, especially the elder widows, from whose number alone the deaconesses were selected,<sup>1</sup> and when age would be such as to obviate scandal even in Ephesus? A Greek virgin, unespoused, of sufficient age to be counted, would be altogether too rare an instance to call for mention.

An objection, which is not really an objection, to the argument of this essay, but which is sure to arise, may as well be anticipated as waited for. It will be asked, where are you going to stop? Is woman not also entitled to the pulpit and the pastorate? *Quene ad finem?* The answer ought not to be difficult. *The end will be found within the limits of intrinsic fitness and propriety.* It will not be what the old Greeks judged proper, nor what the customs of the Jews allowed, nor what the Pilgrims of the Mayflower tolerated, nor even what Christians of the nineteenth century may think fitting, that will be the standard of propriety for all

time. Each age will and must be its own arbiter of what is fitting, deciding according to its own light and surroundings; and such decisions will be, and ought to be, regarded as having great weight for the time then being, and by no means to be wantonly braved. But no stake can be driven down that will be permanent until it reaches the primitive granite; the idea as it lay in the divine mind when the whole problem of human destiny was before him. If any think we have reached this point, and is right in his opinion, then the present standard will abide. If not, not. We think we have shown that the true standard was not reached in Paul's day, by the Greeks. We have aimed to take away the objection drawn from the apostolic injunctions against woman's taking a part in conversation and prayer in the conference room. It is for others to say how well we have done it. We care not to go further. If it shall ever appear to be really right and fitting and proper for woman to preach, and shall be really so; if she herself shall think it her duty, and God shall bless her in it, we do not think that even the inspired direction to the Corinthian and Ephesian churches will or should stand in her way. The directions, being given in view of a temporary state of things, survive that state only as matters of history. We have no great fears on the subject, and little expectation. With our habits of thinking, it hardly seems to be a fitting place for a woman at the head of an army in the strife and carnage of battle. Yet lack of manly ability, necessity, and really executive genius in a woman, made it highly fitting for Deborah to arise and show herself a mother in Israel, amid the clang of arms. God's blessing and her prowess accomplished wonders. Let these but be united in any vocation she may choose to assume, and we need have no reason to fear.

If any still insist on a literal application of the rules laid down by Paul, we insist also that they are bound to carry them out, regardless of cost. Let women be close

<sup>1</sup> 1 Tim. v. 9.



covered with a veil, as the Corinthian women were commanded to be. Let them cease to take part in the praises of the sanctuary, and let the whole church be counseled to bring forth fruits meet for repentance.

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## HISTORY OF THE CONGREGATIONAL RELIGIOUS PRESS IN NEW HAMPSHIRE.<sup>1</sup>

BY REV. BENJAMIN P. STONE, D. D., CONCORD, N. H.

LONG before a weekly religious paper was established in New Hampshire, there were two attempts to provide the Congregational and Presbyterian churches of the State with an organ of religious intelligence and of intercommunication, in the form of a magazine published once in two months. The first attempt was made by the Piscataqua Association, in the establishment of the *Piscataqua Evangelical Magazine*, the first number of which was issued from Portsmouth, in January, 1805, edited by an association of ministers.

The action of the Association preliminary to its establishment is recorded in their records as follows:—

“*Portsmouth*, Nov. 14, 1804. — The Association took into consideration the expediency of prosecuting the design of publishing a magazine; and, after deliberation, voted to choose eight persons, by ballot, to consult upon the subject, who were to consider themselves as editors of the magazine, if they concluded it was expedient to publish one. The ballots being given, the following eight gentlemen were chosen: Rev. James Miltimore, Rev. Huntington Porter, Rev. Jesse Appleton, Rev. Jacob Abbott, Rev. Peter Holt, Rev. Daniel Dana, Rev. Joseph Buckminster, and Rev. Timothy Alden.”

The magazine was an octavo pamphlet of forty pages, in double columns, price twelve and a half cents each number, the net proceeds to be added to the funds of

the Piscataqua Missionary Society. In the preface and proposals for publication, it is stated: “The editors are unknown to the public. The object is to carry that information to their fellow-men on religious truth and duty, which shall serve, by the divine blessing, to enlighten the mind, impress the conscience, meliorate the heart, and improve the practice.” The articles were chiefly “essays critical, moral, and religious, poetical or prosaic, that are not seasoned with party, but contemplate the promotion of evangelical truth, Christian morality, or order and happiness among mankind.” The work also contained biographical sketches, anecdotes, expository and practical remarks on passages of Scripture, notices of ordinations, and marriages and deaths.

May 8, 1805, the Association chose Rev. Mr. Hilliard as an additional editor. October 9, 1805, the Association chose Rev. Messrs. Porter, Appleton, Holt, Miltimore, Abbott, French, Hilliard, and Buckminster, as editors of the second volume. October 8, 1806, the same gentlemen were elected as editors of the third volume; and Oct. 14, 1807, the editors elected for the fourth volume were the same, except, instead of Mr. Hilliard, Mr. Tappan.

In the address to the readers at the commencement of the second volume, it is stated, that, “better to accommodate subscribers in the interior parts of the State, the editors have thought it advisable to remove the printing of the maga-

<sup>1</sup> Enlarged from article in the *Congregationalist*.

zine from Portsmouth to Amherst," where it continued to be published till it ceased to exist. The first number of the fourth volume, for January and February, 1808, was issued, but whether the volume was completed, or any of its subsequent numbers were published, I have not been able to determine.<sup>1</sup>

The other attempt was made by the New Hampshire Missionary Society, which commenced the publication of a bi-monthly magazine, in September, 1807, called *The Religious Repository*, which was printed by George Hough, of Concord. It was a pamphlet of thirty-two pages, and contained "short essays, religious communications, biographical sketches," etc., and was furnished to subscribers for fifty cents a year. The following persons were appointed to edit the work: Rev. Messrs. Elibu Thayer, D. D., Seth Payson, D. D., William Morrison, D. D., Noah Worcester, Thomas Worcester, Moses Bradford, Asa McFarland, D. D., William F. Rowland, — Norris, and Daniel Webster, Esq. To these, Rev. Pearson Thurston and Thomas W. Thompson, Esq., were added, as editors of the second volume. It had from one thousand to fifteen hundred subscribers. The society published two volumes of the magazine, and then discontinued it, "on account," say the trustees, "of the difficulty which appeared in the circulation of them through the State, many of the bundles failing, or being lost, to the disappointment of subscribers." The society realized a net income from this work of \$322.

#### THE WEEKLY PRESS.

After an interim of eleven years without a religious organ in the interests of our denomination, George Hough, Esq., a printer in Concord, issued, on the 4th of January, 1819, the first number of a weekly paper, under the title of *The Concord Observer*. It was a folio, of four columns on a page, in long-primer type,

the sheet being twenty by twenty-four inches. The terms were \$2.00 a year, or \$1.75 in advance. Mr. Hough employed Samuel Fletcher, Esq., of Concord, to furnish some editorial matter for the paper for the first year, but it was principally conducted by himself till April, 1822, when he sold it to John W. Shephard (afterwards Rev.), who was his own editor. Mr. Shephard changed the name of the paper to the *New Hampshire Repository and Observer*. In the spring of 1826, Mr. Shephard sold the paper to Rev. John M. Putnam, who, after publishing it a little more than a year, sold his interest in it to Mr. Tobias H. Miller, of Portsmouth, who immediately removed it to that place. Mr. Miller employed the Rev. Federal Burt, of Durham, to take the editorial charge of the paper. The title was then changed to *The New Hampshire Observer*, by which name it was called about thirteen years. Mr. Burt's editorial connection with the paper ceased with his death in February, 1828, after which Mr. Miller conducted it himself till April, 1830, when, by contract, he united it with the *Christian Mirror*, of Portland, Me., under the name of the *Christian Mirror and the New Hampshire Observer*, the Rev. Asa Cummings being editor and joint proprietor with Mr. Miller. This union lasted only about four months, when it was dissolved, and the *New Hampshire Observer* fell into the hands of Mr. Miller, as sole proprietor and editor, who returned it to Portsmouth.

In May, Mr. Miller formed a copartnership with Mr. E. S. Chadwick, of Concord, to which place the *Observer* was removed, after four years' absence from the capital. In July following, Mr. Miller sold his interest in the paper to Hon. David L. Morrill. This firm continued till August, 1833, when Governor Morrill sold out to Mr. Charles H. Little, a licentiate, who became its editor. In February, 1835, Mr. Little transferred his interest in the paper to Rev. David Kimball, who took the editorial charge of it.

<sup>1</sup> Congregational Library has number two of vol. 4.

Subsequently Mr. Kimball purchased Mr. Chadwick's half of the establishment, and became its sole proprietor, changing the name to *The Christian Panoply*. In 1840, Mr. Kimball entered into some sort of an arrangement (what, I have never been able to learn) with Rev. Henry Wood, by which the latter became the editor, and Mr. Kimball the publisher. In order to obliterate everything in its appearance which recognized its past existence, Mr. Wood dropped its name, and substituted *The Congregational Journal*, by which title it was known during the remainder of its days, and for the same reason also dropped both the number of the volume and the series, which were restored at the termination of his connection with the paper.

In July, 1842, Mr. Kimball sold his list of subscribers to Mr. Wood, who carried on the paper alone; but as he did not purchase the press and material of Mr. Kimball, he hired it printed at another office. In January, 1846, Mr. Wood made a contract with B. W. Sanborn, Esq., to publish the paper for five years, he (Wood) still remaining the proprietor of the list, and receiving a stipulated salary as editor from Mr. Sanborn. At the close of the five years, the parties renewed the contract on the same terms for three years more, at the expiration of which (the first of January, 1854) Mr. Wood sold his interest in the paper to Mr. Sanborn and Rev. Benjamin P. Stone; but soon after, Mr. Sanborn became the sole proprietor, employing Mr. Stone as his editor, who held that position nine years, when, at the commencement of 1863, the proprietor transferred his list of subscribers to the *Congregationalist*, and thus terminated the existence of the *Congregational Journal*, which, under different names, had been for *forty-four* years the religious organ of the Congregational and Presbyterian churches of New Hampshire. During its long and varied life, it received *five* different titles, was the property of *fourteen* different persons, had *twelve* dif-

ferent editors, and was published in three different places.

As an illustration of no small part of the personal experience in the history of the paper, I quote the farewell address of one of its editors on retiring from that position:—

“I have sold my interest and relinquished my editorial labors in the *New Hampshire Observer*, to Mr. Charles H. Little. I shall say but few words on this occasion. Those who have taken the paper and contributed to its columns, I sincerely thank. Those who have promised and never performed, I hope will never promise again without performing. Those who have neither promised nor performed, I hope will awake and see their errors, and do better for time to come. Farewell.

“D. L. MORRILL.

“*Concord*, Aug. 2, 1833.”

Of the twelve men who have had the editorial charge of the paper, one half were more or less encumbered with the weekly labors of its printing office. No one of its editors or proprietors was made richer in purse or grace by his connection with it, though, doubtless, some of them were sustained in their toil and anxiety by the consciousness that they were laboring for the public welfare, rather than their own emolument or fame.

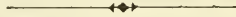
The patronage of the paper was never adequate to remunerate its proprietors for any extra expense in enriching its columns or improving its mechanical appearance. It always made full proof of its poverty, though, through its whole life, it was a comfort and blessing to the saints, and no uncertain witness for God and his cause among the hills and vallies of New Hampshire. It commenced with a circulation of about five hundred, which gradually increased to about twelve hundred. At one time its list of subscribers arose to about twenty-two hundred, but soon fell off to about seventeen hundred, and closed its career with less than twelve hundred. Indifference, prejudice, and competition were never wanting to embarrass its prosperity and usefulness, and yet that it lived



through so many mutations and trials is proof that it never wanted friends.

After the lapse of two years from the discontinuance of the *Journal*, a monthly magazine, called the *Christian Reporter*, was commenced under the auspices of the General Association, owned and edited by the writer of this sketch, which was discontinued at the end of the second volume, and its list of subscribers transferred to

the *Congregationalist*; but as its brief history has been so recently published, it is not important to repeat it in this article. There is now no local religious newspaper or periodical published in the Granite State for the benefit of our denomination; but if there be "a good time coming," when we can eat fruit from our own vine and fig-tree, the appearance of its harbinger will rejoice our hearts.



### SOME HINTS REGARDING OUR ECCLESIASTICAL STATISTICS.

THERE has been a very great improvement, within a few years, in the statistical reports furnished by the several State Associations and Conferences. There is room for more. In preparing the tables for the January *Quarterly*, we stumbled upon various defects, which have suggested this article. Full one half of the tedious labor of compiling those tables was caused by the want of reasonable forethought and care in the preparation of the original documents. Now, the things we wanted to find, and could n't find, are the things the churches want to find. The confusion we occasionally got into, is the confusion into which any inquirer will get. Compilers of statistics are bound to make everything as clear as possible. They ought not to assume that things which they know, everybody knows. So, for the sake of the next January's laborer, as well as for the sake of the denomination, we venture, with some timidity (as is natural to us), to suggest improvements.

What things are wanted in the statistical part of each and every State annual "Minutes"?

1. A *complete list* of all the Congregational churches in that State; and statistics thereof, whether belonging to Associations or not. Not "Independent" churches, but "Congregational." Not

churches hitched to Presbyteries, but Congregational churches.

A *complete list*. Every church should be put in the list, whether it reports or not. On this point, there has been a general improvement within a few years. But still we have to "sort out" and transfer in not a few cases. When a man takes up the Illinois minutes, he expects to find all the Illinois churches; how does he know that he must find the Indiana minutes for three more, and the Wisconsin for another, and the Iowa for another? He takes up the Wisconsin; how does he know that he must hunt up Minnesota for eight more Wisconsin churches? Why should he be obliged to add up eighteen Wisconsin Presbyterian churches, and one Illinois Presbyterian, and one Illinois Congregational, and subtract the amount from the given "total," and add the reports of eight from Minnesota, before he gets the number of members in the Congregational churches of Wisconsin? He finds a certain number of churches reported by New York; but not a word in the summary to indicate to the unwary examiner that seven of those churches are in New Jersey, and eleven in Pennsylvania; and one, unmentioned, reports in Connecticut. He looks into the New Hampshire minutes; and there is nothing in the summary to in-

dicating that he must go to Maine to find another New Hampshire church, and must add up and strike out seven Presbyterian churches. The summary of the excellent Maine minutes does not tell that it includes two New Hampshire churches, and one from New Brunswick.

Now it cannot be said, — we report only such churches as belong to our General Conference. Hardly one follows such a rule. If they did, it does not answer the objects of statistics. People want to know how many Congregational churches and church members there are in Illinois, not how many there are in Illinois *minus* three reported in Indiana, and one in Iowa, and one in Wisconsin. They want Wisconsin; not Wisconsin *minus* eight reported in Minnesota, and *plus* eighteen Presbyterians, and one Illinois Presbyterian, and one Illinois Congregational. Nobody, who wants to know the number of churches in a given State, cares a copper about the General Association.

It is perfectly easy to accomplish what is needed. In giving the lists according to Conferences, — if a church is reported which is in the territory of another State, insert it; but insert the fact that it is *not included in the summary*. And, after enumerating the churches in Conferences, add a list of, and reports from, all its churches belonging to Conferences of another State; and add them to the summary, so it shall be complete. See Connecticut as a sample.

The *statistics of every church* are wanted. There has been great improvement; yet, this last year, 270 churches made no report. (The Presbyterians, N. S., out of 1,528, have, if we count right, 280 making no report in 1866.) If we do not err, the only States reporting every church are Massachusetts, Rhode Island, Connecticut, Missouri, and Nebraska, — barring several that have only one church apiece. We know by experience how hard it is to accomplish this, and therefore cannot say much.

But it is no remedy for defective tables, when "old reports" are copied, to omit mention of that fact. "Last year's report" ought to be mentioned; and there should be a line following the total of the summary, telling what exact share of that total belongs to "old reports." Some States, we find by careful scrutiny, copy old reports without a word to lead one to suspect the fact. When any item is not reported, it is an untrue statement to fill in the place with "0." It ought to be left blank. In one large State, this year, we found *every item* reported; it is impossible that this were correct. Not even the patient and persistent Secretary in Connecticut succeeded in getting *every item*. There was evidently a wholesale filling in of "0"; so that flourishing churches, whose total membership was evidently copied, were distinctly reported to have had *no additions, no removals, no baptisms, and no Sabbath schools!* It is ridiculous to say that churches — five in one Conference — had exactly the same number of absentees, — that nobody died, nobody was dismissed, and that they had suddenly extinguished their flourishing Sabbath schools. It is particularly absurd to say, as another State does, that in each one of a group of churches, they had, in one year, just the same number of professions, letters, deaths, dismissals, excommunications, and baptisms, as they had the preceding year. Yet it is so reported, without a word of explanation.

2. There ought to be full statements in the summary, of the ministerial supply. Readers want to know how many churches have pastors; how many have acting pastors; how many are unsupplied. Maine gives the first two; New Hampshire and Vermont only the "vacant"; Connecticut ("a little spot on the sun") omits the "vacant"; Ohio omits the whole; Indiana does not even condescend to count its churches; Michigan omits the whole; and so do Iowa and Canada. In part of them, most of the figures can be got by calculating; but summaries are made to

prevent the need of anybody's calculating.

In the tables themselves, every minister's pastoral position ought to be specified, — which most States do. But some insert Presbyterians and licentiates without a word. It is wrong to count either class as Congregational ministers; they are not. True, it is disgraceful to us that we have not ministers enough to supply our churches; but if we must go to other denominations, look the fact boldly in the face. With the person's name, put "Presb." or "licen." We want *facts*; and the number of churches so supplied ought to be mentioned in the page of the summary.

3. There ought to be, following the summary, complete lists of all ministers ordained during the year, (dividing "pastors" and "without installation"); installed; dismissed; died (dividing "pastors" and "others"), — with names, places, and dates, in full. We believe that Massachusetts and Connecticut are the only States which do this (and Massachusetts did it last year for the first time). Maine has the items scattered through its pages, — in a repository of facts unsurpassed, and which makes that series invaluable to the ecclesiastical history of the State, — but they are not in a good form, though the total is given with the summary.

4. The "list of ministers" ought to contain the names of *all* ministers supplying churches, whether members of ministerial Associations or not, and all other ministers who are connected with any organization of ministers or churches.

"All ministers supplying churches." New Hampshire omits seven, including the pastor of the 1st church in Dover, settled more than two years ago, — as it did last year. Connecticut omits, even from its tables, the name of every pastor or "stated preacher" who "is not a member of any District Association in this State, and has not declared his intention of becoming a member." It does this on principle; but it seems to us that a pastor gets his stand-

ing from the church to which he ministers and the Council which installed him. To erase his name because he does not belong to some *ministerial* Association — bodies which are no part of our ecclesiastical polity — is rather hard towards the church of which he is pastor. Still further, when a minister belongs to an Association in Massachusetts, and becomes settled over a church in Connecticut, — to erase his name because he does not join a Connecticut Association, seems to us a disregard of that fraternal equality which makes a Kansas minister as much entitled to recognition in Massachusetts, as a Massachusetts minister is at home. We (speaking statistically for Massachusetts, and not editorially) should not dare try such a thing in Massachusetts. Both ministers and churches would pull the statistical house down about our ears. For ministerial Associations to insist that their membership or non-membership shall override, and, so far as public information goes, annul the solemn acts of a church and council of churches, is a novelty in Congregationalism. — Ohio omits ten ministers reported in its tables of churches; why, does not appear. Michigan omits ten. No reason appears; if there is one, it ought to be mentioned. A minister whose name is fit to appear, without note or comment, in pastoral work, is fit to appear in the general list of ministers.

Of ministers not members of some body of ministers or churches, it is of course generally impossible to get any returns. There is nobody to report them. While, technically, in good standing, there is no way to get their names. In most cases, it is not worth while to try. Nobody is responsible for their standing, and there is room for imposition. If they have not sufficient feeling of fellowship to ally them with some group, they are *generally* of little help. They will appear only when laboring with some church, which is, of itself, sufficient guarantee.

There should be a regular and distinct list of all licentiates; with residence when



to be had, date of licensure, and name of Association responsible, with the time for which the approbation is guaranteed.

5. The arrangement of some of the reports needs improvements. The chief error—growing less—is want of strict adherence to alphabetical order. Churches should follow this strictly. Few reports are bad in this, but many are in the careless arrangement of the names in the list of ministers. Some are models, — such as Connecticut and Illinois. Ohio is good. Michigan is nearly perfect. Maine and Vermont are excellent. New Hampshire is bad, decidedly. When several churches exist in one town, they ought to be arranged according to age. Most reports observe this rule of propriety. New Hampshire is the worst, — as it is in omitting, in several instances, the name of the town in which a given church exists, and inserting only the name of some subordinate village. Thus “Salmon Falls” is no town; it is in Rollinsford. “Great Falls” is no town; it is in Somersworth. A person not acquainted with New Hampshire would suppose that those towns were destitute of churches. — We wish, as to order, that all the Associations would follow the order of items as adopted in the *Quarterly*. All do except Ohio, Indiana, and Iowa, — which persist in reversing, putting infant baptisms before adult; and Minnesota, which transposes dismissals and excommunications. It is a matter of no importance in itself; but if the brethren there knew the extra labor this little variation gives us, they would certainly make the change. Canada adopts an entirely different arrangement from ours, but it is such as causes us little trouble. For our own benefit, we renew a suggestion made and repeated; we wish that each secretary would see to it that the width of columns in any one Association corresponds precisely with the width of the same columns in every other Association. A printer who does not do it voluntarily is a slovenly workman. The variations in the columns of Ohio, Illinois,

and Michigan, have caused us much labor, and rendered our pages much more liable to error.

6. There are great deficiencies as to giving the *first names* of ministers. They ought to be inserted, both in the tables and in the list of ministers. Maine is admirable in this; New Hampshire, poor in the tables, and perfectly wicked (statistically) in the list; Massachusetts, good; Connecticut, so-so; Ohio, distressing; Indiana, half-and-half; Illinois, not satisfactory in the tables, but beautiful in the list; Michigan, poor in the tables, excellent in the list; Iowa, not good in either. What objection is there to giving the first name? It takes little time to write it, little expense of ink, and no more expense in printing.

If we are to have statistics, it is just as well to have them right. There should be inserted everything which anybody may reasonably be expected to want to know. That is just what the reports are for! There should be explanations to enlighten people on matters well known to a resident, but dark to everybody else. There should be completed summaries of every particular reported upon. There should be the history of all changes which future historians may want to find.

With so many criticisms of imperfections, we should err if we did not admire the general excellencies of most of the State reports. They are marvels of industry. Our own tables, in the January *Quarterly*, show how much was accomplished by the State secretaries whose work was reproduced in our pages. Most of the reports published show patience, persistence, and carefulness. Great improvements have been made in many since we wrote about them in the January *Quarterly*, 1859. We are happy to know that no denomination excels — we think none equals — our own, in statistics.

We should be glad to see, in each table, whether of Association, of Conference, or of County, — the following items, in the following order.

## I. As to church : —

1. Name of town, and church ; towns in strictly alphabetical order, and churches in each town *strictly* according to age.

2. Date of organization of the church, — year, month, day.

## II. As to pastoral supply : —

1. Name of minister, with first name *in full* ; followed by “ p. ” for pastor ; or “ s. s. ” or “ s. p. ” or “ a. p. ” for others. If a supply is Presbyterian, or such, — or licentiate, — mention it.

2. Date of ordination of minister, — year, month, day.

3. Date of installation of minister, — year, month, day, — if installed.

III. As to church members, — specifying *date* : —

1. Number of males.

2. Number of females.

3. Total.

4. Absentees, or non-residents, — not additional to, but included in, males, females, and total.

## IV. Additions in the preceding year : —

1. By profession.

2. By letter.

3. Total.

## V. Removals in the preceding year : —

1. By death.

2. By dismissal.

3. By excommunication.

4. Total.

## VI. Baptisms in the preceding year : —

1. Adult.

2. Infant.

## VII. Number of persons in Sabbath schools : —

1. Total membership at date of reporting.

2. Average attendance in the preceding year.

## VIII. Benevolent contributions.

Any other items, which local reasons render desirable, can be added. But the above seem indispensable to respectable statistics. Almost all the States furnish them. Some, which omit one or more in their Associational tables, insert them elsewhere ; but it is inconvenient to look them

up. Some omit one or more. In Michigan, for instance, it would be a great comfort to find when each minister was ordained ; but we are nowhere informed. In Connecticut we find the date, but only by turning to other pages.

All these items can easily be put in one page ; they are in Massachusetts, in a page nearly an inch shorter than the page of this *Quarterly*, and perfectly clear and legible. Clearness is greatly promoted by putting a *heavier* line between the different groups, than is used between the items of any one group, — as is exemplified in our January tables. And especially, brother statisticals, let us repeat it, do make your printer make each page a facsimile of each other so far as the distance between the upright lines is concerned ; whereby you will save us and our printers from great temptations to growl.

In these hints, we confess that not only the general good, but the *Quarterly's* comfort, is a motive power. It is a great task to compile the fifty-three pages of solid nonpareil table work ; besides the twenty more pages of summaries, lists, etc. We are sadly afraid we shall get tired of it some day. As we have said already, half the work now necessary is due to the neglect of giving and arranging, in the State reports, the items which everybody wants.

In addition, we would like to see (still recapitulating), a SUMMARY, which included : —

I. *All* and *only* the Congregational churches in the State.

II. As to these churches (and no other) : —

1. The number supplied by pastors.

2. The number supplied by acting pastors.

3. The number supplied by men of other denominations ; and (distinct) by licentiate.

4. Total supplied.

5. Vacant.

III. As to ministers (Congregational only, and including all such who are sup-

plying churches, whether belonging to Associations or not): —

1. Number of pastors of these churches.
2. Number of acting pastors of these churches.
3. Number without pastoral charge.
4. Total.

IV. As to members, additions, removals, baptisms, contributions, etc., the *totals*, — of *all* and *only* the recognized Congregational churches in the State, whether belonging to Associations or not.

In addition to these things, — still further, complete lists: —

1. Of all persons ordained pastors in the statistical year, — name, place, church, and date.
2. Of all persons ordained without installation, — name, place, and date.
3. Of all ministers installed pastors (not including those ordained pastors), — name, place, church, and date.
4. Of all pastors deceased, within the limits of the State, — name, place, and date.
5. Of all ministers without charge deceased within the limits of the State, — name, place, and date.
6. Of all pastors dismissed, — name, place, church, and date.
7. Of all “licentiates” under care, — name and date; with a statement of the

number “licensed” during the statistical year.

8. General List of Ministers (not “licentiates”) in *strictly* alphabetical order; embracing *all* names of Congregationalists found as supplying churches, whether members of Associations or not (but designating by a star, if need be, such a one not connected with any Association in the State), — and all members of Associations without pastoral charge. Some States do not include in their general list, stated supplies not members of Associations; but if a Congregational minister is in standing sufficient to make it proper to insert his name as occupying the sacred position of pastor or acting pastor, he is in standing sufficient to entitle him to a place in the general list.

All these things we try to get for the *Quarterly*. If all the States would report these things, we should have most beautiful statistics. Hence we suggest, modestly, to the secretaries, in preparing their next issues, — not to “cut this out for reference,” as they say in newspapers; for that would spoil a set of this excellent serial; — but to preserve it carefully, and accept these hints as designed for the public good; and to accept our hearty apologies if we have been too presuming on their good nature.

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#### JOHN COTTON ON THOMAS HOOKER.

“ ’Twas of *Genevah’s* worthies said, with wonder,  
 (Those worthies three:) *Farell* was wont to Thunder;  
*Viret*, like Rain, on tender grass to shower,  
 But *Calvin*, lively oracles to pour.

“ All these in *Hooker’s* spirit did remain:  
 A source of Thunder, and a shower of Rain,  
 A pourer forth of lively oracles,  
 In saving souls, the summe of miracles.”



## MEMBERSHIP AND QUORUM IN A COUNCIL.

THE following was unanimously adopted as a minute, by an *Ex-Parte* Council, held at Newton Center, Mass., Feb. 27—May 15, 1866;—of which Hon. Linus Child was Moderator, Rev. William Barrows, Scribe; and Rev. Drs. Kirk, Webb, and Marvin, and Rev. Messrs. Dexter and McCollom, were members, with their delegates:—

“1. We are of opinion that, when letters-missive issue from a church (or, in the refusal of a church, from an aggrieved individual, according to Congregational usages) to sister churches, inviting them to constitute an Ecclesiastical Council for any desired purpose; and that invitation has been accepted by a majority of those churches; in this action a legal and sufficient basis has been established for the holding of that Council, and each church so accepting has acquired by its affirmative response to such letters-missive, a certain right to have such a Council held, and to take part in it.

“2. We are of opinion that those churches cannot be deprived of that right by any providential circumstances which may unexpectedly prevent the attendance of a majority of those persons appointed as delegates, who, by the said invitation and acceptance, have acquired the right to be members of such a Council; but that where it is known, or is matter of reasonable inference, that a majority of the churches invited have voted to be present, by their representatives, and a *quorum* is not present, those who may be actually in attendance have the right to organize temporarily for the purpose of adjournment, and that such temporary organization and adjournment do carry over the force of the letter-missive to the date of said adjournment, and, if a *quorum* be then present, constitute their then action in all respects

legal, as if it had taken place at the date on which the Council was originally called.

“3. We are of opinion that the original and genuine Congregational theory of a council contemplates it as *the churches in council*, and consequently as composed of *representatives of churches* alone. We therefore judge that the question whether a Council has been made legally possible, in any case, must be determined by the answer whether or not a *majority of the churches invited* have voted to respond affirmatively to that invitation.

“4. We are further of opinion, however, as later Congregational usage—in concession to the fact, that in some cases it is a matter not merely of convenience, but of consequence, to have the presence and advice of eminent ordained ministers, not pastors or representatives of churches—has sanctioned the invitation of *individuals*, as such, in addition to churches, to become component parts of a Council; that those individuals thus invited must necessarily be taken into the account, in any given case, in deciding whether a *quorum* is in attendance. Thus, for example, if *ten churches* and *five individuals* have been invited to constitute a Council, we are of opinion that when six churches of the ten have voted to respond affirmatively to that letter-missive, their vote gives a legal *status* to the Council; but that (as two representatives from each church might be expected to be present, making, with the five individuals, a total of twenty-five persons having the right of membership) the attendance of *thirteen* of these *individuals* would be essential to the existence of a *quorum*, and the legal procedure of that council to business.

“5. To apply these principles to the case in hand, we are of opinion—as it was in evidence on the day of the first

meeting of this Council, that *five* of the seven churches invited had voted to be present — that the six individuals who were then in attendance, of the sixteen having the right (sixteen because the Old South Church, Boston, has *two* pastors, both invited), had the legal right of organization and adjournment; and that, by consequence, — as there are now present a majority of all who have right of membership, — we are legally in session upon the letters-missive, and competent to proceed to business thereon.”

The foregoing decision by an Ecclesiastical Council possesses more than ordinary interest, and will carry weight.

The statements, — that a Council legally exists only when a majority of the churches invited have assented, — that less than a quorum appearing, those present may organize temporarily and adjourn to a date specified, — that a quorum then appearing is competent to transact the business for which the council is summoned, — will command universal assent.

We wish, however, that the Council had distinctly declared that the membership of individuals representing no churches is inconsistent with, and fatal to, the genuine theory of Councils. Late custom has sanctioned that membership, but it is, nevertheless, wrong. That “the Congregational theory of a Council contemplates it as the churches in council, and consequently as composed of representatives of churches alone,” is properly stated above. To constitute Councils of individuals only would be scouted at once. To constitute them in part of individuals is an approximation to overturning our whole theory. There is, besides, no need of it. If it is “of consequence to have the presence and advice of eminent ordained ministers, not pastors,” — as it is of as much consequence, often, to have the advice of eminent laymen, like the Moderator of the above-mentioned Council, — the churches to which they belong can be invited.

We think it is wrong for an individual, representing nobody, to balance half, and

often a whole, church. We believe that no person ought to accept such a position.

The principle given in the first paragraph, demanding the presence of a majority of churches to make a legitimate Council, involves what a quorum is, viz., a majority of churches, not a majority of delegates.

Anything else is dangerous. Take the case supposed. Ten churches are invited, and five supernumerary individuals. The whole number of members possible will be twenty-five. Thirteen persons make (as supposed) a quorum. Now four churches may furnish eight, which, with the five supernumeraries, make the thirteen, while six churches are unrepresented. The case could be worse. If five individuals may be invited, ten may. Ten churches and ten individuals make thirty possible members; a quorum is sixteen. Three churches and ten supernumeraries may make the quorum, while seven churches are absent.

The thing is bad in another direction. A minority of churches may, with the help of the supernumeraries, outvote a majority of churches. In a Council of ten churches and five individuals, four churches may outvote the six, — with the help of the five extras. This supposes that all the delegates are present. But Councils are rarely full. Suppose two churches each with both delegates, and eight churches with but one each; then the two churches, with the five extras, would outvote the eight churches. While it is true, in one sense, that Councils are only advisory, it is not true in another sense; because their determinations sometimes settle grave legal questions. The only safe and proper method is the old Congregational system of churches, *only*, in Councils, a majority of churches a quorum, and voting by churches.

As things now are, to a considerable extent, the opinion of the Council above expressed, in the last section, is undoubtedly the best that could be given. But we are glad to know that there is a drift now back towards the old practice, that churches only are proper in councils. We trust that the West, especially, to which, untrammelled by hobbies or absurd bondage to precedent, we look for the restoration of simple Congregationalism, will show us how to walk in the true path.

THE CLERK OF A CHURCH. — HIS DUTIES.<sup>1</sup>

The clerkship of a church is not a scriptural office, nor an unscriptural office. It is simply an office necessary in any organized body. Hence the duties of it are such, in the main, as belong to the clerkship of any permanent organization, and are subject only (unless a church formally varies them) to the common law of all such organizations.

In choosing a clerk, several qualifications are desirable. He ought, first, to write a good readable hand, — like that of the letter which suggests this article. He ought to be a careful man, a clear-minded man, a faithful man. He ought to have some general knowledge of the duties, although they are so simple that he can readily learn them.

It is, generally, a poor plan for the pastor to be a clerk. He is too apt, in removal, to carry records off with him, as we have repeatedly known. Further, it is not well for the moderator to be clerk also. Further, when there is a vacancy in the pastorate, there will be no clerk; not even to record the dismission, or the call to a successor. Still more important is the fact that in many cases the clerk has to record doings relating to the pastorate which it is indelicate for the pastor himself to record, or which may tempt, in

times of controversy, to very peculiar records. We have known such cases.

The main business of a clerk is with the church records. In addition, however, it is his duty to make out and sign letters of dismission (which it is well for the pastor also to sign); give copies of church votes to persons directly affected thereby, as in cases of discipline; give credentials to delegates to councils and similar bodies; and also any other similar duties.

The church documents ought to consist of three parts: first, the record of transactions; second, files of papers to be preserved; and, third, book containing lists of members, baptisms, etc.

## I. As to the record of transactions.

Cushing's *Manual* states briefly the duty of a clerk, in language which covers this case: —

“The principal duties of this office consist in taking notes of all the proceedings, and in making true entries in his journal of all ‘the things done and past’ in the assembly; but he is not, in general, required to take minutes of ‘particular men’s speeches,’ or to make entries of things merely proposed or moved, without coming to a vote. He is to enter what is done or past, but not what is said or moved. This is the rule in legislative assemblies. In others, though the spirit of the rule ought to be observed, it is generally expected of the secretary that his record shall be both a journal and in some sort a report of the proceedings.”

1. It is clear that it is his duty to make some kind of record of every meeting of the church wherein any business is brought before it, whether the proposed business resulted in anything or not. There was a *meeting*; and therefore there should be a record of the *fact*. The matter introduced should be referred to; and, if nothing was done, that fact should be stated. But it is not necessary to record, in such

<sup>1</sup> “As one of a somewhat numerous class, — the clerks of churches, — I have often been at a loss *what* to record, and in what *form* to record it. Questions like these have arisen: 1. What *votes* of a church should be recorded? e. g. of action taken at meetings not notified as business meetings; of dismission of members; appointing delegates to councils, etc. 2. What class of papers on which action is based should be recorded; and what statement of the contents of those placed on file, or of the verbal preliminaries of a vote, should be entered on the record? 3. What record should be made of *proposed* action, on which no vote is taken at the same meeting, and which may even be rejected at last; or of motions made and negatived? 4. Should votes passed and reconsidered at the same meeting be recorded?” — *Letter to Quarterly*.



a case, a precise motion which was not acted upon. When a question is interrupted by adjournment, before any vote has been taken upon it, that question is dead (unless *special* rules continue its vitality), and does not come up at a succeeding meeting; if it comes up again, it is as a new question. This does not, of course, apply to a case where the question is specially referred, by vote, to a fixed time; for then there *has* been a vote upon it, and it is of course to be recorded.

It is queried what action should be recorded "taken at meetings not notified as business meetings." It is really not proper to *take* action at such a meeting. A meeting not properly notified, ought not to presume to act at all. There should be rules in every church declaring how business meetings should be called. In the church of which the writer is a member, a business meeting may be called at any time by a notice from either pastor, clerk, or a majority of the deacons; but the notice must be read at some public *stated* meeting of religious service. It may be on the Sabbath, or at the *regular* conference meeting of the church (which is established either by vote or long usage), or at the lecture preparatory to the communion. At all these meetings the church is supposed to be present, and to hear the notice. Where there is no rule, the proper method is to confine business to meetings called publicly on the Sabbath. Yet where long custom has regarded the weekly conference meeting as also a business meeting, there may be an exception. But at such a meeting, no business of special importance ought to be transacted; and it is far better to establish a written rule. We have known a church to be divided into two bodies, each claiming to be the church, by the want of certainty as to the parties authorized to call a business meeting.

But whether it is settled or unsettled, if business is done by the church "at meetings not notified as business meetings," it is the duty of the clerk to record

it. He is not the judge of legality or illegality. The church decides that. If he is in doubt, he should, at the time, object as a member; and the church will decide. As clerk, he is merely the servant of the church, and should record its doings. If the church is called to order for business, that meeting should have a mention in his book.

2. It is the clerk's duty to record *every* vote passed. No matter how trivial it may seem, he is not the judge of its importance. If the church thought it worthy of being adopted, it is worthy of record. The "dismissal of members" is an important transaction, and should of course be recorded. So is the appointment of delegates to a council. Grave results may depend upon such an act. Historically, also, it is of value. We have known an ancient church to recover the date of its organization only by a record of another church appointing delegates at its organization.

While it is not always a clerk's duty to record votes reconsidered at the same meeting, — as in an ecclesiastical council, where the *results*, and not the steps thither, are the essential thing, — yet in a *church* it is well to do so, because "it is generally expected of the secretary that his record shall be both a journal and in some sort a report of the proceedings." That the course of all transactions may appear, it is needful to record all such doings in full. It is a safe rule to record *every* vote. "It must be recollected that negative as well as affirmative votes, being equally obligatory upon the house, are included."<sup>1</sup> A motion not stated by the moderator is of course not before the church, and the clerk knows nothing about it. If a motion stated is withdrawn, it is not matter of record. But whatever the moderator, upon vote of the members, declares adopted or negatived, is matter for record.

3. It is requisite that the clerk intro-

<sup>1</sup> Cushing's Law and Practice, p. 130.

duce such verbal preliminaries, not adopted as votes, as are necessary for understanding the transaction. How the matter came before the church, it may be needful to record. For instance, to say, "Voted, that such and such a matter be investigated," requires a preliminary statement of who brought the matter before the meeting, and how. In case a church votes to summon an alleged offender before the church, the clerk should record the preliminary facts (though not voted on), that certain brothers mentioned declared that the first and second steps had been taken, and how; though in this case it is understood that the church, by voting to proceed, really admits its satisfaction with those steps.

But in the exercise of the duty of recording explanatory statements, there is need of caution. A clerk is not to record "particular men's speeches." He is not to give a digest of arguments. It is proper to mention the *fact* of discussion, but not the statements made in discussion, nor the names of speakers for and against. It is proper, in case of discipline, to record the *fact* that evidence was introduced, but not to record what that evidence was. Above all, he is never to exhibit the slightest expression of his own sympathies. With recording these votes, and the fact that there was discussion more or less extended, and the absolutely necessary introductory statements, his duty stops. He cannot record how any person voted; "yeas and nays" are never taken in a church, because none but *representative* bodies, and they for obvious reasons, make known how one votes. He is to make no comments, insert no commendatory or disparaging adjectives, give no opinions. The *clerk* has no opinions.

4. The clerk should put on record, in full, not all papers or communications or reports, but such documents as results of councils of settlement or dismissal. Official papers, like communications from a pastor, ought to go in. But ordinarily, it is sufficient to refer to the *subject-mat-*

*ter* of a communication or a report: and put on record the *number* of the paper as on file. A digest of a paper is never needed on the records. Either the paper should be inserted entire, or left to the files with reference to that fact in the record, and with a statement of its subject. Reasonable common sense will, in the absence of explicit vote by the church, settle such questions. If the clerk is in doubt, he should ask for instructions.

5. In making his records, the clerk is responsible to nobody but the church. Neither pastor, moderator, deacons, nor church committee, have any authority over him, or right to dictate the language or shape of his records, or alter them in the slightest particular. He records the proceedings according to his best judgment, and on his own responsibility. But his record may be altered or amended by the church, if the church considers it incorrect. To a vote to amend, he is bound to conform; for he is merely the church's servant. If the church directs anything he cannot conscientiously do, his only resource is to resign his office.

6. The clerk should not enter the minutes of any meeting upon the record book until they have been approved by the church or by somebody authorized by the church. He should make his record on a separate paper, and at the next business meeting read the record for correction and approval. When thus approved, he should copy it into the book, and attest it with his signature. This course is not followed in all churches, but it is in some, and seems eminently desirable. If, however, the church prefers to leave the record entirely to his discretion, the clerk must take the responsibility; although, to avoid any possible dispute as to the correctness of a past record, it is far better for him and for them to have it approved at the time.

II. The *church files* ought to contain every written communication or report which has been laid before the church. This does not, of course, include such things as motions reduced to writing and

then acted upon. But letters read to the church, results of councils called by the church, applications for dismissal, certificates of reception of dismissed members by another church, reports of committees, etc., ought to be carefully preserved. Each year's should be kept in a package by itself, the papers of each year being numbered (beginning in January) 1, 2, 3, etc., to the end of the year, with corresponding number on the church records, as "1867. 1." If few such papers accumulate, as in small churches, a package would easily include three or five years. The clerk ought not to put on file any paper which has not been laid before the church; and to this end he will carefully observe his duty to bring all communications which come to his hands seasonably before the church. No member has any authority to place a paper "on file," nor has the clerk a right to admit it.

III. The book containing the *lists of members, baptisms, etc.*, deserves more importance than is frequently given to it. It ought to be a volume by itself, capable of holding all the names which will be inserted for a generation. Many churches place these lists in the back part of the book containing records of meetings; but the result is that the vacant part gets full, and a new volume often ignores the old lists.

The volume of lists should contain two parts:—

1. The list of members. For this purpose a volume of ledger size is most desirable, well bound,—half or full russia is best. As a matter of convenience (we speak from experience), the ruling may be twenty lines to a page, so as to make an even hundred at the end of the fifth page of names; or it may be twenty-five to a page. For perpendicular ruling, churches differ according to items they insert. We have found the following order simple and desirable. Beginning on the left-hand page of the open book,—1st, a narrow column, at the left, for a *number*, each member to have a distinct number, and the

numbers going on in order from the organization of the church perpetually. 2d, a column wide enough for the *name* of the member. 3d, one for *date of reception*. 4th, one for *method of reception* (with room for name of church from which one comes if by letter). This will occupy the width of the page. On the opposite,—the right-hand page ruled across to correspond,—1st, *date of removal*. 2d, *how removed*. 3d, *remarks*. This allows two pages to every twenty members. The left-hand page should be headed "Receptions"; the right-hand, "Removals." The sub-headings of the left-hand page will be, "No." "Name." "Date." "How received." Those of the right-hand, "Date." "How removed." "Remarks." On the first page, under "How received," should be entered against any name which comes "by profession," "baptized," when the person is baptized on reception. On the second page, under "How removed," would be entered the name of church to which one is dismissed. Under "Remarks," family relationship,—as "wife of sixteen"; appointment as deacon; marriage of females subsequent to reception into the church, etc.

The tables on the following page will illustrate.

Different clerks vary from the above; but some such general system is very desirable; and the clerk should keep this list written up. It is required in some churches, that the clerk make, in January, a written report of items such as are given in the January number of this *Quarterly*, which are entered on the record book.

2. The volume should contain, in the second part, a list of infant baptisms. It should be ruled perpendicularly for, 1st, number; 2d, date; 3d, name of child; 4th, name of parents; 5th, remarks. By allowing twenty only to a page, the width of one page will suffice for all these. It is still better to occupy *two* pages, and have another column for *date of the child's birth*, as we have seen in some church books; in which case, 1, 2, 3, and 4 will



## [LEFT-HAND PAGE.]

PAGE 1.

## RECEPTIONS.

| No. | Name.              | Date.         | How Received.                   |
|-----|--------------------|---------------|---------------------------------|
| 1.  | Joseph H. Johnson. | May 6, 1854.  | From 1st Ch. Springfield, Mass. |
| 2.  | Sarah W. Johnson.  | May 6, 1854.  | “ “ “ “                         |
| 3.  | John P. Williams.  | July 3, 1854. | Profession.                     |
| 4.  | James K. Lamson.   | July 3, 1854. | “ Baptized.                     |
| 5.  | Sarah S. Lamson.   | July 3, 1854. | “ “                             |

## [RIGHT-HAND PAGE.]

PAGE 2.

## REMOVALS.

| Date.            | How Removed.                 | Remarks.                                                              |
|------------------|------------------------------|-----------------------------------------------------------------------|
| August 19, 1860. | By death.                    | Died at Chicago, Ill., aged 69 years.                                 |
| Sept. 26, 1861.  | To 3d Ch. Springfield, Mass. | Wife of 1.                                                            |
|                  |                              | Appointed Deacon Sept. 16, 1864.                                      |
| Feb. 14, 1858.   | By excommunication.          |                                                                       |
|                  |                              | Daughter of 4. — Married Apr. 12, 1857, William P. Wilkinson, see 20. |

occupy one page; and “date of birth,” and “remarks,” the opposite page.

The relative proportion of the pages allotted respectively to list of members and list of infant baptisms, allowing *two* pages to twenty of each, will be about four of the former to one of the latter: that is, judging from the additions and baptisms in all our churches for the past ten years.

The importance of some such system of lists is very great. We know of churches where it is entirely impossible to ascertain the number or names of the members. Books kept on the system suggested would

remedy this; enabling the church to know the extent of its covenant obligations, and materially assisting the pastors of large churches in the performance of their pastoral duties.

The suggestions we have made in this article are merely hints. Many of these are perfectly familiar to most clerks, and they must pardon the simplicity. The duties of a clerk are important, and one who does his duty in this service for the church, is as deserving of credit as one who is called to more public and ambitious service.

VERMONT ELECTION SERMONS.<sup>1</sup>

SOME corrections have been made in the list of election sermons published in *The Record* last August, and some additional information has been furnished, all of which being incorporated with the list, it is now republished as a complete and correct list (printer's errors always excepted). It contains the name and residence of each preacher, and the date and place of his graduation, if he were a graduate. The names of preachers whose sermons are not in possession of the writer are in Italics.

| Year. | Preacher.                | Residence.          | Graduation.   |
|-------|--------------------------|---------------------|---------------|
| 1778  | <i>Peter Powers,</i>     | Newbury,            | H. U. 1754    |
| 1778  | <i>Eden Burroughs,</i>   | Hanover, N. H.,     | Y. C. 1757    |
| 1779  | <i>Benijah Roots,</i>    | Rutland,            | N. J. C. 1754 |
| 1780  | <i>David Avery,</i>      | Bennington,         | Y. C. 1769    |
| 1781  | <i>Bulkley Olcott,</i>   | Charlestown, N. H., | Y. C. 1758    |
| 1782  | <i>Gershom C. Lyman,</i> | Marlboro.           | Y. C. 1773    |
| 1783  | <i>Joseph Bullen,</i>    | Westminster,        | Y. C. 1772    |
| 1784  | <i>Job Swift,</i>        | Bennington,         | Y. C. 1765    |
| 1785  | <i>Asa Burton,</i>       | Thetford,           | D. C. 1777    |
| 1786  | <i>Peletiah Chapin,</i>  | Windsor.            |               |
| 1787  | <i>Lyman Potter,</i>     | Norwich,            | Y. C. 1772    |
| 1788  | <i>Elijah Sill,</i>      | Dorset,             | Y. C. 1748    |
| 1789  | Dan Foster,              | Weathersfield.      |               |
| 1790  | <i>Matthias Cazier,</i>  | Castleton,          | N. J. C. 1785 |
| 1791  | <i>S. Shuttlesworth,</i> | Windsor.            | H. U. 1777    |
| 1792  | <i>Caleb Blood,</i>      | Shaftsbury.         |               |
| 1793  | No sermon preached.      |                     |               |
| 1794  | <i>Samuel Williams,</i>  | Rutland,            | H. U. 1761    |
| 1795  | Asa Burton,              | Thetford,           | D. C. 1777    |
| 1796  | <i>Dan Kent,</i>         | Dorset.             |               |
| 1797  | <i>Samuel Whiting,</i>   | Rockingham,         | H. U. 1769    |
| 1798  | Dan'l C. Sanders,        | Vergennes,          | H. U. 1788    |
| 1799  | William Forsythe.        |                     |               |
| 1800  | Benjamin Wooster,        | Cornwall.           |               |

| Year. | Preacher.              | Residence.     | Graduation.   |
|-------|------------------------|----------------|---------------|
| 1801  | <i>Nathl. Lambert,</i> | Newbury,       | B. U. 1787    |
| 1802  | Jer. Atwater,          | Middlebury,    | Y. C. 1793    |
| 1803  | Sylvester Sage,        | Westminster,   | Y. C. 1787    |
| 1804  | <i>Heman Ball,</i>     | Rutland,       | D. C. 1791    |
| 1805  | John Fitch,            | Danville,      | B. U. 1790    |
| 1806  | Tho. A. Merrill,       | Middlebury,    | D. C. 1801    |
| 1807  | Thomas Gross,          | Hartford,      | D. C. 1784    |
| 1808  | <i>Tilton Eastman,</i> | Randolph,      | D. C. 1796    |
| 1809  | Sylvanus Haynes,       | Middletown.    |               |
| 1810  | Chester Wright,        | Montpelier,    | M. C. 1805    |
| 1811  | Thomas Skeel.          |                |               |
| 1812  | Isaac Beal,            | Pawlet.        |               |
| 1813  | Daniel Marsh,          | Bennington.    |               |
| 1814  | Elijah Lyman,          | Brookfield,    | D. C. 1787    |
| 1815  | Henry Davis,           | Middlebury,    | Y. C. 1796    |
| 1816  | Samuel Austin,         | Burlington,    | Y. C. 1783    |
| 1817  | Phineas Peck,          | Lyndon.        |               |
| 1818  | Clark Kendrick,        | Poultney.      |               |
| 1819  | Jas. Converse,         | Weathersfield, | H. U. 1799    |
| 1820  | Geo. Leonard,          | Windsor,       | D. C. 1805    |
| 1821  | Joshua Bates,          | Middlebury,    | H. U. 1800    |
| 1822  | John Lindsley,         | Barre.         |               |
| 1823  | Jos. W. Sawyer,        | Whiting.       |               |
| 1824  | Amariah Chandler,      | Waitsfield,    | U. V. M. 1820 |
| 1825  | Rob't Bartlett,        | Hartland.      |               |
| 1826  | Wilbur Fisk,           | Lyndon,        | B. U. 1815    |
| 1827  | Tho. Goodwillie,       | Barnet,        | D. C. 1820    |
| 1828  | Jona. Woodman,         | Sutton.        |               |
| 1829  | Charles Walker,        | Rutland.       |               |
| 1830  | Geo. G. Ingersoll,     | Burlington,    | H. U. 1815    |
| 1831  | Leland Howard,         | Windsor.       |               |
| 1832  | Wm. S. Perkins,        | Arlington.     |               |
| 1833  | Tobias Spicer,         | Salisbury.     |               |
| 1834  | Warren Skinner,        | Cavendish.     |               |
| 1856  | Willard Child,         | Castleton,     | Y. C. 1817    |
| 1857  | Silas McKeen,          | Bradford.      |               |
| 1858  | C. A. Thomas,          | Brandon.       |               |

The sermons by Rev. Matthias Cazier, in 1790; Benjamin Wooster, in 1800; and Leland Howard, in 1835, were not printed. P. H. W.

Coventry, Vt., April 24, 1866.<sup>2</sup>

<sup>1</sup> A complete list of the preachers of the Massachusetts Election Sermons, with date and place of graduation, residence, and text; and of the principal libraries where the sermons may be found (years specified),—was appended to the sermon of 1866.

<sup>2</sup> Written for The Vermont Record.

FORMATION AND EARLY RECORDS OF THE CHURCH IN  
SCARBOROUGH, ME.

COMMUNICATED BY J. WINGATE THORNTON.

ON June 26th, 1728, a Church was gather'd in the Town of Scarborough, and Mr. William Tompson ordain'd Pastor.

The Form of their gathering into an Ecclesiastical Body, or entering into Church Relative, is as follows:—

We whose Names are hereunto subscrib'd, sensibly acknowledging our own Unworthiness to be in and Inability to keep Covenant with GOD as we ought, yet apprehending ourselves called by Him to put our Selves into a Relation of Church Communion, and to seek the Enjoyment and Settlement of Christ's Ordinances according to Gospel Rule among us, (renouncing all Confidence in the Flesh, and Relying upon free Grace alone for Aid and Assistance,) would thus freely, humbly, and thankfully lay hold on his Covenant, and become the People of ye Lord our God. We declare our serious Belief of the Christian Religion as contained in the Sacred Scriptures, and with such a View thereof as the Confession of Faith in our Churches has exhibited, heartily resolving to conform our Lives unto the Rules of that Holy Religion so long as we live in the World.

We give up our Selves unto the Lord JEHOVAH, who is the Father, the Son, and the Holy Spirit, and avouch Him this Day to be our GOD, our Father, our Saviour, and our Leader, and receive Him as our Portion forever. We give up our Selves to the blessed JESUS, and adhere to Him as the Head of his People in the Covenant of Grace, and rely on Him as our Priest and our Prophet and our King, to bring us to Eternal Blessedness.

We desire and intend, and (with Dependence on his promised and powerful Grace) we engage to walk together as a CHURCH of the Lord JESUS CHRIST, in

the Faith and Order of the Gospel so far as God hath revealed or shall reveal the same unto us, and do accordingly solemnly give up our selves to one another as fellow Members of One Body, for mutual Edification, and promise to submit our selves to all the holy Administrations appointed by Him who is the Head and Lawgiver of his Church: conscientiously attending the Public Worship of GOD, the Sacraments of the New Testament, the Discipline of his Kingdom, and all his holy Institutions in Communion with one another: accepting and embracing Counsels and Reproofs with all Humbleness and Thankfulness, and Watchfully avoiding sinful Stumbling Blocks and Contentions, and needless Uncasiness; as becomes a Society which the Lord has bound up together in a Bundle of Life. We do also present our Offspring with us unto the Lord, purposing by his Help to do our part in the Methods of a Religious Education, that they may be the Lord's.

Finally We declare for free Communion with other Churches of Our Lord Jesus Christ, by mutual Care, Counsel, Admonition, Receiving the Sacraments, and in all other methods whereby the Communion of Churches is upheld, as Occasion may require.

Now the good Lord be merciful to us; and as He hath put it into our Hearts thus to devote our selves to Him, let Him pity and pardon our Frailties and many Errors, humble us out of all vain Confidence, and keep us forever in the Imagination of the Thoughts of our Hearts to be steadfast in his Covenant, and faithful to Him and one another, to his Praise and our Eternal Comfort. To Him be Glory forever and ever Amen.



WILLIAM TOMPSON,  
 ROGER DEARING,  
 NATHANIEL WINSLOW,  
 DANIEL FOGG,  
 JAMES SMITH,  
 JOHN DARLING,  
 PAUL THOMPSON,  
 DAVID SAWYER,  
 DAVID KING,  
 JOHN PUGSLEY,  
 ANDREW BROWN,  
 THOMAS STARBIRD,  
 ARTHUR BRAGDON,  
 JOHN HARMON,  
 HENRY BOOTHBY,  
 WILLIAM DULY.

A true Copy, pr. Wm. Tompson. The Original being in a loose Paper."

CHURCH ACTS.

At a Church Meeting, August 7th, 1728, Voted, That it be left indifferent whether to admit to y<sup>e</sup> Church with or without Relations of their Experience openly before y<sup>e</sup> Church, and that y<sup>e</sup> Bringing of them be not impos'd upon any that offer themselves to Communion.

2. That Dr. Winslow be desir'd to provide the Elements for the Lord's Table, and distribute them at the Communion, until there be a Choice made for the Deacon's office.

July 15, 1729. The Church met about making a Choice for the Office of a Deacon, and thought it proper that Two be appointed unto that Place; but inasmuch as many of the Members were absent, they concluded to put off the actual Choice of them to y<sup>e</sup> next Meeting, which was to be y<sup>e</sup> 24th instant.

2. They also voted that Dr. Winslow be paid Nineteen Shillings and Eight pence over and above what He has already had for his Expence in providing hitherto for the Communion: which said sum of 19s. and 8d. he afterwards Received.

3. That the Communicants contribute at every Sacrament to defray y<sup>e</sup> Charge of Providing.

4. That a Book for Church-Records,

and a Cloth for the Communion Table, be bought out of Money that y<sup>e</sup> Church have gather'd.

Mr. Bragg, at said meeting, declar'd before the Church, That Col. Westbrook, Mr. Burnam, and himself had bought Pewter for the furniture of the Lord's Table, amounting to y<sup>e</sup> Value of Eight Pounds, Fifteen Shillings, which they made a Present of to the Church for that Sacred Use.

July 24th, 1729. The Church met as they had agreed last Meeting, July 15th, to elect Two meet Persons That should be Candidates and Probationers for the Deacon's Office, and for other Business that might come before them. They agreed to chuse for y<sup>e</sup> Deacon's office by Voting for one at a Time. And upon their first Voting it appear'd That Mr. Samuel Small was chosen by the Major part of the Votes. Then they brought in their Votes for another, and Mr. Job Burnam was voted in by a very clear Majority.

2 They concluded How often the Sacrament of the Lord's Supper should be administered, and agreed, That y<sup>e</sup> Course of it should yearly begin the first Sabbath in March, and so once in Six Weeks till December, and that it be omitted the Three Winter Months.

April 24th, 1733. The Church met, and after conferring about several matters, relating to the good order, Discipline, and Holiness of the Church, the Church Covenant was distinctly read and descanted on, and the members present with uplifted hands declar'd their hearty consent unto it.

April 29th, 1733. The Church was stayed after the Publick worship, and agreed to drop the Sacramental Contribution, for y<sup>e</sup> Year Currant, and that every Communicant pay Two Shillings instead thereof.

July 22d, 1733. 'John Darling being about to remove, and requesting a Dismission from his particular Relation to y<sup>e</sup> Church, accordingly the Church voted his Dismission, giving withal their Testimony

to his good Conversation while remaining among them, and Recomending him to the Grace of God, and to ye Fellowship and Watch of any Church of Christ, where Providence Should order his Abode.

July 7th, 1734. Whereas many Members of ye Chh. and some of those of other Chh's, that received ye holy Comunion with us the last year, have been negligent of y<sup>r</sup> duty, and not paid their Respective Proportions that ye church voted every communicant should pay towards providing for ye Lord's Table, order'd for ye present that ye Deacons do ask and demand it of those that are delinquent.

Sept. 14, 1736. As it is a time of great Calamity and distress with us by reason of the Epidemical mortal sickness among us, the Chh. now met and continued their Meeting by Adjournment to October 20<sup>th</sup> following in Order to conferre about what might be amiss among ourselves and need a Reformation: Especially that we might know and perform what might be the Duty of ye present Day. And,

I. Upon the whole we have great reason to observe and lament ye sad and melancholly State of Religion in the great want of vital Piety, and Godliness in it's Power among us.

II. Upon which account we apprehend it to be the duty of every one of us Quickly to examin what may be amiss in his own heart and life in order to an amendment of each.

III. And that those of us who have ye charge and Government of families do enquire what may be amiss in them; that so our respective houses may be re-formed, and they with us may Serve the Lord.

IV. We apprehend ourselves called of God in his Providence to have a particular and more than ordinary concern about our children, and the young ones under our imediate care, inasmuch as in ye Course of his Judgment among us it has been more usual with him to take away of those more than of grown people. And therefore in our Endeavours to walk within our houses with a perfect heart, we look

upon our selves as peculiarly obliged to see that they be brought up in ye knowledge and fear of God, and be a seed that shall Serve him.

V. The occasion of great and Sore trouble with which we are visited we apprehend to be a very proper Season for prayer, and that we with more than ordinary frequency and fervency do address ye throne of Grace.

VI. And whereas we have been greatly wanting as to ye duties of holy watchfulness over one another, the doing of which the laws of Christianity and mutual Relation and covenant obligation do require, and a due Zeal has not been Shown against Scandalous Evils, but that they have been many times conniv'd at when there has been real occasion for ye exercise of our holy discipline against them; we do therefore resolve that for the time to come, as God shall enable us we will take more effectual care for ye reforming this gross neglect.

VII. The sins which occasion may require we would employ the censures of the Church against are all such as are gross and hainous, whether of Omision or Comision, Such as Idleness, Uncleaness, Drunkenness, needless expence of time at Taverns and drinking houses, Dishonesty in dealing, Profane Swearing and Cursing, Profanation of the Lord's Day, Neglect of God's Publick worship, Family worship, Instruction, and Government, and of the Lord's Supper by those that are Communicants, unchristian Contention in Families and between Neighbors, &c.

VIII. And we apprehend it a duty incumbent on us all, one as well as another, that if any be appris'd of an offense given by his brother by any or either of ye forementioned Sins or any other deserving Censure, to pursue the more private Method, that our Saviour has directed for ye Repentance and Recovery of his offending brother; as also to endeavour that ye matter about which he is offended be prepared for ye hearing of ye church in order to a publick Censure if occasion require.

IX. We look upon it as our duty to do thus by all that are under ye watch and government of the Church, even those who have not attended on all Gospel Ordinances as well as those that have: And this as God shall enable us we will endeavour to do.

X. Though we are very desirous and it would much rejoice us to have our Number increase, and we would have all persons duly qualified for Comunion with us in Special Ordinances to approach thereto: yet as there may be danger of their being profaned by ye Approach of those who are unfit to partake thereof, we think our selves obliged to take special care hereafter.

XI. We judge it would be for ye Interest of Religion, especially in ye promoting of Christian Love and Comunion among us, if our meetings were more frequent: and therefore it is our desire for ye future that they may be so.

This Draft accepted and voted by the Church, Octob. 31, 1736.

WM. TOMPSON, *Pastor.*

May 24, 1737. The Church met about the Affair of John Bragg, one of their Members who had been accused of hurting his Reason by the excessive use of strong Drink: said Bragg being duly notified of said Meeting and the Business of it; but did not attend. And it fully appearing to ye Church that he had often offended in that kind, and so addicted himself to that vice as to get a habit of it, they voted that he should be suspended from their Comunion.

May 11<sup>th</sup>, 1740. The Church was stayed after the Publick Worship, and Voted, That the Sacrament of ye Lord's Supper, (which was wont heretofore to be administered Three Times Successively at each end of the Town) should henceforward be administered but once at One End of ye Towne before it be at the other, and that ye Term of Time for it's Administration be once in Five Sabbaths.

October 30<sup>th</sup>, 1742. Whereas Provid-

ing for ye Lord's Table requires a greater Expence by reason of the of ye price of Wine and Flour, ye Church ye fore voted That they Contribute more largely than heretofore, and that every one write his name upon ye Money he puts in.

May 5<sup>th</sup>, 1743. Elizabeth Sawyer (late Elizabeth Graffam), having removed her Habitation to Falmouth, and asking a dismission from this Chh in order to being annexed to ye first Chh in Falmouth, ye Chh voted that she should be dismissed accordingly.

Octob. 7<sup>th</sup>, 1744. A number of ye Chh inhabiting Dunston end of ye town, viz. Job Burnam, Jonathan Andrews, Job Burnam Jun<sup>r</sup>., Joseph Fabyan, Solomon Stone, Edward Milliken, Thomas Burnam, Nath<sup>l</sup>. Milliken, Sam<sup>l</sup>. Milliken, Robert Munson, Daniel Barnam, Sam<sup>l</sup>. Harmon, Joseph Waterhouse, Sam<sup>l</sup>. Haines, Sam<sup>l</sup>. Boothby; setting forth, that God in his Providence had opened a prospect of ye Speedy Settlement of a Gospel Ministry among them, and requesting a dismission from their particular relation to this Church under ye Administration of a Pastor by themselves; the Church thereupon on mature consideration voted their dismission, and ye said Job Burnam, Jonathan Andrews, Job Burnam jun<sup>r</sup>., Joseph Fabyan, Solomon Stone, Edward Milliken, Thomas Burnam, Nath<sup>l</sup>. Milliken, Sam<sup>l</sup>. Milliken, Robert Munson, Daniel Burnam, Samuel Harmon, Joseph Waterhouse, Sam<sup>l</sup>. Haines, and Sam<sup>l</sup>. Boothby, were accordingly declared dismissed from their said Relation to this Church, and were recomended to ye Grace of God for ye regular and Stated Enjoyment of all Gospel Ordinances in Church relation among themselves. Also Mr. Job Burnam, One of ye aforesaid Brethren being a Deacon of this Church, was voted to be dismissed and discharged from his said Office therein.

March 31, 1745. A number of Female Communicants belonging to Dunston end of ye town viz., Sarah Andrews, Patience



Haines, Elizabeth Sevey, Mary Munson, Catherine Harmon, Mary Waterhouse, Alice Stone, Hannah Burnam, Rebecca Burnam, Sarah Milliken, Grace Pine, Grace Reynolds, Mary Dearing, Mary Pine, Esther Boothby, setting forth how convenient they were by their Situation to partake of Gospel Ordinances in ye Chh at said end of ye town, and requesting a dismission from their particular relation to this Chh in order to their incorporating with said Chh; ye Chh thereupon voted that ye said Female Communicants should be dismissed from their said relation to this Church, and recommended to ye Pastor of care and watch of said other Chh, and they were dismissed and recommended accordingly.

April 14<sup>th</sup>, 1745. Susanna, wife of Robert McLaughlin, having requested a dismission from this Church in order to her being admitted into ye Chh at Dunston, she was accordingly dismissed and recommended to ye fellowship of this Church.

June 9<sup>th</sup>. Thomas Starbird and Margaret his wife, Alice wife of Samuel Winch, and Sarah wife of Joseph Holmes, living at Dunston, and requesting a Dismission in order to their being admitted to that Chh, were dismissed and recommended to them accordingly.

Aug. 23, 1745. The Church met to fill up the Vacancy in the Deacon's Post. And upon the first voting Mr. John Meserve was chosen by the Major part of the Votes: but he excusing himself from accepting, the Church proceeded to another Choice, and upon collecting their Votes it appeared that Mr. Solomon Bragdon was chosen almost unanimously.

May 25, 1748. The Church met about acting on ye request of two of ye Brethren, Mr. Samuel Small and Joseph Moody, who had mov'd for a Dismission from their Relation to this Church in order to their being receiv'd into ye Church at Dunston: and to act about providing more Furniture for ye Lord's Table: And at said Meeting granted ye Request of said Brethren,

who were thereupon dismissed from this Church accordingly: and Mr. Small dismissed from his Office as Deacon therein.

Also voted, That Deacon Bragdon and Mr. Jonathan Lebby be desired, in ye name and behalf of ye Church, to go to Mrs. Dearing, widow and Executrix of the will and Testament of ye late Roger Dearing, Esq., deceased, and desire her to pay to them for ye use of ye Church ye legacy bequeathed to this Church by the said Roger Dearing, Esq., in his last will and Testament. And Mr. William Watson, who had been wont to receive only in Presbyterian Churches and never received in any other Church as yet, being at this Meeting, and desiring to be an and partaker with us at the Lord's Table the Church consented that he should.

April 12<sup>th</sup>, 1749. The Church having but one Deacon, they now met to chose one or more meet person for that Office; as also for providing furniture for ye Lord's Table; the method they agreed upon before not having answered ye end. Upon their first voting for a Deacon the choice fell upon Mr. Jonathan Lebby unanimously. Then it was put to vote, Whether they would proceed to ye choice of another for that place: which passed in the affirmative, and Mr. Samuel Small, junr., was unanimously chosen. And for defraying ye Expences of providing for ye Lord's Table it was voted that every communicant, unless disabled by extreme poverty, do pay Seven Shillings Old Tenour; and that for that end there be a Contribution on ye Lord's Day ye 23<sup>d</sup> instant, and every one is desired to write his name on ye money he puts in.

July 18<sup>th</sup>, 1750. The Church met on occasion of a general Report concerning Hepzibah wife of David Sawyer, junr., one of its members, as having been guilty of scandalous imoralities; said Hepzibah having been duly notified and cited but did not attend. At which meeting there appear'd such evidence against ye said Hepzibah, as the Church look'd upon as sufficient proof of ye crimes she had been

supposed guilty of; but not being fully satisfied what censure was proper to be inflicted upon said Hepzibah, they concluded to refer the matter to Wednesday y<sup>e</sup> 29<sup>th</sup> of August next for further Consideration, and accordingly voted to adjourn to that time and that in the mean time she be not sufferd to partake at y<sup>e</sup> Lord's Table.

August 26<sup>th</sup>. Inasmuch as it would be very inconvenient for y<sup>e</sup> Chh to meet at y<sup>e</sup> time to which they were adjourned, because so very busy a Season for their affairs abroad; therefore agreed that there be a farther adjournment to Wednesday, September 5<sup>th</sup>, to meet thereon immediately after Lecture.

Sept. 5, 1750. The Chh now met according to adjournment: and said Hepzibah Sawyer attended, denying the Crimes she had been accus'd of: The Witnesses against her likewise appear'd, repeating the Evidence they had before given in. To which she replied. And the Church having heard and consider'd what had been alledg'd against her, and what she had said in her defence, they considered y<sup>e</sup> Charge against her made out. But she manifesting no Sign of Repentance, but denying all to the last they voted that she should be Cast out of their communion by y<sup>e</sup> Sentence of Excommunication for her humiliation and Repentance, and she was Excommunicated accordingly.

July 4<sup>th</sup>, 1754. Elliot Vaughan, Esq., and Mrs. Anna Vaughan his wife, having removed to Portsmouth and desired a Dismission in order to their being admitted into y<sup>e</sup> first Chh in that Town, were dismissed and recomended accordingly.

The following brief notices of Mr. Tompson and the Scarborough Church and people are from Smith's Journal: —

1728. June 26. "Mr. Tompson ordained [at Scarborough]."

July 6. "I contracted the most intimate acquainted with Mr. Tompson, and spent most of the week past with him."

1734, Nov. 19. "Mr. Allen was installed [at Cape Elizabeth]. — I was there.

Mr. Willard preached. Mr. Tompson gave the charge."

1735, July 22. "Ministers Meeting at Scarborough."

1740, July 30. "The Chh. kept a day of fasting, and prayer, on acct. of the spread of Quakerism. Mr. Jeffrey and myself prayed: Mr. Tompson preached."

1742, May 26. "I rode this morning to Black Point, and with Mr. Allen [of C. Elizabeth] carried on a fast which was to pray for the revival of the great work."

1743. "I rode with my sister to a Minister's meeting at Scarborough: had a lecture. We met to declare our sense of the late religious appearances [approving the great Revival]."

Feb. 13, 1745. "Minister's meeting relating to Mr. Whitefield. Present Messrs. Tompson, Jeffers, Hovey, Mr. Morrell and myself: had much uneasiness."

March 14. "Mr. Whitefield has got to Dunston."

21. "Mr. Whitefield preached, A. M., at Biddeford, and returned to Scarboro' and preached P. M. for Mr. Tompson."

22. "Mr. W. preached A. M. for Mr. Tompson."

26. "I heard Mr. W., A. M., at Mr. Allen's, and P. M., at Mr. Tompson's."

1756. "It is a sickly time generally through the country. At Dunston they have the fever and ague, and at Black Point, &c., the slow fever & bloody flux."

Oct. 7. "I rode to Black Point and attended a fast on occasion of the sickness."

1757, July 19. "I attended a fast, with respect to the great expedition [to Louisburgh]. Messrs. Tompson and Hovey preached."

1759, Feb. 13. "Mr. Tompson died this morning."

21. "I rode with my wife to Mr. Tompson's funeral. There was a great concourse of people; as many from my parish as there were horses and sleighs."

A special meeting of the town of Scarborough was called upon Mr. Tompson's

decease, at which it was voted, "That whereas The Rev. Mr. Wm. Thompson and The Rev. Mr. Rich'd. Elvine [of Dunston] were both settled by *the Town*, the Town as a Town, will now be at the expense of the Funeral of the deceased, as also the other when it shall please God to remove him from us by death."

Voted. "That exclusive of cotton grave gloves, &c., for the funeral of the deceased, and all necessaries, that the Town will give a suit of mourning to the Widow."

A committee was appointed to carry these votes into effect: and the expenditures made by them amounted to £22 5s.

10d., of which sum £3 6s. 3d., were allowed for the Ringes for the Bearers.

NOTE. Mr. Elvine was settled over the second Chh, its first pastor, in 1744 — and both ministers were supported by a town tax until 1758 — the year preceding Mr. Thompson's death, where the town was divided into the First and second Parishes. After that date, of course, each Minister was supported by his own Parish.

A true copy, from the records of the "First Congregational Church in Scarborough, 1728," made at Scarborough, Maine, February, 1867, by

MARY ELLEN HARRIS.

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#### WHAT IS THE STANDING OF A DISMISSED MINISTER?

THE General Association of Connecticut, at its session in 1812, referred the above question, which had been presented by New Haven West Association, to a committee, consisting of Rev. Messrs. Andrew Yates, Moses C. Welsh, and Calvin Chapin. The Committee reported in 1813, and their report was adopted by the General Association, as follows: —

1. They receive it as admitted, that the Minister in question has been dismissed without censure.

2. By ordination, the official commission of an Evangelist is conferred, implying authority to teach, to administer ordinances, and to rule the church.

3. The pastoral connection, in everything relating to the dismissal now the subject of inquiry, is the relation between a Minister on the one part, and a particular Church and Society on the other; a relation religiously ratified by an ecclesiastical

council, and recognized by the civil institute.

4. Dismission is an act, by competent authority, dissolving the *pastoral* connection.

5. The ministerial office, and, consequently, the ministerial standing, cannot be affected by dismission. The *standing* of a dismissed minister, must, of course, be the same after dismission as before.

6. *Previous* to dismission, he was amenable, in the first instance, to the Association of which he was a member; and, finally, if necessary, to the Consociation, according to the provisions of the Constitution, especially in Article XIII.

7. The ministerial office not being affected by the dissolution of the *pastoral* connection, a dismissed Minister can be no less amenable to the Association, *subsequent*, than previous, to his dismission. The obligation of the Association to him, and his obligation to them, must be maintained as remaining unchanged.



## AMERICAN ECCLESIASTICAL STATISTICS.

[To be continued in next number.]

## WELSH CONGREGATIONAL CHURCHES IN PENNSYLVANIA.

WE received in January, from Rev. R. R. Williams, Scribe of the Welsh Association, information regarding the "Welsh Congregational Churches in Pennsylvania." He gives the following list:—

| CHURCHES.      | PASTORS.                           |
|----------------|------------------------------------|
| Ashland,       | Thomas Rees.                       |
| Ashton,        | Vacant.                            |
| Beaver Meadow, | John R. Williams.                  |
| Blossburg,     | Philip Peregrine.                  |
| Brady's Bend,  | D. Davis.                          |
| Carbondale,    | Lewis Williams, Oliphant P. O.     |
| Charlestown,   | Philip Peregrine, Blossburg P. O.  |
| Clifford,      | Daniel Daniels, South Gibson P. O. |
| Columbia,      | Vacant.                            |
| Danville,      | J. B. Cook.                        |
| Ebensburg,     | [Thomas R. Jones, p. e.]           |
| Hyde Park,     | E. B. Evans.                       |
| Johnstown,     | Thomas Jenkins.                    |
| Mahanoy City,  | R. D. Thomas.                      |
| Minersville,   | William Watkins.                   |
| Morris Run,    | Philip Peregrine, Blossburg P. O.  |

|               |                                      |
|---------------|--------------------------------------|
| Mount Carmel, | Vacant.                              |
| Pittsburg,    | R. R. Williams.                      |
| Pittston,     | Owen Owens.                          |
| Plymouth,     | Vacant.                              |
| Pottsville,   | E. R. Lewis.                         |
| Providence,   | E. B. Evans, Hyde Park P. O.         |
| Re Riseville, | Sam'l Williams, Jackson Valley P. O. |
| Saint Clair,  | E. R. Lewis, Pottsville P. O.        |
| Scranton,     | Lewis Williams.                      |
| Slatington,   | Vacant.                              |
| Ta Maqua,     | Vacant.                              |

"There are, I believe," says the Scribe, "a few small organizations that I have not mentioned. Shall address a note to all the churches through the *Cenhadwr Americanaidd*, requesting them to send such statistics as you ask. . . . Our Association will be held next fall at Blossburg and Re Riseville and Clifford, the actual time to be agreed upon by those churches." "Officers,—Moderator, Rev. Lewis Williams, Oliphant, Luzerne Co.; Scribe, Rev. R. R. Williams, Pittsburg."

## PROTESTANT EPISCOPAL.

The "Church Almanac," for 1867, furnishes "statistics, 1865-6, compiled from the latest official documents," from which we take the general table upon the next page.

The same authority enumerates the following Theological Schools: General Theological Seminary, New York; Berkeley Divinity School, Middletown, Ct.; Griswold College, Davenport, Iowa (in part); Diocesan Theological Seminary, ———, Ky.; Divinity Department, ———, Minn.; Theological Seminary, Gambier, O.; Divinity School in Philadelphia, Pa.; Yeates Institute, Lancaster, Pa.; Diocesan Theological Seminary, Spartanburg, S. C.; Sewanee Theological School, Tenn.; Vermont Episcopal Institute, ———, Vt.; Protestant Episcopal Theological Seminary, near Alexandria, Va.; De Lancy Divinity School, Geneva, N. Y.; Nashotah Theological Seminary, Wis.—Colleges: University of the South, Sewanee, Tenn. (in op-

eration?); Trinity, Hartford, Ct.; Jubilee College, ———, Ill.; Griswold College, Davenport, Iowa; Shelby, Shelbyville, Ky.; College of St. James, Md. (suspended); St. Paul's, Palmyra, Mo.; Burlington, Burlington, N. J.; St. Stephen's, Annandale, N. Y.; Columbia, N. Y.; Kenyon, Gambier, O.; Lehigh University, Bethlehem South, Pa.; Andalusia, ———, Pa.; Sewanee Collegiate Institute, Tenn.; St. Paul's, ———, Texas; Norwich University, Northfield, Vt.; Hobart, Geneva, N. Y.; De Veaux College, Suspension Bridge, N. Y.; Racine College, Wis. We suppose that some of these are not of the grade usually known as Colleges.—Schools and academies, 24.—Hospitals, Children's Homes, etc., 20, besides various relief societies.—Missions: Arkansas, Oregon and Washington, Nebraska, Colorado, Nevada, Montana,—those under Missionary Bishops. Western Africa, China, Japan,—under Mis-



THE "CATHOLIC CHURCH IN THE UNITED STATES"

Is reported in *Sadlier's Catholic Directory, Almanac, and Ordo* for 1867. There is no general summary; but about two thirds of the dioceses are followed by their particular summaries. The latter we copy; for the

former, we count up for ourselves, with decided misgivings as to anything more than proximate accuracy, from natural perplexity as to some items. The first named in each "province" here is an archbishop.

| Provinces.                                       | DIOCESES.                                     | Established. | Churches and Chapels. | Stations. | Churches building. | Clergy. | Religious Institutions. |         | Ecclesiastical Seminaries. | Academics, etc. | Colleges. | Asylums and Hospitals. | Catholic Population.                              |
|--------------------------------------------------|-----------------------------------------------|--------------|-----------------------|-----------|--------------------|---------|-------------------------|---------|----------------------------|-----------------|-----------|------------------------|---------------------------------------------------|
|                                                  |                                               |              |                       |           |                    |         | Male.                   | Female. |                            |                 |           |                        |                                                   |
| Baltimore.                                       | Baltimore, . . . . .                          | 1789         | 109                   | 22        | 4                  | 189     | 4                       | 11      | 3                          | 9               | 7         | 14                     | 12,000<br>375,000                                 |
|                                                  | Charleston, . . . . .                         | 1820         | 20                    | 7         |                    | 30      |                         | 2       |                            | 2               |           | 2                      |                                                   |
|                                                  | Eric, . . . . .                               | 1853         | 50                    |           |                    | 4       | 1                       | 4       |                            |                 |           | 4                      |                                                   |
|                                                  | Philadelphia, . . . . .                       | 1809         | 220                   | 103       |                    | 185     |                         | 23      | 3                          | 31              | 3         | 9                      |                                                   |
|                                                  | Pittsburgh, . . . . .                         | 1843         | 90                    |           |                    | 108     | 4                       | 3       |                            | 1               | 4         | 1                      |                                                   |
|                                                  | Richmond, . . . . .                           | 1821         | 15                    | 6         |                    | 16      |                         |         |                            | 5               |           | 7                      |                                                   |
|                                                  | Savannah, . . . . .                           | 1850         | 9                     | 27        |                    | 14      |                         |         |                            | 4               |           | 3                      |                                                   |
|                                                  | Wheeling, . . . . .                           | 1850         | 33                    | 50        |                    | 21      |                         |         | 1                          | 4               | 1         | 1                      |                                                   |
| Vicariate of Florida, . . . . .                  | 1857                                          | 4            | 20                    |           | 5                  |         |                         | 1       |                            |                 |           |                        |                                                   |
| New York.                                        | New York, . . . . .                           | 1808         | 117                   |           |                    | 172     | 6                       | 10      | 1                          | 23              | 3         | 11                     | 230,000<br>25,000<br>200,000<br>125,000<br>45,000 |
|                                                  | Albany, . . . . .                             | 1847         | 200                   | 60        |                    | 110     | 4                       | 3       | 17                         | 9               |           | 6                      |                                                   |
|                                                  | Boston, . . . . .                             | 1808         | 114                   |           | 11                 | 127     |                         | 3       |                            | 3               | 2         | 5                      |                                                   |
|                                                  | Burlington, . . . . .                         | 1853         | 27                    |           | 2                  | 19      |                         |         |                            |                 |           | 1                      |                                                   |
|                                                  | Brooklyn, . . . . .                           | 1853         | 43                    | 13        |                    | 55      | 1                       | 5       |                            | 8               |           | 2                      |                                                   |
|                                                  | Buffalo, . . . . .                            | 1847         | 165                   | 30        |                    | 116     | 9                       | 18      | 4                          | 23              |           | 16                     |                                                   |
|                                                  | Hartford, . . . . .                           | 1844         | 89                    | 56        |                    | 71      | 1                       | 6       |                            | 5               |           | 5                      |                                                   |
|                                                  | Newark, . . . . .                             | 1853         | 81                    | 9         |                    | 74      | 2                       | 5       | 1                          | 4               | 1         | 5                      |                                                   |
| Butland, . . . . .                               | 1855                                          | 45           |                       |           | 29                 | 0       | 3                       |         | 3                          |                 |           |                        |                                                   |
| Cincinnati.                                      | Cincinnati, . . . . .                         | 1808         | 169                   | 49        | 7                  | 180     | 3                       | 4       | 1                          | 12              | 1         | 7                      | 90,000<br>90,000<br>35,000<br>16,000<br>70,000    |
|                                                  | Cleveland, . . . . .                          | 1847         | 140                   |           |                    | 90      | 6                       | 20      | 2                          | 7               |           | 5                      |                                                   |
|                                                  | Covington, . . . . .                          | 1853         | 27                    | 39        |                    | 31      | 1                       | 2       |                            | 12              | 0         |                        |                                                   |
|                                                  | Detroit, . . . . .                            | 1832         | 64                    |           |                    | 62      | 1                       | 3       |                            | 5               |           |                        |                                                   |
|                                                  | Fort Wayne, . . . . .                         | 1857         | 65                    |           | 15                 | 53      | 1                       | 4       |                            | 13              | 1         |                        |                                                   |
|                                                  | Louisville, . . . . .                         | 1808         | 79                    | 20        | 2                  | 107     | 5                       | 6       | 1                          | 18              | 1         | 6                      |                                                   |
|                                                  | Marquette, . . . . .                          | 1857         | 32                    | 18        |                    | 20      | 1                       | 2       |                            | 1               |           |                        |                                                   |
|                                                  | Vincennes, . . . . .                          | 1834         | 117                   | 60        | 6                  | 72      | 1                       | 2       | 1                          | 9               |           | 6                      |                                                   |
| St. Louis.                                       | St. Louis, . . . . .                          | 1826         | 80                    |           |                    | 145     |                         | 23      | 1                          | 11              | 4         | 17                     | 110,000<br>300,000<br>118,000                     |
|                                                  | Alton, . . . . .                              | 1857         | 108                   |           |                    | 80      | 2                       | 4       |                            | 6               | 1         | 2                      |                                                   |
|                                                  | Chicago, . . . . .                            | 1844         | 135                   |           | 7                  | 108     | 1                       | 16      | 1                          | 19              | 1         | 7                      |                                                   |
|                                                  | Dubuque, . . . . .                            | 1837         | 79                    | 20        | 12                 | 61      | 1                       | 8       |                            |                 |           |                        |                                                   |
|                                                  | Milwaukee, . . . . .                          | 1844         | 338                   | 75        |                    | 163     | 2                       | 6       | 2                          | 8               |           | 5                      |                                                   |
|                                                  | Nashville, . . . . .                          | 1837         | 12                    | 50        | 5                  | 15      |                         |         |                            | 4               |           | 4                      |                                                   |
|                                                  | Santa Fe, . . . . .                           | 1850         | 185                   |           |                    | 50      | 2                       | 2       | 1                          | 8               | 1         | 2                      |                                                   |
|                                                  | St. Paul, . . . . .                           | 1850         | 78                    |           |                    | 49      | 3                       | 6       | 1                          | 6               |           | 2                      |                                                   |
| Vicariate E. of Rocky Mountains, . . . . .       |                                               | 26           | 37                    |           | 24                 | 4       | 4                       |         | 5                          | 1               | 2         |                        |                                                   |
| Vicariate of Nebraska, . . . . .                 | 1851                                          | 10           | 17                    | 2         | 10                 |         | 2                       |         | 4                          |                 |           |                        |                                                   |
| San Francisco.                                   | San Francisco, . . . . .                      | 1853         | 55                    | 9         |                    | 55      | 1                       | 4       | 1                          | 5               | 3         | 5                      |                                                   |
|                                                  | Monterey and Los Angeles, . . . . .           | 1850         | 32                    | 10        | 1                  | 28      | 1                       | 1       |                            | 2               | 2         | 2                      |                                                   |
|                                                  | Vicariate of Marysville, . . . . .            | 1860         | 35                    | 70        |                    | 17      |                         | 3       |                            | 7               |           | 2                      |                                                   |
| Oregon.                                          | Oregon City, . . . . .                        | 1846         | 17                    |           |                    | 18      |                         |         |                            | 12              |           |                        |                                                   |
|                                                  | Nesqualy, . . . . .                           | 1850         | 16                    |           |                    | 15      |                         |         | 1                          | 8               | 1         | 2                      |                                                   |
|                                                  | Vancouver, <sup>1</sup> . . . . .             |              |                       |           |                    |         |                         |         |                            |                 |           |                        |                                                   |
|                                                  | Vicariate of Columbia, <sup>1</sup> . . . . . |              |                       |           |                    |         |                         |         |                            |                 |           |                        |                                                   |
| New Orleans.                                     | New Orleans, . . . . .                        | 1793         | 87                    |           |                    | 183     | 6                       | 8       | 1                          | 30              | 3         | 14                     | 10,000                                            |
|                                                  | Galveston, . . . . .                          | 1847         | 55                    |           |                    | 65      | 1                       | 6       |                            | 16              | 2         | 1                      |                                                   |
|                                                  | Little Rock, . . . . .                        | 1843         | 1                     | 20        |                    |         |                         |         |                            | 3               |           |                        |                                                   |
|                                                  | Mobile, . . . . .                             | 1824         | 20                    |           |                    | 25      | 1                       | 2       | 1                          | 5               | 1         | 4                      |                                                   |
|                                                  | Natchez, . . . . .                            | 1837         | 17                    |           |                    | 15      |                         | 2       |                            | 5               |           | 2                      |                                                   |
|                                                  | Natchitoches, . . . . .                       |              | 17                    | 5         | 2                  | 16      |                         | 3       |                            | 4               |           |                        |                                                   |
| TOTAL, . . . . .                                 |                                               |              | 3,527                 | 902       | 81                 | 3,123   | 74                      | 248     | 29                         | 379             | 40        | 191                    |                                                   |
| Total, last year, <sup>2</sup> . . . . .         |                                               |              | 3,229                 | 1,568     | 82                 | 2,810   | 79                      | 256     | 31                         | 306             | 41        | 182                    |                                                   |
| { BRITISH AMERICA,<br>2 archbishops, 20 bishops. |                                               |              |                       | 1,022     |                    | 1,014   |                         | 101     | 8                          | 23              | 14        |                        |                                                   |

<sup>1</sup> In British America.

<sup>2</sup> Last year's report did not give figures for Charleston, Richmond, Little Rock, Natchitoches, and Nashville. But in *this* total, we have added to *last year's*, the reports of those dioceses as now given.



In the above, many "chapels" are included which are attached to convents, etc. — Some of the "totals" do not agree with their lists. Thus, in Albany, which says "churches and chapels about 200; stations, about 60;" while the list of both gives (if we count correctly) 203; of which only 89 are mentioned as churches or chapels, including the chapels

of convents, etc.; or, adding all places where priests are stationed, 110. As reported, Albany gives a gain of 72; New York, 21; Milwaukee, 31; Santa Fe, 67. — Most of the "colleges" do not appear to be of the grade we call colleges. — We have not included parish schools, of which there is a large number, which are kept distinct in the reports.

UNITARIAN.

The "Year-Book of the Unitarian Congregational Churches for 1867" gives, for statistics, a "List of Societies, with their Ministers," and a "List of Ministers, with their residences." The first list gives the names of some pastors not found in the second; and the second, marked as "not settled," gives quite a number of names found as pastors in

the first. The same discrepancies occurred in the issue of 1866. The list of churches is alphabetical, and no summaries are given. Taking the first list in each year as the basis, and correcting the second to correspond, and sorting out the several States from the blind confusion which their alphabetical order produces, we construct the following table: —

| STATES, Etc.                    | 1866.      |                   |          |                  |                  | 1867.      |                   |          |                  |                  |
|---------------------------------|------------|-------------------|----------|------------------|------------------|------------|-------------------|----------|------------------|------------------|
|                                 | Societies. | Societies Vacant. | Pastors. | Other Ministers. | Total Ministers. | Societies. | Societies Vacant. | Pastors. | Other Ministers. | Total Ministers. |
| Maine, . . . . .                | 19         | 9                 | 10       | 2                | 12               | 17         | 7                 | 10       | 2                | 12               |
| New Hampshire, . . . . .        | 16         | 8                 | 8        | 6                | 14               | 17         | 1                 | 15       | 5                | 20               |
| Vermont, . . . . .              | 4          | 1                 | 3        | 1                | 4                | 5          | 2                 | 3        | 1                | 4                |
| Massachusetts, . . . . .        | 167        | 30                | 139      | 97               | 236              | 170        | 29                | 144      | 85               | 229              |
| Rhode Island, . . . . .         | 3          | 1                 | 2        | 3                | 5                | 4          | 1                 | 3        | 1                | 4                |
| Connecticut, . . . . .          | 1          | 0                 | 1        | 0                | 1                | 2          | 1                 | 1        | 0                | 1                |
| New York, . . . . .             | 15         | 2                 | 13       | 8                | 21               | 16         | 3                 | 13       | 8                | 21               |
| New Jersey, . . . . .           | 2          | 2                 | 0        | 0                | 0                | 2          | 1                 | 1        | 0                | 1                |
| Pennsylvania, . . . . .         | 6          | 4                 | 2        | 1                | 3                | 6          | 2                 | 4        | 1                | 5                |
| Delaware, . . . . .             | 0          | 0                 | 0        | 0                | 0                | 1          | 0                 | 1        | 0                | 1                |
| Maryland, . . . . .             | 1          | 0                 | 1        | 1                | 2                | 1          | 0                 | 1        | 2                | 3                |
| District of Columbia, . . . . . | 1          | 1                 | 0        | 1                | 1                | 1          | 1                 | 0        | 0                | 0                |
| South Carolina, . . . . .       | 1          | 1                 | 0        | 1                | 1                | 1          | 0                 | 1        | 0                | 1                |
| Ohio, . . . . .                 | 6          | 3                 | 3        | 1                | 4                | 7          | 3                 | 4        | 3                | 7                |
| Indiana, . . . . .              | 0          | 0                 | 0        | 0                | 0                | 1          | 0                 | 1        | 0                | 1                |
| Illinois, . . . . .             | 10         | 3                 | 7        | 3                | 10               | 10         | 3                 | 7        | 3                | 10               |
| Michigan, . . . . .             | 3          | 1                 | 2        | 1                | 3                | 3          | 0                 | 3        | 2                | 5                |
| Wisconsin, . . . . .            | 9          | 3                 | 6        | 0                | 6                | 12         | 2                 | 10       | 3                | 13               |
| Minnesota, . . . . .            | 2          | 1                 | 1        | 0                | 1                | 3          | 2                 | 1        | 1                | 2                |
| Iowa, . . . . .                 | 1          | 0                 | 1        | 1                | 2                | 1          | 1                 | 0        | 3                | 3                |
| Missouri, . . . . .             | 1          | 0                 | 1        | 4                | 5                | 2          | 1                 | 2        | 1                | 3                |
| Kansas, . . . . .               | 1          | 0                 | 1        | 1                | 2                | 1          | 0                 | 1        | 2                | 3                |
| Tennessee, . . . . .            | 1          | 1                 | 0        | 0                | 0                | —          | —                 | —        | —                | —                |
| Kentucky, . . . . .             | 1          | 0                 | 1        | 1                | 2                | 1          | 0                 | 1        | 0                | 1                |
| Louisiana, . . . . .            | 1          | 1                 | 0        | 2                | 2                | 1          | 1                 | 0        | 1                | 1                |
| California, . . . . .           | 1          | 0                 | 1        | 0                | 1                | 1          | 0                 | 1        | 1                | 2                |
| Canada, . . . . .               | 3          | 0                 | 3        | 0                | 3                | 2          | 0                 | 2        | 0                | 2                |
| India, . . . . .                | —          | —                 | —        | 1                | 1                | —          | —                 | —        | 1                | 1                |
| Not located, . . . . .          | —          | —                 | —        | 4                | 4                | —          | —                 | —        | 4                | 4                |
| Total, . . . . .                | 276        | 71                | 206      | 140              | 346              | 288        | 61                | 230      | 130              | 360              |

It will be seen that the net increase in the number of churches is 12; ministers, 14.

The churches are united in a "National Conference of Unitarian and other Christian Churches," which was organized at New York, April 5, 1865, and meets biennially; has a President, six Vice-Presidents, three

Secretaries (Statistical, Recording, and Corresponding), a Treasurer, and a Council of ten (five ministers and five laymen). The officers are elected for two years. The Conference held its second session at Syracuse, N. Y., October 10–11, 1866. In accordance with its recommendation to form district Con-

ferences, the following are reported as having been organized: New York Central, Wilmington (Del.), Norfolk (Ms.), New York and Hudson River, Essex County (Ms.), Lake Erie (organized at Meadville, Pa.), Worcester County (Ms.), South Middlesex (Ms.), Suffolk (Ms.), North Middlesex (Ms.), and Wisconsin and Minnesota, — total, 11. There are, also, — Annual Conference of Western Unitarian Churches, “composed of the churches in the Western States,” which has held fourteen annual sessions; the Unitarian Association of the State of New York; the New Hampshire Unitarian Association; and the Maine Conference of Unitarian Churches. — There is a general “Sunday School Society”; and six local Societies. — Ministerial organizations: Ministerial Conference, organized 1819; Ministerial Union, organized 1864; Association of Ministers at Large in New England, organized 1850; and nine local Ministerial Associations. — Two Theo-

logical Schools, — at Cambridge, Ms. (8 graduates in 1866), and Meadville, Pa. (3 graduates in 1866). — Religious and Charitable Societies, — fifteen are enumerated, besides the American Unitarian Association, organized May 25, 1825, whose operations cover book and tract publication and distribution, home and foreign missions, church building, etc. — Periodicals, — Christian Examiner (bi-monthly), Monthly Religious Magazine, Monthly Journal of the American Unitarian Association, Sunday School Gazette (semi-monthly), Christian Register (weekly), and Liberal Christian (weekly). — “Liberal Schools and Colleges,” (“reported to us in response to a call for information in regard to places of instruction either Unitarian or free from sectional control”), — Harvard College, Antioch, O.; Michigan University, Ann Arbor, Mich.; Washington University, St. Louis, Mo.; and eighteen schools and academics.

## UNIVERSALIST.

The *Universalist Register* for 1867, gives statistics of this denomination, “corrected to December, 1866.” Some of the lists are

imperfect, and many are not footed up. In the absence of a Summary, we have done our best in compiling the following: —

| STATES, Etc.                    | DECEMBER, 1865. |            |              |            |                 |          |                      |           | DECEMBER, 1866. |               |            |              |            |                 |          |                      |           |              |
|---------------------------------|-----------------|------------|--------------|------------|-----------------|----------|----------------------|-----------|-----------------|---------------|------------|--------------|------------|-----------------|----------|----------------------|-----------|--------------|
|                                 | Associations.   | Societies. | Soc. Vacant. | Ministers. | Meeting-houses. | Schools. | Theological Schools. | Colleges. | Periodicals.    | Associations. | Societies. | Soc. Vacant. | Ministers. | Meeting-houses. | Schools. | Theological Schools. | Colleges. | Periodicals. |
| Maine, . . . . .                | 6               | 45         | 17           | 35         |                 | 1        |                      |           | 1               | 6             | 72         | 27           | 39         |                 |          |                      |           | 1            |
| New Hampshire, . . . . .        | 4               | 33         | 5            | 21         | 36              |          |                      |           | 1               | 4             | 33         | 18           | 15         | 36              |          |                      |           |              |
| Vermont, . . . . .              | 5               | 73         | 34           | 35         |                 | 2        |                      |           |                 | 5             | 57         | 30           | 38         |                 |          |                      |           |              |
| Massachusetts, . . . . .        | 6               | 105        | 31           | 97         |                 |          | 1                    | 4         |                 | 6             | 115        | 34           | 118        |                 | 1        |                      |           | 4            |
| Rhode Island, . . . . .         | 0               | 5          | 1            | 4          |                 |          |                      |           |                 | 0             | 6          | 1            | 5          |                 |          |                      |           |              |
| Connecticut, . . . . .          | 3               | 14         | 1            | 18         |                 |          |                      |           |                 | 3             | 14         | 3            | 13         |                 |          |                      |           |              |
| New York, . . . . .             | 16              | 181        | 87           | 96         | 145             | 1        | 1                    | 1         | 3               | 16            | 181        | 88           | 96         | 145             |          | 1                    | 1         | 2            |
| New Jersey, . . . . .           | 0               | 6          | 4            | 2          | 5               |          |                      |           |                 | 0             | 4          | 3            | 3          | 5               |          |                      |           |              |
| Pennsylvania, . . . . .         | 6               | 24         | 0            | 26         | 36              |          |                      |           |                 | 6             | 24         | 4            | 26         | 36              |          |                      |           |              |
| Maryland, . . . . .             | —               | —          | —            | —          | —               | —        | —                    | —         | —               | 0             | 1          | 0            | 1          |                 |          |                      |           |              |
| District of Columbia, . . . . . | —               | —          | —            | —          | —               | —        | —                    | —         | —               | 0             | 0          | 0            | 1          |                 |          |                      |           |              |
| North Carolina, . . . . .       | —               | —          | —            | —          | —               | —        | —                    | —         | —               | —             | —          | —            | —          |                 |          |                      |           |              |
| Ohio, . . . . .                 | 13              | 91         | —            | 50         | 66              |          |                      |           | 1               | 13            | 95         | 32           | 47         |                 |          |                      |           | 1            |
| Indiana, . . . . .              | 7               | 25         | 13           | 13         |                 |          |                      |           |                 | 17            | 43         | 27           | 21         | 28              |          |                      |           |              |
| Illinois, . . . . .             | 6               | 26         | —            | 36         | 20              |          |                      | 1         | 2               | 6             | 32         | 7            | 38         | 25              |          |                      |           | 2            |
| Michigan, . . . . .             | 3               | 22         | 7            | 20         | 16              |          |                      |           |                 | 4             | 24         | 6            | 20         | 23              |          |                      |           |              |
| Wisconsin, . . . . .            | 3               | 16         | 3            | 18         |                 |          |                      |           |                 | 3             | 17         | 1            | 21         |                 |          |                      |           |              |
| Minnesota, . . . . .            | 0               | 4          | 2            | 6          |                 |          |                      |           |                 | 0             | 10         | 3            | 9          |                 |          |                      |           |              |
| Iowa, . . . . .                 | 2               | 15         | 3            | 19         |                 |          |                      |           |                 | 4             | 20         | 5            | 18         |                 |          |                      |           |              |
| Missouri, . . . . .             | —               | —          | —            | 5          |                 |          |                      |           |                 | 1             |            |              | 7          |                 |          |                      |           |              |
| Kentucky, . . . . .             | —               | —          | —            | —          | —               | —        | —                    | —         | —               | —             | —          | —            | 1          |                 |          |                      |           |              |
| Alabama, . . . . .              | —               | —          | —            | —          | —               | —        | —                    | —         | —               | —             | —          | —            | 1          |                 |          |                      |           |              |
| Texas, . . . . .                | —               | —          | —            | —          | —               | —        | —                    | —         | —               | —             | —          | —            | 2          |                 |          |                      |           |              |
| California, . . . . .           | —               | —          | —            | —          | —               | —        | —                    | —         | —               | —             | —          | —            | 3          |                 |          |                      |           |              |
| Canada, . . . . .               | —               | 10         | —            | 7          | 7               |          |                      |           |                 | 1             | 6          | —            | 4          | 3               |          |                      |           |              |
| Nova Scotia, . . . . .          | —               | 2          | —            | 2          | 2               |          |                      |           |                 | 2             | 1          | —            | 1          | 2               |          |                      |           |              |
| New Brunswick, . . . . .        | —               | 1          | —            | 1          | 1               |          |                      |           |                 | 2             | 0          | —            | 1          | 1               |          |                      |           |              |
| TOTAL reported, . . . . .       |                 | 700        |              | 510        |                 |          |                      |           |                 | 95            | 758        |              | 550        |                 |          |                      |           |              |

## Congregational Necrology.

Rev. SAMUEL BEANE, late pastor of the Congregational Church in Norton, was the youngest child of William and Sarah Beane, and was born in Lyman, N. H., March 1, 1812. While he was in the academy in Haverhill, N. H., he became converted to Christ, and joined the church. His purpose was then formed to study for the ministry, and he remained in the academy until his entrance into college at Dartmouth in 1833. In 1836 he graduated, and immediately entered the seminary at Andover, where he was licensed to preach the gospel in 1840. During this continuous period of study, he supported himself by teaching public and private schools, and evening singing schools. But these unremitting studies and labors injured his health, and laid the foundation for the feebleness and disease with which he was afterwards afflicted.

He was ordained pastor of the Congregational Church in Great Falls, N. H., July 7, 1841; May 24, 1844, he was dismissed at his own request. He was installed pastor of the church in Little Compton, R. I., in the summer of 1846, where he had supplied the pulpit for more than a year previously. This church was, on his first laboring among them, in a divided and unhappy state. Its members had taken such strong ground on both sides of the subject of slavery, that some influential persons had withdrawn from its ordinances; and feelings attained to such bitterness that brethren and relatives could not speak peaceably to one another. Mr. Beane refused to become their pastor while this alienation continued; and yet, while being himself regarded as almost a radical in his own views, his catholic spirit and conciliatory measures so inclined these discordant elements, that, by the divine blessing, peace and harmony were ultimately restored, and he became their pastor; and there sprang up between him and them a mutual confidence and love, which continued and touchingly manifested itself even to the last. He always regarded them as "his flock"; and during his last sickness, they sent to him a gift of nearly two hundred dollars, the contributions

of young and old of this still attached people.

On account of the sea climate affecting his throat, he was obliged to ask a dismission, which was granted in May, 1857, and he removed to Beloit, Wis., where he conducted a female seminary for three years. His health so much improved that he returned to accept a call from the church in Norton, Mass., and was installed Sept. 26, 1860. He labored here with great acceptance, until a severe cold, taken the last week in 1863, induced a violent neuralgia, which prevented all further public duties. His last attempt to preach was on the last Sabbath in February, 1864. He resorted to all probable means of relief from his continual and intense pain, but without success. His last public service was in March, 1865, when he administered the communion, and admitted several members to the church. He had in the preceding month of February asked a dismission; but the church and society declined to accept it, and he consented to retain the relation, relinquishing his salary, but which they continued to pay, supplying also the pulpit much of the time. His disease increased in intensity, attacking the brain a few days (ten) before his death, and inducing a delirium. He died May 8, 1865, unconscious of the great transition for which he had been long prepared, and had anticipated with full confidence in the gospel which he had preached. He was buried amongst his own people in Norton.

Mr. Beane married, June 16, 1841, Miss Eliza R. Knight, the second principal of the Wheaton Female Seminary, and left two children, daughters, to mourn the loss of a wise, faithful, and indulgent father. His social relations were peculiarly felicitous. Few men have had a happier home, and few men have been better qualified by nature and by grace to appreciate and enjoy such a home. And those qualities which endeared him to his family won for him the warm and enduring friendship of all who knew him. To the people of his charge, he was not only a faithful spiritual guide, but a discreet and sympathetic friend and brother. In all circum-



stances, and of all ages alike, they could go to him with unreserved freedom and confidence. In this respect, it is no exaggeration to say he was a model minister. It was the flattering yet deliberate testimony of one who knew him intimately for twenty years, and was twelve years a member of a church of which he was pastor, — herself a most intelligent, refined, and exemplary Christian, — that she never discovered a fault in him to condemn. And beyond a doubt, scores of others can be found, who, without hesitation, would bear a similar testimony to his uncorrupt example and life. As a preacher, Mr. Beane was scriptural, earnest, faithful, and affectionate. His sermons were not elaborate nor severe in their logic, but they were clear, simple, and practical exhibitions of divine truth, and won their way to the hearts of his auditors, by the united force of their own authority, and the earnest and sincere manner of their presentation. In seasons of religious interest, he evinced great discrimination, fidelity, tenderness, and practical wisdom, in dealing with awakened sinners, more anxious that they should be thoroughly subdued and slain by the law, than made to rejoice in hope. In a word, our testimony in regard to our dear departed brother Beane is, that, by the grace of God, he was a good minister of Jesus Christ.

M. B.

Rev. WILLIAM GOODELL died in Throop, N. Y., October 26, 1865, aged eighty-two years, four months, and eight days.

He was born in Westminster, Vt., June 18, 1783, a son of Deacon Abiel and Margaret (Brown) Goodell. He was graduated at Middlebury in 1810, after which he was principal of Pawlet Academy one year, and tutor at Middlebury two years, and then studied theology with Rev. Theophilus Packard, of Shelburne, Mass.

In January, 1813, he was licensed at Hawley by the Franklin Association, and in the following November he commenced preaching in Grafton, Vt., where he was ordained, August 29, 1814, pastor of the Congregational Church. Rev. Sylvester Sage, of Westminster, preached the sermon. He was dismissed April 11, 1822, and soon commenced preaching in Holland Patent, N. Y. In March, 1823,

he was installed pastor of the Congregational Church in that place. Rev. Samuel C. Aiken, of Utica, preached the sermon. He was dismissed in March, 1829, and was not again installed in the pastorate, but served as acting pastor in Deerfield, Russia, Lenox, Summerhill, Howard, and Napoli. In 1845, he ceased from the pastoral care of any church, but continued to preach frequently. For three years he was a colporteur of the American Tract Society in Chemung County, and afterwards was a colporteur of the Presbyterian Board of Publication.

He married, October 5, 1814, Mary Arms, of Greenfield, Mass., by whom he had two children who died in infancy; also, Ebenezer Arms, died January 2, 1818, and Mary White, died May 7, 1820. Mrs. Goodell died September 14, 1850, and he married, Jan. 29, 1856, Mrs. Agnes Graudey, of Throop, N. Y.

P. H. W.

Rev. JOHN EDWIN COREY, who died in North Wrentham, Nov. 30, 1865, was born in Mansfield, July 29, 1825, and was the fourth son of Leonard and Adah (Skinner) Corey. From childhood he exhibited an ardent love of books of a substantial character. Upon his hopeful conversion to God, he determined to obtain a liberal education. The circumstances of his parent compelled him to rely chiefly upon his own exertions. But by the help of a hardy body and a willing mind, — turning himself to school-keeping in the winter, walking to and fro during his vacations, cutting wood, and other honest vocations, — he was enabled to complete his college course at Amherst without loss of time, where he graduated, in 1850, as a scholar of marked ability and promise. He then took the more economical course of theological study with his pastor, at home, and was approbated to preach Nov. 19, 1851, by the Mendon Association. He supplied the church in Edgartown over a year, when he had an opportunity to go to Northern Ohio, and he was ordained at Mansfield, Oct. 12, 1853, as an evangelist for that purpose. But the change of climate so affected him that he was obliged to return. He preached for longer or shorter periods, in Freetown, Chesterfield, Yarmouth, and North Wrentham, when he died, suddenly and un-

expectedly, of typhoid fever, at the early age of forty years and four months.

Mr. Corey was an indefatigable student, thoroughly familiar with the leading books of the time, especially in the higher departments of learning. He was a very clear and logical thinker, and a pure and pleasing writer. His sermons were always marked by original matter, logically arranged and forcibly expressed. But his natural diffidence and reserve prevented him from putting himself forward to the places which he could have most creditably filled. He was content to work wherever an opening presented, and was easily kept in subordinate positions.

Few ministers are so familiar with the subject of our Congregational polity as was Mr. Corey. He had made it a specialty for some years, and had nearly completed a manual of its principles and usages for publication. This manual is manuscript, though much of it is in abbreviated notes and references, and consists of quotations from all leading writers upon Congregationalism, dead and living, arranged so as to form a very thorough digest of the opinions of standard authors. It deserves to be printed.

Mr. Corey was twice married, — first to Miss Fanny M. Williams, of his native town ; and second to Miss Sarah B. Hathaway, of Assonet, who, with one child, a daughter, survives him.

M. B.

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Rev. AUGUSTUS WALKER was born October 30, 1822, in Medway, Mass., where his parents, Dean and Rebecca R. (Wright), resided. Always a thoughtful youth, deep and lasting impression was made upon him when, on his mother's uniting with the church, he, at the age of twelve, was baptized with the household. The thought, it might be said the purpose, of becoming a missionary of Christ dates from that early period. But his life seemed destined to mercantile pursuits, — first in Charleston, S. C., and for four years afterward in Baltimore, Md., where he became endeared to a wide and influential circle. But as he entered upon manhood he had such views of life as led him to give up the most flattering prospects of success in business ; and at Leicester Academy he prepared for college. He united with the church in Yale

College, Aug. 2, 1846. He graduated in 1849, beloved and honored as a scholar and a Christian.

After a year spent in Bangor, he graduated at Andover in 1852, and October 13th of that year was married to Miss Eliza M. Harding, daughter of Rev. Sewall Harding, of Auburn-dale, and the same day ordained as missionary at East Medway.

Designated to the Turkish field, they sailed for Smyrna, Jan. 7, 1853. Diarbekir, on the Tigris, was the field of his labors, his success, his death. The friends of missions who have watched his course there ; his fellow missionaries, who have known him more intimately, know what he was, and what, by the blessing of God, such labors "above measure," such devotion as his, accomplished. He was indeed willing "to spend and be spent" for the work of Christ among that people.

Only for a few months, in 1864-65, did he leave them for a visit to his native land, arriving a few weeks too late to close the eyes of that mother between whom and him there was a peculiar affection. While here he took no respite. Churches all over this land will remember now, how with a fire that, alas, was self-consuming, he sought to kindle everywhere an interest in missions, and enlist those who would go with him to the work. He seemed to have a presentiment that his was soon to be ended.

What a welcome was that he and his beloved companion received as they entered Diarbekir again ! In what contrast that crowd meeting them miles from the gates, weeping with joy, and those thronging children and their sweet songs, — to the scene of their first advent there, so unattended, so fearing, when there was only God to whom to look.

But a welcome to a city more glorious, "where they do rest from their labors," was nearer than any thought. Rev. Mr. Williams, of Mardin, Mrs. W.'s brother-in-law, writes : "Ever since his return from the United States we have seen that he was not in endurance and physical strength what he used to be. But he never complained ; I think he was not conscious himself how much less competent he was to bear a long strain." So he toiled on as before.

The unusual heat of the summer, and the

dreaded advent of the cholera, had compelled them to give up their purpose of remaining in the city, and they had for two months taken a khan outside the walls. His last sermons as he went in to meet his people, were, "The Master has come and calleth for thee," and "Except ye repent ye shall all likewise perish." How fitting to be his last! On Monday he went into the city as usual, besides customary duties, spending some time over one stricken with cholera. Tuesday morning, after a somewhat restless night, he rose as usual, and proposed a mission excursion to Cutterbul, but was persuaded to remain at home and rest. Anxious affection had not been too watchful. Soon the premonitory symptoms of cholera appeared. But there was nothing peculiarly alarming, and as he had been held back from over exertion, and been very careful in diet, all were full of hope. At the first whisper of illness the Christians gathered to aid, and the faithful Shemmas, without Mrs. W.'s knowledge, telegraphed to Mr. Williams. He grew gradually worse through Tuesday night; Wednesday he was most of the time in a stupor.

Every remedy was most assiduously employed. The native Christians, in the words of Mr. Williams, "struggling with death to the very jaws of the grave, to save their beloved Bodvilli from the greedy devourer, and for an hour, from ten to eleven Wednesday night, thought they had succeeded. One glad cry of triumph went out, 'God has given us back our beloved Bodvilli!'" It was then that he opened his eyes, smiled as he saw his devoted, beloved wife, whispered "darling," and as she leaned over him gave her the last kiss, and then sunk gradually to the grave. All stimulants and remedies were unavailing. Shemmas sat down by the dying bed, his tears flowing, his frame quivering with agony, and groaning "O Lord!" But who can tell the anguish of that widow, as she looked upon her two fatherless boys, old enough to know something of their loss, and the little girl, whose unconscious prattle was like a knell upon the heart. Mr. Williams, starting from Mardin at one o'clock, p. m., on Wednesday, and riding all night, reached Diarbekir after sunrise, to find that six hours before, at half-past one, Thursday, Sept. 13, 1866, he had gone "to be with Christ."

Diarbekir was filled with mourning. Not Protestants alone, Moslems and Armenians all were stricken. Such a funeral, as of one who was a father to all, was never witnessed there before. The native pastor, Tomas, conducted it most appropriately and tenderly, praying not only for the stricken there, but for those in this land who would so feel the loss.

How true the words of Mr. Williams: "He fell where the standard-bearer wishes to fall, at his post, doing manfully, earnestly, even beyond his strength, the work given him to do."

Rev. Mr. Williams thus writes:—

"DIARBEKIR, Sept. 13, 1866.

"Dear Dr. Clark, Cor. Sec. A. B. C. F. M.: Brother Walker is dead! And so I commence my correspondence with you. It may continue years, but I shall hardly ever again make your heart so sad."

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"Of the character and the excellences of this dearly beloved brother, *you* do not need that I should say anything, for you have known him even longer than I, and I dare not trust myself to begin on such a theme.

"It will be but a little while, and there will be nothing to be reinforced in the mission to Eastern Turkey, covering the whole region from the Black Sea to the Persian Gulf. But the Lord reigns, and understands his own councils. We will trust in him."

Dr. Clark thus wrote:—

MISSIONARY HOUSE, BOSTON, Oct. 24, 1866.

"To the Home Circle: Ere this reaches you, you will have heard the heavy tidings that make all hearts sad at the Missionary House, and thousands of mourners in all parts of the land. I am hardly able to write yet; the burden on my heart is too heavy. I loved him as my own brother. No friend on earth more. It is now a precious memory to me that it was my privilege to welcome him to my house in Schenectady, and keep him there with his wife and child, some ten or twelve days, and send him on his way *rested*, after his missionary tour through the West.

"I send herewith a most desirable testimonial to the life and character of your son and brother, as a missionary of the cross. What a change in the hearts of the signers of this address to the Board in honor of their missionary



teacher and father in the gospel, since thirteen years ago, when he and his wife were hooted and stoned in the streets of Diarbekir. What a work for Christ! I know I cannot measure your sorrow for the loss of one so warm-hearted, so true to God and his fellow men. Can I measure your joy that you have had a son and brother so devoted as a follower and promoter of the cause of Christ?

“The River Tigris has witnessed great events; mighty empires were on its banks in ages past. What are they all now? But the name of Augustus Walker is inlaid in the foundations of a Christian civilization on that same historic stream, in the very site of the proudest despotisms of the ancient world, and his work will not pass away.”

Extracts from a letter to the American Board by Christians in Diarbekir, Sept. 19, 1866:—

“Mr. Walker’s removal from us is a very heavy blow from God, because, as a father, he cared for us all, from the least to the greatest. He had a tender heart. He sympathized with us in everything. Our pen is not able to make known the depth of the anguish of our hearts. O how can we describe his funeral! All the way to the grave, which it took us an hour to reach, in that great concourse not an eye was seen, whether of man, woman, or child, that was not filled with bitter tears, and not one face was seen that did not reveal a great and deep sorrow. Yet it was our blessed Father who did this, in his infinite wisdom, and for some good end. Blessed be his holy will!”

“Can you be indifferent to our condition? We cannot entertain such a thought, since by your beloved and faithful missionaries, your generous contributions, and your earnest prayers, you have labored for this place. By the divine blessing you have carried the work forward thus far,—how can you abandon it? We cannot believe that you will abandon it.”

From a Classmate, to the family:—

“NOVEMBER 2, 1866.

“Your loss is our common loss. You have lost a dear brother, I have lost a noble friend, the church has lost a faithful laborer,—he has lost nothing, but gained all, the face of Christ and his everlasting crown.

“He has done a great work, and done it

well. Life is not measured by years but by deeds. And compared with some of ours, his years have been a hundred.

“When he was in this country last, I could not help feeling small and utterly mean in his presence, as I compared my work with his; his labors and successes so great, mine, *nothing*. Even so great is the difference between one man’s faith and love and another’s. Self-sacrificing love is almost or quite omnipotent.

“Let his example and death stimulate us to greater zeal and fidelity in the cause of the blessed Master.”

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Rev. LUTHER SHELTON, D. D., died in Easton, Mass., September 16, 1866. He was born in Rupert, Vt., February 18, 1786, a son of David and Sarah (Harmon) Sheldon, and was graduated at Middlebury in 1808. He studied theology with Rev. Holland Weeks, of Pittsford, and received license from the Rutland Association at Sudbury, May 30, 1810. On the first Sabbath in June he preached in Rupert, on the second in Suffield, Ct., the early home of his parents, and on the third in Easton, where he remained thenceforth as long as he lived. He was ordained as pastor October 24, 1810. Rev. Holland Weeks preached the sermon. In that pastorate he continued till May, 1855, when, having attained the age of seventy years, he resigned the charge. During the whole term he had lived in the same house. He celebrated the fiftieth anniversary of his residence in Easton, July 14, 1860, by a gathering of his children and grandchildren, and two or three hundred friends. On that occasion he said that he had preached about six thousand written sermons, solemnized four hundred marriages, and declined eight calls to larger salaries than he received at Easton. The degree of D. D. was conferred upon him by Middlebury College in 1851.

P. H. W.

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Rev. CHARLES F. ABBOTT was born in Lemington, Vt., November 27, 1831, and died at Bristol, N. H., September 20, 1866. His parents were Walter S. and Betsy G. (Ladd) Abbott. His mother was an earnest Christian; and from his earliest years he was seriously inclined, although he did not cherish a Chris-

tian hope till he was eighteen or nineteen years of age. He spent his minority at home, laboring upon his father's farm. He fitted for college at Chester, Vt., where he united with the church; graduated at Middlebury College in 1854, and at Andover Theological Seminary in 1861. He was licensed by the Woburn (Mass.) Association. He consecrated himself to the service of Christ in the foreign missionary field. The A. B. C. F. M. accepted him, and assigned him to the work in Persia. The war, however, interfered with his going abroad at this time, and he was ordained as an evangelist at Bristol, N. H., Jan. 2, 1862, where he had been preaching most of the time since April, 1861. The sermon was preached by Rev. C. W. Wallace, D. D., of Manchester. The ordaining prayer was by Rev. A. P. Tenney, of W. Concord. The war continuing, he was discharged from his obligations to the Board in 1863, and employed as stated supply of the church at Bristol for four years. His constant application to study, writing for the most part two sermons a week, with earnest labors for his people, together with his "efforts to meet his expenses," were even now wearing away his strength. The summer of 1864 he spent in the pursuit of health at Saratoga, but was again at his work during the autumn and winter. The summer of 1865 found him again prostrate, and at different health retreats, struggling against disease. From October till May he was again in the pulpit and among his people, often preaching when scarcely able to go into the pulpit. His voice now failed him, and he resigned his charge. He preached, however, on the second Sabbath in July, and administered the sacrament of the supper, receiving four persons to the church. For three years he was afflicted with a scrofulous abscess, and the last months of his life were months of much suffering. He could swallow no food except liquids, and those with difficulty. He died of laryngitis.

Mr. Abbott was universally beloved; frank, generous, and noble; a consistent Christian; much disciplined in the school of sorrow, but cheerful; anxious to live, that he might finish his work, but cheered by the thought of rest. He had longed to have that mother, whose prayers in his behalf had been so unremitting, hear the gospel from his lips; but

she died on the very day of his college graduation. His last sermon was upon the words, "There remaineth therefore a rest to the people of God."

The Hopkinton Association adopted appreciative and tender resolutions on the occasion of his decease.

Mr. Abbott was married, in Bristol, Sept. 6, 1863, to Miss Hattie M. Cavis.

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Rev. JONATHAN LEE died in Salisbury, Ct., in October, 1866.

He was born in Salisbury, July 19, 1786, a son of Milo and Ruth (Camp) Lee, and a grandson of Rev. Jonathan Lee, the first pastor of the Congregational Church in Salisbury. He fitted for college with Rev. Ammi R. Robbins, of Norfolk, and was graduated at Yale in 1809, and at Andover in 1812. He was licensed, April 15, 1812, by the Haverhill Association at Salem, N. H., and was ordained June 28, 1815, pastor of the Congregational Church in Otis, Mass. His uncle, Rev. Chauncey Lee, D. D., of Colebrook, Ct., preached the sermon. At his own request, he was dismissed June 28, 1831. He was installed in Weybridge, Vt., July 4, 1834, Rev. Joshua Bates, D. D., preaching the sermon; and was dismissed May 25, 1837. In 1838 he returned to Salisbury, where he taught for a few years, and continued to reside during the rest of his life. He did not again take charge of a parish.

He married, November 5, 1817, Harriet Dewey Danforth, of Pittsfield, Ms. She died November 14, 1826; and he married, November 25, 1827, Mary Strong, of Salisbury, Ct.

His publications were two sermons preached at Otis, and a pamphlet relating to his dismissal from Weybridge.

P. H. W.

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Rev. ALVAN DUNCAN FRENCH died in Denmark, Iowa, October 25, 1866, aged fifty-two years and nine days.

He was born in Dummerston, Vt., October 16, 1814, a son of Ephraim and Priscilla (Duncan) French, and was nearly self-educated, though he spent several terms at Brattleboro Academy, and during a part of the year 1836, was a student in the Teachers' Seminary at Andover, Mass. In the fall of 1837 he went to Bordentown, N. J., where he

opened a select school, and conducted it very successfully for nearly four years. He then took charge of a similar school in Jackson, Miss., where he continued a year and a half. While a teacher, he pursued classical and theological studies, and in June, 1842, he was licensed to preach the gospel, by the Susquehanna River (Pa.) Association. From that date till April, 1843, he was acting pastor of the Congregational churches in Jackson and New Milford, Pa., and in connection with his labors, an interesting work of grace occurred in New Milford. Then receiving a call to Center Lisle, N. Y., he commenced preaching there, April 1, 1843, and was ordained pastor, June 4, 1844. Rev. Nathaniel Pinney preached the sermon. During his ministry at Center Lisle, a new house of worship was built, and several revivals took place. At his own request he was dismissed, December 1, 1855, to go West in the service of the American Home Missionary Society. He commenced preaching in Eddyville, Iowa, early in January, 1856, and was installed as pastor, October 8, 1858. Rev. Ozro French preached the sermon. During his ministry at Eddyville, two revivals took place, one of them of remarkable interest, in the winter of 1859-60. In 1862 he discontinued preaching at Eddyville, and in 1864 retired to a farm, hoping to regain his health and support his family, but his limited means and enfeebled strength proved unequal to the task.

He married, September 25, 1837, Caroline A. Clark, a native of Dummerston.

P. H. W.

Rev. WARREN BIGELOW died of consumption, in Mazeppa, Minn., October 31, 1866, aged thirty-four years, four months, and two days.

He was born in Chester, Vt., June 29, 1822, became hopefully pious at the age of twelve, fitted for college at Black River Academy in Ludlow, and was graduated at Middlebury in 1851. He then entered Andover Theological Seminary, where he was graduated in 1854. Having decided to go West as a home missionary, he was ordained to the ministry at Chester, November 14, 1854. In the following December he commenced preaching at Black River Falls, Wis., where he remained

eight years, and secured the respect and confidence of all who came under his ministry. He then removed to Minnesota, where he finished his course with joy. P. H. W.

Rev. SELAH ROOT ARMS died in Windham, Vt., of congestion of the lungs, after a sickness of only five days, Nov. 9, 1866. He was born in Deerfield, Mass., Feb. 21, 1789, a son of Phinehas and Lydia (Root) Arms. In common with all in the United States who bear the name of Arms, he is supposed to have descended from William Arms, who came in youth from the Island of Jersey, settled in Hatfield, Mass., and in 1676 married Joanna Hawks. His father removed, in 1796, to Wilmington, Vt. He united with the church (of which his father was deacon) at the age of sixteen. He began to fit for college with Rev. William B. Stow, of Wilmington, completed his preparatory studies at Williams-town (Mass.) Academy, and entered Williams College, where he was graduated in 1818. He immediately entered Andover Theological Seminary, and was there graduated in 1821, having been licensed in April of that year by the Presbytery of Londonderry, N. H.

For two years after leaving the Seminary, he was in the service of the Vermont Juvenile (afterward Domestic) Missionary Society, chiefly in Windham and Cavendish, preaching alternately at the two places during the milder part of the year, and wholly at Cavendish in the winter. In December, 1823, he was employed by the churches in Grafton and Windham to preach to them on alternate Sabbaths, and this arrangement continued for eight years. He was ordained pastor of the two churches, at Grafton, in January, 1825. Rev. Charles Walker preached the sermon. During his pastorate of the two charges, he lived principally at Grafton. In November, 1831, he relinquished the charge of the Grafton church, removed to Windham, and had that as his only charge till June, 1834, when he resigned his pastorate, and removed to Livingstonville, N. Y., where he supplied for a year and a half. Then being invited again to Windham, he returned there in January, 1836, and was installed October 12, 1837. Rev. Uzziah C. Burnap, of Chester, preached the sermon.



About the first of January, 1849, he was again dismissed, and removed to Springfield, Vt., hoping to find the climate more congenial for himself and wife. He carried on a farm; preaching, however, as stated or occasional supply, in various adjacent places in Vermont and New Hampshire, down to the very Sabbath before his death. He had been engaged to supply the pulpit in Windham a few months during the absence of the pastor; and the week before the first Sabbath in November, he visited on foot every family in the parish. On that Sabbath he preached twice, administered the Lord's Supper, and presided at the monthly concert in the evening, remarking in the course of the day that he had not felt better for years. The same evening he was attacked with the disease which terminated his life on the following Friday.

He married, February 28, 1825, Eliza Ames, of Chelmsford, Mass., by whom he had William James, born February 7, 1826; Maria Phebe, born August 7, 1827; Eliza, born Dec. 28, 1828; George, born Dec. 12, 1829; Fanny, born January 14, 1832; Emily, born November 13, 1833, died September 29, 1834; Emily Maxwell, born May 12, 1835; Nathan Peabody, born July 2, 1837, died October 13, 1850; Ebenezer Burgess, born March 13, 1839, enlisted in the Third Vermont Regiment, and died in the service, October 28, 1862; Henry Martyn, born August 17, 1840; Ellen Anclia, born April 7, 1842. Mrs. Arms died December 22, 1861.

P. H. W.

Says another: Mr. Arms finished his labors among the same people with whom he had commenced them forty-five years before, and had around him, in his last hours, those who had received from him the gospel in their infancy. His last sermon was on 1 John ii. 1: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

He was a well-read theologian of the old school. He knew how to speculate, and was no mean antagonist in metaphysics; but as a minister, he simply inquired what the Bible gave him to preach. As a preacher, he would not be regarded as eloquent, but he was earnest and impressive, always instructive. He was a kind and faithful pastor. He sought the improvement of his people in every respect.

He was familiar with the theological questions that have troubled or comforted the church, but he was not dogmatic. He was an honest man,—a hospitable man. His friends will never forget how he, with his not less hospitable wife, used to meet them at the gate. He was such a minister as every rural parish needs; of a well cultivated mind and a heart warm with the love of Christ, and in full sympathy with his parish, and intended to improve it and all that lived in it. His ministerial life was mostly spent high upon the Green Mountains, where the summers were short and the winters long, and his name rarely appeared in connection with public movements. Yet his influence is felt for good in all parts of our land. Many a church at the West, and in the large towns and cities of New England, has been strengthened by the fruit of his labors in his quiet parish.

A. S.

Rev. NATHAN DOUGLAS died in Bangor, Me., December 16, 1866, aged 79 years, 10 months, and 16 days.

He was born in New London, Ct., January 30, 1787, a son of Ebenezer and Abigail (Bailey) Douglas. After attaining the age of twenty-one, he fitted for college with Rev. Samuel Wood, D. D., of Boscawen, N. H., and was graduated at Middlebury in 1813. He studied theology two years at Andover, and a year with Rev. Edward Payson, D. D., of Portland, Me., and was ordained pastor at Alfred, November 6, 1816. Mr. Payson preached the sermon, from Mark 6: 30, 31. He was dismissed July 31, 1817, and then labored in Maine as a missionary at large till January, 1829, when he took up his residence in St. Albans. There he gathered a church of fourteen members, over which he was installed June 12, 1838. The installation services took place in a barn. Rev. Josiah Peet, of Norridgewock, preached the sermon. He was dismissed February 24, 1846, and did not again settle as pastor, though he continued for many years to preach as opportunity offered.

He married, May 15, 1817, Betsey Benham, a native of New Haven, Ct.

P. H. W.

Died in Lodi, Michigan, January 3, 1867, Mrs. JENNIE WHITING CALDWELL, wife of Rev. Wm. E. Caldwell, aged thirty-two.

Mrs. Caldwell was born in Holliston, Mass., Oct. 6, 1834, and was the daughter of N. P. and O. C. Whiting. She was converted to Christ at the age of sixteen, and united with the Congregational Church in Holliston, then and now under the pastoral care of Rev. J. T. Tucker. Mrs. C. was married June 22, 1855, and subsequently resided at DeWitt, N. Y., Wellfleet, Mass., and Lodi, Mich. Her influence as pastor's wife in all these fields was most precious, — everywhere greatly beloved as the amiable, earnest, conscientious, loving, and devoted Christian woman. Though her husband had but recently located in Lodi, the people of his new charge had already come highly to prize and warmly to love Mrs. C. She leaves three children, at an age when a mother is invaluable. But God will provide for them, and so Mrs. C. felt, as she became assured that her departure was at hand. She committed these treasures with all joy to Him whose love is stronger than even a mother's. Her last illness was exceedingly painful, but no murmuring word escaped her lips, or indication of dissatisfaction with the divine ways clouded her trusting and joyful face. "Blessed are the dead who die in the Lord."

M. W. F.

Deacon WILLIAM PRATT died in Quincy, Mass., Feb. 18, 1867, aged fifty-five years. He was born in Quincy, the youngest son of James and Sarah Pratt; became a Christian early in life, and a communicant of Christ Church (Episcopal) in his native town. When about twenty years of age, he with others engaged in forming a new religious society, which should represent not only orthodox doctrine, but an enlightened sentiment on the subject of anti-slavery and temperance. No little opposition was encountered. The public feeling set strongly against them, and efforts were made to break up their religious gatherings. Dr. Lyman Beecher preached the first discourse of a series which preceded the organization of the church, and other prominent clergymen followed. God's presence was felt in the meetings. Although there were hootings and howlings, burning

of tar-barrels, and cries of "Fire!" the people of God maintained their worship, first in the Town Hall, and when refused that privilege, afterwards in a room once used as a feather store, from which circumstance the enemies of orthodoxy called them "feather-dox."

The church in Hancock Street was organized Aug. 16, 1832, and William Pratt was chosen the first deacon, which office he held for about twenty years. For nearly the same length of time was he superintendent of the Sabbath School. He also did good service as a leader of song in the worship of God; was an active Christian in the out-door parochial work of the church; stood a fearless advocate of the reforms of the day, and was deeply interested in the success of missionary enterprise at home and abroad. He was a help to the pastor in many ways, and this without the appearance of officiousness. He was on the look-out for new comers, and was wont to visit the stranger, the sick, and the invalid. His familiarity with biblical truth, and his affluence of language and fervency in prayer, made him a welcome visitor. From the hours of daily toil he secured leisure for constant reading, and thus kept his piety fresh and his zeal intelligent. Strong social affections bound him to the home circle, from which he rarely was absent. Ten months before his decease, his beloved companion passed away from earth. They were lovely in their lives, and in their deaths they were not divided. After the death of his wife Dea. P. seemed steadily to fail in health, though he was at times comparatively comfortable. An acute attack of peritonitis seized him February 16, and after two days' sufferings he calmly fell asleep in Jesus, and entered upon the enjoyment of that life to which he had long been looking, and for which he had been diligently preparing.

Rev. DAVID HOLMAN, formerly pastor of the First Congregational Church, in Douglas, Mass., died in that place, Nov. 16, 1866, in the eighty-ninth year of his age.

He was born in Sutton, — in that part of the town which now constitutes Millbury, — on the 13th of Dec., 1777. His family were of Welsh descent, the father of his great-

grandfather having emigrated from Wales in the latter part of the seventeenth century. His parents were pious, and from them he received good religious instruction; but his early advantages for mental improvement were very limited. He labored on his father's farm until he was twenty-one years of age, when, by the advice of friends, he was led to seek a liberal education; but he was obliged to rely mainly upon his own resources. He became hopefully the subject of divine grace while fitting for college. He entered the Sophomore Class in Brown University in 1800, and was graduated at that institution in 1803. After his graduation, he taught for a time in an academy in Cumberland, R. I., and afterwards had charge, for six months, of the Grammar School, in Worcester, Mass. He studied theology with his brother, the late Rev. Nathan Holman, of Attleboro', and Rev. Dr. Emmons, of Franklin. He commenced his labors in Douglas in the autumn of 1807, and was ordained on the 19th of Oct., 1808, his brother preaching the sermon, Rev. Mr. Mills, of Sutton, offering the ordaining prayer, and Rev. Dr. Emmons giving the charge. He continued pastor of the church until the 17th of August, 1812, when, on account of impaired health, and the inability of the society to raise his support, he was dismissed. For a few years he supplied destitute neighboring parishes as he had opportunity. In 1818 he accepted an invitation from his people to resume his labors among them, and continued to perform the duties of a pastor for five years, though he was never re-installed. Several revivals of religion were enjoyed during his ministry, as the results of which more than two hundred were added to the church by profession.

He was distinguished for correctness and propriety of conduct in all the relations of life. He was a man of the strictest integrity and uprightness. As a citizen he was universally respected. Three times was he chosen to represent the town in the State legislature. For forty-two years he held the office of Postmaster, having received his commission under the administration of Monroe. He took a deep interest in the education of the young, and was chairman of the school committee of Douglas more than thirty years. For fifty

consecutive years he was called upon to open the annual town meeting with prayer, and never did he fail to respond to this call, until the March meeting preceding his death, when he was compelled, by the infirmities of age, to decline.

As a theologian, his views were clear and discriminating. It was never difficult for him to state what he believed, or to give a scriptural reason for his belief. As a preacher, though he was not eloquent, in the common acceptation of the word, he was impressive. He spoke as one that had a deep conviction of the truth and importance of what he was uttering, and that desired to be instrumental in saving souls. As a pastor, he was faithful, kind, and sympathizing, ever ready to visit the sick and minister consolation to the afflicted. His character as a Christian was marked by uniformity and consistency, rather than by the prominence of any one feature. He was not accustomed to speak much of his religious feelings, but his whole life showed that he was acting from religious principle. He died as he had lived, with an unshaken attachment to the truths connected with the cross of Christ. "Take these away," said he, a few days before his departure, "and there is no solid ground to rest upon. These truths are precious, more precious than silver or gold."

Mr. Holman married, August 14, 1810, Clarissa Packard, daughter of Rev. Winslow and Abigail (Moore) Packard, of Wilmington, Vt.<sup>1</sup> She died Nov. 14, 1823. They had six children, five of whom reached maturity, but only one is now living. In 1824 he married Lois Adams, daughter of Lieut. Abner Adams, of Northbridge. She died September 9, 1831. His third wife, who survived him, to whom he was married April 29, 1834, was Sarah Cannon, daughter of Cornelius Cannon, of Greenwich, and sister of the late Rev. Josiah Cannon, of Gill.

L. F. C.

<sup>1</sup> Mrs. Packard was a sister of Rev. Dr. Moore, first President of Amherst College. Her husband died soon after the commencement of his ministry in Wilmington, leaving two children. She afterwards married Rev. Edmund Mills, of Sutton, Mass. Mr. Mills died in 1825. In 1831 she was married to Rev. Dr. Emmons, of Franklin. She survived him several years. She died October 24, 1853, at a very advanced age.



## Books of Interest to Congregationalists.

No new work on our polity has met our notice since the issue of the last *Quarterly*. We are inclined to believe that Dr. Dexter's book supplies all needs, and that it is circulating widely.

— Tyler's "American Ecclesiastical Law,"<sup>1</sup> though more ambitious than Buck's "Massachusetts Ecclesiastical Law," and with some additional information, does not seem likely to supersede that treatise in our denomination.

— Of denominational interest, we find Rev. S. G. Buckingham's "Memorial of the Pilgrim Fathers."<sup>2</sup> While not attempting, of course, new explorations into history, it shows a thoughtful and original treatment of the theme. It is an excellent book to enlighten any person on the grand results of the Puritan work; and though printed for distribution in the pastor's own flock, would be found profitable for a far wider use.

— The Twenty-fifth Anniversary of the Winnisimmet Church, Chelsea, Mass., was made the occasion of a fitting discourse by Rev. I. P. Langworthy, its first pastor.<sup>3</sup> The pamphlet is full of historical matter, exhaustive, and with nothing which could be omitted. The Biographical Notes are an essential part of a proper church history. We (A. H. Q.) congratulate the church on having so good a historian.

— The young church at Beechwood, in Cobasset, Mass., has had a historical sketch<sup>4</sup> preserved, with the sermon of Rev. James H. Means, of Dorchester, and other services at the dedication of its house; all very well done.

— Although late, yet Rev. Mason Noble's Centennial Discourse,<sup>5</sup> at Williamstown, Mass., ought to be noticed. It is a historical publication of much local value, greatly increased by an appendix furnished by Hon. Joseph White, Secretary of the Massachusetts Board of Education. A Massachusetts town memorial is, of course, nothing without the Congregational church history.

— Middlesex Union Conference (Mass.) of Congregational Churches<sup>6</sup> has the admirable habit of printing its proceedings, with abstracts of essays, discussions, etc., special reports from each church, and table of contributions. So has also the Franklin County (Mass.) Conference.<sup>7</sup>

— The Conference of Churches in Barnstable County, Mass., has issued a revised edition of the Manual<sup>8</sup> of 1846; comprising the Constitution of the Conference, and a historical sketch of each of our churches in that County. It is a valuable little work for the purposes of the Conference. The church in West Barnstable claims to be the oldest Congregational church now existing. If the lineal history is made out at one point, as claimed, it is the church organized by Henry Jacob, in London, in 1616, whose successor was John Lothrop, in 1625, who came to New England in 1634, with thirty-four members of the church, settled first in Scituate, and removed—the church as a body—to Barnstable. Whether the claim is proved, we have not investigated.

— We are glad to see that the "Congregational Record"<sup>9</sup> continues its series of

<sup>1</sup> Albany, N. Y.: William Gould. 1866. 8vo. pp. 539.

<sup>2</sup> A Memorial of the Pilgrim Fathers. By S. G. Buckingham, Pastor of the South Church, Springfield, Mass. Springfield: Samuel Bowles & Co., Printers. 1867. 8vo. pp. 52.

<sup>3</sup> A Historical Discourse, delivered at Chelsea, Mass., Sept. 20, 1866, at the Twenty-fifth Anniversary of the Winnisimmet Congregational Church, by Rev. Isaac P. Langworthy, first pastor. Chelsea. 1866. 8vo. pp. 47.

<sup>4</sup> Historical Sketch of Beechwood Church, together with the Services of Dedication, Jan. 15, 1867. [Rev. E. P. Thwing.] Boston: Alfred Mudge & Son. 1867. 12mo. pp. 20.

<sup>5</sup> Centennial Discourse, delivered in Williamstown, Mass., Nov. 19, 1865, by [Rev.] Mason Noble, North Adams, Mass. 1865. 8vo. pp. 60.

<sup>6</sup> Minutes of the Middlesex Union Conference of Churches. 1866. 8vo. pp. 24.

<sup>7</sup> Minutes of the Conference of Churches and Benevolent Associations of Franklin County. 1866. 8vo. pp. 15.

<sup>8</sup> The Barnstable Conference of Evangelical Congregational Churches; comprising the Constitution of the Conference, together with a concise historical sketch of the churches. By a Committee of the Conference [Joseph B. Clark, Henry A. Goodhue, James P. Kimball]. 1866. 12mo. pp. 50.

<sup>9</sup> Congregational Record. Monthly. Topeka, Kan. One dollar a year.

histories of the Kansas Congregational churches. They will be invaluable in time to come. A few additional Eastern subscribers would doubtless be acceptable, and would get the worth of their money. We subscribe for it, for preservation.

— "The Dartmouth"<sup>1</sup> is a new periodical which begun in January. The three numbers already issued promise exceedingly well for the future. Not a few Dartmouth graduates will remember the *old* "Dartmouth," which came to an end in 1844, with its fifth volume. The *new* "Dartmouth" seems likely to improve on the old. We notice it particularly because its full memoranda of graduates, noting current biographical history, include a large number of Congregational ministers, and make the work of much biographical value to our denomination.

— Our brother on the confines of Congregationalism, Rev. T. E. Bliss, of Memphis, has given an Address before the State Teachers' Association, and members of the Legislature of Tennessee, in the hall of the House of Representatives at Nashville, on "Popular Education indispensable to the Life of a Republic."<sup>2</sup> The last time we saw that marble edifice, its spacious grounds were cut up for artillery, and the guns were very well posted in every direction. When the ideas of this wise, earnest, and strong address get well inside the capitol, they need have no fear of recalling guns from the arsenals. Congregationalism has an unwearied worker for his country and the church at Memphis, in the pulpit and the daily press.

— Rev. Dr. Ray Palmer's Letters<sup>3</sup> to Professor Phelps, now collected in a pamphlet, bearing on the work of the Congregational Union, are good, of course. We suppose every church will be supplied.

— The Memoir of the late Governor Briggs<sup>4</sup> is a noble book to put into the hands

of a young man. George N. Briggs, whether as citizen, member of congress, governor, judge, or Christian, was a true Puritan. He was, in the highest sense, a successful man. A good biography records the qualities which made him such, and an example worthy of imitation.

— The Life of William Atchison,<sup>5</sup> late Missionary to China, is a valuable contribution to our knowledge of China, as well as of the mission work there. It is also an interesting memoir of one who was a member of a Congregational church, educated at Yale Divinity School, and ordained by a Congregational Council. Though published by the Presbyterian Publication Committee, the book belongs to our history. It is very readable. When shall we have an organization that will add such books to our own literature?

— We do not feel qualified to express a strong opinion on "Ecce Deus." It is doctrinally sound and thoughtful and well written enough. But we do not see that the notes impair the value of "Ecce Homo," nor that this book supersedes the certainty that the author of "Ecce Homo" will give a second work to the public. We prefer to wait.

— "England Two Hundred Years Ago"<sup>6</sup> weaves the saintly character of Joseph Alleine into scenes slightly fictitious in shape, but true in substance, to exhibit the Nonconformist trials of the time of Charles II. The author has succeeded in presenting a vivid view. This book, while interesting to adult readers, is specially valuable for Sunday Schools, to meet the need of a higher tone in their libraries than is met by the wisby-washy "Tims," and all their debilitating progeny.

— "Studies in English"<sup>7</sup> is a book

1844 to 1851. By William M. Richards. Boston: Gould and Lincoln. 1866. 12mo. pp. 452.

<sup>5</sup> Five Years in China; or the Factory Boy made a Missionary. The Life and Observations of Rev. William Atchison, late Missionary to China. By Rev. Charles P. Bush, A. M. Philadelphia: Presbyterian Publication Committee. 18mo. pp. 284.

<sup>6</sup> England Two Hundred Years Ago. By E. H. Gillett, author of the "Life and Times of Jesus," etc. Philadelphia: Presbyterian Publication Committee. 18mo. pp. 363.

<sup>7</sup> Studies in English; or, Glimpses of the Purer Life of our Language. By M. Schele De Vere, LL. D., Prof. Modern Languages in the University of Virginia. New York: Charles Scribner & Co. 1867. 12mo. pp. 365.

<sup>1</sup> The Dartmouth: Published by Students of Dartmouth College, and edited by the Senior Class. Monthly. [Ten Numbers in the year.] \$2.00 per annum.

<sup>2</sup> Popular Education indispensable to the Life of a Republic. An Address, etc. By Rev. T. E. Bliss, of Memphis. Memphis, Tenn. 1867. 8vo. pp. 11.

<sup>3</sup> Our Country must be Saved. The Voice of God to the American Congregational Churches. Five Letters to the Rev. Austin Phelps. By Ray Palmer, D. D., Cor. Sec. Am. Cong. Union. New York. 1867. 8vo. pp. 32.

<sup>4</sup> Great in Goodness; a Memoir of George N. Briggs, Governor of the Commonwealth of Massachusetts from

entirely beyond our judgment in a scientific point of view. But a few chapters have proved remarkably pleasant reading, on classes of words in our language. The origin of a great number of words is given, and careful investigation into the several parts of speech points out a method of study on a historic basis. Good indices complete the volume.

— Everything pertaining to Him of whom the prophets spoke, and who came, in the fulness of time, to atone for a sinful race, is of deep interest. The time and locality of His birth, His favorite resorts, the places where He met His friends and enemies, where He taught and slept and prayed, have attractions to the true believer found in no other localities under the heavens. Dr. March pictures<sup>1</sup> the scenery, and sets forth the events of our Lord's history in His relations to Bethlehem, Nazareth, Capernaum, Bethsaida, Tabor, Jericho, Bethany, and Jerusalem, in language so fitting, and with illustrations so apposite, that the reader is borne along without effort, and with profit and interest. The engravings are abundant and good, the printing and binding excellent. A valuable book.

— Business or merely literary men seldom attempt theological or expository writing. It is quite refreshing to read the bold adventures of such authors when they do launch out upon the perturbed waters. This writer of the life of Jesus<sup>2</sup> will find readers in abundance, whatever his theme. We confess to a deep interest in this his last book, so finely executed by his publishers. The author says: "Some years since, to acquire a more connected view of the life of Christ than can be gained by a separate reading of the four Evangelists, the writer made, for his private perusal, a monotonous perusal of the four Gospels, arranging them so as to relate the same event only once, but to include all the teachings, and all the historical circumstances in one narrative." A few notes are added, in the main, just and very helpful. His definition of a "miracle," and

views of the "Temptation," are not those commonly received. But the text, as a connected narrative of the life and sayings of Jesus, has a wonderful charm about it, and cannot fail to be useful.

— We are looking into and reading the last two volumes—II. and III.—of Prof. Schaff's History of the Christian Church,<sup>3</sup> A. D., 311–600. We have not been favored with the History of the Apostolic Church, and the first volume of the History of the Christian Church, by the same author, A. D. 1–311, but if they answer to these we have in hand, as it is to be presumed they do, then the student of church history has in these four large, well-printed books, the most thorough, compact, best arranged, and readable Ecclesiastical History of the period named, that it has fallen to our lot to examine. The contents of the second volume are divided into chapters, as follows, viz., "Downfall of Heathenism and Victory of Christianity in the Roman Empire; The Literary Triumph of Christianity over Greek and Roman Heathenism; Alliance of Church and State, and its Influence on Public Morals and Religion; Monasticism; The Hierarchy and Polity of the Church; Church Discipline and Schisms; Public Worship and Religious Customs and Ceremonies;" and these chapters are subdivided into 101 sections. The third volume has a chapter on Christian Art; Theology; Development of the Ecumenical Orthodoxy; Church Fathers, and Theological Literature. This last chapter is divided into two parts: first, Greek Fathers; second, Latin Fathers. To each of the chapters, and to some of the sections, is prefixed a complete systematic list of authorities for their contents, and the index to the whole is full and satisfactory. In this elaborate and instructive work, the student and the general reader will find their wants met. The writer is master of "the situation," and adds to his varied knowledge a lively imagination, a high sense of his great theme, and a sound judgment in determining just what to say and what not to say. We commend this work to our readers as eminently worth their possession. High prices and small salaries seem to put it beyond the reach of many who need it most. We are

<sup>1</sup> Walks and Homes of Jesus. By the Rev. Daniel March, D. D. Philadelphia: Presbyterian Publication Committee, 1334 Chestnut Street. New York: A. D. F. Randolph, 770 Broadway. pp. 339. \$2.50.

<sup>2</sup> The Life of Jesus, according to his original Biographers. With Notes. By Edmund Kirke, author of "Among the Pines," "Patriot Boys and Prison Pictures," etc. Boston: Lee & Shepard. 1867. pp. 297. Price \$1.50.

<sup>3</sup> History of the Christian Church. By Philip Schaff, D. D. Vols. II. and III. From Constantine the Great to Gregory the Great, A. D. 311–600. New York: Charles Scribner & Co., No. 654 Broadway. 1867. pp. 1037. \$3.75 a volume.



happy to say that Messrs. Nichols & Noyes, of this city (see 4th page cover), will make a liberal discount to ministers.

— We have from the American Tract Society:—

Steps in the Upward Way: The Story of Fanny Bell. 279 pp.

The Blue-Book Stories. 203 pp.

Gay Cottage. 144 pp.

Back-Bone; photographed from "The Scalpel," by Edward H. Dixon, M. D. Pub-

lished by Robert M. DeWitt, 13 Frankfort Street, New York.

From Gould & Lincoln:—

Annual of Scientific Discovery; or, Year-Book of Facts in Science and Art, for 1866 and 1867. Exhibiting the most modern discoveries and improvements in Mechanics, Useful Arts, etc., etc. Edited by Samuel Kneeland, A. M., M. D. Gould & Lincoln, Boston. 1867. 12mo. pp. 370.

An invaluable reference book, of its kind.

## Editor's Table.

OUR readers will observe that our office of issue has changed with the change of the rooms of the Congregational Library. We shall, until further notice, be found at 40 Winter Street, Room No. 3. We can still furnish complete sets of the *Quarterly*, and any back numbers, except the Jan. No. for 1864. Nos. 1 and 3 of 1859 are scarce. We will gladly pay seventy-five cents each for the first twenty copies of the Jan. No. for 1864, that reach us in good condition. We keep on hand bound copies—uniform—of our entire set, for exchange with our subscribers for their unbound numbers; and if in good condition the difference is only fifty cents. We very much want and need FIVE HUNDRED more subscribers for the current year!

WE are receiving inquiries from our friends as to our identity, probable continuance, and such like. The change in the name of the "Boston Review" to one so like our own, viz., "Congregational Review," has led some to suppose that this was ours, or ours was "this"; and more have thought we were one in *fact*, not recalling the distinction in name and object; and thus letters, remittances, and communications are sometimes misdirected.

We take this occasion to say, first, that we have no monopoly of the sacred name "Congregational"; and, secondly, that we are "ourselves" still, under the same name, with the same high purpose before us, intending to *deserve* the patronage we need to keep our place in the public esteem, deepening and extending it as God shall give us ability.

WE have so often said that the PHONOGRAPHIC REPORT of the National Congregational Council was a good book and well worth the possession of every Congregationalist, and especially of every Congregational minister, that *our* words are powerless; at least, they fail to bring the desired purchasers. Among the many commendations we have received, we quote but the following: . . . "I am sorry for the ministers and churches who do not buy, and read, and circulate your invaluable volume. It is a vast sin of omission not to own it; and in neglecting to possess it, our ministers and churches know not what they do." . . . We can still give full "remission" to all who feel the "condemnation," on their payment of \$3.00 for the said book here, or \$3.25 by mail.

CONSOLIDATION, or union between affiliated efforts and objects, is engrossing the attention of not a few thoughtful men. A letter before us, this day received, but reiterates what often falls upon our ears, or meets our eyes. The writer says: "It is beginning to look to some of us away from the great centers of publication and benevolent organizations, as if there were quite as many irons in the fire as can be well handled; and I think the day is not very distant when there will be a cry for consolidation, which will make itself heard. It is a close race with us for the necessities of life, and we are therefore compelled many times to say nay, when we would lend a helping hand." It is a subject eminently deserving serious consideration.

## Congregational Quarterly Record.

### CHURCHES FORMED.

- Oct. 27, 1866. In SOUTH ENGLISH, Io., 6 members.  
 Nov. 18. In SAN BERNARDINO, Cal.  
 Dec. 16. In NEW JEFFERSON, Io., 5 members.  
 " 22. In ST. LOUIS, Mo., the Pilgrim Ch., 49 members.  
 " 23. In NO. LAWRENCE, Kan., 7 members  
 " 25. In BRECKENBRIDGE, Mo., 9 members.  
 " 29. In MOLESWORTH, C. W., 11 members.  
 " 31. In ST. CATHARINE, Mo., 12 members.  
 Jan. 3, 1867. In SAN FRANCISCO, Cal., the South Park Congregational Ch., 29 members.  
 At PICTURE ROCKS, Pa., 23 members.  
 " 20. In SYRACUSE, Mo., 6 members.  
 " 23. In FORT LEE, N. J., 10 members.  
 In CORPUS CHRISTI, Texas, 13 members.  
 " " " Freedmans' Ch., 23 members.  
 Feb. 6. In SPRINGFIELD, Ill., 77 members.  
 " 13. In WEST NEWBURY, Vt., 25 members.  
 " 20. In NO. BLANDFORD, Ms., 10 members.  
 " 24. In SAUK CENTER, Minn., 17 members.  
 In CAMBRIDGE, O., 22 members.  
 Mar. 7. In GILBERTVILLE, Ms., 38 members  
 " 14. In TALCOTTVILLE, Ct., 74 members.

### MINISTERS ORDAINED, OR INSTALLED.

- Oct. 10, 1866. Rev. EDWIN E. WEBBER, to the work of the Ministry in Glasgow, Iowa. Sermon and Ordaining Prayer by Rev. John M. Williams, of Fairfield.  
 Nov. 7. Prof. W. M. BROOKS, to the work of the Ministry in Tabor, Io. Sermon by Rev. James B. Chase, of Council Bluffs. Ordaining Prayer by Rev. Oramel W. Cooley, of Glenwood.  
 Dec. Rev. TYLER TIACHER, over the Ch. in Cache Creek, Cal. Sermon and Installing Prayer by Rev. Israel E. Dwinell, of Sacramento.  
 " 18. Mr. ELIHU C. BARNARD, over the Ch. in Jefferson, Ill. Sermon by Rev. Samuel C. Bartlett, D. D., of Chicago Seminary.  
 " 19. Rev. CHARLES VAN NORDEN, over the Ch. in New Orleans, La. Sermon by Rev. Edward N. Kirk, D. D., of Boston, Ms. Installing Prayer by Rev. William T. Eustis, of New Haven, Ct.  
 " 20. Rev. J. E. TWICHELL, over the Ch. in Mansfield, O. Sermon by Rev. Henry D. Moore, of Pittsburg, Pa.  
 " 20. Rev. CHAUNCEY D. HELMER, over the Union Park Ch. in Chicago, Ill. Sermon by Rev. John P. Gulliver, of Chicago. Installing Prayer by Rev. Joseph Haven, D. D., of Chicago Seminary.  
 " 26. Rev. FREDERICK ALVORD, over the Ch. in Darien Depot, Ct. Sermon by Rev. Thomas S. Childs, D. D., of Norwich.  
 " 26. Rev. JOHN PARSONS, over the 1st Ch. in York, Me. Sermon and Installing Prayer by Rev. George M. Adams, of Portsmouth, N. H.  
 " 27. Rev. WILLIAM B. CLARKE, over the Ch. in Litchfield, Ct. Sermon by Rev. George Richards, of Bridgeport. Installing Prayer by Rev. Hiram P. Arms, D. D., of Norwich.  
 Dec. 27. Rev. GEORGE A. RAWSON, over the Ch. in Batavia, Ill. Sermon by Rev. Edward Ebbs, of Aurora.  
 " 31. Mr. JOHN T. WILLS, to the work of the Ministry in San Francisco, Cal. Sermon by Rev. George Moor, of Oakland. Ordaining Prayer by Rev. James H. Warren, of San Francisco.  
 Jan. 2, 1867. Rev. RUFUS CASE, over the Ch. in Jaffrey, N. H. Sermon by Rev. George Dustan, of Peterboro'. Installing Prayer by Rev. Cyrus W. Allen, of East Jaffrey.  
 " 2. Rev. R. B. STRATTON, over the Old South Ch. in Worcester, Ms. Sermon by Rev. Ray Palmer, D. D., of New York. Installing Prayer by Rev. William Phipps, of Paxton.  
 " 2. Mr. GEORGE R. MERRILL, over the Ch. in Henrietta, N. Y. Sermon by Rev. William S. Tyler, D. D., of Amherst College. Ordaining Prayer by Rev. Jeremiah Butler, of Fairport.  
 " 2. Rev. P. MASON BARTLETT, over the Ch. in Windsor Locks, Ct. Sermon by Rev. George H. Gould, of Hartford. Installing Prayer by Rev. Robert G. Vermilye, of Hartford Seminary.  
 " 2. Rev. JOHN H. MORLEY, to the work of the Ministry in Magnolia, Io. Sermon by Rev. Reuben Gaylord, of Omaha City, Neb. Installing Prayer by Rev. John Todd, of Tabor.  
 " 2. Rev. MATTHEW A. GATES, over the Ch. in Peru, Vt. Sermon by Rev. Robert S. Cushman, of Manchester.  
 " 3. Rev. EDWARD L. CLARK, over the North Ch. in New Haven, Ct. Sermon by Rev. Richard S. Storrs, Jr., D. D., of Brooklyn, N. Y. Installing Prayer by Rev. Theodore D. Woolsey, D. D., of Yale College.  
 " 3. Mr. EDGAR V. H. DANNER, over the Ch. in Cuyahoga Falls, O. Sermon by Rev. Henry L. Hitchcock, D. D., of Western Reserve College.  
 " 3. Rev. FRANK HALEY, over the Ch. in Concord, Ms. Sermon by Rev. Jacob M. Manning, of Boston. Installing Prayer by Rev. George N. Anthony, of Marlboro'.  
 " 10. Rev. CHRISTOPHER J. SWITZER, over the Ch. in Provincetown, Ms. Sermon by Rev. Joseph B. Clark, of Yarmouth. Installing Prayer by Rev. Edward W. Noble, of Truro.  
 " 10. Rev. DANIEL S. GREGORY, over the 3d Ch. in New Haven, Ct. Sermon by Rev. William B. Sprague, D. D., of Albany. Installing Prayer by Rev. Leonard Bacon, D. D., of New Haven.  
 " 17. Rev. EDWARD O. BARTLETT, over the Ch. in South Deerfield, Ms. Sermon by Rev. James L. Corning, of Poughkeepsie, N. Y. Installing Prayer by Rev. Robert Crawford, D. D., of Deerfield.  
 " 17. Rev. WILDER SMITH, over the Hanover st. Ch. in Milwaukee, Wis. Sermon by Rev. John P. Gulliver, of Chicago, Ill. Installing Prayer by Rev. Wm. De Loss Love, of Milwaukee.  
 " 23. Rev. P. H. HOLLISTER, over the Ch. in Kenosha, Wis. Sermon by Rev. Wilder Smith, of Milwaukee. Installing Prayer by Rev. John Keep, of Bristol.  
 " 24. Rev. WILLIAM J. TUCKER, over the Franklin st. Ch. in Manchester, N. H. Sermon

- by Rev. Asa D. Smith, D. D., of Dartmouth College. Installing Prayer by Rev. James H. Merrill, of Andover, Ms.
- Jan. 24. Rev. ALEXANDER MCKENZIE, over the 1st Ch. in Cambridge, Ms. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary. Installing Prayer by Rev. Daniel R. Cady, of West Cambridge.
- " 31. Rev. SAMUEL G. WRIGHT, over the Ch. in Dover, Ill.
- Feb. 5. Mr. A. D. ROE, to the work of the Ministry in Afton, Minn.
- " 6. Rev. S. WILLARD SEGER, over the Ch. in Tallmadge, O. Sermon by Rev. Henry M. Storrs, D. D., of Cincinnati. Installing Prayer by Rev. John C. Hart, of Kent.
- " 6. Rev. JAMES R. BOURNE, over the Ch. in Lunenburg, Vt. Sermon by Rev. Ephraim C. Cummings, of St. Johnsbury. Installing Prayer by Rev. James Laird, of Guildhall.
- " 20. Rev. A. P. ATWOOD, over the Union Evang. Ch. in No. Blandford, Ms. Sermon by Rev. Henry M. Parsons, of Springfield. Installing Prayer by Rev. Theodore A. Leste, of Blandford.
- " 20. Rev. ALEXANDER HALL, over the Ch. in Collinsville, Ct. Sermon by Rev. Nathaniel J. Burton, of Hartford. Installing Prayer by Rev. Henry B. Smith, of Burlington.
- " 20. Rev. OLIVER BROWN, over the Ch. in Fox Lake, Wis. Sermon by Rev. John Allison, of Milwaukee. Installing Prayer by Rev. Charles Boynton, of Watertown.
- " 21. Mr. SAMUEL E. LOWRY, over the North Evan. Ch. in Newton, Ms. Sermon by Rev. Henry J. Patrick, of W. Newton. Ordaining Prayer by Rev. Josiah W. Turner, of Waverley.
- " 26. Rev. WARREN W. WINCHESTER, over the Ch. in Bridport, Vt. Sermon by Rev. Harvey D. Kitchel, D. D., of Middlebury College. Installing Prayer by Rev. Samuel W. Cozzens, of Weybridge.
- " 26. Rev. JAMES G. CORDELL, over the Ch. in Schenectady, N. Y. Sermon by Rev. David Dyer, of Albany. Installing Prayer by Rev. Thomas R. Rawson, of Albany.
- " 27. Mr. JAMES E. HALL, over the Ch. in Saundersville, Ms. Sermon by Rev. Merrill Richardson, of Worcester. Ordaining Prayer by Rev. Lewis F. Clark, of Whitesville.
- " 28. Rev. CYRUS PICKETT, over the Ch. in Enfield, Ct. Sermon by Rev. Leonard Bacon, D. D., of New Haven. Installing Prayer by Rev. David H. Thayer, of East Windsor.
- Mar. 6. Mr. JOHN H. MANNING, over the Ch. in Brookline, N. H. Sermon by Rev. Charles Smith, of Andover, Ms. Ordaining Prayer by Rev. Josiah G. Davis, D. D., of Amherst.
- " 14. Rev. GEORGE A. OVIATT, over the Ch. in Talcottville, Ct. Sermon by Rev. Samuel R. Dumock. Installing Prayer by Rev. Charles B. McLean, of Wethersfield.
- " 21. Rev. JOSEPH W. BACKUS, over the Ch. in Thomaston, Ct. Sermon by Rev. Edwin P. Parker, of Hartford. Installing Prayer by Rev. D. D. T. McLaughlin, of Morris.
- Jan. 16. Rev. EUGENE H. TITUS, from the Dane St. Ch. in Beverly, Ms.
- " 16. Rev. CHARLES C. PARKER, from the Ch. in Waterbury, Vt.
- " 23. Rev. GEORGE P. TYLER, D. D., from the Ch. in Brattleboro, Vt.
- " 29. Rev. JOHN A. SEYMOUR, from the Ch. in Enfield, Ms.
- Feb. 5. Rev. SAMUEL R. HALL, from the Ch. in Brownington, Vt.
- " 12. Rev. JOHN K. YOUNG, D. D., from the Ch. in Laconia, N. H.
- " 12. Rev. JOHN TATLOCK, from the Ch. in No. Adams, Ms.
- " 12. Rev. GEORGE WILLIAMS, from the Ch. in Temple, N. H.
- " 20. Rev. MILAN K. HITCHCOCK, from the Ch. in Westminster, Ms.
- " 25. Rev. ORPHEUS T. LANPHEAR, from the College St. Ch. in New Haven, Ct.
- " 25. Rev. JOHN R. BARNES, from the Ch. in Central Village, Ct.
- " 26. Rev. HENRY M. HOLLIDAY, from the 1st Ch. in St. Johnsbury, Vt.
- " 26. Rev. ALGERNON M. GOODENOUGH, from the Ch. in Mystic Bridge, Ct.
- " 27. Rev. ALPHEUS J. PIKE, from the Ch. in Marlborough, Ct.
- Mar. 5. Rev. JOHN H. BISBEE, from the Ch. in Worthington, Ms.
- " 6. Rev. E. IRVIN CARPENTER, from the Ch. in Barre, Vt.
- " 11. Rev. JOHN F. NORTON, from the Ch. in Athol, Ms.
- " 12. Rev. JAMES DOUGHERTY, D. D., from the Ch. in Johnson, Vt.
- " 18. Rev. CHARLES CHAMBERLIN, from the Ch. in Eastford, Ct.
25. Rev. GEORGE N. WEBBER, from the 1st Ch. in Lowell, Ms.

#### MINISTERS MARRIED.

- Dec. 1, 1866. In Naples, Me., Rev. THOMAS T. MERRY, of Norway, to Miss MELINDA G. CHURCH.
- Jan. 3, 1867. In Lowell, Ms., Rev. GEO. F. STANTON, of Gardner, to Miss ELLEN E., daughter of the late John Buttrick, Esq., of L.
- " 3. In San Francisco, Cal., Rev. BENJAMIN S. CROSBY, of Clayton, to Miss CAROLINE JAGGARD, formerly of Newark, Del.
- " 15. In Roxbury, Ms., Rev. NATHANIEL MIGHILL, of East Cambridge, to Miss FANNIE H. ALLEN, of Chelsea, Vt.
- Feb. 7. In Boston, Ms., Rev. ELBRIDGE G. HOWE, of Waukegan, Ill., to Mrs. ELIZABETH MAYHEW, of Milton.
- " 8. In Lynn, Ms., Rev. FRANCIS HOMES, to Miss M. ANGELINE TUCK, both of L.
- " 14. In Newtonville, Ms., Rev. DANIEL T. FISKE, D. D., of Newburyport, to Mrs. CARRIE W. DRUMMOND.

#### PASTORS DISMISSED.

- Jan. 9, 1867. Rev. ALEXANDER MCKENZIE, from the South Ch. in Augusta, Me.



Feb. In East Hartford, Ct., Rev. JAMES B. R. WALKER, to Mrs. MARY S. CORNING, daughter of Rev. Samuel Spring.

#### MINISTERS DECEASED.

Feb. 10, 1867. In Bridgeport, Ct., Rev. NATHAN HEWITT, D. D., aged 79 years.

" 12. In Buxton Center, Me., Rev. GEORGE W. CRESSEY, aged 56 years.

" 12. In Geneva, Kan., Rev. GILBERT S. NOR-THRUP.

" 16. In Ottumwa, Io., Rev. SIMEON BROWN, aged 58 years.

" 18. In Philadelphia, Pa., Rev. WILLIAM GOOD-ELL, D. D., aged 75 years.

" 25. In Farmington, N. H., Rev. CLEMENT PARKER, aged 85 years.

Mar. 1. In West Concord, N. H., Rev. ASA P. TEN-NEY, aged 66 years.

" 7. In Harpersfield, N. Y., Rev. HARPER BOIES, aged 69 years.

#### MINISTERS' WIVES DECEASED.

Dec. 13, 1866. In Newington, Ct., Mrs. MARY E., wife of Rev. FREDERICK GRIDLEY, aged 66 years.

" 30. In Northport, Me., Mrs. FAUSTINA M., wife of Rev. LEANDER S. COAN, of Boothbay.

Jan. 3, 1867. In Lodi, Mich., Mrs. JENNIE W., wife of Rev. WILLIAM E. CALDWELL, formerly of Holliston, Ms., aged 32 years.

" 6. In Grand Rapids, Mich., Mrs. EMELINE H., wife of Rev. JAMES BALLARD, aged 59 years.

" 12. In Stoddard, N. H., Mrs. LUCY A., wife of Rev. SAMUEL GEROULD, aged 30 years.

" 23. In Bethel, Me., Mrs. MARY E., wife of Rev. DAVID GARLAND, aged 46 years.

Feb. 27. In Littleton, Ms., Mrs. R. AUGUSTA, wife of Rev. ELIHU LOOMIS, aged 42 years.

Mar. 7. In Providence, R. I., Mrs. RUTH H., wife of Rev. THOMAS WILLIAMS, aged 79 years.

" 27. In Roxbury, N. H., Mrs. ALMA C., wife of Rev. OSCAR BISSELL, aged 44 years.

## American Congregational Association.

A SALE of their building at 23 Chaucey Street has compelled the Directors of this Association to remove their Library to another locality. It can now be found at No. 40 Winter Street, Room No. 3. The place is more central, the rooms much more convenient and pleasant, and books and pamphlets so arranged that they are reasonably accessible. The Congregational papers of our country are kept in good order for reading, and nearly all of our denominational serials—quarterlies and monthlies—are on our table for full consultation and use. We are slowly adding books of value to our former catalogue, and hope soon to be able to do much more in this direction. The New American Encyclopedia,—Appleton's; Dr. Schaff's incomparable History of the Apostolic, and of the Christian Church, A. D. 1-600, four volumes,—have just been placed upon our shelves. Besides these, more than fifty volumes were secured from the large library of the Rev. Mr. Monroe, and from the library of the late Dr. Davis; and some from the library of the late Mrs. Amos Lawrence, containing the autograph of her princely husband. Also the study Bible of the Rev. Jonathan Homer, D. D., with his copious marginal notes and interlineations, correcting our translation. See Bib. Rep., vol. vi. p. 477-482, copy of letter from him on the History of English Bibles.

Indeed, many good friends are contributing to the value of this Pilgrim store-house, as yet but beginning to gather its destined treasures. In behalf of the Directors, I do most cordially invite all, who care to see what we have, to call, and look over our mementoes, and, if they will, sit down and study the history of the men—and their deeds—who laid the foundations of the greatest Republic of the world. We can give them better facilities for this than ever before. Our rooms are large, light, warm, pleasant,—come and see. And such may be assured that we still have room for any book, pamphlet, or Pilgrim memorial they may have to spare; and, depositing it here in perpetuity, it will contribute much more largely to the public good than in any private dwelling in the land.

It is now the desire of the Directors to realize, at the earliest possible time, adequate resources to place this institution on a safe and working basis. To this end liberal contributions in money are most urgently solicited. If these lines fall under the eyes of any who have already subscribed to the fund, but too slowly accumulating, and have not paid their subscription, they will confer a great favor by forwarding it to the undersigned at their earliest convenience.

But besides these, there are many of the true friends of Christ, whom He has greatly blessed, who have not, as yet, aided us a dollar, but who value the doctrines and polity of the Pilgrims as above all price. To these we make our appeal, and urge a liberal remembrance. We propose a monument to the memory of the Pilgrims which shall be worthy of themselves, and of the great principles they sacrificed so much to establish in these ends of the earth. Will not the giving regard this great object, now so pressing, with favor, and send us, or hold in reserve for us, such amounts as God shall incline them to bestow? The wants of our denomination are continually increasing; and as our line of operations is extending, and "going out into all the earth," so much the more do we need this store-house of denominational treasures, this home of our scattered brotherhood, this center of increasing forces. Ministers or others would do us a great kindness by either sending contributions as below, or putting the undersigned into communication with those who might be willing to lend a helping hand. I shall be only too glad to visit and canvass any place, or present the claims of this object to any congregation where there is an open door.

Pastors are preparing and preaching historical discourses, memorial discourses, obituary or biographical sermons, sermons on church polity, discipline, and such like; and these are published, a copy of all of which would find a welcome place here.

There are in more or less private libraries some of the writings of the Mathers, — either Richard, Increase, Cotton, or Samuel; also, of John Cotton, of John Eliot, of Thomas Shepard, and other of the Pilgrim and Puritan divines, all of which would help us greatly in our library.

Any election sermon between 1630 and 1730 would be very acceptable, and help us in our set.

Our Library is in especial want of the following papers, periodicals, etc., to complete our sets: —

New York Observer, Vol. i. (1823), Nos. 1 to 26 inclusive; Vol. ii. (1824), No. 7; Vol. iii. (1825), Nos. 2, 3, 29 to 48 inclusive; Vol. vii. (1829), Nos. 9, 32, 33, 43; Vol. xxxvi. (1858), Nos. 1, 9.

New York Independent, Vol. ii. (1850), No. 97; Vol. v. (1853), Nos. 218, 231, 234.

New England Puritan, Vol. i. (1840), Nos. 1, 29, 33, 44; Vol. ii. (1841), No. 41; Vol. iv. (1843), Nos. 23, 25, 31, 34, 39, 43; Vol. v. (1844), Nos. 4, 12, 17, 46; Vol. vi. (1845), Nos. 4, 8, 16, 18, 20, 21, 30, 32, 34, 40; Vol. vii. (1846), Nos. 1, 5, 6, 34, 45; Vol. viii. (1847), Nos. 36, 37; Vol. x. (1849), Nos. 38, 39, 47, 48, 52.

Vermont Chronicle, Vol. i. (1827), Vol. ii. (1828), Vol. iii. (1829), Vol. iv. (1830), Vol. v. (1831), Vol. vi. (1832), entire; 1834, No. 4; 1838, No. 28; 1842, No. 12; 1851, Nos. 25, 34, 46; 1852, No. 28; 1853, No. 39; 1854, No. 48; 1855, Nos. 29, 48; 1856, No. 12; 1858, No. 22; 1860, Nos. 35, 49; 1864, Nos. 6, 8, 15.

Iowa News Letter, Vol. i., No. 2.

Wisconsin Puritan, Vol. i., No. 2; Vol. ii., Nos. 1, 14; Vol. iii., Nos. 4, 9, 12, 21, 23.

Pacific, Vol. i., Nos. 1–11, 32, 33; Vol. ii., Nos. 60, 61, 63, 82, 83; Vol. iii., Nos. 3, 5, 6, 11, 16, 24, 25, 47; Vol. iv., Nos. 6, 7, 14, 29, 30, 33, 34, 35, 36, 37, 40, 41, 42, 45; Vol. v., Nos. 18, 23, 24; Vol. vi., Nos. 14, 33, 34, 35; Vol. vii., No. 13; Vol. viii., Nos. 18, 19, 41; Vol. ix., Nos. 3, 25, 26; Vol. x., Nos. 3, 32, 38, 39, 44; Vol. xi., Nos. 1, 2, 24, 25, 29; Vol. xii., Nos. 6, 10, 13, 26, 30, 36, 37, 42; Vol. xiii., Nos. 6, 19, 44.

Piscataqua Evangelical Magazine, Vol. ii. (1806), Nos. 3, 4, 5; Vol. iii. (1807), No. 3; Vol. iv. (1808), No. 3.

North American Review, Nos. 3, 4, 5, 9, 13, 15, 20, 21, 22, 136, 193, 197, 206, and all after.

American Advocate of Peace, Sept. and Dec., 1834, Mar., 1835.

Advocate of Peace, Jan., 1855.

Religious Intelligencer, Vol. vii., No. 52; Vol. viii., No. 46; Vol. ix., Nos. 1 to 30, inclusive; Vol. xv., No. 43.

National Preacher, Vol. ix., No. 9 ; Vol. x , Nos. 4, 10 ; Vol. xi , Nos. 4, 5, 10 ; Vol. xvii , No. 2.

Boston Almanac, 1836, 1863, 1864, 1865, 1866.

Sermons before A. B. C. F. M., for 1815, 1820, 1821, 1828, 1837, 1839.

We also lack the following Minutes : —

Maine, 1831, 32, 35 ; New Hampshire, 1812 ; Vermont, 1813, 14, 15, 16, 17, 18 ; Massachusetts, 1810, 11, 20 ; Rhode Island, all before 1823, also 1824, 25, 27, 28, 29, 30, 31, 32, 35, 39, 40, 41, 42, 43, 44, 46, 49 ; New York, 1838, 40, 45, 46, 47, 49, 65 ; Ohio, 1866 ; Indiana, 1865, 66 ; Michigan, 1844, 46, 47, 49, 63, 66 ; Wisconsin, 1854 ; Oregon, all before 1857, also 1858, 61, 62, 63, 66 ; California, 1859, 60 ; Canada, 1840, 41, 42, 43, 44, 45, 46, 50, 51, 54, 55, 56, 57, 58, 59, 65, 66.

ISAAC P. LANGWORTHY,

*Cor. Sec. A. C. A.*

## American Congregational Union.

THERE is danger, great danger, that the immediate and increasing wants of this indispensable organization will be overlooked by our churches, amid these days of other and pressing calls, and under this stagnation of prosperous business. And perhaps a greater source of danger is the fact, that a little more than a year since, so large a collection was taken that many have the feeling that little or no more is needed at present. No conclusion could be more erroneous. That large amount has not only not made further and large collections immediately necessary, but on the other hand has increased the demand. That increased amount was given mostly for specific work in the South, where large outlays were indispensable, and it was immediately so invested. In addition to this great demand, calls from the great West have been much more numerous and urgent than ever before. These must all be met, or there will be irreparable loss. And now our favorable beginning in the South, especially in Missouri, has created a demand for further investments which it would be cruel to deny, but which cannot be met unless contributions are greatly increased over those received within the last six months. This good *begun* work in the South must not be suffered to linger even, much less cease. It is the best and the cheapest method of good and permanent reconstruction. Let the New England elements be gathered and organized in all these settlements where they are found, as in Memphis, Baltimore, New Orleans, and Washington ; but especially in the smaller cities and rapidly settling towns, as in Missouri, on the great thoroughfares through that great and rapidly filling State. Let them establish the church polity, and with it the affiliated institutions which have made New England what it is. Let Christian and civil liberty take its true organic form, and hold its place at all these centers of influence, as God opens the way, and our country will be doubly blessed by the effort. To do this, there is wanting only the self-denying ministry, and the helping hand to give it the facilities for its legitimate work. To this God calls the Congregational churches as never before. Send contributions to

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JULY, 1867.



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THE

# Congregational Quarterly.

HOLE No. XXXV.

JULY, 1867.

VOL. IX., No. 3.

JOHN AIKEN.

BY REV. JOHN L. TAYLOR, ANDOVER, MASS.

“A MAN shall be as a hiding-place from the wind, and as a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land.”<sup>1</sup> From these words, beneath a venerable oak, Rev. James McGregor preached, on the 12th of April, 1719, to a little band of colonists from the North of Ireland, who had at last selected their place of settlement in the New World. Several of them had been his parishioners in their fatherland. With him they had fled from civil oppressions and religious persecutions too severe to be longer borne by men of Scottish intelligence and bravery.

A century before, emigrants from Scotland had settled in Londonderry and other towns of Northern Ireland; yet the old Scotch element could never propitiate the native Irish, or mingle with them. Constant feuds and collisions kept them not only distinct, but hostile. The Scotch retained their Protestantism and Presbyterianism. The Irish were zealous Papists. The political affinities of the two were discordant. Their language, their civilization, their aspirations, were all diverse. So the Scotch-Irish, as the newcomers were called, began to look and pray for a more congenial country.

Rev. Mr. McGregor, with many of the church to which he had ministered, after several months of wandering and exploring, gave to the new settlement on which they had fixed in Southern New Hampshire, the name of *Londonderry*,—cherishing still a fond memory of their Irish home, though they had chosen to leave it. From Londonderry this adventurous hive, replenished often by new accessions from Ireland, soon sent out its kindred swarms to all adjacent parts,—to Windham, Peterborough, Bedford, Antrim, Ackworth, Chester, Goffstown, and even to more distant regions.

As early as 1722, we find the name of *Edward Aiken* in the list of those hardy immigrants. Bringing with him his wife Barbara, and his sons Nathaniel, James, and William, he settles on a tract in Londonderry, afterwards long known as “Aiken’s Range.”

Of the five sons of Nathaniel Aiken, John, the second, a few years after his marriage to Annis Orr, removes and settles in Bedford, near her parents. He is an elder in the church already, though but a young man. His young wife—intelligent, refined, devout—develops a character of rare strength, which her grandson, the subject of this sketch, in after years greatly admired and revered.

In a brief speech at the centennial cel-

<sup>1</sup> Isaiah xxxii. 2.

elation in Bedford, while excusing himself from any general tribute to names in the town whom all would honor, he adds, "This, however, I will say, that we are largely indebted to the character of our grandmothers, many of whom were large-hearted, noble women, of rare energy, intelligence, and worth."

In her old age, she had often in his father's house allured the young grandson to the reading with her of such books as they could procure, especially the poetry of Young and Milton; and from the stores of her remarkably retentive memory had fed his inquiring mind, so that to his latest day he often spoke of her molding influence on his taste for letters and on his entire character.<sup>1</sup>

In this quiet, frugal farmer's home of her son Phineas, the strong influence of this mother seems to have awakened a taste for learning in the entire family; — the two eldest sons graduate with high honor at Dartmouth, are successively tutors there, one for two years, the other for three, as they pass along, the first to the law, and the second to the ministry of the gospel; while the third son studies law with his elder brother, and becomes an attorney in the far West; and the fourth begins professional study in the same law office, leaves it for a time to commence the study of theology at Andover, but returning again to the law, becomes an advocate and a judge. They are all trained to work, but also to think and to study; with most of them study be-

comes their chief employment; so that saintly grandmother lives again in every such fruit of her characteristic tastes and counsels, long after she has entered into her final rest.

He who so gratefully recognized his power over his forming mind, was the first to show its far-reaching fruits. Born January 30, 1797, — "under Washington's administration," as he used some times playfully to say, — he had been bred a farmer, a sturdy, stalwart son grown to man's estate, when at last his thoughts and aspirations ripen now into the settled purpose to leave the scythe and plow for the companionship of books. The stock from which he has sprung, the influences that have given him this new bias, and the strength of his own matured aim, assure us that he will waste no time and omit no effort in his chosen course of study. He is made to be thorough in everything, and he cannot be less than a thorough scholar, in the full mastery of all that he undertakes, and a most tenacious memory of all that he acquires.

After a hurried and imperfect preparation for college, partly at Derry and partly at Hanover, he enters at Dartmouth, in the autumn of 1815, when nearly nineteen years old. At his graduation, in the class of 1819, he divides the chief honors

<sup>2</sup> A synopsis of the family genealogy, gathered chiefly from Mr. Aiken's researches, but partly from other sources, runs as follows: —

I. EDWARD; — Wife, Barbara —.

Children: 1. *Nathaniel*; 2. James; 3. William.

II. NATHANIEL; — Wife, Margaret Cockran.

Children: 1. Edward; 2. *John*; 3. Ellen; 4. Nathaniel; 5. Jane; 6. Christian; 7. James; 8. Ninian; 9. William; 10. Susannah; 11. Thomas; 12. Margaret.

III. JOHN; — Wife, Annis Orr.

Children: 1. John; 2. *Phineas*; 3. Margaret; 4. Susannah; 5. Annis; 6. Sarah; 7. Mary; 8. Jane.

IV. PHINEAS; — Wife, Elizabeth Patterson.

Children: 1. Nancy; 2. Lucy; 3. Betsey; 4. *John*; 5. Silas; 6. Charles; 7. David; 8. Sarah; 9. Phineas.

V. JOHN; — First Wife, Harriet R. Adams.

Children: 1. Charles A.; 2. Harriet A.; 3. John. Second Wife, Mary Means Appleton.

Children: 1. William A.; 2. John F.; 3. Mary E.; 4. Alfred L.; 5. Jane A.

<sup>1</sup> A relative of hers, Miss Ann Orr, was for fifty years a distinguished teacher in Bedford. At the centennial celebration in her native town, it was said of her, "Hers was a life of calm, quiet, steady devotion to one great end and purpose, namely, the moral, religious, and intellectual culture of the youth of her time. . . . It is perhaps praise enough to say, that at the time of her death she could undoubtedly have summoned around her more well-instructed pupils than any female of her age in New England. . . . There are few natives of Bedford who came upon the stage since the commencement of the present century, who do not remember with grateful affection the valuable instruction, the kind advice, the pious and excellent precepts and example of *Ann Orr*."



with his younger and more brilliant friend, Rufus Choate, who was then, as he was afterwards in the Senate and at the bar, *facile princeps*.

Mr. Aiken has often described with enthusiasm the spell which Mr. Choate threw over the class by his first recitation, so fluent, so graceful, so charming in the choice words and rich musical tones with which it fell on their ears. The two, so different, could never be rivals, though eager competitors. Through life they were cordial friends. Mr. Aiken won no victories by the fascinations of genius. With him all progress was the reward of steady, persistent, methodical application, — slow and sure, step by step. His perceptions were always clear, never quick; but, once his, a fact or a principle would not soon escape from his grasp.

Few scholars have a more retentive or a more reliable memory. He did not therefore cease to be a scholar when he had won his diploma. The scholarly spirit went forth with him from college halls, clung to him through life, kept him always in sympathy with men of letters of every class, made him a frequent student in the mathematics and in Latin and Greek, as well as in philosophy and chemistry, amid all his cares as a man of business, thus adding largely to his other rare qualifications for inspiring his children with scholarly enthusiasm, and for the trusts which he held, and the discussions in which he shared, at various seats of learning.

Mr. Choate became a tutor at their Alma Mater as soon as he was an alumnus; Mr. Aiken joined him the next year. Neither of them ever afterwards lost the familiarity with Greek, or the taste for it, which they had thus matured together; although, as the years wore on, Mr. Choate's favorite book was Thucydides, while Mr. Aiken's was the New Testament, the various portions of which he repeatedly studied with critical interest, and with the best available helps, as his well-worn Bloomfield and Ellcott will testify.

With such tastes and habits, it does not surprise us that, ten years after he had resigned his tutorship, his absorbing devotion to the study and practice of law had not disqualified him for the work of a teacher, even where that work was necessarily quite miscellaneous and wide in its range.

In the spring of 1833, after having taken a leading part in the organization of the Burr Seminary,<sup>1</sup> at Manchester, Vt., he was placed at its head as associate principal with Dr. Lyman Coleman, when it was first opened for pupils; but in less than a year was suddenly called off from both law and letters to a new walk in life at Lowell, amidst the heaviest responsibilities of business, which thenceforth tasked his powers largely; yet in this brief period he had shown that if he had continued a teacher, he would have excelled in his work.

"The school was originally designed exclusively for *young men*, and especially for those preparing for the ministry," writes one of his pupils, afterwards himself for many years a teacher. "It owed much of its early influence for good to him. I do not think he ever intended to remain as a teacher permanently, though highly qualified for the position in the best sense. . . . The number of students at the opening of the school was about one hundred and twenty; half or two thirds of these, if I remember rightly, were studying the classics, with the design of entering college, or taking a shorter course into the ministry. . . . He had great tact in managing the school. He was kind and conciliatory, securing the confidence and affection of his pupils in a remarkable degree; and yet in all matters

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<sup>1</sup> Mr. Aiken had formed an intimate acquaintance with Mr. Burr, the founder of this school, and was made executor of his will. The settlement of this estate, with the erection of the seminary building, occupied much of his time for two years, withdrawing him in part from other legal engagements, and thus imperceptibly drifting him toward the new occupation that so well harmonized with his old tastes.

which he saw needful to be accomplished, he was 'as firm as the hills.' . . . He had the faculty of advancing his scholars in a way by which they saw for themselves that they were making real progress. His Christian influence was decided. He had noble aims, and inspired the young men with the same spirit."

Dr. Coleman, his associate, speaks of him in the same strain, as having "admirable qualifications as an instructor; practical, persevering, clear, methodical, and thorough; kind, conciliatory, and affable in his intercourse with his pupils, commanding at once their confidence and respect, and gentle, decided, and efficient in government."

He left this sphere, however, too soon to have done his best in it, yet not too soon to have revived and deepened his interest in learning, and in schools of learning of all grades. So as his eldest son enters college, a few years later, he receives from time to time a series of carefully written letters, penned amid the noise of spindles and looms, at the factory counting-room in Lowell, in which the far-seeing father reveals much of his own scholarly taste and discipline. The letters are freighted, as any wise father's would be, with counsels in regard to health, manners, morals, friendships, and habits of study, but go also much farther,—nice questions of honor and duty, which are apt to arise in college life, are carefully discussed; the importance of each separate department of study in itself, in its relations to the others, but especially in its influence on the mind to be developed, is carefully stated; the kind and amount of reading in which to indulge; the care with which a good style in both writing and speaking should be cultivated; the ideals at which a scholar should aim, seeking always to do his best; the uses and limitations of *emulation* as a scholarly stimulus; the value of extra classical readings, beyond the prescribed daily lessons, with many other kindred topics, we

find treated fully, and with the nicest discrimination.

But he is not a mere adviser. "I must take up the tracts you have been reading from Cicero," he says, "or acknowledge myself beat, for I have not yet read them." "I have a strong desire to review some of my earlier literary readings, being conscious of having neglected, more than is meet, this department of letters. And I propose to take up a course of reading with you, and that we make our readings the subject of our future correspondence to such extent as we may find both profitable and pleasant; our glorious old English language contains mines of intellectual wealth, of the value of which you have scarcely dreamed; what say you?"

He is not writing merely to discharge a parental duty. The themes attract him; the instinct of scholarly *growth* stirs his own spirit, so that neither his years nor his cares can wholly smother the kindling fires.

Nor was he year after year thus watchful and sympathetic towards his son only at Dartmouth, but for Dartmouth herself he manifested a similar interest. Connected with the college by strong early attachments, and by yet stronger family ties, he gave it his heartiest confidence and support. Every new donation or legacy for its benefit cheered him. He would speak often with a filial pride of its able faculty, its full classes, its distinguished sons. Nor did he watch its external history only, or chiefly. His interest in it prompted a closer inspection; no change in its regime, or in the principles on which it was conducted, could escape his notice.

Under the magnetic ascendancy of Dr. Lord, as President, the government of the college sanctioned one great innovation, which Mr. Aiken deeply regretted, because he thought it "would be found, in the end, to have worked great detriment to the college." The new theory discarded and reprobated *emulation* in all its forms. There was to be no relative grad-

ing of students according to their proficiency; the appointments for Commencement were to be by lot only, not according to the student's ability or scholarship; the dullest and least deserving might chance to have the most conspicuous part; the most meritorious might have none. But for all such disadvantages, it was expected that the higher moral and religious incitements applied would more than compensate, as well in the scholarship as in the character of the classes.

The whole strength of this theory was most earnestly and ably stated by Dr. Lord, in an elaborate letter of twenty pages, to which he felt in some sense challenged, perhaps, by what he had learned of Mr. Aiken's dissent from his views.

After waiting three months, and re-examining the subject, which, as we have seen, was far from being new to him, Mr. Aiken spent the occasional spare hours of a fortnight at his counting-room, in digesting his reply. In both its scholarly and ethical aspects, he discussed the subject with admirable candor and courtesy, and at the same time with a force of fact and logic which showed the most thorough mastery of his theme in all its bearings. It is not often, surely, that a busy factory agent will find time or inclination to discuss such topics with a college president! Yet, amid these surroundings, he criticizes, reasons, illustrates, in a style of thought and diction such as none but observing, well-read, deeply reflecting scholars can command.

So his interest in the cause of education continued widening and deepening to the close of his life. His other children, in their turn, enjoyed a large share of his aid and oversight in their studies, as the eldest son had done; the Lowell public schools had no more reliable friend or advocate so long as he was a citizen there. He was already a trustee of Phillips Academy, and of the Theological Seminary at Andover; and was soon among the most familiar with their affairs, and

the most active in counsels and efforts for their welfare, especially after his change of residence from Lowell to Andover, in 1850, had devolved on him greatly increased responsibilities in the various committees of the Board.

The meetings of such committees were often untimely for one so busy as he, often protracted; yet he never shrank from the call, or avoided it, and never hastened to a result till it could be well considered and wisely decided. Cases occurred in which he could not satisfy his own sense of fitness in the discussion or the application of questions, without days or even weeks of labor; but he would work on and on till he could work the problem out; and this with equal readiness, whether the question related to finance, or to academic studies, or to theological polemics. It was not simply legal acumen, or tact in business, or a large fund of good sense, which he brought to these trusts and toils; but with all these, a broad, high-toned zeal, and the heartiest personal appreciation of the work of both institutions.

For every important discussion, therefore, in the sessions of the Board, he was prepared as but few of its members could be; so that for many years no man can be said to have done so much as he toward determining its whole policy and action; yet in all that period no member of the Board seemed less than he to be aspiring to lead it, or less willing than he to be influenced by the judgment of others in it, rather than tenacious of his own.

In such trusts, Mr. Aiken always seemed to be exactly in his place, counseling and acting with his compeers; and if seen only in such hours, might appear widely removed from mere students; whereas, with all his grave deliberative gifts and tastes, he retained a fresh interest not only in the lessons, but even in the sports of the young. He enjoyed a clear and precise theological definition, or the neat solving of a problem in algebra, or a graceful translation from Sallust, or a comic dia-



logue in Greek, or an eager contest at football, with the keenest zest; and would admire, or applaud, or break into the heartiest laughter, as if he were himself a boy again.

The whole atmosphere of classical and theological study, and of ripened culture mingled with young life, about him in Andover, as a center of learning, was specially congenial to him. "Just the place for John Aiken, — next to Heaven!" said one who had long known him at Lowell, on hearing of his removal, — "just the place!"

In certain departments of letters, Mr. Aiken, as we have seen, was conscious of having read less than would have been well for him. We might ascribe this impression to an over-modest judgment of himself, as compared with his ideal. But we are willing to admit, rather, that this criticism of himself was just. The purely literary, especially the tasteful and imaginative, accomplishments had all along attracted him less than the scientific. He read newspapers and reviews sparingly, and works of mere fiction seldom; but for certain branches of general reading, his taste was strong, and was freely indulged. A new biography, or book of travels or essays, a theological pamphlet or critique, a volume of local history, or of diplomatic letters, or of congressional speeches, would be eagerly perused; yet in all this he would not read without a careful and wise selection of his books; and usually the current of his readings ran in a few favorite channels, which carried him quite aside from his daily business, and from the studies of his profession.

Among his manuscripts are two elaborate papers on the early history of Vermont, delivered by him as public lectures in Bennington and elsewhere, which could scarcely have been prepared with more research or care if they had been written for the press. This is but a single sign of a life-long *historic taste* that controlled much of his investigation. Of books and

of living men he was ever inquiring into times gone by; and in conversation or debate, men learned to say of him, "He is never wrong in his facts;" so accurately had he acquired and remembered the minutest details. His familiarity with the local history of men and events, in regions where he had resided, — in New Hampshire and Vermont and Eastern Massachusetts, — was especially noticeable. He had gathered up a vast store of facts and anecdotes, which he loved to recite, relating to prominent men at the bar, on the bench, in the pulpit, in college halls, in civil and political office; while in the broader history of these States, and of our entire country, whether secular or religious, he was more thoroughly versed than even well-read men are apt to be.

But mere facts seldom satisfied him; as far as possible, he would go back of these to their causes. He loved to account for even trivial incidents, on some moral or philosophical principle, or by tracing their logical connection with foregoing events. With all his historical inquisitiveness, therefore, he evinced a continual fondness for *ethical* discussions, whether practical or theoretical. He had been in Lowell but little more than a year, when he was invited to deliver a lecture before a lyceum there. His choice of a subject, as well as his manner of introducing it, was characteristic. "Ladies and gentlemen," he said, "it is my purpose to address you this evening on *the grounds of moral obligation, and the means by which we may ascertain our moral duties!*" Professional teachers in the department would of course read on such subjects more widely than he, but hardly with more interest or care; and few general readers would so often select such works, or be so ready as he to discuss their contents with learned experts. It may be doubted whether many of the clergy have, year after year, looked more eagerly than this layman did for the successive issues of the *Bibliotheca Sacra*, or read its various articles with more interest; yet if a number contained

a discussion of some point in Christian ethics, this he was sure to read first. If the discussion was abstruse and metaphysical, it was none the less welcome, for he had kept himself specially familiar with many of the best works in metaphysics and mental philosophy, such as Locke, and Stewart, and Hamilton, and McCosh, and Cousin.

Both his historic and ethical tastes, too, led him to take a life-long interest in *theological* discussions, past and present. Though a lawyer and a man of business, he was so connected with the clergy by family and social ties, that he must have become familiar with their themes, even if he had not felt attracted to them. But they were congenial to him. After knowing him long, and watching his mental affinities closely, we think of him as one never more in his fitting element than when criticising some great doctrinal controversy, or bringing out the history of it, in its philosophy and its personality. Though never a theological partizan in his tenets or his feelings, on most of the great questions in debate between different schools and champions he had formed definite opinions, which he held firmly. Indeed, it would not have been easy for a man of his temperament and habits to be long undecided on any subject, or to decide so hastily as to have occasion soon to reverse his decision.

The whole structure of his mind was eminently *judicial*. To take an illustration of his habits from his profession, he did not live in the spirit of the bar, but of the bench. He would, as far as possible, see a subject on all sides, and then sum up the case, and decide it, according to the weight of evidence "on the great whole," — an expression often on his lips.

It is well known that after ten years of successful practice as an advocate, this fact was among the reasons which reconciled him to a change. The work of making a plea on one side of a case only was distasteful to him, as were sundry

other almost necessary incidents of legal practice. He loved truth better than victory. If he had continued much longer in his profession, he would surely have become a judge, as his early instructor and partner in the law, Mr. Bennett, did, and would have brought to the office some of the highest qualities for adorning it. The judicial bent and habit seemed native to him, yet grew with his years.

For the last twenty or thirty years of his life, he would not have appeared himself to any observer if he had been seen taking narrow, one-sided ground on any question, especially on a question in morals or religious faith. Indeed it may be doubted whether those who knew him best would not now, at once, name this as the most marked of all his strong characteristics. They would think of his integrity, his candor, his positiveness, his firmness, his common sense, his sagacity, his well-rounded, massive weight of character, his Christian humility and zeal; but this calm, grave judicial equipoise and action of all his faculties would be set down as his crowning trait. His legal training may have given additional coloring and strength to this bias; but it was the exponent of much besides, both in his natural gifts and his life-long discipline. That discipline, as we have seen, he never remitted. But it was not the discipline of careful study or earnest action only.

With such habits and tastes, ripening ever more and more fully in such high traits, no man could fail to derive great benefit from his intercourse with the scholars, thinkers, actors, on the stage about him. And in this respect, Mr. Aiken was singularly favored in his opportunities. After his removal to Lowell, especially, all his years were passed there, and later at Andover and in Boston, amid companionships which were in the highest degree stimulating. Each year was widening the circle of his acquaintance with men of great ability in various departments of business and in professional life, — with men who, like himself, had risen

to high trusts, to whom the people looked as leaders in the church or the state. He had much to do with the young, as an employer and adviser, which served to keep his sympathies with them always fresh.

But it was the broad influence of his special acquaintances and associates in the various walks of life, his equals in years or his elders, at this period, which we wish particularly to note. He was in daily intercourse with the very best business talent and the best legal talent of the region; the best teachers, physicians, preachers, political economists, statesmen, of New England, were now among his intimate friends. The men who gave tone to society about him were men of great energy, of high intelligence, of sterling integrity. The great, growing manufacturing interest did not scruple to whisper its call into the ears of men fitted to adorn any station, and they gave heed to its words. It was thus an intimacy with picked men which Mr. Aiken enjoyed, and from which he would not fail to profit, by new acquisitions of breadth in thought, soundness of judgment, dignity of manners, or refinement in taste. To all this was added, still, a special intimacy with the scholarly men with whom his family ties, or his connection with Boards of trust, had brought him into contact, apart from his proper sphere of business; and here, too, the circle was ever enlarging around him.

In the autumn of 1847, yet another means of culture was opened to him, which was gratefully improved. He had become so worn by great cares, that a respite from them was deemed indispensable. The corporation, which he had ably and zealously served for ten years, insisted that he should have a furlough, generously adding that it should be at their expense. He must go away, stay away, not be anxious about the mills, nor in haste to get home, nor stinted in his expenditures. He had already worked on quite too long, his resignation they could not accept; but he

ought, for their sake and his own, to try the experiment of a thorough change, and he must listen to them and go. He did go; not without some misgivings as to any permanent benefit thereby to his health, but in the hope that it would give him a new lease of life.

Early in September he took passage in a steamer from Boston for Liverpool, and was greatly pleased to find the widely known Peter Parley among his fellow passengers, with whom, favored by a calm sea and delightful weather, he greatly enjoyed the quick passage over. Observe now how his ancestral ties and his manufacturing pursuits will unconsciously direct his steps.

He touches at Liverpool, glances at it, hurries from it,—nay, not hurries, for “who ever saw Mr. Aiken in a hurry?”—goes straight to Dublin, and thence to Belfast; for he must see that *North Ireland* from which his Scotch-Irish forefathers removed to New Hampshire. Next he crosses over to Glasgow, and passes around by easy stages to Edinburgh, York, Leeds, Sheffield, Manchester, and Liverpool again, which he now examines more carefully, and with great interest. In all the great manufacturing cities he tarries long enough, not only to see them in their general aspects, but also, and especially, to inspect with much care their industrial systems and statistics. He is for the time wholly a manufacturer, examining machinery, operatives, buildings, hours of labor, wages, profits, everything that can enter into a careful comparison of the British systems with the American; and when he gets home, his contributions to the *Lowell journals* will tell us how well he has spent his time!<sup>1</sup>

To London he devoted an entire month,

<sup>1</sup> These contributions attracted so much notice, that he was constrained afterwards to collect them for a reprint in pamphlet form, adding such further notes as the various topics required. They related chiefly to manufactures; but in connection with the main subject, he described the English system of agriculture, and discussed the existing tariff of the United States with great vigor.



making an excursion, however, meanwhile to Birmingham, Warwick and Kenilworth Castles, and Stratford-on-Avon. While in London, he writes cheerily of his improving health, as well as of many of the sights which he has enjoyed, including the scene at the opening of Parliament. Here, too, he is gladdened by the arrival of his pastor, Dr. Blanchard, from Lowell, with whom, for much of his tour, he thenceforth travels. Other old friends and new acquaintances make up a party with him, to go in company over the route which he has planned.

Sometimes alone, but generally with one or more of this congenial circle, he finally completes an extended and most interesting journey on the Continent. He spends three weeks in Paris, a day successively at Lyons, Marseilles, Genoa, Leghorn, and Pisa; two weeks in Florence; a month in Naples and vicinity; five weeks at Rome; and then sets his face homeward, *via* Leghorn, Genoa, Turin, Geneva, Lausanne, Berne, Basle, Strasbourg, Heidelberg, Cologne, Brussels, Paris, London, and Liverpool; being now, as he thinks, thoroughly recruited in health, and eager to reach home and work again.

Of all the letters written by him during this absence, covering a period of eight months, we have found none which do not indicate his fullest enjoyment of scenery, art, and events, as they fell under his eye. Yet, if we may judge from their tone, he was interested most of all in Italy. Here both his classic and historical tastes were gratified largely, and his letters became especially full. His account of Vesuvius shows that at the time of his visit it was quite as near an eruption as was pleasant or safe. "The scene which presents itself to the eye on reaching the great crater," he writes, "baffles description. A surface of many acres spreads itself before you, rough and black, up and down, in all sorts of shapes, in some places hot, and everywhere smoking like a coal-pit. In the center of this area rises a cone some three hundred feet high, out of

which a column of dense smoke is constantly issuing, within which you hear the liquid sea raging, while once in every ten or fifteen minutes a shower of red hot stones and lava is thrown some hundreds of feet above the top of the cone, which fall back and roll down its sides." . . . .  
 "I stuck the end of my cane in one of them, and bore it off as a trophy, till it burned off the end of my stick." . . . .  
 "The burning red hot lava was in some instances, I have no doubt, within six inches of the soles of our feet." . . . .  
 "The heat is in some parts so intense that you cannot stand still many seconds without incurring the risk of burning your shoes from your feet." . . . . "It is a grand spectacle,—a *terribly* grand one; worth a long journey and much toil to witness."

Of the sights and scenes, the men, the manners and customs, the incidents, the companionships, to which his whole tour led, first and last, he would sometimes speak freely with his friends, but not often. His first object in it had been health; yet he returned with renewed mental as well as bodily elasticity and vigor.

Let us try now to recall the man in his mature years, as nature and culture, and at last Christian grace, had fashioned him.

In *person*, tall, dignified, muscular, erect, but, until his tour abroad, rather spare than full in habit, with regular, well-chiseled features, and massive head, his very aspect was fitted to attract notice, and to mark him a strong man. Singularly slow and measured in his movements,—never otherwise,—he might be thought sometimes to aim at exactness or stateliness in his steps, or his speech, at the expense of apparent ease and naturalness. But this was a habit not of any cultivated second nature, but of a deeper nature of which he was not conscious. He could not have laid it aside, and remained true to himself. He was cast in this mold, and ought not to have discarded

it. In his later years, there was just the degree of fullness in person which would best round out every lineament, and which gave his growing benignity of expression a great charm,—so that one can seldom see a finer looking man. The engraving on our frontispiece does him, in this respect, no more than simple justice.

In his *mental* traits, there was a pleasing correspondence with his dignified person and manners. There was not simply “*sana mens in corpore sano*,” but a like adjustment of mind to body generally,—clearness, strength, endurance, balance, growth, completeness, yet a certain slowness, marked his intellectual processes. There were no flashes of intuition or inspiration, but there was no want of the sturdy and persistent application which will often be better than genius, and no want of the broad, unfailing commonsense without which genius is rather a bane than a blessing. His friend, Mr. Choate, was as tall, as erect, as dignified in every aspect when silent; but the opening of his lips was like the uncapping of Vesuvius, and his words ran a torrent of brightest flame, for the fires within were intensely aglow; nor did he speak with swift-leaping words and facile tongue only,—the great Chrysostom of the forum,—but every look and gesture was eloquent, and his whole living manhood seemed to beam and plead before you like an impersonation of eloquence itself.

Who could be farther from all this than Mr. Aiken? Was there ever an hour in which he seemed to kindle or glow with any excitement? Did he once write or speak so that men heard the rumbling and hiss of a subterranean fire? Was he ever known to be even for a moment rapid in thought or speech, or impassioned in gesture or look? We do not say that he never was deeply in earnest, never strongly moved; but his was not a kind or measure of feeling which seemed to demand or to accept any new modes of expression.

“I was very indignant,” he once said to a friend, “very indignant;” for he had been, as he thought, misrepresented. What did he do? He held his peace; but took care to put himself down at once in a calm, cool, lucid written statement, which settled the question.

Sum up his mental endowments and attainments, then; measure their quantity and quality together; and you find a rare mind,—a depth and breadth and strength and weight of mental capacity,—a full, masterly momentum of intellect, that will make his power felt in any sphere. In single qualities, many will greatly excel him; in combined vigor and symmetry, very few will equal him. And his singular calmness—impassiveness, if you please to consider it so—has this advantage: it gives him no wings for aerial flight; but it saves him from countless mistakes and failures, and helps him always to hold at command the best use of every faculty and every acquisition; and so he can blend the confidence and the modesty with which we often behold his bearing so well graced.

In his most settled *moral* characteristics, also, he bore the same image and superscription. From his youth onward he seems almost to have made a definition in mathematics serve as an axiom in his daily life,—“The shortest distance between two points is a straight line.” To accomplish any object he went right *forward* to it; no byways, no feints or stratagems, or well-concealed detours will he attempt, but always and only the direct open highway. For many years he did not own or feel the deep vital sway of religion over his heart, but the seeds of a thorough pervasive moral integrity had been deeply implanted in his character, and they so harmonized with his constitutional traits of mind, and his habits of study and thought, that he chose to give them no stinted growth. In every relation, therefore, men learned to confide in him implicitly, as well they might; for they knew where to find him, and what to expect from him. His repu-

tation for probity — the genuine probity of principle, rather than of expediency or policy — was the fitting counterpart to his acknowledged ability. Long before he was known as a Christian, he had become known and honored as an upright, incorruptible, honest, truthful man, who would discharge every trust with conscientious faithfulness.

After years of experience in his profession, however, and after a great affliction had touched his spirit, and led him to review his position, he came to see and confess with sorrow that his morality was too external and superficial. It needed a firmer foundation, a vitalizing spirit. It had done well, but had not done enough; and there was a deep snare in it, a covert temptation to self-righteousness. So, by the grace of God, with much reflection and much prayer, he began to live for a new end and in a new spirit. He was not to be any the less a moralist, but a better, higher moralist; the sphere, the forms, the tone of his morality must be corrected and enlarged. Calm and careful as he was accustomed to be in every utterance, a letter written by him, soon after this crisis in his life, is filled with the most emphatic expressions of amazement that he should have lived as he had so long. Now at last he had reached a style of moral integrity toward God and man which gave the highest completeness to his character, and was in all things fitted for the new spheres in which he was to move. He was now thirty-four years old. The great change had come over him late, but he had been characteristically *deliberate* in it. The current of his life within and without quickly ran deep and strong in the new channels. He was soon among the foremost in religious activity, as he had been in the race for college honors, or in strenuous self-discipline after his college days.

He came thus to Lowell, in 1834, a chastened, converted man. In 1826 he had married Miss Harriet R. Adams, daughter of Professor Adams, of Dart-

mouth, but in a few short years had laid her and their young son in the grave, while an elder son and daughter survived. In 1832 he married Miss Mary Means Appleton, the eldest daughter of President Appleton, of Bowdoin College. The honored president had been many years dead; but his memory was cherished by Mr. Aiken, and his works were often studied with filial reverence.<sup>1</sup>

His full strength was now to be devoted mainly not to study, nor to professional services, but to large engrossing business operations, in which the laboring oar fell necessarily for the most part to his hands. At first for a few years in the Tremont Mills, and afterwards for a longer term in the Lawrence Mills, as chief executive agent, it devolved on him to counsel much with the directors, but especially to try all their plans and policy by the rigid test of experience. When and how to erect new mills or boarding-houses, to stock the mills with improved machinery, to adopt a new style of fabrics, to enlarge or reduce the force of operatives, to increase or diminish wages, were questions constantly arising, and often very perplexing, especially as an eye must always be had to the fluctuating national tariff, as well as to a fluctuating market, and also an eye to the welfare of the operatives, not less than to the interest of the stockholders.

His solicitude for the best good of the operatives was profound. He would have their morals surrounded by the best safeguards. He would provide not only comfortable but attractive homes for them in boarding-houses well planned, well built, and neatly kept. He was glad to aid in furnishing the best of hospital accommo-

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<sup>1</sup> Professor Adams and President Appleton were very intimate friends. Growing up together in the same rural town, New Ipswich, classmates in college, Professor Adams became for several years Principal of the Academy at Exeter, only a few miles from Hampton, where Dr. Appleton had settled as pastor; and after Professor Adams had removed to Dartmouth, and Dr. Appleton to Bowdoin, their kindred work, as well as their early friendship, kept them united by the heartiest attachment.



dations for them in case of sickness. He tried to awaken in them a taste for useful reading. He insisted on the importance of providing ample church sittings for them,—not that they might attend *his* church, or listen to his pastor, but that they might, in some church, and under some pastor of their own choosing, honor the Sabbath. He would even incur the risk of being misunderstood and blamed as over careful or exacting, if by any step, which he thought right and wise, he could really benefit them; and so well did he methodize everything relating to them, that his system became a discipline as well as an influence. It was wise authority in part, not altogether friendly advice; but it was authority made persuasive by the force of that high character in which he steadily shone before them.

For the broader administrative questions in his office, relative to cotton, chemicals, or currency, to hours of labor, to capital and profits, to a due comity towards other adjacent mills, or whatever else might be found to enter into the best view of his high trust in behalf of his corporation or of the community about it, he was equally fitted, while he at the same time kept a watchful eye upon all the complex work of the counting-room, as the central regulator and final index of results. If it should be said, then, here was no one great, high, conspicuous quality as a man of business, we would reply, there was, what is better, a strong combination of many good qualities. This, however, might seem to concede what we should not allow; for, in reality, there was, in all this, great integrity, fidelity, sagacity, ability,—qualities which, with all his quiet ways, made him everywhere felt as a steady power, like the hydraulic pressure that drove his machinery by its simple momentum. For such invaluable qualities he was retained in Lowell as long as he could be, and was sought as treasurer at last in the Cochecho Mills at Dover, an office which he long filled with equal success.

For political place Mr. Aiken appears never to have had any aspirations, although by some unsought chance he was for a single year elected to a station for which he was exactly fitted,—a seat in the governor's council, under Governor Briggs; but with such ability in large business trusts, and such experience, he took his seat at the various Boards to which he was elected, bringing with him a sum total of qualifications which soon made him pre-eminent in all their deliberations and discussions. His temperament, education, experience, pursuits, principles, all united in fitting him for such duties. He was both judicial and executive, in a rare degree; patient, inquisitive, candid, he could investigate thoroughly, and wait for light from opposite points, and hold the scales of his judgment with a steady hand, till the light came; and when at length his own view became clear, he could state it with great clearness to others.

Never inconsiderate, never impassioned, not even fluent when most in earnest, he had "the art of putting things" with peculiar force.

"How did you contrive, sir, to put that report into so few words?" he was once asked. "Well," he replied, "there was n't anything more to be said, and I thought I would n't say it." This exactly characterizes his oral discussions. He chose usually to keep silent till others had freely spoken; then, in the very spirit and manner of a judge, he would tersely sift and settle the question as it lay in his mind, in a few convincing words, "every one of which," as was once said of a speech of Daniel Webster, "would weigh a pound!" These were the choice hours of his life, in which he seemed most truly great; in which the entire force of all his qualities made the strongest impression on his associates, and led them most heartily to respect and revere him. This was especially true in his educational and religious trusts, for in these he took the deepest interest, and here he could

apply as he could not elsewhere the full power of his inmost religious convictions, ripened at last by many years of prayerful reflection and consistent action as a disciple of the Great Teacher at whose feet he sat.

We need not, if we could, carry our analysis of his qualities so far as to attempt to show how much of all his power at length came to be due to his religion. It is enough to know that from the day of his conversion, religion was manifestly the central, controlling power that leavened all besides, while it brought in some new forces to steady and impel his already alert, vigorous mind. He could not be an ordinary Christian, any more than he could be an ordinary man. He must read much, study much, write sometimes, speak often, act yet more than talk, in a word, he must thoroughly understand as much as possible of religion in its spirit and forms, and embody it all as fully as possible in his life.

His leading idea of religion from the outset seems to have been not that it is a salvation, but a service, — a high, sacred, willing service, in which he must steadily aim to bear the fullest possible part at every point. Its divine calls to self-rule, to meditation, to prayer, to sacrifices, to the study of revealed truth, to fraternal fellowship with even the humblest disciple, to systematic beneficence and liberality in the use of property, to patience and charitable judgments in the midst of strife, to the spirit of peace-making, to pity for the erring and perverse, to a living missionary zeal, must all be welcomed.

So, early and late in his Christian development, he was a model of consistency and of many-sided growth.<sup>1</sup> At once a

wise counselor, a diligent laborer, a devout worshiper, a blameless exemplar, in each of the several churches with which he successively connected himself, at Manchester, Vt., at Lowell, and Andover, he was considered a tower of strength. If there was any restless, disorganizing Diotrephes among their members, Mr. Aiken, strong and imperturbable, was always most in his way. If the pastor was beset with special difficulties, from within the church, or from without in the tendencies of the public mind, Mr. Aiken was his safest adviser. If others shrank from an unpleasant act of church discipline, he would not. If many could find no time or heart for the prayer-meeting, or the Bible-class, or a visit to the suffering poor, he would be there. If religion with some was chiefly a succession of fervors and relapses in feeling, with little application to the daily life, and little sway over it, with him it was pre-eminently religion *applied*; — the religion of principle wedded to action; religion blessing a bright home, and carried forth every day, everywhere, as the soul's supreme law, to be expressed in business, in politics, in social intercourse, in everything: making the already just man more just, more pure and noble, and attractive in every deed and word and look and thought. This was the high ideal of it on which he gazed, and toward which he aspired. He was too humble to hope that he ever fully reached it; but the pastors and brethren with whom he thus walked will say that few men, converted in mid-life, ever came so near this standard as he.

Think of him, now, as contributing all this weight of religious character to the educational and religious trusts of his later years, together with the various other high qualities for which he was distin-

<sup>1</sup> It has been a remarkable trait of the family to be active and influential in the church. Notwithstanding all his other cares, Mr. Aiken for a short time held the office of *deacon* at Lowell. This office was, in fact, an heirloom in the family. Each of his ancestors for *four* preceding generations had been called to it, — *Phineas*, *John*, *Nathaniel*, and *Edward*. Of *Nathaniel*, his

pastor, Dr. Morrison, at Derry, once aptly spoke, as "an Israelite indeed in whom is no guile!" In other collateral branches of the family, too, the same office, and the same strong, reliable qualities have been characteristic from the days of their common patriarch, *Edward*, to this time.

guished, and you have the fullest measurement of the man in his most congenial sphere.

With the Trustees at Andover, and the Prudential Committee of the American Board at Boston, he performed for nearly a quarter of a century a great amount of work in which he had no superior. The archives of these Boards would reveal many an elaborate report from his careful pen, in which the results of most patient investigation and long-continued reflection were embodied. In oral discussion, at their meetings, whatever might be the topic, he was sure to be better informed, more evenly balanced, wiser, more comprehensive, than most, — second to none.

Let us not, however, place him at too far a remove from other men, by dwelling thus on the traits in which he may have excelled them. With his calm, grave features, stately form, and slow-moving speech, he was liable in this respect to be misjudged, and by many was misjudged. They did not see him in his sunny home-life. They had never watched the play of his lips, or the twinkle of his eye, when the wit and fun of a social hour with intimate friends had thrown him into a sportive mood; they knew him only in part; there was a thoroughly genial element in his character, which softened its rugged aspects. He was never quick in speech, we have said; yet sometimes a sharp, apposite thrust of his wit, or his playful satire, would seem to drop from his tongue instinctively, and would be followed by a comic look or a merry laugh, which was "medicine to the soul."

"Doctor, doctor, look here!" said he one morning to a neighbor, as he stood at the railroad station, looking gravely at the black, charred top of a post just showing itself through a great bank of snow, — "look here; a surprising instance of spontaneous combustion!"

A friend had been telling him one day of a severe illness from influenza, ending at last with an abscess in the head. "Yes," he quickly replied, with a dan-

cing eye; — "it went to the weakest part!"

One does not often meet a man more fond than he of a raucy anecdote. He was always an eager, appreciative listener when one was told, he enjoyed telling one himself. He could tell one well, nor did his stock of anecdotes ever seem worn or spent, especially his anecdotes of New Hampshire, and Dartmouth College, and the lawyers and judges among whom he had spent his early professional years.

Seen at a distance, and in part only, he might be thought cold, without an average share of emotion or affection; whereas, the nearer one came to him, the warmer the atmosphere about him would be felt.

Indeed, to say nothing of family ties, his personal attachments were peculiarly strong for his many friends, and theirs for him became often most hearty and devoted. Toward the close of his life, he took a fond interest in collecting good photographs of those with whom he had been most intimate. Many bright hours has he spent, month after month, over the album in which these were carefully arranged and re-arranged, admiring one and another for some exquisite touch in it as a work of art, and gazing on the features of beloved ones thus recalled. So often and fondly did he do this, that it seemed sometimes as if he had given the familiar album a living personality in his eye; adding thus one more loved friend to his elect circle. For his associates in Boards of trust; in like manner, for his pastors, his churches, his Bible-classes, his clerks; for all, in a word, with whom he came into close contact, he cherished a warm, unwavering personal regard, which they as warmly returned.

Before he removed to Lowell, he had passed through the bitterness of repeated bereavements. In that city there was no cloud over his home. But at Andover again his house was the scene of many deep griefs. A bright young nephew, who had just left his door, was instantly



killed by a disaster on the railroad, only a mile away, and was brought back marred and crushed, amid the moanings of his agonized parents. His own youngest son had been stricken with a wasting disease, and after long and peculiar suffering, had been laid in the grave. Mrs. Aiken's only sister, who had graced the Presidential mansion in Washington, and had afterwards, like him, traversed many portions of Europe in search of health, sunk to her last sleep beneath his roof, having ever after the great shock of her bereavement, in the sad death of her son, no home so dear as this, to which she was heartily welcome.

During these varied afflictions, there came another, also,—the death of his revered and saintly mother. For many years she had lived with him. Some of her characteristics were remarkably like his own. Her temperament was even and calm, her self-control admirable, her contentment and cheerfulness a continual sunbeam in their dwelling. Through her whole life she had been distinguished for her remarkable *memory*, nor in old age did it fail her; nay, it seemed to be gifted by a kind of second-sight, and became more wonderful than ever. When at last her protracted family cares no longer hindered, at the age of seventy-five she joined the Sabbath school, for the first time, as a scholar; and evinced so much interest, as well as capacity in biblical study, that her class, still later, persuaded her to become their teacher for several years! And after this could no longer be continued, she loved still to pursue the favorite study at home, as her choicest recreation and solace; using her faithful memory when she could not use her sight. She has been heard to say often, that if she could not sleep at night, she could beguile the hours pleasantly by repeating chapter after chapter entire from the Bible. The Bible was her one book, especially a copy of the New Testament and Psalms, in large print, which was always at her side. In these later perusals of it she had spe-

cially marked and committed to memory more than a thousand verses! So with devout readings, and godly meditations, and many fervent prayers, she drew near her end, and at the age of eighty-nine passed within the veil. That precious copy of the Testament and Psalms Mr. Aiken loved to hold in his hands when speaking of her, as if it were some golden link still keeping her near, though far away. Through such griefs, deep but chastened, he moved on toward the goal of threescore and ten years, which he was allowed to reach.

Had he been hard, stern, cold before, as some men thought, these mellowing sorrows must have softened and refined him. But in truth there was a deep emotional sensibility on which his afflictions fell, and they simply made him, under God, only so much the more sympathizing and loving in spirit, as by their variety and weight they gave him new breadth of religious experience.

During his latest years, Mr. Aiken devoted a much larger share of his time than he had done before to the critical study of the Bible. He had for more than thirty years been a biblical student and teacher. Ten years ago he had said, "My class in the Sabbath school *make me work*: I find I must study carefully, or I am not ready for them,"—and he did study with great thoroughness; but now, as his evening draws near, he plies the life-long work yet more sedulously. Daily, sometimes for several hours in a day, he turns to the Bible as a careful student. His Greek Testament receives the largest share of his attention, but some good commentary is always at hand. He studies that he may still be the better teacher; but his own spirit feeds on the truth now with a peculiar satisfaction; he is fast ripening for the church and home above. As he completes his seventieth year, his children and friends gather about him with affectionate greetings, and he seems a strong man still; but the Destroyer is near,—that very day there are ominous pains

about his heart, which are soon to still its pulsations, and lay him in the tomb.

Stalwart as he had always seemed, he once remarked that during his great cares at Lowell, he lost a third of his time by attacks of violent nervous headache, to which he was subject. If, then or later, he had fallen suddenly in a stroke of apoplexy, none would have been surprised. But after his foreign tour, this tendency was greatly lessened, so that it ceased to be a cause of apprehension to his friends.

An unaccountable, incurable deafness was, however, growing upon him, greatly perplexing him in all his duties. On this account, after being for four years president of the Board of Trustees at Andover, he felt constrained to insist on retiring from the office, though by much persuasion he was still kept for several years in the Board. For the same reason, which seemed to him imperative, he again and again determined to withdraw from the Prudential Committee at Boston, but they were no less reluctant to part with him, as they did, at last, with great regret.

On this ground, mainly, he finally resigned his office in the Cochecho Mills, and, dismissing all public cares, betook himself to his garden and hay-field to "renew his youth." He was a farmer again. He enjoyed the change. It was a real pastime to him; yet he was in such full physical vigor that he threw himself into it, perhaps, too eagerly, — enough so, at least, to make it steady, manful work for him through all the proper farming months; while for the wintry days, he had always attraction enough in the house, amid his books and his friends.

Two such years glide quickly away, and his hour has come. To-day, after a fierce New England snow-storm, he goes out, like a boy to his snow-fort, and enjoys the excitement of digging a path through

the huge drifts. Perhaps he overworks; perhaps a disease, long masked, is now reaching its fatal crisis; to-morrow he is to have frequent and sharp pains in the chest, and will think they are caused by some overstraining of the muscles, — but the next day, too, they come, and the next, and the next; they are not, however, very severe, and they seem to him less sharp than at first. Still he occasionally speaks of one as specially acute for a moment, but goes about as usual, meets every one with a cheerful word and smile, and dreams not that his work is done.

On Saturday evening he talks till a late hour with his son, who has come to visit him, and retires to rest. Once in the night a sharp pang arouses him; on Sabbath morning another and sharper is felt, and his physician is called; yet even now neither he nor the family can see any cause for alarm. "I am relieved, my son," he says; "you had better go to church." In half an hour his wife is reading to him from the Psalms, when she suddenly notices that he is breathing quiet and short. She hastens to him, and finds he cannot speak. In a moment he expires.

He, too, has gone "to church," but it is in the upper temple by the great white throne. How true that word of Scripture, "In such an hour as ye think not." No time for any new preparation to exchange worlds, no time for a parting word to dearest ones, no need of either. He *is* prepared, we are sure, and his life is the best farewell. The grave will close now on such weight of character, such rare wisdom, such a harmony of memorable virtues, as can seldom go thither in a day. Yet nothing of all this shall be *buried* there, but only *sealed* for a new and long work hereafter, an earthly immortality; while "He being dead yet speaketh," and "The mourners go about the streets."

## CHRISTIANITY ALONE A SUFFICIENT RENOVATOR IN THE STATE

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It has long been the specious assumption of easy writers, that, like as the individual man soon reaches his maturity, then fades and dies, so of necessity national life is limited; that having run its race, it must, by divine decree, decay and pass into history. On the other hand, in the pride of youthful prosperity and inexperience, our people have delighted in the boast that the United States is unlike any other government, and may reasonably expect to continue expanding and prospering indefinitely.

These late tragic years of our national life have swept away both these empty theories. On the one hand, this government contains all the elements of weakness that ever endangered any government. Rebellion may arise here as really and even more fearfully than under a despot's rule. The highest prosperity of earth, and the noblest constitution beneath the skies, are no security against the vilest intrigue or the most vindictive war. A conciliating, manly, Christian President may be murdered here as truly as a wicked tyrant elsewhere. Instead of full security against all foreign foes, civil war might leave us an easy prey to a despicable adversary. Instead of the vain conceit that our nation possesses a high-toned enlightened character, the terrible fact has been realized that the dregs of all nations have been drained into our cup; and that, left to ourselves, we need expect no grander future than a premature, though perhaps brilliant, manhood, and an early death.

On the other hand, we have been reassured of what the world ought to have long since learned, that the supposed necessary limit to a nation's life is utterly fallacious. What though the desperadoes of all other peoples have found an asylum

in America? It is possible that they may be controlled here. What though twelve millions rise in fierce rebellion? They may but strengthen authority at home, and secure truer respect abroad. What though two hundred and fifty thousand patriot graves are made, and three thousand millions debt accumulated? It may be that, a heavier burden being removed thereby, the nation shall be richer in both real men and actual resources than before. And even though the commander-in-chief of all our armies, and the head and heart of all the nation, himself be stricken down, it is possible — though far from having been experienced — that not one wheel of the chariot should jostle, but that every interest of the state should be more firmly secured than without the catastrophe.

In the midst, then, of all the conflicting theories and even honest differences respecting "Reconstruction," the Christian patriot is constrained to look beyond mere present relief, and acknowledge that in the light of moral power, the moral power of God's authority, is the only permanent life and adequate security of government; or, amid the constantly disintegrating and destroying influences of sin, Christianity alone is the sufficient renovator in the state. The statement of a few fundamental principles of an enduring state, principles which Christianity alone secures, will substantiate at once the nation's indebtedness and the nation's hope. Christianity alone inculcates the true dignity of man. Ancient republics only repeated in another form the error of all tyrants. They did not acknowledge the supremacy of the people. They did not recognize the manhood even of more than a fraction of the inhabitants. The so-called republics of Greece and Rome were but



despicable oligarchies. And the boasted "new principle" of the late bogus Southern Confederacy was simply those old failures palmed off as the highest effort of the nineteenth century. In each the corner-stone was the foundation of all despotism, viz. the man for the state, and the state a select class.

Christianity alone, of all religions, — hence of all teachers, — recognizes the God-given nobility of man. It asks not for birth or station, family or nationality, but for manhood. It even prohibits the surrender of this prerogative to any authority; and it demands that every individual shall be the responsible agent of his own acts. As a fact of both philosophy and history, nothing can produce greatness, nothing can elevate humanity, either the individual or the mass, like this mighty God-imposed responsibility; responsibility which no man nor nation of men can remove from one of the least of moral beings. The world in every age has produced its great men, men whom the masses have followed. History seems to record little beside the oft-repeated tale, the multitude following in the train of strong-minded or wilful men. All tyrannies, from that of Nimrod to that of Jeff. Davis, have illustrated this fact. Mighty empires have risen with the rapidity of Alexander's, or the brilliancy of Nebuchadnezzar's; but they have fallen as suddenly and as disgracefully, because, and only because, no leader appeared dominant enough to carry the populace; while that populace was too indolent or too stupid to go alone. The truth is, that much as men talk of the blessings of freedom, taken as history shows mankind, they choose slavery rather than independence, and basely hug their chains rather than be freemen. Men like the name of freedom; they delight in the idea of liberty; but as an actual fact, nowhere except under the pressure of Jehovah's authority does our race stand up in its native dignity, and be men. They are accustomed to blame their oppressors,

when the censure belongs only to themselves.

Now Christianity, appealing to the law written upon the heart and upon the sared page, commands men with all the authority of Almighty God to stand up in their native manliness, think for themselves, know for themselves, act out themselves, and then dare before earth and heaven to meet the responsibility of such action. In this, as every one sees, is found the elementary principle of freedom. No man nor nation of men possessed of this principle can be otherwise than free. The body may be imprisoned, enchained, slaughtered; but the spirit scorns such thralldom. Daniel in the den of lions, Paul under the lash, Bunyan in jail, John Brown on the gibbet, were never bereft of their power, were never enslaved. Like our martyred President, they conquered in their enemies' apparent triumph. The negro with the Bible could never have been kept a slave. The South, had it been taught a pure gospel, could never have been duped into wicked rebellion. They boasted of their chivalry; but they have shown the world that, if chivalry of old was an improvement upon the degradation of the dark ages, in this age it is a long retrogression towards barbarism. We did suppose that there was some noble, independent manliness in the "sunny South." But such an amount of cowardly, brutal degradation as this late war has developed, has appalled the world. Barbarians are accustomed to appeal to brute force; but gospel manliness never descends to the duelist's code, nor fights otherwise than as it prays, for the good of its foes. Let, then, the principles of Christianity, which have exerted some influence (yet have never ruled) in our government, permeate the nation, and generation after generation of noble and still nobler men shall arise, and the prosperity of the state need be limited only by the end of time.

"What constitutes a state?"

Not high-raised battlement, or labored mound,

Thick wall, or moated gate ;  
 Not cities proud, with spires and turrets crowned ;  
 Not bays and broad-armed ports,  
 Where, laughing at the storms, rich navies ride ;  
 Not starred and spangled courts,  
 Where low-browed baseness wafts perfume to pride :  
 No ! men, high-minded men,  
 Men who their duties know,  
 But know their rights, and knowing, dare maintain ;  
 These constitute a state."<sup>1</sup>

But mere individualism is not the substance of Christianity. Atheists have often assumed this as the beau ideal of human attainment, the Utopia of man and of government. But their stolen thunder soon becomes manifest. They have a power which they cannot control, and their government fails like a rope of sand. The authority of government rests not upon mere compact, but upon divine right ; and Christianity alone enforces the supreme authority of government. In this fact is exhibited one of the many adaptations of Christianity to men's inner and outer necessities. For personal greatness alone, mere individual attainment, is not the perfection of manliness. The grandest nobility, true God-like manhood, is shown when the independent soul, which may call no man master, yields graceful, because willing, obedience to rightful authority. Now established government is rightful authority. Hence, while no power in heaven or on earth or under the earth may constrain the human soul, while servility to any power or any being is branded as a crime, yet in the gospel all the power of truth and self-interest, together with all the sanctions of God's commandment, are combined to induce this independent being, of his own free, hearty choice, to sustain the majesty of law by obedience, by sacrifice, and, if need be, by death itself. So strenuous is Christianity upon this principle, that, even when the enactment is positively unjust, wicked, such that no one can obey it without wronging conscience, and of course without degrading manhood, no infringement upon the prerogative of law is allowed. The sanctity of legislation must

be righteously maintained. If the statute cannot be obeyed in act, the penalty can and must be endured. Christ and the Apostles demanded trial according to law. But they never resisted the severest infliction, if authorized by even the most infamous of laws. Christianity never taught resistance to the villainous Fugitive Slave Law, so long as it stood unrepealed among the statutes of the land. It did teach, "Thou shalt love thy neighbor as thyself"; and if for harboring the slave contrary to the enactment, fine and imprisonment are the penalty, accept the penalty. Be at once a man, and honor law. This did the heroes in the fiery furnace upon the plain of Dura. This did Paul and Silas, when the prison doors at Philippi were thrown open. This did the three hundred Dissenting ministers in England, who quietly allowed themselves to be deprived of their parishes and their livings, because they could not with good conscience conform to the demands of a wicked king.

In '76 our fathers took not arms against law, but against the subversion of law. Witness in their "Declaration" the long list of *unlawful* acts laid to the charge of George III. This was according to Bible teaching. Christianity lays her authority upon all men, law-makers as well as others. It even exalts the humblest citizen into a judge of the moral character of every individual to use all his influence, as did Mordecai of old, to secure righteous legislation. Nevertheless, it always sustains existing laws as a symbol of authority, and as such to be sacredly honored, even though their character, if unrighteous, is most strenuously condemned. Accordingly, if a bloodthirsty Nero is on the throne, or an imbecile Buchanan in the presidential chair, Christianity enjoins most sincere respect for the office, and unshaken support of the real government. The representative of government, the incumbent of office, may be not even worthy of respect ; but the constituted gov-

<sup>1</sup> *Alcaeus.*

ernment is God's ordinance, and for conscience's sake, as well as for benefits derived, should it be both honored, and, so far as is in the province of any citizen, made worthy of honor.

By such principles inculcated does Christianity secure the noblest patriotism which man is capable of exhibiting.

Three thousand ministers in New England petitioned and protested against that shame of our nation, the rendition of fugitive slaves. But they did not preach resistance to law. Massachusetts felt most righteous indignation when her citizens were murdered, and one of her judges, while in the discharge of official duty, was loaded with indignities in South Carolina. But did gospel ministers preach a crusade to avenge these wrongs? During nearly the whole period of this late civil war, good men disagreed with much of the policy of the President. Often they believed his acts to be unwise, sometimes unjust, wicked. Did they therefore endeavor to subvert the authority of the commander-in-chief of all our armies? If Christianity ruled their hearts, the very farthest from this. Christian men will risk life, fortune, reputation, everything except character, to maintain law and defend civil authority. In their estimation, national government is only secondary to — they would gladly make it out the expression of — the government of God. It is then nearly superfluous to say that, could an unmutated Bible have been preached at the South, and the gospel of Jesus Christ have been accepted even in relation to civil institutions, there would have been no rebellion on these shores. It is also nearly self-evident, that had Bible principles controlled officers of state and officers of the army, thousands of lives would not have been sacrificed upon the insatiate altar of personal jealousy, nor the very life of the nation been long imperiled in hope of securing individual fame or sectional advantage. For while Christianity utterly denies "the right of might;" it guards inviolate the citadel of

public authority, and unhesitatingly sacrifices every selfish interest for the general good. A nation animated by such principles could never dissolve in weakness, nor waste its life in civil war. Given, then, Christian aspiration in the individual man, and divine sanctions upholding government, and the fortress of state is absolutely impregnable. But Christianity does far more than this. It alone inculcates the just sanctity of the oath. From early history, governments have been accustomed to bind their authority by solemn appeals to Deity. When gods were but monsters or devils, such appeals could reach no farther than to servile fear, and might easily be scorned. And universally a low ideal of virtue is manifest, when the oath is cheap, and the Deity lightly esteemed. Therefore for a long time have Christians looked with solicitude upon this edifice of United States republican government. The oath in conversation has been vilely common. The oath of citizenship, and even the oath of official duty, have usually been as meaningless as a hurried form and flippant tone of administration could render them. Among the late rebels, the oath was notoriously but a farce. They boasted that the oath of allegiance to the United States possessed no binding force; and now they solemnly (.) declare that their oath to the Confederacy was only "provisionally" taken. What reason exists for believing that another oath of fidelity to law and the Constitution will be more revered? At present, none at all. But let Christianity deeply penetrate society, let God be enthroned with majesty and present in holiness, let Him be loved as a father, and revered as king of kings, and the appeal to Him is sacred. Government is God's own institution; and where He is feared, howsoever any other oath may be regarded, the oath of allegiance is clothed with divine sanction, and the authority of God himself is denied when that oath is disregarded.

Again, Christianity alone teaches the



true dignity of labor. Heathenism always degrades labor. Ancient republics reached no higher ground than that laborers are serfs of the state. The brightest lights of Greece and Rome without the Bible, — Cicero and Socrates, — accepted this doctrine. And the grand statesmen (!) of the would-be model government of Dixie had only gone back to semi-barbaric ages for their dogma of labor subjected to capital. But Christianity, by divine authority, makes every man a laborer. Nay, labor is the God like characteristic of every true nobleman. He degrades himself, and denies the faith, who seorns to be a producer, and to promote the public weal. Besides, Christianity places labor upon this even scale, viz. every man entitled to an equivalent for services performed, — labor with the plow or the spindle, as truly as labor with the pen or the sword. Thus labor compensates capital as fully as capital compensates labor, and they mutually promote the common wealth. Likewise, also, Christianity proclaims that labor with capital, and labor for capital, — the official or professional man, and he who toils among brick and mortar, — are equally worthy of just remuneration; for both are recognized as promoting the general good.

Under the influence of such principles, Christianity, beyond any other power, lifts a nation; for it stimulates the common mind, it develops the energies of the masses, and this of itself infuses new life and secures nobler effort in all classes of society. Christianity is indeed a vital current, quickening all branches of the body politic. But it is especially a mighty power, working beneath the foundation stones, and, by elevating them, compelling the whole superstructure to rise. Witness all Christianized governments. Nowhere else can the arts and sciences flourish with equal vigor, and nowhere else do inventions and discoveries bring the mightiest forces of nature under tribute to man's success. Accordingly, history alone demonstrates that labor —

even sweating toil, only let it be christianized, Christ-honored, and made, as inspiration makes it, the dignity as well as duty of every man — is the true life of the state. Given, then, noble men bound to governmental authority by the free choice of their hearts and the solemn bonds of Jehovah, such men expending all their resources enlarging and improving the public good, and the prosperity of the state can be limited only by the limitless capacities of the human soul.

Then, too, Christianity alone unfolds a sufficiently grand ideal of national life. Individual men and masses of men are always inspired by a noble object of pursuit. Let the proposed goal of life be attained, and no man will rise higher, unless some new aspiration can be set before him. So, whenever the proposed eminence of national pride has been reached, or so nearly approached that effort has been relaxed, degeneracy has invariably followed. Witness all the ancient military powers. The world conquered, and the conqueror soon a slave. Witness despotism everywhere. The despot exalted, and decline begun. It must be so. The very nature of man forbids that it should be otherwise. He was made to be ceaselessly striving higher; and when he rejects this law of his nature and of his God, he sinks into merited contempt. Now, since nearly all national life has aimed no higher than military glory or personal ambition, no wonder that it has been assumed that states, like men's bodies, must decay. Whatever life can attain unto a limit must die. But Christianity unfolds to nations, as to men, a life that cannot die, because its aim is ever upward. The true nobleman of earth never dies. Washington is not dead. Lincoln is not dead. Any worthy life is, in God's economy, so much wealth of principle bequeathed to mankind, which is to be lived over and over again through time, and then to expand in all these countless individuals forever. So Christianity, setting before nations the glorious ideal of men eman-

icipated, elevated, sanctified, — inaugurating the divine principle, the state for mankind, and mankind for God, — awakens a ceaseless aspiration, and affords scope for the amplest powers, as well as most exalted attainments. Such a goal will not be reached, nor the life of a nation struggling for it end, until man be perfected, and God in person reign on the earth.

Christianity not only opens such an ideal future, but it provides for the attainment of that ideal. Christianity is not a sentiment, but a life; not subtle theories, but life-giving power. It is not theology even, but the spirit of God working in men. Ambitious leaders have ever appealed to the religious element in man. Mahommed employed to the utmost the power of superstition and the hope of immortality. No man in modern times has more persistently or sanctimoniously invoked high heaven than did Jefferson Davis in his unmitigated villainy of treason. He knew that no other earthly influence could stir the deepest powers of men like an appeal to their religious feelings. Herein lay the vital power of the Confederacy. For their religion and their rebellion were made to seem inseparable.

But there is a higher power than man, or even than religion in man; and without this, the grandest efforts, the wisest policy, and even the sublimest devotion, will fail. Christianity not only appeals to the deepest principles of man's religious nature, bidding him fight or labor, plow or pray, with heaven before him, and "God o'er head"; but it brings God into the very arena of national life. It recognizes the mighty Jehovah in person at the helm of state, with all the powers of nature ready to do His bidding. Accordingly the nation that will obey God, and endeavor to work out the great designs of government on earth, has all the resources of Omnipotence arrayed in its defense; nor foes without, nor foes within, can prevent its ever-advancing prosperity.

We do not arrogate this Christianity to ourselves or our form of government. Any form of government may be made to express the aspiration of the people for right and for humanity. A king may develop the manhood of the people, the sanctity of law, the dignity of labor, the grandeur of true national life, and secure the favor of Almighty God; or a president may blight all these. We accord to England or Russia all the possibilities of national life that belong to the United States, although we claim the probabilities to be vastly in our favor. But we do say, that, if Great Britain's pride was satisfied, when she boasted herself "Mistress of the seas," and, victorious from the field of Waterloo, felt herself dictatress of the world, then has her power, as in appearance, actually begun to decline, and she is on the road to inferiority, if not to ruin. We also say that whenever these United States accept any goal of human ambition as the aim of national life, then the seeds of dissolution, decay, and death are already germinating. And more than this. So long as evil passions rule in men's hearts, of all forms of government the republican is most exposed. Corruption, servility, ignorance, and vice are ceaselessly disintegrating forces, and may at any hour, if not counteracted, ruin the fairest republic. But Christianity can resist all these tendencies to decay, can rally the energies of any people to higher and still higher attainments, and lead the nation to an undying future.

Our theme is suggestive at every point. But we have space only to indicate a single line of thought. The world now sees that had the grand moral contest which Washington and Jefferson waged been bravely and persistently prosecuted, this late war for slavery could never have arisen. For the cause itself would have been obliterated. But a first craven, then apostate clergy; a first muzzled, then mercenary press; a first disappointed, then desperate, oligarchy of politicians, betrayed liberty, and well-nigh destroyed

this government. The four years desperate conflict has taught mankind, with mighty emphasis, to fight courageously each moral battle, if they would escape the sword. But practically it has for this nation only battered down the mighty wall that shut out gospel truth from slavery's domains. All the moral conflict remains to be fought. The negro, though emancipated, is still a vassal. True liberty is as hateful at the South as before the war. And at the North the great heart of the people has not yet beat firmly for right and for God. No sincere patriot can fail to see the work to be done. The negro must be allowed to be a man. He who can fight with free men for a free government, must vote in that government. The United States have been wont to make men out of all other peoples, and they have become a power in the nation. For want of men in the South, the material for which existed by the million, the national existence was threatened. In the hour of extremity those chattels behaved like men, and the state lives because of their aid. As truly as there is a God in heaven, unless they are allowed the manhood to which they have attained, vengeance more terrible than all the past awaits our land. Besides, what Christian patriot failed to notice with solicitude that the conspirators executed at Washington for the murder of Lincoln, as well as those basest of

all rebels who in Canada consummated the most infernal plots of treason, were in open sympathy, if not in full communion, with the Romish church? Pius IX. alone of all sovereigns recognized Davis as a legitimate ruler. And Fenianism (there is reason to fear) is organized more in the interest of Rome than of Ireland, and not less against the United States than against England. It is also notorious that almost to a man the precipitators of the late rebellion maddened their souls by strong drink, and throughout the land Rum and Rome are sworn allies of our conquered but still plotting foes. Unless moral victories are speedily won, these legions of evil will be marshaled again. They are indeed already in the field, and hope by the aid of heartless demagogues to control administration, and yet strangle liberty in this home of its youth. We trust that patriots will never forget where their safety lies. Not in constitutions and laws; not in armies and navies, forts and ironclads; but in the intelligence and virtue of the people. The school and the church are the fortresses which Christianity erects. Let these be multiplied everywhere, and the forces of evil will combine to no purpose. The batteries of truth will destroy their legions, and the nation shall be strong in the mightiest of all unities, — the unity of a common religious faith, an intelligent Christian brotherhood.

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#### DEACONS.—THEIR TERM OF OFFICE.

SOME of our churches are now trying the experiment of a periodic as distinguished from a permanent diaconate. In others there is a disposition to make the trial. This fact seems to justify a consideration of the arguments which may be urged on either side relating to the matter, in the magazine devoted to our ecclesiastical polity.

1. In favor of the change, the claim may be urged that a limited term accords better with the spirit of Congregationalism; that it seems a more equal distribution of the honors and the burdens of the service.

If, it may be said, the office of deacon be viewed as an honor, it should not be monopolized by a few. Christian brethren



ren should stand upon an equality here. Whatever advantages may accrue, either from increased respect and attention, or from the reflex influence upon the bearer's own character and attainments, should, upon Congregational principles, be more largely enjoyed. Or if the office be regarded in the light of its burdensome responsibilities, a few men ought not to bear these alone.

2. In this connection it may be claimed, as a second advantage, that greater facility in filling the office will result from the change. While many would shrink from assuming the onerous, often painful, duties involved, as a permanent service, they would accept them for a brief term of years.

3. It would also enable the church to judge of the fitness of any man for the position, and to secure the best men for the place. In case of acceptable service during one period, the incumbent might be re-elected; and this arrangement might continue as long as it should be mutually desirable. At the same time, the plan affords an easy method of shelving inefficient or unacceptable men. By quietly dropping them at the close of their term, the church will be relieved of their weight, without those heartburnings and contentions otherwise too frequent.

These are the arguments usually urged in favor of the change. And of them the last is apparently the motive most influential with advocates of the measure.

On the other hand, the proposed change is opposed on the grounds following:—

1. It is a change; a departure from the ancient and usual custom. So far as can be learned from the Scriptures, no such limitation, as a rule or in fact, existed. It is true that it cannot be affirmed that deacons did not hold their office for a fixed period; but neither can it be shown that they did; which must be done, if the argument is to aid the advocates of a change. Indeed, the presumption is against such limitation. It was not characteristic of the churches in their infant

state; nor does it seem to harmonize with the free spirit of the gospel to mark out with such accuracy the bounds of offices created with a view to service.

This fact is not decisive against the adoption of such measures subsequently, if the exigencies of the churches demand it. Under the new dispensation, offices may be created, as those of Sabbath-school superintendents, or committee men; or dispensed with, like that of deaconesses in the ancient church, as necessity may dictate. The argument is of value only thus far, that, in the absence of evidence to the contrary, the presumption is that the diaconate was a permanent office, and that without good reason this feature should not be changed.

The case is the same as respects our traditional Congregationalism. The fathers of our denomination regarded the office as a permanent one. The modern custom was unknown among them. The whole weight of usage is against the change. And this, though not decisive in the presence of weighty arguments in its favor, should, in the absence of these, decide against it.

The presumption is, that the common custom of electing deacons on a life tenure was founded on good reasons.

It is not well to abandon old customs hastily, nor lightly break in upon the line of continuity which links us with the great and good past. Individual churches are indeed distinct, and in their origin new creations; but the *church life* is *one*, and continuous through all ages. And it is as important for the interests of religion to maintain *this*, in clear consciousness, as the formal independence of separate organizations.

An unreasoning adherence to regulations of the past simply because they have been inherited, clogs and embarrasses the efficiency of a church; but a reverence for the past unforced and free, respect to time-honored usages, hesitation to disturb arrangements under which our fathers lived, and labored, and attained

such fulness of spiritual life, this is a positive addition to the resources of any church. Violent and irreverent separation from the past is a fatal mistake. It weakens the impression which the church makes upon the minds of men. It is impossible that a church or any institution which can point to no historic life, should appeal as strongly to man's religious nature, as one which can trace its pedigree through holy men of former generations. Have we not illustrations of the value of such associations in the claims of the Episcopal and Catholic churches? This consideration, moreover, deserves especial regard by us who are feeling on every side the vigorous activity of the contrary tendency.

2. If, now, the change proposed be considered on its own merits, another objection arises. It is not needed. The arguments adduced in support do not justify the innovation. Let us glance at them in detail.

The first claim advanced was a more equal distribution of honors and labors. But to this it is reply enough to say, that the required service is such as of necessity to exclude a large number in any church. To fill this office at the beginning, the church was searched for "men of honest report, full of the Holy Ghost and of wisdom." And with this corresponds the description of the men for the office which Paul gives. "The deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. Let these also first be *proved*; then let them use the office of deacon, *being found blameless.*" In other words, incumbents of this office are to be men of tried and approved worth, the best and the wisest men in the church; men of intelligent, mature piety; prudent men; men of influence. The number of such men in most churches is small.

What then can be gained by the change? All brethren are at present eligible to the office, and from them those personally best

fitted to bear its responsibilities may be elected. There is no more reason for a rotation of office here, than in the case of any faithful public servant.

But the principle, if admitted, must, it would seem, apply with equal force against a permanent ministry, and in favor of itinerancy. In fact, the arguments employed by advocates of a limited diaconate are in precisely the same line with those urged by our Methodist brethren in behalf of their scheme. How can their claim of the superior advantages of itinerancy, on the grounds of equalizing the lot of ministers, bringing the people under different phases of Christian influence, and thus encouraging a more full development of their own life, and above all of the advantages for maintaining peace within the churches, — how can these arguments be met by those who are unwilling to retain the diaconate as a permanent office?

The second reason urged for changing the tenure of office does not seem more valid. Christian men, on whom God fixes the minds of their brethren, after prayer for guidance, will not ordinarily feel at liberty to disregard the call. They may enter upon the work with deeper impressions of its greatness, and of their own insufficiency; but will not duties thus assumed probably be performed with more uniform fidelity and success than when lightly assumed? Would it be an advantage to diminish our conceptions of the importance of the office, or of the qualifications demanded of its incumbent? This is the very evil to be feared and to be shunned. The office is a weighty one. In connection with the ministry of the word, it seems to cover every part of the Christian life. These two include the supervision and direction of the entire circle of Christian duties. They are thus, as well as by the emphatic distinction of the Scriptures, set off from, and elevated above, all the other committees or officers of a church. The service, if properly appreciated, cannot, ought not, more than

that of the ministry, to be assumed with indifference. And precisely because, if reduced to the rank of church committees, men will lose their peculiar feelings regarding it, does the change seem uncalled for. Here is the argument and its answer. It is claimed that men will not be unwilling to accept the office. But if this change is accompanied — as the argument implies, though does not assert — with less depth and earnestness of Christian feeling, the evil must far outweigh the good, the change is to be deplored.

But there is another view of this matter which exhibits the change, on this ground, as more manifestly needless. No man, though elected for an unlimited tenure, need hold his office a single day after he desires to vacate it. Resignation is always in his power. If, after bearing its burdens for one year, or a term of years, they become too wearisome, or a desire is manifested on the part of others, whatever the reason may be, they can be resigned into the hands of another. And of this fact every man elected to the office is at the time perfectly aware.

The third argument in favor of a change — the *real* one in almost every case, after all — was the ease with which troublesome incumbents can be removed.

There do sometimes occur junctures when such a quiet method of ridding the church of an uncomfortable officer would appear very desirable. The interests of religion and internal harmony seem to demand his removal. He will not resign, and there does not seem any tangible ground for stringent measures. Cases like this are, however, rare. Not more numerous probably, on the whole, than those in which the minister is concerned. And the temporary advantage, in the one case as in the other, is more than counterbalanced by the evils necessarily attendant. There is, in fact, no system of earthly administration which will always work with perfect smoothness. Opposing advantages and evils in rival systems must be weighed, and choice made of that one

in which are seen most of good, fewest of evils. Under this principle, the change, on this ground as on the others, seems undesirable.

3. While the reasons adduced in its favor are thus inconclusive, another objection to the plan is, that the influence springing from long and faithful service would be lost. A long-tried, faithful deacon possesses a weight of character socially, which wins for him and his acts the respect and confidence of the community; and this is a means of usefulness.

It is favorable also to the growth of many of the noblest feelings, to which, nevertheless, it is the tendency of our age to be sadly indifferent. Particular reference is here had to that important class in which reverence is a prominent element, without which the manliest character is impossible.

And connected with the preceding, there is the effect of tried and faithful service in opening doors of entrance for the truth. He who has used the office of deacon well, can speak to the troubled heart with an authority beyond that of a private or untried Christian. Both as regards his doctrinal intelligence and his acquisitions in piety, his position honorably sustained becomes his guarantee.

It is the natural tendency of that familiarity with sacred things, which his office supposes; it is needed in order to efficient performance of his duties; and the benefit of this supposition accorded becomes a source of power. All this is imperiled by the proposed change. The incentive to careful study, and a diligent preparation of heart, is weakened in shortening the term. And so far as this result does follow, an inevitable loss of moral influence in the community must result.

4. The proposed change is to be deprecated, again, as tending to deprive the church of the impression of quietness and permanence, by which it wields great power for good. Precisely such a counteractive to the restless, bustling spirit which characterizes our ordinary life is needed.



The desire for it, more or less consciously recognized, is felt by many a heart, and it is needed by all. We see the working of this craving in the attraction which is now filling up the Episcopal churches from less conservative denominations. It is the repose, the quietness, which surrounds that communion as an atmosphere, which pervades its worship and its action, that leads many refined and cultured souls into it. It is to find here that for which they vainly search in the outer world.

5. Passing from this point, however, brief notice may be taken of another objection to any change in the tenure of this office. The tendency must be to introduce into the church the worst evils of political strife; to make our church-meetings the arena of contending parties. Whatever there may be of truth in the charge against us suggested in the last objection, it would be vastly increased by the change. The evil now mentioned would not be a doubtful one, but almost certain to occur. The tendency is directly to it.

At any election, various causes might conspire to bring about rivalry between candidates. Personal prejudices, anger, or envy, these, as well as proper grounds of preference, might determine the preference; for we are to regard the fact of infirmities even among those "called to be saints." Different parties might be formed. If some particular measures should divide opinions at the same time, it would be almost impossible but that

these should be dragged into the field. And the result ever imminent would be bitter wranglings, at least disaffection.

These are dangers necessarily incident to popular government; and the oftener opportunities for pushing matters to an issue occur, the greater is the liability to them.

It is evident, moreover, that an officer of the church, in the discharge of his duty, may be compelled, on some occasions, to take a stand by which he will incur for a time great opposition and misrepresentation. Or it may be (for the best men are fallible) that an ordinarily excellent man may fall into a mistaken course of action. He may blunder, as General Sherman did.

If, now, in either case his position is such that he can quietly hold on his way, the storm may be weathered, and he will be all the stronger in consequence. But if just then he must submit to a new election, in which all these matters shall enter in to determine the vote, it is easy to foresee the disastrous consequences. And it is much to be pondered whether one such contested election, with all its excitement and political trickery, would not more effectually divide and weaken a church, than long experience of some unpleasant saint.

Such are some of the evils to be feared from a change of tenure. It is at the best an experiment which may or may not prove successful. Our present general custom is tried, its strength and weakness are known. Do we wisely to risk a change?

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#### RELATION OF THE CHURCHES TO THE STATE.

Q. 22. In what relation do the churches in any country stand to the state or civil power?

A. In that of voluntary associations, which owe obedience and respect to the

laws, and are entitled to protection, and to entire freedom in the management of their own affairs in their own way, provided they do not violate the rights of other citizens. — *Cong. Catechism*, p. 15.

SKETCH OF THE HISTORY OF THE CONGREGATIONAL CHURCH AND SOCIETY IN HOMER, CORTLAND COUNTY, N. Y.

BY REV. J. C. HOLBROOK, D. D.

THERE are few, if any, churches of Christ of any considerable age, in whose experience there is not something to interest the student of ecclesiastical history. But the records of some churches are peculiarly valuable, and they ought to be preserved and published for the benefit of others. In the latter class is undoubtedly to be reckoned that in Homer, N. Y.

The early settlers of Central and Western New York were not, as a general thing, remarkable for either their religion or good morals; but quite the reverse. A correspondent of the writer of this sketch, himself a native of that region, says in a recent letter: "In its early history, Central New York was [to a great extent] godless, intemperate, horse-racing, schoolless. It was an old saying that it was not safe for a traveler to remain over night in Ithaca. Auburn was, at first, the notorious 'Hardenburgh's Corners.' Aurora was a Universalist den. In Fabius, Cortland County, where my father once preached, his house was once shot at by a drunken mob, and the timbers of his new church-building were sawn to pieces in the night. And so of other places."

Homer, on the contrary, was settled under very different auspices. It was "planted with a noble vine, wholly a right seed." The pioneers of that place were men who revered the Bible and valued its ordinances, and brought with them corresponding habits. When only six families had arrived in town (1793), they all convened upon the Sabbath day, and commenced public religious worship. *From that day to this the practice has been continued; and we are assured on the most positive authority, that there has occurred but one omission of this service.*

"This is a fact of marked significance, bearing upon the character of the people and the prosperity of the place. It was a common saying, as emigrants came into the region, 'If you wish to settle among *religionists*, go to Homer.' The first sermon ever preached in town was delivered in the open air. The people were assembled at a 'raising,' when it was reported that a missionary was present assisting. At once the work was suspended, and there was a call, 'A sermon, a sermon!' A polite invitation was then extended to the reverend gentleman to favor them with a discourse, which he did, and he was listened to with great attention."<sup>1</sup>

Who can estimate the worth of the prayers offered by the little band of pious men who laid the foundations of civil and religious society in that town, and which for many years made it an exception to all others in that vicinity? And how clear and striking an illustration does the history of that community afford of the value of early gospel institutions in molding communities aright, and securing their peace, order, and prosperity.

In 1794 or 1795, a number of families arrived from Brimfield, Mass., and Farmington, Conn., which, with those that soon followed (many of them from Monson, Mass.), formed the germ of the future church.<sup>2</sup> The town was visited at an early period by several missionaries; among these were Messrs. Lindsley, Logan, Bushnell, and Seth Williston, some commissioned, as is supposed, by the Connecticut Missionary Society, and some by the General Assembly of the Presbyterian Church. The early religious meetings

<sup>1</sup> Ford's History of Cortland County.

<sup>2</sup> The writer of this has drawn freely from the "Manual" of the church, but for many facts has gone to the original records.

were held in the summer in a log barn, and in the winter in a dwelling-house. In the fall of 1798, a grist-mill was built, in which the people assembled for religious worship while it was in process of erection, and a Rev. Mr. Jerome preached on several Sabbaths. Rev. Dr. Williston's journal, now among the archives of the Connecticut Missionary Society at Hartford, shows that he preached in Homer on the 16th of November of the year 1798, and the next succeeding Sabbath.

In the following year the first organization was formed for the support of religious ordinances, and the document which formed its basis was evidently drawn with care. The preamble was in the following words:—

“Actuated as well by a sense of duty we owe to the Supreme Being, as by a persuasion that our property as individuals, and the interest and happiness of society in general, depend in a great degree on the establishment of religion, order, and regularity,—we, whose names are hereunto subscribed, do solemnly pledge ourselves to use our utmost exertions to effect so desirable a purpose, and to afford each other every necessary support and assistance towards obtaining the object proposed; and we do further, by these presents, each one for himself, covenant, promise, and agree to and with each other, that we will adhere to, abide by, and perform the following articles, rules, and engagements.”

Then follow several articles:—

“I. That we will form ourselves into a society for the purpose above written, by the name of *The First Religious Society in Homer*.

“II. That we will meet on the 25th day of November next ensuing the date of these presents, at one of the clock in the afternoon, at the *Grist-mill* in Homer, and then and there elect trustees, etc.

“III. Provides for a committee to locate a house of worship if those present at the meeting do not agree.

“IV. The questions of the time of building, the form and dimensions of the house, the salary of minister, and any others that may

arise, to be determined by a majority of those present.

“V. The call of a minister to have a two-thirds vote.

“VI. That no person shall have any vote or influence in deciding any question until he shall have previously obligated himself, by covenant, subscription, or otherwise, to defray annually a proportion of the charges of said society.

“VII. That when this society shall have been incorporated according to law, nothing shall be requisite to admit any person of lawful age a member of this society, except that he or she become obligated by covenant to contribute annually towards defraying the expenses of said society.

“VIII. Requires the specification of all business to be acted upon in the ‘warning’ of meetings.

“IX. Members shall continue to be such until discharged from their engagements by vote.

“*Homer*, Sept. 10, 1799.”

Immediately following the foregoing articles of agreement is recorded in the society's book a covenant bearing the same date and with the same signatures:—

“Know all men by these presents, that we whose names are hereunder written, for the consideration of *twelve cents* received of the Board of Trustees of the First Religious Society of Homer, etc., do covenant, promise, and agree to pay the sum set to our names, to be appropriated to the maintenance of the preaching of the gospel,” etc., with a proviso that any persons removing to a greater distance than four miles from the place of worship should be discharged from their obligations *until their return*. Various sums are subscribed, as \$1.50, \$1.00, 50 cents, etc., down to *twelve and a half cents*. Of the latter there is a large proportion.

Next on the book follows a record of the election of two trustees, December 6, 1799. In this record it is stated: “There being no elder, church warden, or vestry belonging to said society, the members do agree, nominate, and appoint



that the said society shall be hereafter distinguished by, and taken for, 'The First Religious Society in the town of Homer.' This document appears to have been recorded, and to have formed the basis of legal organization.

On the 30th of March, 1801, it was voted, 1. That the trustees be requested to procure a minister. 2. That the old committee be dismissed, and the subscriptions given to the present trustees.

On the 13th of July, 1801, it was voted, 1. That the society see if they can hire Mr. Jones for its minister. 2. That they give him "at the rate of *three hundred* dollars per year, one Sabbath out of four to be excepted, to be paid one half in cash, and *the other in wheat quarterly.*"

August 10, it was voted to hire Mr. Jones by the Sabbath until January 1. A committee was also appointed to find "a piece of ground for a burying place," and a "grave-digger" was appointed.

November 24, it was voted that "the Baptists in this society shall have their share of the present meeting-house, according to what they paid," and a committee was appointed to "treat with them, and see what proportion belongs to them, to begin the third Sunday in December."

The meeting-house referred to was put up to serve the double purpose of a place of worship and a school-house. It stood on the northeastern corner of what is now the village green. It was divided internally by an immense swing partition, which was hooked up to the ceiling during the Sabbath, and let down during the rest of the week. It was first used for public worship on the 18th of December, 1799, Rev. Mr. Lindsley officiating on the occasion, and preaching from 1 Kings viii. 38. Dr. Williston says in his journal, under date December 15 of this year, "Preached again at Homer, at the *new meeting-house*." THIS IS ALMOST THE ONLY BUILDING IN ALL THIS WESTERN COUNTRY WHICH HAS BEEN ERECTED WITH A PRIN-

CIPAL REFERENCE TO ACCOMMODATE THE WORSHIP OF GOD. In this a secondary object is to accommodate a school." A portion of this venerable building now forms a part of a dwelling-house in the village.

October 25, 1802, the society voted to hire Mr. Nathan B. Darrow as minister, and committees were appointed to "treat with him and to draw a bond."

December 6, it was voted to "call" Mr. Darrow, and to fix his salary at \$300, half in money, and half in wheat at cash price; and that "his salary be increased annually ten dollars until it shall amount to \$400; and then to remain at that." There was also a clause providing for a dissolution of the connection with six months notice by either party.

December 20, 1802, it was voted that a bond be drawn in favor of the minister for his salary for six years, and a subscription corresponding for the necessary amount. A committee was appointed to circulate the latter "universally through the town."

January 3, 1803, the sum necessary to constitute membership in the society was fixed at *twelve and a half cents!*

January 6, 1803, Mr. Darrow accepted the "call," after "referring the subject to the throne of grace for direction, and seeking advice from a number of the clergy," with a proviso for an ECCLESIASTICAL COUNCIL for ordination or dismission, should the latter be at any time thought advisable.

Mr. Darrow appears by the record to have been ordained pastor, February 2, 1803, when a bond was executed to him by the trustees for his salary, "until he shall be regularly dismissed by an Ecclesiastical Council mutually agreed on."

June 1, 1803, it was voted "to divide the town into districts, to *convene* the Rev. N. B. Darrow in regard to the tuition [catechising?] of the children," and nine districts were specified.

October 10, 1803, it was voted to adopt a plan for a new meeting-house,

and to erect the same, "said meeting-house to be four years in building, with four yearly payments, one third in cash, one third in wheat, and one third in *neat stock*, the house to be set up and enclosed within two years."

September 24, 1804, voted, "That the intermission of divine service on the Lord's Day, from October 1 to April 1, be *forty-five minutes*, and for the rest of the year an hour and a half."

October 22, 1805, it was voted "To set up forty stakes to tie horses to, to be put two feet into the ground," and \$1.50 to be paid. The trustees "constituted the letters H. S. as our common seal."

May 6, 1806, among other things, "Took into consideration a certain petition requesting the dismissal of Rev. N. B. Darrow, and voted to continue him as our preacher."

July 10, 1808, Mr. Darrow asked a dismissal for various reasons, such as inadequate salary, failing health of himself and wife, and the necessity of his return to Connecticut to settle his father's estate. This request was acceded to, and he was dismissed.

The first edifice erected exclusively for religious worship was completed in 1805, and was a noble monument of the public spirit and self-sacrifice of those by whom it was built. For many years it was regarded in all the region as a remarkable edifice. It was seventy-two feet long by fifty wide, with an extensive gallery; and would accommodate eight or nine hundred people. It was altered at various times, both externally and internally, especially in 1822. The pews were square, and there was a "deacon's seat" under the pulpit, which was occupied by those officers. The pulpit, which stood between the entrance doors, was a quaint contrivance, very elevated, and resting on a single pillar, and was reached by a long flight of steps. A story is told somewhat illustrative of the progress of the temperance reform since 1822, when the most extensive changes were made in the build-

ing. The workmen engaged in the repairs made a rule that the first person who entered the pulpit should "treat" all who were present. This happened to be the pastor; and it was considered no violation of ministerial propriety or dignity to comply with this law. In 1846 an organ was procured at an expense of seven hundred dollars, and in 1853 the bell which is now in use, weighing sixteen hundred and one pounds, was hung. The village green, containing six acres, was a donation to the society for public uses previously to the erection of the church building. This has been ornamented with trees and furnished with walks, and is now one of the most striking and beautiful features of the town. The privilege has been granted by the society for the erection upon it of edifices belonging to the Episcopal and the Methodist churches, and an academy building. The Baptist meeting-house stands just outside of the green, but in a line with all the other public buildings.

The present Congregational house, which occupies the site of the one built in 1805, was completed in 1863, and is a fine specimen of architectural taste. It is built of brick, with stone facings, and has stained and arched windows, and a tower in front surmounted by a tall and graceful steeple. It is finished in oak internally, and has galleries and an uncommonly spacious pulpit, and the slips are furnished and trimmed uniformly alike. It will accommodate about nine hundred people. A separate conference room stands by its side, built in 1843. There are two small rooms in the rear which communicate with the pulpit by a door.

The church, the first which was formed in the town of Homer, was organized by the Rev. Hugh Wallis, of Solon, assisted by the Rev. Mr. Jones, on the 12th of October, 1801. It consisted originally of the fourteen individuals who are named first in the published catalogue of church members. The following extract from the journal of Dr. Williston will show the

immediate influence in its formation. Speaking of the people of Homer, he says under date of November 16, 1793: "During the winter and summer there has been considerable of an awakening, the happy fruits of which now appear. *They are about to form into a church state.* On Tuesday we met to confer on the subject. After a sermon, twenty candidates appeared, who wished to be formed into a church. After some preliminaries were stated, the matter was postponed to some future opportunity. These twenty are not all who profess religion in this place."

A church was not to be established, however, till after an interval of three years. Various obstacles were in the way, as the language which follows will show. Dr. Williston says, January 2, 1799: "Friday we had a conference to see about building up a church at Homer. . . . The people do not seem to be of one heart and one soul." He says on the 11th: "We had another conference about building up a church. We seemed to be getting wider apart in our views. I advised them to put it off for the present." The diary to which reference has already been made, says, under date of December 10 of this year: "A day appointed for church meeting. . . . But, alas! sorrow attends. One was for Congregationalism, one for Presbyterianism; one for examination, another against it." But on the 14th, Dr. Williston says that at a conference then held, "A number appeared well agreed."

It seems that this sainted man, on going eastward some time after this date, left in the hands of individuals, probably at their request, a concise confession of faith and a church covenant, which he commended to their adoption whenever a church should be formed. But those whose hearts were in the formation of a church were in great perplexity on account of the differences to which reference has just been made. This was brought to a happy termination in the

following manner. A venerated female, to whose diary the preceding references have been made, said one morning to her husband, as the household were gathered around the family board: "I have lain awake all night long in prayer for light as to our duty respecting the formation of a church. God has answered; and this is my plan. Do you go to all who are willing to unite in forming a Congregational Calvinistic church, and procure their names; and let all who will join us as they please." This was done. The paper circulated, it is supposed, was that drafted, as stated above, by Dr. Williston, and the one signed also by the original members at the organization of the church. Those who had been so long in perplexity were astonished at the simplicity and directness of the plan. Its success was complete and immediate; and the little band of believers sent off in great joy to Mr. Wallis, probably the most accessible ordained clergyman of their own faith, to come at once and unite them in the visible bonds of a church of the Lord Jesus.

The original confession of faith and church covenant are not in express words those now in use by the church. But the substance of both is identical. Changes of phraseology have been made from time to time, for the sake chiefly, it is probable, of greater minuteness and specificness. The standing committee was first appointed A. D. 1821.

From the organization of the church to the close of 1865, a period of sixty-five years, there have been added to its communion two thousand and five members on profession and by letter, of whom eighty-five have been excommunicated. The present number of church members whose names stand on the record, is four hundred and eighty, of whom forty have been absent more than five years. The contributions for benevolent objects the last year were \$2,323.

The following is a list of the pastors of the church:—



|                             |       |           |       |
|-----------------------------|-------|-----------|-------|
| Nathan B. Darrow, Installed | 1803. | Dismissed | 1808. |
| Elnathan Walker, "          | 1809. | Died      | 1820. |
| John Keep, "                | 1821. | Dismissed | 1833. |
| Dennis Platt, "             | 1834. | "         | 1842. |
| Thomas K. Fessenden, "      | 1843. | "         | 1853. |
| J. Addison Priest, "        | 1855. | "         | 1858. |
| Albert Bigelow, "           | 1858. | "         | 1863. |
| John C. Holbrook, D.D., "   | 1864. |           |       |

During the year 1854, Rev. Thomas Lounsbury, D.D., supplied the pulpit. J. M. Schedmerhorn, Manly Hobart, Loammi Kinney, and Israel Hawley are the present deacons. There are upwards of two hundred families connected with the congregation.

In 1804 was formed "The Middle Association on the Military Tract and its vicinity," with which the church connected itself. In 1808 this Association united with the Synod of Albany. That Synod, in 1810, formed its western portion into three Presbyteries; and that portion to which Homer belonged fell to the Presbytery of Onondaga. This Presbytery was subsequently so divided as to bring the church into the Presbytery of Cortland; with which it now stands connected, retaining its distinctive Congregationalism. The present pastor has no connection with Presbytery, but is a member of the Oswego Congregational Association, and the church is represented by pastor and delegate in the General Association of New York, according to the terms of its constitution. The church has always been firm in its adherence to Congregational polity, and tenacious of its rights, and does not contribute to the denominational enterprises of the Presbyterian church, co-operating with the American Home Missionary Society and the American Board of Foreign Missions.

Great attention appears to have been paid, in the early history of the church, to the religious nurture of its baptized children; and the church and parents seem to have been exceedingly scrupulous in seeing that all the children of believers were presented for the seal of the covenant at the tenderest age. Catechetical instruction was imparted by the pastor

and committees, as well as by parents, throughout the congregation very early. At an early day the Assembly's Catechism was taught in the common schools. Sabbath schools were organized in connection with the church about the year 1819. At the present moment the Sabbath school held at the church has about two hundred and fifty members; the average attendance is one hundred and fifty, and there is a library of about nine hundred volumes, which has recently been purchased, and which cost, with a cabinet organ, about seven hundred dollars.

As far as can be ascertained, sixteen of those who have been members of this church have become ministers of the gospel, and six missionaries to the heathen. Three of the missionaries have been males, and three females. The church has been blessed with numerous revivals of religion. Its foundations were laid in such an outpouring of the Spirit. Dr. Williston says, in 1798: "This town (Homer) is remarkable for religion for a new country." The minutes of the General Assembly for 1814 speak of Homer, in connection with another church in the vicinity, as "eminently favored with these effusions of mercy." Indeed, God has seemed never entirely to leave it, so that it may almost be said that the history of this church is a history of revivals.

Special works of grace have occurred in the years 1806, 1807, 1812, 1813, 1816, 1820, 1826, 1830, 1831, 1832, 1833, 1838, 1843, 1855, and 1865. The most marked of these was that of 1812-13; as the fruits of which one hundred and four individuals united with the church at a single communion, and one hundred and eighty-eight in the course of the year 1813.

Rev. Elnathan Walker is the only pastor who has died while sustaining that relation to the church. "Father Keep" has for many years been a resident of Oberlin, Ohio, and still lives there at a very advanced age. All the other ex-pastors are still alive. A monument has

been erected in the village cemetery to the memory of Mr. Walker. It was during the ministry of Mr. W. that a most remarkable revival occurred under memorable circumstances.

A council was called by his opponents to secure his dismissal. The council, not finding itself competent to act officially, betook itself to exhortation and prayer. This was God's way of working the most blessed result. All hearts were affected, and the chief opposer of Mr. Walker pressed his way through the crowd, and falling at his feet, exclaimed, "Forgive me! I have often prayed *about* you, but not *for* you!" The whole community was shaken by the work of grace which followed.

Alluding to these events, Rev. H. L. Hammond, of Chicago, not long since wrote to the *Congregationalist* as follows:—

"Tradition says that about half a century ago, a large and most eventful council assembled in that very town of Homer, called to settle serious difficulties between the church, or some members of it, and their pastor, whose name, I think, was Walker. Rev. D. C. Lansing, then probably of Auburn, was a member, perhaps moderator; and Rev. Mr. Truair, then the eloquent and popular pastor of a church in Sherburne, N. Y., was a prominent member. Often have I heard from my own father, who was a lay delegate, a deeply interesting account of the proceedings.

"The parties at first brought their great pile of papers, and their long array of witnesses, for a stern trial. But the members of the council had many of them come from powerful revivals, bringing the revival spirit with them. In answer to their fervent prayers, that spirit was breathed upon the belligerent parties; their repentings were kindled together; they dismissed their witnesses and burned their documents, and cordially extended to each other the hand of forgiveness and fellowship. A work of grace followed, in which great numbers were converted.

"Unless tradition has greatly exaggerated

the interest and importance of that council, its history is well worth preserving. Forty miles away, in my native town, it was long quoted, to prove the worth of a revival spirit and an advisory council in settling church difficulties. I have an indistinct recollection that it was called with the idea in the mind of one or both parties that it could act with *authority*; but it refused to act in that capacity, and gave its *advice* with the happiest results. Will not Brother Holbrook investigate, and thus confirm his people and others in the wisdom of returning to the good old paths?"

On reading the above, Rev. Dennis Platt, now of Connecticut, a former pastor of the church, published the following communication in the *Congregationalist*:—

"A REMARKABLE RESULT OF COUNCIL.—Your correspondent from Chicago calls on Dr. Holbrook to search the records of the church in Homer, N. Y., and bring out the history of the old council, whose results were so happy. Knowing the meagerness of those records, and the difficulty of gathering up those traditions when the principal witnesses are dead, I venture to give the facts as related to me repeatedly by living witnesses during my labors among that people from 1833 to 1842, not intending to forestall his researches, but to supply materials for further investigation. The precise date of the meeting can be learned from the records. It was between forty-five and fifty years ago. It was mutually agreed upon by pastor and people, for the purpose of settling serious difficulties then existing. When the council assembled, a file of papers was presented by certain members of the church, purporting to contain charges against the pastor, Rev. Elnathan Walker. Mr. Walker claimed that this was irregular. He had not been duly notified, nor had the proper steps of labor been taken with him according to the 18th chapter of Matthew. He was, moreover, a member of Presbytery, and could not be tried by that body.

"The council at once decided that they could do nothing in regard to the case, as thus presented. The announcement of this decision was followed by a dead silence, of

long and painful duration. The church was in a fearful dilemma. No one could imagine what the consequences might be, if the matter should be left in that position. To all human appearance, the church must be rent in twain, if not totally ruined, by a protracted controversy. At length, Mr. Lansing, of Auburn (he was not then a D. D.), stood up, and pulling off his great-coat, very deliberately said: 'Though we have nothing to do as an ecclesiastical council, we have something to do as Christian brethren, to save this church from distraction, and save the souls of the people in this place from being ruined by the quarrels of church members.' He then proceeded, in strains of burning eloquence, to show what would be the effect, on the destiny of immortal souls, of the continuance of this quarrel in the church; and made an appeal to the disaffected brethren, which all who ever heard the man can well imagine must have been irresistible. He was followed by other members of the council, who, in words of pathetic tenderness, urged the settlement of the difficulty by *mutual confession and mutual forgiveness*. And then they united in earnest prayer for the spirit of God to move on the hearts of these brethren, and bring them together. The spirit was manifestly present; all were tenderly affected, and many were in tears. Mr. Walker made a few remarks, indicating a kind and forgiving spirit, and making such confessions as a good man may always make, without admitting at all the charges preferred against him.

"His accusers were *pricked in their hearts*, and began to confess, each for himself, that he was wrong, and to take back all that he had said against the pastor. Finally, the principal accuser (I knew him well; he was a good man, though very impulsive and headstrong at times) came forward, and put all his papers in the fire; then fell on his knees before his injured pastor, and begged his forgiveness, acknowledging that he had slandered and abused him without any just cause or provocation. The friends of Mr. Walker now began to feel twinges of conscience. They had stood up boldly in defense of their minister, and thought they were doing God service; but when they saw this man on his knees, and bathed in tears, their hearts relented, they were sorry they had

treated him so harshly, and said so many hard things against him. So they began to make confessions, and to ask forgiveness, till finally there was not a member of the church but had some confession to make for himself, and some word of kindness and forgiveness towards his erring brethren.

"Thus the work went on for several hours. Meantime the people outside were waiting to be called in to hear the results. It was growing late in the afternoon. In their anxiety, two or three volunteered to go into the upper room, where the council sat, promising to come back and report, but they did not come. And finally the whole company were crowded into that little chamber, awe-struck and spell-bound at what they saw and heard. The meeting was continued through the whole afternoon, and far into the evening, and ended in the complete settlement of all their difficulties, and the united action of the church in labors and prayers for a revival. Indeed, there was a revival already commenced, both in the church and out of it. Many careless sinners who went into the room to see what was going on among Christians, went home to weep and pray for themselves. A work of grace, the fruits of which were felt for a whole generation, had its commencement in the efforts of that council to settle difficulties by inducing mutual confession and mutual forgiveness. Mr. Walker prosecuted his labors with renewed energy and with great success, having the hearts of all the people with him; but in the midst of his work he was called to his rest, leaving others to gather in the harvest.

"I believe the church in Homer have never since had occasion to call a council for any such purpose. The remembrance of this one council and its results, has always sufficed to direct the labors of pastors and brethren, and bring the church together again, even when sorely tried by internal dissensions. Would that it might be heeded and acted upon by all the ministry and all the churches."

This historical sketch of the church in Homer affords an illustration of the importance of right beginnings in the settlement of new towns. The place has ever been noted for its religious, moral, and worldly or material prosperity. At an



early day an academy was established in the village, largely by the influence of members of this church, which has always maintained a high character, and of which Samuel Woolworth, LL. D., the present Secretary of the Board of Regents of New York, was for many years principal. For a long period, students resorted to this institution from all parts of Western and Central New York, and some of the most eminent men in the ministry of the Congregational and Presbyterian denominations, as well as others of high position in political life, are among the alumni of this school. There were at one

time four United States Senators who had been in part educated here. It has always been under a strongly evangelical religious influence, and has enjoyed many revivals of religion. As the result of this wise Christian forecast, society in the town has been more than ordinarily intellectual as well as moral.

This sketch, also, may afford valuable suggestions to new settlers on our western frontiers; and the results in Homer may serve to encourage those who are laboring with much self-denial and effort to plant there the institutions of the gospel.

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## CONGREGATIONALISM FOR AMERICA.<sup>1</sup>

BY REV. E. FRANK HOWE, TERRE HAUTE, IND.

I PROPOSE to offer some reasons why, as Congregationalists, we should labor to spread Congregationalism in America.

I. Congregational Churches are Apostolic Churches.

I mean by this assertion, that the churches as they existed in the times of the apostles were Congregational. While I am ready to admit that no church polity was so clearly laid down by Christ and the apostles as to be binding on the church at all times and under all circumstances, and that the matter of church polity was left to adapt itself to the varying conditions under which the church should exist in different ages and countries, still I do not

harbor a single doubt that the first churches were all Congregational, and hence I infer that this is the best polity where circumstances admit of its existence. The Congregational polity is the only one derived directly and solely from the New Testament, and is the only one to which such a derivation is possible. It is said that in one of our large cities, a few years since, a company of earnest and simple-minded Christians desired to associate themselves together in a church, and they determined that their organization should be as scriptural as possible. Hence, they searched the Scriptures, determined to adopt nothing but what their plain common sense, enlightened by the spirit of God, told them was there. They made their confession of faith very simple and brief. In order to be very fair, they submitted everything to a vote of their whole number. When they had done their work, and thought their organization as perfect and scriptural as they could make it, they called in the ministers and members of other denominations to see what they thought of it. "Why,"

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<sup>1</sup> This article was for substance used as a discourse, delivered to the Indiana State Conference, and by especial request published in the Terre Haute *Daily Express*. The author kindly offered to recast and fit it for our column if desired. But it reached us at the very moment that old cry from the printer, "More copy," fell upon our ears. Running our eyes rapidly over these earnest words, so fitly spoken, and now so much needed, without waiting to consult the writer, or our more competent and responsible half (A. H. Q.), and with a few omissions for want of space, we give it to our readers.

said one, with a sneer, when he had listened to their explanations, "that is the meanest sort of Congregationalism." In other words, these simple-minded Christians, desiring to form a church in the simplest way, and upon the purest Bible principles, had become Congregationalists without knowing it. Now, I put it to any candid mind, whether there is any other church polity under heaven, whether it be with pope, cardinal, and priest, as rulers; or with bishop, priest, and deacons; or with bishops, presiding elders, and ministers; or with sessions, presbyteries, synods, and assemblies, any polity besides the Congregational that any body of simple-minded men could devise from the Bible alone. I am not saying whether these others are right or wrong, but I dare the affirmation that every one of them must call in the assistance of tradition or history, ere they can make a plausible argument for themselves, while Congregationalism rests upon the Bible alone.

Two grand features constitute Congregationalism, viz.: the independence of the local church, and a popular or democratic form of government. To this may be added a third, upon which I cannot dwell at this time, — the fellowship of the churches.

The local church, we hold, is capable of deciding all matters pertaining to itself. No other body has any control whatever over it, and it decides all questions by a popular vote. In proof that the churches in apostolic times were independent and democratic, recall one or two familiar facts in New Testament history. When Judas' place among the Apostles was left vacant, Peter appealed to the church, the "one hundred and twenty disciples," to appoint a successor, and *they* — the church — did it. Acts i. 15–26. When men were to be chosen to look after the charities of the church, as is generally supposed constituting the office of deacon, then "The twelve called the *multitude of the disciples*" together, the church, and bade them elect seven of their own number

to the office, and they did it. Acts vi. 1–7.

When difference of opinion on certain doctrines arose in the church at Antioch, the church elected delegates, and sent them to consult the church at Jerusalem; and when they arrived at Jerusalem, they made their statement to the "whole multitude"; and when the multitude of the church had deliberated on the matter, then "It pleased the apostles and elders *with the whole church* to send chosen men of their own company to Antioch," and with their advice. Acts xv.

Then in regard to the matter of discipline, Christ's directions are to employ private means first for reclaiming the erring, and in case these fail, he says, "Tell it unto the *church*; but if he fail to hear the *church*, let him be unto thee as a heathen man and a publican." It was not to be told to the bishop, or pastor, or session, but to the church; and there evidently it was to end, and not go on from court to court; and that the churches did follow these instructions and exercise discipline, is evident from Paul's epistles to the Corinthians. In writing to the church, Paul in the first epistle (1 Cor. v.) urges them to put away from among them one who had been guilty of a great sin. In the second epistle he speaks of this as having been done by the church. He says, "Sufficient to such a man is this punishment *which was inflicted of many.*" 2 Cor. ii. 6. Rev. Albert Barnes, one of the most eminent scholars in the Presbyterian church, gives the following candid comment on this subject: "Which was inflicted by many, by the church in its collective capacity. Paul had required the church to administer this act of discipline, and they had promptly done it. It is evident that the *whole* church was concerned in the administration of the act of discipline; as the words "of many" are not applicable to either a single minister or a presbytery, or bench of elders; nor can they be so regarded, except by a forced and unnatural construction. Paul had

directed it to be done by the assembled church, and this phrase shows that they had followed his instructions. The expression proves beyond a doubt that the whole body of the society was concerned in the act of excommunication, and that this is a proper way of administering discipline." (Barnes' notes.)

Here then, in brief, is the Congregationalism of the New Testament: an apostle to be chosen, the church does it; deacons, or, if not deacons, important officers are to be selected, the church does it; differences arise, the church selects delegates to go and consult a sister church; this church in a body deliberates upon the matter, and sends back delegates with its advice. Discipline is to be exercised, and the church does it. Not one word or hint of the superiority or authority of any person or class. All power evidently was vested in the church, "the multitude of the disciples," the "whole multitude," the "many."

While, as I have said, we have a church polity, and the only one that can be found entire in the New Testament, we also have the testimony of history in our behalf.

The learned Dr. Owen says, "In no approved writer, for the space of two hundred years after Christ, is there any mention of any other original or visibly professing church, but that only which is parochial or congregational." And the historian Mosheim says, "All the churches of these primitive times, until near the end of the second century, were independent bodies, none of them subject to the jurisdiction of any other. Each church was a little independent republic, governed by its own laws enacted by the people. For though the churches founded by the Apostles were often consulted in different cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is as clear as noonday, that all Christian churches had equal rights, and were in all respects on a footing of equality."

At the time of the Reformation, Luther

himself gave a most distinct avowal of the principle of Congregationalism. The historian Giessler says: "Both Luther and Zwingle were agreed that all ecclesiastical rights had their roots in the church as a congregation. They rejected all hierarchy, and insisted upon the universal priesthood of all Christians, so that the clergy were only commissioned by the churches, and ordination was only a formal call to office. Preachers must be elected and called by the congregation, and the congregation also has the chief supervision of the soundness of doctrine; it is also to determine all ecclesiastical arrangements, and to pass sentence of excommunication." Of course the term "congregation" is here used of the church only. Here I rest my argument, that the Congregational churches are the apostolic churches, or that the apostolic churches were Congregational. It is evident, I think, that "the local church is complete in itself, vested with all needful powers of discipline and government; the only ecclesiastical body established by Christ and his Apostles; sustaining relations of cordial fellowship with other churches, but independent of them in the final decision of all questions, and the adoption of all measures affecting the object of its organization." It enacts its own laws, decides its own creed; in a word, is perfectly independent. This, I believe, is fully taught in the New Testament, sustained by the history of the early churches, and the testimony of the Reformers. And these churches were not only independent, but also democratic; their decisions were made, not by bishops, pastors, or elders, but by "the multitude," by "the whole multitude," by "the many"; in other words, by the whole body of church members.

II. In the second place, we should labor to spread Congregationalism in America, *because of the perfect harmony between the Congregational church polity and our form of civil government.* This and most of my remaining arguments have a special reference to this country.



I call your attention now to the harmony existing between this church polity and the form of our civil government. It is a democracy in church and state,—a pure democracy in church, and a near approach to it in state. Glance for a moment at the different church polities in their relations to the forms of civil government. Let me pause here to say that, while under this head, as ever, I shall speak plainly my convictions, as is necessary in the argument, yet I do this in the spirit of perfect kindness and affection towards all denominations of Christians. In this survey we shall be struck with the fact, that, with the exception of the Congregational churches, there has been a strong tendency in the church to imitate the state. After the early simplicity of the church had been lost, there sprang up, under the absolute monarchy of Rome, the papacy, an absolute monarchy in church. At the time of the Reformation, the Established Church of England rebelled against the papacy, of which it had formed an integral part, and instead of an absolute monarchy, it established a limited monarchy like the civil government under which it lived. This form it still holds in England, and is the same in this country, as far as circumstances will allow.

The Methodist church ranges between an absolute and a limited monarchy,—approaching nearer to the former than the latter, differing from it only, or chiefly, in the fact that it has several monarchs instead of one. Its form approaches more nearly to the papacy than that of any of its sister churches.

The Presbyterian church copied after the aristocratic society about it. They rebelled against the right of the clergy to rule one another, and declared for the purity of the clergy, abolishing the different orders. But they raised another class from the body of the church, a few to govern the many. Thus the session, composed of lay members, which, except in a portion of the New-School branch of the church, are elected for life, and the clergy,

holding membership as a distinct class, governs the church. It admits, discharges, and disciplines members; in fact, holds the reins of government; and for its official acts is amenable only to the presbytery, the members of which are elected from and by the session, and this is amenable to the synod and general assembly, all the members of which bodies are elected by the ruling classes, and none of them, save in the first instance, and then generally for life, are elected by the people. Here then are three courts or orders, one above another, each with power to reverse the decisions of the former, and none of the three elected by the people, and yet all three have power to annul the acts of the only court or order that is elected by the people.

Now all these systems are outgrowths of forms of civil government unlike our own. The members of these churches may be in sympathy with civil democracy, but if they are, it is in spite of their church polity, and not because it teaches them that this is the best.

The Congregational churches, besides being the apostolic churches, are emphatically American churches, and this is the only church polity which is fully in harmony with the American form of government. And this harmony comes not from the fact that the church has imitated the state, but from the fact that the church gave the state its form of government. Herein the Congregational churches differ from all others. They drew their entire polity from the Scriptures, established themselves thoroughly upon the basis, "Call no man master," "And all ye are brethren," establishing themselves thoroughly upon the basis of equality; when a new government sprang up in the nation, they stamped their own principles upon that.

That church of which Hume says, while he hates it with all the bitterness with which the infidel ever hates Christian, "To this sect the English owe the whole freedom of their constitution,"—of whom

Lord Brougham says, "They are to be held in everlasting remembrance for the unshaken fortitude with which they have maintained their attachment to civil liberty; men to whose ancestors England will ever acknowledge a boundless debt of gratitude, as long as freedom is prized among us," — this church, having done so much for civil liberty in England, driven from her shores, took refuge in the wilderness of this continent, and here waited till the new nation had gathered strength to cast off the yoke of foreign bondage; and then, when, having done this, the nation sought a form of government for itself, this church gave it her own principles of liberty and equality, and thus her religious polity became the civil polity of the nation.

That I am not over boastful in this matter, and in a sectarian spirit claiming honors which do not belong to the church, I cite, as a disinterested witness, that most astute French observer, De Toequeville, who traces our whole form of civil government back to its early town meetings, which were exact copies of the church meetings. It is also a fact in history that Thomas Jefferson, who was so prominent in framing our government, attended occasionally the meetings of a church near his residence, conducted on Congregational principles; and he said that it was the only form of pure democracy in the world, and that he thought it would be the best plan of government for the American colonies.

Now it is true there were men who exerted a great influence in ruling our government, who were members of other churches, and of no church; and yet it was largely from the Congregationalists that they derived their form of government. Thus in this nation the church formed the state, and not the state the church. The church taught and illustrated the principles which lie at the base of our civil government before that government was founded. And is it a matter of little importance whether the church continues to teach and illustrate these same

principles? If the declaration, "All men are born free and equal," is to stand as a principle of our civil government, is it not of importance that the churches under this government teach and practice the principle, "All ye are brethren." Liberty and equality are the watchwords of our nation. Liberty and equality are the words which the Congregational churches taught the nation, and with all deference I say it, they are the only churches which do by their polity, i. e. by their practice, teach liberty and equality.

When, therefore, we remember how potent has been the influence of our churches in forming the nation's government; the perfect harmony of their polity with that of our nation; and that man cannot well serve two masters at the same time, if attached to a monarchy or an aristocracy in church, he is certainly liable to lose somewhat of his attachment to democracy in state; remembering these things, does not our love of country, and our attachment to civil liberty, demand that we do all in our power to advance the interests of, and to spread throughout the land, democratic or Congregational churches.

III. The third reason which I urge why we should labor for the spread of Congregationalism in America, is *its peculiar adaptation to the condition of American society*.

In this country the Old and the New are strangely blended. At the East we have our old towns, where family names and family estates have been transmitted from generation to generation, and society seems planted upon foundations nearly as firm and fixed as in the Old World. Then, beyond the reach of rail-car or stage-coach, we have the newly planted settlements of the Western frontier. And between these two extremes of old age and new birth, we have all the stages of life, and, of course, a vast variety in society. And the church is, or ought to be, brought in contact with society in all its varying phases, and needs a polity adapted to all. Now the polity of the Congre-

gational churches is just as well adapted to an old and thickly settled country as any other, and is far better adapted than any other to a new country. In New England, where it possesses the land, it has vindicated its adaptation to society in its more settled and fixed condition. And now, in the peculiarities of independence and democracy, it has special advantages in a new country. Put a company of believers, no matter how small, into any one of the new settlements of the West; plant it, if you please, at the extremity of our new possessions, or on an island of the sea; cut it off by days, or months, or years even, from communication with the rest of the world,—these believers associating themselves together are a church with full power. They may put one of their number into the ministry if need be; they may have the gospel and all its ordinances; they may thus promote their own growth in grace, and labor efficiently in gathering souls to Jesus. No outside machinery is needed. All power is vested in the church. No pope, no diocesan bishop, no presiding elder, no presbytery, no conference or assembly,—nothing but the Christians are needed; that without which no machinery can make a church; that with which no lack of machinery can prevent its being a church. It is true that other churches may and do start in the same manner; but then they start as Congregational, and deed away their rights afterwards,—a clear proof that the Congregational polity is best adapted to a new country. When the general assembly of one of the Presbyterian churches was held in Chicago, one of the doctors of divinity, from the western part of New York State, reported that they had found a community in which were a number of Christians sufficiently large to constitute a church, but there was no material out of which to make elders; and that hence they had thought it best to organize it a Congregational church, and wait for the Lord to supply them with material for elders. Congregationalism was just adapted to

that community, when Presbyterianism was not,—a Presbyterian minister and a Presbyterian assembly being our witnesses.

Again, the other element of Congregationalism, its democracy, adapts it to another phase of American society, especially in these new settlements. Here, more largely than anywhere else, society is composed of incongruous elements. All classes of society, men with all sorts of notions, with a variety of prejudices and widely varying education, flock to the new countries. The religious elements are like the social and political. How shall these elements, the truly Christian elements, be combined so as to exert an influence, and gain for themselves the means of religious instruction and worship? The Episcopal church comes with its thirty-nine articles, and men must accept these, at least tacitly or by implication; the Presbyterian church comes with its articles filling thirty-three chapters; the Methodist with its book of discipline. The Congregational church comes with the Bible only, and tells these communities to exercise their own God-given right of freedom of conscience; and it says with Paul to the jailer, “Believe on the Lord Jesus Christ, and thou shalt be saved;” and when once the members of this community have taken Jesus for their Saviour and Master, and apply for church privileges, as Philip said to the eunuch when asked, “What doth hinder me to be baptized?” they say, “If thou believest with all thine heart thou mayest.” In other words, it says to them, take Christ for your Saviour, and form your own creed, and associate yourselves in any way which seems to you best. It imposes nothing but acceptance of the Bible as the rule of faith and practice, and trust in the Lord Jesus Christ as the Saviour.

Now, in large communities, enough Christians to form a strong church may be found, all of whom believe thirty-nine articles, or thirty-three chapters of articles; but for a new community, saying



nothing of the principle, something more pliable is needed, or Christians cannot be bound together for religious purposes; and hence they must remain without the ordinances and religious worship, or form themselves into several weak churches, each struggling for life, often by necessity also struggling each for the death of the other. The Congregational polity, leaving the church to be its own judge of what is essential to its creed, and allowing all to have a voice and vote in the matter, is just adapted to this state of things.

And when we consider the vast amount of pioneer work which the church has to do, — society ever pushing its way into the wilderness, and the church bound to follow it with the gospel; and when we consider the need that the work be well done, and the need of men so that we cannot spare two or three to do the work of one; when we consider these things, and with them the fact that we have a church polity just adapted to this sort of work, certainly it becomes our duty to do all in our power to spread this church polity, to plant Congregational churches in all waste places, and in all places of commanding influence in our land.

IV. Another reason for effort to spread Congregationalism in America is found in *its harmony with the spirit of religious freedom.*

Freedom of conscience was one of the objects which brought the early settlers to this country, and it is an object which is sought by many who flock to our shores at the present day. And freedom of conscience is getting to have a wider meaning than freedom from the interference of civil government. Men are beginning to feel — the most earnest Christian men, too — that they have the right, and will have the privilege, of freedom of conscience in the church. That if they believe in the Lord Jesus Christ, and take Him for their Saviour and master, that they have a right to form their own judgment as to what the Bible teaches concerning minor matters pertaining both to faith

and practice, and especially concerning matters of which the Bible says nothing. Freedom of thought and opinion on questions political, scientific, philosophical, moral, and religious, is one of the marked and promising features of the present day, and particularly of our nation. Men are less inclined than they used to be to take opinions of any sort upon trust, and are more inclined to “prove all things,” even though they do not always “hold fast that which is good;” and Christian men are inclined to fulfill the whole text. The church must adapt itself to this spirit, or lose its power. And churches with plethoric creeds are doing this. In the Episcopal church it is required only of the clergy to believe all the thirty-nine articles; and probably there is not a church in the country that embraces men of more widely varying opinions on all doctrines contained in these articles, than this same church. Practically it ignores these articles so far as the mass of church members is concerned. The same tendency to ignore minor articles of faith, as conditions of church membership and fellowship, is seen in the effort to re-unite the Old and New Schools of Presbyterianism, while the very same doctrinal differences exist upon which they separated. And the rapid growth of this spirit is seen in the fact that the effort for union is made while those men active in the separation are still living.

Now in the Congregational churches, each decides for itself what shall be inserted in its creed,<sup>1</sup> and every member has a vote upon that decision. Holding fast the great essential doctrines, — God, Christ, sinfulness, and salvation by faith alone, — it leaves the churches and the individual members free. No man or body of men, save the majority of its members, can prescribe aught of faith or practice to the local church. Is it the glory of our country that it is a free country, where man

<sup>1</sup> Yet it is remarkable to see the great similarity in the more than one hundred creeds from different churches now within our reach, both as to forms of expression and substance of doctrine. — Eds.

may think and act for himself? Is religious freedom a boon worth battling for, and, failing to gain in battle, worth exile to secure? If so, then that church which plants itself upon the plain and essential doctrines of the Bible, and gives freedom of opinion to all its members, attempting not to force doubtful principles of metaphysics, politics, or morals upon any, is most worthy of an effort to defend and propagate; and that church is the Congregational.

V. The next reason which I urge for the spread of Congregationalism in America, is *its harmony with the present tendency towards Christian unity*. Since the Reformation, the tendency has been to multiply sects. The church seemed burst into fragments. Held together previously by an arbitrary power, so soon as this was broken, all cohesion seemed lost. This, doubtless, was a part of God's plan for developing the truth. It was a sort of division of labor, whereby more could be accomplished in the same time than by one workman or set of workmen attempting to learn or do the whole. Each one of these sects has been a moral workshop, where some one grand idea was molded, and rounded, and polished into perfect fullness and complete beauty. To one was given the grand old idea of God's sovereignty, and to another the equally grand and important idea of man's freedom. To one it was given to develop the beauty and harmony of liturgical worship, and to another the adaptation and power of a full heart and free lips. But evidently the day for these multiplied divisions is drawing to a close. The tendency now, especially in this country, is towards Christian union. To this the multiplied unions for Christian labor, unions national and local, bear abundant and pleasing evidence. Then, too, the Episcopacy, in some portions of our land, is shaken to its very center upon the question of acknowledging and co-operating with other churches. And the result is, that while a portion hold their "high chure", or *only* church

notions, a very large and most respectable and eminently devout portion have placed themselves on a footing of equality with other Christian churches. Then the two Presbyterian bodies, or in fact some half dozen Presbyterian bodies, are at this very time planning for a complete union. And on all hands there is less sectarianism, and more Christian talk and preaching.

How are unions brought about among men who differ on religious questions? Simply by dropping non-essentials, and demanding assent only to the great and *saving* truths of the Bible, upon which nearly all Christians agree, and thus leaving men to judge for themselves on other matters. It is by dropping these non-essentials, or, what amounts to the same thing, the distinctive doctrines of denominations, the body of churches agree upon a creed which they will teach together. Thus the Sunday-school union, tract societies, and the like, are formed. Let us come down to individual churches. A company of Christians of different denominations is thrown together for a time, perhaps in the army. These Christians desire a church organization, so that they may be combined for work and have the ordinances. They consult together, adopt a very simple confession of faith, choose their officers, and generally manage all their affairs by a popular vote. In other words, they become a Congregational church. Every movement of this sort,—and there have been many of them in the army, in isolated communities, and in foreign parts,—every movement of this sort is pure, unadulterated Congregationalism. In fact, the Congregational polity is the only one upon which union is possible. Every other polity says, you must have this and that, and do thus and so. Congregationalism says, let us meet and agree what we will have and what we will do, taking only the Bible as our authority, and Jesus Christ as our Saviour. The one cuts the man to fit the bed, and naturally enough men protest and will not occupy that bed; while the other fits the bed to the man,

only caring that it have what is necessary to the soul's rest and salvation.

Hence comes the unsectarian character of Congregational churches, which among other churches is truly remarkable. They are ever foremost in all matters of union, and are ready to extend a helping hand to the weak of every Christian denomination. So ready are they for union and to aid others, that they have been sneered at as having nothing which they considered worth propagating. Time and again, in New England, have I seen a Congregational church paying more than half the expenses of a weak Methodist church, when that church was actually undermining and drawing from the strength of the Congregational. Not a few Methodist churches in New England are thus supported by churches which must die if they live and grow strong. And in all the towns where Methodist churches exist alongside the Congregational, they almost invariably call upon the members of the Congregational church for pecuniary assistance, as often and as freely as upon their own members. I myself was regularly called upon to contribute to the support of a Methodist church within a mile and a half of my own church. Then, again, go into the Presbyterian churches of the West, especially those of the New School, and you will find that not a few of their houses of worship were built with money raised from Congregationalists, and their ministers were born of, and educated by, Congregational parents; or, if not educated by their parents, then by Congregational charity. And this, too, not because they believe Presbyterianism the best, but because they are unsectarian, and, only so that they can save souls, will not mind the difference. I hardly believe that any educated member of other denominations will deny that the Congregationalists are more ready than any other body of Christians to unite with and assist other churches. And I, for one, would not have them less ready, though I would have them think more of their own glo-

rious polity, and do more to advance its interests. And the reason, or one reason, why I would have them do this, is because their polity makes them so unsectarian, and is so completely in harmony with the spirit of Christian union as manifested in our land to-day. Its polity, the independence of the local church and democracy, is the only one upon which a union is possible among thinking men who differ, and thinking men will differ.

VI. The last reason which I shall urge why we should labor for the extension of Congregationalism in America, is the broad one, that *each body of Christians works most efficiently for the cause of Christ through its own organization.*

If we did not believe that the Congregational polity were superior to any other, still, being in Congregational churches, we ought to labor earnestly for their extension, especially into the desolate regions of our land, because we can extend these better than any other. We understand this system, we are in sympathy with it, we are expected to take care of it, and if we do not, no one else will. And besides all this, the fact that we are allied to these churches cuts us off from efficient work in other branches of the church. Each church has its own work to do, its own mission to fulfill. While it may do much in a general way, it fails of its greatest usefulness unless it works through itself. I would say to every body of Christians, become Congregational if you can, but if you cannot, then push forward by all honorable means the interests of the church which you conscientiously believe to be right or best. And if Congregationalism suffers in the contest, it matters not, only so that Christ's gospel is more widely preached, and more souls are saved.

Under ordinary circumstances, the soldier's place for work is in his own regiment and company. He may join with others in a skirmish, in reconnoitering, or in repelling a sudden attack. But when the army is massed for defensive or offensive work, his place is under his own flag,



and there he is most efficient. The same is true of the army of Christ. And as the soldier looks upon the battle-worn flag which has been over him in all his campaigns, and feels a thrill of honest pride and enthusiasm for every bullet hole, bloody stain, and fluttering shred; and is ready, at the risk of life, not only to bear it against the enemy, but also to enter a hot contest with every other regiment on the same side, that he may plant it first upon the battlement where now floats the enemy's ensign; and in all this contest loses not one particle of his devotion to the nation's stars and stripes, or the cause for which he fights, but rather loves these more and dares more boldly in their behalf, because he loves his own regimental flag so deeply, and is so ready to dare for its honor, so would I have the soldiers in the great army of the Lord fighting for the world's redemption, each love his own battle flag, bear it boldly against the common foe, and enter into a generous rivalry with every other Christian regiment to plant it first upon every stronghold of sin and ignorance. And when there is noble daring, and hard work, and glorious success, even though my church falls behind, still I rejoice in the common victory, and admire the valor and endurance which belong not only to the denomination which shows them, but is the common property of the

one universal church of Christ. And here comes out again the chief motive of my sermon. I would arouse Congregationalists to the most efficient work. Therefore, I bid you to-day to look upon that old battle flag, first unfurled to the breeze by Christ, our Great Captain, who said, "Tell it to the church;" "Call no man master;" "All ye are brethren;" and which was borne by the Apostles and early Christians for two centuries, going on from victory to victory; and then, when brought forth from the darkness where for centuries it had been concealed, giving civil liberty to England, and, finally driven from her shores, borne by an exile band of brave and noble men to this continent, here to contend for, gain, and defend democracy in church and state, to wage battle against sin on fields to which it is peculiarly adapted, to stand for the defense and promotion of freedom of thought and opinion, and for Christian unity. I bid you recall all this, and associate it with the standard of Congregationalism as your regimental flag under Christ. And as you love and honor your church and the blessed Jesus, push this standard forward. Ever let it be found in the front ranks of Christ's army. On, on with it in a generous and loving rivalry with beloved Christians of every denomination; on with it to final, and complete, and glorious victory.

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#### BIRTHPLACE OF AMERICAN LIBERTIES.

"THIS remote hamlet of Nottinghamshire, adjacent to the borders of Yorkshire, which now echoes to the whistle of the Great Northern Railway,—here, in the Old Manor House of SCROOBY (the outline of whose moat may still be seen from the platform of the station), this ancient hunting-seat of the Archbishop of York, the resting-place of Queen Margaret of Scotland, daughter of Henry VII., on her journey to Scotland, in 1503.—here, where disappointed Wolsey retired after his fall, to discover too late that fidelity

to God brings a higher and more certain blessing than the most devoted fidelity to an earthly king,—here, where Wolsey's royal rival, Henry, passed a night in 1541,—here, where James the First solicited of the Archbishop "that he might take his royal pastime in the Forest of Sherwood,"—in this very Manor House, or in one of its offices, met the simple, humble Separatist worshippers, ROBINSON, BREWSTER, and BRADFORD, the leaders of the Pilgrim band, and the founders of the civil and religious liberties of America."—*Benjamin Scott.*

DR. JAMES FREEMAN CLARKE'S "ORTHODOXY, ITS TRUTHS AND ERRORS."<sup>1</sup>

BY REV. JOHN O. MEANS, ROXBURY, MASS.

THIS must be regarded as one of the most valuable contributions to theological literature made by Unitarians in this country. We feel greatly indebted to Dr. Clarke for the work he has undertaken. We take exceptions to many things he has written; we think he has made grave misstatements; there is not a little which it pains us to read; and of all this we shall speak freely by and by; — but, on the whole, the book is written in rare candor and kindness of spirit. The author proposes to find the truths, if truths there be, in the Orthodox theology. And certainly few writers have succeeded so well in stating frankly and honestly the views of opponents, conceded so graciously what may be claimed by adversaries, and been more free from carping criticism. The general handling of the material is able; the style is clear, attractive to the ordinary reader, as befits the purpose of the book, though diffuse in portions, and lacking philosophical precision on subjects on which precision is of vital moment. There is a thoughtfulness and a freshness of treatment which is pleasing, and an impression of wide reading in various departments of science as well as of literature; and, we will add, a tinge of mysticism in discoursing of certain topics, which is not ungrateful, though somewhat unsatisfactory.

Taking the ground that a system of doctrines cannot have prevailed so long, and been so generally accepted by such variety of believers of so fair intelligence, without having a substantial basis of truth, Dr. Clarke endeavors to discover what this basis of truth is. And for this

purpose, after a chapter of introductory criticism upon the term Orthodoxy, — one of the weakest portions of the volume, — he proceeds in successive chapters to examine the Principle and Idea of Orthodoxy; Naturalism and Supernaturalism; Miracles; the Inspiration and Authority of the Bible; the Doctrine of Sin; of Conversion and Regeneration; of the Son of God; Justification by Faith; the Atonement; the Divine Decrees of Calling, Election, and Reprobation; Immortality and the Resurrection; Christ's Second Coming; Death and Judgment; Eternal Punishment; the Church; and, finally, the Trinity.

In regard to all these doctrines, we may say here, — except, possibly, Inspiration, in which he is not far behind Tholuck and Neander; and the Atonement, in which he holds with Dr. Bushnell; and the Resurrection, of which he makes nothing more than Professor Bush does; and Christ's Second Coming, and Eternal Punishment, utterly denying the last in any ordinary sense; — as to all the other doctrines, his conclusion is that our old Orthodox view is substantially correct. The kernel is sound, but the husk of statement and definition defective. Allowing modifications in the formulas, it is surprising and gratifying to find him so inwardly in agreement on not a few such vital points as that of a Supernatural Revelation, the Doctrine of Sin, Regeneration, Justification, and the Divine Decrees.

We mark one singular and important omission. Nothing is said specifically of the doctrine of the Holy Ghost. Except a few words in treating of the Trinity, we have no means of discovering his view of this momentous truth.

One instructive feature of Dr. Clarke's

<sup>1</sup> Orthodoxy, its Truths and Errors. By James Freeman Clarke. Boston: American Unitarian Association. 1866. pp. xii. 512. 12mo.

book is that it may be regarded as an exposition of the theological opinions of the highest type of the Evangelical Unitarians of to-day; for while in one or two aspects the author possibly belongs to the left wing, in the main he represents the extreme right.

It would seem that the scholarship of our Unitarian brethren does not lie in the specific region of theology; or if it does, that they do not let the fruits of it appear in scientific expositions of their views. We are singularly destitute of proper theological treatises from them. That their contributions to general theology should be meager may be perhaps owing to an impression among them that enough has already been done in this direction. But it would be supposed that at least in the form of polemics, or as bodies of divinity for the use of students, or as lectures, their specific doctrines would be more fully set forth. We recall no treatise which may so fitly be deemed a Unitarian body of divinity as this. In examining the Orthodox view, Dr. Clarke very fully, and generally very clearly, states the Unitarian doctrine on each subject. And while he speaks for himself only, his volume bears the imprimatur of all that is authoritative among Unitarians; is, in fact, issued by, and with the express sanction of, — we so understand it, — the American Unitarian Association. The opening sentence states that it “is offered to the religious public by the government of the American Unitarian Association.”

That the views presented are concurred in by the majority, or by the controlling forces of their ministry; or that these statements do not greatly differ from the notions dominant among the younger men, we should be very glad to know. We look upon it as in fact one sign, and a pleasant sign, of a reaction from what they call the radical theology, — radical even to them, which seems to mean materialistic humanitarianism. The very idea of seeking for truths in Orthodoxy signifies that some of the denomination

have swung as far off as they wish to go, and are looking back instead of forward. And the temper and momentum of this volume is wholly against the extraordinary looseness which seems to threaten utter destruction to Unitarianism as a religion.

On some fundamental points Dr. Clarke writes with unusual perspicuity and vigor, and has done a good service to our common Christianity. Thus, it is difficult to find anywhere a better statement for the present time of the vital question of the possibility, the necessity, the reality of a supernatural revelation. He says some things we should not say. He makes some admissions we think not called for. But he throws the weight of his learning and of his logic in favor of positive, special, divine, miraculous revelation.

A critic in the *Bibliotheca Sacra* says of Dr. Clarke's theory of miracles, that Orthodox divines “will be well nigh unanimous respecting it,” and will “be dissatisfied with his manner of representing” their view. Now it is proper to distinguish between the *fact* that miracles may be, and have been, wrought, *what specific events* were miraculous, and in what respects miraculous, and what *use* miracles serve. As to the last, Dr. Clarke does not think they are now of service in attestation of Christianity. “Christianity,” he says, “does not rest necessarily on the physical miracles of Christ, but on his moral miracles, which no one has ever or can doubt.” “We don't really believe Christianity on the ground of miracles, but we believe miracles on the ground of Christianity.” And though we differ from Dr. Clarke somewhat, and certainly should not use some of his expressions, all will admit that these statements are true in a sense; and it is fair to confess that Archbishop Trench, and many of the latest writers on miracles, agree with him entirely.

As to what specific events were miraculous, and wherein the miracle lay, we object to some statements. He puts an extraor-



dinary, and we think utterly unwarranted, interpretation upon the resurrection of Jesus. This, however, is a peculiarity of his doctrine in regard to the resurrection of the body in general, rather than in regard to Christ's resurrection. He thinks our Lord's miracles were natural for Him, and adds "that under the same conditions they could have been done by others, and that they are probably prophetic of a time when they *shall* be done by others," — which last, bold as it sounds, is only what Christ himself predicts. "Under the same conditions," involving like fulness of divine power, would not miracles be natural to Christians?

Apart from exceptional statements, — as to the historic truth and the credibility of the gospel miracles, as to the possibility and inevitable necessity and propriety of them, which is the point really in debate between believers and unbelievers, — Dr. Clarke's reasoning is clear, cogent, and conclusive. And his definition of a miracle, as something not necessarily contradicting, or even contravening, but superseding ordinary laws, coming in upon them from above, — in his words, that "besides the forces which are at work regularly in the world, there are other forces outside the world which may from time to time come into it," — this, we believe, is all that it is necessary to prove; it is substantially the definition of Trench; and Dr. Philip Schaff, in his admirable and most orthodox book on the person of Christ, states it as the commonly received view of Orthodox divines. And we believe he speaks truly.

Dr. Clarke's volume will have its largest circulation among Unitarians; it is intended and adapted specially for them. They know that he has waded through all the bogs and quagmires of German rationalism. After his deepest personal experience, in his clearest spiritual insight, his testimony is decided and emphatic in favor of a supernatural Christianity. And in this respect his work is of great value.

It is of value also for his setting forth with such clearness man's natural depravity, and the absolute necessity of a change of heart which shall reach the foundations of character. He makes indeed a distinction between depravity, and that which involves guilt. But it scarcely differs, if it differs at all, from what goes by the name of New-School theology on this point. It has not been usual of late to meet with such sentences about sin in Unitarian writings as those following: —

"Orthodoxy believes man to be diseased. Liberal Christianity regards man not as in a state of disease, and needing medicine, but as in a state of health, needing diet, exercise, and favorable circumstances, in order that he may grow up a well-developed individual. It regards sin not as a radical disease with which all are born, but as a temporary malady to which all are liable. . . . Man's nature it regards not as radically evil, but as radically good; and even as divine, because made by God. . . . We regard Orthodoxy as substantially right in its ideas of sin as being a deep and radical disease."<sup>1</sup>

"But the question recurs, is there only one kind of sin, namely, voluntary and conscious transgression of God's law, originating with the individual himself, and in the moment of committing it, by means of his free will, which is its only seat? Or is there sin which is a tendency in man's nature, something permanent, involuntary, of which he is not conscious, and which has its seat not merely in the will, but in the desires and affections? To this question liberal Christianity has commonly said 'No,' and Orthodoxy has said 'Yes.' And on this point I concur with Orthodoxy."<sup>2</sup>

"My nature I find to be diseased, — not well; needing cure, and not merely food and exercise."<sup>3</sup>

"Sin, as disease, began with the first man, in his first sin, and has been transmitted, by physical, moral, and spiritual influences, from him to us all."<sup>4</sup>

"A tendency towards evil is thus introduced into the world by the transgression of

<sup>1</sup> Page 134.

<sup>2</sup> Pp. 134, 135.

<sup>3</sup> Page 139.

<sup>4</sup> Page 139.

the first man. And this tendency to death, or estrangement from God, must go on increasing, unless some antagonistic principles can be communicated to the race. This is actually done by Jesus Christ."<sup>1</sup>

And hence he sees the need of supernatural regeneration, which he makes to be Christ's working.

"The gospel of Christ, as we understand it, undertakes to effect an entire change, a radical reformation, in human character. . . . This wonderful change which takes place in the profoundest depth of our nature, under the influence of the gospel, — this great event of life, which forms the turning-point of our being and history, — is called in the New Testament the new birth. . . . We need just such a change as is here described, — a radical one, not a superficial one. Those who are most pure in heart and most blameless in character (spotless children, as they seem to us, of a heavenly world) feel their need of this change, no less than do the profligate and openly vicious."<sup>2</sup>

"We might conquer the sin which most easily besets us; we might conquer our inherent evil tendencies, and outgrow them, if we really wished to do so; but the deepest of all evils is a want of love for God and for goodness. We know that we ought to love and obey God; but our heart is alienated from Him. . . . This shows a terrible estrangement of soul from God. The veil is on their hearts, not on their minds."<sup>3</sup>

"There are some preachers who do not know how great an evil sin is, and would not know what to do for a penitent and anxious soul which really saw the greatness of its needs."

In the chapter on Conversion, he states very fairly and strongly the Orthodox view; how we have new convictions, new affections, new aims, new hopes, new joys. Nature is new, life is new, the Bible is new, the future world is new: and adds: —

"The experience of the whole church, the biographies of the saints in every denomination, assure us of the substantial truth of this

description. Even those who do not expect such a change, nor believe in it, often come to it unexpectedly. In the course of each one's experience as a Christian minister, though he may never have insisted on the importance of sudden changes, and though he may be no revival preacher, he must have known numerous instances of those who seem to have passed from death to life in the course of a day or an hour."<sup>4</sup>

"Orthodoxy declares that this regenerate state is the result of faith, not of works, and that faith is the gift of God. Yet Orthodoxy calls upon us to repent and be converted, that our sins may be blotted out; and herein likewise Orthodoxy follows the Scriptures."

He distinguishes between conversion as the act of the sinner, and regeneration as the work of God. God commands the first, but he bestows the last. But, very strangely, he holds that conversion is an instantaneous, regeneration a gradual, change. Men may be truly converted, he thinks, but not regenerated; may be converted time and again, but only once regenerated, and that for ever.

"The inflow of life, when begun, cannot be begun again. When God has touched the heart with his love, it is forever lifted by that divine experience beyond the region of mere law. And herein lies the basis of the truth in the doctrine of the 'Perseverance of the Saints.'"<sup>5</sup>

These chapters are written with a fervor and depth of feeling as though he were uttering his own heart experiences, and we may hope they will take hold of the hearts of many who read them. They lead naturally to profound views of the need of justification by faith, which also he distinctly asserts, — the need, and that it is only by faith, not by works. While not consistent throughout on this doctrine, the stress he lays on Christ, and what He does for us, and in us, and how it is not even faith, as a work, that justifies, makes us wish that some who suppose they hold the truth on this point would sit at this Unitarian's feet.

<sup>1</sup> Pp. 145, 146.

<sup>2</sup> Page 153.

<sup>3</sup> Pp. 156, 157.

<sup>4</sup> Page 177.

<sup>5</sup> Page 182.

"Is it not thought by many Orthodox Christians that in order to be justified and have peace with God, through Jesus Christ, it is necessary that a person should experience certain feelings, beginning with a sense of guilt, a fear of punishment, and passing into a state of hope and assurance? And, accordingly, men make it a work, and labor to have those feelings in the precise order and manner, and, until they can experience these feelings, believe that they can have no access to God. As before, we do not mean that these feelings are unimportant, but only that we should not try to work ourselves up into certain feelings in order to be just before God. It is faith in Jesus which is the *source*, not the *result*, of piety as well as of holiness. . . . God does not forgive us because we have had the right feelings, but that we may have them."<sup>1</sup>

In his criticism of the Orthodox doctrine of Divine Decrees, Election, and Reprobation, he simply stands where Dr. Olin, or Dr. Whedon, or any good Methodist stands. For all practical purposes, he believes them.

Indeed, on doctrines in which he is at more positive variance with the older theology, there are admissions and concessions which are very instructive. Thus, he finds a demand in the soul for an atonement, and believes one has been made, and that it is in the life and works and death of Jesus, — most specifically in the righteousness and sufferings and death of Jesus.

As to the nature of the atonement, and how it works, he nearly agrees with Dr. Bushnell, though he is much less offensive in his dissent from the generally received doctrine, — is hardly so distant from it. Some of his expressions logically lead to the necessity of satisfaction to divine justice, as the point of moment, so that if he did not expressly disavow such an inference, and declare in so many words that he does not believe this, one might naturally conclude that it was his innermost judgment. For, he says, conscience demands punishment of sin.

"It condemns us for not doing right, even when we have no power to do anything but what is wrong."<sup>2</sup> "We have broken God's laws; we feel that He must be displeased with us."<sup>3</sup> "To tell men to do their duties that they may be forgiven, is to tell them to do what they have no power to do."<sup>4</sup> "We feel that there is a real difficulty in the way of forgiveness; as if something else were necessary besides repentance; as if some compensation or reparation should be made somehow to the offended law of God, and to the aggrieved holiness of God."<sup>5</sup> "The human voice of conscience is always saying that God ought not to forgive us without some reparation made for the injury done to Himself, to the universe, and to ourselves."<sup>6</sup> "Conscience tells us that we are not fit to be forgiven; that it would be wrong for God to forgive us." "The atonement is made to the divine justice; but not to distributive justice, which rewards and punishes, but to divine justice in its highest form, as holiness."<sup>7</sup>

Dr. Clarke does not agree with some of his brethren, that Orthodoxy is passing away, much less that it is becoming merged into, or swamped by, liberal Christianity. "Confuted, as we suppose, over and over again, by the most logical arguments, it stands firm and goes forward."<sup>8</sup>

He takes special pains to deny that there is any ground for the old slander that we teach the perdition of infants. "Both schools of theology, old and new, hasten to say that infants are not to be damned."<sup>9</sup>

Instead of raking up or nosing after repulsive morsels, the whole scope of the book is honestly to bring to light what is worthy of faith in Orthodoxy. And yet, with so much of value, we think there are faults, grave faults; and we do not have to hunt for them, — they force themselves upon our notice. We must dwell upon some of them.

The word Orthodoxy occasions Dr. Clarke much trouble. He objects to it at

<sup>2</sup> Page 217.

<sup>4</sup> Page 233.

<sup>6</sup> Page 248.

<sup>8</sup> Page 4.

<sup>3</sup> Page 220.

<sup>5</sup> Page 246.

<sup>7</sup> Page 248.

<sup>9</sup> Page 171.



the outset as an assumption, demonstrates that there is no such thing as Orthodoxy, and then proceeds, for five hundred pages, to criticise the nonentity. Our own judgment is, that it is the Unitarians who speak of us as the Orthodox, not we who offensively style ourselves so. And that popularly, in this part of New England, the word is a term of reproach. It seems to us that the term "Liberal Christian," which our friends have assumed, and inscribed on their banners, and some of them are in the habit of flaunting it in our faces,—a term we not only do not apply, but think not specially appropriate, certainly not distinctively to be monopolized by them,—is much more liable to criticism. And we confess to surprise that Dr. Clarke puts this allegation of Phariseeism in the forefront of his volume.

The infelicity of old associations has affected his use of the term, to the decided injury of this book, and taken the volume out of the place it might occupy, as a broad and scholarly examination of the doctrines in which the Unitarians have separated from the prevalent belief of the Christian world, and narrowed it down, practically, to a criticism of the doctrine held by that single denomination of Congregationalists, from whom New England Unitarians cleaved off, who are known about here as the Orthodox *par excellence* or *par infamie*. While in his large definition of what he intends by Orthodoxy, he includes Congregationalists, Presbyterians, Methodists, Baptists, Episcopalians, Lutherans, the Reformed Churches of Europe, and even Roman Catholics, and goes on for a while with this comprehensive and first use of the word, by and by he drops down and confines his strictures to one single branch of the Orthodox. And he does this over and over again. In spite of well-meant intentions for a wide comprehension of meaning, the spell is too potent, some fatality overcomes him, and we find that Orthodoxy is a synonym for Calvinism, or even some single type of New England Calvinism.

We doubt if there is any intentional shifting of meaning in this use of his main term. We do not complain that Dr. Clarke has done practical injustice by so doing; he seems to be unconscious of it. To one thing he is steadfast; while, in this page, Orthodoxy includes nearly all, and in the next page the Methodists and Episcopalians are counted out, and on another page they are counted in and the Roman Catholics excluded, as the argument demands,—he never fails to use the term so as to bring under it our New England Calvinistic Congregationalists. Perhaps Dr. Clarke secures a more practical result upon his home readers in this way. But it impairs the logical, scholarly value of his undertaking, and it would have been better to have started from this basis, and not have attempted the larger and more generous scheme.

It is a more serious objection to the volume, that while reverent in tone, and insisting valiantly upon supernatural revelation, there is, to our apprehension, a strong, violent undercurrent in disparagement of the Bible. Dr. Clarke sets it above, far above, all other books,—as did Theodore Parker. He pronounces a scholar's eulogy upon the Old Testament in comparison with the Zend-avesta and the Vedas, the books of Confucius and the laws of Menu. But he has no more confidence in the books of Moses than Mr. Parker had. And the inspiration he so eloquently maintains will not save to him even the Gospel of Mark, or the Acts of the Apostles. Some men have, the Apostles he believes had, a clearer and deeper insight into religious truths than most men; they have been into spiritual regions where most men have not been. In virtue of a spiritual insight almost supreme, they have written these books; they are inspired. But he limits their inspiration to their inward sight of truth. It does not attend their expression of it. Because they see clearly they can tell it more truly. But in telling it, they are not specially assisted.

They are as liable to err as any men. He says expressly that Paul and John were liable to err in matters of statement, and did err;<sup>1</sup> that the writers of the Bible were not inspired to teach history, and that the history of [in] the Bible may certainly be erroneous.<sup>2</sup> Then, of course, as the gospels are purely historical narratives, they must stand on a level, as to credibility, with Herodotus and Livy.

That the tendency of such views is to destroy confidence in the general trustworthiness of the Bible, and to the habit of crediting them when they coincide with our notions, and discrediting them when they do not, seems evident. It is apparent, we think, in Dr. Clarke's handling of proof texts.

We regret to name, as another blemish, that the author, with all his candor, is guilty, in not a few cases, of great misrepresentations, and of imputing views which are mere inferences, and which inferences we expressly disclaim. Thus, in representing the stress which is laid by us on the doctrine of the atonement, he writes as follows:—

“If a man shall lead a life of purity and goodness, but expresses doubts concerning this doctrine, his Orthodox friends will have scarcely any hope of his salvation; but if the most depraved criminal, after a life steeped in wickedness, shall merely say on his death-bed that he hopes to be saved by the atoning blood of Christ, he is thought immediately to be on the fair way to heaven. No matter how good a man is, if he does not accept the Orthodox language on this point, his friends *fear* for him; no matter how bad he is, if he does accept it, they *hope* for him.”<sup>3</sup>

And there is a passage still more painful to read in his summary of the doctrine of Decrees. After reciting the several points from the Assembly's Catechism, he adds:—

“This statement is contained in the creed of more than three thousand churches in the United States. So far as it is believed by

those who profess it, it conveys the idea of a God who is pure will,—a God, in short, who does as he pleases,—saving some of his creatures, and damning others, without reason or justice. He does not reward virtue, nor punish sin, but scatters the joys of heaven and the torments of hell out of a mere caprice, as an Eastern despot gives a man a purse of gold, or inflicts the bastinado, without reason, simply to gratify his sense of power. The essential character of such a Being is arbitrary will, and this creed of Calvinism places an infinite caprice upon the throne of the Universe, instead of the Being whom the gospels call our father.”<sup>4</sup>

If Dr. Clarke chooses to say, “This is, in my apprehension, the logical and just conception of God, according to the Catechism,” ought he not to add, in common fairness, “As good logicians as I am, however, and as honest thinkers, utterly deny such inferences; and there is not one member of those three thousand churches, according to my belief, who, whether it be the logical deduction of the articles of the Catechism or not, does not shrink with horror from any such representation of God?”

But Dr. Clarke declares not only that his inferences are logically just, but that they are accepted and believed by us. He says the Catechism *conveys* to those who believe it this idea of God. In other words, that this awful representation is absolutely received, acquiesced in, assented to, by so many thousand Christians.

We are compelled to fear that there is a general impression among Unitarians that this blasphemous caricature of our faith is what we positively believe, or try to believe, or ought to believe. And it is largely owing to such statements as this from their learned, and thoughtful, and devout men. We think it a sad blot upon our common Christian charity, that this foul prejudice should be perpetuated. There were signs that it was mitigating. We are pained that Dr. Clarke should even unconsciously aggravate it. Are we

<sup>1</sup> Page 105.<sup>2</sup> Page 238.<sup>3</sup> Page 111.<sup>4</sup> Page 238.

doing him injustice? and is it possible that, though "pawing to get free," he himself is still partly in the antediluvian slime of Egypt, and really supposes that the Catechism conveys to us such an idea of God?

We make large allowance for rhetorical expressions when writers are deeply stirred, and as Dr. Clarke absolutely loathes the doctrine of eternal punishment, we are prepared for vigorous sentences. But we were not prepared for his statements, that in our doctrine "there are no degrees of suffering;" "no allowance is made for ignorance or want of opportunity; for inherited evil, or evil resulting from force of circumstances. The purest and best of men who do not believe the precise Orthodox theory concerning the Trinity, sit in hell side by side with Zinghis Khan, who murdered in cold blood hundreds of thousands of men, women, and children, marking his bloody route by pyramids of skulls. The unbaptized child who goes to hell because of the original sin derived from Adam, is exposed to God's wrath no less than Pope Alexander VI., who outraged every law of God and man. This is the doctrine which every denomination and sect in Christendom, except the Unitarians and Universalists, maintain as essential to Orthodoxy."<sup>1</sup>

It would seem as though this last statement would make him catch his breath, and ask, "Have I not spoken unadvisedly with my lips? Is this the true representation of the opinion of all Christendom except our select few? Have I not declared, on a previous page (171), that both schools of theology, old and new, hasten to say that infants are not to be damned?"

We think Dr. Clarke will feel that he ought not to have forgotten himself and the truth to this extent, even though excitement, like the frenzy of a Pythoness, had overcome him. And we think his calmer judgment will tell him that it is

unseemly, and not less so that he takes up the slander from Catherine Beecher, to call Dr. Payson "a poor, infatuated parent, who tormented his little child, from three years of age till she was thirteen, by keeping her on this spiritual rack, all because of a false view of the passages concerning regeneration in the Bible."<sup>2</sup>

Does Dr. Clarke consider it fair to cite tainted authors in order to prove what Orthodoxy is, or to prove that the Orthodox agree with him? When men are confessedly heterodox on specific points, though ranking among Orthodox on other doctrines, are they to be called into court as Orthodox when these very points on which they differ are in question? We are surprised that he brings Dr. Bushnell forward as an Orthodox witness on the atonement, and Olshausen on eternal punishment.

There are indications that this volume was composed at intervals of time, so that the author did not hold in mind, in preparing one passage, what he had said in other passages, or, possibly, material of sermons has been wrought in, and the joints are not well made, and do not fit together. The result appears in various inconsistencies and self-contradictions.

Thus, when arguing against the infallibility of the Bible, he says, "Paul and John erred in regard to the speedy coming of Christ."<sup>3</sup> But when arguing for his peculiar views of the meaning of Christ's coming, he says he "admits that the apostles expected his speedy coming; but we think they were not mistaken, for he did come. The apostles were wrong to suppose, if they did suppose it, that Christ was to come in their day in the air, in an outward physical fashion. . . . Christ never came so, and he never will come so. The only coming of Christ possible is spiritual coming, for Christ is spirit. He did come, therefore, in the days of the apostles, in the great access of faith and power in their own souls, and in the souls of

<sup>1</sup> Pp. 357, 358.

<sup>2</sup> Page 189.

<sup>3</sup> Page 105.



those whom they converted."<sup>1</sup> "They had a right to expect Christ's coming in their day; and in the main fact were not mistaken, however they may have been deceived, in taking too outward a view of the attending circumstances. For if Christ's coming did not take place in their day, not only were they themselves mistaken on a most important point, but Jesus was mistaken likewise."<sup>2</sup>

While earnestly protesting against the views of Professor Mansel about our inability to know God truly, Dr. Clarke makes the very statement for which Mansel is denounced. He is denounced for teaching that our notions must not be made the measure of heavenly things; that, for instance, what seems to us unjust, may not really be unjust in the heavenly world. But Dr. Clarke himself says, "We can conceive of angels so high up as to be above the moral law, in part of its domain, not capable either of common virtue or of common sin, according to our standard of morality, though perhaps under some higher code of ethics."<sup>3</sup> And in arguing against the need of a satisfaction to divine justice, in a true sense, while admitting that conscience demands it, he maintains that conscience is wrong here. "It transfers to God's justice the ideas of atonement which human justice has given to it. But God's justice is not like man's."<sup>4</sup>

But beyond what seem to us misrepresentations, and inconsistencies, and contradictions, there are portions of this volume which contain what we deem alarming errors. It seems to be a tendency of rationalistic theology to make men careless in uttering chance vagaries which happen to come to mind, without stopping to see if they are really true and ought to be cast loose upon the world. We do not think Dr. Clarke would seriously teach that "Intelligences like Mephistopheles or Satan have sunk so low in sin as to have

lost the perception of right and wrong." And that there are "Men like brutes, who are below the moral law."<sup>5</sup> But not a little of the unsettling of men's minds on moral questions is due to this sort of talk.

And we are astonished to find him arguing to prove that "the previous religions of our race, — Fetichism, Brahmanism, Buddhism," and the rest, "proceeded from the same creative mind" as Christianity, "according to one creative plan. Christianity should regard them humanely, as its fellow creatures." "Why should it be put into antagonism with the religions which preceded it? These are also creations of God, not the work of man." "As other animals prepared man's way on the earth, so the ethnic religions prepared the way for Christianity."<sup>6</sup> "These fore gleams of Christian truth irradiating the night side of history, are all touching proofs that God never leaves Himself without a witness in the world, or in human hearts." For ourselves, we are pained to find such a night side in this intelligent Christian soul.

It seems to us that there is a great deal of playing fast and loose on important truths. Having put things strongly, he takes them back again, or makes them of no consequence. He takes decidedly the position that a right faith is essential, — that it is the basis of love and obedience. But shortly, it is the sight of truth, not the statement of truth, that is of consequence. So truth in the shape of doctrines he discards.

And the general drift of the book, we fear, is to make men indifferent as to their reception or rejection of the truth. Instead of deepening the sense of religious responsibility, great pains seem taken to make the mind easy. This appears pre-eminently in the discussions touching immortality and the judgment.

Dr. Clarke's strongest endeavors are not for Unitarianism, but Universalism. In fact, he can only be called a Unitarian by

<sup>1</sup> Page 237.

<sup>2</sup> Page 229.

<sup>3</sup> Page 44.

<sup>4</sup> Page 247.

<sup>5</sup> Page 44.

<sup>6</sup> Page 54, 55.

accommodation of language. His arguments against the Trinity are against the formal statements. He believes it, in a certain sense. There is, he says, "an essential truth hidden in the idea of the Trinity. While the church doctrine, in every form which it has hitherto taken, has failed to satisfy the human intellect, the Christian heart has clung to the substance contained in them all."<sup>1</sup> For himself he comes about to Sabellianism.

The difficulties which he alleges against the formal Trinity lie precisely against his doctrine of Christ's personality. The difficulty of defining, the describing by negations, the impossibility of framing a precise formula, which he alleges against the Trinity, any one might allege against what he intimates as his doctrine of Christ. We cannot pronounce what his doctrine is. He says Christ is not Supreme God; and not mere man; and not angelic. He disavows Arianism and Nestorianism. He asserts that Christ had two natures, a divine and a human. He also maintains that he had but one person.

Dr. Ellis, in his *Half Century of Unitarian Controversy*, says<sup>2</sup> that "Unitarianism stands in direct and positive opposition to Orthodoxy on three great doctrines, . . . namely, That the nature of human beings has been vitiated, corrupted, and disabled in consequence of the sin of Adam, for which God has in judgment doomed our race to suffering and woe;"—and all but this last sentence Dr. Clarke believes, and we are not sure that we should except the last sentence:—"That Jesus Christ is God, and therefore an object of religious worship and prayer;"—and Dr. Clarke seems to believe the first part of this, only denying that Jesus Christ is an object of worship:—"That the death of Christ is made effectual to human salvation by reconciling God to man, and satisfying the claims of an insulted and outraged law."—And as to this, Dr.

Clarke is in agreement with Dr. Bushnell, and so far a Unitarian. But certainly Unitarianism gains no reinforcement from Dr. Clarke's undertaking. It is in favor of Universalism that most is attempted by him.

His doctrine of the last things may be stated briefly. At death there is evolved from the corpse a spiritual body, which has been the true body all along. This, informed with the living soul, rises into another sphere. And this is the resurrection of the body. The visible body returns to dust, no change for it. And then there is to be no coming of Christ in visible manifestation. He comes, is coming constantly, as his truth, his spirit visits the soul. There is to be no visible, outward judgment. The judgment is constantly going on. As we are brought face to face with truth, that judges us. It rewards or condemns us. If we accept and obey, we pass to the right; if we reject and disobey, to the left. Besides the judgment now going on, hereafter, in another world, the same process will continue. Souls will have truth come before them, will reject or accept it, and suffer spiritually, or have spiritual enjoyments, as they accept or reject. This will go on till, by long discipline, every soul will come to acknowledge and obey the truth. Then suffering ceases.

Now we will not stay to confute this theory. But we will say one or two things about it.

It is a very pleasant theory for wicked men. They will not dread this sort of suffering.

"According to this better view, which alone can commend itself to minds of any large range, future judgment is simply the act by which God shows to a man the truth concerning himself so that he can see it." "Eternal suffering is the suffering of eternity, as distinguished from temporal suffering, which has its root in time. Eternal punishment is the punishment which comes to man from his spiritual nature. When the Lord turned and looked on Peter, Peter went into eternal suffering. He saw his own guilt, and

<sup>1</sup> Page 436.<sup>2</sup> Page 46.

the infinite goodness of his master at the same time. The one produced penitence, the other hope."<sup>1</sup>

Thus, so long as we refuse to believe in and admit the truth which God presents to us, we are punished. But this punishment has no suffering. Suffering begins, so far as we can perceive, in the instant of our repenting. So long as we do not yield to the truth, we do not suffer. In the yielding we find it, and feel penitent and suffer at the same moment. Why then should any yield?

At any rate, there is nothing more and nothing worse hereafter than the spiritual distress which sin occasions now. But is it not true that increase of wickedness makes men insensible to spiritual distress?

Dr. Clarke illustrates his meaning by what took place when Jesus was condemned. And by his own statement, the suffering of sinners is like the suffering, not which Christ endured, but which Caiaphas and the Pharisees endured. "When he was on trial before Caiaphas and before Pilate, they were on trial and not he. When they sentenced him, they condemned themselves. Caiaphas and the Jewish priests, Pontius Pilate and the Roman soldiers, Judas Iscariot, the Jewish people, each in turn, received their sentence and passed to the left hand." In going to the left, how much did they suffer?

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<sup>1</sup> Page 380.

We say this is a very pleasant theory for wicked men. It has only one drawback for them: it will be hard for them to believe it. And the harm from Dr. Clarke's views is, not that men will intelligently examine them, and then discard their old doctrines; but that they will say, Dr. Clarke has proved there is no hell, and we will risk it.

The worst part of the volume is the closing part. And we are grieved to have sorrow and almost indignation as the final impression.

And yet, taking account of the whole, we are thankful it has been written, under the circumstances. There is nothing more instructive than to see how our views appear to thoughtful men who differ from us. If, weighing their objections as stated in all the force they can state them, we remain convinced that we are right, our faith is the stronger. If they chip off some things which are exercises, we should welcome their work. There is likely to be something of moment in candid objections; in form if not in substance our views may be improved by this friendly hammering. We should like to see an examination of the Unitarian doctrine from the Orthodox position, conducted with as great impartiality and kindness, with equal learning and eloquence and beauty of amplification, and a more critical judgment and a closer logic. We need to be taught from every quarter. We think our friends need teaching also.

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#### ADDRESS OF THE COLONY OF MASSACHUSETTS TO CHARLES II.

"To enjoy our liberty, and to walk according to the faith and order of the Gospel, was the cause of us transplanting ourselves, with our wives, our little ones, and our substance, choosing the pure Christian worship, with a good conscience,

in this remote wilderness, rather than the pleasures of England with submission to the impositions of the hierarchy, to which we could not yield without an evil conscience. We are not seditious to the interests of Cæsar."



## THE FIRST CHRISTIAN WORSHIP IN NEW ENGLAND.

In the number for January, the Rev. Mr. Cushman has done a good service for the ecclesiastical history of New England. He has gathered up much information on the Christian worship by the early adventurers to the region now known by that name, before the chartered colony was organized and settled at the mouth of the Kennebec. He deserves much credit for his diligence in collecting and presenting this array of facts to show the disposition then entertained in European countries for the instruction of their pioneers, and for evangelizing the savage tribes in these "forests primeval."

But in doing this valuable work he has fallen into some errors, the correction of which, by a friendly hand, I am sure his love of truth will make welcome.

In regard to the language of Judge Bourne, in his address at the Popham commemoration in 1864, which has formed the starting-point of his communication, he misunderstands the meaning of the assertion made. The judge spoke of the religious services at the mouth of the Kennebec, as the first "on the shores of New England." This statement is true; for he meant precisely what he said. He did not deny services on islands and on shipboard, as no one can who knows even a little about the history of this part of our country. He uses the word "shores" just as does Mr. C. in his article, where he speaks of Gosnold and his company, "when they left the shores of Old England." The two quotations stand in an explanatory contrast with each other.

It is worthy of remark, that Strachey makes a distinction like the one here noticed. In speaking of the first sermon preached by Mr. Seymour, he writes, that on "Sunday the chief of both the ships, with the greatest part of the company, landed on the island where the cross stood." But in speaking of their subsequent occu-

pation of the territory, he says, "They all went ashore, and there made choice of a place for their plantacion;" and twice afterwards he records that "they all went ashore," and "all went to shoare," at the same place on the peninsula.

Mr. C. refers to the worship on DeMont's Island (Neutral Island) as "after the Puritan order." But this could hardly have been. There was an ecclesiastic in the colony, named Nicholas Aubri, "a man of the church." That he was an adherent of the Church of Rome is evident from the fact, that when he was on shore near the Bay of St. Mary, he had strayed from his companions, and was lost for several days. One of them, whom Lescarbot calls "a certain one of the pretended reformed religion," — that is, "Protestant," as we should say, — was accused of having killed him; because they had previously quarreled about "the said religion." If Aubri had not been a Roman Catholic, there would have been no cause of mutual offense.

So, too, when Poutrincourt, after his return to France from his first voyage with DeMonts, and his engagement of Lescarbot to come back with him to Port Royal in his second, made inquiry in some of the churches, "if he could not find some priest" of suitable learning to take with him, to relieve the one whom DeMonts had left, "whom we thought to be still living." As Poutrincourt was a Roman Catholic, he would of course choose a priest of his own faith to assist Aubri; and Aubri, who had been offended with a Protestant layman, would have no other as his helper. The inquiry failed of its desired results, because the priests applied to were too much "occupied in confessions," and in other ways, to listen to the proposals. Besides, DeMonts, though a Huguenot, had agreed to propagate the religion of the Romish Church in the new

country. The evidence, therefore, fails to show that the worship on the little island in the St. Croix was "after the Puritan order."

It has been often said, and sometimes printed, that Lescarbot was with De-Monts at this island; and Mr. C. appears to have the same thought. But it was not the thought of Charlevoix, who is followed by Haliburton, Murdoch, the last historian of Nova Scotia, and Shea, the translator of Charlevoix. After the leader of the colony and Poutrincourt returned to France, the latter solicited Lescarbot to go back with him to Port Royal. The entreaty was accepted; Lescarbot's "Adieu to France" was printed on April 3, 1606, and he sailed in the "Jonas," from Rochelle, May 13. There is no mention of any earlier voyage by him to the new world.

That he was not a Huguenot, as alleged, is apparent from his speaking of the Reformed religion as "pretended"; his sympathy with Poutrincourt for securing a priest of the Romish church; his taking "the spiritual Viaticum of the divine

Communion" at a Church in Orleans; his mention of the Romish priests as "our Ecclesiastics"; his proposal, in the failure of the desired "man of the church to administer to us the Sacraments," to carry with them the consecrated bread of the Eucharist; "that spiritual medicine"; his disappointment when it was refused; and his Latin letter to ask "the benediction of the Pope of Rome, the chief Bishop in the Church," upon the efforts for the benefit of New France.

Mr. C. also falls into the error of some other persons, when he says, "Two years after this Sir John Popham arrived at this place" (Kennebec). It should have been said, "Captain George Popham."

Like some others, too, he errs in ascribing an inhuman treatment of the Indians to "Popham and his party." There is no evidence of this. The events referred to occurred during a second occupation of the fort by a new party, who were driven off by the exasperated savages, as appears in the Jesuit Documents, edited by Carayon.

B.

## CONGREGATIONAL THEOLOGICAL SEMINARIES IN 1866-7.

COMPILED BY REV. A. H. QUINT, D. D.

The following lists are compiled from the printed catalogues, and information in manuscript. All honorary titles being omitted, it is safe to address each Professor as D.D. A dash in the column "graduated" signifies that the person is not a graduate of a college.

The following abbreviations of names of colleges are used. It would be very convenient for all the seminaries to adopt the same abbreviations. The list we have adopted is prepared after looking over the whole field; and a number of changes have been necessary to secure uniformity.

Ad.C. Adrian College, Michigan.

Al.C. Alleghany College, Pennsylvania.

A.C. Amherst College, Massachusetts.

Ba.C. Bates College, Maine.

Bcl.C. Beloit College, Wisconsin.

B.C. Bowdoin College, Maine.

B.U. Brown University, Rhode Island.

Cal.C. College of California.

D.C. Dartmouth College, N. Hampshire.

Ham.C. Hamilton College, New York.

H.C. Harvard College, Massachusetts.

Hills.C. Hillsdale College, Michigan.

Ill.C. Illinois College, Illinois.

Io.C. Iowa College, Iowa.

Ken.C. Kenyon College, Ohio.

K.C. Knox College, Illinois.

Mar.C. Marietta College, Ohio.

McG.U. McGill University, Canada.

M.C. Middlebury College, Vermont.

N.J.C. New Jersey College, New Jersey.

N.Y.C. New York College, New York.

|        |                                    |                                    |            |
|--------|------------------------------------|------------------------------------|------------|
| N.Y.U. | New York University, New York.     | George H. Kimball, Boston, Ms.     | — — — —    |
| O.C.   | Oberlin College, Ohio.             | D. A. Morehouse, Brockport, N. Y.  | — — — —    |
| R.U.   | Rochester University, New York.    |                                    | Hills.C. — |
| R.C.   | Rutgers College, New Jersey.       | Wm. F. Ober, Beverly, Mass.        | A.C. 1865  |
| T.C.   | Tusculum College, Tennessee.       | Edward R. Osgood, Bluchill, Me.    | — — — —    |
| U.C.   | Union College, New York.           | J. E. Pierce, Monmouth, Me.        | B.C. 1862  |
| U.E.   | University of Edinburgh, Scotland. | F. Eugene Sturgess, Augusta, Me.   | A.C. 1864  |
| U.M.   | University of Michigan, Michigan.  | Philander Thurston, Enfield, Ms.   | A.C. 1865  |
| U.P.   | University of Pennsylvania, Pa.    | John C. Tiffany, Barrington, R. I. | — — — —    |
| U.Vt.  | University of Vermont, Vermont.    | Webster Woodbury, Sweden, Me.      | B.C. 1864  |
| Wab.C. | Wabash College, Indiana.           | (20)                               |            |
| Wat.C. | Waterville College, Maine.         |                                    |            |
| W.R.C. | Western Reserve College, Ohio.     |                                    |            |
| Wh.C.  | Wheaton College, Illinois.         |                                    |            |
| W.C.   | Williams College, Massachusetts.   |                                    |            |
| Y.C.   | Yale College, Connecticut.         |                                    |            |

JUNIOR CLASS.

|                                         |               |
|-----------------------------------------|---------------|
| I. D. Adkinson, Morefield, Ia.          | Hills.C. 1863 |
| Henry L. Chapman, Portland, Me.         | B.C. 1866     |
| Le Roy Z. Collins, Union, Me.           | — — — —       |
| E. P. Eastman, N. Conway, N. H.         | — — — —       |
| George Harris, Jr., Columbia Falls, Me. | A.C. 1866     |
| Herbert R. Howes, S. China, Me.         | — — — —       |
| E. S. Huntress, Portsmouth, N.H.        | W.C. —        |
| George W. Kelley, Portland, Me.         | B.C. 1866     |
| R. D. Osgood, Bluehill, Me.             | — — — —       |
| G. T. Packard, Brunswick, Me.           | B.C. 1866     |
| William H. Rand, Keene, N. H.           | M.C. —        |
| Edward G. Smith, Monmouth, Me.          | — — — —       |
| Baman N. Stone, Phillipston, Ms.        | A.C. 1863     |
| (13)                                    | Total, 40.    |

I.—THEOLOGICAL SEMINARY, BANGOR, ME.

FACULTY.

|                                                                                                         |
|---------------------------------------------------------------------------------------------------------|
| Rev. ENOCH POND, President, Waldo Professor of Ecclesiastical History, and Lecturer on Pastoral Duties. |
| Rev. GEORGE SHEPARD, Fogg Professor of Sacred Rhetoric, and Lecturer on the English Rhetoric.           |
| Rev. DANIEL SMITH TALCOTT, Hayes Professor of Sacred Literature.                                        |
| — — — —, Buck Professor of Christian Theology, and Librarian.                                           |

SENIOR CLASS.

| <i>Names and Residence.</i>         | <i>Graduated.</i> |
|-------------------------------------|-------------------|
| George H. Bailey, Brattleboro', Vt. | M.C. —            |
| F. W. Dickinson, Griggsville, Ill.  | I.C. 1864         |
| Edgar L. Foster, E. Machias, Me.    | A.C. 1864         |
| N. W. Grover, West Bethel, Me.      | B.C. 1864         |
| Henry B. Hart, Holden, Me.          | — — — —           |
| W. S. Kimball, Newburyport, Ms.     | A.C. 1863         |
| A. F. Marsh, Montague, Ms.          | — — — —           |
| (7)                                 |                   |

MIDDLE CLASS.

|                                      |           |
|--------------------------------------|-----------|
| Geo. W. M. Adams, Wilton, Me.        | B.C. 1865 |
| Samuel B. Andrews, Exeter, Me.       | — — — —   |
| Thomas E. Babb, Plainfield, N.J.     | A.C. 1865 |
| J. S. Cogswell, W. Boscawen, N.H.    | — — — —   |
| Jas. Dingwell, Jr., Providence, R.I. | A.C. —    |
| A. Doremus, Parsippany, N. J.        | R.C. 1864 |
| Ellis R. Drake, Boston, Ms.          | B.C. 1862 |
| Vitellus M. Hardy, Wilton, Me.       | A.C. 1865 |
| R. K. Harlow, Middleboro', Ms.       | A.C. 1865 |
| R. P. Hibbard, Brooklyn, N. Y.       | N.Y.A. —  |
| Henry H. Hutchinson, Poland, Me.     | R.C. —    |

II.—THEOLOGICAL SEMINARY, ANDOVER, MS.

FACULTY.

|                                                                                                     |
|-----------------------------------------------------------------------------------------------------|
| Rev. EDWARDS A. PARK, Abbot Professor of Christian Theology.                                        |
| Rev. AUSTIN PHELPS, Bartlett Professor of Sacred Rhetoric.                                          |
| Rev. EGBERT C. SMYTH, Brown Professor of Ecclesiastical History, and Lecturer on Pastoral Theology. |
| Rev. J. HENRY THAYER, Associate Professor of Sacred Literature.                                     |
| Rev. CHARLES M. MEAD, Hitchcock Professor of the Hebrew Language and Literature.                    |
| Rev. WILLIAM L. ROPES, Librarian.                                                                   |

LECTURERS.

|                                                                                         |
|-----------------------------------------------------------------------------------------|
| Rev. RUFUS ANDERSON, Lecturer on Foreign Missions.                                      |
| Rev. LEONARD BACON, Lecturer on Congregationalism.                                      |
| Rev. EDWARD N. KIRK, Lecturer on Revivals.                                              |
| Rev. JACOB M. MANNING, Lecturer on the Relations of Christianity to Popular Infidelity. |



Rev. DANIEL P. NOYES, Lecturer on Home Evangelization.  
 ———, Teacher of Elocution.

RESIDENT LICENTIATES.

*Names and Residence. Coll. Grad. Sem.*  
 A. V. G. Allen, Lawrence, Ms.

Ken.C. 1862. Andover.

Henry K. Craig, New Bedford, Ms.  
 B.C. 1844. Andover.

H. B. Ensworth, Rochester, N. Y.

E. Flint, Jr., Andover, Ms. W.C. 1851. ———

S. P. Fowler, Jr., Danvers, Ms.  
 A.C. 1861. Andover.

J. E. Hall, Warren, Ms. ——— Hartford.

E. J. Hart, Andover, Ms. ——— Bangor.

D. S. Morgan, Ballardvale, Ms.  
 ——— Union.

William C. Reed, Hampden, Me.  
 Y.C. 1863. Andover.

A. F. Shattuck, Hollis, N. H.  
 A.C. ——— Union.

L. W. Spring, Manchester, Vt.  
 W.C. 1863. Hartford.

W. A. Thompson, Hartford, Ct.  
 D.C. 1860. Hartford.

(12)

SENIOR CLASS.

*Names and Residence. Graduated.*  
 E. E. P. Abbott, Manchester, N. H. D.C. 1863

Geo. W. Andrews, Andover, Ms. O.C. 1858

Cecil F. P. Bancroft, Mont Vernon, N. H.  
 D.C. 1860

Lyman H. Blake, Salisbury, Ct. M.C. 1863

S. Ingersol Briant, Beverly, Ms. U.Vt. 1863

Geo. P. Byington, Hinesburgh, Vt. U.Vt. 1863

James A. Daly, San Francisco, Cal.  
 Cal.C. 1864

M. Angelo Dougherty, Brooklyn, N. Y.  
 N.Y.C. 1864

Joseph E. Fiske, Grantville, Ms. H.C. 1861

Alfred S. Hudson, Sudbury, Ms. W.C. 1864

Jos. Lanman, Norwich Town, Ct. Y.C. 1864

Everett E. Lewis, Bristol, Ct. W.C. 1862

Charles M. Palmer, Orfordville, N. H.  
 D.C. 1862

William E. Park, Andover, Ms. Y.C. 1861

William H. Savage, Chelsea, Ms. B.C. 1858

George W. Scott, Pittsburg, Pa. M.C. 1864

Newman Smyth, Brunswick, Me. B.C. 1863

Edward P. Sprague, South Orange, N. J.  
 N.Y.U. 1864

Chas. B. Sumner, Southbridge, Ms. Y.C. 1862

Henry M. Tenney, Vineland, N. J. A.C. 1864

John L. R. Trask, Gloucester, Ms. W.C. 1864

George W. Warren, Boston, Ms. H.C. 1860

Moseley H. Williams, Terryville, Ct. Y.C. 1864

Lyman W. Winslow, Beloit, Wis. Bel.C. 1863  
 (24)

MIDDLE CLASS.

*Names and Residence. Graduated.*

James H. Babbitt, Taunton, Ms. A.C. 1865

Albert G. Bale, Chelsea, Ms. A.C. 1865

Edw. T. Bartlett, Philadelphia, Pa. U.P. 1865

Albert Bowers, Hancock, N. H. D.C. 1863

Ezra Braimerd, St. Albans, Vt. M.C. 1864

J. Wesley Churchill, Nashua, N. H. H.C. 1865

DeWitt S. Clark, Chicopee, Ms. A.C. 1863

Joseph Cook, Ticonderoga, N. Y. H.C. 1865

James W. Cooper, Hartford, Ct. Y.C. 1865

Sidney Crawford, Barre, Ms. A.C. 1861

Marshall M. Cutter, Cambridge, Ms.  
 H.C. 1864

Charles T. Dering, East Setauket, N. Y.  
 Ham.C. 1864

Henry C. Dickinson, Beloit, Wis. Bel.C. 1863

Jas. G. Dougherty, Newport, R. I. B.U. 1865

Myron S. Dudley, Chester, Vt. W.C. 1863

John Edgar, Philadelphia, Pa. ———

Hermann Fieke, Bremen, Germany. ———

John I. Forbes, Philadelphia, Pa. U.P. 1861

George H. French, Candia, N. H. D.C. 1863

Sereno D. Gammell, Charlestown, Ms.  
 A.C. 1865

Lewis Gregory, Wilton, Ct. Y.C. 1864

Charles L. Hubbard, Corinth, Vt. D.C. 1865

Charles E. Lane, South Newmarket, N. H.  
 A.C. 1865

James H. Lee, Charlestown, Ms. A.C. 1864

D. Dana Marshall, Thetford, Vt. D.C. 1865

Henry G. Marshall, Milford, Ct. Y.C. 1860

Daniel Merriman, Chicago, Ill. W.C. 1863

Henry P. Page, Center Harbor, N. H.  
 D.C. 1861

George H. Palmer, Boston, Ms. H.C. 1864

Webster Patterson, Strafford, Vt. D.C. 1865

Joseph C. Plumb, Chelsea, Ms. ———

John P. Taylor, Andover, Ms. Y.C. 1862

Joseph Ward, Pawtucket, R. I. B.U. 1865

William H. Warren, Westboro', Ms. H.C. 1865

Henry M. Whitney, Northampton, Ms.  
 Y.C. 1864

Edward M. Williams, Chicago, Ill. Y.C. 1864

Will C. Wood, West Roxbury, Ms. H.C. 1860

(37)

JUNIOR CLASS.

Laban W. Allen, East Jaffrey, N. H. A.C. 1866  
 James Brand, Saco, Me. Y.C. 1866  
 William M. Bristol, Milwaukee, Wis. Y.C. 1860

Charles S. Brooks, Andover, Ms. A.C. 1863  
 Willard D. Brown, New Haven, Vt. M.C. 1866  
 Horace Bumstead, Boston, Ms. Y.C. 1863  
 David A. Easton, Cincinnati, O. B.C. 1865  
 Ebenezer N. Fernald, West Lebanon, Me. A.C. 1862

Lucien H. Frary, Haverhill, N. H. D.C. 1866  
 Jeremiah E. Fullerton, Bath, Me. B.C. 1865  
 Charles E. Harwood, Enfield, Ms. A.C. 1865  
 George H. Ide, St. Johnsbury, Vt. D.C. 1865  
 Henry E. Jewett, St. Johnsbury, Vt. ———

George T. Ladd, Painesville, O. W.R.C. 1864  
 Henry Marden, New Boston, N. H. D.C. 1862  
 Charles L. Mitchell, Brooklyn, N.Y. Y.C. 1866  
 George L. Nims, Sullivan, N. H. M.C. 1865  
 Leroy M. Pierce, Londonderry, Vt. M.C. 1866  
 James Powell, Nashua, N. H. D.C. 1866  
 Cyrus Richardson, Dracut, Ms. D.C. 1864  
 Horace S. Shapleigh, Lebanon Center, Me. ———

Alvan F. Sherrill, Eaton, C. E. McG.U. 1864  
 Samuel B. Shipman, Marietta, O. Mar.C. 1864  
 Charles A. G. Thurston, Fall River, Ms. B.U. 1866

Charles A. Towle, Epsom, N. H. D.C. 1864  
 James A. Towle, Boston, Ms. H.C. 1860  
 Samuel H. Virgin, Leominster, Ms. ———  
 Henry C. Weston, Charlestown, Ms. A.C. 1866  
 Martin L. Williston, Northampton, Ms. A.C. 1864

(29) Total, 102.

III.—THEOLOGICAL DEPARTMENT, YALE COLLEGE, NEW HAVEN, CT.

FACULTY.

REV. THEODORE DWIGHT WOOLSEY, President.  
 REV. LEONARD BACON, Acting Professor of Revealed Theology.  
 REV. ELEAZAR T. FITCH, Livingston Professor of Divinity, Emeritus.  
 REV. NOAH PORTER, JR., Clark Professor of Moral Philosophy and Metaphysics, and Instructor in Didactic Theology.  
 REV. JAMES M. HOPPIN, Professor of Homiletics and the Pastoral Charge.  
 REV. GEORGE P. FISHER, Professor of Ecclesiastical History.

REV. TIMOTHY DWIGHT, Professor of Sacred Literature.

REV. GEORGE E. DAY, Professor of Hebrew Biblical Theology.

RESIDENT LICENTIATES.

*Names and Residence. Graduated.*  
 Cyrus W. Francis, Newington, Ct. Y.C. 1863  
 Bernard Paine, E. Randolph, Ms. D.C. 1863  
 Wm. C. Sexton, Plymouth, N. Y. Y.C. 1862  
 (3)

SENIOR CLASS.

John B. Doolittle, Hartford, Ct. Y.C. 1863  
 C. L. Kitchel, Middlebury, Vt. Y.C. 1862  
 David B. Perry, Worcester, Mass. Y.C. 1863  
 W. D. Sheldon, New Haven, Ct. Y.C. 1861  
 (4)

MIDDLE CLASS.

Simcon O. Allen, Enfield, Ct. Y.C. 1865  
 John W. Beach, Millington, Ct. Y.C. 1864  
 Egbert B. Bingham, Scotland, Ct. Y.C. 1863  
 G. S. Dickerman, New Haven, Ct. Y.C. 1865  
 Henry L. Dietz, New Haven, Ct. ———  
 Charles H. Gaylord, Ashford, Ct. Y.C. 1865  
 Allen McLean, New Haven, Ct. Y.C. 1865  
 Sanford S. Martyn, New Haven, Ct. Y.C. 1865  
 Geo. S. Merriam, Springfield, Ms. Y.C. 1864  
 M. K. Schermerhorn, Albany, N.Y. W.C. 1865  
 (10)

JUNIOR CLASS.

E. W. Bacon, New Haven, Ct. ———  
 Robert C. Bell, Seymour, Ct. N.Y.U. ———  
 C. F. Bradley, Roxbury, Ct. Y.C. 1862  
 F. Van D. Garretson, Perth Amboy, N. J. Y.C. 1866

Albert F. Hale, Springfield, Ill. Y.C. 1866  
 Henry B. Mead, Hingham, Ms. Y.C. 1866  
 John T. Owens, Owmaman, Wales. ———  
 Isaac Pierson, Hartford, Ct. Y.C. 1866  
 Enoch E. Rogers, Orange, Ct. ———  
 Nathaniel Smith, Woodbury, Ct. ———  
 Juba H. Vorce, Crown Point, N.Y. M.C. ———  
 Henry O. Whitney, Williston, Vt. Y.C. 1866  
 Wm. Williams, Dwygyfychi, Wales. ———  
 (13) Total, 30.

IV.—HARTFORD THEOLOGICAL SEMINARY.

FACULTY.

REV. WILLIAM THOMPSON, Nettleton Professor of Biblical Literature.  
 REV. ROBERT G. VERMILYE, Riley Professor of Christian Theology.

Rev. JOSEPH C. BODWELL, Hosmer Professor of Preaching, and the Pastoral Charge.  
 ———, Waldo Professor of Ecclesiastical History.

Rev. JOHN LORD, LL. D., will give instruction in this department the ensuing year.

## LECTURERS.

ARNOLD GUYOT, LL. D., The Connection of Revealed Religion and Ethnological Science.  
 Rev. JOHN LORD, LL. D., Ecclesiastical History.  
 Rev. RUFUS ANDERSON, History and Nature of Missions.  
 Rev. ALONZO H. QUINT, Congregationalism.

## RESIDENT LICENTIATE.

| <i>Name and Residence.</i>      | <i>Graduated.</i> |
|---------------------------------|-------------------|
| L. H. Hallock, Jamestown, N. Y. | A. C. 1863        |

(1)

## SENIOR CLASS.

| <i>Names and Residence.</i>   | <i>Graduated.</i> |
|-------------------------------|-------------------|
| Clark Carter, Framingham, Ms. | H. C. 1862        |
| Elijah Harmon, Hartford, Ct.  | A. C. 1861        |

(2)

## MIDDLE CLASS.

|                                   |            |
|-----------------------------------|------------|
| Ethan Curtis, Lenox, Ms.          | W. C. 1866 |
| H. C. Gleason, Colebrook, N. H.   | ————       |
| W. S. Hawkes, S. Reading, Ms.     | ————       |
| Azel W. Hazen, Norwich, Vt.       | D. C. 1863 |
| Daniel B. Lord, Hebron, Ct.       | A. C. 1864 |
| David Shurtleff, Westfield, Ms.   | ————       |
| M. Porter Snell, Hartford, Ct.    | A. C. 1861 |
| Frank Thompson, Springfield, Ms.  | W. C. 1865 |
| R. S. Underwood, Irvington, N. J. | W. C. 1866 |
| D. M. Walcott, Providence, R. I.  | ————       |

(10)

## JUNIOR CLASS.

|                                  |            |
|----------------------------------|------------|
| E. N. Bartlett, Amsterdam, N. Y. | A. C. 1865 |
| Jason H. Bliss, Amherst, Ms.     | A. C. 1866 |
| Philip D. Corey, Boston, Ms.     | ————       |
| John P. Hawley, Norfolk, Ct.     | ————       |
| Samuel Ingham, Middlefield, Ms.  | ————       |
| *Joseph Kellogg, Norwich, Ct.    | ————       |
| I. C. Meserve, Roxbury, Ms.      | ————       |
| Thomas M. Miles, Hartford, Ct.   | ————       |
| Lewis F. Morris, Branford, Ct.   | A. C. 1866 |
| Vincent Moses, Clymer, N. Y.     | A. C. 1866 |
| H. A. Ottman, Lyons, N. Y.       | ————       |
| Martin K. Pasco, Hadley, Ms.     | A. C. 1865 |
| Cyrus B. Whitcomb, Hartford, Ct. | ————       |

(13)

Total, 26.

V.—THEOLOGICAL DEPARTMENT, OBERLIN COLLEGE, OBERLIN, OHIO.

## FACULTY.

Rev. JAMES H. FAIRCHILD, President, Professor of Moral Philosophy, and Associate Professor of Theology.  
 Rev. CHARLES G. FINNEY, Professor of Systematic and Pastoral Theology.  
 Rev. JOHN MORGAN, Professor of Biblical Literature.  
 Rev. STEPHEN C. LEONARD, Instructor in Sacred Rhetoric and Ecclesiastical History.

## SENIOR CLASS.

| <i>Names and Residence.</i>  | <i>Graduated.</i> |
|------------------------------|-------------------|
| John M. Atwater, Hiram, O.   | O. C. 1863        |
| Wm. O. King, Hartland, N. Y. | ————              |

(2)

## MIDDLE CLASS.

|                                    |            |
|------------------------------------|------------|
| A. Blanchard, Cumberland, Me.      | B. C. 1863 |
| Holland B. Fry, Brighton, O.       | O. C. 1865 |
| D. E. Hathaway, W. Le Roy, Mich.   | O. C. 1865 |
| Wm. Kincaid, Jr., Cincinnati, O.   | O. C. 1865 |
| Chauncey N. Pond, Oberlin, O.      | O. C. 1864 |
| Robert M. Webster, Oberlin, O.     | ————       |
| Theo. Wilder, Mulberry Corners, O. | O. C. 1865 |

(7)

## JUNIOR CLASS.

|                                     |            |
|-------------------------------------|------------|
| J. A. Bedient, Little Valley, N. Y. | O. C. 1866 |
| G. G. Collins, San Francisco, Cal.  | O. C. 1865 |
| William H. Ryder, Oberlin, O.       | O. C. 1866 |
| John Strong, Akron, Ind.            | O. C. 1866 |
| Alex. S. Walsh, New York City.      | O. C. 1866 |

(5)

Total, 14.

## VI.—CHICAGO THEOLOGICAL SEMINARY, CHICAGO, ILLINOIS.

## FACULTY.

Rev. JOSEPH HAVEN, Illinois Professor of Systematic Theology.  
 Rev. SAMUEL C. BARTLETT, New England Professor of Biblical Literature.  
 Rev. FRANKLIN W. FISK, Wisconsin Professor of Sacred Rhetoric.  
 ———, Professor of Ecclesiastical History.  
 Professor BARTLETT, Librarian.

## SENIOR CLASS.

| <i>Names and Residence.</i>       | <i>Graduated.</i> |
|-----------------------------------|-------------------|
| W. H. Atkinson, Bloomington, Ill. | H. C. 1864        |
| Harmon Bross, Milburn, Ill.       | ————              |
| James R. Danforth, New York.      | ————              |

\* Absent.



|                                   |            |
|-----------------------------------|------------|
| Samuel E. Evans, Chelsea, Ms.     | H.C. 1863  |
| Edward T. Hooker, Chicago, Ill.   | W.C. 1860  |
| W. E. DeReimer, Berlin, Wis.      | A.C. 1862  |
| Paul S. Feemster, Columbus, Miss. | T.C. 1861  |
| Thomas Gillespie, Peoria, Ill.    | — — —      |
| Charles E. Marsh, Galesburg, Ill. | Wh.C. 1860 |
| Merritt B. Page, Belvidere, Ill.  | — — —      |
| Carmi C. Thayer, Dana, Ms.        | — — —      |
| George H. Wells, Dover, Ill.      | A.C. 1863  |

(12)

## MIDDLE CLASS.

|                                    |             |
|------------------------------------|-------------|
| F. W. Adams, Fairport, N. Y.       | — — —       |
| John Allender, New London, Ct.     | — — —       |
| G. Campbell, Ypsilanti, Mich.      | U.M. 1865   |
| Micah S. Crosswell, Chicago, Ill.  | A.C. 1865   |
| Asher W. Curtis, Brodhead, Wis.    | Bel.C. 1863 |
| T. O. Douglass, Platteville, Wis.  | Ill.C. 1865 |
| Laroy S. Hand, Atlanta, Ill.       | Wh.C. 1862  |
| James Harrison, Baraboo, Wis.      | — — —       |
| George M. Landon, Chicago, Ill.    | U.M. 1867   |
| G. A. Paddock, Chandlerville, Ill. | — — —       |
| Samuel Powell, Chicago, Ill.       | — — —       |
| S. P. Putnam, Pembroke, N. H.      | — — —       |
| S. F. Stratton, Princeton, Ill.    | Wh.C. 1865  |
| H. B. Waterman, Belvidere, Ill.    | Y.C. 1863   |

(14)

## JUNIOR CLASS.

|                                  |             |
|----------------------------------|-------------|
| Edwin R. Beach, Ripon, Wis.      | U.C. 1856   |
| Eben M. Betts, Cleveland, O.     | — — —       |
| A. J. Chureh, Poplar Grove, Ill. | Bel.C. 1866 |
| Charles C. Cragin, Chicago, Ill. | B.U. 1863   |
| Jerome D. Davis, Dundee, Ill.    | Bel.C. 1866 |
| S. F. Dickinson, Heath, Ms.      | U.M. 1866   |
| D. C. Greene, Westboro', Ms.     | D.C. 1864   |
| Jacob F. Guyton, Marietta, O.    | — — —       |
| C. Hibbard, Port Huron, Mich.    | — — —       |
| Dexter D. Hill, Wauwatosa, Wis.  | Bel.C. 1866 |
| James S. Norton, Chicago, Ill.   | Bel.C. 1866 |
| Stephen W. Webb, Buda, Ill.      | A.C. 1866   |

(12)

SPECIAL COURSE. *Second Year.*

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| A. E. Arnold, New Rutland, Ill. | — — —     |
| C. M. Sanders, Boston, Ms.      | — — —     |
| George Smith, Lima, Wis.        | — — —     |
| James Tompkins, Galesburg, Ill. | K.C. 1862 |
| Wm. A. Waterman, Blanford Ms.   | — — —     |
| Spencer R. Wells, Delavan, Wis. | — — —     |
| C. H. Wheeler, W. Roxbury, Ms.  | — — —     |

*First Year.*

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| *Joseph Hale, Byron, Ill. | — — — |
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\* DECEAS ed.

## Congregational Necrology.

Rev. ALEXANDER L. TWILIGHT was born in Corinth, Vt., Sept. 23, 1795, the oldest but one of five children of William and Mary Twilight. The father was a farmer of moderate means, and died when Alexander was a youth. Soon after, Alexander was indentured to a farmer in his native town for the remainder of his minority. Of his early life little is known to the writer, except that he had a great love for books, and an insatiable desire to acquire a liberal education. After improving all the opportunities which his apprenticeship enabled him to secure, he bought the last year of his time with the farmer, and set himself at once to accomplish his long cherished purpose. He became a Christian at the age of seventeen, and under the impulse of Christian duty, his desire for an education was stimulated and directed. When his contract with the farmer was satisfied, with the small effects of clothing and books

which he possessed in his hand, he made his way on foot to Randolph Academy, then in charge of Rev. Rufus Nutting, now residing in Lodi, Michigan.

Here, combining study with labor to procure funds, and some of the time absent from school without any instructor, he fitted for college. He entered at Middlebury, and graduated in the class of 1823. While a member of college he was obliged to spend some of his time away from Middlebury, so that his critical knowledge of the languages was less perfect than it otherwise would have been; but he was thoroughly read in history, was an excellent mathematician, and was not destitute of belles-lettres culture. In the spring of 1824 he commenced teaching in Peru, N. Y., where he remained four years. Here he read theology by himself, and was licensed to preach by the Champlain Presbytery, in Plattsburgh, January, 1827. In

August, 1828, he went to Vergennes, Vt., and taught one year, at the same time preaching on the Sabbath alternately at Ferrisburgh and Waltham. In August, 1829, he removed to Brownington, to take charge of the Orleans County Grammar School. This institution had been chartered by the State, to it had been given the rents of the County Grammar School lands, amounting to about four hundred dollars annually. It was at that time the only academic school in the county; and Mr. Twilight entered upon the charge of it with the purpose of making it his life work, and with the ambition to make it a school of high order, and worthy the patronage of the people of the county. He held this charge for eighteen years, or till 1847. In the autumn of 1836, as it was known that an effort would be made in the next State legislature to divide the Grammar School fund, giving a part to Craftsbury Academy, Mr. Twilight was chosen to represent Brownington in the legislature. He labored hard to prevent the division, not on grounds of personal interest, but of public policy, and for the highest good of the cause of sound academic education. He believed that the county needed one school permanently endowed, and of high character, and only one. He argued that one division would open the way for others, till the whole fund would be so divided as to do little good anywhere, and thus there would be no school in the county of high grade and extensive influence, always open, and constantly raising the character and standard of education. He was unsuccessful; but subsequent history has fully vindicated his wisdom, while it has also realized his fears.

Mr. Twilight removed from Brownington, and taught in Shipton, C. E., from 1847 to 1850, and in Hatley, C. E., from 1850 to 1852. In May, 1852, he returned to Brownington, and was principal of the academy again, till his health failed in 1855, in all twenty-one years. Oct. 28 of this year, he was prostrated by paralysis, which made him helpless for the remainder of his life. He lingered helpless and suffering, affectionately nursed by his devoted wife, till released by death, June 19, 1857. He was married in Peru, N. Y., April 20, 1826, to Mercy Ladd Merrill, born in Unity, N. H., who yet survives him. They had no children.

Mr. Twilight was ordained to the gospel ministry at Brownington, in November, 1829. Rev. David Sutherland, of Bath, N. H., preached the ordination sermon. He was never installed; but he supplied the pulpit many years at Brownington, and occasionally in the adjoining towns; indeed, preaching was scarcely less the labor of his life than teaching.

About 1831 he was much and successfully engaged in the protracted meetings so common at that period. Rev. George B. Ide (now Dr. Ide, of Springfield, Mass.) was then in the fire of his youth, and preaching to the Baptist Church in Derby, Vt. He and Mr. Twilight labored together in great harmony and with large results, in protracted meetings in Derby, Brownington, Irasburgh, Coventry, and Stanstead.

He was a sound theologian, strongly Calvinistic in doctrine, clear in the illustration of truth, pointed and searching in its application, using choice language, and a voice and manner that were both attractive and impressive. Sometimes, especially under the stimulus of an important occasion, or of special religious interest, he preached with great eloquence and power.

But his peculiar gift was in dealing with youth. He seldom failed to get the goodwill and high esteem of his pupils. His power to influence and direct them in regard to their character, studies, and future pursuits was very great. He governed them mostly by appeals to their sense of right, of honor and manliness, but he could use sterner persuasives when they were called for. Sometimes, when he thought the subject and the occasion demanded it, and all other measures had failed, his power of satire, sarcasm, or ridicule were tremendous. No sensible rogue would wish to encounter it more than once.

When there was no regular preaching in the village, he was accustomed to hold a religious service on the Sabbath in the academy. This would usually be a Bible lesson previously assigned, accompanied by extended remarks or a lecture. Many conversions and some extensive revivals occurred in his school. His appeals to the impenitent, in these seasons of religious interest, were powerful, and his counsels to the inquirer and to the young Christian were wise.

For many years large numbers of the young men of the county sought his instruction, either to be fitted for college or for business. In this latter direction he excelled. Many of his pupils have attained eminence in business or professional life. Though his classical instruction was not of the highest order, yet his influence was such as to encourage young men to seek the best collegiate course, and the highest culture. A catalogue of the fall term of 1839 lies before me as I write. Looking over it, I find that there were in that term fifty-seven boys and young men. Five of them have since graduated at college, five have become preachers of the gospel, five at least have become lawyers, two physicians, two judges, several legislators, many merchants and successful business men, and of a large number of them I have no present knowledge. There is no reason to suppose that this term of his school was any larger or better than many others.

Perhaps the most prominent trait in Mr. Twilight's character, and that which he infused most largely into the character of his pupils, was his persistent purpose to pursue with undeviating energy, and to prosecute to success, anything that he once undertook.

After he had been a few years in Brownington, he saw the need of a boarding-house. He besought the trustees and citizens to provide one. They delayed, and at last declined to provide such a one as he believed was needed, in order to furnish accommodations for such a school as the county needed, and he meant to have. Then on his own resources he set to work, and built the Granite House, — "Athenian Hall" he called it.

The Grammar School funds have been divided and subdivided into titbits, and lost to Brownington Academy, and do very little good anywhere. Mr. Twilight died in 1857, and no man has arisen to take his place as a permanent teacher; no professional teacher of thorough classical education is sustained in the county. The railroad has taken the old stages and most of the business from Brownington Hill. The school, as it was, is gone; but the great stone house will stand, in silent loneliness, perhaps emptiness, for ages to come, a monument to tell the changes of time, and to tell of the character and works of one of the most able and influential men who ever

labored for the good of Orleans County. Scattered over all the country are his pupils, remembering with gratitude and pride, while life lasts, their old preceptor. C. E. F.

Deacon EPHRAIM BLAKE PIERCE died at his residence in Oldtown, Maine, upon his fifty-second birthday, November 25, 1866. He was a native of the State in which he spent his life, having been born in Montville, Waldo County. When but a youth, impelled by an energy of rare quality, and prophetic of his future career, having obtained permission from his parents, he left home, and engaged himself as clerk to William S. Pritchard, in Milford, a village on the east bank of the Penobscot River, ten miles above Bangor, and directly opposite the great lumbering, manufacturing town, which in after years was destined to feel the force of his laborious, conscientious, and successful life. How much the integrity of his youth, and a successful business career, were due to the religious instruction received from a pious mother, is of course unknown; but certain it is that such an exhibition of stern adherence to the principles of morality is seldom witnessed, especially in such circumstances, which is not connected with, if not directly traceable to, early religious teachings. In 1836 he entered mercantile life, in which he continued for seventeen years, when he was appointed cashier of the Lumberman's Bank, Oldtown, a position held by him to the day of his death with singular acceptance to all who were interested in, or doing business at, that institution. It was not, however, until the winter of 1855-6 that his religious convictions assumed a definite and positive form. From childhood he had known the Scriptures. Very few ministers of the gospel have a more complete mastery of the Word of God than had he. Seldom, if ever, was he known to be absent from the services of the sanctuary upon the Sabbath, and when there he was all alive to everything which transpired. This before his conversion. The minister was sure to have one hearer whose keen eye and intelligent countenance sufficiently indicated his power of appreciation. As an expression of his gratitude to God, and his sense of obligation to the community, he was ever



ready to assist in defraying the expenses of public worship.

At length the gracious spirit fastened a nail in a sure place. He was alive without the law once, but when the commandment came, sin revived, and he died. His youthful pastor, on going to his place of business early one Monday morning, to ascertain if the arrow had hit, was more than convinced that it had, by the severe rebuff received from the wounded man, who said with evident displeasure, "Mr. —, you have fed us on sin for six weeks, and I am tired of it," — words which ever after occasioned him bitter regret. Within a few days he was prostrate before Him who alone can take away sin. His conversion was radical. He knew nothing save Jesus Christ and him crucified; immediately went to work for his Saviour; became a teacher of young men in the Sabbath school, a position which he never relinquished while living.

His habit of giving for the gospel became a source of great delight to himself, and of essential service to the cause which he had espoused. Indeed his removal may render it quite impossible for those who remain, either to complete the payment for their house of worship, which is being erected in place of one recently destroyed by fire, or to maintain Congregational preaching in the place.

Accustomed somewhat to public speaking, he contributed largely to the interest and value of all social religious meetings which he attended. Ardently did he love the sanctuary, and for eleven years was seldom absent from the prayer-meeting. He was always in season, and ready with words of hope or warning. The songs of Zion were his consolation and support, and what perhaps was better than all, he carried Christ with him everywhere. It was perfectly easy for him to introduce inoffensively the subject of religion. Very few men came to the bank on business, who went away without a higher sense of divine things. Over that very counter where he daily passed and received the perishable, he dispensed most freely the "durable riches" of the gospel. He could not always bear them that were evil. He could not see why men should love to do dishonorable and unjust deeds. But with this high sense of honor, and intense hatred of sin, he was not a

stranger to that charity which "suffers long and is kind." The manner of his departure was such as might have been expected to follow such a life.

As has been intimated, his last work was that of rebuilding their sanctuary. Among his last words were those having reference to this enterprise, and expressed faith in the purpose of God to complete it, by disposing the friends of Jesus abroad to give liberally for this much needed object. Great grace was upon him in the closing scenes of his life. During the brief week of his illness, his soul rested upon the promises of Christ. Without a fear, and in full prospect of sweet rest, he commended his family and all the interests of man to God, and fell asleep. In his death, the church militant has lost a most enthusiastic worker, the world an enterprising and high-minded citizen, and his family and friends a living example of fidelity to the truth.

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Died at Huntington, Mass., March 5, 1866, Deacon MELVIN COPELAND, for nearly half a century an earnest laborer in the Lord's vineyard.

He was of Puritan lineage, a descendant, in the sixth generation, from Lawrence Copeland, who came to this country, either with Winthrop and his company, or very soon after, and was identified with the Massachusetts Colony. "Lawrence Copeland was married to Lydia Townsend, the 12th day of the tenth month, 1651." They had nine children, and he died December 30, 1699, at the age of one hundred and ten years. William Copeland, third son of Lawrence, had nine children. Jonathan, fourth son of William, married Betty Snell, and settled in West Bridgewater. They had eleven children, and he died at the age of ninety years. Daniel, fourth son of Jonathan, married Susannah Ames, had eleven children, and died at the age of eighty-six.

Daniel Copeland, Jr., married Abigail Shaw, and settled in Sturbridge. They had eight children, and he died at the age of eighty-three. Their third child and second son was Melvin, who was born in Sturbridge, March 12, 1797. His mother died while he was young, and his father's circumstances were such that his early education was much

neglected. He had few opportunities for improvement, and none of the gentle, persuasive, and inspiring influences of a mother's love to incite and aid him in improving those he had. As he grew towards manhood, he felt and regretted this deeply. He longed for something higher and better. He would gladly have made a change to improve his condition in this respect, and yet with characteristic decision he made up his mind to stay with his father till his majority. But the morning he was twenty-one, he was up and on his way, before light, to his new employer. After a few months of service, and earning a little money, he went to Hartford, and engaged himself as apprentice to a plane-maker. In doing this, however, he was careful to provide for his intellectual improvement. He reserved to himself some months in the winter, during which he went to the public school, determined to remedy past defects. From that time he bent all his energies, not only during those few months of schooling, but by redeeming time, and devoting his spare moments to self-improvement. How well he succeeded let these few facts show.

He was chosen a member of the general school committee for eleven successive years, represented the city in the State legislature, was for many years superintendent of the First Church Sabbath School, a deacon in the same from 1840 till he left the city, afterward chosen to the same office in the Congregational Church in Huntington Village, and was often called on to address public assemblies on great moral and political questions, which he did ably and acceptably.

He early espoused the cause of temperance, and was its unflinching advocate and champion to the last. Only the Tuesday evening before he died, near his sixty-ninth birthday, at the close of a public lecture by an advocate of the cause, he was unexpectedly called up, when he made a most stirring address, characterized by all the earnestness, pathos, and power of his earlier years.

He was an advocate of human rights, and pleaded the cause of the slave when it cost something to be known as an anti-slavery man. In proof of this, let the following extracts from a letter which he wrote to Dr. Hawes on the day of our last Thanksgiving witness. He says:—

“On this day of national thanksgiving, while so many topics press upon the mind, calling for devout gratitude and thankfulness to God, there is one that seems to rise above the rest, and well nigh absorbs them all. That is the overthrow of American slavery.

“The power of the system is not only broken, but the system itself destroyed; and by the amendment of the national constitution can never, never be restored! What hath God wrought? My mind cannot grasp the fact, my powers fail, language is dead, and I sit in mute astonishment!

“But I write more especially to remind you of an incident which you may have forgotten, but which is very fresh in my recollection. It occurred in Hartford, about twenty-five years ago. The Hon. James G. Birney was in the city, and proposed to lecture on the subject of slavery. But no church could be had for such a purpose at that time, and we hired Union Hall for him, and you gave notice of the lecture, and the name of the lecturer. On our arrival at the hall, we found it filled with a rabble, some in broad-cloth, and some in shoddy, but all determined, to defeat the object of the meeting. As soon as Mr. Birney commenced speaking, they began the interruption. He stopped till order was restored, and began again, but only to be interrupted as before. After a few ineffectual attempts, to speak, we concluded to abandon the attempt, and left. I accompanied you home: you seemed very much depressed, and said, ‘Has it indeed come to this? Have men become so mad in favor of slavery that they will not allow us to meet, and peacefully examine the subject? and that, too, in Connecticut, and at the capital of the State! Where will this thing end?’ I looked you full in the face, the moon shining bright at the time, and said, ‘Sir, I can tell you what the end will be; this will end in the overthrow and extinction of slavery; and you and I may live to see that day.’ We have lived to see that day. It is done, thank God, *it is done.*

“I am now almost in the seventieth year of my age. For the last forty years I have labored and prayed for the downfall of slavery in this country. The day has come, the deed is done, and I am ready to depart.”

In the winter of 1819, Mr. Copeland was a subject of the renewing work of the Holy Spirit, which gave direction to his whole future life. The circumstances were peculiar. There was no special religious interest among the people generally; but "six young men from a mechanic's shop, and he a Universalist, become hopefully the subjects of God's renewing grace." One after another, though about the same time, they were awakened to a sense of sin, inquired what they must do to be saved, and soon indulged the hope of salvation. "They were brought into the kingdom alone, and in circumstances most unhopeful, as if on purpose to display the sovereignty and power of divine grace. Three of them subsequently became ministers," and of the remaining three, Mr. Copeland was one. In the June following he united with the First Church, "and from that time," says Dr. Hawes, "his course was uniform, onward and upward, faithful in duty, always in his place and ready to bear a part in our religious meetings and efforts for doing good. He was very decided in his principles, never turning to the right hand or the left for the sake of popularity."

His thorough acquaintance with Scriptural truth gave a settled repose to his faith. He had tried the ground on which he rested, and found it to be solid rock. "I had occasion to examine that point years ago," he said in regard to the divinity of Christ, in one of the last prayer-meetings he attended; "for I wanted to know whether He was a being whom I could trust. I settled it then, and now the omnipotence of the Saviour, his true and proper deity, is one of the most impressive and delightful views I have of Him." The same might be said of all the great doctrines of the Gospel. He had examined them for himself, and deliberately made up his mind as to their teachings. Hence he was always ready to give a reason, not only for the hope that was in him, but for his religious opinions and doctrinal belief. Having settled his views, by comparing Scripture with Scripture, he rested in them without the shadow of a doubt.

The village of Huntington will long have occasion to remember his efforts in behalf of education, temperance, good morals, and religion. It is owing in no small degree to his energy and perseverance that the village has now a model church, and one of the best

schoolhouses and public halls to be found anywhere out of our cities and large towns. In order to incite and encourage the young men to literary and intellectual improvement, he helped to organize a lyceum, whose meetings he regularly attended, and of which he was long a most efficient member.

His piety was intelligent, earnest, and self-sacrificing. He sought the glory of God, and rejoiced in the advancement of His kingdom in the world. The cause of Foreign Missions was dear to his heart; and his whole soul was moved when God poured out His Spirit, and sinners were converted.

To his family he was all that a Christian husband and father could be expected to be,—kind, thoughtful, and tender, uniting firmness and decision with gentleness and love. He was one of the most genial of men. He could be a child with children, and yet maintain his dignity and authority. Uniformly cheerful, his presence and conversation were the delight of the household. His hearing became somewhat impaired some years since, so that it was difficult for him to hear preaching connectedly; but he kept his place in the house of God, and at the time of his death he had charge of a large Bible class in the Sabbath school. During the last year, he seems to have been more than usually engaged and active in religious duties. It seems now that he was doing his last work.

The temperance address already mentioned was his last public effort. The next evening he complained of feeling unwell. A physician was promptly called, and for a few days his symptoms did not seem alarming; but there was a change, and the disease, typhoid pneumonia, soon completed its work. Being told that he was probably near his end, he pleasantly said, "Well, my work was done long ago." Being asked if his trust was in Christ, "O, yes," he replied, "I have trusted him a long time." Thus peacefully did he rest from his labors.

Mr. Copeland was married to Miss Lucinda Blake, at Hartford, Oct. 13, 1824. They had ten children, seven of whom still live to mourn his loss.

Mrs. Copeland, though in good health at the time of her husband's death, was soon attacked with the same disease, and within four weeks followed him to the spirit world.



## Books of Interest to Congregationalists.

THE great topic of Home Evangelization finds an invaluable addition to its literature in the Report upon that subject in reference to Burlington, Vt.<sup>1</sup> The religious statistics of that city are given with great minuteness. A "Union Committee," of members of each church, has the general subject in charge, appoints visitors, who seem to have done good service. We confess our surprise that, of 7,934 inhabitants, 4,270 are reported as Romanists.

— The One Hundred and Fiftieth Anniversary of the church in Columbia, Ct.,<sup>2</sup> furnished occasion for a historical discourse by Rev. F. D. Avery, with sixty-nine additional pages of statistics, sketches, lists, etc. The discourse is excellent and full of history; and the added pages seem to present everything an explorer can desire.

— Rev. Edward Taylor's Second Annual Sermon before the regiment of which he is chaplain,<sup>3</sup> is a new and peculiar literature. It must have been heard with great interest. Its record of the dead gives it a peculiar and sad value.

— The Thirteenth Anniversary of the settlement of Geneseo, Ill.,<sup>4</sup> was celebrated Nov. 19 and 20, 1866. Rev. Joseph E. Roy's Memorial Address is a good digest of its religious and educational history, with a record of the men furnished in the late war.

<sup>1</sup> A Report on the Moral and Religious Condition of the Community, being an Address before a Union of Evangelical Churches, in the City of Burlington, Vt., delivered in the White Street Congregational church, March 10, 1867, by Prof. Edward Hungerford. Burlington: 1867. Svo. pp. 29.

<sup>2</sup> The One Hundred and Fiftieth Anniversary of the Organization of the Congregational Church in Columbia, Conn., Oct. 24, 1866. Historical Papers, Addresses, with Appendix. Hartford: 1867. Svo. pp. 96.

<sup>3</sup> INDEPENDENCE. Second Annual Sermon, preached to the 13th regiment, N. G. S. N. Y., in the South Congregational Church, Brooklyn, N. Y., Dec. 9, 1866, by its Chaplain, Rev. Edward Taylor, Pastor of the South Congregational church. Brooklyn: 1867. Svo. pp. 16.

<sup>4</sup> Memorial Address and Proceedings at the Thirtieth Anniversary of the settlement of Geneseo, Ill., Nov. 19 and 20, 1866. Chicago: 1867. Svo. pp. 30.

— Rev. Mr. Bascom's Historical Discourse commemorative of the settlement of Galesburg, Ill.,<sup>5</sup> covers thirty years of eventful history, and gives the precise facts wanted. Mr. Perkins' appendix is a statistical digest of great industry and value.

— The Manual of the church at Morris, Ill.,<sup>6</sup> gives a prefatory history of the church; the distinctive principles of Congregationalism, fairly stated; the declaration of Faith of 1865; the Rules and Articles of Faith, of the Morris church; and the constitution of the Society.

— Olivet College, Mich.,<sup>7</sup> has its history put on record in a Memorial Address delivered by Pres. Morrison. It is an exhaustive document, which collectors of such works will do well to procure.

— The Tenth Anniversary of the Plymouth church, Minneapolis, Minn.,<sup>8</sup> was commemorated in a Sermon by Rev. Mr. Salter, which combines an eloquent discourse with minute history. We notice but one omission of anything needed, — the exact dates of service of its five ministers.

— Two funeral Sermons are before us: Rev. Dr. Bouton's, on the death of Rev. Asa P. Tenney,<sup>9</sup> preached at West Concord,

<sup>5</sup> A Historical Discourse commemorative of the settlement of Galesburg [Ill.], delivered in the First Church of Galesburg, June 22, 1866, by Rev. Flavel Bascom, a former pastor of the church. And a Statistical paper, by Rev. Frederick T. Perkins, present pastor of the church. Galesburg, Ill.: 1866. Svo. pp. 39.

<sup>6</sup> Manual of the Congregational Church and Society, Morris, Ill. Morris: 1867. 16mo. pp. 24.

<sup>7</sup> A Memorial Address delivered at the Laying of the Corner Stone of the South Hall at Olivet College, Thursday, June 28, 1866, by Rev. N. J. Morrison, President of the College. Lansing, Mich.: 1866. Svo. pp. 34.

<sup>8</sup> Sermon, by the Pastor, Rev. Charles C. Salter, on the Tenth Anniversary of the Plymouth Congregational Church, Minneapolis, Minnesota, Sunday, April 28, 1867. Minneapolis: 1867. Svo. pp. 18.

<sup>9</sup> Memorial Discourses: Seed-Sowing; or, a Fruitful Ministry. A Sermon preached at the Funeral of Rev. Asa P. Tenney, Pastor of the Congregational Church in West Concord, N. H., on Monday, March 4, 1867, by Rev. Nathaniel Bouton, D.D., Pastor of the First Congregational Church in Concord. Concord: 1867.—

N. H., March 4, 1867; and Rev. Wm. Salter's, at the funeral of Rev. Benjamin A. Spaulding, Ottumwa, Iowa,<sup>1</sup> April 2, 1867. — both of course appropriate and valuable. The former adds also Mr. Tenney's Sermon on the twenty-fifth Anniversary of his Installation, March 28, 1858.

— A pamphlet of twenty-one closely printed pages lies before us, filled with the facts which make up the history of one of our largest States for the period of thirty years.<sup>2</sup> We instinctively honor the man who will undertake and patiently perform a work for which posterity will thank him. Nobody will ever reward him. Our old academical associate and friend knows what is needed, and as well knows how to meet the necessity without stopping to count the cost, or asking who will foot the bills. He must have the materials for a much more extended work. We look for the day when this kind of labor will be appreciated.

— Perhaps we are in danger of over-estimating the biographical, statistical, and real production, or working histories of our churches. But we think not. And it is difficult, impossible, for us to see how so many otherwise intelligent clergymen and laymen can consent to be so ignorant of the leaders and laborers of that branch of the Christian family to which they belong; ignorant of their location and of their success, of their life or of their death. It is certain that such do not realize how small an outlay would give them so many facts of such inestimable value.

Joseph M. Wilson, Esq., of Philadelphia, does not mean to leave the Presbyterian branches of the Christian household without the means of knowing,— well, about all that is to be known of that great body of Christ's followers. The eighth volume of his Almanac<sup>3</sup> before us is laden with items

of deep interest. The sketches of one hundred and thirty-five deceased Presbyterian ministers alone, are worth the price of his volume. Then the general operations of the different branches of the church are full and instructive. The subject of manse is ably discussed; list of Presbyterian authors: histories of churches; engravings of manse and places of worship; portraits of ministers, &c., &c., make up this well filled volume of 495 pages, and are offered at the very low price of \$3.00. We do not see how any of the 10,000 for whom it is prepared can afford to do without it.

— The "Bampton Lectures" have already acquired a high reputation. The recent course delivered by Mr. Bernard upon "the Progress of Doctrine in the New Testament," just published,<sup>4</sup> can scarcely be surpassed in either interest or value to the biblical student by any that has preceded it. The style of the author, so elevated yet so simple, so perspicuous yet so scholarly, is a fine model. The work is divided into eight lectures: one on "the New Testament" as a whole; two on "the Gospels"; two on the Acts of the Apostles; two on the "Epistles," and one on "the Apocalypse." An Appendix of twenty-eight pages consists of critical notes and explanations. We most heartily commend this able, discriminating, eminently *scriptural*, and practically religious book to all our readers. The skepticism of the age demands its wide circulation.

— In twenty chapters, making a book of 437 pages, Dr. Ide has given the public twenty "Bible Pictures."<sup>5</sup> He says, "each chapter is treated as complete in itself, and is intended to be a picturesque reproduction of the Scriptural scene or incident to which it relates." Some of the topics selected are as follows, and may suggest the outlines of the "pictures" drawn from them. "The

Vol. VIII. Philadelphia: Joseph M. Wilson, No. 111 South Tenth Street, below Chestnut Street. 1866.

<sup>4</sup> The Progress of Doctrine in the New Testament considered in Eight Lectures delivered before the University of Oxford on the Bampton Foundation, by Thomas Dehany Bernard, M. A., of Exeter College, and Rector of Waleot. From the Second London Edition, with Improvements. Boston: Gould & Lincoln, 59 Washington Street. New York: Sheldon & Co. Cincinnati: G. S. Blanchard & Co. pp. 258. Price \$1.50.

<sup>5</sup> Bible Pictures; or Life-sketches of Life-Truths. By George B. Ide, D. D., Author of Battle Echoes, &c. Boston: Gould & Lincoln, 59 Washington Street. New York: Sheldon & Co. Cincinnati: G. S. Blanchard & Co. 1867. pp. 437.

A Sermon preached on the twenty-fifth Anniversary of his Installation, March 28, 1853, by Rev. Asa P. Tenney, A. M., Pastor of the Congregational Church in West Concord, N. H. Concord: 1867. Svo. pp. 20, 12.

<sup>1</sup> A Sermon preached at the funeral of Rev. Benjamin A. Spaulding, Ottumwa, Iowa, April 2, 1867, by Rev. Wm. Salter, Pastor of the Congregational Church in Burlington, Io. Svo. pp. 8.

<sup>2</sup> Wisconsin as it was and as it is. 1836 compared with 1866. Its material, educational, and religious history. By Rev. S. A. Dwinell. Milwaukee: 1867. [From Wisconsin Puritan.]

<sup>3</sup> The Presbyterian Almanac and Annual Remembrancer of the Church, for 1866, by Joseph M. Wilson.

Home of the Soul;" "The Year Sabbath;" "The Two Builders;" "The Thief on the Cross;" "The Victorious Rider;" "Deep Fishing;" "Vain Questions," &c., &c. The class is not small nor unimportant to whom this method of presenting truth is attractive, and to whom this book would be useful. The style of the author is not according to our taste. He is not a Bunyan. He is no dramatist. Simple, plain English is a more fitting garb. The book, however, contains much invaluable truth, often made very plain. The publishers, as usual, have done their part with most commendable skill.

— The "Woman Question" is up, and must now be considered. Mrs Dall has long given it serious and thoughtful attention.<sup>1</sup> Her Lectures and publications have already introduced her to those who are interested in her great theme. In the finely printed and attractive volume before us, she has brought together a great amount of useful information, and has used her materials with skill and discrimination. If occasionally she has drawn a little upon her imagination, or too ready credence, for her facts, much is to be pardoned to her great zeal and intense convictions of the importance of her subject. Her book will more than repay a thorough reading. The "lords of creation" need not throw it aside because its writer or its theme is — "WOMAN." There is an evident intention of fairness and candor in stating the questions at issue, and we are glad they are discussed by one who has observed so widely, who feels so keenly, who writes so ably. We predict a large sale for this interesting volume.

— Dr. Smith's Bible Dictionary is confessedly a rich treasure of Biblical knowledge.<sup>2</sup> We are glad to see that those eminently enterprising publishers, Messrs. Hurd & Houghton, are bringing out an American edition of this great work under the editorial supervision of *the* men who will command the confidence of Bible readers, second to few that could have been chosen. The

issues are monthly, in numbers of 112 pages each, and will probably make 30 numbers in all, — 75 cents a number. The illustrations, which are abundant, are finely executed; the printing is after the Cambridge (Riverside) best style, which is saying enough. Part V. is just received. We cannot too highly commend this work to all our readers. Ministers and Sabbath school teachers, and intelligent Christians ought to secure it; and taking the numbers as they are issued, payments can be easily made. The distinguished scholarship employed in preparing the original work is a guarantee in advance of its general accuracy. The revision and critical notes of Messrs. Hacket and Abbot give an additional assurance that all is right.

— "It contains only the *best* Hymns and Tunes, of a standard and popular character; no novelties; nothing superfluous." So affirms "the subscriber" to the advertisement of this new candidate "for the service of song in the house of the Lord." From a hasty perusal we are not prepared to question the truth of this affirmation. The selection has been made with good taste and judgment, both as respects tunes and hymns. The arrangement or method of the latter we think admirable. The variety is large and well proportioned. The family, the Sabbath school, the social meeting, and the great congregation are well provided for. We should prefer the tunes *with* the hymns, instead of finding them together at the end of the book. This difficulty is remedied, in part, by having the tunes only on the right hand page. We are sorry not to see the authors' names with their own hymns, or somewhere. We think it a defect. We are glad to see the "adaptation of hymns to tunes." It will be very helpful to many who lack skill in that service. We advise churches in want of a new book, by all means to examine this.

— A complete history of Congregationalism is a great desideratum. Its items for many centuries are so interwoven with other matters, and scattered over so large a surface; and these are stated under such bitter prejudices, that to find them at all is

<sup>1</sup> The College, the Market, and the Court; or Woman's Relation to Education, Labor, and Law. By Caroline H. Dall: Author of "Historical Sketches," "Sunshine," "The Life of Dr. Zakrzewska," &c. Boston: Lee & Shepard. 1867. pp. 498.

<sup>2</sup> American Edition of Dr. William Smith's Dictionary of the Bible. Revised and edited by Prof. H. B. Hackett, D. D., with the co-operation of Mr. Ezra Abbot, A. M., Assistant Librarian of Harvard University. New York: Published by Hurd & Houghton. 1867.

<sup>3</sup> The Church Hymn Book. New York: A. D. F. Randolph, 770 Broadway. Burlington, Io.: J. P. Brown. Chicago: Root & Cady. 1867. 710 Hymns and Chants. 157 Tunes. Price \$1.25; \$1.00 by the one hundred. For sale by Nichols & Noyes, and M. H. Sargent, Boston, and by the publishers.



a herculean task; and when found, to judge of their accuracy, and bring them to their place, is work "that is work." We scarcely know which most to admire, Mr. Punchard's patience in pursuing, or his skill in bringing out and arranging the materials for his invaluable history.<sup>1</sup> We welcome this third volume. It commences where the second volume left the thrilling record, and traces and notes the memorable events to the establishment of the colony at Plymouth, 1626. We trust a fourth volume will bring the record down to our day, when what has so long been wanted will be secured,—a full, an accurate, a scholarly, an interesting history of the most remarkable denomination of Christians the world has ever contained. Our churches utterly fail in duty and privilege, in failing to secure these admirably printed and well filled volumes.

— Periodicals multiply. There may be room for all, but we think the number might be safely less. This now before us<sup>2</sup> is intended to fill, what is supposed to be, an unoccupied niche. It is "conducted by an association of laymen." The Editors say "the Panoplist must be a *messenger from the laity to the ministry of the churches.*" And still again, "we approach our pastors with all deference and respect." It insists on disowning the sympathizers with the institution of slavery as worthy of Christian fellowship; it condemns "card playing, the attendance at balls, theaters, operas, the passion for splendor," &c., &c., as unworthy the Christian profession. Its articles are written with fair ability and in good spirit. We see none of those most needed that could not find a place in some of our many older periodicals. The editors of this third "Panoplist" think otherwise. We wish them every success.

<sup>1</sup> History of Congregationalism from about A. D. 250 to the present time. In continuation of the account of the origin and earliest history of this system of church polity contained in "A View of Congregationalism" by George Punchard. Second edition, rewritten and greatly enlarged. Vol. 111. New York: Published by Hurd & Houghton, 469 Broome Street. 1867. 455 pp. Price \$3.00.

<sup>2</sup> The Panoplist, or the Christian's Armory. Published Monthly. \$2.00 per annum in advance. Boston: C. C. P. Moody, 52 Washington Street.

— Among the new or the old publications, none are more welcome to our household than the "Sabbath at Home."<sup>3</sup> We expressed our doubt, on the examination of the January number, whether it would be sustained, in interest and ability, by the subsequent issues. Having seen the sixth, and finding each number spirited and spiritual, attractive and instructive, we give it our hearty indorsement. Both the junior and senior readers in our home-circle delightedly "con" every number. Its execution is faultless. We wish it an abundant support and long life.

— A spiey, readable, valuable pamphlet of 120 pages is before us. Its editor is skilful and successful in gathering materials pertaining to the early settlement of the Western Reserve<sup>4</sup> especially; and we commend this work to all who have any interest in the "Pioneer" life of the noble men and women who laid the foundations of our once far Western, now medium lands. It contains valuable history, and its value will increase as time rolls on. Let those now occupying the regions lying still beyond take the hint, and in like manner preserve the current and past facts of their history for the benefit of succeeding generations.

— The American Tract Society, 28 Cornhill, Boston, have issued the following valuable and instructive books:—

A Sister's Story. 298 pp.

Glimpses of West Africa, by Rev. S. J. Whiton. 208 pp.

Following the Leader. 247 pp.

The Honorable Club, and other tales, by Lynde Palmer. 270 pp.

Friendly Words with Fellow Pilgrims, by James William Kimball, 262 pp.

Jonah the Prophet: Lessons on his Life, by Prof. Gaussen. 167 pp.

<sup>3</sup> The Sabbath at Home. An Illustrated Religious Magazine for the family. Published by the American Tract Society, 28 Cornhill, Boston. Monthly. Two dollars per year in advance.

<sup>4</sup> Vol. VIII. June 1867. Price 50 cents. The Fire Lands Pioneer; published by the Fire Lands Historical Society, at their rooms in Whittlesey Building, Norwalk, Ohio.

## AMERICAN ECCLESIASTICAL STATISTICS.

[Continued from the April number.]

## FREEWILL BAPTIST.

The "Freewill Baptist Register" for 1867 gives the following summary:—

| YEARLY MEETINGS.                | No. of<br>Q. M's. | No. of<br>Ch'chs. | Ordained<br>Preach-<br>ers. | Licensed<br>Preach-<br>ers. | Increase | Decrease | No. of<br>Communi-<br>cants. |
|---------------------------------|-------------------|-------------------|-----------------------------|-----------------------------|----------|----------|------------------------------|
| New Hampshire,                  | 9                 | 140               | 147                         | 6                           | 443      |          | 8929                         |
| Maine Western,                  | 4                 | 71                | 61                          | 7                           | 258      |          | 4526                         |
| Kennebec,                       | 6                 | 105               | 88                          | 8                           | 347      |          | 6180                         |
| Penobscot,                      | 8                 | 107               | 74                          | 9                           |          | 11       | 3345                         |
| Vermont,                        | 6                 | 62                | 52                          | 9                           |          | 29       | 2618                         |
| Rhode Island and Massachusetts, | 3                 | 40                | 46                          | 3                           | 37       |          | 4188                         |
| Holland Purchase,               | 6                 | 35                | 41                          | 4                           | 128      |          | 1816                         |
| Genesee,                        | 5                 | 28                | 26                          | 1                           |          | 35       | 1318                         |
| Susquehannah,                   | 5                 | 36                | 28                          | 6                           | 80       |          | 1285                         |
| N. York and Pennsylvania,       | 4                 | 41                | 32                          | 12                          | 40       |          | 966                          |
| St. Lawrence,                   | 2                 | 14                | 12                          | 2                           |          | 33       | 477                          |
| Union,                          | 2                 | 14                | 15                          | 5                           | 40       |          | 662                          |
| Central New York,               | 5                 | 43                | 30                          | 6                           | 19       |          | 2007                         |
| Pennsylvania,                   | 3                 | 11                | 8                           | 3                           | 39       |          | 500                          |
| Ohio and Pennsylvania,          | 6                 | 38                | 32                          | 4                           |          | 8        | 1450                         |
| Ohio Northern,                  | 4                 | 15                | 16                          |                             | 20       |          | 494                          |
| Ohio,                           | 2                 | 10                | 8                           | 2                           | 89       |          | 575                          |
| Ohio River,                     | 3                 | 39                | 23                          | 9                           | 8        |          | 2027                         |
| Marion, Ohio,                   | 3                 | 15                | 11                          | 5                           | 17       |          | 665                          |
| Indiana,                        | 2                 | 10                | 5                           | 2                           | 28       |          | 316                          |
| Northern Indiana,               | 4                 | 20                | 13                          | 1                           |          | 130      | 522                          |
| Michigan,                       | 10                | 97                | 73                          | 23                          | 175      |          | 3304                         |
| St. Joseph's Valley,            | 5                 | 18                | 16                          | 2                           | 65       |          | 570                          |
| Illinois,                       | 8                 | 54                | 46                          | 12                          | 279      |          | 1845                         |
| Wisconsin,                      | 10                | 84                | 75                          | 5                           | 237      |          | 2565                         |
| Iowa,                           | 3                 | 17                | 17                          | 1                           | 13       |          | 692                          |
| Iowa Northern,                  | 4                 | 23                | 24                          | 3                           | 11       |          | 721                          |
| Iowa Central,                   | 2                 | 7                 | 4                           | 2                           |          |          | 100                          |
| Canada West,                    | 3                 | 19                | 9                           | 2                           |          | 57       | 713                          |
| Minnesota,                      | 5                 | 30                | 20                          | 5                           | 89       |          | 597                          |
| Q. M's not connected,           | 5                 | 16                | 16                          | 4                           |          | 11       | 320                          |
| Churches not connected,         |                   | 7                 | 7                           | 1                           | 44       |          | 134                          |
| Total, 31                       | 147               | 1264              | 1076                        | 104                         |          |          | 56,258                       |

## INSTITUTIONS.

Freewill Baptist Printing Establish-  
ment, Dover, N. H.—Foreign Mission Soci-  
ety.—Home Mission Society.—Educa-  
tion Society.—Female Systematic Benefi-  
cence Society.—Anti-Slavery Society.—  
Sabbath School Union.—New York State  
Mission Society.—Western Home Mission  
Committee.

## PERIODICALS.

Morning Star, Dover, N. H., weekly.  
—Myrtle (Sabbath school), semi-monthly.

## EDUCATIONAL INSTITUTIONS.

Hillsdale College, Hillsdale, Mich.—  
Bates College, Lewiston, Me.—Maine  
State Seminary, and Nichols Latin School,  
Lewiston, Me.—New Hampton Institu-  
tion, N. H.—Whitestown Seminary, N.  
Y.—Northwestern College, Wasioja,  
Minn.—Pike Seminary, Pike, N. Y.—  
Prairie City Academy, Prairie City, Ill.—  
Lapham Institute, North Scituate, R. I.  
—Cheshire Academy, Cheshire, Ohio.  
—Austin Academy, Strafford Center,  
N. H.

## METHODIST EPISCOPAL.

The Methodist "Almanac" for 1867 gives the following table:—

| CONFERENCES.                   | TR. PREACHERS. |       |        | Local<br>Prea. | NUMBERS IN SOCIETY. |         |           | BENEVOLENT CONTRIBUTIONS. |             |           |           |
|--------------------------------|----------------|-------|--------|----------------|---------------------|---------|-----------|---------------------------|-------------|-----------|-----------|
|                                | Effect.        | Sup.  | Total. |                | Members             | Probat. | Total.    | Miss Sub.                 | S. S. Union | Tract So. |           |
| Baltimore, . . . . .           | 75             | 27    | 102    | 84             | 12,010              | 2,037   | 14,047    | \$21,054                  | 36          | £62 30    | \$229 29  |
| Black River, . . . . .         | 160            | 48    | 208    | 153            | 18,775              | 2,714   | 21,489    | 13,237                    | 77          | 567 74    | 555 42    |
| California, . . . . .          | 87             | 12    | 99     | 88             | 3,885               | 597     | 4,482     | 2,013                     | 70          | 66 75     | 103 90    |
| Central German, . . . . .      | 77             | 15    | 92     | 90             | 7,989               | 1,165   | 9,154     | 6,162                     | 44          | 266 49    | 360 67    |
| Central Illinois, . . . . .    | 152            | 20    | 172    | 225            | 17,834              | 2,570   | 20,404    | 8,163                     | 35          | 359 55    | 226 00    |
| Central Ohio, . . . . .        | 100            | 26    | 126    | 160            | 16,723              | 2,421   | 19,144    | 13,578                    | 00          | 198 81    | 298 99    |
| Cincinnati, . . . . .          | 140            | 20    | 160    | 227            | 27,541              | 3 259   | 30,800    | 23,810                    | 56          | 412 30    | 291 04    |
| Colorado, . . . . .            | 9              | . . . | 9      | 10             | 234                 | 97      | 331       | 1,510                     | 00          | 26 65     | 16 35     |
| Delaware, . . . . .            | 33             | 3     | 36     | 103            | 7,501               | 624     | 8,125     | 556                       | 88          | 27 95     | 8 62      |
| Des Moines, . . . . .          | 76             | 8     | 84     | 155            | 9,818               | 2,271   | 12,089    | 3,423                     | 45          | 66 54     | 65 18     |
| Detroit, . . . . .             | 144            | 17    | 163    | 180            | 15,021              | 2,119   | 17,140    | 8,847                     | 01          | 259 02    | 187 29    |
| East Baltimore, . . . . .      | 180            | 44    | 224    | 180            | 29,572              | 7,350   | 36,902    | 25,358                    | 09          | 438 15    | 1,159 39  |
| East Genesee, . . . . .        | 152            | 37    | 189    | 147            | 20,215              | 3,205   | 23,420    | 12,568                    | 75          | 292 43    | 222 74    |
| East German, . . . . .         | 28             | 1     | 29     | 22             | 2,061               | 367     | 2,428     | 1,044                     | 34          | 106 20    | 106 95    |
| East Maine, . . . . .          | 65             | 25    | 90     | 77             | 8,414               | 2,263   | 10,677    | 5,917                     | 59          | 275 46    | 197 00    |
| Erie, . . . . .                | 208            | 43    | 251    | 275            | 25,672              | 4,598   | 30,270    | 21,499                    | 42          | 689 92    | 822 14    |
| Genesee, . . . . .             | 109            | 19    | 128    | 86             | 8,010               | 1,261   | 9,271     | 6,891                     | 71          | 266 67    | 214 57    |
| Germany & Sw., . . . . .       | 39             | . . . | 39     | 23             | 3,885               | 1,465   | 5,350     | 962                       | 19          | 12 10     | 485 09    |
| Holston, . . . . .             | 52             | 13    | 65     | 137            | 13,918              | 4,293   | 18,211    | 572                       | 81          | . . . . . | 430 88    |
| Illinois, . . . . .            | 155            | 29    | 184    | 351            | 26,945              | 3,685   | 30,630    | 19,300                    | 79          | 516 82    | 430 88    |
| Indiana Mission, . . . . .     | 26             | . . . | 26     | 16             | 157                 | 108     | 265       | 21,344                    | 00          | . . . . . | 95 00     |
| Indiana, . . . . .             | 105            | 24    | 129    | 234            | 23,611              | 3,826   | 27,437    | 9,886                     | 56          | 172 35    | 190 17    |
| Iowa, . . . . .                | 85             | 13    | 98     | 208            | 15,774              | 1,771   | 17,545    | 6,638                     | 17          | 174 55    | 96 60     |
| Kansas, . . . . .              | 60             | 8     | 68     | 126            | 4,419               | 1,508   | 5,927     | 5,542                     | 62          | 112 25    | 155 53    |
| Kentucky, . . . . .            | 66             | 3     | 69     | 97             | 1,795               | 1,101   | 6,896     | 628                       | 87          | . . . . . | . . . . . |
| Liberia Mission, . . . . .     | 17             | . . . | 17     | 25             | 1,808               | 122     | 1,430     | . . . . .                 | . . . . .   | . . . . . | . . . . . |
| Maine, . . . . .               | 94             | 32    | 126    | 76             | 10,345              | 1,792   | 12,137    | 7,687                     | 24          | 286 24    | 441 08    |
| Michigan, . . . . .            | 138            | 17    | 155    | 218            | 15,260              | 2,804   | 18,064    | 8,357                     | 35          | 276 06    | 100 31    |
| Minnesota, . . . . .           | 80             | 12    | 92     | 131            | 7,434               | 1,308   | 8,742     | 3,459                     | 82          | 133 46    | 63 35     |
| Mississippi Mission, . . . . . | 16             | . . . | 16     | 13             | 2,216               | 476     | 2,692     | . . . . .                 | . . . . .   | . . . . . | . . . . . |
| Missouri & Arkansas, . . . . . | 123            | 10    | 133    | 223            | 9,638               | 3,070   | 12,708    | 3,117                     | 55          | 138 05    | 62 60     |
| Nebraska, . . . . .            | 24             | 2     | 26     | 19             | 1,431               | 566     | 1,997     | 774                       | 16          | 12 30     | 11 10     |
| Nevada, . . . . .              | 12             | . . . | 12     | 6              | 238                 | 7       | 245       | 95                        | 50          | 5 00      | . . . . . |
| Newark, . . . . .              | 139            | 20    | 159    | 98             | 20,908              | 4,347   | 25,255    | 19,264                    | 76          | 856 82    | 911 70    |
| New England, . . . . .         | 154            | 45    | 199    | 111            | 18,632              | 2,319   | 20,951    | 26,573                    | 21          | 390 32    | 519 65    |
| New Hampshire, . . . . .       | 94             | 29    | 123    | 96             | 10,486              | 1,537   | 12,023    | 7,353                     | 6           | 231 61    | 187 50    |
| New Jersey, . . . . .          | 129            | 24    | 153    | 156            | 22,648              | 5,122   | 27,770    | 18,404                    | 53          | 736 99    | 747 03    |
| New York, . . . . .            | 215            | 45    | 260    | 165            | 30,876              | 5,581   | 36,457    | 33,062                    | 18          | 1,255 91  | 1,182 01  |
| New York East, . . . . .       | 158            | 47    | 205    | 196            | 29,040              | 4,742   | 33,782    | 41,922                    | 56          | 1,107 64  | 2,574 21  |
| North Indiana, . . . . .       | 108            | 24    | 132    | 260            | 20,849              | 7,408   | 28,257    | 13,353                    | 31          | 352 48    | 332 63    |
| North Ohio, . . . . .          | 91             | 24    | 115    | 134            | 14,025              | 1,621   | 15,646    | 11,426                    | 92          | 287 08    | 178 21    |
| N. W. German, . . . . .        | 72             | 7     | 79     | 48             | 4,742               | 1,277   | 6,019     | 4,382                     | 72          | 157 28    | 186 08    |
| N. W. Indiana, . . . . .       | 96             | 23    | 119    | 153            | 15,847              | 1,825   | 17,672    | 9,013                     | 29          | 250 66    | 199 19    |
| N. W. Wisconsin, . . . . .     | 32             | 6     | 38     | 38             | 2,573               | 597     | 3,170     | 953                       | 68          | 95 83     | 45 05     |
| Ohio, . . . . .                | 139            | 23    | 162    | 208            | 27,755              | 3,410   | 31,165    | 18,930                    | 54          | 491 93    | 521 77    |
| Oneida, . . . . .              | 141            | 53    | 194    | 124            | 16,401              | 2,884   | 19,285    | 12,508                    | 79          | 413 32    | 446 00    |
| Oregon, . . . . .              | 43             | 9     | 52     | 67             | 2,769               | 576     | 3,345     | 1,678                     | 91          | 120 75    | 80 30     |
| Philadelphia, . . . . .        | 238            | 33    | 271    | 351            | 45,431              | 10,358  | 55,789    | 55,322                    | 55          | 1,686 78  | 3,797 38  |
| Pittsburgh, . . . . .          | 195            | 33    | 228    | 230            | 35,104              | 8,077   | 43,181    | 35,305                    | 32          | 899 49    | 516 33    |
| Providence, . . . . .          | 110            | 26    | 136    | 90             | 14,412              | 1,823   | 16,235    | 12,544                    | 83          | 609 88    | 412 82    |
| Rock River, . . . . .          | 151            | 42    | 193    | 253            | 17,752              | 2,686   | 20,438    | 13,688                    | 00          | 852 27    | 544 52    |
| S. Carolina Mission, . . . . . | 11             | . . . | 11     | 16             | 2,791               | 346     | 3,137     | . . . . .                 | . . . . .   | . . . . . | . . . . . |
| S. E. Indiana, . . . . .       | 65             | 20    | 85     | 130            | 16,390              | 1,752   | 18,142    | 9,122                     | 37          | 226 61    | 204 91    |
| Southern Illinois, . . . . .   | 107            | 18    | 125    | 281            | 17,262              | 3,887   | 21,149    | 7,165                     | 96          | 253 37    | 212 34    |
| S. W. German, . . . . .        | 80             | 9     | 89     | 110            | 6,029               | 975     | 7,004     | 4,082                     | 30          | 186 68    | 210 70    |
| Tennessee, . . . . .           | 40             | . . . | 40     | 49             | 2,689               | 484     | 3,173     | . . . . .                 | . . . . .   | . . . . . | . . . . . |
| Troy, . . . . .                | 159            | 62    | 221    | 123            | 22,087              | 4,374   | 26,461    | 14,747                    | 29          | 619 36    | 777 82    |
| Upper Iowa, . . . . .          | 110            | 21    | 131    | 186            | 13,104              | 1,967   | 15,071    | 6,952                     | 78          | 310 83    | 206 36    |
| Vermont, . . . . .             | 115            | 26    | 141    | 84             | 11,395              | 1,378   | 12,773    | 9,155                     | 32          | 312 86    | 339 33    |
| Washington, . . . . .          | 48             | 1     | 49     | 81             | 11,349              | 1,863   | 13,212    | 243                       | 00          | 8 96      | 31 94     |
| West Virginia, . . . . .       | 84             | 18    | 102    | 170            | 14,164              | 4,944   | 19,108    | 3,945                     | 68          | 70 07     | 33 90     |
| West Wisconsin, . . . . .      | 65             | 19    | 84     | 135            | 6,337               | 1,065   | 7,402     | 3,349                     | 29          | 112 29    | 53 39     |
| Wisconsin, . . . . .           | 117            | 32    | 149    | 153            | 10,202              | 1,624   | 11,826    | 7,465                     | 44          | 334 01    | 197 44    |
| Wyoming, . . . . .             | 94             | 21    | 115    | 141            | 13,415              | 3,427   | 16,842    | 6,815                     | 38          | 405 24    | 411 98    |
| Total, . . . . .               | 6,287          | 1,289 | 7,576  | 8,602          | 871,113             | 161,071 | 1,032,184 | 671,090                   | 66          | 18,850 89 | 23,349 36 |
| Last year, . . . . .           | 6,014          | 1,101 | 7,115  | 8,493          | 822,711             | 100,548 | 929,259   | 602,064                   | 83          | 19,063 45 | 22,322 40 |
| Increase, . . . . .            | 273            | 128   | 461    | 209            | 48,402              | 54,523  | 102,925   | 69,025                    | 83          | 782 44    | 1,026 96  |



## ANNUAL CONFERENCES.

Of these there are sixty-four, an increase of four over the previous year. At their recent session the Bishops made provision for the organization of three new ones, making a total, for the year 1867, of sixty-seven; an increase, over 1865, of seven.

## PREACHERS.

The number of traveling preachers is 7,576, an increase over the previous year of 401. Of these 6,287 are effective (that is, taking full work to which they are assigned by the bishops). 881 are supernumerary, and 408 are returned superannuated. During the year 77 traveling preachers located, and 80 died, and 639 were admitted on trial. The number of local preachers is 8,602, an increase of 209. The total ministerial force, not including the bishops, is 16,178, being net increase of 610. Philadelphia Conference has the largest number of traveling ministers, viz. 271, and Colorado the smallest, namely 9. In local preachers Philadelphia also excels, having 351; Nevada reports only 6, which is the smallest number.

## MEMBERSHIP.

The total membership reported is 1,032,184, an increase during the year of 102,925, *over eleven per cent.* The number of baptisms stands thus: adults, 47,419; children, 35,536; total, 82,955, being an increase of 18,269 adults, and 2,645 children, or a total increase of baptisms of 20,914. During the year 12,214 members died. Those are not included above. If we add this number to that showing the increase, we find that during the year at least 115,139 persons united with the Methodist Episcopal Church.

## CHURCH EDIFICES AND PARSONAGES.

The number of churches (houses of worship) is 10,462, being an increase of 420. The estimated total value is \$29,594,004, an increase of \$2,843,502. The number of parsonages is 3,314, valued at \$4,420,958, an increase of 171 in number, and of

\$24,277 in value. The total value of church edifices and parsonages is \$34,014,962, being an increase of \$2,867,729.

## BENEVOLENT COLLECTIONS.

The following are the summaries of the contributions for the principal benevolent causes, *omitting all receipt from legacies:* for Conference claimants (worn-out preachers, and widows and orphans of ministers who have died in the work), \$107,892, an increase of \$14,743; for Missionary society, \$671,090, an increase of \$69,025; for Tract society, \$23,349, an increase of \$1,026; for American Bible society, \$107,238, an increase of \$5,495; for Sunday-school Union, \$19,850, an increase of \$782. The total contributions for these causes is \$929,221. This is an increase over the returns of 1865 of \$91,073.

## SUNDAY SCHOOLS.

Total schools, 14,045, an increase of 96; officers and teachers, 162,191, an increase of 8,492; scholars, 980,622, an increase of 48,898; volumes in library, 2,644,291, an increase of 169,195. The "Sunday-school Advocate," at the close of the volume in October, issued a regular edition of over 300,000 copies, a large increase over the subscription list of the preceding year.

## COMPARATIVE PROGRESS.

By examining the official returns of the Conferences for the whole century, and comparing them by decades, from 1766, we have the following table:—

| Year. | Traveling Preachers. | Increase of Preachers. | Members.  | Increase of Members. |
|-------|----------------------|------------------------|-----------|----------------------|
| 1766  | ....                 | ....                   | ....      | ....                 |
| 1776  | 24                   | ....                   | 4,921     | 4,921                |
| 1786  | 117                  | 53                     | 20,689    | 15,768               |
| 1796  | 293                  | 176                    | 56,964    | 35,975               |
| 1806  | 452                  | 159                    | 130,570   | 73,906               |
| 1816  | 695                  | 243                    | 214,235   | 83,665               |
| 1826  | 1,406                | 711                    | 360,800   | 146,565              |
| 1836  | 2,928                | 1,522                  | 650,103   | 289,303              |
| 1846  | 3,582                | 654                    | 644,229*  | Dec. 5,874           |
| 1856  | 5,877                | 2,295                  | 800,327   | 156,098              |
| 1866  | 7,576                | 1,699                  | 1,032,184 | 231,857              |

\* By the withdrawal and separation of Southern Conferences in 1844, organizing the Methodist Episcopal Church, South, the Methodist Episcopal Church lost 1,345

traveling preachers, and 495,288 members, and yet so rapid was her growth during the decade, that at its close (two years after the separation) there was a net gain of 654 preachers, and a lack of only 5,874 members of making up the number lost.

#### COLLEGES AND UNIVERSITIES.

Albion College, Albion, Mich.—Alleghany College, Meadville, Pa.—Baker University, Baldwin City, Kan.—Baldwin University, Berea, O.—Cornell College, Mt. Vernon, Iowa.—Dickinson College, Carlisle, Pa.—Galesville University, Galesville, Wis.—Genesee College, Lima, N. Y.—German Wallace College, Berea, Ohio.—Hamline University, Red Wing, Minn.—Illinois Wesleyan University, Bloomington, Ill.—Indiana Asbury University, Greencastle, Ind.—Iowa Wesleyan University, Mt. Pleasant, Iowa.—Lawrence University, Appleton, Wis.—McKendree College, Lebanon, Ill.—Mount Union College, Mt. Union, O.—Northwestern University, Evanston, Ill.—Ohio Wesleyan University, Delaware, O.—University of the Pacific, Santa Clara, Cal.—Upper Iowa University, Fayette, Iowa.—Wesleyan University, Middletown, Ct.—Wallamet University, Salem, Oregon.

#### BIBLICAL INSTITUTES.

Baker Theological Institute, Charleston, S. C.—Garrett Biblical Institute, Evanston, Ill.—Methodist General Biblical Institute, Concord, N. H.—Mission Theological Institute, Bremen, Germany.—Thomson Biblical Institute, New Orleans, La.

#### SEMINARIES, FEMALE COLLEGES, AND ACADEMIES.

Amenia Female Seminary, Amenia, N. Y.—Athens Female College, Athens, Tenn.—Baltimore Female College, Baltimore, Md.—Battle Ground Institute, Battle Ground, Ind.—Beaver Female Seminary, Beaver, Pa.—Bordentown Female College, Bordentown, N. J.—Brookville College, Brookville, Ind.—Brunson Institute, Point Bluff, Wis.—Central Ohio Conference

Seminary, Maumee City, O.—Church Hill Institute, New Canaan, Ct.—Clark Seminary, Aurora, Ill.—Colorado Seminary, Denver, Colorado.—Dansville Seminary, Dansville, N. Y.—Danville Academy, Danville, Ind.—Delaware Academy, Delhi, N. Y.—Des Moines Conference Seminary, Indianola, Iowa.—East Genesee Conference Seminary, Ovid, N. Y.—East Maine Conference Seminary, Bucksport, Me.—Eau Claire Wesleyan Seminary, Eau Claire, Wis.—Evansville Seminary, Evansville, Wis.—Falley Seminary, Fulton, N. Y.—Female Collegiate Institute, Santa Clara, Cal.—Fort Edward Institute, Fort Edward, N. Y.—Fort Plain Female College, Fort Plain, N. Y.—Fort Wayne Female College, Fort Wayne, Ind.—Genesee Wesleyan Seminary, Lima, N. Y.—Gouverneur Wesleyan Seminary, Gouverneur, N. Y.—Grand Prairie Seminary, Onarga, Ill.—Griffith Institute, Springville, N. Y.—Hartford Collegiate Institute, Hartford, Kan.—Hedding Seminary and Central Illinois Female College, Abingdon, Ill.—Hillsborough Female College, Hillsborough, O.—Illinois Female College, Jacksonville, Ill.—Indiana Female College, Indianapolis, Ind.—Irving Female College, Mechanicsburgh, Pa.—Jonesborough Female College, Jonesboro', Tenn.—Jonesville Academy, Jonesville, N. Y.—Maine Wesleyan Seminary, Kent's Hill, Me.—Marshall College, Marshall, Ill.—Middletown Institute and Preparatory School, Middletown, Ct.—Moore's Hill Collegiate Institute, Moore's Hill, Ind.—Morgantown Female Collegiate Institute, Morgantown, W. Va.—Napa Collegiate Institute, Napa City, Cal.—Newbury Seminary, Newbury, Vt.—New Carlisle Institute, New Carlisle, Ind.—N. H. Conference Seminary and Female College, Sanbornton Bridge, N. H.—New York Conference Seminary, Charlotteville, N. Y.—Northwestern Female College, Evanston, Ill.—Northern Indiana College, So. Bend, Ind.—Northern Missouri Collegiate Institute, Louisiana, Mo.—Ohio Wesleyan Female College, Delaware, O.—Olney

Male and Female College, Olney, Ill.—Oneida Conference Seminary, Cazenovia, N. Y.—Pennington Seminary and Female Collegiate Institute, Pennington, N. J.—Perry Academy, Perry, N. Y.—Pittsburgh Female College, Pittsburgh, Pa.—Portland Academy, Portland, Oregon.—Providence Conference Seminary and Musical Institute, East Greenwich, R. I.—Ripley Female College, Poultney, Vt.—Rockport Collegiate Institute, Rockport, Ind.—Rock River Seminary, Mt. Morris, Ill.—Santiam Academy, Lebanon, Oregon.—South Illinois Female College, Salem, Ill.—Spring Mountain Academy, Spring Mountain, O.—Springfield Female College, Springfield, O.—Springfield Wesleyan Seminary and Female Collegiate Institute, Springfield, Vt.—Stockton Female Institute, Stockton, Cal.—Stockwell Collegiate Institute, Stockwell, Ind.—Thorntown Academy, Thorntown, Ind.—Umpqua Academy, Wilbur, Oregon.—Valparaiso Male and Female College, Valparaiso, Ind.—Waterloo Academy, Waterloo, Wis.—Wesleyan Academy, Wilbraham, Mass.—Wesleyan Female College, Cincinnati, O.—Wesleyan Female College, Wilmington, Del.—Western Reserve Seminary, West Farmington, O.—West River Classical Institute, West River, Md.—Whitewater College, Centerville, Ind.—Williamsport Dickinson Seminary, Williamsport, Pa.—Willoughby Collegiate Institute, Willoughby, O.—Wyoming Seminary, Kingston, Pa.—Xenia Female College, Xenia, Ohio.

#### OFFICIAL WEEKLY PAPERS.

Eight weekly papers are published in the interest of the Methodist Episcopal Church, by the authority and under the direction of the General Conference, their editors and publishers being appointed by that body, namely, the "Christian Advocate" at New York, the "Western Christian Advocate" at Cincinnati, Ohio, the "Pittsburgh Christian Advocate" at Pittsburgh, Pa., the "Northern Christian Advocate" at Auburn, N. Y., the "Northwestern Christian Advocate" at Chicago, Ill.,

the "Central Christian Advocate" at St. Louis, Mo., the "California Christian Advocate" at San Francisco, Cal., the "Pacific Christian Advocate" at Portland, Oregon, and the "Christian Apologist" at Cincinnati. "Zion's Herald" is at least semi-official, the General Conference having authorized the bishops to appoint a preacher to edit it.

#### MEMBERSHIP OF METHODIST CHURCHES.

*Methodist Episcopal Church.*—The number of members, from the official returns for 1866, is 1,032,184; preachers, 7,576.

*British Wesleyan Statistics for 1866.*—British Conference, 410,914; French Conference, 1,699; Australasian Conference, 47,695; Canada Conference, 53,954; Conference of Eastern British America, 15,275; total, 529,537. This is a net increase over the preceding year of 3,388. The probationers, not included above, number 37,217, or a grand total of 566,754.

*Other Methodists in the United States.*—The following are taken from "Goss's Statistical History," and said to be the returns for 1865. Methodist Episcopal Church, South, 708,949; Methodist Protestant Church, 105,120; African Methodist Episcopal Church, 53,670; African Methodist Episcopal Zion Church, 30,660; Evangelical Association, 51,185; Wesleyan Methodist Church, 25,620; Free Methodist Church, 3,655; Primitive Methodist Church, 1,805; total, 980,604.

*Other Canadian Methodist Churches.*—Methodist Episcopal Church in Canada, 19,746; New Connection Methodists, 8,028; Primitive Methodist Church, 5,854; total, 43,628.

*Other Methodists in England.*—Primitive Methodists, 159,794; United Free Methodists, 65,958; Bible Christians, 26,059; New Connection, 24,438; Reformed Union, 9,708; total, 286,017.

*Grand Total.*—The above figures give a total of 2,916,763. This number, which gives only those who are actual members,



should be increased by the Methodists in other countries not embraced in the above

returns, but we have no official data at hand for making the proper estimates.

## Editor's Table.

THE following letter will speak for itself. It comes to us unsought, and we publish these extracts without the permission of the author. We are sure he cannot object to the liberty we take. His suggestions are well worthy the serious consideration of all our readers.

July 15, 1867.

EDS. CONGREGATIONAL QUARTERLY:

Dear Sirs, — Feeling more and more, as I read and ponder and pray over the “*church question*,” the great value of your magazine, I herein enclose \$10, to be used in sending copies of the same to such persons, colleges, or college societies, as may seem advisable to you. I did think of designating persons and schools where the young and inquiring might be instructed on subjects about which there is a vast amount of ignorance, and consequently prejudice; but I have concluded to leave the matter entirely to your judgment. . . .

This amount I think I can furnish every year while God spares the little fund that is consecrated to Him; and perhaps sometimes more.

I feel the immense importance of Congregational principles apart from actual practice. Had I read the *Congregational Quarterly* more carefully in a time of great mental conflict, I should not be where I am now, in the Episcopal ministry. While in an evangelical diocese, I am sure that the whole animus of our church is toward an anti-Christian idea of both ministry and sacraments, although there is a leaven of Puritanism in the evangelical party of our church. But could I not proclaim the pure truth, I should depart; yet, as matters are, I must remain, and do what good I can.

But, although an Episcopalian, I would rather give all I have to Congregational uses, than one cent to the churchism growing so prevalent and obnoxious every year. I labored a few years in a Congregational church, and regret that I did not continue in your body. It has my deep sympathies and constant prayers; for I am getting more assured that it is the most correct exposition of apostolic practice and teaching.

I do not feel sure that you care for my personal difficulties, but I could not but express the foregoing sentiments in order that you might understand my motives. I wish I could distribute a thousand copies a year through the country.

With many prayers for God's blessing on the aims and efforts of the *Congregational Quarterly*,

I remain, sincerely yours,

THE following is inserted as a matter of pleasant news to many of our readers. We hail, with great satisfaction, the announcement of such an undertaking. May its success surpass even the highest expectations of its warmest friends! Its position is favorable. Its editor the “right man in the right place.” And there is a demand from a great and rapidly increasing population for just such a paper as he and his able and willing coadjutors can make.

### NEW NATIONAL RELIGIOUS PAPER.

A national religious newspaper, to be called “The Advance,” will be published weekly, from the first of September onward, in the city of Chicago. It will represent Congregational principles and polity, but will be conducted in a spirit of courtesy and fraternity towards all Christians. The form will be what is popularly termed a double sheet of eight pages, of the size and style of the New York *Evangelist*. The pecuniary basis is an ample capital, furnished by leading business men and others, to be expended in the establishment and improvement of the paper, which is intended to be second to none in the country, in its literary and religious character. The purpose of its projectors is indicated in the name; their aim being to *advance* the cause of evangelical religion, in its relations not only to doctrine, worship, and ecclesiastical polity, but also to philosophy, science, literature, politics, business, amusements, art, morals, philanthropy, and whatever else conduces to the glory of God and the good of man, by its bearing upon Christian civilization. No expense has been spared in providing for its editorial management in all departments, while arrangements are in progress to secure the ablest contributors and correspondents at home and abroad. The city of Chicago has been selected as the place of publication, because of its metropolitan position in the section of the country especially demanding such a paper, and the fact that it is

nearly the center of national population, and in a very few years will be the ecclesiastical center of the Congregational churches. Issued at the interior commercial metropolis, *The Advance* will contain the latest market reports, and able discussions of financial subjects, such as will make it a necessity to business men in all parts of the country. The editor-in-chief will be Rev. Wm. W. Patton, D. D., who resigns the pastorate of the leading church of the denomination at the West for this purpose, and who has had many years experience in editorial labor. The subscription price will be \$2 50 in advance. Advertising rates made known on application. Address "The Advance Company," P. O. Drawer 6374, Chicago, Ill.

THERE seems to be a call from some quarters, through the newspapers, for a reduction of the number of our periodicals. "Too many quarterlies, too many monthlies; can't take them all; can't read them if we do!" It has been suggested that our own bantling transfer its statistics to a Year Book, and then be absorbed by or absorb another Quarterly. And the Year Book of the Congregational Union of England and Wales is presented as a pattern of cheapness, being a volume of more than four hundred pages, and sold for about fifty cents currency. To this we have to say that the *paper alone*, blank and bare, to make a volume as large as this last named book, would cost considerably more than the price mentioned above. And further, we have to say, that these suggesting friends would not be satisfied with a Year Book so totally wanting in detail touching our ministerial and church work. The model referred to may meet the wants of our trans-Atlantic friends,—though we see not how,—but it would utterly fail here. And it is this *DETAIL* in tabular work that makes the labor and costs the money. A Year Book to contain what would be demanded of us in statistics, in biographical sketches, in historical reminiscences, and such like, could not be prepared and sold for less than nearly or quite the present price of the *Quarterly*, allowing nothing for editorial services, which must be neither "few nor small." It is the January number of the *Quarterly* that nearly breaks it down, this costing nearly as much as the other three.

But we are willing to be either absorbed or supplanted, if any thing better can be of-

ferred to our ministry and churches, and on any better terms.

Yet we must be allowed to add that, after an experience of ten years with the Year Books of 1857, 1858, and 1859, and with every number of the *Quarterly*, except number one alone, we (I. P. L.) are fully persuaded that the *Quarterly* is now, essentially, in the best form, and is conducted mainly on the right basis. What it lacks is a PATRONAGE that will warrant its enlargement to a volume of SIX HUNDRED pages annually, and thus guarantee a more thorough editing, and the highest order of talents as now,—only more fully,—for its leading articles; combining the popular, the practical, the religious, the historical, the doctrinal; thus making it compare favorably with any of the quarterlies of the age in all that is needed in our intelligent families; and all this to be given promptly and well executed to subscribers on such terms that all may have it "who will." This is both our ideal and our goal for the CONGREGATIONAL QUARTERLY.

And this can all be realized *next year*, if our brethren in the ministry will give us their names and their influence A VERY LITTLE, in their churches. Secure to us FIVE THOUSAND subscribers for 1868, out of three hundred thousand Congregationalists, and we will give them, by the close of the year, more that will be worth reading and preserving than can elsewhere be found for twice the outlay. Every church library, every pastor's library, and every intelligent or would-be intelligent Congregationalist, it seems to us, should have this denominational, Christian, timely, very much NEEDED periodical.

A REPLY to the article, "Woman's Sphere in the Church," in our last issue, did not reach us in season for this number. It will appear in our next.

OUR readers, it is hoped, will be patient with our continued tardiness. It has been owing to circumstances entirely beyond our control. If human endeavor is adequate to an improvement in this direction, immediate and decisive, it shall not be wanting.

## Congregational Quarterly Record.

### CHURCHES FORMED.

- Dec. 9, 1866. In BURGII, O. (Welsh), 27 members.  
 Feb. 9, 1867. At PLEASANT HILL, Mo., 8 members.  
 Mar. 17. In LIMA CENTER, Wis.  
     In VESPERA, C. W., 10 members.  
     In BELMONT, Io., 13 members.  
 " 27. In SAUK CENTER, Mich., 17 members.  
 " 31. In ALLIANCE, O. (Welsh), 14 members.  
 Apr. 21. At IRON HOUSE, Cal., 8 members.  
 " 24. In WARRENSBURG, Mo., 6 members.  
 " 25. In DUBUQUE, Io. (German), 11 members.  
     In BROOKLYN, N. Y., the Navy Mission Ch., 50 members.  
 " 28. In KNOXVILLE, Pa.  
 May 8. In INDEPENDENCE, Io., 20 members.  
     In CASTALIA, Io.  
 " 23. In WEST ORANGE, N. J., the Second Valley Ch., 31 members.  
 " 31. Near FAIRMOUNT, Mo., 8 members.  
 June 6. In BRIGHTON, Ill., 27 members.  
     Near NEWTON, Io., the Wittenberg Ch.  
 " 9. In BANKS TOWNSHIP, Mich.

### MINISTERS ORDAINED, OR INSTALLED.

- Jan. 24, 1867. Mr. J. D. MASON, to the work of the Ministry in Mason City, Io. Sermon by Rev. Daniel N. Bordwell, of Iowa City. Ordaining Prayer by Rev. Thomas Tenney.  
 Feb. 9. Mr. AARON BROWN, to the work of the Ministry at Pleasant Hill, Mo. Sermon by Rev. Edwin B. Turner, of Hannibal. Ordaining Prayer by Rev. Matthew H. Smith, of Warrensburg.  
 Mar. 12. Rev. A. S. BARTON, over the First Ch. in Townshend, Vt.  
 Mar. 20. Mr. EDWARD S. HILL, to the work of the Ministry in Grove City, Io. Sermon by Rev. John D. Sands, of Quincy. Ordaining Prayer by Rev. Keuben Gaylord, of Omaha, Neb.  
 Mar. 23. Rev. JOHN CAMPBELL, over the Ch. in Melbourne, C. E. Sermon by Rev. Edwin J. Sherrill, of Eaton. Installing Prayer by Rev. Archibald Duff, of Sherbrooke.  
 Apl. 3. Mr. DANIEL W. WALDRON, over the Ch. in E. Weymouth, Ms. Sermon and Ordaining Prayer by Rev. Edwards A. Park, D. D., of Andover Seminary.  
 " 10. Rev. PERLEY B. DAVIS, over the Ch. in Hyde Park, Ms. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing Prayer by Rev. Henry B. Hooker, D. D., of Boston.  
 " 10. Rev. JOHN H. BISBEE, over the Ch. in Huntington, Ms. Sermon by Rev. Samuel G. Buckingham, of Springfield.  
 " 16. Rev. JOHN M. CARMICHAEL, to the work of the Ministry in Sparta, Wis. Sermon by Rev. Nathan C. Chapin, of La Crosse. Ordaining Prayer by Rev. Alvan M. Dixon, of Trempealeau.

Apl. 18. Messrs. WILLIAM H. ATKINSON, WILLIAM E. DE RIEMER, SAMUEL E. EVANS, CARMICHAEL THAYER, and SPENCER R. WELLS, to the work of the Ministry in Chicago, Ill. Sermon by Rev. Henry Smith, D. D., of Laue Seminary, O. Ordaining Prayer by Rev. Truman M. Post, D. D., of St. Louis, Mo.

" 19. Mr. CLARENDON M. SANDERS, to the work of the Ministry in Lyonsville, Ill. Sermon by Rev. Henry M. Dexter, D. D., of Boston, Ms. Ordaining Prayer by Rev. William L. Bray, of Aurora.

" 21. Rev. MARTIN POST, over the Ch. in Sterling, Ill. Sermon by Rev. Truman M. Post, D. D., of St. Louis, Mo. Installing Prayer by Rev. Azariah Hyde, of Polo.

" 24. Mr. JAMES TOMPKINS, over the Ch. in Danby, Ill. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary. Installing Prayer by Rev. Jonathan Blanchard, of Wheaton College.

" 24. Rev. HENRY F. HYDE, over the Ch. in Pomfret, Ct. Sermon by Rev. William S. Tyler, of Amherst College. Installing Prayer by Rev. Andrew Dunning, of Thompson.

" 25. Rev. LYMAN ABBOTT, over the New England Ch. in New York City. Sermon by Rev. Henry Ward Beecher, of Brooklyn. Installing Prayer by Rev. William Ives Badington, D. D., of Brooklyn.

" 30. Rev. WILLIAM S. LEAVITT, over the First Ch. in Northampton, Ms. Sermon by Rev. William A. Stearns, D. D., of Amherst College.

May 1. Rev. D. D. T. McLAUGHLIN, over the Ch. in Morris, Ct. Sermon by Rev. Benjamin Parsons, of Watertown.

" 1. Rev. SAMUEL D. COCHRAN, over the Ch. in Grinnell, Io. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary.

" 1. Rev. GEORGE WILLIAMS, over the Ch. in Townsend, Ms. Sermon by Rev. Alfred Emerson, of Fitchburg. Installing Prayer by Rev. Lebbeus R. Phillips, of Groton.

" 1. Rev. ELIAS H. RICHARDSON, over the First Ch. in Westfield, Ms. Sermon by Rev. John Todd, D. D., of Pittsfield. Installing Prayer by Rev. Samuel G. Buckingham, of Springfield.

" 1. Mr. CECIL F. P. BANCROFT, to the work of the Ministry in Mont Vernon, N. H. Sermon by Rev. Jacob M. Manning, of Boston, Ms. Ordaining Prayer by Rev. Josiah G. Davis, D. D., of Amherst.

" 1. Mr. WILLIAM A. JAMES, over the Ch. in Chester, Vt. Sermon by Rev. William W. Davenport, of W. Killingly, Ct. Ordaining Prayer by Rev. Silas McKee, D. D., of Bradford.

" 2. Rev. L. HENRY COBB, over the Ch. in Springfield, Vt. Sermon by Rev. Asa D. Smith, D. D., of Dartmouth College, N. H. Installing Prayer by Rev. Alvah Spaulding, of Weathersfield.

" 2. Rev. ELIAS B. HILLARD, over the Ch. in So. Glastenbury, Ct. Sermon by Rev. John L. Dudley, of Middletown. Installing Prayer by Rev. Amos S. Chesebrough, of Glastenbury.



- May 9. Rev. CALVIN CUTLER, over the Ch. in Auburndale, Ms. Sermon by Rev. Augustus C. Thompson, D. D., of Roxbury. Installing Prayer by Rev. Elnathan E. Strong, of Waltham.
- " 14. Mr. SAMUEL ROWLAND, to the work of the Ministry in Frewsburg, N. Y. Sermon by Rev. Thomas H. Rouse, of Jamestown.
- " 15. Mr. FRANK RUSSELL, over the Plymouth Ch., Philadelphia, Pa. Sermon by Rev. Joseph P. Thompson, D. D., of New York City.
- " 21. Rev. BENJAMIN W. POND, over the Ch. in Charlemont, Ms. Sermon by Rev. John Todd, D. D., of Pittsfield. Installing Prayer by Rev. Charles Lord, of Buckland.
- " 22. Rev. A. JUDSON RICH, over the Ch. in Westminster, Ms. Sermon by Rev. Augustus C. Thompson, D. D., of Roxbury. Installing Prayer by Rev. Lewis Sabin, D. D., of Templeton.
- " 23. Mr. WILLIAM E. BROOKS, over the Ch. in Clinton, Ct. Sermon by Rev. A. R. Thompson, D. D., of New York City.
- " 29. Mr. JOHN A. PAINE, to the work of the Ministry in Newark, N. J. Ordaining Prayer by Rev. Thomas Williams, of Providence, R. I.
- " 30. Rev. WILLIAM S. SMART, over the First Ch. in Albany, N. Y. Sermon by Rev. Mark Hopkins, D. D., of Williams College. Installing Prayer by Rev. James G. Cordell, of Schenectady.
- June 4. Rev. H. P. HIGLEY, over the Second Ch. in Beloit, Wis. Sermon by Rev. Jonathan B. Condit, D. D., of Auburn Seminary, N. Y. Installing Prayer by Rev. Dexter Clary, of Beloit.
- " 4. Rev. JO IAH A. MACK, over the Ch. in Moline, Ill. Sermon by Rev. Flavel Bascom, of Princeton. Installing Prayer by Rev. Addison Lyman, of Sheffield.
- " 5. Messrs. — MUELDER, and T. C. ABBOTT, to the work of the Ministry in Laingsburg, Mich. Sermon by Rev. Charles C. McIntire, of Lansing.
- " 5. Rev. HENRY B. SMITH, over the Ch. in Newtown, Ct. Sermon by Rev. George Richards, of Bridgeport. Installing Prayer by Rev. Kiah B. Glidden, of Redding.
- " 6. Rev. E. J. ROKE, over the Ch. in Tremont Ill. Sermon by Rev. Moses M. Colburn, of Waukegan.
- " 7. Mr. BERNARD PAINE, over the Pacific Ch. in New Bedford, Ms. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary.
- " 11. Rev. JOSEPH E. SWALLOW, over the Ch. in Groton, Ct. Sermon by Rev. Edwin P. Parker, of Hartford. Installing Prayer by Rev. Hiram P. Arms, D. D., of Norwich.
- " 12. Rev. EVARUS SCUDDER, over the Ch. in Great Barrington, Ms. Sermon by Rev. David Murdoch, of New Milford. Installing Prayer by Rev. Nahum Gale, D. D., of Lee.
- " 12. Rev. EDWIN JOHNSON, over the Ch. in Baltimore, Md. Sermon by Rev. Edmund K. Alden, D. D., of So. Boston, Ms. Installing Prayer by Rev. Edward Hawes, of Philadelphia, Pa.
- " 12. Rev. WASHINGTON GLADDEN, over the Ch. in No. Adams, Ms. Sermon by Rev. Horace Bushnell, D. D., of Hartford, Ct. Installing Prayer by Rev. John Todd, D. D., of Pittsfield.
- " 13. Rev. DAVID A. STRONG, over the Ch. in Coleraine, Ms. Sermon by Rev. E. W. Bentley, of Ellenville, N. Y. Installing Prayer by Rev. Edmund S. Potter, of Greenfield.
- " 18. Rev. SAMUEL H. LEE, over the First Ch. in Greenfield, Ms. Sermon by Rev. Horace Bushnell, D. D., of Hartford, Ct. Installing Prayer by Rev. Richard S. Billings, of Shelburne.
- June 19. Mr. JOSEPH H. FELTCH, over the Ch. in East Cummington, Ms. Sermon by Rev. George W. Phillips, of Haydenville. Ordaining Prayer by Rev. John H. Bisbee, of Huntington.
- " 20. Rev. JESSE BRUSH, over the Ch. in No. Cornwall, Ct. Sermon by Rev. Charles Wetherby, of W. Winsted. Installing Prayer by Rev. William Bassett, of Warren.
- " 20. Rev. FREDERICK G. CLARK, D. D., over the Second Ch. in Greenwich, Ct. Sermon by Rev. Daniel Lord, D. D., of Bridgeport. Installing Prayer by Rev. Joel H. Linsley, D. D., of Greenwich.
- " 25. Rev. WILLIAM A. HYDE, over the Ch. in Lyme (Grassy Hill), Ct. Sermon by Rev. Davis S. Brainerd, of Lyme. Installing Prayer by Rev. Salmon McCall, of Saybrook.
- " 26. Mr. D. S. MORGAN, over the Ch. in Worthington, Ms. Sermon by Rev. John H. Bisbee, of Huntington. Ordaining Prayer by Rev. John Dodge, of Middlefield.
- " 27. Rev. LUCIUS R. EASTMAN, Jr., over the Ch. in E. Somerville, Ms. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing Prayer by Rev. J. Eames Rankin, of Charlestown.

#### PASTORS DISMISSED.

- Mar. 19, 1867. Rev. SIDNEY H. BARTEAU, from the Ch. in Burlington, Wis.
- " 25. Rev. DANIEL GIBBS, from the Ch. in Gilead, Ct.
- " 26. Rev. JESSE BRUSH, from the Ch. in Vernon, Ct.
- " 26. Rev. ROWLAND H. ALLEN, from the Ch. in Canton, Ms.
- " 26. Rev. ALBERT B. PEABODY, from the Ch. in East Longmeadow, Ms.
- " 27. Rev. EDSON L. CLARK, from the Ch. in Dalton, Ms.
- Apr. 2. Rev. ELIAS H. RICHARDSON, from the Richmond St. Ch. in Providence, R. I.
- " 2. Rev. PERLEY B. DAVIS, from the Ch. in Sharon, Ms.
- " 8. Rev. GEORGE THACHER, from the Ch. in Keokuk, Iowa.
- " 9. Rev. EDWARD TAYLOR, from the South Ch. in Brooklyn, N. Y.
- " 11. Rev. CALVIN CUTLER, from the Ch. in New Ipswich, N. H.
- " 11. Rev. ALEXANDER D. STOWELL, from the Ch. in Wilbraham, Ms.
- " 15. Rev. HENRY C. ABERNETHY, from the Ch. in Oneida, Ill.
- " 16. Rev. MILAN C. STEBBINS, from the Ch. in Groton Junction, Ms.
- " 30. Rev. FRANK HALEY, from the Ch. in Concord, Ms.
- " 30. Rev. EDWARD C. EWING, from the Ch. in Ashfield, Ms.
- " 30. Rev. JONATHAN B. COOK, from the Ch. in Wells, Me.
- May 1. Rev. CHARLES E. LORD, from the Ch. in Easton, Ms.
- " 2. Rev. LEANDER THOMPSON, from the Ch. in West Amesbury, Ms.
- " 6. Rev. GEORGE PIERCE, Jr., from the Ch. in Dracut, Ms.

- May 8. Rev. WILLIAM H. CUTLER, from the Ch. in Hopkinton, N. H.
- " 8. Rev. GEORGE S. BISCOE, from the Ch. in Cottage Grove, Minn.
- " 8. Rev. JESSE G. D. STEARNS, from the Ch. in Billerica, Ms.
- " 9. Rev. AUGUSTUS H. CARRIER, from the Ch. in Auburndale, Ms.
- " Rev. GEORGE F. STANTON, from the Evangelical Ch. in Gardner, Ms.
- " Rev. WILLIAM D. HERRICK, from the First Ch. in Gardner, Ms.
- " 29. Rev. LUCIUS R. EASTMAN, Jr., from the Second Ch. in Holyoke, Ms.
- June 4. Rev. LUTHER KEENE, from the Union Ch. in North Brookfield, Ms.
- " 5. Rev. MARSHALL B. ANGIER, from the Ch. in Sturbridge, Ms.
- " 12. Rev. JONATHAN CLEMENT, D.D., from the Ch. in Woodstock, Vt.
- " 18. Rev. BENJAMIN F. PARSONS, from the Pearl St. Ch. in Nashua, N. H.
- " 19. Rev. JOHN P. HUMPHREY, from the Ch. in Winchester, N. H.
- " 19. Rev. LYSANDER DICKERMAN, from the Ch. at Weymouth Lauding, Ms. (To take effect in six months.)
- " 24. Rev. EDWARD P. THWING, from the Ch. in Quincy, Ms.
- " 28. Rev. HENRY M. DEXTER, D.D., from the Berkeley St. Ch. in Boston, Ms.
- June 28. In New Britain, Ct., Rev. ANDREW C. DENISON, of Portland, to Miss LAURA A. NICHOLS.
- June 12. In Boston, Ms., Rev. AMOS E. LAWRENCE, of Housatonic, to Miss LUCY W. DAVIS.
- " 12. In Waterbury, Vt., Rev. DANIEL WILD, of Brookfield, to Miss LAURA L. BATES, of W.

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**MINISTERS DECEASED.**

- Dec. 2, 1866. In Metis, C. E., Rev. WILLIAM MACALISTER, aged 63 years.
- Mar. 26, 1867. In Waiialua, Sandwich Islands, Rev. JOHN S. EMERSON, aged 66 years.
- " 29. In Andover, Ct., Rev. ALPHA MILLER.
- " 31. In Ottumwa, Io., Rev. BENJAMIN A. SPALDING, aged 52 years.
- Apl. 4. In Houlton, Me., Rev. ELBRIDGE G. CARPENTER, aged 55 years.
- " 10. In Beverly, Ms., Rev. JOSEPH ABBOTT, D. D., aged 58 years.
- " 15. In Stockbridge, Ms., Rev. DAVID D. FIELD, D. D., aged 85 years.
- " 18. In East Sumner, Me., Rev. BENJAMIN G. WILLEY, aged 71 years.
- " 19. In Osceola, Fla., Rev. SIMEON WATERS.
- " " In Plymouth, Rev. ROBERT C. LEARNED, aged 49 years.
- June 5. In Gilead, Ct., Rev. JOEL HAWES, D. D., aged 77 years.
- " 7. In Coventry, Ct., Rev. GEORGE H. CALHOUN, D. D., aged 78 years.
- " 23. In Otis, Ms., Rev. RUFUS POMEROY.

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**MINISTERS MARRIED.**

- Mar. 21, 1867. In Derry, N. H., Rev. JAMES LAIRD, of Guildhall, Vt., to Miss LAURA G. MILLETT, of D.
- Apl. 18. In Janesville, Wis., Rev. SMITH NORTON, to Miss S. MINERVA, daughter of Capt. Harvey BRACE.
- " 18. In Biddeford, Me., Rev. JAMES C. WHITE, of Dayton, O., to Miss ABBIE WEBSTER, of B.
- May 1. In Newburyport, Ms., Rev. GEORGE R. MERRILL, of Henrietta, N. Y., to Miss EUNICE T. PLUMER, of N.
- " 6. In Mont Vernon, N. H., Rev. CECIL F. P. BANCROFT, to Miss FRANCES A., daughter of Capt. Timothy KITTREDGE.
- " 9. In San Francisco, Cal., Rev. John J. POWELL, to Miss CATHERINE McKAY.

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**MINISTERS' WIVES DECEASED.**

- Feb. 11, 1867. In W. Farmington, O., Mrs. OLIVIA A., wife of Rev. ROBERT PAGE, aged 70 years.
- Mar. 22. In Lamoille, Ill., Mrs. L. M., wife of Rev. DARIUS GORE, aged 50 years.
- " 24. In Sheboygan Falls, Wis., Mrs. CORNELIA S., wife of Rev. GEORGE W. WAINWRIGHT, aged 35 years.
- Apl. 17. In Boston, Ms., Mrs. ELIZA H., wife of Rev. J. M. H. DOW, aged 56 years.
- June 11. In Hartford, Ct., Mrs. Louisa, widow of Rev. Joel Hawes, D. D. aged 76 years.

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## American Congregational Association.

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### BUSINESS MEETING.

IN accordance with a notice in the *Boston Recorder* and *Congregationalist*, the Fourteenth Annual Meeting of the American Congregational Association was held May 28, 1867, at 12 M., at their Rooms, No. 40 Winter Street.

The meeting was called to order by the President, E. S. Tobey, Esq., and prayer was offered by Rev. N. Adams, D. D. The Recording Secretary being absent, Rev. E. P. Marvin, D. D., was appointed Secretary *pro tem*.

The minutes of the last Annual Meeting were read and approved.

The Corresponding Secretary read the Annual Report, which was adopted, and referred to the Directors for publication.

An abstract of the Treasurer's Report was read and adopted as follows:—

|                                                                                                                               |             |             |
|-------------------------------------------------------------------------------------------------------------------------------|-------------|-------------|
| Fireman's Insurance Company, insurance on Library five years from June 2, 1866, \$7,000, at 1½ per cent., . . . . .           | \$122 50    |             |
| Sundry bills, repairs, . . . . .                                                                                              | 42 96       |             |
| Sundry bills, advertising, printing, post-office box, postage, &c., . . . . .                                                 | 41 04       |             |
| Sundry bills, fuel, . . . . .                                                                                                 | 33 00       |             |
| City and County taxes for 1866, . . . . .                                                                                     | 390 00      |             |
| Alexander Wadsworth, survey, plan and contents of estate on Chauncy Street, John Field, Esq., my note as treasurer, . . . . . | \$2,500 00  | 15 60       |
| Interest on same 5 months 26 days, . . . . .                                                                                  | 73 33       |             |
|                                                                                                                               |             | <hr/>       |
|                                                                                                                               |             | 2,573 33    |
| Interest on temporary loan, . . . . .                                                                                         |             | 88 91       |
| Assistant's salary 48 weeks, . . . . .                                                                                        |             | 264 00      |
| Rev. A. P. Marvin, salary from July 18, 1865, to January 3d, 1867, one year and five months, at \$2,000 per year, . . . . .   | \$2,916 66  |             |
| Traveling expenses, . . . . .                                                                                                 | 573 55      |             |
| Incidental expenses, . . . . .                                                                                                | 30 24       |             |
|                                                                                                                               |             | <hr/>       |
|                                                                                                                               |             | 3,520 45    |
| J. E. & N. Brown, commission on sale of building 23 Chauncy Street, on \$57,684 at 1 per cent., . . . . .                     |             | 576 84      |
| Brooks & Ball, services drafting notes and papers in matter of sale of building 23 Chauncy Street, . . . . .                  |             | 31 60       |
| Brewster, Sweet & Co., for 26 5-20 U. S. Bonds, \$1,000 each, . . . . .                                                       | \$26,000 00 |             |
| Premium on same, 4½ per cent., . . . . .                                                                                      | 1,072 50    |             |
|                                                                                                                               |             | <hr/>       |
|                                                                                                                               |             | 27,072 50   |
| Stamps on bill of sale of building, . . . . .                                                                                 | \$57 00     |             |
| Press, . . . . .                                                                                                              | 5 00        |             |
|                                                                                                                               |             | <hr/>       |
|                                                                                                                               |             | 62 00       |
| Daniel W. Job, mortgage note, . . . . .                                                                                       | \$3,000 00  |             |
| Interest to July 18, 1866, . . . . .                                                                                          | 95 00       |             |
|                                                                                                                               |             | <hr/>       |
|                                                                                                                               |             | 3,095 00    |
| George S. Dexter, mortgage note, . . . . .                                                                                    | \$16,000 00 |             |
| Interest to January 16, 1867, . . . . .                                                                                       | 954 63      |             |
|                                                                                                                               |             | <hr/>       |
|                                                                                                                               |             | \$16,954 63 |
| Rev. I. P. Langworthy, salary to April 1, 3 months, at \$2,500 per year, . . . . .                                            | 625 00      |             |
| Fitting up rooms, 40 Winter Street, . . . . .                                                                                 | 628 38      |             |
| J. A. Howard, rent of rooms, 40 Winter Street, to April 1, 2 months, at \$1,500 per year, . . . . .                           | 250 00      |             |
| Labor packing, moving, and arranging Library, . . . . .                                                                       | 47 43       |             |
| Carting books, furniture, &c., . . . . .                                                                                      | 24 30       |             |
| Water bill, . . . . .                                                                                                         | 8 25        |             |
| Cash on hand, . . . . .                                                                                                       |             | 1,339 94    |
|                                                                                                                               |             | <hr/>       |
| Balance account, May 27, 1866, . . . . .                                                                                      | \$253 78    |             |
| Amount received for rents, . . . . .                                                                                          | 1,004 81    |             |
| Amount received for subscriptions, . . . . .                                                                                  | 23,559 97   |             |
| Amount received of Jordan, Marsh & Co., account sale of building 23 Chauncy Street, . . . . .                                 | 32,684 00   |             |
| Amount received of Jordan, Marsh & Co. for transfer of policies valued, . . . . .                                             | 302 00      |             |
| Amount received for surplus of wood on moving, . . . . .                                                                      | 2 50        |             |
|                                                                                                                               |             | <hr/>       |
|                                                                                                                               | \$57,807 06 | \$57,807 06 |

The Assets of the American Congregational Association are as follows:—

|                                                 |             |
|-------------------------------------------------|-------------|
| Cash in hand, . . . . .                         | \$1,339 94  |
| 26 5-20 U. S. Bonds, at \$1,000 each, . . . . . | 26,000 00   |
| Jordan, Marsh & Co., Note (mortgage), . . . . . | 25,000 00   |
| Unpaid subscriptions, . . . . .                 | 11,275 00   |
|                                                 | <hr/>       |
|                                                 | \$63,614 94 |

BOSTON, May 27, 1867.

On the recommendation of the Directors, it was

*Voted*, That the 4th Article of the Constitution be so amended as to "substitute" the word *fourteen* in place of the word *ten*.

Rev. R. Anderson, D. D., Rev. E. B. Webb, D. D., and Rev. I. P. Langworthy were appointed a committee to nominate officers for the ensuing year, and in accordance with their report, the following officers were unanimously elected by ballot, viz.:—



*President.*

EDWARD S. TOBEY, Esq., Boston.

*Vice-Presidents.*

Rev. GEORGE E. ADAMS, D. D., Brunswick, Me.  
 Hon. WILLIAM W. THOMAS, Portland, Me.  
 Rev. NATHANIEL BOUTON, D. D., Concord, N. H.  
 Hon. WILLIAM C. CLARKE, Manchester, N. H.  
 Rev. SILAS AIKEN, D. D., Rutland, Vt.  
 Rev. JACOB IDE, D. D., Medway, Mass.  
 Rev. SETH SWEETSER, D. D., Worcester, Mass.  
 Hon. SAMUEL WILLISTON, Easthampton, Mass.  
 Rev. THOMAS SHEPARD, D. D., Bristol, R. I.  
 Hon. AMOS C. BARSTOW, Providence, R. I.  
 Rev. LEONARD BACON, D. D., New Haven, Ct.  
 Hon. WILLIAM A. BUCKINGHAM, Norwich, Ct.  
 Rev. JOSEPH P. THOMPSON, D. D., New York City.  
 Rev. RAY PALMER, D. D., New York City.  
 Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.  
 Rev. ISRAEL W. ANDREWS, D. D., Marietta, O.  
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.  
 Rev. NATHANIEL A. HYDE, D. D., Indianapolis, Ind.  
 Rev. JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.  
 Rev. SAMUEL C. BARTLETT, D. D., Chicago, Ill.  
 Hon. CHARLES G. HAMMOND, Chicago, Ill.  
 Rev. JOHN J. MITER, Beaver Dam, Wis.  
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.  
 Rev. ASA TURNER, Denmark, Io.  
 Rev. JESSE GÜERNSEY, Dubuque, Io.  
 Rev. GEORGE MOOAR, Oakland, Cal.  
 Rev. HENRY WILKES, D. D., Montreal, C. E.

*Directors.*

|                                               |                                           |
|-----------------------------------------------|-------------------------------------------|
| EDWARD S. TOBEY, Esq., Boston.                | Rev. ALONZO H. QUINT, D. D., New Bedford. |
| GARDNER G. HUBBARD, Esq., Boston.             | SAMUEL D. WARREN, Esq., Boston.           |
| JULIUS A. PALMER, Esq., Boston.               | EZRA FARNSWORTH, Esq., Boston.            |
| Rev. RUFUS ANDERSON, D. D., Boston.           | SAMUEL JOHNSON, Jr., Esq., Boston.        |
| Rev. AUGUSTUS C. THOMPSON, D. D.,<br>Roxbury. | Rev. EDWIN B. WEBB, D. D., Boston.        |
| JOHN FIELD, Esq., Boston.                     | FREDERICK JONES, Esq., Boston.            |
| Rev. ELIHU P. MARVIN, D. D., Boston.          | Rev. Henry M. DEXTER, D. D., Boston.      |
| Rev. WILLIAM BARROWS, Reading.                | Rev. ISAAC P. LANGWORTHY, Boston.         |
|                                               | JAMES P. MELLEDGE, Esq., Boston.          |

*Corresponding Secretary and Librarian.*

Rev. ISAAC P. LANGWORTHY, Boston.

*Recording Secretary.*

Rev. HENRY M. DEXTER, D. D., Boston.

*Treasurer.*

JAMES P. MELLEDGE, Esq., Boston.

*Auditor.*

ALPHEUS HARDY, Esq., Boston.

On recommendation of the Directors, it was

*Voted*, That each donor, whether a church or an individual, giving one thousand dollars, may have its or his name inserted at the head of a section, the tenth of an alcove, in the new library building, and extended over as many sections as there are thousands in the gift; and if the same shall amount to the sum of ten thousand dollars, then the name may be inserted upon the arch of the alcove itself.

It was

*Voted*, That all donors of larger or smaller amounts shall have their names, so far as they are known, registered in a book prepared for that purpose, and kept in the archives of the library.

Adjourned.

E. P. MARVIN,

*Secretary pro tem.*

## STATEMENT AND FOURTEENTH ANNUAL REPORT.

THIS organization originated in a confessed necessity, and dates its present form from May 25, 1853. A number of individuals had long felt it to be a great evil that no provisions had been made, even at a much earlier period, to gather and preserve the writings and other memorials of the founders of our Congregational churches, and thus of the free institutions of our country. Farther delay but increased the evil. It was therefore resolved to erect or secure, as soon as practicable, a fire-proof building in Boston, into which might be brought, and thus be made available, all the books, pamphlets, manuscripts, portraits, engravings, and other relics of these men of world-wide fame; also, to furnish rooms for the social purposes of our ministry, and then for renting to other benevolent or affiliated societies, or appropriate business firms, so as to secure an income adequate to sustain and realize the leading objects of the Association. For various reasons, but little progress was made during the first three years. After the Rev. Joseph S. Clark, D. D., gave his whole time to the financial wants of the Association, in about eighteen months, full ten thousand dollars were secured, the Judge Jackson estate on Chauncy Street was purchased, with the confident expectation that a mortgage of sixteen thousand dollars, and a floating debt of about four thousand dollars, would soon be paid. But the financial panic of 1857, the subsequent illness and much lamented death of Dr. Clark, and the war of 1861 to 1865 prevented the anticipated result. To meet these liabilities, and place the Association more nearly on a working basis, the Rev. A. P. Marvin commenced a canvass of Boston, of Massachusetts, and of other large Congregational centers, on the 18th of July, 1865, and continued his services until January 1, 1867. With the subscriptions already paid, and from the favorable sale of the property on Chauncy Street in December last, the treasurer has liquidated all our debts, and has a fund, paid and pledged, of sixty-three thousand dollars now on interest, or soon to be paid, and to be made in this way productive.

## OUR ROOMS.

The sale of the building on Chauncy Street necessitated a removal. After much inquiry and examination, these pleasant rooms were secured and fitted up at considerable expense, and with much hard work on the part

of the librarian, and his ever faithful and efficient assistant, the library was arranged as now seen. While these rooms are not what is wanted, needed, expected, yet they are so great an improvement on anything before offered by this board to their friends, that they have great pleasure in greeting them here on this Anniversary occasion. The building is more nearly fire-proof than the former, and our rooms are much more accessible, light, pleasant, and convenient. We can now give facilities for reading our denominational papers, monthlies, and quarterlies, as never before. Ministers and others can avail themselves of this privilege to the fullest extent, — without money and without price.

## THE LIBRARY.

The Library, for consultation and reference, is fast coming to be attractive. In religious and other periodical literature, it is not weak; in our denominational literature, whether as showing our statistics in State minutes, or our polity as defined and defended by our fathers and our cotemporaries, or our doctrines, as expounded by the ablest men in the country, as is seen in commentaries, controversies, and expositions, in these and some other particulars this library is now beginning to compare favorably with the best. It has been increased from about 2,000 volumes in 1855, to 6,060 bound volumes at this time, — and this without a dollar's appropriation from the treasury with which to buy a single book, and only \$200 to aid in binding. During the last year, 918 volumes have been added to our shelves, and among them some very valuable books. Through the kindness of the Rev. Robert Ashton, of London, we have completed our set of the Year Book of the Congregational Union of England and Wales, running back to 1846. He also sent a set (five volumes) of Bogue & Bennet's "History of Dissenters from the Revolution in 1688 to 1838," with some other books.

Of pamphlets, some of them extremely rare and valuable, we have many. Nearly 30,000 are arranged and available. But our friends must come and examine for themselves to know the value of the treasures now garnered here, waiting the better and more secure place yet to be provided. It is already known that a number of valuable libraries would be donated and deposited with ours had we the long looked for fire-proof building.

## LACK OF FUNDS.

It must be obvious to all that the present resources of the Association are entirely inadequate to its vigorous life and highest usefulness. It cannot purchase a suitable site and erect a fire-proof building fitted to its various and important purposes, without a much larger sum than has yet been contributed. But how to raise this larger sum is the stern problem that now confronts this board. There is not that freedom and generosity in giving by the majority of the able and benevolent that would be naturally expected. This arises, it is firmly believed, from a want of knowledge touching the great need of a

## CONGREGATIONAL HOME.

It has always been needed since our denomination extended its churches beyond very narrow geographical limits. While Cotton, Norton, Shepard, Eliot, Hooker, and the long line of Mathers lived, they were influential in counsel,—each in his turn, or two or three as cotemporaries,—and it was easy for those laboring on the frontiers, ten, twenty, fifty, and perhaps some at the then dangerous distance of one hundred miles from Boston, by slow stages, to reach these safe advisers, and gain some such help as their isolation and dependence made indispensable. The elder Prince, at a somewhat later day, rendered excellent service in this way, by his position, by his acquirements, and more by his large, rare, and valuable library. But for the last one hundred years or more, there have been no names, or cluster of names, which were of themselves particularly influential, and no place of resort where the accumulated wisdom of the Fathers could be found; and no figures can express the loss, not to us as a denomination merely, for that is not worthy of mention, but the loss of principles, of harmony in thought and practice, and hence of power for good in our country and in the world, simply because we have had no *one* place where light and knowledge could be obtained, and to which all alike could apply, and whence all could derive the benefit that such a place could bestow. Our churches and ministers are no longer confined to the narrow boundaries of New England and New York, but they have extended themselves “into the regions lying” a great way “beyond.” As a denomination we are no longer “sectional,” but are cosmopolitan. Our “lines are gone forth unto the ends of

the earth.” The distances which separate us are not measured now by tens, but by thousands of miles, and these distances are constantly extending. The devoted occupants of these outposts, each in its turn to become a center of a larger or smaller circle of kindred occupants, naturally, necessarily look! — look! — but where shall they look for the information they must lack, and yet imperiously need? — where shall they look for headquarters? — for the source whence these liberty-loving churches emanated? Other denominations point to their high courts or their denominational book as a final appeal; and now, indeed, even these branches of the great Christian family have found the domicile a *necessity*: hence, at their central points each has its fitting building, containing its history and its varied mementos. But where, the question returns, shall our scattered brotherhood look to find now that which shall assure them that they belong to *something*; that back of them somewhere there is an accessible point of sufficient significance rightly to bear the name *Congregational*, Congregational House, hence CONGREGATIONAL HOME; to which they might look, and to which they might refer and answer the inquiries, of which there are not a few,—“who are you? whence are you? and what is your history?” — to which they might themselves resort for the knowledge, to them so needful in laying foundations, not of churches simply, but of all institutions, educational, civil, and domestic. It is not supposed that those who have not been much on our frontier or at these outposts, or met their occupants in their seeming banishment, will fully appreciate this great want. But the Directors share largely in the feelings of the corresponding secretary, whose occupation for the last ten years has led him into intimate association with these brethren at their homes and at their meetings in their annual gatherings, and who has been compelled to see and deeply to feel that they, if not we, must have this long talked of “Home”; whose convictions of the importance of the speedy erection of a suitable building, and of its fitting appointments to meet this reasonable and necessary demand, have led him to the conclusion that no object is more immediately pressing; that no cause, among the many, calls more loudly for liberal responses; that no outlay of similar amount will be more permanently or widely remunerative. Just as surely as the government wants its capitol, or the family



its domicil, so surely do the Congregational churches of this great and growingly greater country want a place, *the* place, in the which may be found their polity, their doctrines, their principles, their precious mementos, their history,—everything of theirs that can be secured that will be helpful to pioneers, as to old settlers, that all may be well furnished for their work. Now no two, no twenty places contain what still exists of these records and memorials. The lapse of time is diminishing the number of them, and rendering them more difficult to obtain.

Let no one apprehend a centralization in such a proposed structure, dangerous to the fullest liberty of the local churches. Its tendencies would be all the other way. Every one coming to such a place would be the equal of every other. Each would feel that he was at home, a lineal descendant of the men who paid too dearly for the rights of conscience and freedom of worship, for him lightly to esteem or cheaply to sacrifice such an inheritance; when especially he is walking amid, and looking upon, the memorials of those founders themselves. Its power would only be moral; and in no possible form could it be ecclesiastical. Our principles, and the practices of the Fathers, utterly preclude the idea of denominational courts; or the authority of even our especially called councils, except as there is "REASON FOR IT."

#### THE PROPOSITION.

To meet these varied wants, and accomplish these all-important objects, it is proposed to erect a building; *fire-proof*, because of the inestimable value of the materials it is to contain; in *Boston*, because Boston is the natural and necessary place for it; *large*, because much room will be demanded for our own and other kindred purposes; *plain, simple, grand, and imposing*, because such was the character of the men who brought with them and established here the principles that have made us a plain, simple, grand, and imposing nation. We say this building should be in Boston, not because it is the residence of many of us, but because it is the metropolis of New England, and thus the ancient and present center of the denomination in its early history and strength; because of its accessibility and frequent resort by the scholars of our country; because of its associations, which it would be impossible to transfer to another place; because the entire brotherhood of our

churches say this is the fitting place for it. While it should be *in* Boston, it should be remembered that it is not *for* Boston, but for the country; nay, for the world.

#### THE BUILDING ITSELF A POWER.

It will be symbolical, foreshadowing as well as containing the elements of Christian and civil liberty as no other building on the face of the earth can. Its form, its name, and its place will make it suggestive. It will be to the Christian Congregationalist more than Bunker Hill Monument is to the American patriot. It will have an educating and a restraining influence upon multitudes who need, and are susceptible to, just that kind of influence. It is believed that the mere statue of John Knox, with his open Bible and raised hand, lifted upon his high pedestal in the Necropolis at Glasgow, has been and is now scarcely less influential for good in Scotland, over a very large class, than all his writings have been and are. Few would dare flaunt, if cherish, their heresies within sight of that imposing image. So let there be in this denominational center a monument of our worthy ancestry that shall not only meet the eye, and thus impress the mind, but that shall also contain and make available the wisdom and experience of the great men who laid the foundations of our precious institutions.

#### SOCIAL ADVANTAGES.

But there are other benefits to be derived from such a building, which are of incalculable value. Ministers, like other classes of men, must have intercourse; must come together, compare views, discuss the great questions of their great life-work, look each other in the face, take each other by the hand, project and examine new schemes of usefulness, the strong imparting help to the weak, and all deriving wisdom from the treasures of knowledge it is proposed to gather in such a place. Is not history a teacher? Are not the rich and varied experiences of the great and good helpful? Have not the ages a voice, and are they not a power? Amid these voices of the past, and under the light that emanates from the noble deeds of the founders of our country, let our ministers from the far West and the opening South, as well as from the North and the East, gather in such a place as they have, or can make, opportunity, and the advantages would be manifold. And let no one envy them the great gratification. They

need it. They have but little at the best; and, besides, their people will derive the chief benefit. If merchants with rival interests want their exchange, and politicians their club-rooms, and these places of resort are found so essential to the objects of their but occasional occupants, how much more do our ministers need their "exchange" or "club-room," with the fitting appointments, for the promotion of their common, not rival, interests, viz., the salvation of a world? The missionary in India and China and Africa, as well as in Colorado and California and Utah, would quickly feel and highly esteem such a "Home," though few and far between their visits might be. Already words of cheer and a small contribution have come to us from "these ends of the earth," bidding us God-speed in our great object. Steam and the magnetic telegraph are annihilating distance in feeling, at least; and our brethren at these outposts are longing for just such a place as is proposed, from the want of which they have the painful feeling of *isolation*. Fellowship, so inspiring, is at once realized. They see the visible tie. They are drawn to a common center, and that the home of the principles and the polity — God-given — they love. That it would tend greatly to quicken, strengthen, encourage, unify, and every way bless our ministry, and thus our churches, and thus the world, is too obvious to need a word in confirmation. Many a misunderstanding, an alienation, angry debate, disension, and perhaps division, would be thus utterly precluded.

#### ECONOMICAL ADVANTAGES.

But our affiliated benevolent societies that have offices in this city are now scattered here and there, subjecting contributors to much inconvenience and sometimes to not a little confusion and vexation; and the publishers of our denominational literature are not found in the same place. The building needed for our library and the social purposes named, could be easily arranged to accommodate under the same roof most of these organizations, with great benefit to us and with economy and convenience to them; to say nothing of the advantages to their and our numerous friends coming in from abroad. Already have we had urgent overtures from the representatives of these organizations, from some of which immediate help could be secured.

The Directors are fully persuaded that if

those whom God has favored of our own brotherhood would examine and duly consider the claims of this Association as herein set forth, and as they have been more fully set forth in previous reports, they would agree with them in the great and immediately pressing importance of securing the building proposed. There would be found among them at least one hundred who would give each one thousand dollars; or one hundred of our churches which would quickly raise each that amount; or some highly favored ones who would adopt it as an heir, and endow it with the needed funds. With the between sixty and seventy thousand dollars now available, — as will be seen by the treasurer's report, — scarcely more than a desirable site could be secured. To erect a good fire-proof building, of the size wanted, would require, at least, one hundred thousand dollars at the outset, and in the end considerably more. But with this sum in hand, biding our time for a more favorable market, which must come, it is believed a very satisfactory structure could be secured, with but very little embarrassment.

Much can be done in aid of this great object by our friends in securing testamentary gifts. We call attention to this again, as it is a source of help in which the good offices of ministers, who are often consulted by their people in making their wills, may be made very useful. And the usefulness of this institution will be just in proportion to the means afforded for making it so. There is scarcely a limit in this direction.

Our corresponding secretary will now give his whole time to the work of raising funds, and gathering and arranging materials for the library. He will visit any persons or places, or present the claims of this object on the Sabbath, wherever an encouraging opening can be found.

The Directors appeal to their friends who have already given, and submit whether they will not repeat their gifts, as their brethren in England and Wales have, recently, so nobly done for a similar object; and whether the present pressing importance of this object would not justify them in withholding, to some extent for once, from some other objects until this is attained, — especially since this, when attained, will be so helpful to all others. The Directors also appeal to those who have not given, assuring them that this object has a claim upon them, vital in its relations to our common Christianity and our civil liberty. The unity, the soundness in

doctrine, the harmony, the efficiency, and hence the wider influence of our great and now rapidly increasing branch of Christ's family upon earth, are inextricably involved in this matter of our contemplated Congregational Home. Higher or greater interests in any of the leading objects of the day do not, cannot, call more loudly or justly upon the giving than this, in the present juncture of our religious and civil institutions.

#### APPEAL TO PATRIOTS.

It is now quite generally conceded that the elements of Christian and civil liberty, which make up the warp and woof of our constitution so largely, were drawn from the churches established first in New England. Those who have recently fought so fiercely to destroy our nation, did not hesitate to declare theirs a war against Puritanism. They knew then, and they know now, that Congregational churches, with their school-houses, academies, and colleges, — for these are inseparable concomitants, — cannot co-exist in the same localities with slavery, as a part of our country has cherished it. Now that the legal form of that institution is subverted, to exorcise its spirit and prevent its return, every lover of his country is called upon to apply the needed remedy, and raise every available barrier. Two men now occupying very high positions, one in the judicial, the other in the executive departments of our government, have said that "our government is greatly dependent, for its integrity, its fair and full development, and its perpetuity, upon the diffusion, establishment, and healthful nurture of the elements of Christian and civil liberty, brought over in the May Flower, landed on Plymouth Rock, and thus far preserved in our Congregational churches as nowhere else in the wide world." Each made, substantially, this utterance without the knowledge of the other, and neither is a Congregationalist. To make us a homogeneous people, to unite every part of our extended domain with every other in the strongest civil bonds, there needs to be, there must be, more homogeneity in our domestic, civil, and religious institutions. If the men of the North, like the Romans, mean to inhabit where they conquer, — and they do mean to, — then let them carry with them and plant, wherever they go, the institutions under which they have lived. This, to a large extent, they are more than willing to do; but to do this successfully they must have the moral support

of such a center or Home as is here proposed. It would be of incalculable value. This is already apparent from the little beginnings already made. The elements which underlie New England institutions must be interfused so as at least to leaven the institutions of the South, if we are to have a healthful and safe reconstruction. How then can the mere lover of his country more directly or effectually promote its peace, its highest interests every way, than by aiding to establish here and now this moral light-house, whose radiations will extend so far, and secure an object so immediately important!

And then to extend, as we can, the influence of these principles into other branches of the Christian family, where they are not so natural, we must preserve and strengthen our own family relations. For this the domicile or Home is a necessity. Let each have a pillar, a stone, a brick, or a nail in the sacred structure. Every Congregationalist, not to say every dweller in, or descendant from, New England, owes a debt to the founders of her institutions; and let each have a share in rearing this monument to their memory.

But it may be said that Boston capital should raise this memorial building, especially as it is to adorn that city. To this it may be said in reply: —

1st. Only a small part of Boston capital is in the hands of Orthodox Congregationalists.

2d. This small part is heavily taxed for all the great objects of Christian benevolence, wherever that benevolence is expended. Scarcely a town in New England, or in the great West, or in the South, that has not shared its sympathy. Colleges, academies, seminaries, churches, everything that wants, comes here for help, and gets it.

3d. This structure, as before said, though necessarily *in* Boston, is not *for* Boston, but for the whole denomination, and thus for the world; hence the denomination ought to share in its cost. But,

4th. Boston capital will accept the great burden of this undertaking, and, in the amounts thus far raised, has done so, and is ready for even larger outlays, to complete what has thus far been only begun. But it looks to Congregationalists everywhere in the land, for steady and efficient co-operation.

As will be seen in the proceedings of the business meeting, a vote was passed permitting the insertion of the name of the donor — whether an individual or a church — of one thousand dollars, at the head of a section



in the new Library building; and if ten thousand, on the arch of an alcove. This might not be desired by the giver, at the first thought, but a little reflection will show that this simple inscription will reveal to the next generation who valued the principles and polity we propose to perpetuate, and will give the descendants of such benefactors a higher appreciation of the objects contemplated. Posterity will be only too glad to know who conferred upon their descendants such a boon.

Let the gifts come then from near and from afar, in larger or smaller sums, as God has prospered the giver; and let the proposed building arise in its simple grandeur, and gather within its ample walls the treasures of sacred learning and the memorials of heroic Christian deeds; and there let the sons of the Pilgrims come and receive new

inspiration from the histories of the past, and cheer each other in their Heaven-appointed labors. And let this work of our hands stand a monument to great and good men,—a symbol of great principles, a teacher of coming generations, and a blessing to the world until the end of time.

If each Congregational church, large or small, will take and send one generous contribution NOW, our pressing wants will be met. If each individual to whom this statement comes will see that such a collection is taken, or will send personal gifts, our treasury will be relieved, and our great work will go forward.

In behalf of the Directors,

ISAAC P. LANGWORTHY,

*Corresponding Secretary.*

40 WINTER STREET, Room No. 3,  
Boston, Mass.

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## EXTRACTS FROM THE FOURTEENTH ANNUAL REPORT OF THE AMERICAN CONGREGATIONAL UNION.

THE Trustees of the American Congregational Union present their Fourteenth Annual Report with grateful acknowledgment of the Divine favor which has attended the labors of the year. It is a valid ground of thankfulness and joy that our work has steadily grown upon our hands; and that, notwithstanding special difficulties have been encountered, an amount of good has been accomplished which cannot be estimated in the present generation. It will go on to reveal itself in the years that are to come.

### OBJECTS OF THE UNION.

The Board deem it proper, on the present occasion, to recur to the objects for which the Union exists, as defined by the constitution adopted at its organization. The second article of that paper is as follows:—

“The particular objects of the Society shall be to collect, preserve, and publish authentic information concerning the history, condition, and continued progress of the Congregational churches in all parts of this country, with their affiliated institutions, and with their relations to kindred churches and institutions situated in other countries:

“To promote by tracts and books, by devising and recommending to the public plans of co-operation in building meeting-houses and parsonages, and in providing parochial and

pastoral libraries, and by other methods, the progress and well-working of the Congregational church polity:

“To afford increased facilities for mutual acquaintance and friendly intercourse and helpfulness among ministers and churches of the Congregational order:

“And in general, to do whatever a voluntary association of individuals may do, in Christian discretion, and without invading the appropriate field of any existing institution, for the promotion of evangelical knowledge and piety in connection with Congregational principles of church government.”

From this exposition of its aims, it will be seen that the Union stands on a very broad foundation. It may rightfully direct its efforts to any part of the great work of developing healthfully, and with energy, the spirit and power of our Christian faith and polity over the whole of the wide field now presented by our country. From the first, the Union has been steadily endeavoring to realize the conception of its founders. It may be well to state some of the chief things to which its attention and labors have been especially directed.

### WHAT THE UNION HAS BEEN DOING.

. . . . On the matter of furnishing increased facilities for fraternal intercourse,

much time and pains have been bestowed. By a social re-union each year at the time of the anniversary gatherings,—at first in the form of a collation, and more recently in that of a fresh and spirited public meeting,—brethren from all parts of the country have been brought into genial contact, and unity of feeling and of counsel have been very much promoted.

The rooms of the Union, at the Bible House, have offered a convenient place to which brethren coming to the city might resort for information, and to report what has occurred worth telling in their several spheres of action. Since a secretary has been permanently established here, the number availing themselves of these facilities has very materially increased; and the threads of kindly influence and of fraternal intercommunication centering at this point have been greatly multiplied. Recently a "Congregational Clerical Union," consisting of Congregational ministers in New York and vicinity, has been organized, and meets monthly in one of our rooms, with a large attendance, and a very positive interest.

It has been the aim of the executive officers of the Union, in their correspondence and personal intercourse with Christian brethren, and with religious bodies of our own denomination, to ascertain the true condition, the special wants and trials, of ministers and churches, and to call attention to them; to aid those in the more difficult positions by sympathy, encouragement, and co-operation; and both through the press, and through private letters and consultations, to promote, in the whole body of our pastors and churches, unity, mutual confidence, and strength. In this way much has been and may be accomplished which cannot be stated in detail.

The Union has also been steadily promoting, and making specially prominent for the present, the vast work of assisting the feeble churches of our order, more particularly in the new settlements, to provide themselves with suitable houses of worship at an early period of their history. The urgent importance of this undertaking has seemed to justify us in concentrating on it our best energies. A great amount of care and labor have been expended on it, with results that are highly gratifying; and yet the work is but begun. The extraordinary and almost spasmodic efforts to raise, according to the recommendation of the National Council, two hundred thousand dollars, has been followed, as was naturally to have been expected, by a very

considerable reaction, which, together with the state of the financial world, has rendered the contributions of the churches generally, comparatively small the present year. Some, indeed, have responded liberally to our call, and it is an encouraging fact that the receipts of our treasury this year have been more than double those of any former year since the Union undertook the work, with the exception of that of the great appeal, when a large portion of the ministers and churches entered heartily into the work, and were greatly aided by the press. The truth of these statements will appear from the following summary of receipts. Total receipts for the year ending May 1, 1858, \$3,304.12; 1859, \$10,619.92; 1860, \$9,872.13; 1861, \$9,047.44; 1862, \$7,317.56; 1863, \$10,826.28; 1864, \$15,367.02; 1865, \$14,077.35; 1866 (special), \$123,216.87; 1867, \$32,530.22.

A great amount of labor the past year has been directed to the end of securing for our cause a *fixed position* on the list of objects receiving regular contributions from the churches. By the press, by private letters, by addresses at public meetings, and by conversations with individual Christians and ministers, it has been sought to gain for it the attention it really demands; and the fact that our treasury has received this year *more than twice the amount* received in any previous year, except in connection with the especial effort prompted by the National Council, may be fairly taken as proof that some good progress has been made. Though the receipts are still far below the wants of the needy churches, yet this increase augurs well for the future, and justifies the hope of a more decided and permanent advance in the year to come. It has become extensively conceded that the work of aiding the feeble churches in providing themselves houses of worship must steadily have a place beside that of Home Missions in the prayers and contributions of Christian people, since the first great want of the home missionary, on entering his field of labor in the wilderness, is a place in which to preach the gospel to advantage, and to maintain the worship and institutions of religion.

#### PROGRESS IN CHURCH BUILDING.

That the progress of our church-building work, and the amount of good accomplished may be clearly seen, we present the following statements. Let it be understood that the financial year of the Union is reckoned from May to May.

The first appropriation by the Union in aid of the building a house of worship was paid in August, 1857, to the church in Omaha, Nebraska; and during the year ending May 1, 1858, appropriations were paid to three churches; 1859, nine churches; 1860, twenty-four churches; 1861, thirty-nine churches; 1862, eighteen churches; 1863, seventeen churches; 1864, twenty-one churches; 1865, twenty-four churches; 1866, thirty-five churches; 1867, sixty-five churches. From May 1, 1857, to May 1, 1867, a period of ten years, appropriations were paid on two hundred and fifty-five churches. The whole amount thus paid on last bills, exclusive of special loans, will average about \$320.00 from the Union for each house completed and held entirely free from debt.

Besides the above donations, and since the first of January, 1866, loans have been paid, and security taken by deed of the property, or first mortgage on the house and lot, to twenty-three churches.

In addition to the two hundred and fifty-five churches to which appropriations have already been paid, aid has been voted to fifty-three churches to the amount of \$23,200, which is held in the treasury, awaiting the completion of these several houses of worship. Deducing those of which part of the appropriations have been paid in each of two of our financial years, there will remain three hundred churches to which the Union has granted aid in the erection of their places of worship in the last ten years.

The following statement will show the large number of churches aided in some of the States, in proportion to the whole number in those States. Money has been paid or granted to assist in building the houses of worship for

|    |        |     |                   |            |
|----|--------|-----|-------------------|------------|
| 13 | of the | 29  | Cong. churches in | Missouri.  |
| 22 | "      | 33  | "                 | Kansas.    |
| 14 | "      | 58  | "                 | Minnesota. |
| 38 | "      | 166 | "                 | Iowa.      |
| 37 | "      | 158 | "                 | Wisconsin. |
| 58 | "      | 222 | "                 | Illinois.  |
| 26 | "      | 150 | "                 | Michigan.  |

The seven Western States of Kansas, Missouri, Minnesota, Iowa, Wisconsin, Illinois, and Michigan, together containing eight hundred and sixteen Congregational churches, have received aid within the past ten years from the American Congregational Union, in paying for more than one fourth of the houses of worship for these churches. Such is the breadth and magnitude of the work of

church erection which the Congregational Union has already accomplished.

#### EXECUTIVE OFFICERS.

At the meeting of the trustees in January, the Rev. Isaac P. Langworthy, so long a zealous and efficient secretary of the Union, requested to be released from his official relation to us, that he might give his undivided attention to the American Congregational Association at Boston. The Board expressed their deep sense of the value of the services rendered to the society by the Rev. Mr. Langworthy, their warm personal regard for him, and their regret at his retirement; but as, after conference with him, it was found that he deemed his call to another field of usefulness imperative, his resignation was accepted.

To fill the vacancy thus made, the trustees, after careful deliberation and inquiry, elected the Rev. Christopher Cushing, of North Brookfield, Mass., as an associate secretary of the Union. Mr. Cushing has been long and honorably known to the churches of Massachusetts as a gifted, earnest, and successful pastor, and has a large measure of their confidence and esteem. He will have his office at No. 16 Tremont Temple, Boston, and will have it especially in charge to awaken and to sustain the interest of the churches of New England in our work, particularly that part of it which relates to the building of church edifices, and to secure regular annual contributions. He will at the same time be in constant communication with the board of trustees, and the secretary at New York, and will co-operate with them in the general work of the Union. The secretary at New York will give special attention to applications for aid in building churches, and all letters of inquiry, and all statements of facts in respect to these, together with the applications themselves, should be addressed to him at the rooms of the Union, No. 49 Bible House, New York.

#### THE WORK BEFORE US.

The Union is now in a position to work effectively. It proposes a steady and systematic prosecution of its general objects, and of the church-building enterprise in particular. This enterprise is large enough, and full of interest enough, to awaken a high enthusiasm. Our branch of the Christian church, within the last ten years, and more particularly within the last five, has been develop-



ing its expansive energy and its working power as it had never done before. The rapidity with which churches are springing up in all the new regions of the country is astonishing. From a multitude of rising towns and cities comes the earnest cry for aid. To leave the infant churches planted in these places and trying to struggle into life, while at the same time they are enduring the trials and bearing all the burdens which belong to new settlements, is at once a cruelty to our brethren, and a great loss to the cause of Christ. Each one of these young churches, planted in hopeful circumstances, should at once be put into a position to command attention and respect. Then at the start it will become a leading influence,—a molding power in the community in which it has been set; but leave it to struggle through years of weakness and difficulty, and infidelity or error of some kind will have gained ascendancy, and the golden opportunity will have been lost. Years of effort, begun too late, may not be able to regain what has been neglectfully thrown away.

Most earnestly, then, does the board of trustees appeal, on behalf of these churches, both to the pastors and the congregations, whose joy it should be to aid them. They most respectfully ask it of each pastor of the churches which have sanctuaries, and especially of those in New England, to see that the wants of those who have none are *once each year presented faithfully to his people*. They ask it with all urgency of each one of the

congregations, that they will cheerfully and liberally contribute to relieve the financial burdens, and the pressing spiritual necessities of those, perhaps in many cases out of their own households, whose hearts are ready to break with longing for the privileges of a house of Christian worship. Since a new era has dawned upon our country, and, as it may be confidently hoped, a high career has opened before us, let us hear the voice of God summoning us to the great work of laying the foundation of a purer and nobler civilization than has ever as yet existed, by planting everywhere true Christianity, with its holy temples, its family religion, its effective Sabbath schools, and teaching ministry. It is in this way only that we can escape the degeneracy and ruin which, as all history shows, are the certain results of luxury, combined with popular ignorance and irreligion. Let the entire country, from one ocean to the other, be studded all over with Christian churches, in which the spiritual and life-giving truths of the simple gospel of Jesus Christ are steadily preached by wise and faithful pastors, and our land will, ere long, stand acknowledged the light and guide of nations, and the joy of the whole earth. It belongs to our churches, in the spirit of the Fathers of New England, and in harmonious co-operation with other Christians, to see that this is done.

In behalf of the Trustees,

RAY PALMER, *Cor. Secretary*,  
49 Bible House, New York City.

## SUMMARY OF TREASURER'S REPORT.

*The American Congregational Union in account with N. A. CALKINS, Treasurer.*

|                                               |             | CR. |                                         |             |
|-----------------------------------------------|-------------|-----|-----------------------------------------|-------------|
| May 1, 1867. By balance in                    |             |     | From Indiana, . . . .                   | 92 65       |
| treasury, May 1, 1866, . . .                  | \$67,119.18 |     | Illinois, . . . . .                     | 2,126 17    |
| By contributions received—                    |             |     | Michigan, . . . . .                     | 744 14      |
| From Maine, . . . . .                         | \$1,733 75  |     | Wisconsin, . . . . .                    | 162 20      |
| New Hampshire, . . . . .                      | 498 04      |     | Iowa, . . . . .                         | 709 95      |
| Vermont, . . . . .                            | 128 24      |     | Minnesota, . . . . .                    | 98 26       |
| Massachusetts, . . . . .                      | 7,273 99    |     | Missouri, . . . . .                     | 88 45       |
| Connecticut, . . . . .                        | 3,477 23    |     | Kansas, . . . . .                       | 263 40      |
| Rhode Island, . . . . .                       | 537 64      |     | California, . . . . .                   | 1,126 45    |
| New York, . . . . .                           | 3,794 52    |     | Tennessee, . . . . .                    | 75 00       |
| Special contributions at Social               |             |     | Louisiana, . . . . .                    | 43 90       |
| Re-union in Brooklyn, for the 1st Congrega-   |             |     | Madura, India, . . . . .                | 14 80       |
| tional church at Washington, D. C., . . . . . | 5,871 44    |     | By receipts for year books, . . . . .   | 7 25        |
| By contributions received—                    |             |     | Interest on balance in                  |             |
| From New Jersey, . . . . .                    | 680 52      |     | treasury, . . . . .                     | 2,293 43    |
| Pennsylvania, . . . . .                       | 212 75      |     | Total receipts for the year, . . . . .  | \$32,530 22 |
| Ohio, . . . . .                               | 536 05      |     | Total resources for the year, . . . . . | \$99,649 40 |

Dr.

|                                                                                                                 |                    |  |  |  |             |
|-----------------------------------------------------------------------------------------------------------------|--------------------|--|--|--|-------------|
| May 1, 1867. To appropriation paid to Congregational Church —                                                   |                    |  |  |  |             |
| At Weld, Maine,                                                                                                 | \$500 00           |  |  |  |             |
| Dedham, Maine,                                                                                                  | 300 00             |  |  |  |             |
| Oldtown, Maine,                                                                                                 | 500 00             |  |  |  |             |
|                                                                                                                 | <u>1,300 00</u>    |  |  |  |             |
| At Kensington, N. H.,                                                                                           | 200 00             |  |  |  |             |
| Westport, New York,                                                                                             | 300 00             |  |  |  |             |
| Parrotville, "                                                                                                  | 225 00             |  |  |  |             |
| Woodhaven, "                                                                                                    | 500 00             |  |  |  |             |
| Utica (2d Welch), N. Y.,                                                                                        | 150 00             |  |  |  |             |
| Harrisonville, "                                                                                                | 400 00             |  |  |  |             |
| Williams' Bridge, New York [Loan],                                                                              | 1,500 00           |  |  |  |             |
|                                                                                                                 | <u>3,075 00</u>    |  |  |  |             |
| At Landis, N. J. [Loan],                                                                                        | 1,000 00           |  |  |  |             |
| Elizabeth, N. J., "                                                                                             | 2,500 00           |  |  |  |             |
|                                                                                                                 | <u>3,500 00</u>    |  |  |  |             |
| At Morris Run, Pa.,                                                                                             | 500 00             |  |  |  |             |
| Kokomo, Ind. [ $\frac{1}{2}$ Loan],                                                                             | 1,000 00           |  |  |  |             |
| Lisle, Illinois,                                                                                                | 400 00             |  |  |  |             |
| Union, Illinois,                                                                                                | 100 00             |  |  |  |             |
| Harvard, Illinois,                                                                                              | 500 00             |  |  |  |             |
| Hillsboro', Illinois,                                                                                           | 500 00             |  |  |  |             |
| Sandoval, Illinois,                                                                                             | 500 00             |  |  |  |             |
| Gridley, Illinois,                                                                                              | 500 00             |  |  |  |             |
| Elmore, Illinois,                                                                                               | 500 00             |  |  |  |             |
| Woodstock, Illinois,                                                                                            | 500 00             |  |  |  |             |
| Monce, Illinois,                                                                                                | 500 00             |  |  |  |             |
| Walnut Grove, Illinois,                                                                                         | 500 00             |  |  |  |             |
| Dement, Illinois,                                                                                               | 500 00             |  |  |  |             |
| Normal, Ill. [Loan],                                                                                            | 1,000 00           |  |  |  |             |
|                                                                                                                 | <u>6,000 00</u>    |  |  |  |             |
| At Port Sanilac, Mich.,                                                                                         | 500 00             |  |  |  |             |
| Saugatuck, "                                                                                                    | 100 00             |  |  |  |             |
| Whitewater, "                                                                                                   | 250 00             |  |  |  |             |
|                                                                                                                 | <u>850 00</u>      |  |  |  |             |
| At Leon, Wisconsin,                                                                                             | 300 00             |  |  |  |             |
| Palmyra, Wisconsin,                                                                                             | 125 00             |  |  |  |             |
|                                                                                                                 | <u>425 00</u>      |  |  |  |             |
| At Rockford, Iowa,                                                                                              | \$450 00           |  |  |  |             |
| New Hampton, Iowa,                                                                                              | 200 00             |  |  |  |             |
| Ames, Iowa,                                                                                                     | 500 00             |  |  |  |             |
| Tipton, Iowa,                                                                                                   | 400 00             |  |  |  |             |
| Fort Atkinson, Iowa,                                                                                            | 200 00             |  |  |  |             |
| Earlville, Iowa,                                                                                                | 500 00             |  |  |  |             |
| Alden and Ellis, Iowa,                                                                                          | 500 00             |  |  |  |             |
| Monona, Iowa,                                                                                                   | 400 00             |  |  |  |             |
| Boonesboro, Iowa,                                                                                               | 250 00             |  |  |  |             |
| Dubuque, Iowa,                                                                                                  | 300 00             |  |  |  |             |
|                                                                                                                 | <u>3,700 00</u>    |  |  |  |             |
| At Columbus, Nebraska,                                                                                          | 500 00             |  |  |  |             |
| At Lake City, Minnesota, [Loan],                                                                                | 750 00             |  |  |  |             |
| Glencoe, Minn.,                                                                                                 | 500 00             |  |  |  |             |
| Minneapolis, Minn.,                                                                                             | 275 00             |  |  |  |             |
| Rochester, Minn.,                                                                                               | 500 00             |  |  |  |             |
|                                                                                                                 | <u>2,025 00</u>    |  |  |  |             |
| At Kansas City, Mo. [Part Loan],                                                                                | 3,000 00           |  |  |  |             |
| Brookfield, Missouri, [Part Loan],                                                                              | 1,900 00           |  |  |  |             |
| La Clede Missouri, [Part Loan],                                                                                 | 1,000 00           |  |  |  |             |
| Gallatin, Missouri, [Part Loan],                                                                                | 1,000 00           |  |  |  |             |
| Chilicothé, Missouri, Part Loan],                                                                               | 1,500 00           |  |  |  |             |
| New Cambria, Missouri, [Part Loan],                                                                             | 800 00             |  |  |  |             |
| Sedalia, Missouri,                                                                                              | 500 00             |  |  |  |             |
| Bevier, Missouri,                                                                                               | 500 00             |  |  |  |             |
|                                                                                                                 | <u>10,200 00</u>   |  |  |  |             |
| At No. Lawrence [Part Loan], Kansas,                                                                            | \$1,750 00         |  |  |  |             |
| Topeka (2d ch.) [Part Loan], Kansas,                                                                            | 700 00             |  |  |  |             |
| Burlingame, Kansas,                                                                                             | 500 00             |  |  |  |             |
| Albany, Kansas,                                                                                                 | 500 00             |  |  |  |             |
|                                                                                                                 | <u>3,450 00</u>    |  |  |  |             |
| At Central City, Colorado,                                                                                      | 500 00             |  |  |  |             |
| Copperopolis, Cal.,                                                                                             | \$500 00           |  |  |  |             |
| San Francisco [Loan], California,                                                                               | 2,000 00           |  |  |  |             |
|                                                                                                                 | <u>2,500 00</u>    |  |  |  |             |
| At Atlanta, Georgia,                                                                                            | 1,000 00           |  |  |  |             |
| Memphis, Tennessee,                                                                                             | 11,000 00          |  |  |  |             |
| Baltimore, Maryland,                                                                                            | 3,000 00           |  |  |  |             |
| Washington, D. C. [special],                                                                                    | 5,871 44           |  |  |  |             |
|                                                                                                                 | <u>20,871 44</u>   |  |  |  |             |
| Total amount paid to sixty-five churches,                                                                       |                    |  |  |  | \$60,596 44 |
| To amt. paid for salaries,                                                                                      | \$6,946 67         |  |  |  |             |
| Traveling expenses,                                                                                             | 373 99             |  |  |  |             |
| Expenses of publishing annual reports, circulars, postage, revenue stamps, stationery, and incidental expenses, | 824 53             |  |  |  |             |
| Rent, and furnishing room,                                                                                      | 678 10             |  |  |  |             |
| Counsel fees,                                                                                                   | 335 50             |  |  |  |             |
| Subscriptions to thirty "Cong. Quarterlies,"                                                                    | 45 00              |  |  |  |             |
| Life members' certificates,                                                                                     | 4 25               |  |  |  |             |
|                                                                                                                 | <u>9,208 04</u>    |  |  |  |             |
| Contribution sent by mistake, returned,                                                                         | 100 00             |  |  |  |             |
| Amount of appropriations pledged to aid in the completion of fifty-three houses of worship,                     | 23,200 00          |  |  |  |             |
| Balance in treasury unappropriated,                                                                             | 6,544 92           |  |  |  |             |
|                                                                                                                 | <u>\$99,649 40</u> |  |  |  |             |

New York, May 8, 1867.

Examined and found correct.

A. S. BARNES, }  
JAS. W. ELWELL, } *Auditors.*

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OCTOBER, 1867.



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BY  
REVS. ALONZO H. QUINT, D. D., AND ISAAC P. LANGWORTHY.

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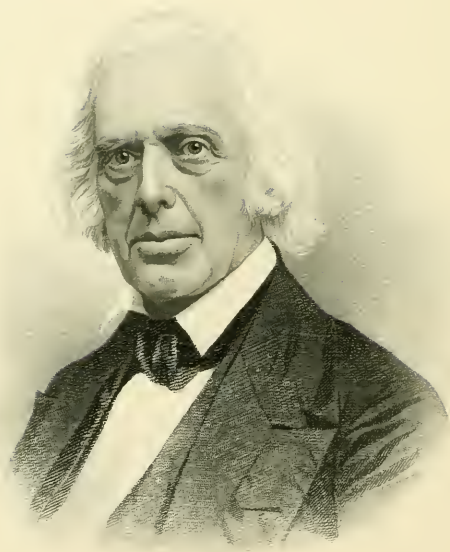
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*David Thurston*

THE

# Congregational Quarterly.

WHOLE No. XXXVI.

OCTOBER, 1867.

VOL. IX., No. 4.

DAVID THURSTON.

BY REV. THOMAS ADAMS, VASSALBOROUGH, MAINE.

DAVID THURSTON was born in the west parish in Rowley, now Georgetown, Mass., Feb. 6, 1779. His parents were David and Mary Bacon Thurston. His mother was the only daughter of the Rev. Jacob Bacon, first minister of the town of the upper Ashuelot, now Keene, N. H.; afterwards pastor of the third church in Plymouth, Mass., which was broken up by the war of the Revolution. He died at Rowley in 1787. We do not care to trace his pedigree higher. It is more honorable to a man to ennoble his own name than to be ennobled by it. His father lived and died in the "honorable occupation of a husbandman."

His mother died in 1790, leaving two sons, David and Richard; the latter the father of Rev. R. B. Thurston, now of Stamford, Ct. His father afterwards married Miss Chloe Redington, by whom he had eleven children, one of whom is Rev. Stephen Thurston, D.D., of Scarsport, Me.

In childhood he was devoted to God in baptism; from his earliest recollection was accustomed to hear the Scriptures read, and prayer offered in the family, and early commenced committing to memory what he styled "that invaluable manual of Christian doctrine and duty, the Westminster Assembly's Shorter Catechism." Through the influence of strict family discipline and religious instruction, he was

kept back from presumptuous sins, and was what was called a decently behaved, moral boy.

He has left in manuscript a pleasant account of his childhood days. He was a "spindling boy," subject to frequent ill turns. He attended school winter and summer. The only branches studied were reading, spelling, arithmetic, and writing. His teacher was disposed to flatter him for his good spelling. Classed with those who were twice his height, he was required to stand on a low seat to bring him nearer to an equality. Once, when he spelt correctly a word that all the others had spelt wrong, the teacher said to them, "I should think you would be ashamed to have that little spider-catcher get above you." He loved play like other boys, but was not inclined to be mischievous; was never feruled or whipped at school. No master ever punished him. His ears were boxed two or three times by a mistress, "once certainly when he had done nothing to deserve it." His mother once reproved him for being *very naughty*.

When seventeen years old, he commenced the study of Latin. Having procured a Latin grammar, his teacher told him to commit it to memory, so that he could repeat it all at once, which he did, and had most of it in his memory when eighty-four years old. He then took Corderius.



At recitation he was required to cover the translation, read the Latin and translate it into English. Of what use his grammar was he knew not, as his teacher made no allusion to it. In this style he went through Corderius and Æsop's Fables. In arithmetic he became a "mighty cypherer," filling several large books with his operations; but had he been asked why he carried one for every ten more than for seven or eight, he could not have told. He was taught the *how*, but not the *why*. His teacher was a graduate of Harvard.

About this time his father removed to Sedgwick, in the then District of Maine, where he was put under the tuition of Rev. Daniel Merrill, pastor of the Congregational church. Mr. Merrill set him to parsing, and this "brought him up very short." But he soon abandoned his Latin, and went to work on the farm. His father offered to assist him in obtaining a collegiate education; but he told his father he did not think he was *quite bad enough to be a lawyer*, and he was sure he was not good enough to be a minister, and he had no taste for any other profession. He, unwisely as he afterwards thought, preferred the money it would cost to obtain an education, to be employed in some other pursuit.

He had many serious impressions when young, but these had been obliterated by intercourse with thoughtless associates. In the autumn of 1798 some of his youthful associates became interested in the subject of religion. "With shame," he says, "I have to confess that I felt sorry, and hoped they would relapse, that our seasons of youthful pleasure might not be interrupted. But, O the boundlessness of God's forgiving love! that I was not utterly given up to walk in my own ways to endless perdition. God awakened my own mind to feel, in some measure, my need of a part in the salvation of the gospel. My convictions of sin were not so full and pungent as many experience. As a transgressor of God's law I felt that I was justly condemned. For several days a

sense of my condition bowed me down. As one night I was attempting to pray, I thought I was willing to renounce my sinful ways, and submit myself to God. The passage, 'Whoso confesseth and forsaketh his sins shall have mercy,' came to my mind, and afforded me some relief. I had a calmness and peace of mind such as I had never before experienced. I was encouraged to think that my heart had been renewed. From that time I have cherished the hope that, through the riches of divine grace in Christ Jesus, I shall finally be saved." He was admitted a member of the Congregational Church in Sedgwick two days after he was twenty years old.

The momentous question then came up, in what way he could most honor God, and be useful to his fellow men? The result was, a determination to resume his studies with a view to the ministry. In September, 1802, he entered the junior class in Dartmouth College, having pursued all his previous studies under the tuition of his pastor. The standard of qualifications for entering college at that time was low, and he considered himself poorly qualified for that. Of his college life, his classmate, Rev. G. T. Chapman, D.D., has kindly furnished the following testimony:—

"If I recollect aright, he came to Dartmouth in the junior year, and his regular, mild, and sedate manners first attracted my attention. After this, it became generally understood that he was not merely a moral, but a truly religious man; and this character he sustained to the close of his college life, without spot or wrinkle. With such feelings, it is not surprising that he was a close, diligent, and conscientious student; and that the bloom of his youth fully indicated the ripened fruits of his manhood and age. His standing as a scholar was good, and I remember that on commencement day, he had a part in the Hebrew dialogue. Within the last few years I have met him several times at Newburyport, and the more I saw of him, the more I had reason to love him as a Christian, and be proud of him as a son of Dartmouth."

He alludes to the Hebrew dialogue himself, but says he had but very little knowledge of the language.

Speaking of his college life, he says: "The state of religion was very low. In my class of thirty-six, there was only one besides myself who was a member of any church, and he a Baptist. The number in the other classes was small. A few of us in our senior year used to meet privately in some room without any light. Here we had some precious seasons in prayer. The preaching before the college was neither very spiritual nor able. I occasionally walked five miles, to the East parish in Hanover, to hear the Rev. Eden Burroughs preach. I spent some vacations in his family. I went a few times to Thetford, Vt., to hear Dr. Asa Burton. Here I had a feast. In January, 1804, I went to Royalton, Vt., boarded in the family of Rev. Martin Tuller, and taught in the academy three months. Here the state of religion was far from being desirable. I was invited to play cards and attend balls. God mercifully strengthened me so that I never did either."

He graduated in August, 1804, and immediately after entered on a course of theological study, under the Rev. Dr. Burton, Thetford, Vt.<sup>1</sup> In June, 1805, he was "approbated" by the Orange Association, and preached his first sermon as a preparatory lecture for Rev. Sylvester Dana, of Orford, N. H. He delivered the same sermon on the following Sabbath at Thet-

ford; and on the next following, at the urgent request of Professor Shurtleff, of Dartmouth College, preached before the president, professors, and three classes, with whom he had been in college. "It seemed afterwards rather presumptuous."

He continued his studies with Dr. Burton till October, usually preaching somewhere on the Sabbath. He then returned to Maine, visiting friends in Massachusetts on his way, and preaching five Sabbaths at Dunstable, N. H., where he was solicited to remain, and preached his first sermon in Maine at Vassalborough, Dec. 25, 1805.

He reached his father's house, Jan. 1, 1806, after an absence of more than two years. A brother in the mean time had been added to the family. And here he says, "A great and surprising change had taken place in the pastor and church. He and a large majority of the church had become Baptists. He had been re-ordained, and re-baptized, with the greater part of the church. Mr. Merrill could not invite me to preach, but he would come and hear me."

Soon after he writes, "I spent four weeks in the eastern part of Hancock and Washington Counties. James Campbell, Esq., of Cherryfield, gave me a *dollar*, which was all I received, except some thanks. I saw no prospect of paying my debts at this rate."

On his return he was invited to go to Waterville, where resided Asa Redington,

<sup>1</sup> His estimate of the character of his instructor is given as follows, in the American Quarterly Register for May, 1838, page 333: "As an instructor in systematic theology, I give him a higher place than any other man I have ever known. He had studied more intensely the operations of the human mind, than any other man in the circle of my acquaintance. The subject of moral agency was a theme on which he had bestowed immense thought. This gave a clearness, a depth, and comprehensiveness to his views, which were very uncommon, and qualified him, in an eminent degree, to be an interesting and profitable instructor in divinity. His great excellency as a teacher of systematic divinity consisted in his talent to present divine truth in a manner unusually lucid, rational, comprehensive, convincing. His pupils never had occasion to inquire what he meant in any instruction which he commu-

nicated. Other men might have views as profound, but rarely so distinct. He had followed so many minds, of such various structure, that he had become exceedingly familiar with the whole circle of truths comprised in a system of divinity, with the arguments, objections, answers, bearings, relations, etc., with the whole and with each particular part. The course of his instructions was admirably suited to develop the faculties of his pupils. He would make suggestions which would lead them to investigate for themselves. They must depend upon their own resources. In this way the ideas and views which his pupils obtained were very much their own. Hence few, if any, who ever pursued a regular course of study under his instruction, ever changed materially the sentiments which they embraced under his care. I have never known one."

Esq., father of the Hon. Asa Redington, of Lewiston, a brother of his stepmother. There he remained nine Sabbaths, preaching alternately at the River and at the West. Of this field he says: "I found no man at the River who was a member of any church. There were a few members of a Baptist church at the West. The state of religion was low indeed." During the nine weeks he preached twenty-eight sermons in Waterville, and four in the neighboring towns.

He was then invited to spend a few Sabbaths in Winthrop, and commenced his labors there on the first Sabbath in May. Near the same time he was appointed by the Massachusetts Missionary Society "a missionary for one year in the District of Maine, rather a wide field." As the people in Winthrop seemed inclined to retain his services, by advice of neighboring ministers he relinquished his mission. November 3, he was presented with a call from the church to become their pastor. *This had been preceded by a day of fasting and prayer.* The following day he was presented with a vote of concurrence by the town; and on the 18th of February, 1807, he was ordained. The officiating ministers were the Rev. Messrs. Asa Lyman of Bath, Elijah Parish of Byfield, Mass. (who preached), Jonathan Powers of Penobscot, Eliphalet Gillet of Hallowell, Mighill Blood of Bucksport, and Kiah Bailey of Newcastle. The council hesitated somewhat on account of the inadequacy of support, which was four hundred dollars a year, and four hundred dollars "settlement," in accordance with a custom formerly prevailing in New England. But this was to be paid in annual instalments; in other words, he was to receive five hundred dollars a year for four years, and four hundred dollars afterwards. But having encouragement from the committees of the church and town that further provision should be made, they proceeded to ordain him.

The field of labor to which he was thus introduced was not at that time particu-

larly inviting. In 1776 a church had been organized. In 1781 a minister (Rev. David Jewett) was installed, but was removed by sudden death in fourteen months. From 1781 to 1800 it was "a season of great moral darkness and gloom. Religion declined; iniquities abounded. The Sabbath was grossly profaned." In 1800, Rev. Jonathan Belden was ordained pastor, but was dismissed at the end of five years on account of impaired health. The religious state of the community was improved during his ministry. At the time of Mr. Thurston's ordination, the church contained fifty-three members. The hills and valleys and dwellings of Winthrop did not then exhibit those marks of thrift, of culture, and refinement that they do at the present day. What is now the village was then "the mills." A mile or more distant was the farm, in a rather lonely spot, which the pastor had purchased, for most of the value of which he had given his notes, and on which he had built a house, thus enumbering himself with an uncomfortable burden of debt. About midway between was the meeting-house, in a bleak spot, built according to the primitive style of New England church architecture, which the elder readers of the *Quarterly* will not need to have described. The writer well recollects being there on an exchange in midwinter. A drifting snow storm filled the roads. By wading through the fields, with the young son of the pastor, he succeeded in reaching the house of worship, and found the sexton, and no one else.<sup>1</sup>

<sup>1</sup> An anecdote related to the writer by a lady of Winthrop is illustrative of the "steady habits" of at least some of the people. A man at the village was the owner of a dog that often showed unusual sagacity. He had the misfortune to have a master who had a "steady habit" in the wrong direction, the steady habit of getting tipsy. The dog was accustomed to accompany his master in his excursions, but was not demoralized by his bad associations; for the wife said she always understood the condition of her husband as soon as the sleigh came in sight. If the dog was in front, with head and tail erect, she knew that her husband was in a normal condition; but if the dog was in the rear, with head and tail depressed, she knew the husband was not coming home to make his family happy. But the family had the steady habit of attend-



But there was good material there, as a large portion of the inhabitants were emigrants from the "Old Bay State."

On Jan. 1, 1805, while with Dr. Burton, he commenced a journal, in which he made a daily entry of his situation and employments, and this he continued, it is believed without intermission, till seventeen days before his death.<sup>1</sup> This journal enables us to accompany him as he enters on his great work, and pursues it from day to day. It tells us of his unwearied diligence, his anxiety, and his purpose to make full proof of his ministry. Ministers were then few and far between; and there were frequent calls for his services beyond the limits of his own parish, and he had to travel great distances to attend meetings of association and ecclesiastical councils, in his attendance on which he was a model of punctuality. For several years he was accustomed to sum up, at the end of every month, the labors of the month; and at the end of the year, the labors of the year. The following summing up of the year 1812 may serve as a specimen:—

"During this year I have attended two meetings of association, two of societies, three councils, three ordinations, two schools, four town-meetings, four days of fasting and prayer, seven meetings of trustees, eight marriages, ten funerals, thirteen

---

ing church, and the dog, being a well-behaved dog, was allowed to go with them. There came a very stormy Sabbath, so stormy that not an individual moved from the village towards the church. But Towser evidently thought there should be "no postponement on account of the weather"; and therefore, when meeting time arrived, he started off alone, and pressed his way, in the teeth of the furious northeaster, to his place at church.

<sup>1</sup> In his journal, as well as in his sermons, he used a system of stenography, invented by the Rev. Jonathan Fisher, of Bluehill. Those who recollect Father Fisher may be interested in the following characteristic estimate he made of the pecuniary advantages of using the system. He says: "The stenography has saved me about half the paper and time in writing my sermons. The paper saved, upon a moderate computation, would amount to 32 cents a year; in time, 26 days in a year, at 75 cents a day = \$19.50 + 32 = \$19.82. This for thirty years amounts to \$594.60."

singing schools, forty-seven conferences, heard nineteen sermons, and preached one hundred and forty-seven; administered six baptisms, made eighty-three pastoral and fifty-two friendly visits, and three hundred and thirty calls; have received ninety-three companies, and one hundred and forty-nine calls, have written twenty-two letters, and ridden fourteen hundred and sixty-four miles out of town." It will be recollected that the *riding* in those days was not done by *railroad*.

It will be noticed from the number of visits and calls he received that he was among a social as well as friendly people. Sometimes he seemed to have rather too much of a good thing. The following is not a very unusual Saturday's experience. "Tried to write some, but was exceedingly interrupted by company. Had five calls." But his kind heart would never allow him to say to a caller, by word or look, that his call was either unwelcome or unseasonable.

In 1819, Mr. Thurston was unanimously elected Professor of Theology by the trustees of the "Maine Charity School," then located at Hampden, now better known as the Bangor Theological Seminary. He stated to the church that he was in doubt as to his duty, and requested them to unite with him in calling a council to advise in the matter. The church appointed a committee to present reasons why he should decide the matter himself without calling a council. This was a committee of one, "Brother Daniel Campbell," then a practising lawyer in Winthrop, afterwards a useful minister of the gospel, who labored and died at Orford, N. H. In this report Mr. Campbell says:—

"Mr. Thurston has for several years been the tried and faithful pastor. He is viewed as a kind of ligament by which the church and society are kept together; and it is very much feared that his dismissal would dissolve the ties by which they have been so long united. He commands a confidence and extends his influence far beyond the limits of this town, and his ene-

mies in doctrine and system of truth are constrained to be at peace with him." He yielded to the unanimous wish of the church, and declined the appointment.

Our limits do not admit of our going into detail of his pastoral labors. It is not necessary. The history of one week was substantially the history of every succeeding week of his long pastorate;—instant in season and out of season; never satisfied with himself, yet commending himself to every man's conscience. He especially lamented what he supposed was a want of tact in introducing religious conversation except at his strictly *pastoral* visits. From his *friendly* visits he usually retired with a feeling that he had not done his duty.

His logical mind was early brought to a firm conviction of the inherent sinfulness of slave-holding; and he was a member of the convention at Philadelphia at which the American Antislavery Society was organized; and though he mourned over the aberrations of Mr. Garrison, and other prominent men in the cause, he firmly adhered to the principle. In April, 1837, he requested a dismissal from his pastoral relation, that he might devote himself exclusively to the antislavery cause, as agent of the society. The church voted, with one dissentient, to grant his request, provided an ecclesiastical council should so advise; and a committee was appointed to act in concurrence with a committee of the parish, to procure a supply for the pulpit, and a candidate for settlement. The records of the church do not indicate any further action on the subject. As a matter of fact, he spent a year in that agency, the pulpit being supplied by the Rev. Daniel D. Tappan. The next record on the subject is in his own handwriting, under date of July 2, 1838. "The committees of the church and parish waited on me with their joint request, that I would resume my ministerial labors among them. As my pastoral relation had not been dissolved, I consented to their request. July 28, I returned, and on Lord's day, July 29,

I preached to this beloved flock of Christ, from Philippians i. 8-11, and renewed solemnly the consecration of myself to the work of aiding them in getting to heaven."<sup>1</sup>

In 1850 he went as delegate from Maine to the Peace Congress at Frankfort, Germany. There is on the records of the church an interesting letter addressed to the church and congregation, dated Geneva, Switzerland, Aug. 12, 1850. He left home June 24, and under date of Oct. 24 is the following record: "The pastor returned, having visited a part of Wales, England, France, Switzerland, Germany, Prussia, and Belgium." His journal for that year is not found among his papers.<sup>2</sup>

But there was a leaven at work, and had long been working, in his congregation, and difficulties arose, the details of which would not be interesting, certainly not pleasant. Suffice it to say there was first an attempt to settle a colleague pastor, which failed; and the final result was his dismissal, which took place Oct. 15, 1851, at the same time with the ordination of Rev. Rufus M. Sawyer; the retiring pastor giving the charge to his successor. The council in their result say: "We cannot close this report without expressing our high esteem and unshaken confidence in Rev. David Thurston. Nothing prejudicial to his private or ministerial character appears in this investigation; nothing to indicate weakness or infirmity from age; nothing to prevent him from being useful in preaching the gospel to whomsoever he may be called to minister."

<sup>1</sup> He kept the records of the church himself, and made a careful entry, not only of every business meeting, but every conference, specifying the topics that were discussed.

<sup>2</sup> After his death, his library, and all his sermons, excepting nearly a hundred that were written out in full hand, and all his papers, excepting his journals and some family records, were deposited in the printing office of his son in Portland, and were all consumed in the great fire of July 4, 1866. Among them was a history that he had commenced of the Kennebec Association, and the first volume of the records of that Association, creating a *hiatus valde defensus*. Five years of his journal are missing, and were probably consumed.

But what could have awakened opposition to so good a man, so devoted and affectionate a pastor? In a letter addressed to the writer,<sup>1</sup> dated Jan. 25, 1850, he probably tells the whole story in few words. "You know something how my *Whig* parishioners felt on my espousing the cause of the slave. They have never forgiven me. A leaven has been operating to produce dissatisfaction with me ever since. Then the crime of having lived threescore years and ten is, as you are aware, becoming, in the view of many, quite unpardonable in a minister." Historic truth, perhaps, requires that we give one more sentence from the same letter. "My friends have not always taken the most judicious course, nor would I say that I have always done it myself."

But it is in a letter written five days after his dismissal that the Christian spirit shines forth; the spirit that led Paul to say, whatever he meant by it, "I could wish that myself were accursed from Christ for my brethren." We should, perhaps, hardly feel justified in exposing to public view what was written in fraternal confidence, were it not that those alluded to, members of a defunct party, must have been thoroughly convinced by this time that he was right, and they were wrong. About a year previous, an ecclesiastical council had unanimously advised the settlement of a colleague. "The church accepted the result. Certain leading *Whigs* would do nothing towards my support. The church offered to unite with the parish in the settlement of a colleague, who should preach two thirds of the time; but that proposal was rejected, and they talked of getting an *Episcopalian*, and had offers of assistance in the support of such a minister, if they would have one. I deprecated such a movement. The great majority of the church felt as though they had done all, had yielded all, which duty re-

quired, and were ready to go right on, and let the parish do as they pleased. I could not bear that, and thought they had better make some further trial to prevent this separation. Various plans were suggested, but these ultra *Whigs* would consent to none of them. At length I prevailed on a majority of the church to let me go, and let them endeavor to unite in the settlement of another minister." After speaking of the settlement of the Rev. Rufus M. Sawyer, "a young man of a good deal of promise, and one with whom I could cordially co-operate," he adds: "Thus the *Whigs* have effected their long-cherished purpose. Several of the best members of the church are aggrieved, and feel as though they must secede. I trust they will not. I hope for the best."

In 1845, when the "leaven" had been some time working, he preached a sermon adapted to the existing state of things in the parish, from which we should make copious extracts were we writing a *memoir*, instead of a *sketch*; and had not an editorial edict restricted us to very narrow limits. We give just a scrap:—

"But your pastor is an old man. In the common acceptance of the phrase, this is true. He has not been able to stay the progress of time. It has rolled on till threescore and almost seven years have passed over him. These years have produced their effects upon him; have left their marks upon him, which he cannot blot out. The greater part of life has been spent with you. Sincerely, though imperfectly, he has sought to lead you to the Lamb of God, that taketh away the sins of the world; to lead you in the way of truth, in the paths of righteousness, that he might at last present you, without spot, to Christ Jesus the Lord. Here he has toiled, has studied and preached, wept and prayed. Many an hour, while you have been quietly slumbering on your beds, has he sat by the midnight lamp, collecting, digesting, and arranging thoughts which might promote your spiritual good."

<sup>1</sup> During the writer's residence in Ohio for near twenty years, he had frequent correspondence with his venerable friend and brother, and to this correspondence we shall occasionally refer.



“The people,” he says, “never raised my salary. We had to take boarders for me to instruct. Many individuals often bestowed favors upon us. Some did very generously in aiding me to pay the debt for my house and land, which I had very unwisely contracted. Having been blessed with a companion of very superior economical talents and skill in the management of household affairs, we have had a comfortable supply; now in our declining years we are in better worldly circumstances than many country pastors.” It may be added that after his dismissal five hundred dollars was raised by subscription, and paid to him in five annual instalments. Some time after his dismissal, he was requested, by a vote of the town, to compile a history of Winthrop, which he did in a volume of two hundred and forty-seven pages, for which service he was paid a little less than two hundred dollars.

We will here anticipate by introducing the following paper, which speaks for itself:—

“WINTHROP, Dec. 31, 1864.

“To Rev. David Thurston:—

“Dear Sir,—The undersigned, citizens of Winthrop, remembering with feelings of respectful gratitude, your long and untiring labors heretofore among us in the cause of education, social improvement, and religion, and the many social virtues which you inculcated and practised in our neighborhood, feel desirous that whenever you shall feel that your duties in the cause of your Lord and Master can be dispensed with, in your present field of labor, you will return again to Winthrop, and take up your abode among us as one of our citizens. Such arrangement would give us great satisfaction, and seem to us as if a father had returned from the faithful labors of a long and eventful day, to spend the evening in the bosom of his family, by the hearthstone of his children and his friends.

“Be assured, sir, that we should welcome your presence among us with unfeigned cordiality, and strive to make your stay among us pleasant and comfortable, until you receive your crown of rejoicing ‘in the better land.’

“With sentiments of the highest regard and esteem, your friends,

“PELEG BENSON, and ninety others.”

This communication was received by him March 27, 1865. He returned a grateful acknowledgment of it April 4, and on the 7th of May he passed to “the better land.”

His pastorate at Winthrop is now closed. Was it a successful one? At the time of his ordination there were about fifty-three members in the church; at the end of forty years the number was 175. The church seems to have had a steady, healthful growth, favored at times with seasons of refreshing. The record is certainly a very good one. But it is fair to presume that the fruits of his labors were not confined to his own people. There are few sanctuaries in a wide range of country where he has not proclaimed the gospel of Christ, and how many were savingly influenced by his solemn, earnest appeals, will only be known in eternity. He once casually met with a Methodist minister, “one of the strongest in the State,” who told him that it was while listening to remarks by him, some forty miles from home, twenty-five years before, that he hopefully embraced the Saviour, and devoted himself to his service.

In Winthrop his chief life-work was performed, and we must pass lightly over the remaining facts of his history. His dismissal was no trifling event to him. In 1825, a new house of worship, “decent in appearance, commodious in size and structure,” was completed at the village. About the same time Mr. Thurston sold his farm, and built a very pleasant and commodious dwelling within a few rods of his church. We cannot help thinking how pleasantly, how happily, he might have spent the evening of his days, had the demon of discord not entered. But without a murmur he quietly yielded to the course of events, and seemed to inquire, Lord, what wilt thou have me to do next? What is usually regarded as a *desirable* location could not be expected

to open to him at the age of seventy-two ; but the desirable location for him was where work was to be done for God. The first Sabbath after his dismissal he was at Vassalborough, where there was a church once prosperous, but now greatly declined in numbers and pecuniary ability. He writes, " I preached yesterday to about twenty hearers, it being very rainy. O how changed from 1824 ! There is a mere remnant of what then appeared to promise so much for the prosperity of Zion." His labors were requested here for one half of the time. There was another small church in Sidney, on the opposite side of the Kennebec River ; and another about four miles below, in the north part of Augusta ; and he took these under his care, which made it necessary for him to travel over a wide territory. But he gave himself to his work. Going three miles to an appointment for an evening lecture, when it was dark and rainy, and finding but very few, " I do not like to disappoint people," he remarked. " But you *have* disappointed us," they replied ; " we did not expect you." But they then learned what they might expect,—that he would be faithful to all his engagements. Under date of Feb. 20, 1852, he wrote : " I find enough in each of the three places, between which my time is divided, to occupy my whole time. Although under the necessity of writing but few new sermons, yet in scarcely any period of my ministry have I had more numerous pressing demands upon my time."

While here, he was invited to go and spend a year with the church in Orford, N. H. ; but though this would probably have been a less laborious and more hopeful field, such was his attachment to Maine that he declined.

In 1853 the trustees of Dartmouth College conferred on him the degree of Doctor of Divinity. The entry in his journal for the day will show how coolly he received it. " Aug. 3. Found a letter from the Rev. N. Lord, D. D., President

of Dartmouth College, my alma mater, saying that the trustees had conferred on me the degree of D. D. I am not worthy of any such distinction, and cannot consent to have it used. Who it was that should have recommended this, I cannot conjecture. One thing is certain. I have not sought it, for I have not been at the college for more than thirty years. I desire to be a teacher of the way of God in truth. Read some, and at work on circulars of the Peace Society. It rained some." There has been an impression that he declined receiving the degree, but on inquiring at the proper source, we learn that there is nothing on the files of the college, or in the recollection of the present or past members of the faculty, to show that the degree was ever declined ; and his name now stands on the catalogue, to go down to posterity, with the stately initials suffixed, S. T. D.<sup>1</sup>

He remained at Vassalborough a little more than four years, when he was invited to take charge of a small, compact congregation at Searsport Harbor. As this would relieve him from a large amount of physical effort, he felt justified in accepting the invitation, though assured by his friends at Vassalborough that it was their unanimous wish that he would remain.

He labored at Searsport four years ; when a plan being proposed to unite that church with another in support of the gospel, and not willing, at his advanced age, to take charge of two churches, he decided to leave. During his residence there, the subject was agitated of having him recalled and installed as senior pastor of the church in Winthrop ; but though, as stated by Mr. Sawyer, nine tenths, and probably nineteen twentieths, of the society were desirous it should be done, some difficulty in settling the de-

<sup>1</sup> Probably, on reflection, he concurred in the sentiment we once heard expressed by one who wears the title, that " those show the best spirit, who quietly submit to the dignity, or indignity, and say nothing about it."

tails of the plan prevented its accomplishment.

Before leaving Searsport, he received an invitation from the church in Litchfield, near Winthrop, a people who had known him well through life, to go and labor with them; and in January, 1859, a few days before he was eighty years old, he removed to his new charge. The church in Litchfield has an interesting history, but has always been small in numbers, suffering the evil felt by most of our retired country churches, the removal of its younger members to other fields of enterprise.<sup>1</sup>

Here our venerable father gave himself to his work with his customary diligence, preaching twice on the Sabbath, instructing a class in the Sabbath school, and attending and leading a meeting in the evening, and giving occasional lectures on week days. His bodily and mental vigor seemed to keep pace together. In 1856, after an interview with a couple younger than himself, but who were "losing their mental faculties very much indeed," we find the following entry in his journal: "It is affecting to witness the effects of age on very many. O that God would render me active while I live! I pray that I may never give way to mental indolence." Every day's entry in his journal exhibits evidence of mental activity. He still "gave himself to reading"; and though he only occasionally wrote a new sermon after leaving Winthrop, yet his pen did not lie idle. He carried on a very extensive correspondence, not only with the scattered members of his own

family, but with old acquaintances, and men prominent in the movements of the age. Nineteen of his *full-sheet* letters are now lying before us. He also, almost every week, furnished articles for religious, antislavery, and temperance papers.

But the time drew near that he must die. The human organization is not designed to last forever. While preparing a sermon for the dedication of a new house of worship, for which, by his own efforts, he collected several hundred dollars, he made the following entry in his journal: Dec. 12, 1862. "At work on my sermon, but made slow advance. I find I am not what I once was; still I have great reason to be thankful that I have something left. O for grace to employ my remaining powers for God and truth and right!"

On the 12th of April, 1865, he rode to a neighboring town "in a great rain," and preached at a funeral. On the 17th, he wrote in his journal, "I am certainly breaking down." On the 18th he wrote, "I am feeble, and have not done much. I feel as though I was breaking down rapidly. I have failed more within a few weeks than for several years. I pray God would graciously spare me while dear wife lives, if it can be. He will do that which is best." *Wednesday*, 19th. "Today the funeral of President Lincoln is attended. I read and offered remarks upon passages in 2 Samuel iii., and prayed." The following is the last entry in his journal: "*Thursday*, 20. State Fast. Preached from Proverbs xiv. 34. Spoke of many sins. Was favored so that I did not suffer but little. Sabbath school meeting; I said but little. Suffered afterwards so that I went not out to the evening meeting."

Fever, induced by strangury, ensued, and he rapidly failed. There was a short revival the following week, and some hopes of recovery were entertained, but on Tuesday, May 2, he was struck with paralysis, from which time he remained unconscious till the afternoon of Sabbath,

<sup>1</sup> The writer must here be allowed to express his conviction, that large as the contributions of the wealthy city churches to the cause of Home Missions may seem, they are as yet far from appreciating the importance of this cause to their own prosperity, as they ought. If they will examine their lists of members, they will find that no small share of their moral and pecuniary strength is furnished by those who have had their training in country churches, which are constantly being depleted to replenish their ranks; out of pure *selfishness* then, if from no higher motive, they should see that the feeble churches are well sustained.



May 7, when, while his brother was preaching to his congregation in the house of God, his spirit went to join the general assembly of the first-born above.

Thus the flickering lamp of life went out. As the wise mechanic, when he finds himself in possession of a choice material, is careful to use it up to the last remnant, so was he honored by his divine Master, — fairly *used up* in his service. From the time that he was first consecrated to the work of the ministry, to his death, there could scarcely be said to have been a day in which the responsibility of the ministerial office did not rest upon him. His changes were simply passing from one field of labor to another.

On the following Wednesday, in compliance with his request, his remains were carried into the sanctuary at Winthrop, where he had so long and so faithfully preached the gospel of Christ; and in the presence of the great congregation, that had so long been the object of his labors and his prayers, funeral services were performed, and a sermon, in which the prominent traits in his character were impressively presented, was delivered by the Rev. Aaron C. Adams, of Auburn. He was interred in the old cemetery, in a retired spot, by the side of his first wife and three children.

Mr. Thurston was married to Eunice Farley, daughter of John Farley, of Newcastle, Dec. 26, 1808. She died April 21, 1809. He was married again Oct 31, 1811, to Prudence Brown, daughter of Benjamin Brown, of Chester, N. H., sister of Rev. Francis Brown, then pastor of the church in North Yarmouth (now Yarmouth), afterwards President of Dartmouth College. By this marriage he had eight children: Eunice Farley, Nov. 19, 1812, married Rev. Henry Richardson; Brown, Oct. 6, 1814, married successively Harriot Chapman and Amanda F. Chapman; Mary, Feb. 18, 1817, died Nov. 1, 1819; Elizabeth, November 28, 1818, married Charles Philbrook; David Francis, June 17, 1821, died September 7,

1830; Mary Brown, April 18, 1823, died Jan. 18, 1835; Samuel, Aug. 14, 1825, married successively Lucretia H. Bartels and Mary Louisa Waters; Harriot Ann, May 8, 1829, who married Melvin G. Deane. She is now a widow.

He was called to preach at the ordination of sixteen ministers, and at the installation of nine. About twenty of his sermons have been printed, some in pamphlet form, and some in newspapers. He also published a pamphlet on Growth in Grace, a History of Winthrop;<sup>1</sup> and a small volume, "Letters of a Father to a Son"; and newspaper articles without number.

He was an efficient member of most of the benevolent societies of the age, and in 1859 was elected president of the American Missionary Association, and was an-

<sup>1</sup> The following is a full list of the sermons published by him, left in his own handwriting: —

At the Ordination of Rev. David Smith, at Temple, Feb. 21, 1810.

Before Maine Missionary Society, Saco, June 20, 1816.

At the Ordination of Rev. Samuel Johnson, Alna, Nov. 25, 1818.

Before the Somerset Association for the Reformation of Morals, at Norridgewock, Feb. 17, 1819.

At the Annual Fast, Winthrop, April 12, 1821.

At the Ordination of Rev. David Starratt, Weld, Sept. 26, 1821.

Address before the Kennebec Bible Society, at Augusta, June 5, 1822.

Annual Fast in Maine, Winthrop, April 3, 1823.

Annual Fast in Maine, Winthrop, April 7, 1825.

At the Ordination of Rev. Stephen Thurston, at Prospect, now Searsport, Aug. 9, 1826.

Funeral of Rev. Isaac Case, Readfield, Nov. 7, 1852.

Funeral of Miss Esther Sturgis, Vassalborough, Feb. 18, 1859.

The preceding in pamphlet form; the following in newspapers: One in *Maine Farmer*, Dec. 31, 1842. In *Liberty Standard*, Dec. 26, 1844. In *Christian Mirror*, March 27, 1845, and the same in *Liberty Standard*, April 10, 17, and 24, 1845. In *Liberty Standard* and *Christian Mirror*, Aug. 7, 1845. Do. do. Dec. 26, 1844. A sermon preached in Boston before the American Missionary Association, Sept. 25, 1849, in the *American Missionary*, and in a pamphlet. A sermon before the Penobscot Missionary Association, Bangor, Oct. 26, 1858, published in the *Bangor Whig and Courier*, Nov. 16, 1858, and in *Maine Evangelist*, Dec. 4, 1858. A sermon on my Eightieth Birthday, Feb. 6, 1859, in *Maine Evangelist*, March 26, 1859. A sermon on Rumselling worse than Stealing, in *Maine Temperance Journal*, April 23, 1860.

nually re-elected till his death. He was a member of the Board of Overseers of Bowdoin College, a Trustee of the Bangor Theological Seminary, and of Hallowell and Monmouth Academies. These trusts he resigned when he found the infirmities of age pressing upon him.

Such were the facts of his life. Let us glance briefly at his most prominent traits of character.

His *eminent piety* stands first. "He was a good man." This, it is believed, every one felt and acknowledged who was conversant with him. Yet he was distrustful of himself. In his journal, Jan. 31, 1860, he writes: "In reading the 'Crucible,' I am led to fear that my hope in Christ is not well founded. It has all the way through life at times been the case. It has seemed as though there was something in Christian experience that I had not experienced. How fearful may be my doom if, after all, I am a castaway. I feel that I am helpless; that I am guilty; that I have tried to have Christian feelings, but perhaps they have all been selfish. Many of them I am sure have been, yet I hate them. My besetting sin still cleaves to me. I am in the hand of God, who has a right to dispose of me as he pleases. Am I willing that he should? Could I be willing to be his perfection's enemy, if I could be, and not be miserable? I would not be, for why should I be? He has been a father to me, done me good all my days. O Lord, I lie at thy mercy. If thou save me, I am saved; if not, I am lost. I flee to the Saviour. Jesus, have mercy on me."

He had *humiliating views of himself*. In 1856 he wrote to his life-long friend and brother, Rev. Dr. Tappan, and desired that he would preach at his funeral, should he survive him, but added: "I earnestly and honestly entreat you to say but *very little* in commendation of me. Most of my friends have always thought more highly of me than I deserved. I can only think of myself as a sinner saved by grace." But his anticipations were

not realized. It was his lot, with that of others, on that *sad* Christmas day, 1863, in the few fitting words that he uttered, to bear testimony to the worth of the brother who had been called away before him.<sup>1</sup> In tremulous tones he alluded to the request he had made years before, and "now here I am," he said, "ten years his senior, and there he lies." Very naturally his thoughts turned to the writer, as the only survivor, with himself, of the original members of the Kennebec Association. Gillet, and Peet, and Holt, and Lovejoy, and now Tappan, all of precious memory, had passed away; and in the last letter received from him, dated Jan. 24, 1865, he said: "I hope you are to remain on the Kennebec. If you do, and I die here, I want you to preach at my funeral, for you are the only minister that knows anything about me. *I don't want you to say much good of me.*" The writer's absence from the State rendered it necessary to assign this duty to another, though it was his sad privilege to return just in season to look once more upon the venerable form before it was committed to the grave, and join in the solemn services.

His Christian character was singularly manifested in the humble submission he exercised under severe trials. Each matrimonial connection he formed was eminently calculated to promote his happiness; but it pleased God to mingle bitterness in his cup. His first wife, the "lovely and beloved companion of his youth," was laid in the grave in less than four months after marriage. Three children were taken from him in early life. But, what was the heaviest affliction to one with his tender, sympathizing heart, was being a daily witness, for nearly twenty years, to the painful, often agonizing, depression of spirits with which his beloved companion was visited. There

<sup>1</sup> He had ridden alone in a sleigh sixteen miles, on one of the coldest winter days, to be present on that occasion (84 years old), and returned after nightfall to restore his borrowed team.

are almost daily allusions to it in his journal, which show that he felt it in every fiber of his soul. Yet there was never a murmur; but whenever there was even a day's respite, his heart overflowed with gratitude to God. We rejoice to learn that the venerable lady has happily recovered, and, at the ripe age of eighty-one, she is enjoying good bodily and mental health.

His *catholic spirit* was an eminent trait in his character. In his early ministry he was what some would call *rigid*. When requested to dismiss members to Baptist and Methodist churches, he demurred. In the one case because his church was *practically* disfellowshipped; in the other, because there was a departure, *as he supposed*, from the truth as it is in Jesus. But at a later period dismissals were made without hesitation, when requested; and it is pleasant to be able to add that the courtesy was cheerfully reciprocated; and among those assembled at his funeral it is believed there were no more sincere mourners than ministers of those denominations with whom he had been accustomed to take sweet counsel.

He was *rigidly conscientious*. Before the days of envelopes, if, on opening a letter, he found an enclosure, however small, he would inform the postmaster, and pay the double postage. There was a butcher in his parish, not noted for his piety, who was accustomed often to present him with a generous piece of meat from his cart. He called for this purpose on a Monday morning. "When was this killed?" he inquired. "Yesterday afternoon, after you had done preaching," was the reply. "I cannot accept of meat that was killed on the Sabbath," said he. The butcher respected him none the less for his fidelity; for soon after he called and said, "Now, Mr. Thurston, I have some meat that was not killed on the Sabbath. Please select a piece to suit yourself."

He knew how to administer *effective reproof* when needful. A man, not of his church, who made a very careless use

of his tongue, was accustomed to go into his prayer-meeting, and annoy him and others by his loquacity. At the close of one of his talks, Mr. Thurston opened his Bible, and read in his distinct, impressive manner, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." He closed the book, and called upon a brother to pray. The tongue was *tamed*, for a season at least.

He possessed true *ministerial dignity*; nothing artificial about it, but the natural outgrowth of character. He seemed *made* for a minister. Every one would be apt at once to recognize his professional character. He was slightly built, his weight as recorded in his journal from 131 to 142 pounds. As he ripened into a beautiful old age, his erect posture, his scrupulously neat costume, his expressive countenance, and his white flowing locks,<sup>1</sup> rendered him a marked object in any assembly. His dignity was not repulsive, but attractive. His visits were as warmly welcomed by the young as the old. He loved little children, and they soon learned to love him.

He was a *true gentleman*; assuming no artificial airs, but simply acting out the promptings of a kind and honest heart; a gentleman of the school of Christ, not of Chesterfield.

He was *eloquent*, in the true sense of the word. His eloquence was that of *honest earnestness*, which was sure to make and leave an impression. Weighty thought, solemnly and earnestly expressed, constituted his power. He never addressed an assembly without giving them something to carry away. A lady recently said, "Children always remembered something that Father Thurston said."

His *firmness* was a very conspicuous

<sup>1</sup> Journal, June 14, 1858 (at Portland). "Had my hair cut. As I was returning, a gentleman whom I did not know, rode up to the sidewalk and said, 'I would not have had that hair cut off for twenty dollars.' Rev. H. S. — said it was a means of grace."



trait. What is right and what is wrong? was the question for him to decide; and when his decision was formed, he acted upon it. Had he lived in England in the days of Jeffrey, he would probably have been a martyr; for Satanic ingenuity could never have invented an instrument of torture that could have caused him to swerve an iota from his convictions of right. First cousins he regarded as "near of kin," and therefore that matrimonial alliances between them were forbidden. He would never solemnize a marriage between those thus related. Neither the social standing nor parochial influence of the parties could induce him to depart from his rule.<sup>1</sup>

He claimed his political rights, but would exercise them *independent of party dictation*. Under date of Nov. 6, 1860, the day of presidential election, he wrote in his journal: "I voted a ticket which no other man in the country did; for I would not vote for either of the four candidates for the presidency. Not for Abraham Lincoln of Illinois, though doubtless the best of the four, because he is not in favor of abolishing slavery in the District of Columbia, nor the internal slave trade, and is in favor of the fugitive slave act." But he showed that he had independence enough to change his opinion of men as well as measures, when convinced that there was occasion for it. In 1864 he cast his vote for Mr. Lincoln. Near the close of the last sermon he ever wrote and preached, the day after the president's funeral, is the following passage: "What a shock has the nation received! I am utterly at a loss for terms to express it. Our fervently beloved, highly respected, and truly estimable chief magistrate, has fallen by the hand of a ruthless, barbarous assassin. He in whom so much confidence was justly reposed, who had done so much for the cause of righteous-

ness, justice, and freedom, for the nation and the world, from whom so much more was confidently expected, is dead." Having long been an ardent advocate of the cause of peace, it is not strange that he should stumble a little at the outbreak of the rebellion. In a letter dated April 15, 1861, he wrote: "Reports are that war has already commenced at Fort Sumter. But this is wrong, yet the pretext for it is as strong as any. But better, far better, to let the deluded, insane Southerners go. Let them have all the property they can take. It will cost more to defend it than it is worth, to say nothing of the blood which must be shed, the misery produced, and the demoralizing effects of fighting, which can never be estimated or repaired." In the progress of events, however, he justified the war. It is the duty of the government to keep the peace and suppress mobs; and he regarded the rebellion as a mob upon a large scale. He heard, not without anxiety, but without remonstrance, that his youngest son had enlisted in the army, who was promoted to a lieutenantcy, and wears an honorable scar.

He was *sound in the faith*. Through life he adhered strictly to the system of truth inculcated by his theological teacher, Dr. Burton. Feb. 8, 1858, he wrote: "I am more and more thoroughly convinced that the views contained in Dr. Burton's essays are scripturally true." It may not be generally known to the present generation, that half a century since, a prominent subject of theological discussion was the "Taste Scheme" of Dr. Burton, and the "Exercise Scheme," of which Dr. Emmons was the champion.<sup>2</sup>

"False as possible! Monstrous! Con-

<sup>1</sup> Late in life, he did, in one instance, depart from his rule. But he had a reason for it. "When the reason of a law ceases, the law ceases," he said. The parties were somewhat advanced in life.

<sup>2</sup> Before Mr. Thurston entered college, after reading some of Dr. Emmons' sermons, he made up his mind that after graduating, he would go and study theology with him; but after hearing Dr. Burton preach, he changed his purpose. What would have been the influence of carrying out his original purpose upon his theological views, it is vain to conjecture.

*sistent atheism, and consistently nothing else!*" exclaimed a somewhat noted theological professor, on being presented with the leading points of Dr. Burton's theology.

"By their fruits ye shall know them." Let us look a little at the fruits of this *monstrous* system. When Dr. Burton went to Thetford, having seen some of the people, he says:<sup>1</sup> "They appear to me to be very litigious, quarrelsome, intemperate, immoral, clownish, and vulgar. I felt as though I could not live among a people so degraded." The church contained but sixteen members, and only three or four of these, in his view, gave evidence of piety. At the close of his half-century pastorate he took a review of his labors. Four hundred and ninety members had been added to the church, and three hundred remained members of it; and he could then look around upon one of the most enlightened and respectable communities in the State. Of the fruits of one revival, which continued almost without interruption for eight or nine years, he remarked near the close of his life: "Among the whole number added to the church during that period, only one person has since apostatized. The fruits of the work remained and continued; and those converts have been the persons who have given, perseveringly, evidence of grace, and the persons on whom I have chiefly relied for help and support from that day to this." Can "modern improvements" show better results?

The success of Dr. Thurston's ministry was, all things considered, about equal to that of his venerable instructor. There were less contaminating influences at Thetford than at Winthrop; as it is believed that during Dr. Burton's ministry, no other church was organized in town. In Winthrop, for many years, there were four other places of worship. Yet in forty years (the results of the five last years of his pastorate we have not investigated)

the church increased from fifty-three to one hundred and seventy-five members; ninety in the mean time having died, and one hundred and sixteen dismissed to other churches. This degree of success was far from coming up to the standard of his desires and his ardent hopes; but it was a result of which he had no occasion to be ashamed. It was a result of which he was never inclined to boast. To his brother Tappan he wrote: "In reviewing my ministry, I have fallen so much below my ideal of what a minister should be, that I see great reason for self-reproach and penitence. That divine truth uttered by me has been of spiritual benefit to any, is to be ascribed to the rich, sovereign grace of God."

Probably few ministers have been more successful than John Angell James. His writings are mostly of a practical character, yet we get a glimpse of his theology in his *Earnest Ministry*. "Without truth, there is nothing to engage the attention and employ the intellect of man, as a rational being; without the Spirit, there is no inclination of the heart when the truth is presented. If a certain quality of an object be the ground of dislike to it, an increasing knowledge of the object and this quality cannot, in the nature of things, subdue our hostility. *The taste must be changed ere the object can be relished.*"

The following extract of a sermon by the present estimable president and associate professor of theology at Oberlin, seems to come near enough to the "Taste Scheme" for all practical purposes: "Although the *will* is the moral faculty, and of course determines directly the moral character, yet back of this lies the heart, the seat of feeling, the source of many of the influences which operate on the will, and make the man what he is; not that there is any necessary connection between the feelings and the will, in such a sense as that the feeling is the irresistible *cause* of the willing. No motive influence

<sup>1</sup> American Quarterly Register, May, 1838.

whatever sustains such a relation to our voluntary powers. But our will is wont to run in the channel of our feelings and desires; so that if you have given the state of the affections or heart, it is not difficult to decide what the volition will be."<sup>1</sup> The only difference we can perceive between this and the Taste Scheme is this. The writer calls the *will* the moral faculty, while the *taste* man would say that the moral quality lies in that which "operates on the will, and makes the man what he is." He will not insist on saying that "the feeling is the irresistible *cause* of the willing, if it is admitted that "our will is wont to run in the channel of our feelings and desires."

Dr. Thurston was not a "heresy hunter," yet he was quick to discern it when it manifested itself in theological discussions. In a letter dated Jan. 17, 1862, he wrote as follows: "In some circles sixty-five or seventy years ago, I have supposed that human agency in the work of salvation might not have had due prominence. I am fully convinced that in some circles at the present day, the divine agency in that work has far too little prominence. Were many ministers to preach as Christ did, Luke iv., and John vi. 65, or as Paul wrote, Eph. ii. 2-10, many of their disciples would leave them. I always fear when too much is ascribed to men in the matter of salvation, and too little to God. To me it appears that the great danger at the present time lies in the direction of ascribing too little to God. There are those who cannot describe a *dependent, free moral agent*. In avoiding to make man a mere machine, they make him independent. They get confused by not distinguishing between the heart and the will. All which is moral in man belongs to what the Scriptures call the heart. (Matt. xv. 15-20, and Matt. xii. 33-35.) They do not believe

that men are blamable for being sinners, but only for acting out their sinful feelings. The heart of the sinner has no moral character, but only what proceeds from it. The fountain is neither fresh nor salt, but only the water that proceeds from it. Just as though a depraved heart would not as necessarily bring forth depraved words and acts, as a corrupt tree would bring forth corrupt fruit. I wish men could be taught what constitutes a free moral agent. Men are governed by their inclinations. Power is not a spring of action. Power is always used as men are disposed to use it. Had the sinner almighty power, he would use it as he does what power he has. His omnipotence would not incline him to repent and obey the gospel."

The following extract from his correspondence is deserving the thoughtful attention of every one who dispenses the truth, and who wishes to see developed among the fruits of his labors a well-balanced Christian character. "It has appeared to me that God has revealed in his word just truth enough to form a perfect human character; that it is all necessary; that if men would yield to the influence of it all, there would be nothing lacking, nothing superfluous in their characters; and that the great reason why there are such anomalies in Christian character, is, that some important truth has been overlooked or disbelieved. We know that the Holy Spirit employs particular truths to develop particular traits of character."

Thus we have attempted to do for his moral and intellectual, what our artist has done for his physical being. We have dipped our pencil in no fancy colors, but from authentic sources have endeavored to present him *just as he was*. And what is the result? Not the dazzling genius, the splendid orator, or the learned author, but more than all, and above all these, the highest distinction at which he aimed, THE GOOD MINISTER OF JESUS CHRIST.

<sup>1</sup> Oberlin Evangelist, March 31, 1832.



## THE SILENCE OF WOMEN IN THE CHURCHES.

BY REV. STEPHEN KNOWLTON, WEST MEDWAY, MASS.

THE foundation of the controversy on this subject is the language of Paul in 1 Cor. xiv. 34, 35, and 1 Tim. ii. 11-24; with collateral reference to 1 Cor. xi. 5, and onward.

No exegesis of these passages is necessary for the present purpose, since it is conceded by the other side that by "churches" we naturally understand that Paul meant the ordinary gatherings of Christians of both sexes for religious exercises; and that the *letter* of his prohibition clearly forbids a woman to take part in such meetings.

The question at issue is simply this: Was the injunction of Paul, requiring the silence of women in the churches, temporary and local, or was it permanent and universal?

It is with reference to the elucidation of this question that the present article is submitted.

A command may enjoin only a specific act, and its whole intent be fulfilled when that act is performed. It may require certain observances for a time. Or it may embody an injunction applicable to all men in all time. In general, common sense is competent to judge to which of these classes a command belongs. "Bring the books, and especially the parchments," is in its nature a private and individual request. The most devout fisherman of the present day does not suppose that the direction, "Cast the net on the right side of the ship," applies to him.

But, on the other hand, such precepts as "Swear not at all," "Love one another," strike the common sense of men as of permanent and universal application.

When we come to inquire for the ground of the distinction, we find that a command is specific or general, according as the reason for it is specific or general.

The law is as permanent as the reason for it. Bring the books, the cloak, etc., are commands the reasons for which ceased as soon as the commands were obeyed. The ceremonial law was at an end when Christ came. But on what ground are men commanded to love one another? Because "Love is of God, . . . and if we love one another, God dwelleth in us, and His love is perfected in us." Love is in itself ennobling and divine, a reason that will never change.

The argument on the other side of this subject claims that the ground of Paul's prohibition was the customs of the Greeks. They thought it was a shame for women to speak in public, and so Paul says it was a shame. In other words, he makes certain heathen opinions the basis of a solemn and authoritative edict in a serious matter of Christian privilege.

It is an important point that this was not like one of those indifferent cases of meat and drink, but a subject that involved a grave question of right and wrong. We are told that the restriction is an obstacle to the proper development of the Christian graces in our sisters, and a serious detriment to the church of God; and that had Paul lived in our day, he would have given no such rule.

Now we wish to inquire into the consistency of such a course in an inspired apostle, whose mission it was to combat heathen prejudices, and to establish principles that were in their whole spirit avowedly hostile to the prevailing usages and opinions.

Did either Grecian or Jewish customs sanction Christian prayer-meetings for any body? The history of the facts shows that the brethren had to hold their prayer-meetings in upper rooms, and with doors shut, for fear of the Jews.

Was it a shame for a woman to speak in public? So it was a shame to become a Christian at all,—it violated the sharpest prejudices of all the influential classes. The cross was the very symbol of shame. Christians were called, in derision, “the disciples of the man who was hanged.” Paul, once one of the most respected men of his nation, declares, “We are made as the filth of the world, and are the off-scouring of all things.”

There is no record that the public sentiment against the course which Paul condemns in women was strong enough to provoke any hostile expression. But the fact of embracing the gospel did excite the fiercest and most scornful opposition. Then if Paul, against the right of the case, and, as he was inspired, we must say against his own convictions of the right, would forbid a woman to give utterance to her religious sentiments in a mixed assembly, why did he preach the cross at all, which was the great *σκανδαλον* of the age? So far as those Greek customs went, they were no more than our missionaries have to contend against. There is no evidence that a woman disgraced herself in the eyes of heathen friends by speaking in meeting, so much as every Hindoo does who breaks caste to become a Christian.

The whole line of argument of the opposite side just here seems to me utterly unworthy of that Paul who taught that human opinions were never for an instant to be weighed against a matter of conscience. Man's judgment was a small thing to him. It is not likely that one who held not his life dear, because he loved the truth so much more, would have fastened a serious error upon the church for the sake of avoiding a heathen prejudice. Paul's position, on the theory we oppose, so far sums up thus: The women are right; they owe it to themselves, to the church, and to him who died for them, to do just what these Corinthian and Ephesian women are doing. But, lest it offend the licentious heathen, I pronounce that duty

to be a disgrace, and that fidelity to the Master to be a shame.

But there is historical proof that there was not such an inflexible sentiment among the heathen Greeks against a woman's speaking in public. The writer in the April number of the *Quarterly* admits that “Socrates and Pericles had sat together at the feet of Aspasia, to study oratory and eloquence”; that at the feasts of Bacchus, “unveiled women had prophesied in frenzied inspiration before thousands.” It appears, then, that the course Paul condemned did have the sanction of the learning and religion of the Greeks, two of the most powerful influences that control any people.

Professor Tyler says: “It may fairly be doubted, to say the least, whether Paul's injunction . . . did not spring entirely out of Eastern customs and ideas.” But it is a noteworthy fact that the injunction was especially addressed to churches gathered among a people that held this Eastern idea most loosely, and whom the practice which Paul rebukes would least offend. I think it “may fairly be doubted” whether among the Corinthians and Ephesians it was considered a disgrace for a woman to speak in public. It is probable rather that there was no sentiment against it. The practice appeared in the churches because it was common outside the churches. They did not borrow it from the Jewish churches, because, as we shall see, it did not exist there. But it was customary in their old, and so they carried it into their new, religious assemblies.

Had the thing generally been regarded as improper, it could not have been done, for the women of the East have always been slaves to the veriest whims of their lords. So far from deferring to an Eastern idea in this case, Paul brings the weight of his authority to bear against a prevailing custom of the licentious Greeks. He confronts a respected practice, and tells them it is a “shame,” and he does not suffer it.

The writer first quoted argues that the faintest resemblance to the practice of the heathen orgies would have been a reproach to the Christian name; and as the women spoke there, they must be silent in the church, in order to avoid the appearance of evil.

Let us take a case that is perfectly parallel. In the saloons visited by the Christian young men of Providence, some of the abandoned girls were converted. Singing vile songs had been a prominent part of their disgraceful revels. In order to avoid the appearance of evil, must they now forbear to sing sacred songs? If it is not intrinsically scandalous for a woman to speak in public, it would have been just as proper for those converted bacchanalian women of Corinth to employ their voices in Christian exhortation, as for their fathers and brothers, who had been their companions in the past, to do the same. It is an honor to religion, and not a scandal, when a *man* whose voice was lately heard in the drunken frolic, now uses it for God. I do not see why Paul did not have as fair a field to lay down sound Christian principles, and as little occasion to temporise, in this respect as in any other.

I have said that the permanency of a command may be determined from the grounds on which it is given, and have tried to show the *inconsistency* of claiming that Paul's prohibition was given on temporary and local grounds. But we have the positive evidence that shows just what was the reason in the apostle's mind. In writing to the Corinthians he commands the silence of women, apparently on his authority as an apostle. But in his letter to Timothy, a dear friend and brother minister, he very naturally gives his reasons for a rule so important to the churches. It is very strange that our "progressive" friends, in seeking for the reasons for Paul's command, should have made so little account of the reason which he himself plainly and emphatically gives. Let us read his statement in full,

both the precept and his reasons for it. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived; but the woman, being deceived, was in the transgression." (1 Tim. ii. 11-14.)

Singularly enough, he does not even allude to those Eastern customs of which we now hear so much; but he puts the silence of women on grounds as old as her creation, and as broad as the race. Let the woman keep silence, "for Adam was first formed, then Eve." He was first, and she second. The man was not created for the woman, but the woman for the man. He who made her determined her position to be that of a subordinate. Here we have not a local and temporary, but a universal and permanent, fact; and it is on this fact that Paul unequivocally bases the precept in question. Whether we understand why this should be a reason for such a restriction or not, that this, and not an Eastern custom, *was* the reason, seems to me clear beyond a question.

That is, the apostle gives an explicit command, and then explicitly gives as a reason for it a fact that is in its nature unchangeable. We are thus forced to accept the command, or else question Paul's inspiration in this instance. The pressure will then come upon this point, for men will not believe that to be inspired which seems to them unreasonable. Let us therefore look a little into the reasonableness of Paul's reason, and see if it is not, after all, an eminently natural one.

A child may be in no way inferior to his parents; he may even excel them in learning and ability. Yet there is felt to be a propriety in his treating them with deference, and that he should listen to them, rather than they to him. By the will of God he holds a subordinate relation, and that relation carries with it certain restraints.



The reverence paid to age is another illustration of the same idea. The young man may be wiser and better than the old one, but in respect to age he holds a subordinate relation, and he is bound to observe the proprieties which that relation enjoins. When a subject of common interest is before a company of men who are on common ground in other respects, there is felt to be a fitness that age should speak. Subordination in office and rank exemplify the same fact. To the superior, other things being equal, is accorded the right of speech. The principle is universally recognized that a subordinate relation imposes certain restraints in the privilege of speech.

It is the proprieties of her subordinate relation that require a woman to keep silence in the house of God. The place of a public speaker is one of the most commanding positions to which a person can aspire. It demands one of the highest exercises of the faculties. The speaker for the time assumes the part of a superior. He attempts to teach, to edify, to amuse. He has something to impart of which others are in need. He would impress his views as better than those of his hearers. In all the history of eloquence, orators have been leading men, men of influence and authority.

In a promiscuous assembly, where all stand upon a common level, occupied with a common interest, and with common sources of knowledge and experience, if a woman takes the part of speaker, she does usurp authority over the man; she leaves her subordinate position, and arrogates that of a superior. She subverts the order in which God has placed her. For in seizing upon one of the highest prerogatives of man, she virtually lays claim to the rest. This assertion is borne out by facts; for the women who insist upon speaking in public scout the idea of any subordination to the other sex.

Paul gives another reason for the law he lays down: "And Adam was not deceived, but the woman being deceived

was in the transgression." Perhaps this implies that woman having taken the lead once, and made such bad work of it, there is a special fitness that she hereafter march in the rear. She made a little speech once that was the world's undoing; now let her keep silence.<sup>1</sup>

Some objections urged against the views here presented demand a passing notice.

The writer already alluded to says that no such doctrines (enjoining silence upon women) were given to the churches in Judea. A sufficient reply is that there was no need of it. The Jewish women were educated to the strictest modesty in this respect. The Rabbinic laws imperatively forbade a woman so much as to read or even ask a question in their religious meetings. Even Dr. Clark says that this edict of Paul was a Jewish ordinance. The proper reading of 1 Cor. xiv. 23, 24, I think, alludes to the practice of the Judean churches, and refers the Corinthians to them for an example. Previous to the thirty-third verse of this chapter, Paul had been giving directions in relation to Christian courtesy and mutual deference in religious worship. He aims to promote quiet and orderly deportment in their exercises, and concludes that part of his instructions with the significant and very appropriate words: "For God is not the author of confusion, but of peace." He then introduces another branch of the same subject by a reference to the prevailing usage: "As in all the churches of the saints, let your women keep silence in the churches."<sup>2</sup>

The same writer says that "The close covering of women, as a permanent injunction, is sustained by stronger apparent reasons than their silence." "Doth

<sup>1</sup> "It should be a humbling consideration to all her daughters that their sex was so greatly instrumental in the introduction of sin and misery, and make them less forward in attempting to be guides to others after such a miscarriage."—*Doddridge*.

<sup>2</sup> Bishops Pearce, Benson, and McKnight adopt this reading, and say that the public worship and discipline in these churches was most perfect, because they had been planted and regulated by the apostles.

not nature teach you," etc. The horns of this dilemma are not very sharp. Suppose we conclude that Paul did mean to teach that women ought always to be veiled in public? There is nothing in that repugnant to our ideas of propriety, or even to common custom. But there is a vital distinction between the two cases. One involves a principle of intrinsic importance. There is in it a serious question of right and wrong. The other is in itself, like matters of meat and drink, of no consequence whatever. It was manifestly a question of expediency. There were reasons in Paul's time for wearing veils, and he said, wear them. If there are reasons still, he would say wear them now.

Again this writer says that the letter of this prohibition would forbid a woman to sing in public. The objection does not seem to me candid. There can be no one who does not see that speaking in public involves a wholly different principle from singing. A woman does not leave her subordinate position, and take the attitude of a teacher, when she lets her voice swell the common chorus of song. One must be hard pressed for arguments to call this "usurping authority over the man."

There is equal disingenuousness in trying to include teaching in the common or Sabbath schools in the letter of the prohibition. The school rests upon a wholly different principle from the church. The school is essentially a family, of which the teacher, whether male or female, is the proper and acknowledged head. It is also urged that woman needs to take a part with the brethren in the social meetings, — that her piety is suffering from her deprivation. And it is also claimed that the church needs these efforts of hers; that her silent piety is already so much more ardent than the talking brethren's piety, that her warm breath is wasted upon their coldness. Having brought this harmonious pair of assertions together, I leave them to mate as they can.

But when it is alleged that the piety of

our churches is depressed from this cause, it would be fair to take a glance into the churches where the opposite practice prevails, and see whether they are really so much more advanced in spirituality, more blessed with genuine revivals, exerting a healthier influence in the community, and more efficient in promoting Christ's kingdom at home and abroad.

But, it is added, does not Paul, in forbidding a woman to prophesy "with her head uncovered," imply that she might do so if veiled? No; for, like a wise teacher, he inculcates one thing at a time. There were two improprieties in the Corinthian women which he wished to correct. He first takes up one; and then, when he is ready, expresses his mind about the other.

I will notice but one other objection to Paul's prohibition. It is urged that we have in the Bible frequent mention of female prophets. My answer is, that I do not find any evidence that women exercised their prophetic gifts in such a way as to conflict with the precept of Paul. Miriam, with the women that followed her, joined in the triumphal song at the Red Sea, — the men singing a part, and the women answering them in response. Deborah sang an inspired song; but even that does not appear to have been in a public assembly. Hannah's prayer is given us, but there is no evidence that it was offered in public. The recorded prophetic utterances of Elizabeth and Mary were certainly in the retirement of home. Anna spoke of Christ to them who looked for redemption in Jerusalem. But the language does not imply that she gave a public address; but rather that she went around among her pious neighbors, and told them the glorious tidings. The prophetess Huldah was consulted in private (see 2 Kings xxiii. 14); and, for aught we know to the contrary, the four daughters of Philip employed their gifts in a like modest manner, and in accordance with the prevailing usages of their nation. But if the opposite could be

made out, it would no more overthrow Paul's distinct instructions, than the practice of the patriarchs will stand against the teachings concerning polygamy.

My own conclusion in regard to this matter is, that Paul did not need to live in our day in order to know the mind of the Spirit, and that the rule he gave is permanent in its nature, because based on reasons that are permanent.

The tone of certain writers in regard to Paul's wisdom on this subject is to be seriously deprecated. If his perfect inspiration is to be impeached here, why not anywhere else where a case is to be made out? If he would have modified his language in this respect had he lived in our day, we have equal reason to think he might have in other respects. These were the sentiments of Theodore Parker, who said that Jesus Christ would have taught far more advanced doctrines, had He lived

in the nineteenth instead of the first century.

Shall we take the Bible as it is, or shall we subject it to "modern improvements?" At least let us keep to honest principles of interpretation. If any have "progressed" beyond the ideas of the inspired apostle, instead of trying to make out that he did not mean what such plain words say, better frankly acknowledge, with a certain female preacher, "There is where Paul and I differ."

The question of exceptions to the apostle's rule I will not discuss any further than to remark, that if a rule is fully admitted, it may be a useless, if not dangerous, piece of casuistry, to try to form beforehand a code of exceptions. If they ever occur, they will best be met at the time by that common sense and Christian feeling that have been educated in submission to the rule.

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## HISTORY OF THE ASSOCIATION OF MINISTERS OF CUMBERLAND COUNTY, MAINE, FROM 1788 TO 1867.

BY REV. ISAAC WESTON, CUMBERLAND CENTER, MAINE.

### • INTRODUCTORY REMARKS.

I WISH to speak of Ministerial Associations in general, often denominated, especially in England, "Ministers' Meetings"; and which must always have been in vogue wherever a plurality of the brethren, even though but two or three, were found who could make it convenient to meet together. This irrepressible desire of "taking sweet counsel together" may have been induced in part by their manner of life, consisting much in "ministering to minds diseased," and obtaining thereby a heart of friendship and deep sympathy.

A ministers' meeting! Yes, there it is. Go into yonder room. Stop a moment and listen at the door. It is no secret society; no freemasonry about it. A compa-

ny of devoted men, — ministers, ambassadors from the court of heaven, and, generally speaking, men of as much talent and integrity of character as are found in the community! There, upon their knees, with bowed hearts, and in humble tones before the God of heaven, they are praying, and for what? For high places for themselves? for authority over men? Are they asking for a crown that perisheth? for glittering dust and gilded nothings? No, but for grace to be faithful to the souls of men. Fear not the influence of such men. Conspiracy, is it? Too much power, dangerous to the peace of the commonwealth? O commonwealth, where is thy blush! Would that the motives of all thy constituents were as pure, as benevolent, as theirs!



The church has need of just such men — vigilant, zealous, humble, efficient men — to defend its rights, and lead on to successful victory “the sacramental host of God’s elect.” Truly “called of God, as was Aaron,” and duly accredited by men; they are a separate class from other men; representatives and leaders in a “kingdom which is not of this world.” Let the sensible Cowper speak (not one of them):—

“The pulpit, and I name it filled  
With solemn awe, that bids me well beware  
With what intent I touch that holy thing;  
I say the *pulpit* (in the sober use  
Of its legitimate, peculiar power)  
Must stand acknowledged, while the world shall stand,  
The most important and effectual guard,  
Support, and ornament of virtue’s cause.  
There stands the messenger of truth; there stands  
The legate of the skies; — his theme divine,  
His office sacred, his credentials clear.”

It is the ministers’ *own* meeting. Any one else there would be treated almost as a spy. It is a high-toned meeting, — genteel and yet gentle. Educated minds and loving hearts are there, and cordially, yet delicately, saith each speaking eye and clasping hand, “Well met, brother.” And they go to work sharpening their scythes and mending their nets; and by laughing at each other’s wit and blunders, or their own, they may by the relaxation be better fitted for their work; and by thus sharing with each other the benefits of their constantly accumulating experiences and observations, with the development of their varied idiosyncrasies of constitution and culture, they pass under a discipline which no minister can afford to lose.

Much has been said and written with respect to the authority or prerogatives of the ministry. So there will be disputings in reference to *civil* matters. With respect to the latter, few will question the expediency of there being authority lodged *somewhere*. “Order is heaven’s first law.” If in heaven, where holy intelligences come under a wholesome discipline for the general good, will it be considered as less needful on earth, where everything is,

at best, in a morally disjointed and discordant state?

It is very desirable to understand what are the limits pertaining to the clerical office, according to the Scriptures (our only guide in this matter); whether the *office* is a mere rope of sand, or whether it has some backbone to it. I remember once being present at a church-meeting for business, where Dr. Payson, the pastor, was present; when, some question coming up that required discussion and decision, some allusion was made that drew from Dr. P. the following: “I care nothing about myself, but the *office* should be respected.” It would seem self-evident that a class of men who fill this office, whom the apostle calls “ambassadors for Christ,” called first by the Holy Spirit from darkness to light, and, by a conscious inward call of the same Spirit, to fill the priest’s office; and who in the main answer the description of those who are sent in answer to prayer, as commanded by our Lord, when he said, “Pray ye the Lord of the harvest that he would send forth laborers into his harvest,” — should be sanctioned and countenanced in all things appropriately belonging to their office, and the special duties of which God has clearly made known in his word. They ask for nothing more, and this not for self-aggrandizement, or love of power, but for the highest interest of the churches.

What prerogatives shall be allowed ministers as incumbents of an office which the Scriptures clearly and prominently recognize as of divine origin? It has been represented that there is danger of too much power being lodged in such a body. But it is not to be supposed that such men as I speak of, chosen of God, and ordained by the elders over churches, men of acknowledged piety and humility, coming to call men to repentance, would wish to “lord it over God’s heritage.” Take any twelve or twenty men you please, from any evangelical association in New England, and watch them through the

year or years, and in their official capacity and general behavior, as "men walking humbly with God," and where is the danger you forebode? And why would you withhold from them an authority, as the ambassadors of Christ, and "stewards of the manifold grace of God," to decide upon points of church polity or discipline, which you allow to referees appointed to decide on points of civil law or equity, or to juries, for our courts, selected for that purpose?

In order to the safety and prosperity of Christ's kingdom on earth, composed of fallible and imperfect subjects, a due attention is to be paid to a wise regulation of all things pertaining to its doctrines and worship and polity (the *more* so for being of *heavenly* origin); and of this fact we are reminded when turning to the apostles' plain and earnest directions touching this point. "It is only a *ceremony*," said one of Rev. Mr. Cecil's people to him, adverting to some regulations of the church. "The *king* is only a ceremony," replied Mr. Cecil. "See that thou make all things after the pattern showed thee in the Mount," was God's language to Moses. A looseness and carelessness in regard to the examination and introduction of candidates for the ministry and for ordination, or indifference too sadly manifested in church discipline, is fruitful of most direful effects. The thorough examination of those seeking a license is becoming more and more important as the day approaches when "men will not endure sound doctrine." Now, no reasonable man will deny to ministers the liberty they assume in the guardianship they have instituted in an associated capacity, by constituting themselves the judges in these matters. Who, if not they, feeling the weight of the apostolic direction, as they do, to "lay hands suddenly on no man," referring to the trust imposed to commit this prerogative only "to faithful men, who shall be able to teach others also." Well-educated men, more or less of them having had experi-

ence in ecclesiastical matters, disinterested, honest men as are found in the community, so that, from a sense of propriety *to them* (a corresponding delegation from the church in connection if you choose), without a dissenting voice, should be awarded the authority they claim, and it is a claim only for the general good. A firmer adherence to this principle would have saved many an ecclesiastical council from embarrassment, and prevented the "wounds which Christ has received in the house of his friends."

THE CUMBERLAND ASSOCIATION PROPER; ITS FORMATION AND HISTORY, FROM 1788 TO 1867.

The first meeting of this body was held with the Rev. Mr. Browne, of Strowdwater (now Westbrook), May 20, 1788.

At this meeting it was *Voted*, that Messrs. Clarke, Browne, Gilman, Williams, Deane, Lancaster, Chadwick, and Jewett (in all eight), be formed into an "Association," and that the Rev. Peter Smith, of Windham, and Thomas Foxcroft, of New Gloucester, be invited to join it. It was organized by electing Thomas Browne, Moderator, and Samuel Deane, Scribe. Thus was the way open for other ministers of this order, belonging to the county, to unite with them. The number to August, 1867, who have been members, is about one hundred and eighty.

Rev. Mr. Williams, of New Casco (now Falmouth), preached the first associational sermon, at Cape Elizabeth.<sup>1</sup> Four meetings in a year were held, as now, the ministers preaching in rotation; the minister of the place where the meeting was held having the right of nominat-

<sup>1</sup> I perceive by the records that they commenced by meeting four times a year. After a while they met every other month; subsequently, only twice in the year; thus going upon extremes. For about forty years past, the body has assembled on the second Tuesday of February (the annual meeting), and on the same day in the months of May, August, and November, respectively.

ing the preacher, which was done at each previous meeting.

The minutes of the associational meetings contain little else than a record of brethren present, and their respective parts performed; the examination now and then of a candidate for licensure, and the adoption of good resolutions, many of which were doubtless carried into execution. Quite frequent mention is made of their need of measures to make their meetings more profitable. Their first scribe, Rev. Samuel Deane, held his office about twenty years. A good choice, and a "scribe well instructed" in penmanship especially (to say nothing of other qualifications), as is evidenced when you trace his chirography, with an ink that has faded not, so precise, legible, and beautiful withal, as if the good doctor expected his records were to be *read* by future generations.

Our meetings afford the means of a continuous theological training; a kind of "ministerial academy," especially valuable to the young minister who has just entered his field of labor, though not to him only.

That "element of growth" so highly recommended by Dr. Bushnell, in his views on the ministerial character, perhaps is nowhere so successfully cultivated as in these associational meetings. They will not supersede the necessity of the apostle's injunction to Timothy, "Till I come, give thyself to reading," but rather be provocative of it, by "stirring up the gift that is in the young minister." Every essay or exegesis he brings, every skeleton he prepares, every criticism he bears or bestows, every remark he hears pertaining to his great life-work, is worth more to him, much more, than all the pains it has cost him to be present; and what is most to the point, he gains that which he can obtain nowhere else. Conference meetings, anniversaries of all descriptions, are good, very good, in their places, and good for others as well as for him; but for the minister himself, for his

own special training, there is nothing can come in competition with it.

And especially I remark does this truth hold good in cases where the ante-college life, or younger years, have been passed with but little mental culture. A scanty knowledge of books in general, and especially of the Bible and theological works; and if with it an irreligious, or non-religious, family training, will greatly enhance the value of the instruction to be expected from an attendance upon associational meetings. The novice (such he may be called) will find that with his A. M. and licensure he is but a small part of a minister yet; he has *much* to learn that the bare walls of his alma mater or his theological lecture-room have not conferred, highly valuable as those means are. And now comes the development of tact, the use of tools and nets, the appliances. As the physician or lawyer who makes proficiency in his calling has to be a studious, observing man all his days, so the minister. *Expansiveness* is the word I would use, intellectually and spiritually; a growing man and minister, so that all shall see and feel it. "Let thy profiting appear unto all."

My remarks are general, yet conclusive; though, as in all cases, with the admission of exceptions. God has made some men so that they intuitively become fitted for their post, "to the manor born." With but few means of education of any kind, they spring up into usefulness and eminence, such as Bunyan, Newton, Andrew Fuller, William Cary, and many others who were taught of God and by a deep spiritual experience.

The earliest settlements in the ministry in Maine were in the county of York, as Rev. J. Greenleaf, in his *Ecclesiastical Sketches of Maine*, has informed us, viz. at York, Wells, Berwick, and Kittery. The Rev. Thomas Smith was the first ordained minister in Cumberland County, at Falmouth, now Portland, March 8, 1727. All the ministers in the Province, being only four in number, from the



above churches respectively, constituted the council. His pastorate was protracted to the term of sixty-eight years. He died in 1795, at the age of ninety-five. No mention of his name is made on the records of the Association, although he lived seven years after its formation. His advanced age and attendant infirmities would furnish a sufficient reason for his non-attendance. Yet, according to Mr. Willis, ministerial associations were held some fifty years before.

Probably the supply of ministers was equal to the demand in those days. They were staid times, and the people and ministers not being "given to change," and both, it may be, making a duty of necessity in "holding on," seeing it was something like "Hobson's choice" with minister and people, they were mutually satisfied in keeping together. Or it might be that there was less ambition and "love of filthy lucre" on the one part, and less fastidiousness on the other. I say such a thing might be.

Yet in the times of which we are writing, and in later and in earlier times, New England's history furnishes us with the adoption of usages respecting the settlement of her ministers, which have given a stability, permanency, and consequent value to the relation of pastor and people, as does not obtain at the present day. Generally, then, the minister, on his ordination day, had found his place for life.

"Settled for life" was the *rule*, not the *exception*. Himself a sapling, he planted the infant oak before the parsonage door, and it took root, and grew up with him; while his young bride, equally expectant of a long and happy stay where her beloved had pitched his tent, and equally emulous to adorn the premises, planted the *rose-tree* under the window; and year after year they would together watch the growth of these significant emblems of themselves. And there they abide, not to be removed until, through the infirmities of age, he should become incapacitated

for usefulness, or till called home to his heavenly rest.

Observe here what lengthened pastorates the records of those times afford. It is good to look at them. Rev. Mr. Smith, sixty-eight years; Lyman, of York, sixty-one; Dr. Coffin, of Buxton, fifty-eight; Dr. Deane, of Portland, fifty; Dr. Hemmenway, of Wells, fifty-one. And all through the catalogue we have fifty and forty and thirty, and so on. Healthy men, generally, of sound and wholesome learning and piety, rearing their families in habits of industry; their sons, some preparing for the ministry, some for other professions, or the farm or shop; their daughters being educated to make good wives for ministers of another generation.

● I subjoin a few historical items as they occur upon the records. It will be remembered by those familiar with the dates of less than fifty years ago, how freely the social glass, and the burning of the Virginia weed, prevailed in all companies, and under all circumstances. Funerals and ordinations and religious meetings did not escape the dangerous and defiling practices. There was a gradual renunciation by ministers of spirit and wine drinking as a beverage, however, at weddings and funerals and social parties, as the temperance cause progressed in our land. As early as Nov. 9, 1813, this Association voted, "That no ardent spirits or wine be used by them as a body for the future"; yet in 1820, at an ordination in Portland, at which I was present (it was at the house of a prosperous layman), I noticed, as an appendage to the dinner table, a well-filled sideboard of decanters, containing, as I supposed, the "forbidden fruit." I saw no one partake of it.

#### THE SCARCITY OF BOOKS.

Nov. 2, 1790. Voted, "That the Moderator take charge of 'Dr. Leland's View,' 3 vols. 8vo., for the use of the Association; and that after two months, he lend one volume at a time to any member who shall call for it, to be returned in two

months." We judge that there must have been a great scarcity of this work, or something peculiarly valuable in it, or that money was not very plenty with our venerable fathers. Judging from pastors' libraries at the present day, books were then more difficult to be obtained; and yet, doubtless, more hard study of the Bible, and diligent search into volumes of theological science was made, than (it is feared) obtains at the present day. There were men to whom, other than to John Bunyan, might be applied the aphorism, "Beware of the man of *one book*."

In the vote which follows, we see the fire of missionary zeal beginning to kindle, which afterwards burst out in the formation of the "Maine Missionary Society."

May 3, 1793. Voted, "That the Association will do their endeavor to supply the destitute parishes and plantations with a missionary or missionaries for so long a time as eight or ten Sabbaths in the present year, and that to promote so laudable a design, we engage to pay nine shillings each towards defraying the expenses, etc.; and that the Rev. Messrs. Clark, Gilman, Williams, and Johnson, should go into the back part of Cumberland County two weeks each."

Nine shillings! A dollar was a dollar in those days. Allowing each of the ten members to pay his proportion, there were four pounds and ten shillings "lawful money," and very lawfully and benevolently appropriated too. This sum was probably all that was raised for missionary purposes at that day, but seventy years afterwards the churches in Maine support a hundred missionaries in part, at the expense of twelve or fourteen thousand dollars, which sum needs doubling, this hour, to meet generously the wants of the destitute and feeble churches in our own State.

Records.—*Portland, Sept. 8, 1813.* Voted, that the Association adjourn to attend the funeral of Captains Burrows and Blythe (the two commanders who fell in

the engagement off Portland), and who were buried side by side in Munjoy Cemetery.

Oct. 16, 1827. The Association met at the house of Bro. C. Jenkins. During the session, a message was received from Bro. Payson, now sick. "The purport of the message was a hearty assurance of the ardent love with which he remembered them, even in death; an exhortation to love one another with a pure heart, fervently; to love their work; to be diligent in it; to expect success, to bear up under their discouragements, be faithful unto death, and look for their reward in heaven." He died Oct. 22, 1827.

At a meeting held at Pownal, August, 1835, the subject of irregularities in *preaching without license* was taken up. It was recommended that the Association resolve, that the introduction of persons as preachers into Congregational pulpits, who have not received approbation according to the standing rules and practices of our associations and churches, strongly tends to degrade the Christian ministry, subvert the order and peace of the churches, and that it ought therefore to be uniformly discountenanced. This report was accepted by the Association at a very full meeting of the body, then consisting of the most able and efficient ministers.

A review of the records informs us that from time to time the brethren were awake to the importance of adopting fresh means for their own growth in grace, and for a revival of religion. Indeed the ordinary routine of exercises at each meeting, in the exhibition of sermons and plans and exegeses, and themes on the various important religious subjects, was calculated to keep alive the spirit of their profession; which, together with their earnest prayers, when assembled, four times a year through a course of years, must speak well for this body of men.

At a meeting of this body, held May, 1820, at the house of the Rev. T. Hilliard, in Gorham, a new basis for the government and action of the Association,

having been previously agitated, was adopted by a majority of two thirds and more, which put somewhat of a new face upon its character.

The articles composing this "more definite basis of union" are on record, which differ not essentially from the Westminster Catechism, or what are usually styled the "doctrines of grace." It now became necessary that all who were in favor of adopting these new regulations should *re-unite*, by subscribing them as the evidence of their being *bona fide* members.

The Rev. Asa Rand, formerly of Gorham, Me, and who united with the Association in 1809 or 1810, writes as follows: "My settlement in Gorham was at the time when the question of separation from Unitarians was agitated generally in New England, but both classes were still associated in most places. I found in 1808, 9, 10, the members of the Cumberland Association (with their churches) about thus: Dr. Deane, Unitarian, though he scarcely knew it; Mr. Nichols, an avowed and intelligent Unitarian; Mr. Tilton, a reticent Unitarian; Messrs. Lancaster, Herrick, Mosely, Kellogg, Bradley, D. Weston (of Gray), Miltimore, Gregg, Orthodox in conviction and profession. Some were regarded as only moderate Calvinists,<sup>1</sup> or, more correctly, Armenians. The pastors of the first church in North Yarmouth (Rev. Mr. Gilman's), and three or four others which sprouted from it, were thoroughly Orthodox, as were their churches, the abiding fruits of Mr. Gilman's ministry, and of a remarkable revival in 1791. Now, the ordination of Mr. Nichols in Portland in 1808, as colleague pastor with Dr. Deane, and the refusal of Mr. Payson to give him the 'right hand,' had brought the Unitarian question

into the Association; and when Francis Brown (afterwards President of Dartmouth College) came, in 1810, and settled in North Yarmouth, there were four of us who had not united with the Association, viz. Dutton, Payson, Rand, and Brown. We consulted together, and agreed to join, and see if we could induce the brethren to have some exercises calculated to be more useful to us as ministers than had been wont. We had no special reference to *Unitarianism* in this movement, if I remember right, but the question soon came up, and the discussion was continued. I do not think the older members would have moved in the matter for years, if we juniors had not joined the Association. The discussions, when I was present, were *uniformly in a pleasant mood*. The new members, after Brother Brown united, were all decidedly evangelical." Thus far Mr. Rand.

I would here remark that the practice of the Association has been, ever since, to admit members only upon condition of subscribing the Articles of Faith adopted in 1820. It was optional with the former members to do so or not. Most of them did sign the articles.

The compiler would here take the liberty to say that this beloved brother is now living in Ashburnham, Mass., at the age of eighty-four, with faculties but little impaired, if we may judge from his nice style of chirography, and accurate and intelligent manuscript. As a strong pillar in the churches of Maine, he was much valued and respected; and, rich in theological lore, he had no superior, if equal, among his contemporaries. As much as we of Dr. Payson's church loved our own pastor, and appreciated his preaching (almost to a fault), we always considered it a treat to listen to the good minister from Gorham, "so courageous and honest and earnest in the exhibition of the truth; so keen and pure in style; and inclined to give us a little more of naked doctrines in his discourses than his good brother-in-law Payson thought expe-

<sup>1</sup> This term of "Moderate Calvinists" covers rather a wide space in theology. I remember that the minister of my childhood was ordained as one of this description over an Orthodox church, a very worthy man he was, but after a few years he avowed Unitarian principles. Probably the zealous and fervent Mr. Wesley and his followers would prefer calling such *moderate Armenians*.



dient to do, so that *occasionally* the exchange of pulpits was a benefit all round.<sup>1</sup>

With respect to the "division" alluded to, I see no inconsistency or impropriety in adopting the means which led to it. The natural course of things must have led to such a result. To the majority of the members, it seemed full time that the line of demarcation be drawn. Yet I do believe my brethren of the body I represent were free from all bigotry, in maintaining, with the conscientious firmness they did, the truths which were embodied in the creed prepared by this committee as a standard. It was the embodiment of those principles which our Puritan fathers had embraced, and practiced for two hundred years, and Congregationalism had flourished well under their reign.

We verily gather strength when we sit down, and look over the names of those who during the past eighty years have belonged to that venerable body of ministers; men of great diversity of gifts; intelligent, godly, devoted men; trained up carefully for their particular calling; of greater or less experience in the ways and ordinances of God; from different quarters of the land, and from other lands; bringing with them the result of various educational, literary, and theological advantages, to enhance the value of the common stock.

Here it will be found that the "growth" insisted upon so earnestly by Dr. Bushnell as an essential element of the minister's ability and usefulness, is promoted as it can be nowhere else, other things being equal. He must be a dunce, to begin with, that can witness the gentle collisions

of mind with mind, the corruscations of genius in its multiform efflorescences, and the fruits of pastoral experience, with all the varied criticisms of differently gifted minds on important subjects, and not have *grown* under them (true, some of us may have rather *groaned* than *grown*). More relevant still these remarks become, as bearing upon those who entered late into the ministry, or with a less amount of preparation for it.

Ordinarily we are not to expect a full-grown minister at once. Prepared with tools, your fishing gear, your apparatus; now comes the development of tact, now for the appliances. You have got to learn how to apply. Dr. Bushnell would say, "You must *grow*"; so we say, if we have anything to begin with. But where there is not this expansive power or tendency, we must be content to be a snail or an oyster; but have we not mistaken our profession? How many of us had better never wasted time upon our one talent, I cannot say. An early examination into the matter might have proved as mortifying in our case, as in that of the too confident father, who sent his son to Rev. Rowland Hill to be examined, assuring him that the talent was there, wrapped in the napkin; who received for answer from Mr. Hill, "I *shook* the napkin, and *shook* it, but I could find nothing there."

Surely the element of *growth* is necessary towards a profitable and successful ministry, as much so as in either of the other professions. See it in all of them, how palpable; the dwarf and the giant are fit comparisons in the case. In the ministry, look at Jonathan Edwards, Dr. Griffin, and a host of others in our own country; Gardiner Spring, D. D., with his back-load of octavos, now traveling on the verge of the better land, — a busy, growing man all his days, and see what it has come to. Or look across the Atlantic, and see the far-famed commentator, Thomas Scott; also John Newton, John Bunyan, Andrew Fuller, and many such, who grew almost all after they had entered the profession

<sup>1</sup> Not that Dr. Payson's preaching was defective in strength and pungency of doctrine, but it savored more of Rev. Mr. Newton's fashion, viz. "of using the doctrines as we use a lump of sugar in a cup of tea; they are found there, but not in the lump." Mr. Rand preferred to lead you down into the hold of the ship and show you the timbers naked (and *crooked* some of them); but you saw and felt more palpably in what constituted the strength and durability of the divine transport in which your hopes for eternity were embarked.

but the *germ* was there, — growing ministers, intellectually and spiritually, all their days. I have not said that the attendance at the meetings I am pleading for, is the only means, or absolutely necessary to this growth; but that it affords one of the best means to acquire it, and he is not wise who unnecessarily absents himself from them. The man of twenty or forty years' standing in the ministry will testify to the truth of my remarks: if not, his bare and meager discourses, preached over and over again, will do it for him.

“I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well. I looked and received instruction.” Or, “He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither.” “They shall still bring forth fruit in old age; they shall be fat and flourishing.”

If not of the Association proper, yet there were those who deserve honorable mention from their relative position, whose names follow. They were occasionally present at the meetings, and might be called honorary members. They come into my “ground-work,” as a “fringe or border,” which sets off to advantage not itself only, but the ground which it richly embellishes.

Rev. Jonathan Scott, of Minot, was one of this number, of whom any body might be proud, than whom no minister in Maine has left a deeper mark of piety and zeal in his Master's work. He was originally from Yarmouth, Nova Scotia; came to Minot in 1792, and was installed in 1796; and died there, 1819, aged seventy-five. He possessed the power of fascinating and holding the attention of his audience to a remarkable extent, especially in prayer; so that an hour was not considered a long time to be absorbed in this exercise by his hearers; and so of all his

pulpit exercises, owing to their deep spirituality.

Rev. Rufus Anderson, of North Yarmouth (now Cumberland), was not a member, for reasons not known, but occasionally was present. He was a good man, and strong in the doctrines as professed by Dr. Emmons or Hopkins; a Calvinist, yet somewhat of a different shade from his near neighbor, Father Gilman, of Yarmouth. He removed to Massachusetts in 1805, where he died. The present Rufus Anderson, D. D., is his son.

Father Eaton, of Harpswell, was another; a man of varied talents and appliances, and not a little eccentric withal. He was doctor, lawyer, and judge, as well as minister, and quite a convenience to his people. He was among the last that wore the large white *wig* of preceding days. Rev. Mr. Gilman, Dr. Deane, of Portland, and Mr. Eaton, I think I have seen with them on. This head-dress began to be dismissed about the time that men began to stop wearing long hair, small clothes, and shoe buckles. In such repute was Father Eaton for a wise and sagacious head, that it seems it was sometimes coveted by his brethren. It happened once at a meeting of the ministers, on special business, that some brother was heard to say, “Father Eaton, I wish I had your wig,” meaning his head. In his facetious and characteristic manner, he replied, “Sir, you — may — have — the *wig*.” Mr. Eaton was president of the board of trustees of the Maine Missionary Society for several years, and died after a long pastorate, at the age of eighty-six years, in 1822, and was buried with his wig in the coffin with him, as it is said. An extensive revival of religion took place among his people soon after his settlement.

Rev. Paul Coffin, D. D., the honored parish priest of Buxton, was from Newburyport, Mass. He was a gentleman of the old school, urbane and scholarly, who filled up his pastorate with good examples and wise instructions. He died in Bux-

ton in 1821, aged eighty-four. He graduated at Harvard College in 1759. I was personally acquainted with him. A published autobiography, in the form of a missionary journal in the eastern parts of Maine, shows the author to the life.

But I must here insert a word about Bowdoin College, which was in one sense a child of the Cumberland Association. The following is from the records:—

“Nov. 4, 1788. Voted, to petition the General Court (Mass.) for the establishment of a college and endowment of the same, in the County of Cumberland.” *Thirty* of the members numbered in this Association acknowledged Bowdoin as their Alma Mater.

Rev. Messrs. Appleton and Allen, second and third presidents, were men in all respects as eligible for their station as could be found in New England at the time of their election. The writer can boast of but a slight acquaintance with either. Dr. Appleton's occasional sermons preached in Portland, one on the perpetuity of the Sabbath, the other on Peace, I think I heard. Two ordination sermons of his are in my possession. I had had such an impression of the rare qualities of these two presidents, both from what I had seen and heard, that I would have prized as highly as any other literary blessing their presence and acquaintance. They could not be heard in the pulpit and be pronounced common men. The elocutionary gift of President Appleton might be summed up in the words *elegent simplicity*. A voice not of great power, but sweetly harmonious and affectionate, and everything about his manners and speech, while in the pulpit, partook of an unqualified self-respect; respect for his hearers, and pre-eminently so with regard to the great and adorable presence he seemed so deeply to realize. His style of writing was pure, classic, and effective. His published sermon at the ordination of Rev. Reuben Nason, Freeport, in 1810, on the “Immutability of Religion,” contains arguments strikingly demonstrative of the

fact, that true religion is the same in every age. Even the mild and respectful Appleton is not afraid, in this discourse, to bear testimony to truths which the fastidiousness of an over-delicate age, of a much later date, is almost prepared to repudiate. I never met with him personally but once. I ventured to call upon him in Brunswick, while on my way journeying eastward to my place of residence, having been settled in the ministry but a short time. Very courteously did he receive me, although with my natural proclivities I felt somewhat abashed in his presence,—the presence of a president! My call was short, but in imagination I now seem to follow him, as, having learned the place of my abode, he stood up before the map, and with his classic finger (accompanying his eye of great brilliancy) he moved it to the spot,—a little spot it was on the seaboard,—and there stopped, seemingly gratified to know who I was, and where I labored. O he was a fatherly man; how his pupils must have loved and honored and lamented him!

His successor, now living (Dr. Allen) I have heard preach, but know little of. There was peculiar neatness in his preaching, as to voice and style and general air both in the pulpit and out. He was very attractive in his preaching, and in his general bearing you were unmistakably sure that you were in the presence of a scholarly Christian gentleman. May his evening sun keep above the horizon for years of comfort and usefulness to come! The world needs just such men for reference, both literary and theological, especially for living, biographical cyclopedias. Men that were born in the last century are becoming scarce, so that we may well all unite in the old fashioned prayer, “The Lord spare the first lives.”

Presidents; the first, fourth, and fifth, very honorable men,—have stood, or will stand, each his own expositor.

In speaking of the duties, responsibilities, and privileges of ministers, such as



in all honesty and reason are equal by nature and grace and good culture to fill such an office, I would not in a single iota derogate the sacredness and utility of the church as connected with the ministry, but would affectionately counsel ministers that they keep inviolate a regard to that tender and delicate union which must, from the nature of the case, subsist between these two ecclesiastical departments. They live only by this mutual regard for each other. The church is so constituted by its "Great Head," that the ministry is essential to the life and usefulness of the church, and *vice versa*. With no allowance unduly felt for the class of men I am speaking of, I think that without exaggeration it may be safely inferred from Scripture and reason, that the promulgation of the gospel can never be fully accomplished, and the great ends of its Founder be realized, unaided by the ministers of the sanctuary. Universal experience and observation are on this side of the question. There is a charm and a power in the ministrations, in the pulpit and out of it, of a conscientious, consistent man of God, that keeps the parties together as no other means can.

Our meetings commence and close with prayer. The first hour is spent in devotional exercises, and in each brother's giving an account of the condition of his flock, whether in a revived state or otherwise. Such a practice usually proves a quickening appeal to each other; something like a voice which says, "Give an account of thy stewardship." Thereby an acquaintance is also obtained of the history of the respective churches under their charge, and many practical hints are thrown out which can scarcely fail to

be appreciated, especially by the younger brethren.

The afternoon hours come laden with their respective but pleasant responsibilities; such as reading a sermon for minute criticism, essays, or exegesis, exhibitions of plans of sermons, or the discussion of some theological question. The public exercises are also criticised, with kindly feelings, yet proving of essential benefit to him who in his turn taketh off his jacket, and to him who keepeth it on.

Of the one hundred and eighty members of the Association, one hundred and sixteen are college graduates.

The colleges from which the members were graduated, are the following, viz. H. C. 22, D. C. 22, B. C. 30, Y. C. 9, M. C. 9, A. C. 8, B. U. 5, W. C. 4, scattering 7; total 116.

During the first twenty-five years of the history of the Association, embracing forty members, there was but one who had not received a public education. About one hundred received a public theological education. Of the first forty members, only three are now living. Of the first sixty, eight are living. Of the whole number (one hundred and eighty) it is supposed that one hundred are living. Of the twenty-two who have been licensed by this body, eight are supposed to be living. (See Table.) Rev. Noah Cressey, now residing in Portland, is ninety-one years of age, and is the oldest man belonging to the Association. I called upon him recently, and found him still able to be about. He is nearly stone deaf. With great difficulty I made my voice to be heard by him. He said he did not preach at present, but left the impression that he should try again by and by! His voice and lungs seem as sound and strong as ever.

## TABULAR VIEW.

NOTE. — The following Table will give, in the first column, the names of the members; in the second column, the place where they preached; third, the year they were ordained or installed, or admitted to the Association; fourth, place and date of birth; fifth, the initials of the college at which they graduated, and the year, or if a private education; sixth, the name of the theological institution at which they were educated, and date of the time of leaving, or of the minister with whom they studied; the seventh column will show their decease, time and place, or their present place of residence.

| Original Members.     | Where preached.             | When Or'd. | Birth.             | Graduation. | Theological Education. | Present Place of Residence, or Decease. |
|-----------------------|-----------------------------|------------|--------------------|-------------|------------------------|-----------------------------------------|
| Thomas Browne,        | Stroudwater,                | 1765       | Haverhill, Ms.     | 1733        | H.C. 1752              | d. 1797, Str'dw'tr, 64                  |
| Benj. Chadwick,       | Scarbo', Dunst.             | 1776       |                    |             | H.C. 1770              | d. 1719, Scarboro'.                     |
| Ephraim Clark,        | Cape Elizabeth,             | 1756       | Stonington, Ct.    | 1722        |                        | d. 1797, C. Eliza., 75.                 |
| Samuel Deane, D. D.   | Falmo', n. Port.            | 1764       | Taunton, Ms.       | 1733        | H.C. 1760              | d. 1814, Portland.                      |
| Tristram Gilman,      | No. Yarm., 1st.             | 1769       | Exeter, N. H.      | 1735        | H.C. 1757              | d. 1809, N. Yarm'th                     |
| Thomas Lancaster,     | Scarboro', 1st.             | 1775       | Rowley, Ms.        | 1742        | H.C. 1764              | d. 1831, aged 89.                       |
| Caleb Jewett,         | Gorham,                     | 1785       | Newburyport, Ms.   |             | D.C. 1776              | d. 1802, Gorham.                        |
| Ebenezer Williams,    | New Casco,                  | 1761       | Roxbury, Ms.       |             | H.C. 1760              | d. 1799, N. Casco.                      |
| <i>Afterwards</i>     |                             |            |                    |             |                        |                                         |
| Peter T. Smith,       | Windham,                    | 1762       | Portland, Me.      | 1731        | H.C. 1753              | Rev. T. Smith.                          |
| Samuel Foxcroft,      | New Gloucester,             | 1765       | Boston, Ms.        | 1735        | H.C. 1754              | Rev. J. Murray.                         |
| Elijah Kellogg,       | Portland,                   | 1788       | Hadley, Ms.        |             | D.C. 1785              | d. 1842, Portland, 81                   |
| John Strickland,      | Turner,                     | 1794       | Hadley, Ms.        |             | Y.C. 1761              |                                         |
| Daniel Marrett,       | Standish,                   | 1796       | Lexington, Ms.     | 1768        | H.C. 1790              | d. 1836, Standish, 68                   |
| Jacob Herrick,        | Durham,                     | 1798       |                    |             | H.C. 1777              | d. 1832, Durham.                        |
| Nathaniel Stone,      | Windham,                    | 1799       | Provincetown, Ms.  |             | H.C. 1795              |                                         |
| Caleb Bradley,        | Westbrook,                  | 1799       | Dracut, Ms.        | 1772        | H.C. 1795              | d. 1861, West'b'k, 89                   |
| Elisha Mosley,        | New Gloucester,             | 1803       | Windham, Ct.       |             | D.C. 1790              | d. 1826, N. Glouce'str.                 |
| Nathan Tilson,        | Scarboro', 2d.              | 1803       | Kensington, N.H.   | 1772        | H.C. 1796              | d. 1851, Scarboro'.                     |
| William Gregg,        | Cape Elizabeth,             | 1804       | Lond'derry, N.H.   | 1764        | D.C. 1787              | Deceased, aged 92.                      |
| Alfred Johnson,       | Freeport,                   | 1804       | Plainfield, Ct.    | 1767        | D.C. 1785              | d. 1837, aged 70.                       |
| Daniel Weston,        | Gray,                       | 1804       | Amherst, N. H.     | 1764        | H.C. 1795              | d. 1837, aged 73.                       |
| Jer. Noyes,           | Gorham,                     | 1805       | Newburyport, Ms.   |             | D.C. 1799              | Deceased 1807.                          |
| William Miltimore,    | New Casco,                  | 1805       | Londonderry, N. H. |             | D.C. 1798              | Deceased.                               |
| Edw. Payson, D. D.    | Portland, 2d.               | 1808       | Rindge, N. H.      | 1783        | H.C. 1803              | S. Payson, D. D.                        |
| John Dutton,          | N. Yarmo', 2d.              | 1809       |                    |             |                        | d. 1827, Portland, 44                   |
| Asa Rand,             | Gorham,                     | 1809       | Rindge, N. H.      | 1783        | D.C. 1806              | Dr. Burton.                             |
| Amasa Smith,          | N. Yarmo', 2d.              | 1810       | Northampton, Ms.   |             | Private,               | Rev. O. Crosby.                         |
| Francis Brown, D. D.  | N. Yarmo', 1st.             | 1810       | Chester, N. H.     | 1784        | D.C. 1805              | Ashburnham, Ms.                         |
| Benjamin Sawyer,      | Cape Elizabeth,             | 1810       | Boothbay, Me.      | 1782        | D.C. 1808              | d. 1820, aged 36.                       |
| Ich'd Nichols, D. D.  | Portland, 1st.              | 1810       | Salem, Ms.         | 1784        | H.C. 1802              | Salisbury, Ms.                          |
| Renben Nason,         | Freeport,                   | 1810       | Dover, N. H.       |             | H.C. 1802              | Abijah Wines.                           |
| John Turner,          | Biddeford,                  | 1810       |                    |             |                        | Dr. Barnard.                            |
| N. S. S. Beman, D. D. | Portland, 3d.               | 1810       | N. Lebanon, N.Y.   | 1785        | H.C. 1807              | Prest Appleton                          |
| Allen Greely,         | Turner,                     | 1811       | N. Yarmouth, Me.   | 1781        | M.C.                   | d. Dorchester, Ms.                      |
| Perez Chapin,         | Pownal,                     | 1811       | Benson, Vt.        | 1783        | M.C. 1808              | Carbondale, Ill.                        |
| Gardiner Kellogg,     | Windham,                    | 1813       | Hadley, Ms.        | 1765        | Y.C. 1786              | d. 1866, Turner.                        |
| Timothy Hilliard,     | Gorham,                     | 1813       | Cambridge, Ms.     |             | H.C. 1793              | d. 1839, Pownal.                        |
| Winthrop Bailey,      | Brunswick,                  | 1813       |                    |             |                        | d. 1826, Windham.                       |
| Jona. Cogswell,       | Saco,                       | 1813       |                    |             |                        | d. Gorham, Me.                          |
| Josiah G. Merrill,    | Otisfield,                  | 1815       | Conway, N. H.      |             |                        | d. 1835, aged 51.                       |
| Joseph W. Curtis,     | N. Yarmo', 1st.             | 1816       | Windsor, Vt.       |             |                        | d. 1858, DeWitt, N.Y.                   |
| Enos Merrill,         | Freeport,                   | 1816       | Falmouth, Me.      | 1786        | B.C. 1808              | d. 1864, Burlington, N.J.               |
| Otis C. Whiton,       | N. Yarm., Wt. Ill.          | 1818       | Winchendon, Ms.    |             | Private,               | Cambridge, Ms.                          |
| Samuel Woodbury,      | N. Yarmo', 1st.             | 1818       | Acworth, N. H.     |             | D.C. 1811              | d. 1857, Hadley, Ms.                    |
| Thos. J. Murdock,     | Portl'd Chapel,             | 1820       | Norwich, Vt.       | 1790        | D.C. 1812              | d. Orford, N. H.                        |
|                       | coll. with Rev. E. Kellogg, |            |                    |             |                        | Westmoreland, N.H.                      |
|                       | Cumberland,                 | 1821       |                    |             |                        | Deceased 1819.                          |
| Samuel Stone,         | N. Yarmo', 1st.             | 1822       | Andover, Ms.       | 1790        | H.C. 1817              | Bangor.                                 |
| A. Cummings, D. D.    | Gorham,                     | 1822       | S. Hampton, Ms.    | 1782        | W.C. 1810              | Andover, 1820                           |
| Thaddeus Pomeroy,     | Portl'd Chapel,             | 1822       | Stamford, Ct.      | 1797        | Y.C. 1816              | Andover, 1813                           |
| Thos. M. Smith, D. D. | Brunswick,                  | 1822       | Meredith, N. H.    | 1792        | D.C. 1818              | Andover, 1820                           |
| Asa Mead,             | N. Yarm. Chapel.            | 1823       | N. Salem, N. H.    | 1776        | W.C. 1805              | Andover, 1821                           |
| Noah Cressey,         | Minot,                      | 1823       | Holden, Me.        | 1790        | Private,               | Mr. Packard.                            |
| Elijah Jones,         | N. Yarm., Wt. Ill.          | 1824       | Braintree, Ms.     | 1796        | D.C. 1815              | Bangor, 1819                            |
| Caleb Hobart,         | Gray,                       | 1826       |                    |             |                        | Andover, 1820                           |
| Sam'l H. Peckham,     | Portland, 3d.               | 1826       | Barre, Ms.         | 1786        | W.C. 1813              | Bangor.                                 |
| Charles Jenkins,      | Baldwin,                    | 1826       | Hollis, N. H.      | 1787        | M.C. 1814              | Andover, 1817                           |
| Noah Emerson,         | Durham,                     | 1827       |                    |             |                        | Deceased.                               |
| Bennet Roberts,       | Scarboro', 1st.             | 1828       | Dunbarton, N. H.   | 1794        | D.C. 1818              | Andover, 1822                           |
| Thomas Jameson,       | Pol'd & Otisfield           | 1828       | Cambridge, Ms.     | 1796        | Private,               | Bangor, 1825                            |
| Jas. P. Richardson,   | New Gloucester              | 1829       | Massachusetts,     |             | B.U. 1808              | Andover, 1811                           |
| Benjamin Rice,        | Scarboro',                  | 1828       |                    |             |                        | d. 1847, Winchendon                     |
| Moses Sawyer,         | Portland, 2d.               | 1829       | Middlebury, Ct.    | 1783        | Y.C. 1804              | Asahel Hooker.                          |
| Bennet Tyler, D. D.   | Westbrook,                  | 1829       | Massachusetts,     |             | B.U. 1824              | Deceased 1858.                          |
| Henry C. Jewett,      | N. Yarmo', 1st.             | 1829       | Solon, Me.         | 1804        | B.C. 1825              | Andover, 1827                           |
| David Shepley,        | West Minot,                 | 1829       | N. Yarmouth, Me.   | 1800        | B.C. 1823              | Andover, 1825                           |
| James Gooch,          | Standish,                   | 1830       | Bradford, Ms.      | 1798        | D.C. 1825              | Andover, 1825                           |
| Thomas Tenney,        |                             |            |                    |             |                        | Yarmouth, Me.                           |
|                       |                             |            |                    |             |                        | Deceased 1847.                          |
|                       |                             |            |                    |             |                        | Plymouth, Iowa.                         |

| Original Members.       | Where preached.   | When Ord'd. | Birth.                  | Graduation.          | Theological Education.  | Present Place of Residence or Decease. |                                |
|-------------------------|-------------------|-------------|-------------------------|----------------------|-------------------------|----------------------------------------|--------------------------------|
| Geo. E. Adams, D.D.     | Brunswick,        | 1830        | Worthington, Ms. 1801   | Y.C. 1821            | Andover, 1826           | Brunswick, Me.                         |                                |
| Isaac Weston,           | Cumb'd Center,    | 1830        | Plymouth, Ms. 1787      | Private,             | E. Payson, 1817         | Cumberland, Me.                        |                                |
| Thomas Riggs,           | Gray,             | 1831        | Connecticut,            | 1823                 | Andover, 1826           | Pres.Ch. Const. N.Y                    |                                |
| G. C. Beckwith, D.D.    | Port'd, High St.  | 1832        | W. Granville, N.Y. 1801 | M.C. 1822            | Andover, 1826           | Boston, Ms.                            |                                |
| W. T. Dwight, D.D.      | Portland, 3d,     | 1832        | Greenfield, Ct. 1795    | Y.C. 1813            | Lawyer,                 | d. 1865, Andover.                      |                                |
| Cephas H. Kent,         | Freeport,         | 1832        | Benson, Vt. 1802        | M.C. 1824            | Andover, 1827           | Ripton, Vt.                            |                                |
| Jonathan L. Hale,       | Windham,          | 1832        | Canaan, Ct. 1792        | M.C. 1819            | Andover, 1822           | d. 45, Savannah, 53 Deceased.          |                                |
| Josina Searle,          | Saccarappa,       | 1833        |                         |                      |                         |                                        |                                |
| Calvin White,           | Gray,             | 1835        | Raynham, Ms. 1799       | Private,             | Bangor, 1827            | Amherst, Ms.                           |                                |
| Sewall Tenney,          | Port'd, Bethel,   | 1833        | Bradford, Ms. 1801      | D.C. 1827            | Andover, 1831           | Ellsworth, Me.                         |                                |
| Charles R. Fisk,        | Poland,           | 1834        | Massachusetts,          | 1797                 | B.U. 1824               | Andover, 1828                          | d. 1854, Indiana, 57 Deceased. |
| Joseph B. Stevens,      | Falmouth, 2d,     | 1834        |                         |                      |                         |                                        |                                |
| Weston B. Adams,        | Lewiston,         | 1834        |                         | D.C. 1818            | Andover, 1822           | Deceased 1841.                         |                                |
| Joseph Vaill, D.D.      | Portland, 2d,     | 1834        | E. Haddam, Ct. 1790     | Y.C. 1811            | Ifis father,            | Palmer, Ms.                            |                                |
| J. W. Chickler, g, D.D. | Port'd, High St.  | 1835        | Woburn, Ms. 1808        | M.C. 1826            | Andover, 1829           | South Reading, M                       |                                |
| Anson W. Sheldon,       | Falmouth, 1st,    | 1835        |                         |                      |                         |                                        |                                |
| Thomas Williams,        | Poland,           | 1835        | Weymouth, Ms.           |                      | Ifis father.            | d. Poland, Me., a. 60 Deceased.        |                                |
| John W. Shepard,        | Windham,          | 1837        | Gilmanston, N. H.       | Private,             | Private,                | d. 1843, Standish.                     |                                |
| Clark Perry,            | Standish,         | 1837        | Worcester, Ms.          | H.C. 1823            | Andover, 1826           | Deceased.                              |                                |
| Joseph Lane,            | Westbrook,        | 1838        |                         |                      |                         |                                        |                                |
| N. W. Sheldon,          | Gray,             | 1838        | Newcastle, Me. 1797     | Private,             | Bangor, 1822            | Portland, Me.                          |                                |
| J. B. Condit, D.D.      | Portland, 2d,     | 1838        | Hanover, N. J. 1808     | C.N.J. 1827          | Princeton, 1830         | Auburn, N. Y.                          |                                |
| Eben G. Parsons,        | Freeport,         | 1838        | Westport, Me. 1813      | B.C. 1833            | B. & And. 1837          | Derry, N. H.                           |                                |
| Samuel H. Shepley,      | N. Gloucester,    | 1838        | Quincy, Ms.             | B.C. 1835            | Andover, 1838           | Blairsville, Pa.                       |                                |
| Charles Dame,           | Falmouth, 1st,    | 1839        | S. Berwick, Me. 1810    | B.C. 1835            | Andover, 1838           | Exeter, N. H.                          |                                |
| Horace B. Chapin,       | Auburn,           | 1839        |                         | 1790                 | Private,                | Bangor, 1840                           | d. 1840, Auburn.               |
| Ariel P. Chute,         | Pownal,           | 1840        |                         | B.C. 1832            | Andover, 1835           | Sharon, Ms.                            |                                |
| William Warren,         | Windham,          | 1840        | Waterford, Me. 1806     | B.C.                 | Andover, 1838           | D. Sec. A. B. C. F. M.                 |                                |
| Jotham Sewall,          | Westbrook,        | 1840        | Chester ville, Me. 1791 | Private,             | Bangor, 1822            | N. Granville, N. Y.                    |                                |
| Daniel Sewall,          | Scarboro', 1st,   | 1840        | Chester ville, Me. 1808 | B.C. 1832            | Bangor, 1835            | d. 1866, Augusta, Me. Deceased 1842.   |                                |
| John S. Davenport,      | Gorham,           | 1840        |                         |                      |                         |                                        |                                |
| John H. Mordough,       | Saccarappa,       | 1840        | Wakefield, N. H. 1810   |                      | N. Haven,               | 1835                                   | Minot, Me.                     |
| Dana Cloyes,            | Port'd, Bethel,   | 1840        | Framingham, Ms. 1792    | M.C. 1815            | Andover, 1820           | South Reading, Ms.                     |                                |
| Joseph Blake,           | Cumb'd Center,    | 1841        | Otisfield, Me. 1814     | B.C. 1835            | Bangor, 1840            | Gilmanston, N. H.                      |                                |
| Amos N. Freeman,        | Port'd, Abyssn.   | 1841        | New Jersey,             | 1809                 | On. Inst. '41           | Brooklyn, N. Y.                        |                                |
| John Gunnison,          | Falmouth, 2d,     | 1842        |                         |                      |                         | Deceased.                              |                                |
| Silas Baker,            | Standish,         | 1842        | Edgecomb, Me. 1807      | B.C. 1828            | Andover, 1831           | Standish, Me.                          |                                |
| William Pierce,         | Cape Elizabeth,   | 1842        | Edgecomb, Me. 1807      | Private,             | Andover, 1831           | Bent's p't, Io., 1862                  |                                |
| James Drummond,         | Lewiston,         | 1842        | Bristol Mills, Me. 1815 | B.C. 1836            | Bangor, 1841            | d. Lynn, Ms.                           |                                |
| Aaron C. Adams,         | Gorham,           | 1843        | Bangor, Me. 1815        | B.C. 1836            | Bangor, 1839            | Auburn, Me.                            |                                |
| Stephen Merrill,        | Lisbon,           | 1843        | Conway, N. H. 1793      | Private,             | Bangor, 1839            | d. '60, Wolfbor. N.H.                  |                                |
| William V. Jordan,      | Pownal,           | 1844        | Saco, Me. 1804          | B.C. 1831            | Bangor, 1836            | Andover, Me                            |                                |
| George W. Bourne,       | Port'd, Bethel,   | 1845        |                         |                      |                         |                                        |                                |
| Allen Lincoln,          | Gray,             | 1846        |                         |                      |                         | City Mission, Lynn.                    |                                |
| John Wilde,             | Falmouth, 2d,     | 1846        | Dorchester, Ms. 1802    | M.C. 1827            | Andover, 1831           |                                        |                                |
| David M. Mitchell,      | Port., City Miss. | 1846        | N. Yarmouth, Me. 1788   | Y.C. 1811            | Andover, 1814           | Waltham, Ms.                           |                                |
| Albert W. Fiske,        | Scarboro', 1st,   | 1846        | Upton, Ms. 1802         | B.U. 1829            | Andover, 1832           | Fisherville, N. H.                     |                                |
| Calvin Chapman,         | Saccarappa,       | 1846        | Bethel, Me. 1816        | B.C. 1839            | Andover, 1842           | Standish.                              |                                |
| J. J. Carruthers, D.D.  | Portland, 2d,     | 1846        | Eeefeloh'm, Scot. 1800  | St. A. & E. Selkirk. |                         | Portland, Me.                          |                                |
| Thomas G. Mitchell,     | Auburn,           | 1847        | Vermont,                | D.C. 1840            | Bangor, 1845            | Madison B'dge, Me.                     |                                |
| Stephen Gould,          | Poland,           | 1848        | N. Bridgton, Me. 1810   | B.C.                 | Bangor, 1842            | d. '59, F'nkfort, Me.                  |                                |
| J. R. Adams, D.D.       | Gorham,           | 1848        | Andover, Ms. 1802       | Y.C. 1821            | Andover, 1826           | d. 1866, N. Hampton                    |                                |
| William Tobcy,          | Scarboro',        | 1848        |                         |                      |                         | d. 1849, Scarboro'                     |                                |
| Newell A. Prince,       | New Gloucester,   | 1849        | Cumberland, Me.         | B.C. 1839            | Bangor, 1839            | Simsbury, Ct.                          |                                |
| Ansel D. Harris,        | Standish,         | 1849        | Poland, Me.             |                      | Bangor, 1839            | Deceased.                              |                                |
| Elijah Kellogg,         | Harpwell,         | 1849        | Portland, Me.           | B.C. 1840            | Bangor, 1840            |                                        |                                |
| Royal Parkinson,        | Cape E. & Fal. 2d | 1849        | Columbia, N. H. 1815    | D.C. 1842            | Andover, 1847           | Milton, Vt.                            |                                |
| Edmund K. Alden,        | N. Yarmo', 1st,   | 1850        | Randolph, Ms. 1825      | A.C. 1844            | Andover, 1848           | South Boston, Ms.                      |                                |
| Alpheus S. Packard,     | Bowd. College,    | 1851        | Chelmsford, Ms. 1798    | B.C. 1816            | Private,                | Prof. at Bowd. Coll.                   |                                |
| John Perham,            | Windham,          | 1851        | Wilton, Me. 1806        | Private,             | Bangor, 1838            | Rockton, Wis.                          |                                |
| Horatio Merrill,        | New Gloucester,   | 1851        | Wilton, Me.             |                      |                         | Salisbury, N. H.                       |                                |
| Jonas Fisk,             | Lisbon & Durh.    | 1852        | Topsfield, Ms. 1805     |                      | Bangor, 1838            | Danvers, Ms.                           |                                |
| Luther Conklin,         | Freeport,         | 1852        |                         |                      |                         | E. Bloomfield, N. Y.                   |                                |
| John Turner,            | Ag't Tract Soc.,  | 1853        |                         |                      |                         |                                        |                                |
| J. B. Hadley,           | Standish,         | 1853        | Massachusetts,          | A.C. 1833            | Andover, 1836           | Campton, N. H.                         |                                |
| James B. Thornton,      | Scarboro', 1st,   | 1852        | Saco, Me. 1825          | B.C. 1846            | E. Winds'r & B. Bangor, | Milford, Ms.                           |                                |
| Isaac Carleton,         | Falmouth, 2d,     | 1852        |                         |                      |                         | d. Oxford, Me.                         |                                |
| Luther Willswall,       | Windham,          | 1854        | Marlboro', N. H. 1801   | Private,             | Bangor, 1836            | Windham Hill, Me.                      |                                |
| Benjamin Lynch,         | Port'd, Abyssn.   | 1854        | Became Meth. preach'r   |                      | Bangor,                 | N. Brunswick, N. J.                    |                                |
| Charles A. Aiken,       | N. Yarmo', 1st,   | 1854        | Massachusetts,          | D.C. 1846            | Andover, 1853           | Princeton, N. J.                       |                                |
| J. R. French,           | Port'd, Bethel,   | 1854        |                         |                      |                         |                                        |                                |
| J. B. Wheelwright,      | Westbrook,        | 1855        |                         | W.C. 1849            |                         |                                        |                                |
| Charles Packard,        | New Gloucester,   | 1855        | Buckfield, Me. 1819     | B.C. 1842            | Bangor, 1845            | Woolwich, Me.                          |                                |
| Joseph Loring,          | Pownal,           | 1855        | N. Yarmouth, Me. 1804   | B.C. 1828            | Andover, 1833           | Edgecomb, Me.                          |                                |
| Uriah Balkam,           | Lewiston,         | 1856        | Robbinston, Me. 1812    | A.C.                 | Bangor,                 | Lewiston, Me.                          |                                |
| Henry D. Moore,         | Port'd, Union,    | 1856        |                         |                      |                         | Cincinnati, O.                         |                                |
| John H. Garman,         | Scarboro', 1st,   | 1856        | Merodith B., N.H. 1811  | A.C.                 | Andover, 1845           | North Orange, Ms.                      |                                |
| E. J. Adams,            | Port'd, Abyssn.   | 1856        | Dismissed,              | Private,             | Andover,                | Charleston, S. C.                      |                                |
| Samuel H. Merrill,      | Port'd, Bethel,   | 1858        | Buxton, Me. 1805        | Private,             | Private,                | Agent N. Bible Soc.                    |                                |



| Original Members.    | Where preached.    | When Ord'd. | Birth.            | Graduation.      | Theological Education. | Present Place of Residence, or Decease. |
|----------------------|--------------------|-------------|-------------------|------------------|------------------------|-----------------------------------------|
| John L. Ashby,       | Saccarappa,        | 1857        | New Hampshire,    | A.C. 1837        | Andover, 1840          | Washington, D. C.                       |
| H. S. Loring,        | Durham,            | 1857        | Guilford, Me.     | 1819 B.C. 1843   | Bangor, 1846           | Mouson, Me.                             |
| Cyril Pearl,         | Baldwin,           | 1858        | Vernon, Ct.       | 1804 Private,    | Bangor.                | d. 1865, Freeport.                      |
| Amory H. Tyler,      | Falmouth, 1st,     | 1858        |                   |                  | Bangor.                | Falmouth, Me.                           |
| George L. Walker,    | Port'd, State st.  | 1858        | Rutland, Vt.      | 1830 Law, Bost'n | Andover, 1857          | Portland, Me.                           |
| Egbert C. Smyth,     | Prof. at Bow. C.   | 1859        | Brunswick, Me.    | 1829 B.C. 1842   | Bangor, 1853           | Prof. at Andover.                       |
| Daniel Kendrick,     | Portland,          | 1859        | Hollis, N. H.     | 1786 B.U. 1810   |                        | Portland, Me.                           |
| Mark Gould,          | Standish,          | 1859        | Wilton, Me.       | 1811 B.C. 1837   | Andover, 1841          | Chichester, N. H.                       |
| Edward P. Thwing,    | Port'd, St. L. st. | 1859        | Ward, Ms.         | 1830 H.C. 1855   | Andover, 1858          | Quincy, Ms.                             |
| John C. Adams,       | Falmouth, 1st,     | 1859        | Bucksport, Me.    | 1810 A.C. 1833   | New Haven.             | Falmouth, Me.                           |
| Horatio Hsley,       | Portland, West.    | 1860        | Portland, Me.     | 1809             | Bangor, 1837           | Minot, Me.                              |
| Eben. S. Jordan,     | Cumb'd Center,     | 1860        | Raymond, Me.      | 1819 B.C. 1847   | Bangor, 1855           | Cumberland, Me.                         |
| Stephen C. Strong,   | Gorham,            | 1860        | Northampton, Ms.  | W.C.             | New York.              | Gorham, Me.                             |
| N. H. Broughton,     | N. Yarmo', 2d,     | 1860        | Massachusetts,    | A.C. 1847        | Andover, 1853          | d. '66, E. Bridgewater                  |
| J. A. Ross,          | New Gloucester,    | 1860        | Lunenburg, N. S.  | 1832 H.F.C. '54  |                        | 1854 Marion, Io.                        |
| Joseph Boardman,     | Pownal,            | 1861        | Amesbury, Ms.     | 1833 A.C. 1855   | Andover,               | 1860 Hopkinton, Ms.                     |
| J. Q. Bittinger,     | N. Yarm., Cent.    | 1862        | Pennsylvania,     | D.C. 1857        | Andover,               | 1860 St. Albans, Vt.                    |
| George A. Putnam,    | Yarmouth, 1st,     | 1862        | Dunbarton, N. H.  | U.C., N.Y.       | Bangor,                | 1860 Yarmouth, Me.                      |
| Stacy Fowler,        | Wal't Hill, N.Y.   | 1862        | Saugerville, Me.  | 1830 Private,    | Bangor,                | 1861 Millbury, Ms.                      |
| Francis Southworth,  | Port'd, Bethel,    | 1862        | Wuithrop, Me.     | 1829 Private,    | Bangor,                | 1856 Portland, Me.                      |
| Joseph Kyte,         | N. Waterford,      | 1863        | Sunderland, N.Y.  | 1836 Private,    | Bangor,                | 1862 No. Waterford, Me.                 |
| E. S. Palmer,        | Freeport,          | 1863        | Bath, Me.         | 1827 U.C. 1849   | Bangor,                | 1857 Waverly, Io.                       |
| E. Bean,             | Gray,              | 1863        | Conway, N. H.     | 1829 B.C. 1857   | Bangor,                | 1861 Gray, Me.                          |
| J. R. Bourue,        | Scarboro', 1st,    | 1864        |                   |                  |                        | Lunenburg, Vt.                          |
| Geo. A. Tewksbury,   | Portland, West,    | 1864        | Albany, Me.       | 1839             | Bangor,                | 1863 Portland, Me.                      |
| Thomas S. Robie,     | Falmouth, 2d,      | 1864        | Gorham, Me.       | 1834 B.C. 1856   | Bangor,                | 1859 Salmon Falls, N. H.                |
| Samuel Morrison,     | Port'd, St. L. st. | 1865        | Windham, N. H.    | 1830 A.C. 1859   | Bangor,                | 1864 Portland, Me.                      |
| B. T. Sanborn,       | Freeport,          | 1865        | Fremont, N. H.    |                  | Bangor,                | 1863 Freeport, Me.                      |
| J. J. Abbott,        | Yarmo', Cent'l,    | 1865        | Groton, Vt.       | 1813 D.C. 1839   | U.T.S., N.Y. '45       | Yarmouth, Me.                           |
| W. H. Haskell,       | Westbrook,         |             |                   |                  |                        | Westbrook, Me.                          |
| Joseph Danielson,    | Saccarappa,        | 1866        | W. Killingly, Ct. | 1835 W.C. 1861   | U.T.S., N.Y. '65       | Saccarappa, Me.                         |
| C. L. Nichols,       | Pownal,            | 1866        | Starks, Me.       | 1831 B.C. 1857   | Bangor,                | 1861 Pownal, Me.                        |
| Alpha Morton,        | West Auburn,       | 1866        |                   |                  |                        |                                         |
| Wellington R. Cross, | New Gloucester,    | 1866        | Bethel, Me.       | 1835 B.C. 1861   | Bangor,                | 1865 New Gloucester, Me.                |
| Samuel Hopkins,      | Standish,          | 1866        | Hadley, Ms.       | 1807 D.C. 1827   | Andover,               | 1831 Standish, Me.                      |
| Edward C. Miles,     | Falmouth, 2d,      | 1866        | Sharon, Ct.       | 1831 N.Y.U. '49  | Andover,               | 1856 Falmouth, Me.                      |

LIST OF PERSONS WHO HAVE RECEIVED LICENSE FROM THIS ASSOCIATION. THE TERM OF LICENSE THREE YEARS.

| Date.        | Name.                | Place where first settled. | Deceased, or Present Place of Residence.  |
|--------------|----------------------|----------------------------|-------------------------------------------|
| Nov. 4, 1788 | Nathan Mussey.       |                            |                                           |
| May 12, 1813 | Enos Merrill.        | Freeport, Me.              | Died at Orford, N. H., 1861, aged 75.     |
| April, 1814  | Josiah G. Merrill.   | Otisfield, Me.             | Cambridge, Ms., 1867.                     |
| April, 1814  | James Weston.        | Lebanon, Me.               | Standish, Me., 1867.                      |
| April, 1814  | Jonathan Greenleaf.  | Wells, Me.                 | Died at Brooklyn, N. Y., 1865, aged 80.   |
| April, 1816  | Nathan Douglass.     | Alfred, Me.                | Died at Bangor, Me., 1866, aged 80.       |
| 1816         | John H. Ingraham.    | Thomaston, Me.             | Died at Augusta, Me., 1864, aged 71.      |
| 1817         | Isaac Weston.        | Boothbay, Me.              | Cumberland Center, Me.                    |
| 1817         | Charles Freeman.     | Limerick, Me.              | Died at Limerick, 1853, aged 59.          |
| 1818         | John E. Bray.        | Connecticut.               | Brooklyn, N. Y.                           |
| 1818         | Samuel Green.        | Boston, Ms. Essex st.      | Died at Boston, 1834, aged 42.            |
| 1819         | Stephen Merrill.     | Kittery Point, Me.         | Died at Wolfboro', N. H., 1860, aged 67.  |
| 1819         | Asa Cummings.        | N. Yarmouth, Me. 1st       | Died Jun. 5, 1856, on passage from Panama |
| 1819         | Joseph P. Fessenden. | Kennebunk Port, Me.        | Died at N. Bridgton, 1861, aged 60.       |
| 1820         | Samuel P. Newman.    | Prof. Bowd. Coll.          | Died at Brunswick, 1824, aged 45.         |
| 1820         | Charles Frost.       | Bethel, Me.                | Died at Bethel, Me., 1850, aged 54.       |
| 1822         | Christopher Marsh.   | Biddeford, Me.             | Died at Sanford, Me., 1859, aged 65.      |
| 1823         | Benjamin G. Willey.  | East Sumner, Me.           | Died at E. Sumner, Me., 1867, aged 71.    |
| 1823         | Charles Soule.       | Norway, Me.                | Portland, Me., 1867.                      |
| 1824         | William Smyth.       | Prof. Bowd. Coll.          | Brunswick, Me., 1867.                     |
| 1832         | Asa Dodge.           | Miss'y Phys. Beyrout       | Died at Jerusalem, 1835, aged 33.         |
| 1840         | Henry B. Smith.      |                            |                                           |

## GATHERING A CHURCH AND ITS PRIVILEGES.

14. *Concerning a particular instituted Church, and the privileges thereof.*

THAT it is a company of faithful and holy people, or persons, called out of the world to fellowship with Jesus Christ, and united in one congregation, to him as members to their head, and one with another, by a holy covenant for mutual fellowship in all such ways of holy worship of God, and of edification, one towards another, as God himself hath required in his Word of every Church of Christ, and the members thereof.

15. *Concerning the manner of gathering a Church.*

That it is the duty of all Christians, having renounced all false ways of idolatrous, anti-christian, and superstitious worship, and of sin, and the world (as to instruct and govern their own families according to God, so) to join willingly together in Christian communion and orderly covenant, and by free confession of the faith, and profession of their subjection to the Gospel of Christ, to unite themselves unto peculiar and visible congregations, wherein as members of one body, whereof Christ is the head, they are to worship God according to his Word. To this church he hath given royal privileges, as the holy oracles, the promises, the seals of the covenant, his presence, love, protection, and blessing in a special manner; here all that acknowledge him to be their prophet, priest, and king, are to be enrolled amongst his household servants, and to present their bodies, and souls, and gifts, and solemn services for a spiritual sacrifice acceptable to God by Jesus Christ. Being thus united, they to whom God hath given gifts to interpret the Scriptures, being approved

by the Church, and appointed thereunto, may, and ought to teach publicly the Word of God, by prophesying according to the proportion of faith for edification, exhortation and comfort of the Church, till such time as men may be had fit to such office or offices as Christ hath appointed to the public ministry of his Church; and then they are upon due trial to proceed to the choice and ordination of those officers according to God: and then the officers are to dispense the seals of the covenant, viz.: baptism to the seed of the faithful in their infancy, and to others not yet baptized, when by profession of their faith they are added to the Church: and all of the Church that are of years, and are able to examine themselves, must communicate also in the Lord's Supper in both kinds, viz.: bread and wine.

17. *Concerning the power of every Church.*

That Christ hath given the power of choosing officers, and of receiving in, or calling [censuring] of any member, to the whole body together of every church, and not to any one member apart, or to more members sequestered from the whole, or to any other congregation to do it for them; yet so as every church ought to use the best help they can hereunto, and the most meet member they have to pronounce the same in their public assembly, if they want officers. And to this censure and judgment of Christ, duly and orderly dispensed, every member of the congregation, yea, and officer also, how excellent or learned soever he be, is subject. Yet ought not the Church without great care and advice to proceed against such public persons. — *Davenport and Hooke's Catechism.*

## CONGREGATIONALISTS UNDENOMINATIONAL.

BY REV. ISAAC P. LANGWORTHY.

GOD hath set the human race in families. Very tender, and yet very strong ties hold these little circles together in a relationship both sacred and dear; and it is a grievous offence, causelessly, to alienate a single member from the rest. Privileges, and duties as well, grow out of this relationship. This is universally conceded. The head of the family is bound by every high consideration to look after and provide for his own household, and is bitterly denounced if he fail to do it. This first, then extend help in other directions as he has ability, and as the necessities of others may require. Let it be remembered that the obligation here is not merely municipal or conventional, but is divine, and cannot be safely disregarded or ignored. And suppose a son should strike out into the unoccupied regions lying beyond the paternal domain, and should choose to try his hand in cultivating other than the paternal acres, that he may have for his own that which his own hand subdues, parental obligations are not canceled for that reason; the tie which bound father and son together is not sundered. A justifiable family pride, if nothing higher, would command sympathy and aid. A son, thus ambitious of giving the family name and influence to another community, would have a right to expect all needed co-operation from the old homestead in getting a fair start in the world. The family relationship itself gives him this natural right. It would be unseemly, unnatural indeed, to see him driven to the necessity of taking a new name, and forming a new family connection for the sake of the little his necessities demanded to securely

establish himself in his new home. And this relationship involves reciprocal duties. So far as circumstances may require, the obligations are mutual. The children owe to parents what they owe to no others. And no distance from home, nor attachments in other directions can absolve them from this heaven-created alliance.

And these principles which underlie and the laws which govern the family furnish the basis, and the controlling forces of the nation; and naturally and necessarily extend to every organization or compact, social, civil, or religious, so far as their objects are susceptible to the application of these principles and laws.

God hath set his church in families. By many, it is honestly supposed that no exact pattern is given in the New Testament of the detail of a local church as to its form and order of worship; and in consequence of differently constituted minds and different tastes, different views of church-order have obtained; and hence we have church-families or denominations. Each naturally prefers its own and believes it to be the nearest the divine model. It is not claimed that there is the same necessity for this family relation or grouping in the ecclesiastical, as in the social world, yet there does not seem to be, necessarily, any great evil in it. Christ does not condemn it; why should we? If each denomination shall concede to every other the same privileges it claims for itself, and be ready to co-operate with every other in any common effort against a common foe, or to accomplish the great objects of Christian benevolence — as families and communities unite in effecting great national ob-



jects — what more could they do, if they were one in name? All this could be done and yet the chief work of every denomination be done in its own way. The field is so large, the work is so great and so varied and so pressing, that there is enough for every one to do. There would be contact but there need not be conflict. There would be intermingling, and sometimes a larger than a needed force in some localities, but there should be no jealousies or improper rivalries; nor would there be, if the spirit of Christ were sufficiently in the ascendant. No church-family need lose its identity or sacrifice its self-respect. And it could scarcely fail to accomplish more by preserving its own armor, and keeping its own forces together, provided the number is sufficient to keep up a healthful organization, than to sacrifice itself to the ambition of any of another name, and of a less acceptable régime.

There may be denominationalism without sectarianism. The latter is an excess of party zeal which would supplant or over-ride others to establish itself; would unchurch others to make itself *the* church; would “compass sea and land” to make proselytes to its order; would allow others to perform the great work of a common Christianity, but use its own resources to gather into its fold whatever may be gained by the victory. The former claims its right to BE, and to be as it is, living and acting under its own chosen name, giving the gospel to every body as there is ability and opportunity, leaving every one to connect himself with that church-family with which he can most cordially affiliate, and which seems to him most in form and spirit, to accord with the bible standard. Denominationalism is consistent with the utmost catholicity and the fullest Christian fellowship. Sectarianism is inconsistent with both. Denominationalism would not deny that the branch on the north side was as truly in the vine as itself on the south side. Sec-

tionism cuts off every other as dry and withered, claiming to be the only living branch. Denominationalism is benevolent, and therefore right. Sectarianism is selfish, and therefore wrong. To have an intelligent and strong preference for one's own polity, granting to every other the same preference, is no more sectarian than it is selfish for one to prefer to any other his own family name and kindred.

Have Congregationalists, as such, cherished this preference, and lived up to their opportunities? Have they been denominational even, as defined above? Their history for the last century will convict them of wasteful if not wicked dereliction here. Their practical views of liberty have been more like licentiousness; their large-hearted charity has been nearer prodigality. They have almost thrown from their embrace their own sons and daughters, who have necessarily gone from their homes; and they have given their hundreds of thousands, yea millions to help on a common cause, when they have seen that their munificence would be used to supplant their own and establish other church-families. This they have done and continued to do when they ought and might have known that “nary a cent” would be given in return to help them. Congregationalists have never found other branches of the Christian family ready to neglect their own for the sake of building up the Congregational family, and they never will; and, moreover, they never ought to, until the former are convinced that the latter have the principles and polity best fitted to the varied necessities of a lost world. Christians ought to have honest convictions of both truth and duty, and then act upon them. If Congregationalists are satisfied that the Pilgrim Fathers were essentially right in the principles they tenaciously held, and in the church-polity they adopted, that the institutions they planted and nourished are such as the world needs; that these self-sacrificing, devoted men

were led by the Holy Spirit to build upon the true foundation, Jesus Christ, the chief corner-stone, and of all this they ought to be satisfied or abandon their polity at once, and adopt another, of which all this may in truth be said; if they are reasonably satisfied that these things are so, then they are called upon of God most clearly to value such an inheritance, to labor and give to extend its blessings to all within their reach who are ready and waiting, if not perishing, to receive them. That Congregationalists, as a denomination, have lived in great neglect of duty and privilege in this respect it is easy to show.

Ministers have not been taught on this subject.

The Fathers of New England were familiar with it. They wrote it, they preached it, as occasion required; they taught it to their children and to the people, not exalting it into the place of "the weightier matters," but giving it simply its own place. Candidates for the ministry were not left in ignorance either of the nature or of the workings of the polity in which they were to exercise their gifts. But with a lower standard of piety, such as could admit the half-way covenant, and with increase of population and pride and fashion, and also the introduction of large numbers of other branches of the Christian family by immigration, the family spirit in the prevailing order became less. There was less preaching, writing and teaching on denominational differences, by the leading men in the Congregational churches. Doctrinal and metaphysical discussions became universal, and to some extent were needed. Compromises were easily made, and "plans of union" formed, in which distinctive denominationalism was to be merged. This was well for the parties to the Union which had their established church-order and judicatories, and also their church-standards. Around which, at a moment's notice, they could rally all their forces;

but for the unsuspecting, uninstructed Congregationalists, the copartnership was wholly unequal, and they at length found that they were fast giving to another an inheritance they had no right to alienate. In this spirit of compromise the first Theological Seminary of New England and of our country was established. Here the great majority of Congregational ministers, for half-a-century were educated. The professor of theology for nearly the whole of that period gave very little attention to church polity. In his published lectures, out of seventeen hundred and thirty-five pages, NINE pages only are devoted to a commendation of Congregationalism. Seventy pages are occupied with the discussion of prelacy and the liturgy. It is conceded that this great and good man was accustomed to advise the students going out of New England to join the Presbyterian church. This he did, quite likely from the fact that the latter aided in establishing this seminary. His only successor, though more decidedly Congregational perhaps, and may give fuller instruction upon this world-needed polity, yet publicly declares, more seriously than facetiously, that he "was christened half Baptist." It was noticeable at the last anniversary of this important institution that out of twenty-three subjects assigned to the graduating class by the faculty, not one had any reference to the polity in which nearly every one of them had been nurtured. The same want was noticed at the recent anniversary of another of the theological institutions of New England. This may have been accidental, and is by no means proof that the teachers in these schools of the prophets are not in sympathy with the church-order they are expected to adopt, and upon which thoroughly to instruct their pupils. But it will, at least, show that this, now vital question is not unduly pressed at head quarters. Thus the theological seminaries nearly silent or indifferent or opposed, and about all

our ministry, educated in them,—and not a few in the last named institutions,—it has naturally if not necessarily come to pass, that

There has been very little preaching on this subject.

It is affirmed, not wholly at haphazard either, that not one minister in ten has delivered a congregational sermon as often as once in ten years. And even then, if he did do it, he found it necessary to apologize for the intrusion. Not that they might not have believed in the principles and polity of the apostles and pilgrims, so far as they knew about them, but they heard but little, read but little, and often really cared less about them; and were always ready to give up “the family name” whenever an opportunity offered. The transfer to other denominations has been very easy and very frequent.

There has been comparatively little written on this subject, and that little has found but a limited circulation. Other branches of the one great Christian family have their Boards of Publication, and are ready to fill the land with their denominational works. Of modern works, that can be called standard works on Congregationalism,—well, they can easily be counted. The earlier writers were more numerous, and many of their works are still to be found. Goodwin, Owen, Cotton, Hooker, Davenport, Robinson, Shepard, Eliot, the Mathers, Wise, &c., &c., still speak over their own names, and ought to have a hearing they do not receive. In the great and valuable library of the largest theological seminary of New England, where one would naturally look for all that has been printed on this polity that has made New England the moral garden of the world, and which has had nearly sixty years to gather them, there are scarcely enough to be found, of both ancient and modern works to fill a school-boy’s satchel. Ministers have not read and were not particularly taught on this subject, and naturally enough

“like priest like people.” The latter do not value the little that is available, and prepared for them. The Congregational Quarterly—now in its ninth volume, and filled with very important items of history, biography and practical religion, intended to help and instruct and edify every Congregationalist, and ought to have a circulation of more than twenty thousand among the three hundred thousand who professedly adhere to the polity it defends, has never yet reached a circulation of two thousand. The phonographic report of the late National Congregational Council, containing more that is valuable to every one of its “faith and order” than can be found in any other uninspired book of its size, has, as yet, secured less than seven hundred purchasers, when one would suppose it must long since have found twice seven thousand. The two or three denominational tracts that have been published are but little called for and less read. There is great ignorance both as to the principles of the Congregational polity, and as to its adaptation to meet the pressing wants of a perishing world. The pulpit and the press have not spoken out so freely and fully as the exigencies of the times have demanded, and where they have spoken, they have failed to receive the response it would be reasonable to expect.

From this great want of definite knowledge of and hence interest in what is peculiar to this branch of the great Christian family, it has no aggressive organization, specifically its own, through which and by which to spread the gospel.

Its great charity is Foreign Missions, through the American Board. But this is as truly a Presbyterian, or a Dutch Reformed Board, as it is Congregational. Its Missionaries may gather churches of any or of no denomination. And if there shall be any strictly Congregational churches, it will be owing more to the biblical convictions of the converts than to any direct influence of their teachers or



the executive officers of the institution that employs them. It is related that when the first Armenian converts were about to be gathered into a church, the New Testament was put into the hands of the most intelligent among them—some of whom had aided in its translation—with the request that they would search for the form or polity of the Apostolic church. This they did, and came out with a strictly Congregational church model. The Missionaries were fearful of trusting the administration to the entire brotherhood, and so added a kind of a permanent committee or session; and in this way the church was formed. The most obvious New Testament polity must have a little human intervention.

The next greatest charity of these democratic churches is Home Missions, through the American Home Missionary Society. But this is as truly Presbyterian as Congregational in its charter and constitution, and has been administered quite as much, to say the least, in the interests of the former as the latter during the greater part of its existence; though the latter have been, by far, the largest contributors. The withdrawal of the former, a few years since, has left Congregationalists alone its constituency, so that in its action it is necessarily congregational. But is it aggressive, in earnest to send the preacher where no preacher is? to gather churches where no churches are to be found? Is its plan to keep its ministers on even pace with the throngs that are constantly pressing towards the setting sun to lay the foundations of Christian institutions side by side of, and simultaneously with the laying of the foundations of social and civil institutions? Surely those rapidly opening regions are a part of the world into which Congregationalists are divinely commanded to go, and preach the gospel. And there is no license given them to wait for others to go; or till a sufficient number of Congregationalists are gathered at some more favored point to organize a

church, and in part or wholly sustain its minister. However this may be, and whoever may be in fault, it is a fact that Congregationalists have been very slow in occupying the new fields Providence has been for a long time opening before them. It is stated that there was no Congregational minister sent to Colorado, until long after a half-score of them were very much needed there. It is not known here that any have yet been sent to Nevada, a rapidly growing State, in as much need of such ministers as any part of the known world; nor any to Montana and Idaho;—and in Kansas, Missouri, Nebraska and Utah the land is not half possessed. This may be no fault of the administration of this great and useful organization. Its rules or policy may circumscribe its action in the direction now intimated. But for Congregationalists to keep back the light they have, and fail to give the gospel, as they hold it, to these new regions *as they open*, keeping squarely up with the front rank of emigration, is not merely “a blunder but is a crime.” It proves them not only not “denominational” but unfair in keeping from these needy places that which they esteem best for them, and so is it unchristian. If to do this work it would cost more money, it is quite certain that more money would be given, when it was seen that so reliable an agency was in earnest thus to go up and possess the land. Would it demand more men? It were a gross libel on a common Christianity to suppose that the right men could not be found when urgently called from such a source, for such a service, with the reliable assurance of a reasonable support. No reasons are apparent why this denomination should not care enough for the truth it holds, and the polity with which it has been blessed, to be ready to plant its standard wherever the preacher of the gospel is needed.

The other leading charities of Congregationalists are the Tract and Bible Societies. Like those before named, these

organizations are eminently useful, doubtless, but they are not "denominational." That is the point under consideration let it be remembered; and Congregationalists have none of their own. Other branches of the Christian family have theirs, and largely use them to their own profit.

But how do Congregationalists sustain the very few denominational organizations they have? The American Congregational Union, having for its leading object, the aiding of feeble Congregational Churches in erecting their houses of worship, began its active and earnest work in this direction in the summer of 1857. There is, at least, one who knows, but too well, how few ministers and churches welcomed an appeal in this behalf, and how feeble the responses of those that listened to it; and how hard and long-continued was the labor to gain for this most essential and vital object even the small place it now holds among the charities of these giving churches. And the great objection with many was, "it is sectarian—it is giving to build up our own denomination." The Secretary had made his appeal to a County Conference, and stated that these struggling Congregational churches on our frontier could not live without help, and that they could not get help except from those of their own "faith and order." A delegate from a leading church replied thus:—"When I am asked to give money to a man because he is poor, I give it. If asked to give him because he is a Christian and poor, I give; but if asked to give because he is a Congregationalist, I DESPISE IT." And no one took exceptions to this view; only the Secretary asked the brother if he would refuse to help the poor Christian because he was a Congregationalist, but received no reply. Twice, at least, his denominational claim for this object was publicly ridiculed, in a clever way, by the agents of undenominational societies, though they were Congregationalists, and depended on the gifts of the churches of this order, very largely,

for the money they expected to secure. These instances illustrate the great want of the needed "family-feeling" or denominational spirit to ensure the greatest success.

For some fourteen years this branch of the Christian Church has had a Board of Publication, its own, and ready to do a much needed work. By patience and perseverance, a small collection of books, more or less valuable, have been printed and offered for sale, but with its increasing years, and the growing demand in an ignorant world for books, this Board has found but little favor, and is scarcely recognized as an agency for good, deserving the patronage of a giving brotherhood; and all this, with striking examples of the great success and usefulness of similar publishing Boards of other denominations. Something is evidently out of joint here. The Board or its constituency is in fault.

Seventeen years ago an association was formed which had for its object the erection of a large fire-proof building in Boston, for the collection and establishment of a Congregational Library, and furnishing rooms for ministerial and social intercourse; making it a Congregational home, center, or exchange: an object of inestimable importance, promising immediate and prospective good, second to no other that can be named for the outlay. A very few good and giving men received the proposition with favor, and labored hard and long for the realization of what would seem to be necessarily the work of only a very short period, and of a very small number of our money-making men. And yet the humiliating fact must be confessed that these seventeen years of time have failed to find denominational spirit enough to make more than a good beginning of this indispensable enterprise. Appeals in its behalf obtain but few responses, when, to an outsider, it would be expected that scores of the noble and known to be benevolent would vie with each other in their princely gifts to endow such an

institution in this home of the pilgrims, in this birth-place of our free, religious and civil institutions, where it would stand to the end of time, a monument of their munificence, a symbol of Christian and civil liberty, a resort of the brotherhood of these apostolic churches scattered over the Christian world, an incomparable blessing to the present and all coming generations. Surely it is not a denominational, if indeed it be a Christian spirit that neglects such opportunities.

Sufficient has been said to show that Congregationalists are not denominational even. They do not sufficiently respect their own church-order, an order so admirably adapted to the wants of all classes everywhere; an order which has done so much for our country, and never was more needed North and South, East and West than at this very hour. There is a plain, Christian demand for a more distinct recognition of the family relationship, not to create an aristocracy, but a brotherhood; not to refuse co-operation wherever it is best, nor a full recognition of all true workers for Christ, but to work appropriately any where in our own line, under our own name, with our own implements, **DESERVING** and thus receiving the respect of others as now it cannot be received.

Is it asked, what then shall be done? Let candidates of the Congregational ministry be fully instructed, before assuming the sacred office, in the principles and polity of the churches to which they are expected to minister. This is but reasonable. There is a difference between these branches of the same great and blessed family. Let it be distinctly pointed out; then let the young men enter that in which they can best work for the Master, and *therein abide*; unless from intelligent conviction they are satisfied they have mistaken their true position. It is gratifying to know that the Theological Seminaries, claiming to be Congregational, have arranged or are arranging for fuller instruction in church polity than has been

hitherto given. Perhaps all that is desired in this direction, is soon to be realized.

But the churches must be taught, in like manner, what an inheritance they have, and how to improve it. Why leave the masses in such total ignorance of the distinctive principles of their own church polity? Their religion must express itself in some visible form. Why should they not know the reason for not being Methodists, or Baptists, or Episcopalians, or Presbyterians? Very few of the younger members of Congregational churches in New England even could tell to-day wherein or why they differ in church matters from either of the sects just named; and they are not to blame therefor either, because "no man hath told them." It is not so with the other branches of the Christian family, and ought not to be. The children will love the church-order in which they are nurtured, *when they are made clearly to understand the reason for it*. Not this chief, of course, but this not left out.

Had Congregationalists been taught the indissoluble relationship between Christian and civil liberty, and had they carried with them every where they went to abide and established the churches which, above all, contain the elements of this liberty, then had our nation been saved this late fearful baptism of blood. With the South it was hatred to the principles of the Puritans that drove them to madness. To be dis severed from these principles they hazarded all, and lost all. It was but too apparent that the day had passed when this "nation could endure part slave and part free." That section which had cherished the horrid system of human chattelism, had the only alternative of separation from the other part, or yielding its idol. Congregational churches never have lived, never can live, with the institution of slavery; and their extension, every where there is an open door, is an admirable antidote to the poison it has left behind. And we have daily wit-



ness that this poison still lurks in the Southern mind. Let a full gospel be preached, and churches be gathered upon the simple basis upon which the churches that gave character and form to our civil institutions stand, and let the school-house, and the academy, and the college go along with them, as they always have done and always will, and there soon shall be a national harmony and union never before realized.

Up to this measure of activity and aggressiveness, not upon grounds already occupied, or against or in any ambitious rivalry with other parts of the great Christian household, but aggressiveness upon the abundant unoccupied populations of city and country, in new regions especially, not excluding the old where the harvest is plenteous and the laborers are few;—up to this let our churches be brought. Let our benevolent organizations be encouraged, and, if need be, let them be pressed to GO FORWARD. “The King’s business demands haste.” Some thing is to be risked in a matter so great and urgent. While there should be the utmost prudence, and forecasting, and reconnoitering, and patient waiting on God for direction, there yet should be left some room for FAITH to play its part. Nor it only, for OBEDIENCE is a duty every loyal Christian—even though he be a Congregationalist—owes to Him who, long ago said, “Go ye into all the world and preach the gospel to every creature.”

Is it objected that this is a “plea for high church Congregationalism”? The farthest possible. It is a simple plea for Christian consistency; for a due regard for one’s own to whom God has made him primarily obligated. It is asking this most important branch of the great Christian family to recognize the divine claims, and be true to the principles and polity intrusted to its charge.

But it may be objected that this is exalting the less into the place of the great-

er. No; when the gospel is preached, and its friends are gathered into churches these must take form. Shall they be free and responsibility be laid upon every member to make the most of himself for Christ and the salvation of the lost? Shall the members be a brotherhood, each recognizing the ecclesiastical equality of every other, and each church be a complete power in itself, under Christ its only head, to do all its own business? Or shall it be so arranged as to put responsibility on a select few, or put through and under ordinances that cut it off from fellowship with a large part of the great Christian family, or shall it be given over to the dangers of a reliance on forms which greatly peril the life of the soul; or be left to fall into a feebler, attenuated doctrinal system that leaves much at loose ends? The cloth for a coat must have some color. The wearer may have a material choice what it shall be. Every well-regulated church of Christ must have a ceremonial. Its religion will have some mode of expression or embodiment. There is an importance inherent in this manifestation. It may help or hinder Christian development. And in duly caring for the less the greater is not necessarily neglected or undervalued, but the reverse. He who cares rightly for the body cares best for the soul. He who loves Christ most, and would see him most honored in the house of his friends, will give some heed to the fashion and ordering of the house in which he is to be entertained. The abundant talk, of indifference as to what churches are formed, or what denomination prevails, if only Christ is preached, may be very sincere, and sound very pious, but as there is a difference, and all history affirms it, and as Congregationalists have in this regard, “proved all things,” they are now plainly enough called upon “to hold fast that which is good.”

But is it objected again that our growth has been quite rapid, notwithstanding the

disregard of denominational ties, and specific denominational work? There have been extension and growth within the last thirty years, indeed; but has it been what might have been reasonably expected? Has it been equal to the natural increase? Have Congregationalists, in these, their palmiest modern days, kept their own children, or brought in as many by adoption, as they have given over to other religious bodies? No one will claim it. But previous to the period named, for fifty years, and perhaps for twice that time, what was the enlargement given to this branch of our Zion? Was the gain such as to encourage the hope of ever possessing the world for Christ? Is it replied that the children and converts of these New Testament churches went largely into other churches to give them life and enterprise; so that there was no real loss to the great cause. But if that course is encouraged and pursued, how long can the supply be expected to last? It is deemed the best economy to keep the fountain full if you would keep the streams vigorously flowing. And let it be said just here that one great reason why this should be done by Congregationalists is, our country can never be a homogeneous country—the South fraternizing with the North and the West until there shall be a prevalence and an extension of the church polity in the South that has so largely given character and tone to the institutions of the North and the West. The fire eaters of the South understand this, and always have.

Now if this easy transfer and disregard of the distinctive principles of Congregationalism are continued in the future as in the past, all may put far off the day of happy and peaceful adjustment of our terrible sectional divisions. But be this as it may, it is certain that the growth of this most needed polity has been greatly retarded by its own prodigal use of its men and means. It has long since lost its skill in husbanding its own resources.

There is a giving that increaseth indeed. There is also a heedless throwing away of substance that cannot plead the divine promise. "Thou shalt not tempt the Lord thy God."

And then, the increase that has been realized: came it from the desire and planning and praying of the leading men in the East? Nay! there be many who remember, but too well, the great difficulties that had to be encountered in doing any thing denominational, unless, indeed, it was done for the prevailing order in the new regions opening beyond New England borders. Not until a few more bold and earnest men than are to be every where found, ventured to form a few Congregational churches—one in this great Western State, and one in that—were there any signs of development or extension beyond the limits of the old homestead. And this they did with "bated breath," doubting whether they should receive the sanction and fellowship of the churches of the same faith and order at the East. All doubt was soon dissipated by the unnatural reality. If these children were not actually disinherited, they were regarded as very indiscreet and imprudent, if not wicked—by their loving (?) mother. When her ministers went into the very precincts of these little struggling churches for a Sabbath, they, uniformly, passed them by "on the other side." Their sympathy was with others, and not with their own religious "kith and kin." The Congregational Convention, held at Michigan city in 1846, received the co-operation and sympathy of but one leading Congregational minister from all New England; and yet few more important meetings have ever been called or held by this Christian body, than that. And even as late as 1852, when the Albany Congregational Convention was held, fear, suspicion, possibly jealousy, had much to do with compelling the reluctant attendance of quite a large proportion of the Doctors of Div-

inity who were there. Happily, these fears were largely dissipated then, and the Congregational churches out of New England, were restored to fellowship and were taken into the family. Since that period there has been more progress, because there has been more co-operation and more mutual confidence. And yet, many a good man, giving and praying, and also loving his principles and polity, is still afraid to launch out upon the divine promises, and urge the supply of the many places still destitute, with the ministry he helps to educate for the purpose of gathering and establishing the churches that he feels are the nearest the divine model, and hence best adapted to meet the wants of the perishing every where. To him it seems to look narrow, partial, if not selfish.

Now there surely is a middle ground between sectarianism on the one side, and disregard of denominational ties on the

other. All that is asked for here is the immediate and faithful and earnest occupancy of that middle ground. Use the means, God-given to be used for the world's benefit every where. Go out after the perishing, waiting for nothing. Preserve and respect the family relation. Look out upon the world as a common field, ripe unto the harvest, calling upon Congregationalists for *their* reapers, no less than upon any others, even the most favored. Congregationalists, having a biblical church-polity can afford to be catholic, for the bible is the most catholic book in the world. Thus they may, as they can, heartily co-operate with all who love our Lord Jesus Christ in sincerity and in truth in all Christian work, common to all, and still they may exert their main strength through those channels that are best calculated to impart the richest blessings.

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#### THE FIRST CHRISTIAN WORSHIP IN NEW ENGLAND.

In the article on this subject in the July number, the only witness referred to was Lescarbot. But the evidence from his fellow-voyager, Champlain, shows that the worship on DeMonts Island in 1604-5, was both Papal and Protestant. From this history we are led to conjecture the person, who was suspected of having killed Aubri, when he was lost for a time on the shore of Nova Scotia, because of their quarrels on religious opinions.

Champlain says that "priests and ministers" of both these forms of religion came over in the expedition, and held their respective services on the little island. But they appear to have cherished a spirit that bore no honor either to Papist or Huguenot: and there can be no special pleasure in claiming its *muscular* development as peculiar to the Puritan. Let Champlain speak:

"I have seen the minister and our *cure* fight together with blows of the fist upon the difference of their religion. I do not

know which was the most valiant, and who gave the best blow; but I know very well that the minister sometimes complained to M. DeMonts of having been beaten, and that they settled in that manner the points of controversy. I leave you to consider if that was well to behold. The savages were sometimes on one side and sometimes on the other; and the French mixed according to their different belief, said everything bad of both religions, although M. DeMonts brought as much peace as was in his power. These insolences were in truth one of the means of rendering the infidel (savage) yet more hardened in his infidelity."—L. I., c. viii.

Sad as this picture is, it does not show which of the two forms of worship was the first. DeMonts was a Huguenot, and was allowed, with others in his company to continue here the usages of their religion. But as he had obtained his commission from the King, "on the condition of planting the faith, catholic, apostolic and Roman," it is probable that the Papal form had the preëminence of the first introduction with the unenviable characteristics above mentioned.

B.



## A BLACKSMITH IN THE PULPIT AND IN THE PARISH.

ABOUT fifty years ago, a young man of seventeen walked up and down, all the evening, on the banks of the Connecticut in Northern New Hampshire. There had been a funeral that day, and this young man's friend had been buried. A few had kept each other pleasant company, and now death had taken one, and another was pacing the street there alone, under cover of the darkness, meditating on eternity, and the guilt of continuing in rebellion against God. He made up his mind, then and there, to begin to lead a Christian life. He resolved to go to his comrades, tell them his purpose, and urge them to seek Christ; but whether they would do it or not, he made up his mind that he would do it, though he went alone and in the dark. He was living at that time in an irreligious family, and there was no minister in the town to whom he could go, so that he struggled along in spiritual darkness for some months. The difficulty, as he once said, was, that he did not make an entire surrender of himself; there was something he did not give up; but when at last he gave up all to Christ, and had no will of his own, and was ready to take hold and do the will of God, then he had that peace that passeth understanding.

This young man had early lost his father, and had been taught in religion by a relative with whom he went to live. He was early instructed in the leading doctrines of Christianity. But as he came to be a young man, he had, if we mistake not, some wild oats to sow, at least we have such an impression from some things we have heard. He learned to chew tobacco, and to smoke, and on a cold day, drink rum. His religion soon cut off the rum: he did not get religion enough to leave off his tobacco till middle life, when he left off suddenly.

At sixteen years old he became an apprentice to a blacksmith, and worked at the trade five years, at last establishing himself in the business. But on the night of his lonely walk by the river side, he formed so sturdy a purpose to serve Christ, that he at last left his anvil for the pulpit. He formed such habits of religious life as led him finally to "hammer out and weld sermons." He resolved in the beginning of his Christian career that he would live to save souls. He began to take a decided stand in helping along social meetings, and to plead with men privately to come to Christ. It was this that brought him at last into the pulpit. On one memorable night his voice alone was heard with that of the pastor, inviting men to the Saviour. That night a man took him by the hand and said, "You are a Christian, and I want you to tell me how to become a Christian." It was the beginning of a great revival, and the blacksmith left his forge forever. He fitted for college, but was advised not to go to college, advice he was always sorry that he followed. He studied theology, and in five years began to preach. He went over to two feeble Home Missionary churches in the hill country of New Hampshire, churches divided, and as he said, "orthodox to death." He began his work, having his study in an attic. The very first sermons were the means of the conversion of souls. His five years' mission there was attended with more than seventy conversions in that sparse population.

There was one revival of marvelous power. Said Father Rolfe, the old minister, to the young pastor, "The Lord is coming," even before the power appeared. One night, in a school-house meeting, a church member came out into the floor,

and kneeled and asked forgiveness of all his brethren; and all the rest of the brethren present followed, till all were weeping and kneeling together. An infidel school-teacher, a young woman of strong intellect, was converted, and she led a very useful life thenceforth, spending the strength of her days as a teacher in the South.

One young man of thirty had separated from his wife, and quarreled with his wife's relatives, and had not spoken to them for months; but the Spirit of the Lord found him out, and he spent hours in a barn in the night praying for mercy. In the night he went round to his wife's relatives, and on his knees asked their forgiveness for his violence toward them. He found peace in Christ, and though it was a terrible struggle with his evil temper, he gave good evidence of his Christian character, and recently died at seventy. Another man was milking in his barn-yard, and making fun of the revival in his talk, when suddenly he arose, ran to the house, and with eyes streaming with tears, put down his pail, and did not stop to answer the questions of his wife, but ran to a neighbor, and finding him at family prayers, kneeled by his side, and cried, "Oh, pray for me;" and they continued there praying until he found peace in Christ. He said that while he had been engaged in his blasphemy against God and his revilings against religion, his sins appeared to him as if all written on a roll and let down before his eyes, and therefore it was that he arose and ran to cry for mercy. One old man full of prayer and full of zeal, rode in a storm two miles to the shop of an unbeliever, and then could only say to him "I have come to tell you how anxious I am for your salvation;" he could say no more; but his tears and his earnestness made an impression which the unbelieving man could not shake off, till he himself went to the house of God and gave himself to Christ.

This revival was in the hight of hay-making time. This blacksmith who had turned preacher believed that the same God ruled in January and in July, and that Christians ought to work for the salvation of men in the summer as well as in the winter. This was a characteristic of his whole ministry, as it was continued in another parish for thirty-four years, — an unceasing activity, knowing no rest summer nor winter. He despises vacations, and was too busy to go to the mountains or to stay long by the sea. He did not want to go to Europe; he wanted to work in his parish, and he did this, early and late; and many a time, in dog-days, when other ministers were resting from their labors, he was having a revival among the young people of his parish, conversing with inquirers and gathering his spiritual harvest when the haymakers or the reapers were busy. His parish was his farm on which to go forth to sow and to reap. He had within himself a fountain of life, like a well of living water, which refreshed him for new labors day by day; each day he was fresh and vigorous and full of force. He was always "engaged." Said a good Methodist woman one summer, "There is quite a revival in the West parish, but Mr. T. seems to be the only one who is engaged." He waked up all new to his work every morning, and with boyish enthusiasm even to old age, worked two hours before day; in the early morning hours having his devotions, and then in immediate connection making his sermons, taking the material fresh from the Bible, and warming his soul by prayer before forging the sermon. In those early morning hours he learned to pray, having at times eminent power in prayer; always simple and childlike in praying, like a man who lives near to God, he had on special public occasions remarkable fitness and unction. In those early morning hours he learned to make sermons. He gave the main part of the day to work in the parish; but the early

mornings he gave to the sermon. The sharp corners of his study chair in thirty-four years cut through an inch board; his feet wore the flooring by his study table; — so a blacksmith's floor wears away by years of work at the forge and the anvil. He was sound in the faith, clear and decided in his theological views, and he used his theology like the fire and the hammer. He had a glowing forge in every school-house in his parish. In every little school-house he worked like a master workman. He taught theology in the Bible methods, not by making nice distinctions and definitions or by setting forth dry bones. He did not use the logic of the doctors, but, amazingly logical, the logic of common sense. He took the doctrines and stated them in his own way; he weighed his words and knew what he said, but he said it in a way that fitted the circumstances of his hearers in that very moment. He was not a critical student of the Bible in the sense in which the word "critical" is sometimes used; but he knew the book through and through. Many men who have known little of the Greek and the Hebrew have been wonderfully skilled in scriptural knowledge, being full of the spirit of the Bible, and understanding the harmony of scripture doctrine. So this blacksmith took up the Bible as any common-sense man would, studying it and praying over it till he found out what it meant; then he put it to his people in plain words with homely illustrations so that all could understand him. He had few books, few on theology, few on devotion, few on the Bible; but he had the Bible itself, and he lodged the words in his mind, and in his early ministry could turn to almost any passage without a concordance. In all his life he read comparatively little, but he read his Bible, and he read his people, and he studied newspapers, and found out what kind of a world it was that he was living in. He studied the truth in immediate connection with the study of human

nature. He did a great deal of thinking in riding about the parish, thinking over the Bible truths in immediate connection with practical cases of spiritual difficulty in the parish. One who rode with him said that he frequently sang these two lines:

" I am weak but Thou art mighty,  
Hold me with Thy powerful hand."

He felt his weakness, but he knew that God was with him every hour; and the Lord gave him wisdom and common sense and an untiring zeal for his work. His relation to his parish seemed like that of a father to a family, riding about to inquire into all that pertains to the welfare of all, and leaving words of Christian counsel. For years he gathered the young people into his study once a week, and expounded to them texts of scripture they handed in, and prayed with them; and many of them were led to Christ.

He preached to all his parish. There were about seven hundred in his parish at first, and about as many at the last, some being taken away in forming a new church in a new village rising within his early precinct. His people were so scattered that the Sabbath congregation was rarely above one hundred and fifty or two hundred, and yet he reached all once a month by his school-house meetings. The people always turned out to hear him, so that his "home evangelization" work was in this respect a complete success. All heard him. In the sound health of the first half of his long pastorate he preached five sermons a week; on every week having two or three lectures at some school-house, while he always kept up all day meetings once a year in each school district, and not unfrequently other week day lectures. He was always ready to preach, and could think on his feet and talk to the point. He averaged more than four sermons a week fifty-two weeks in the year for thirty-four years; the five early years of his ministry not being reckoned.



As a preacher he aimed to make an impression at the time; this he was bound to do, then or never. Just before he died, a minister asked him, "What sermons have you to show as to what you have been about all your years?" He answered, "The Lord has stereotyped a good many of them on the souls of my people and yours too." This was all he cared for, present impression. He did not work to make big sermons; he worked to save men. He went at it like a blacksmith, bound to do it. He expected success; he had success. "I have preached some sermons that seemed to be effective at the time," was the only phrase in which, on his dying bed, he seemed to commend any part of his ministry. To be effective at the time was his aim, the aim of a true orator. His sermons were well arranged, with a progressive movement, with logic which somehow went straight to the point, making an impression "at the time." Little did he know of technical rules, though he had read them, but he knew what he wanted to do and the short way to do it, and he made straight for the mark. In early life he wrote for his Sabbath services; in later life he extemporized more. His manuscripts give little idea of the force with which he sometimes preached. In early life he stammered a little, and always hesitated in the beginning; but he always fired up and made that good ending which Dr. Payson said made a good sermon. The last third of the sermon was thoroughly alive, strong in thought, in word, and in emotion; and often having great effect. He was uneven in his preaching; but was sometimes very eloquent.

In the work of a pastor the question is not a question of great learning or of skilled oratory, but a question of practical power, how to bring about the salvation of men. This work of saving men implies great wisdom and zeal in pastoral work, a thorough knowledge of men, a thorough knowledge of the Bible, and earnestness and directness in applying the truth to

the men. It is true that vast ranges of study ought to be undertaken by every pastor as a life work, all contributing to his knowledge of men and knowledge of the truth and knowledge of the methods of adapting the truth to men. But a wise man will judge for himself what he can do, and do all he can. This blacksmith would doubtless have made a far greater figure in the world if he had begun early and kept up through life such courses of general study as every minister ought to have, but which only about one minister out of a hundred does have. He was a hard student during the first half of his ministry, but failing health making it needful to relinquish part of his work, he chose to give up part of his study rather than part of his parochial work. Had his later life been as full of severe study of the right kind as his early life was, he would unquestionably have gained and sustained a wider influence. His early intense studies in the night and by day, made practical by constant contact with his people, gave a discipline such as no college gives, such as is gained by no leisurely idler; had physical strength allowed him to continue to do double work it had been well, but his later life he elected to give to the care of his people, and not to writing great sermons. He gained his education not in any college but by twenty years of hard study in the pastorate. Had he kept at it twenty years more he would have been more learned and eloquent; but he despised the man who would neglect a sick child in a distant corner of the parish to pore over his books or to elaborate his style in making a big sermon. He attended to his parish, and preached as well as he could and do that. But, be it said, wherever he preached men were full as apt to keep awake as they would have done if the blacksmith had used a college diploma for a sermon wrapper. One of the best ministers in New England worked as a house painter till he was thirty years old; at the age when others

were in college or in the seminary he was painting houses; he went to preaching and became a great power: he once said, "Some of my neighbors who went to college think that they have a diploma and need not study much, but I feel the need of studying all the time." This is the explanation of his force. Unless a wide range of hard study is kept up by "educated men" in the pastorate, blacksmiths and painters, by going to work in the right way and by working hard, may stand near the head of the profession.

But such acquisitions as this blacksmith made were of the right kind. He did not abound in classical allusions; he quoted little but the Bible. His illustrations were not drawn so largely from history and biography and travels as they would have been had he known more, but he illustrated from the Bible, the newspaper, and the parish. He relied little on books, but the Bible and the world as it stood and the parish as it stood were the books he quoted constantly. Socrates illustrated by common things; it was said in reproach that smiths and cobblers figured in his conversations; so fishnets figured in the discourses of Christ. So this blacksmith studied his people as another might study a theme at his table. He found out what was needed, then went to the Bible and found a tool to work with, then fitted the truth squarely to the wants of the people. Adaptation is the great secret of a successful ministry; fitting the truth to the people according to the need of the hour. The blunt blacksmith took to the sledge if need be. His word was often like a sudden blow of a heavy hammer. The guilty farmer still unsubmitive to God was reminded that "Such rebellion would shame an ox." So Isaiah thought.—Is., 1: 2, 3.

Wendell Phillips once told the writer that he learned oratory by thirteen years practice in school-houses, six nights in a week, against earnest opposition. He had to study to win men to his abolition

views. Country pastors abound who are very eloquent in their school-house preaching. They are not habitually very eloquent, and are habitually modest, and they habitually lose their self-possession in speaking from a manuscript in strange pulpits, so that they never get to be very famous orators; yet the most eloquent speeches made in this country are made by country pastors in country school-houses. The preaching in country churches is often wonderfully eloquent in times of revival; sometimes meetings are held in which neighboring pastors preach, and we have in this connection, heard such eloquence in the hill country as we have never heard in the city on any occasion. Take into account the conditions, and they exist nowhere else. Here are people trained from childhood to revere God and the sanctuary, and the ministers of the word; the people believe the New England theology, doctrines which have been instruments in subduing the most rebellious men; the people in considerable numbers become "interested in religion," there is an "awakening;" the people gather again and again; many are anxious, and they have been praying in the night; many are trembling lest the day of grace be over before they gain peace in Christ; they gather now to hear the word of God presented; the minister is a man from one of the neighboring towns, whom they have known and honored as a man of more than ordinary intellectual gifts and of great spiritual power; a man who lives near to God, and who understands the truth, and who understands the human heart; a man who has given a score or two of years to those studies, and who has won an established character; the people expect to be moved; they wait for the troubling of the waters, and expect healing; some are ready for healing: the minister has been accustomed to just such gatherings; he is fresh from similar scenes; he has spent much time in preparing his simple and familiar theme; he has spent much time

in praying for the Holy Ghost to rest on him and on the people; many have plead with God in secret places to bestow His blessing in this very hour; the minister leads the people in a solemn prayer, in which heaven seems opened; they sing one of those grand hymns of Zion; the minister begins in a hesitating manner, attracting the sympathies of the people; he announces the tremendous truths which are the foundations of our religious life; his tongue is unloosed, and the Holy Ghost uses him as an instrument; the people are now all alive to the truth of the doctrines of the Bible; they believe that God is perfectly holy, and that they are guilty and justly exposed to eternal wrath; they see no way of escape but through the redeeming, regenerating mercy of him whom they have offended; but they behold the cross, and they hear the promise of God himself, promising the Holy Spirit for the mere asking, God more willing to give the Spirit than any father to give bread to his child; they hear the words of Christ himself, "him that cometh to me I will in no wise cast out;" they believe the words of Paul, that Christ is able also to save them to the uttermost that come unto God by him; they give up their wills to God, and trust in Christ for salvation. Thus thousands and tens of thousands in our New England hill country have entered on a new and living way. The people are not all persuaded; all do not seek to imitate Christ; many remain in rebellion against heaven; but many a man and many a woman, and many a little child is henceforth a new creature in Christ Jesus. A new life arises in connection with the presentation of truth by the preacher. This is eloquence; the eloquence of the Christian ministry, the eloquence of the Holy Ghost. Said the Lord to Jeremiah, "Thou shalt be as my mouth."

Elisha was a man able to manage twelve yoke of oxen. Amos tended cattle. Though they left the plough or the herd

when they began to preach, still in tending the plow and waiting on oxen, they had thoughts of no mean order, and when the Lord led them to prophesy, they were not despicable men. Taking into account the circumstances which we have alluded to in connection with a revival of religion, we have known farming ministers to excel in eloquence. We think that one of the most eloquent men we ever heard, not excepting Boston's peerless orator, was a minister who worked hard on the farm six days in a week. This was once. Wendell Phillips is always eloquent. But this preaching blacksmith we have in hand, was not one of the "agricultural clergy." He had a farm, and could cut a swath so handsomely and so vigorously that we have heard old mowers praise "the priest" as standing at the head of their profession. But he did not work on the farm; he managed a farm. So Dr. Emmons in his study turned out to be one of the best farmers in Franklin. So Sidney Smith sat in his house and managed his farm by use of a spy-glass and a speaking trumpet! This blacksmith would take off his coat and work with a will in turning the soil or the hay; but his parish was his farm, and the pulpit and the school-house he attended to more than he did to his barn. In this he set a good example to the "agricultural clergy." He loved his revival work in the summer time. He loved to go out of town and work in revivals; he did much of this work. He loved to preach "revival sermons." And in the midst of a religious awakening, he sometimes exhibited wonderful power. Said one in a neighboring parish, who had labored by his side for more than thirty years, "I have heard him when I thought he was equal to Whitefield." This was once; but often all the man within him seemed to rouse and glow with surprising force, and often with great effect. We verily believe that we have all around us preachers mighty as Whitefield, but they are usually asleep in the great part



of their faculties; Whitefield was always wide awake, every day in every year, the whole mass of his being glowing as if in fulfillment of God's word which represents "his ministers a flaming fire."

In some respects this blacksmith was a curious compound: he was a blacksmith; he could raise fire, and then, often his fires lumbers. His speech was sometimes abrupt; you feared that fiery sparks might fly, but when his lips opened you might hear one of the most quaint and genial speeches of the season. Strangers sometimes wondered a little at his decided expression; but they soon learn how reliable was his kindness. He was gentle and tender as any woman, yet full of masculine force. He was modest and shrinking, not putting himself forward at large public meetings; yet having dignity and influence. He knew how to manage, but has an intense dislike to clerical wire-pulling. He highly respected all ministers for their work's sake: yet he hated humbug; and how he laughed to learn that forty men applied to one college last year for the degree of D.D! He hated humbug. He had no veneration for a thing because it was old; never asking, what is the age? but, what is the sense? We must confess that he thought titles, anti-scriptural and absurd, and not any the more sensible for centuries of use. His decided blunt speeches on many patent humbugs will not be soon forgotten. When a young man he refused to become a Methodist because he saw a man wringing his hands every day at family prayer; it being evident that the man meant no more in his prayer than others did without the wringing machine. He, early in life, opposed the notion that the inhabitants of the frozen zone must be immersed if they ever became Christians; he could not see through the ice.

Concerning his own neighbors he sometimes grew a little indignant in his private life; he did not see why men should leave their fences down and be shiftless gener-

ally. He did not like sin. He loved law. He said that he wanted to leave off preaching three months to prosecute rascals. He knew how to gain a point of opposing men. Said he, "The way to manage a parish is, to appear to yield, and then do as you have a mind to:" so sailors take long tacks and gain their point in spite of half adverse winds. But he was not tricky; he gained the confidence of men by his sterling integrity; it was evident that he intended to do just right. He knew men, and had a sound judgment. "His hearty, genial way, his large common sense," won men, old and young. He was never a mere slick, ornamental minister. He was not afraid of a leather apron, or of rolling up his sleeves and going into most any kind of business that needed to be done. He did with his might whatever his hands found to do, and did not always wait a week first to debate whether or not he should sacrifice his dignity in doing what needed to be done. His course gave him the confidence of young men; they could see his course, there was something so substantial about it. He was stirring. He roused up his young people to go to school; twenty-seven were out of town at school at one time from his small parish; twelve graduated at college or some professional school; two from his early parish became ministers, and two from his later parish. He was interested in promoting temperance, and in promoting respectable politics in New Hampshire.

But his one work was never neglected. "This one thing I do." He constantly sought the regeneration of man. This he declared to be the one end ever before him. During a pastorate of thirty-four years, there was only one year in which there were no additions to the church. Enough were converted under his ministry to make a good congregation; three hundred and eighty-three were received to the churches under his care. It has been said by those acquainted with his ministry

early and late, that his experience in revivals fitted him to become a rare writer of Christian experience and revival sketches, a work, however, which he would never undertake so long as there was any hope of having "one more revival" in his parish.

This was his great desire as he came to die, a desire for one more revival. He said that his had been a poor ministry, but the Holy Ghost had helped him; and he could hardly think that his work was done and that there would be no more conversions through him. His labor for one more conversion hindered his rest, the rest needful if he would continue in life. During the months of his failing health, being himself seriously sick, he would ride out to see the sick and to pray with them. He preached regularly till within ten weeks of his death; his last sermon thirty-nine days before he died; he kept the house only two weeks, and his bed only ten days. But he met death as one who had no fear of going to heaven. "I am sorry to find you so sick," said one. "I do not know whether to be sorry or not," was the answer, as he inwardly debated which he would rather do, get up and work for "one more revival," or go to heaven. One said to him, "God's ways are mysterious." He answered half bluntly, as if his own case had nothing mysterious about it, "The greatest mystery is the redemption of sinners by the blood of Christ." Again, he said, meditating on the death of Christ, "The most wonderful thing about human existence is redemption through Jesus Christ." He had all through his life a profound sense of sin; and on his dying bed in the night he prayed, "O Lord, to whom vengeance belongeth, we are deserving of thy hottest displeasure; yet, through the merits of our Lord Jesus Christ, thou hast showed thy loving kindness and tender mercy." He said, "Being justified by faith we have peace through our Lord Jesus Christ,

that is the ground of my hope." Sometimes he grew a little indignant, even in the last days when near death: said he, "People ask me if I am reconciled! Why, I have preached more than four hundred funeral sermons, and do you suppose I am afraid to die? As if I did not know the way!"

He delighted to sing a line or two of many hymns,—

"Father, I long, I faint to see  
The place of thine abode;"

"There is a land of pure delight  
Where saints immortal reign."

To a friend leaving him, he said, "My work is about done;" but then, as if turning to the work next before him, referring to the hour of dying and the place of endless rest, he said, "O, glorious hour! O, blest abode!"

The account we have given may be a very ordinary one, with nothing marvelous about it. But it shows the possibilities of life. How easy it would have been for that young man in that evening walk by the river side to have concluded that he would not serve the Lord quite yet, or that he would say nothing about it; how easy for him to have argued that he had enough to do without serving Christ much; how easy to have excused himself from active service; how easy to have stood to his trade; how easy to have lived idly as a minister of Christ. The difference between men is often merely a difference in the amount of resolution they have, a difference in strength of purpose; as we sometimes say of a man, that he does not amount to much, has nothing positive about him, is not to be relied on, has little character. Our main end in writing the above sketch has been to set forth the possibilities of life, in the hope that some young man, who is now busy with a trade, may turn with all his will and decide to enter on a SHORT COURSE TO THE MINISTRY.

## P L A G I A R I S M .

BY REV. R. M. SARGENT, FARMINGTON, N. H

PLAGIARISM — what is it? It may be loosely defined as “literary theft,” but to describe it fully and fix its exact limits may not be so easy. Writers on law find it a delicate matter to define and limit with legal exactness, theft of property. Blackstone occupies sixteen pages on the subject of larceny, and forgery requires several pages in addition. Still more difficult should we expect the task would be of defining that literary crime which partakes of the nature of larceny and forgery, for property in the world of literature is far more indefinite than on the measured land, in the coined metals, or the printed certificates of stocks, or in bank bills, or in the results of manual labor, the inventions of mechanical skill, or the productions of the soil. “’Tis easier to weigh purses sure than brains.” Yet the literary theft may be worse in its influence on the mind, the moral sense, and the personal character than would be pecuniary larceny; and the delicacy of relations of this kind of property and difficulty of defining it, by no means obliterate the lines of right respecting it. Certain natural productions are not usually reckoned as property, and the taking a small quantity of those fruits which are valued, is not usually considered stealing, yet in some situations any productions may be claimed by the owners of the land, and to take them becomes theft. No one would accuse Thoreau of stealing, when he picks up and eats a forest apple, yet to rob a grafted tree of its choice fruit would be a crime, and stealing apples has been one of the meanest and most provoking misdemeanors ever since the days of the old spelling book, and was so long before, and will be while boys are full of depravity. So in literature there are some ideas, expressions and comparisons which

are common property; such as the vastness of the sea, the grandeur of mountains, the stone falling in the water and raising circles of waves, and many others. A man who uses these commits no plagiarism, though they are not original with him, for they belong to every body who wishes to use them, — if they ever had any copyright they lost it centuries ago. But if a man should take in another’s words a special application of even the most common comparison, or expression of the simplest idea, or description of the most well-known fact, and palm it off as his own, it would be plagiarism, and he would justly be subject to censure. Hence, to draw the line between justifiable use of common ideas and unjustifiable pilfering is not so easy a task as it may, at first glance, appear.

But in what does faulty plagiarism consist? I. It may consist in *improperly* using the writings or *words* of others. Not every employing of the expressions of others constitutes a fault, for then there could be no texts, nor quotations from Scripture, nor acknowledged extracts from writings of others quoted as authority, or as opinions to be refuted. To avoid misrepresentation, the exact words of an opponent often need to be taken. And lines of poetry are quoted to vary the monotony, or sharp expressions to relieve the tedium, and often a public speaker is expected to bring forth things new and old, and to take the best thoughts from all literature. If a man can take nothing from others, and has no right to use either ideas or expressions, except they are entirely original with himself, he will be a very barren writer or write but little, or he must have a mind more fertile than any that the world has yet seen. A person who prepares but one or two lec-



tures or discourses in a year, and repeats these over many times, may perhaps coin enough out of his own brain; but one who has the constant strain of writing one or two discourses a week, must be far superior in originality to the lecturer or professor in a seminary, or must use ideas which he finds in others. And he ought as a public instructor to let his people know what others are thinking, and what the age is learning, as well as what he thinks and learns. Hence it will not do to charge with the crime of plagiarism all using of the thoughts or even the words of others, but improper use constitutes the guilt.

But what makes an improper use? The chief fault lies in the implied falsehood, in giving the impression that one originates that which he takes from another. To be a little more particular.

Quotations, without any credit, are subject to the charge of plagiarism. Credit may be given in various ways. An author's name may very appropriately be quoted in many cases. But in other instances it would savor of pedantry to drag in the name of authors, as if we wished to show our erudition or shelter our weakness behind great names. The taste of our age would not bear the reference to authors by name, so numerous as we find in the writings of Jeremy Taylor and other old divines. Their works must be revised to suit our age. Credit may be given by some circumlocution, as by saying a certain author, a recent writer, a distinguished divine, or some other descriptive expression, saving thus from the pedantry of using a great name, and yet clearing ourselves from pretending that the words are our own. Sometimes such a reference will wake an audience to think who is the author quoted. A young man preaching in Boston to a sleepy people, and coming to certain things in his discourse about whose soundness he had doubts, said, "a recent writer tells us," though himself was the writer. The ef-

fect was to wake up the audience in the literary city to guess who that quoted writer was. This was plagiarism reversed,—not claiming words of others for his own, but ascribing his own words to some undefined author, calling his own signature a forgery. In printed matter, quotation marks may show what is taken from others; but in oral delivery some other method of giving credit must be employed, for a speaker cannot well hold up his two fingers to signify the beginning and end of his extract. If several quotations from the same book are made in the same discourse, reference in one case may be sufficient, if it is implied that others come from the same source.

The Bible is supposed to be known by all, and therefore quotations from that do not usually need to be specified as such; and numerous Scriptural quotations, if judiciously made, should not subject a Christian preacher to the charge of plagiarism, but should rather be esteemed an honor rendering the discourse Biblical; and the voice may well so change to a tone of reverence and authority in quoting the inspired words, that they will be recognized as coming from divine authority, and not original with the speaker. Poetical quotations also do not need to be specified, for a man is not expected to write his own poetry to put into prose composition; and occasional quotations from Shakespeare, Milton, and other classical authors in common use, are expected to be recognized as such, and usually need no credit given.

Again, *too long* or *too numerous extracts*, even if credit is given, may be subject to the charge of plagiarism. If the impression is given that only a part is quoted, then there is literary pilfering of the other part. A Lyceum lecturer referred to a certain book in such a way as to give the impression that only the subject or a few thoughts were taken from that author, and yet every valuable thought and even comparison in his long

lecture were in the book referred to. A certain clergyman of that sect, who are careful to distinguish between their clergy and ministers of other denominations, used to commence his sermons, "The learned and devout Dr. ——— tells us," giving the impression that he quoted a sentence or two, and then the entire sermon would be taken from Dr. ———. This was literary theft, on account of the quantity taken and the impression given that it was chiefly his own composition. It was an improper, extraordinary and outrageous employing of the writings of others. If a minister, driven with numerous labors, under the necessity of preaching twice on the Sabbath, and delivering an indefinite number of lectures and public addresses, overtaxed with pastoral duties and discouraged by such meager support that his own "hands have to minister to his necessities," should find himself unable to compose two original sermons, would not his people respect him, and he retain his own self respect, if he should take an appropriate discourse and read it from a printed book, rather than resort to any subterfuge? The custom said to prevail in the Church of England of having apparently manuscript sermons, but prepared by others, is a system of falsehoods, and must work great evil upon the minds of the clergy and the confidence of the people.

Again, the use of peculiar expressions or single words, may sometimes be a plagiarism. When a word is first coined, or an old word is applied to some new use, due credit should be given to the author by those who copy it. Else, they steal his livery and palm off as original that which belongs to another. But after a word or expression has come into common use, the author loses any copyright in it, and then any one can employ it freely, for he makes no pretense to originality. The coining of a needful word, or the modeling of a peculiar expression, or the happy appropriation of either, may

embody a grand and original idea, and hence for another to appropriate it as if it were his own invention without acknowledgment, may be essential literary theft. Gen. Butler's application of the word "contraband" is an instance. But after common use the copyright expires, as patent rights have a limited time to continue. Neither are undesigned or accidental coincidences of expressions, or words subject to the charge of plagiarism. Two persons may, entirely without the knowledge of each other, use the same fitting expressions, or hit upon the same happy use of a word, and yet be innocent of copying. The same inventions or discoveries, being the results and demands of the progress of mankind, often have separate places of origination, and so with words. Telegram, for instance, is said to be traced to several independent sources.

But plagiarism may be found essentially in other things than words, though it is most commonly applied to the copying of these. Yet the fault perhaps oftener occurs, and is as often censured in respect to stealing ideas, as words. Hence,

II. Improperly using the *thoughts* of others may constitute plagiarism. Thoughts, arguments, plans, explanations of ideas and illustrations are the most valuable part of literary property, and may be personal, *i. e.* the property of the writer who has discovered them, or common for all who choose to use them, according as they are new, original and peculiar, or old, common and general. It is even more difficult to draw the line between justifiable use of thoughts which others have had, and censurable stealing of ideas, than it is to distinguish between propriety of quotation and verbal plagiarism. For thoughts are more intangible than words, and no man can possibly originate all his ideas, while he may compose all his sentences.

1. Cases of censurable use of others' thoughts may be mentioned constituting essential plagiarism.

It is censurable to copy the plan of discourse, exact course of reasoning, or special arguments from others. Each man ought to make his own plan, work out his own course of reasoning and form his own arguments, and then they are his and not another's. If he goes to another for these he weakens his own invention, and steals what may be the most valuable part of the whole work. If it is objected, that he cannot make as good a plan as the great masters, the same objection would apply to the whole discourse, he may not write as well as they, and why not then take sentences and all. Yet his plan may be better for him, and he may do better with it, than if he should attempt to cast his thoughts in the molds of other minds; and it will usually be better for his hearers, more adapted to their minds, and to the wants of the time and place. "Bishop Burnet, at one of his visitations, when the name of a very old clergyman was called over, — of whom a private complaint had been made that the whole parish could not endure him, he gave such bad sermons, — gravely chided the poor parson: 'I am told Mr. — that your parish is very well satisfied with you in many respects, but they are much discontented with your sermons. Now there is no excuse for this; for instead of preaching extempore as I am told you sometimes do, or giving them your own compositions, you have only to preach good printed sermons, and they will have no cause to complain.' 'May it please your lordship,' replied the clergyman, 'you have been wholly misinformed. I have long been in the habit of preaching printed sermons, and those I have preferred are your lordship's.'"

Tastes and habits of the community change, and a living man can better adapt his courses of thought to them, than can a composed model be made to fit. The same is true of arguments, illustrations and explanations, the live words of the present are better than all fossils.

Again, it is objectionable to slavishly depend on others' opinions. To enslave one's own mind to others', even the noblest, is degrading. To examine independently, to form opinions freely, to express our thoughts candidly as our own, is the duty of each. And any departure from this is dependence on others, and even if not technically plagiarism, is closely allied, and will usually lead to it. Intelligent people will not be long in finding whether a man thinks for himself or takes opinions at second hand. They will esteem him as an imitator and plagiarist, whether he copies the writings of others, or takes only ideas. They will recognize the thought as an old acquaintance, though dressed in new clothes.

Especially, to use ideas of others, which have not been fully understood and made one's own, is censurable above all. With a certain class of writers a few years since you could see the undigested ideas of Carlyle, used but not comprehended. Certain transcendentalist imitators have prominently the same fault. Indeed all hero worshipers and imitators are liable to it. If the original expressions had anything solid, or understood by their authors, certainly as used by the feeble imitators there is nothing but fog-banks. If it becomes necessary to quote what is not understood, by all means let credit be given to its author. Dr. Johnson calls these, "sounds which having been once uttered by those that understood them, have been since re-echoed without meaning, and kept up to the disturbance of the world by a constant repercussion from one coxcomb to another."

Again, it is wrong to pretend to be original in thoughts received from others. A writer, or speaker may in various ways give the impression that certain ideas, arguments or illustrations are new and original with him. If they are so, and he has thought them out himself, he is right in giving this impression, and he deserves credit as an inventor. But if he has



gained them from others he should be cautious about giving the impression of originality. He should be honest to himself and to his hearers. There should be no deception, but a writer or speaker should be willing to pass for just what he is worth.

But there are reasons for the proper use of thoughts of others, and methods of justifiable employment of ideas received. We have a right to use them fairly, and must use them if we would accomplish much. Hence we notice

2. The justifiable use of other men's teachings. Facts, truths of science and general principles must usually be received from others. History, geography, natural science and similar departments of knowledge furnish us their facts chiefly through testimony. But we ought to know and use these facts derived from others. The Old Testament is a grand storehouse of facts, which we have a right to use, though they are not original with us. And so with principles and great doctrines, we must take them from others, from the great standard of belief, the Bible, and generally from the tried doctrines of the churches. If a man tries to originate his doctrines and his facts, depending on his own fancy for the former and his imagination for the latter, we should not consider him worthy of being heard or reliable. There are few new facts, or doctrines.

Again, thoughts of others may be judiciously used, proper credit being given. A man must get his thoughts from some source, he cannot originate all. When we have derived ideas directly from others, or when they are new, original with others, specially vivid, or valuable, or the results of much labor, it is only just to name the author. In other cases, it may be proper to signify in some way that the thoughts are not our own invention. And that we have a right to thus use the thoughts of others, giving them credit, will appear from these considerations; our

people wish to know what others are thinking, and require for instruction that there should be given them the most recent results of the ripest scholarship and the conclusions to which the ablest minds have attained. To meet this proper demand, we must use the thoughts of others. People have not time to read every thing, much of their reading is desultory, they do not all have access to highest sources, and therefore the preacher should instruct them, not only with his own thoughts, but with those of others.

Again, thoughts of others may be used, if so wrought over as to give them new form, and make them one's own. Study is partly for mental discipline, and partly to learn what others have found. If we cannot use the results of study, a large portion of its benefits will be lost. And all literature teaches that it is right to use what is learned from others after recoin-ing it. Addison, commending to the literary world the then neglected *Paradise Lost*, says: "Milton, notwithstanding the sublime genius he was master of, has in his book drawn to his assistance all the helps he could meet with in the ancient poets;" and compares Milton's description of the sword of Michael with Virgil's account of the sword of Eneas. Again he says: "There is no question but Milton had heated his imagination with the flight of the gods in Homer, before he entered into the engagement of the angels." Yet who would accuse Milton of plagiarism? So Shakspeare took the originals for his plays from *Gesta Romanorum* and other sources, and often only remodeled what was in use before. Whittier's poem, "We lie beneath the furnace blast," seems to have derived its origin from one of the Hymns of the Ages. Longinus gives as a rule to imitate the most celebrated authors. In face of all this, we cannot consistently force our rules against plagiarism so far as to exclude all use of the thoughts of others. The severe criticisms sometimes uttered against ministers, would

condemn many of the great classical writers.

Again, thoughts which are common may be used without specifying where they are found. Many ideas have passed into the common stock of knowledge and the first originator is forgotten; many would readily occur to every person thinking on the subject, such as arguments from nature for the existence of God and thoughts on death; many have been so long in our minds and in those of others that we cannot tell their origin; or they have become so assimilated with all our mental processes, that we do not know whence we derived them, and in fact, by thinking the mover have made them our own, and cannot avoid using them. The proper use of all these kinds of knowledge should not subject one to the charge of plagiarism. But if special ideas, consciously derived from others, are used, it is but just that credit should be given; and if these derived thoughts constitute all a man's intellectual stock in trade, he will find himself failing from paucity of thoughts. If a man lacks brains, all knowledge from others cannot fill the vacuum. Some men remember ideas which impress them, but not remembering whence they came, may use them as original and honestly think them so, when in fact they were derived. Men are sometimes charged with imitating others, when they were unconscious of doing so, and thought their ideas original, hence caution should be used in accusing men of plagiarism, for a man's literary character is valuable.

But now to conclude, what is plagiarism? It is copying the writings or unfairly using the thoughts of others and palming them off as original. Worcester: "The act of appropriating the ideas or the language of another and passing them for one's own; literary theft." Webster: "The act of purloining another man's literary works, or introducing passages from another man's writings, and putting

them off as one's own; literary theft."

The guilt lies chiefly in the intention to deceive; yet the harm is also found in the loss of self respect and independence, in the shirking of personal effort and original thinking, and injury follows from the indolence, dishonesty and attempt to appear more than one really is. Plagiarism is the indolent man's subterfuge, the small man's attempt to pass for a greater, the counterfeit of originality, the dishonest writer's cheat, the ambitious man's false appearance, the wax-held wings of Dædalus, the lion's skin on the ass's head.

A few rules to guard against it may be set down; viz. :

Never depend on others so much as to debilitate one's own mind.

Never copy without credit the words of others, and never take their thoughts unless you have made them your own by mental assimilation.

Never *pretend* to be original; if with truth one is so, he has a claim and not pretense to originality.

Never violate the conscience, or sense of honesty by literary theft. Never do what one feels to be mean, or would be ashamed to have reviewed.

Ask what would a fair literary critic say, if he was well acquainted with the original writings, and then should hear the discourse in which ideas taken from it were used, — not a captious critic, but an honest judge, — not one who, if he saw a germ of similarity would sneeringly say, "I know where that came from," but one who is accustomed to write and knows what is proper and honorable.

Finally, be independent in thoughts, conclusions and reasonings, and express them in one's own way and language. Esteem dependence on others as degrading, mean and slavish, imitation of others as weakening, and copying of others as mean and false; yet put knowledge to use by making it a part of the mind, by working it over till it is one's own, by adding to it original thoughts, and by

then sending it stamped with its proper authorship into the active world in which it is needed. The consciousness of unused knowledge and power often weighs heavy on the student's heart. To remove this, let his knowledge be put to use, and his power be well employed and he will esteem plagiarism far beneath him. He will have too much work and too many thoughts of his own, to stoop to follow others. If the original thinkers are rare,

yet the active thinkers, original enough to work in the world, are frequently found and are most needed. If great discoveries are not common, yet useful inventors and faithful explorers are working well, and each adding his part to the general stock of knowledge and literary wealth. "But let every man prove his own work, and then shall he have rejoicing in himself alone and not in another."

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#### AN AGED FATHER'S HINT.\*

THE Rebellion has widely and strongly revealed the *necessity* of a Christian Commonwealth, as the only civil government suited to the condition of the human family. Congregationalism is the top, middle, and bottom, — the warp and woof of such a government. It is the practical application of the second commandment in the Decalogue; the *only* civil government God has appointed for mankind, — and beyond question he will overturn and overturn, till they are willing to adopt it.

The fact that — slavery abolished — we have now the thrilling prospect that a Christian Commonwealth is near, should arouse us to the prompt and best practicable use of the appliances already within our reach for its attainment. *Educate*, — EDUCATE THE MASSES, — pray right, preach right, and vote right. The change for the better is great, and we should *hope*;

but the work on our hands is immense. God has thrown upon us the leadership of the nations, but there is ground for *fear* that we shall *fail* — even now the "negro hate" is a power for ruin in our northern states. The pen, the press, the pulpit, and the *praying circle*, are the reliable sources of our hope. Alas that so many of our preachers are still laggards! Hope in God, work or die. Your April number has the true ring, &c., &c. Now, my brother, faint not; call on those who write for your Quarterly, to be appropriate to the *hour*, and use thoughts and words that have an edge. But we must not overlook what God is doing for us, and keep in mind that He intends that *we* shall *work* with *Him*.

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\* Extract from a private letter to the Editor, from the Rev. John Keep, of Oberlin, Ohio, aged eighty-seven.



## Congregational Necrology.

Died, in Lawrence, Mass., June 26, 1866, Rev. CHRISTOPHER MINTA CORDLEY, pastor of the Central Congregational Church, aged forty-five years.

Mr. Cordley was born in Oxford, England, and emigrated at about twelve years of age, with his parents, to this country. While employed as book-keeper of a store in Ann Arbor, Mich., he fitted himself for Western Reserve College, Hudson, Ohio, where he was graduated in 1844, at the age of twenty-three, with the highest honors of his class. In 1847 he completed his course of theological study at Andover, having spent the middle year at New Haven. The following winter was spent in preaching at Montreal, Canada. In August, 1849, he was ordained in Hopkinton, N. H., whence he was called to the church in West Randolph, Mass., and installed there in 1852. In November, 1858, he resigned his pastorate in West Randolph, and in May of 1859 was installed in West Brookfield. In October, 1862, he became pastor of the Central Church in Lawrence. He was married August 17, 1852, to Mrs. Lydia (Bailey) Rogers, widow of the late Rev. N. B. Rogers, of Hallowell, Me., who, with four children (a fifth child having died a year and nine months before the father), survives to mourn the loss of one of the best of husbands and fathers, and to cherish, as the richest of legacies, the memory of his spirit and example, his counsels and his prayers.

This dry enumeration of dates and places chronicles the leading outward changes in a life crowded, in all scenes and circumstances, with fervid intellectual and spiritual activities. A keen, penetrating intellect, which struck at the heart of every question, unmasking sophistry and detecting fallacies at a glance, looking through words at things, and putting them in clear-cut forms, never affecting originality or independence, carefully weighing others' opinions, but doing his own thinking as really as if alone in the world; a heart always aglow with Christian fervor of faith and feeling, generous and expansive in its sympathies, quick to recog-

nize and love the spirit of Christ in whomsoever it appeared; industry that never flagged; cheerfulness and patience under severe trials; courage which feared nothing in the universe but God; chivalric heroism in the utterance and defense of whatever he deemed to be true and right:—these were the salient points of Mr. Cordley's character which impressed themselves upon even casual observers. All would say that in transparent simplicity of purpose, meaning what he said and saying what he meant, he had no superior. Yet he could not be called rash or inconsiderate; least of all, foolhardy. He looked well to the consequences of what he did, at least as far as they affected others. In the kind of worldly wisdom which looks out for one's self he did not excel. A larger measure of it might have saved him some changes and some bitter trials. It would have made the yoke of professional duty and care less galling. It might have increased his usefulness. It might have prolonged his life. But he was so made that he could not have been himself without putting his soul into whatever he undertook, at any cost to himself; "spending himself," as Mather has it, "like a silk-worm, in weaving garments of righteousness for others."

As a preacher he was eminently Pauline. His minute and critical study of the New Testament; his reverence, also, for the great masters of thought, beautifully chastened his native inventiveness. No one listened to him without feeling the charm of his staunch honesty, which never allowed of his saying for effect what he did not profoundly believe, or of his seeming to feel what he did not actually experience. He was alike analytic and synthetic in dealing with subjects of inquiry. He readily seized upon microscopic distinctions, without overlooking the relations of parts to their wholes. His distinct enunciation was in keeping with his distinct perceptions. His discourses are, in consequence, remarkable for their variety. He never seemed monotonous or dull. Without being harsh or hard, he was singularly pointed and

direct. He was not specially pathetic. He rarely attempted to move feeling in any other way than by the clear, earnest, and animated presentation of truth. But he had the power of moving men, in this way, to the best purpose; as many, in the different places of his stated and occasional labors, can bear grateful testimony.

Intellectual and scholarly as were his habits and tastes, his sympathies were with the people at large. He made them feel that he knew and understood them. His union of the conservatism of taste and culture with the progressive enthusiasm of an ardent friend to the people, and a heroic advocate of all the true interests of the sons and daughters of toil, constituted one of the most marked individualities of his character. In this respect he strikingly resembled the soldier-preacher of Brighton, England, whose genius he in a measure shared, without his opportunities; without, also, his morbid feelings, erratic tendencies, and ill-considered utterances. The commonest day-laborer whom Mr. Cordley met by the wayside felt himself attracted towards him as a fellow-worker, while his brethren in the ministry found his conversation one of their best means of mental and spiritual improvement. He is specially missed and mourned by the Andover Association, in the meetings and exercises of which he took a lively interest, himself contributing largely to their life and spirit.

Few have left the Seminary at Andover who have impressed their associates with a profound respect for their intellectual force and Christian worth. One of his classmates writes, "I always regarded him as foremost in our class in mental acuteness and originality. He was a strong man."

Another of his associates at Andover, though not of the same class (Rev. Dr. Swain, of Providence), thus describes him:—

"He was emphatically a *thinking* man. He had an intensely active mind. He did not rest in mere opinions, either of his own or other men. He was a man of *thought* in distinction from opinions. He had fixed principles, of course. But what I mean to say is that he did not hold them as formulas, or in any traditional way, so as to be substitutes for thought. He searched to the bottom of them. He had, in the good sense

of the word, a thoroughly *radical* mind. It never dwelt on the surface, but was always going down to the roots. Hence he was a most stimulating companion. It was an exercise of intellectual gymnastics to talk with him. You could not carry on the conversation with him by mere phrases and commonplaces. You were compelled to *think* if you answered, and even if you remained silent. I have seldom met with a man whose conversation had so much power to set my own mind in motion. It was not that he talked for effect, or that he strove to say profound or striking things. But his mind acted with such fervid, original force upon whatever it touched, that one could not well help catching something of his impulse and inspiration. Nor was he confined to a few themes. Morals, religion, theology, politics, philosophy, science, art, literature, social life, nature, history, poetry, whatever subject had in it materials for thinking, he had thought of, and was ready to discuss in its principles. Neither was it merely as a logician or a philosopher that he spoke of these themes. Not only his brain, but his whole soul, grappled with them, and was thrown into action by them. His mind was like a furnace; it glowed not only with light, but intense heat. His nature in every fiber of it was one of most peculiar earnestness. I shall never forget the impressions which were made on me in this particular by his orations in the Seminary chapel. This same earnestness and depth which belonged to his intellectual nature extended also to his religious character.

"I am sure he must have been as a minister what I had known him as a student; that he must have been a thoughtful, awakening, and pungent preacher; that his sermons must have been full of stimulus and of edification to the more intelligent of his hearers; that his deep sincerity and earnestness must have made an impression upon all. I was always deeply touched by his humility. He had as little self-consciousness and pretense as any man I ever knew. He did not seem to be aware of his own peculiar powers. I have sometimes thought he would have been more powerful if he had been more conscious of his power."

Mr. Cordley's growth in grace within the

last few years of his life was often noticed by his friends, and is now remembered and spoke of as a rapid ripening for heaven. It appeared especially in the growing depth and earnestness of his attachment to the central truths of the gospel, in his tender loveliness of spirit, which never betrayed him into a single unkind expression towards those whom he could not but look upon as having wronged and injured him, and in his manifest oneness of spirit with our blessed Lord. His fatal disease — cerebro-spinal meningitis — interfered with the clear exercise of his reason, but not with his trust in Christ, which governs his kindly feelings towards men. "His mind was often wandering, but the name of Jesus would call it back to its old paths. In his delirium he would be sometimes agitated, but the voice of prayer would soothe him into rest; and when the halls of reason seemed to be left vacant, one of the sweet songs of Zion would call his reason back."

The funeral services were attended by as large a concourse as the Central Church could hold, from all the congregations of Lawrence.

The discourse by Rev. Professor Park, on "The last enemy that shall be destroyed is death," from which the closing sentences of the last paragraphs are quoted, set forth with his usual eloquence and discrimination, the grand outlines of Mr. Cordley's character, as moulded and developed by life's conflicts and struggles. Pastors of his own and of other denominations participated in the exercises; and all felt that earth is the poorer and heaven the richer for this call from the Master to his loyal and loving servant, "Come up higher!" B.

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Rev. NATHAN DOUGLAS died at Bangor, Me., Dec. 16, 1866. He was descended from William Douglas, an early emigrant from England to America. He settled in New London, Ct., and died there in 1682, and we find this honoring record of him: "Mr. William Douglas, one of the Deacons of this church, died in the seventy-second year of his age. He was an able Christian, and this poor church will much want him." This record is made by the pastor of the church, Rev. Simon Bradstreet. We assume or presume that in a line so beginning, there continued down the generations a reasonable measure of the savor of Puritan principle and

piety. Nathan Douglas was the son of Ebenezer Douglas, who was the fifth generation from William.

Ebenezer Douglas had twelve children. He died in 1798, of yellow fever, which in that season raged with great severity in New London. This whole family of twelve children after a few years dispersed into various parts of the country, not one of them settling in their native place. The Rev. Nathan Douglas, the subject of this notice, must have been one of the youngest of the twelve children of Capt. Ebenezer Douglas, inasmuch as his death occurred Sept. 3, 1798, a little more than one year and a half after the birth of his son Nathan, which took place in New London, Jan. 31, 1787. Of the early life of this son we have not the means of knowing in detail. We do know that he was of a good stock; was in the line of religion; and he early came along in thoughtfulness. What the psalmist says, he adopts and repeats at the age of twenty years. "I thought on my ways, and turned my feet unto thy testimonies." At this period of life, his seriousness began by thinking on his ways. His thinking in that direction led to a gradual and deep work of conviction. He tells us that for full three months he dwelt in solemn reflection upon his life; and the more he surveyed it, the worse did it appear. Everything seemed to gather heaviness on his soul, making him feel that he was a lost sinner. All the human devices for relief then passed before his mind, such as "That God is too merciful to destroy his children; if they will do as well as they can, he will take care of them." Such grounds of hope as these did not satisfy him. It was Christ's blood and righteousness that gave him peace. This we know, that for the space of near seventy years, he built upon this "rock," and was never made ashamed. He became a member, by the profession of his faith, of the Congregational Church, New London, in 1799. This church at that time was under the ministry of Rev. Henry Channing, settled as an Orthodox minister, but acting covertly as a Unitarian. Whatever the inclining of the minister, we are assured by the whole tenor of his life that Mr. Douglas was thoroughly evangelical. And such too was the character of the pastor he was soon privileged



to call his own, viz. Rev. Abel McEwen, who was settled as pastor of the church in New London in October, 1806. Mr. McEwen evidently saw traits in Mr. Douglas that promised usefulness in the ministry; and so put him in a course of education for that work. He gained his classical education at Middlebury College, where he graduated in 1813. He studied theology at Andover, 1813-1815; with Rev. Edward Payson, D. D., 1815-1816. He came to Alfred, Me., in July, 1816, and was ordained pastor of the church in Alfred on Nov. 6 of that year. During his ministry over this church, which continued till July, 1827, he received to the church fifty-two members; thirteen by letter, thirty-nine by profession. There were during his ministry there two special seasons of religious interest. Mr. Douglas was dismissed from this church at his own request, the reason assigned being want of support. The council yielded reluctantly to the necessity, as did the people, who greatly respected and loved their minister. Their warm regard came fully out in a meeting of the church, of which Hon. John Holmes was Moderator, expressing as they did "the most cordial friendship and Christian love for their late pastor and teacher." Mr. Douglas's next field of labor was St. Albans, Maine, removing his family to this town Jan. 13, 1829. Here he labored first as a missionary. The church in St. Albans was organized June 24, 1830, and on June 12, 1833, Mr. Douglas was installed pastor of it, and continued his ministry till September 14, 1846, when he was duly dismissed by a council. During his labors here, there was a gentle distilling of the Spirit; there were received to the church up to July 20, 1845, twenty-seven members on profession, and thirty-four by letter. After closing his second and last pastorate, he continued his usefulness as a domestic missionary for twenty years. By his character and sound doctrine, he compassed a good measure of success. Everything was done quietly and thoroughly. It was by the preaching of the truth; there was nothing of the sensational. He had not the eloquence of lively words; he was rather moderate of speech. He *instructed* by his preaching. He was a good pastor, and so edified the church; watchful of its order and discipline. He *brought*

souls into the kingdom by his doctrine, and then *built* them in, by his vigilant care. The man who does this, though he have not splendid talents, does not live in vain. We are continually taught that the world is to be converted, not by an array of remarkable talent,—it is to be made better, we believe, by the greater proportion of ordinary men called and put to the work; men who understand the gospel, who possess it, who live it, and who know how to declare it, as common men may. Mr. D. lived with his children after retiring from the active duties of the ministry, first in New Haven, Ct., subsequently, and at the time of his death, in Bangor, Me. They honored him and themselves too, by doing what lay in their power for him in his old age. His wife was afflicted with the loss of reason in her last days. He showed submission under this great trial. The seasons of revival that came along in his better days moved him with strong desire to go forth and preach Christ to destitute people. In our country's great conflict, he showed profoundly that he had the heart of a true Christian patriot. The church he ever honored, and was ever respected as one of her ministers. He was in quick sympathy with every good word and work. He had a prominent agency in establishing the Church Conference System throughout the State. The last words he uttered were expressive of peace and victory. We feel that a good man has gone from us. May we be alike ready when called. G. S.

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Deacon AMHERST HAYWARD, of Gilsum, N. H., died January 16, 1867, aged eighty. He was the oldest son of Mr. Silvanus Hayward (one of the first settlers of Gilsum, north of the river), and grandson of Mr. Peter Hayward, who moved from Mendon, Mass., between the years of 1752 and 1755, and who was the first man that begun a settlement in the wilderness north of Keene, afterwards incorporated as the town of Surry, but for a few years a part of Gilsum.

The three generations above specified were men of integrity, frugality, energy, and enterprise, giving character to the civil and religious institutions of the community.

Deacon Hayward, at the time of his death, was the oldest member of the Congregational

church in Gilsun, both in years and in membership. He united with the church in 1818, and has ever taken a deep interest in the ordinances of the gospel, and in the support of the institutions of religion. It is believed that he was never absent from the communion season, after he joined the church, except in one or two instances when absent from town, till his last sickness, and then only once. The first Sabbath in November, 1866, he participated in the sacrament of the supper, and it was the last time he ever attended public worship.

He was a lover of sacred music, and was a member of the choir between forty and fifty years, and much of the time chorister. He was deeply interested in the Sabbath school, and was either teacher or superintendent for a long time. He was a decided temperance man, both in theory and in practice, abstaining entirely from alcoholic drinks several years before temperance pledges were publicly advocated. He was the first man in town to have a large barn framed and raised without the aid of spirits. The free use of cold water, both internally and externally, was to him one of the luxuries of life. He made no use of tobacco in any form, and was very plain and systematic in his diet, and economical in all his expenditures.

He was not only a liberal supporter of the gospel at home, but contributed liberally to the various objects of Christian beneficence, making himself life member of most of the charitable societies, by the payment of twenty and thirty dollars. These objects were also remembered by legacies in his last will and testament.

During his last sickness his faith never wavered. The promises were bright and sure. He claimed no merit of his own, but Jesus was precious. His hope was built upon a sure foundation, even the rock of ages. His end was peace.

He leaves a wife and six children, one of whom is a minister of the gospel, Rev. Silvanus Hayward, of South Berwick, Me. The little church, of which he was so long a member and a pillar, as well as many near relatives and friends, feel deeply afflicted by his death, and prayerfully inquire, upon whom shall his mantle fall?

Died in West Farmington, Ohio, Feb. 11, 1867, Mrs. OLIVIA ADAMS PAGE, wife of Rev. Robert Page, aged seventy years and five months. She was the daughter of Benjamin Adams, of New Ipswich, N. H. Her father was an invalid, and all his skill and strength were needed to support his large family. She was the oldest daughter; much labor and responsibility therefore came on her while young. Her advantages for education were very limited. She could only avail herself of the privileges of the town school, and, in part, of the academy in the place, during her minority. But she was eager to learn; and with study in private, and with part of the avails of teaching, she added to her former knowledge, and acquired a respectable amount of learning.

She grew up among a Puritan people. Religious meetings were at once set up by the first settlers there, and the church was early formed. The pastor of the church in her childhood was Rev. Stephen Farrar, and in her youth, Rev. Richard Hall.

At the age of about twenty, she made public profession of religion by uniting with the Old South Church in Boston, where, for a while, she was staying with a connection of hers.

Her characteristics were marked. She had correct taste and good common sense. Nothing flighty about her; no castles in the air; no rash experiments. Her good taste kept her from ridiculous oddities and from mere show, and her conscientious prudence from extravagance. Her diligence and skill were shown in making much of small means in the support of the family. She was valuable as a teacher. Many common schools proved this; many classes of young ladies in the Sabbath school knew this; infant classes in the Sabbath school knew this; her own children knew this. Her self-denial and benevolence were shown in laying out very little for herself, in offering the best in the house to others, in welcoming even strangers to the hospitalities of the house when her feebleness would well have excused her, in giving largely, for her means, to charitable societies. She was submissive under heavy trials. Severe sickness was many times in the family. At the time of her death, one daughter had been in very feeble health sixteen years. Another

older one, on whom she put great dependence, was sick six and a half years. The last year and a half she was very sick, and required much of the attention of the mother, under very painful circumstances. Before this she had lost two daughters within a fortnight of each other; and after this another daughter was taken away. She said after one of the deaths: "I felt that I could give up my only remaining child, and my dear husband, if the Lord saw fit. I could not be miserable, with such delight in God's sovereignty, if every earthly comfort were withdrawn." This "joy of the Lord" was not always felt, but this submission was.

She had great solicitude for the conversion of her children. She talked with them much when quite young about Jesus, and their salvation. The four that were taken away before her, she hoped were in heaven. Two of the four that remain hope that they are the redeemed children of God; and her strong desire seemed to be that her death might bring to Christ those who are not now his followers.

Others esteemed her. Says the widow of a minister, "I loved her as a sister from our first acquaintance. As I knew her better, saw her devotion, love, tenderness, and meekness, and her *crowning grace, humility*, she always was present to my mind as a model Christian."

The Plymouth Rock Conference say: "*Resolved*, that this conference tender their warmest sympathy to our beloved brother Page in his deep affliction occasioned by the recent death of his dear wife, . . . who was so admirably fitted, in the outward and spiritual life, for her responsible station. Her works follow her, while her love and praise remain in the churches of New England and Ohio, where she was known."

And the remark has often been made in the place, "Everybody loved her"; "Everybody has lost a friend." And it was said at the funeral, "We never saw so much sadness at a funeral before."

In her last sickness of nine days, she had so much pain and difficulty of breathing that she could talk but little. To leave the family who needed her so much was her sharpest trial. But she could leave them with God. As to herself, she "knew in whom she had

believed," and that "He was able to keep that which she had committed unto Him against that day." And thus she "departed to be with Christ," "Forever with the Lord." "Blessed are the dead which die in the Lord, that they may rest from their labors; and their works do follow them."

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Rev. CLEMENT PARKER died at Farmington, N. H., Feb. 25, 1867, aged eighty-five. He was born at Coventry, Ct., Jan. 14, 1782, of a patriotic family; for his father was connected with the revolutionary army, and one brother died in that war.

Hopefully converted in early life, he commenced preaching in Vermont, at first as a Methodist, but finding their views to differ from his, he became a Congregationalist, and is recollected as preaching at Cabot, Bradford, and other places in Vermont. In December, 1816, he received a call to the West Church in Chester, N. H., now in the town of Auburn, and was ordained as pastor of that church — then Presbyterian in form of government, but now Congregational — Feb. 19, 1817. A temperance sermon preached by him, advocating total abstinence is remembered particularly, as it was then considered a new and strange idea. He was dismissed Oct. 26, 1825. During his ministry, fifty-seven were received to the church; there were thirty-seven baptisms, seventy-four funerals were attended, and thirty-eight couples were united in marriage. "The people who knew him here," writes the present pastor of Auburn, "hold him in high regard, and remember him with affection." After his dismission, he supplied for a time a pulpit at Newburyport, for Rev. Dr. Dana, and the following season, at the solicitation of the New Hampshire Missionary Society, took charge of the churches at Farmington and Milton, in which place he preached till called in the spring of 1829 to the West Parish in Shapleigh, Me., soon after set off as the town of Acton. The village of Great Falls growing up rapidly, and offering advantages for his children, he resigned his pastorate, and removed to that place, supplying neighboring pulpits, as at Berwick and other places. He afterward took charge of the Second Parish in York, Me., and at the request of the York



County Bible Society, in 1836 and 1837, supplied that whole large county with Bibles, visiting, for the purpose, every family, and being well received by all but one.

Invited by his former people at Acton, he returned there, and afterward preached to the church in South Sanford, as long as his strength permitted, till far past three score years and ten. Here he purchased a home, but his only unmarried daughter dying, he returned to Farmington to spend the evening of his life with his children, who with filial affection supported his declining years. His wife, Rachel Taylor, a native of Windsor, Vt., afterwards of Springfield, to whom he was married in 1808, died in 1864, leaving him lonely, and mourning for her, whom he called his "good wife." She had patiently shared his cares for more than the golden period of half a century. They had been blessed with ten children, of whom seven survive. With failing faculties, he showed his ruling desires by finding his way to the house of worship when he would lose the way to the houses of his own children, till at last he could not go out at all, and thought faded away, till he passed from the worn-out body of mortality, to the glorious, incorruptible, and spiritual state.

As a preacher, he is described as earnest and tender, often moved to tears. A favorite theme was the love of Christ. He wrote with care and deliberation, yet retained a fondness for preaching without notes. He loved to attend protracted meetings, and take part in revivals. He was an ardent patriot, believing in God's providence over our country during all the recent war. As such, and as a good father, a useful man, a devoted Christian, a long-tried minister of Christ, his memory is worthy of preservation.

R. M. S.

Rev. ASA PEASLEE TENNEY was born in Corinth, Vt., Feb. 14, 1801. He worked at an anvil in Haverhill, N. H.; studied theology with Rev. Grant Powers, of Haverhill, and President Bennett Tyler of Dartmouth College; preached his first sermon in Father Goddard's meeting-house in Norwich, Vt.; and when twenty-seven years old, took a five years' commission under the New Hampshire Missionary Society, laboring in

Hebron and Groton. In March, 1833, he became the first pastor of the Congregational Church in West Concord, N. H., where he died March 1, 1867. Some account of his ministry is given in the present number of the *Quarterly*, under the title, "A Blacksmith in the Pulpit and in the Parish."

E. P. T.

Died in Chester, Mass., March 16, 1867, Mrs. FANNIE LUCINDA, wife of Rev. SELAH MERRILL, pastor of the Congregational Church of Le Roy, N. Y., aged twenty-three years.

She was the daughter of Elizur Dennison Cooke and Lucinda Marsh (Cooke), and was born in West Springfield, Mass., March 27, 1844. Two years (1860-62) she spent at Mount Holyoke Seminary, where she experienced religion. In June, 1865, she united, by public profession, with the Congregational Church in Chester, Mass. The year 1865 she spent in Pittsfield, at the "Maplewood Seminary." As a scholar she acquired knowledge with great rapidity and ease, and retained it with wonderful tenacity. As a young Christian she followed Christ with a beautiful humility, and believed in him with a faith transparently clear.

March 15, 1866, she was married to Rev. Selah Merrill, of Le Roy, N. Y., and, with her husband went immediately to the field of her new relations and duties. An entry in her diary, of March 16, 1866, is as follows: "Arrived at my future home. Everything is pleasant. May God prosper us in all our labors for Him?" By the remarkable cheerfulness and simplicity of her Christian character, she gained at once the affection and esteem of the people among whom she lived, and earned for herself that tribute of fast-flowing tears and deep sorrow which was paid by a whole community at her death. Her labors in the Sabbath school and prayer-meetings, among the poor and sick, were always "more abundant." She went to Massachusetts to spend a few weeks among her friends, but was taken suddenly sick, and after an illness of less than twelve hours, passed to her reward and rest above.

She was the last survivor of four children. Her father died in 1864; and her aged mother is now left alone, — a widow, and childless.

On the day of the funeral in Chester, all the clergymen of Le Roy (seven of them), together with a throng of citizens, met at the church of Mr. Merrill, and by appropriate religious services — which were deeply solemn and affecting — expressed their Christian sympathy for the afflicted brother and church.

Thus after one brief, glad year of married life, this precious spirit passed from the society of loving friends on earth, to the immediate presence of a loving Saviour in heaven.

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Died in East Sumner, Me., April 17, 1867, Rev. BENJAMAN GLAZIER WILLEY, aged 71 years.

He was born in Conway, N. H., graduated at Bowdoin College in 1822, was ordained over the Congregational Church in his native town in 1825, and subsequently settled at Milton and Farmington, N. H., and at East Sumner, where he died.

Mr. Willey was eminently a *good man*. No one, not even the most careless and wicked, could meet him without feeling the influence of his calm, benignant presence. He was greatly beloved by his people at Milton and Farmington, where the prime of his life was passed, and where his death will be sincerely mourned. By his preaching, and a most godly example, not only was the church increased and strengthened, and individual Christians stimulated to higher and purer living, but the whole community was elevated in whatsoever things are lovely and of good report.

The result of his labors in Milton and the neighboring towns are still seen, though he closed his ministry there more than twenty years since. In other fields of labor he was equally acceptable. He was early and deeply interested in the Sunday school, and in education generally. Through his efforts a very prosperous high school was maintained at Milton for several successive autumns, where many young men were stimulated to obtain an education, by means of which they are exercising a wider and more beneficial influence than they otherwise would have exerted. The young found him a sympathizing friend, and the most promising of them were instinctively drawn towards him. He was always

welcome to the hearts and homes of his people, for he had the rare intuitive faculty that enabled him to approach acceptably persons of all ranks and ages. Whether in joy or sorrow, in prosperity or adversity, amid the daily toil or the most exalted experience of life, he entered heartily into the feelings of his people. Like his Master, he literally “went about doing good.”

Mr. Willey was an earnest and effective preacher, and had he turned his attention to the graces of oratory, he doubtless would have excelled as a speaker. He graduated among the first in his class, composed of such men as Prof. Smith of Bowdoin College, Prof. D. Humphrey Storer of Harvard University, Senator James Bell of New Hampshire, Chief Justice Appleton of Maine, and others equally distinguished. But his chief aim as a speaker was simplicity and directness, and, like St. Paul, he seems to have preferred to speak five words with the understanding that he might teach others also, than ten thousand words in an unknown tongue.

His life was unusually pure and simple. He seemed as transparent as the sunlight, and, having nothing to conceal, his life and conversation had all the freshness and artlessness of childhood. He was by nature modest and unassuming, yet always zealous and faithful in his Master's service. Remarkably charitable in his judgment of others, still no one ever suspected him of timidity or time-serving.

This excellent man has had a long, a useful, and a successful life, and in death, as in life, he was obedient to his Master's call. His work was well done, and he rejoiced to go home.

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Rev. JOEL LYMAN DICKINSON died in Plainville, Ct., July 13, 1867. He was born in Granby, Mass., May 20, 1812. His parents were John Dickinson, native of Granby, and Mary Lyman, daughter of Joel Lyman, Esq., of Northampton. Both the parents were members of the Congregational church in Granby, and dedicated their children in infant baptism. The mother was accustomed to have young Joel, when a very little boy, kneel by her side, while she, with hands upon his head, would renew her consecration, and pray that he might become a

minister of the gospel and a missionary. His father died when Joel was seven years old, and his mother when he was thirteen. The family being poor, at the age of eight and a half years he was placed by his mother in a godly family in Granby, by the name of Eastman, with at least one condition privately affixed,—if the child should become a Christian, and wish to study for the ministry, he should be allowed the opportunity. At the age of nineteen he consecrated himself to Christ, and in a few months commenced preparation for college. Two years were spent in Conway, Mass., when he entered Amherst College, August, 1833, and graduated in 1837. He immediately commenced studying theology, spending one year at East Windsor, Ct., and the remaining two at Andover, Mass., where he was graduated in September, 1840.

During his middle year at Andover, he solemnly gave himself to the work of foreign missions. He was accepted by the A. B. C. F. M., and eventually assigned to the Tamil people in India. He was licensed by the Andover Association, and preached a few times after his graduation. Soon, however, he was prostrated with typhoid fever, suffered a relapse, and did not enter a pulpit for more than a year. He was dismissed from the Board on account of continued ill health; but after spending the autumn of 1841 at Saratoga, he began to labor for short seasons,—three months at Chicopee Falls, Mass., and three months at South Hadley, with religious interest in both places. He then labored a year in Northborough, Mass., where some forty or fifty were hopefully converted. He was ordained and installed pastor of the Congregational church in Northfield, Ct., Feb. 28, 1844; sermon by Rev. Dr. Kitchel, then pastor of the Congregational church at Thomaston, Ct. After a happy pastorate of seven years, he was, at his own request, dismissed by Consociation on the first of June, 1851. After a few months release from pastoral labor, he engaged to supply for a season the church in Plainville, Ct.; a very happy revival soon commenced, from which some fifty were added to the church. By the unanimous wish of the people he was installed pastor, June 9, 1852; sermon by Dr. Hawes, of Hartford. After six years of successful labor, during

which the church enjoyed three precious revivals, and doubled its membership, he was compelled, by continued ill health, to resign, and was dismissed Nov. 8, 1858. He continued a very great sufferer during all the nine subsequent years, never attempting to preach but a few times. By the assistance of friends, he visited Western Asia in 1859 and 1860, and spent about a year at the water cure in Danville, N. Y., but only temporary relief was afforded. His desire was granted that he might die among the people of his last charge.

He was married, May 20, 1845, to Miss Jane Louisa Boies, daughter of Rev. Artemas Boies, late pastor of the Second Congregational Church in New London, Ct., and previously pastor of the Pine Street Church, Boston. She died April 8, 1858, leaving three children, two daughters and an infant son. The son soon followed his mother. The two daughters survive their father, and reside in Longmeadow, Mass., in the family of Rev. William E. Boies, brother of Mrs. Dickinson.

The funeral of Mr. Dickinson was attended in the Congregational church of Plainville, on Monday, July 15. At his own request the services were conducted by the present pastor, Rev. Moses Smith. Text, Dan. xii. 3: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." M. S.

Rev. ZOLVA WHITMORE died in Housatonic, Mass., August 5, 1857, aged seventy-five. He was the son of Zolva and Hannah Day Whitmore; born in Rutland, Vt., March 29, 1792. Most of his youth, however, was passed in Killingly, Ct., whither, when quite young, he removed with his father. In early manhood he gave his heart to Christ, and determined at once to devote his life to His service in the work of the ministry. He was obliged to procure by his own labor the means necessary to carry him through his preparatory and collegiate studies. He was two years in Brown University; was then compelled by ill health to suspend his studies for two years, at the end of which period he entered the junior class at Union College, and graduated in 1818. He studied theology with



Dr. Emmons in Franklin, Mass., at the same time teaching school to defray his expenses.

In 1821, Mr. Whitmore was licensed to preach, and was soon invited to settle in Sharon, Mass., and in North Guilford, Ct. In the latter place he was ordained pastor of the Congregational church, Sept. 5, 1821, Dr. Emmons preaching the sermon. In this parish he had a prosperous ministry of twenty-five years. During the last half of this period the community was deeply agitated by the antislavery discussion, and the theological controversy that prevailed in those days. Mr. Whitmore had decided convictions on both these subjects. What these were none need be at a loss to conjecture, when they remember that he was a worthy representative of the school of Dr. Emmons. The pastor of the First Church in Guilford was compelled to resign his charge on account of his antislavery sentiments, in 1842; and Mr. Whitmore would have had a similar experience, had he not possessed an uncommon degree of prudence. He remained quiet and firm at the post of duty till the storm had well nigh subsided, and then withdrew for his own comfort and peace, and the good of his people, whom he had served with rare fidelity for a quarter of a century. He resigned his charge and was dismissed August 31, 1846. In November, 1848, he became acting pastor in Heath, Mass., and remained there till June, 1851. He was installed over the Congregational church in Becket, Feb. 18, 1852. Rev. Sereño D. Clark of Sunderland preached the sermon. From this pastorate he was dismissed June 18, 1857, and on the first Sabbath in the following July he became acting pastor at Chester Factories, where he remained seven years and more.

In 1863, Mr. Whitmore found his health and strength unequal to the task of discharging properly the duties of his office for a widely scattered people, and removed to Housatonic, where he resided until his death, doing good according to his means and opportunities, and preaching whenever occasion invited, and health and strength permitted.

Mr. Whitmore was a good minister of Jesus Christ, an able sermonizer, — clear, logical, sound, and scriptural, — very much like the

Franklin Gamaliel at whose feet he sat. He was not highly schooled in the art of elocution, but was always interesting to such hearers as thought more of the matter than the manner of a preacher. In his extemporaneous addresses he was fluent, almost as methodical as in his written discourses, and very often effective in touching the heart and conscience. Several revivals, resulting in the ingathering of many souls, attended his labors both in Connecticut and Massachusetts.

Mr. Whitmore was a faithful and affectionate husband and father. He was first married in October, 1821, to Miss Carile Mary Cone, daughter of Dr. Jonah Cone, of East Had-dam, Ct. She lived less than one year after her marriage. His second marriage was in January, 1824, with Miss Sarah Noyes, daughter of Rev. James Noyes, of Wallingford, Ct. After ten years of faithful companionship she was called to her rest. In 1836 he was married to Miss Cynthia Ann Bartlett, daughter of Mr. Samuel Bartlett, of North Guilford. She and seven children survive to mourn the loss of an honored husband and father.

A man of very delicate and refined tastes, he especially found delight in contemplating the works of nature. For flowers he had a passionate fondness, and devoted much time to their culture. His garden and dooryard always bore witness to the skill of a connoisseur, and the diligence of an enthusiast.

The life of Mr. Whitmore was one of self-denial and self-sacrifice and labor. His love of God, and desire to be instrumental in promoting the interests of God's kingdom, and the good of his fellow men, incited him to great diligence in his Master's service, and rendered him cheerful under the privations incident to his holy calling.

He was prostrated with paralysis about a week before life closed, and lay apparently in a state of insensibility till at length he fell asleep. Such was his life that we need no dying testimony to warrant the assurance that he has received his reward and crown of rejoicing in the commendation of his Master, "Well done good and faithful servant."

## Book Notices.

THE sixth number of the great Bible Dictionary of Dr. Smith,\* is now out, ending in "Egypt" at the 672 page. This number fully sustains the deservedly high reputation of its predecessors. The work is sold only by subscription, and when complete will be unquestionably the best Dictionary of the Bible in the English language. Price, seventy-five cents a No.

— With the modern assaults of infidelity upon the credibility of the four gospels, it is more than well to place before the public so clear, so succinct, so conclusive an argument against its attacks as is found in this neat, readable little volume.† No living man can speak from so wide a field of observation as its author. His "chief aim is to show that our inspired Gospels most certainly take their rise from apostolic times." After narrating, in a most interesting manner, how he obtained the wonderful Sinaitic manuscript, he calls up witnesses from various sources to prove the point in question. Chapter I. contains ecclesiastical testimony; II. the testimony of heretics and heathen, during the second century; III. apocryphal literature; IV. testimony of apostolic fathers, Barnabas and Papias; V. manuscripts and versions of the second century. This book is a treasure, and cannot be too widely circulated, nor carefully and generally read.

— We have an exceedingly interesting pamphlet of forty-eight pages before us, containing more valuable data than it often falls to our lot to discover within so limited a space. The history of the begin-

\* American edition of Dr. Wm. Smith's Dictionary of the Bible, revised and edited by Prof. H. B. Hackett, D.D., with the cooperation of Ezra Abbot, A.M., A.A.S., Assistant Librarian of Harvard College. New York: Published by Hurd & Houghton, 1867.

† "When were our gospel written?" An argument by Constantine Tischendorf, with a narrative of the discovery of the Sinaitic manuscript. Boston: Massachusetts Sabbath School Society, Depository 13 Cornhill. 1867. 16mo. pp. 167.

ning of cotton manufacturing in this country, of the rise and the progress of a village and town for fifty years, the biography of three such men as Fathers Waldo and Sewall and Rev. T. A. Taylor, the work of the world-renowned Slaters, and the life of the "mother of them all,"‡ so to speak, all in forty-eight pages, and even more than all these. The Pastor deserves abundant thanks for his patience and fidelity. The beautiful photograph likenesses of the three men named above, are a great addition to the value of the pamphlet.

— A faithful history of any of our older New England Congregational churches is a monument of great value. We rejoice in their multiplicity. The second church of Greenwich *have* a history, and it is well told in the large pamphlet before us.§ It is ornamented with the engravings of its present and former houses of worship. The historical discourse by Dr. Linsley is one of rare merit, and of interest to others than the residents of the community in which it was delivered.

— We have the following from the American Tract Society, 28 Cornhill, Boston: "Bible Sketches and their Teachings, for Young People;" 2d series, by Samuel G. Green, B.A., 320 pp.... "Our Summer at Hillside Farm," by Mary Barrett, 256 pp.... "Ruth Derwent: a Story of Duty and Love," by C. J. G., 320 pp.

— From the Mass. Sabbath School Society we have "Margaret Chester," 316 pp.

‡ An historical discourse delivered at the Semi-Centennial Anniversary of the Slaterville Congregational Church, September 9, 1866. And a tribute to the memory of Madam Ruth Slater, who died June 4, 1867. By Rev. E. A. Buck, Pastor. Woonsocket: S. S. Foss, Book and Job Printer, Patriot office, 1867.

§ The one hundred and fiftieth anniversary of the second Congregational Church of Greenwich, Bt. New York: Clark & Maynard, Publishers, No. 5, Barclay St., 1867. 108 pp.

## E d i t o r i a l .

JUDGE BOURNE, of Kennebunk, Me., sent us an article in reply to Mr. Cushman's printed in our Jan. number, which we felt compelled to return, because of its "sharpness" of allusion to the writer of the paper he criticised. It appears in the July number of the *Historical Magazine*, with an introductory note which does injustice to this *Quarterly*.

The article was returned, with some hesitation, from a feeling that its *personal allusions* to the writer of the paper he criticised were too "sharp" for our pages. When Judge Bourne thinks that "one of the material attributes of truth is its sharpness," we agree with him; but we do not consider the "sharpness" of an argument to be identical with "sharp" reflections upon the individual who defends an opposite view. Therefore the Judge's statement that the "editor takes a different view of the matter," i. e., as to the "pungency" of truth, is uncalled for and incorrect. Doubtless, also, when he said, "If he thinks that error had better go unanswered than to be corrected by the sharpness of truth," he could not have known that his article was not returned until a clergyman of Maine, whom we supposed to be his friend and who certainly espouses the Judge's views most heartily, had forwarded an article to the *Quarterly* on the points at issue, and to the same purport with that of the Judge, which was gladly inserted in the July *Quarterly*.

The editors of the *Quarterly* have never expressed any opinion whatever on the Popham controversy. We do not propose to express any. We insert any suitable article, free from personalities, on so interesting a period of our New England Christian history. But the only point in dispute in this minor controversy hinges on the use of one word. The Judge said, in public oration, "here was offered the first Christian prayer, in our own language, that ever broke from human lips on the shores of New England." Mr. Cushman showed, and

the Judge admits, that such prayer had been earlier offered in vessels, and on the islands adjacent to the main land. The Judge replies that he used the term "shores" "in a marine sense, in contradistinction from the islands; and as synonymous with MAIN or the CONTINENT; and every lawyer would so understand it." But the oration was not addressed to lawyers. So broad a statement as we have quoted, it seems to us, must have been understood, and rightly so, by all ordinary readers, as Mr. Cushman understood it. Had the Judge said "main land," or had he alluded to the earlier worship on the islands, all ambiguity would have been avoided, and a useless controversy prevented. As the Judge now explains that he used the word in a restricted and technical sense, such as "every lawyer could understand," we suppose this little controversy to be ended. But we suppose, also, historical orators had better use terms in their ordinary signification; or if not, that they take pains to define terms which they take out of the ordinary use.

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WE have still on hand full sets of the *Quarterly*, which can be had at *one dollar* a volume, in numbers, or one dollar and fifty cents bound. Parts of sets will be furnished at fifty cents additional excepting volumes *first* and *sixth*, which are not for sale by themselves.

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WE have not sent our January No. in advance of pay, usually. Some complain of this course. Others complained when we did send it. We now especially URGE all our subscribers, who wish their numbers "right along" UNTIL THEY ORDER THEM DISCONTINUED, to just say so with their next remittance, and it shall so be done, and their bill will be forwarded in each January number. To all others we will wait the renewal of their subscription. We invite particular attention to this notice, and shall hope for many an order of CONTINUANCE.



## Congregational Quarterly Record.

### Churches Formed.

- June 11, 1867. In Wellsville, Mo., 23 members.  
 " 16. In Mt. Pleasant, Mo., 14 members.  
 " " In Chico, Cal., 11 members.  
 " 18. In Plano, Ill.  
 " 19. At Fort Atkinson, Io. (German). 10 members.  
 In Chicago, Ill., the Lincoln Park Church, 37 members.  
 " 25. In Jackson, Mich., the 2d Church.
- July 2. In Louisiana, Mo., 8 members.  
 " 7. In Garafraza, C. W., 14 members.  
 " 9. In S. Seabrook, N. H.  
 " " In Barnstead Parade, N. H.  
 " 21. In Lansing, Minn., 17 members.  
 " " In Bristol, Minn.  
 " " In Los Angeles, Cal.  
 " 28. In Poland, Cal., 10 members.
- Aug. 4. In Cooksville, Wis., 12 members.  
 " " In Elm Creek, Kan., 11 members.  
 In Woodland Mills, Minn.  
 " 11. In Glen Arbor, Mich., 18 members.  
 " 12. In Hawley, Pa. (German).  
 " 18. In Springfield Township, O., (Welsh), 14 members.  
 In Chenoa, Ill.  
 In Chatsworth, Ill.

### Ministers Ordained or Installed.

- June 2, 1867. Mr. S. SALLENBACH, to the work of the Ministry in Muscatine, Io. Sermon by Rev. Henry Hess, of Elgin. Ordaining Prayer by Rev. Christian F. Veitz, of Sherrill's Mound.
- " 18. Rev. EDWARD A. RAND, over the E St. Ch., in South Boston, Mass. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing Prayer by Rev. Joel S. Bingham, of East Boston.
- " Rev. CHARLES H. WHEELER, over the Lincoln Park Ch. in Chicago, Ill. Sermon by Rev. Samuel C. Bartlett, D. D., of Chicago Seminary. Installing Prayer by Rev. Chauncy D. Helmer, of Chicago.
- " 27. Rev. JAMES A. BATES, over the Ch. in Belpre, O. Sermon by Rev. Edward P. Goodwin, of Columbus. Installing Prayer by Rev. Thomas Wickes, D. D., of Marietta.
- July 2. Mr. CHAUNCEY L. HAMLIN, to the work of the Ministry in Louisiana, Mo. Sermon by Rev. Henry M. Grant, of Webster Groves. Ordaining Prayer by Rev. Samuel H. Emery, of Quincy, Ill.
- July 2. Mr. O. W. FAY, over the Ch. in Burlington, Wis. Ordaining Prayer by Rev. Christopher C. Cadwell, of Bloomfield.
- " 2. Mr. FRANKLIN W. ADAMS, over the Ch. of Parma and Greece, N. Y. Sermon by Rev. Jeremiah Butler, of Fairport. Ordaining Prayer by Rev. John Cunningham, of Sweden.
- " Mr. C. C. WATSON, over the Belknap Ch. in Dover, N. H. Sermon by Rev. Benjamin F. Parsons, of Nashua. Ordaining Prayer by Rev. Alvan Tobey, of Durham.
- " 2. Rev. JAMES D. MOORE, over the Chs. in Plainfield and Central Village, Ct. Sermon by Rev. Iiram P. Arms, D. D., of Norwich. Installing Prayer by Rev. William W. Davenport, of W. Killingly.
- " 8. Rev. GEO. PIERCE, Jr., over the Ch. in Patterson, N. J.
- " 9. Rev. HENRY M. GROUT, over the Ch. in W. Springfield, Mass. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Installing Prayer by Rev. Henry M. Parsons, of Springfield.
- " 11. Mr. LEWIS WILLIAMS, over the Ch. in New Preston (Hill), Ct. Sermon by Rev. Leonard Bacon, D. D., of New Haven. Ordaining Prayer by Rev. David Murdoch, of New Milford.
- " 17. Mr. H. PULLAN, to the Work of the Ministry in Stoughton, Wis. Sermon by Rev. James Hall, of Center. Ordaining Prayer by Rev. Mr. Kelly, of Stoughton.
- " 18. Mr. L. H. HALLOCK, over the Ch. in Berlin, Ct. Sermon by Rev. Julius Seelye, D. D., of Amherst College.
- " 23. Mr. I. C. THOMAS, to the work of the ministry in New Albany, O. Sermon by Rev. Edward P. Goodwin, of Columbus.
- " 24. Mr. GEORGE PARKIS, over the Ch. in Waterville, Prov. of Quebec. Sermon by Rev. Ammi J. Parker, of Danville. Ordaining Prayer by Rev. Archibald Duff, of Sherbrooke.
- " 25. Mr. CHARLES H. WILLIAMS, over the Ch. in Grantville, Mass. Sermon by Rev. Roswell D. Hitchcock, D. D., of New York. Ordaining Prayer by Rev. Daniel L. Furber, of Newton Center.
- Aug. 8. Rev. CHARLES E. LORD, over the Ch. in Chester, Vt. Sermon by Rev. Norman Seaver, D. D., of Rutland. Installing Prayer by Rev. Alvah Spaulding, of Weathersfield.
- " 13. Rev. ASA MANN, over the Ch. in Bath, N. H. Sermon and installing Prayer by Rev. Edmund K. Alden, D. D., of South Boston, Mass.

- Aug. 22. Rev. S. H. AMSDEN, over the Ch. in New Alstead, N. H. Sermon by Rev. John M. Stowe, of Sullivan. Installing Prayer by Rev. Moses Gerould, of Langdon.
- " 27. Mr. RICHARD H. GIDMAN, to the work of the ministry in So. Bangor, N. Y. Sermon by Rev. Henry Lancashire of Moira.
- " 28. Rev. W. W. DEAN, over the Ch. in Bridgewater, Ct. Sermon by Rev. John Churchill, of Woodbury. Installing Prayer by Rev. Austin Isham, of Roxbury.
- " 29. Mr. THEODORE S. POND, over the Ch. in Middlefield, Ct. Sermon by Rev. Asa C. Pierce, of Durham. Ordaining Prayer by Rev. Jeremiah Taylor, D. D., of Middletown.
- Sept. 3. Mr. WOODBURY S. KIMBALL, over the Ch. in Dexter, Me. Sermon by Rev. George Shepard, D. D., of Bangor. Installing Prayer by Rev. Henry S. Loring, of Monson.
- " 8. Rev. CHAUNCEY TAYLOR, over the Ch. in Algona, Io. Sermon by Rev. Lyman Whiting, of Dubuque.
- " 10. Rev. THOMAS G. GRASSIE, over the Ch. in Methuen, Mass. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Installing Prayer by Rev. Raymond H. Seely, D. D., of Haverhill.
- " 11. Rev. J. J. HOUGH, over the Ch. in Franklin, N. Y. Sermon and Installing Prayer by Rev. Jesse W. Hough, of Saginaw, Mich.
- " 11. Mr. Z. L. DANNER, over the Ch. in Fort Lee, N. Y.
- " 12. Rev. FRANKLIN D. AYER, over the 1st Ch. in Concord, N. H. Sermon by Rev. Eden B. Foster, D. D., of Lowell, Mass. Installing Prayer by Rev. Joseph M. R. Eaton, of Henniker.
- " 12. Rev. KINSLEY TWINING, over the 1st Ch. in Cambridgeport, Mass. Sermon by Rev. Mark Hopkins, D. D., of Williams College. Installing Prayer by Rev. George W. Blagden, D. D., of Boston.
- " 12. Mr. CYRUS W. FRANCIS, to the work of the ministry in New Haven, Ct.
- July 15. Rev. JOHN K. MCLEAN, from the Ch. in Framingham, Mass., (to take effect Sept. 1.)
- " 16. Rev. TIMOTHY F. CLARY, from the Ch. in Wareham, Mass.
- " 17. Rev. CHARLES M. PIERCE, from the Ch. in West Boxford, Mass.
- " 26. Rev. WILLIAM W. PATTON, D. D. from the 1st Ch. in Chicago, Ill.
- " 30. Rev. ALONZO B. RICH, from the Washington St. Ch. in Beverly, Mass.
- " 31. Rev. GEORGE F. WALKER, from the Ch. in Wellfleet, Mass.
- " 31. Rev. JOHN C. PAINE, from the Ch. in Sandwich, Mass.
- " 31. Rev. LYMAN BARTLETT, from the Ch. in Morrisville, Vt.
- Aug. 12. Rev. ERDIX TENNEY, from the Ch. in Lyme, N. H.
- " 13. Rev. FRANKLIN D. AYER, from the Ch. in Milford, N. H.
- " 20. Rev. AZRO A. SMITH, from the Ch. in Westfield, Vt.
- " 20. Rev. ELDRIDGE MIX, from the 1st Ch. in Burlington, Vt.
- " 27. Rev. L. T. SPAULDING, from the Ch. in West Stafford, Ct.
- Sept. 1. Rev. WILLIAM L. BRAY, from the 1st Ch. in Aurora, Ill.
- " 2. Rev. GEORGE E. FISHER, from the 1st Ch. in Ashburnham, Mass.
- " 4. Rev. FRANKLIN P. CHAPIN, from the Ch. in Camden, Me.
- " 4. Rev. HIRAM ELMER, from the Ch. in Clinton, Mich.
- " 4. Rev. JOHN Q. BITTINGER, from the 1st Ch. in St. Albans, Vt.
- " 12. Rev. NATHANIEL BOUTON, D. D. from the 1st Ch. in Concord, N. H.

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### Pastors Dismissed.

- June 11, 1867. Rev. R. BAYARD SNOWDEN, from the Ch. in Nevada City, Cal.
- July 9. Rev. LYMAN S. ROWLAND, from the 1st Ch. in Bangor, Me.
- " 11. Rev. SAMUEL M. J. MERWIN, from the Ch. in South Hadley Falls, Mass.
- " 11. Rev. SOLOMON J. DOUGLASS, from the Ch. in Sherman, Ct.

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### Ministers Married.

- June 30, 1867. In Denmark, Io., Rev. CHARLES HANCOCK, of Union, Ill., to Mrs. Mary E. Bonney, of D.
- July 8. In Lisle, Ill., Rev. WILLIAM H. ATKINSON, to Miss Calista Hatch.
- " 24. In Amherst, Mass., Rev. ELLIOT C. HALL, of Jamestown, N. Y., to Miss Tirzah S., daughter of Prof. Ebenezer S. Snell, LL. D.

Aug. 2. In Andover, Mass., Rev. CHARLES H. MEAD, to Miss Caroline, daughter of the late Joseph H. Thayer, of Boston.

" 4. At Murphy's, Cal., Rev. CALEB MORGAN, to Miss Heleu Murphy, both of M.

" 29. In Peacham, Vt., Rev. LYMAN S. WATTS, of Barnet, to Miss Sarah C. Chamberlain.

Sept. 4. In South Braintree, Mass., Rev. DANIEL W. WALDRON, of East Weymouth, to Miss Mary A. Waitte.

#### Ministers Deceased.

July 13, 1867. In Plainville, Ct., Rev. JOEL L. DICKINSON, aged 55 years.

" 19. In Beechwood, (Cohasset,) Mass, Rev. CYRUS STONE, aged 74 years.

" 31. In Georgia, Vt., Rev. NELSON BARBOUR, aged 62 years.

Aug. 4. In Port Sanilac, Mich., Rev. TALMADGE WATERBURY.

Aug. 5. In Housatonic, Mass., Rev. ZOLVA WHITMORE, aged 75 years.

" 5. In Quebec, C. E., Rev. JOHN CLIMIE, aged 60 years.

" 11. In Oswego, N. Y., Rev. HENRY G. LUDLOW, aged 70 years.

" 23. In New Haven, Ct., Rev. JEREMIAH DAY, D. D., aged 94 years.

#### Ministers' Wives Deceased.

July 2, 1867. In Hingham, Mass., Mrs. ISABELLA F. FOSTER, wife of Rev. Henry W. Jones, aged 37 years.

" 15. In Brooks, Me., Mrs. FRANCES E., wife of Rev. Thomas E. Brastow, aged 30 years.

" 31. In Wethersfield, Ct., Mrs. ELIZA D., wife of Rev. Mark Tucker, D. D.

Aug. 19. In Montpelier, Vt., Mrs. HANNAH LOUISA BAYLEY, wife of Rev. George B. Tolman, of Sheldon, Vt., aged 29 years.

## The American Congregational Union.

THE Congregational Union is steadily endeavoring to accomplish the ends for which it was instituted. By correspondence and conference with pastors and prominent lay men it is exerting its influence to strengthen the common cause, and to aid in the formation of new churches, and the enlargement of Christian activities; and generally to promote healthful progress in the Congregational sphere.

In the particular work of aiding the feeble churches in erecting houses of worship, the Union is accomplishing a vast good with a comparatively small expenditure. By the annexed list of appropriations paid since the 1st of May last, it will be seen that the Board are doing all that their means allow to meet the urgent demands made upon the Treasury. Although the undertaking is so great a one in itself and is attended with so many difficulties, yet experience is furnishing ample proof of the wisdom of prosecuting it with untiring energy. Such care is taken in the examination of each particular application, that those who give may be sure their funds are well applied. Such an amount of good is effected by a small sum given that it is difficult to conceive how money can be expended in advancing the cause of Christ to greater advantage. The Trustees are encouraged and gratified to find that the pastors and churches generally are coming to understand and feel how indispensable it is to the prosperity of our denomination that the means required for this important branch of our Home Missionary work should be regularly and adequately supplied. From assurances given, it is hoped and expected that the present year will bring liberal contributions from most of the churches, and that this, henceforward, will be the case from year to year.

If the churches and pastors will give this great matter the place in their regular annual collections to which its vital connection with the extension of our doctrines and principles, and the welfare of our churches most obviously entitle it, the best results will speedily appear. In this way, too, the churches may be relieved from the embar-



rassment of frequent applications from individual churches, made directly to them, and in regard to which they have perhaps, but inadequate information. If the Union, acting as the organ of the churches in this matter, has granted aid to a particular church, it ought not to be asked that these churches shall contribute a second time in response to a direct personal appeal. It is for the churches themselves to regulate their contributions so that by giving to the cause of church building *once a year*, they may be spared the discomfort of frequent special appeals. The Trustees earnestly request that the treasury of the Union may be relieved from the present pressure on it, by very generous contributions during the fall and winter months; and it is greatly to be desired that when collections have been made the amount should be forwarded at the earliest convenient day.

Since the Annual Report, May 1, 1867, appropriations have been paid for last bills on houses of worship, as follows, viz. :—

Springfield and Carroll, *Me.*, \$250; Portland, Bethel Church, *Me.*, \$500; Marblehead, *Mass.*, \$500; Norfolk, *N. Y.*, \$400; North Vineland (1-2 loan) *N. J.*, \$1,000; Otsego, *Mich.*, \$400; Johnstown, *Mich.*, \$300; Newaygo, *Mich.*, \$100; Royal Oak, *Mich.*, \$200; Fish Creek, *Wis.*, \$100; Spring Green, *Wis.*, \$500; Waterloo, *Wis.*, \$500; Brandon, *Wis.*, \$400; Wooster, *Iowa*, \$300; Garnavillo, *Iowa*, \$300; Cannon Falls, *Minn.*, \$500; Afton, *Minn.*, \$500; Rosemond, *Ill.*, \$500; Marseilles, *Ill.*, \$500; Syracuse, *Mo.*, \$500; Sedalia, *Mo.*, \$500; Total — \$8,750.

RAY PALMER.

CHRISTOPHER CUSHING.

## *The American Congregational Association.*

THERE are urgent reasons for pressing the claims of this organization at once. Very much that is wanted to make its library what the denomination, it represents, has a right to expect, is passing away, or is being absorbed by earnest book hunters, the number of which is rapidly increasing, and thus is put beyond our reach. A few very precious books have been secured by exchange, and from generous friends since our last report; but there are many others equally valuable that could *now* be obtained if we had the funds, so needed, with which to purchase them. It is certain that this class of books and pamphlets can never again be secured as cheaply as at the present time. It is equally certain that no Congregational Library could approximate completion without them. We must know what the fathers and founders of our churches and free institutions believed, preached and did. The present generation needs fully to comprehend their principles and their history. The new regions of our widening country must have the facilities for reproducing New England institutions at the outset. Pioneers should be able to find, at least, one place where they can "post themselves." That place does not now exist. This Association only waits the means to furnish it.

The social and general religious purposes to which the proposed building would be in part devoted can not be over estimated. If the friends of this free and every where needed polity could take our position for a few weeks, they would be convinced of the importance of speedily meeting this demand. It has always existed, even when our churches were mostly limited to this little corner of our great country. But now we are so scattered, separated by such great distances, that it has become a NECESSITY, if

we are to be united workers on a common basis for a common cause. There needs to be a coming together, for the discussion of great topics, a comparison of views, a careful survey of the whole field of operations, that can not be secured by any regular meetings of local or general conferences, or by the press alone, or by correspondence. A rallying point, or exchange, or home, must be available where the *informal* interview may occur any hour; where the sojourner from an out-post or the citizen at hand may be sure of meeting others from other parts of the great vineyard at almost any time; and where, too, they may always find ready access to the published works of their predecessors back to the first generation. Now the missionary, or minister, or interested worker for Christ, comes to this Athens of America, this home of the pilgrims, this moral center of his great and growing branch of the Christian household, and seeks the warm greetings of our brotherhood, and to know what has been done, is doing, and what plans for an onward movement upon the kingdom of darkness are being discussed or projected,—but where will he go? He may find one, whom he would seek, at 13 Cornhill, or at number 15 or 28 in the same street, possibly, however, he is on Washington Street, or at Pemberton Square, or has dropped in at 40 Winter Street. There is no ONE place that especially draws every one of this class, so draws him that if he did not go there he would feel he had not been to Boston; or had lost the chief object of his trip. Such a place there *ought* to be, such a place there *can* be, such a place there *will* be, right quickly, if giving Christians will afford the means necessary to create it. The outlay need not be large when compared with the object to be secured. Notwithstanding the depression in business, and the uncertainties of the future, there is sufficient, substantial wealth for this and all other like needy purposes. Of our nearly three thousand Congregational churches there are more than one hundred that can give us a thousand dollars each, and not be overburdened; or surely an average gift of one hundred dollars from one thousand of these churches would not be felt as at all oppressive; and yet the one hundred thousand dollars thus secured, with occasional collateral gifts, would launch our ship; would put this enterprise, at once, upon a working basis; and our long-contemplated structure would be speedily erected. The attention of pastors and givers every where is again affectionately called to this subject. The undersigned is ready to coöperate with them in any practical way to raise this indispensable amount; either by public or private presentation; by personal subscriptions or Sabbath contributions.

Since last reported in these columns, the Library has received among its valuable treasures Eliot's Harmony of the Gospels, very rare, Confession of Faith for the Indians, small quarto sheet printed on one side in double columns, one in Indian, the other in English; John Cotton's Way of the Churches Cleared, and his Holiness of Church Members; John Robinson's Justification of Separation, printed in 1639, Leyden; Letter of many Ministers in Old England to the Ministers in New England, submitting nine propositions, with answers and reply, 1643; Thos. Hooker's Covenant of Grace Opened, 1649; Samuel Palmer's Non-Conformist's Memorial, 2 vols., with 32 engravings, 1775—besides some very valuable pamphlets and manuscripts. We are more and more surprised at the number of this class of books that are scattered here and there, comparatively useless in their present situation, and long to be able to bring them together in a safe and accessible place, where their extensive and continued influence for good can not be calculated.

ISAAC P. LANGWORTHY, 40 Winter Street, Boston.

# INDEX OF NAMES.

NOTE.—This Index includes all the names of persons mentioned in this volume except the names of ministers given in the general statistics, which are indexed alphabetically on pages 116-130. The reader is reminded that a given name may occur more than once on the same page. For general topics, see Table of Contents, pp. III and IV.

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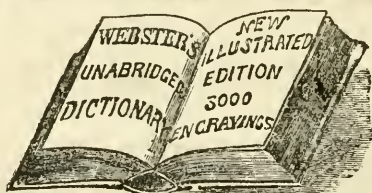
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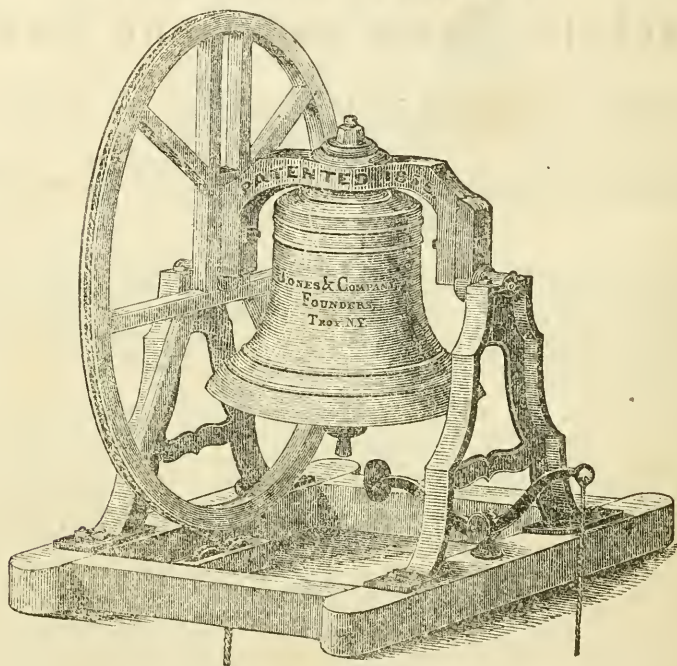
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